

BHAKTI TRADITION AND GURU-POETRY
OF
THE ADI-GRANTH

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Darshan Singh

(Darshan Singh)

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BHAKTI TRADITION

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EXPLANATORY NOTE

1. The difficulty of citing the Indian names according to the Western method of documentation, has obviously led me to adopt the Indian method and therefore, while quoting an authority, the sub-caste or surname of the author is not given before his name, but it is as we speak or as is printed upon the book. For instance, Mishra; Jai Kām (Dr.) is referred as Dr. Jai Kām Mishra.

2. While quoting a book, only page is given and the edition of the book, year of the publication and publisher, whatsoever is printed on the book consulted, is given in the bibliography.

3. While using an Indian word and the names of the Indian system, they have been underlined and the long sound is differentiated by sign (-); from the short sound.

4. While quoting the Guru-bānī, the translation or central idea is given and the original pieces are given in the end, exactly under the same number. The authorship is indicated by word M. (Maḥiā), as it is done.

I N T R O D U C T I O N

IMPORTANCE OF THE SUBJECT:

The study that is presented in the subsequent pages is based upon the study of the poetry of the Sikh Gurus. This poetry of the Sikh Gurus represents the spirit of the Ādi Granth, which is the most important scripture that the medieval India produced. It is a book that revolutionised the old concepts of thinking and provided new dimensions to it. Writing a foreword of the 'Selections from the Sacred Writings of the Sikhs' Mr. Arnold Toynbee observes 'The Ādi Granth is remarkable for several reasons. Of all known religious scriptures, this book is the most highly venerated.'¹

It is not great, important and remarkable only because it tells of the mystical experiences of the saint-poets, but because it has a special message to convey to the world. It teaches the man, his religion, and social values in the purest sense i.e. to inculcate in him the every possible ethical quality and helps to develop a really spiritual personality. The poetry of the Sikh Gurus, like their life, is a clear symbol of integration between different religions and races and a study of it gives new meaning to the life. It plays, as it played in the past, a significant role in infusing the spirit of life in India in general and in Panjab in particular. It contains discussions almost about every

1. p.9.

religion or system of India and throws new light upon it. On the whole, it teaches a new method of living the life.

In addition to it, it is very important, as a piece of sublime literature and an immeasurable treasure for the student of language and literature.

NEED OF THE SUBJECT

The poetry of the Sikh Gurus, which comprises the major portion of the Ādi Granth, is an ocean full of pearls and gang of different kinds of thoughts, but these are lying in the considerable depth and needs strenuous efforts to be found or picked up. Scholars like Dr. Bhāi Jodh Singh, Dr. Mohan Singh, Dr. S.S. Kohli, Dr. Tāran Singh, Dr. Jai Rām Mishra, Dr. D.P. Maini and many others have made deep dips to find these out and have contributed a lot upon the subject. They have really given a deep and vast study, but most of them have concentrated themselves upon the study of Ādi Granth as a whole, or upon an individual poet or upon a kind of poetry and have not taken a single aspect of the contents of the scripture. There are also works, which deal with the History and Philosophy of the Sikh Gurus. Dr. Sher Singh, Sh. Khazān Singh, Dr. Gobind Singh, Sh. Khushwant Singh, Sh. Sewa Rām Singh, Sh. Indu Bhushan Banerjee etc. are the scholars who have contributed in this respect. Bhāi Kahān Singh, Bhāi Sāhib Singh, Principal Teja Singh, Dr. Gopāl Singh Dardi are the scholars, who have compiled Dictionaries, written Commentaries and prepared Translations of the Ādi Granth. In this way many scholars, in some or the other way,

have worked upon the poetry of the Ādi Granth, and their efforts are quite appreciable.

But keeping in view the vast scope of the research, as Guru-Bāni is an immeasurable treasure, there is a dire necessity of a specialised study upon the different branches of knowledge and different methods of approach to the ultimate reality, contained in the poetry of Sikh Gurus, I have dared to choose the present subject and so, in this respect, mine is a humble dedication.

SCOPE OF THE SUBJECT

The present work, as its very name suggests, is an outcome of the research, conducted upon one aspect and that is Bhakti. This word now-a-days is used in wider sense as Desh-Bhakti, Manva-Bhakti etc. but in each case the sense of the word Bhakti is pure and intensified love, whether it is for country, friend or man on the whole. But in this thesis the word Bhakti is adopted and used purely in the spiritual sense i.e. Bhakti for the Deity.

The scope of this work is confined to the extent of tracing the concepts of Bhakti and Bhagwān (to whom Bhakti is offered) in the traditional scriptures and systems and the attitude of Sikh Gurus towards it. In fact, this is my thesis. So, I have confined myself within the limit of this subject and have not concentrated or touched upon any other point or aspect. Every thing, which is concerned with Bhakti, whether it is object of Bhakti, nature of Bhakti, method of

Bhakti or the conduct of the person who follows the path of Bhakti, is kept into consideration and is included in the range of the scope. The various offshoots of the Bhakti movement which resulted in the formation of various cults do not fall within the scope of my thesis.

OUTCOME OF THE RESEARCH

I have seen the origin of the Indian tradition of Bhakti in the Indian soil. The heterodox systems like Jainism and Buddhism have also contributed towards it. Sankara, though with a definite attitude towards it, also advocates Bhakti. This tradition has definitely attracted the Indians from all castes, creeds or schools.

The Sikh Gurus were not only preachers, but they were thinkers also, and at times revolutionary thinkers. They have their definite and independent concepts about Brahman, Jīva and Jagat, which they do not consider as different entities. They believe that Brahman and Jagat are like a thread and a knot in it, which are substantially the same. God is like a big pond, in which every kind of Jīva, it may be embodied in any form, lives.

The Sikh Gurus were essentially Bhaktas, though they do not disagree with the use of every other method and Jñān is perhaps, the most useful among the methods other than Bhakti. Their Bhakti is a unity which cannot be divided into various types. Their's is a Bhāva-Bhakti and hence is an urge of the soul, which needs no show. Their Bhakti emphasises

the content rather than the form. Bhakti is their ultimate aim and also a method to achieve it. They prefer Bhakti, even to Mukti.

Bhakti-Sādhnā of the Sikh Gurus become complete with the exertion of all the workable human faculties. It is a continuous development which can be expressed through three words: Srāvana, Mannana and Niddhiyasana, but Gurus have supplemented the last by Bhava, which is in accordance with their doctrine of love.

The conduct of the Bhakta is based upon the ethical qualities, like truth, charity, forbearance, equality, universal brotherhood etc. It is to transcend the world of bondages, even while living in it or it is not to renounce the world, but to remain in it with a spirit of detachment, Bhakta never emphasises upon the achievement of his personal benefits, but he works for others' welfare. The real test of a Bhakta is that he should infuse the same Divine spirit in others, with which he is blessed.

CHAPTER 1

BHAKTI TRADITION

PART A

BHAKTI IN VEDAS (SAMHITAS)

Some western scholars have enthusiastically advocated that Bhakti in India is originated under the influence of Christianity, But this claim has well been refuted by most of the Indian thinkers and on the other hand they have tried to find its origin in the Indian soil. Even otherwise it seems ridiculous to say that Bhakti can be sub-planted or transported or originated, because it is a disposition of the soul and is naturally within every body. It is an other thing that this natural gift may find means of expression which are distinctively in accordance with the prevailing conditions of a particular country. But, it is not wise to conclude that a particular country has borrowed Bhakti from a particular country or a civilisation.

Vedas are the first spoken words of Aryans, and are the oldest records of the Indian civilisation. Even in these Bhakti is not unavailable. Though word 'Bhakti' is not used in the Samhita portion of Vedas, yet its root 'bhaj'¹ is available and it seems unreasonable to believe that if the word and particularly root is available the corresponding sense is debarred, especially when the Vedic creed is the creed of activity. Secondly, the different means and essentials of Bhakti like worship, Kirtan, repetition of the Nam

1. Rig-veda; 1.156.3 @/f Ude-Mano Singh, Tulsī Darshan-Mīmāṃsā p. 259.

etc. are scattered all over the Vedic literature and are melted in every sacred cry of the Vedic man. Complete faith, an other essential of Bhakti, is enjoyed and offered by the Vedic mind. These are definitely the means to concentrate upon the deity and this whole process is nothing except Bhakti.² Dr. Munshi Rām in his book, 'Bhakti Trangaani' has collected and compiled the Vedic hymns, in which loving soul seems to be flowing in an intensified way to attract the godly spirits and to be saved from the demonic forces. The prayers for deity's grace are also frequent.³

Apart from modern scholars, there are prominent mystics to quote and to prove that Bhakti in Samhitag is not unavailable. 'Bhakti is clearly available in Srutii',⁴ says Shāndilya. Guru Nanak, the founder of Sikhism believes that 'Vedas speak as the source of Bhakti'. (Ved Pukare Bhakti srot).⁵

In Vedic literature, three methods of salvation are described and these are called Karam - Kānda, Jñān-Kānd and Upāsana-Kānda, and all the three are available in the Samhita portion also. By Upāsana⁶ it means to sit beside the

1 & 2. Mukta-fal; 5.1 C/f ibid. p. 260.

3. Dr. Munshi Rām; Bhakti-trangaani, p. 26.

4. Shāndilya; Bhakti-Sūtras, 1.2.9.

5. Bilāval M.1.

6. In this way the original meaning of upāsana 'to sit beside' were also, in the passage of time,

deity and to devote to the constant repetition, and this repetition is synonymous to the word 'Bhaj'; and hence to Bhakti. Moreover, all the characteristics of the nine types of Bhakti, which later Āchāryas preached as Navdhā Bhakti, are available in the Samhitas. Here different Devas are frequently addressed as father, friend, brother etc. and the devotee always remains intuned with his deity. Thus it is evident that Bhakti, with all its elements and essentials, is well extended and accepted in these. Erotical feelings are vibrating in whole of the poetry of Samhitas.

But it does not mean that Bhakti here is the same, as preached by the later Āchāryas. It has a few distinctive characteristics as:-

1. Bhakti here has not yet been formulated into some doctrine or creed, but it is the simple expression of the loving heart directed towards the deity.
2. Bhakti here is not an isolated achievement or cultivation, but is cultivated and duly supported by Karma and Jñān. Here as in the later period, these three have not been separated and made the basis of different philosophical schools, but all present a synoptic view.
3. Bhakti in Samhitas is not an ultimate aim in itself, as it was considered in the later period.⁷ It is accorded with some motive, it may be worldly or spiritual.

changed or limited in 'sitting beside the Deva and meditating.' Dr. Udebhanu Singh; Tulsī Darshan Mīmāṃsā, p. 259, translated by author.

7. Bhakti-yoga is a real, genuine search after the

4. Bhakti in Samhitas is not only self-achievement or gift from deity, but external means for its attainment are made necessary. The Vedic mind is convinced so much about its use that even the wrong chanting of a hymn or a word from it would spoil the whole fruit, including Bhakti and for that the help of a priest (Brahmin) is indispensable.

5. Bhakti here is more of a collective disposition than individual.

6. Bhakti here is not offered to Absolute, Formless and Impersonal God but to the personal deity i.e. to the individual god. Indra, Vishnu and Varuna are the prominent adored gods. But it was not exactly the polytheism because every devotee devotes himself to one god at one time and would exalt him to the supreme position. 'It was necessary, therefore, for the purpose of accurate reasoning to have a name, different from polytheism, to signify this worship of single gods, each occupying for a time a supreme position and I purposed for it the name of Kathenotheism, that is worship of one god after another, or of Henotheism, the worship of single gods.'⁸

BHAKTI IN UPANISHADS

Vedas have been divided into four portions Samhitas,

lord, a search beginning, continuing and ending in love; the complete works of Swami Viveka Nanda; Vol. III, p. 31.

8. Fredrick Max Muller, The Vedas, p. 85.

Brāhmanas, Ārankyas and Upanishad and we have seen that the seeds of Bhakti are not unavailable in the first portion. Deep sense of emotional attachment is well defined in their sacred hymns. Brāhmanas are related to Karm-Kānda in which the rules and benefits of conducting religious ceremonies are prescribed and Karma, in these, apart from being a method has become ultimate end also. Ārankyas portion deals with the vows of ascetic life and it is generally taken as the part of the Upanishadic literature. Jñān as a method and end, dominates the Upanishads, though the feelings of Bhakti are not totally absconded. This division of the Vedic literature is based upon the traditionally prescribed four stages (Āsramas)⁹ of Indian life and according to this view the Samhita deals with the needs and demands of celibacy (first Āshrama) in which instructions to serve Gurus and devas are imparted. The sense of complete faith, dedication and devotion is well inculcated in the heart being moulded. Brahmanas cater to the life of a house-holder where the life of activity is most needed. The third stage of an ideal life is that of Vānhrasta, a sort of self exiled life in which the adoption of the asceticism and the longing for supreme jñān is favoured and Ārankyas portion reflects it. At fourth stage Sanayās, the sense of complete renunciation and non-attachment is gained and supreme Jñān is acquired.

9. Prof. Paul Deussen has rightly declared that this division into Samhitas, Brahmanas, Āranyakas, and lastly Upanishads is based on the principle of dividing life into āsrmas or stages; S. Prabhavananda, The Spritual heritage of India; p. 37.

The literal meaning of the word 'Upanishad' is 'to sit beside',¹⁰ i.e. to sit beside the Guru and to gain Jñān. The Upanishads are the last portion of Vedic literature and that is why these are called Vedānta, but by Vedānta here does not mean the prevalent Vedānta-system. Upanishadic literature is mainly philosophical literature and it deals with the problems of the life. Brahman in these is Absolute being and Jñān is the dominating method to apprehend him, but, along with it, other prevalent aspects of that reality are not unavailable. He is many times described as personal being, silent, spirit, light etc. and emphasis, on the whole, is to show that supreme reality is undestructable. It so seems in Upanishads that a Sādhaka starts from a personal god with faith, sense of devotion and in the end loses himself in the Impersonal being and thus in spite of the stress upon Jñān, Bhakti and its elements could find a place in these.

Moreover, the word, 'Bhakti' in Indian literature is, first of all, used in the Upanishadic literature. A shloka from Upanishad says that the light being revealed can be apprehended only by the person who is absorbed in Supra-Bhakti for Deva and similarly for Guru.¹¹ This first use of word is the best evidence to believe that Upanishads

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10. The word 'Upanishad' is derived from Upa (near) ni (down), and sad (to sit), i.e. sitting down near; - S. Rādhā Krishnanan; The Principal Upanisads, p. 19.
11. Shaveta, Up.; 6.23 C/F. Baldev Upādheye; Bhāgvat Sāmpardae; p. 73.

are not without a sense of Bhakti, though here, in the deep philosophical discussion, the simple feelings of love just remain unexpressed many times and are made secondary. The simple heart of Samhitas here seems to be loaded with wisdom and emotional cry has become the basis of intellectual discussion. But when all wisdoms fail, there is an aspiration, in the same Upanishad, to take refuge in the Deity and then to dedicate ~~our~~^hself to Him.¹²

BHAKTI IN PURĀNAS

Purānas are considered to be fifth Veda¹³ and it is because the whole of the Vedic thought-culture is revealed through these. Most of the Vedic subject matter is expressed through hints and being subtle in nature, is not easily understandable for a common man. But in Purānas even the abstract Jñān and finer feelings of Bhakti are related through living characters, stories and episodes and are represented through concrete symbols. Thus for the comprehensive study of the Vedas, the study of the Purānas becomes indispensable and it is perhaps because of this fact that the Purānic sages have claimed that the apprehension of the Vedic Literature is impossible without being a scholar in the Purānic Literature.¹⁴ In fact, Purānas are an elucidation

12. 6.18 C/F *ibid.* p. 73.

13. Vāsu Deva Sharan Agarwāl, Mārkaṇḍya Purāna, p. 3.

14. Vāu Purāna; C/F Kalyān Bhakti Ank; p. 55.

of the Vedic contents.¹⁵

Otherwise too, the ancient history of Indian culture is divided into three parts i.e. periods i.e. Vedic period, (Saṁhitas) where the emphasis is upon Karma, Upanishadic period, in which Jñān dominates and Purānic period, where Bhakti supersedes every other method. This division is generally made to understand the dominance of a particular method in a particular age, otherwise the sense of any method is not unavailable in any period. For instance, the sense of Bhakti is well-defined and apprehended in the Vedic (Saṁhitas portion) and Upanishadic literature, as is proved^{seen} above, though the other methods are also not ignored. So, it is simply to emphasise the dominance and not the unavailability of any method.

Purānic literature, being the exponent of Bhakti, deals elaborately on the subject. The Bhakti, nature of Bhakti, types of Bhakti, essentials of Bhakti and the object of Bhakti, all the relevant aspects of Bhakti are dealt with^{upon} and are presented concretely. Bhakti, being the constant, undisturbed and motiveless attachment with the deity, also evolves itself about the nature of deity and modes of manifestation. God in the Indian tradition has always been perceived as a unity and formless absolute, Supreme reality, but at times He descends¹⁶ in the world and these incarnations

15. Nārdiṃyā; 1.9.100.

16. Ōṭā; 4.7.

have captivated the minds of sages with a sense of Bhakti. Thus deity has been perceived in its Impersonal and Personal forms and accordingly the Bhakti-scriptures have defined Bhakti, but it must be clear that by doing so, no place to dualism has been given. God is an impartable unity and these two forms are the different modes of manifestation of the same Reality. Purānas too speak of this fact and the treatment here is based upon the Psychological truth that for a common man or a beginner, it is not easy to concentrate upon the Impersonal being. The Purānic literature offers the solution to this problem and it says that in the beginning a Bhakta should concentrate upon the personal form of the deity and then proceed toward the Impersonal form.¹⁷ When the ultimate end is to apprehend the Impersonal form of the God, it becomes obviously clear that the evolution of the personal form is nothing more than a creation of the devotee's mind, which varies in emotional nature and perceives the reality in consonance with it. Thus Purānas, with various types of descriptions, have emphasised the loving nature of Brahman, who, apart from being Absolute reality, comes to the world with divine forms and embraces the Bhaktas.

No doubt, the Purānas reveal the predominance of Bhakti and have emphatically preached to establish it, but by it, it cannot be concluded that the other methods like Karma and Jñān have found no place in these. Contrary to it,

17. Padam Purāna, Shiva Gītā, 14.5.

Karma¹⁹ and Jñān are also recommended by the Purānic sages, but with a different attitude. Here Karma is neither an independent path nor, as in Vedas, is indispensable for the successful adoption of Bhakti. Jñān too is not an absolute necessity here, though it is never discarded in any field of spiritual elevation. Bhakti of the Purānas does not require a Bhakta with the performance of a definite type of Karmas and nor it demands more of learning. It is an urge of the soul and inclination of the mind. 'Sinner or holy, learned or unlearned, undoubtedly, all get liberation by His Grace. Even if a Bhakta does not deserve it, Bhagwān, out of generosity, destroys all his sins and embraces him surely.¹⁹ But, still, Jñān is not ignored at all. Bhakti enlightened by Jñān is par excellence and so the Purānas believe.²⁰ In spite of this, Bhakti enjoys superiority and it is partly because it is known as easier, convenient and a natural method.

Bhakti in Purānas becomes the ultimate aim. It is quite motiveless and even the most valuable rewards are discarded. It knows no bargain and is pure love directed towards deity. It is neither Samhita's 'Yajēt Svargkāna' nor Sankar's 'Sve Surup annusandhānam'. If any motive or desire, a Purānic Bhakta has in his mind, then it can only be of His service. He wants to serve his deity constantly and motivelessly and prays to be given countless births to

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18. ^{Bh.} Bhakti Purāna; 11.20.9.
19. Shiva Purāna; Uttar-Bhāg; 8.25.26 C/F Kalyān Bhakti Ank p. 62.
20. Kūram Purāna Uttarardh; 4.25, C/F ibid, p.62.

serve Him again and again. It is an effective way for the manifestation of his noblest feelings of love and service. ⁹⁶ is the only reward he prays for.²¹ Moreover, it is such a spontaneous and continuous attachment of the heart, that it does not need any assistance from any priest for its completion. The springing of this fountain of love is not conditioned by the considerations of caste, creed, category and sex. The idea of forbidding the women, shudras and the people from lower classes in participating in ¹¹² hearing the ⁶ Vedas, could find no advocacy in Purānas.²²

Bhakti here is more of a gift from God than a personal achievement. Man and his efforts are incomplete. It is only the Grace of Lord that Bhakti can be attained, sustained and successfully followed. What is required is that Bhakta should throw himself at His feet prostrating in full obedience and utter humility.

PART B

BHAKTI ELEMENT IN JAINISM

Brahman, the ultimate and only reality of Upanishadic literature does not find any place in Jainism nor the loving and kind idols of worship of the Devas could have any grip over this sect. The Jaina adherents do not feel any temptation to bring God or Brahman as the cause or effect of this being and postulate Him on the fortune of the man.

21. ^{51.} Bhakti Purāna, 10.51.56.

22. Śrī Kalyān Bhakti Ank, p.45.

He is neither the creator, nor preserver nor destroyer of anything, but contrary to it, everything potentially has all these qualities in itself and these develop in correspondence to the full co-operating condition of time (Kāla), nature (Svabhāva), necessity (Niyati), activity (Karma) and effort (Udgraha). The nature of every action and the prevailing diversity with which it is being conditioned are responsible for its reaction and everyone is to undergo all these. Nothing from the gods interferes in the appearance or disappearance of anything but it is only the Karmas which is the governing force and thus nature of the Karmas, good or bad, is to determine its present and future life and even the Karmas of previous life count in the perfection or imperfection of the human personality in the making. The emphasis is on rising with self-efforts and not on depending upon some pre-supposed gods.

The word, which specifies the name of the sect derives it self from the root 'Jina', which grammatically means victorious.²³ This shows the desire for victory over worldly objects and the total annihilation from the self. This victory which prepares for Nirvāna is attainable, according to the Jainism, only through three jewels (Tri-ratna) of faith in Jina, Jñān of his doctrine and perfect conduct. 'Belief in real existence or Tattvas is right

23. The Jainas are the followers of 'Jina', the victor, .. S. Rādhā Krishnan; Indian Philosophy; Vol. 1. p. 286.

faith, knowledge of real nature without doubt or error is right knowledge. An attitude of neutrality without desire or aversion towards the objects of the external world is right conduct, "The three together form one path, and are to be simultaneously pursued".²⁴ The introduction of three jewels to a seeker shows the three fold efforts to attain the ultimate aim, defined as Nirvāna. The faith in Jina, a perfect personality shows the desirability of the adoption of truth with intensity.

The emphasis upon a highly sublimated conduct is the loftiest ideal of Jainism and perhaps of every religion, because it never proves a failure for the attainment of goal. Jñān and Karma may prove a negative equipment while conduct is definitely a positive one and commands an affirmation from the intuitional powers of a man. For the purification of conduct again five principles are recommended by Jainism to proceed on and then to obtain Punya, which also stands on the nine ways.²⁵

Of course, the purity of Karma, attainment of supra-Jñān and loftiness of conduct cannot be excluded from Bhakti and all are positively a useful for it, but the negation about the existence of any supreme power is exclusively against the basic doctrine of Bhakti. Bhakti, of a religious man, can have no stand without the affirmation and belief in God and Bhakta has to understand that no

24. Ibid, p. 325.

26. See Ibid, p. 326.

perfection is attainable through self efforts, as in Jainism, but through the grace of God. So, frankly speaking, there is no clear exposition of Bhakti in Jainism or in any of its sub-sects like Digambra and Svetambra. But still there are certain things which determine that elements of Bhakti are not absolutely unavailable in them. The absence of Bhakti is in philosophical speculations which are meant only for a few persons. The common man can find no satisfaction in it and has to find some emotional basis, according to its nature, for faith. Moreover, it is in tradition with the Indian people that in practical life, they have to establish some ideal in visible human being or in invisible Supreme being and then to worship it for perfection. The Jaina adherents could not remain detached from this fact, and though they did not believe in the existence of any being as God, yet the perfect Jinas were equally worshipped. They did not believe in God as Supreme being, but they held a belief in perfect Jina as God. Their emotions would find expression in some or the other way and would establish the elements of Bhakti undoubtedly.

BHAKTI ELEMENT IN BUDHISM

Purity of mind, expression and Karma is laid down by Gautama Buddha, as the sole basis of perfect personality and with this he made a stress on the independence of individual. He tried to free the Indian mind from the worshipping of the heavenly abodes and preached that there is no use on depending upon these. The purity, brotherhood, spirit of

tolerance and non-violence and freedom from any fear, dependence and decadence were the principles propounded by him for the welfare of the individual and the society.

But with the split of the Buddhism into many sections and especially in Hinyāna and Mahāyāna schools, these principles could not remain strictly in practise. No doubt, the former school of Buddhism could remain stuck to the original principles, but the attitude of the later was more liberal and, in fact, the names Hinyāna for others, and Mahāyāna for themselves, were introduced by them. They thought that adherents of Hinyāna school are conservative and narrow minded people who bother only about their own salvation. On the other hand they considered themselves to be in effort for the welfare of all and with this idea, contrary to that of Hinyāna, they include any man from any caste or creed in themselves and adopt any method for perfection regarded useful to all. With this liberal attitude of the Mahāyāna adherents, the spirit of self-reliance was vanishing and many of the Vedic gods began to enter Buddhism. The conception of all these gods, as being the representation of one Supreme being also began to survive in the shape of Buddha. Buddha took the place of Brahman of the Upanishads and the faith in him gradually began to take place. His words were meditated upon. To these adherents of Mahāyāna school, Buddha is the supreme wisdom. 'Other religions have made their founders into gods and sons of God, Buddhism makes its founder into the ultimate and only reality, which

underlies, produces and included all things."²⁶

For the attainment of Nirvāna, a term used in Buddhism for complete perfection, an all-round developed personality, through ten stages or Bhumis of progress, is especially mentioned. Along with it for the development of moral life, ten principles are put forth, but with all this the element of faith and dependence upon Lord Buddha is not excluded. The importance of Jñān, renunciation and morality is not reduced but it is substituted with faith in the founder of the sect. The condition of being monk is also relaxed and even a married can attain Nirvāna with faith in Buddha. "Faith became the sole requisite to salvation; all else of the great moral philosophy of Gotama the Buddha was swept away."²⁷

In this upheaval of the Buddhism, faith became the dominating factor in the Buddhist mystical life, faith in the Buddha and bodhisatva. As this faith is the initial step in Bhakti, as preached by many exponents of Bhakti, no doubt is left that the establishment of the Mahāyāna school of Buddhism was a step towards it. In fact, the essentials of Bhakti are so thickly connected with the human nature that it becomes almost indispensable for every Sādaka. Moreover, the definition and circle of Bhakti is so vast that it has almost a capacity to include most of the religious sects in it. Same is the case with Buddhism. Though in the beginning it was really a religion which depended upon

26. J.B. Pratt; The Pilgrimage of Buddhism; p. 249.

27. Anesaki; History of Japanese Religion; p.182-83.

logic and to some extent it was rational also, but later on when the Buddha, as person gained more dominance than his words, his worship became eminent. This tendency captivated the Buddhist sects not only in India, but in other countries like China, Tibet, Japan, and where-ever it is prevalent, There are traces pertaining to the worship of Buddha. "So, also one reads in the Mahāvastu about devotees developing Bodhi-citta and aspiring to Buddha-hood by the simple act of worshipping a stūpa or making some presents to it."²⁸ This unshaken faith, in deity, which inspires towards worship is nothing except Bhakti. "The ideal of Bhakti" says Dr. Hardayal, "arose and flourished amongst Buddhists".²⁹ In fact, it seems as if Bhakti in the sense of love was well emphasised by Buddhists. Supreme wisdom and supreme love are equally powerful forces, which cannot be kept unexpressed. This expression or in other words, prayer is definitely the cry of the human heart for himself and for others. "The essential nature of all Bodhi-Sattvas is a great loving Heart (Mahā-Karūna-Citta), and all sentient beings constitute to the object of his love."³⁰

In later schools of Buddhism, Hīnyāna is an exception

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28. Nalinakha Dutt; Aspects of Mahāyāna Buddhism and its relation to Hīnyāna; p. 36.
29. The Bodhisattva Doctrine in Buddhist Sanskrit Literature; p. 31.
30. Quoted by D.T. Suzuki in 'Outlines of Mahāyāna Buddhism'; p. 292' from 'A treatise on the transcendentality of the Bodhicitta'.

to some extent, and particularly in Mahāyāna, this attitude of Bhakti is clearly available.³¹ Buddha is always depicted as deity in the scriptures and the Bhikshu as devotee. The tradition of three-fold prayer in usage after the death of Buddha, which goes as:-

Budham Sharnam Gashāmi
Dhaman Sharnam Gashāmi
Sangham Sharnam Gashāmi

for protection clearly indicates that Buddha was taken as saviour. Prayers for refuge were frequently offered to him and in this respect the religion of Mahāyāna could remain no longer different than that of Gīta. So far as the position of Buddha is concerned, it is in no way different than that of Bhagwān Krishna in Bh. Gītā. The metaphysical aspect of Dharam-Kāyā (the last amongst the three kāyās, or the ultimate basis of existence) is practically in accordance with Brahman of Upanishads and Gītā. As the author of Gīta has established Krishna, the most prominent deity in the field of Bhakti, Supreme being, similarly, the author of 'Saddhamapūndarīka has tried to depict Buddha as supreme God. He is not only a god, but the God of the gods. He declares like Krishna, 'to all who believe me I do good, while friends are they to me, who seek refuge in me.'³²

31. Dr. Hardayāl claims, "In fact, the very word Bhakti, as a technical religious term occurs for the first time in Indian literature in Buddhist treatise and not in a Hindu scriptures"; The Bodhisattva Doctrine in Sanskrit literature; p. 32.

32. Lalitavistara, VIII, C/F S. Rādhā Krishnan; Indian Philosophy; Vol. II. p. 600.

This Bhakti element in Buddhism, which springs from the Jñān and morality, is of its own kind and nature. Though all the essentials of Bhakti, like faith, worship, love emotional attachment with Buddha, are available in it, yet it is not like the Bhakti of Vaishnavas. The foundations of this Bhakti do not rest upon extreme pietism and total dependence, but the spark of Jñān, morality and logic always remains burning in the hearts of the adherents of Buddhism and the spirit of self reliance remains constantly awakened. Bhakti was only a way for that and not the ultimate end. Persistent faith and undisturbed love in Lord Buddha were to beg for the strengthening of the spirit of renunciation and then to awaken the potential Buddhahood already in them. His grace was prayed for the development of love for the welfare of society. Bhakti element in these Buddhist adherents was only an entrance to the realm of perfection, as Nagaarjūn, in his commentary on 'Prajnaparamita' says, "faith is the entrance to the ocean of laws of the Buddha and knowledge is the ship on which one can sail in it".³³ No doubt, love is a cohesive element in all laws, morals, and logic but in Bhakti it is a binding force. But in Buddhist Bhakti even this love takes another colour. Here faith reverence, and adoration is offered to Buddha to pray for the betterment of all. Love in the Mahāyāna school takes the form of charisma when it is begged from Buddha and it becomes generosity when it is shared with others. Love here is not only a

33. C/F Dr. S. Rādhā Krishnan; Indian Philosophy, Vol. II. p. 603.

binding force between Buddha and his devotee, but between the devotee and the people. The Bhakti in Buddhism whose foundation is love, is also a path enjoined not for personal salvation only, but for the salvation of all. That is why, we can say that importance of Bhakti in Buddhism is mainly is paving the way for other Bhakti sects. "There is no doubt that in giving a large place to Bhakti or devotion the Mahāyāna scheme of salvation opened the breaches to Tāntrikism and other mystic forms."³⁴

This Bhakti element in Buddhism did not keep itself confined to Mahāyāna school only, but it remained with its descendent schools also. The eight-fold religious practices were definitely not similar to those of Yoga, propounded by Pātanjali, but later on and especially in the Mantrayāna school of Buddhism, it nearly assumed the same form. An effort was in custom to reduce the size of the words of Buddha and to make these shorter and easy to remember. These words were meditated upon and with the help of this the tendency to bring the supernatural powers under command were prevalent. The very name of the school Mantra-yāna^u clearly shows^h that by nature it is a school of the persons, who meditated upon words, This repetition of the words (Mantra-jāp) or meditation upon these is the religious practice included by the exponents of Bhakti also. This itself is an evidence that Bhakti in the Buddhist schools kept intuned with their upheavals and remained in practice in one or the other form.

34. Ibid. p. 598.

PART C

ATTITUDE OF GĪTĀ TOWARDS BHAKTI

Gītā, being pregnant with the seeds of all the prevailing philosophical systems in India, is most important treatise in the history of Indian thought-culture. Being a philosophical as well as practical book, it deepens and broadens the mental horizon of a Sādhaka and tells him the right and convenient method of salvation. It touches the pulse of the human mind and contains and advocates such currents of thoughts, as to satisfy every type of nature and mood of a person. It has sufficient material, with logical grounds, to touch and lead the man of every type, age and class.

Ultimate aim of the every being, practically speaking, is the liberation and Gītā too, emphasises the same truth. It contains discussions upon every method like Sāṁkhya - Yoga, Karma - Yoga, Dhyanāna-Yoga, Jñān-Yoga, Bhakti-Yoga etc., but Karma, Jñān and Bhakti are the dominant methods, which it advocates for the purpose. But all these three methods, accompanied by the word Yoga, are not only different methods, but at a particular stage they seem to join together and strive forth jointly. In Gītā especially these three are combined and are made inter-dependent, when ultimately every one of these is required to dedicate itself before the deity. It may be Karma/Jñān or Bhakti or the fruits of everyone of these, everything is to be dedicated before God realising that He is the only reality. And,

moreover these three methods in Gītā are not contrary to each other, but are complementary and each contributes to its whole. It gives a complete synoptic picture of the three when it emphasises that Bhakti without Karma becomes un-energetic and without Jnān ego.

No doubt, Gītā gives importance to every method and believes that each of these is competent for the purpose. "Thus every method of directing oneself to the Deity, whether it be through devotion, control, work or knowledge or all of these together, is advocated by the Gītā." ³⁵ But the tone of Bhakti is aloud and it seems as if it dominates the whole contents of the book. It becomes very clear, from the close study of Bhāgavata Gītā that different methods like Karma, Jnān and Bhakti do not form a separate identity, but are combined in one and that is Bhakti. It can be argued in another way also. In it, the three Yogas i.e. Karma-Yoga, Jnān-Yoga and Bhakti-Yoga are particularly represented and the adherents of each Yoga are called the Yogis. But amongst all, the best and perfect Yogi is he, who reflects upon Him in complete faith.³⁶ Faith being the indispensable limb of Bhakti shows, that every other method in Gītā is superseded by Bhakti or at least its supremacy is undoubtedly established. Otherwise also, if we take into consideration the opinions of many scholars that the whole

35. Bharatan Kumarappa, The Hindu Concept of the Deity; pp. 70-71.

36. Gītā; 6.47.

of Gītā can be divided into three portions and each one contains discussion upon a different Yoga i.e. Karma, Jñān and Bhakti, the supremacy of the last can be seen through the fact that each portion is not devoid of the shalokas which deal with the sense of Bhakti. In fact, Gītā does not advocate the adoption of one method, absolutely disconnected from others, but it believes that man is a complex being and it needs an allround effort for the desired goal. That is why, "Not knowledge and works alone are demanded of him (Sādhaka) now, but Bhakti also."³⁷ It means in the life of a Sādhaka, there comes a moment, when methods other than Bhakti do not prove sufficient and Bhakti becomes an indispensibility.

Attitude of Gītā towards Bhakti is very clear when it classifies the number of Bhaktas into four. It believes that four types, (Arathārthī, who devotes for some worldly motive, Ārta, who devotes with a motive to be saved in times of difficulty, Jigyāsu, who devotes to apprehend the real nature of his deity and Jñān who devotes for devotion sake i.e. motivelessly)³⁸ of Bhaktas are available and they devote in different manners and with different motives. There is no doubt, as assured by Bhagwān, that everyone is rewarded with the fruits, he has devoted for,³⁹

37. Sri Arbindo Ghosh; Essays on Gītā; p. 30.

38. Gītā; 7.16.

39. ibid. 4.11-12.

but they do not enjoy the eternal bliss which springs through the real union. The best and dearest type of Bhakta is therefore Jnāni, who has no motive, empirical or spiritual, behind his devotion to be fulfilled. He is always absorbed in the motiveless worship of his deity, "and this worship is a hundred times greater than liberation"⁴⁰ even. Thus Jnāni-Bhakta is well esteemed in Gītā and that shows that Bhakti here is not only an act of feelings, but is of intellect also. "For note", says Sri Arbindo Ghosh, "that it is Bhakti with knowledge which the Gītā demands from the disciple and it regards all other forms of devotion as good in themselves, but still inferior; they may do well by the way; but they are not the thing at which it aims in the soul's culmination."⁴¹ Writing about the Jnāni Bhakta the best according to Gītā,⁴² Dr. Rādhā Krishnan observes, "such a devotee has in him the content of the highest knowledge as well as the energy of the perfect man."⁴³

In the Indian tradition of man's struggle for spiritual elevation, Gītā is the first treatise which clearly emphasises the need of Bhakti. Throughout the book, Bhakti, its nature, essentials, aids, kinds and fruits are discussed elaborately, but along with it, it must be clear that Bhakti

40. S.Rādhā Krishnan; The Bhagavada Gītā; p. 61.

41. Essays on Gītā; p. 33.

42. The Bhagavada Gītā; p. 66.

43. Gītā; 7.18.

in Gītā cannot be an absolutely isolated thing. It is equally supported and accompanied by every other method so as to produce a really harmonised personality. It is to draw out the best of man, in any way, and make him dynamic, so as to satisfy the inner and outer conditions at the same time. It is to develop the inner forces and then to create a congenial atmosphere with the spirit of tolerance, contentedness and detachment, so that with the development of strong ethical personality, a confraternity between the oneself and other selves may be brought and everything in the universe may be taken as his own self. Thus Bhakti in Gītā arises out of self-surrender and results in producing a really dynamic personality, as we find, in the case of Arjuna.

PART D

BHAKTI SUTRAS

In Indian Bhakti Tradition the first clear cut exposition of Bhakti is available in Bh. Gītā. This is a treatise in which particularly every method of salvation, recorded by the Indian sages, is included and is given due importance with explanation and emphasis. Bhakti also finds place in it and, of course, sometimes dominates the other methods, but here Bhakti does not hold a different identity but is described in a very synthetic way to collaborate ⁹¹ Jñān and Karma with it.

Bhakti in its complete wholeness and theoretical

description is dealt, first of all in Shāṅḍilya Bhakti-Sutras and Nārada Bhakti-Sutras. In his Bhakti-Sutras Nārada, when discusses the views of his predecessor, on Bhakti, he includes a reference to Shāṅḍilya,⁴⁴ which shows that Shāṅḍilya was the pioneer. But as far as the elaboration of the subject is concerned, Nārada gives more details than Shāṅḍilya. However, Shāṅḍilya Bhakti-Sutras and a commentary on these by Nārāyana Tirath (Bhakti Chandrika) give a complete and adequate study of Bhakti. For Shāṅḍilya, Bhakti is, "Supreme devotion to God".⁴⁵ He does not feel contented with passionate attachment only but he stresses the need of supreme and unchangable attachment. Human mind, by nature, is bound by attachment and "Where as this attachment with worldly objects is a hinderence",⁴⁶ the attachment with God assists to attain supreme devotion.⁴⁷ With equally strong and sweet attachment, as one feels for sensual objects, Bhakta sees, finds, hears and speaks about deity. His one attachment exists, when all others vanish,⁴⁸ Bhakti itself is indifferent towards external religious symbols. It is an attribute of the self, and so it is not easily perceivable

44. Bh. Sutra; 83.

45. Sh. Bh. Sutras; 1.1.2.

46. Yoga Sutra; 2.3.

47. Sh. Bh. Sutra; 1.2.14.

48. Ibid. 2.2.28.

by the outward inferences. But to make it possible for the perception of the common man, it can be manifested through the visible symbols of the physical world.⁴⁹

Shāndilya also, like most of the Bhakti-achāryas, divides Bhakti according to its nature, into two types primary (Mukhya) and secondary (Itrā), of which former is aim and later is way to it. To attain the primary Bhakti the secondary is adopted. But contrary to it, the secondary demands some efforts to be put in for the attainment. Religious ceremonies, worship, pilgrimage, study of the scriptures, charity etc. are the essentials to be carried on with sincerity, until the perfect conduct and supreme devotion is not attained,⁵⁰ because without it, "The possibility of decline remains there".⁵¹ When this is attained no necessity of any Karma is left because every Karma is the fruit of efforts, which are absolutely needless in the state of supreme devotion.⁵² But secondary type is also not neglectable because even in this, Bhakta remains always in his deity.

Bhakti in fact, is a constant mental struggle for negation and affirmation. On one side Bhakta develops an attitude of indifference towards worldly objects and on the other hand he embraces everything belonging to God.

49. ibid, 2.1.17-18.

50. Bh. Sutra; 2.2.16.

51. Bh. Sutra; 13.

52. Bh. Sutra; 2.7.

Nārada Bhakti Sutras discuss the subject with much elaboration. Here Bhakti has become particularly a philosophy, having all its essentials, aids, impediments and fruits. Nārada has discussed all these allied subjects in detail and has established Bhakti as a philosophy. His philosophy of Bhakti is very clear and touching the subject on the whole. Bhakti according to him is "Supreme love with God".⁵³ It shows that Nārada holds the opinion that love and Bhakti are equivalent in meaning. He, in the coming Sutra, says, "Bhakti is a nectar and whosoever takes it becomes perfect, eternal and contented."⁵⁴ It becomes obvious with the Bhaktas that except the emotion of attachment with deity, he has no other emotion of 'begetting sorrow, jealous, attraction etc.'⁵⁵ Here in Nārada, the attributes of Bhakti become almost authentic and are acceptable even to-day in the field of Bhakti.

Another problem, with which human nature has always suffered, is the suppression of instincts. It is always argued by the philosophers and preachers that unless these ordinary instincts are suppressed the question of perfection remains unperceived. Supreme Bhakti is not full of desires, because by its nature, it is a suppression of desires. The human instincts are undoubtedly powerful and can disturb the mind at any time. But the suppression, on the whole,

53. Bh. Sutra; 2.

54. ibid. 3-4.

55. ibid. 5, compare with Bh. Gītā 12.17.

has another accepted difficulty that these can burst up at any moment and can shake the whole structure. For this the Indian philosophers have another idea of educating or channelling rather than suppressing and this channelisation should result in sublimated love. "This suppression is the detachment from the Vedic and worldly Karmas. It is too in the undisturbed love of dearest deity and undesirability in all the objects against it."⁵⁶

Bhakti is the nature of emotions and this emotion for its development needs some aids. "With hearing and remembering the attributes of God, Bhakti can be matured even while living in the society."⁵⁷ It is clear that to hear and remember is Bhakti in itself. That is why Bhakti, by nature becomes methods and aim in itself. In another Sutra, Nārada recommends the company of holy persons. This company is to fasten the progress towards the goal. But on the other hand the Indian Bhakti tradition reveals, that even this cannot be attained with self-efforts. It is only through the "grace of God that company of holy people is enjoyed."⁵⁸ God on the other hand is so merciful and kind that He always embraces everybody, even the sinners.

As all these attempts are not the constitutive element in the attainment of Bhakti, only the grace can be

56. ibid. 8-9.

57. ibid., 37.

58. ibid., 40.

useful.⁵⁹ Bhakta is simply to remain at His disposal, to receive, obey and carry on His commands and to abide always in Him. This is a sort of perfection while living in this world and is not attainable within one day. It is continuous process of embracing and disembracing and can be undertaken with the initiative of the good people. But alongwith it, Bhakta is to remain aloof from the bad company which is the root cause of all desires, anger, lust and ego,⁶⁰ the accepted impediments in the way. He is to develop the spirit of detachment from each and every Karma and its respective fruits. This stage of self-surrender is a stage of perfection in Bhakti and according to Nārada it is twofold in nature. Though God's grace is competent to bestow His Bhakta at any moment, with any attainment, but still the importance of self exertion is not ignored.

Bhakta, has only one aim to strive for,⁶¹ and that is to see, love and live in God. All sorts of pure Karma, supreme Jñān and bodily disciplines are subordinate to Bhakti. Bhakti is supreme, because it is not for any other motive except for itself. Bhakta bothers not even for liberation. He always, and even if he comes to the world many times, wants to serve remember and meditate upon his deity with pure and loving heart and that is the only desire from

59. ibid. 38.

60. ibid. 44.

61. ibid. 67.

which he enjoys pleasure. Bhakti in Gītā, also holds the supreme position, but there it is co-ordinated with Jñān whereas in Nārada, Bhakti alone is supreme, even from supra-Jñān.⁶²

PART E

BHAKTI IN SOUTH

It is a popular belief amongs the thinkers on Bhakti that medieval Bhakti movement actually made its start in South India and the saints called Alwars and Adiyars were responsible for it. The former accepted Lord Vishnu as their altar of faith and worship and were called Vaishnavas, while later entered their faith round Shiva and were called Shaivas. Here the Bhakti was given a new colour and it remained no longer a subject of scriptures for theoretical discussion or with the Rishis to impart with their students, but it became a practical experience and an indispensable part of the life of the people. By it, we does not mean that before this, Bhakti was a subject of pure discussion and never entered the practical life of the people, but we meant that it is here that Bhakti could canalise itself in a movement and could come nearer to ^{the} life of the masses. Now it had become a mass-movement, and a very powerful movement, which could attract the common people to participate, enjoy and live in it. Though these saints did not organise any movement on any systematic

pattern with an idea to form a platform, but it was automatically formed and a movement came into existence which could provide relief to the Indian people for many centuries. The followers of these two groups which grew almost at the same time and were contemporary, were purely devotional in character. They grew in complete obedience to their deities and would not adopt any other method. As regards the nature of Bhakti, its completion and other characteristics, no major difference is traceable except that both would accept Vishnu and Shiva as the respective deities and would address all prayers to these. Both had a belief in an Absolute power.

It is clearly depicted in the hymns of these saint-poets that the method adopted was no other than to love the deity. Their devotion rests in the emotional attachment. For this no theory is formulated and adopted, no nature is defined, but only an absorption in love is recommended. The duty of Bhakta is to be in constant devotion to the Lord and the records of their mystical experiences, as revealed in their poetry, show how deeply they were lost in it. There is a longing of the heart, a cry, coming out, breaking all the curtains to achieve the love of their beloved. They practically became the paragon of love.

Love is an emotion, which strives for an adequate expression, though in it the capability of any expression is doubted, yet it cannot be kept buried also. The Alwars and

Adiyārs of the South India tried to express these feelings of deep love in many ways. To make it easily perceivable, they described their beloved in the form of human relations. They would love Him as father, son, brother etc. and express towards him the feelings of love, a doration and gratitude. Another popular relation between the Bhakta and the Bhagwān is that of the Master and the servant. Bhakta serves him like a humble servant, with whole-hearted faith and unending zeal. They frankly confess their weaknesses and would pray ^{before} to Him to remove these. But the more favourite relation developed and strengthened by these poets is that of the husband and wife or lover and beloved. Bhagwān is always served as a beloved with pure, motiveless, and unending love. The intensified love, would not permit them to be at rest.

"For father is Arur
sprinkle ye the blooms of love;
In your heart will dawn the light,
Every bondage will remove.
Him the hilly in Arur,
Never forget to laud and praise;
Left behind all worldly ways.
In Arur, our loved one's gem,
Scatter golden blossoms fair,
Sorrow he shall wipe away,
Your's be bliss beyond compare." 63

"Thou to me are parents, Lords,
Thou all kins man that I need,
Thou to me art loved one fair,
Thou art treasure which indeed.
Family, friends, home art thou,
Life and joy I draw from thee,
False world's good by thee I leave,
Gold, pearl, wealth art thou to me." 64

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63. Tirynāna Sambandhar, C/F Dr. Tārā Chand, Influence of Islām on Indian Culture; p. 89.
64. Tirunāvukkarasu, C/F ibid. p. 89.

With the development of this consciousness, the God became nearer to man and more natural basis was found for emotional attachment and inter-communication.

Love in its sublime form i.e. Bhakti is exclusively an attachment of the mind. It needs help of outward things for its expression, though it cannot be enriched with external symbols of show. But the Bhaktas of South would never like to adopt such means for purification which would depend upon external show and could prove deceptive. They never advocated pilgrimages, charity, study of the scriptures, chanting of the hymns of Vedas, bathing in the sacred waters, fasts etc. Moreover, with the perfection, these things are automatically left behind. So they tried to rise above all these and begged only for the grace of Lord with a confidence that all these salvations are unto Him.

"Release is their's and their is alone,
who call in every place the Lord of all."⁶⁵

These Vaishnavas and Shaivas of the South were not Bhaktas who were absorbed only in supreme Bhakti for personal salvation, but they were preachers also, with a burning desire to bring some upheaval in the society, They wanted to give a new pattern to the society and that was the pattern of mutual love and faith. They realised that supreme Jnan supported by rationalism, of Jainism and Buddhism, and complicated bodily disciplines of Yogis, cannot be easily followed by the common man and it is not possible for them

65. ~~ibid~~ C/P. ibid. p. 90.

to strive through these ways. These were the methods for a few gifted people. That is why they went door to door, preached the simple and convenient creed of faith, sincerity and love. They presented an ideal of love for the beloved with all-round purity of mind, body and Karma. They preached the religion which is accommodative and tortureless in nature. Because these Southern saints came from different classes of the society and preached the equality and unity of mankind, therefore, all the undesirable ego was gradually coming to an end, and a single unity was being tried to be established. In this way, as it is mentioned above, the Bhakti-movement which later on flourished in Northern India also, came into contact with the masses and could strive to remould the human mind. Here it was recoloured. Their hold on the people's mind was sufficiently strong and they could enrich it with the penetration of new spirit for a new direction.

Their hold on the human mind can be verified by the respect accorded to their composition even to-day in their native lands. These compositions, which constitute, the most revered part of the literature in Tamil, are full of devotional spirit addressed to the respective deities. The composition of the Shaiva adherents are arranged into eleven groups and are called 'Tirumurai' compiled by Manbrandar-Nambi of Tinjore, and the composition of Vaishnavas were compiled by Nath-Muni, perhaps under the editorship of Nammalwār, and are called 'Nalayna-Prabandham! These two

books are regarded most sacred and are revered like Vedas, in the respective schools of Alwārs and Adiyārs. These songs contain the mystical experiences of the Bhaktas and are devotional in nature. These are respected so much so that on religious ceremonies, the hymns from these precede the chantings than from Vedas.

PART F

BHAKTI - ĀCHĀRYAS

Sankara

With the advent of Alwārs and Adiyārs in the South, Bhakti could enter the practical life of the people. It is an undisputed fact that the India-wide Bhakti movement was originated here, though its seeds were available in the past also. But it is here that it ensnared itself into a strong, constant and continuous stream with an intensified flow. This natural flow of the human mind and countless other flows of Indian systems which were developing through separate channels and lying scattered were all synthesised into one philosophy of Absolute Monism (Advaitvād) by the great philosopher Sankarā. Before him were lying many systems of philosophy, religion and faith in Indian tradition to whom he gave a synthesis in form and unity in contents. He bluntly encouraged the condemnation of the theories about the non-existence of God, various phases of His existence and tried to establish his Absolute Monism. His Brahman is one and cannot be perceived in many forms and phases. He

is the only and ultimate reality. This universe is only Māyā and not a reality in any way.

It is generally believed that for Sankara, the method for attaining perfection was supreme jñān and Bhakti could find no favour at his hands.⁶⁶ But this belief does not seem significantly genuine, because the incidents related to his life, and a close study of his writings made a clear revelation of his inclination towards Bhakti. Frankly speaking, no theistic sect in India could remain aloof from Bhakti and same is the case with Sankara. Though Bhakti could not be an ultimate end in his conceptions, yet its authenticity is not challenged and it is accepted as a method for the achievement of goal. "Of the things which help the attainment of liberation, Bhakti is greatest in the sense that it is stepping stone to the liberation in consonance with Sankara's system of absolute monism."⁶⁷

Sankara's system, definitely rests upon the Supreme jñān, which is a stage of enlightenment, where no illusion contracts the human faculty, but along with it he is aware of the cohesive nature of the Bhakti also. In most of his

66. A misunderstanding prevails in the minds of many interpreters of Sankara that in him jñān and Bhakti are fundamentally opposed to each other. But the real opposition which is relevant to Sankara's Philosophy of Brahmān is not the opposition between jñān and Bhakti but one between different grades of Bhakti ... Bhakri or the highest devotion, is spoken of by Sankara as consisting in the actual experience of the highest truth; Dr. Kam Pratap Singh. The Vedanta of Sankara; Vol. I, p. 125.

67. Dr. M.V. Krishna Rao; Mystic tradition in Religion and Art in Karnataka; p. 14.

works and especially in 'Prābodh Sudhākar' he has given an elaborate study of Bhakti, its nature and essentials. He does not only emphasise the need of Bhakti, on the whole, but he treats it as psychologically indispensable for the human mind. He is fully aware of the nature of the human mind and accordingly divides the Bhakti into two types that is abstract (Sūksham) and concrete (Sathūl). He knows that abstract things are not easily adoptable, so in a shaloka from Prābodh Sudhākar, he advocates to start with concrete Bhakti. "Abstract and concrete are two types of Bhakti, initially concrete is followed which culminates in abstract Bhakti." ⁶⁸ As its very name suggests, concrete Bhakti depends upon external performances of the religious ceremonies, while the other one is purely the quality of the inner-self. In concrete Bhakti he includes "Belief in the class (Varan-Āshrama), worship of Krishna's idol, congregation, to hear devotedly the legends about Bhagwān, to speak the truth and avoid the company of other's women and wealth and not to defame others, to avoid the unhealthy conversations, and take pilgrimages to the sacred places. To think always that the life is ruining without hearing His good-name?" ⁶⁹ All these external means are for the purification of the self, which is of major importance in mystical life, and then to strive for the attainment of

68. C/F Kalyān-^{Bhakti-}Ank p. 212.

69. C/F ibid. p. 213.

internal qualities to enter the realm of perfection. But neither these external means, help in achieving abstract Bhakti, nor the striving force of the mind is sufficient without attracting His grace. Though these do not go in vain. "In this way with the practice of concrete Bhakti and grace of Krishna's name, abstract Bhakti is awakened and as a result God takes place in him."⁷⁰

But in Sankara's system, Bhakti was not regarded the ultimate aim or method. As far as the realisation of the self is concerned, Sankara, in his Viveka-Chūḍāmāni, affirms the competency of Bhakti when he says, "Bhakti is the research of the self", but for the next step i.e. for the salvation he advocates supreme jnāna. Bhakti for him is only a method.

Sankara's attitude towards Bhakti is of a definite kind. Though in his works, he holds discussion on Bhakti in detail, and sometimes he says "Bhakti is the best amongst the means of salvation"⁷¹ but even then his Absolute monism could not encourage Bhakti to enter his philosophical system. The religion of love and faith is adopted by Sankara, only so far as it aspires the Sādhanā to attain the supreme jnāna. It aspires only with his conception of lower God, that

70. C/F ibid. p. 213.

71. C/F ibid. p. 210.

72. C/F ibid. p. 210.

is Īshwara, who himself is a phenomenal being. The attainment of this Īshwara, who is, several times, taken as personal God, can be through Bhakti, but Sankara does not feel contented here. The true freedom, according to him, is only in rising above this and in embracing the supreme truth, which can only be possible through supreme Jnān. Bhakti in him, though equally important could find secondary place in nature and aim.

Ramanuja

This attitude of Sankara, as explained above was mainly responsible for the whole-hearted opposition of his ideas by the later Vaishnava-Āchāryas. But one thing is clear that Bhakti of the Āchāryas was not the same as that of the simple hearted saints of the South. It was no more a creed of intensified love only, but now it entered the field of theology, as it was a revolt against Sankara's protagonism exposed in the exalted adherence to the path of Jnān. His Monism and the path of Jnān, no doubt, could influence the large number of people, "But the religion of love and devotion, which the Alwars and the Adiyars were making popular, soon found its own philosophic exponents who entered the field of controversy and disputed the theories of Sankara."⁷³ Ramanuja is the most popular amongst those Bhakti Āchāryas,

73. Dr. Tara Chand; Influence of Islām on Indian Culture; p. 99.

who refuted the philosophies of Sankara and established the religion of Bhakti through his works, Vedānt Sangrah and commentaries on Bh. Gītā and Bādrāyana, Vedānta Sutra, which reveal his theory of qualified or modified Monism. Rāmanuja could not reconcile with Sankara's theory of Māyā and, contrary to it, he believes that this world is not an illusion but it is real and is of three-fold nature i.e. Īshwara Conscious (Citta) and unconscious (Acitta). The later two identities abide in the first, who is Antaryāmi, as a spark abides in the fire and thus forms a composite whole. The finite self is an Anu (Atom) of Infinite and it is essentially an attribute (Prakār) of God. Complete union of the man and Brahman is not possible even if the former attains the highest perfection. Moreover this complete union i.e. the loss of the individuality is not favoured by Rāmanuja, because in this state a Bhakta loses all his charms. He preserves his distinction from Brahman to enjoy the bliss of the divine service and love. The creation of the real cannot be unreal and Brahman is not qualitless on the whole. He has uncountable attributes. He descends in this visible world out of the love for the mankind.

Complete perfection or liberation from the bondages can only be, according to Rāmanuja, through Bhakti. By this we cannot conclude that Rāmanuja ignores Jnān, but his attitude towards it is not the same as that of Sankara.

Sankara's Jnān is absolute and is self-luminous in nature, where no distinction of the subject and object is observed, whereas the Jnān of Ramānuja is relative in nature and it holds the distinction between the two. Jnān here is not an ultimate end in itself, but it is accepted only so far as it helps in developing Bhakti. When he mentions the means for the attainment of Bhakti, he concludes by saying, "The attainment comes with discrimination, control of the passions, habitual practices of religious discipline, sacrificial work, purity, strength and suppression of excessive joy."⁷⁴ It shows that he recommends Karma for the purification of mind, Jnān for the discrimination between right and wrong and concentration of mind to perform austerities, which culminate in awakening Bhakti, and ultimate aim.

Another method preached by this exponent of the qualified monism is Prapatti that is self-surrender. It is a method which is regarded to be easier than Bhakti even, and "In qualified monism, Bhakti and Prapatti are accepted as two different methods of salvation."⁷⁵ In Bhakti the grace of the Lord is to be won, while in Prapatti only the self is to be surrendered.⁷⁶ It is advocated for

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74. C/F Swami Prabhavanand, Spiritual Heritage of India, p. 314.
75. Dr. Udebhāno Singh, Tulsī Darshan Mīmāṃsā p. 315, translated by author.
76. While Bhakti requires faith and love, in Prapatti we simply surrender ourselves to God, place ourselves in His hands leaving it to Him to deal with us, as He elects; - S. Rādhā Krishnanan; The Bhāgavada Gītā p.62.

ignorant people as an easier way.

This difference in Prapatti and Bhakti by Ramanuja shows his attitude towards Bhakti, as to keep it a dynamic force duly supported by Karma and Jnan. Bhakti as an ultimate end is a culmination of the two, whereas Prapatti does not require these. His Bhakti rests upon the purity of mind with awakened facilities of reasoning, instead of sheer emotionalism.

Nimbarka

In revolt to Sankara's monism, Ramanuja established qualified monism, but Nimbarka could not feel satisfied even with this and hence, with his mystical experiences and logical observation, tried to penetrate into the subject more vigorously and as a result propounded the theory of Bheda-Bheda (Dualism in non-dualism), according to which Brahman is definitely Absolute but is relative also. He is personal and Impersonal simultaneously and has innumerable attributes and the whole universe has emerged from His Self. But with this emerging of the nominal world, his potentialities do not exhaust. He is absolute and transcendental being and in this way He is above all this cosmic world.

As regards Nimbarka's speculations about the universe and its relations with God, these are not much different than those of Ramanuja. He believes that the creation is not different from its creator, as a particle is not different from its source in nature, though it can

differ in quality. The distinction is as between the Atom and whole-composite self.

Method for salvation, Nimbārka experienced and preached, was that of Bhakti, though he too like Ramānuja, does not ignore the importance of Jnān. But the theory of Prapatti dominates his doctrine and it gains further popularity at his hands. In both the cases, devotion or self surrender, the self of Sādhaka is not completely lost, but it remains distinctive. He emphasises the adoration of Lord Krishna and his consort Rādha.

Mādhava

Another exponent of the Vedānta philosophy was Mādhava, who too propounded his philosophy on the basis of 'Vedānta Sutra', on which he wrote commentary in addition to Gītā and many of the Upanishad, and was quite indifferent towards the philosophies of the above-mentioned Āchārayas. He refuted the theory of Absolute monism, qualified monism and established the extreme dualistic nature of Brahman. His theory regarding the nature of Supreme being is synonymous to the theory of Bh. Purān which restores the individuality of Bhagwān as distinct from the world. His excellency is maintained and Supremeness is restored in order to erect his philosophy of frank dualism.

Unlike Sankara, he does not constitute his philosophy on Māyā and the self-luminous Jnān but he believes that the world is real as it is perceived by us and the nature of

Jñān is relative, i.e. distinctive. This distinction, according to Mādhava, is of five-fold in nature, and is between (1) God and individual soul, (2) God and non-living matters, (3) One soul and every other soul, (4) individual soul and matter and (5) the parts of the matter.

As his dualism believes that God is distinct than man, it also advocates that the method of salvation is Bhakti. He emphatically preaches the necessity of Bhakti which should, according to him, be unmixed with any motive behind it. It should be pure and humble in nature, leaving oneself at the will of God. The spiritual emancipation is the inevitable result of Bhakti.

Dualism divides the human beings into further divisions which are three in number. There is a category which remains absorbed in the worldly things and does not devote itself to God and it remains unemancipated. The second category is of human beings, who do not get salvation, but are subject to rebirth and miseries of the world and the third one is of the beings who are entirely devoted to God and enjoy unending peace and calmness.

Valabha

Valabhā-chārya, another Vedāntist of the sixteenth century is the exponent of pure monism. Brahman for him is not of absolute nature, but is relative and is source of all this visible world, which springs out of Him as a ray from the sun or as a spark from the fire. It does not

mean that He is changeable, but contrary to it, He remains unchanged and imparted (Avikrit) . He is pure in essence and supreme in nature. Vallabha's assumption is that He is ^othoroughly competent to assume the nature of personal and impersonal being and He ascribes this supremacy to Lord Krishna, who bless the devotee ^{assuming} ~~amusing~~ the three forms of Ātma-Rāma, (Prevalent in soul), Puroshotam (Best amongst the persons) and Ānandmai (Blissful), in consonance with his mental attitude.

In Vallabha's pure monism, this universe is divided into two different names, Jagat and Saṅsāra, which can be translated respectively as universe and world. He believes that the former is eternal whereas the later is conditioned and transitory and is subject to change. Synonymous to this is his view about soul. In his philosophy, ^{soul} ~~sould~~ is unchanging and unending and it resides in the heart of the man and is manifested through body. But it is not subject to any change like body. The nature of the soul, according to him is also three-fold as pure, liberated and worldly. The first type is pure in essence and always abides in the eternal peace. The second one is the liberated and abides in the region of bliss. The third type of the soul is always after sensual objects and is conditioned by the bondages. He creates all this because he wills so. It is His play (Līllā) which is not conditioned by anything, except his own will, which when desires for expansion, it creates the world and souls.

This philosophical system of Vallabha, accepts Bhakti as practical method. He presumes and preaches two kinds of Bhakti which he terms as conditioned by tradition (Maryāda) and Pushti-Mārga (depending upon His kind will). In traditional Bhakti Sādhaka has to perform several religious ceremonies in correspondence to the prescription of the authentic scriptures, whereas in Pushti mārga he is not to undergo any ritualistic tendency except to dedicate himself for His grace. If grace is gained, through his generosity, the perfection is not far. Though he does not disclaim the use of Jñān but he believes that with this, the attainment will be of lower Brahman which he terms as Akshra Brahman and not the Supreme one.

As regards the philosophical speculations in the Vedhāntic school of thinkers slight changes are notable at every stage and are of great importance so far ^{as} their minute observations and propounded experiences are concerned and Vallabha in this respect definitely puts a step further, but as regards his concept of Pushti Mārga, it is just a name ascribed to the Prapatti Mārga of Ramanuja. Both the systems declare their inability to attain perfection with their own efforts in respective schemes and surrender themselves ^{before} to His grace. Moreover its applicability to the lower class of the society is also affirmed by the both and it is because that class is unable to equip itself for the other methods.

BHAKTI FROM SOUTH TO NORTH

It has been seen that the first use of the word 'Bhakti' is available in Upanishadic Literature and then in ⁷⁷ Pānini and also in the heterodox systems like Buddhism, but Bhakti as a mass-movement could be adopted and practised through the Alvārs and Ādiyārs of the South India. Here it went deep in the common man's life and Vishnu and Shiva, ^a become the personal gods and recipients of people's faith. But this simple, lofty and forceful doctrine of love, preached by above-mentioned saints, could no longer remain so simple and mere emotional expression and it soon became philosophical in the hands of Bhakti-Āchāryas. Despite this fact, the flow of the stream of love, which once touched the common man's soul and gave it new dimensions, became almost irresistible and perhaps that is why, Rāmanuja could not reconcile with Sankara's teachings and continued to catch the people's pulse through preaching the religion of love and personal form of the absolute reality.

This torch of Bhakti travelled from South to North through Rāmananda, a disciple of the Rāmanuja's Sri sect. A couplet to this effect is available in 'Sant

77. Thus in his Sutra IV.3.95, Panini states that an affix comes after a word in the first case in the construction in the sense of, 'This is his object of Bhakti'; - Dr. Sudhakar Chattopadhyaya, The evolution of Theistic sects in Ancient India; p. 25.

Kabīra-jī kī Sākhi', which stands as testimony that Bhakti-movement was actually intensified by the southern saints and, to north, it was carried by Rāmananda. It goes like:-

"Bhakti was originated in South and was brought (to north) by Rāmananda. Kabira made it popular in the seven continents and nine regions i.e. in the whole world." 78

With the passage of time, the followers of Bhakti were divided into various schools and two among these, Nirguna and Saguna, were important. The former would accept the Impersonal God as their deity, whereas the later would adore His personal forms or manifestation. Jnāneshvra and Tukā Rāma were the Bhaktas, who advocated the Nirguna Bhakti and Tulsī Dāss, Meerā Bāi, and Surdāss were the saints who worshipped the incarnations. In Bengal i.e. Eastern India, Chaitanya originated a Vaishnava school, which was called Sahijya,⁷⁹ which preached the Saguna Bhakti. Rāmananda, who made a strange departure from the original doctrine of his sect in many ways, too established his different school and advocated the worship of Rāma and his consort Sīta instead of Krishan and Rādha.

78. C/F Dr. Rāmji Lal Sahayak, Kabīr-Darshan, p.349.

79. Mujandar; History of Bengal, p. 424 C/F ibid, p. 350.

Kabir a famous disciple of Rāmanand,⁸⁰ took over the torch of Bhakti from his Guru and spread the light around, as is indicated in the above-mentioned couplet. He, like his Guru, initiated the persons from every caste and each sex to his religion and made it easily accessible for the learned and unlearned, high and low, Kabir was a staunch advocate of Bhakti and he could never practise or preach to practise any other method except it. "Why such a sinner, who has not practised Bhakti, has not died even while living",⁸¹ is his conviction. Bhakti for him is the supreme and the only method and according to him there can be no liberation without it. "Without the Bhakti or Hari there can be no liberation at all."⁸² But along with it, he seems to be putting an emphasis upon Yoga and that is why a considerable part of his poetry contains his ideas about it. This attitude of proclivity towards Yoga and Bhakti both, makes difficult for a reader to understand whether he was a Bhakta or a Yogi. Dr. H.P. Dwivedi offers a solution to it and believes that this firm adherence to Bhakti was inculcated in his mind only after meeting Rāmananda. He writes, "This does not seem impossible that before coming under the influence of

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80. "I was revealed in Kasi, and was awakened by Rāmananda". Kabir; Bijak, Ramaini, p. 77, C/F Dr. Tara Chand; Influence of Islam on Indian Culture; p. 147.
81. Kabir-Granthavalli p. 128.
82. Ibid. p. 245.

Rāmananda, he might have written many such verses, in which the Impartability, revealed by the tradition of Yoga sects, might have been clearly seen and Bhakti - Rasa might have not found a reference in these."⁸³ Thus it becomes apparent that the torch of Bhakti, as a mass-movement, was brought by Rāmananda from South to North and Kabir was the main instrument for its spread. With him, or at this time, the Indian Bhakti tradition finds new dimensions and new colours and Sikh Gurus played the major role in making it a living force and mass-movement, the treatment of which follows in the subsequent chapters.

83. Kabir p. 151. translated from Hindi by the author.

CHAPTER 2

METAPHYSICAL ASPECT OF GURU POETRY

THE CONCEPT OF BRAHMAN¹

The word Brahman occurs² many times in Guru poetry and rather it is the central theme of the Guru poets to talk about and to devise many ways to comprehend that Supreme reality. But before determining the Sikh Guru's concept of Brahman, it must be kept in mind that like all other theistic philosophical schools, which have formed some conception about Godhead, their concept is based upon their direct experience and not upon some experimental datum. The Indian philosophers, if they can be named so, are mostly the mystics and the record of their mystical experiences are formulated into different philosophical schools about God, its attributes and relations to the nominal world. As the human nature varies considerably, the perceptive angle too differs from man to man and so these different angles become the basis of the different mystico-philosophical systems. Thus in India it has never been some theory, pre-supposed estimate or some imposed formula to determine the concept of Godhead in a particular system, but the feelings experienced

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1. For Supreme Reality, two words, Brahman and Pār-Brahman, are used along with others, but between these two no distinction is made by Guru-poets as it is the Monism of Sankara. Here both stand for the same Reality.
 2. Whatever I see is Brahman, whatever I hear is Brahman and only one is to be found; - Bilawal M.5, Chhant.

by the mystics and recorded in the scriptures could only be made responsible for these.

Guru-poetry, the only record of the mystical experiences of the Sikh Guru poets, too speaks of Brahman and in fact the whole poetry is an elucidation of His Nām, the only subject for them to write on. Though the whole Guru poetry deals with it, yet they believe that it is such an abstract reality that every effort to describe Him and every expression to represent Him seems inadequate.³ Still, to satisfy the urge of the human mind, the different systems have adopted certain means⁴ and have made certain

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3. Even if the whole earth becomes paper, the whole jungle pen and the speed of writing may be that of air, still the unfathomable cannot be fathomed. Asā M.5, Chhant.
4. The primary and valid means for obtaining the knowledge of Supreme Reality is known as pramāna and different schools differ upon its number. 'The maximum number of pramanas is ten, six of these are common. There are:- 1. Pratyaksha or sense-perception; 2- Anumana or inference; 3- Shabda or verbal testimony of sacred texts like Shrutis; 4- Upaman or analogy; 5- Arathapatti or presumption; and 6- Anupalabhdhi or non-apprehension. The materialistic like Charvakas accept perception as the only source of valid knowledge. In addition to perception, jainas admit inference and testimony, while Naiyayikas add comparison or analogy also to the first three sources. The Mimansakas or Prabhākar school admit the first five sources while those of Kumārīl school admit all the six sources valid (B.P. Bahirat; Philosophy of Jnan-Deva, p. 36, But Guru poets take perception, inference and verbal testimony as the source of knowledge.

conclusions which befit their visions and correspond to their attitude towards the universe and their method of salvation. The Upnishadic sages have described this reality as the primal principle⁵, the source⁶ of all the seminal things and ultimate reality to which every thing returns in the end. It is a Guiding spirit, an Absolute-ness and Transcendental being. It is Supreme truth⁷ and and perfect silence⁸. There is a sequence when the expression becomes negative and while talking about Brahman it asserts that He is not this, not this (neti neti), but by it, it does not mean that He is devoid of the attributes, but He is beyond all these or His attributes are in such a number that human mind is incapable of calculating these. The emphasis here is more upon the inadequacy of the fragmentary being than upon establishing the Supremacy of Brāhman. But still the human mind strives to find out adequate or inadequate means to express that reality though the method of approach becomes purely individualistic and corresponds to some mood of the person.

5. Sath path Brāhman x. 3.5.11.

6. B.U. 11.1.

7. Chhāndogya Up. VI, ii.1.

8. 'Sir', said a (Upnishadic) ^{fulfil} pupil to his master, "teach me the nature of Brāhman". The master did not reply. When a second and third time he was importuned, he ^{answered} amend, "I teach you indeed, but you do not follow. His name is silence". - Swami Prabhavananda, The Spiritual Heritage of India. p. 45.

Guru Nānak, the founder of Sikhism, in the ripeness of his mystical flights, as his poetry reveals, experiences the Absolute unity⁹ of God and assimilates it into his personality. "My God is one, brethern, my God is one"¹⁰ is the popular belief of the Guru poets and they subject their all mystical potencies to realise this truth and then to communicate it to the people. Brahman for them is an absolute unity, unparallel singularity and indivisible reality, which is not subject to any change. He is Supreme wisdom, Supreme intelligence, truth and indestructible. He is one and only one¹¹, and so Guru poets perceive only that reality through every form and colour. They are so firm in their belief that they declare "Only One is perceived, One is reflected upon, One is heard and only One is the source of hearing"¹² Brahman in Sikh Gurus is one and an impartable whole in which every particle of the world abides. It is not that every thing is out of Him, but every thing is within Him. For the further clarification of the subject we can say that every particle of the visible world is a part which constitutes that Whole.

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9. Unity which is not subject to diversity.
10. Chaupade Ghar 2, M.1.
11. The Alpha and Omega of Guru philosophy is that there is but one God and that He is ever unchangeable, no sort of change can effect Him. (Khazan Singh, History and Philosophy of Sikhism; Vol. 2, p. 388).
12. Pami Gauri, ^{vār} Vol. 1, M. 5.

But that does not mean that That Whole is accomplished by these fragments¹³. He is whole even without the visible existence of these, because in any form these exist in Him. So, He is not subject to any accomplishment and though all-bliss and all-joy, He is not subject to any ordinary sense which practically subdues the every finite being. "He is beyond all the emotional attachment."¹⁴ He is perfect- (Pūran) in Himself.

In the theoretical discussion about the nature of Brahman two angles of being Transcendental or Immanent have almost predominated the whole thought culture of the East and West. Gītā, an authentic treatise on the Indian Philosophy and key to all the prevailing philosophical speculations in India, too raises this point, though it is conceived as a treatise which reflects Brahman as a Personal God in the form of Lord Krishna. In it He is revealed as an absolute being, in whom every thing abides, but He is beyond every thing and is least touched by it.¹⁵ In another Shaloka He is depicted as a force which vibrates

13. In the sense in which God is necessary to world, the world simply is not necessary to God. Apart from Him it has no being, apart from it, He is Himself in plentitude of being. The world - God = 0; God - the world = God; (William temple, Nature; Man and God, p. 435).

14. Bhāṣṇo; M. 5.

15. Gītā; 9.4.

in every particle of the universe in the form of its essence.¹⁶ These two modes of expression seem ordinarily contradictory but in fact it is not so. It is an emphasis on the two modes of the representation of the same reality. So, for the theoretical discussion and the nature of Brahman as revealed in the poetry of Gurus is concerned, He is undoubtedly Transcendental being. Sikh Gurus are extremely monotheistic in their theoretical approach towards the nature of Brahman and they believe that He is an absolute being. He is not approachable by ordinary senses and being self-existent and distinct from the universe, He is not visible. As the above indicated Shaloka of Gītā refers that Brahman is a separate identity, similarly Guru poets also believe, but with a difference in approach. "God" in Sikhism "is exalted above all. He is inaccessible, unfathomable, altogether distinct from His creation."¹⁷ Guru Deva when gives a depiction of his Brahman, he says "He is unknowable, unfathomable, incomprehensible unperceivable and is not subject to time and Karma. He is beyond the limits of castes. He is self existent and is beyond attachment, superstition and transmigration."¹⁸ He is beyond the limits

16. Gītā; 7.8-9.

17. ^{Maceaulife} Maceaulife; Sikh Religion; p. 171.

18. Rāga Sorath; M. 1.

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of time and space because He Himself is in the beginning, middle and end.¹⁹

This absolute reality has always attracted the minds of mystics and they have longed to assimilate themselves into that, as it becomes the ideal for them, and in the indescribable maturity they find that they are in absolute unification with Him. Here He does not remain something unattached and some vacuum, but an attachment between the two, seeker and its object of worship, is experienced and consequently He is not felt as distinct from His devotee i.e. creation.²⁰ Every minute particle of the universe is undoubtedly feeling and enjoying the warmth of His embrace.²¹ Not only He is abiding in every thing, but He Himself is prevalent in the form of every animate and inanimate being of this world. "Only one is prevalent, without a second"²². "One has shown only one,

19. ^{mānā}
Rāga Mān; M. 1.

20. -O, My mind, do not feel that Hari is away, but find Him always present. He always hears and sees and is vibrating in every word; Āsā, M. 3 Ashatpadi.

21. O, saints, He is dwelling in every vessel - Sorath M.5. - From whom you are hiding your actions? Where He is always present; - Sri Rāga; M.5.

22. Gaurī Bāwan Akharī M. 5.

because this unity is the diversity."²³ Guru poets have frankly admitted that the Supreme reality is one, absolute and undivided and along with it That reality is prevalent in this world of divisions. He is like a sun which remains absolutely same in essence, though the seasons undergo continuous change, that is, the creator remains unchanged when its creation changes, because such is His will. He has, "mixed in every thing like the rays of sun".²⁴ ~~What~~ The Gurus want to emphasise—that even though He is prevalent in every minute part of the universe, yet He is pure, undivided and absolute singularity and unchanged reality. No partition in His self is caused, even when He dwells in every soul, in every existent and non-existent being. He is the Self (Ātmā) which resides in many abodes simultaneously and with complete harmony, rather He is the only Self which is manifested through many selves. They believe that "Within each body the Absolute (Brahman) is concealed and within each vessel the whole light is His."²⁵ Guru Arjan Deva says "In every body prevails the prevalent and is nearer than nearer,"²⁶ and perhaps this is the belief which stimulates J.E. Carpenter to suppose that Guru Nanak's

23. Bāwan Akhari; M.5.

24. Rāga Basant; M.5.

25. Maccauliffe; Sikh Religion, Vol. 1, p. 171.

26. Suhī; M.5.

idea of God was pantheistic, rather than theistic.²⁷

It is clear in Guru poets, as revealed in their poetry, that God for them is Transcendental being, self-existent and abiding in Himself but at the same time He is Immanent also, because he is prevalent in all thenominal abodes. "The goal of man according to Guru is to unite God, who is the whole, one, only and of whom each one is part, not a part in the literal sense of the word, for God is impartable and there is none else but Him, anywhere and everywhere, but a reflection of Him in its limited awareness, constituting its individuality."²⁸ The doubt which upsets the human mind is that if He is unchangeable then how can He be prevalent in the whole cosmology? How He can be manifested through many with out causing any partition in Himself? But a close study of the Guru-poetry reveals that these doubts do not stand in our way to understand the real nature of Brahman depicted in it and for that we will have to change our mode of vision also. The very fact that Brahman in Guru poets becomes Immanent is that they were not philosophers, in approach, who were engaged in philosophical researches, but they were Bhaktas i.e. mystics and whatsoever they experienced in such state of being, they recorded it into their poems. The solution

27. Theism in Medieval India p. 506-511. C/F Dr. Sher Singh Philosophy of Sikhism, p. 146.

28. Dr. Mohan Singh; Sikh Mysticism; p. 35.

to the problem of being Immanent or Transcendental simultaneously is not to be found in the philosophical observations only, in which He is Transcendental, but also from the mystical point of view.²⁹ They do not find the Transcendental being parted (and accordingly they preached it through their poetry), but being their dearest being, they find His spirit every where and in every thing. "Wherever I see there thou art".³⁰ "Whichever direction I see, thou art present".³¹ "As fragrance dwells in flower and a reflection in mirror, similarly Hari is living changelessly, brethren find him in yourself".³² "He lives as ghee (clarified butter) in the whole milk."³³ What is prevalent is His essence, spirit i.e. Ātmā.

In the Bhakti scriptures, Supreme reality is oftenly depicted in two forms, i.e. Saguna and Nārguna, former full of attributes and the latter beyond all attributes. In fact these two are the different forms of the same reality. "The super personal and the personal

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29. One of the most convincing aspects of the mystic illumination; is the apparent revelation of the oneness of all the things, giving rise to Pantheism in religion and to monism in Philosophy; - Bertrand Russell, Mysticism and Logic, p. 18.
30. Prabhāṭi; M.1.
31. Sri Rāga ki vār M.1.
32. Dhanāsari; M.9.
33. Sorath; M.5.

representations of the Real are the absolute and the relative ways of expressing the one reality. When we emphasise the nature of reality in itself we get the absolute Brahman, when we get emphasis on its relation to us, we get the personal Bhagwān.³⁴ It is also ascertained in the Bhakti scriptures that by nature the Bhakta has to start from Personal God and in the end experiences the Absolute. In other words we can say that the Personal form of the Deity emerges out of the need of the devotee and for that the Impersonal manifests itself in Personal form. Guru Nānak too speaks of this fact and believes "Knowable emerges from unknowable and Personal from Impersonal."³⁵ This is a theoretical fact which can be supported with plenty of the examples from the Indian tradition,³⁶ and Guru Nānak too agrees with it. But to determine the concept of Brahman in Guru poets, we will have to see which form of the two is accepted, meditated upon and is preached by them. A very strange thing, available throughout the Indian tradition of Bhakti, is that whatever form of Personal manifestation of the Impersonal is worshiped, it is fully identified with the Supreme and Impersonal Brahman in the end. So far as the concept of Gurus is concerned they do not

34. Rādhā Krishnan, An Idealist View of Life; p. 31.

35. Rāmkali; M.1. Sidh Gosht.

36. See Shiv-Gītā, 14.5.

accept the Personal form of God as their Deity, because they are of opinion that these Personal forms are not detached from the world of Gunas and are subject to birth and death.³⁷ Whereas their deity, as revealed in the Mūl-Mantra, is "One, Absolute and Universal Truth, Creator,³⁸ Fearless and beyond enmities. He is beyond the limitations of time and cycles of birth.³⁹ He is self-existent and ever# gracious."⁴⁰ Gurus do not accept the idea of according worship to gods and goddesses and do not identify these with the Supreme reality.⁴¹ Invariably, these gods and their incarnations are under His command,⁴² and are His servants only. Then how a servant can be put parallel to Master, though He Himself abides in the servant and

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37. Rāma and Rāvna, though they had big family, yet the both died;- Shaloka;M.9.
38. Karta Purukha (Pursha):- In Sikh Gurus Purkha is a popular expression for Supreme Reality and several adjectives are used with it to express His innumerable qualities. Some of these are Karta (Creator), Akal (beyond the limits of time); Aunashi (Undestructable) Uttam (best), Yogi (ascetic); Agama (unapproachable), etc.
39. Burn the tongue which says: Master is subject to transmigration;- Bhairo;M.5.
40. Mūl-Mantra.
41. Avtaras do not know His secret, as He is Supreme Ishvara, Supreme Brahman and is unfathomable; - Ram Kali,M.5.
42. Ten Avtāras are created by His Order;- Marū;M.1. Sohle.

master alike. "In the master is the servant and in the
servant is the Master, wherever I see, none other is visible."⁴³
But servant here is not adorable. In fact "He (Nanak) started
a regular campaign and succeeded in building up a monoth-
eistic system, free from all these elements which he
thought were opposed to or unnecessary for religious
development and spiritual consciousness."⁴⁴ The words
Personal (Saguna) and Impersonal (Nirguna) are frequently
used by Guru poets also and it is evident from the following
use that such distinctions of being Personal or Impersonal
are not applicable to the Brahman of Sikh Gurus. It is
said:-

"He is the Personal, Impersonal, Formless
and He Himself is in the perfect Trance."⁴⁵

"He Himself is Personal and Same is the
Impersonal, Who has attracted the
whole world with his Shakti."⁴⁶

"He Himself is Formless and with Form
and Same one is Impersonal and Personal."⁴⁷

Thus Brahman in Guru poets transcends even the

43. Dhaxāsari; M.1.

44. Dr. Sher Singh, Philosophy of Sikhroni p.96.

45. Sukhmanī, M.5.

46. Gaurī; Sukhmanī, M.5.

47. Gaurī Bāwan Akharī; M.5.

state of being of Transcendental being. "He lives in all the things and yet transcends them. The universal Self is like the Sun who is the eye of the whole universe and is untouched by the defects of our vision. He is said to fill the whole world and yet remains beyond its confines."⁴⁸ He cannot be befitted into the different terms of Transcendental, Immanent, Personal, Impersonal etc. because He is above all these. This is a human effort to categorise Him and is exercised only to meet the problem of communicating Him. Language being the dominant medium of expression and man being bound to express through it, these different terms are used about Him and ^{Saint} Guru poets agree to this handicap,⁴⁹ but this does not mean that He is invariably the same as our used terms express Him. All such efforts are exclusively vain to represent Him fully.⁵⁰ Guru Arjun Deva has made it clear that uncountable are His names and Guru poets also have used them, but all are used just for

48. S. Rādhā Krishnan; Principal Upanisads; p. 71.

49. If there is a name, then comes a word to represent it and if there is no name, the mind is not concentrated. But no body knows that He is in the name and namelessness and hence do s not realise His actual state of being - *Gauri, Pūrbi bānan Akharī; Kālī.*

50. How an immeasurable can be measured. It is possible only if there is another. But there is none except Him, then How He can be measured?; - Bilāwal; M.3.
- His potentiality cannot be said. It is possible only if there is another, equal to Him. - Sukhmani, M.5.

the purpose of apprehension and communication, otherwise, He is beyond all these names or in other words, all these names indicate the same reality. Brahman as meditated upon and preached by Guru poets is definitely beyond all these terms of categorising Him and in this respect they are identical with the concept of Supreme being as prevalent in Yogis. For them He is a Whole, Who by His Nature abides in every thing and every thing abides in Him, and thus every thing comes from Him, is preserved by Him and returns to Him within the course of time. But He is not subject to any course of time or space.⁵¹

There is a common view shared by some Eastern and Western scholars that idea of Oneness of God is borrowed from Islām. Dr. Tāra Chand, writing on the subject says "How deeply Guru Nanak's debt is to Islām, it is hardly necessary to state, for it is so evident in his words and thoughts."⁵² This doctrine is made to stand on the plea that it is only at the advent of Islām that the unity of Godhead was perceived by the non-muslims Indian thinkers and hence before that time they were polytheists. The draw back which overwhelms such an

51. He was existing before the beginning of this universe. He was existing in all the ages. He is existing and He will be existing;
Jaḡu jī.

52. Dr. Tāra Chand; Influence of Islām on Indian Culture;- p. 176.

observation is that: We bring the every day practice of the clarity in philosophy and draw serious conclusions. Polytheism was prevalent only in common man's every day worship otherwise the unity of Supreme reality was realised even in the remote periods of Indian tradition.⁵³ Moreover, "To admit the various descriptions of God is not to lapse into polytheism. When Yajnavalkya was called upon to state the number of Gods, he started with the popular number of 3306, and ended by reducing them all to one Brahman."⁵⁴ If the common man's every day practice is to be made the basis of determining the concept of God in a particular system then the adherents of Islam too could not be excluded from polytheism, because by this time they too did not stick to their original mode of worship to one God and they would worship prophet, different Pirs and tombs etc. Moreover, Islam does not exist only in the unity of God, which is broadly speaking accepted almost in every religion,⁵⁵ but in few more things, which were discarded by Guru poets.⁵⁶

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53. Him, who is one Real, sages call Him variously; - Rig-Veda, - My names are many as declared by the great *(Sages)* - Mahan Bharat Shanti Part.
54. Radha Krishana. Hindu View of Life, p. 29.
55. Reformers, holy and spiritual persons of all ages, creeds, religions and beliefs have admitted that there is but one God or Supreme intelligent Power holding the Government of the Whole Universe; (Khazan Singh, History & Philosophy of Sikhism, Vol. 11, p. 391).
56. In its monotheism, the Sikh faith resembles Islam and that is the reason why some historians

The concept of Brahman in the Guru poets is not, in fact, borrowed from any other religion⁵⁷ and is not established on any other doctrine. They were mystics and their conception is based upon their direct experience. They realised that Supreme reality is one and a Whole and at the same time many. "He is such a circle whose centre is every where, but whose circumference is no where."⁵⁸

An other term Satacitananda is also used mostly by the Vedantist, to explain His many-fold virtuous nature. By this they mean that He is Sata (True, unchangeable) Cita (consciousness) and Ananda (Bliss). Sankara when uses this term, he wants to emphasise that He is not subject to the qualities expressed by the words opposite to these words.⁵⁹ Though in Guru poets, this composite term is not used⁶⁰, yet their Brahman is not devoid of

and writers have asserted that Sikhism is the product of the impact of Islam on Hinduism. But a deeper study exhibits the difference in the conception of Godhead. God of Islam is Personal, but the saint poets sing of an Impersonal God. The Muslim believe that Muhamad is His prophet, but the Prophethood of God has been rejected by the saints; (Dr. S.S. Kohli; A Critical Study of Adi Granth, p. 336).

57. For Manak there was no such thing as a God for the Hindus, a God for the Musalmans and a God or gods for the outer ~~has~~ heathens; Fredric Pincot, 51st ^(Kishore) in the book; 'The Religious systems of the world; C/F Sewā Rām Singh, Divine Master; p. 234.

58. A Saying from Saint Angustinus.

59. Hence the word Sachchidananda does not define Reality but is used to differentiate it from opposites; - B.P. Bahirat; The Philosophy of Jnan-Deva; p. 40).

60. The words Sata, Cita and Ananda, of which it

these qualities. Braham in Sikhism is not formless, taintless, non-spatial, absolute and impersonal only, but He is full of forms, and personal qualities. He is not something absolutely different from His creation, but He always dwells in every being. He is a kind friend, sincere companion, generous father⁶¹ sweet mother and dear husband. All these different words, containing such meaning as indicate the nearest relation, are used in the metaphorical way and simply to emphasise the warmth He has for His beings and to show that the whole universe is enjoying a lullaby in his lap.⁶² He is ever-gracious, all love, all honey and a store of pleasures.⁶³ So in Gurus the term Satacitānanda is not used and the meaning pertaining to this are not given to the words Sata, Cita, and Ānanda strictly in the sense, these are found in the

is a combination are used reparality in Guru-poetry of Ādi Granth, but in tenth Guru it is available, as: Sada Sacādananda; - jāp.

61. "O, Nānak, Father and Mother is Hari Prabha and we are His children and so Hari looks after us; - Ram Kali; M.4.
62. Prabha did not care for my merits and demerits, but cared for His own kind nature. He help me always in His own embrace and so no hot wind (of miseries) could even touch me; - Sri Raga, M.1.
63. My dear Prabha is a treasure of pleasures; - Bilāwal, M.5.

tradition. Here these are not used to curb the negative meaning relating to their opposite words, but here these are in the purest form. He is not subject to negative qualities, His all qualities are positive⁶⁴, so it is unnecessary to think in this way. In fact His qualities are innumerable⁶⁵ and as indicated above, He cannot be made exclusively representable through any term. He is a whole and every thing and every quality is not out of Him, but in Him.

JĪVA

Jīva (a living being or personal soul) is a subsequent evolution after the emergence of matter from invisibility to visibility. But as Darwin suggests in his book,⁶⁵ which almost rocked the world, Jīva is not a subsequent stage of the development which matter takes in the evolutionary process of the cosmology from Protoplasm to Ameoba. Jīva is definitely a consciousness, a spirit and sentient in nature, which matter is insentient and unconscious according to Darwin. Then how an unconscious matter can respond to the process of evaluation in emerging a consciousness or Jīva. In fact, what seems reasonable and does not

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64. Even if He wills to cause some disappearance in the visible world, it is not a negative quality, but is positive, because it is for change and freshness.
65. Innumerable are your qualities, O, Master Prabha; Bilāwal, M.5.
66. The origin of the species;- Charless Darwin.

lack support from Indian thought culture and Guru poets is that it is not the matter which independently exalted towards consciousness and perfection, but it is the perfection, that is supreme-consciousness, which transmitted Himself into the matter.⁶⁷ The spirit, consciousness or Ātmā in man is manifested through a body made of five elements,⁶⁸ and that is why we can say that matter is an important agency to manifest the spirit and hence they are inseparable and impartable as a form from the content and content from the form.⁶⁹ But here too, matter manifests the spirit only as long as it does not attain perfection, which culminates with the progress of the human potentialities and divine grace.

Guru poets, as revealed through their poetry, clearly admit that the present birth or life, the ^{जीव}(man)

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67. This body is the dwelling place (Harimandar) of Hari; - Prabhati; M.3
- He Himself is in every particle; - Kath. Upanishad, 1.11.20.
- Even matter is a manifestation of the Supreme. There is an element of spontaneity and creativity inexplicable in terms of mechanical forces even in the lowest forms of nature. Each phase of our being has its own consciousness, its surface thoughts, its habitual ways of feeling, thought and action; - S. Rādhā-Krishnan, The Bhagavada Gītā, p. 62.
68. The puppet (man) is made of five elements (Dhāt); Manu. M.5.
69. Person is in Brahman and Pār-Brahman is in person; - Gauri. Sukhmani. M.5.
- Ātmā is in Rama and Rama in Ātmā; - Bhairo
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is going through is not a creation, as it is, but before reaching this stage, it had to go through many lives in the form of many lower yonis.⁷⁰ This is not due to the course of development in insentient matter, as materialists believed, but because of the universal law of creation in correspondence to His Will and Order, because 'everything is within His order.'⁷¹

~~Then~~ to believe that it is matter which ^{is} progressing and encouraging the lower species to enshape themselves in higher being is gradual process of the time, then it would mean that He, Who is representing Himself through all these manifestations, is subject to time, because it is definitely a time-process. But this is not the fact and moreover Gurus do not teach that to go through the life of lower ~~the~~ yonis (lower than man) is due to the gradual development of the matter independently, but contrary to it, it is all due to the Karma or the Will of God. These are our Karmas which stand responsible attract or loose the grace of God, Who determines the sort of yonis (life) through which we are to go and then only Karmas are also not competent as it is ever proclaimed in Indian tradition, to fructify in the particular or corresponding yonis, but

70. Gaurī, M.5.

71. Japu jī.

it is He, Whose grace decides.⁷² The reason which constitutes to the denial of Gurus in accepting the law of evolution of the matter through lower species to higher species is also due to the fact that the Guru poets hold that even the highest perfection of matter that is man has to revert to the lower yoni which becomes unavoidable result of the Karmas.

Guru poets do not believe that Jīva is or can be a rational being, but on the other hand, no rationality in Jīva is ever probable because He is bound to go under the shadows of his Karmas⁷⁴. He is not an independent being, which can exert its will as its rationality directs. But this also does not mean that man is only an output of matter and has no consciousness in it. It is a consciousness, which always corresponds to the will of the supra-consciousness. It is this consciousness (when it reaches at the highest level), which predominates almost all the life on this earth. 'Other yonis are subject to you (man), your rule is on this earth'⁷⁵, 'and yet it too has to move in accordance with His Will, because everything in the

72. This body is due to Karma, but way to liberation in His Grace, - Japu ji.

73. Japu ji Pami 1.

74. Bhairo, M.3.

75. Āsā, M.5.

universe is within His will. When the man identifies himself as doer of all his Karmas, under the shadow of this Māyā, he becomes victim to ego and loses all such powers. No doubt that he is capable of doing anything, as he is a store of all the possible powers, but only when he is humble and is in direct communication with the truth. He becomes pure consciousness, the whole vigour and vitality when he realises his origine, but when he identifies the fleeting things as stable and ever-lasting, he loses His grace and subsequently all the powers.

This body of man is definitely subject to the destruction and construction, but the Ātma abiding in it is beyond all such conditions. It is unending, because like body, it is not made of five elements of the matter, but on the other hand it is Brahman Himself, manifesting through it, and whenever there is an end of the body, in the materialistic way of saying, it does not mean that whole of the Jīva becomes extinct, but it is only the 'Cold and hot dust which is eaten up (by death) otherwise He (the Jīva) is neither fresh (child) nor old (old man)⁷⁶'. Guru Arjun ⁱⁿ Rāga-Gaurī elucidates and firmly stresses his view that 'This jīva is not subject to death',⁷⁷ and experiences the ever-lasting unity of the Jīva and Brahman.

76. Āsā, M.5.

77. Rāga Gaurī, M.5.

"Strange and wonderful is the story,
That Jīva is an image of supreme Brahman."
Neither it is old (man) nor fresh (child),
Neither there is agony for it, nor shadows of
death.
Neither it vanishes nor goes, (dies) but
exists in the beginning and all
the ages,
Neither it experiences heat nor cold,
neither it has a friend nor foe.
It is above happiness and sorrow, it is the
master and is able to create.
Neither it has father, nor mother, and is
existing since ages.
Virtues and vices have no effect on it, in 78
every heart it remains ever awakened."

The same thing, that is the eternity of Jīva
is described by Guru Nānak⁷⁹ and is made clear that it
is only the body which decays, otherwise Jīva is eternal.
Body, though is subject to death, yet it does not mean
that it is something ignorable or is of no importance,
but it too, in Guru poets, is equally important, because
it is the form of the content that is supreme truth
manifests through it and hence it is respectable also.
'This body' says Guru Amardās in Parbhātī 'is the temple
of God and the diamond of knowledge is manifested through
it'.⁸⁰ Even the Gods are tempted to meditate to be graced
with this body; 'The nextar of God's Nām is nine-fold and

78. Gaund, M.5.

79. Śrī. Khazān Singh, History & Philosophy of Sikhism;
Vol. II. p. 424-25.

80. Prabhātī, M.3.

it abides in body.⁸¹ It is also believed that whatever and whichever form is available in the universe that is available in body also and that too adds to its importance.

The Guru poets have fully apprehended and experienced and have equally proclaimed the sameness of Jīva and Brahman. They do not hold that Jīva is a separate *entity* and is ^{made} ~~made~~ of different substance. Jīva is substantially Brahman, though not in the strict and absolute sense of the word, because the difference of the part and the whole exists. Jīva is not equally the same, but he stands in the context as a drop of water and immeasurable ocean (sāgar mahen b̄nd....)⁸² or a spark which is indebted to fire for its existence. But when, in the ultimate end, the drop rejoins the ocean and the ray embraces its source, all differences vanish and a fundamental unity is caused.⁸³ The difference, or the distinction which is generally apprehended between Jīva and Brahman is not anything real, but only an output of the ignorance which is caused by the ego. When ego overwhelms the human being and ignorance snubs his all creative faculties, he begins to take false and transitory things as true and eternal. He absorbs himself in the sensual luxuries taking them real, forgets the Reality and

81. Gaurī, M.5.

82. Rām Kalī, M.1.

83. Sukhmanī, M.5.

identifies himself with the illusions, ignoring his originality. It is this ego which creates the barrier in understanding the reality and unity of the self.

"The unapprehensible is within and is not being apprehended, Because ego has created a barrier between." 84

"With the pre-dominance of ego, truth is not apprehended, (but) when ego vanished, supreme position is attained." 85

Guru Nanak in his Sidh Gosht has proclaimed and explained that even the existence of the whole universe is due to the sense of I-ness, that is ego and its extinction means there is none but Brahman, because its extinction is the state of purity and unity. He replies thus to a question, extended by the yogis:-

"O Purkha (man), the Creation of universe is out of Maumai (ego)."

It clearly indicates that according to Guru Deva, the Jiva is potentially good, pure and undecaying truth and it is only the ego which blinds him to entertain himself as separate identity and embrace the pitfalls.

Sikh Gurus are firm advocates of the law of transmigration of the soul and they have clearly exposed

84. Gauri, M.5.

85. Gauri, M.1. Ashatpadi.

that 'whatever you sow, you will reap as a harvest of your Karmas.'⁸⁶ Good or bad Karmas or a proclivity towards doing these, or thinking ill of others, will bring the corresponding fruits and the Jīva will have to eat these in the form of migration from birth to birth. That mean Karmas are to decide the nature of the yoni. It is a clear fact as indicated by S. Khazān Singh 'There are so many reference to the course of transmigration contained in the Holy Granth, that it will be merely enlarging the bulk of our work to add more. Guru Nānak and his successors were firm believers in the law of transmigration as a fact and not merely as an allegory or illustration as some people are apt to believe.'⁸⁷ But there is a strange explanation of the theory of transmigration. There is no doubt that Guru poets explain that under this theory, the Jīva has to undergo many yonis lower and higher as are generally counted 34 lacs, but what is the change essentially brought in different yonis? The Gurus say that this transmigration, an unavoidable fruit of the Karma, is nothing but only the predominance of the mind or matter 'Establishing the mind and body (matter), He has done all His own and that is the transmigration.'⁸⁸ Moreover the difference

86. Bārān Māhān Mājh, M.5.

87. History & Philosophy of Sikhism; Vol. II. p. 462.

88. Rāmkaī, M.5.

between the lower and higher yonis is only that the lower yonis are predominated by materialism, a state of ignorance, and in the higher yonis the spiritualism predominates, a state of enlightenment and unity. That is how Gurus have drawn up an apparent distinction between the enlightened and ignorant Jīvas and have emphasised that the former is blessed with the faculty of wisdom and later with ignorance.

Jīva as portrayed by Guru poets in their poetry is not an independent being and always is dependent upon Him. He is only a finite being and is ever controlled by the infinite. As a sun, in metaphorical way of saying, sends out its rays when it rises and absorbs them again when it sets, Brahman creates and dissolves its creation. 'We come when He sends, Nānak, and go back when He calls back,'⁸⁹ is the belief of the Guru poets and Guru Arjun Deva has beautifully explained it through a metaphor of a puppet being played in the hands of the master.⁹⁰ Again Guru Ram Dāś says that Brahman Himself is everything and Jīva is His ownself represented in finite beings and He can withdraw His light any time He likes.⁹¹

89. Vār Sārang, M.2.

90. Gaurī, M.5.

91. Sorath, M.5.

JAGAT (UNIVERSE)

Many are the methods employed by different schools of thinkers to define the nature of the universe, its process of becoming, its essentials and its relation to its creator. The Sikh Gurus too have passing references in their poetry to express their attitude towards it. They have emphatically preached that Supreme reality is an Absolute being and is not representable through our conditioned names and forms and was prevalent even before the estimated history of universe was recorded. 'At that time formless (Brahman) was himself and the creation was not into being.'⁹² There was vacuum all around and no living being was into existence. Guru Nānak in his Rāga Mārū has described that state of complete darkness which prevailed before the creation of this universe, and has told that there was nothing visible and only Brahman was there in the state of perfect Trance.⁹³

But this does not mean that the matter which constituted the universe was not there. It was there within Him, but was not visible and in this way the matter and God may prove to be co-existent, but only in the sense

92. Gujri, M.3.

93. For detail see Rāga Mārū M.1, and compare it with a stanza from Nasadya Sukta of Rigaveda, as translated by Macdonell.

"Darkness there was at first by darkness hidden; without distinctive marks, this all was water.

that He was not devoid of it. Otherwise when the whole universe is His creation, it is obviously a later being and cannot be put parallel to God. When this vacuum around instigated His will to be many, the whole matter, resting in Him, became visible without any mechanical apparatus.⁹⁴ It is, in fact, His wholeness which spreads under His ^{will} order (Razā) or in other words it is His will which is the fundamental basis of all this universe⁹⁵ through the execution of His Order (Hukam).

On the process of materialising His will, the date and time of which, according to Gurus cannot be determined⁹⁶, different systems differ and in India ~~at~~ alone there are many philosophical systems which hold difference of opinion about it. Some say that these are the Karmas, the evolution of which cause the cycles of appearance and disappearance and thus the invisibility is forced into visibility and the visibility into invisibility. The

That, which, becoming, by void was covered;
That only by force of heat came into being."

C/F Dr. S.S. Kohli, Sikh Missionary. p. 196.

94. Mārū; M.1.
95. Whatsoever is prevalent is His Will; Gauri; M.1.
96. Neither Yogi knows the date or day and nor anybody knows the season or month of the Creation. It is only the Creator Himself;- who knows, when He created this universe; Japu ji.

Sāṃkhyan system emphasises that it is Prakirti (Nature of the thought and the material) which stands responsible for the creation of the universe. They believe that there are two separate and independent entities of Pursha and Prakirti and former being the pure consciousness, has nothing to do with the creation and it is only the later, being active, from which the universe develops and to which it returns. And then this does not evolve itself into creation or destruction, because it is ever living and the present visible universe is one amongst its countless series. So, here it is not creation but evolution. The theory of the creation of the Guru poets has some resemblance with that of the Sāṃkhyan theory, so far as the Prakirti is considered active in the process of evolution, but here it is not self-sufficient. It itself is evolved from Pursha and hence is active or competent to create anything or to be evolved in any form with the transportation of power from Pursha. It is sufficient but not self-sufficient.⁹⁷ In Guru poets the actual powers are in Pursha (Brahman) and Prakirti is under His Will, because unlike Sāṃkhyan, the Gurus are theistic⁹⁸ by postulating

97. Compare with Ramanuja's Brahman-Parinānvad.

98. Later on Sāṃkhyan too split up into two schools, Atheistic (Anīshvarvādi) and Theistic (īshvarvādi).

Pursha, as Supreme power. It is made clear by Guru poets that all evolutions, which occur⁹⁹ many times, are from Him.

Different Tantza schools hold another view, as regards the theory of creation. They believe that universe comes from Shiva, but only when He is in copulation with his dynamic force i.e. Shakti (energy), without which He is helpless to do anything. Here Shakti stands responsible for creation. Guru poets also agree upto this extent that Shakti is dynamic force and it is the force working behind the evolution. It is said 'three Gunas¹⁰⁰ are product of one Shakti and this great Māyā (Universe) is the shadow of these (Gunas¹⁰¹). But this Shakti in Guru poets is not a phenomena, independent or parallel to God, rather it is a product of God Himself. 'After producing Shiva and Shakti, creator Himself enforces his order.'¹⁰² That is He brings the universe into being. They are very clear in their notion that every other being, however High, forceful and dynamic it may be, is the creation of Lord Himself and hence they have declined the possibility of any other agency, external or internal; independent or in collaboration with

99. Many times the expansion is made; Sukhmani.M.5.

100. The whole universe is a composition of three Gunas, 'Talef Gunna meh kīno bisthar';

101. Gaṇḍ. M.5.

102. Rāmkalī, M.3. Ānand.

Him, in the creation of universe because all such agencies are His creations. 'He Himself is the cause and its effect and none other.'¹⁰³

The exponent of the absolute Monism that is Sankara advocates that there exists nothing except Brahman and whatever we take as universe is nothing but illusion (Māyā). It is we, the fragmentary beings who out of ignorance take it as something existent, otherwise it does not exist at all. So, here the question of creation does not arise, because there is nothing like creator or creation, when He Himself prevails not in or out of everything but as everything. But Guru poets do not agree with it. They have discarded the idea of Māyā as regards the existence of universe. They believe that it exists, it is true, because it is created by the true. 'He is true and His Whole creation is true, because the whole creation is by Him.'¹⁰⁴ In Japuji, Guru Nānak Deva says 'Real was the creation of Real One.'¹⁰⁵ In his Āsā Dī Vār says 'this universe is the dwelling place of the real One and He, the true One dwells in it.'¹⁰⁶ In the same long poem, Guru

103. Gaurī Sukhmani, M.5.

104. Ibid.

105. Japuji.

106. Āsā dī vār, M.1.

Deva has dealt more elaborately in advocating that no particle of the nominal world is unreal because it is created by the Real. Another difference between the outlook of Sikh Gurus and the Vedāntists also reflects their attitude towards Jagat. As Brahman in Sankara's Vedāntist doctrine does not involve Himself in Karma, being a source of bondage, the question of creating and taking the Jagat as Real does not arise, but Brahman in Sikhism is Karta (Doer, active) and is represented with a character to create.

Guru poets too have used the word Māyā¹⁰⁷ (Illusion), but in them it does not convey exactly the same meaning as in Sankara.¹⁰⁸ At several places they have used it in the sense of this universe;¹⁰⁹ His play¹¹⁰ and creativity.¹¹¹

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107. For Māyā, in Guru Poets, word Kudarat (creation) is also used and it supports the above indicated idea: ~~the~~ Dr. Jai Ram Kishan, Shri Guru Granth Darshan. p. 108.
108. The Guru did not give up the old vedāntist word Māyā. He used it very often but in a modified sense. It is a change. All that changes, appears and disappears is Māyā and therefore Asat and all that underlies this change is real and therefore Sat.....; Dr. Sher Singh, Philosophy of Sikhism; p. 190.
- 109; This (universe) is Māyā attachment to which instigates to forget Hari and to love the secondary; Anand; M.3.
110. It is His own play and He watches Himself after creating it; - *Sukhmani* ms
111. Māyā is the mother and three Gunas are born of her; - Marū M.3

Here it is not simply an illusion, but is reality, as far as its existence is concerned, though it is subject to continuous change. It is transient, like a dream or play,¹¹² not because it completely dissolves, but because the human being has fragmentary capacities to vision it ~~is~~^{is} its wholeness and whatever it perceives is only the fragmentary part of that. It is not transitory in essence, but in its appearance, because it goes under constant change. The external world, however, beautiful in appearance it may be, it must disappear. Even the noblest manifestations of Brahman are superficial and transient and have no stand to remain alike in this world of uninterrupted change, which is always caused in form and not in substance. So, it is a real and substantially Eternal, it cannot be only an illusion. Even otherwise, the dissolution of the world is experienced only when fragmentary outlook is not subdued and a wide cosmological outlook is not achieved. If our perceptive sources are perfect, the unending existence of the universe, which is real and eternal according to Gurus, must be perceived and it will not be only an illusion.

Theory of Guru poets about creation is composite one and is distinctive. Three words, relating to this process, are used by the Gurus and these are Nirankār,

112. The whole world is like a dream, which takes no time in dissolution; Sorath M.9.

Ekankār and Oankār¹¹³. The first relates to absolute Brahman ^(Aṭw) and tells that He is formless and it is the same reality, who was responsible for the void before creation ^(Aṭw). He is the first, primal and ultimate stage of the universe from which it comes and to which it returns. The second stage comes when He wills for creation. At this stage he takes the form of Īshvara by coming into contact with māyā.¹¹⁴ For it the word Ekankār is used.¹¹⁵ The third stage of expanding the existant matter within Himself into diverse forms and colours, is symbolised by the word Oankār. This word, in Guru poets, in fact indicates the activities of the first created three forces, named as Brahmā, Vishnu and Mahesh, which create, preserve and dissolve the world of different appearances i.e. the creator is represented by these. Guru Deva says:-

113. Self-existent formless is unfathomable and is not fathomed. He became Ekankār, when He Himself created. And then the process of creating forms was materialised through Oankār. After becoming Ekankār from Nirankār, (formless) he created innumerable Akās (forms) from Oankār;- Bhāi Gurdass; Vār 22, Pānī 2.

114. Māyā, the one, in prevailing through with a method;- Japuji.

115. If He likes, He expands and again if He likes He boome one (Ekankār);- Sukhmani M.5.

"By Oankar is Brahman's creation,
Oankar created consciousness (Cita),
By Oankar were created stone-ages (Primeval
ages)
By Oankar Vedas emerged,
By the word Oankar comes emancipation,
By Oankar Gurumukhs (True devotees) are
liberated,
Here and reflect upon word Onam (because)
Onam word is the essence of the three words. 116

Om is made of three letters-A, U, and M and the "theory of it is that as A is the first sound, made at the back of the mouth, and M is the last, made with the lips, and the U is of the nature of a glide between them, the word covers the whole range of vowel utterances, and since vowels are the power in speech and consonants represent only limitations or applications of the power this whole word is the expression of creation which indicates the presence of the creator."¹¹⁷ Thus Om is a composite word and its soundthrough which Brahman vibrates into His universe. His self operates His whole creation. Guru poets believe that everything is out of His word¹¹⁸ and it is not only the creation by word, but dissolution is also by it and this happens repeatedly.¹¹⁹ Both the states of unity and diversity are by Him. This idea of

116. Dakhanī Oankār; M.1.

117. Ernest Wood, Yoga Dictionary; p. 113.

118. The whole universe is created with a word;- Japu-jī.

119. Creation and dissolution both are form a word and the creation again is from a word;- Mājh n.3

the creation of the Jagat by His Nām¹²⁰ has some resemblance with Islām¹²¹ and perhaps that is the main and enthusiastic inspiration which led scholars to believe that Guru poets are indebted to Islām. But this is not the fact, because Indian tradition has discovered it long ago, even before the commencement of Islām, in the form of word Om as is indicated above. This word (Shabda) is His order (Hukam)¹²² through which His will (Razā) to be many is exercised. This word i.e. Hukam covers the whole range of creation and dissolution¹²³. Nothing is out of it.¹²⁴

As mentioned above universe according to Gurus is not something unreal and short living, similarly they do not believe that it is an insentient and unconscious phenomena. In this respect their idea corresponds to that of Sāmkhyans and Tantras in whom the Prikirti and Shakti in addition to being living force is sentient also.¹²⁵

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120. In Guru poetry Nām stands for His word also.
121. "Merily, when He intends a thing. His Command is 'Be' and it is"; - (S.XXXVI, 82). C/F Dr. Validdin; The Islamic Sufism, p. 45.
122. By Hukam (order) are the different forms; - Japu ji.
123. Destruction and construction are by His Order, and whatever is liked by Him, is prevalent by His order; - Marū M.1.
124. Everything is within His Hukam and nothing is out of it; - Japu ji.
125. The people who are not followers of Shakti-tantra

When Guru Nānak says 'whenever I see, I find union of Shiva and Shakti',¹²⁶ it clearly indicates that this universe for Him is sentient phenomena. But by this use it may not be inferred that Guru poets agree to the concept of Shakti and Prakirti as prevalent in their respective systems. The words are used to explain their belief symbolically that 'Nothing is created without consciousness'.¹²⁷ For further clarification we can keep in view the fact available in Āsa Dī Vār that everything in the universe is functioning within the fold of His fear.¹²⁸ That means everything responds to His orders and acts in accordance with His Will and hence that is the characteristic of its sentient and conscious existence.

Here, a human mind may have to face a doubt that if universe is substantially the same i.e. it is sentient, true and eternal then why He created it? and why it is called secondary (Dui)¹²⁹? It is secondary because it is

believe that Shakti of Brahman or this world is insentient, but adherents of Tantra believe that the Shakti of the Supreme Shiva that is this world is sentient. (Dr. H.P. Dwivedi, Nāth Sampardāi; p.66 translated from Hindi to English by author).

126. Sri Rāga M.ā.

127. Sri Rāga M. 1

128. Shaloka M. 1. Āsa dī Vār.

129. Āsa dī Vār; M. 1. Pami.
Pami
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not primal being, it is not the source but is creation. As a ray is not substantially different from sun, but still the difference of the source and its product is inevitably perceivable and cannot be ignored, similarly though jagat and Brahman are substantially the same, they are qualitatively different atleast when we say that one is creator while the other is creation. He creates it, simply because it is His Will and He enjoys and extracts happiness from it.¹³⁰

The metaphysical aspect of Sikh Gurus poetry, as revealed through the occasional reference, reaches a unique concept of the Whole. They do not believe that any part of this Whole is of any different substance. Brahman, Jīva or Jagat, according to them are definitely same and the difference is caused only because of the impact of Māyā on Jīva. To explain this state of complete unity, they have, several times, used the symbol of the thread and a knot in it. As a knot in a thread is substantially the same, but qualitatively different, similarly Jīva is same as Brahman.¹³¹ In fact, the word "Creator" does not seem exact, though Guru poets themselves call Him Karta repeatedly, because here it is not an act of creation, but is an act of becoming. It is like a sun and a tree, which do not create any ray or branch, respectively but expand themselves. This unity, a unique characteristic of the oriental philosophy, which is not available anywhere in the accidental or Islamic philosophy, is widely discussed and preached by Guru poets.

130. Paurī, Āsā dī Vār, M.1.

131. Rām Kalī, M.5.

CHAPTER 3

BHAKTI AS DEPICTED IN THE POETRY OF SIKH GURUS

TYPES OF BHAKTI & GURU POETS

Bhakti, an aim in itself as regarded by the mystics, is undoubtedly a yearning of the heart to apprehend the Supreme reality and to achieve unification with it. Most of the mystic poetry has this subject, before it, on which it deals elaborately and devises certain methods to adopt and follow in order to assimilate that reality. This idea of unification with Supreme truth and ways to achieve it, are the main topics which predominate the whole Guru-poetry and the most important and widely read, the long poem of Guru Nanak, i.e. Japuji provokes this very question in its very first Paurī. It is said:-

"How to become a sachiār (intuned with Reality),
How this barrier of falsehood be broken."

To meet this need of the human heart many kinds of efforts are made. But even being manifold in nature there have same aim of achieving unity with the truth. Bhakti too longs for it and though it is a beginning, continuity and even an end in itself, yet it is a whole unity and a division to formulate its types is made only for the purpose of apprehension. It is a state of yearning, but alongwith it, it corresponds to the state of ultimate peace and calmness, where a complete unity of the Deity

and devotee is experienced and no distinction between the subject and the object can be made. Bhakti is an undisturbed inter-merger of the two i.e. Deity and Devotee. Keeping in view the aims, means and its nature Bhakti is divided into many types and it is mainly to correspond with the nature of the Bhakta. But in doing so it is not some predicament which matters but the emotional nature of the Bhakta, which determines the different types of Bhakti.

Bhakti scriptures have revealed the different types of Bhakti. In Bh. Pu. alone various types of Bhakti are described as three-fold, four-fold and five-fold etc.¹ Muktāfal adopting this Purana as its basis divides Bhakti into 19 types in its seventh chapter,² whereas in its fifth chapter Vope Deva has mentioned 18 types of Vishnu Bhakti.³ 'Hari-Bhaktirasāmrītsindhu' elucidates 12 types of Bhakti⁴ and in his commentary. (Bhakti Chandrikā) on the aphorism of Shāndilya, Nāryana Tiratha talks of 17 types of Bhakti.⁵

Madhū Sudan Saraswati divides Bhakti into two types as pure (Shudhā), and mixed (Misharta)⁶ and this

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1. Dr. Udebhānu Singh, Tulsī Darshan Mīmānsā; p. 273.
 2. Ibid p. 273-74.
 3. Ibid p. 274.
 4. Ibid p. 274.
 5. Ibid p. 274-75.
 6. Ibid p. 280.

division is based upon the angle of vision of the devotee. The devotee who enjoins the path of pure devotion is never attracted by anything except to remain intensely absorbed in constant remembrances and meditation of the deity, but because the deity is the possessor of in-numberable qualities, so the pure devotion can also be extended through many ways concentrating upon His attributes. The mixed devotion is further divided into three types, which is enwrapped in human emotions as Kāmjā (produced or caused by desire), Bhājā (produced or caused by fear) and Sambandhājā (produced or caused by the desire of developing relationship) and finds expression through these. The Kāmjā Bhakti combines the devotee and deity into the passionate feelings of the lover and the beloved and the second type of Bhakti springs out of fear of the bad Karmas, that the deity may not punish for these. In the third type, four types of relations, as servant, friend, child and wife, are established and the devotee is bestowed with a type of feeling corresponding to any one of these and the devotee devotes himself within that frame of relationship. In this way the distance between the deity and the devotee is lessened and intimacy is strengthened. The examples to show such tendencies in Guru poets can be traced in large numbers.

Bhakti is divided according to the nature of deity also. In Indian Bhakti tradition, God is often worshipped into two forms i.e. Saguna (Sarguna) and Nirguna

The devotion offered to Saguna-Bhagwan is known as Saguna-Bhakti and to Nirguna as Nirguna-Bhakti. The Saguna-Bhakti is generally devoted to the incarnations of the Vishnu and though they do not disagree with the Nirguna form of God, yet they worship the Saguna form as His representation. Bhakta finds Him a living being in divine and celestial body and sings of His divine beauty, deeds, attributes and extracts divine pleasure which cannot be confined in Rajo, Tamo, or Sato Guna. It is a state of perfect peace and tranquility and unbreakable emotional attachment, where except divine ecstasy nothing is experienced. He enjoys His Personal bliss, which the author of Bhakti-Rasāyana has divided into five types⁷ according to the working of the five sense organs and hence he differentiates each kind of bliss by a different sense-organ, as of touch, speech, sight, taste and smell. He talks of another type of bliss in which all these are experienced simultaneously and is called Samuchitvishayaja (wholesome).⁸ That is how the Bhakta of the Saguna-Bhakti does, but in the Nirguna-Bhakti, Bhakta restrains from offering worship to the Saguna form of God. He does not accept any difference between the deity and devotee as in the Saguna-Bhakti is done, but contrary to it, it is a devotion of the enlightened monist offered to the formless Brahman. He always contemplates upon the formless

7. Ibid p. 282.

8. Ibid p. 282.

Brahman and so His is a Sahj-Bhakti. While commenting on the aphorism of Shāndilyā, Nāryana Tīratha⁹ tells that according to Āchārya Badrāyana the basis of the Nirguna-Bhakti is 'that I am' (Sā-Aham) and according to Āchārya Kashyam the basis of Saguna-Bhakti is 'I am His servant'. But this contention is not equally applicable to the Guru-poets. They have discarded the devotion to His Saguna forms, but they never claimed to be Sā-Aham. On the other hand they believe in sincere and constant service of God with untiring zeal. On this point they are convinced so much so that they do not find any perfection without an act of service. 'The perfect Guru' Guru Deva says 'is of opinion that even to be a Jangam (an itinerant Hindu monk) Jodh (Hero), Jati (Celebate) and Sannyāsi (Ascetic) is of no use, because without service he cannot obtain the fruits of such austerities. Only service is the best amongst all.'¹⁰ Again fifth Guru Deva says, 'the person who renders the motiveless service, he attains the Master'.¹¹ Finding little difference between these two modes of Bhakti, Āchārya Shāndilya combines the two and is of opinion that when both the forms have found authenticity in Sruti, there is no harm in adopting any one of these.¹²

9. Ibid, p. 276.

10. Mārū; M.1.

11. Sukhmanī; M.5.

12. Bhakti Sutra; 2.1.4.

Bhāgavata Purāna classifies the Bhakti into four types and its classification is derived in accordance with the natural human instincts. It declares Bhakti as Sāttviki, Rājasic, Tāmasic and of all these types, the basis is natural human tendencies, but alongwith it, the fourth type, it tells, is the Nirguna-Bhakti,¹³ by which it can be safely concluded that the considerations of the Saguna and the Nirguna-Bhakti are made by it. Bhakti, which is done for the purpose of being liberated or to enjoy the passionate ecstasy with the sense of duty, is Sāttviki-Bhakti. It is Sāttviki because the feeling of divine pleasure and truth supersede all other feelings,¹⁴ Bhakti which is offered for the purpose of being bestowed with the objects of sense-enjoyments and with the discriminative sense is called Rājasic-Bhakti,¹⁵ and the Bhakti in which the dominating feeling is to gain the control over the power of destructions, which can easily be inflicted upon others, is called Tāmasic-Bhakti.¹⁶ But the fourth type of Bhakti; when the devotee is beyond all the divine or the worldly desires; where he does every thing in accordance with His Will and Order is the Nirguna Bhakti. It is evident from the nature of former three types of

13. Dr. Udebhānu Singh; Tulsī Darshan Mīmānsā; p.281.

14. Bh. Purana; 3.29.10

15. Ibid. 3.29.9

16. Ibid 3.29.8.

Bhakti that it is Saguna in character and is accorded with some type of motive in mind, whereas the last is with no pre-supposed motive and is devotion only for devotion's sake. Guru poets neither make any such division in Bhakti nor they believe in competency of the different types, which only reveal the different moods of the Bhakta. Bhakti according to them is to surpass the nature, which remains indulged in these three different worldly Gunas, however high and with the sense of devotion these may be, and to abide in the fourth that is impersonal devotion.

"After including three Gunas, to be in the fourth, is the wonderful devotion." 17

Bhakti with some motive, is called by Nārada, in his aphorism, Gauni (secondary) Bhakti and he includes its above mentioned three types in it.¹⁸ This Gauni-Bhakti is so often defined as a means for the attainment of the Prā (primary) Bhakti. These Prā and Gauni are again two types of Bhakti, the classification of which is based upon the nature of Bhakti. Shāndilya, in his aphorism No. 10, names these two types of Bhakti as Mukhyā and Itrā and in aphorism 20, the so called Itrā is named as Gauni-Bhakti. Alongwith it, he holds the opinion that this Gauni-Bhakti is only a means to the Prā-Bhakti. It cannot be an end in itself, but even then it is so

17. Rām Kali; M.1.

18. Nārada Bhakti Sutra; 56.

essential because it is a successful means for the Prā-
Bhakti. In aphorism 21, he indicates the fact that even
though it is not an ultimate end in itself, yet it is not
anything futile, because even in it the Bhakta remains
always mentally absorbed in his deity. From the theoreti-
cal point of view this Gauni-Bhakti is again classified
into two types and ^{there} ~~these~~ are Vehetā (conditioned) and
Avehetā, Rāg-ānuga (unconditioned or emotional).¹⁹ By the
Vehetā-Bhakti it is generally known as a devotion which
is always governed by some convention. Its devotee always
acts in accordance with the conventions as are described
by tradition and that is why it is called Maryādā Bhakti
(traditional) also.²⁰ Bhakta, in it, is required to set
himself within the fold of these conventions with the
utmost sincerity and natural purity. His emotional setup
should not be extremist in any way, in worldly pursuit or
its renunciation, because he is to keep himself within
certain conditions and for this an emotional balance is
most needful. The author of 'Harirasāmritsindhū' emphasises
this fact and Bh. Purana too accepts the man with such
balance as worthy of the Bhakti-Yoga.²¹

Bhakti, as a means to some end, has its second
type known as Rāg-ānugā (emotional) in which, the only emotional
attachment with the deity becomes basis for the continuous

19. H.R.S. 1.2.3; Bhakti-Chandrikā p. 149, C/F,
Udebhanu Singh, Tulsī Darshan Mimansā p. 279.

20. H.R.S. 1.2.3-4 C/F Ibid. p. 279.

21. H.R.S. 1.2.6; Bh. Purana; 11.20.8 C/F Ibid. p. 279.

absorption in Him. An intensified love and deep attachment in the deity is the principal object of this type of Bhakti and because a variation in the emotional level of the different persons is natural, that is why the angle of perception becomes individualistic and hence this type of Bhakti is again divided into two types as Kāmarūpa and Sabandhrūpa (Erotic and an assumption of the deity in the form of relatives). These are already explained above.

This supreme devotion is an end in itself and it is purely emotional in nature. It is Shāndilya's primary devotion and supreme attachment with God and Narada's supreme love with Him. Because it is developed through secondary devotion and is the result of means conducted in it, so it is called 'Phal-Bhakti' also.²² But this difference of the means and its end again stands responsible in the division of this supreme devotion, into two types. There is a type of supreme devotion which is a subsequent result of the efforts made by the Bhakta whereas in second type he does not depend upon his own efforts but always seeks His grace for the bestowed of Bhakti. In it the Bhakta need not to do anything, except to surrender himself before God with the purity of mind and action. Bhakti will be extended to him with His grace automatically. It is, as called by Vallabha, an attainment of devotion without efforts or with the

22. Bhakti-Rasāyan (Īhā), p. 21 C/F Ibid. p. 277.

grace of Lord. But in the traditional form of supreme devotion the need of efforts is not totally ignored and it is mainly so, because it is achieved through efforts. In fact, when Bhakti is divided into two types as supreme and secondary, it becomes invariably clear that the supreme devotion is the gradual sublimation of the secondary devotion. It is a result of constant efforts that Bhakta enters the realm of unity and tranquility. The lower self is sublimated and identified with Higher-self. At this stage, Bhakta himself becomes an embodiment of pure devotion. It is a matter of becoming rather than being.

With the mental analysis of the Bhakta, Bh.Pu. divides them into three types, which can safely be sub-planted into the corresponding three types of Bhakti. It categorises the devotion into the Utam (good), Madham (intermediate), and Sādhāran (common). The first type of Bhakta is a man who is beyond all the discriminations of friend or foe, not that he cannot discriminate, but he is above all these, because they cannot affect his mind. He always abides in the unity of God and man-kind and enjoys the absolute bliss. The Bhakta of the second type discriminates between the things or men as good or bad. He depends upon choice in everything and will not attach himself to an undesirable object which may prove hinderance on his path of spiritual progress. The third type of Bhakta is still in the beginning. He remains

busy in adoring idol of his deity with unshakeable faith. Bhakti here is taken as a continuous process of development from general to particular and from diversity to unity.

At another place Bh. Pu. divides Bhakti into nine types and it is popularly known as 'Navadhā Bhakti',²³ The author of 'Ādhiyātam Rāmāyana'²⁴ also counts the same number of the types of Bhakti, but Navadhā Bhakti is available in most of the Bhakti scriptures like 'Brahman Veverat Pu.' (2/63/19-20), Ādi Pu. (18/24-26) and Shiva Pu. (2/2/23) etc. and alongwith it the prominent authorities on Bhakti like Rāmānanda (Vaishna^u-Mata-Bhāskar)Vallabhāchārya (Tatvdveep 1/202), Rūpa Goswāmī (Harirasāmrit-Sindhu 1/2/26-39)²⁵ have also admitted the importance of the Navadhā Bhakti and have preached its nine types. It shows the importance and the vast influence of Navadhā Bhakti of the Bh. Pu. It has a few distinctive characteristics as:-

1. Though these are not the ultimate end, but only means to it, yet the importance of these cannot be ignored, as these are indispensable for a Bhakta.

2. The difference of means and aims is there, but it is not in the empirical way of perception, because here when the aim is perceived all the means are stopped, whereas in spiritual world these are constantly

23. Bh. Purana;7.5.23.

24. Ādhiyātam Rāmāyana 3.10.22-31.

25. C/F Udebhānu Singh, Tulsī Darshan Mīmāṃsā p.297.

followed even though the perception is attained.

3. It is not essential to follow all the nine types simultaneously; even one, two or more are sufficient.

4. No set principle can be adopted for starting from a particular type and proceeding gradually in turn, but even all can be followed at the same time.

5. These are called different classes also instead of types.²⁶

6. Any one of these can be adopted or left for the purpose.

Navadhā Bhakti has the nine different ways to suit the emotional nature of the devotee and if its classification is arranged, it will not be possible to arrange it scientifically. At the most it can be divided into two groups, in which the former six will form one group and the last three will form another. This classification can, at the most be justified on the fact that the types of Bhakti included in the former group will depend mainly on the activities of physical organs, whereas the types included in the later group will depend upon the activities of the inner senses. The two groups are as:-

1. to hear, serve at the feet, worship, solute, sing or praise and remember; and

2. to dedicate as servant, friend and to surrender the self.

26. Mukta Phal; p. 139 C/F Ibid. p. 298.

This classification can also not be regarded as scientific, but it is only for the practical use and it seems that the author of the Bh. Pu. also divides the Bhakti in nine types or classes only for the purpose of applicability in the world of practical use. But any how, this fact cannot be ignored that these nine types of Bhakti, in Indian Bhakti tradition, are not only the means for the achievement of Bhakti but these are regarded as Bhakti in themselves, though of the secondary type.

The following examples can be traced from the Guru Poetry, as to show their views on Mayachā Bhakti:-

Gravasa

Ask the Behaganis, with which qualities they have apprehended?

Get decorated with the jewels of Sahi, contentedness and sweet tongue.

The leveliest can be attained only if the word of Guru is heard. 27

- Oh! dearest Prabha, undestructable Nāna, bless me with crores of ears to hear the attributes of Hari. 28

Kirtan

- Oh! Nānak, to sing and praise is the appetite of Bhakta and true Nam is the basis (of satisfaction).

- By singing the attributes of Hari, the greatest sinners become virtuous.

- Says Nānak hear O, mind, perform the Kirtan, so that you may be liberated.

27. Sri Naga; M.1.

28. Sahi; M.5.

29. Vār Āsa; M.1. Todī; M.5. Gaurī; M.5.

Simran

Jīva and method (of liberation) is in whose hands,
remember the same, the Father of the orphans 30
(World).

On remembering (Sāmran) Gauri Sukhmani of M.5
has dealt elaborately.

Pād-Sevana

Bow on the lotus like feet of Guru, and kill 32
the cupidity and anger from this body.

Archana

Worship the Ātam-Deva, (because) without true
Guru, it is difficult to *realize*

- Mind, body and possessions; all are of Prabha 32
What should be dedicated while worshipping.

Vandana

Great a Sādḥ, it is the greatest virtue, 33
Bow before Him, it is the greatest virtue.

Dāsaya

Servant is busy in service, but is victim to ego
Boast so much, but, in this way, Master does
not pay heed to him.

Destroy the ego and then serve, then some
honour may be bestowed,
Oh! Nānak, it is bestowed to a person, in
whose store it is, and then he is 34
accepted.

Sakhya

He, who is in beginning, middle and end, 35
My mind yearns to be-friend Him.

-
30. Gaurī M.5.
31. Gaund M.5.
32. Vār Sri Rāga M.3. - Bihāgrā M.5. Chhant.
33. Gaurī M.4.
34. Vār Āsā M.2.
35. Gaurī M.5, Ashatpadī.

Ātam-Nivedan

Dedicate everything i.e. mind, body and possessions (Dhan), because after dedication and the ^{realisation} of His Hukam one can meet Him. 36

The last three types of Navadhā Bhakti are purely emotional and in it more ^{to} the mental purity, profound sincerity, obediency and extreme faith in deity is required than to express the feelings of devotion through hearing or singing his Nām or worshiping or saluting Him. The emotional attachment may not be dispensed even in the former group of the type of Bhakti, if the devotee is true to his devotion, but it is obviously apparent that these nine types of Bhakti are included in conditioned or traditional Bhakti and even the expression of emotional attachment is conditioned by certain limitations which are not acceptable to the Guru poets. It is mainly because there is every fear of becoming it only a mechanical process, to which they were so reluctant to accept.³⁷ In Navadhā Bhakti (Even the last type) that is self surrender, is not like that of Gurus, among whom it is much admired and preached.

It is in consonance with the nature of the human being that its potentialities are inadequate to absorb the Nirguna or Supreme Brahman in the beginning

36. ^{Arund} Rāmkalī Amardh, M.3.

37. He (Nānak) respected every religion, so far its real essence was concerned, but despised mechanical worship in any respect; -
H.A. Rose in Encyclopaedia of Religion and Ethics; ed. by James Hastings; Vol. 11 p. 510.

and it will have to start with the attributes of the Saguna-Bhagwan.³⁸ The Guru poets also agree with it.

Guru Nanak Deva is of opinion:-

"Nirguna (Impersonal) Rama is attainable through attributes".³⁹

"If invisible is seen, then it is possible to meditate, without seeing meditation goes useless."⁴⁰

Navadhā Bhakti is also regarded as means for the spiritual ^{ascension} ascendance and it is an effort to assimilate Nirguna-Bhagwan through the attributes of Saguna-Bhagwan. But Guru's idea of attaining Nirguna-Brahman, through attributes is not strictly the same as is available in the Navadhā Bhakti or any other above mentioned types of Bhakti. The following distinctive points can be observed:-

1. It is clear from the scriptural description of the Navadhā Bhakti that it is offered before Saguna-Bhagwan, though later Āchāryas have tried to include in it the attributes of the Nirguna-Brahman also. But this inclusion seems just for inclusion sake otherwise Bh. Pu. itself is an exponent of Saguna Bhakti.

2. The basic difference is that deity in

38. Bhakti is a series of succession of mental efforts at religious realisation beginning with ordinary worship and ending in Supreme intensity of love for Ishvara. {Swami Viveka Nanda; Bhakti Yoga p. 10}.

39. Rāga Gaurī Goararī; M.1.

40. Ibid.

Sikh Gurus is Nirguna, whereas in Navadhā Bhakti, it is Saguna, and Bhakti is obviously to be in consonance with the nature of Bhagwān.

3. Personal gods are the creations of the mind of devotee of the lower type and are many in number, but Sikh Gurus worship the one and Supreme God. 'Except Hari, non other is meditated upon as dear'.⁴¹

4. The devotion as presented in Navadhā Bhakti is just for an other motive, whereas the devotion of Guru poets is motiveless and is devotion for devotion sake.

5. Navadhā Bhakti is Veheta (conditioned) Bhakti. Whereas Bhakti for Gurus is beyond all conditions and is only the love of God:-

"Bhakti of Hari is the love of Hari, if Gurmukh thinks over it. And the deception cannot be Bhakti but only a dualistic dialects which create disorders." 42

6. The references quoted above clearly indicate that devotion of the Guru poets cannot be divided into many types and it is a unity which can be attained through many efforts. The hearing or singing the Nām of God, serving Him or surrendering before Him are just efforts to apprehend Him and are never called various types of Bhakti by Gurus.

7. In Guru poets these different qualities of serving, hearing, singing etc. are not adopted in the

41. Rattan Māla; M.1.

42. Sri Rāga; M.3.

sense of Bhakti, though Bhakti too is a wider term, but just are the qualities to produce a strong ethical conduct, as is evident from the references from Guru-poetry, given above.

Moreover, Guru poets are reluctant to agree with the concept of Navadhā Bhakti. They do not believe that it can be an effective method as it is generally believed in tradition. Guru Arjun Deva says:-

"The Bhakti worship is nine ways; (i.e. Bhakti is of nine types - Navoparakara)
The panth should veda;
The householders practise household duties,

Some hide and do not allow to be seen.
Some in their own estimation know everything;
No body admitteth any deficiency in himself.
All say that they have found God;
But it is only the saints whom God Uniteth
with Himself.
All the above mentioned efforts
I abandon, and seek God's protection;
Manak, I fall at Guru's feet." 43

Guru poets have clearly described that the traditional form of Navadhā Bhakti is not very useful for the purpose. It hinders bondages and instigates the egoistic tendencies.

This type of Bhakti, according to Gurus, is not the Bhakti of God, but is simply the worship of Bhakti and is just for the purpose of being awarded with material prosperity.

Guru Deva is of opinion:-

"The world is sleeping in the house of Bhakti
(gāra) dances, jumps and sings of it. The
manak cannot be a Bhakti."

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43. Sri Raga M.5. Ashatpadi, translated by M.A. McCauliffe in 'The Sikh Religion' Vol. 3, p.108.
44. Gujri; M.3. Ashatpadi.

On the whole, Guru poets do not believe in dividing the Bhakti, an undisturbed contemplation of mind, into many types, as they do not believe in many personal forms of the Supreme Reality. The monologue of "One I found, One I reflected upon, One I heard the source of all hearing",⁴⁵ clearly shows that Sikh Gurus believe in only one reality and one type of Bhakti.

BHĀVA⁴⁶ - BHAKTI

However, if any name is to be given to Bhakti, as depicted in Guru poets, it can be called Bhāva Bhakti, (Bhakti through emotional attachment) or Prema-Bhakti (Bhakti through love). In fact, no major difference is notable between the two, because former is the basis of awakening the Prema-Bhakti. Every action, mental or physical, is based upon the corresponding Bhāva. Here, in Prema-Bhakti, the Bhāva is Rati-Bhāva, rather Shuddh or Ujjval Rati, which awakes the feelings of pure love for the deity. Deity in Sikh Gurus is God and so they do not offer their Bhakti to any other deity. God for them is final truth, and their Bhakti is only for Him. Guru Arjun says:-

"Whatever I see is only One and that is Thou,
Hearing of Thy voice is hearing,
None other is seen, everything is your creature".⁴⁷

45. Paurī; Gaurī, Vār 1, M.4.

46. In Guru-poetry the words Bhāe and Bhāe are the changed forms of Bhāva which means love or emotional attachment. The words Bhāe and Bhāe, means fear. Relevant examples are given in appendix.

47. Mārū M.5.

In Bhāva Bhakti (Premā-Bhakti), no consideration is given to the expression, but emphasis is laid on meaning (Bhāva) only. It is also known as Vaishnava-Bhakti. The utterance of the utmost sweet words about God, singing of the possible sweet songs in His praise and performance of all the virtues like charity, generosity, humbleness, kindness etc. will be of no use if the Bhakta is not doing it with the corresponding Bhāva (arth) in mind. The emphasis is laid on the meaning of the thing rather on the corresponding word, matter or Karma. If the devotee is actually absorbed in Bhakti and is keeping in mind nothing except deity, His devotion is equally wonderful even if he expresses it in wrong terms. Unlike Vedic Bhakti, here expression does not count in the actual devotion and Guru poets do not believe that reading of the scriptures, singing praises of the deity can be of any use if Bhakta's Bhāva is not in it. Guru Nānak says:-

"Pilgrimage, Fast, Purity, temperateness
is nothing,
Nothing is Karma, religion or worship,
Liberation is only through Bhāva Bhakti,
Others (above mentioned) live in
delusions (Dubidhā)."
48

Bhakta in Bhāva Bhakti attains complete sublimation of his lower self and the attractive objects cannot disturb his contemplation. He is not overwhelmed by any human instinct of love, hate or fear and every

such consideration has little meaning for him. To be good or bad has no meaning, because he is not possessed by these, but on the other hand he is the master of all such instincts. He experiences no attachment with these and his mind always works for the apprehension of God. Though physically he is in the world of senses, mentally he is always Godward and no sensual object of human instinct can arrest his Godwardness. Even the most obvious and unavoidable reality of the human being that is death cannot frighten him, because such things have fear for the man, who makes distinction between the life and death. He remains unaffected and free from such fears. Guru poets while expressing the importance of Bhāva Bhakti say:-

"Time, bondage, death cannot have access to him,⁴⁹
He crosses all the fears by Bhava Bhakti."

The grammatical meaning of the word Bhāva, as indicated above, is emotion and in the field of Bhakti it can safely be interpreted as Bhakti through emotional attachment. This is the most valid technique in Guru poets to express their feelings of pure love (Prem) directed towards God. This can be called Erotico-mystical technique, in which the Bhakta becomes so passionate that his passions become almost irresistible and uncontrollable as regards their intensification. His heart craves for union with deity and experiences different feelings in

49. Sri Rāga; M.1., Pakṣa.

the state of union and disunion. In disunion, the Bhakta feels impossible to live in the world. Consistent passions of supreme love are so intensified that an irrecoverable pain and heart burning impels the Bhakta to strive for union and his heart longs for it ceaselessly. Love and its nature is pure and divine but here the expression is so passionate that it seems as if it is sweeping away all the barriers. Guru Rām Dās in his Rāga Āsa expresses such feelings as:-

"Oh, mother, tell me where is my dear Rāma,
Oh, mother, it is difficult for me to live
without Hari, even for a while."

"May I be a deer, I would have lived in jungles
upon the wild growth only, so that I could
enjoy the union with my dear through the grace⁵⁰
of Guru. My all may then be sacrificed."

Union is the state of boundless happiness and bliss in which the devotee experiences limitless expansion. He embraces all the minute particles of the world and finds his deity peeping through these. This is a state of mental expansion, where all the boundaries are crossed and His blissfulness is enjoyed. Everything for him becomes rejoicable and he hears the happy episodes ~~as~~ being sung everywhere.

It can be interpreted in an other way also and thus Bhāva is an outcome of Abhāva (unavailability). It is because the Bhakta has all his attachments with his deity and except Him, no other attachment brings peace

50. Āsā Rāga; M.4. * Gaurī Bairāgaḥ M.1.

to him. He disvalues all of these and becomes constantly captivated by the Godly feelings. The most valuable worldly achievements like huge wealth and issues have no attraction for him and even the thickest and dearest relations of mother, father and husband/wife are ignored by him. With continuous Bhakti, he ultimately develops a spirit of detachment from the worldly temptation and regards them nothing more than ties, though, according to Gurus, he may not renounce the world, at all. "With meeting the Guru, Nām is received and thus thirst of attachments (worldly) is quenched. If the mind is absorbed in Hari, the asceticism is attained even while living in home.⁵¹ When such an emotional nature of recognising and taking only God into confidence is attained, he, consequently, is left alone completely detached from the world. In other words he transcends it. In such state of affairs, whenever an urge to enjoy the nearness of the kith and kins penetrates into his mind, he at once would find his deity operating into his consciousness exactly in the form of same relationship, as his mind has urged, and consequently he would enjoy an affectionate lull in His lap exactly in the manner one can expect from worldly ones. So, Guru poets love Him in the form of:-

1. Father,
2. Mother,
3. Brother,
4. Friend and
5. Husband and relevant quotations from

Guru poetry are given as follows-

51. Sri Rāga, M.3.

"Thou art father, we all are thy children. 52
We play as you made us to play."

"Thou art my father, Thou art my mother,
Thou art my kith and kins, Thou art my
brother." 53

Again Guru Arjun Deva says:

"We are children and Thou art our father.
Thou giveth us milk to sip and live.
We all are at play and Thou art fondling us,
because thou art always full of wisdom and
qualities." 54

"One is father, of One we are children (and) 55
Thou art my teacher (too)".

"O Nanak, father and mother is great Hari, 56
We are His children, Hari feeds us."

"Thou art my friend, Thou art my dear.
Thou art my lover, with You is my love.
Thou art my honour, Thou art my wealth.
Without you I cannot live even for a while." 57

Poetry as an art is rich when it deals with
the expression of human feelings and it tries to express
even the most abstract emotions through images. It adopts
language, as its medium and though it does not remain
confined to the literal meaning of the word and takes
unlimited flights in expressing the things symbolically,
yet it is generally believed that for a language, even
most developed one, it is hard to express the human
feelings perfectly. Any medium of expression is imper-
fect as regards the perfect expression of emotions and

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52. Mārū; M.5.
53. Rāga Mājh; M.5.
54. Rām Kalī; M.5.
55. Sorath; M.5.
56. Rām Kalī; M.4.
57. Gaurī Gaurerī; M.1.

just to exert for perfection in expression, poetry adopts many metaphorical and symbolical ways. These methods are used for a complete unification of the different things or ideas and to represent a wholesome and clear picture to be perceived easily. The ideal before the Guru poets is also such, as to make their feelings easily perceivable by the common people and for that these living images are adopted. Besides this, a few things other ^{Things can} ~~can~~ also be included in the light of above mentioned relations, which show their emphasis on the following points:-

1. In personifying the supreme reality into the relationship of mother and father and to see themselves as His children, the Guru poets emphasise the complete obedience to God and His Will. It is to transcend all the worldly worries and fears. It is to show His kindness, generosity and capability to guide and not to leave even in the most odd hours of life. To show that He is the source of all lives and bodies and He maintains these.

2. In the relationship of brother and friend, the Gurus have indicated that God abides not only in the mystical ^{blights} blights of the mystics or enlightened souls of the philosophers, but He is with everybody. Unbreakable faith and the spirit of untiring, motiveless service to God are the only valid methods to go into His presence. An ever readiness in the spirit

of sacrifice, and that too without a sense of reward, is the true friendship and that will bring Him near to devotee. He conceives Him as a friend and brother and enjoys the warmth of thickest relation with the deep sense of gratification.

3. To take God as husband⁵⁸ and feel oneself as wife, is to show the cordial attachment between the Bhakta and Bhagwān. Through it, the Gurus have expressed their popular conception of self-surrender. To resign before the Will of God as a complete unit of mind and body, is the supreme Bhakti and the purest love. Constant remembrance and whole-hearted dedication to God are the characteristics of a sincere wife i.e. Bhakta. "When the wife understands her husband she should dedicate her mind and body both; and should act like a Suhāgan (A wife whose husband is alive and to whom she has practically won by her qualities like faith, sincerity and service)⁵⁹. She relinquishes all her pride and ego before Him and in case of little doubt, she gets,

58. The most prevalent word in Guru Poets, for husband or beloved is Khasam though Kant, Pīr, Pritam, Sakha etc. are also used. Dr. Hazari Prasad Dwivedi, while quoting many authorities has tried to prove that in Sahij-yonis and Kabira it stands parallel to sky or Shunya (voidness). He says 'Khasam ka shabdarth bhī Shunya kī sman yā Akash ke sman he' (Kabira, p. 75). But this meaning is not applicable to the word as used by Guru poets, as is evident by a word to a Suhāgan 'Dedicate your body and mind and realise the Khasam'; - Sri Raga; M.3.

59. Sri Raga; M.3.

"reconciled by casting herself at His feet".⁶⁰ She has realised "He always abideth nearest to the heart and is always accompanying", and out of this realisation a complete unity of the soul and Higher soul is experienced and a boundless happiness springs out of this unity. A pure and ever fresh attachment of this type will automatically result in the spiritual elevation of Bhakta, even if he is experiencing an intollerable pain of disunion, because disunion in Guru poets is not something of non-possession or voidness but it is something positive and of value in striving for union. Because they have realised that "In the absence of the beloved husband, the wife's ornamentation of her youthfulness is nothing more than a useless wrangling. If ornamentation (Shingāra) does not help to attract the husband for union, it is all a worthless act."⁶¹ This attitude of the Bhakta's mind forces a longing for the union. "When I weep, the whole world weeps. Even the jungles and birds weep, but alas! One, my mind's Birhā (a state of intensity which awakes during the pangs of disunity) does not weep due to which I am separated from my dearest".⁶² In both the conditions, union or disunion, devotee is continuously attached to the deity and so all the desires are subjected to Him.

60. Sri Rāga; M.5.

61. Sri Rāga; 1.

62. Vadhan; M.1.

In the end, it may be added that all these are the various modes of Bhāva Bhakti as represented by the Guru poets and are made distinctive only for the purpose of comprehension of the common man. It cannot be inferred that many types of Bhāva Bhakti are preached or depicted by Gurus. Primarily, they were Bhaktas and except Bhakti nothing could attract them. No other Bhāva could enter their mental horizon and as such Bhāvas for them cannot be many in number and type. Only one Bhāva of motiveless attachment to God was experienced by them as revealed in their poetry, and so Bhāva Bhakti in them can also not be divided into many types. Guru Sahib has made it clear that:-

"Only one is Bhakti and one is Bhāva,
Without Bhava-Bhakti, it is just to 63
come and go."

The most appealing and accurate reason for taking the deity into various worldly relations seems to be the difficulty of expression. This is undoubtedly a subtle and abstract subject to talk about and therefore common man, for whom Sikh Gurus' poetry is written, cannot understand it unless some concreteness in expression is brought. Thus these being the living images of their every-day life, Guru poets have used them to make the abstruseness of the subject understandable. It carries more of communicative value, which is of immense importance in poetry, than any philosophical and so it is a metaphorical

way of expression. In order to avoid any controversy, they have made it clear that to love or to be loved by Him as a brother, friend or husband etc. does not mean that we have to ^{thrive} of Him^h in the respective worldly forms. Their attachment, is with the Supreme Truth which is formless and absolute. "My loving attachment", says Guru Arjun Deva "is developed with that truth, which neither dies, nor comes nor goes. That truth (Brahman) cannot be divided even with efforts because that prevails in all."⁶⁴

BLAKTI - CENTRAL POINT OF GURU POETRY

It is asserted by almost all the religious systems that man in essence is pure, good and perfect and it is only ignorance that conceals such godly qualities. The tragedy with the human mind is that it is motivated by the objects of sense pleasures and so loses its perfection. Potentially, the human being is pure like God, because he is created in His own image and all His attributes are just inherited by him or are invested in him, but this ignorance does not permit him to recognise his actual state of being. To remove this veil of ignorance and to let him understand his true-self, the different systems employ different methods and ways. In India alone there are many methods being practised since ages by the Seers.

64. Sri Rāga; M.5.

All these methods have one aim and that is the spiritual elevation of the man. But for the attainment of this aim, distinctive types of methods are advocated and followed and there is every likelihood that this distinction in methods may have been caused and advocated only to make it practicable for the men of different mental and emotional set up. It is an apparent fact that all men cannot be alike in their mental and physical constitutions and so every method cannot be practicable for every one and hence an individual must have a method which corresponds to his constitution and can be fruitfully practised. Amongst the innumerable methods, four rose above and dominated almost over all the other methods. With the passage of time these four methods developed in different ways and are known as four nārgas. These are Yoga-Mārga, Jnān-Mārga, Karma-Mārga and Bhakti-Mārga, and in Gītā where a tendency to synthesise all these four methods works invariably and forcefully, these are called Yogas, and are called Rāj Yoga, Karma Yoga, Jnān Yoga, and Bhakti Yoga. Here the word Yoga gets new dimensions of meanings.

YOGA

The word Yoga is from root 'Yuj' and its meaning is: 'to get liberation or to be unified'. In Indian tradition of man's struggle for spiritual elevation, it has widely been accepted and practised and its predominance can be judged from the fact that later on it

became indispensable for every method.⁶⁵ It may be said that adherents of a particular method may have adopted it at a particular stage but its indispensibility stands unaffected in every method and it comes down right from Vedic age. Pātanjli, an authority on Yoga, defines it thus: "Yoga can be attained through the control of versatile psychic nature"⁶⁶ and indicates that Yoga is definitely a system of having control over the senses, so that these should not disturb the mind striving for the removal of the veil of ignorance. Gītā confirms the view when it says "When a disciplined person absorbs in Āt-mān and does not long for any other desire, he is called Yogi".⁶⁷ Kh. Up. too gives the same definition when it says "It is just to have disciplined senses,"⁶⁸ From the above authorities, it is clear that Yoga is a technique, which helps a man to control his senses, the root cause of all the weaknesses, impurities, imperfections and false undertakings, which contribute to his degradation. This is a system, which, will help a Sādhaka to

65. From the earliest times, Yoga has been employed to describe practices and experience of a special type which have been later adapted to the teachings of different methods, Jnan Bhakti and Karma; - S. Rādhā Krishnanan, The Bhāgavada Gita. p. 56.

66. Yoga-Sutra; 20.

67. Gītā; 6.18.

68. Kh. Up. 2.3.11.

overcome his inner and outer senses which do not allow to concentrate effectively and to sublimate himself in order to achieve ultimate aim i.e. union with the Lord.

Again, many systems came into being and as a result Yoga was divided into many types, salient of which are Hath-Yoga, Mantra-Yoga, Rāj-Yoga and Ashtānga-Yoga etc. The other Yogic types as Karma-Yoga, Jnān-Yoga and Bhakti-Yoga are not included in these because these are separate methods and the word Yoga just signifies a 'union' through Bhakti, Jnān etc. Here the word 'Yoga' stands for the ultimate aim of the methods whereas in the above-mentioned types, it is a method in itself. A brief introduction of these five types of Yoga is given below:-

HATH-YOGA

It is a method which varies from man to man i.e. it has been practised in different ways by different men. It is known as most complicated method. In it the emphasis is laid on awakening the (Kundalini); which is surrounded by two important nervous known as Irā and Pinglā. According to another explanation, two words (Hā & thā) which constitute the name of this Yoga stand for moon and sun respectively.

It is, with many types of bodily postures and gestures, a technique to have discipline over various senses and even over the working of breathing system also. With it, an effort is made to awaken the Kundalini

(energy) in order to pass through six different circles i.e. Chakras (Moolādhār, Svedhīsthān, Manipurak, Anāhet, Vishudh and Agya), which are located in the body and reach a place known as 'Brahrendhār' and open its tenth gates to achieve union with the Shiva, the Supra-Soul. This is a purely bodily method, in which the adherent develops a sense of self dependence and he does not recognise any other power, to help in achieving the goal, though unhesitatingly he accepts the instructions or help from his spiritual guide (Guru) about the performance of different bodily postures effectively. It is actually a method of centralising all the mental and physical activities to restore the original force of the man and then to channelise it towards the attainment of union.

ASHTĀNGA YOGA (Eight-fold Path of Discipline)

This is another type of Yoga, which is eight-fold path of discipline, profounded by Patanjli. According to him, the eight stages are, Yama (abstention), Niyama (observance), Āsana (posture), Prānāyāma (control of the breath) Pratyāhara (with-drawal, of senses), Dharanā (fixing of mind), Dhyāna (meditation) and Samādhi (contemplation or trance).⁶⁹ These eight are just precepts which will help a man to proceed towards the development of ethical and spiritual discipline. Then there are certain considerations which must be observed

69. Yoga Sutra; 3.29.

at every step of spiritual development and these are:-

1. Yama:⁷⁰ It is completed through five means - Non-injury, Truthfulness, abstaining from stealing, Impurity and Covetousness.⁷¹

2. Niyamas: In it these qualities are developed - Purity, serenity, Fervent, Aspiration, Spiritual reading and perfect obedience to master.⁷²

3. Āsan: It is exercised through 'steady and temperate efforts, and by setting the heart upon the everlasting,⁷³ and it must be 'firm and without strain'.⁷⁴

4. Prānāyāma: It comes 'when Āsan is gained', and then there 'follows the right guidance of the life-currents, the control of the incoming and out-going breath'.⁷⁵

5. Pratyahara: It is the fifth limb of the Ashtānga Yoga and in it the Yogi is required to withdraw himself from every object of the world. Gītā has explained it in a metaphorical way, through the symbol of a Kurma. Pātanjali says 'The right withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled'.⁷⁶

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70. The number of yamas in Hath-Yoga Pradeepka is ten 1.17 but in Srimad Bhāgwat it is twelve 11.19.33.
71. Yoga Sutra; 2.30.
72. Ibid 2.32.
73. Ibid 2.47
74. Ibid 2.46
75. Ibid 2.49
76. Ibid 2.54

6. Dharna: It is 'the binding of the perceiving consciousness to a certain region is ~~attentive~~⁷⁷

7. Dhyana: It is 'a prolonged holding of the perceiving consciousness in that region is meditation.'⁷⁸

8. Samadhi: 'When the perceiving consciousness in this meditation is wholly given to illuminating the essential meaning of the object contemplated and is freed from the senses of separateness and personality, this is contemplation.'⁷⁹

This system of Yoga stresses the need of gradual progress of the Sadhaka. It starts from ethical as well as bodily disciplines leading to the exercise of human virtues. With the wise habits and temperateness, Sadhaka gradually enters the mental realm of to purify all obscurities. It is a constant practice of austerity to conserve the total energy and then to direct it towards the illumination, contemplation and union. Gita tells us of three kinds of austerities, of body, speech and mind,⁸⁰ through which the ultimate aim is achieved. Patanjali too defines that as a result

77. Ibid. 3.1.

78. Ibid. 3.2.

79. Ibid. 3.3.

80. Gita 17.14-16

of practising Yoga, sincerely, all the hinderances are virtually removed. 'From the steadfastly following', he says 'after the means of Yoga, until impurity is worn away, there comes the illumination of thought upto full discernment'.⁸¹

LAYA-YOGA

It is another type of Yoga in which Yogi deeply concentrates upon certain point of the body or object. It is just to submit or renounce all the lusts unto the object being meditated upon.⁸² Yogi in it, rises above all the worldly needs, desires and appetities and remains absorbed in meditation. With the attainment of this state, that is a complete discipline over all the inner and outer senses, yogi is freed from all the bondages and illusions.

The Laya Yoga can also be called Dhyāna Yoga as there is not much difference between the two names. As a Sutra from Pātanjli is given above in which he calls the Dhyāna a limb of the eight-fold Yoga, 'a prolonged holding of perceiving consciousness',⁸³ it becomes evident that to meditate ceaselessly or to merge in the object being meditated are not different from each other and therefore, these two names, prevalent in

81. Yoga Sutra; 2.28

82. Hath-Yoga Prideepka; 4.34

83. Yoga Sutra; 3.2

the discussion on different types of Yoga, are just for one type of Yoga. In it a deep absorption in the object of meditation is required and then in the gradual and natural course of progress a stage will come when the Yogi will lose the self in the object.

MANTRA-YOGA

In this type of Yoga, Yogi puts emphasis on meditating upon the Mantra given by his Guru. While uniting all his senses, inner and outer and corresponding energies, he directs himself, as a whole, to meditate constantly and persistently on the words given by his Guru. In it, it is obvious, the emphasis is on Mantra and its continuous repetition (japa) and this emphasis is available in Guru poets also.

RĀJA-YOGA

It is a type of Yoga, where all the dualistic tendencies of the Yogi vanish and he enters the region of pure spirituality. No change of the world, which is perpetually under change, affects his existence and he is all vacuum or all filled. The objects of fleeting world are not beside him and so he is experiencing a vacuum around or else he is experiencing the presence of supra^e-soul_h around him and he is filled with it.

It seems, as if it is a culmination of all the types of Yoga, mentioned above, and is best among all other types, because in it the fruits of all the types just

assemble. It is a pure spiritual life to which Pātanjli explains in his Sutras. 'Pure spiritual life is 'says Pātanjli 'therefore, the inverse resolution of the potencies of nature, which have emptied themselves of their value for a spiritual man; or it is the return of the power of pure consciousness to its essential form'.⁸⁴

Yoga, cannot be ignored, because it includes in itself such exercises of ethics as are indispensable for any method which inspires towards the spiritual life. Even the Hath Yoga, which introduces many bodily exercises to be performed, and eight-fold Yoga, which introduces eight stages for gradual progress, do not find any condemnation by the Guru poets as methods. They have nowhere condemned these as anything irrelevant, undesirable or unapplicable in themselves, but only their practices which were prevalent at that time. Yoga in the true sense of the word and in its original form is a technique which is helpfull in bringing a harmony between the internal and external world, a union between the internal and external forces and hence to discipline, sublimate all the dualistic tendencies, to convert whole of the animal self and just to recognise the self which in Vedhantie language is the Supreme Self in essence. Its emphasis is not only to control the external senses, but to awake the internal virtues and practise the moral and ethioal values, so that all the complexes may vanish

84. Yoga Sutra, 4.34

and pure, strong and indestructable self should be recognised and practised by a Yogi. The Gurus' attitude towards Yoga is not of challenging its validity, but they have refuted its prevalent practice,⁸⁵ which pervaded only as a symbol of Yoga, and in many cases for deception, without any content in it. This tendency of show only, for the purpose of earning livelihood or some other worldly motive, was criticised even by the Yogis themselves and that too by their prominent personalities. Gorakh Nath, who dominated the whole of the Indian mystical tradition in the immediate pre-Guru period and perhaps revolutionised the whole Indian Yogic field, too speaks of this deteriorating tendencies penetrating into the morals of Yogis. 'A Siddh (Yogi) learns many bodily postures and his mind equips many feats of worldly perfections to influence the people, but with this 'says Guru Rām Dās, 'the mind does not acquire satisfaction and contentedness'.⁸⁶

The emphasis of Sikh Gurus is not on condemning Yoga as a system, but they have always emphasised that in Yoga the chances of deception are always there and there is no dependable evidence that every adherent of Yoga is true to his self and is practising Yoga in the real sense of the detachment as preached by it. Yoga

85. See, Dr. Jai Rām Mishra, Shri Guru Granth Darshan P. 232.

86. Bilāwal; M.4 Ashatpadi.

system or school prevalent at the time of Gurus were far from the real Yoga, which is due to a few historical facts to which we are not concerned here. They were active only in having a form of Yoga than to live in its spirit. Yoga for them was just to learn a few kinds of bodily postures and to put up a few Yogic symbols on the body, by which it cannot be inferred that it is a Yoga in the true sense. Secondly, Guru poets believe that it is not necessary that control over senses, as Yogis believe, means control over mind also. "Even if the bodily postures of Siddha's (Yogi's) are learnt and a mastery over senses is gained, but even with this the dirt of mind is not removed and the dirt of ego is not perished."⁸⁷

The difference is only in approach. Yoga system talks of discipline over mind through discipline over senses, but Gurus put more emphasis on the purity of mind, because they believe that through it the discipline over senses will automatically be gained. Even when Guru Nānak emphasises the invalidity of having Yogic symbols on body or performing Yogic rituals he emphasises the purity of mind and its gradual resultant, the spirit of detachment:-

Yoga; neither consists in wearing patched quilt;
nor in carrying staff, nor in smearing the body
with ashes.

It consists neither in wearing ear-rings;
nor in cutting hair; nor in playing upon
Singhī (a musical instrument).

Yoga consists neither in going to cremation
ground nor in abstract meditation.

O, Nanak, if one dies even while living,
such is the perfection in Yoga.
If Singhi is played upon, even without a
voice, then fearless position is
attained.

It is to live taintless among taints, thus ⁸⁸
perfection in Yoga is attained."

The above verses explain the concept of Yoga of the Sikh Gurus. Instead of indulging in having some external symbols in order to be called a yogi, they lay emphasis on the development of the mind with virtuous qualities like truthfulness, righteousness, purity, service, tolerance, sincerity, non-violence, non-stealing, temperateness,⁸⁹ and in this way they have stressed, in fact, the need of the same stages of the Yoga, though the practice of Prānāyāma and Āsana is totally discarded. Apart from this the Bhakti Sādhnā of Guru poets is not totally debarred from the Yoga Sādhana. The indispensability of Jāpa, temperateness (Sanyam, the last three limbs of the Pātanjali-Yoga) is well recognised and preached by them. They were definitely not against the Yoga-Sādhnā, though they did not adopt it, exactly in the way, Yogis were practising, because they were against the prevalent practices of Yoga in which the emphasis is on external practices which were leading to decadence.⁹⁰

88. Suhi M.5.

89. "When these three, attention, meditation and contemplation, are exercised at once, this is perfect temperateness" Yoga Sutra 3.4

90. Prabhāti M.1. Āshat-padī.

There are few other differences, due to which Sikh Gurus did not follow the path, as paved by the Yoga system. These are:-

1. According to Yoga system, put forth by Pātanjali, Pursha and Prakriti are the two external entities. But Gurus do not believe in the separate identify of Prakriti. It comes from Him, abides in Him and when the universe is dissolved, returns to Him.

2. Yoga schools preach that everything available in this universe is in the body and a Yogi is required, to recognise it. Gurus also have the same beliefs, but the method of approach is different. They hold the opinion that He does not abide, as Yoga thinks, in a particular place in the body, but He is in the whole body, because the whole body manifests Him. Originally, Supreme reality and His creation are not different, they are one and it is only the curtain of Māyā which creates the difference.

3. As a result of above fact, the method to unveil the curtain of Māyā becomes different. The adherent of Yoga becomes introspective, whereas Gurus are purely spiritual, in the modern sense of the word. Yogis just contract every part of their body to realise the truth in them but Gurus expand their outlook and embrace every^{thing} as His manifestation and as a result of this attitude:-

(a) Yogis try and look for their own salvation but Gurus try and look for the welfare that is

salvation of every being.

(b) The above Yoga school emphasises the internal virtues as well as the external rituals, but Gurus emphasise the internal virtues only because they believe that external symbols and deeds are not true always.

4. Yoga schools preach the realisation of I-ness and its preservation but Gurus teach the realisation and surrender before God.

5. Yoga schools believe in renouncing the world, but Gurus preach to live in it, but with the spirit of detachment.

That is how Guru poets have a different philosophy of life and a different approach to Ultimate reality, and have not shown any sympathy towards the ways of Yoga system.

The concept of Laya Yoga and Dhyana Yoga has been, to some extent, adopted by the Guru poets, but in a different way. They do not adopt it exactly in the sense, of an object and as a method, as it was prevalent among the followers of respective schools. These types of Yoga, as it is evident from the above discussion, are independent methods of the Yogis, but Gurus have adopted the another method and that is Bhakti. Bhakti for them is the only valid method. These two types of Yoga, as are interpreted by Guru poets, are the means of attaining Bhakti.

Rāja Yoga is the culmination of the first five stages of the eight fold yoga and it includes in itself attention, meditation and contemplation. It is clear that after gaining control over the internal and external senses and the regulation of breathing system, Yogi turns towards the internal phenomena and strives with more intensity. From its nature, Rāja Yoga is more of a state of the gradual progress than an effort and so it touches the edges of highest form of Jñān and Bhakti. Throughout the poetry of the Sikh Gurus, they have not appreciated, any form of Yoga, which adopts various types of bodily disciplines through bodily postures and finds its completion in putting on a few Yogic symbols, but on the other hand they have a note of appreciation for Rāja Yoga,⁹¹ though they have expounded it in accordance with their own thought process. Their method of approach is different. It can be attained by "ending duality, by following the word of the Guru, by repeating the Name of Lord, by singing His praises and by steadying the mind in all circumstances."⁹²

In this way, Guru poets do not adopt Yoga, as method for salvation; and wherever its references are available, these are made to correspond their Bhakti Mārga.

91. This Rāja Yoga of Guru poets, is called by them, Sahij-Yoga, Brahman Yoga and Tattav-Yoga also. The relevant quotations from Guru poets are given in appendix.

92. Dr. S.S. Kohli; Outlines of Sikh Thought; pp. 83-84.

Their consent to the adoption of Rāja Yoga and the words, prevalent in the Yoga school for its expression, is to make their views easily communicable and understandable by the people, and for that too, they have changed the whole content of such words, and have infused them with new meaning. They do not believe in Yoga, the traditional meaning of the words which determine the conduct of Yogis and on the whole they do not recognise it as a right conduct for rectification.

KARMA - THEORY

In vedic literature, the struggle for spiritual sublimation is characterised in three different chapters and each one is called a chapter on Karma, Jñān, and Upāsha because these different chapters deal with the different methods. The word Karma, to which we are concerned here, is from the root 'Kri' means 'to do' and it is a wide term which includes in itself almost every motion of any part of the body, even the most ordinary and natural one. But in the field of Karma-Kānda, the indispensable Karmas are: to offer worship to the devas, to remember them or to organise Yagya (religious ceremonies) etc. in their honour. Dr. Umesh Mishra in his book 'Bhārtiya Darshan'⁹³ has elaborately discussed this method and have established that in Vedic age this method was widely accepted and followed.

In fact it is quite natural, if taken in wider sense, that no man can go without it and every method is supported by some or the other kind of Karma. Karma in the real sense is not a thing dependent only on visibility in its completion and its results, but even when it is not being done outwardly, the process is going on and one or the other kind of Karma is being performed invisibly and even unnoticeably. It is, in nature, an intention of the mind which is as regular in its continuity as breath of an animate and as dispensable as life itself. If again and more deeply the nature of Karma is recorded it will automatically be invariable to say that even in the state devoid of intention, the energy is being conserved and the Karma is taking its course. In a sense, the existence of the whole universe is a course of Karma. By it, it can not be meant that it consists only in the visibility of an event.

It is a common formula that every Karma must bear fruits corresponding to its nature and deer shall have to taste it, though according to another angle of perception, only senses taste and the inner self that is Ātmā remains aloof and uneffected.⁹⁴ Only the body-man

94. Upon the same tree there are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other sitting there calm and silent without eating; the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the other one on the top, calm and majestic; he eats neither sweet nor bitter fruits, cares neither for happiness nor misery, immersed in his own glory; The complete works of S. VivekaNanda, Vol.III,p.235.

(Sareer-nai-Kosh) experiences the taste of sweet and bitter fruits and it cannot disturb the equilibrium of the Ātmā. And then this body or its different organs cannot detain itself from doing Karmas, because a detention from Karma would mean stagnation and this stagnation means the end of the existence of the body or the physical phenomena. In its essence it has to do Karma, but another principle of diverting of all the dynamic forces for the achievement of the immediate purpose guides the man to make a selection in the Karmas. It is in every man's psychology that he must do the Karmas which bring the fulfilment of his immediate purpose. That would mean that Guru poets agree to the free-will of human being. It seems so and in support of the idea multiplied number of quotations from their poetry can be quoted.⁹⁵ But contrary to it there are words in their poetry which denote to the idea that human beings have no free will to exercise independently. Every body is in the grips of his previous Karmas.⁹⁶ By this we cannot conclude that there is a contradiction. What seems reasonable is that man has the potency, being pure in origine, to act in accordance with his free will but due to his indulgence in impurities he loses his powers.

95. Day and night, one has to reap the fruits of one's done deeds. None is to blame, because it is the done acts which keep at wheel; -
Suhī M.5.

96. Nanak says, "This Jīva is fettered by its Karmas"; - Bhairō; M.3.

It is also admitted that every Karma may not bring the desired fruits or the fragmentary consciousness may not be able to realise and long for fruits of eternal happiness, but the fruits cannot be avoided and these must be tasted. What is evident from the above statement is that an individual is bestowed with a potentiality to avoid certain types of Karma or make a selection, but it is not in his power to avoid its fruit. "A person has to become as he acts".⁹⁷ No body can erase the effects of done-deeds.

Right from the Vedic age, as is mentioned above, the importance of Karma for a man and his liberation is recognised and almost every system in India has admitted its indispensibility in some or the other form. Even in the Upanishadic literature, where the predominance of Jnān is unquestionable and practically supercedes every other method, the utility of Karma is not ignored. This idea can be supported by the words 'in Upanishads too the wheel of actions is elaborately described. There is a description of the activities of the Devas and fore-fathers. The man has to undergo good or bad Yonis in accordance with the good or bad Karmas".⁹⁸ In Jainism and Budhaism, the utility of Karma is well recognised and its adherents are asked to proceed on the path of good Karmas. The three jewels of right faith, right Jnān and right conduct are

97. ~~Suhri M. 12~~ Bhairav 4.3

98. Dr. Umesh Mishra, Bhāratya Darshan P. 61, translated from Hindi.

made essential to be followed by an adherents of Jainism and its last one that is right conduct shows the place of Karma in their system. Moreover, in Jainism there are many types of Pudgalas and among them are the Karma-pudgalas,⁹⁹ by which the importance of Karma is clear. The six schools of philosophy, in certain degree and form, also emphasise the importance of Karma for the attainment of spiritual consciousness. 'All systems recognise as obligatory unselfish love and disinterested activity, and insist on Cittasudhi (cleansing of the heart) as essential to all moral culture".¹⁰⁰

The theory of Karma is commonly interpreted with an obligation that doer is responsible for all his Karmas, which are of three types,¹⁰¹ and his present life is determined by the Karmas done in the previous life and his future life will too be determined in accordance with these. When this concept enters the field of philosophy, it is imbued with a new meaning and is known as Karma-Yoga or unity through Karma or to keep the self aloof from any desire of enjoying its

99. Ibid. p. 129.

100. A source book in Indian Philosophy; edited by S. Rādhā Krishnan & Charles A. Moore; p. 355.

101. Karmas are of three kinds, Prarbdh, Sinchat and Kiryaman. "Man has been through many bitter, the mass of his acts thus formed by the accumulations is called Sinchat Karma. Out of the ~~past~~ Karma, the portion with which we have been started by Bidhāta (God's faculty, which awards the purity of Karma) in this

fruit

fruits. Whereas in the former sense of the word, the doer is encouraged to do good Karmas, because these will result in better life, in the second case, the doer is advised to devote all the good or bad Karmas to the deity and do not care for respective fruits. It is so because he need not worry about these and his duty is to do what is right. In the poetry of Sikh Gurus, no abstention from doing Karmas is advised and it is agreed in clear words that Karmas are reproductive as far as the corresponding results are concerned and every-one has to abide in the natural law of reaping the fruits of the deeds. It is common man's belief, "As you sow, so shall you reap as the harvest of Karmas",¹⁰² and Guru Arjun Deva in his Mājh Bārāhmāha, a popular form of poetry, agrees to it. Guru Nānak supports the idea in the following words:-

"(Dade) do not blame any body, but blame
is to own Karmas,
What I did, so I got, so do not blame anybody." 103

When there is a clear emphasis on the fact that every action must reproduce its reaction and doer will have

life, are called Pralabh or Prarbdh Karma and they have begun fructifying. Agami or Kiryaman or Vartman acts are those which we are performing" (Harnam Singh, Sikh Religion; Karma and Transmigration p. 74).

102. Bārā-Māhan Mājh; M.5.

103. Āsā Patti; M.1.

to enjoy with it, then why should we do bad Karmas?

Guru Devā has supported this view clearly, in the words:

"When we have to reap the fruits of our own action then why should we do bad ones." 104

The Sikh Gurus have said much about the Karma's force of enslaving the doer and for that they have always advised him to do the loftiest Karmas. The Karma should not be of the nature, which over-powers the doer and makes him possessed by these, but on the other hand he should be the possessor of all the active faculties to command them and direct towards right way. He should be the master and not the slave.

Guru poets never advocated the life of inactivity. They want the continuity and spontaneity in life. In fact, the main cause of not propounding any philosophy of their own or in other words not indulging in philosophical speculations is that they were the advocates of deeds and not mere sayings, i.e. they tried the practicability of life than theories. Guru Nānak says "The period we are to live in this world, we must here and say something,"¹⁰⁵ that is we should not be static or inactive in life, because it is not possible for a social being to live in absolute isolation. It is in the nature of the human being to be active, as is observed in

104. Āsā; M. 1.

105. Dhanāsarī; M. 1.

Khazan Singh's words,¹⁰⁶ ^{and} what is needful is to give the right channelisation to this nature of activity. For the right channelisation of the natural force in man, Gurus have always emphasised the Karmas of taking bath early in the morning, hard labour, charity, humility and repetition of the Nam of God, but all these Karmas are not perceived in the sense as experienced in the preceding tradition. In Vedas such Karmas are performed with some personal motive and are considered to be competent for that. But in Guru poets, the value of these is more of social importance than of the personal or individual liberation. The importance of remembering the Nam of God constantly is exclusively much. All the other Karmas, like reading the sacred scriptures, organising the religious ceremonies, taking bath in holy waters, charity etc. are not perfect in themselves, according to Gurus, to determine the yonis or to bring the liberation. After emphasising the futility of Karmas like japa, (repetition), śapa (*austeri^{ty}*), Sanyam (temperateness), fasts, pilgrimage, reading the sacred scriptures etc. Guru Deva concludes, "All these Karmas

106. "The fundamental principle of Faith of Gurus in active life is the doctrine of Karma. It is the grandest doctrine ever promulgated by any religious reformer in the world. It teaches that we are sure to reap the fruits of our own actions both in this and the life to come"; (History and Philosophy of Sikhism; Vol. 11 p. 476).

do not help to understand One, the pure Word; and so all are useless efforts."¹⁰⁷

Philosophy of Karma, of which the main exponent is Gītā, is an emphasis on the motiveless Karma. No appetite, lust or desire should disturb his mental balance whenever there is a question of rewards. The Karma according to Gītā should be done with a sense of duty¹⁰⁸ and not for particular motive behind it. Even a curiosity for results should not be made to arise. No attachment with any Karma or its resultant should be developed. In Pātanjali's Yoga-Sutra, also, the stress is upon dedicating all the Karmas and its resultants to the Pursha and on cleansing the self from the dirt of desires. In this way the theory of Karma attains the pivotal position in the different methods and various sorts of discussions are available on it. In Gītā, when inactivity is condemned the theory assumes two particular phases as to indulge in Karmas (Privirti Marga) or to abstain from them (Niviriti Marga). Gurus, as it is stated above, do not like to lead a life of inactivity and for that they have preached the former. But Karmas must be of a nature which helps to rise above and develop a god consciousness. That is why they have advocated the life of house-holders, and a devotee according to

107. Gauri; M.5.

108. Gītā; 2.47

them, need not to renounce the world and embrace the Himalayan heights in order to achieve salvation. The very first thing is that they have never cared for personal salvation and have worked for social welfare. For that they have preferred to the life of activity. As regards their opinion about these two methods, the Gurus are very clear and logical when they believe that it is not possible for any human being to be extremist in following one or the other method separately. They are firm in belief that one cannot attain an absolute cut from the life of activity. It is because when one renounces the world, it does not mean that he has renounced his body also. It is only the venue of activity is changed. Similarly, one cannot afford to be in absolute indulgence in Karmas. He must have a sense of control, at least from the undesirable ones.

It is an undoubted fact that Gurus have affirmed the importance of Karmas in life and have clearly apprehended that 'the door of the best actions is known as best and of the bad actions always weaps'¹⁰⁹. But they never affirmed that Karmas which are traditionally known as the methods of salvation, as are stated above, bring such results. They do not preach that Karmas are competent to bring any fruit. Karmas for them are a method to promote the standard of society.

109. Sri Rāga, M.1.

It seems as if a good Karma here is a means for the development of certain moral and ethical values which will definitely be a substitute for the development of a good and spotless society and through it a really spiritual consciousness will be built. That is why they have made such Karmas indispensable for a social being when they say "The actual house-holder is the man who disciplines himself and absorbs in constant repetition, concentrating the mind, abstaining the sensual organs from the objects of sense enjoyments and giving the charity. The one who practises charity, his body becomes pure and spotless like the waters of Ganges."¹¹⁰ On the other hand nowhere in Guru poetry, it is described that Karmas can bring the liberation, though much has been said about it in Indian tradition. The Mukti of five types, attained through Karmas, is also not eternal but each is for a fixed period and Mukta has to retreat to the wheel of transmigration.¹¹¹ So Gurus never long for such Mukti and, being Bhaktas, they have never bothered about it. Their path leads to the service of the Lord and mankind. This is the greatest glory of the human life, the Guru poetry reveals to us, But the ultimate aim can only be achieved with the grace of ultimate reality. There is a sense of

110. Vār Rāmkalī 1; M.1.

111. Gītā; 6.20

indignation, in Guru poets, towards the adaption of Karma-Kānda as a method because they believe that performance of such Karmas does not mean that the intention of the doer is also sincere. These can be performed for some external object also even when the mind is working quite contrary to the meaning of such religious performances. That is why they show reluctance in recognising the competency of the Karma-Kānda. It is evident from the words of Guru Arjuna:

"Action, religion; Nem (a prescribed course of practice in Sikhism) fast, worship are many,
But donot recognise anyone except Supreme Brahman." 112

JNĀN - THEORY

In Indian tradition of Man's exertion for immortality, Jnām is another method which helps him to be with the Supreme reality and at last to be identified with it. This method too helps in realising the self and in distinguishing between its illusory and actual state of being and then to know, apprehend and feel its identification with Brahman. It is to understand and experience that Brahman alone is supreme and indestructable and substantially the self and supra-self are the same. The various methods offered by the religions and philosophical systems of the world concentrate on the main problem of knowing the nature

of the self and the higher self that is Jīva and Brahman, their exact nature and relation and finally the liberation of Jīva, so that Jīva should be able to merge into its origin.

As it is stated above, this method had been practised in the remote periods of Indian history and has been acclaimed by Vedas. There are evidences that this method too had been originated in the sacred hymns which Vedic seers sang for the purpose of appeasing friendly forces and avoiding evils ones. So, Jñān, for the Vedic people, was a source of freeing the mind from the fear of death and subduing the hostile natural forces. In Upanishadic literature, the sages have carried on a systematic study on this method and have felt and recorded that actual Jñān is in knowing the Ātmā and ignoring everything else which is temporal in nature. With this attainment, the Sādhaka virtually transcends the world.

In fact, what we generally name as Jñān, it is that Jñān which is acquired through the faculties of intellect and is just a development purposeful in developing the sense of discernment between the temporal and eternal things.¹¹³ Gītā endorses the view when it says that Jñān helps to know that only God is existent

113. Pātanjali when talks about the resultant of knowledge that is illumination, he believes that it is an illumination of thought upto full discernment; - Yoga Sutra, 2.28

and is prevalent in all.¹¹⁴ "His Jnān or illumination" says the author of Yoga-Sutra, "is seven-fold, rising in successive stages".¹¹⁵ This seven-foldness of Jnān is, in fact, a realisation of truth through an exertion of the human faculties and in the language of Upanishads it is Apra (secondary) Jnān. Though in its final stage the reality is clearly visualised. Get Supreme Jnān, (Prā) revealed by the Kath. Up. is not an attainment by force of intellect or by much learning but is revealed to the aspirant, whose will is at rest in Him.¹¹⁶ It can safely be inferred from the above statement that real Jnān is not something to be acquired from outside, but it is already in man and is just to be unveiled. God himself is the real Jnān. All the other types of Jnān, acquired by our senses or analysed by our intellect, is imperfect and unreal. It is, because here the subject does not

114. ~~Yoga Sutra~~ 18.20.

115. Yoga Sutra;- 2.27. Its seven stages are:
(1) the danger to be escaped is recognised;
(2) the causes of danger to be escaped are worn away; (3) the way of escape is clearly perceived by the contemplation which checks psychic perturbation; (4) the means of escape, clear discernment has been developed. This is the four-fold release belonging to insight. The final release from the psychic is three-fold; (5) the dominance of its thinking is ended; (6) its potencies, like rocks from a precipice, fall of themselves, once dissolved, they do not grow again; (7) freed from the potencies, the spiritual man stands forth in his own nature as purity and light; (from the translation of Y.S. by Charles Johnstone, pp. 64-65).

116. Kh. Up.; 2.20-23.

penetrate into the object and the difference between the two persists.¹¹⁷ But in real Jnān all differences of the subject and object or knowledge, knowable and knower are perished and a composite unity prevails. And because the man is created in God's own image¹¹⁸ so the real Jnān is not different from Him. It is only to be realised.

Sikh Gurus, as revealed, through their poetry, have also preached the utility of Jnān in understanding the self and removing the cover of ignorance. 'Jnān is a diamond¹¹⁹ with which the wholeness is apprehended. The ignorance vanishes with the grace of Guru and the Jnāni spiritually remains awakened ceaselessly and apprehends the same truth (Brahman)¹²⁰. "The antimony of Jnān, when used by a person in his eyes," says Guru Arjun, "The whole light becomes within him."¹²¹ It is clear that in the poetry of Sikh Gurus Jnān carries sufficient importance

117. "All ordinary state of knowledge imply a duality of knower and that which is known"- S.N. Dassgupta; Hindu Mysticism P. 39.

118. "God in the fullness of His Godhead dwells eternally in His image"; - Eckhart C/F S. Rādhā Krishnanan; Principle Upanishads; p. 96.

119. Diamond by its nature is not easily breakable and is full of light and when Guru poets call Jnān or Jnāni a diamond, they mean that these two qualities of determination and illumination are originally stored in it.

120. Āsā; M.3.

121. Sorath; M.5.

and they have agreed to the fact, as emphasised in the Upanishads, that it is the main source of purification. It is a nectar^o, the apprehension of which means, the realisation of the self and the supreme Self. Guru Nānak calls it a super-type (Mahān) of water (nectar^a) the bath in which would mean the wholesome purification. 'Oh, Brethern', says Guru Nānak "the body may be washed with water again and again, still it remains dirty, but if O' brethern, the bath is taken in the supra^e-waters (Mahān) i.e. nectar^a of Jnān , the body and mind both are purified."¹²²

The exponents of Jnām believe that it is not possible to know Him through speculations. It is possible only through Jnān of the Ātmā, but the Jnām which illuminates the unpaved paths of the Sādhaka is not only an intellectual pursuit as stated above. It is something more than it, the use of intellect may also be an indispensable element for a beginner in the process of unveiling the store of real Jnān. But in the poetry of Sikh Gurus the Jnāni is not advised to stop here, To stop and feel contented with the intellectual Jnān only is to miss the real aim and is to plunge in pride and arrogance. The real Jnān or illumination does not exist in knowing, but in direct perception and identification. Guru Nānak says:-

122. Sorath; M.1. Ashatpadī.

"Kindling of lamp elopes the darkness,
Study of the Vedas destroys the demonic
mentality,
When sun dawns, the moon is not seen,
When Jnan illuminates ignorance is perished.
Study of the Vedas is the activity of world,
Scholars read and think over these, but,
Without perceiving they experience hardships,
Only Gurumukh gets liberated." 123

Real Jnan is to know the self and the Super[̄]self and thus

"The man who apprehends his self becomes the Super[̄]-self".¹²⁴

At this stage, the Jnani is not fascinated by worldly
consideration and is alike in every state of affairs .

"A serene spirit", says Gītā "accepts pleasures and pains
with an even mind, and is unmoved by either".¹²⁵ Similar

is the contention of Gurus about a true Jnani. For Him:

"Heaven, hell, and m̄^aeteor is poison,
Similar is gold and money,
To whom fame and defame is alike
And similar is greed and attachment,
Who is not fettered by pleasure and pain,
Know Him really illumined." 126

There are good many reasons to believe that
Gurus have never ignored the utility of Jnan, but along-
with it, we will have to agree that they never advocated
Jnan as solely competent method. No doubt, as they
believe, that it helps to diminish the duality within.
It could not supersede their sense of Bhakti. Moreover,
it is not acquired but is unveiled and that too cannot

123. Vār Suhī; M.1.

124. Ashatpadī-an; Ghar 3, M.1.

125. Gītā; - 2.15

126. Gaurī; M.9.

of Bhakti, it is believed that, there are moments in life that God reveals Himself. He Himself obstructs a man from indulging in bad Karma and turns him to righteousness. It is to embrace him just out of generosity. Jñān is a self attainment. Man has to seek for many sorts of methods for its attainment such as mutual discussion, study of the scriptures etc. and only then he can even unveil the store of Jñān already in him. But, according to Sikh Gurus, man is imperfect. Then how an imperfect being can be exalted to perfection, with self efforts. "What which we really know," says Underhill, "about God is not what we have been clever enough to find out, but what the divine charity has secretly revealed."¹³⁰

Jñān, when a culmination of individual effort, though help from Guru, books or experience of others can be attained, must be an individual equipment and there is every likelihood that individual equipment may instigate the egoistic instinct in man. The very first objection about this, of the Gurus, is that they never preached the development of the individualism and have always emphasised the universal brotherhood. Their emphasis on the attainment of salvation through congregation (Sangat) and on enjoying the possessions by sharing with others shows that they were bitterly against this individual possession of anything abstract or concrete. Moreover,

the rise of the egoistic tendency, as it can be supposed, through the attainment with personal efforts, would mean a claim of Brahmanasmi (I Brahman am). But Guru poets have never liked it and on the other hand they are always humble and are virtually the slaves of the Master.¹³¹ The true disciple according to them is he, who, sells his mind to Sat Guru (Man beche Sat Guru ke pās).

Jnān, no doubt, can lead to salvation, as it is believed in Monism of Sankara. But even if the real Jnān is attained and apparently no distinction between the subject and object is left, still, it seems rational from the nature of Jnān, that the knower must have an idea of having known perfectly the object. This 'idea' shows that the subject is different than object, though he has gained complete confrontation with that. That is why the yearning of Guru poet's, as Bhaktas, is not satisfied with only knowing Him, or with confrontation only, but they want to lose themselves in the Higher self completely:

"As the water dissolves in other water,
Similarly light (of soul) dissolves in
light (of Brahman)". 132

Secondly, as true Bhaktas, Gurus have never tried and requested for salvation at which Jnān is aimed. They always long for constant and undisturbed absorption

131. Suhī; M.5.

132. Sukhmani; M.5.

in the deity. But even if the condition of salvation is to be pre-supposed as an ideal of the Sikh Gurus, they never strive for personal salvation, whereas through Jñān it can only be personal. So much so that whenever there is a prayer from Guru Sahib, it is mostly in plural:-

"Save as you like, we have come to you[^](Prabha),
feet,
We commit mistakes day and night, Hari saves
our honour,
We are children and you are Guru, father,
advise us for the right."¹³³

Another reason for not preaching Jñān as a final method is that it is dry in nature. The discursive Jñān is an intellectual pursuit whereas Bhakti is an emotional and resultantly the former is dry and the later is rapturous and full of ecstasy. And, so, it is natural that Jñān cannot fascinate except a few, whereas Bhakti, being an emotional sublimation through emotional relation or attachment is most convenient and natural in adaptation.¹³⁴ By this it cannot be concluded that Bhaktas of medieval India, who advocated Bhakti of one or the other type, were unable to adopt Jñān as the method. As far as the nature of Bhakti of a Sikh Gurus is concerned, it is not enkindled without Jñān, as it is not inactive without Karma. It is something which emanates

133. Āsā; M.4. Chhant.

134. "The way of devotion, the Bhakti Mārga is accessible to the poor and illiterate, to the high and low", S. Rādhā Krishnanan; Recovery of faith; p. 161.

through Karma and is sustained by Jnān. But they adopted and preached Bhakti and the secret, if any, of this adoption lies in the social ideals they had to build.

BHAKTI - A SYNTHESIS

Method of salvation in a particular system or creed corresponds to its concept of God. The above mentioned traditional methods which have originated and grown in a particular system have a different concepts about Godhead. Obviously this distinctive concept would formulate a distinctive approach and would determine the method to be practised. These concepts really play a great formative role in building and popularising an independent method. For instance, Yoga system which is different and independent method, has a different concept about the same reality, and apprehend it in a different manner.

In fact, it seems apparent from a close examination of the traditional methods, that Bhakti, Jnān, and Karma have nothing different but are the exertion of different faculties of the same human composition. Jnān is the exertion of mind, Bhakti of the feeling and Karma of the will. These three faculties enjoy a distinctive apprehension of the ultimate reality in power (Karma),

135. The fourth method i.e. Yoga is dropped here only because it is considered an allied method, See S. Radha Krishnanan; Gītā p. 74; Bhagavad, Gītā p. 56.

wisdom (Jnān) and Love (Bhakti). Whichever faculty in a religious leader or a group of pioneers predominates the others, the corresponding method is selected, naturally, and the followers are advised to adopt the same. The Gurus apprehended the supreme reality through the exertion of the faculty of feeling and so God for them is wholesome love. A kind, sweet and loving picture of God is depicted in their poetry, a projection of their emotional attachment with Him as fifth Guru says "He does not evaluate us qualitatively and quantitatively. He only cognises His own greatness, takes only that into account and therefore, protects us, changes us for good. He is ever gracious (Sad Meharwān)." ¹³⁶

As God in Sikhism is an embodiment of love and kindness it is obvious that the only authentic method for Guru poets is Bhakti. Bhakti in them is an attachment of extreme love and a deep sense of dedication. They have advised their votaries for complete self-abnegation in the spirit of extreme pietism, which culminates from continuous and undisturbed love and unshakeable faith. Their advocacy about it, as the only valid method, can be clearly seen in the words of fifth Guru "Plenty of wise people are drowned without Bhakti." ¹³⁷ Guru Nānak has claimed "Even if lakhs of

136. Translated by Dr. Mohan Singh Diwānā, Sikh Mysticism, p. 25.

137. Sārang; M. 5.

Karnas are performed, it would not compete the remembrance of the Nam of Hari." ¹³⁸ "Oh' Nanak, A person without the love of Bhagwān, should be called dead". ¹³⁹ This emphasis on Bhakti and its essentials is so evident in their poetry, that almost every second line would expound one or the other aspect of it and would clearly reject the use of any other method. "A bath in the holy waters, fast, purity, discipline of senses (temperateness), Karnas, sense of duty (Dharma) and worship, none of these would bring any needful result, because without Bhāva Bhakti, these all plunge into duality." ¹⁴⁰ The stress upon an unalterable love, an undivertable struggle for its attainment and an unquestionable faith in Him and His love is well defined by Guru Nānak, when he says:-

"O' man, how canst thou obtain emancipation
with love?
Through Guru's words, shall He manifest
Himself within thee
and grant the treasures of devotion.
O' man, love God as lotus loves the water;
The more it is beaten by waves, the more it
unfolds itself;
Having received its light in water, it dies
without it.
O' man, love God as fish loves the water;
The more the water, the more joyous is it
and content in mind and body;
Without water liveth not for a moment,
God knoweth its heartache.
O' man, love God, as the Chātrik loves the
rain;

138. Sri Rāga; M.1.

139. Gaurī; Bāwan Akhari; M.5.

140. Sri Rāga; M.1.

The tanks full, the lands green, are of no
 avail,
 Without a single drop of rain from above.
 O' man, love God as the Chakvi loves the
 sun,
 Sleepeth not for a moment, liveth close
 to what is so distant."¹⁴¹
 (Sri Rag-M.I.)

The attachment with Bhakti, in Guru poets is so deep and constant that they cannot afford even to dream of another technique as valid. There is a deep and unshakable faith in Bhakti and its competency and an equally forceful reluctance towards every other method. Guru Sahib goes up to this extent in affirming the faith in Bhakti and disbelief in every other method that he says "Burn all such conducts, which help in forgetting the beloved. O', Nanak, the only best is the love with which the attachment with Master is effectually preserved."¹⁴² They are so emphatic in advocating Bhakti that they become boundlessly passionate and say 'without the practice of Bhakti, devilish is the world."¹⁴³

By this it cannot be concluded that Sikh Gurus have totally rejected the use of other faculties but, on the other hand, they have tried to offer an ideal of perfect, integrated and harmonised development with right exertion of every faculty. What they made is an establishment of the supremacy of Bhakti. They preach other

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141. Translated by Sewā Rām Singh; The Divine Master; pp. 253-54.
 142. Vār Vadhans; M.4. Shaloka M.1.
 143. Gaurī; M.1.

methods to support and strengthen it. "The extension of grace is linked" says Cunningham, "With the exercise of our will and the beneficent use of our faculties."¹⁴⁴ Thus their acceptance is with a change in the sense of every method which differs, deliberately, from that of traditional.

For example, Yoga is definitely a method to control the inner and outer senses and sublimate the self with bodily postures. The ultimate aim in it is to awake the Kundelini, and to rise it to pass through different circles (Chakras) in order to attain unification with Shiva. At this place, that is, when the energy reaches the tenth way, the nectar trickles down which Yogi enjoys. A mention about energy is also found in the poetry of Sikh Gurus and it is called Lotus (Kamal). But here instead of bodily discipline the act is completed with constant reflection (Manan) upon Brahman. They give no importance to these bodily disciplines. At first these cannot, in any way, be connected with the sincerity of mind, secondly, it is more for livelihood than meditation in the real sense. This rise of energy and the union of Shiva and Shakti, where the nectar is enjoyed, Guru Sahib has described it in his own way:-

144. C/F Sewā Rām Singh; p. 251.

The Divine Master;

h

"The Lotus is turned upward;
By reflecting upon Brahman,
The stream of nectar is trickling in the
tenth way;
Murari Himself is controlling the three¹⁴⁵
regions (tribhavan)."

Sikh Gurus have clearly described "Truth is apprehended only when His grace is gained" and then the resultant i.e. pure, truthful and "Godwardman will always be disciplined".¹⁴⁶ That is how Yoga, with all its effective contents, is given another colour in the poetry of Sikh Gurus and the whole of it is channelised in Bhakti.

Karma is a practical reality and has equally great importance in life. A body, rich with life, cannot be abstained from activity. Sikh Gurus have, as mentioned above, always emphasised an active life. But here it is not to perform to please gods, so as to be blessed with rewards. Karma in them carries an ethical value, more than anything else, even the divine bliss. It is, in them, for the development of the self, so as to be cautious about the worldly fascinations. Role of Karma in Guru poetry is nothing except building a really ethical man and strengthening his devotional intensity.

Traditional form of Karma included in the Karma-Kānda are to worship gods, to organise Yagya etc., but Gurus have not accepted them at all. In them, it

145. Rāga Gaurī Gaurī M.1.

146. Sri Rāga; M.1.

is a source of bondage and a devotee should rise above and only seek for His Grace. An advice from Guru Sahib goes in the words, "O' learned, sing the attributes of the Nām of Rāma, because the pursuance on the Karma-Kānda is unable to destroy the ego. O, learned, with this, you will abide in your original home safely."¹⁴⁷

But the Karma done in consonance with realisation of the supreme reality are not condemnable. "O' brethren, selected Gurumukhas realise Him and to be absorbed in Karma without realising Him is just to loose the meaning of life."¹⁴⁸ What is evident from the nature of Karmas, advocated by the Guru poets, is that the Karmas with a sense of devotion are not ineffective. So, the Karmas which only intensify the feelings of Bhakti have found place in them. Wherever, in Guru poetry, there is a description about Karmas and their utility in the true life, they have firmly declared that Karmas which are, by their nature, in accordance with Bhakti are acceptable to them. In this way these become one of the sources to develop Bhakti. An other reason of preferring Bhakti to Karma is that, with the passage of time, in India, This theory is replaced by blind belief in Super-natural powers (Bhāg).

147. Rām Kalī; M.5.

148. Sri Rāga; M.3.

Jnān, is well popularised by the Upnishadic sages as an independent method and in Gurus too, as stated above, it has much utility in the pursuit of final aim, but they have not accepted it in the prevalent traditional form. Guru poets believe that whatever we know is not a self achievement, but is invested in us. If we go a step further and penetrate into the real nature of Jnān, we will find that it is something of such an unavoidable necessity that it becomes indispensable. Except from Bhakti, even in Yoga and Karma system, Jnān is needful, but the difference in Bhakti and other methods is that while others take it as self-equipment, Bhakti takes it as a bestowed of the grace of the Lord. "With the enkindling of light, the whole is enlightened. Guru has unveiled the Jnān within."¹⁴⁹

The ideal of a real Jnāni is put forth by Guru Deva in the words, "Nānak, writes 'how a knower should be? First he should recognise the self and then realise the same. With the grace of Guru, he should contemplate. Only such Jnāni would be acceptable to the ultimate authority."¹⁵⁰ In this way, the whole context of Jnān is changed and is brought under the authenticity of Bhakti. Jnān, which is attained or unveiled only through the grace of God is nice, otherwise whole of it is ego.

149. Gaurī; M.5.

150. Sri Rāga; M.1.

This attitude of Sikh Gurus towards Jnān does not permit it to be an independent method and hence it is subjected to Bhakti. Throughout the Guru poetry, wherever its description comes, it is always made clear that Bhakti is the sublime and others methods are just going astray. Even if somewhere other methods are given, a description, it is always from the angle of Bhakti:-

"Most fortunate attains the philosophy of
Hari (of Love),
True love is with the world of Guru,
Six philosophies¹⁵¹ are being preached,
The philosophy of Guru is unfathomable¹⁵²
and unapproachable.
With Guru's philosophy liberation is
attained,
True self, Same¹⁵³ abides in mind.
With Guru's philosophy, the world is
liberated,
If some one is attached to Bhāva Bhakti,¹⁵⁴
The death will not come near him,
O' Nanak, Gurumukh abides in truth."¹⁵⁵

It is clear from the above quotation that Bhakti in Guru poets is supreme and no other method is parallel to it.

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151. Sāṅkhya, Yoga, Niyay, Vesheshik, Mīmāṃsā and Uttar-Mīmāṃsā (Vedanta).
152. That is this Philosophy cannot be perceived through the adaption of any of these. Compare with "Self cannot be realised, except whom the self chooses"; Kh. Up. 1.2.23
-"According to the People who believe in God-Head, knowledge is attained only through the grace of Lord", Brahman Sutra 3.2.5.
153. God.
154. The actual used word is Bheṅ-Piara.
155. Āsā; M.3.

It seems as if all the four methods are competent independently and are equally valuable. When the end is attained, all the four seem to join together and reach the same reality. In fact, man is a complex being and all the faculties work in it at the same time to compromise a union. One faculty cannot be disintegrated and made smooth to work independent of others, but it is a collaborative effort and achievement. Sikh Gurus put this idea in another way. They do not claim that true and divine Karma, supreme Jñān, supreme devotion and perfect trance in Yoga, all are contrary to each other, but they have preached that all these are supplementary. They have formed a unique synthesis comprising all the methods. When they believe "six are systems, six are teachers and six are their teachings, but the teacher (Guru) of all the teachers is only one and these variations are His forms"¹⁵⁶ They have brought a sublime unity but with one difference of making every other method complementary to Bhakti.¹⁵⁷ It too should be done with a sense of purity and divinity. No motive, should be behind the performance of any method, because the Guru's concept about these classical methods is

156. Āsā; M. 1.

157. Mine (Guru Nānak's) is Bhakti rooted in Karma and flowering into Gyana. All these are vitally related and thus are united, give us the idealistic synoptic view; Dr. Mohan Singh Diwana; A History of the Panjabi Literature; p. 29.

considerably different than that of the orthodox Hindu concept, though it is evolved from it. So, as far as the question of emphasis is concerned they have chosen Bhakti to preach and have deliberately asked their devotees to renounce every other method and stick to it.

BHAKTI OR MUKTI

158

Salvation is of five kinds and it is a state of being free from the miseries of the world and of abiding in Divine Bliss. Here the man is free, fearless and beyond all the bonds of the world and He enjoys complete tranquility, peace and calmness. He is in the regions of all-love and all-sweetness and enjoys the Divine presence, but for a fixed period and then again he is reverted to the world. For its attainment, the most dominating method is of doing the good Karma because every Karma must be repaid with its corresponding fruits. This theory of Karma predominates so much so that with the advent of Buddhism, and expansion of Tantrika sects it became almost the only method to which most of the people were attracted. Of course, it awakened the Indian mind and inspired it to recognise its potentiality of getting Nirvāna with its own efforts and not to depend

158. Sāyujya, Sālokya, Sāmīpya, Sārīshatya and Sārūpya.

upon any other external force, it might be divine or worldly, but as a result the whole process became individual and the efforts became self-centred. The man is concerned for personal salvation and the whole course of action is for it. Though this self-centredness is always available in every human being, yet in this particular period of Indian history, this tendency became more powerful. It may inspire lust to rise, establish supremacy upon others and govern them, or to realise personal inadequancies, in both the ways it is harmful, because it results in an isolation from society. Secondly, dreadful scenes depicting the fruits of bad Karma, that is sins, effect the mind and reduce it to inactivity. It always takes itself as a victim to the rewards of bad Karma and thus plunges into helplessness. The idea of being punished for a Karma over-shadows the doer and the spirit of life almost exhausts. This idea dominated the Tāntrika sādhnā so much so that there was a particular type of mantra, called 'Akilkarnī' mantra, the repetition of which would draw out all the screws of sufferings and miseries.

The idea of being punished for bad Karma is available in Guru poets also and is evident from the words

159. Finite minds are, indeed, marked from their origin with a self-centredness which is disastrous in whatever degree it persists. William temple; - Natāṅ, Man and God, p. 416.

that man committing sins will not find any saviour and will have to repent upon these.¹⁶⁰ But, the idea of punishment is not so dreadful. Primarily because the traditional theory of Karma, is not acceptable to them and secondly because the supreme power, the only competent force, under whose will the whole Karmas bring the fruits, is kind, generous and gracious in them. They have no worry of undergoing the punishment, because God for them is always saviour. He saves not because of the good Karmas or because of any compassion, but it is in His nature. "He does not care" says Guru Deva "For my virtues and sins, keeps me in His own embrace and thus no hot wave (misery) touches me. Such is His nature".¹⁶¹ "Whoever comes for His shelter, He embraces him, such is the nature of Master".¹⁶² The man or Bhakta in Guru-poets is free from all worries, fears and punishments as a result of the deeds. They explain it beautifully in a symbolic way through the relations of a generous father and ignorant child. The ignorant child commits misdeeds many times, but the father simply warns and again gets him into his embrace.¹⁶³ They never emphasise the sufferings and

160. The doer of sins, no body will be your friend and so you, always, will repent; - Bihāgra M.5.

161. Sri Rāga; M.1.

162. Bihāgra; Chhant, M.5.

163. Sordh ; M.5.

miserics and do not depict the diabolical scenes to frighten the Sādhaka but they always see the bright side and tell that every sort of sins will be washed away with the repetition of Nām (Bharie mat pāpān ke sang, Uh dhope nāwen ke rang - Japuji).

The whole above mentioned process of thinking or the angle of perceiving the results of Karnas reflects their concept of salvation. When they do not care for the undesirable fruits of the deeds, they would obviously not care for the rewards also, the most valuable among which is the salvation. This does not mean that word salvation (Mukti) is not available in them. They have used it many times.¹⁶⁴ But their attitude towards it is different. They have clearly indicated: "The man, who is bent on perceiving Hari, does not care for salvation."¹⁶⁵ Salvation in them is not the ultimate aim, as it is generally believed in many systems. Contrary to it, they believe that salvation and the place (Baikunth); where the liberated people (Mukta) dwell, is nothing for a man who is after the perception of Hari.¹⁶⁶ Their supreme aim is to enjoy the presence of the sweet-heart, constantly and uninterruptedly. They want to loose themselves in the supra-self for ever and because the

164. Mārū; M.1. Sohla 1.

165. Kalyān; M.4.

166. Āsā Ghar 5; M.1.

salvation, of any kind it may be, is for limited time to enjoy, so they have discarded it. The continuous remembrance and service, which brings Him in the grips of human heart is their aim and a method to achieve it. Salvation is a sort of impediment in it, so they do not like it and hence they do not preach it. They have shown indifference towards worldly riches and paradise and have yearned for love of the loveliest only.¹⁶⁷ To be in the dwelling places of Devas (Gods: like Indra or Shiva), for them, is just to be tortured by the intolerable heat of the lust which remains discontented even by the highest achievements. The natural ease and coolness of the soul, after destroying the superstition and miseries can only be attained through the continuous remembrance of the Master.¹⁶⁸

The paradise or heaven, Swaraga or Baikuntha as called in Indian tradition is a place where the emancipated spirits abide and it is a common belief that it is a different sort of abode than this nominal world. But Guru poets, being the real Bhaktas, do not agree to it. Their ultimate aim, not being some sort of salvation, but being the Bhakti of the Deity, they always seek for a place where their Lord is being remembered and sung. Their paradise or Baikunth is the only place, which can help and inspire them not to forget Him even for a while,

167. Gauri Bawan-Akhari; M.5.

168. Sarang; M.5.

the place which inspires them to remember and to sing about Him and to keep Him always abiding in their heart. Guru Deva says "The Baikuntha is there, where Thy praises are being sung."¹⁶⁹ Or "Wherever ~~h~~olly people dwell ^{There} _h is a Baikuntha."¹⁷⁰ Thus the whole concept of salvation is changed and revolutionised. Their paradise or Baikuntha is not something away from this world but is in this world; or in other words, every part of the world is a Baikuntha, provided the holy people are remembering and singing His Nām there. So, in Guru poetry, wherever the temptation of salvation is described¹⁷¹ it is not to transcend the world, but to live in it while being a spiritually elevated person. Thus culminates the idea of Jīvan Mukta, a person liberated even while enjoying a worldly abode.

SPECIAL FEATURES OF THE BHAKTI OF GURU POETS

Bhakti for the Gurus is a purified emotional attachment (Shudh Rāgātmik Sabandh), a touch of the soul, a state of purity and mental expansion and to be free from all worldly ties, a continuous and undisturbed inter-merger of the two selves and a constant contemplation in meditation. Simplicity, purity and loftiness of character

169. Suhī, M.5.

170. Ibid.

171. If somebody thinks over the thought of Brahman, O, Nānak, he will attain the supreme position; - Ramkali M.5.

and full realization of the self and the Supreme self is the Bhakti of Guru poets. Guru Nānak has said about an adherent of Bhakti:-

"He should strive to realise that Ātmā and Paramātmā (Supreme Self) are one, and thus the duality of mind should be finished. He can be attained with the grace of Hari and thus with the attachment with Hari, death does not access." 172

No doubt, the idea of Supreme being as the only ultimate reality has ever been realised and thoroughly acknowledged in Indian Bhakti tradition, but, still the confusion over deciding the ultimate reality as the only adorable deity in Bhakti could never been ended and so the different sects, which followed the path of Bhakti adopted different gods, known as the different forms of the same Supra-Personal Brahman, for the purpose of their practical worship. As a result of this confusion the different sects like Shaiva, Shākta, Vaishnava, Pancrātra etc. found different gods, which crept into their respective creeds and enjoyed the confidence and reverence of the votaries. The confusion did not end even here and we find that even in one sect many sub-sects arose and the respective gods of the sects again suffered a split and many forms of the same came into existence to command the worship. For example, we may examine the object of worship in Shaivas and Shāktas, originally the same sect, but later on divided into two sub-sects. In Shaiva-sect

the object of worship is lord Shiva, regarded as the ultimate reality, but Shāktas worship is accorded to Shakti (energy) of Shiva. It asserts that both are impartable and Shakti is the activity of Shiva. The aim of the Shāktas too is also to apprehend the Shiva, but instead of the direct approach to it, they reach to him through his Shakti. Yet the difference in approach is made and in the words of Guru Nānak it is just to "serve the maid (Shakti) and ignore the Master." This act brings no fruit as the churning of the water does not bring any butter.¹⁷³ Similar examples in Guru poetry are innumerable. This tendency of splitting the deity into many forms and names covers almost all the history of Indian Bhakti tradition, which ranges upto Guru-period. While talking about the age of Guru Nānak Prof. Indūbhūshan Bannerjee, a renowned historian, writes "In his age the idea of unity of the Godhead had practically disappeared. Avtāras and divinities, prophets and saints, pīrs and dargāhs obscured the vision of man, dividing them into irreconcilable and often actively hostile groups and destroyed the very bed-rock of all the true religious belief. In the mind of Muslim, the prophet had come to occupy a position almost equal to that of the Lord Himself, and in practice even superior to Him. Among the Hindus the worship of Avtāra and divinity for centuries had practically destroyed all semblances of

173. Gaurī; M.1.

the unity of Supreme self."¹⁷⁴ Sikh Gurus could not reconcile with this attitude of the history, which was equally prevalent both in Hindus and Musalmans, the two main classes of the Indian population at the time of Guru Nānak, and they deliberately rejected this idea of according worship to many gods. They renounced almost all the deities in the field of Bhakti and recognised only one God, Supreme truth, as their true and adorable deity and preached the same.

"Why should we meditate upon the second,
Who is subject to birth and death.
O' Nānak, meditate upon the one,
Who prevades in waters and lands."¹⁷⁵

Thus Bhakti of the Guru-poets is of absolute monoistic nature and of formless and ever-living God.

In Indian tradition, plenty of the methods for salvation have frequently been advocated and even in Bhakti, many types or kinds, as explained above, are described. All these types of Bhakti come to the same point at the highest stage. Every type of Bhakti, no doubt, has a collective value when, at a stage, it is sub-planted in another type of Bhakti and so the process of sub-plantation into each other goes on until the aim is achieved, yet every type in Indian Bhakti tradition, is not debarred from its individual consideration. And individual type of Bhakti is also known

174. Evolution of the Khalsa; Vol. 1. p. 99.

175. Gaurī; M.1.

as an independent path to gain the real object and in spite of the cohesive elements in every type, an attitude towards particular type, as an independent method, has also found encouragement. A salient feature of the Bhakti of the Sikh Gurus is as indicated above, that it has never been divided into types and has always been followed and devoted as an exclusively composite unity:-

"The Jīva, who is devoid of the Bhakti of the Lord, is like a dog or a swine." 176

Sikh Gurus have ^{never} advocated or preached that except Bhakti, there can be any other successful method. They believe that many are the methods and all these have equally been practised throughout the ages, but according to them, only Bhakti and that too only Bhāva Bhakti, emotional attachment or Bhakti through love directed to God, is a method which leads to the ultimate aim. Guru Nānak in his Āsā Dī Vār describes "All the four Vedas have recovered truth, because four thoughts (methods of salvation) are revealed by their study, but if one sticks to Bhāva Bhakti, humbly, only then he can attain liberation."¹⁷⁷ In his Gauri Guareri, Guru Nānak has made it clear that except Bhāva Bhakti there is no other method.

176. Shaloka, M.9.

177. Āsā dī Vār, M.1.

"Without Bhāva none will cross the rivers
(of matter),
As fire purifies the Dhāt (gold, steel etc.)
Similarly Bhāva of Hari washes the dust of 178
bad mentality."

So, a close study of the Guru-poetry reveals that the special feature of their Bhakti is of being a composite unit and the only competent method.

For the development of emotional attachment with deity, they have not depended upon any means already preached. As deity is one and Bhakti is also one for them, similarly means to develop the sense of Bhakti is also one and that is to meditate on His Nām. 179

Guru poets have much to say upon Bhakti as independent, the only and competent technique and they have never hesitated in emphasising its supremacy. Bhakti for them is an acquisition of the mind, and mind, as it is in its strength, exerts to achieve it. It has to undergo through many disciplines and to govern many instincts. Man is the supreme creation of the Supreme being and it emerges out of Him in His own image and is the Lord in the world of animals, but it is never higher than animal if it has no control, at least, over his own self. Man is supreme in the visible world only because he is endowed with an element of consciousness, or in other words, consciousness in sublime, through which he

178. Gaurī Gaurerī; M.1.

179. Gaurī Sukhmani; M.1.

can achieve control over ordinary senses. If man does not inherit this quality or has not acquired it with his own efforts, it would be difficult for him to proclaim himself as a man. "Gurumukh is always with self discipline."¹⁸⁰ Self discipline also takes to the realisation and is more important for a Sādhaka. It will enrich him with the spirit of detachment from the world, and along-with it, an attachment with the God. This two-foldness of such an intention is well defined through a symbol of lotus. Its root is in the dirty water, it gets much of its nutrition from it, it springs out of this dirt and remains rooted in the same, unless it is plucked, but still it will not allow the dirt to touch and detain its upwardness. In Bhakti of Sikh Gurus, it has never been made necessary to renounce the world, to abstain from the hard realities of life as lotus never runs away from dirt, but contrary to it, it has always been advised to live and exert in the world. It is an unparalleled and unique feature of the Guru's Bhakti that in it this world of fleeting objects is never undervalued in the sense of an hinderance on the path of Bhaktas. Bhakti is, in fact, a softening of the heart and it melts. When the senses come in confrontation with the things which are of fleeting characteristic or under unceasing change, these will automatically realise the futility

180. Sri Rāga, M.1.

of these and will strive for reverting themselves, more strongly, from attachment to detachment. What is needed, is the intention of the mind and then this world will provide material for its expansion. It will eventually feel the uselessness of the worldly objects, and will impel the self to rise with equal force over the finite objects. Thus, in Guru poetry the emphasis is not on undervaluing the world, but on developing the spirit of detachment. To renounce it, will not bring any fruit, while living within it and having a detached mind will be of much use.

Tiāgna Tiāgan nika, kām, krodh, lobh tiāgna.¹⁸¹

While living in the world, to be strongly attached with God is the only sign of renunciation. So called renunciation i.e. physically away from the world is just an act of hypocrisy.¹⁸² This is how the Bhakti of Guru poets rise above the acts of show.

This two foldness in description is so frequent in Guru Bhakti, as revealed by their poetry, that it has essentially become a special feature of Guru-poets. For instance, they have analysed the two foldness of the nature of fear. Man is supreme and indestructible. He is pure Ātmā and ever living and so he ^{need} not develop a sense of fear in this world or from the terrifying objects of Karmas. Nothing can bring any harm to him, he is

181. Mārū; M.5.

182. Āsā; M-3 Chhant.

above everything. Essentially he is to live always under His fear that is His command. If the sense of fear is ^{summarized} developed, or subjected to God the Bhakta becomes virtually fearless because his dependence is upon Him or in other words he attains the supremacy and all the fears must vanish by this. Guru Nānak says "To be in His fear is to be fearless, because Bhakta attains the position of his deity."¹⁸³ This is how Gurus have not excluded or ignored any angle of the human being, which determines his worldliness and which cannot be sublimated. Accepting the weaknesses of ordinary man, they have tried to gradually educate and convert these weaknesses and for that they have depicted both the sides. They have tried to change the content of the form and have made the Bhakti most authentic and natural method.

Bhakti of the Sikh Gurus is an attachment through love (Premā-Bhakti). They are indifferent towards almost all the other methods. No method is so valid, as an emotional attachment with deity. This extreme pietism in Guru's Bhakti is the only characteristic, which predominates all the other methods. When the question of apprehending the supreme reality arises before Guru Nānak, he clearly indicates that it is possible only through Premā-Bhakti.¹⁸⁴

183. Gauri; M.1.

184. Without Bhakti Sat Guru is not apprehended,
- Rāga Basant; M.1.

It has ever been assumed, in most of the Indian methods for salvation, that body or matter is neglectable and an attitude of negligence towards it would strengthen the mind and the liberation would be easier. Body, according to them, is just a vanishable thing and it does not deserve any care from the mystic; because any care towards it would create more impediments in the way. But in Guru-poets it has equally been regarded valuable for the accomplishment of Bhakti. They have stressed the inter-relation of mind and body and have taken in a composite unity, from which the absence of any part of the two can scatter the whole structure or at least it can weaken the urge towards Bhakti. Life and purity of the both mind and body is indispensable in Bhakti, according to Gurus, because a religious mind can only be developed with pure and healthy body. When the emphasis on purification of mind is laid the body has also attracted their attention. "Body cannot be purified, without the Premā-Bhakti of Hari,¹⁸⁵ says Guru Nanak. This is a significant feature of the Guru's Bhakti in which body as a whole is respected and the inter-reliance of its different parts is stressed. The idea of purification of body, for Bhakti, indicates that Gurus are of opinion that these two are inter-related. An effect on the body affects the mind and on mind affects

185. Sri Rāga; M.1

the body.¹⁸⁶ "Mind and body are coloured with one colour and that is of God,"¹⁸⁷ says Guru Arjun and confirms the view that even the bliss is enjoyed by both, mind and body, simultaneously. Another aspect of the Gurus teachings of having bath in early hours of the morning too indicates the same fact that the purification of the body effects mind." Take bath and remember your God, your mind and body both will be healthy", says Guru Sahib.¹⁸⁸

Another special and distinctive feature of Guru poets' Bhakti is that, it is not an act of knowledge only, but an act of deed also. It not only gives the knowledge of the object, of adoration, but also enables the devotee to enter its heart and submerge the self into that. Knowledge has the importance in their Bhakti, only upto the point it shows the path and sustains the sense of devotion, but the real action begins after this and that is how it can be inferred that Bhakti for them is not static in nature, but a dynamic force in itself. It does not only urge the mind to strive forth but almost all the human activities like sleeping, eating, hearing and doing

186. "For through pain of the soul the body is heated in torment like water in a pitcher by a glowing ball of iron"; * John J. Meyer; Sexual life in Ancient India; p. 238.

187. Gauri Sukhmani; M.5.

188. Sorath; M.5.

anything are the acts even in which the Gurus have related the enjoyed union of the divine self or have longed to achieve this union and whichever of these is not actively engaged in progressing towards Godwardness is useless.

"Useless is the ear which hears other's infamy
(Ninda),
Useless is the hand which snatches other's
property.
Useless is the eye which looks for other's
women's beauty etc.
Useless is the tongue which indulges in the
tastes of meals.
Useless is the foot, which runs for others
destructions.
Useless is the mind, which is attracted by
greed.
Useless is the body, which does not work
for others welfare.
Useless is the sense of smelling (nose) if
it is after bad smell.
Without understanding, every thing has become
useless,
O' Nānak useful (successful) is the body which¹⁸⁹
is busy in meditating on the Nām of Hari."

All the sense organs are supposed to be active in approaching the truth. These are treated as faculties endowed with a positive and dynamic force and the essential requisite is to put them into right directions.

"Make thy feet of fear,¹⁹⁰ hand of emotions,¹⁹¹
and eyes full of love,
Nānak says, O' wise lady, this is how you can
meet your husband (Brahman)."¹⁹¹

The part of the body are condemnable, only when they do not act in the right direction. The Bhakta should not

189. Gaurī Sukhmani, M.5.

190. The word fear (Bhāi) does not convey the literal meaning in Guru poets. Here the word means the fear of not being in union.

191. Mājh kī Vār, M.2.

mis-apprehend them taking them as objects of hinderance, but he should train, educate, and develop his mind in such a way that it may give them a right and needful guidance and put them on the right path, which Guru Amardas, in his Anand Sahib, has depicted.

This characteristic of being dynamic is prevalent in Guru-poetry. The Sikh Gurus have never liked to escape from the realities of time and have always stood firm in response to their demand. Their stress is on building a dynamic character and a personality with a spiritual basis. They have always tried to overthrow the outer garbs in order to expose the conduct of glittering things. Thus continuity and spontaneity are the main features of their Bhakti. "Many are the disciplines for mind and brain and many are the philosophical speculations revealed by the Vedas. Many are the bondages of mind to which Gurumukh supersects. But all this is inferior to truth, whereas the truthful living is the supreme."¹⁹² It is so evident from the emphasis on building a strong and ethical character, pregnant with the possible spiritual qualities. Bhakta of Guru poets is static neither at a particular achievement nor in the end, but there is a spontaneous development, which denotes its dynamic characteristic.

Another aspect of the same view is that Bhakti according to Guru poets is not an achievement without

192. Sri Rāga, M.1.

exertion. In most of the Bhakti scriptures it is expressed that Bhakti is most natural and convenient method for the attainment. It is not only natural but easier also and can easily be followed, because in it Bhakta does not need to master the intricacies of the different kinds of discipline, nor he has to exert for an acquisition of discursive knowledge, because Bhakti is not a dry pursue of knowledge, but on the other hand it is an emotional attachment. Here Bhakta enjoys the warmth of God's embrace and remains ever in bliss. In it Bhakta is simply to assert that he is with, for and from God and that is sufficient. But Guru-poets do not believe and take Bhakti in the sense that it is so easily attainable. They agree to above arguments that it is most natural, in accordance with the human emotional set up and voluptuous also, but the main characteristic, which determines a Bhakta as an actual and sincere Bhakta is to master every other sense and to live pure among impurities. Bhakti is just "To die for a word",¹⁹³ To die not in the empirical sense of the word, which is not so difficult, but in the mystical sense of the word. As is explained in the following lines, Bhakti (according to Gurus) is in fact, a complete regeneration or rebirth of the Bhakta. He has to subdue his sensual instincts:-

193. "Bhakti is attained by a man who dies for a word". - Mājh; M.3. Ashatpadi.

"To see without eyes, to hear without ears,
To walk without feet, to do without hands,
To speak without tongue, to die without dying,
Oh' Nanak it is to meet the master, after
recognising his order." 194

Such is the conception of Bhakti in Sikh Gurus and they have clearly indicated that it is hard to be a true Bhakta. "To wear the religious symbols and live always in ego is not Bhakti, but Bhakti is to attach the mind, which is rarely done;" 195 is Guru Nanak's contention of Bhakti. Bhakti for Gurus is not to produce a weak mind, a weak and submissive all the time, as Bhakti is accused for by some modern thinkers, but a strong and determined mind which can walk upon a sharp edge of the sword. Guru Anardās defines the path of a Bhakta, as a path which is "Sharper than a double-edged-sword (Khanda) and thinner than a hair." 196 It is clear that Bhakti of a Sikh Guru is not an easily approachable aim but it needs a strenuous and determined exertion of all the workable human faculties, mental and physical, to attain it.

Bhakti for Guru poets is not merely an act of worship. It is an understanding and spotless intention of the mind. In it the Bhakta is not only required to perform the Karmas, which are indispensable for Bhakti, but more emphasis is laid on the inclination of the mind,

194. Mājh kī Vār; M.2.

195. Rāga Gaurī; M.1.

196. Anand Sahib; M.3.

which cannot be confined to a few prescribed types of actions. The actions which strengthen the mind must be done, but in doing such actions, no consideration for fruits should be permitted to develop in the mind. Bhakti of the Guru's will not care even for the most desired reward, i.e. liberation, because in it too, a hidden desire of the Bhakta peeps and blots its motivelessness. "Men, with a desire of enjoying presence of Hari, does not request for liberation.¹⁹⁷" The adherents of the Guru's Bhakti, "will not have any desire for any fruit and will be busy only with the Bhakti i.e. in signing His Nām",¹⁹⁸ says Guru Arjun, because they have realised that "without the remembrance of Hari, whatever action is done, that goes useless."¹⁹⁹ In this way, the doctrine of activity is interpreted that the doer should not indulge in seeking fruits of his actions, but all such desires should be dedicated to God, so that no egoistic consciousness may enter his mind.

When we are to determine the special features of Bhakti or any other occupation of a particular group, no justice can be done unless we investigate into the functions that particular group or society has before it to do. With it, naturally, our perceptive angle will be changed and we will have to analyse the nature of their

197. Sārang; M.5.

198. Sukhmanī; M.5.

199. Bhairo; M.3.

activities objectively. Guru poets are mainly preachers and to establish a unity of God and man was their main function, they were to continue with, and hence the same attitude is revealed throughout their poetical compositions. Much has been said about this function in Guru poetry and it has widely been acclaimed by the various scholars. This aim could only be achieved with the development of religious feeling in society, the feelings which provide much stronger bonds to bind the society than any other. It is natural that the brotherhood in religion is stronger than that of any other brotherhood. Thus, the Bhakti of Sikh Gurus, combines in itself more the ethical values, and does not introduce the codes of practices. The Bhakti here, we can say, is an aid also which is utilized for the betterment of the humanity. They try to build a platform, where the universal brotherhood can be achieved and the efforts can be made to remove its miseries. Whenever, a prayer is offered, an action is done or a view is presented, it is always for the welfare of the humanity. Bhakti of the Sikh Gurus is an attachment of the mystics and it is experienced alike by the mystics of any caste, creed and country and that is why they have emphatically preached for making this experience, the basis of personality. So the Bhakti here is to provide a basis for struggle to change the prevalent thinking of the man and to give him a common thinking to fight for the removal of the universal tyrannies of superstitions, inequality, immorality, insincerity, materialistic outlook and lack of social integration.

The most salient feature of Guru's Bhakti, which covers almost all the errors and weaknesses of the mankind, is just to surrender the self before God. It will help the devotee to have confidence in Him, a confidence which will remove all the fears, obstacles and errors and will guide him to proceed on the right path. Whereas Guru poets are confident about the validity of Bhakti and they have stressed its importance, they equally recognised that even this Bhakti is not an achievement of the actions but is only an outcome of God's grace. A strange allroundness is found in Bhakti of Sikh Gurus, when they say that Bhakti is invariably the only method to achieve the grace of Lord, but it is also a simultaneous truth that Bhakti too cannot be achieved without His grace. "True teacher (God) cannot be apprehended without Bhakti and Bhakti of Hari can also not be developed without His grace,"²⁰⁰ says Guru Nanak. So, Bhakti, which by a logical conclusion, can be taken as an achievement of the self-exertion, is made just a gift from God in Guru poets and this attitude can safely be made applicable to their attitude towards everything belonging of the devotee. Guru Amardās has advised a devotee, taking him as a wife and God as a husband:-

200. Rāga Basant M.1.

"Recognise your husband, dedicate Him your body and mind and you will find Him from your own house (self) and He will vanish your all senses of ego. O' Nānak, praise-worthy Suhāgans (devotees) are those, who devote themselves every-day." 201

Guru Arjun has made it more clearer when he says:-

"I have come to your feet, (Shelter) help me to meet in the way as you like. With your kindness, O, Prabha, make me to do your Bhakti, so that the nectar of truth may be enjoyed." 202

201. Sri Rāga M.3.

202. Mājh M.5.

CHAPTER 4

BHAKTI - SĀDHNĀ

SĀDHĀN AND SĀDHNĀ

In all the atheistic systems of Indian Philosophy, the dominant goal of every adherent is to achieve complete identification with the supreme reality, to be untied from the worldly ties and be liberated from all senses of duality. Guru poets also speak of the same. For this purpose a Sādhaka has to follow a particular type of conduct based on certain means, which make a particular type of Sādhnā. In fact, the act of practising the means prescribed in a particular system can rightly be observed as Sādhnā of that system and thus whereas Sādhan (means) is a Karma, the Sādhnā is a Kirya. In Indian tradition, four prominent systems¹; each of which has a particular type of Sādhnā,^{as} the prevalent and though in the end all of them have the same destination, they seem to be alike, yet the practices are different and hence the Sādhnā is different.

A study of the poetry of the Sikh Gurus reveals that they were profoundly Bhaktas and so they would naturally adopt the means which would help in strengthening their sense of Bhakti. There is an other dimension of the thought also, according to which, there is no need for adopting and practising any means in Bhakti, because

1. Karma, Jnān, Yoga and Bhakti Mārga.

it is purely a gift from God and can be bestowed with His grace, at any time. It is generally believed that it is impossible to gain the path of Bhakti with self efforts. It can only be rewarded to a man whom He chooses and upon whom he showers his kindness.² Man and its capacities are incomplete and incapable of doing anything which can result in the attainment of Bhakti. Bhakti cannot be done, but it is awakened with His grace. "It is received only if His grace is bestowed and all other wisdoms and practices^e put us in trouble".³ At another place, Guru Nanak says, "He cannot be propitiated with the different types of conduct."⁴ In Guru poets, there is a great emphasis on the Grace of God. No effort can be fructified unless God, with all his kindnesses, wills so, and here the Bhakti becomes virtually a gift from God. But still, the rational mind cannot stop here and it concludes that even to follow the path of Bhakti, not to speak of perfection in it, certain types of efforts to awake the self, to direct it towards the right path and to make a selection in the conducts to be followed, are indeed needed. God in Sikh Gurus is omnipotent and hence competent to do

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2. "Indeed he, who believes that he has, by his life and character, deserved God's love is hardly worthy of it" - Sewa Ram Singh; The Divine Master, p. 260.
 3. Āsā dī Vār; M.1.
 4. Rāga Āsā; M.1.

anything. He, with His grace, can make any mind to be aware about the spirit of Bhakti.⁵ But generally, for this awareness, certain types of conduct are practised. Affirming this fact, Guru Nānak says "Bhakti cannot be attained without performing virtues."⁶ It does not mean that Gurus, at this point, are fickle minded and there is some contradiction in them. In fact, they want to stress that, no doubt, Bhakti is resultant of some Sādhnā, successful adoption of some means, still, successful adoption of certain means and prescribed course of practice, alone is not sufficient unless these are equally graced by Lord.

There is another view, also, mostly prevalent in the followers of Guru poets, that God Himself descended on earth in the image of Guru Nānak. He did not need the adoption of any method for the accomplishment of his Bhakti. All the accomplishments were already in Him. But all this seems to be an outcome of blind faith in Sikh Gurus and ignorance of the common man. Guru had to be dynamic, the dominant feature of his personality, in adopting some conduct, based on certain means, which were preached by him. To support this view, Bhāi Gurdās, a prominent Sikh scholar and recognised authority on Sikhism can be quoted as such -

5. A person can know if Thou make him to realise; - Āsā; M.4.

6. -If you make somebody to know, then he can know; - Āsā; M.5.

6 - *Japu Ji*

"Firstly Bābā (Nānak) was graced by Him and then he laboured hard. He took sand and ^{ah} as food and made his bedding of stones to sleep. He did lot of austerities and was greatly fortunate that an attachment with Hari was developed."⁷

Alone in India, innumerable are the conducts and principles practised by the adherent of different schools. Guru Nānak gives an indication to this fact, when he asserts that methods of approach are uncountable. He says:-

"Innumerable are jāps (types of repeliation),
innumerable ^{or} Bhāṣas.
Innumerable are types of adorations,
Innumerable are types of austerities.
Innumerable are scriptures, which are being
constantly studied.
Innumerable are Yogas, though which mind ⁸
develop asceticism."

From these innumerable methods, Guru poets select a few which help in developing an awareness about the bhava related to deity and strengthening and sustaining their sense of Bhakti. Nine types, or as are called, nine characteristics⁹ of Bhakti, explored by the Indian Bhakti tradition and exposed through Bh. Pu., can safely be taken as nine means for the attainment of Supra^e-Bhakti. Such indications are available in Guru poets also. As it is stated above, Guru poets have an admiration for these nine means and have frequently emphasised their

7. Vār 1, Paurī; 24.

8. Japu jī.

9. S.N. Dass Gupta; History of Indian Philosophy; Vol. 4; p. 421.

importance. But, as has been made clear, their acceptance is not strictly same as in the Indian Bhakti tradition. The attitude of the Guru poets about these traditional means is different. For the attainment of Bhakti, Sikh Gurus have advocated many ways, which come from various methods and are knitted well.

The means adopted by a particular school are always determined by the ideal of personality which the school has before it. In Sikh Gurus, besides building a really spiritual character and leading it towards God realisation, they wanted to vibrate a revolutionary spirit in the whole of the social structure to bring a complete renaissance. They achieved this ideal through the development of an individual. They lay emphasis upon proceeding from the individual to the society. This individual is the centre of their teachings, like all other systems in India, and for its right development they have stressed upon the adherence to Bhakti. This Bhakti requires the adaption of a few means, internal and external. Though no hard and fast line can be drawn between the internal and the external means,¹⁰ because both go together, effect and reflect each other, yet for the purpose of analysis

10. External means here should not be taken as traditional Karma-Kānda, which has *vehemently* been rejected by Sikh Gurus as "Karma-Kānda tells of many conducts, but without Nām this all is a shameless ego";- Gauri; M.3.

this division is adopted. It is an obvious fact that any Sādhanā, which is being completed with methods purely dependable upon the external means, will effect the internal self provided, these are performed with sincerity. Similarly, internal virtues must be reflected through the external conduct of the person.

THREE STAGES

In Indian tradition and especially in the Vedānta system, three stages are recognised for the development of God-consciousness and these are Sravaṇa, Manana, and Nidhiyāsana. "Sravaṇa stands for the study of the scriptures under a qualified Guru. Manana means constant reflection upon what has been learnt so that intellectual convictions may be produced in the mind. And, lastly, Nidhiyāsana implies meditation which helps to bring about a direct realisation of the unity of all things in God."¹¹ Guru Nānak too uses these terms in Japuji and elucidates every stage to be achieved and surpassed with the collaboration of many other means. About Sravaṇa, he says, "by hearing (Sravaṇa, Suniai as used by Guru Deva) comes the truthfulness, contentedness and wisdom and the purification of bathing in the waters

11. Rādhā Krishnanan; See the Introduction; P.28 of the book "The Upanishadas an Anthology" by D.S. Sharma.

of sixty-eight¹² holy places is attained by it. By hearing and studying (the sanctified scriptures) the real honour is received and the mind enjoys the natural hold (Sahej) of attention. O' Nānak, Bhaktas enjoy always the cheerfulness, because by hearing, the sufferings and sins are relinquished."¹³ Guru Rāma Dās is of opinion, "The tongue of Guru, through its exertion, is shedding the sweet nectar of Hari Nām and all the appetites of the devotees, who have heard and tried a constant reflection upon it, (Guru's words) will vanish."¹⁴ "Let us", advises Guru Nānak, "By singing, hearing, reflecting and having emotional attachment with Him, shed the miseries of others and take them to the Home of Happiness."¹⁵ This hearing is the hearing of His Nām which is already in us.¹⁶

SRAVANA

The notion of Sravana in Sikh Gurus includes in itself the following means for the attainment of Bhakti:-

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12. In India sixty-eight places of pilgrimage are considered holy and a bath is taken in their sacred waters for rectification.
 13. Japu jī, Paurī 8-11.
 14. Tilang M.4.
 15. Japu jī, Paurī 5.
 16. Bhāi Jodh Singh, Alochnā P. 7, October, 1960.

1. Guru.
2. Faith.
3. Congregation.
4. Prayer.
5. Study of Holy verses (scriptures)
6. Singing (Kirtan) the praises of Lord.
7. Abiding in His Hukam and Raza (Will).
8. A few inner means.

Guru

The need of a Guru, in the course of enjoying mystical experiences, is always stressed in almost all the mystical traditions, but in medieval saints generally and in Sikh Gurus particularly, the position of a Guru is well-esteemed and is exalted so high that no distinction between a Guru and God is made. Guru for the saints is everything. They are well ^{convinced} considered that without the guidance of a qualified Guru, no Sādhnā can be perfect. Kabir, in his simple way of expression, believes that it is Guru with whose help God is apprehended and hence he enjoys a position even superior to God. And again emphasising the need of Guru, he says, "Guru and Gobinda (deity) both are standing before, but at whose feet should I bow." This mental crisis is over when his inner-self feels it impossible to go without a Guru and a choice is made keeping in view the immediate purpose, "Wonderful is the Guru, who helped to meet Gobinda."¹⁷ In Punjabi families this is a common saying that there can be no salvation without a Guru (Guru binā gat nahin). Guru in the poetry of Sikh Gurus is the sole being or centre of all the means

17. Dr. Sarnām Singh Sharma, Kabira: ik Vivechana; P. 425.

of Sādhnā to be adopted and performed and, that is why, it is full of the praises of Guru.

Guru's praises in the Ādi Granth led many western and eastern scholars to say that Guru Nānak was the disciple of a human Guru. Many named Kabira¹⁸ as his Guru. But this seems unreasonable. There is a popular belief amongst the Sikhs that all the ten Gurus were different only in name and form, otherwise the same light (Joti) sparkled in them. The Guru, here, is a spirit or life and not a mortal body. This idea is duly supported by Guru poetry also. "Same is the light and same is the way and the same embodiment is turned up again and again. It is realised that Thou art, Nānak and Lahna (Guru Angad Deva) and Thou art Guru Amardasa, Only after seeing Guru, the mind finds a basis of happiness."¹⁹ Guru Nānak says, "It is a lamp enlightened by a Lamp and the light is visible in the three regions (Tribhavana)."²⁰

It is just possible that the successors of Guru Nānak might have adored him as their Guru and have regarded him as God-Himself, and rather it is so. But a more close and analytical study of their poetry reveals that Guru in them is represented in two forms. One is Guru in

18. "Nanak (1469-1538), the most famous disciple of Kabira (A.A. Macdonell, India's Past; P. 228).

19. Rām Kalī Vār; M.3.

20. Rām Kalī; M.1. Ashatpadi.

particular and here they have esteemed Guru Nānak and the other is Guru in general, where they do not take Guru Nānak as an embodied spirit but only a spirit of light that guides and enlightens every mystic, from any religion or system he ^{may} might be. Their emphasis is on the later notion about Guru, because "Guru Deva is in the beginning, in the ages and in all the times and Guru Deva is the Hari-Mantra, repetition of which brings salvation."²¹ And "True Guru of mine is eternal, neither He comes nor goes. He is undeceasing Purkha, who is merged in all."²² It is the distinctive feature of Sikhism that Guru in it is never accepted as a body, but is worshipped only as a spirit. Moreover, the decision of the tenth Guru, not to permit the continuation of Guruship after him and establishment of Guru Granth Sahib - a collection of the holy verses by the Guru poets and other saint poets - as Guru, shows their tendency towards the concept of Guru, not as a body, but as a spirit or light, which, according to him, can be perceived from these holy verses. "It meant that the real Guru is not made in any human likeness, that he is simply a channel for the transmission of impersonal truths, and that any one that imparts that truth, be it a book or a human being,

21. Gaurī Bāwan Akharī; M.5.

22. Suki; M.4 Ashatpadī.

is the Guru."²³ So, it is clear that Guru in Sikhism is not a person, however high he may have gone, but Brahman himself. As Dr. Mohan Singh believes, "Guru is not a person but the certainty of one's being led from darkness unto light; and is synonymous with the word, the Supreme unmanifests meaning, purpose, which as light draws us out of the darkness of ignorance or gives us the fullest awareness of the subject alone."²⁴

It is also true that Guru, in almost all the mystical sects occupies the Supreme position and in medieval saint poets it has occupied even more. Even when the Guru is accepted in the human abode i.e. in the form of a mortal being, as in the case of Kabira, whose Guru is known to be Rāmananda, he is exalted to such a position that he is preferred to God even, as is evident from the verse^s quoted above. It becomes apparent by this attitude of the saint poets that even if the Guru is a human being, he is worshipped, adored and esteemed as Brahman. But so far as the concept of Gurus' is concerned, it is quite evident from the poetry of Guru Nānak that in his mystical career he never accepted any mortal being as his Guru. His concept of Guru can

23. B.L. Goswami; Un-published thesis; "Studies in the Nature of Mystic Experience in Nirguna and Saguna Schools"; p. 31.

24. Dr. Mohan Singh Diwānā; Sikh Mysticism; P. 47.

be embodied in the words, "Unfathomable is Supreme Brahman and Supreme Ishwara and Nānak has got the same as Guru."²⁵ And again he says, "Hari and Guru are prevalent in one form and Nānak has liked Hari as Guru."²⁶ He has clearly indicated throughout his poetry that His Guru is not temporal being and is not subject to any form or name. He is Brahman Himself, who in Sikhism, is non-temporal, non-spacious and beyond all the limitations of time. The word 'Guru' in the poetry of Sikh Gurus,^s always accompanied by the words Pār Brahman, Hari, Gobinda etc. It is clear that Guru for them is Brahman and none else. Guru in Sikhism, supersedes the position of incarnated manifestation i.e. Avtāra in Hinduism and Prophet in Islām even. Avtāras and Prophets are subject to birth and death, according to Gurus, and are enwrapped in matter, whereas Guru is perfect, (Puran) Supreme Brahman (Pār-Brahman), and True (Satya) and so is^s beyond all limitation. He is eternal and undecaying.

Sikh Gurus are firm believers that without Guru, no Sādhnā can be adopted and completed successfully, because "The soul can only receive impulses from another soul."²⁷ Whenever there is a mention of Guru, the

25. Sorath; M.1.

26. Mārū; M.1. Sohle.

27. Complete works of Viveka Nanda; Vol. III, p. 45.

emotional nature of the poets is so intensified that their voice seems choked. An overwhelming stream of emotions, which seems uncontrollable and unalterable, flows so fast and blindly that the self of the poet seems to be melted and channelised out in quite and most intensified way. It seems as if they cannot afford to spare a moment of being not in his remembrance and being without him. Guru for them is a guide, beloved, friend and every sort of dearest kith and kin. He is God, for them a way to God and a pointer to it too. He is a sailor, who helps in crossing the dreadful and terrible world - ocean. He helps to be in the embrace of infinity and eternity. He is a touch-stone (Pāras), a touch of which can transform them from iron to gold and whose teachings can make them like a diamond, full of light and unbreakable. That is how, in extreme passionate way, they have described the personality of Guru, whose attainment for them, is a cheapest bargain even after paying the life as its value. Guru Nānak puts a question to himself, "If somebody (Guru) gives you a talk about the Master, O' Nānak, what will you pay to him?" And replies himself "After cutting my head, I shall make it a place for him to rest upon and shall serve him without head."²⁸ The importance of Guru is raised upto such an extent that Guru Angad deva says, "If hundred

28. Vadhans, M.1.

of moons may appear and thousands of suns may rise, but even with this much light, there is complete darkness without a Guru." ²⁹

So, in Guru poets, there is an advice for the votaries to surrender before the Guru and to serve him whole-heartedly. The more emphasis of the Sikh Gurus is on the complete self-surrender, so that every barrier of fear and ego may be broken and the light should prevail. Guru Arjun expresses the desire in the words, "I dedicate the body, mind and my all possessions (Dhan) to the person (Guru) who helps me to meet the Greatest (Prabhu). And with it O' Nānak, all the superstitions and fears will vanish and the messenger of death (Yama) will not be able to approach." ³⁰

But this office of Guruship is not to be accorded to everyone. Before adopting a Guru, a selection must be made to know whether he deserves to be a Guru or not. The qualities of a Guru, as prescribed in the poetry of Guru poets, show that every next man cannot hold this office. "True (Sat) Guru can only be he, & meeting with whom brings happiness to self, the duality of mind disappears and a supreme position of Hari is attained." ³¹
The true Guru will not be victim to duality. He must

29. Āsā dī Vār, M.2.

30. Gaurī Bāwan Akharī, M.5.

31. Gaurī, M.4.

be above all senses. The objects of material world should not be able to fascinate him and he should have developed a sense of equality and ^{indisc}indisc_{rimination}. "True Guru, from his inner self, is above the sense of enmity and in every one he finds the Same Brahman. He (True Guru) wishes the welfare of all and so why should ill-luck come to him?"³² He should always be absorbed in contemplation and should enable himself to enjoy the direct communication, where he is to lead his followers.³³ "Only he can be called, a true Guru, who knows Brahman and relates the story (Kathā) of Hari."³⁴ The Guru as depicted in the poetry of the Sikh Gurus is a being who is not subject to any worldly convictions. He is above the needs and is perfect. The real test of his personality is that he should be able to transform the mentality of his adherent.³⁵ The Guru poets have firm belief that without the help of a Guru, it is hard to break with the strong-hold of the senses. To be at the feet of Guru and hear him (Sravaṇa) obediently is the only means to attain perfection and all other means remain secondary to it. But along with it, they have emphasised a selection of a Guru, only because they are convinced

32. Vār Gaurī 1; M.4.

33. By the kindness of the Guru, the down-turned lotus of the heart up-turns and blooms; and light dawns M.5. (C/F Mohan Singh; Sikh Mysticism; p. 10).

34. Maṭār, M.4.

35. Vār Āsā, M.1.

that an unworthy Guru cannot play the real role, successfully and effectively. Only to have a Guru is not enough, a perfect Guru is a necessity. And to be an adherent is not enough, but to be a true adherent is needful. They have stressed on the positive activity of the both, Guru and disciple, and only then the required goal can be achieved. Guru should be perfect and the adherent should be enkindled with a fire of curiosity (jigyāsā) to reach the truth. It is the duty of the Guru to evoke the divine spirit in the votaries,³⁶ But it is in the nature of human being that even while dwelling in the temple of purities it enjoys and extracts more pleasure from the impurities. That is why Gurus have emphatically preached that the office of the Guruship should only go to the worthy of it, because "The dark convictions (Bharam) of the mind cannot be removed by a blind Guru, who leaves the root (Mul) and pursues the leaves. He is absorbed in ^{position} and will lose himself in the same."³⁷ About such a Guru it is said, "He tells a lie, enjoys with impurities and goes to teach others. He ruins himself and perverts the adherents."³⁸ The second phase of the idea is that an adherent should also have curiosity for

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36. True Guru, who abides in truth, is a pond of nectar, in which even if a Crow takes a bath, he becomes the Swan (Hans); - Gujrī M.4.
37. Gaurī M.3, Ashatpadī.
38. Vār Mājh, M.1.

the attainment of truth. So, Guru deva believes, "If one turns away from Guru and does not believe in what he says, he may gather and collect much with his own efforts, but what-ever he may do, he shall have to go to hell."³⁹ "The man, who turns away from Guru, does not find any place anywhere and will wander from door to door like ^a divorced woman remembered with bad name as characterless."⁴⁰ So, it is most needful, according to Guru poets, to have a perfect Guru and to act in accordance with his teachings sincerely.

Faith (Shradhā)

Sravaṇa, the first stage of development of spirituality includes another thing in it and that is faith. An unshakable and undisturbed faith in Guru, i.e. Brahman, His authority and teachings ^{are} required to attain the Bhakti. Faith, by Guru poets too is given much importance and is widely acclaimed when they say "No peace results from saying and hearing even in most religious men, (Sekh) unless there is a faith,"⁴¹ and "If no faith in true Guru comes and no attachment with his Word is developed in a person, no ease will come to him even if he comes and goes hundred times."⁴² But

39. Prabhāṭī; M.3.

40. Vār Sorath; M.3.

41. Sārang; M.5.

42. Vār Vadhaṅs; M.3.

it must be distinguished from superstition. To superstition, they have called dharm and have advised to a Bhakta to abstain from it. "Throw-away all the superstitions and remember the Man of Gehing, because in the end only this Man will accompany you."⁴³ Superstition is a negative force whereas faith is a positive and a strength in itself. It is a strong-hold based on reasoning. Though these both, faith and reason, ordinarily seem contrary and hold different poles, yet these are complimentary.⁴⁴ Faith without without intellect, its reasoning potentiality and its proper exertion is blindness, which is not acceptable to Gurus. They believe, "Reasoning potentiality in intellect is pure in the whole world," and advised the Bhakta to "Drink its nectar by thinking repeatedly."⁴⁵ Faith, in then, is a culmination or resultant of reasoning, which is a method for jnana. No doubt, they were deep in faith but were profoundly rational also. The seeker of truth, according to Gurus, should not plunge into any contradiction - which ordinary mind thinks between faith and reason and should not try to choose between the two. They do not believe that faith and reasoning can be set apart,

43. Jaijaivani, M.9.

44. "Reason is theoretical, faith is active faith without reason is action on the basis of Credulity. Reason without faith is impossible, since it is from the experience associated with activity that reason draws its data."; Richard N. Bender, Philosophy of Life, p. 29.

45. Kalyāna; M.4, Ashatpadi.

because it is not the "Study that helps to understand the real secret, (Bhed) but it is the thinking which helps."⁴⁶ The real thinking is developed with the help of proper reasoning. Further it is indicated that "The inner self is subject to the unbreakable tyranny of greed and lust, because due to undeveloped faculty of reasoning, it is fascinated by these."⁴⁷ So, the reason or Bibek, as they say, is most needed for the awakening and development of faith, because unless the negative and positive force of a certain act or approach is differentiated - which reasoning power helps to do - no force of any kind can be so strong. That is why, Guru poets have emphasised on the making of these two supplementary forces and have preached the role of reasoning in building up a right and strong type of faith.

Moreover, how these two can be contradictory for the seeker of ultimate reality, when the two, on the whole, help us to proceed on the same path. What is the proof with us to believe that the reality reveals itself to us only through faith and not reasoning, when Guru poets have indicated, as in the above quotation, that the intellect full of reasoning faculty is pure in the whole world, and it helps to enjoy the divine nectar

46. Vār Majh; M.1.

47. Bhairo; M.3.

(Rasa).⁴⁸ Along with it, reasoning even about God does not become a defiance against Him, because it is well inferred that reasoning and all its resultants are subject to constant change and are relative, whereas God is absolute. So, the changing aspects and the new found dimensions of Reality through reasoning, help us to strengthen our faith in Him. It is at least an experience that leads us to admire His glory in many-fold and multi-coloured creations. It is also a way to the realisation of the Supreme truth.

But this reasoning should not be made synonymous to unhealthy discussion (Vād Vivād). To be absorbed in unhealthy discussion is the most destructive step in the path of realisation.⁴⁹ It is not destructive only in itself but it spoils the mind and shakes the faith.

This faith in Guru poets carried importance so much so that it is the only remedy for all the diseases of worldly temptations. In their poetry, there are many verses to emphasise its utility. "The people who have no faith in heart, O' Nānak, what they will say about Jnān?"⁵⁰ They have stressed upon the positive role of

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48. At another place, Guru Amardas says, "Oh! brethren, a rare Gurumukh understands and without understanding (the resultant of reasoning) to do action is just to loose the meaning of life (Sri Raga M.3.)
49. The man who is absorbed in unhealthy discussion, will perish; - Rām Kalī; M.3. Ashatpadi.
50. Vār Sorath; M.3.

faith. "The minds who have got the faith in Prabhu, the real Jnān is revealed in them."⁵¹ And "The man in whose mind is the faith of Guru, Hari Prabhu will be remembered by Him."⁵² With it, they have advised Bhakta to stick to faith and make it an indispensable part of their Sādhnā. "Do not be led astray in suspicion or superstition, but serve the true Guru and keep the mind fixed upon one place."⁵³ "Remain firm, never be unstable and make the words of Guru your basis", so that, "The whole world should talk high of you and be untainted in the divine court."⁵⁴ With such a state of mind, Sādhaka reaches beyond all the worries and fears and enjoys divine bliss. Complete faith will attract the divine grace which will look after the Bhakta all the time. A wonderful acquisition of mind is expressed in the lines, "Whatever I beg, I shall get exactly the same, since I have complete faith and confidence in my Lord (Jo kuchh māngun, soi kuchh pāon, apne khassam bharosā)." Faith is such an activity, a force and power that it helps to realise the greatness of God, His unique infinity and a feeling of gradual development from the lowest position to the highest. Sādhaka enjoys the unity and rejoices with Him.

51. Gaurī Sukhmanī; M.5.

52. Ibid.

53. Rām Kalī; M.3. Ashatpadī.

54. Dhanasari; M.5.

"My Master has accepted me and after destroying the suspicions and fears has given me peace. Enjoy, O' servants of Hari, the greatest divine bliss because O' Nānak, faith has penetrated into the heart."⁵⁵ At last, with faith, such a level of being is attained that there remain no difference between Guru and disciple and they become one in the true sense of the word. "The disciple of Guru when acts in accordance with Guru's teachings become one with the Guru."⁵⁶

Congregation (Sādh-Sangat)

In most of the Bhakti scriptures, there is an indication that the company of the unholy people, the people deluded by the appeal of sensual organs, should be avoided, because they always remain busy in hankering after sense enjoyments and their self is so covered by the darkness that they never see the light of spirituality. Contrary to it, if the company of the holy people - who always remain absorbed in Supreme reality or in remembrance of it - is enjoyed the best of the inner-self is unveiled and it becomes purified. "Purest is the company of holy-men and service to them brings the attachment with divine atmosphere. With the grace of Guru, he, who serves, enjoys the divine bliss, remembrance of which

55. Maṭār M.5.

56. Āsā, M.4, Chhant.

enlightens the mind. Its evaluation is beyond description." ⁵⁷ And "In the holy company, one becomes holy as it washes away the sins and helps to proceed towards virtues." ⁵⁸

This concept of congregation is an originality of the medieval saint-poets. They have emphasised its importance so much so that without adherence to it, in their opinion, no object of Sādhnā can be fulfilled. They believe that Bhakti is a great source of peace and calmness and of liberation also, but that too is attainable only through congregation. "There is no peace without the Bhakti of Hari. Win this invaluable diamond of life and remember Him every - moment in the company of holy men." ⁵⁹ It helps to promote the feelings of brotherhood and equality and strengthens the ties of humanity. It leads to the path of service and enriches with a sense of value towards every human beings. It, ultimately, leads to realise the importance of mutual respect and unbreakable ties of humanity. The bonds of relations, determined by the age, grow stronger among the members of the congregation. "The disciple of Guru (Member of a congregation) have only one feeling and that is of mutual love. In it

57. Āsā, M. 5.

58. Āsā, M. 1.

59. Gaurī, M.5.

every member is like father, brother and son."⁶⁰

The basic need for the successful completion of all types of Sādhna is the purification of mind. Without it, even a step towards perfection cannot be advanced. This too, according to Guru poets, is achieved through the grace of a saint or the company of the saints. "With a touch of touch-stone (Paras) iron becomes gold and such is the greatness only of the saints."⁶¹

Company of the saints⁶² is very essential, according to Guru-poets, because to be at the feet of a Guru, to hear (Srāvana) him and act upon his words individually will be of great use, but still greater it will be in the company of the saints when the ideas^l of the Guru are put into practice. In congregation, every other member of it effects, inspires and touches the soul and the attack upon mental darkness becomes many sided. The Śrāvana becomes more effective. Moreover, the true company is the source of all virtues because God and Guru both abide in it. "In the true company truth is perceived and love with true Nām is developed."⁶³

The concept of true company in Guru poets is also original. They do not believe that every religious

60. Vār Sorath; Paurī M.4.

61. Gujri Ashatpadi; M.1.

62. Every member of the Congregation is a saint, because it is purified, as "With the Attainment of holy company, the mind is purified"; (Asa; M.5).

63. Vār Vadhans; M.3.

gathering is true company, but the true company is only then where the Nām of Hari, the loving God, is being remembered and meditated upon. Guru Deva puts a question, "Which should be taken as true company?" And replies in his own way, "Where only one Nām is remembered,"⁶⁴ because the spirit of Guru vibrates in the congregation rather He Himself dwells in it, so it is the purest and blissful company.⁶⁵ The true company is emphasized and valued so much so, that sometimes it seems as if it supersedes every other means (Nām, simran japa etc.) because all the means can be practised in the congregation.

Prayer (Ardās)

Prayer too enjoys a great esteem in the poetry of Sikh Gurus. There is a common belief that before stepping in any new direction, prayer must be offered before the Guru⁶⁶ i.e. God, for a successful completion. It is offered individually and collectively, but more emphasis is on the collective prayer. There is a firm belief in Sikhs that "People's prayer never goes unrewarded."⁶⁷ This shows the confidence and trust in

64. Sri Rāga, M.1.

65. Sri Rāga, M.5.

66. If we want our aim to be achieved, we must pray before Hari. We must pray before Guru, the true witness to fulfill our aims; - Vār Sri Raga Pauri M.4.

67. Birthā Kabhī Nā jāvai jan kī Ardās.

the deity and in the force of the prayer. The concept of prayer in Guru poets is, in fact, an emotional emanation through many minds at the same time and that is why an emphasis on congregation, as indicated above, is laid. There is an inspiration to join the prayer, because it is the only way to be saved from delusions and to be in communion with God. Guru Arjuna Deva says that God is "The bestower of peace and comforts and a source of removing all the fears, so offer prayers before Him."⁶⁸ Prayer in Sikhism is offered only to God or Guru, synonymous to God, and to no other gods, spirits or human beings. They do not recognise any other being parallel to God, who can deserve any sort of prayer.

Prayer in Guru poets can be offered in two ways, with the use of speech or silently. They believe that to beg for some rewards, for the removal of some miseries or for the completion of Sādharma is useless, because He knows even without telling anything.⁶⁹ Here it can safely be concluded that, according to Guru poets, the use of tongue is not necessary in prayer. The emphasis is upon the kindness and generosity of God. Even more than this is upon the faith and trust in deity. But par excellent

68. Sri Rāga; M.5.

69. He knows my condition (story, bithyā) even without speaking; - Āsā dī Var; M.1.
- Without speaking and without telling, Antaryāmi (God) knows; Sarang M.5.

is the intention of mind which is not subject to speech for its conveyance. So, the Guru poets have expounded the inter-relation and mutual understanding - developed with constant and true prayer - between the mind of the devotee and the deity. With prayer two minds are intuned. The devotee gradually rises above, he ascends and deity descends to embrace him and an unobservable unity, likeness and inter-merger is experienced. When such a state of being is achieved through a hearty prayer, the devotee enjoys the presence of God in human likeness, and finds Him in the form of human relationship. God for him becomes a father, mother, brother etc. i.e. nearest possible relation, where the same blood, the source of war^{with}, circulates. He is bound in the unbreakable bonds.

The way of offering prayer, as depicted in Guru poets, is that it must be accorded while standing with full respect and reverence and folded hands.⁷⁰

Prayer in Sikh Gurus is a way of pleasing God and his par excellent attributes. He commands all the divine attributes and qualities and, devotee through prayer, tries to attract His grace. He prays for His Nam. It is an obvious fact in the field of Bhakti that

70. He Himself knows; He Himself creates and Himself sets right. Before Him O, Nanaki prayer while standing. Vār Maru 1; M.2.
- I pray while folding my both hands;-
Bhairo M.5.

a Bhakta must praise the divine virtues of his deity. They believe that praise is an effective means. It seems as if it is a determining factor in moulding the mind of a Bhakta, to be engaged in Bhakti, because it becomes impossible to stick to it unless the idea of His greatness is not coined in the loving heart. He is the master of all the possible attributes. He has a loving heart and for the purpose of dwelling in the loving Heart the way of prayer is prescribed and devotee is inspired to follow it. Poetry of Sikh Gurus is full of prayers in which they have sung the songs of praise, talked of His greatness, kindness, generosity and lovable nature. He is ever kind, Bhakta in Sikhism do not pray for personal benefits always, but for the welfare of all. Here the prayer becomes an objective way and probably it is the unique characteristic of Sikhism. Along with it, prayer is an effective method for confessions.⁷¹ Bhakta, as depicted in Guru-poetry, is advised to be always frank and fearless in confessing of his weaknesses and disabilities. He admits that he deserves no favour because he is virtually ever-whelmed by Gunas. He knows that he is overpowered^{ed} ^{by} of Tamas Guna and thus prays before God to save him. Through prayer he does not insist upon justice, because he knows that

71. Our sins are as many, as an ocean is^{filled} with sufficient water. But O, Gracious Lord, do some kindness, as you make to float even the drowning stones; - Gauri M.1.

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thus he will not be spared, and so he prays for His grace only. He entrusts only His greatness and does not repent on the deeds. Bhakta, being confident of deity's kind nature, ~~he~~ is sure to be embraced. He does not repent or worry upon the committed mistakes, because he knows that He will not only pardon him but also show him the right path in the future.⁷³ Through this attitude of confessions - or in other words we may call the utter humility and deep sense of modesty⁷⁴ - culminates the idea of personal inadequacy.⁷⁵ He realises that his own efforts, however virtuous in quality and large in quantity these may be, are inadequate to enable the self to abide in Him. Realising this fact, he prays

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72. If He asks for account (of done deeds) nobody can be saved. Thus the belief in duality and Trinity can also bring no peace. It is only if True Prabhu Himself pardons, then, with His kindness, we can be united; - Majh; M.3. Ashatpadi.
73. As a child by nature, (i.e. without any conscious effort) commits laks of sins and a father reproaches and advise him through many ways, but again embraces him. Similarly, Prabhu pardons the committed sins and shows the right path in future, - Sorath; M.5.
74. Prabhu, we are the dust of thy feet; - Todi M.5.
75. ^{4 am} We are qualitless and have no quality and it is only your pity which shower, your kindness upon us and we get the dearest Sat Guru. - Mundavani M.5

in the way that He is the only Saviour.⁷⁶ Except Him none other can save him. This tendency of the mind, of being frank in admissions of self-inadequancies and clear in vision of entrusting Him as the only Saviour, helps the Bhakta to inculcate the feelings of surrender before that Saviour. Consequently, he submits before God and surrenders the self. "Before Thee is my prayer and Thou art my whole-self i.e. mind and body", Nānak says, "It is all Thy greatness and none knows even my name".⁷⁷ It is not out of the fear of punishment but because of modesty, extreme pietism and expression of love. Such a state of being ultimately awakes the assurance, in the mind of Bhakta, about the love of God. He feels contented ~~that~~ as his self is longing intensively and feels it impossible to live without Bhakti, though some times he falls in the laps of doubt about success, as "O' mother,⁷⁸ I do not know what will happen, but it is impossible to live without perceiving Hari."⁷⁹ Similarly, He too is tied in his bonds of emotional attachment and so will definitely save him. This confidence assures him that he is equally being loved

76. Nothing is out of you, O, The destroyer of all fears; - Bilawal M.5.

77. Āsā; M.5.

78. A way of addressing, at the time of irresistible emotional intensity.

79. Chaupade; - 4, M.1.

by Him and He will naturally save him at the time of need. He realises that it is His nature "Whoever comes to His shelter (Saran), He embraces him because it is His nature"⁸⁰

A glance at the prayer,⁸¹ which is in daily practice in the Sikh community and occurs in a *Canto* in Gauri Sukhmani M.5 will not be useless. It reveals the points which Guru poets want to express through prayer. It would also clarify their contention about the nature of being of the self and supra self.

Study of Holy Verses (Scriptures)

The act of Sravana i.e. to hear the instructions imparted by a Guru can be taken in two ways; verbal and written. Guru instructs the disciple to hear his oral instructions and also study the needful scriptures under his guidance. Such study is of great value especially for the development of the right personality and in Guru poets, too, it is highly recommended. Guru Arjuna Deva emphatically preaches the need of study when

80. Bihāgrā Chhant M.5.

81. Thou art my Master and my prayer is ~~to~~ to Thee.
The whole body and soul is Thine.
Thou art our mother and father and we are
 Thy children,
Unbounded are the pleasures in Thy kindness.
None knows Thy limits, because, Thou,
 Bhagwān art the highest.
The whole substance is withheld by Thee,
 and whatever is Thy order is obeyable.
Thou Self (Gati Miti) is known by Thee, Nānak,
 Thy servant, is always at Thy feet.

he says, "Without education (Bidya) where is the learned? (Pandit#)." ⁸² Guru Nānak is of opinion "With the grace of Guru if someone studies and thinks on it, he receives honour with this act of studying." ⁸³ But there concept of actual learned man is apparent in another verse where it is said "The learned man should be called a fool, if he is subject to lust, greed and ego." ⁸⁴ And "The same is the ignorant who says "I know" because he who knows does not reveal." ⁸⁵ More sublime is the learned who instead of exhibiting his acquisitions concentrates on the sublimity and tries to realise the Reality. Mere reading, and that too sincere and right reading, is only an initial step, the actual education lies in the realisation of the truth hidden in it. Guru Deva has made it very clear in the words that "The only acceptable educated is he, who realises what he has studied." ⁸⁶ And as a result of this realisation he understands that "Intellectual reasoning" ⁸⁷ is rewarded by true Guru and the Jnān of Guru is of the Guru Prabh. ⁸⁸

82. Bhairo; M.5.

83. Prabhāti; M.1.

84. Vār Mājh; M.1.

85. Āsā M.5. Their hatred about the so-called educated man of this time, can be seen in the words in Vār Malār M.1.

86. Dhanāsari; M.1.

87. A resultant of real and effective education.

88. Todi; M.4.

The unique heritage of scriptures, in the Indian tradition, is Vedas and a study of these has been recommended since long. To subdue the lower self, to rise above and to realise the truth, the study of the Vedas (Shruti) is recommended by Hindu sages, because these are the purest type of scriptures and are revealed by Brahman Himself. These ^{are} the supreme authority because these contain the supreme truth and so are esteemed and are exalted to the position of Brahman Himself. These have an authentic impression on every sphere of Indian life. But this supreme authority of Vedas as direct revelation is not acceptable to Gurus. They believe that the poetry of Vedas is devoted to the description of three Gunas.⁸⁹ The study of these sanctified scriptures is not sufficient to wash away the impurities. Guru Amardas, tells to a learned man "O' Pandit, the dirt is not washed even if the Vedas are studied for four ages,"⁹⁰ because these contain the details of Māyā only and are perishable.⁹¹ Their attitude towards the study of Vedas is clearly indicated in the words "Vedas (Bēd) and Katebas"⁹² do not know the secret that Brahman has neither mother, father, nor son nor brother."⁹³ That is, He cannot be

89. The poetry of Vedas deals upon three Gunas -
Maḡar M.3. Compare with; Gītā 2.45

90. Vār Sorath; M.3.

91. Mārū; M.3. Sohle.

92. Four sancified scriptures of Islām.

93. Mārū; M.1., Sohle.

bound in the bonds of human relations as is related by these. And "The Creator is the Master of uncountable deep and secretly qualities which Vedas could not apprehend."⁹⁴

No doubt, Vedas, according to Guru poets, are not the only authority and the study of these is not the only way for a mystic to assimilate the mystical experiences, But by this, it cannot be concluded that no place to the study of the scriptures is given in them. It is equally valuable and useful for a Sādhaka and Sikh Gurus believe," Sacred book (Pothi) is the place of God."⁹⁵ Talking about the "the study of Vedas particularly, they are of opinion, "The study of these swallows the sinful mentality and the Jnān obtained through these enlightens the mind just as a lamp enlightens the darkened place"⁹⁶ Again, "Gurumukh is satisfied by thinking on Vedas."⁹⁷ They believe that the study of Vedas is useful, because it imparts with the Jnān a discrimination between the virtues and vice⁹⁸ but it is only a first step in the path of realisation. That also is not complete only by knowing it, but by living it. Their main emphasis is

94. Āsā; M.5. Chhant.

95. Sārang; M.5.

96. Āsā dī Vār; M.1.

97. Rām Kalī; M.1. Sidh-gost.^k

98. Mārū; M.3, Shohle.

not on the condemnation of the authority of the Vedas, but on the intention of the readers or the prevalent tendency of the people.⁹⁹ There is an inexhaustible spirit of indignation and hatred towards the actual intention of the people, who found much honour in mere reading and enjoying with the exploited rewards than really to act in accordance with their teachings. Such people do not understand the reality being revealed through them. Neither the teacher, who teaches the Vedas, realises the truth, which is contained in these, nor the students strive to know it. All are victim to the ego and are full of delusions.¹⁰⁰ They do not adhere to their teachings, but study them only to get themselves worshipped.¹⁰¹ It is this intention which faces hatred throughout the Guru-poetry. Otherwise Vedas are not false and unreal in themselves, because after expounding the four methods, these have become true.¹⁰² But Guru's stress is upon the Bhakti and so it is clear that without Bhāva Bhakti the reading of scripture is useless.¹⁰³

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99. He (Nānak) respected every religion, so far as its real essence was concerned, but despised mechanical worship in any respect - H.A. Rose; Encyclopaedia of Religion and Ethics; edited by James Hastings; Vol. 11 p. 510.
100. Gaurī; M.3.
101. Rām Kalī Kī Vār; M.1.
102. Āsā dī Vār; M.1.
103. Liberation is attainable only with Bhāta-Bhakti and that too with utter humbleness;
- Āsā dī Vār; M.1

Singing the Praises of Lord (Kīrtan)

Kīrtan is a particular type of representation in Sikh Gurus and it is to sing the holy verses with the help of musical instruments. It is to awaken an awareness of the presence of the beloved in the self. (In most of the mystical systems of the world, the problem is to awake the mind, to make an awareness of the supreme reality in it, to realise its origin and to rise above the world, to finish with the sense of duality and to abide in the eternal bliss and happiness.) This is the most powerful means in the Vaishnavite sects and also among Sikhs, particularly for the beginners. In Kīrtan, the melodious musical tunes ^{which} ~~while~~ emerge through the verses relating to mystical experiences of the saint poets, really captivate the minds of the singer and the listener both. The holy verses, full of high ideals and lofty feelings, when are set at musical tunes, they have immeasurable impact on the cultivation of a yearning mind. The Sādhaka loses the self in the enchanting melody, forgets the world around, rests in the depth of the self and dips in the source of nectar. It is the most immanent and forceful method which Sikh Gurus advocated. Rather it is the central point of Sikh Guru's Sādhnā, and is very essential for the formative stage of the votaries. Even the Laity is well impressed through its formative character, which definitely plays a great role in the right formation of a Sādhaka.

The act of Kīrtan, in Guru poets, is two-fold. It is to sing and to hear (Srāvana) the holy verses accompanied by music. Through it the praises of God are sung and so are impressively imparted. In the Bhakti Sādhanā of Sikh Gurus, these two elements of praising God and that too in a congregational form, are of great importance and they have deliberately preached it in their poetry. Guru Arjun proclaims "The praise of Hari and the company of holy is the activity above all actions. The servant is absorbed in performance of these (in Kīrtan and congregation) and so Thou, the destructor (Bhanjan) of all the miseries and degradation has become kind. This mind is lost (Rāta) in the Kīrtan of Hari,"¹⁰⁴ Because they believe that this "Mind awakes only in Kīrtan of the Hari."¹⁰⁵ Guru Arjun in Rāg Gaurī has indicated that all sorts of religious performances and ceremonies, which are undertaken as means, are nothing but a source of bondage and so of the circle of birth and death. Only Kīrtan is an effective method and this truth, he discloses, is not only what he says, but he has simply reported what Guru has taught.¹⁰⁶ That is why about a Bhakta, it is said in Guru poetry, "He does not desire for any fruit, but is absorbed only with the

104. Sorath, M.5. Ashatpadi.

105. Gaurī, M.5.

106. As Guru has taught (advised), I have simply reported the same, Gaurī M.5.

Kīrtan, performed in Bhakti." ¹⁰⁷ The words of Guru deva, "The heaven (Baikunth) is there, where is Thy Kirtan," ¹⁰⁸ throw light upon the importance of Kīrtan in Bhakti-Sādhnā of Guru poets. Guru Arjun Deva gives a very categorical contrast between the utility of Kīrtan and other means in the life of a Sādhaka. He says:-

"On the places of pilgrimages, the people are victim to the sense of ego and the learned (Pandits) are always absorbed in Maya. Tell me a place O, dear, where the Kīrtan of Hari is performed. Sāstras and Vedas think upon virtues and vices, heaven and hell and upon the transmigration of the soul. But we sing the Kīrtan of Hari in the company of holy and this is ¹⁰⁹ attained from a Guru."

Abiding in His Hukam (Order) and Razā (Will) ¹¹⁰

Hukam in Guru poets is a divine urge, which instigates His will to attain multiplicity through activity. The Puranic Brahman desires to be many, He becomes and that Will or Desire and its actual process of being many, according to Guru poets, is practised and materialised through Hukam. Guru Nānak has clearly indicated,

107. Sukhmani; M.5.

108. Sūhī; M.5.

109. Āsā; M.5

110. Hukam is an Arabic word which originally means an order, but later on it began to denote to 14-A judgment or legal decision (Kuran 21, 78); especially of God (13, 41) 2-A logical judgment expressed in a dijmla." (The Encyclopaedia of Islam; Vol. II p. 332). But the contents of the word are considerably changed by Guru poets, as is evident from the above discussion.

"By Hukam have been the bodies (Akar) ... By Hukam have been the Jīvas ... Every ^{being} ~~being~~ is within the fold of Hukam and nothing is out of it."¹¹¹ Guru Arjun Deva expresses his belief in a line "As is Thy Hukam, similarly it would be done."¹¹² Whatever is in this visible world, it is due to His Hukam and thus Hukam becomes a creative force in Guru poets. They do not believe that anything is existing beyond His Hukam. Even a minute particle of the universal, in any form, animate or inanimate, is in, through and out of His Hukam.¹¹³ It is the divine grip, which includes in itself almost every type of activity, constructive or destructive, and preserves every thing within its fold. Salvation or bondage all are in His Hukam.¹¹⁴

His Hukam is, supreme, unchangeable and unavoidable. It is absolute truth and everybody has to act within its magnitude. Guru poets have preached in

111. Japuji.

112. Vār Gujri 2; M.5.

113. Māru, M.1.

114. By Hukam people are chained, O, dear,
and by Hukam they are punished.
By Hukam the Sabda (of Guru) is recognised,
O, dear
and by Hukam the place in divine court
is received; - Sorath, M.1.

accordance with it, because it is thus He wills.¹¹⁵

Guru Nānak Deva in his first Pauri of Japuji raises this point and affirms that no sort of intellectual pursuit, no wisdom, fasts or anything can be effective in being purified so as to follow the path of Bhakti. In a very dramatic way he puts the question "How to be a Sachiar¹¹⁶ and how the barriers of falsehood should be broken?"

And then answers "Act in accordance with Hukam and Rajā".¹¹⁷

Through Hukam He exercises His will and it is in human being's and welfare to obey it. Rather there is no question of obeying or disobeying it, because it is not in worldly being's potentiality to challenge it and it is automatically exercised without caring for his

115. Order (Hukam) and Will (Rajā) are, in fact, two key-words to understand the whole Guru-philosophy. The words are taken from Islamic Culture and in Guru poetry these means that though the former He creates the considerable varieties of the visible world and though the later He governs them. A Sadhaka is required to realise the sense of the words and act in accordance with these.

116. The word Sachiār, in Guru poetry stands both for Supreme reality and the person intuned with that Reality, as:-

"Thou art the Creator Sachiār and my Master"- Asa; M.4.

"O, Nānak, the person, who is the recipient of His kindness, perceives and becomes Sachiār at His door.";

- Vadhans ki Var, Shaloka M.3.

117. Japuji.

subject's material Will.¹¹⁸ So, Guru poets believe in complete obedience in His Hukam and according to them "He is wise, He is honourable, for whom the Hukam is sweet."¹¹⁹ Because "The person who realises Hukam enjoys the real happiness."¹²¹ It is an indispensable belief for the development of balanced personality of a Sādhaka and moreover "It is only after realising the Hukam that one abides in Master."¹²¹ It is a means to develop the qualities of contentedness, truth and patience without which no Sādhaka can be successful in the act of Sravaṇa. The absence of belief will eventually instigate the sense of ego, which results in identifying the human self as the doer of all Karmas. It is a powerful impediment in the efforts for the attainment of Bhakti. Even the strongest men of power, wisdom, divinity and austerity are just empty vessels if they do not obey the Hukam, which helps to receive honour in His court.¹²² But on the other hand if the Hukam is well realised, all such imperfections arising out of ego will vanish. "If one understands the Hukam", says Guru Nānak, "None will be victim to ego."¹²³

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118. The master, before whom there is no help, must be known; - Sukhmanī M.5.
119. Mājh; M.5.
120. Gaurī; M.5.
121. Vār Mājh; M.2.
122. Māru; M.1.
123. Japu jī.

Guru poets believe that resigning the self before His Hukam is the only desirable and helpful quality of a sincere Sādhaka. That is why an advice from them comes as "O' people of Hari, leave the dark convictions of mind, because happiness is in realising His Hukam." ¹²⁴ The obedient Sādhaka, is frequently advised by Sikh Gurus to abnegate the self, knowing that it is the only proper way. Perfect faith in Him and His Razā, being executed through Hukam, is the best and effective method to inculcate the feelings of emotional attachment. Fifth Guru Deva, with a sense of self-surrender, perfect faith and sweetness of heart says, "Thy Hukam is sweet to me and the things done by Thee are liked by me. Whatever Thou bestow, my mind finds satisfaction in the same and does not run to the others." ¹²⁵ Their conviction of being within the fold of Hukam is so firm that they do not find any peace in unaccepting it. "Unless Hukam is realised the miseries will be experienced." ¹²⁶ Guru Amardas emphasising the importance of obeying Hukam believes that without realising it every body weeps. Having no confidence in Him, one cannot even sleep at night. Contrary to it, if the wife acts in accordance with husband's will she commands praise from near and dear

124. Sri Rāga; M.5.

125. Todī; M.5.

126. Āsā; M.5.

ones and dwells in the palace of peace and happiness.¹²⁷

This recognition of the divine Hukam is, in fact, an initial step in following the path of Bhakti. But in Sikh Gurus it is given so much importance that every sort of conduct, which is helpful for Bhakti, has its origin and completion in it. It is almost beyond description. "Hukam cannot be defined".¹²⁸ It is for them a method to begin with, a path to lead towards ultimate aim and the aim to be achieved. Guru Arjun Deva has beautifully explained "Only one is the conduct and one is the practice that Thy Bhakti is performed with obeying Thy Hukam. Who ever meditates upon this Mantra,¹²⁹ crosses the dreadful waters to the shores." So, this is a key-method to the attainment of Bhakti which can only be perceived by an act of Sravana from a Guru. This important achievement in the Bhakti-Sādhnā of Guru poets is impossible without being at the feet of a Guru. It is said "The Hukam is recognised after meeting the Guru, and, since then, I am happy."¹³⁰

Inner-Means

Undisputedly, Sikh Gurus have advocated, through their poetry, and practised above means to strengthen

127. Vār Sri Rāga M.3.

128. Japu jī.

129. Āsā M.5.

130. Āsā M.5.

the sense of Bhakti, which is the sole method of salvation. It can be attained through His grace that is Hukam and Razā only. This concept of Hukam and Razā is of such a nature as a Bhakta intuned with this, will gradually and eventually be intuned with the Reality also. In this way the ultimate aim before Bhakta is to realise and abide in it. But as indicated above, this is not the ultimate aim only, but it is the initial step also, because unless this step is completed, no method, according to Gurus, can be practised effectively. Because, "After obeying Thy Hukam, Bhakti can be performed."¹³¹ The most tremendous impediment in the way of Bhakti is the sense of ego. But this too is not sublimated or banished with any kind of ethical conducts only. With the realisation of His Hukam or self-surrender before it, this evil, itself, is removed away. "If Hukam is realised," says Guru Deva, "none will say "I am".¹³² In Guru poets, therefore, the basic conduct is to train the mind and to develop a strong sense of self-abnegation. For this very purpose the above stated methods which constitute to the act of Sravaṇa, have been recommended. But in all the methods like the Kirtan of the holy verses, attending the congregation, offering the prayers etc. there can be a possibility of all this being as an act of deception, show and wickedness, which

131. Āsā; M.1.

132. Japuji.

~~The~~ Sikh Gurus have denounced. They never liked any action, which the self does not share and is being done only for action's sake. They do not like that an action however, pious and useful in form it may look, which does not reveal the inner self of the doer. If there is no harmony in action and intention, it carries little importance for the real development. That is why, they found the following dangers in adopting the mere external forms of representing Bhakti Sādhna:-

1. These may instigate the doer to identify himself as the actual doer of all these and thus a sense of ego may arise to become a strong barrier between the Sādhaka (Bhakta) and Sādhya (deity).

2. These may not be done with an intention to be pure, good or holy, but simply to be called so and, in this way, the doer may not be exploiting others by being wicked and stupid.

3. These may not be done with a worldly purpose behind, even the fulfilment of which does not bring satisfaction to the thirsty, and so these may not become an inspiration for him to increase his lusts.

4. Without knowing the meaning and goal of the methods being practised, the Sādhaka may not be dragged to blind faith and superstitions which are equally harmful.

5. Moreover, as Gītā¹³³ says, if there is no

purity even the efforts (of practising different methods) do not become effective i.e. unless the inner self does not flow through these, there is no use. So, alongwith the above stated methods, they have emphasised some inner qualities for the purification of a Sādhaka.

Emphasising internal purity by mastering the destructive instincts, like lust, greed, ego, cupidity and absorption in Māyā, the Guru deva has warned the Sādhaka that God is not attainable through these,¹³⁴ and has advised him to melt his whole-self in the divine love, so that every Karma or the Karma-Indari like feet, hands, eyes etc. should express His love. He emphatically says that union with husband is possible only through these.¹³⁵

Qualities like purity of mind, speech and action, spirit of tolerance and brotherhood, meekness, kindness, contentedness and detachment are most essential for Sravaṇa, because only then it leads ^a to Sādhaka towards the achievement of Bhakti through external means. Guru poets have preached the cultivation of these qualities. Guru deva, stressing the need of these, says that if the qualities like truth, contentedness and purity in speech are practised, no suffering arising out of the disunion will come and a merger in Him will be experienced.¹³⁶

134. Rāga Tilang, M.1.

135. Mājh Kī Vār, M.2.

136. Suñī, M.1. Chhant.

Advising a married woman, that is a Bhakta as a married woman, Guru Arjun Deva says, "The Suhagan is successful only when she beautifies herself with the qualities like truthfulness, contentedness, kindness and dutifulness (Dharma), because thus she is liked by Prabhu. (Husband)"¹³⁷ Describing the duties of a real Bhakta, Guru Sahib writes "The essence of the activity is that truthfulness, contentedness and kindness should be acted upon. Spirit of detachment and humility are other qualities, if anybody is granted by formless Prabhu."¹³⁸ The internal qualities are so indispensable for every Sādhaka, of any system the follower he may be, that no step without these can be forwarded. These help to be Godward, where his look is always towards God, his attention is towards God and the world or its glittering things cannot attract ^{him}. It does not mean that external means are of lesser importance. Both internal and external are equally important and needful, because these are inter-dependent and co-effective and play the equal role in the cultivation of a balanced personality.

Mannan

Sravaṇa from a qualified Guru and acting in accordance with that is just a stepping step in the path of Bhakti and the real formative stage comes with the

137. Bilāwal; M.1.

138. Sri Rāga; M.5.

practice of continuous reflection (Mannan) upon it. No doubt, Sravana is equally important and sometimes more than any stage, because the difficult period of mending the mind is here. When it is successfully moulded the trained mind cannot afford to spare any moment to depart with it. It moves automatically, successfully and remains always absorbed in the required means as 'Gurumukh is always under discipline'.¹³⁹ Moreover, the importance of Sravana is so exalted in Guru poets that it is indispensable even for the great religious leader, perceptor and the masters of super-natural power, i.e. gods and goddesses.¹⁴⁰ It actually helps to expand and enrich the consciousness and excites such a curiosity to search the realities and dwell in it permanently, as it is not easy to be static at any moment. Still the need of Mannan is greater, because without it every Sādhaka remains unripe and untested. It is an act of constant reflection upon what has been learnt and in this way help to regulate the different faculties and bring or produce the desired intellectual convictions.

Mannan, too, is highly esteemed as an effective method of Sādhnā. Guru Nānak elucidates it in the following lines:-

139. Sri Rāga, M.1.

140. See Japujī, Paurī 8-11.

"The importance of Mannan is beyond description..
With Mannan, the mind and intellect are awakened.
With Mannan, the significance of all regions
is perceived.....
With Mannan, the disciple of Guru is liberated
and gets others liberated.
With Mannan, the circle of birth and death 141
ceases."

In another stanza, Guru Amardas emphasising the importance of Mannan, believes "The people who hear and reflect upon it, they dwell in the house of the Self."¹⁴² The views of fourth Guru about it are:-

"The voice of Guru imparts with nectar (Through speech) as it is glorified by the Nam of Hari and the disciples, who have heard, learned and reflected upon it, their all lusts are perished." 143

But the question is on what to reflect? Whatsoever is learnt and heard is to be reflected upon is the right answer, but in Guru poets the whole thing is so unified that particularly every heard, learnt or acquired is reduced to the Nam to be reflected upon. In Indian Bhakti tradition, the object of reflection is called Mantra and it varies from sect to sect or system to system and many times in the same system or sect. The need of Mantra and constant reflection upon it is more emphasised in Budhists sects and in the different Tantric sects, where these prevail in various forms, but Guru poets have not selected or preached any other Mantra except

141. Ibid; Pauri 12-15.

142. Sri Rāga; M.5.

143. Tilang; M.4.

¹⁴⁴
His Nām. His Nām is the only Mantra, which is to be remembered continuously, (Nām Simran) and reflected upon (Mannan, Jāp). They have clearly affirmed "Nām is our all conducts and Nām is our purest type of practices,"¹⁴⁵ and "Even if the lake and crores of Karmas are practised (i.e. Mantras are practised) these cannot be parallel to Nām."¹⁴⁶ Their concept of Nām is more clear in the words "The best religion amongs all the religions and purest Karma amongs all the Karmas is the repetition of Nām."¹⁴⁷ Nām is like a medicine which relieves the Sādhaka from all the mental and physical diseases. "Nām is a medicine for all the diseases and to sing of its qualities brings the happiness of salvation."¹⁴⁸ "The whole world is diseased and the Nām is medicine."¹⁴⁹ "The world is a fire and to extinct it, Nām is the water."¹⁵⁰ So, the Nām is the only effective Mantra, the constant reflection upon which saves the Sādhaka from the tremendous diseases like the sense of ego, illusion, and other impurities.

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144. Liberation, its fruits and methods to attain is the Nām of Hari; - Gaurī; M.5.
145. Nām is the Mantra given by Guru; - Sukhmanī M.5.
146. Sri Rāga; M.1, Ashatpadī.
147. Gaurī Sukhmanī; M.5.
148. Ibid.
149. Dhanāsarī; M.1.
150. Vār Malār; M.1.

Nām

Everything in the visible world, every animate and inanimate being and every minute particle of the world is attributed with one or the other Nām (name), as there is no form without a Nām. This idea is supported by Guru poetry also, when it is said "Whatever is created is under Nām and there is no place without it."¹⁵¹ But this characteristic of the visible things is not something independent and evolution through itself, but it is also attributed by ^{God} Him. When this whole universe is an emergence from His wholeness, as it is believed by the Sikh Gurus, it is obviously understandable that all the names have also been from God Himself. "He Himself has created the self, (Universe) and Himself has attributed the Nām."¹⁵² Nām is all-prevading and universal like God. Body and soul i.e. matter and mind, in both the states of beings, He Himself is enlightened and the nectar of the Nām is stored in the both.¹⁵³ So the Nām and God are not two different entities, but are the same. It is exalted almost to the position of God, as is evident from the words, "By Nām are created, all the jīvas. By Nām are created, all the bodies."¹⁵⁴ Word

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151. Japuji, See also Sukhmani M.5. Ashadpadi 16, Pauri, 5.
152. Āsā dī Vār; M.1.
153. The nectar of Prabhu's Nām is of ⁹nine types and is stored in body; - Gauri Sukhmani M.5. With ⁱⁿthe treasure of Nām, and perfect Sat-Guru has shown it; Āsā M.3. Ashadpadi.
154. Sukhmani; M.5.

'Nām', even when used in the most ordinary sense in Guru poetry, as indicated above, too stands for higher meaning, because even there it is created by God Himself. In addition to it the concept of Nām in their Bhakti stands for an individual importance.^{alw} It is an individual and important means of their Bhakti-Sādhnā, and so throughout the Guru poetry; ^{it} ~~It~~ predominates their whole thinking. In them Nām is a Mantra, as indicated above, and they have directed every effort to meditate upon it. It is a powerful means for the attainment of Bhakti, it is Bhakti in itself and even the object of Bhakti, because it brings, strengthens, and sweetens the emotional attachment with the beloved and helps, by constant reflection upon it, to abide in Him.

The object of meditation i.e. God in Sikhism is an Absolute being and is beyond all the names. It is because no name can adequately and accurately express Him. Every effort to reduce Him, to a name, or to understand His existence in its wholeness, through a name is inadequate and so He is known as nameless¹⁵⁵ or beyond all the names and forms. "He has nothing of the form, feature or colour, but Prabhu is distinct from these Gunas."¹⁵⁶ Still, every name, form and colour represents Him because He, as an essence,¹⁵⁶ is vibrating in these

155. Nimasta Nirnāme; - 10th Guru.

156. Gaurī Sukhmani; M.5.

157. Gītā 7.8

and is peeping through these. "He is nearest to the Jīvas and is always in their company, because he prevails in nature and so is in form and colour."¹⁵⁸ It is clear from the portrait of God as depicted in Guru poetry that if he is beyond all the names and hence is nameless, then it is also true that all names lead towards Him. Moreover, names are nothing more than a pointing towards a particular individual and sometimes to convey his qualities. God is the master of all attributes and so all names lead to Him, provided the intention of the man who is reflecting upon Nām, indicating the supreme reality, should be pure, sincere and rightly directed. Probably, that is the main reason that most of the names, relating to the God as apprehended in different sects, are attributed to the God of the Sikh Gurus. For example in a single passage of poetry in Rām Kalī, Guru Arjun Deva remembers Him with the following name:-

"Bhagwant, Gosāin, Jagan Nāth, Mādho, Gopāl, Gobinda, Mukanda, Nārayan, Rama, Bāsudeva (Vāsudeva) etc. are the names from Hindu culture; and

Karīm, Rahīm, Allāh, Maulā (Pīr, Pekimber) (Prophet) Sekh, are the names for spiritualist personalities) etc. are the names from Muslim culture." 159.

Their attitude towards the different names is quite apparent in the concluding line, when it is said

158. Āsā, M.5.

159. For various types of names attributed to God of Sikh Gurus, see Dr. Sher Singh, Philosophy of Sikhism, pp. 126-27.

"When the illusion is removed by Guru, Allāh and Pār-Brahman are seen one."¹⁶⁰ All these names are just an effort to indicate that reality and so there cannot be real, because these are unable to represent His actual state of being. That is why, Guru poets have called these superficial names.¹⁶¹ But the popular name to be meditated upon - prevalent in Sikhs and made authentic by an authority on Sikhism is "Vāhe-Guru".¹⁶²

Nām-Simran (Remembrance of Nām)

The easiest and convenient method of reflecting upon Nām is to remember it ceaselessly. The act of remembering the Nām is not performed or completed only with the help of voice or speech. To remember the Nām with the help of sound is also not ineffective, provided it is not for the sake of show only. If the Ātmā of the Sādhaka actually flows through the voice, if it is dissolved in it, if it is urging him to remember loudly, it is verily substitutive. But if it is being done without the urge of the self, it is all useless. Guru poets while explaining this act of deception, or self-deception,

160. Rām Kali, M.5.

161. Kirtan Nām Katha tere jehba - Maru, M.1.

162. With combining the four words (u, from Vishnu, Ha, from Hari, Gu from Gobind and Ra from Rāma), he (Guru Nanak) prepared 'Vāhe-Guru' the Mantra to be repeated. Bhai Gurdass; Var 1, Paurī 49.

have used many symbols to make it conveniently understandable and impressive. Guru Deva compares this act with that of a peacock of a crow which always finds satisfaction in being busy in moving in the rubbish¹⁶³ or with that of a horn of a ram which always causes injuries in fight.¹⁶⁴ That is the mere parrot-like repetition is useless and also dangerous at many stages. The intensive urge of the mind, even if it accepts the assistance of voice, is the real required element; as "The person who reflects in mind and speaks Hari Hari from the mouth, never misses the aim."¹⁶⁵ Thus Simran, as prevalent in Sikhism, so often becomes Kirtan. Kirtan being an individual and collective performance, several times enters the field of Simran.

But the emphasis is on the silent remembrance. It matters little whether it is spoken or not, when the mind is in remembrance. This notion is more clearer in the Guru Deva, when it is said "every body cries Rāma Rāma, but Rāma is not apprehended by mere crying."¹⁶⁶ What is evident from these remarks is that silent remembrance is more fruitful because here only the actual urge impells to remember. It becomes their spiritual

163. Gaurī; M.5. Ashatpadi.

164. Ibid.

165. Gaurī; M.5.

166. Gujri; M.3.

hunger which finds satisfaction only in Nām.¹⁶⁷ It cannot be practised for show or deception, which is the compelling motive of Manmukha. With such a contemptuous motive, he may remember melodiously, it will remain fruitless. "Manmukh are tired with remembering Hari Hari, but the internal dirt is not washed away. With the dirty mind, neither Bhakti is done nor Nām is received."¹⁶⁸ For the real and effective remembrance of Nām, the mental purity, with other desired ethical qualities, is essential.

To produce the thick, deep and ever-lasting intellectual convictions, continuous and undisturbed remembrance of the Nām is advocated. Though there is a notion available in Guru poets that even the minute portion of time.¹⁶⁹ sincerely devoted in His memory is enough for the desired goal, yet there is an advice from them that Sādhaka should be in remembrance of His Nām at every moment, not discontinuing even for the duration of the twinkling of an eye. Not to forget him, even for a while, would eventually make him habitual to be always in Him and not to think of any other thing at any time. They have stressed the need of permanent

167. Vār Āsā; M.1.

168. Sri Rāga; M.3.

169. Whosoever lives in remembrance even for Nimakh (a minute portion of time), he remains undestructable for laks and crores of days i.e. forever. - Gaurī; M.5.Ashatpadi.

absorption in remembrance. "Remember while standing, sitting, and sleeping and sing Hari Hari even when on the way."¹⁷⁰ That is every moment should be devoted to His memory so that the whole creative energies should be centralised and directed towards the achievement of the goal more forcefully.

In Rāga Sri and Gaurī i.e. Sukhmani Sahib, Guru Arjun Deva has elaborately discussed the supremacy of the remembrance of Nām. He has made it clear that no other method like worship, bodily disciplines, intellectual and material acquisitions can be useful in attaining the perfection. He believes that every other method or reflection upon any other Mantra is verily below the Nām of Hari. He is so clear in his view that he says "The remembrance of Prabha is the highest than all (means)."¹⁷¹ Again in the same composition he says, "The best Dharma of all the Dharmas and the purest performance is the reflection upon Nām."¹⁷² All the other adopted means to produce the intellectual conviction, in the mind are ineffective except Nām."¹⁷³

Nām Sīman in Guru poets, in fact, is a creative force, which creates the needful atmosphere in Sādhak's mind and inspires him to have high ideals. It

170. Āsā; M.5.

171. Sukhmani; M.5.

172. Ibid.

173. The whole of the Karmas and Dharmas are performed but this mind is not sublimated except with Nām; Ram Kali; M.5. Ashatpadī.

becomes a way to be followed and ultimately helps to attain perfection. The clear indication in the words "The whole existence is by the Hari Simran",¹⁷⁴ is that, it is the basis of the existence of the universe. It is such a virtue, pregnant with such a force as the whole impurities of the mind are washed away by it. It is the nectar which infuses the life in the dead. It is a diamond, a symbol of the source of light and strength. It is an effective means to bring the stability. So much so that men from any caste, creed, category and class can practise it and can attain salvation."¹⁷⁵

The attachment of the Sikh Gurus with this method, as is apparent from their writings, is so intensified that they cannot depart with it even for a while. It is in fact the soul of their Sādhnā. Expressing its exclusiveness, and emotional attachment with it, they would say "Where the Nām of my Gobinda is not being repeated, that town is just a jungle."¹⁷⁶ In another stanza, fifth Guru says "Happy is the only day, when Prabha comes to the mind. The day when the Supreme Brahman is forgotten is the curse even if however good the season may be."¹⁷⁷ The only method in them is Nām-Simran and is so convenient that it is within the

174. Gaurī Sukhmanī; M.5.

175. Gaurī M.5.

176. Mājh; M.5.

177. Vār Gaurī, 2, M.5.

approach of everybody. "The man who remembers Gobinda, he may be learned or unlearned, will attain the supreme position."¹⁷⁸

Japa

Japa (repetition) is also a means which attributes to the stage of Mannan. It is a sort of meditation exercised through constant repetition of the given Mantra. In the Budhist and Tantric sects, the Mantras to be repeated are of many kinds and even the ways of repetition have, too, attained many forms. The adherents of these sects learn many kinds of postures and poses to attain mastery over the art of repetition, so as to be a perfect one. Patanjli, the famous exponent of Yoga-Sādhanā, too introduces and advocates Japa for the purpose of destroying the impact of arising evil thoughts. He advocates the repetition of the Symbol 'OM' for the emergence of a really spiritual consciousness crossing the barriers of many-fold evils. The content of the word 'OM' according to Bh. Gītā, is Brahman.¹⁸⁰ It means

178. Gauri M.5. ~~P. 197~~.

179. OM: The symbol of three in one, the three worlds in the Soul;
The three times in, past, present, future in eternity;
The three Divine powers, creation, *preservation* ← Prevention, transformation, in the one Being; the three essences, immortality, Omniscience, joy, in the one spirit.
This is the word, the symbol, of the Master and Lord, the perfected spiritual man. (Charles Johnstone; The Yoga Sutra of Patanjali P. 25).

180. 8.13.

the Bhakti scriptures advocate the repetition of the Brahman. Even if the symbol 'Om' is adopted for repetition purpose, it would mean the strengthening of the attention through concentration in Brahman. Guru poets adopt Nam as their Mantra, as indicated above, to be repeated and through it concentrate upon that Absolute reality.

In the Vaishnavite Bhakti scriptures, the word Japa is replaced by words Simran and Bhajan and are made synonymous as regards the contents in the advanced stage of the meaning of the word. These two words, also suggest the constant repetition of the Nam, though the different ways of bodily practices, which are done for effective Japa, are not recommended in these scriptures. The sense of the undisturbed and uninterrupted simran is almost parallel to the sense of Japa. When all these are performed loudly, it may seem a bit different, but when silence is observed, no difference is left. To remember silently or to repeat silently is alike. In Bhakti scriptures, these two words, Simran and Bhajan command more frequency.¹⁸¹ In Guru poets too, these two words occur¹⁸² and emphasise the same sense as discussed above.

181. See Gita 4.11; 6.31; 8.13; 13.19.
- Narda Sutra 89.

182. Simran is discussed above. For reference to Bhajan see Gauri Thiti M.5. and Jaijaiivanti M.9.

In Guru poetry the use of the word Japa is also very much frequent. So much so that a long poem by Guru Nānak Deva is given heading as Japa by which it can safely be inferred that some notion about Japa is clearly available in them. Moreover, the word reflects its imperative mood and that means that Guru Deva has directed his followers to repeat the poem written by him. Now, here Japa is not of a word or sentence as a Mantra, but of a very long poem and, in fact, it is not repetition but is a reading in which Nām and its essentials are repeated or remembered. The distinction in the traditional concept of Japa and that of the Guru's is clear.

Japa is an activity of the Sādhaka to train the mind through repeated practice and to centralise the whole energy, which ordinarily remain scattered by the attraction of the different sensual organs. It is a way to control all these, to centralise all, to concentrate on one point and to evolve a strong attention, which is not easily disturbed. All these qualities have greatly been valued in the Bhakti-Sādhna of the Guru poets and for that they, too, have adopted the word Japa.

Japa or the constant repetition, according to them, is performed in three ways i.e. loud Japa, silent Japa, and Liva Japa. These three types have a respective stages which lead from one to another.

1. Loud Japa

In loud Japa, the help of vocal organs is sought and it is performed through voice. It is the initial stage in Japa-Sādhanā and a Sādhanaka starts from it. It is easier and convenient for a beginner and so he is advised to start with it. Guru Arjun Deva says "Thou repeat (Japa) and make others to repeat".¹⁸³ At most of the places the use of the word Japa, in Guru poets means the repetition with the help of the sound i.e. loud Japa.

2. Ajapa Japa¹⁸⁴

It is another kind of Japa in which the voice does not become any substitute. In fact, here it is not necessary to speak out the Nām, but repeat in the heart. It is an activity in silence and denotes to the advanced level of the Sādhanā. The description of this type of Japa is available in the words "If Ajapa Japa is not forgotten the votary remains in the beginning and in the ages i.e. he becomes eternal,"¹⁸⁵ and "In whose mouth is Nām, he repeats Ajapa Japa."¹⁸⁶ "In Gurnat, Rāma is repeated by perfect man."¹⁸⁷ It is a sort of constant turning of the thought which helps to

183. Gaurī Sukhmani; M.5.

184. "Let there be soundless repetition of Om and meditation there on"; - Pātanjali Yoga Sutra, 1.28

185. Malār kī Vār; M.1.

186. Bilāwal; M.1.

187. Gaurī Goārari; M.1.

develop a strong attention (Dhyāna).

3. Liva-Japa

It is the third stage of Japa and is a symbol of the highest level of the Bhakta's Sādhnā. Here the Sādhaka need not to do any effort. It is a state of being completely unified with deity. The both identities of Sādhaka and Sādhyā are identified and a complete absorption (Liva) is experienced. That does not mean a state of only losing the self in the higher self and being deprived of the self entity, but with it, the self is regenerated with new vigour and vitality and with immorality^T and eternity. It is a state of complete identification and so the repetition is performed in such an automatic way as blood regulates in the body. Here the repetition is not done and the other two kinds of Japa are left behind. In fact, it is a state of persistently being in Japa as culminated from the practice of other two types. Guru Deva says "By Gurmat¹⁸⁸ the Liva with true (God) is realised and with it Gurmukh remains awakened day and night i.e. he is always conscious of being in God."¹⁸⁹

But, inspite of the fact that Guru poets have advocated Japa Sādhnā and have given an analysis of its

188. Philosophy of the Guru.

189. Mānū; M.1. Sohle.

nature and different stages, we will have to agree that here the word Japa does not stand for the meaning and nature of Sādhnā as in the other indicated sects. A wonderful contrast is given in their own words. Guru Deva when talking about their sincere devotees or followers says: "Japa, Tapa, Sanyama, Karma, Nā-Jānan, Nām Japan Prabh Tēra".¹⁹⁰ ⁽¹⁹¹⁾ The word Japa is used in the same line twice (as Japa and Japan) and at each place it gives a different meaning. The former conveys the traditional meaning of the repeating with certain bodily poises and prescribed Mantra. Guru-deva has shown reluctance about it. The later conveys the meaning of remembering only. Except from it, the word Japa is used in Guru poetry, at many places, to express a spirit of indignation about its performance. As "The people who have forgotten the Nām, what other repetitions they repeat?"¹⁹³ And "Repetition, austerity and temperateness may be practised and may be dwelt on at the places of pilgrimage; and the charities and virtues may be exercised, but without truth what is the use?"¹⁹⁴ In fact, the

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190. Tapa: The word comes from a root which means to heat or make hot, and thus it means to be ardent or full of efforts (Ernest Wood, Yoga Dictionary, P. 156).
191. The poising of the mind on an idea or thing by means of combination of concentration, meditation and contemplation taken in succession; Ibid. p. 138.
192. It can be translated as "They do not know the repetition, austerity, temperateness and action, but simply remember They Nām."
193. Var Sarang, M.3.
194. Sri Raga, Mā.

concept of Japa is different than its original meaning and in Guru-poets its content is changed, as indicated above, and is made synonymous to the contents of the words Sīran and Bhajan. In them Japa is just to remember the Nām of deity, it may be again and again, and that concept of Japa, to be performed through prescribed bodily postures and set Mantras, is not available here. In Guru poets it is a natural process, through which the intellectual convictions are produced.

Nidhyāsana (Profound Meditation)

Nidhiyāsana is an advanced type of Sādhnā and a state of being, which culminates from the continuous and sincere devotion to the first two stages namely Sravaṇa and Mannan. With a whole-hearted assumption of what is learnt, listened and done at the feet of Guru and constant reflection upon that would eventually lead to the perfection in Sādhnā, and in fact, the Nidhiyāsana is the state of perfection in itself. Here no fear of being fascinated by the worldly temptations, sensual organs and internal weaknesses like the sense of hatred, pride, ego etc. is left and Sādhaka is at persistent stability in his Sādhnā. Reaching here would mean the enjoyment ^{of} a confrontation with the Supreme reality, His divine presence and eternal bliss. Guru poets, giving a description of these three stages and a link provided by gradual process, say "Hear the advice

reflects upon it and enjoy the fruits according to your wishes".¹⁹⁵ It is a state where nothing is seen and felt except the presence of Brahman. The eyes see him, the ears hear him, nose smells him and hands touch him i.e. the whole structure of the human being, the whole pattern of its senses and, of course, of the being itself experiences a great upheaval of being lifted from the lower self to the higher-self. Rather he feels an upheaval and is no more in the cage of the matter. He is free in himself, enjoying the eternal freedom. Guru Sahib relates such an experience in the words "With it (Nidhiyāsana) the darkness has perished and light has entered as if a ray of sun has appeared in darkness. With it the invisible, unapproachable, unknowable and untainted God is seen by Gurmukh with his eyes."¹⁹⁶ At this stage Gurmukh does not see Him in a particular thing only but feels in every particle. "Brahman is seen, Brahman is heard, only one is experienced. He Himself expands the self in everything, so none is knowable except Prabha."¹⁹⁷

Whereas the words Sravana and Mannan are used by Guru poets, they have not used the word Nidhiyāsana.

195. Gauri Sukhmani; M.5.

196. Vār Sri Rāga; Pauri; M.4.

197. Bilāwal Chhant; M.5.

By this, Dr. Jai Rām Mishra concludes that the perfect state of Mannan has become a substitute for Nidhiyāsana here.¹⁹⁸ Dr. Mishra wants to say that the stage of Mannan and Nidhiyāsana in Guru poets are not distinctively placed and they have mixed the two, and both are expressed by the word Mannan. No doubt, the state of being with Mannan, as represented by Guru-poets is a state of perfection and Sādhaka, with it, is at his best in efforts and acquisition both. But a close study of the Guru poetry reveals that not only they have combined the idea of both states in one word, but they have changed the order in accordance with their nature of Sādhnā. In fact, in Vedānta system, these three (Sravaṇa, Mannan and Nidhiyāsana) are the methods, means or steps for the attainment of supreme Jñān, but Gurus were Bhaktas who did not believe in only Jñān being efficient for the purpose. It is also true that their Bhakti is not debarred of Jñān. They have deliberately preached the substitutive aspect of Jñān, but not as an end in itself. It is, for them, a means for the attainment of Bhakti. Therefore, they have used the terms Sravaṇa and Mannan and have practised these to strengthen their devotion based on Jñān. But as regards the final stage or means, being not Jñān but Bhakti, in them, they have turned towards Bhāva instead of speaking

198. See Dr. Jai Rām Mishra; Guru Granth Darshan, p. 272.

about the traditional form of Nidhiyāsana. Thus every form of the means of Sādhnā is coloured in the colour of Bhakti and this is not in scattered form but in a link. In Gurus it is linked as Sravaṇa, Mannan and Bhāva (or Bhāo, Bhāe as are used by Guru poets) instead of Sarvaṇa, Mannan and Nidhiyāsana and it is not by chance, but is deliberately done. It is a modification so as to bring the immense means of Jñān-Sādhnā in the context of Bhakti. Here Bhakti is enriched with Jñān and the means of attaining Jñān are made subject to the attainment of Bhakti. An apparent notion, to support this idea, is available in Guru-poetry:-

"Heard, reflected and after it developed
Bhāo." 199

"Let us sing, hear, reflect and develop
Bhāo." 200

So, in Guru poets, the first two means of Sādhnā are not to culminate in Nidhiyāsana, the third one, but in Bhāva and thus the entire concept gets a new meaning and form.

Bhāva, emotional attachment, is a means of Bhakti and a state of being where Sādhaka abides in God permanently and does not become subject to the circle of birth and death. Mind is no more victim to the tyranny

199. Japuji; Paurī 21.

200; Ibid. Paurī 5.

of the senses. It is free and dwells in divine happiness and enjoys the warmth of his embrace. It is the state of complete unification which results in eternal voluptuousness. Guru Amardas relates this state of being in the beginning of his poem Ānand Sahib. These are the means which form Guru poets Bhakti-Sādhnā. It is to undertake the adventure of being transformed from finiteness to infiniteness, from dis-union to union and to be co-habitent and co-participant with God.

C H A P T E R 5

CONCEPT OF CONDUCT OF BHAKTA

PRE-REALISATION CONDUCT

The concept of conduct of a Bhakta, in the Guru poets is in consonance with their concept of Brahman, Jagat and salvation. They believe that Jagat is not something mere illusion, but is real and sweet manifestation of their sweet-heart. It is Divine in nature and blissful in contents and so there is no need to renounce it. Bhakta of the Sikh Gurus does not ^{need} to go to the jungles, find the solitude and lead an inactive life of an ascetic but to remain in it, resist to exist and be active for the welfare of the self and the society. The tragedy of an individual begins when out of egoistic blindness he takes the world as a matter of mere sensual enjoyment, indulges in it and ultimately is over-whelmed by it, otherwise it is as pure as spotless inner-self. A really devoted person would not fall prey to egoistic elements and would remain taintless even in this world of taints as a lotus in the muddy water. The Guru's ideal of the conduct of a Bhakta is to be Sachiār (Intuned with reality) even while living in the world and thus it is not necessary to break with the world, but to elevate the self through it. The world for him is, in fact, a play-ground, where he remains active in different virtuous pursuits. He does not discard the world because

it is a source which keeps him active, fresh and vigorous in stead of absorbing in Bhakti as some activity disconnected with society. Even at the highest state of perfection, Bhakta is not advised to be inactive and static but his ambition of life is to work and remain dynamic in service of the humanity. That is why the emphasis of the Guru poets is upon building a strong character while conducting the society in its multiplicity of activities, and, in them it is the highest truth. The mere truth is nothing, unless it stands a test of being practised while dealing with the fellow human-beings and conducting all the social activities. He is not to feel helpless and disappointed, feeling that he is incapable of doing anything, but he is to be confident and even cheerful.¹ It is partly because the Bhakti of the Guru poets is different from the Bhakti in Indian tradition. Traditional Bhakti consists in worshipping the idol,² offering the flowers, singing at His feet and undertaking the pilgrimages to the different holy places but the Bhakti of the Sikh Gurus is not the same, It is a continuous and spontaneous development of the self, with the help of the Guru, while living in the society, conducting the different social activities and facing a test at every moment. It is more of an emergence of a strong

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1. O! Nanak, Bhaktas are always cheerful-Japuji.
 2. Even the Bhakta of the later Budhist schools includes in itself the worship of stūpa etc.

ethical personality rather than helplessly singing at the feet of Deity and crying for His help to be saved from the miseries of the world.

By ^{the} conduct of a Bhakta, we can safely mean his attitude towards the society or his co-habitants i.e. how he behaves with them, how he reacts on the different occasions and how he adjusts or accommodates himself in the social-setup. The conduct, as depicted in Guru poetry, can be discussed as pre-realisation conduct and post-realisation conduct and though no definite line can be drawn to distinguish between the two, as in the state of being of post-realisation, the conduct of the state of being of the pre-realisation does not disappear, yet a distinction must be made to understand it properly. As indicated in the preceding chapter that a Sādhaka, by developing a sense of detachment with the world and attachment with the Deity, gradually rises with the help of certain means in the beginning and thus attains his goal of devotional attachment with God, similarly here a Bhakta has a definite attitude towards the society and gradually he develops such ethical qualities which lead him towards realisation. In fact, the ideal of Guru-poets seems to call for a change in the prevalent individual consciousness, and to develop an ideal society so that each member of it should be in perfect communion with society. He should live, work and move for society and should be able to

renounce his personal benefits for its welfare. This idea of the conduct of a Bhakta has some resemblance with the Buddhist concept of Nirmanakaya, as the personality of the Bhakta is completely transformed.

The very first characteristic of the conduct of the Bhakta is that, according to Gurus, he need not renounce the world because it is not unworthy in nature. It is true, living and real like its Greater and is not a hindrance^e on the path of Bhakta, but a way for realisation. It is an evil or hindrance^e, as indicated above, only when the self is blinded by the sense of ego and it yearns for self interests without caring for the fair or unfair means. When the man hankers to satisfy his sensual appetites, cares more for bodily luxuries than mental development, he finds himself in the grips of lusts which result ultimately in discontentedness and helplessness and thus the world for him turns to be a store of miseries. But for a man who is not subject to the hunger of sensual enjoyments, it is never a hindrance^e, though he conducts every human activity in accordance with his needs. In fact, Guru poets have never inspired a man to plunge into the extreme joy or sorrow and to take the world in same light, but they have taught him to be ascetic and non-ascetic at the same time. Bhakta lives in the society, enjoys his family life and works to meet his genuine needs, but still,

is least possessed by these.³ Secondly, it is so because they have never liked or preached that man should depend upon beggings i.e. upon the earnings of others. It is a shameful fun to be an ascetic who discards the house-holders life and again goes to their doors for satisfying the fire of belly. Moreover, the Yogis (ascetic) at the time of Guru Nānak, were indulged in every unhealthy activity which would bring tremendous results leading to decadence. They were rather destroying the life (Prān) of every individual and the society on the whole by condemning the active life and advocating the inactive one. They used to depend upon beggings^g and would still preach that house-holder is bound to go to hell. But the Sikh Gurus have advised their votaries to adopt the life of a house-holder, do the necessary activities with sincerity and honesty, never hanker for more, use the earnings to support the life, share the rest with others and to give new meaning to the word society. The conduct of the Bhakta, here, is summed upⁱ in the words "To do the labour, remember the Nān (of Deity) and eat while sharing with others."

When Bhakta is advised to lead the life of a house-holder and not to be tempted by the asceticism, it is obvious that he would come in contact with his

3. Compare it with the middle way of Gītā -6.17.

fellow beings. The dominating principle of the Guru poets is that a real man or Bhakta would never retreat to the old concept of caste or class-system and would take every person as a man and not as a Hindu or Muslim, Brāhmin or Shūdra. Such concepts are due to the sense of ego and these further evolves this blinding force. These isolates him and lead him to inactivity. An advice from Guru Amardas comes in the words "Oh fool, don't be proud of the Jāti, because this pride leads to many mental disorders (Vikāra)."⁴ Guru Deva has laid emphasis on the perception of the Divine light, being enlightened in every body and not to see his caste, creed or class.⁵ Bhakta, of the Guru poets, while living in the society never gives any consideration to the status of a person and if any distinction is to be made, it is only in the Manmukh and Gurmukh. The entire description of the conduct of a Bhakta, in the Guru-poetry, can be discussed in the light of these two terms. By the former is meant a man, who instead of Guru accepts his own mind as his guide, is victim to senses, disputes with every body and thus becomes subject to ego and the desires of having more and more. He never feels at rest. It is to plunge into the lap of senses.⁶ By later, it is meant a man who

4. Bhairo, M.3.

5. Recognise the light (Ātmā) and do not ask for jāti.; - Asa M.1.

6. Vār Gaurī §, M.4.

controls the senses, does not hanker after its increasing lusts, rests in calmness and acts in accordance with the will and order of the Guru, By resigning his self completely at His feet. He does not only abideⁱⁿ the truth but inspires others to follow the path of truth.⁷ If somebody is high or low, it is only in this sense. A Gurmukh, even from the low class can be a respectable man, because he relises^e the Will of the God and abides in His order. Realising the highest truth through the word of Guru he surmounts the ego.⁸ The Manmukh, even if he belongs to the so-called highest class, is a man of the lowest class and Gurumukh who is busy only in Bhakti is of the highest class, even if he is from the lowest class.⁹ Thus, firstly, Bhakta believes that same light is enkindled in every body. He believes that "Jāti and name are established out of ignorance and are nothing in reality, because only One is the saviour for each."¹⁰ Guru Reva ironically asks "What Jāti helps?" And tells "We should realise the truth only."¹¹ Secondly, he believes that these are the Karmas which determine the standard of a person.¹² Man with a nature of doing

7. Māru M.3, Sohle.

8. Sri Rāga; M.3 (Chhimbā (tailor) and julāhā (weaver) in India are regarded low-caste).

9. Āsā; M.3. Ashatpadī.

10. Vār Sri Rāga; M.1.

11. Vār Mājh; M.1.

12. Tihā Hove, jehē Karam Kamāi; - Āsā M.3.

good Karmas, is always good, even if he comes from the lowest Jāti. A person from lowest Jāti, can be adorable if he lives upon the Nām of God. "The untouchable, whom no body knows, and no body likes even to touch, is adored by every one and the whole world washes his feet, if he sticks to the repetition of Nām." ¹³ Thus if Bhakta is to avoid anybody's company, it is only of the Manmukh, otherwise his attitude towards every jīva of the world is alike (Sandarsī).¹⁴ He likes, reverse and loves every body, because God i.e. his sweet-heart abides in it. Every particle of the dust is honey to him, every drop of water is nectar to him and every flower is a source of freshness to him, because his Lord peeps through these. So, concept of the conduct of a Bhakta in the poetry of Sikh Gurus is based upon the principle of bringing harmony in the social set up for that, a Bhakta is advised to treat and meet everybody in the same spirit and not to make any distinction on the basis of Jāti or wealth. They found and preached equality in mankind and accordingly (free common kitchen) they practised through the institution of lunger.¹⁵ The

13. Āsā; M.5.

14. Sukhmani; M.5.

15. A sort of free community meal, enjoyed by every or any person, from any caste or status at the same place while mixing up with each other. There are historical evidences that even Mughal emperors participated in it.

awakening of the spirit of equality would eventually culminate in the sense of brotherhood. It is obvious that with this lofty basis of the development of the conduct, Bhakta would not be victim to the sense of duality. He would respect every body as self. Every fellow-being would be dear to him like a kith and kins and class-hatred would disappear.

The pre-realisation conduct of the Bhakta has another characteristic also. He is never harsh to any body in any state of being and it is because he believes that there is none who is bad. Every being of the world is good and pure because it is the noble manifestation of the supreme reality. Guru Amar Das says, "All the Jīvas are of Him and He is of the all then whom we can call bad? When there is none except Him."¹⁶ This attitude helps to inculcate the deep sense of modesty (Namrata). Bhakta knows only that if any impurity is, it is in him and not in any body else. If he would remove it, everything would be alright. Guru poets believe that if every individual strives to be pure, no impurity would surround the society. They impart with this attitude in a very impressive tone, when they say, "Beera (Oh brother), if you destroy your own evil, no evil would come even near to you."¹⁷ The edifice of their concept of conduct is

16. Āsā M.3; Ashadpadī.

17. Gaurī Bāwan Akbarī, M.5.

erected upon the sermon, "It is we who are not good, otherwise there is none bad."¹⁸ At another place, Guru Arjun Deva says, "Don't think ill of others, oh dear, no suffering will come to you."¹⁹ This emphasis on the purification of an individual has two-fold meaning in the Guru poets. Firstly, the centre of their ideal society is an individual and thus the development is from individual to society. For the development of really an ideal society, they did not implement some social dogma, but preached the inculcation of the maximum ethical qualities individually and the most important among these is spirit of modesty (Namarta). Because of this quality Guru Nanak Deva says, "I am of the lower Jāti of the singers, while others are called of the highest."²⁰ It is because they are firm in their belief that God always accompanies the down-trodden people. Secondly, it is to emphasise that the realisation of the individuality would mean the reflection of the Supreme truth in the limited awareness and thus, the individual self would not be prey to ego, but would treat it ^{self} as a servant to others.²¹ Bhakta will be enriched with ethical qualities and will behave in a way which will

18. Suhi, M.1.

19. Āsā, M.5.

20. Āsā dī Vār, M.1.

21. Hari can be attained only if we become the servant of the servants and renounce the self (ego); - Sorath M.3.

not hurt and injure any body's feelings. With this modesty (Namrata) a basic quality of a Bhakta, the pure self will supersede the sense of ego. Guru Arjan Deva dramatically explains the importance of this quality. He asks, "Oh Saints tell me a virtue which can remove the pride and ego". And answers, "Regard all the Jīvas Supreme Brahman and be the dust of their feet (i.e. inculcate the quality of Namrata)".²² In his Gaurī Sukhmani, he has described its importance elaborately.

With the development of this virtue of modesty, every body becomes dear to Bhakta,²³ and so, naturally the sense of service would be cultivated in him. When he takes everybody as dear to him, it would be impossible for him to miss any moment, when he is needed. In Guru poet's concept of conduct of aBhakta, the virtue of service is considered significant. It is because, as is indicated above, Gurus have tried to build a completely harmonious social personality of which the virtue of service is an indispensable pillar. A Bhakta has to serve his Guru²⁴ i.e. Brahman and His creation, but the

22. Sorath, M.5.

23. Be the dust of everybody's feet so that everyone should be seen as dear friends,
- Asa M.5.

24. Sri Rāga, M.3.

more emphasis is upon serving the later i.e. humanity.²⁵ The importance of service is exalted to such an extent that it becomes almost synonymous to the word Bhakti and it seems as if Gurus treat it as an independent method of realisation. Guru Reva believes, "It destroys the darkness of ignorance, purifies and develops a discriminative intellect (Bibeka). As the bubble again becomes water after its bursting, similarly servant and master become one."²⁶

Bhakta has realised that whatever is created is not different from Brahman and thus it becomes his duty to serve Him through humanity. It is He who manifests Himself in every finite being and a service to it would mean a service to Him. That is why Guru poets declare, "We are servant to whatever is created, because our Prabhu dwells in all."²⁷ Bhakta knows that to abide in His blissful presence is possible only, if we serve His finite selves.²⁸ This important virtue forms part of his Sādhnā. It is rather an indispensable aspect of his conduct because, for him, it is an effective way for

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25. A place in His court can be attained only if we do service in the world. - Sri Raga, M.1
26. Sārang, M.5
27. Rām Kali, M.5.
28. Do the service of people with the dedication of mind and body both and alongwith it remember the attributes of Hari with your tongue. - Deva Gandhā, M-5.

realisation. To serve the humanity by offering himself and his belongings to the needy; by embracing the un-touchable; helping the poor; managing meals for hungry and water for thirsty, he contributes to the welfare of the society and his actions please his Lord. An act of service is the purest one in Guru poets.²⁹ It is the loftiest aim of Bhakta because he has learned from his Guru that "Without service, non can enjoy the fruits?"³⁰ According to Gurus the highest achievements of Dharma (religion), Arth (material), Kama (cupidity) and Moksh (Salvation) are only through service.³¹ Bhakta is dedicated to the service upto the extent that it becomes his ideal to clean the feet of others with his hair.³² But all this sense of service is not out of any pressure upon him, because they believe that service under pressure is quite useless.³³ It is in his potentiality, in his blood to serve others. It is the noblest cause. The only function of Bhakta's life is to serve others through various activities and that too without any personal motive.

Bhakta of the Guru poets is advised to conduct every social activity to keep his physical organs busy in constructing a healthy society and for that he is

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29. Whatever is created, is yours, but without service, no body can enjoy the fruits. -
Asa M.1.
30. Asa M.1.
31. Gaurī Sukhmanī M.5.
32. Gujrī, M.5.
33. Vār Suhī; M.2.

inspired to embrace truth. Truth (Sach) in their poetry is frequently used for the ultimate Reality, that is, Brahman, but is not confined to this use only. It is used in the opposite sense of the word falsehood also and a Bhakta is supposed to speak the truth always. Sikh Gurus believe that the indulgence in falsehood is the most terrible hindrance^e on the path of realisation. "To practise the falsehood and deception would mean the greater miseries,"³⁴ says Guru Ram Dass. In fact, the truth and falsehood are two opposite qualities or forces and the practice of one would mean the absence of the other. There is a persistent jealousy between the two.³⁵ The falsehood results in spiritual decline and moral decadence and thus is a sort of immovable eclipse for the ethical conduct, whereas truth is an effective way to realisation. "Speak the truth and realise within, He is not away but in your ears"³⁶ i.e. by speaking truth the distance is lessened and the divine spirit^{fu} prevails. The speaker of truth does not experience the spiritual tension arising out the Divine absence, but always abides in Him.³⁷ "Truth is a remedy for all

34. Suhi, M.4 Chhant.

35. Vār Sorath, M.4.

36. Mārū, M.1, Sohle.

37. Suhi, M.1, Chhant.

the mental diseases and it washes away the sins,"³⁸ says Guru Nanak, while summing up about the nature, use and force of truth and thus draws a clear line to be followed. So Bhakta never indulges in falsehood even in the most ordinary activity of the daily life and always speaks, thinks and does the truth.

The pre-realisation conduct of a Bhakta is thus a formative stage which is evolved through the society. He is to live in the society, to practise certain virtues so as to be purified. World for Him is a laboratory where he stands a test as gold stands in fire. While living in it, he develops a definite conduct and then proceeds upon the path of Bhakti. But that does not mean, as mentioned above, that at any stage of spiritual progress this dynamic characteristic of the life of Bhakta is ignored by him. Even at the highest level of perfection, he continues to practise the virtues of service, charity, tolerance, sense of brotherhood, non-stealing, equality and hard work, because these are indispensable limbs of his conduct, which is the highest truth for him.³⁹ "Though he(Bhakta) completely detaches himself from the finite aims and ambitions, he participates in the full and abundant life of the universe in communication with all."⁴⁰

38. Vār Āsā, M.1.

39. Sri Rāga, M.1 Ashatpadi.

40. Rādha Kamal Mukerjee; The Theory and Art of Mysticism, - P. 150.

This concept of conduct or the behaviour of a Bhakta towards society reflects ^{the} concept of Bhakti of Sikh Gurus. Therefore, Bhakti of the Guru poets is a dynamic force as is evident from the conduct of a Bhakta.

Except from cultivating the above mentioned qualities, a Bhakta has to face more serious enemies which have practically fettered the whole world. Common man has a tendency to be easily attracted by these, which are five in number and are called Kama (Cupidity), Krodha (anger), Lobha (greed), Moh (attachment), and Ahankara (ego). Guru devas are of the opinion that these five fettering vices have an equal number of corresponding attractions. They have called them the deceptors (Thags).⁴¹ They believe that the whole world is deceived by these five deceptors and it is only the blessed who have come to the shelter of Guru and are saved.

These five deceptors stimulate the five senses and cause a sort of mental disorder (Vikār) which is most deteriorating aspect of the conduct of a man. But, as a matter of fact, according to the Sikh Gurus, everybody is in the pangs because of these vices. Very few have risen above and they are victorious in this world, but majority is undoubtedly, blinded by their deceptive

41. Kingdom, wealth, beauty, pride of caste and youthfulness, all of the five are deceptors.
- Var Malar Mai

attraction and cannot realise their own real nature.⁴² Guru deva calls them five thieves, who are always looting the best of the man, "In this body" he says, "are dwelling five thieves and these are Kama, Krodha, Lobha, Moh and Ahankāra. These are looting the nectar from it but Mammukh does not realise. This no body responds to the call (of saints)".⁴³ These five thieves, as they believe, not only cause mental disorder which leads to transgression in conduct, but also have an effect on body.⁴⁴ The whole world is bewildered by their unbreakable strong-hold, but Bhakta has little to be afraid of them. Guru Deva has experienced a wonderful contrast regarding their attitude towards a deceived man and ^aBhakta. "Five are the masters of the whole world" he says "but are the servants of a Rāma-Bhakta. They collect the revenue from the world but bow before a Bhakta. They loot a Sākata and defame him but they wash and clean the holy-people's feet."⁴⁵ At another place first Guru includes the violence also and calls them the different rivers of fire.⁴⁶

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42. The whole world is captivated by five messengers (senses) and blind Mammukh does not understand the Reality. MXjh M.3. Ashatpadi.
43. Sorath M.3.
44. Kama and Karodha destroys the body, as gohagā melts the Gold. - Rankali - Onkar M.1.
45. Gaund, M.1.
46. Vār Majh, M.1.

It is evident that a Bhakta has practically mastered the disintegrating senses. He is not subject to their attractions and hence is beyond them. Ethically speaking, he does not hanker after them. It is partly because he is born with the fruits of his good actions in the previous life and is leading a virtuous life by joining the path of good actions in the present life also.⁴⁷ But more important and helpful is the grace of the Guru.⁴⁸ Because, "Even he, who is eternally saved and whom no devil can snatch from the hand of God, is weak, sinner, powerless and in need of saving grace."⁴⁹ Any way, with the constant Sādhnā and grace of Guru, he is enabled to master the five senses and thus is unchained. He gains an awareness of the divinity vested in him and thus even the most terrible among them, that is ego, also perishes. He attains a divine consciousness which harmonises his conduct towards the fellow beings.

No doubt, Guru poets have advocated the life of a house-holder and have advised their followers not to hesitate in mixing up with their fellow-beings, but they have warned them about joining the bad-company (Kusangti). In fact, all above mentioned mental disorders and dislevellings are primarily due to the bad company.

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47. Liberation is with (good) actions; - Vār Mājh, M.1.
48. Without Sat Guru Reality cannot be realised; - Maru, M.1. Sohla.
49. Rudolph otte; Mysticism; East and West; p.216.

It is the most effective agency in stimulating the five senses which result in complete subjugation of the man. The participants in the bad company are called Mannukh by Guru poets and their salient characteristic is, that they frequently talk about ethical virtues, but never practise them in their own daily conduct.⁵⁰ They are perverted beings who always act in accordance with the command of their own mind and thus plunge into the inhuman activities for the satisfaction of their lusts. Similarly they advocate to their fellow-beings who by "Joining the sinners society make their tongue poisonous and life fruitless."⁵¹ Guru Teg Bahadur Sahib says, "Every day, beware of the Kāma, Krodha, and the company of the bad-people (Durjan)."⁵² Such people have very bright garb to show, but are equally dirty from their innerself and thus possibility for common man's attractions is always there. Emphasising this deceptive aspect of their conduct, Guru Ardeva addresses such a man "I took you a Vadhans (Swan) that is why, I participated in your company. If I could know that you are only a white colour Bappa (a wading bird), I would not have come near you the whole-life."⁵³ In this stanza

50. Bilāwal M.1; Ashatpadi.

51. Prabhāti, M.1.

52. Gauri, M.9.

53. Vadhans Vār, M.3.

the conduct of a common man and a Bhakta is differentiated and it is made clear that the later never joins bad company, only because it instigates the senses. On the other hand, common man is easily attracted and is illusioned.

Post-Realisation Conduct

Thus with ethical qualities and godly consciousness he masters his mind. In fact the greatest test of a Bhakta, in Guru poets, is the control over the mind, because only by mastering the mind he can destroy the fetters of worldliness. This idea can be supported with the words, "If the mind is mastered the whole world is mastered."⁵⁴ This state of being, in the Guru poetry, is communicated through the word gehi (self-hold, self-control or being in the state of natural ease) which indicates the fourth⁵⁵ state. It is a state, by attaining which, Bhakta enjoys the natural calm, peace and tranquility and is least disturbed by

54. Japuji.

55. Sri Rāga, M.3. Ashatpadi.
- Ordinarily the whole world is reserved to three states of being i.e. awakening, sleeping and dreaming. To quote Guru poets it is "The whole world is confined to three (states) and Turyā is attained by very few." (Sauri Thiti M.5). But Bhakta transcends all these three and abides in the fourth state i.e. Turyā) as is evident from a Shloka "Gurumukh attains state of Turyā and seeks for the shelter in the company of holy." - Asa M.1.

worldly considerations. "By Sahj" say Guru poets, "Fearless, formless and invisible light (Brahman) is realised and it is understood that only One is the bestower to everybody and One is the cause of merging the light (Ātmā) in supra^l light (Paramātmā)."⁵⁶ He realises that this state of sahj is not attainable through self efforts, but only with the grace of Guru and all the superstitions and illusions can vanish only by attaining it.⁵⁷ But by this, it cannot be inferred that with the attainment of this state, he breaks with society and leads an isolated life. Contrary to it, he continues to practise his routine conduct and the only difference is that in the former state, it is conducted by Bhakta and now it continues itself and is conducted automatically. He always abides in the state of Sahj and every aspect of his conduct like service, charity, remembering the Nām etc. is conducted automatically. He does everything, but still remains uninterrupted in perfect absorption in the supreme reality because he has attained perfect ganyan (temperateness). It is the state of complete harmony with the society and unification with the Deity

56. Sri Rāga, M.3; Ashatpadi.

57. Sahj is not attained by actions and without Sahj superstition does not perish. It is attained by Guru's Grace and thus this superstition is relinquished, -
Ram Kali, M.3. Anand.

simultaneously. He lives and enjoys the worldly abode, but is in constant attachment (Liva) with the Lord. He attains the state of being attuned with reality and here he is called, by the Guru poets, a saint (Sād̄h or Sant) and a Brahman Jnani. It is the state of post-realisation.

No doubt, "The conduct of a Sād̄h," in Guru poets, "Is to remember, to sing about and reflect upon the Master."⁵⁸ But this is not his ultimate end. With his ethical conduct of hard work, keeping the mind and body pure, speaking the truth and serving the humanity, (without discriminating between the caste, creed and colour), he develops such a nature that dynamism becomes an indispensable part of his conduct. One may have mastered the five senses, broken all the worldly fetters and may have attained highly saintly status, but still he may not be a real saint. "The whole world is knower," says first Guru "But rare is the man who practises. The whole world is of learned men (Pandit) but rare is the man who thinks. These all are victim to ego, unless they serve the true Guru."⁵⁹ Secondly, there is every fear that this isolated mental development may result in making the Bhakta (Sant or Brahm^{an}-Jnani) self-centred. Guru poets knew the tremendous results of this instinct of being self-centred and moreover the history of the later

58. Sārang, M.5.

59. Āsā, M.1. Ashatpadi p. 245.

Buddhism was before them to remind of its destructive pangs. The evolution of the concept of Bodhi-Sattva, which has some resemblance with the Sikh Guru's concept of Brahman-Jnani, is a later development which was promulgated to free the Indian mind from the tendency of self-centredness^d and from its un-healthy impact. That is why this much achievement in Guru poets is not considered so important and thus they have inspired the human mind to surmount^t even this and attain the position of a real Sādḥ, Brahman Jnani, Sachiār etc., several names given to a Bhakta.

At this stage, Bhakta has realised the supreme reality and has attained complete unification with Him. He is one with Brahman, rather he himself is Brahman.⁶⁰ No distinction is left between the two, because the main barrier of ego has vanished and Divine Light has filled his mind. It is guiding him. He is now above the cycles of birth and death. Expressing the mental state of Brahman Jnani, - Guru Deva tells, that heaven and hell, nectar and poison, gold (Kanchan)⁶¹ and dust, fame and infame are alike to him. Attachments and lusts have no impact upon him. Sufferings and pleasure do not fetter him.⁶² Guru Nānak deva depicts the Jnani as a person, who realises the self and understands the supra-self.^e

60. Brahman-Jnani himself is Parameshun-Gauri Sikhmani M.5.

61. Bhāi Kāham Singh gives its (Kanchan's) meaning Asharafi. See Gurnat Prabhakar, p. 351.

62. Gauri, M.9.

With the grace of the Guru he reflects.⁶³ Further in Rāga Gauri he says "The person who reflects upon self is Jnāni".⁶⁴ Fifth Guru Nava has elaborately dealt upon Brahman-Jnāni in his Gauri Sukhmani and here he is exalted to the position of Brahman. This does not mean that Brahman-Jnāni, Sādḥ or Sant, in Guru poets, stands for Brahman. Guru poets are Bhaktas and though their Bhakti is not devoid of Jnān yet the needful distinction between the two is observed and the devotee is not prepared to be put parallel to deity, Jīva or Bhakta is Brahman in the limited sense and that too if he has realised his own self and the supra-self. That is why Guru poets believe in the activity to subdue the five senses and to rise for spiritual elevation.⁶⁵ In Guru poets this state of being is not to become Brahman in the literal sense, but to inculcate all the ethical qualities, which awaken the godly consciousness. Brahman-Jnāni, in then, is a Jīva conducting all the worldly activities, still transcending all of them, exerting every sense but with a direction towards Brahman,⁶⁶ living in the worldly abode with a name, colour and form, dispensing with all the activities to keep it clean and

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63. Sri Rāga; M.1.
64. Rāga Gauri; M.1.
65. Anand Sahib; M.3.
66. Ibid.

healthy and still always attuned with reality. He is not an Avatāra also because the very concept of Avatāra is discarded by Guru poets.

Another word used to define man with such a conduct is Jīvan Mukta, which can be translated as liberated even while enjoying a worldly body. "Jīvan Mukta," says Guru Nānak "Is the person who has destroyed ego."⁶⁷ The characteristics of Jīvan-Mukta, detailed in Sukhmani and Bilāwal. M.9, are the same as those of Brahman-Jnāni, Sādh and Sant.⁶⁸ This word too supports the concept of Brahman-Jnāni as indicated above.

Even with such a highly spiritualised dynamism in the conduct of Bhakta, the Guru poets are still not satisfied. They, not only want him to be a highly ethical personality endowed with godly consciousness, but also, to have another ideal before him. This ideal is in developing such a magnetic personality, a touch of which can transport every being who comes in contact with him. The ideal of attaining salvation for the self or even attaining a celestial body or the state of Jīvan-Mukta is not the ultimate aim for them. They cannot spend their achievements for this aim only, The higher aim is to regenerate or transform the society and that is

67. Mārū; M.1. Ashatpadi.

68. There is no difference in the state of being true Bhakta, Brahman-Jnāni and the motiveless Karma-Yogi, - Dr. Jai Rāma Mishra, Shri Guru Granth Darshan; p. 312.

the test of being really liberated person. "The real Sādh", says Guru deva "Brings liberation to the seeker who meets him."⁶⁹ He is brave and a man of word.⁷⁰ The very existence of a person is useless if he contributes nothing ^{to the} good of others.⁷¹ In other words, a Bhakta can be liberated only when he has a zeal to uplift others.⁷² As far as the question of conducting methods is concerned, he ^{does} not do it only for himself, but for others also. "The tongue that sings Hari's Nām for other's welfare is beyond all prices."⁷³ Thus Guru poets do not recognise the greatness of a person, who is busy in devising and practising means for self-liberation, but for a person, who works for the welfare of others, who repeats the Hari Nām, makes others to repeat Hari-Nām and who with this Hari-Nām, helps the world towards final liberation.⁷⁴ The ideal of real Bhakta named as Brahman-Jnani, Sādh, Jivan-Mukta etc. does not consist only in spiritual elevation or being esteemed as Brahman-Jnani but in being dynamic for others. The real Bhakti is that which helps to raise the fellow-beings. The real conduct is that which has a zeal to

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69. Vār Gaurī; M.5.
70. Āsā; M.5.
71. Gaurī; Sukhmani; M.5.
72. Ibid.
73. Bilāwal; M.5.
74. Vār Gaurī; 1, M.4.

serve others, and the real Karma is that which enhances a step towards the welfare of mankind. Thus the whole existing concept of conduct is revolutionaised and its greatness is measured by the sermon, "Āp Jape, Avarā Nān Japāve".⁷⁵ It is perhaps their original and unique concept of conduct which has never been evolved/in Indian tradition before. Buddhist sects too presented a grand ethical conduct ⁱⁿ and the idea of Bodhi-sattva, endowed with Dharama-Kāyā and Sambhoga-Kāyā, but it seems as if the ideal of Bodhi-sattva is not primarily to define his serving attitude towards society, but it is more of ⁱdefying Buddha. There the emphasis is more upon coining the immortality of Lord Buddha and his true followers than their duty to serve and uphold the society. Though, "Such a budha", says Dr. Hardyal, "Every man and women, nay every living creature, can and must become. This is Bodhi-sattva's goal and ideal."⁷⁶ Yet this ideal of achieving Dharama-Kāyā or Sambhoga-Kāyā is a personal achievement with personal effort. It is their ultimate aim. But Guru poets do not stop here because personal salvation is immaterial for them. "The person deserves solute is he who is liberated and

75. He himself should reflect upon Nān and induce others to reflect. - Sukhmani M.5.

76. Dr. Hardyal, The Bhedhisattava Doctrine in Sanskrit Literature. p. 29.

gets others liberated."⁷⁷ Even at the highest achievement, they do not stop to work for others and thus the Guru's concept of a Bhakta's conduct is to be active in lifting the humanity at every step and at any time, because they can be emancipated only through it. It is the first and ultimate aim of their conduct. "While being Brahman-Jnani" says Dr. Bhāi Jodh Singh, "Sikh dedicates himself to the welfare of others. He infuses the spirit of his high conduct into the whole society. He does not leave work, but leaves selfishness. He uses the hard-earned money for others and does not lead a self-centred life."⁷⁸

77. Sukhmani; M.5.

78. Guru Nānak Ank, Panjabi Duniā p. 48, January-February, 1955.

C O N C L U S I O N

OUTCOME OF TIME

As we have seen, from the study of Guru-Bani (the saying of the Guru) that God of Guru poets is a living one and Bhakti is a dynamic force. Bhakti for them is not a code of formalities and rituals, but an inward disposition. Though it is evolved through the antecedent tradition of Bhakti, still their concept of Bhakti is entirely original and is the product of the prevalent conditions in the country. They have adopted the traditional sense of Bhakti and gave it new meanings which could suit the existing pattern of the society. Circumstances and conditions of a time exercise great influence upon a person and unless these are reformed or changed, the chances of the right and desired development of a person remain gloomy. The time influences the person through three types of agencies i.e. Political, social and Religious. The conditions of all these three agencies, at the time of Sikh Gurus, were deplorable and beyond any satisfaction. We will see the conditions in brief.

POLITICAL CONDITIONS

Everyday attacks from the Muslim foreigners were disturbing the whole pattern of society. They were looting the honour and wealth of the land. The local people were being demoralised and forced to embrace Islam.¹ The life was not

1. In the beginning, the Sūfīs in Northern India were preachers and often joined hands with the rulers to establish their power and to convert the people to Islam. Dr. Lajwanti Rama Krishana, Punjabi Sufi Poets, Introduction; P. XVII.

secure and a naked sword was always hanging upon every head. Not only the invaders, at the time of Sikh Gurus and especially Guru Nānak, were cruel and playing with the life and honour of the Indians,² but the local Muslim rulers were also not true to their duty. A ruler is primarily vested with the sacred duty of safe-guarding the life and honour (and their belongings) of his subjects, from internal and external dangers. He has to look after their each necessity and save them in hour of foreigner's attacks. But the rulers of the time of Guru Nānak were not only disinterested in the welfare of their subjects but they themselves would inflict sufferings upon them. Injustice, dishonesty and hypocrisy were virtually ruling. "The kings are like tigers and their officials like dogs -- The nails of the kings (officials) use to cause deep wounds and lick (like dogs) blood and liver of the people."³ "Greed and sin are the king and his minister and falsehood is the administrator. Kāna (cupidity) is the judge who is consulted to deliver justice."⁴

SOCIAL CONDITIONS

In such conditions of terror and tyranny, where the justice was delivered by receiving bribe,⁵ how a person can

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2. Babar-vāni, written by Guru Nānak, is the clear evidence of the tyranny and terrors, the foreign invaders used to cause in those days.
 3. Vār Malār; M.1.
 4. Vār Āsā M; 1.
 5. Kānis (Muslim judges) are accustomed to bribe and confiscate the right by having bribe - Dhāi Gurdās Var 1, Paurī 30.

remain undemoralised. The Indian society was already divided into many caste, creeds, and classes (Ashramas). Even the shadow of the Shūdra was not tolerated. Mutual love and respect had totally disappeared. Class and creed hatred was shadowing the whole society. The tragedy did not end even here. The upper classes did not hate the other creeds and classes only but they were not honest to their own duty even. Guru-poetry contains frequent references which show the degradation that was penetrating in the higher classes of the society. Brahmins and Kshataryas were leaving their own duty. About such people Guru Deva says "They close eyes and concentrate upon nose to deceive the people. With this act, they boast of having known the three lokas (regions). But they cannot even know what is behind them, which type of Padana Āsan (A way of meditation) it is? "Kshataris, too, have left their duty. They are learning the language of the Malechhas (sinners). In this way the whole world has become one class (class of sinners, criminals, deceivers etc.) and the real religion has disappeared."⁶ Unequality, hatred, dishonesty, deception and exploitation were vices which were ruling the society. Even woman was denied of her rights and was treated as a slave.

RELIGIOUS CONDITIONS

The religious condition in India, at the time of Guru Nanak were also dissatisfactory. The emphasis was upon the formalism which attached more importance to the

6. Dhanāsari; M.1.

made than to the motive of worship. All the religious ceremonies, rituals and symbols became only a mechanical process. These were being observed without any sincerity. References to this effect are available in the poetry of Sikh Gurus "They study the holy scriptures, enkindle the lamp in the evening (In India it is known a pious action) and worship the stones, but they always have a dagger under their arms."⁷ About a Pandit Guru Arjun Deva says "He reads the scriptures with commentaries, but his way of living is not perfect, because he does not remember Rama in his heart. He instructs and preaches the people to follow him firmly, but he himself does not practise even that."⁸

In such state of circumstances, which were politically wretched, religiously corrupt and socially decadent, how a man like Nānak, could compromise. He could realise that in every walk of life, man had gone astray. Not only common man, but religious leaders were also wading through the mud. "The Kāsi (Muslim judge) tells a lie and dwells in impurities. Brahmān takes bathes but kills the jīva. The blind yogi does not know the real way. And thus all the three are like fences which themselves are destroying the corpse"⁹. In such state of affairs, Guru Nānak is mad to perceive the ray of light.¹⁰

7. Āsā Dī Vār; M.1.

8. Rām Kalī, M.5.

9. Dhanāsari; M.1.

10. Vār Mājh; M.1.

Being extremely conscious of these demoralising factors, Guru Nānak rose to the occasion and propounded a dynamic doctrine of love, which was a necessity of the hour and was based upon religious purity, social justice and mental enlightenment. He did not advise his votaries to be lethargic and tolerate whatever is imposed upon them. He preached fearlessness and fight against the inhuman activities of a person; however, high he may be. He did not hesitate in expressing the feelings of dis-satisfaction towards the attitude of his fellow country men, who were responsible for political slavery resulting in around decadence. Depicting the terrible results of the attack of Bābar; he says to his countrymen "If you have thought over it before hand, why you have received this punishment."¹¹

Being the product of time, Sikh Gurus' poetry does not talk of the above mentioned decadence only, but it talks of the cultural decline also. It has condemned the tendency of accepting and adopting a foreign culture and language, an important aspect of culture. The Gurus knew that by trying to change the culture, the ruling class is trying to kill the consciousness of the native people. They are virtually enslaving the India-mind. The fashion of adopting foreigners' way of address, and using the language of the rulers, was an order of the day. Inevitably these are the signs of degradation with which Guru Nānak and his successors had to withstand. Guru Nānak is very bitter, when he talks about this tendency

11. Āsā; M.1.

of the people. He addresses them thus "Mians are coming up in every home and you are using the other (than your own) language." 12

They wanted to change all these demoralising aspects of life. Their ambition was to liberate the Indian mind from this social, political and religious anarchy. That is why they adopted this dynamic doctrine of love, which was revolutionised at their hands. It was a forceful method, which was rooted in tradition and nourished by time and was adopted to bring a total upheaval and regenerate the life. It really played a remarkable role in this respect.

INFLUENCE UPON THE LIFE OF PANJAB (INDIA)

This voice of truth - a doctrine of love - which was raised in Panjab and had awakened the entire India, was an outcome of the circumstances. It exercised a great influence upon the life of the Panjab in particular and life of India in General. The influence is in many directions, e.g.

1. It reduced the communal tension, between Hindus and Muslims (and other classes of the society) because the very slogan of Guru Nanak was, "Neither there is any Hindu nor Muslim". Throughout his life and poetry he has never stressed upon the religious dogmas and institutionalism that is why, he was equally respected, loved and followed by Hindus and Muslims both. So, much so, a confusion arose when he left the mortal body, whether he should be buried or cremated.

2. It awakened the Indian mind to recognise the richness of his culture and tradition and to save it from the demoralising tendencies.

3. It awakened a political consciousness, which was matured by the Supreme sacrifices of Guru Arjun Deva, Guru Tegh Bahadur, Guru Gobind Singh, and many others, and resulted in the freedom of Panjab in the form of Ranjit Singh's rule and of India in the present form. It is an interesting fact to know that the concept of Martyrdom was foreign to Indian culture, before the martyrdom of Guru Arjun.

4. It reformed many social evils of the society by condemning the social disparity, the caste-system, the convention of Sati, the slavery of woman etc.

5. It infused a spirit of service and sacrifice in the native people. Keeping in view this fact Dr. Gokal Chand Narang observes that "This (of the followers of Guru poets) tradition of sacrifice and suffering for their faith still inspires them to do daring deeds, showing unrivalled capacity for resistance, sacrifice and sufferings.¹³

6. It influenced the fields of art also. New values in Literature, paintings and architecture were introduced. Guru poets wrote their poetry in an Indian Language (Panjabi) and preached its love, respect and adoption.

13. The Transformation of Sikhism p. 236.

7. It influenced the mystical traditions of the land also. Mystics from every religion were coming to one platform and were preaching the oneness of God and mankind. It was, to a large extent; due to the preachings of Sikh Guru poets. It is, because, it offers a practical religion, instead of mere dogmas.

8. In the end, we can recall the words of Prof. Puran Singh, contained in a poem, to show the extent of influence, it exercised upon the life of local people. He says "Panjab is neither Hindu nor Musalman, but it is living upon the Nām of (Sikh) Gurus."

ਸਹਿਬਾਇ - 2

2. ਖੁਸ਼ਮ ਦੀਸੀ, ਖੁਸ਼ਮ ਸੁਣੀਓ, ਏਕ ਏਕ ਵਖਾਣੀਓ - ਖਿਲਾਵਨ ਮ. 5, ਖੰਡ
3. ਖਸੁਧ ਕਾਹਦ ਬਲਾਜ ਕਰਮ, ਲਿਖਣ ਕਉ ਜੈ ਹੋਇ ਯਕਨ,
ਕੋਬੰਤ ਖੰਡ ਨ ਜਾਇ ਪਾਇਆ ਖਾਸਾ ਮ. 5 ਖੰਡ
10. ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੀ, ਏਕੈ ਹੀ ਛਾਈ ਏਕੈ ਹੀ - ਚਉਪਾਏ ਖਰ 2, ਮ.1
12. ਇਕ ਰੋਖਿਆ ਇਕ ਮੰਨਿਆ, ਇਕੋ ਸੁਣਿਆ ਸੁਣਟ ਸਟੇਤ - ਪਉੜੀ ਰਉੜੀ ਵਾਰ1
ਮ.5
14. ਵਾਰ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ - ਐ ਮ.5
18. ਖਾਖ ਖਪਾਰ ਖਕਮ ਖਕੋਹਰ ਯ ਤਿਸ ਕਾਲ ਨ ਕਰਮਾ,
ਜਾਤਿ ਖਜਤਿ ਖਜੇ ਜੀ ਸੰਕੁ, ਨ ਤਿਸ ਕਉ ਨ ਕਰਮਾ - ਵਾਰ ਖੋਟਨ ਮ.1
19. ਤਿਸ ਚਿਨ ਦੂਜਾ ਖਦਰ ਨ ਕੋਊ, ਖਾਇ ਮਹਿ ਖੰਡ ਹੀ ਸੋਊ - ਵਾਰ ਮਾਰੂ ਮ.1
20. ਏ ਮਨ । ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੂਰ ਹੀ, ਸਦਾ ਵੇਖ ਹਦੁਕ,
ਸਦਾ ਸੁਣਦਾ, ਸਦਾ ਵੇਖਦਾ, ਸਖਦ ਰਹਿਯਾ ਕਾਪੂਰ - ਖਾਸਾ ਮ.3 ਖਸਟਪਦੀ
21. ਸੰਤਹੁ ਖਟਿ ਖਟਿ ਰਹਿਯਾ ਸਮਾਹਿਓ - ਸੋਰਨ ਮ.5
22. ਖਾਲ ਏਕ ਵਰ ਰਹਿਯਾ, ਦੁਆਰ ਹੀ ਯ ਹੋਰ- ਰਉੜੀ ਖਾਵਨ ਖਾਲੀ ਮ.5
23. ਏਕਹੀ ਏਕ ਖਿਆਨੇ, ਖਾਲ ਏਕ ਖਕੋਰ - ਖਾਵਨ ਖਾਲੀ ਮ.5
24. ਜਿਉ ਪਾਲੀ ਸੁਲਜ ਕਿਰ ਨ ਜੋਤੀ,
ਤਿਉ ਖਟਿ ਖਟਿ ਰਹਿਯਾ ਚਿਤਿ ਖੋਤਿ - ਵਾਰ ਖਸੰਤ ਮ. 5
26. ਖਟ ਖਟ ਵਸੈ ਖਕੁਬਖਿਯਾਸੀ, ਕੋਝੇ ਹੀ ਤੇ ਕੋਝੇ - ਸੁਹੀ ਮ.5
30. ਜਹਾ ਜਹਾ ਦੇਖੁੰ, ਤਹਾ ਤਹਾ ਸੋਝੇ - ਪੁਲਾੜੀ ਮ.1
31. ਜਿਹ ਖਿਰਿ ਰੋਖਾ ਤਿਹ ਖਿਰਿ ਮਉਜੁਦ - ਸਿਲੀ ਵਾਰ ਕੀ ਵਾਰ ਮ.1
32. ਪੁਰਖ ਮਹਿ ਜਿਉ ਖਸੁ ਖਸੁ ਹੈ, ਮੁਕਰ ਮਹਿ ਜੋਝੇ ਛਾਈ।
ਠੀ ਹੀ ਹਰਿ ਖਸੈ ਖਿੰਤਰਿ ਖਟ ਹੀ ਖੋਜਹੁ ਛਾਈ - ਖਾਲਸਈ ਮ.9
33. ਖਲਨ ਦੁਆ ਮੈਂ ਖੀਆ - ਸੋਰਨ ਮ.5
35. ਖਦਿਕੋ ਸਿਮਾਇਨੁ ਉਝੀ ਖਿਰੁਣ ਤੇ ਸਰਕੁਣ ਖੀਆ - ਖਾਲਸਈ ਮ.1, ਸਿਧ
ਕੋਟ
37. ਵਾਖ ਰਹਿਉ ਵਾਵਲ ਰਹਿਉ, ਜਕਿ ਖਹੁ ਪਰਵਾਚ- ਸਟੇਕ ਮ.9
39. ਜੇ ਮੁਖ ਜਾਨਉ ਜਿਤੁ ਕਹਾਹਿ, ਨਾਜੁਰ ਜੋਗੀ - ਐ ਮ.5
40. ੴ ਸਤਿਨਾਮੁ ਜਰਨਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਖਲਾਨ ਮੂਰਤਿ ਅਜੂਚੀ ਜੇਠੈ
ਦੂਰ ਪੁਸਾਇ - ਮੁਨ ਮੰਤਰ

- 41. ਖਵਤਾਰ ਨ ਜਾਨਹਿ ਬੰਤ, ਪਦਮੋਸਰ ਪਾਰ ਖੁਹਮ ਚੇਵੰਤ - ਰਾਮਕਲੀ ਮ.3
- 42. ਹੁਲਮ ਉਪਾਏ ਦਸ ਖਵਤਾਰਾ - ਮਾਰੂ ਮ.1 ਜੋਹਲੇ
- 43. ਨਾਕੂਰ ਮਹਿ ਦਾਸੁ, ਰਾਮ ਮਹਿ ਸੋਈ। ਜਹਾ ਦੇਖਾ ਤਹਿ ਖਵਰ ਨ ਕੋਈ - ਰਾਮਕਲੀ ਮ.1
- 45. ਖਵਕੁਣ ਲਿਕੁਣ ਲਿਕੁਣ ਸੁੰਨ ਸਮਾਈ ਖਾਪ ਿੰ . . . ਸੁਖਮਲੀ - ਮ.3
- 46. ਵਿਕੁਣ ਖਾਪ ਸਰਕੁਣ ਕੀ ਉਹੀ ਕਲਾ ਸਾਰ ਜਿਨ ਸਰਲੀ ਯੋਹੀ- ਸੁਖਮਲੀ ਮ.3
- 47. ਲਿਕੁਣ ਖਾਕਾਰ ਖਾਪ, ਲਿਕੁਣ ਸਰਕੁਣ ਏਕ - ਰਉੜੀ ਖਵਨ ਖਖਈ ਮ.3
- 49. ਜਹਾ ਖੋਲ ਨਹ ਖਵਰ ਖਾਵਾ। ਜਹਿ ਖਖੋਲ ਤਹਿ ਮਨ ਨ ਵਹਾਵਾ।
ਫੋਲ ਖੋਲ ਮਹਿ ਹੀ ਜੋਈ। ਜਸ ਉਹ ਤਸ ਲੀ ਨ ਕੋਈ - ਕਬੀਰ
- 50. ਖਟੁਨ ਕਿਓ ਤੇਲਿਆ ਜਾਏ, ਦੁਜਾ ਹੋਏ ਤਾ ਸੋਈ ਯਾਏ - ਸੁਖਮਲੀ ਮ.3
ਕਿਓ ਤੇ ਦੁਜਾ ਯਹੀ ਕੋਏ, ਤਿਸਦੀ ਕੀਮਤ ਕੀਓ ਹੋਏ - ਬਿਲਵਲ ਮ.3
ਕਾਕੀ ਫਤਿ ਮਤਿ ਯਹੀ ਯਾ ਜਾਏ, ਦੁਸਰ ਹੋਏ ਤਾ ਸੋਈ ਯਾਏ - ਸੁਖਮਲੀ ਮ.3
- 51. ਖਾਦਿ ਸਰੁ, ਜੁਠਾਇ ਸਰੁ, ਹੀ ਕੀ ਸਰੁ ਯਾਕ ਹੋਸੀ ਕੀ ਸਰੁ- ਜਪੁਸੀ
- 61. ਨਾਲਕ ਪਿਰਾ ਮਾਤਾ ਹੀ ਹਰਿ ਪੁਰ ਹਮ ਖਰਿਕ ਹਰਿ ਪੁਤਿਪਾਰੇ - ਰਾਮਕਲੀ ਮ.4
- 62. ਮੈਠੋ ਕੁਣ ਖਵਕੁਣ ਨ ਖੀਦਾਰਿਆ, ਪੁਰ ਖਪਯ ਬਿਲਦ ਸਮਾਰਿਆ,
ਕੈਨ ਲਾਇਕੀ ਵਖਿੰਨ, ਲਕੀ ਨ ਤਤੀ ਵਾਠੁ ਜੀਠੁ - ਸਿਰੀ ਦਾਦ ਮ.1
- 63. ਸੁਖ ਨਿਕਾਨ ਪ੍ਰੀਤਮ ਪੁਰ ਮੇਰਾ - ਬਿਲਵਲ ਮ.3
- 65. ਖਵਕੁਣ ਕੁਣ ਨਾਕੂਰ ਪੁਰ ਤੋਠੈ - ਬਿਲਵਲ ਮ.3
- 67. ਹਰਿਮੰਦਰ ਖਿਹ ਸਰੀਰ ਹੀ - ਪੁਰਾਤੀ ਮ.3
- 68. ਯੋਰ ਯਾਤ ਨ ਪੁਰਾਣ ਕੀਯਾ - ਮਾਰੂ ਮ.3
- 69. ਖੁਹਮ ਮਹਿ ਜਨ, ਜਨ ਮਹਿ ਪਾਰ ਖੁਹਮ- ਰਉੜੀ ਸੁਖਮਲੀ ਮ.3
ਯਾਤਮ ਮਹਿ ਰਾਮ, ਰਾਮ ਮਹਿ ਯਾਤਮ - ਠੀ ਖਸਟਪਈ ਮ.1
- 70. ਕਈ ਜਨਮ ਠੇਏ ਕੀਟ ਪਤੰਗ, ਕਈ ਜਨਮ ਕਜ ਮੀਨ ਕੁਰੰਗ,
ਕਈ ਜਨਮ ਧੀਮੀ ਸਰਪ ਹੋਇਓ, ਕਈ ਜਨਮ ਹੋਰ ਸਿਰਖ ਜੋਇਓ।
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ਚਿਰੰਕਾਰ ਏਹ ਏਹ ਜਿਰੀਯਾ - ਰਉੜੀ ਮ.3
- 71. ਹੁਕਮਿ ਬੰਨਾ ਸਭ ਕੈ - ਜਪੁਸੀ
- 72. ਕਰਮੀ ਖਵੈ ਕਪੜਾ ਕਦੀ ਸੇਖ ਦੁਆਰ - ਜਪੁਸੀ
- 73. ਸੋਚਿਯਾ ਸੋਚ ਨ ਹੋਵਈ - ਜਪੁਸੀ
- 74. ਕਹਿਤ ਨਾਲਕ ਏਹੁ ਜੀਠੁ ਕਰਮ ਕੀਯ ਹੋਈ - ਕੋਠੀ ਮ.3
- 75. ਖਵਰ ਮੈਨ ਤੋਹੀ ਪੰਚਾਗੀ। ਇਸ ਯਾਤੀ ਮਹਿ ਤੋਹੀ ਸਿਕਦਾਰੀ- ਯਾਤਾ ਮ.3

- 76. ਠੰਡੀ ਠੰਡੀ ਮਿਟੀ ਖਾਲੀ। ਉਹਨ ਖਾਲ ਹੁਕਾ ਠੰਡੀ - ਖਾਸਾ ਮ.5
- 77. ਮਰਾ ਰਾਹ ਇਹ ਜੀਅਰਾ ਲਾਹੀ - ਕੁੰਡੀ ਮ.5
- 78. ਚਰਚਾ ਕਰ ਮਰਾ ਮਰੁਪ, ਪੁਰਾਮਾ ਖਾਲ ਕੁਰਮ ਨਾ ਕੁਪ,
 ਨਾ ਇਹੁ ਕੁਰਾ ਨਾ ਇਹੁ ਖਾਲ, ਨਾ ਇਹੁ ਕੁਮ ਨਹੀ ਜਮ ਜਾਲ,
 ਨਾ ਇਹੁ ਚਿਓ ਨਾ ਇਹੁ ਜਾਇ, ਕਾਇ ਜੁਠਾਲੀ ਰਹਿਯਾ ਜਮਾਇ,
 ਨਾ ਇਹੁ ਮਿਠ ਨਹੀ ਇਹੁ ਮੀਤ, ਨਾ ਇਹੁ ਕੁਰਮ ਨਾ ਇਹੁ ਮੀਤ,
 ਨਾ ਇਹੁ ਚਰਮ ਨਹੀ ਇਹੁ ਮੇਰ, ਮਰ ਕਿਹੁ ਚਿਯਾ, ਇਹੁ ਕਲ ਨੇ ਜੇਰ,
 ਨਾ ਇਹੁ ਕੁਰਮ ਨਹੀ ਇਹੁ ਮਾਇਆ, ਇਹੁ ਕਪੜੀਯ ਰੋਜ ਕਾਇਆ,
 ਖਾਪ ਹੁੰਨ ਨਾ ਇਹੁ ਕੋਪ ਨਾ ਕਾਏ, ਮਰ ਕਾਏ ਕੰਠਰ ਸਦਈ ਜਾਏ - ਕੋਠ ਮ.5
- 80. ਹਦਿ ਮੇਰੁ ਇਹੁ ਸਦੀਰ ਹੈ, ਇਯਾਨਿ ਰਤਨਿ ਪੁਰੁ ਹੈ ਠੀ - ਪੁਰਾਣੀ ਮ.5
- 81. ਕੁੰ ਚਿਓ ਮੀਠਿ ਪੁਰੁ ਨਾ ਖਾਮ, ਕੋਈ ਸੇ ਚਿਯਾ ਚਿਯਾਮ - ਕੁੰਡੀ ਮ.5
- 82. ਮਾਰਾ ਮਹਿ ਕੁੰ, ਕੁੰ ਮਹਿ ਸਾਰਾ
 ਕੁੰ ਮਹਿ ਕੋ, ਕੋ ਮਹਿ ਜੀਯਾਰ
 ਕੁਰਮ ਮਹਿ ਕਰ, ਕਰ ਮਹਿ ਕੁਰਮ ਖਾਮ ਕਲੀ ਮ.5
- 83. ਕਿਹੁ ਜਲ ਸੇ ਜਲ ਕਾਇ ਖਟਾਲ, ਤਿਹੁੰ ਕੋਈ ਸਿੰ ਸੇਤ ਸਮਾਣ - ਕੁਰਮ ਕੀ ਮ.5
- 84. ਕੰਠਰ ਕਰਮ ਨ ਜਾਈ ਕਾਇਆ, ਇਹੁ ਕੁੰਮੇ ਖਾਲ ਠੰਡੀ - ਕੁੰਡੀ ਮ.5
- 85. ਕੁੰ ਕੁੰ ਕਰੁ ਨਹੀ ਸਰ ਠੰਡੀ,
 ਕੁੰਮੇ ਕਾਇ ਖਾਮ ਖਾਲ ਠੰਡੀ - ਕੁੰਡੀ ਮ.1, ਕਾਟਾਈ
- 86. ਕੋਰਾ ਕੁੰ ਸੇ ਕੁੰ ਕਰਮ ਕੀ ਕ ਸੇਤ - ਕਾਰਾਮਾਹ ਮਾਠ ਮ.5
- 88. ਮਨ ਕਨ ਖਾਮ ਕੀਆ ਸਰ ਕਪਾਲ, ਕੋ ਕਾਏ ਕਾਏ - ਕਾਮਕਲੀ ਮ.5
- 89. ਕਨੇ ਕਾਏ ਕਾਨਾ ਕਾਏ ਕੀ ਕੁੰ ਕਾਏ - ਕਾਏ ਕਾਏ ਮ.2
- 90. ਕਾਨ ਕੀ ਪੁਰਾਣੀ ਕਾਏ ਕੀ ਕੁੰ ਕਾਏ ਮਿਯਾਨ ਕਾਏ ਕਾਏ।
 ਕੋਰਾ ਕੋ ਕਾਏ ਕਾਏ ਕੁੰ ਕੀ ਕਾਏ ਕਾਏ। - ਕੁੰਡੀ ਮ.5
- 91. ਕਾਏ ਕੁੰ, ਕਾਏ ਕੁੰ ਮਾਏ ਕਾਏ ਕਾਏ ਕੀ ਕਾਏ ਪਾਏ।
 ਕਾਏ ਕੀ ਕੁੰ ਕਾਏ ਕੀ ਪਿਯਾ, ਕੁੰ ਮਿਓ ਕਾਏ ਕੋਰੀ ਕੋਰੀ - ਕੋਰੁ ਮ.4
- 92. ਕਪਾਲ ਕਾਏ ਕੁੰ ਕਾਏ ਕੀ ਕੋਰ ਨ ਕੋਰ - ਕੁੰ ਕੀ ਕੀ ਕਾਏ ਮ.5
- 93. ਕਾਏ ਕਾਏ ਕੁੰ ਕਾਏ, ਕਾਏ ਨ ਕਾਏ ਕੁੰ ਕੁੰ ਕਾਏ।

 ਕਾਏ ਕਾਏ ਕੀ ਕਾਏ ਕਾਏ . . .
 ਕਾਨ ਨ ਕਾਏ ਨ ਸਿਯ ਕਾਏ . . . ਕਾਏ ਮ.1

- 94. ਜਾਂ ਤਿਸ ਕਰਕੇ ਤਾਂ ਸਰਕਾਰ ਪ੍ਰੋਪਾਗੈਂਡਾ, ਖਾਸ ਕਰਕੇ ਖਾਸਕਰ ਰਚਾਇਆ।
ਖੰਡ ਪ੍ਰਧਾਨੀ ਪਾਸਕਰ ਕਰੀਏ, ਰੁਪਯਕੁ ਪ੍ਰੋਪਾਗੈਂਡਾ - ਮਾਠੂ ਮ.1
- 95. ਜੇ ਤਿਸ ਕਰਕੇ, ਤੈਥਾਂ ਕਰਕੇ - ਰੁਪਯਕੁ ਮ.1
- 96. ਤਿਸ ਕਰਕੇ ਨ ਜੈਕੀ ਜਾਏ ਤੁਹ ਮਾਠ ਨ ਜੈਕੇ ਜਾਂ ਕਰਕੇ ਸਿਫੀ ਜੇ ਸਾਏ ਕਰਕੇ
ਜਾਏ ਜੈਕੇ - ਜਪੁਜੀ
- 99. ਕੀ ਕਰਕੇ ਪਾਸਕਰ ਪਾਸਕਰ - ਰੁਪਯਕੁ ਮ.3
- 101. ਕੈਠਕ ਕਰਕੇ ਸਿਟਕਿਕਕ, ਮਾਠਿਕਾ ਸਿਠ ਕਰਕੇ - ਕਰਕੇ ਸਾਏਕ ਮ.4
- 102. ਤਿਸ ਕਰਕੇ ਕਰਕੇ ਪ੍ਰੋਪਾਗੈਂਡੀ ਕਰਕੇ ਕਰਕੇ ਰੁਪਯਕੁ ਕਰਕੇ - ਰੁਪਯਕੁ ਮ.3 ਕਰਕੇ
- 103. ਕਰਕੇ ਕਰਕੇ ਪ੍ਰੋ ਕੈਕ ਹੈ, ਕਰਕੇ ਕਰਕੇ ਕੈਕੀ - ਰੁਪਯਕੁ ਰੁਪਯਕੁ ਮ.3
- 104. ਕਰਕੇ ਸਿਠ ਕੀਕਾ ਕਰਕੇ ਸਿਠ। ਤਿਸ ਪ੍ਰੋ ਤੇ ਕਰਕੇ ਪ੍ਰੋਪਾਗੈਂਡੀ - ਰੁਪਯਕੁ ਰੁਪਯਕੁ ਮ.3
- 105. ਕਰਕੇ ਕਰਕੇ ਕੀ ਕਰਕੇ ਕਰਕੇ - ਜਪੁਜੀ
- 106. ਕੈਕ ਕਰਕੇ ਕੀ ਹੈ ਕੈਕੀ, ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ - ਕਰਕੇ ਕੀ ਕਰਕੇ ਮ.1
- 109. ਤਿਸ ਮਾਠਿਕਾ ਸਿਠ ਕਰਕੇ ਕਰਕੇ, ਸਿਠ ਪ੍ਰੋਪਾਗੈਂਡੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ - ਕਰਕੇ ਮ.3
- 110. ਕਰਕੇ ਕੈਕ ਕਰਕੇ ਕਰਕੇ ਕੈਕੀ - ਰੁਪਯਕੁ ਮ.5
- 111. ਮਾਠਿਕਾ ਕੀ ਕੈਠਕ ਕਰਕੇ ਕਰਕੇ - ਮਾਠੂ ਮ.3
- 112. ਕਰਕੇ ਕਰਕੇ ਕੈਕੀ ਕੈਕੀ ਰੁਪਯਕੁ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਨ ਕਰਕੇ - ਕੈਕੀ ਮ.3
- 113. ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ।
ਕੈਕੀ ਕੈਕੀ ਕਰਕੇ ਪ੍ਰੋਪਾਗੈਂਡੀ।
ਕੈਕੀ ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ।
ਕੈਕੀ ਕਰਕੇ, ਕੈਕੀ ਕੈਕੀ, ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ - ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ 22
ਪ੍ਰੋਪਾਗੈਂਡੀ 2.
- 114. ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ ਕੈਕੀ ਕੈਕੀ ਕਰਕੇ - ਜਪੁਜੀ
- 115. ਤਿਸ ਕਰਕੇ ਕੈਕੀ ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ। ਤਿਸ ਕਰਕੇ ਕੈਕੀ ਕੈਕੀ - ਰੁਪਯਕੁ ਮ.3
- 116. ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਪ੍ਰੋਪਾਗੈਂਡੀ। ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ।
ਕੈਕੀ ਕਰਕੇ ਕੈਕੀ ਕਰਕੇ ਕੈਕੀ। ਕੈਕੀ ਕਰਕੇ ਕੈਕੀ ਕਰਕੇ।
ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ। ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ।
ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ। ਕੈਕੀ ਕਰਕੇ ਕਰਕੇ ਕਰਕੇ। - ਕਰਕੇ ਕੈਕੀ ਕਰਕੇ ਮ.1
- 118. ਕੀਕਾ ਪਾਸਕਰ ਤਿਸ ਕਰਕੇ - ਜਪੁਜੀ
- 119. ਪ੍ਰੋਪਾਗੈਂਡੀ ਪਾਸਕਰ, ਕਰਕੇ ਕੈਕੀ। ਕਰਕੇ ਕੈਕੀ ਕੈਕੀ ਕਰਕੇ ਪ੍ਰੋਪਾਗੈਂਡੀ ਕੈਕੀ - ਕਰਕੇ ਮ.3
- 122. ਰੁਪਯਕੁ ਕੈਕੀ ਕਰਕੇ - ਜਪੁਜੀ

- 123. ਵਾਹੀ ਮੁੰਗਰੀ ਗੁਲਮੀ ਸਮਾਏ, ਗੁਲਮੀ ਵਧੀ ਤੇ ਗਿਲ ਕਰੀ - ਮਾਠੂ ਮ.1
- 124. ਗੁਲਮੀ ਕੰਠਰ ਸਭ ਤੇ ਖਾਹਰ ਗੁਲਮ ਨ ਕੋਇ - ਗੁਲਮੀ
- 126. ਜਗ ਰੋਏ ਤਰਾਂ ਚਰਿ ਰਚਿਯਾ ਚਿਯ ਸੁਕਤਿ ਨਾ ਮੇਲ - ਗਿਲੀ ਵਾਰ ਮ.1
- 127. ਸੁਕਤਿ ਚਿਯ ਕ੍ਰੋਠ ਨ ਕੀਯਾ - ਗਿਲੀ ਵਾਰ ਮ.1
- 128. ਤੇ ਚਿਯਿ ਪਠੁ ਵਧੀ ਸਭ ਵਾਉ। ਤੇ ਚਿਯਿ ਵਲਹਿ ਨਾ ਵਲਖਿਯਉ।
 ਤੇ ਚਿਯਿ ਖਰਾਨਿ ਕਰੀ ਵੇਰਾਇ। ਤੇ ਚਿਯਿ ਯਕਤੀ ਕਰੀ ਕਾਰਿ।
 ਤੇ ਚਿਯਿ ਚਿਉ ਚਿਯੇ ਸਿਧ ਕਾਰਿ। ਤੇ ਚਿਯਿ ਚਕਾ ਯਾਮ ਗੁਯਾਉ।
 ਤੇ ਚਿਯਿ ਸੁਕਤੁ ਤੇ ਚਿਯਿ ਕੰਠੁ। ਤੇਯ ਕਰੀਯੀ ਚਕਾ ਨ ਮੰਨੁ। - ਗੋਰ ਮ.1 ਯਾਗਾ ਵੀ ਵਾਰ
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- 129. ਗੁਲਮੀ ਸੁਕਤਿ ਸਾਜੀਯੇ - ਪੁੰਝੀ, ਯਾਗਾ ਵੀ ਵਾਰ ਮ.1
- 130. ਵਰ ਯਾਗਣ ਡਿਠਾ ਗੁਲੁ - ਪੁੰਝੀ, ਯਾਗਾ ਵੀ ਵਾਰ ਮ.1
- 131. ਚੋਏ ਸੁਕ ਯੋਯੀ ਮੀਠੇ,
 ਡਾਂਠੀ ਡਿਠ ਡਿਠ ਡਿਠ ਤਰੀਠੇ - ਯਾਗਾ ਵੀ ਵਾਰ ਮ.1

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- 10. ਸੰਕਮ, ਸੋਧ ਜਾਨੀ ਸਲਿਯਾਸੀ, ਕੁਰੂ ਪੁਰੀ ਵੀਚਾਰੀ।
ਖਿਨੁ ਸੇਵਾ ਕੁਰੂ ਕਰਮੁ ਨ ਯਦਾਸਿ, ਸੇਵਾ ਕਰਣੀ ਜਾਨੀ - ਮਾਠੂ ਮ.1
- 11. ਸੇਵਾ ਕਰਣ ਚੇਇ ਸਿਯਕਾਮੀ, ਸਿਯੁ ਕੁਰੂ ਚੇਰ ਪੁਪਤ ਸੁਯਾਮੀ - ਕੁਮਾਰੀ ਮ.3
- 17. ਤੂੰ ਕੁਰੂ ਮੈਠੇ ਚਕੁਰਿ ਵਧੀ, ਸੇਵਾ ਕਰਣਿ ਸੁਯਾਠੀ - ਵਸਤੁਕੀ ਮ.1
- 27. ਜਗਣਿ ਪੁਕੁਰੂ ਕੁਰਾਣਣੀ, ਤੁਸੀਂ ਵਗਿਯਾ ਡਿਲੀ ਕੁਣੀ ?
ਜਗਿਨ, ਸੰਤਿਮਿ ਸੀਯਾਠੀਯ ਮਿਠਾ ਚੇਣਣੀ।
ਪਿਠ ਵਿਯਾਣੁ ਤਾ ਮਿਲੈ ਜਾ ਕੁਰੂ ਤਾ ਸਕਰੁ ਕੁਣੀ - ਸਿਠੀ ਕਾਠ ਮ.1
- 28. ਚੇਇ ਕਰਣ ਚੀਠੀ ਪੁਰ ਪ੍ਰੀਤਮ, ਚਕਿਕੁਰੁ ਕੁਣੀਯ . . . ਖਡਿਕਾਸੀ ਰਾਘ - ਕੁਮਾਰੀ ਮ.3
- 29. ਕਾਨਕ ਕਾਠਾ ਕੁਮ ਕਾਲਕੁਟ, ਸਚ ਕਾਮ ਕਾਲਕ - ਵਾਠ ਕਾਲਕ ਮ.1
— ਮਠਾ ਪਤਿਠ ਤੇ ਚੇਇ ਪੁਠੀਤਾ, ਚਰਿ ਕੀਰਤਨ ਕੁਣ ਕਾਲਕੁ - ਵੇਠੀ ਮ.3
— ਕਾਲਕ ਕਰੈ ਕੁਣ ਦੇ ਮਠਾ, ਕਰ ਕੀਰਤਨ ਚੇਇ ਉਠਾਠ - ਕੁਮਾਰੀ ਮ.3
- 30. ਜੀਯਾ ਕੁਰਾਣਿ ਕਠਿ ਚੇ ਕਾਠ, ਸੇ ਸਿਮਰੁ ਕਾਲਕ ਚੇ ਕਾਠ - ਕੁਮਾਰੀ ਮ.3
- 31. ਕੁਰੁਣੇ ਵਰਨ ਕਮਲ ਨਮਸਕਾਰ, ਕਾਮ ਕੁਰੁ ਲਿਖ ਤਨ ਤੇ ਮਠ - ਵੇਠ ਮ.3
- 32. ਕਾਠਮ ਕੇਰੁ ਪੁਠੀਠੇ, ਡਿਠ ਕਾਲਕੁਰੁ ਕੁਰੁ ਨ ਯਦਿ - ਵਾਠ ਸਿਠੀ ਕਾਠ ਮ.3
ਮਠ ਕਨ ਕਨ ਸਚ ਸਚ ਪੁਰੁ ਕੇਰਾ, ਡਿਠਾ ਠੇ ਪੁਠ ਚਕੁਰੈਠੇ - ਡਿਠਾਠਕ ਮ.3 ਕੀਰ
- 33. ਕਰ ਕਾਲੁ ਕੀਰਣੀ, ਪੁਠ ਕਾਠ ਚੇ,
ਕਰ ਕੀਰੁਣਿ ਪੁਠ ਕਾਠ ਚੇ - ਕੁਮਾਰੀ ਮ.1
- 34. ਕਾਲਕ ਕੀ ਕਾਲਕੀ ਕਲੇ ਕਾਲਕ ਕਾਠ,
ਕਲੀ ਕਲੇ ਕੀਰੀਯਾ ਕਾਲਕ ਨ ਯਦੇ ਕਾਲਕ,
ਕਾਲ ਕਾਲਕਿ ਸੇਵਾ ਕਰੈ ਤਾ ਕਾਲੁ ਪਾਠੇ ਮਠ,
ਕਾਲਕ ਸਿਠੇ ਕਾਲੁ ਸਿਠੁ ਮਿਲੈ, ਕਾਲ ਸੇ ਕਾਲਕਾਨ - ਵਾਠ ਕਾਲਕ ਮ.2
- 35. ਕਾਲਿ ਮਠ ਸੇ ਕੀਰੁ ਡਿਠੀ, ਸੇ ਕਾਲਕ ਸੇਵਾ ਮਠ ਕਾਠੀ - ਕੁਮਾਰੀ ਮ.3
- 36. ਕਨ, ਮਠ ਕਨ ਕੀਰੁ ਕੁਰੁ ਸੇ, ਕੀਰੈ ਕਾਲੁ ਕਾਲਕੀਠੀ - ਵਸਤੁਕੀ ਮ.3 ਕਾਲਿ
- 39. ਕਾਲਕੁਰੁ ਕਾਲੁ ਕੁਰੁ ਕਾਲਿ ਕੇਠੀ . . . ਵਾਠ ਕੁਮਾਰੀ ਕੁਰੁਕੀਠੀ ਮ.1
- 40. ਕਾਲਿ ਕੁਰੁ ਕੀਰੈ ਤਾ ਕਾਲਿਕਾ ਜਾਨੀ। ਡਿਠੁ ਕੇਰੈ ਕਾਲਕ ਡਿਠਕਾ ਜਾਨੀ -
ਵਾਠ ਕੁਮਾਰੀ ਕੁਰੁਕੀਠੀ ਮ.1
- 41. ਚਰਿ ਡਿਠ ਮੀਠ ਕਾ ਕਪਿਠੁ ਚੇਠ - ਵਾਠ ਕਾਲਕ ਮ. 1

- 42. ਹਰਿ ਭਗਤ ਹਰਿ ਕਾ ਪਿਆਰ ਹੈ, ਜੋ ਦੁਰਮੁਖ ਕਰੈ ਖੋਲਾਇ,
ਪਾਖੰਡ ਭਰਿ ਨ ਏਵ ਮੀ ਦੁਖਿਯਾ ਬੇਨ ਮੁਖਾਇ - ਸਿਰੀ ਵਾਰ ਮ.3
- 43. ਭਰਿ ਨੈ ਪੁਕਾਰਾ, ਧੀਰਿ ਬੇਦ ਪੁਕਾਰਾ,
ਭਿਗਾਤੀ ਭਿਰਸਤ ਭਯਾਤਾ।
ਇਹ ਸਬਦੀ ਖੁਬੁ ਰੂਪ ਅਭਿਯੁਕਾ, ਕਾਪਤੀ ਕੁਠੀ ਜਾਗੁਤਾ।
ਇਹ ਤੀਰਥ ਭਾਤਾ,
ਘਿਰਾਹਾਰ ਵਰਤੀ ਅਪਸਰਾ, ਇਹ ਠੂੜ ਨ ਚੈਵਹਿ ਦਰਸਾ।
ਇਹ ਮਠ ਹੀ ਚਿਯਾਤਾ,
ਘਾਟ ਨ ਚਿਨ ਹੀ ਕਹਾਇਯਾ, ਸਭ ਕਹਿਯੋ, ਹੈ ਯਾਇਯਾ।
ਸਕਲ ਪ੍ਰੀਤ ਪ੍ਰਿਯਾਯਾ, ਤਿਯਾਯੀ ਸਕਲ ਖਾਵਾ ਸਕਾਇਯਾ।
ਕਾਲਕ ਫੁਲ ਚਰਾ ਪਠਾਯਾ - ਸਿਰੀ ਮ. 5 ਅਸਟਪਦੀ
- 44. ਸੁਕਤੀ ਅਠ ਸਭ ਸੁਯਾ, ਕਾਠੈ ਠਾਧੈ ਅਵਠੈ ਠਾਠੈ, ਮਨੁਮੁ ਭਰਿ ਨ ਚੈਠੀ-
ਕੁਜਰੀ ਮ. 3 ਅਸਟਪਦੀ
- 45. ਇਕ ਚੈਠਿਯਾ, ਇਕ ਮੀਠਿਯਾ, ਇਕੋ ਚੈਠਿਯਾ ਸੁਠਣ ਸਠੈਤ - ਖਠਿਠੀ ਕੁਠਿਠੀ ਵਾਰ ੧,
ਮ.4
- 47. ਜੋ ਠੀਕੀ ਜੋ ਠੀਕੀ ਕੁਠੀ, ਖਾਲੀ ਕੈਰੀ ਸੁਠਣ ਸੁਠੀਯੋ,
ਕੁਠੀ ਅਠਰ ਨ ਜਾਪਸ ਕਾਠੀ ਸਕਾਠ ਕੁਮਾਰੀ ਸਾਰ ਕਾ - ਮਠੁ ਮ.3 ਚੈਹਲਾ
- 48. ਤੀਰਥ ਖਰਤ ਸੁਠਿ ਸੰਨਮੁ ਕਾਹੀ, ਕਰਮ ਯਮ ਯਹੀ ਪੁਜਾ,
ਕਾਲਕ ਕਠਿ ਭਰਿ ਚਿਯਾਠਾ, ਦੁਖਿਯਾ ਵਿਯਾਠੈ ਦੁਜਾ - ਸਿਰੀ ਵਾਰ ਮ.1
- 49. ਕਾਲ, ਜਾਲ, ਜਮ ਕੈਹਿ ਨਾਠੀ, ਕਾਠਿ ਭਰਿ ਹੈ ਤਠਾਠ - ਸਿਰੀ ਵਾਰ ਮ.1
- 50. ਮਾਠੀ, ਮੈਠੈ ਪ੍ਰੀਤਮ ਰਾਮ ਭਯਾਠਹੁ, ਕੀ ਮਾਠੀ।
ਹੁਠੈ ਹਰਿ ਚਿਨ ਖਿਨ ਪਲ ਹਰਿ ਨ ਸਕੁਠੈ - ਵਾਰ ਯਯਾ ਮ.4
- 51. ਕੁਠ ਚਿਠਿਠੀ ਯਮ ਪਾਠੀਠੀ ਕੁਠੈ ਮੈਠ ਚਿਠਿਠਿਯਾ,
ਹਰਿ ਜੈ ਜੈ ਮਨ ਚਰ ਵਹਿਯਾ ਯਠਹੀ ਮਠੀ ਕੁਠਾਠ - ਸਿਰੀ ਵਾਰ ਮ.3
- 52. ਕੁਠੀ ਖਿਠਾ ਸਠਿ ਚਿਠਿਠਿਯਾ ਯਠੈ।
ਕਿਠੈ ਮੈਠਾਠਿਠਿਠਿਠਿ ਖੈਠ ਠਾਠੈ - ਮਠੁ ਮ. 5 ਚੈਹਲੈ
- 53. ਕੁਠੈ ਮੈਠਾ ਖਿਠਾ ਕੁਠੈ ਮੈਠਾ ਯਠਾਠ,
ਕੁਠੈ ਮੈਠਾ ਖੈਠਾ ਕੁਠੈ ਮੈਠਾ ਯਠਾਠ - ਵਾਰ ਮਠ ਮ. 5
- 54. ਹਮ ਚਿਠਿਠਿਠਿਠਿ ਕੁਮ ਖਿਠਾ ਠਾਠੈ, ਕੁਮ ਮੁਖਿ ਚੈਠਹੁ ਖੀਠਾ।
ਹਮ ਖੈਠਹੁ ਸਠਿ ਠਾਠ ਠਾਠਾਠਹੁ, ਕੁਮ ਸਕ ਕੁਠੀ ਕਹੀਠਾਠ - ਵਾਰ ਕਾਠੀ ਮ.3
- 55. ਇਕ ਖਿਠਾ, ਕੈਠਾ ਜੋ ਹਮ ਚਿਠਿਠਿਠਿ, ਕੁਠੈ ਮੈਠਾ ਕੁਠੈ ਹਾਠੀ - ਚੈਹਲ ਮ.5

56. ਨਾਨਕ ਪਿਆ ਮਰਾ ਹੈ ਹਰਿ ਪ੍ਰਭ, ਹਮ ਖਾਬਰ ਹਰਿ ਪ੍ਰੀਤਪਾਏ - ਰਾਮ ਕਾਠੀ ਮ.3

57. ਤੂੰ ਮੇਲਾ ਸਖਾ ਤੂੰ ਮੇਲਾ ਮੀਤੁ। ਤੂੰ ਮੇਲਾ ਪ੍ਰੀਤਮ ਤੁਮ ਸੰਠ ਹੀਤੁ।
ਤੂੰ ਮੇਲੀ ਪਤਿ ਤੂੰ ਹੋ ਮੇਲਾ ਕਰਣਾ। ਤੁਠ ਖਿਣੁ ਨਿਖੁ ਨ ਸਾਈ ਦਰਾ -
ਰਹਿੰਗੀ ਕੁਠਾਈਠੀ ਮ.1

58. ਮਾਸਮ ਪਛਾਹਿ ਆਪਣਾ, ਤਨ ਮਨ ਆਈ ਕੋਇ - ਸਿਦੀ ਕਾਠ ਮ.3

59. ਨਾ ਪਿਰੁ ਆਈ ਆਪਣਾ, ਤਨੁ ਮਨੁ ਆਈ ਕੋਇ।
ਸੋਹਣੀ ਕਰਮ ਸਾਧਕੀਠਾ, ਸੋਈ ਕਰਮ ਕੋਇ - ਸਿਦੀ ਕਾਠ ਮ.3

60. ਹੋ ਆਇ ਮਾਠੀ ਸੋਇ ਜੀਉ-ਸਿਦੀ ਕਾਠ ਮ.3

61. ਖਿਣੁ ਪਿਰੁ ਤਨ ਸੋਠਾਈਠੇ ਸੋਠੁ ਆਇ ਪੁਕਾਰੁ।
ਕਾ ਮਾਠੇ ਸੁਖਿ ਸੋਠੀ ਖਿਣੁ ਪਿਰੁ ਆਇ ਸੋਠਾਈਠਾ - ਸਿਦੀ ਕਾਠ ਮ.1

62. ਸਿੰ ਕੋਈ ਸਭ ਸਭ ਕੁਠਾ ਕੁਠੇ ਕਰਾ ਪਖੈਰੁ।
ਇਕ ਨ ਕੁਠਾ ਮੇਠੇ ਤਨ ਕਾ ਖਿਰਾਏ ਸਿਨਿ ਹੁਠੁ ਖਿਰੁ ਖਿਠੇਠੀ - ਵਡਹੀਸ ਮ.1

63. ਠੇਕਾ ਆਇ ਠੇਕਾ ਹੋ ਆਈ, ਖਿਣੁ ਆਇ ਆਈ ਖਿਰਾਏ ਜਾਈ - ਕਾਠ ਕਾਠੀ ਮ.1

64. ਪ੍ਰੀਤਿ ਲਈ ਖਿਣੁ ਸਭ ਸਿਉ ਮਠੇ ਨ ਆਈ ਜਾਇ।
ਕਾ ਖਿਰੋਠਾ ਖਿਰੋਠੇ ਸਭ ਮਹਿ ਕਹਿਯਾ ਸਮਾਇ।- ਸਿਦੀ ਕਾਠ ਮ.3

65. ਆਸਾ ਖਿਸ ਸਿਖਰਿ ਖੁਸੁਠੇ ਮਨ ਮਾਠਹਿ ਖਿਸ ਸਿਖਿ ਕੇਰੁ ਡੇਟਕੀਠਾ,
ਨਿਪਤਿ ਸੋਠ ਮਨ ਜਾਇ ਨ ਆਈ ਖਿਰਾਏਨ ਮ. 4 ਆਪਣੀ

97. ਸਿਦੀ ਨੇ ਆਸ ਨੇ ਸਿਠੇ, ਇਦੀ ਕਸਿਕਰ ਕਮਾਇ,
ਮਨ ਕੀ ਮੇਲ ਨ ਹੁਠੀ ਹੁਠੀ ਮੇਲ ਨ ਜਾਇ - ਵਡਹੀਸ ਮ.3

98. ਜੇਠ ਨ ਖਿਠਾ ਜੇਠ ਨ ਠੀਠੇ, ਜੇਠ ਨ ਆਮ ਕਠਾਈਠੇ,
ਜੇਠ ਨ ਮੁੰਦੀ ਮੁੰਡ ਮੁੰਡਾਈਠੇ, ਜੇਠ ਨ ਖਿਠੀ ਕਾਈਠੇ।
ਜੇਠ ਨ ਖਾਹੁ ਮਨੀ ਮਾਠੀ, ਜੇਠ ਨ ਆਈ ਕਾਈਠੇ।
ਠਾਠ ਨੀਵੀਠਾ ਮਠ ਜਹੀਠੇ, ਠੇਠਾ ਜੇਠ ਕਮਾਈਠੇ,
ਕਮ ਖਾਹੁ ਖਿਠੀ ਕਾਈ, ਕੁਠੇ ਖਿਠਾਈ ਪਠ ਪਾਈਠੇ।
ਕੀਨ ਮਹਿ ਖਿਠੀ ਕ ਰਹੀਠੇ, ਜੇਠ ਜੁਠਤ ਖਿਠ ਪਾਈਠੇ, ਸੁਠੀ ਮ.3

90. ਖਿਠੀ ਕਰਮ ਕੁਠੇਰਮ ਕਾਠੀ, ਕੇਰਕ ਪੁਰੁ ਕੁਠੇਰ ਕਈ।
.
ਕਮ ਖਿਠਾ ਕੋਰਟ ਕਰ ਕਮਾ, ਜਿਉ ਖਾਠੇਰਕ ਕਰਮ ਕੁਠੇ - ਪੁਕਾਰੀ ਮ.1
ਆਪਣੀ

- 91. ਚੋਰਾ ਕੋਈ ਜੋ ਦੁਖਿਆ ਮਾਰ ਕਵਾਏ,
ਇਕਾਹਿ ਮਾਰ ਚਾਜ ਜੋਰ ਕਮਾਏ - ਰਹਿਤੀ ਮ.3 ਖਸਟਪਈ
- ਟੁਰ ਨਾਨਕ ਸੀਤ ਸਭਾ ਦੁਖ ਮਿਟੇ ਚੋਰ, ਸਨ ਨਾਨ। ਹਰਿ ਵਰ ਸਜਿ ਜੋਰ - ਵਸੰਤ ਮ.1
- ਕਰ ਕੇ ਨ ਖਾਈਓ ਹਰਿ ਕੁਹਮ ਜੋਰ,
ਹਰਿ ਖਾਈਓ ਸਤ ਸੰਗਤੀ - ਚਾਨਕ ਮ.4, ਪਛਤਾਨ
- ਜਹਿ ਨ ਕਹਾਵਨ ਕਉ ਕਈ ਕੋਤੇ,
ਕੋਠੇ ਜਨ ਬਿਰਏ ਹੇ ਸੇਵਕ ਤਤ ਜੋਰ ਕਉ ਡੇਰੇ - ਕਾਨਕ ਮ.5
- 95. ਚੋਰ ਨ ਦੀਜੈ ਕਾਹੂੰ ਜੋਰ, ਜੋ ਕਮਾਵਨ ਸੋਈ ਕੋਰ।
ਘਾਪਨ ਕਰਮ ਖਾਏ ਹੀ ਖੰਘ, ਖਾਵਨ ਜਾਵਨ ਮਾਇਆ ਸੀਠ - ਰਾਮਕਲੀ ਮ.5
- 96. ਕਥਿਤ ਚਾਨਕ ਠੇਹੁ ਜੀਉ ਕਰਮ ਖੰਘ ਹੋਈ - ਜੋਰ ਮ.3
- 97. ਜੋਹਾ ਕੀਰਨ ਤੇਹਾ ਹੋਯਾ ਜੋਹੇ ਕਰਮ ਕਮਾਇ - ਸਿਰੀ ਰਾਠ ਮ.3
- 102. ਜੋਹਾ ਖੀਜੈ ਸੁ ਠੁਠੈ ਕਰਮ ਸੀਦਾ ਖੋਰ - ਖਾਰਹਿਮਾਠ ਮਾਠ ਮ.5
- 103. ਵਠੈ ਚੋਰ ਨ ਦੇਉ ਕਿਸੇ, ਚੋਸ ਕਲੀਮਾ ਖਾਪਿਆ,
ਜੋ ਸੇ ਗੀਯਾ ਸੇ ਸੇ ਖਾਇਆ, ਚੋਸ ਨ ਦੀਜੈ ਖਵਰਜਨਾ - ਖਾਨਾ ਪਈ ਮ.1
- 104. ਜਿਤੁ ਕੀਤਾ ਖਾਈਓ ਖਾਪਿਆ, ਸਾ ਖਾਲ ਖੁਰੀ ਕਿਉ ਖਾਈਓ - ਖਾਸਾ ਮ.1
- 105. ਜਬ ਨਹੁ ਦੁਦੀਆ ਰਹੀਏ, ਨਾਨਕ ਕਿਹੁ ਸੁਣੀਏ ਕਿਹੁ ਕਹੀਏ - ਸਨਾਸਦੀ ਮ.1
- 107. ਹਰਿ ਬਿਨ ਖਵਰ ਕਿਆ ਬਿਰਏ, ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਏ, ਇਹ ਉਰੈ ਪੁਸੈ।
ਖਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਿਤਾ, ਤਿਨਕਾ ਖਾਤ ਨ ਖਾਇਆ,
ਯਾਏ ਚਨਨ ਚੋਰ ਹੋ, ਭਾਈ, ਉਹਾ ਚ ਕਰਮ ਨ ਖਾਇਆ।
ਤੀਰਥ ਲਾਇ ਖਰ ਧਰੀ ਕਰਮਤਾ ਯਾਏ ਨਹਿ ਨ ਪਾਏ,
ਉਹਾ ਕਰਮ ਨ ਯਾਏ ਇਹ ਬਿਠਿ, ਉਹ ਠੇਕ ਧਰੀ ਪਤੀ ਯਾਏ।
ਚਮੁਰ ਚੋਰ ਮੁਖ ਖਚੀ ਉਰੈ ਯਾਏ ਮਹਿਲ ਨ ਖਾਈਓ।
ਮੁਠੈ ਲਾਹੀ ਠੇਕ ਸੁਧਾਰ, ਇਹ ਸਰਸੀ ਠਮ ਖਾਈਓ - ਰਹਿਤੀ ਮ.5
- 109. ਉਤਮ ਸੇ ਦਹ ਉਤਮ ਕਹੀਯਹਿ, ਤੀਰ ਕਰਮ ਬਹਿ ਚੋਇ - ਸਿਰੀ ਰਾਠ ਮ.1
- 110. ਜੋ ਬਿਰਹੀ ਜੋ ਨਿਰਹਿ ਕਰੈ, ਜਪ ਤਪ ਸੰਜਮ ਤੀਖਿਆ ਕਰੈ,
ਪ੍ਰਿਯਾਨ ਠਾ ਕਰੈ ਸਰੀਰ, ਸੇ ਬਿਰਹੀ ਰੰਗਾ ਕਾ ਤੀਰ - ਵਾਰ ਰਾਮ ਕਲੀ ੧ ਮ.1
- 112. ਕਰਮ ਕਰਮ ਨੇਮਬੁਤ ਪੁਜਾ, ਪਦ ਕੁਹਮ ਬਿਨ ਜਾਨ ਨ ਦੂਜਾ - ਰਹਿਤੀ ਮ.5
- 120. ਰਿਖਾਨ ਚ ਨ ਸਭ ਸੋਈ ਹੋਇ,
ਕੁਹੁ ਪਦਸਾਇ ਖਰਿਖਾਨ ਬਿਨਾਸੈ, ਖਨ ਦਿਨ ਜਾਏ ਵੇਖੇ ਸਚੁ ਸੋਇ - ਖਾਸਾ ਮ.5
- 121. ਰਿਖਾਨ ਖੀਨ ਜਾਗੀ ਨੇਹੀ ਪਾਇਆ,
ਤਕਉ ਸਰਬ ਪੁਛਾਯਾ - ਸੋਰਨ ਮ. 5

122. ਜਨ ਮਨ ਕਾਇਆ ਮਜੀਐ, ਭਾਈ। ਭੀ ਮੈਲਾ ਤਨ ਹੋਇ,
ਗਿਆਨ ਮਹਾ ਰਸ ਨਾਹੀਐ, ਭਾਈ, ਮਨ ਤਨ ਨਿਰਮਨ ਹੋਇ - ਸੋਰਠ ਮ.1 ਅਸਟਪਦੀ
123. ਜੀਵਾ ਬੁਠੈ ਆਇ ਜਾਇ, ਬੇਦ ਪਾਠ ਮਤਿ ਪਾਪਾ ਖਾਇ,
ਉਗਵੈ ਸੂਰ, ਨ ਜਾਏ ਚੰਦ, ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸ, ਅਗਿਆਨ ਮਿਟੈਤ।
ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ, ਪੜ ਪੜ ਪੰਡਿਤ ਕਰਹਿ ਿ ਬੀਚਾਰ,
ਬਿਨ ਬੁਠੇ ਸਤਿ ਹੋਇ ਮੁਆਰ, ਨਾਨਕ ਗੁਰਮੁਖ ਉਤਰਸ ਪਾਰ - ਵਾਰ ਸੂਹੀ ਮ.1
124. ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ - ਅਸਟਪਦੀਆਂ ਆਰ 3, ਮ.1
125. ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖ ਏ ਸਭੁ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ,
ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾਕੈ, ਨੇਭ ਮੋਹ ਭੁਨ ਤੈਸਾ,
ਸੁਖ ਦੁਖ ਏ ਬਾਏ ਜਿਹ ਨਾਹਿਨ, ਤਿਹ ਤੁਮ ਜਾਨੁ ਗਿਆਨੀ - ਗਉੜੀ ਮ.9
128. ਹਮ ਮੈਨੇ, ਤੁਮ ਉਜਨ ਕਰਤੇ। ਹਮ ਨਿਰਗੁਣ ਤੂੰ ਦਾਤਾ,
ਹਮ ਮੁਰਖ, ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ, ਤੁ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ - ਸੋਰਠ ਮ.5
129. ਭਇਉ ਪ੍ਰਗਾਸ ਸਰਬ ਉਜਿਆਰਾ, ਗੁਰ ਗਿਆਨ ਮਨਹਿ ਪ੍ਰਗਟਾਇਆ - ਗਉੜੀ ਮ.5
131. ਬੈਖਰੀਦ ਹਉ ਦਾਸਰੇ ਤੇਰਾ ਤੂੰ ਭਾਰੇ ਨਾਕੁਰ ਭੁਣੀ ਰਹੇਰਾ
ਬੈਖਰੀਦ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ ? ਇਹੁ ਜੀਉ ਪਿੰਡ ਸਭ ਥਾਰੇ - ਸੂਹੀ ਮ.5
132. ਜਿਉਂ ਜਨ ਮੇ ਜਨ ਆਇ ਖਟਾਨਾ,
ਤਿਉਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ - ਸੁਖਮਨੀ ਮ.5
133. ਜਿਉਂ ਭਵੈ ਤਿਉ ਰਖ ਨੈ, ਹਮ ਸਰਣ ਪ੍ਰਭ ਆਏ,
ਹਮ ਭੁਨ ਵਿਗਾੜਹਿ ਦਿ ਯਸ ਰਾਤ, ਹਰਿ ਨਾਜ ਰਖਾਏ,
ਹਮ ਬਾਹਿਕ, ਤੂੰ ਗੁਰ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ . . . ਆਸਾ ਮ.4 ਛੰਤ
137. ਭਕਤਿ ਬਿਨਾ ਬਹੁ ਭੁਝੇ ਸਿਆਣੇ - ਸਾਰੰਗ ਮ.5
138. ਹਰਿਨਾਮੇ ਤੁਨਿ ਨ ਪੁਜਈ ਜੇ ਕੋ ਨਖ ਕਰਮ ਕਮਾਏ - ਸਿਰੀ ਰਾਗ ਮ.1
139. ਮ੍ਰਿਤਕ ਕਹਈਏ ਨਾਨਕਾ ਨੈ ਪ੍ਰੀਤ ਨਹੀਂ ਕਾਵਾਨ - ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ.5
140. ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮ ਨਹੀਂ ਕਰਮ ਧਰਮ ਨਹੀਂ ਪੂਜਾ,
ਨਾਨਕ ਭਾਇ ਭਕਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ - ਸਿਰੀ ਰਾਗ ਮ.1
142. ਜਾਨਉ ਐਸੀ ਵੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ।
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪ੍ਰੀਤਿ ਰਹੈ। - ਵਾਰੁ ਵਡਹੀਸ 4,
ਸਨੈਕ ਮ.1
143. ਦੈਂਤ ਸੰਸਾਰੀ ਬਿਨ ਭਕਤਿ ਅਭਿਆਸਾ - ਗਉੜੀ ਮ.1
145. ਉਨਟਿਉ ਕਮਨੁ ਬੁਹਮ ਬਿਚਾਰਿ, ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨ ਦਸ ਦੁਆਰਿ,
ਕਿਭਵਣੁ ਬੇਇਆ ਆਪ ਮੁਰਾਰਿ - ਰਾਗ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ.1

- 146. ਕਲਮ ਮਿਲੈ ਸਚ ਪਾਈਐ, ਕੁਰਮੁਖ ਸਦਾ ਵਿਦੈਧ - ਸਿਰੀ ਦਾਸ ਮ.1
- 147. ਰਾਮ ਕਮ ਕੁਠ ਕਾਇ, ਪੰਡਿਤ,
ਕਲਮ ਕਾਂਡ ਖਰੀਕਾਰ ਨ ਚਲੈ, ਕੁਸਲ ਕੋਈ ਖਰ ਨਹਿ ਪੰਡਿਤ - ਰਾਮਕਲੀ ਮ.3
- 148. ਕਾਮੀ ਹੈ। ਕੁਰਮੁਖ ਖੁਏ ਹੋਇ,
ਖਿਠ ਖੁਏ ਕਲਮ ਕਾਠੀਐ ਜਨਮ ਪਚਾਦਕ ਹੋਇ - ਸਿਰੀ ਦਾਸ ਮ.3
- 149. ਕੁਠੀ ਪੁਕਾਰ ਸਲਭ ਸੁਗੀਯਾਰਾ, ਕੁਰੁ ਲਿਖਾਨ ਮਨਹਿ ਪੁਕਾਰੀਐ - ਰੁਠੀ ਮ.3
- 150. ਪੁਕਾਰਤ ਕਾਠ, ਲਿਖਾਈ ਕੋਠ ਹੋਇ, ਕਾਠ ਪਾਠੈ ਕੁਠੈ ਹੋਇ।
ਕੁਰੁ ਪਚਾਦਕਿ ਹੈ ਕੀਚਾਰ, ਸੇ ਲਿਖਾਈ ਦਲਕਹਿ ਪਚਦਾ - ਸਿਰੀ ਦਾਸ ਮ.1
- 155. ਹਰਿਦਲਸਨ ਖਾਏ ਕੁਰੁ ਕਰਿ,
ਕੁਰੁ ਕੈ ਮਖਦ ਸਦੇ ਕੇਰਾਰ,
ਖਟ ਦਰਸਨ ਵਰਤੈ ਕਰਤਾਰ,
ਕੁਰੁ ਕਾ ਦਰਸਨ ਕਲਮ ਖਾਪਾਰ।
ਕੁਰੁ ਕੈ ਦਰਸਨ ਮੁਕਤਿ ਕਤਿ ਹੋਇ,
ਸਾਰਾ ਕਾਠ ਵਸੈ ਮਨ ਹੋਇ।
ਕੁਰੁ ਦਰਸਨ ਸੁਗੀਐ ਸੰਸਾਰਾ,
ਕੋਠੈ ਖਾਏ ਕਾਠੀ ਪਿਯਾਰਾ,
ਕਾਠ ਕਾਨ ਸਿਸ ਕੋਠ ਨ ਖਾਏ,
ਕਲਮ ਕੁਰਮੁਖ ਸਚ ਸਮਾਏ - ਯਸਾ ਮ. 3
- 156. ਸਿਖ ਸਠ ਸਿਖਾ ਕੁਰੁ ਸਿਖ ਸੁਖੀਐ,
ਕੁਰੁ ਕੁਰੁ ਕੋ ਕੋਠ ਖੋਲ - ਯਸਾ ਮ.1
- 160. ਕਾਠ ਕਮਾਇਕਾਰ ਕੋਠ ਕੋਠੀ ਨ ਕੋਠੀ ਦਾਮ।
ਕੋਠ ਨ ਕੋਠੀ ਹੋਇ ਕੋਠ, ਸਲ ਪੀਕਾਰਿਹ - ਖਿਰਕੜ ਮ.3
- 161. ਮੇਠੈ ਕੁਠ ਖਠਕੁਠ ਨ ਕੁਠਕਾਰਿਯਾ,
ਪੁਕਾਰ ਕਾਠਾ ਖਿਰਦ ਸਮਾਇਯਾ,
ਕੋਠ ਕਾਠੀ ਕਾਠੀ ਨ, ਕੋਠੈ ਨ ਤੀ ਕਾਠੀ ਕੀਠੀ - ਸਿਰੀ ਦਾਸ ਮ.1
- 162. ਮੈ ਸਰਦ ਖਾਏ ਸਿਧੁ ਕੋਠ ਖਾਏ, ਸਿਧੁ ਖਿਰਦ ਸੁਖਾਮੀ ਸੀਠਾ - ਖਿਰਕੜ ਕੀਤ ਮ.3
- 163. ਕਲ ਪੁਕਾਰਿਐ ਖਿਠੀ ਕੁਰੁ ਕਾਠੀ ਖੁਰੁਠ ਪਿਠਾ ਕਲ ਖਾਏ - ਕੋਠ ਮ.3

- 164. ਕਰਮ ਕਰਮ ਕਰ ਮੁਕਤਿ ਮੰਗਹੀ, ਮੁਕਤਿ ਪਦਾਰਥ ਸੁਖਦ ਮੰਗਹੀ,
ਇਨ ਦੁਰ ਸੁਖੈ ਮੁਕਤਿ ਨ ਹੋਈ ਪਦਾਰਥ ਕਰ ਕਮਾਈ ਹੈ - ਮਨੁ ਮ.1 ਸੋਹਣਾ 1
- 165. ਹਰਿ ਦਸਾਨ ਨੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਕਹਿ - ਕਲਿਆਣ ਮ. 4
- 166. ਚਰ ਦਸਾਨ ਕਾ ਪ੍ਰੀਤਮ ਹੋਈ, ਮੁਕਤਿ ਬ੍ਰਹਮੈ ਕਰੈ ਕਿਯਾ - ਖਸਾ ਕਰ ਮ.5, ਮ.1
- 167. ਸਨ ਸਹੀ ਖੁਸ਼ਹਿ, ਸੁਖਰ ਨ ਮਾਕਹਿ, ਅਤਿ ਪ੍ਰਿਯ ਪੁੰਤਿ ਸਾਧ ਕਰ ਦਸਹਿ -
ਫੁੰਡੀ ਬੁਢਨ ਕਖਰੀ ਮ.5
- 168. ਸਿਵ ਬਿਹੈਰ ਕਰ ਇੰਦੁ ਨੈਕ, ਤਾ ਮਹਿ ਜਲੈ ਕਿਰਿਆ,
ਸਿਮਰ ਸਿਮਰ ਸੁਖਾਮੀ ਤੈ ਸੀਤਲ, ਸੁਖ ਦਰਦ ਕੁਮ ਹਿਰਿਆ - ਸਾਵੰਗ ਮ.5
- 169. ਸਹੀ ਬ੍ਰਹਮੈ ਜਹੀ ਕੀਰਤਨ ਤੈਰਾ - ਸੁਹੀ ਮ.5
- 170. ਬ੍ਰਹਮੈ ਸਾਚ ਜਹੀ ਕੀਰ ਵਾਸਾ - ਸੁਹੀ ਮ.5
- 171. ਕ੍ਰਮ ਖੀਚਾਰ ਖੀਚਾਏ ਕੋਇ, ਦਸਕ ਕੀ ਪਲਮ ਕਰਿ ਹੋਇ - ਦਸਾਨੀ ਮ.5
- 172. ਖਾਨਾ ਪਦਮਾਸਾ ਏਕੈ ਕਰੈ,
ਕੰਤਿ ਦੁਖਿਯ ਕੀਰਿ ਮਰੈ।
ਦੁਰਪਦਮਾਸਿ ਪਾਇਆ ਜਾਈ।
ਹਰਿ ਸਿਉ ਚਿਤ ਨਾਏ ਇਹ ਕਲ ਨ ਖਾਈ - ਦਸਾਨੀ ਮ.1
- 173. ਹੋਈ ਕੀ ਸਿਵ ਕਰਹਿ ਠਾਕੁਰ ਨਹੀਂ ਏਕੈ,
ਏਖਰ ਨੀਵ ਬਿਏਕੀਏ ਮਾਖਰ ਨਹੀਂ ਕੀਏ - ਫੁੰਡੀ ਮ.1
- 175. ਖਾਨੀ ਸਿਮਰੀਏ ਜਮੈ ਤੈ ਮਰ ਜਾਇ,
ਏਕੈ ਸਿਮਰੈ ਨਾਨਕਾ ਜੈ ਜਨ ਬਨ ਦਹਿਆ ਜਾਮਾਇ - ਫੁੰਡੀ ਮ.1
- 176. ਏਕੈ ਕਰਿ ਕਰਵਾਨ, ਸਿਹ ਪੁਕਾਏ ਕੈ ਕਾਹਿ ਮਨ,
ਜੈਸੈ ਸੁਕਰ ਸੁਖਾਨ, ਲਾਨ ਮਾਏ ਤਾਹਿ ਤਨ - ਸਲੋਕ ਮ.9
- 177. ਏਕੈ ਵੈਦ ਹੋਏ ਸਚਿਆਰ, ਪਕੀਹ ਫੁਲਹਿ ਤਿਨਹ ਚਾਰ ਵਿਦਾਰ।
ਕਹੁ ਕਰਿਤ ਕਰ ਕੀਰ ਸਦਾਈ, ਤੂੰ ਨਾਨਕ ਸਿਖੰਤਰ ਖਾਏ - ਖਸਾ ਦੀ ਵਾਰ ਮ.1
- 178. ਜੈ ਪਿਤੁ ਕੋਈ ਨ ਨੀਕਿ ਖਾਰ।
ਜਿਥੋਂ ਤੇਸੰਤਰ ਖਾਰ ਸੁਧ ਹੋਈ, ਤਿਉ ਹਰਿ ਕਾ ਹੁੰਦੁ ਮਤ ਮੰਨੈ ਖੋਈ -
ਫੁੰਡੀ ਕੁਖਾਦਰੀ ਮ.1
- 179. ਸਰਹ ਕਰਮ ਮਹਿ ਸ੍ਰੇਣਟ ਕਰਮ, ਦਿਨੈ ਕਰਮ ਜਪ ਕਿਰਮਨ ਕਰਮ - ਫੁੰਡੀ ਕੁਖਾਦਰੀ ਮ.5
- 180. ਦੁਰਮੁਖ ਸਦਾ ਕਿਏ . . . ਸਿਰੀ ਦਾਠ ਮ.1
- 182. ਹਰਿ ਕੀ ਕਰਿ ਕੀ ਬੇਹਾਈ, ਕੁਠੈ ਜੋਹ ਪਿਆਸਾ,
ਨਾਨਕਾ ਹੁੰਦੈ ਮਾਠ ਪਤੀਏ ਵਿਰੈ ਦਾਸ ਫੁੰਡਾਸਾ - ਖਸਾ ਮ.1 ਤੈ

183. ਤੈ ਰਚਿ ਹਰੈ ਜੇ ਲਿਖੇ ਹੋਏ,
ਜੈਸਾ ਜੇਦੈਂ ਜੈਸਾ ਹੋਏ - ਰਉੜੀ ਮ.1
184. ਖਿਨ ਭਰਤਿ ਨਹੀਂ ਸਤਿਗੁਰ ਪਾਈਏ . . . ਚਾਲ ਖਰੀਤ ਮ.1
185. ਕਇਆ ਸੋਚ ਨਾ ਪਾਈਏ ਖਿਨ ਹਰਿ ਭਰਤਿ ਪਿਆਰ - ਸਿਰੀ ਚਾਲ ਮ.1
187. ਮਨ ਤਨ ਵੇਰੇ ਚੰਗੇ ਚੰਗੇ। - ਸੁਖਮਨੀ ਮ.5
188. ਕਦ ਇਸ ਯਨ ਸਿਮਰ ਪੁਰੁ ਖਪਲਾ, ਮਨ ਤਨ ਕਏ ਕਰੋਲਾ - ਸੋਰਠ ਮ.5
189. ਮਿਥਿਆ ਸੁਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ। ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਹੂੰ ਹਿਰਹਿ।।
ਮਿਥਿਆ ਕੇਹੁ ਪੇਖਤ ਪਰ ਰੁਖ ਰੁਖਾਏ। ਮਿਥਿਆ ਰਸਾਨਾ ਭੋਜਨ ਖਲਾਏ ।।
ਮਿਥਿਆ ਚਰਨ ਪਰ ਖਿਕਾਰ ਕਹੂੰ ਧਾਰੰਹਿ। ਮਿਥਿਆ ਮਨ ਪਰ ਨੇਰ ਸੁਕਾਵਹਿ।।
ਮਿਥਿਆ ਤਨ ਨਹੀਂ ਪਰ ਉਪਕਾਰਾ ਮਿਥਿਆ ਖਾਸੁ ਨੈਤ ਖਿਕਾਰਾ ।।
ਖਿਨ ਮੁਏ ਮਿਥਿਆ ਸਭ ਭਏ। ਸਰਨ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਕਮ ਨਏ। ਸੁਖਮਨੀ ਮ.5
191. ਤੈ ਜੇ ਭਰਣ, ਕਰ ਕਰ ਕੇ, ਲੋਲਿਣ ਸੁਰਤਿ ਕਰੇ,
ਨਾਨਕ ਵਹ ਜਿਘਾਈਏ, ਇਕ ਤੈਰ ਮਿਲਾਏ ਹੋਏ - ਮਾਝ ਕੀ ਵਾਰ ਮ.2
192. ਮਨ ਹਠ ਸੁਖੀ ਕੇਰੀਯਾ ਕੈਤ ਬੈਦ ਬਿਚਾਰੁ।
ਕੈਰੇ ਬੰਧਨ ਜੀਯਾ ਕੈ ਕੁਰਮੁਖ ਸਿਮ ਰੁਖਾਏ।
ਸਰਹੁ ਉਰੈ ਸਤ ਕੈ ਪੁਪਰ ਸਚ ਆਚਾਰੁ - ਸਿਰੀ ਚਾਲ ਮ.1
193. ਸਬਦ ਮਰੈ ਭਰਤਿ ਪਾਏ ਜਨ ਜੋਇ - ਮਾਝ ਮ.3 ਆਸਟਪਦੀ
194. ਆਖੀਂ ਆਖੈਂ ਵੈਖਣਾ ਵਣ ਵਾਹਾ ਸੁਣਾਏ,
ਪੈਸਾ ਖਾਏਂ ਚਲਣਾ, ਦਿਣ ਹਯਾ ਵਣਾ,
ਜੀਯਾ ਆਖੈਂ ਚੋਣਾ, ਇਕ ਜੀਯਨ ਮਰਣਾ,
ਨਾਨਕ ਕੁਰਮ ਪਛਾਣ ਕੈ, ਤੈ ਖਾਸੀ ਮਿਲਣਾ - ਮਾਝ ਕੀ ਵਾਰ ਮ.2
195. ਹਉਮੈਂ ਕਰਤ ਕੈਖੀ ਨਹੀਂ ਜਾਨਿਆ,
ਕੁਰਮੁਖ ਭਰਤਿ ਵਿਚਲੈ ਮਨ ਆਨਿਆ - ਰਉੜੀ ਮ.1
196. ਵਾਨੈਂ ਨਿਕੀ (ਚਾਨ) ਖਨਿਉਂ-ਗਿਖੀ . . . ਆਨੈਂ ਸਾਹਿਬ ਮ.3
197. ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਰੈ - ਸਾਰੰਗ ਮ.5
198. ਕਾਹੂੰ ਮਨ ਕੀ ਲਿਖਾ ਨਹੀਂ ਖਏ।
ਕੈਵਨ ਭਰਤਿ ਕੀਰਤਨ ਸੰਗ ਵਾਚੈ - ਸੁਖਮਨੀ ਮ.5
199. ਖਿਨ ਹਰਿ ਆਨ ਜੈਤੇ ਕਮ ਕਰੀਯਾ ਤੈਰੇ ਖਿਲੈ ਜਾਏ - ਚੰਗੇ ਮ.5
200. ਖਿਨ ਭਰਤੀ ਨਹੀਂ ਸਤਿਗੁਰੁ ਪਾਈਏ, ਖਿਨ ਕਰਾ ਨਹੀਂ ਭਰਤੀ ਹਰੀ - ਚਾਲ ਖਰੀਤ ਮ.1

201. ਮਾਮ ਪਤਾਹਿ ਆਪਣਾ, ਕਨ ਮਨ ਯਾਦੈ ਦੇਇ,
ਮਰ ਵਰ ਪਾਇਆ ਆਪਣਾ, ਹਉਮੈ ਚੁਕ ਕਰੋਇ,
ਨਾਮ ਸੇਵਾ ਹੰਗੋਲ ਸੋਹਾਗਣੀ, ਸੁਖਦਿਨ ਭਲਿ ਕਰੋਇ - ਸਿਰੀ ਚਾਣ ਮ.3

202. ਯਾਇ ਪਇਆ ਕੋਲੀ ਸਾਗਣੀ, ਜਿਉਂ ਯੈ ਜਿਉਂ ਕੋਹਿ ਮਿਲਾਈ।
ਕਰ ਕੇਹਾ ਪੁਕ ਕਰੀ ਕਾਰਨੁ ਯਦ ਯਨਕ ਸੰਮ੍ਰਿਤ ਘੋਇ ਜੀਉ। ਮਾਝ ਮੀਠ ਮ.5

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3. ਕ੍ਰਮਿ ਮਿਲੇ ਜਾ ਪਾਸੀਓ ਠੇਰ ਚਿਕਮਿਤਿ ਦੁਕਮ ਪੁਕਾਰ - ਕਾਧਾ ਦੀ ਵਾਰ ਮ.1
4. ਖਾਚਾਲੀਂ ਨ ਖਾਚਿਕਾ ਜਾਇ - ਕਾਧਾ ਕਾਧਾ ਮ.1
5. ਗਿਠੁੰ ਤੂੰ ਜਾਣਾਇ ਠੇ ਜ ਕ ਜਾਣੀ - ਕਾਧਾ ਮ.4
- ਤੂੰ ਜਾਣਾਇ ਠੀ ਜਾਣੀ - ਕਾਧਾ ਮ.5
6. ਟਿਟ ^{ਦੇ} ਜੀਓ ਕਾਠ ਨ ਰੋਈ - ਜਪੁਸੀ
7. ਖਾਚਾਲੀਂ ਖਾਢੇ ਖਾਚਿਕਾ ਕੁਖਮਦਰ, ਗਿਠੋਂ ਠੇ ਟਿਟ ਖਾਲ ਕਾਧਾਲੀਂ।
 ਠੇਰ ਖਾਚ ਖਾਚਾ ਜਾਇ, ਕੇਠੀਂ ਜੀ ਕੁਠ ਜਲੀ ਵਿਕਾਈਂ।
 ਕਾਠੀ ਕਾਠੀ ਖਾਚਿਕਾ, ਖਾਢੇ ਕਾਠ ਹਰਿ ਗਿਠੁੰ ਖੁਰਿ ਕਾਈਂ। - ਕਾਠੀ ਕੁਠਕਾਸ ਕਾਠੀ,
 ਪਉੜੀ 24
8. ਖਾਚਿ ਜਾਪੁ ਖਾਚਿ ਕਾਈਂ,
 ਖਾਚਿ ਪੁਕਾਰ ਖਾਚਿ ਕਾਠਾਈਂ,
 ਖਾਚਿ ਕੁਠ ਮੁਖ ਠੇਰ ਖਾਠ
 ਖਾਚਿ ਕੇਠ ਮਨ ਕਰਿ ਗੁਇਆਸ - ਜਪੁਸੀ
10. ਕ੍ਰਮ ਕੰਠ ਕੁਠ ਕਾਠਿ ਕਾਠਾਠ, ਚਿਨ ਕਾਠੇ ਗਿਠੁ ਗਿਠੁ ਖਾਈਂ - ਕਉੜੀ ਮ.3
13. ਗੁਇਠੀ ਗਿਠ ਪੀਠ ਗੁਇਠੀ ਕਾਠ। ਗੁਇਠੀ ਕਾਠਿ ਖਾਲ ਕਾਠਾਠ।

 ਗੁਇਠੀ ਕਾਠੁ ਗਿਠੁ ਗਿਠਾਠ। ਗੁਇਠੀ ਕਾਠਾਠਿ ਕਾ ਗਿਠਾਠ।
 ਗੁਇਠੀ ਕਾਠਿ ਖਾਠਿ ਖਾਠਾਠਿ ਮਾਠ। ਗੁਇਠੀ ਕਾਠੀ ਕਾਠਿ ਗਿਠਾਠ ॥

 ਕਾਠ ਕਾਠ ਕਾਠ ਕਾਠ ਕਾਠ। ਗੁਇਠੀ ਕੁਠ ਖਾਠ ਕਾ ਕਾਠ ॥ - ਜਪੁਸੀ
14. ਕੁਠ ਕਾਠਾ ਕੀਮੁਰ ਕੇਠੀਂ, ਹਰਿ ਕਾਮਿ ਗੁਠਾਈਂ,
 ਗਿਠੁ ਗੁਠ ਗਿਠੁ ਗੁਠ ਗੀਠਾਠ, ਗਿਠੁ ਗੁਠ ਕਾਠ ਜਾਈਂ - ਗਿਠੁ ਮ.4
15. ਕਾਠੀਠੀ, ਗੁਠੀਠੀ, ਮਨ ਕਾਠੀਠੀ ਕਾਈਂ
 ਕੁਠ ਖਾਠ ਕਾ ਕੁਠ ਕਾਠ ਕੇ ਕਾਈਂ - ਜਪੁਸੀ ਪਉੜੀ 5
16. ਕਾਠ ਕਾਠੀ ਕੀਮੁਰ ਕਾਠਾਠ ਹੈ। ਕੁਠ ਕੀਮੁਰ ਕਾਠੀ ਕਾਠ ਕੀ ਕਾਠਾਠ, ਕਾਠ ਤੂੰ ਚਿਤ
 ਗਿਠਾਠ ਕਾਠੀ ਗੁਠਾਠ ਕਾਠ ਕਾ ਗੁਠਾਠ ਹੈ - ਕਾਠ: ਕਾਠੀ ਕੇਠ ਗੀਠ, ਕਾਠੀਠੀ ਹੈ, 7,
 ਮਾਰਚ 1960
17. ਕੁਠ ਕੇਠਿਠ ਕੇਠੇ ਖਾਠੇ ਗਿਠ ਕੇ ਕਾਈਂ ਖਾਠ
 ਕਾਠੀਠੀ ਕੁਠ ਕਾਠੀ ਗਿਠ ਕੇਠਿਠ ਕਾਈਂ ਗਿਠਾਠੇ - ਕਾਠੀਠੀ

19. ਜੈਤਿ ਓਹਾ, ਜੁਰਤਿ ਸਾਇ, ਸਹਿ ਕਾਇਆ ਫੈਰ ਪਲਟੀਐ।
 ਨਾਨਕ ਤੂੰ, ਨਹਿਆ ਤੂੰ ਹੈ, ਗੁਰੁ ਆਮਰ ਤੂੰ ਵੀਚਾਰਿਆ,
 ਗੁਰੁ ਤਿਠਾ, ਤ ਮਨ ਸਾਧਾਰਿਆ - ਵਾਰ ਵਾਗਮ ਕਲੀ ਮ.3
20. ਦੀਪਕ ਤੈ ਦੀਪਕ ਪਰਗਾਸਿਆ, ਤਿਉਦਨ ਜੈਤਿ ਚਿਖਾਈ - ਵਾਗਮ ਕਲੀ ਮ.1 ਅਸਟਪਦੀ
21. ਗੁਰਦੇਵ ਆਇ ਜੁਲਾਇ ਜੁਗ ਜੁਗ, ਗੁਰਦੇਵ ਮੀਤ ਹਰਿ ਜਪ ਉਧਾਰਾ - ਗੁਰੂਗ੍ਰੰਥ ਸਾਹਿਬ ਮ.5
22. ਸਤਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ, ਨਾ ਆਵੈ ਨਾ ਜਾਇ,
 ਓਹ ਅਖਿਨਾਸੀ ਪੁਰਖ ਹੈ, ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ - ਸੁਗੀ ਮ.4 ਅਸਟਪਦੀ
25. ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ,
 ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ - ਸੋਰਠ ਮ.1
26. ਹਰਿ ਗੁਰੁ ਮੂਰਤਿ ਏਕ ਵਰਤੈ, ਨਾਨਕ ਹਰਿ ਗੁਰੁ ਕਾਇਆ - ਮਾਰੂ ਮ.1 ਸੋਲਹਾ
28. ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਈ, ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ?
 ਸੀਸ ਵਢੇਕਰ ਬੈਸਣ ਦੀਜੈ, ਵਿਣ ਸਿਰ ਸੇਵ ਕਰੀਜੈ - ਵਡਹੰਸ ਮ.1
29. ਜੈ ਸਉ ਦੰਦਾ ਉਗਵਹਿ, ਸੁਰਜ ਚੜਹਿ ਹਜਾਰ,
 ਏਠੈ ਚਾਲਣ ਹੋਇਆ, ਗੁਰੁ ਬਿਨ ਯੋਰ ਆਯਾਰ - ਆਸਾ ਦੀ ਵਾਰ ਮ.2
30. ਤਨ ਮਨ ਧਨ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭ ਮਿਲਾਵੈ ਮੇਰਿ,
 ਨਾਨਕ ਕ੍ਰਮ ਕਉ ਕਾਟੀਐ ਫੁਕੈ ਜਮ ਕੀ ਜੋਹ - ਗੁਰੂਗ੍ਰੰਥ ਸਾਹਿਬ ਅਖਰੀ ਮ.5
31. ਜਿਸ ਮਿਲਿਐ ਮਨ ਹੋਇ ਅਣੈ ਸੇ ਸਤਗੁਰੁ ਕਹੀਐ,
 ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦ ਨਹੀਐ - ਗੁਰੂਗ੍ਰੰਥ ਮ.4
32. ਸਤਗੁਰੁ ਅੰਦਰ ਹੁ ਲਿਵੈਰ ਹੈ, ਸਭ ਦੇਖੈ ਬ੍ਰਹਮ ਇਹ ਸੋਇ,
 ਸਤਗੁਰੁ ਸਭਨਾ ਦਾ ਕਲਾ ਮਹਾਇਦਾ, ਕਿਸਦਾ ਖੁਰਾ ਕਿਉ ਹੋਇ ? - ਵਾਰ ਗੁਰੂਗ੍ਰੰਥ ਮ.4
34. ਬ੍ਰਹਮ ਬਿੰਦੈ ਸੇ ਸਤਗੁਰੁ ਕਹੀਐ, ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ - ਮਲਾਰ ਮ.4
35. ਜਿਨ ਮਾਸ ਤੈ ਦੇਵਤੇ ਕੀਏ, ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ - ਵਾਰ ਆਸਾ ਮ.1
36. ਅੰਮ੍ਰਿਤਸਰ ਸਤਗੁਰੁ ਸਤਵਾਦੀ, ਜਿਤ ਨਾਤੈ ਕਉਆ ਹੀਸ ਹੋ ਚੈ - ਗੁਜਰੀ ਮ.4
37. ਅੰਧੇ ਗੁਰੁ ਤੈ ਕਰਮ ਨ ਜਾਈ, ਮੁਨ ਛੋੜ ਕਰੈ ਜੁਨੈ ਕਾਈ।
 ਬਿਖ ਕਾ ਮਾਤਾ ਬਿਖ ਮਾਹਿ ਸਮਾਈ - ਗੁਰੂਗ੍ਰੰਥ ਮ.3 ਅਸਟਪਦੀ
38. ਗੁਰੁ ਬੈਠ ਮੁਰਦਾਰ ਖਾਇ, ਅਵਰੀ ਨੇ ਸਮਝਾਵਣ ਜਾਇ,
 ਮੁਠਾ ਆਪ, ਮੁਹਾਏ ਸਾਈ, ਨਾਨਕ ਕੀਸਾ ਆਗੂ ਜਾਏ - ਵਾਰ ਮਾਝ ਮ.1
39. ਗੁਰੁ ਤੈ ਮੁਹ ਫੈਰੈ ਜੈ ਕੈਈ, ਗੁਰੁ ਕਾ ਕਹਿਆ ਨ ਚਿਤ ਪਈ,
 ਕਰ ਆਚਾਰ ਬਹੁ ਸੰਪੁ ਸੰਚੈ, ਜੈ ਕਿਛੁ ਕਰੈ ਸੁ ਨਾਨਕ ਪਰੈ - ਪ੍ਰਭਾਗੀ ਮ.3

- 40. ਜੇ ਸ਼ਕੁਰੁ ਮੁਹਿ ਠੇਕੇ ਤਿਥਾ ਨਹਿ ਨ ਠਾਉ,
ਜਿਉ ਫੁਟਕ ਖਰ ਖਰ ਫਿਰੈ, ਹੁਰ-ਚਾਹਿ ਬੁਝਾਉ - ਵਾਰ ਸੋਠ ਮ.3
- 41. ਕਹਾ ਸੁਨਤ ਕੁ ਸਾਂਤਿ ਨ ਉਪਜੁ ਖਿਨ ਖਿਸੂਸ ਤਿਥਾ ਜੇਠਾ - ਸਾਦਰ ਮ.5
- 42. ਸਕੁਰੁ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ, ਸਰਦ ਨ ਆਏ ਕਉ,
ਓਠੇ ਸੁ। ਨ ਉਪਜੈ, ਕਈ ਸੁਠੈ ਠੇਕਾ ਆਉ ਜਾਉ - ਵਾਰ ਵਰਹੀਸ ਮ.3
- 43. ਸਦਨ ਕਰਮ ਜਾਹੀਰ, ਠੇਠਿਏ ਜੇ ਕਮ ਕੈਰ,
ਠੀਤ ਖਾਣ ਸੰਠ ਤੇਰੇ ਇਹੀ ਏਕ ਜਾਤ ਹੈ - ਜੀ ਜੀ ਵੀਰੀ ਮ.9
- 45. ਖਿਬੇਜ ਮੁਹਿ ਸਰ ਜਨ ਮਹਿ ਵਿਮਨ, ਖਿਚਰ ਖਿਚਰ ਵਸ ਖੀਰੀ - ਕੀਲਾਣ ਮ.4
ਅਸਟਪਈ
- 46. ਪਸਿਓ ਠੀਰੀ, ਏ ਮੁਖਿਓ ਪਾਵਾ - ਵਾਰ ਮਾਝ ਮ.1
- 47. ਠੀਤਰ ਜੇਰ ਹਾਕ ਦੁਖ ਕਰੀ ਖਿਨ ਖਿਬੇਰ ਕਮਾਇ - ਵੀ ਮ.3
- 48. ਕਈ ਵੇ। ਕੁਰਮੁਖ ਮੁਠੈ ਕੋਇ,
ਖਿਨ ਮੁਠੈ ਕਰਮ ਕਮਾਵੈ ਜ ਕਮ ਪਦਾਰਥ ਕੋਇ - ਵਾਰ ਮ.3
- 49. ਖਾਈ ਖਿਲਾਹਿ . . . ਕਮ ਕਰੀ ਮ.3 ਅਸਟਪਈ
- 50. ਜਿ 5 ਕਉ ਮਨ ਕੀ ਪਰਤੀਤ ਨਹੀਂ ਆਨਕ, ਸੇ ਤਿਥਾ ਖਾਹਿ ਰਿਖਾਣੇ - ਵਾਰ ਸੋਠ ਮ.3
- 51. ਜਕਿ ਰਿਏ ਖਿਸੂਸ ਪੁਰ ਆਇਆ,
ਤੁ ਰਿਖਾਨ ਤਿਸ ਮਨ ਪੁਰਟਾਇਆ - ਕਉੜੀ ਸੁ ਮਈ ਮ.5
- 52. ਜਕਿ ਮਨ ਕੁਰੁ ਕੀ ਪਰਤੀਤਿ,
ਤਿਸ ਜਨ ਕਾਏ ਹਰਿ ਪੁਰ ਗੀਰ - ਕਉੜੀ ਸੁਖਮ ਜੇ ਮ.5
- 53. ਕਰਮ ਨ ਕੁਰੁ ਸਕੁਰੁ ਸੈਵਰੁ, ਮਨ ਚਾਹੁ ਇਕ ਠਾਈ - ਕਮ ਕਰੀ ਮ.3 ਅਸਟਪਈ
- 54. ਅਸਥਿਰ ਕਹਰੁ, ਠੇਠੁ ਮਾ ਕਰਹੂੰ, ਕੁਰਕੇ ਹਰਮ ਆਧਾਰ,
ਜੇ ਜੇ ਕਰ ਸਰਨ ਤੁ ਮੰਤਨ, ਮੁਖ ਉਜਨ ਦਰਖਾਰ - ਸਾਸਰੀ ਮ.5
- 55. ਠੀਕੀ ਕਾਰ ਕੀਠੇ ਠੀਕੇ ਸੁਖਾਈ, ਕਮ ਕਉ ਮੈਟ ਸੁਆਈ,
ਮਹਾ ਕਲੈ ਕਰਹੁ ਦਾਸ ਹਰਿ ਕੈ, ਸਾਖ ਖਿਸੂਸ ਮਨ ਕਾਇ - ਮਲਾਰ ਮ.5
- 56. ਕੁਰੁ ਸਿਮੁ, ਸਿਖ ਕੁਰੁ ਹੈ, ਜੇ ਕੁਰ ਉਪਦੇਸੁ ਕਰਾਏ। ਖਾਸਾ ਮ.4 ਵੀਰ
- 57. ਮਹਾ ਪਵਿਤੁ ਸਾਹੁ ਕਾ ਸੰਠ, ਜਿਸ ਠੇਕਤ ਕਾਠੈ ਪੁਰ ਰੰਗ।
ਕੁਰ. ਪੁਸਾਇ ਕਿਠਿ ਕਾਇ ਪਾਏ,
ਜਿਸ ਸਿਮਰਤ ਮਨ ਕੋਇ ਪੁਸਾਸਾ,
ਕਰੀ ਕਤਿ ਮਿਤਿ ਕੀਨ ਨ ਜਾਏ - ਖਾਸਾ ਮ.5

- 58. ਸੁੰਮ ਸੀਰਿ ਸੁੰਮ ਹੋਏ, ਤੁਮ ਨੇ ਸਾਏ, ਆਰੁਣ ਹੋਏ - ਖਾਸਾ ਮ.1 ਖਸਟਪਈ
- 59. ਸੁਖ ਲਗੀ ਹੈ, ਹਰਿ ਛੇਤਿ ਖਿਯ,
ਸੀਰ ਜਯਾ ਚਿਉ ਵਚਨ ਯੋਯਨ, ਸਾਸ ਸਿਰਿਤ ਜਪ ਚਿ ਖਿਯ - ਰੁਪੁੰਤੀ ਮ.5
- 60. ਜਿਯ ਕੁਰੁ ਖਿਯਾਯ ਮਠਿਤ ਤਿਯ ਕੁਰੁ ਕੁਰੁ ਚੈਵਯੀਯ,
ਕੁਰੁ ਖਿਯੀ ਚਿਯੋ ਖਿਯਾਯ ਕੁਰੁਮਿਤਾ ਪੁਰਾ ਕਈਯ - ਵਾਰ ਸਿਰਨ ਮ.4 ਖੁਰੁੰਤੀ
- 61. ਪਾਠਸ ਚੈਟ ਸੀਰਨ ਯੁਰੁ ਹੋਈ, ਸਾਸਿਰ ਕੀ ਵਡਯਾਈ - ਕੁਰਈ ਖਾਟਪਈ ਮ.1
- 62. ਮਿਯਾ ਸਿਰ ਕਈ ਮਨ ਚਿਯਮਨ . . . ਖਾਸਾ ਮ.5
- 63. ਸਲੀ ਸਿਰਿਤ ਸਚ ਮਿਯੇ, ਸਦੈ ਵਰਿ ਖਿਯਾਰ - ਵਾਰ ਵਤੀਸ ਮ.3
- 64. ਸਾ ਸਿਰਿਤ ਕੀਯੀ ਜਾਈਯੋ, ਜਿਯੋ ਚੈਯੋ ਯਮ ਵਖਯਾਈਯੋ - ਸਿਰੀ ਵਾਰ ਮ.1
- 65. ਯਾ ਸੁਕਾਵਾ ਪਵਿਤ ਹੈ ਜਿਯੋ ਸੀਤ ਸਯ - ਸਿਰੀ ਵਾਰ ਮ.5
- 66. ਸੀਰ ਕੇਵਲੈ ਕੀ ਸੁ ਰਹਿ ਪਹਿ ਖਖੀਯੋ,
ਕਾਕਜ ਚੈਯੋ ਯਯਾਰ ਸ ਚੁਰੁ ਸਚ ਸਖੀਯੋ - ਵਾਰ ਸਿਰੀ ਵਾਰ ਪੁਰੁੰਤੀ ਮ.4
- 68. ਸੁਖ ਕਾਤਾ ਨੇ ਕੀਯੋ, ਜਿਯ ਖਾਠੈ ਰ ਖਲਯਾਸ - ਸੁੀ ਵਾਰ ਮ.5
- 69. ਯਾਟੁੰਠੈਯ ਪੇਰੀ ਖਿਯਿਯਾ ਜਯਾਤ-ਯਾਸਾ ਦੀ ਵਰ ਮ.1
- ਚਿਨ ਖਰਨੈ ਚਿਨ ਕਹਿਨ ਕਰਾਕਯ, ਖੰਤਕਯਾਥੀ ਜਾਏ - ਵਾਰੈ ਮ.5
- 70. ਯਾਠੀ ਜਾਠੈ ਕੀ ਖਯ, ਯਾਠੀ ਯਾਠੈ ਵਯ,
ਜਿਯੋ ਯਾਠੈ ਵਯਾ, ਪਲਿਯੋ ਕੀਯੋ ਯਵਯਾਸ - ਵਾਰ ਯਾਰੁ 1 ਮ.2
- ਦੁਰਿ ਵਰ ਸੈਰ ਕੈ ਯਵਯਾਸ - ਵੈ ਮ.5
- 71. ਨੈ ਰ ਸੁੰਮੁਲ ਯਾਠਰ ਯੀਯ ਵਰਿਯਾ, ਯੈ ਯਠਿਯੁਯ ਰਯਾਏ,
ਦੀਯਾ ਕਰੁਰੁ ਚਿਯੁ ਸੇਰਰ ਸੁਪਾਯੁ, ਕੁਰਦੈ ਯਾਠਰ ਯਾਠੈ - ਰੁਪੁੰਤੀ ਮ.1
- 72. ਯੈਯ ਯਾਠੈ, ਤਾ ਚਿਨ ਕੀਯੋ ? ਸੁਖ ਲਗੀ ਕੁਰੁ ਕੁਰੁ ਕੀਯੋ।
ਯਾਠੈ ਖਯਾਸ ਕੀ ਪੁਰ ਯਾਠਾ, ਯਾਠੈ ਖਯਾਸ ਮਿਯਾਵਠਿਯਾ - ਯਾਠ ਮ.3 ਖਾਟਪਈ
- 73. ਸੀਯ ਯਾਕਕ ਯਾਠੈ ਸੁਕਾਈ, ਯਯ ਯਾਠਯਾ ਯਾਠਾਏ,
ਕਰੁ ਸੁਪੈਸ ਖਿਯੀ ਕੁਰੁ ਯਾ ਕੀ ਕੁਰੁ ਖਿਯਾ ਕਰੁ ਯਾਠੈ,
ਖਿਯੈ ਯਠਿਯਾ ਖਯਾਸ ਕੀ ਪੁਰ, ਯਾਠੈ ਯਾਠਰ ਯਾਠੈ - ਸਿਰਨ ਮ.5
- 74. ਯਾਠੈ । ਯੈ ਪਰ ਕੀ ਸੁਰ . . . ਯੈਠੀ ਮ.5
- 75. ਸੀ ਖਿਯਾਠਿਯਾਠੈ ਨੈ ਕੁਰੁ ਯਾਠੀ ਯਾਠੈ ਕਰੁਰੁ ਪਠਿਯੀਯੀ।
ਕਰੁਰੁ ਪਠਿਯਾ ਮਿਯਾਯਾਠਿ ਯੈਠੀ ਯਾਠਿਯੁ ਯਾਠੈ ਮਿਯਿਯਾ - ਸੁੰਯਾਠੀ ਮ.5
- 76. ਕੁਰੁ ਨੇ ਯਾਠਰ ਕੁਰੁ ਯਾਠੀ ਕਰੁ ਕਾਕਯ ਯਾਠੈ - ਖਿਯਾਠੈ ਮ.5

- 77. ਤੁਝ ਆਠੇ ਅਰਦਾਸ ਹਮਾਈ, ਜੀਉਂ ਪਿੰਡ ਸਦ ਰੈਗਾ,
ਕੁੰ ਨਾਨਕ ਸਦ ਚੈਲੀ ਵਡਿਆਈ, ਕੋਈ ਨਾਮ ਨ ਜਾਈ ਮੈਰਾ - ਆਸਾ ਮ.5
- 79. ਕਿਯਾ ਨਾਨਾ ਕਿਯਾ ਹੋਇਲਾ ਤੀ ਮਾਈ, ਹਿਰਿ ਦਰਸਨ ਖੁਨ ਦਰਾ ਨ ਜਾਈ - ਡੇਰੀ 4,
ਮ.1
- 80. ਜੈ ਸਰਨ ਆਵੈ ਤਿਹੁ ਕੰਠ ਲਾਵੈ ਤਿਹੁ ਬਿਦਦ ਸੁਖਾਮੀ ਜੈਰਾ - ਬਿਕਰਤ ਮ.5 ਫੀਤ
- 81. ਤੂੰ ਨਾਨਕ, ਤੁਮ ਪਹਿ ਅਰਦਾਸ, ਜੀਉਂ ਪਿੰਡ ਸਦ ਚੈਲੀ ਰਾਸ।
ਤੁਮ ਮਾਤ ਪਾਸ, ਰਾਮ ਖਾਇਕ ਤੈਠੇ, ਸਮਗੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਮ ਆਈ,
ਕੋਇ ਨ ਜਾਈ ਤੁਮਲਾ ਖੀਤ, (ਉਚੈ) ਪੁਰਾ ਆਵੈਤ।
ਸਰਨ ਸਾਲੀ ਤੁਮਰੈ ਸੁਰ, ਸਗੀ ਤੁਮਰੈ ਹੁਇ ਸੁ ਆਇਕਾ ਰਾਲੀ।
ਤੁਮਗੀ ਰਤਿ ਮਿਤ ਤੁਮਗੀ ਜਾਈ, ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਖਾਈ - ਕੁੰਝੀ ਸੁਖਮਈ ਮ.5
- 82. ਚਿਨ ਚਿਦਿਆ ਕਹਾਂ ਕੋਈ ਪੀਡਿਤ - ਡੇਰੀ ਮ.5
- 83. ਕੁਰ ਪੁਸਾਇ ਚਿਦਿਆ ਚਿਚਾਰੈ, ਪੁਤ ਪੁਤ ਯਾਵੈ ਮਾਨ - ਪੁਰਾਤੀ ਮ.1
- 84. ਪਕ੍ਰਿਯਾ ਮੁਰਮ ਆਖੀਐ, ਜਿਸ ਲਖ ਕੈਰ ਆਹੀਕਾਸ - ਵਾਚ ਮਾਝ ਮ.1
- 85. ਸੋਈ ਆਨ ਕਰੈ, ਮੈ ਜਾਸ, ਨਾਨਕ ਹਾਠ ਨ ਛਾਠ ਰੈ - ਆਸਾ ਮ.5
ਕਰਣਾ ਬਸਾਂ ਤੈ ਸਿਕਾਠਾਂ, , ਏਨ ਪਕ੍ਰਿਯਾ ਲਾਠੁ, ਫਾਈ ਨਹੀ ਜਾਤਿ ਰਹਾਇਨ,
ਯੈ ਨਾਹੀ ਬਾਠੁ - ਵਾਚ ਮਾਝ ਮ.1
- 86. ਪਕ੍ਰਿਯਾ ਸੁਠੈ ਜੈ ਪਦਵਾਨ - ਸਾਸਈ ਮ.1
- 88. ਬਿਬੇਕ ਖੁਸਿ ਕਰਿ ਕੁਰੁ ਤੈ ਪਾਈ, ਕੁਰੁ ਲਿਖਾਨ ਕੁਰੁ ਪੁਤ ਚੈਰਾ - ਡੇਰੀ ਮ.4
- 89. ਕੋਠ ਖਾਈ ਕੋਰ ਬੀਚਾਰ - ਮਾਝ ਮ.3
- 90. ਪੀਡਿਤ, ਮੈਨ ਨ ਕੁਠਈ, ਜੈ ਕੋਰ ਪਠੈ ਜੁਗ ਚਾਰਾ - ਵਾਚ ਮੈਠ ਮ.3
- 91. ਸਿਮ੍ਰਿਤ ਸਾਸਰੁ ਖਰੁਰ ਬਿਸਥਾਰਾ, ਮਾਇਕਾ ਸਿਹ ਪਾਇਕਾ ਖਜਾਰਾ - ਮਾਠੁ ਮ.3 ਮੈਰਾ
- 93. ਕੋਰ ਕੋਈ ਕੋਰ ਨ ਜਾਸ, ਯ ਜਿਸ ਮਾਤ ਪਿਤਾ ਸੁਤ ਕੁਰਾ - ਮਾਠੁ ਮ.1 ਮੈਰਾ
- 94. ਕੁਰ ਕੁਰੁ ਕੁਪਤ ਆਰ ਕਰਤੈ, ਜਿਸਮ ਖੀਤ ਯ ਪਾਇਕਾ ਰੈ - ਆਸਾ ਮ.5 ਫੀਤ
- 95. ਹੋਈ ਪਨਮੈਰ ਨ ਯਾਨ - ਸਾਵੈਰ ਮ.5
- 96. ਦੀਰਾ ਬਣੈ ਬੀਚਾਰਾ ਜਾਏ, ਕੋਰ ਪਾਨ ਮਤ ਪਾਪਾ ਪਾਇ - ਆਸਾ ਦੀ ਵਾਚ ਮ.1
- 97. ਕੁਰਮੁਖ ਪਠੈ ਕੋਰ ਬੀਚਾਰੀ - ਰਾਮ ਕਲੀ ਮ.1 ਸਿਧ ਲੋਧਟ
- 98. ਪੁੰਡ ਪਾਪ ਸਭ ਕੋਰ ਚਿਕਾਇਕਾ - ਮਾਠੁ ਮ.3 ਮੈਰਾ
- 100. ਖੁਰਮਾ ਕੋਰ ਪਠਾਏ, ਵਾਚ ਚਿਕਾਈਏ, ਬੀਰਤ ਨਾਮਸ ਆਪ ਨ ਪਾਠਾਈਏ - ਕੁੰਝੀ ਮ.3
- 101. ਸਾਸਰ ਕੋਰ ਨ ਮਾਨੈ ਚੈਲੀ, ਆਠੇ ਆਪਣੀ ਪੁਸਾ ਹੋਈ - ਰਾਮ ਕਲੀ ਦੀ ਵਾਚ ਮ.1

- 102. ਦਾਨੋਂ ਵੇਦ ਹੋਏ ਸਾਂ ਘਾਟ, ਪੜ੍ਹਾਹਿ ਕੁਝ ਚਿੰਤਾ ਚਲ ਵਿਚਾਰ - ਘਾਸਾ ਦੀ ਚਾਰ ਮ.1
- 103. ਕਾਹੂੰ ਕਹਿਤਿ ਕਰ ਸੋਚ ਸਾਧਿ, ਕਾਹੂੰ ਕਾਹੂੰ ਸਿੰਠਿ ਪਾਏ - ਘਾਸਾ ਦੀ ਚਾਰ ਮ.1
- 104. ਕਿ ਕੀਰਤਿ ਸਾਹੁ ਸੀਰਿ ਹੈ ਜਿਹ ਕਰਮਨ ਦੀ ਚਾਰ।
 ਤੈਥੇ ਸੇਵਕ ਸਿਹ ਰੰਗ ਘਾਸਾ,
 ਕਾਹੂੰ ਕ੍ਰਿਪਾਣੁ ਦੀਸ ਕੁਮ ਸਿਨ,
 ਹਰਿ ਹਰਿ ਕੀਰਤਨ ਇਹੁ ਮਨ ਚਾਰ - ਸੋਲਨ ਮ.5 ਅਸਪੁਰੀ
- 105. ਕਿ ਕੀਰਤਨ ਮਹਿ ਇਹ ਮਨ ਜਾਏ - ਗੋਬਿੰਦੀ ਮ.5
- 106. ਤੈਥੇ ਕੁਰੁ ਪੁੰਡੇਸਿਆ, ਸੇ ਤੈਥੇ ਕਹਿਯਾ ਪੁਰੁ - ਗੋਬਿੰਦੀ ਮ.5
- 107. ਕਾਹੂੰ ਕਰਨ ਦੀ ਚਿੰਤਾ ਨਹੀਂ ਕਰਿ, ਕੇਵਲ ਕਹਿਤਿ ਕੀਰਤਨ ਚੰਗ ਰਾਏ - ਸੁਖਮਾਈ ਮ.5
- 108. ਤਹਾਂ ਕੇਵਲ ਸਹਾਂ ਕੀਰਤਨ ਚੇਰਾ - ਸੁਖੀ ਮ.5
- 109. ਕੀਰਤਨ ਕਾਹੂੰ, ਤ ਕਾਹੂੰ ਹੁਮੁ ਕਰੈ, ਪੰਚਿਤ ਪੁਰੁ ਤ ਮਾਠਿਯਾ ਰਾਏ।
 ਸੇ ਆਥਾਨ ਕੁਝ ਕੁਝ ਪੰਠਿ, ਜਾਏ ਹਰਿ ਹਰਿ ਕੀਰਤਨ ਚੀਰਾ।
 ਸਾਹੁ ਕੇਰ ਪਾਪ ਪੁੰਡ ਕੀਰਾ, ਸਾਹੁ ਕੁਝ ਚਿੰਤਾ ਚਿੰਤਾ ਖੁੰਠਿਯਾ।
 ਸਾਹੁ ਸਿਠ ਹਰਿ ਕੀਰਤਨ ਕਾਠੀਠੀ, ਇਹ ਘਾਥਾ ਕੁਝੁ ਤੈ ਪਾਠੀਠੀ - ਘਾਸਾ ਮ.5
- 111. ਕੁਕਮੀ ਹੋਵਨਿ ਘਾਕਾਰ, ਕੁਕਮੁ ਨ ਕਹਿਯਾ ਜਾਈ।
 ਕੁਕਮੀ ਹੋਵਨਿ ਜੀਯ, ਕੁਕਮਿ ਮਿਠੈ ਵਡਿਆਈ।
 ਕੁਕਮੇ ਕੀਰਤਿ ਸੁਖੁ ਕੇ ਖਾਹਾਂਗੁ ਕੁਕਮੁ ਤਾ ਕੋਇ। - ਜਪੁਜੀ
- 112. ਕੁਕਮੁ ਕੁਕਮੁ ਤੇਰਾ ਕੁਕਮੁ ਤਿਠੈ ਤਿਠ ਹੋਵਣਾ - ਚਾਰ ਕੁਕਮੀ 2, ਮ.5
- 113. ਕੁਕਮੀ ਘਾਠਿਆ, ਕੁਕਮੇ ਸਾਠਿਆ।
 ਕੁਕਮੇ ਦੀਸੈ ਕਰੁ ਕੁਠਿਆਈ। - ਮਾਠੁ ਮ.1
- 114. ਕੁਕਮੇ ਚੰਨ ਚਾਠੀਠੀ, ਪਿਛਾਠੈ, ਮਨੁਮੁਖਿ ਕਹੈ ਸਾਠਿਠੈ।
 ਕੁਕਮੇ ਸਥਿ ਪਠਾਠੀਠੀ, ਪਿਛਾਠੈ, ਕਰਕਹੁ ਪੈਰਾ ਸਾਠਿ - ਸੋਲਨ ਮ.1
- 116. ਕੁਕਮੁ ਕਰ ਸਠਿਯਾਰੁ, ਮੇਰਾ ਸਾਂਝੀ - ਘਾਸਾ ਮ.4
 - ਕੁਕਮੁ ਸਿਠੁ ਕੁਕਮੁ ਕਰੈ, ਸੇ ਪਾਠੈ, ਸੇ ਕੋਈ ਕਰ ਸਠਿਯਾਰਾ - ਕੁਕਮੀ ਦੀ ਚਾਰ, ਮ.4
- 117. ਕੁਕਮੁ ਕਰਾਈ ਕਰਾਯ, ਕੁਕਮੁ ਕਹਿਯਾ ਕਰਨ - ਜਪੁਜੀ
- 118. ਜਿਸ ਠਾਕਰਾ ਸਿਠਿ ਕੀ ਚਾਰਾ ਕਰੈ ਤੈਥੇ ਸੁਖੁ ਘਾਠਿਆ - ਸੁਖਮਾਈ ਮ.5
- 119. ਕੋਈ ਸਿਛਾਣਾ, ਸੇ ਪਾਠੀਠਾ, ਕੁਕਮੁ ਕਹੈ ਜਿਸ ਮੀਠਾ ਜੀਉ - ਮਾਠੁ ਮ.5
- 120. ਕੁਕਮੁ ਕੁਕਮੁ ਕੁਕਮੁ ਪਾਠੀਠੈ ਕੇ - ਗੋਬਿੰਦੀ ਮ.5

121. ਲਾਠੀ ਹੁਕਮ ਪਛਾਣਦੀ ਤਉ ਪਾਸੇ ਮਿਲਣਾ - ਵਾਰ ਮਾਣ ਮ.2
122. ਸੁਹਮਾ ਖਿਸਤੁ ਰਿਖੀ ਮੁਲੀ ਸੰਕਰ ਇੰਦ ਤਏ ਭੈਅਗੀ,
ਮਾਏ ਹੁਕਮ ਜੇਰੇ ਦਰ ਸਾਰੀ, ਯਕੀ ਮਚਹਿ ਯਫਾਰੀ - ਮਾਰੂ ਮ.1
123. ਲਾਠੀ ਹੁਕਮੀ ਜੇ ਖੁਏ ਤਾ ਹੇਮੋ ਕਰੇ ਨ ਕੋਇ - ਜਪੁਜੀ
124. ਮਨ ਕੀ ਮਤਿ ਵਿਆਕਰੁ ਹਯਿਨ ਨ, ਹੁਕਮ ਖੁਏ ਖੁਏ ਪਾਈਓ-ਸਿਰੀ ਵਾਰ ਮ.5
125. ਯਕੀਆ ਜੁਮਲੀ ਮੀਠੀ ਲਾਠੀ, ਕੀਉ ਹੁਕਮੇ ਯਕੀਉ,
ਜੇ ਤੂੰ ਕੋਹਿ ਕੀ ਮਿਹੁ ਚਿਹੀ, ਯਕ ਨ ਯਕੀ ਯਕੀਉ - ਟੋਡੀ ਮ.5
126. ਜਖ ਯਕ ਹੁਕਮ ਨ ਖੁਏ ਤਾ ਕਹੀ ਸਉ ਸੁਖੀਆ - ਯਯਾ ਮ.5
127. ਹੁਕਮ ਨ ਜਾਏ ਕਹੁਕਾ ਕੇਵੇ, ਯਕਰ ਯਕਾ ਨੀਏ ਨ ਸੇਵੇ।
ਜੇ ਯਕ ਖਸਮੇ ਕੁਏ ਕਜਾਈ ਦਰ ਯਕ ਯੋਕ ਮਹਿਨ ਖੁਏਈ - ਵਾਰ ਸਿਰੀ ਵਾਰ ਮ.5
128. ਹੁਕਮ ਨ ਕਹਿਆ ਜਾਈ - ਜਪੁਜੀ
129. ਸਿਰੀ ਯਕਰ ਰਿਹੀ ਚਿਹੀਕਾਰੀ, ਯਕੀਆ ਮਾਨ ਕਤਿ ਹੋਇ ਜੁਮਲੀ,
ਜੇ ਇਹੁ ਮੰਤਰ ਕਾਏ ਲਾਠੀ, ਜੇ ਕੁੰਜਨ ਪਾਰ ਖੁਏਈ - ਯਯਾ ਮ.5
130. ਕੁਰ ਮਿਨ ਹੁਕਮ ਪਾਇਆ ਯਕੀ ਤੇ ਸੁਖੀਆ - ਯਯਾ ਮ.5
131. ਯਕੀਆ ਮਾਨ ਕਤਿ ਹੋਇ ਜੁਮਲੀ - ਯਯਾ ਮ.5
132. ਲਾਠੀ ਹੁਕਮੀ ਜੇ ਖੁਏ ਤਾ ਹੁਮੀ ਕਰੇ ਨ ਕੋਇ - ਜਪੁਜੀ
134. ਕੁਏਕ ਯਕੀਕਾਰ ਕੀ ਮਾਠੀ ਮਾਇਆ ਮਹਿ ਸਮਾਈ,
ਇਲੀ ਯਕੀ ਸੋਹ ਪਾਈਓ ਯਕੀ, ਕਤਿ ਕਮਣ ਇਕਾਈ - ਰਾਮ ਤਿਲਕ ਮ.1
135. ਜੇ ਜੇ ਚਲਣ, ਕਰ ਕਾਏ ਜੇ, ਯਕੀ ਸੁਰਤਿ ਕਰੇ,
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136. ਸਰ, ਸਤਿਖ ਸਰਾ ਸਰ ਪਠੇ, ਸਰ ਖੋਏ ਪਿਰ ਕਾਇ,
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137. ਸਰ, ਸਤਿਖ, ਦੋਇਆਠਮ ਸੀਮਾਰ ਖੁਏਈ,
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- 142. ਜਿ ਵੀ ਸੁਣਿਕੈ ਮੀਠਿਆ, ਤਿ ਯ ਨਿਯ ਯਰ ਵਾਸ - ਸਿਰੀ ਵਾਸ ਮ.5
- 143. ਕੁਰ ਵਸਣਾ ਮੀਠਿਤ ਕੋਲੀ, ਹਰਿਨਾਮ ਸੁਹਾਈ,
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- 144. ਮੁਕਤਿ, ਕੁਰਤਿ, ਜੁਕਤਿ ਹਰਿਨਾਮੁ - ਕੁਉੜੀ ਮ.5
- 145. ਨਾਮ ਮੰਤ੍ਰ ਕੁਰਿ ਜਾਚਹੁ - ਕੁਉੜੀ ਸੁਖਮਸੀ ਮ.5
- 146. ਹਰਿਨਾਮੇ ਕੁਲ ਨ ਖੁਸਈ ਜੈ ਕਮ ਕੋਟੀ ਵਾਸ ਕਮਾਇ - ਸਿਰੀ ਵਾਸ ਮ.1 ਆਟਪਈ
- 147. ਸਰਬ ਸਰਬ ਮਹਿ ਸੋਧਾਏ ਯਾਮ,
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- 148. ਸਰਬ ਕੋਠ ਕਾ ਅਉਖਦੁ ਕਮੁ - ਸੁਖਮਸੀ ਮ.5
- 149. ਸੰਸਾਰ ਕੋਈ ਨਾਮ ਵਾਰੁ - ਸਾਧਸਈ ਮ.1
- 150. ਸਰਬ ਸੁਖੀਆਂ, ਖੁਲ੍ਹਣ ਨਾਮ ਖੁਦਾਇਆ - ਵਾਰ ਮਕਾਰ ਮ.1
- 151. ਕੇਤਾ ਕੀਤਾ, ਤੇਤਾ ਕਾਉ, ਕਿਉ ਵਧੈ ਯਹੀ - ਕੇ ਕਾਉ - ਜਪੁਸੀ
- 152. ਆਪੀਠੇ ਆਪੁ ਆਜਿ, ਆਪੀਠੇ ਕਚੈ ਕਾਉ - ਆਸਾ ਦੀ ਵਾਰ ਮ.1
- 153. ਨਉਂ ਨਿਯ ਮੀਠਿਤ ਪੁਰ ਕਾ ਨਾਮ, ਦੇਹੀ ਮਹਿ ਠਿਠਾਕ ਠਿਠਾਕਮ - ਕੁਉੜੀ ਸੁਖਮਸੀ ਮ.5
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- 154. ਨਾਮ ਕੈ ਯਾਏ ਸਰਣੈ ਜੰਤ . . .
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- 156. ਕੁਪੁ ਨ ਕੋਖ ਨ ਕੰਠੁ ਕਿਉ, ਕਿਉ ਕੁਠ ਤੈ ਪੁ ਕੰਠ - ਸੁਖਮਸੀ ਮ.5
- 158. ਮੂਰ ਹਰਿਯਾ ਸਰਬ ਨਾਇ, ਹਮਾਰਾ ਖਾਸਮ ਸੋਇ। - ਆਸਾ ਮ.5
- 160. ਕਾਰਨ ਕਰਨ ਕੀਮ। ਸਰਬ ਪੁਤਿਪਾਨ ਕਹੀਮ।
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165. ਮਠਹਿ ਖਾਏ ਪੁਮ ਹਰਿ ਹਰਿ ਖੇਏ, ਸਿਮ ਨ ਏਤੁ ਉਤ ਕਰਿ ਨ ਤੇਏ - ਰਉੜੀ ਮ.5

166. ਰਾਮ ਰਾਮ ਰਾਮ ਖੇ ਕਰੀ, ਕਰੁ ਖਾ ਰਾਮ ਨ ਖੇਇ - ਦੁਬਲੀ ਮ.3

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168. ਮਠੁਮ ਹਰਿ ਹਰਿ ਕਰੁ ਖੀ, ਸਿਨ ਨ ਸਕੀ ਖੇਇ,
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170. ਖਿਨ, ਖੇ, ਖੇ, ਖਿਮਰੀ, ਖਾਰੁ ਖਾਰੁ ਹਰੈ ਹਰਿ ਖੀਯੀ - ਖਾਮ ਮ.5

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176. ਖਿਨ ਖਮ ਨ ਖੀਯੀ ਖੇ ਖੇਠਿ, ਖੀ ਖਾਰੁ ਖਿਮਰੀ ਖੀ - ਖਾਰੁ ਮ.5

177. ਖਾਰੁ ਖੇਠੀ ਖਿਮਰੁ ਖੁਰੁ ਖਾਰੁ ਖਾਰੁ ਖਾਰੁ ਖੇ ਖਿਰੁ,
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178. ਖੇ ਖੁਰੀ ਖੇਠੀ ਖਿਮਰੀ। ਖਿਮਰੁ ਖਿਮਰੁ ਖਿਮਰੁ ਖਿਮਰੁ ਖਾਰੁ - ਰਉੜੀ ਮ.5

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183. ਖਾਰੁ ਖੀ ਖਾਰੁ ਖਮ ਖਾਰੁ - ਦੁਬਲੀ ਮ.5

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- 189. ਦੁਰਮੁਖਿ ਜਾਣ ਕਰੈ ਇਸ ਕਾਝੀ, ਸਚੈ ਕੇ ਸਿਵ ਦੁਰਮੁਖਿ ਜਾਝੀ - ਮਾਠੁ ਮ.1, ਪੈਰੈ
- 193. ਸਿਰੀ ਕਮ ਵਿਠਾਇਕ, ਲਿਖਾ ਕਥਾ ਕਥਾਇ ਕੇ ? - ਕਾਠ ਸਾਠੈ ਮ.3
- 194. ਕਥਾ ਕਥ ਕੰਮ ਖਾਝੀਏ, ਭੀਠਿ ਕੋਝੀ ਕਾਸੁ।
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- 195. ਦੁਰ ਦੁਰੈਸ ਰਿਲੈ ਖਸਾਝੁ, ਮਠ ਸਿਠੈ ਕਾਠ ਕਠ ਖਾਝੁ - ਕਪੁਝੀ ਕੁਮਠੀ ਮ.5
- 196. ਕਹਿ ਕੰਠਾ ਪੁਠਾਸੁ ਮਿਠਿਠਾ ਠੀਠਾਠਾ,
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- 197. ਕੁਠਮ ਕੀਠੈ, ਕੁਠਮ ਕੁਠੀਠੈ, ਕੇਠ ਕੇਠ ਕਾਠਾਠੀਠੈ,
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- 199. ਕੁਠਿਠਾ, ਮੀਠਿਠਾ ਮਠ ਕੀਠਾ ਕਾਠੁ - ਕਪੁਝੀ ਪੁਠੈਠੈ 21
- 200. ਕਾਠੀਠੈ, ਕੁਠੀਠੈ ਮਠ ਕਾਠੀਠੈ ਕਾਠੁ - ਕਪੁਝੀ ਪੁਠੈਠੈ, 5

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ਫਲਕੁ ਅਸਦਿਆਂ ਅਨੁਇਨੁ ਕੁਰਾਰੇ, ਸਫਲ ਨ ਕਰਹਿ ਫੀਚਾਰ।
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ਕੁਰਮੁਖ ਹੋਵੈ ਤੁ ਸੁਖ ਆਖੈ, ਮਰਣ ਕੀਰਣ ਕੀ ਸੋਈ ਖਾਏ,
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ਕੁਰਮੁਖ ਜੇ ਹੋਵੈ ਸਖਰ ਮਾਇਆ, ਹੁਕੀ ਗਾਇ ਫੜਾਵੀ। ਸਿਲੀ ਵਾਰ ਮ.3
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ਸਚਾਣ ਸਿਯਾਣਿ ਪੁਰਮੁਖ ਜੇ ਕਰਨ ਮਨ ਕੇਈ। ਆਸਾ ਮ.5
14. ਕੁਰਮੁਖ ਗਿਯਾ ਕੀ ਸਚਾ ਆਸਟਪਈ - ਸੁਖਮਈ ਮ.5
16. ਗੀਰਾ ਕੀਰ ਸਚ ਤਿਯੈ, ਸਕਰ ਕਾ ਸੋਈ,
ਮੈਦਾ ਗਿਯੈ ਆਖੀਠੀ ? ਜੇ ਕੁਰਮੁਖ ਹੋਈ - ਆਸਾ ਮ.3 ਆਸਟਪਈ
17. ਚੀਰਾ । ਆਪਣੇ ਪੁਰਮੁਖ ਮਿਟਾਣੈ, ਗੁਰੂ ਪੁਰਮੁਖ ਚੀਰ ਕੀ ਆਏ- ਚੀਰੀ ਕੀਰਣ
ਆਈ ਮ.5
18. ਹਮ ਆਈ ਕੀਰ, ਕੁਰਮੁਖ ਆਈ ਕੀਰ, ਪੁਰਮੁਖ ਆਈ ਕੀਰ ਜੈਇ - ਸੁਖੀ ਮ.1
19. ਪਠ ਕਾ ਪੁਰਮੁਖ ਨ ਕਾਖਰੁ ਚੀਰ, ਕੁਰਮੁਖ ਕੀਰ ਕੁਰਮੁਖ ਨਹੀਂ ਆਈ ਮੀਰ - ਆਸਾ ਮ.3

- 20. ਗੁੱ ਗੁੱ ਕਾ ਨੀਚ ਨਾਹ, ਹੋਰ ਉੱਚ ਨਾਹ ਸਦਾਹੀ - ਆਸਾ ਦੀ ਵਾਰ ਮ.1
- 21. ਦਾਸ ਦਾਸ ਹੋਰੀ ਨਾ ਹਰਿ ਪਾਈ, ਕਿਚਹੁ ਆਪ ਕਰਾਈ - ਸਿਰੀ ਵਾਰ ਮ.3
- 22. ਸਰਬ ਭੁਤ ਪਾਹ ਭੁਖਮ ਕਲ ਮਾਠਿਆ, ਹੋਰ ਸਰਬ ਕੋ ਭਰੀ - ਸਿਰੀ ਵਾਰ ਮ.5
- 23. ਸਰਬ ਕੀ ਕੋਰੀ ਕੋਰੀ ਕਰੀ ਮਠਿਆ, ਸਰਬੈ ਸੀਖਹਿ ਮਰਿ ਖਿਆਏ - ਆਸਾ ਮ.5
- 24. ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਕਾਮਠੀ ਜਗ ਕੀਨੀ ਆਪ ਕਰਾਇ - - - ਸਿਰੀ ਵਾਰ ਮ.3
- 25. ਦਿਹ ਦੁਖੀਆਂ ਸੇਵ ਕਮਾਈਏ, ਜ, ਹਰਕਾਹ ਭੋਯ ਪਾਈਏ-ਸਿਰੀ ਵਾਰ ਮ.1
- 26. ਕਾਟੈ ਅਠਿਆਨ ਸਿਮਰ, ਸਿਮਰੀਯਾ, ਭੁਠਿ ਖਿਰਾਯ ਖਿਰੇਯਾ,
ਜਿ ਜਗ ਕੰਠ ਕੋਰੀ ਜਗ ਹੋਈ ਹੋ, ਸੇਵਕ ਠਾਕੁਰ ਕੀ ਕੋਰ - ਸਾਹਿਬ ਮ.5
- 27. ਜੋ ਜੋ ਕੀਨੇ ਹਮ ਕਿਸਕੇ ਦਾਸ, ਪੁਰ ਮੇਰੇ ਕੇ ਸਰਬ ਖਿਰਾਯ - ਕਮਰੀ ਮ.5
- 28. ਕਨ ਮਨ ਅਰਧ ਕਾਹੁ ਜਾ ਕੋਰ, ਕਾਹ ਹਰਿ ਕੁਰ ਕਾਹੁ - ਕੋਰੀਯਾਈ ਮ.5
- 29. ਕੋਰੀ ਕੀਯਾ ਕੋਰੀ ਸਹਿ ਤੇਰੇ, ਕਿਹੁ ਕੋਰਾ ਕਨ ਨਿਰੀ ਕੀ - ਆਸਾ ਮ.1
- 30. . . . ਕਿਹੁ ਕੋਰਾ ਕਨ ਨਿਰੀ ਕੀ - ਆਸਾ ਮ.1
- 31. ਕਾਹ ਪਦਾਰਥ ਕੀਏ ਮਾਠੈ,
ਕਾਹੁ ਜਗ ਕੀ ਕੋਰਾ ਕਾਠੈ - ਆਸਾ ਮ.5
- 32. ਕੋਰ ਸਿਰ ਦਾਸ ਪਾ ਕਾਹੁ ਖਿਰੇ ਮੋਰਕ ਮੋਰ - ਕੁਮਰੀ ਮ.5
- 33. ਕਾਹ ਚਰੀ ਕੇ ਕੁਰੇ ਜਾ ਕੁਰੇ ਜਾ ਉਪਕਾਰ,
ਕੋਰੀ ਖੁਸੀ ਸਦਾਹੀਏ, ਕਨ ਕਾਹ ਸਾਹ - ਕਾਹ ਸੁਰੀ ਮ.2
- 34. ਕੁਰ ਕਾਹ ਮਾਠੈ ਮਰਾ ਖ ਖਾਠੈ ਕੁਰੀ ਮ.4 ਕੀਤ
- 35. ਕਾਹ ਕੀਰ ਕੁਰ ਕਰੀ ਸਰ ਕ ਕਰੀ,
ਕੋ ਕੋ ਕੋਰੇ ਕਰ, ਕੁਰ ਕਨ ਕਾਠੀ, - ਕਾਹ ਸਿਰੀ ਮ.4
- 36. ਕੋਰੁ ਸਾਹ, ਪਦਾਰਥ ਕੀਰ, ਕੁਰ ਕੀ ਕੋਰੁ ਕਾਹ ਕੀਰ - ਕਾਹੁ ਮ.1 ਕੋਰੀ,
- 37. ਕਾਹ ਸਿਰਿ ਸਾਹ ਸਾਹ ਪਾਏ, ਕਾਹ ਕੋਰੇ ਖਿਰ ਕਾਠੈ,
ਕਾਹ ਕਿਰ ਕਾ ਕੁਰ ਪਾਏ, ਕੁਰਮਤ ਕੀਰ ਸਾਠੈ - ਕੁਰੀ ਮ.1 ਕੀਤ
- 38. ਕਾਹ ਸਾਹ ਕੋਰੇ ਕਾਹੁ ਪਾਪ ਕੀ ਕੋਰ, - ਕਾਹ ਆਸਾ ਮ.1
- 39. ਕਾਹ ਕਨ ਖੁਸੀ ਕੋਰੀ ਕੋਰੀ ਕੋਰ ਖਿਰਾਠੈ।
ਕੋਰੀ ਕੀਰ ਕੀ ਕੁਰਮ ਸਿਖ ਕੁਮਾਰ।
ਕਾਹੁ ਕੋਰੇ ਕਾਹ ਕੋ ਉਪਕਾਰ ਸਾਹ ਆਸਾ। ਸਿਰੀ ਵਾਰ ਮ.1
- 41. ਕਾਹ, ਮਾਨ, ਕੁਪ, ਜਾਤਿ, ਕੋਰ, ਪੀ ਕਨ - - - ਕਾਹ ਆਸਾ ਮ.1
- 42. ਕੀਰ ਕੁਰ ਮੋਰਿ ਕੀਰਾਠੈ, ਮਕੁਮ ਕੀਰੇ ਸੁਰ ਕ ਸਾਹ - ਮਾਠ ਮ.3 ਕਮਰੀਯਾਈ

- 43. ਇਸ ਵੇਗੀ ਖੰਦਰ ਪੰਚ ਵੇਰ ਵਸਹਿ, ਕਮ ਵੇਗ ਵੇਰ ਪੰਚ ਖਰੀਕਾਰ।
ਕੰਮਿਤ ਖੁਦਹਿ ਮੁਖੁਮ ਕਹੀਂ ਖੁਦਹਿ, ਕੋਇ ਨ ਖੁਦੋ ਪੁਕਾਰ - ਗੋਰਨ ਮ.3
- 44. ਕਮ ਵੇਗ ਵਸਿਯਾ ਕੇ ਕਾਠੇ, ਸਿੰ ਕੰਦ ਨ ਖੋਹਾਰਾ ਕਾਠੇ - ਰਾਮਕਲੀ ਖੰਦਰਾਹ ਮ.1
- 45. ਸਰਨ ਖਿਸਟਿ ਕੇ ਪੰਚ ਸਿਕਦਾਰ, ਕਮ ਵੇਗ ਕੇ ਖਰੀਕਾਰ।
ਸਰਨ ਪਸ ਕੇ ਕੋਠੇ ਕਾਠ, ਕੋਇਟ ਕਾਠ ਵੇਗੋ ਕਰਹਿ ਸਕਾਮ।
ਖੁਦ ਵੇਗਿ ਸਕਾਰ ਪਰ ਖੋਦਹਿ, ਸਾਧੂ ਸਕਾਰ ਪਰ ਮਨ ਮਨ ਕੋਦਹਿ - ਗੋਰ ਮ.5
- 46. ਰੰਗ, (ਗਿਆ) ਕੇ, ਕੋਠ, ਕੋਪ, ਕਾਠੇ ਕੀਯਾ ਕਰ . . . ਕਾਰ ਮਾਠ ਮ.1
- 47. ਕੀਯੀ ਕਮੀ ਕਰ - ਕਾਰ ਮਾਠ ਮ.1
- 48. ਖਿਨ ਸ ਕੁਰੁ ਤੁ ਨ ਖਾਇਆ - ਮਾਠ ਮ.1 ਕੋਰ ਕ
- 50. ਮਕੁਮ ਕਰੀ ਕੇ, ਪਰ ਕਰਿਤ ਨ ਕੋਠੀ - ਖੁਦਕਰ ਮ.1 ਖਾਟਪਈ
- 51. ਦੁਸਟੀ ਸਕ ਕਰਿਕੀਯੀ, ਖਿਖਰੀ ਕੀਕਰ ਕਰ - ਪੁਕਾਰੀ ਮ.1
- 52. ਕਮ ਵੇਗ ਸੰਕਰ ਕੁਰਜ ਕੀ ਕਾਠੇ ਖਰਿਕਿਯਾ ਕਾਠੇ - ਕੁਰੀਯੀ ਮ.9
- 53. ਪਿ ਜਗਦਿਯ ਵਰੀਯ ਕੇ, ਕ ਮੇ ਕੀਯ ਸੰਕ,
ਕੇ ਜਾਣਾ ਕਰ ਕੁਪੁਕ, ਕ ਜ ਕਮ ਨ ਕੋਠੀ ਕੀ - ਕਾਰ ਵਰੀਯ ਮ.3
- 54. ਮਨ ਕੀਠੇ ਕਰ ਕੀਤ - ਕਪੁਕੀ
- 55. ਕੁਠੀ ਪਰ ਮਹਿ ਸਕਿਯ ਕੇ, ਕੁਰੁਮ ਪਈ ਖਾਇ - ਸਿਕੀ ਕਾਰ ਮ.3 ਸ ਖਾਟਪਈ
- ਕੀਨ ਖਿਕਾਧਿਯ ਕਰ ਕ ਕੇ ਕੁਕੀਯਾ ਪਾਠੇ ਕੋਇ - ਗੋਰੀਯੀ ਸਿਕੀ ਮ.5
- ਕੁਕੀਯਾ ਖਦਕਾਰ ਗੁਰੁਮੁਖ ਪਾਠੀਯੋ ਕੀਤ ਸਕ ਕੀ ਕੋਟ ਕਈ - ਕਾਠ ਮ.1
- 56. ਸਕਿਯੀ ਖਰਿਕਟ ਪਕਾਰੀਯੋ, ਸਿਕ ਕੁਠੀ ਕੋਇ ਕੀਕਾਰ,
ਸਕਾਰ ਕੀਯਾ ਕਾ ਇਠੁ ਕਾਰ, ਕੋਠੀ ਕੋਇ ਮਿਕਦਾਰਕਾਰ - ਸਿਕੀ ਕਾਰ ਮ.3
ਖਾਟਪਈ
- 57. ਕਰੀਯੀ ਸਕਿਯ ਨ ਕੁਪੀ, ਇਕ ਸਕਿਯੋ ਸਕਾਰ ਨ ਕਾਇ,
ਕਾਠੇ ਕਾਰ ਕੁਰੁਪਕਾਰੀ ਸਕਿਯ ਕੁਪੀ, ਸਿਕ ਸਕਿਯਾ ਸਿਕ ਕਾਇ - ਰਾਮਕਲੀ ਮ.3
ਕਾਇ
- 58. ਕੁਕਰ, ਕੀਕਰਨ, ਸਿਮਰਨ ਸੁਕਾਮੀ, ਸਿਠੁ ਸਾਧੂ ਕਾ ਖਦਾਰ - ਸਾਰੰਗ ਮ.5
- 59. ਕਰ ਖਿਕਾਰੀ, ਇਕਾਰ ਖਦਾਰੀ,
ਕਰ ਕੀਕਰਤ, ਇਕਾਰ ਕੀਕਾਰੀ,
ਖਿਨ ਸਕਰੁਰੁ ਕੋਠੇ ਸਕ ਰਿਕੀ ਖਰੀਕਾਰੀ - ਕਾਠ ਮ.1 ਖਾਟਪਈ
- 60. ਕੁਰਮ ਕੀਕਾਰੀ ਖਾਧ ਖਦੀਕਾਰ - ਕੁਰਮਕੀ ਮ.5
- 62. ਕੁਰਕ ਕਾਰ ਕੀਕਰ ਖਿਕ ਕੇ ਕਾਰ, ਸਿਠੁ ਕੀਕਰ ਖਰੁ ਕੀਕਾਰ,
ਕੁਕਰਤਿ ਕੀਕਾਰ ਕੇ ਕਮ ਕੀਕੇ, ਕੋਠ ਕੋਠ ਕੁਰ ਕੀਕਾਰ,
ਕੁਰ ਕੁਰ ਕੇ ਕਾਠੇ ਸਿਕ ਕਾਰਿਨ, ਸਿਕ ਕੁਰ ਕਾ ਕੁਰ ਕੀਕਾਰੀ - ਕੁਰੀਯੀ ਮ.9

- 63. ਪ੍ਰਫੁੱਲਤ ਪਲਕ, ਚਿਕਾਸੀ ਕੋਠਾ ਹੋਇ १ ਆਪ ਖਾਣੀ ਪੁੱਠੇ ਜੋਇ।
ਕੁਠਪਕਾਇ ਕਰੈ ਕੰਚਾਜ, ਸੇ ਚਿਕਾਸੀ ਕੁਠਰਹਿ ਪਰਚਾਣ - ਖੜੀ ਵਾਰ ਮ.1
- 64. ਆਪ ਖੋਚਾਈ ਸੁ ਚਿਕਾਸੀ ਹੋਈ - ਵਹੁੜੀ ਮ.1
- 65. ਠੰਡ ਦੂਰ ਤੁਸ ਆ ਕੀਏ ਕਾਨ ਕੰਠ ਮਾਰਿਆ - ਆਨੰਦ ਸਾਹਿਬ ਮ.3
- 66. ਏ ਕੇਹੁ ਮੇਲਿਓ ਹਰਿ ਤੁਮ ਮਹਿ ਜੈਤਿ ਆੀ, ਹਰਿ ਚਿਤੁ ਆਹੁ ३ ਕੇਖੁ ਕੋਈ।
.....
ਏ ਕੁਠਰਹੁ ਮੇਲਿਓ ਸਾਰੈ ਸੁ ਠੀ ਏ ਪਠਾਏ . . . ਆਨੰਦ ਸਾਹਿਬ ਮ.3
- 67. ਜੀਵਨ ਪੁਰਤ ਸੁ ਆਖੀਓ ਜਿਸੁ ਕਿਚਹੁ ਹੁੰਮੈ ਰਾਇ - ਮਾਠੂ ਮ.1 ਆਸਪਾਲੀ
- 69. ਇਹ ਲੀਲਾਲੀ ਸਾਸੁ ਕੀ, ਜਿਸ ਕੇਵਤ ਤਕੀਐ - ਵਾਰ ਵਹੁੜੀ 2, ਮ.5
- 70. ਗੁਰਖੀਓ ਬਜਨ ਕੇ ਬਾਠੀ . . . ਆਸਾ ਮ.5
- 71. ਮਿਸਿਆ ਤਦ, ਘੌਂ ਪਰੁਪਿਯ ਆ। - ਸੁਖਮਲੀ ਮ.5
- 72. ਖੁਸਮ ਚਿਕਾਸੀ ਪਰੁਪਿਯ ਆਰ ਉਆਰ - ਸੁਖਮਲੀ ਮ.5
- 73. ਹਰਿਕ੍ਰਮ ਕਾਵਰ ਪਰੁਪਿਯ ਆਰ ਹਿ, ਜਿਸ ਕਸਾ ਕਾ ਸੋਨ ਕੁ ਘੌਂ - ਬਿਲਵਨ ਮ.5
- 74. ਉਇ ਪੁਰਮ ਪੁਸੀ ਕੰਠ ਕਨ ਹਰਿ, ਉਦੈਸ ਕਰਹਿ ਪਰੁਪਿਯ ਆਰ,
ਹਰਿ ਕਮ ਦਿਕਰਹਿ ਹਰਿ ਕਮ ਸੁ ਘੌਂ, ਹਰਿ ਕਮੇ ਜਰ ਨਿਮਕਰਿਆ - ਵਾਰ ਵਹੁੜੀ ੧, ਮ.4
- 75. ਆਪ ਜਧੇ ਆਰਾ ਕਮ ਜਪਾਏ - ਸੁਖਮਲੀ ਮ.5
- 77. ਆਪ ਮੁਕਤ, ਮੁਕਤ ਕਰੈ ਸੰਸਾਰ, ਆਨੰਦ ਤਿਸ ਜਧੇ ਸੁ ਸਦ ਨਾਸਕਾਰ - ਸੁਖਮਲੀ ਮ.5

ਪ੍ਰਿਥੀਕਾਵ

3. ਕਾਨੀ ਸੀਠਿ ਮੁਕਤਮ ਕੁਠੈ ।
 ਕਾਕਰ ਨਕਾਰ ਯਕੀਲਕਿ ਕਾਠੀ । ਕੁਠੁ ਖਿਰੁ ਕੁਠਿ ਹੈ ਰਹਿ ਕਾਠੁ। ਵਾਰ ਮਾਯਾ ਮ.1
- 4- ਕੁਠੁ ਪਾਪੁ ਕੁਠਿ ਕਾਨਾ ਮਰਤਾ ਕੁਠੁ ਕੋਕ ਖਿਲਕਾਠੁ।
 ਕੁਠੁ ਕੋਠੁ ਸਾਠਿ ਪੁਕਾਰੈ ਕੁਠਿ ਕੁਠਿ ਕੁਠੈ ਕੁਠਿਕਾਠੁ। - ਵਾਰ ਮਾਯਾ ਮ.1
5. ਕਾਨੀ ਕੋਠੈ ਕੁਠਿਕਾਠੀ ਕਾਨੀ ਕੋਠੈ ਕੁਠੈ ਕੁਠਿਕਾਠੀ। - ਕਾਨੀ ਕੁਠਿਕਾਠੀ, ਵਾਰ 1, ਪਉੜੀ 30
6. ਕਾਨੀ ਤ ਪੀਟਾਠੁ ਕਾਨੀ ਪਾਕਠਿ ਕੁਠੈ ਕੁਠੈ ਕੀਕਾਠੁ।
 ਕਾਨੀ ਕੋਠੈ ਕੁਠੁ ਪਾਕਠਿ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੋਕ।
 ਮਰਤਾ ਕਾਠੈ ਕੁਠੁ ਕੁਠੈ ਕੁਠੈ, ਕੁਠੁ ਪਾਪੁ ਕੋਕ।
 ਮਰਤੀਕਾ ਕੁਠੈ ਕੋਕ ਮਰਤੀ ਮਰਤੀ ਕੁਠੈ ਕੁਠੈ,
 ਕੁਠਿ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ, ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਮਾਯਾ ਮ.1
7. ਕੁਠਿ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ।
 ਕੁਠਿ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ।
 ਕੁਠਿ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਕੀ ਵਾਰ ਮ.1
8. ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ।
 ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਮਾਯਾ ਮ.5
9. ਕਾਨੀ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ।
 ਕਾਨੀ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਮਾਯਾ ਮ.1
10. ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਵਾਰ ਮਾਯਾ ਮ.1
11. ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਮ.1
12. ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ ਕੁਠੈ। - ਵਾਰ ਕੁਠੈ ਕੁਠੈ ਮ.1

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