

**CONCEPT OF ANAND
IN
ADI GRANTH**

THESIS

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P R E F A C E

In the annals of the religious philosophies of the world, the philosophy of Adi Sri Guru Granth Sahib deserves the pride of place. It is a philosophy - full of vigour and energy. It is a practical philosophy meant for the whole of mankind. It encompasses the human-aspiration in all the spheres of life. It knows no barriers of land, creed, caste or sex. Sri Guru Granth Sahib has rightly been venerated as the ' Scripture of Man.' Though, the Sikh people regard this great scripture as their Master, yet its message is not limited to them, it is for the whole of human race. That is why, the scholars, round the globe, have been attracted towards this monumental work of the East.

The teachings of the Adi Granth aim at the alleviation of human-suffering in its entirety. Guru Nanak is greatly pained at the burning of mankind in the furnace of miseries and prays to God to save it ('jagat jalaṅdā rakh lai'). Whereas, the Adi Granth endeavours to establish the kingdom of heaven on this earth, it asks the human-beings to look in-ward also. God resides in all of us. Therefore, we should live as brothers on this earth. We should adopt a pure and clean way of living. This life is a great boon of the Lord which has been showered upon us so that we may use it to attain union with Him. He, who forgets this cherished goal suffers and repents. He, who realises the truth and walks zealously towards destination is blessed. He drinks at the divine fountain of ever-lasting happiness.

The scholars have tried to interpret the philosophy of the Adi Granth from different angles since the day, the great scripture was compiled by Guru Arjan Dev ji. Recently, the well-known scholars of the world have worked on it. Many aspects of the Granth have been discussed and many concepts sought to be established. I feel, the attempt can never end as this Granth is a vast ocean and in its depths countless gems remain preserved. This work is also a humble attempt of a student who bows with reverence before the sacred wisdom of the Masters. Sri Guru Granth Sahib has always been a source of inspiration to me. It is my Master, it is my Guide.

Ānaṅd, i.e. happiness sublime, is the cherished goal of every human-being in every sphere of human activity. That is why, this has been a subject of almost all the philosophical utterances of the world. Every human being is in search of an eternal happiness. Every human action is aimed at happiness. Different philosophers have given their different views on the subject and the discussion on the subject has never ended.

In Indian Philosophical Tradition, however, the idea has been discussed on an elaborate scale. All the discourses on Moksha, Mukti, Nirvāna, Kaivalya and Parampad, seek to show the way to lasting happiness - bliss or Anand as it is named in the Vedic Tradition. The Ānaṅdvad of the Upanishadas has been greatly venerated and its impact on almost all the systems of Indian Philosophy is discernable.

Here, an attempt has been made to locate what the Adi Granth has to say on the subject. What is Anand according to the Adi Granth ? And how it can be achieved ? These are two basic questions of this work and author has tried to resolve them. It is an effort, not a final judgement on the subject.

The work has been divided into three parts. First part deals with the idea of happiness in general, the second part deals with different view-points of different systems of Philosophy on the subject and the third part is devoted solely to the discussion of Anand, in the context of Sri Guru Granth Sahib. Thus, the first two parts stand as a back ground to the third and last.

I am greatly indebted to scholars whose works I have consulted and quoted. But for their enlightened guidance I would not have been able to achieve my goal.

I am full of praise for Dr. S.S. Kohli, the well-known Sikh scholar and my supervisor, for his valuable guidance, patient hearing and affectionate advice. His sympathetic attitude has always been a source of inspiration for me.

I am also thankful to all of my well-wishers and friends, who have been helpful in the completion of this work, in one way or the other.

CHANDIGARH

Mohan Singh Rattan
MOHAN SINGH ' RATTAN '

GURMUKHI - ROMAN transliteration CHART

ਅ	=	A	ਢ	=	DH
ਆ	=	Ā	ਣ	=	N̄
ਇ	=	I	ਤ	=	T
ਈ	=	Ī	ਥ	=	TH
ਉ	=	U	ਦ	=	D
ਊ	=	Ū or OO	ਧ	=	DH
ਏ	=	E	ਠ	=	N
ਐ	=	AI	ਪ	=	P
ਓ	=	O	ਫ	=	PH or F
ਔ	=	AU	ਬ	=	B
ਸ	=	S	ਭ	=	BH
ਹ	=	H	ਮ	=	M
ਕ	=	K	ਯ	=	Y
ਖ	=	KH	ਰ	=	R
ਗ	=	G	ਲ	=	L
ਘ	=	GH	ਵ	=	V or W
ਙ	=	ṅ	ਸ਼	=	RH̄
ਚ	=	CH	ਸ਼	=	SH
ਛ	=	CHH	ਖ਼	=	KH̄
ਜ	=	J	ਗ਼	=	Ḡ
ਝ	=	JH	ਜ਼	=	J̄
ਞ	=	ṅ	ਘ਼	=	PH̄
ਟ	=	T̄	ਗਿਆ	=	GYA
ਠ	=	TH	ੴ	=	N̄ or M̄
ਡ	=	D̄			

A B B R E V I A T I O N S

R.V.	=	Rig Veda.
T.U.	=	Taittriya Upanishad.
B.U.	=	Brahdārnayak Upanishad.
C.U.	=	Chhandogya Upanishad.
B.G.	=	Bhagwad Gītā.
M.M.S.	=	Manmohan Singh.
G.S.D.	=	Gopal Singh Dardi.
M.L.P.	=	M.L. Peace.
B.	=	Bhāī.
V.	=	Vār.
Ast.	=	Astpadīā.
M.	=	Mahalā.
P.	=	Paurhī.

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I

ĀNĀND - ORIGIN AND SCOPE

(a) Meaning of Word 'Ānaṅd':-

'Ānaṅd' is a Sanskrit word, which has been used lavishly in almost all the spheres of Indian Thought. It has found its place in Indian literary tradition, it has been discussed in details in almost all the systems of Indian Philosophy, it is present in Indian Ethics, it is very much there in Indian Political Thought, and so on. A common man uses this word as a synonymous of 'happiness' or 'enjoyment' whereas a keen scholar of Indian Metaphysics gives it the status of God itself, or at least the state of attunement^{ent} of the human soul with the Super-Soul or Almighty. This word finds eloquence in the discussions on Brahman in the Upanishdas, Hedonism of the Chārvāk, Sukhvād of the Buddhist thought and the Rasa-Siddhānt of the Indian Poetics. It is the foundation of the Kam-sutra and it is the source of Nirvāna of Mahātamā Buddha and Mahāvīr. In brief, we can say without any fear of contradiction that the word 'Ānaṅd' has been discussed, elaborated, interpreted and analysed in almost all the scriptures of our country, though with a variety of difference. Wherever the word Ānaṅd itself is not used, some synonymous of it takes its place.

Therefore, it becomes necessary before starting and discussion on the word, to establish what it really means. As we have stated above, it is originally a Sanskrit word, though it is universally used in almost all the modern languages which have descended from the Classical Language. Wherever it is used in the modern Indian languages, it is not much at

variance with the mother language, so far as the meanings are concerned. Therefore, we can depend upon Sanskrit dictionaries, without any hesitation, for the above-mentioned purpose. Dr. Sir Monier Williams, in his 'Dictionary of English and Sanskrit', has desired to equate the word Anand, with English words 'Bliss', 'happiness', 'enjoyment', and 'Pleasure'. Principal V.S. Apte's Sanskrit - English Dictionary tries to explain the word Anand, as follows :-

Ānaṅd - To rejoice, be glad or delighted...
Happiness, joy, Delight, Pleasure, Supreme
Bliss or Felicity, God, Supreme Spirit.

According to Ramkosh Hindi-Sanskrit Dictionary the word Anand means - Harsh, Sukh, Parsantā. Bhasha Shabad Kosh of Dr. Ram Shankar also counts the same words to express the sense of the word Ānaṅd. According to Brahat Hindī Koshā, Anand means - Mod, Harsh, Khushī, Mauj, Brahm, Madirā, Shivā, Vishnu... According to Manak Hindi Kosh Ānaṅd is such a lovable and acceptable state of mental experience which is conceivable under happy circumstances and in which no need, suffering and worry remains. Webster in his 'New International Dictionary' of the English Language says 'ānaṅd = (Skt. ānaṅda), Hindu Philosophy. Bliss- one of the three characteristics of Brahma, the others sat and cit," while he has chosen to equate the word 'ananda' with 'Bliss', he has explained the word Bliss in this way :-

Bliss - To gladden, Blissful - 1. Supremely happy,
2. Blessed, beautified, glorified, holy."

C.D. Buck compares the Sanskrit word 'Ānaṅd' with the word
(12)
'joy' of English language. Dagobert D. Runes in his
'Dictionary of Philosophy' expresses similar opinion, when
he tries to explain the word 'Anand' (skr.), joy, happiness,
bliss, beatitude, associated in the thinking of many Indian
Philosophers with Moksha, a concomitant of perfection and
divine consciousness (of. sat- cit - anand). (13) Frank
Gaynor, in his 'Dictionary of Mysticism' refers to the term
'Ānaṅd' as : ' Sanskrit for joy, happiness, bliss'. (14)
Ernestwood in his ' Yoga Dictionary' define Ananda in these
words : -

" Bliss or Joy. A characteristics of the pure
consciousness which is the basic reality or
substance of everything, called Brahman. The
term is also used to designate the bliss which
is enjoyable in the Ānaṅdamaya - Kosha, when the
Yogi's consciousness is raised into that." (15)

It is evident from all these dictionary meanings
that the word ' Ānaṅd' is a comprehensive word which has been
used in senses, more than one. It has been used for ordinary
enjoyment at wordly plane, it has been used to indicate the
state of mind in its hillarious experiences, it has been used
to express the negation of all pain and suffering and above
all, it stands for some divine or celestial life and for God,
itself. It is clear that the scope of the word is limitless.
It has limits when discussed on earthly planes, it transcends
all limits when discussed on heavenly planes.

It is, therefore, desirable that before discussing the philosophy of Ananda, with special reference to the Indian Philosophical Tradition, and Sri Guru Granth Sahib with more particular emphasis, we should be clear about the problem of pleasure and sorrow, happiness and grief, enjoyment and suffering, in human life. We must also be clear how mankind's yearning for happiness, after starting with achievements on earth, has found its perfection in the eternal happiness. There is no denying of the fact that all human-activity is aimed at the achievement of some sort of happiness, contentment or satisfaction. All advancement, may it be in the field of science, religion or social sciences, its chief objective is man's happiness and welfare.

(b) Problem of Pleasure and Sorrow in Life:-

The problem of pleasure and sorrow or happiness and suffering is decidedly the chief problem of human-life. It is the problem of problems. Mother gives birth to a child. It is a painful experience at both the ends. The child has to undergo an ordeal in mother's womb, and then suffer the pangs of birth. As he appears on wordly scene, it is the beginning of an eventful drama, which is full of tears and smiles, failures and successes. From birth till death all human endeavour is for the achievement of happiness, though it is rarely accomplished. The reason for it is that the human-desire is unlimited. When we get a thing, we start looking at another, and when we get that also, we wish to go further. Thus, our all achievement fails in providing permanent satisfaction. And when we are not satisfied, we are not happy. I want to be a rich man because I

think that wealth brings happiness. But ask a millionaire how much happy he is ? He would surely say that he is the most unhappy man in the world. His worries are boundless. When, there is worry, there is no happiness. I am unhappy because I do not possess I palatial house to live in, a precious car to ride on and dazzling wears to put on. But, consult a man who is lucky to have all these boons of life. He will have to relate his own tale of woe. May be, he is unhappy because he is not enjoying good health. May be, he is not satisfied with his children. May be, he is suffering from some acute business - worries. Go to a hospital, you will feel that everybody is suffering from some disease. Go to a railway station or a bus-stand, you will feel that every-one is worried to reach a destination. Talk to a normal man, in any walk of life, you will realise that he is not contented with his present lot and is expecting some good days to come. Every-body is in search of happiness, contentment, peace of mind and satisfaction. But, it is a sad experience that in spite of vigorous efforts, no man has ever been able to say that he has no desires, left unfulfilled. You will not collect radiance of fulfillment from the face of man, who is leaving the scene of the world.

However, there are undoubtedly many moments in our lives, when we say that we are happy. For example, a poor man living a life of hardship hits a jack-pot and wins a lottery of Rs. one lac. He would say that he is happy, he feels excited, his joy is limitless. But it does not take much time when he realizes that this achievement has its own worries. How to spend money and how to make the most out of it ? Again

a problem. Suppose, he invests the amount in some business and suffers a loss. He is again dejected. Take another example. A student works very hard, appears in the examination and gets first class. He is happy. But another worry still awaits him. He wants employment, but he is not successful. He is frustrated. He gets mentally unbalanced. Happiness has vanished. A young man is happy that he is married to a most beautiful girl, but this marriage does not prove to be successful. His happiness is gone. His dejection and worries make him pass sleepless nights. Failure in love proves some times suicidal.

To be brief, human-life is a strange combination of sweet and bitter experiences. One does not know what is in store for him, the next moment. The richest man may be the most unhappy and miserable being on this earth, whereas a poor man may be living a happier life. Happiness and sorrow are inter-linked. One gives rise to the other and this is an un-ending process. Man runs after happiness and pleasure, but they always evade him. He wants to gain materially, he wants to enjoy mentally and in some cases derive satisfaction from spiritual meditations. The objective of all the activity of man is to achieve some sort of complete happiness, satisfaction and peace of mind, but it is a bitter fact that no one can say that he has achieved his objective.

From the fore-going discussion, two definite points emerge. Firstly, all happiness achieved in our worldly

pursuits is transitory and short-lived. Secondly, the entire man-kind has an intense desire to get at some sort of permanent happiness, eternal contentment and an unshakable peace of mind. Human life is full of miserable and agonising experiences. We develop attachment towards worldly objects, but it never gives satisfaction and permanent peace of mind.

(c) Material, Physical, Mental
and Spiritual Happiness :-

Broadly speaking, there are two types^{of} thinkers who have contributed to the human-thought in their own way. The first category of philosophers believe that life on earth is not the only thing. There is a life beyond earth also. They believe in soul, its trans-migration and an Almighty Eternal Being. They have a spiritual philosophy which has dimensions beyond human logic and experience. They say that the human soul is just a micro-cosmic part of the Eternal Being, i.e. God. The perfection of human soul is in its blending with the Super-Soul. In simple words, this type of philosophers have deep faith in the existence of Super-Soul. The second category is of those thinkers who believe that matter is every-thing and that there is no life beyond it. They don't believe in God. They call the conception of God just a creation of imagination. Accordingly, there have been mainly two philosophies about happiness also. The first set of philosophers is of the view that real happiness or perfection of desires is achieved only with the attainment of God, or heavenly life, whereas, the latter gives the idea that real happiness is to be experienced only through

materialistic advancement and achievement. Billy Graham, the well-known christian thinker has given a beautiful and vivid picture of both these streams of thoughts in the following words : -

" A French philosopher recently said, " The whole world is on a mad quest for security and happiness." The president of Harvard University has said, " The world is searching for a creed to believe and a song to sing". A Texas millionaire^{or} confided, " I thought money could buy happiness - I have been miserably disillusioned". A famous film star broke down, " I have money, beauty, glamour and popularity. I should be the happiest woman in the world, but I am miserable. Why ?" One of Britain's top social leaders said, " I have lost all desire to live, yet I have everything to live for. What is the matter? " A man went to see a psychiatrist. He said, " " Doctor, I am lonely, despondent and miserable. Can you help me?". The psychiatrist suggested that he go to the Circus and see a famous clown who was said to make even the most despondent laugh with merriment. " His patient said, " I am that clown. " A College senior said, ' I am twenty three. I have lived through enough experience to be old, and I am already fed up with life. ' A famous Grecian dancer of yesterday once said, " I have never been alone but what my hands trembled, my eyes filled with tears, and my heart ached for a peace and happiness I have never found. ' One of the world's great statesmen said to me, ' I am an old man. Life has lost all meaning. I am ready to take a fateful leap into the unknown. Young man, can you give me a ray of hope. " (16)

After citing all these examples of discontentment, unhappiness, pessimistic attitude towards life and despondency amongst all the walks of modern life, the famous thinker expresses his own view in an extremely magnificent way : -

" Our materialistic world rushes on with its eternal quest for the Fountain of Happiness ! The more knowledge we acquire, the less wisdom we seem to have. The more economic security we gain, the more boredom we generate. The more worldly pleasure we enjoy, the less satisfied and contented we are with life. We are like a restless sea, finding a little peace here and a little pleasure there, but nothing permanent and satisfying. So the search continues ! Men will kill, lie, cheat, steal, and war to satisfy their quest for power, pleasure, and wealth, thinking thereby to gain for themselves and their particular group peace, security, contentment, and happiness. " (17)

By all this, Billy Graham has tried to emphasise that worldly achievements are never a source of real happiness. In spite of the fact that man on earth is busy and striving hard to accomplish the goal of happiness, he always realises in the long run that all his efforts are futile. As Billy Graham presents it : -

" ... yet inside us a little voice keeps saying, we were not meant to be this way - we were meant for better things. We have mysterious feeling that there is a fountain some-where that contains the happiness which makes life worth-while. We keep saying to ourselves that some-where,

(18)

some-time, we will stumble onto the secret. Some times we feel that we have obtained it - only to find it illusive, leaving us disillusioned, bewildered and unhappy. " (19).

He goes on further to say : -

" The happiness which brings enduring worth to life is not the superficial happiness that is dependent on circumstances. It is the happiness and contentment that fills the soul even in the midst of the most distressing of circumstances and the most bitter environment. It is the kind of happiness that grins when things go wrong and smiles through the tears. The happiness for which our souls ache is one undisturbed by success or failure, one which will root deeply inside us and give inward relaxation, peace, and contentment, no matter what the surface problems may be. That kind of happiness stands in need of no outward stimulus. " (20)

How beautifully he sums up the idea of eternal happiness -

" Near my home is a spring that never varies its flow at any season of the year. Floods may rage nearby, but it will not increase its flow. A long summer's drought may come, but it will not decrease. It is perennially and always the same. Such is the type of happiness for which we yearn. " (21)

Montaigne, the noted French thinker has his own view of happiness when he says that happiness can only be judged after death. To quote his own words : -

" Till man's last day is come we should not dare.
Of happiness to say what was his share,
Since of no man can it be truly said
That he is happy till he first be dead. " (22)

Nietzsche also denounces material gains as the source of happiness. His ethics does not preach self-indulgence or regard suffering as an evil. It demands fearlessness, not love of pleasure. It prefers the dangerous life to the comfortable one. (23)

According to 'Encyclopaedia of Religion and Ethics' the term happiness " belongs to the ethical rather than to the psychological sphere, though referring to a condition of mental life. In Ethics, its use has been almost universal, yet in such varying senses that the substitution for it or its more definite equivalents is much to be desired. A formal and material meaning may be distinguished, the latter subject to a three-fold division..." (24)

Here, 'happiness' has been specifically divided into two parts. In formal sense, this means ' practical human good, the ultimate end of action. In this sense 'happiness' is a mere abstract term for the desirable in life' implying nothing as to its concrete constituents. " (25)

The other part as indicated above is material meaning of ' happiness'. A common man uses this word generally in this very sense. It becomes clearer when explained in its three-fold dimensions, i.e. (i) Pleasure, or the absence of pain, (ii) The feeling accompanying the systematic activity of the whole self, the feeling of self-activity or self realization... (iii) Welfare, the right condition of activity, the harmonious life itself. " (26)

While talking of Christ's happiness, Billy Graham says : -

" If by happiness we mean serenity, confidence, contentment, peace, joy and soul-satisfaction, then Jesus was supremely happy. We never read of His laughing, though I am sure He did. He was not given to pleasure-seeking, hilariousness, jokes or poking fun at others. Nor was His happiness dependent on outward circumstances. He did not have to have an outward stimulus to make Him happy. He had learned a secret that allowed Him to live above the circumstances of life and fear of future. He moved with calmness, certainty and serenity through the most trying circumstances - even death ! " (27)

According to J.S. Mackenzie ' happiness is the form of feeling which accompanies the harmonious adjustments of the various elements in our lives within an ideal unity. (28)

J.S. Seth says ' happiness' is not the sum or aggregate of pleasures, it is their harmony or system - or rather the feeling of this harmony .' (29)

Now, let us try to analyze all these view-points.

First thing which comes to the surface is that the real happiness is not an earthly experience. It is something divine, celestial, sublime and heavenly. It is internal, introspective and deep. It is meditative and serene. It is not at all an outward product.

Secondly, a common man in general and an aesthet in particular, has every right to proclaim that happiness is

materialistic. It comes out of our achievement in worldly sphere, though there can be no denial of the fact that no achievement causes cessation of desires and thus result in complete happiness. Happiness and sorrow are inter-linked. One follows the other in an endless circle. That is why Buddha has declared that the cessation of desire is the only way to achieve salvation, which is nothing but eternal happiness.

Thirdly, there are two distinctive kinds of happiness - one is divine and the other is materialistic or physical. The first type of happiness has been dealt with on spiritual plane, whereas the second one has found its expression, interpretation and elaboration from purely materialistic attitude. To be precise, we find that the idea of happiness is the nerve-centre of all human activity, though with a difference of emphasis.

Every political thinker says that his chief objective is to establish the happiness of mankind. May it be Marxism or Capitalism - they proclaim to be the champions of the cause of prosperity and happiness of man. All economic reforms, during all the ages are aimed at the promotion of happiness of the masses. All religions of the world show the path of happiness, a permanent peace within. All ethics, all art and all sciences have the same objective, a celebrated goal.

If we go through our scriptures, we will not find

it hard to locate that the chief and ultimate theme, there, is happiness. Upanishadas talk of Ānand, which is nothing but a state of supreme joy and by evolution Brahm Himself. Moksha (30) represents the same spirit of Ānand. Buddha and Mahavira speak of Nirvān, which is also the same. Gita speaks of happiness of man. Islam, Christianity, Sikhism- all religions of the world have made the idea of happiness their main theme. As such, happiness, as a common term has universal application.

As we have to focus our study upon the theme of Ānand, as propounded in the different systems of Indian Philosophy and Adi Granth, in particular, it is needed that an appropriate word may be chosen to express the sense which the word Ānand, embodies. No doubt, dictionary meanings of the word Ānand are comprehensive, our aim is to particularise it with the use of a single word, conveying its essence.

(d) Ānand as Equivalent of 'BLISS'

We have already seen that English-Sanskrit dictionaries have equated the word Ānand with different english words such as - Happiness, Joy, pleasure, delight, gladness, bliss, State of blessedness, and so on. If we probe all these words, it would seem that bliss or blessedness are the words which are expressive of happiness on spiritual planes whereas other words have associations with happiness on earthly planes. The former is exalted or sublime, whereas the latter are ordinary and common. As we go through our scriptures, we will find that Ānand is not ordinary, it is exalted, it is supreme,

it is sublime. Hence, Bliss is the right substitute for Anand. It will be interesting to discuss all these English words in detail, so that more clarity is obtained.

According to 'Crabb's English Synonymous',
'Pleasure is a term of most extensive use, it embraces one large class of outfeelings and sensations, and opposed to nothing but pain, which embraces the second class of division, joy and delight are but modes of modification of pleasure, differing as to the degree and as to the objects or sources. Pleasure, in its peculiar acceptations, is smaller in degree than either joy or delight, but in its universal acceptation, it defines no degree, the term is indifferently employed for the highest as well as the lowest degree, whereas joy and delight can be employed only to express a positively high degree. Pleasure is produced by any or every object, everything by which we are surrounded acts upon us more or less to produce it, we may have pleasure either from the gratification of our senses, from the exercise of our affections, or the exercise of our understandings, pleasure from our ourselves or pleasure from others ; but joy is derived from the exercise of affections, and delight either from the emotions or the understanding. In this manner, we distinguish the pleasure of the table, social pleasures, or intellectual pleasures, the joy of meeting an old friend, or the delight of pursuing a favorite object.'³¹

" Pleasures are either transitory or otherwise ;
joy is in its nature commonly short of duration ; it springs

from particular events, it is pleasure at high tide, but it may come and go as suddenly as the events which caused it, one's joy may be awakened, and destroyed in quick succession. Delight is more fleeting even than joy, and much more intensive than simple pleasure ; delight arises from a state of outward circumstances which is naturally less durable than of joy, but it is a state seldomer attainable and not so much at one's command as either pleasure or joy. (32)

" Pleasure, joy and delight are likewise employed for the things which give pleasure, joy or delight, charm is used only in the sense of what charms or gives a high degree of pleasure, but not a degree equal to that of joy or delight, though grater than of ordinary pleasure, the pleasure intoxicates, the joys of heaven are objects of Christian's pursuit, the delight of matrimony are lasting to those who are susceptible of true affection, the charms of rural scenery never fail of their effect whenever they offer themselves to eye." (33)

About 'happiness' it has the following interpretation to put forth :-

" Happiness- Felicity, Blessedness, Beatitude, Bliss. Happiness signifies the state of being happy. Felicity comes from Latin felicitas, happiness. Bliss is in Anglo-saxon bliths, happiness, literally blitheness, from Anglo-saxon blithe, English blithe. The original sense of blessedness may have been to consecrate with blood, either by sacrifice or the sprinkling of blood, as the word can be

clearly traced back to blood, hence it may have meant to be consecrated, holy, than simply happiness. It retains a religious suggestion still. Beatitude, from the Latin beatus, signified the property of being happy in a superior degree." (34)

" Happiness comprehends that aggregate of pleasurable sensations which we derive from external objects. It is the ordinary term which is employed alike in the colloquial or the philosophical style, felicity is a higher expression, comprehending inward enjoyment, or an aggregate of inward pleasure, without regard to source whence either is derived : bliss is a still higher term, expressing more than either happiness or felicity, both as to the degree and nature of enjoyment. Happiness is the thing adapted to our present condition and to the nature of our being, as a compound of body and soul, it is impure in its nature and variable in degree ; it is sought for by various means and with great eagerness, but it often lies much more within our reach than we are apt to imagine : it is not to be found in the possession of great wealth, of great power, of great dominions, of great splendors, or the unbounded indulgences of any one attitude or desire, but in moderate possessions, with a heart tempered by religion and virtue for the enjoyment of that which God has bestowed upon us : it is, therefore, not so unequally distributed as some have been led to conclude." (35)

Hence, a beautiful comparison follows to demarcate the frontiers of happiness and bliss or blessedness -

" Happiness admits of degrees, since every individual is placed in different circumstances, either of body or of mind, which fit him to be more or less happy.... Bliss is that which is purely spiritual ; it has its source in the imagination and rises above the ordinary level of human enjoyments, of earthly bliss little is known but in poetry, of heavenly bliss we form but an imperfect conception from the utmost stretch of our powers. Blessedness is a term of spiritual import, which refers to the happy condition of those who enjoy the divine favour, and are permitted to have a fore-taste of heavenly bliss by the exaltation of their minds above earth by happiness. Beatitude denotes the quality of happiness, heavenly happiness." (36)

According to ' Webster's Dictionary of Synonymous ' (37)
the word 'Bliss' can be analysed thus : -

" Bliss : - Beatitude, blessedness, felicity, happiness. Analogous words : - Enjoyment, joy, delectation, fruition, pleasure, rapture, ecstasy. Antonyms : - Anguish, bale. Contract words : - Misery, suffering, distress, dolor, woe, dole, sorrow, grief, gloom, dejection, melancholy, (38)
sadness."

T. Northcote Toller has the following explanation for the word : (39)

" Blis : Add - Blisse, jublations.
Blissian : - I-Absolute, II- to rejoice at
Blissigend : - Adj. joyous. "

J.I. Rodale, while putting forth an explanation of the word ' Blissful ' has chosen to equate it with certain imaginative things such as Vaikuntha, Olympian, Lala Rukh, Elysian, ⁽⁴⁰⁾ Eden. It will, therefore, be interesting to explain these words also : -

1. Vaikuntha :- Vaikuntha in the late Hindu Mythology, is the heaven of Vishnu and is located either in the northern ocean or on the eastern peak of Mount Maru. The name is, therefore, a ⁽⁴¹⁾ type of celestial paradise.
2. Olympian : - Olympian is from Mount Olympus, the home of the gods who seem endowed with a power, ⁽⁴²⁾ a happiness and delight..."
3. Lala Rukh :- Lala Rukh, in Thomas Moore's Poem of the same name is the daughter of the Emperor of Delhi, who on her splendid wedding journey to Kashmir to meet her husband to be, Aliris, the Sultan of Bucharla, is escorted and entertained by a young persian poet, named Feramoz. To amuse and divert her royal progress he relates to her the four poetical tales that make the bulk of the work. She falls intensely in love with him, and by the time she reaches the glittering towers and ² places of lovely vale of Kashmir, she would prefer to fly to the desert with the romantic bard. He, however, has disappeared, as heartbroken she is ushered into

the presence of her betrothal. Agreeably surprised, she discovers him to be her younger lover, who had assumed the gallant disguise of escort in order to win her love without any aid of royal rank. " (43)

Rodale's conclusion from this story is that the love of Lala Rukh denotes perfection which is nothing but blissful. That is why, he says in end : - " as perfect as ending as the love of LalaRukh." (44)

4. Elysian : - Elysian is from Elisium, sometimes called the Elysian fields, the abiding place of the blessed. Hence, it indicates any ideally blissful state. (45)

5. Eden : - Eden refers to the Garden of Eden, home of our parents, but it has since broadened to mean any region of consummate beauty and freshness, utter innocence, and ineffable bliss. (46)

Whereas Rodale has chosen to discuss the imaginative lands and places like Vaikuntha and Olympics and Eden, under the banner of ' blissful state', Roget chooses to associate all these with the word ' pleasure '. We have already seen that the word ' pleasure' is not heavenly, it is 'bliss' that occupies the supreme place. Then, why these heavenly things are discussed under the same heading as for earthly objects, indicative of pleasure. Before, coming to the conclusion, let us first quote from Roget's " Thesaurus of

Words and Phrases." It explains the word ' pleasure ', in the following words : -

" Pleasures- N. Pleasure, gratification, enjoyment, relish, zest, gusts, satisfaction, complacency, wellbeing, snugness, comfort, ease, mind and ease, joy, gladness, delight, glee, cheer, sunshine, cheerfulness, refreshment, merry-making, amusement, luxury, hedonism, happiness, felicity, bliss, beatitude, enchantment, transport, rapture, ravishment, ecstasy, paradise, elysium, honeymoon, Eden, Arcadia, happy valley, Agapemone, Cockaigne." (47)

In Indian Scriptures also, 'Vaikuntha', or Swarga have also been portrayed as places which are abodes of immense joy or happiness, which undoubtedly is spiritual. That is why, main emphasis is laid on the achievement of heavenly life, throughout the discussions in this context. Guru Nanak has also desired to depict ' Sachkhand' as a state of perfect bliss. (48) It has also been described as " Begampura ", i.e. a city where there is no sorrow." (49)

It is not difficult to resolve the problem given above. The words, in themselves have no meaning. It is their use or association that gives them definite meanings. It is, therefore, not in any way, objectionable if one uses the word happiness, felicity, joy, pleasure or bliss in the same sense. Common usage of the words has to be tolerated. But, at the same time, it must be remembered that in any

serious discussion, a particular word has to be used in a particular context of meanings. From the pre-going analysis it is clear the 'bliss' is the right substitute in English of the Sanskrit word 'Anand.' Though in the common usage, both have been used as synonymous of happiness or pleasure, yet in spiritual world, their status is higher, sublime and sacred. Henceforth, we will use these words with full precaution and not in the ordinary sense of 'happiness' as we had been doing so far. We have to avoid the colloquial use of the word 'Bliss', if we have to do justice with our subject, under discussion. To be more clear, if we use the word happiness, it is ordinary happiness, and if we choose the word 'Bliss', it stands for higher and spiritual happiness. It is not appropriate to fix limits for the use of a particular word, but it has to be done to avoid confusion and misunderstanding.

One thing more, which deserves attention and precaution is that, while discussing the word Anand with special reference to different systems of Indian Philosophy, we must be clear about the two streams of thought that primarily flow in it. One is Vedic and the other Non-Vedic. The former has its source in the philosophy of Vedas, whereas the latter is independent of Vedas or opposed to the basic characteristics of the philosophy of Vedas. The former has used the very word 'Anand' frequently, whereas the latter has used other substitutes for it. In the former, 'Anand'

has gained association with Super-soul, or God, whereas in the latter, there is no such elevation. Non-Vedic tradition has nothing to do with God or in some cases, is silent about it.

(f) Idea of Pain, Suffering, Grief, Sorrow.

The ideas of grief or sorrow are opposed to the ideas of happiness and joy. The negation of sorrow is the emergence of happiness and the elimination of happiness is the occurrence of sorrow. As we have seen, there are countless words to denote happiness. Similarly, there is no dearth of words to express the idea of grief and sorrow. Before discussing some words with the help of dictionary, it will be appropriate to understand what grief or sorrow means. What is pain and what is suffering ?

Even a common man understands what pain means. We feel pain when we develop some disorder in our body or mind. For example, we get involved in an accident as a result of which we get injuries. These injuries cause pain in our body. Similarly, we hear a news of death of some dear one. It gives us a mental pain. We get enveloped in a state of sorrow and grief. As it seems to be, physical feeling has mental repercussions also. In fact, physical and mental activities are inter-related and inter-dependent. A sound mind is the result of a sound body.

Suffering is a constant feeling of pain-physical

or mental, till the cause of the pain is not removed. Grief and sorrow express the state of mental anguish under painful circumstances.

Carl Darling Buck, has given the following meanings to all these words, connected with the negation of 'happiness'.

" Pain, Suffering - Pain, Suffering is understood here as primarily physical, though most of the words may be used also for mental suffering." (50)

He has equated these words with the Sanskrit words- Dukha, Pida, Vedna. Similarly, he explains the words 'grief and sorrow' in the following manner.

" Grief, Sorrow :- Several of the words for 'grief, Sorrow' are the same as those for physical pain, suffering, and some belong to groups discussed under 'care'.... others are from a great variety of emotions mostly physical." (51)

These words have also found equation with the Sanskrit 'Dukha'.

What emerges from the fore-going discussion is that a human-being has to face different kinds of circumstances, while he lives in this world. Some happenings in life give him satisfaction, contentment and happiness, while others cause dis-satisfaction, pain, sorrow and suffering. He has a wish for the situations in which he can become happy whereas he always avoids the situations which cause unhappiness. Whatever he feels, is a mental process. Feeling of happiness or un-happiness is also mental, not-with-standing the fact

whether its origin is in the physical set-up or directly in the mental sphere. Had there been no mind, physical pains might not have been felt. That is why, whenever we talk of happiness or contentment we lay emphasis on "peace of mind". All luxuries of life are means to some sort of mental satisfaction and never an end in themselves. When we talk of worldly happiness, we generally mean the satisfaction drawn from worldly objects.

This satisfaction is the only aim of all human activities according to thinkers who have no faith in God and a life beyond this life. On the contrary, those who believe in God and a life beyond this life, they consider this satisfaction or happiness to belong to a lower order. They aspire for a lasting happiness which is called Bliss. The state of bliss is the state of supreme and superb happiness. After the attainment of this happiness, no further desire for any happiness remains. They call this happiness as true and all other kinds of happiness fake and transitory. They aspire for a higher goal as compared to those who have no faith in any Bliss, beyond the contentment attained through the worldly objects and outward experiences. Bentham, the eminent 19th century philosopher, has discussed beautifully the 'Four Sources of Pleasure and Pain', in the context of social welfare and advancement. He says that the happiness of the individuals, of whom a community is composed, that is their

pleasures and their security, is the end and the sole end which the legislator ought to have in view : the sole standard, in confirmity to which each individual ought, as far as depends upon the legislator, to be made to fashion his behaviour. But whether it be this or anything else that is to be done, there is nothing by which he can ultimately be made to do it, but either pain or pleasure. Having taken a general view of these two grand objects (viz. pleasure and what comes to be the same thing, immunity from pain) in the character of final causes; it will be necessary to take a view of pleasure and pain itslef, in the character of efficient causes or means." (52)

He goes on to say that there are four distinguished sources from which pleausre and pain are in use to flow ; considered separately, they may be termed the physical, the political, the moral, and the religious : and in as much as the pleasures and pains belonging to each of them are capable of giving a binding force to any law or rule of conduct, they may all of them be termed as sanctions. (53)

Though Bentham's views represent purely the view of a social philosopher, these have undoubtedly a bigger scope. We can, at least, draw one specific result from this and that is that spheres of pleasure and pain can never be delimited. Their relationship is close and deep. As Gurbani says , " Pleasure and pain are but two pairs of clothes, which man has to wear, alternatively. " (54)

What we have sought to establish here is that life is ^astrange mixture of happy and painful experiences. The occurrence of the former is always welcome while the emergence of the latter is always detested. Man has an insatiable innate longing to be supremely happy and free from all pain and suffering. All his actions are directed towards the goal of happiness and ultimately supreme blissful state. He takes care of his body to be happy, he tries to amass wealth to be happy and he acquires property to be happy. But, it is a hard fact that in spite of all these attainments, he continues to feel that the real goal is not achieved as yet. Desires find no ending. He gets involved in a vicious circle of 'earning and spending', but no satisfaction is achieved. At last, all activities cease with a single stroke of death. Man on this earth is never happy, because he always remains in the grip of desires, which have no ending. This is the story of a common man, whether rich or poor, a story which is woven with the threads of tears and smiles. If they get any permanent peace, that is death, the mystery of which remains unfolded.

Swami Prabhavanand has discussed the problem in a very simple manner. It will be worthwhile to quote his views here. He says, " I think we can safely assume that man, whether he is Christian, Hindu, Buddhist, Jewish, Moslem, or even agnostic, is in search of a common goal? What might that goal be ? Kapila, the great philosopher who lived perhaps fourteen centuries before Christ, described it as the complete cessation

of suffering and misery." What causes suffering and misery? Although Kapila admitted a great number of causes, he classified them under three headings. The first is 'Adhyatmika', which refers to suffering that is closely related to one's self. For instance, suffering from sickness and disease that attack the body ; and fears or worries that attack the mind. A second cause of suffering is known as Adhibhautika, caused by extra-neous circumstances either involving one's own family and friends or strangers. Something unfortunate happens to your family, or somebody hurts you, talks harshly to you, is jealous of you, envious of you, and so on. The third cause of suffering is Abhidaivika, which might be termed supernatural, which insurance companies refer to as 'acts of God' , for example, Flood, Fire, Earthquake etc.," (55)

He continues to elaborate the point.

" All these are different sources of misery to mankind ; and everyone, whether he believes in God or not, wants to be freed from them. It is true there are persons who remind us that if we get sick we usually get healed ; and there undoubtedly exist temporary means and methods by which we can free ourselves from pain. Yet, is this really adequate? One gets sick and is healed ; but he gets sick again. And then, inevitably, there is death. 'Nobody' , Buddha said, " can escape death ". And so the ideal which, it must be admitted, seems utopian, is a complete cessation of suffering and misery. And Kapila says it can be done. " (56)

He goes still further and says, " Now I am not such a pessimist as to believe that there is only misery in life.

Life is not merely suffering. It also has its joys, pleasures and happiness. In the Upanishads we read : ' who could live and breathe a moment if there were no happiness at all? ' Yes, there is happiness. One gets thirsty or hungry ; he drinks or eats, and he is happy. He has passions and appetites ; he satisfies them, and he is happy. But a spiritually discriminating soul wisely points out ; ' Yes there is happiness, but it is not lasting. ' In the Bhagwad Gita, we read : " Senses also have joy in their marriage with things of the senses, sweet at first but at last how bitter ! Steeped in rajas that pleasure is poison." (57)

What Swamiji has said as quoted above, is the same which we have already discussed. There can be no denial of the fact that an ordinary man has the feeling of suffering and happiness, only in the limited sphere of worldliness. At the same time, we have to keep in mind that the happiness achieved thus is never permanent and lasting. Why Budha, renounced the world ? Only, because he was in search of some lasting happiness. Swamiji has also not ignored the fact and he says, " Why do spiritual aspirants regard pleasures in such a way? " Because their very fulfilment suggests an in-adequacy. Somehow, no matter that we gain, it is not enough. As one mystic said : ' The terrible thing is that we can never make ourselves drunk enough.' The fact is that man is so constituted that his hunger cannot be satisfied by anything that is finite. Lower animals do not have many cravings ; they have a few

fundamental wants and with the satisfaction of these, they are quite happy. However, man is so constituted that nothing of the finite can satisfy him completely, because in him dwells the infinite God ; self-consciousness has evolved in him, and it is only in the infinite that man will find complete happiness." (58)

And this happiness which is in the infinite is the same which is appropriately described by the word 'Bliss' and discussed in the Upanishdas with the word Ānand. And now arises another question, that how attunement with the infinite can be achieved. Will it come automatically after death or can it be attained before death also, with self-control, penance or meditation. The answer to this is not simple and brief. In fact, an unlimited number of theories exist. Hedonistic view is that with death, the entire story of human existence finishes. As such, there is no value of any transcendental joy, or sorrow after death. The Yoga system of Indian Philosophy emphasises the self-effort and strict-discipline of nerves and hard penance to achieve 'Kaivlya' - the state of supreme happiness. Buddhist and Jain philosophies have termed death as 'Nirvāna' - the state of cessation of all desires and thus a state of complete contentment.

A common man generally puts a question : " No doubt, there is pain and suffering in life, there is happiness also ; but the concept of God and the infinite are idealistic. Therefore, let us make the most of our life. Religion only

gives a post-mortem happiness. Therefore, let us fully enjoy ourselves while living on earth. Hedonistic view is nothing but the development of this view. The exponents of this view think that life is to enjoy its pleasures and these pleasures are the be-all and end-all of all human-effort.

There is however, the other side of the picture. To quote Swami Prabhvanand again, " Kapila, as well as the great spiritual teachers - Buddha, Krishna, Ramakrishna - were aware of this attitude. But they thought that we can completely end suffering and misery in this life. The sages declared that there is a positive experience which can be realized : 'From joy springs this universe, in joy dwells this universe, unto joy goes back this universe.'" (59)

" Still, you might ask, have the great ones really gone beyond pain ? Christ was crucified and apparently suffered on the cross, so much so that he cried out : My God, my God, why hast thou forsaken me ? " However, it is not wise to judge a divine incarnation by external experiences. Christ knew he was not the body, and he was capable of withdrawing his mind from the physical plane." (60)

An incident from the life of Sri Ramakrishna deserves attention, in this context. Swamiji was suffering from cancer of the throat. A disciple came to enquire of his health. Swamiji said, " Oh, look, how I am suffering ! " The disciple retorted quickly, ' Holy Sir, you say that you are

suffering , but it seems to me that you are dipped in the ocean of bliss." Swamiji replied with smile," This rascal has found me out."

All these great men were examples in themselves. One can hardly believe that Guru Arjan Dev, the fifth guru of the Sikh faith sat smilingly on the red-hot iron plate and bore casually the hot sand on his head. Guru Teg Bahadur, the ninth Guru also faced death smilingly. The reason is very obvious. These great masters had acquired that state of mental elevation where pain means nothing. They were Brahm Gyanis, as related in the Adi Granth. They were the embodiments of victory over pain.

Renowned western philosopher Spinoza has analysed the cause of suffering and the attainment of infinite joy and blessedness, in the following words :-

" For the things which men, to judge by their actions, deem the higher good, are riches, fame or sensual pleasure. Of these, the last is followed by satiety and repentance, the other two are never satiated ; the more we have, the more we want ; while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if another has it ; in short, no disturbances of the mind. All these spring from the love of that which passes away, but the love of a thing eternal and infinite fills the mind wholly with joy, and is unmingled with sadness. Therefore, it is greatly to be desired and to be

sought with all our strength." (61)

From the preceding discussion, it is clear that wherever happiness or Bliss is talked about, the mention of 'Desire' is obvious. Desires are the root-cause of all misery and pain, and all actions aimed at happiness are also desires. It, therefore, becomes necessary to discuss what desire is and what role it plays in the human-life.

(g) What is Desire ? -

James Drover, in his 'Dictionary of Psychology' has elaborated the term 'Desire' in these words :- 'General term (62) for appetite with clear consciousness of its object.' And about the term 'appetite', he says : " Immediate desire ; used also of an insistent impulse, inherited or acquired originating usually in organic conditions, and, when congenial, frequently classes as an instinctive impulse." (63) Even a common man knows what desire is. In this world, we are in possession of certain amenities which provides us satisfaction, physically as well as mentally. But there are others who are better placed as compared with us. For example, I have a house of my own to live in. This is a great solace to my mind when I see that many of my friends live in rented houses. But when I see there are others who have palatial buildings as compared to my small house, my heart starts burning. I wish I had also been able to own a big and grand house. This longing for the things which we do not have is called desire. I want to live better, eat better. This longing continues like an endless stream, which results in dis-satisfaction. When desires are fulfilled man feels happy, but this happiness

proves to be transitory, futile and short-lived, because after the fulfilment of one desire, we fall victim to another. Soul cries for the attainment of a state of complete happiness, satisfaction, contentment, or what we may call a state of desirelessness. In mysticism, desire is a widely discussed subject and it is agreed that the state of supreme happiness can only be achieved if desires are completely controlled or put under strict discipline. Buddha feels that the root cause of all suffering is man's submission to desires. In Yoga system also the desires " are considered to be inimical to the achievement of Yoga, when they are vāsanās or habits of desires arising from the past. (64)

" What grief springs of itself and springs not of desire ? " was Buddha's rhetorical question showing that this is a matter seriously to be considered by the man who proposes to guide his life by reason towards happiness and then he will see the folly of allowing his automatic responses to the challenge of the world to be governed by these impulses." (65)

To be more clear, we can say that the memories of pleasures and pains previously experienced in connection with various objects arise as feelings of liking and disliking. When those objects are brought into view in fact and in thought, and these engender emotions of desire and

aversion. Now, an interesting question arises. The human soul yearns for unification with the supreme soul. Is it not desire? Is it painful or not? If blissful state is also the resultant of a solemn desire, then how can we crush it? The answer to all these doubts is very simple and unambiguous. Desire or emotion is not to be crushed out, but to be strengthened, purified and used selectively. The two undesirable department of desire and emotion are mentioned in Bhagwad Gītā, under the names Bhoga (sensual enjoyment) and Aishwarya (the enjoyment of personal self-satisfaction), and the same book speaks of Kama, as divine when it is not contrary to Dharma, which is the proper way of life, worthy of human being destined by his own efforts to have union with God and thus to receive that grace and consciously share that nature.

(h) Kam Sutra and Ras Siddhanti-

Kam Sutra, or the Science of Sex, describes in detail how enjoyment through sex relations can be obtained to the fullest degree. Vatsyana, the famous sage, in his treatise, known as Kam Sutra, has described in detail the different Assnas, which add to the pleasure of different sexes, when enjoying inter-course. Not only this, he gives his views on the art of embracing, the art of kissing and in extension, the ideal way of enjoying a married life. His views have been appreciated and adhered to for centuries. Thus, Kam Sutra is an important book which speaks with

authority in the realm of physical enjoyment. There is hardly any difference on the point that sex is one of the biggest forces or desires in human life, which tend to add to the happiness and satisfaction of human mind. This desire, when sublimated towards higher objectives can lead to the ideal of $\bar{A}na\bar{n}d$, Bliss or permanent happiness in soul. The journey from the fleshy satisfaction to spiritual contentment is long and hard one.

In Indian Poetics, one finds that the theory of Rasa or Ras-Siddhant has been highly celebrated theory. It is agreed that the main objective of all literary creations is to impart Rasa or $\bar{A}na\bar{n}d$. Acharya Vishaw Nath in his famous book ' Sahitya Darpan' , says that only the utterance, imbued with Rasa, has the right to be called Kāvya. (66) All the famous Sanskrit Scholars have acknowledged the supremacy of the Ras-Siddhanta. Aristotle's theory of Catharsis, to some extent, also signifies the role of mental satisfaction for the reader or the audience. K. Bhattacharya, while discussing the concept of Rasa, refers to artistic enjoyment and says: " Rasa means either aesthetic enjoyment or that which is aesthetically enjoyed." (67)

Thus, it is clear that the idea of $\bar{A}na\bar{n}d$ is prevalent in almost every sphere of human-activity. Starting from the earthly regions, it touches the highest regions of spirituality. $\bar{A}na\bar{n}d$ is the be-all and end-all of the yearning human-soul.

(1) Four Values in Indian Ethics-

It will not be out of place to make a mention of Four Values or the Purusharthas, described in Indian Ethics. These values, in effect, signify the entire human-longing for the attainment of happiness or $\bar{A}na\hat{a}nd$ in its final form. These four purusharthas are known as Dharma, Artha, Kāma and Moksha. Karl H. Potter remarks : " Before we turn to the final ' aim of man' we would do well to examine the evidence for my contention that artha, kama and dharma are best considered as attitudes and that this conception does justice to Indian ideas... The route to the superior control to the fourth and most worthwhile kind of attitude, Moksha, or complete freedom lies in the mastery of attitudes of greater and greater concern coupled with less and less attachment of possessiveness." (68) This ideal of four-fold values rests on the four-fold needs of the human-personality. These needs are : - (1) Food and Sex, (2) Power and Property, (3) Social relations with others, and (4) the communion with God. Kama is the enjoyment of pleasures - sexual as well as sensuous. Artha is the ordering of ones worldly concerns so as to lead to happiness. Dharma is the discharge of one's duties rationally conceived. Moksha is the disentangling of oneself from transitory pleasures and enjoyments to obtain the higher and more permanent forms of pleasure. In Moksha, man aspires after bliss or $\bar{A}na\hat{a}nd$, rather than sensual or intellectual pleasures. With the development of personality, the worldly

ends of Artha and Kāma become means for the higher ends of Dharma and Moksha.

These four values of life give pleasure in one way or the other at one stage of life or the other. Kama is sense gratification and implies the pleasures obtained through sensual and sensuous gratification of the desires of the body and the mind. Artha is the pleasure that one feels in obtaining wealth and power. Dharma also affords us pleasure. It satisfies the moral or the social self, and we feel the pleasure of doing good to others and we feel pleasure in doing our duties towards others. Similarly, Moksha satisfies our soul's desire. In Moksha one feels bliss or $\bar{A}n\bar{a}n\bar{d}$ which cannot be described adequately but can only be realised and experienced by one who is fortunately able to attain it. Thus, Kama satisfies the bodily self, Artha, the material self, the Dharma, the social self and the Moksha, the spiritual self or soul.

Shankara accords the Moksha the status of Mukhya Purushartha or the highest value and other three are called $\bar{C}aun$ Purushartha or the secondary values. For him, Moksha has intrinsic value and the other three have extrinsic value. Moksha is thus the highest end of life. It consists of bliss or $\bar{A}n\bar{a}n\bar{d}$, enjoyed in communion with God.

Thus, we see that these four values correspond to different types of happiness or pleasures for which a man can desire. These different types can easily be categorised

as (i) Physical, (ii) Material, (iii) Mental and (iv) Spiritual. While, living on this earth, human-beings have to long for all these, in different proportions and at different stages. And there is hardly any doubt when longing for a particular type of satisfaction, we attempt to acquire and enjoy it to the highest degree, which may be termed as the state of \bar{A} nand. \bar{A} nand is the highest stage of contentment, in whatever sphere of fulfilment of desires, it occurs. Thus, we can say that the state of \bar{A} nand or Bliss has not only the spiritual status, but it has physical, material or mental planes also. In meta-physics, it is decidedly the highest spiritual achievement.

(j) Five Kalesha : -

After discussing the different types of happiness, it is appropriate to say a few words about the different types of suffering also. Although, we can have the division on the same lines as : - Physical suffering, material suffering, and mental suffering etc., but it is more appropriate to refer to the theory of five types of human-suffering, known as five Kaleshas in Indian Philosophical Thought. According to Ernest-wood the Five Kaleshas are' the five sources of trouble, which are avidya (ignorance), asmita (self-personality), raga(desire), devesha (aversion), abhinivesha (possessiveness). They are all due to the first of them, namely error or mistaken idea. They can be at different times, dormant, slight, obstructed, or vigorous. They are

weakened by Kirya-Yoga, (daily-life Virtues) and destroyed by dhyāna (Meditation). They are the root cause of embodiment and its status and conditions with their pleasures and pains resulting from virtues and vices, or merits and demerits." (69)

It clearly shows that Indian Thought is predominantly occupied with the problem of pain and suffering in all the aspects of human-activity. Pain and suffering is the creation of man's own follies, and he can liberate himself from all these only through the spiritual path. He can get rid of these at the earthly level also, but this liberation will not a lasting one. Our earnest endeavour should be to achieve the stage of lasting and permanent happiness, where these Kaleshas do not occur, again. This is the state of Bliss or Anand.

(k) Conclusion.

Thus, we find that the word Anand has very wider implications so far as the course of human-life on this earth and beyond this earth, is concerned. Anand is the basic urge of human-mind and it is the ultimate goal of all our human endeavour. We will see in the ensuing chapters, how the idea of happiness has been elevated to divinity, by the philosophers and seers of ancient wisdom.

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CONCEPT OF BLISS IN DIFFERENT
SYSTEMS OF INDIAN PHILOSOPHY

All discussion of Indian Philosophy should start with the philosophy of The Vedas. From the times of the Vedas, Indian Philosophy's evolution has been extensive and multi-faceted. A large number of systems have developed, become the centre of attraction of the people, some of them flourishing and some reeling back the memory of the masses. However, there is no doubt in the fact that the Vedas are the source of all Indian knowledge whether in the field of metaphysics, ethics or social advancement. Tradition divides Indian Philosophy into two groups - one the orthodox group (Āstika darshan) e.g. the Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā, and Vedānt systems. They believe in the authority of Vedas. In this group of six systems, the Mimāṃsā and the Vedānta base themselves directly on the teachings of Vedas and accept nothing that goes contrary to them. The second group comprehends Buddhism, Jainism and the Charvaka school. They do not owe any allegiance to the Vedas, hence these systems are described as the nāstika darshana. Whereas the Āstika darshanas make use of reasons to explain the truths of revelation i.e. the body of the spiritual experience of the Rishies, the latter are not content merely to swear by the scriptures. They want to reassure and confirm the contents of scriptures through reasoning. The Vedas are four in number i.e. the Rīg, the Sāma, the Yajur and the Atharvāna. The Rīg Veda is the first and ancient of

all. It is regarded as the highest, the most sacred and the most ancient of the Shastra. The Hindus claim for it divine revelation, and in its very substance revere it as a portion of the Divine essence, perfect, infallible and containing the primitive truth.

Antiquity of the Rig Veda, has given it a place of honour along with the Parsi worship and the Chinese philosophy. The Sama Veda consists of extracts from the Rig and Yajura also borrows much of its material from the Rig. The Atharvana, otherwise known as Brahmana is of a considerably later date, and furnishes directions for performing the sacred rites in which the priestly families sing the hymns and give explanations to different points. Hence, the supremacy of the Rig Veda is unquestionable.

(a) Rig Veda's Thought of
Blissful Existence of
Puruṣa.

The Rig Veda, literally meaning 'fount of knowledge' or fount of 'vision' is a collection of hymns, metrical prayers and invocations. They are entitled Mantras, 1017 in number. In its collective form it is called Samhita, or a collection of poems. It contains 10,580 verses, all addressed to Gods, such as - Indra, the God of rain, Agni, the God of fire, Sūrya, the God of Sun, Soma, the God of moon, and the Gods of air, water, earth, the atmosphere and spirits. The elements and planets are personified. Indra is invoked to raise up the souls of the warriors, to fight against the

black skin, and in this way to establish the supremacy of the Aryan race. Varuna, is the God of the life-giving water which springs from heavens. Agni warmed everything with a glance. The Vedas teach belief in ' One Supreme Power', ' The Self-existing Power, " He whom the mind alone can perceive." (1)

Dr. G.N. Joshi rightly remarks : " The Vedic thinkers also suspected the existence of such an 'energising principle' (Purusha) in the sun, moon, rivers, fire etc., and which being different from those things was responsible for movements of them." (2) Max Muller also views : " that above the great multitude of gods there must be one Supreme personality, and after a time, they declared that there was behind all the Gods that one (Tad Ekam) of which the gods were but various names." (3) The word Brahman occurs in the Rig Veda, two hundred times. (4)

Thus, it is clear that the Mantras of the Rig Veda are bubbling with the zeal of the Aryan race, whose sole aim is to lead a happy, comfortable and contented life. All the deities are invoked with a view to receive their blessings which may result in the enrichment of life in all its aspects. Bumper crops, milchy cows, waters for irrigation and oxen for agriculture. All these boons add to the happiness and comforts of life, for which thanks are given to deities and the Almighty. Calling the Vedas as the source of all philosophy,

Dhirendra Nath Paul rightly observes : ' What is Philosophy, but speculations about the origin and creation of the world, the nature and final end of man, and the way in which that man can be made perfectly happy both here and hereafter ? All these speculations are to be found in the Vedas. The questions are there - the speculations, arguments and reasoning are there - and perhaps the answers are also to be found there and there only, though in an undeveloped way.' (5)

In the mantras of the Rig Veda, we find the idea of happiness, treated elaborately. Different words have been used to express the term on different planes. Invocations to the over-seeing power have been made to grant the man all the boons of life. God has been portrayed as the store-house of all happiness and as such the human-beings are shown as the beggars, always seeking favours from Him. It has also been made clear that our demands are ceaseless and limitless. Therefore, we are not fully satiated in our desires. It is, therefore, desirable to abandon all our vain efforts and try earnestly to seek unification with Him, who is the Ocean of Bliss, or Supreme happiness.

See the following excerpt of the Aittreya Brahmana, which is associated with the Rig Veda :

" The pleasure,

A father has in his own son exceeds

All other pleasures. Food is life, apparel is a protection, gold an ornament, a loving wife the best of friends, a daughter an object of compassion, but a son is like a light sent from the highest heavens." (6)

N.K. Devaraja says that the singers of the Rig Veda know fully that the worshippers of gods are favoured by them with wealth... This faith in the generosity of gods sometimes expresses itself in the form of an expectation. The poets and priests praising the gods expect them to bestow wealth on them. (7)

In the very opening part of the Rig Veda, the blissful existence of the Supreme Power has been mentioned with great reverence. (8) It is said that Almighty, who knows everything, who is neither perishable, nor devoid of knowledge, is guiding the fate of the entire universe, and in the process has a blissful existence. His followers will also attain the same supreme state of bliss. Not only this, God wishes His creation to enjoy all the facilities in life, and thus be happy. He exhorts the mankind to develop industry and in this way make his *the* journeys comfortable. (9) He advises that the mankind should employ the power of water and fire in the development of industry and in this way attain happiness and get rid of the miseries of life. (10) God orders the scholars that they should impart knowledge to the ignorant human-beings, because knowledge shows the path to pious and spiritual living which is the source of eternal happiness. (11) At another place, it is said that when men get rid of jealousy for others and start thinking for the betterment of all, then even severest enemies become friends and by the

grace of God, all men get highest kind of happiness. (12)
God blesses those who acquire knowledge and render selfless service for the benefit of the all mankind. Only such self-less people enjoy lasting happiness. (13) One of the greatest poet-sages in the Rig Veda asks the God Varuna what his Sin (Enas) was for which he is suffering. Another great poet, named Sunahsepa, makes constant references to the deviations from the Law, to 'ropes' and to 'Bondages'. Still another poet, named Dirghatamas, speaks about " Ignorance" and the dawn of ' Light' and the 'Happiness and Immortality", arising from such 'Light'. (14)

C. Kunhanraja remarks : "As between the elements of suffering on one side and the elements of happiness on the other side, the ratio is such that the element of suffering may even be ignored : such is the true philosophy of the Vedas. The real suffering, the philosopher's suffering, is only for the few, and even for them the remedy is readily available. As for the people at large, the element of suffering bears only a very negligible proportion to the element of happiness. Such is the real nature of the World, as reflected in the Vedas, including both the Rig Veda and the Upanishads." (15) In vedic sūktas, it is frequently said that God may give happiness to my body. (16) Let happiness come to our parents. (17) Let air may give us happiness. (18)

From all these and many other quotations which

may be scanned from the texts of the Rig Veda, one thing emerges very clearly, that is the idea of happiness has found considerable elaboration and discussion. There cannot be a denial of the fact that the pursuit of happiness is the axis of the whole human-activity in this world. We want relief , we want comfort, we want pleasure, we want enjoyment. We hate pain, we hate misery. We hate want, we hate poverty. The Rig Veda is just the expression of human desire which is deep and intense, aimed at the attainment of the real happiness. Happiness on earth, happiness in our inner world, happiness in our relations with our fellow-beings and happiness in our life, which is beyond the present one. All the Karam Kāṇḍas have singular objective, that is the happiness. (19) Rig Veda exhorts human-beings again and again that they should work for the welfare of the society and in this way add to the happiness of their fellow-beings. All deities stand as the symbols of man's desire for the better and happy life.

To be precise, we can say that the Rig Veda, which has been regarded the source book of human-knowledge, deals with the problem of happiness and pleasure in all its aspects. It has been dealt with not only on wordly plane only, but at the spiritual level also. Whereas, we find a detailed version of man's activity on this earth, aimed at the achievement of happy life, we find a varied mention of Godly power also, which is synonymous of complete happiness,

or eternal bliss, beyond which no aspiration for the achievement is needed. Thus, the seed of the idea of Bliss, \bar{A} na \bar{A} nd, Mah \bar{a} sukha, Sukha, Parman \bar{a} nd, is preserved here, in all its grace and vigour. There is no doubt, as Dasgupta points out that ' the conception of Brahma which has been the glory for the Ved \bar{a} nta philosophy of later days had hardly emerged in the Rig Veda from the associations of the sacrificial mind ... But it is only in the Satpatha Br \bar{a} hmana that the conception of Brahman has acquired a great significance as the supreme principle which is the moving force behind the gods. (20) At the same time, it may be noted that the gods, venerated in the Rig Veda do point towards the existence of a celestial force, which is the source of bliss. That force is the Purusha of the Ved \bar{a} nta.

(b) The Upanishadic View-Point:

Before going into the details, what Upanishadas, have to say on the ideal of Bliss, it is imperative to say a few words about the Upanishdas, as it will help to follow the succeeding discussion more clearly. As we have already pointed out the Vedas are four in number, though in importance Rig Veda stands aloft of all. The scholars have divided each Veda in four parts called Mantras, Br \bar{a} hmanas, \bar{A} rnnyakas and Upanis \bar{a} ds. As already explained Mantras are hymns, addressed to various deities. As for Brahmanas, they form that section of the Vedas which lays down the rules

and directions concerning the performance of sacrifices. They are prose passages and hardly carry any philosophical undertone. The Ārnyakas form the transitional phase between the Brahmanas and the Upanishadas. They give us allegorical and mystic interpretation of some of the sacrifices. They also suggest certain forms of meditation. The last part of the Vedas is known as Upanishadas. They constitute the philosophy of the Vedic Scriptures, and being the last part of the Vedas are known as Vedānta, also.

The term 'upnishada' has been interpreted in many ways, but etymologically it means 'to acquire knowledge by sitting 'close-by devotedly' (sad-upa-ni)'. Thus, it is knowledge that a disciple acquires with a sense of devotion from his Guru, by sitting near him. According to Sankara, Upanishada is that which destroys ignorance and leads to Brahma. According to Encyclopaedia of Religion and Ethics' originally it implied the sitting down at the feet of the teacher, the attitude of the pupil who respectfully listens to his master's words. In ordinary usage, however, the word is employed to express the doctrine itself which the teacher inculcates, and, finally, mystical or secret doctrine in general. (21) The number of the Upanishadas is very considerable. Scholars have counted the number beyond 200, but generally speaking, twelve Upanishadas have been given importance and called the Principal Upanishadas. Shankara has written his commentary on ten Upanishadas only.

They are, namely : - Īshwarya, Aittreya, Katha, Chhandogya, Taittrīya, Prashna, Mandūkya, Mundak, Brahdārnyaka and Kena. Accordingly, these Upanishadas have been regarded as the most important and the Principal Upanishads. Dr. Hume has written his commentary on thirteen Upanishadas, whereas Dowson has divided all the Upanishadas in three different sections. However, we need not involve ourselves in this controversy of number. Our main concern is what do Upanisadas have to say.

As already stated Upanisadas are that part of the Vedas, which propound the philosophy scattered in the Ved Mantras. As Dhirendra Nath Paul says : ' The religious ideas and thoughts of the Hindus flowed from the Rig Veda in two distinct streams - one proceeded to the direction of religious philosophy and other to that of the Religious Science. The Brahmnas treated of the religious science namely, the rituals and rites - Yagnas and sacrifices - a system of science that was intended to bestow on man all religious merits as well as final salvation, - particularly they promised all sorts of extra-ordinary powers to human beings. The Arnyakas and Upanishadas discussed the origin of the Universe, the nature of Brahman, the Supreme One, the character of human soul, and the way in which that soul can attain to the final ever-lasting bliss. Therefore, the developments of Hindu Philosophy which was in the Vedas, are to be found in the Upanishadas. (22)

To quote the same author again : " Thus the philosophy of the Upanishadas is but the development of the Philosophy of the holy Vedas. The professed object of the Sacred Vedas as well as of all the Schools of the Hindu Philosophy is to teach the means by which Eternal Beatitude may be attained after death and happiness in this world. The Vedas say : - Soul is to be known. It is to be discriminated from nature : so that it does not come again ! it does not come again. This is the final Eternal Beatitude." (23)

A.G. Krishna Warriar observes that ' the central theme of the Upanisads and presumably of the Brahma-sutras and the Bhagwadgita is Spirit or Purusha, beyond the space-time *Continuum* and, therefore, non-dual or one without a second. (24)

The Upanishadas say Brahman is the omniscient and omnipotent ~~because~~ of the existence, continuance and dissolution of the Universe. Creation is an act of His will. He is both efficient and material cause of the world-^{re}creator, and nature, framer and frame, doer and deed. At the consummation of things, all are resolved unto Him. The Supreme Being is One, sole, existent, secondless, entire, without parts, sempiternal, infinite, ineffable, invariable ruler of all, universal soul, truth, wisdom, intelligence and happiness.

Individual souls emanating from the Supreme One are linkned to innumerable sparks issuing from a blazing fire. From Him they return, being of the same essence. The soul which governs the body together with its organs, neither is

born, nor does it die. It is a portion of the divine substance and as such infinite, immortal, intelligent, sentient, true. It is governed by the Supreme One, who causes it to do in one state as it had ^{pre}purposed in a former condition. According to its pre-disposition for good or evil, for enjoined or forbidden deeds, it is made to do good or evil, and thus it has retribution for previous works. Yet Brahman is not the author of evil, for so it has been from eternity; the series of preceding forms and of dispositions manifested in them has been infinite.

The soul is encased as in a sheath. In death, it absolutely quits this gross corporeal frame. Subject to future transmigration, it visits other worlds to receive there the recompense of good works or suffer the penalty of misdeeds. Thus it travels in lower and higher regions. The wise, liberated from all worldly trammels, ascend yet higher to the abode of Brahman or if their attainment of knowledge be complete, they at once pass into a reunion with the Divine Essence. Thus they attain Brahm-Nirvana and final Moksha (Salvation) ; which is eternal beatitude and Everlasting Bliss.

When we go through the Upanishdic Thought, we can easily come to the conclusion that the central point of discussion is Atma and Brahma, their relationship, their identification the final goal Moksha and the means of realization of this Supreme State. In a way, the Brahman is the Pivot of the entire Upanishadic Thought. That is why,

Shanker has defined the Upanishadas as Brahm Vidya (The
(25)
knowledge of Brahman). Gauri Nath Shastri rightly points
out that the ^{ai} main purpose of Upanishdic study should be the
realization of the Absolute and unless this realization
dawns upon the individual soul, there is little justification
for entering into polemics which often lures him away from
the pursuit of the ultimate end. (26) According to Rajagopalachari
" In the Upanishads, we have a scripture which, among all
the wholly scriptures of the world displays the most
scientific spirit in connection with spiritual enquiry. (27)
Our aim here is not to go into the extensive details of
the entire Upanis^hdic Thought. Therefore, we will
concentrate our discussion upon the ^h Ana^hnd philosophy of the
Upanishadas.

Theory of Sat-Chit-Ana^hnd :- According to the
Upanisdic Thought Sat (Being), Chit (Consciousness) and
Ana^hnd (Bliss) are the real self (the Atma^hn or Brahman).
The three words are combined into one in the form of
Sachchidananda. Earnest Wood describes this term in detail
and says, ' A distinction is drawn between pleasure of the
body and happiness of the mind (taken together) and the true
undiluted joy of the Self. Pleasure and happiness(Sukha)
are felt by the false self when it feels enhancement of body
or of mind. But joy or bliss (Ana^hnda) is of the very nature
of being and consciousness, so that it cannot be said that
consciousness has joy, but only that it is joy. Similarly
it cannot be said that being has consciousness, but being is

consciousness. To be being is to be conscious and happy. There are one, not three- in-one, as each implies the other two' (28) To be more precise, we can say that Sat-Chit and Anand are not the attributes of Brahman or Atma, but they are Brahman itself. Brahman is referred to as Anand at several places in the Upanishadas. Sri Aurobindo remarks very beautifully : -

" The Supreme is, finally, Pure Ecstasy, Absolute Bliss, Ananda. Now, just as sat and cit are same, so are sat and cit not different from Ananda ; just as Existence is consciousness and cannot be separated from consciousness, so conscious Existence is Bliss and cannot be separated from Bliss. (29)

According to Brahdarnayaka Upanishad the word ' Anand ' is used for ' Sukha' in the ordinary life, but in Brahmvidya it stands in the form of an adjective for Brahman, itself. (30) Taittrya Upanishada also refers to Brahman as Anand. (31) According to Chhandogya also ' Sukh' is a great entity. (32) To quote Brahdarnayaka again Anand is an all-pervading sensibility. (33)

While elaborating the discussion held between the Brahmnas and Yagwalkaya, Shankra says that the origin of this Universe is Brahma and He is what is known in Shruti as Vigyana and the ^{same} sense being is Anand. He is a state in which there is no Dukha, at all. This Anand is continuous, immeasurable, complete happiness and the very synonym of welfare and contentment. Brahdarnayaka beautifully explains

the identification of Ānaṅd and Brahma. (35)

As we go through the text of different Upanishadas, we find elaborate discussion of Ānaṅd in the context of Self or the Absolute, i.e. Ātmān or Brahma. It is agreed that the supreme state of achievement of the self is the state of Anand. This is the Anāṅd of perfect nature, beyond which no further attainment is longed for. Swami Yatishwarananda names the state of Anāṅda as the state of inner-poise. (36)

Krishna Warriar, writing on "The Spirit of The Upanisads" rightly remarks : " Not only is the Upanisadic Spirit Sat and Cit, it is Anāṅda or Bliss, too. The emendation that ananta in 'T.U.2.1' should be read as Anāṅda was suggested by Deussen. Even retaining the text un-amended, Brahman may be understood as Bliss in the light. (37) Teaching - 'Prāṅo Brahma Kāmbrahma Khām -brahma- Brahma is life, is joy, is space. Empirically joy is brief and fugitive while space is inert. How then can either of them be identified with Brahman ? Sankara explains that the terms Kam and Kham may be taken as mutually qualifying each other. Joy as qualified by space ceases to belong to the class of brief sense-pleasures; the infinitude of space now distinguishes it. Similarly space qualified by joy is no longer inert, elemental, space ; it becomes vibrant and living. The sense of this teaching is that Brahman which is existence and consciousness, at the same time, infinite joy also. "

In the Brahadarnayaka Upanishad, the discouse of

Yagwalkya, addressed to Maitreyi throws light on how Brahman is Bliss. He exhorts that all objects which carry attachment for human-heart, such as husband, wife, children, wealth, etc., are not loved for what they are themselves, but because they are a part of Ātmā. (38) Thus, Ātmā, subservience to which makes all other objects full of joy should essentially be joyful or bliss. As Krishna Warriar puts it : " While these yield contingent joy, the Self, dear for its own sake, felt and accepted as the Supreme end of all possessions, must be unconditioned bliss and the final goal of life.

Self's blissful nature also follows from the fact of Universal Carving for self-persistence, for immortality. Attempts at suicide due to abnormal circumstances are aimed, not at the Self, but at the body that conditions and imprisons it." (39)

As all true existence and consciousness is Brahman all true bliss is also Brahman. On a small fraction of this Brahmic bliss subsist all living being. (40) It is autonomous, necessary, and eternal, whereas joys born of self-contacts with objects, being contingent and ephemereral, are petty and miserable, āṛta. The wholly transcendental and transfiguring character of Brahmic bliss forms the content of certain eloquent Upanishadic passages. No breath of desire ruffles the hallowed joy ; in it the self is the sole object of desire and it is lifted above all good and evil.

The Taittirīya Upanishad says Brahman is essence, the same as bliss. (41) He is not just a supreme abstract.

As identical with Brahman, rasa is the most concrete of realities, determination of which by contingent factors being the particular instances of empirical joy. All activities of life are aimed at satisfaction of varied kinds, these being the modes of the inner organ in which the bliss of Brahman shines forth. To quote Krishna Warriar again, " In fact, the greater the detachment from objects, the purer and more durable is the inner joy. The hidden source of this inexhaustible joy is Brahman that is rasa or ānanda. So unshakable is the seer's intuition of Brahman as bliss that he exclaims, 'ko hyevanyat kāhpranyāt yadesa ākāsa ānāṇḍo na syāt? This inexhaustible spring of bliss keeps all the world in Unfailing joy, esa hyevāhandyat.'" (42) M.N. Dvivedi rightly concludes : ' Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos.'" (43)

Swami Sharvananda in his 'Commentary On The Taittriya Upanishad', writes beautifully, " That the Atman-Brahman Reality is not an inert principle is asserted by the clause that He is the intelligent, infinite, Being, and is further supported by the argument that the world has been

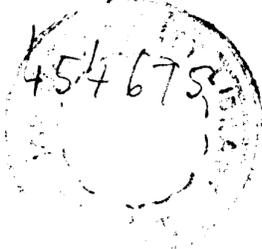
willed by Him and that He is the essence of Bliss that initiates and supports all life. The chapter then ends with a lesson which discloses in a solemn strain that all joy experienced by beings of different grades are but fractions or reflections of the Supreme Bliss, expressing in various measures." (44)

The Theory of Five Koshas:-

In Taittiriya Upanishad, the theory of Five Koshas is very significant. A Kosha is a vessel in which something is stored or contained, and is often thought of in terms of a sword and its scabbard or sheath. (45) Man has been described as having five koshas as follows : -

1. Annamaya Kosha , literally, the vessel or sheath composed of food- the dense physical body.
2. Prāṇmaya Kosha, literally, the vessel or sheath composed of Prāṇa.
3. Manomaya Kosha, literally, the vessel or sheath composed of Prāṇa, mind, both higher and lower which includes manas, chitta and karma.
4. Vigyana maya Kosha, literally, the vessel or sheath composed of wisdom (the buddhi).
5. Ānāṇḍmaya Kosha, literally the vessel or sheath composed of Joy (Vedantically speaking the Ahankāra, the living being, self-expression of unity.

Swami Sharva Nanda explains the theory of Five Koshas



in the following words : -

" The third chapter is an appendage to the second, expounding in some detail, through the anecdote of Bhrigu and Varuna, the doctrine of the Koshas or Sheaths. Bhrigu, eager to know Brahman, was advised by his father Varuna to know first food, life, seeing, hearing, speaking and thinking, and was then instructed that that alone might be regarded as the Ultimate Reality of things, from which all beings are born, to which they repair, and into which, they are finally resolved. Through devout austerity, and concentration of thought Bhrigū, after investigation, came step by step, to the knowledge of Bliss established in the highest heaven." (46)

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Dr. S. Radha Krishnan, while discussing the Five Koshas, writes of the final stage : " The son finally arrives at the truth that spiritual freedom or delight (ānanda), the ecstasy of fulfilled existence is the ultimate principle. Here, the search ends, not simply because, the pupil's doubts are satisfied but because the pupil's doubts are stilled by the vision of Self-evident Reality." (47)

Thus, it is evident the highest state of achievement in the journey of the soul is the state of Ānand. It is, in fact, the goal, the destination and the supreme ideal. This is not the Ānand which a layman may interpret in ordinary understanding, it is rather the result of deep spiritual pursuits, it is the very identification of the

self with the Absolute. It may be called Brahmanāṅd or Paramāṅd or Mahā-anāṅd. Taittirīya explains it in an extremely beautiful manner. The second Valli of the Taittirīya Upanishad is devoted predominantly to the Bliss of Brahman. Paul Deussen correctly remarks that the chief passage treating of Brahman as bliss is the Anāṅdvalli, Taitt. (48) In the Eighth Anuvaka, it is explained as follows : -

" Now this is an examination of (what is meant by) Bliss (ānāṅda)"

" Let there be a noble youngman, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss."

" One hundred times that human bliss (←) is one measure of the bliss of human Gandharvas (Genii), and likewise of a great sage (learned in the Vedas) who is free from desires."

" One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires."

" One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires."

" One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Āgna heaven (through the merit of their lawful works, (3) and likewise

of a great sage who is free from desires."

" One hundred times that bliss of the Devas born in the Āgna heaven is one measure of the bliss of the Sacrificial Devas, who go to the Devas by means of their Vaidik sacrifices, and likewise of a great sage who is free from desires."

" One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty three) Devas, and likewise of a great sage who is free from desires."

" One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, (4) and likewise of a great sage who is free from desires."

" One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires."

" One hundred times that bliss of Brihaspati is one measure of the bliss of Prajapati, and likewise of a great sage who is free from desires."

" One hundred times that bliss of Prajapati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires."

" He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one."

" He who knows this, when he has departed from this world, reaches and comprehends the Self which consists of Food, the self which consists of breath, the self which consists of mind, the Self which consists of Understanding,

the self which consists of bliss."

This section is known as *Ananda mimansa* or inquiry into bliss. The idea of Supremacy of the bliss, that is Brahman is thought to be established. Deussen has calculated that a human bliss is just a hundred billionth part of Brahman's bliss- a vivid way of affirming that Brahmic bliss is beyond all human grasp. Nevertheless, it is not beyond human experience . Through right discipline man may realise within himself the bliss that is Brahman, for Brahman is the Self of the World." (50)

" The significance of Brahman as bliss is far-reaching. The entire world of experience with its infinite variety is declared to be an over-flow, an expression, Brahman's immutable bliss. This provokes the questions How, if so, pain and suffering occur empirically. The Vedanta contends that one who knows Brahman as bliss vanquishes all fear and is lifted above all Self-reproch." (51)

" The question whether Brahman is bliss or only has it in abundant measures has assumed great importance in Vedantic discussions. Samkara states the Advaitic doctrine in his comment on the Anandamayadhikaranam. His conclusion, reached after a critical review, is that the non-composite is not a transformation of bliss or *Anandamaya*; Brahman is the ground or *puccha* of all forms of joy." (52)

Here, it is clear, that Upanisads discuss the bliss at all its stages and the bliss of Brahman is regarded

as the supreme one. At the same time Ānandmaya Kosha gets the place of pride amongst all the Five Koshas, that the Self, which is a miniature of Brahman, embodies.

And the realization of this bliss brings to the stage where all doubts, and worries cease to be. In the Ninth Anuvaka of the II Valli, the Taittiriya declares this truth in unambiguous words : -

" He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing." (53)

Now, another doubt comes to our mind. Suppose, after the knowledge of the self and Brahman is attained and consequently there, no fear of anything remains, a thought may come to mind that the fear can again arise from the commission of evil deeds and the commission of good deeds. To this, the clarification is put forth in continuance of the Ninth Anuvaka quoted above, in these words : -

" He does not distress himself with the thought, why did I not do. What is Good ? Why did I do what is bad ? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself." (54)

As it comes out to be, the realization of the Ānand of Brahman is the state of Moksha, the salvation. It is a state of highest attainment of human soul, in the philosophy of the Unpanishadas

In the Fifth Anuvaka of the Second Valli of the

Taittiriya Upanisads, the description of the Ānandmaya Kosha is superb : -

" Different from this, which consists of understanding, is the other inner Self which consists of Bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support)."⁽⁵⁵⁾

To conclude, we can say that as we go through the texts of the Upanishadas, we find Ānaṅd, or specifically, the Ānaṅd as Brahman, elaborately discussed. Here, the ultimate bliss is the bliss of Brahman, and thus the Brahman has been understood as Ānaṅd, itself. All other types of Ānand stand far below in degree to the supreme Ānaṅd of Brahman. Deussen has explained it in very simple language:

" The view that the gods, in contrast to the suffering world of men, enjoy an untroubled felicity, is probably common to all peoples. But in the Upanishads bliss appears not as an attribute or a state of Brahman, but as his peculiar essence. Brahman is not Ānaṅdin possessing bliss, but Ānaṅda, bliss itself."⁽⁵⁶⁾ It may seem to us that the realization of this supreme bliss, is the final goal of all our spiritual quests, but it is decidedly difficult to explain what that state of achievement, really is. It is beyond explanation, it is a matter of realization. As such, it is not physical, mental or

sensuous ; it is spiritual and that also of the highest degree.

It will not be out of place to indicate here that the description of Brahman as Supreme Bliss in Section 6(12-19) of the Brahm-Sutra is based chiefly on the Upanishdic Anuvakas. As Dr. S. Radha Krishnan points out, " From this section onwards to the end of the chapter, we find a discussion of certain terms used in the Upanishads, whether they refer to the Supreme Lord, the individual soul or un-intelligent matter. The first topic considered is the meaning of ananda or bliss in relation to the Supreme Reality." (57)

(c) Six Systems of Indian Philosophy.

Before starting our discussion of the six systems of Indian Philosophy, we must have the idea that all these systems are based on the Vedas and hence, they spring from the same source. Consequently, it is obvious that they have certain essentials which are to be found in any one of them. As Dr. S. Radha Krishnan points out : " The six systems agree on certain essentials. The acceptance of the Veda implies that all the systems have drawn from a common reservoir of thought. The Hindu teachers were obliged to use the heritage they received from the past, in order to make their views readily understood. While the use of terms avidya, maya, pursha, siva, shows that the dialect of speculation is common to the different systems, it is to be noted that the systems are distinguished by the different significations assigned to

those terms in the different Schools" (58)

Here, however, we propose to keep ourselves close to the idea of happiness as propounded in these different systems.

(d) Nyāya - Vaisheshika.

Among the orthodox systems of Indian Philosophy the Nyāya and Vaisheshika systems hold a place of pride. During the course of history, they have always been discussed as one system and their exponents have also amalgamated them. The justification of dealing them in unison is due to the realistic and pessimistic outlook that both of them have. The underlying idea of the system is that all knowledge by its very nature points to an object and is independent of it. And these objects, it is added, are independent not only of knowledge, but also of one another, whence the doctrine may be described as pluralistic realism.

So far as the idea of God is concerned, we may find that there are no references to it in the Sūtras of Kanāda, though some commentators hold the view otherwise. Gautama makes only a casual mention of God in his Nyaya Shāshtra and some have expressed doubts vis-a-vis that the Nyāya was originally a theistic doctrine. Vātsyāna and some other thinkers have tried their best to prove the existence of God. The God that is recognized is classed under ātmān and described as paramatmān to distinguish Him from the Jivātman or the individual self. His knowledge is not only eternal but also universal and perfect. He can

desire and will, but unlike the Jivā has no pain or pleasures and is devoid of evil desire or hate.

According to Nyāya - Vaisheshika viewpoint the nature of the goal is determined by the pessimistic attitude of the doctrine towards life as a whole. The doctrine does not deny the reality of pleasure as a positive experience, but pain is equally real and the two, in its view, are so inextricably connected with each other that avoiding pain necessitates avoiding pleasure as well. Further, it believes that pleasure in life is so uncertain and pain so much predominates over it that it is not worth one's while to strive to secure it. All pleasures again being transient-lasting only for two instants, like Janāna- continuous pleasure means perpetual effort. Hence the ideal of life is represented as apavarga or escape. It is negative and consists not in the attainment of happiness, but in the removal of pain. The removal, being a dhvamsa or 'Posterior negation', will endure afterwards and no lapse from that condition will take place. Such an ideal is quite operative for according to the Nyāya-Vaisheshika, conative activity is prompted as much by a desire to shun pain as by a desire to obtain happiness, and the prospect of rising above all pain once for all is strong enough to impel a person convinced of misery of empirical existence to do his utmost for reaching that end. But the aim of life should not only be desirable ; it should also be possible of attainment and the doctrine holds, as we know, that evil *though* real can be avoided.

Pain, like pleasure is only an adventitious feature of the self and its removal means no loss to its intrinsic character. For instance, in deep sleep, the self remains without either which may be taken to indicate the possibility of moksha being a similar but permanent condition. It is not only pain and pleasure that are adventitious, but also knowledge, desire, volition, etc., so that the state of moksha is one in which the self is able to cast off all its nine specific qualities. Accordingly, the self then not merely transcends empirical life, but also ceases to be the subject of experience in all its forms.

A comparison between this and that of Buddhistic thought is of great interest. Buddha opined that avoiding pleasure and pain or eliminating selfishness is not possible until we cease to believe in the self as a persisting entity. The Nyaya-Vaisheshika differs in admitting an enduring self ; but it insists that ideal of life is not reached until we feel convinced that the self in reality is beyond all experiences. Thus the source of evil in this system lies not in our belief that there is a permanent self, but in the belief that it must needs have pain or pleasure while in its intrinsic nature it is devoid of both. Such a wrong view of the self gives rise to love and hate ; and the rest of life's selfish activities follow from them. The *theory* which is implicit in the Vaisheshika analysis of the springs of action into desire for pleasure (rāga) and aversion from pain (dvesha), the Nyāya makes explicit by resolving them into something more ultimate,

viz. delusion (Moha).

Accordingly, Nyāya-Vaisheshika exhorts that our aim should be to free ourselves from the tyranny of this wrong conviction by realizing the true nature of the self. This initial folly of moha is not merely due to lack of right knowledge but positive error or wrong knowledge. In brief, there is nothing which the self can or has to obtain for itself, and it is the knowledge of this truth that^{is} the immediate means of release. Hiriyanna, while comparing Buddhistic ideal with that of the Nyāya-Vaisheshika beautifully sums up the difference of approach and belief . He says : " In this conceiving of the goal of life, the Nyāya-Vaisheshika is tacitly denying that there is any difference between soul and matter. The self that has reached it is divested of all experience and it is not even conscious of itself then. Such an ideal is surely repugnant to the common mind, whatever justification it may or may not have in theory. It may successfully avoid evil, but it is a success which is worse than defeat. The straight forward attempt of the Buddhist to secure annihilation is far better than this formal admission of a self in unconscious moksha. But it is moksha only in the eschatological sense. The complete elimination from the self of all its specific qualities in the case of an enlightened person is supposed to take place only after death. So far as the present life is concerned, such elimination is not only not aimed at but is impossible." (59)

He further says that if we" try to determine the Nyāya-Vaisheshika ideal of life from the positivistic side, much of what is undesirable disappears from it. Jīvan-muktī

no doubt, is not formally recognized here as in some other systems ; but a stage corresponding to it, when a person has succeeded in obtaining enlightenment though he has not yet become free in the technical sense is admitted both by Vātsyāna and Uddhotakara. (60)

(e) Samkhya and Yoga :-

Among the six systems of Indian Philosophy, Samkhya is the oldest. It is regarded as old as the Vedas, because its description is found in the Vedas and the Upanishadas. The founder of this system is known as Kapila, but there is no writing of him available as the Yog-Sutra of Patanjali is found even today. There are so many other scholars who have written their discourses on Samkhya. Panch-Sāikha, Ishwarya Krishna, Godpad and Madhva are prominent among them. Samkhya, as the name implies is the philosophy of Shudh Gyana. Samkhya accepts only three Pramanas i.e. Partaksh, Anuman and Shabad. On the basis of them, it tries to prove the evolution of twenty five Padarthas and Prakriti.

The idea of Purusha and Prakriti is the centre of discussion in Samkhya. It considers Purusha as conscious and Prakriti as unconscious and seeks to establish the view that the evolution of Samsara is through the mixing of Purusha and Prakriti. It puts forth the principle of three qualities. They are called Trai Gunas, namely Raj, Tam and Satva Guna. Samkhya does not accept the existence of Ishwarya, it rather, rejects it. Samkhya calls Purusha to be pure consciousness (Shudh chetan sarūp), but not blissful (Ānāndmaya). It

talks of Moksha but it is obvious, there is no place for bliss in the state of Moksha. Samkhya has discussed the human problem of suffering and according to it Moksha is the right cure of all types of sufferings. Originally, Samkhya proposes to suggest theoretical knowledge only but Ishwarya Krishna, in the first Shaloka of Samkhya Kārika gives an indication to the effect that the prime subject of the Samkhya is to suggest ways to alleviate suffering. He tells us that there are three types of Dukha, i.e. (i) Adhīātīmic, (ii) Adhī-bhautic and (iii) Adhīdevic.

Samkhya accepts two stages of Purusha. One is that of bondage and the other is that of Mukti. It gets into bondage when it comes into contact with Prakriti. Ahankara causes suffering. When, it discards Ahankāra, the light of knowledge dawns upon him and reaches the state of Kaivalya. According to Samkhya, the nature of Moksha is pure consciousness, detachedness and being away from happiness and sorrow. Samkhya says bliss is a kind of happiness and it can be found only in the state of bondage. In the state of Moksha, there is no place for Ānaṅd. It does not seek to differentiate Ānaṅd and Sukh. As Shankara does, Ānaṅd is metaphysical whereas sukh is the product of senses.

That is to say, so far the bliss of Samkhya is concerned, it does not transcend the normal experience of human life.

The yoga philosophy of Patañjali forms a combination with Samkhya. The only difference is that the Yoga seeks to give a practical shape to the theory of Samkhya. The difference

between the two is that whereas Samkhya accepts 25 elements, Yoga adds to them 26th also, which is Īshwarya. That is why sometimes, Yoga is called as " Saishwara Samkhya."

Patanjali has divided his Yog-sutra in four parts, i.e. Samadhi Pad, Sadhna Pad, Vibhuti Pad and finally the Kaivalya Pad. The ultimate goal of a yogi is to reach the stage of Kaivalya, which may be equated to the state of Moksha. In the stage of Kaivalya, the yogi enjoys the bliss of the Lord. Patanjali says that the nirodha of chit-vrities means yoga. When, the yogi gets control over his senses and sees inward, he comes to realize the truth of Kaivalya.

Patanjali says that there are five types of Kaleshas, due to which Jiva is in a state of bondage. They are Ignorance, Ego, Attachment, Hatred and the Bondage of birth and death. To get the true happiness, the jiva should try to achieve the state of samadhi which is full of bliss.

Patanjali emphasises eight levels of Yoga-realization, which are known as Ashtang Yoga. The final stage of the Ashtāṅg Yoga is Samādhi. There are two types of Samadhi, i.e. (1) Sampragyat Samādhi and (2) Asampragyat Samādhi. It is said that in the second type of Samadhi, there is a mystical feeling of bliss.

There are some who try to attain samadhi, through Asna and Pranayam, two of the eight parts of the Ashtāṅg Yoga. This is known as Hath Yoga. It is suggested when Prānvayū reaches the state of Dasam Duar, the yogi tastes the nectar

of the Lord which gives him immense joy. He hears Anhad Nad, which is again a source of bliss. Thus, the state of Kaivalya, is the state of bliss. This is both metaphysical and physical when yogi draws back the pran-vayu, he ushers in ordinary worldly plane. V.R. Gāṅdhī, writing on the state of Kaivalya, states : " When such knowledge arises and supreme non-attachment is at its highest there arises in the yogi entire cessation of the effects of three gunas,... This is the power of soul centred in itself. Kaivalya is not any stage of negation or annihilation as some are misled to think. The soul in Kaivalya has his sphere of action transferred to a higher plane limited by a limitless horizon. This, our limited minds cannot hope to understand." (61)

The yoga system is thus a practical system. Practice and vairagya have been greatly stressed by Patanjali. Thus, Kaivalya in Yoga is different as compared to Kaivalya in Samkhya. Here, the state of bliss finds divine colour.

In the end, we can say that Samkhya and Yoga systems have discussed the question of bliss in an important manner and the state of Kaivalya has been equated with the state of bliss.

(f) Mīmāṃsā's View :-

Originally 'Mīmāṃsā' meant the ' holy thought' because it is associated with the Vedas, but later on it came to be known as a term for explanatory and critical study. The Mimansa Shastra achieved great importance for its noble aim to establish the logic of the Karam Kāṅd of the Vedas in

opposition to the onslaught of the Buddhist and Jain monks. It has been divided into two parts, i.e. Pūrva-Mīmāṃsā and Uttar-Mīmāṃsā. The former is also known as merely 'Mimansa', because the latter is better understood and known by the term Vedānta. So, here, we have to see the Pūrva-Mīmāṃsā system only. Jaiminī is said to be founder of this system.

According to Mīmāṃsā, there are numberless atoms and jīvas in this world. Besides, there are many souls who are free from the mortal frames. The jagat is nit, anadi and avinasi. The Mimansic does not believe in the theories of creation and destruction. They are of the view that the Universe is a permanent reality in which different objects and souls continue to take birth and die. The early Mimansic reject the idea of God. It holds belief in the matter. Prabhākar and Kumārīl have given different views on matter itself.

Jaiminī does not discuss the Ātmān and Moksha as he thinks they are beyond his purview, although later Mīmāṃsic describe the nature of Ātmān and Moksha as well. In the elementary stage, the concern of the Mimansa is religion, duty, virtue, the result of action etc. According to Prabhkar, Moksha is that stage of Atman in which it is set is a state of Achetan dravta. There is no feeling of happiness or suffering in it. It is a bliss-less state. Freedom from the cycle of birth and death is only the Mukti. Kumaril, though accepts Ātmān Chetan-sarūp, yet he does not consider it Anānḍ-sarūp. Therefore, the state of Moksha,

is the state of Nihilism. Kumaril, rejects the Ānādvāḍ of the Vedāntis, emphatically. Thus, it is clear that the meta-physics of the Mīmāṅsā does not have much difference from that of Vaisheshika or Samkhya.

Dr. S.S. Kohli writes about Mīmāṅsā : " The Pūrva Mīmāṅsā holds that the Universe does not require any creator. Moreover, dharma and Adharma are related to the performer and thus God cannot know of them." (62)

It is obvious from the statement that the Ānāḍ of spiritual planes has nothing to do with this system.

(g) Vedānta's View Point.

Dr. S.S. Kohli, while summing up the philosophy of Vedānta remarks :

" Vedānta interprets Upanishadas. There are different interpretations of Vedānt Sūtra of Badrayana. These interpretations have given rise to different schools, i.e. Advaitism of Shankara, Vishishtadvaitism of Ramanuja, and Dvaitism of Madhva. All the Vedānta schools have faith in the existing of God. God is omnipotent and omniscient. According to Shankara, He can be viewed from two stand points i.e. empirical and transcendental. From the former point of view, He is called Saguna and from the latter Nirguna. The two aspects of God have been accepted in Adī Granth. According to Ramanuja, the only existent reality is God. The conscious and unconscious world and the individual souls live within Him.. Mādhva holds that God, Jiva, and the world are eternally distinct." (63)

From the foregoing statement, it becomes clear that Brahm is the nerve centre of all the discussions of Vedanta. There has always been an attempt to establish a relationship between Brahm, Jiva and Sansara. As the system of Vedanta is based on the Upanishadic thought, there is but natural it is the exponent of *gyana* marga as compared to the Karma Mārga of the Purva-Mimāṃsā. Brahm-Sūtra or Vedānt-Sūtra of Badrayana is the celebrated book of the Vedantic philosophy in which a study of Brahm has been done in a systematic way. It seeks to establish the truthfulness of the idea of Brahm.

Swami Abhedananda writes : " The Vedānta philosophy does not say that a soul is born a sinner, but on the contrary, it teaches that each soul is a child of immortal Bliss. One of the ancient seers, after realizing the eternal Being, said in a thundering voice before the world : ' Oh ye children ^{of} Immortal Bliss ! listen to me I have discovered the Eternal Truth and by knowing that alone one can cross the ocean of life." (64)

Shankara tries to establish logically that Atman is nit, shudh chetan sarup and Ānāṇḍmaī. He has rejected all the opposite views such as the views of Jaina and Buddhist saints. He says that there is no need of proving the existence of Ātmān as it is self-proved. Establishing the fact that Ātmān is Sat, chit, he goes on to prove that it is limitless and perfect. Now, because, it is perfect, it knows

no want , it is not in action, it is free from suffering and hence, it is $\bar{A}n\bar{a}n\bar{d}$ $\bar{s}ar\bar{u}p$. $\bar{A}n\bar{a}n\bar{d}$ is not any quality or attribute of $\bar{A}tm\bar{a}n$, it is rather the nature of $\bar{A}tm\bar{a}n$. Shankara says that $\bar{A}tm\bar{a}n$ is $\bar{A}n\bar{a}n\bar{d}$ and $\bar{A}n\bar{a}n\bar{d}$ is $\bar{A}tm\bar{a}n$. Shankara, by proving that Atman is $\bar{A}n\bar{a}n\bar{d}$ - $\bar{s}ar\bar{u}p$, condemns the Purush-siddhant of the Samkhya.

One reason that Samkhya does not accept that Purusha is blissful is that it has a belief in the multiplicity of the Purusha. That is why it is not perfect, omni-present and pure consciousness. Shankara believes in one, omni-present and unlimited pure consciousness. That is why, it is blissful. The description of Atman is the same as Brahman. Therefore, they are one and the same thing. Both of them are sat, chit and $\bar{a}n\bar{a}n\bar{d}$.

Shankara believes in Brahma and seeks to establish the relationship between Atman and Brahman on the one side and Atman and the World on the other. This philosophical problem on a later stage, seems to be singular in nature and the Vedantis call it Bhed-bhāve.. Shankara's Brahman is one, beyond approach and that which cannot be touched. He calls it Nirgun Brahman. Shankara's Brahman cannot be defined or analyzed. Silence about Him is the only description that could be given of Him. Shankara reaches the conclusion after all the discussions and says that " Ataman is Brahman". And as Atman is Sat-chit- $\bar{a}n\bar{a}n\bar{d}$, so is the Brahman.

Now, let us see what Shankara says in his famous doctrine of Maya. He regards Brahman as the ultimate truth

and sees no difference between Brahman and Atman, he comes to conclusion that no other truth can be possible. He says that without Brahman there is no existence of the world. "Eka Brahman Dutiā Nasti," is his famous dictum. He compares the world with the state of dream which is unrealistic. So, the worldly pleasures and comforts have no meaning in the Vedantic Philosophy. That is why, a true Vedanti loves Vairagya and renounces the worldly achievements.

The Vedanta considers that the jiva atman falls a prey to suffering and agony only when it is separated from Brahman and the pure Atman. To get rid of suffering, the Jiva-ātman seeks Moksha, but for a Vedanti, there is no difference between Moksha and Brahman. Shankara uses the words Moksha, Brahman and Ātmān for the same meaning. He accepts the idea of 'Jivan-mukti' and emphasises that there is only a curtain of falsehood and ignorance that separates the Jiva-atman from Brahman or the pure state of Atman. The need is only of self-realization and knowing the true-self. This realization after death is called "Videh-Mukti."

Ramanuja believes in Saguna Brahman and says that there are only three elements, i.e. (i) Ishwarya, (ii) Chit (Jiva) and (iii) Achit (Jagat). Ishwarya is the prominent of all and the other two are subservient to the first. He says Brahman is vishishit and He is Sat, Chit, Ānand. Ramanuja talks of two stages of Jiva-ātman. They are the states of bondage and the state of Mukti. He lists

four reasons, i.e. Avidiyā, Karam, Vāsnā and Ruchīe which cause bondage. This state can be reversed to the state of Moksha, through knowledge. Ramanuja does not accept the view that the state of Moksha is the state of merger with the Brahman. He feels that in the state of Moksha also Jīva has a separate existence from Brahman. The Jīva enjoys the bliss of Brahman and takes birth again when Brahman desires.

Madhav's dvaitvad also accepts the nature of Brahman as sat, chit and ānaṁd, though it seems Brahman and jagat separately and does not accept the synthesis theory of Shankara.

Nimbarka and Vallabha also give their different interpretations of the relation of Brahman, Jive and Jagat, but they all accept the nature of Brahman as sat-chit and ānaṁd.

To conclude, we can say that the Upanishadic ānaṁadvād finds elaboration in the Vedanta. And, it is the sum-total of the Vedanta's view that true bliss is Brahman Himself.

(h) Brahm-Nirvāna of the Bhagwad Gītā.

The Bhagwad Gītā is the most sacred book of the Hindus. Although considered as an independant book, it is in fact, a part of the Bhisham Parva of the Mahabharata. That is why, some scholars ascribe its authorship to Ved Vyasa. There are many controversies about its authorship, its original structure and its historicity, yet, it is generally accepted as the wisdom of Lord Krishan in the battle-field of Kuru-kshetra. Finding Arjuna, wavering in mind to fight against

his relatives, Lord Krishna exhorts him to show courage and fight for the cause of truth and justice. He tells him that every human-being is supposed to do his duty and running away from duty is just cowardice. Thus ethics of Duty is the basis of the Philosophy of the Bhagwad Gītā or the Bhagwat Dharma which is based on it. This is also known as the philosophy of action, i.e. Karma.

Through Arjuna, Lord Krishna tells the whole of the mankind what the duty of man on earth is. What is the highest goal of life and what are the means of achieving it. The Bhagwad Gītā is opposed to the idea of escaping the hard realities of life. That is why, it has been venerated as the Scripture of Man.

Dr. Radha Krishnan says of the Bhagwad Gītā : " It gives utterance to the aspirations of the pilgrims of all sects who seek to tread the inner way to the city of God." (65) R. Krishna Swami says : " There is a charm about the Bhagwad Gītā, none can deny it. But as with other charms, the Gītā also has an attractive side as well as a mysterious side. The beginner who wants to get acquainted with the teachings of the Gītā feels attracted towards it by its apparent simplicity but when he tries to understand it he finds himself confounded by the variety of conflicting teachings which it seems to convey..." (66) Vinobha Bhave says as a devout soul: " My heart and mind have both received more nourishment from the Gītā than my body has from my

mother's milk." (67) Pandit Murlī Dhar says : " The Gems of the Bhagwad Gita are the precious legacy of ancient wisdom." (68) Swami Viveka Nand calls it the garland of selected flowers. (69)

The Bhagwad Gita accept God as the ultimate reality and the highest goal of the human-soul. It suggests that the human-endeavour should be directed towards getting attunement and affinity with the Super-Soul. To achieve this end, The Bhagwad Gita talks of different margas, analyses them and gives their logical interpretations. Gyāna Mārga, Bhaktī Mārga, Karam Marga, Sanyās Yoga and Samtav Yoga find elaborate discussion.

The Bhagwad Gītā says that all the Mārgas direct the human soul towards the highest state of union with the Lord, but the path of Karama or the right action is the most celebrated one. When we get self-control in ourselves while doing all the normal duties of life, we come nearer to our goal. It names the ultimate goal of life with the word Param Gatī. There are many other words such as Moksha, Mukti, Sukha, Nirvāna, Param Dhāma, Param Shāntī and Brahm-Nirvāna etc., which carry the same meaning. This highest state of attainment stands for the union of human-soul with God, in the philosophy of the Bhagwad Gītā.

The Bhagwad Gita accepts the truth that there are problems in life. There is sorrow and suffering. There is pain and grief. But it does not favour human beings to escape them. Rather, it advises us to be Karam-yogīs , fight with the hardships of life bravely and keep in mind that our

ultimate goal is to seek union with God, which will result in eternal and lasting happiness. Like Upanishadas, the Bhagwat Gītā also talks of God as the Omnipresent, Omniscient and Omnipotent. He is the giver of all the boons of life. He is blissful. Only in union with Him, the human-soul can claim true and permanent joy. Through Nishkām Karma, Karam Yogi reaches the highest state of the bliss of Brahman.

Pandit Murlī Dhar remarks :

" Mundane enjoyment, however great, has an end. A man under the spell of pleasure, blinded by pride, arrogance, prowess and wealth, may ignore the spiritual truth but the resulting suffering, turns his thoughts to the hidden side of life. If spiritual truth remains unrealized, the physical body ends in pain and sorrow. But the Bhagwad Gītā makes one's life sublime. The blessed Lord awakens us. We then KNOW." (70) Acharyā Rajnīsh says that God cannot be achieved without effort... He who gets, feels, it is His grace. And he who does not get, if he feels His grace would come without effort, then he will not be recipient of grace also. (71)

As we go through the text of the Bhagwad-Gītā, we find that Brahm-Nirvāna has been venerated time and again as the highest goal of the human-soul. That is the state in which no desires occur and full contentment is achieved. A Karam Yogī achieves this state of spiritual glorification through self-effort. There is no need of running towards forests and leading the life of a recluse. Right action and truthful living is basis of ever-lasting happiness.

As Arjuna finds himself face to face with his kith and kin in the battle-field, he feels himself discouraged, demoralized and shaky. He starts brooding on the question what happiness would come to him if he murders his own nears and dears. He is in a fix what to do. (72) He raises an interesting question by saying that the soldiers want victory for the sake of pleasure, but as they fight for victory, they have to shun all the hopes of attaining happiness as death starts hovering on their heads. Then, what is the use of all these adventures ? (73) He puts a question to the Lord that how he can be happy if he kills the members of his own family. (74) Lord Krishna has a beautiful reply to this. He says that Arjuna is being swayed by a torrent of Moha which is not advisable. (75) It will not lead to any satisfaction or achievement. Rather, it is a sign of weakness and impotence. (76) He does not think that complete victory and consequent upon that the achievement of all power and pelf can lend real peace of mind which is most longed for. (77) Lord Krishna thereupon tells Arjuna that the real scholar is he who is not shocked at the thought of death. (78) He advises Arjuna that sensuous pleasures are not lasting, they are perishable and short-lived. Therefore, it is no use worrying about them. The real happiness is Moksha, which falls to the lot of those detached human-beings who are not worried about the sensual comforts or sufferings. It is only this permanent and eternal peace for which one should have ambition. (79) Then elaborating the idea the Atman is the real entity in this universe and it is

only the body which is destructible, the Lord exhorts that we should not feel sorrow at the destruction of the body. He cautions him that if he leaves the field, his tortures will be there, because nobody would praise him. If he wants to be a Karam Yogī in real sense, he should see no difference between Sukha and Dukha. ⁽⁸⁰⁾ He goes on to establish the ultimate goal of a Karam Yogī, which is Mukta Pad, i.e. the stage of spiritual achievement which is devoid of Bandhna and ^{is} the fruit of Karma. ⁽⁸¹⁾ He, who controls all his wordly desires, and creates a balance of mind and action, finds equation with the Supreme Power which lends him the real happiness, i.e. the peace of internal Self. ⁽⁸²⁾ The climax of the whole story is that after attaining internal happiness, the Karam Yogī gets free of all pains and sorrows and all his intellectual pursuits concentrate only on the Almighty. ⁽⁸³⁾ This attunement with the Almighty results from the steadfastness of mind of the Karam Yogī, anyone who lacks in steadfastness in the spiritual pursuits can never hope for the achievement of the true peace or happiness. ⁽⁸⁴⁾

In the end of the second chapter of the Bhagwad Gītā, a great emphasis is laid upon the idea of eternal peace or happiness, which emerges out of the affinity of the Karam Yogī with God. It is said that this eternal peace gives enlightenment to the Karam Yogī and all other pleasures of life seem to him, just darkness. Similarly, to an ordinary man, the eternal peace of the Karam Yogī stands

wrapped in mystery. When all the worldly attractions become meaningless and the Karam Yogī ushers in an era of enlightenment, he is said to have reached his cherished goal of Brahm-Nirvana. (85)

Thus, we find the core of the philosophy of the Bhagwad Gītā is the intense desire of mankind to find eternal happiness or a lasting peace of mind. The Karam Yogī, as projected in this sacred scripture, is the man who can call himself the happiest man in the real sense of the word.

It is evident that the real happiness as propounded in the Bhagwad Gītā is not just the outcome of Karam Kānda. Lord Krishna has, on the other hand created a fine synthesis of Karam, Bhaktī and Gyān. The main emphasis is on Bhawna. In the eleventh shaloka of the third chapter, Lord Krishna clearly says that 'Param Awastha' through Karam Kānda is based on the intention. (86) The Lord explains in a very simple and clear cut manner that the sensual pleasures seem to be giving happiness to the man who indulges in them, but in fact they are not doing this. They are perishable and that is why an enlightened person has no longing for them. And, again the definition of a happy man. He, who is able to face the forceful torrent of the Kāma and Krodha, before the destruction of this bodily frame, is the man who can call himself happy. He is the Yogi. (88) He, who has attained internal peace, lives spiritually and whose spirit is led by knowledge, finds

a state of mingling in the supreme happiness, the Brahm-Nirvana, which is the very essence of Brahm. (89) Such a man is beyond all sins, beyond all doubts, he always thinks in terms of the happiness and betterment of all and remains in a state of *sumum bonum*, i.e. the bliss. (90)

The Bhagwad Gītā has not only shown path to the abode of supreme happiness, it has given a vivid picture of the same, also. Param Dham or Param Pad is the stage, after attaining which man frees himself from the circle of creative process, i.e. *Āvāgaman*. He finds a permanent seat of existence. This is the very cause of lasting peace and happiness. Param Pad is the seat of the Lord, Himself. It is self-illuminated. The sun or the fire do not lend light to it. (91)

Thus, The Bhagwad Gita discusses in all its details and all its aspects the yearning of the human soul to attain complete happiness. We start from worldly plane and reach the highest plane. This highest plane is the stage of the Bliss of Brahman. It may be named Moksha, Paramdhāma, the Param Pad, the Brahm-Nirvāna or the Nirvāna, itself. All words indicate the same thing. Therefore, it will not be the negation of the truth to say that the discussion of Bliss, finds echo, though the pages of this great Scripture. Seth Ram Lal rightly observes that the Bhagwad Gītā is practical Vedānta and he who follows its discipline gets into the state of deliverance, *Jīvan-muktī* and blissful state of divinity. (92)

(1) Shaiva Siddhanta.

Shaiva Mat is an important part of the Hîndû Thought, but it is equally important to note that we do not find any systematic or historical discussion of it. Many reasons can be assigned in this regard, but the real fact is that the Shaivism is a complicated study with many a paradoxes. The seeds of this ancient way of thought may be traced as back as in the Rig Veda. 'Rudar Upāsana' as enunciated in the Vedic Sūtra is considered the very basis of the Shaivism. Although, the Shaivites are proud of their ultra-ancient history, yet there is no doubt that the Shaiv Siddhant came to be recognized in the mainstream of the philosophical discussion only in the beginning of the thirteenth century. Its origin is ascribed to the southern India. Makander, Tirugyan and Shivacharya are the celebrated Shaivite thinkers whose works seek to systematize the Shaiv Siddhant.

According to Shaiv Siddhanta, there are only three realities, i.e. Pashū (Jivatma), Pāsham (Bāndhan) and Patī (Īshwara). Pashū is in the grip of Pāsham and his salvation can come only through the achievement of pati, i.e. Ishwara, which is nothing else but Shiv. Shiv, is the final and ultimate reality. He is endowed with eight faculties, i.e. Self-existence, complete sacredness, unlimited knowledge, free of all bondages, full of limitless pity, full of love, having all the powers as omnipotent, and decorated with supreme bliss.

Thus, in the Shaiv Siddhant, we find the Shiv is the central figure of all the discussions and practices. For a Shaivite, to attain Shivtav is the celebrated goal of spiritual endeavour. And, Shiv, for him is the very symbol of Almighty, rather Almighty Himself.

There is no doubt that the Shaiv Siddhant has talked of Bliss in a limited manner as one of the many faculties of the Shiv, but it is equally important to note that it has discussed the problem of yearning of the soul for a permanent happiness, in all its details. While talking of Pāsham, it clearly states that due to Pāsham, the inherent faculties of Ātmān remain unawakened. The result is that the human beings suffer from different sufferings. Ignorance, action and temptations cause misfortunes. When we get emancipated from all these, we can claim to have achieved our goal. Shaiv Siddhānt stands for purification of soul and disciplining of behaviour which is the way to salvation.

Thus, we see that Shaiv Siddhant also considers the achievement of the Bliss as the celebrated goal of human soul and gives substantial importance to its discussion.

As we go through the history of different phases of the development of the Shaivite Siddhānta, we find that this stream of thought has undertaken several transformations. In the time of the Guptas, this siddhant was at the zenith of popularity, but as the times changed several perversions took place. Especially, the Sidhas in the eleventh and twelfth century decidedly trod the different paths. Later

Buddhistic Schools, though originated from Buddhism, accepted the influence of Shaivism considerably. Mañtrayāna and Vajrayān cults demand special attention in this connection. The Sadhus of these cults were obsessed with the love of sex and wealth, which caused degeneration of the earlier philosophy.

As tradition goes, the Vajrayānī Sadhiks used to select a dame from the low castes and taking her to their respected Gurus, adopted them as 'Maha Madura.' After this, they undertook Sadhna in the communion of the Maha Mudra. They propounded the theory that what we cannot attain even through the most difficult sadhna, can be attained through the medium of indulgence in sex. The 'Kamal-Kulish' Sādhna of the Vajaryāns regards the male organ as the symbol of Vajrā and the female organ, that of the Padmā. There were extremists as well as moderates. The moderates tried to link the symbols of the sex-actions with spiritual meanings and thus gave birth to the idea of 'Sehaj'.

Thus, we see that the Shaiva Sidhanta has passed through many ups and downs, but it is doubtlessly in search of some celebrated goal of Bliss. It is Shīvtav which is nothing but a symbol of complete freedom from suffering. At some stages, this Siddhant touches the highest spiritual skies, whereas at certain stages it treads in the darkness of fleshy or physical satisfaction.

While we talk of Yoga and the stage of Kaivlya propounded in the yogic system, we should be cautious to note

that the Yoga System of Indian Philosophy is related to the Shaiva Siddhant in certain high spiritual planes. The Yogis also regard Shiv as the supreme power. They call it Ād Yogi, meaning the first Yogī. Their goal is to seek attunement with Shiva.

S.S. Raghvachar has very beautifully tried to compare the Shaiv-Siddhanta with the Vishistadvaita and Dvaita Philosophies. (93) Theos Bernard in his book " Philosophical Foundations of India." finds much similarity in the Shaiv-Siddhanta and the Vedanta so far as the idea of bliss is concerned. (94) Ruth Reyna views that there is much similarity in Ramanuja's Qualified Non-Dualism and Saiva Siddhanta. (95) Charles Eliot calls Shaivism a philosophy of truth and force. (96) Jadunath Sinha has discussed in detail the concept of God as adopted in the Shaiv Siddhanta and comes to the conclusion : " He is of the nature of bliss. It may be objected that if He is of the nature of bliss, He is made of sattva which produces pleasure, and thus possessed of a guna, and undergoes modifications. To this objection Sri Kumara replies that God's bliss is not pleasure produced by sattva, but always uniform, eternal, and supreme essence of the self, while pleasure is produced by the intercourse of the sense-organs with their objects, noneternal, various and limited. So he is not endowed with Sattva, and so unmodifiable. Pleasure is a reflection

of God's bliss in sattva, and a false conceit of bliss...." (97).

(j) Bhagti Movement and
Concept of Bliss : -

In the annals of Indian religious movements, the place of Bhagti Movement is very important. Although the concept of Bhagti dates back to the Vedic period, the movement which came to be known with the name belongs to the beginning of the thirteenth century. It was at its climax during the fifteenth and sixteenth century and there is hardly any doubt in the fact that the impact of the Bhagti movement stands even today. The Hindi scholars have given the name of " Sant Mat " to the Bhagti Movement. Dr. Parushūram Chaturvedi has counted about 67 saints who have enriched the Bhagti Movement greatly through their poetic expression. (98) He starts with Jaidev and ends with Swāmī Rām Tīrtha. Among them stand the great saints like Kabirji, Namdevji, Ravidasji, Guru Nanak Devji and other Sikh Gurus, also.

The philosophy of the Bhagti Movement is based on the tendency of the saint-poets to reject the dogmatism and ritualism of the Brahmanism. The Bhagtas were great reformers. They were opposed to the exploitation of the society by the priestly class. They did not believe in conventional ritualism to achieve God. Their's was the path of love and devotion. They were frank to reject all Brahmanic superstitions and preached with utmost force the truthful and good living and dedication to Lord.

As such, it should be clear that the Bhagtas were not opposed to the authority of the Vedas, they were opposed only to wrong interpretation of the Scriptures by the Clergymen. Their attitude was similar to that of the soofis who rebelled against Maulvis and gave a new meaning to the Philosophy of Quran. That is why, sometimes Soofi Poets and Bhagtas are put into the same category. Guru Arjan Dev, while compiling the Ādi Granth, gave the pride of place to Kabirji and Sheikh Farid ji, without making any distinction.

The Bhagtas talk of human suffering and longing for the true happiness, again and again. They understand the yearning of the soul towards its goal of achieving union with the Lord. They put forth the ideal that true happiness is tasted only in the company of the Almighty. They emphasise the need of Nām-Simran, ⁽⁹⁹⁾ taking the shelter of the guru, ⁽¹⁰⁰⁾ remembering his Word, ⁽¹⁰¹⁾ living according to His will, ⁽¹⁰²⁾ killing of ego ⁽¹⁰³⁾ and adopting the noblest possible way of living. ⁽¹⁰⁴⁾ Only then, the human-soul gets attunement with the Lord. They call the state of attunement with the Lord Param Pad or Chauthā pad. ⁽¹⁰⁵⁾

The Bhagat poets name the Lord as Parmānāṁd, i.e. the Ultimate Bliss. ⁽¹⁰⁶⁾ Kabir says that the human mind is frustrated and only self realization can give solace and lasting happiness. That is the Gift of the Lord, who is Parmānāṁd. ⁽¹⁰⁷⁾ He talks of Sehaj also. ⁽¹⁰⁸⁾ The state of of total happiness is the state of Brahm-gyān. ⁽¹⁰⁹⁾ He

emphasises the Sadh-sangat and says that Sadh-sangat is the abode of the Lord. (110) True bliss dawns upon the soul when it gets out of the clutches of Kama, Karodha and Trishna. (111) Bhagat Ravidās, while giving the attributes of the Lord, uses the word *Ānaṅd* for Him, also. (112) He talks of Paramtattva and true happiness also. (113) The Bhagatas are vehemently critical of the practices of Hath Yogīs.. Their path is the path of Sehaj. However they use the terminology of the Yoga systems such as Anhad Sabad, Panch sabad, Kiṅgrī, dasm duar, sun mandal, etc., But they give all these terms new meanings. Bhagat Kabīr speaks of *Jog Jūgta* at so many places. (114)

To be brief, we can say that the philosophy of the Bhagti Movement is very much concerned with the idea of ultimate happiness and it is suggested that God Himself is the source of real happiness or eternal bliss. To get attunement with the Lord, the path of Sehaj has been considered most appropriate.

(k) Bliss in Contemporary Indian Thought.

The Bhagti Movement was at its climax during fifteenth and sixteenth centuries. In seventeenth century also, it was the centre of attraction throughout the Indian sub-continent. Its impact however stretched beyond eighteenth century and it will not be a negation of truth if we say even now in the twentieth century, the ideals of the Bhagti Movement find a great favour among the religious-

minded Indian masses. The Bhagat poets are given high respect even today and the Adi Granth has been venerated throughout the world as a representative book of the famous Bhagti Movement.

In spite of the deep impact of the Bhagti Movement, we see that some new horizons dawned on the Indian Philosophical scene, during the nineteenth and twentieth century. So, it will be appropriate to take note of these trends also. These trends have great religious significance as they gave birth to different sects in the mainstream of the Hindu religion. Although, these trends are not much important from the philosophical view point, their importance, however, cannot be neglected keeping in view the social consciousness they gave to the Indian people.

Swami Daya Nand and Raja Ram Mohan Roy are known as the great thinkers of the previous century. Swami Daya Nand is known as the new interpreter of the Vedas. His views are contained in his book ' Sahitjarth Parkash', which are based on the Vedic Philosophy. He believed in oneness of God and was opposed to the theory of bahu-dev-vad. His belief was in Formless God. He preached dhyana and pranayam, through which, he thought, human soul realizes its real self and the light of truth spreads. To realize the self and to make it a part of the normal life is the state of Mukti. It was the state of real bliss for him.

Raja Ram Mohan Roy was first attracted by Islamic literature and he spoke very highly of the mono-theistic theory

of God. However, later on, he was impressed by the Vedic and Upanishadic Philosophies. He also drew great inspiration from the Bhagwad Gita. In his famous book ' Vedant Sar ', he spoke for the Vedantic Brahmavad. In the year 1828, he founded Brahma Samaj which came to be known as a new religion based on mono-theism, secularism, liberalism and intellectualism. This religion was also a great reformist movement. He preached the pure Nirguna Brahma and rejected all the dogmas of the Brahmanic cult. He believed in the immortality of soul. For him, the true happiness for the human-soul was in getting attuned to the Almighty and living a pure life.

Dev Atma is also a great religious leader of the last century. He founded the Dev Samaj in 1837, and wrote his views in his *auto*-biography. He was not impressed by the orthodox systems of Indian Philosophy. Like Buddha, for him also, the problems of man and life were important. He does not believe in any other reality beyond this perceivable world. For him, the Prakriti is the only and ultimate truth. Dev Atma concentrated on these questions :-

1. What is the nature of the human-soul ?
2. What is its evolution and how it gets deliverance ?
3. What is its relation with the world ?
4. What are the values of life ?

His moralistic view-point and realism resemble that of the Buddhism. He did not believe in God. He says that the state of Moksha is the state of detachment from the bad attachment and inclination. When, man gets detachment in life, he gets true happiness or bliss. Thus Dev Atma's concept of Moksha

is not the attunement with the Brahma, it is the concept based on moral living.

During the beginning of the twentieth century, Rabindera Nath Tagore shot into prominence as a great poet and modern thinker of India. His poetry exhibits his philosophical views at large but in his books ' Religion of Man', " Personality," " Sādhnā", " Creative Unity" and "Gitāñjlī", his philosophy/stands exposed in a more compact manner. He was greatly impressed by the Upanishadic thought and his study of the modern western thinkers was also very vast. He has full faith in the existence of God and gives Him the name of the Eternal Man. His views confirm the Upanishadic thought in all its essence. He believed in Saguna Brahm and like vaishnavas emphasised the need of devotion to the Lord. For him, the eternal Existence is blissful and all the human sins and sorrows result from its forgetfulness of the source of perfect bliss. He says that the bliss of the Lord can be felt through normal values like kindness, love, fellow-feeling and selflessness. Tagore combines the thought of love and bliss. He accepts this world as real, though it is not perfect. He says that our feeling of bliss is related to this world, then, how can we reject it as unreal. Thus Tagore's philosophy of bliss is much in consonance with the Upanishadic tradition.

Swami Viveka Nand is known as one of the greatest modern thinkers of India. He was greatly impressed by the views of Swami Rama Krishna Parmahansa and travelled round the

globe to propagate the philosophy of Advait Vedanta. He gives social meanings to the philosophy of the Vedanta and preaches it as a way of life to the whole of the mankind. His faith in Non-dualistic ultimate Reality, clearly exhibits his view of bliss. He admits that the human-soul gets true bliss when gets merged in Brahm.

Aurobindo Ghosh is also a celebrated soul in the galaxy of India's modern philosophy. He seems greatly impressed by the Vedas and the Vedanta. He has studied the western thought also in an elaborate manner. He tries to synthesize the materialism and mysticism, dvaita and advaita and idealism and realism in a single system. He was also a great Yogi and regave the idea of " Eki-krit yogi," to the world. He says that his philosophy is the last ladder of the evolution of the thought of the Vedanta, the Shaivism and the Shaktism. He says that as a Tantric he believes the origin of the world is from Anand, it lives in Anand and continues to revolve from Anand to Anand. Anand and Shakti are the only two padas of existence. He talks of Shiva as Anand also.

He accepts three stages beyond mind. They are Uchman, Atiman and Sachidanand. The last is the Ultimate stage, where advaita is realized. Aurobindo recommends Eki-krit Yoga to reach Sachidanand from the stage of Man. He says that the Ultimate reality is beyond description and feeling. He says that this world is the expression of the blissful nature of the Brahman. He does not believe that there is any suffering in this world. According to him, the feeling of suffering due to the limited and imperfect understanding of the human-beings.

Thus we see that the theory of Sachidanand of Aurobindo is based on Taittrya Upanishad's view in which Brahma is named as $\bar{A}na\hat{n}d$.

Thus we see that even in modern Indian Thought, the idea of $\bar{A}na\hat{n}d$ or bliss finds great attention.

(e) Transcendental Meditation.

Mahesh Yogi, some years back, became the centre of interest in India and abroad. He earned great reputation as a Yogi in America and other European countries. He gave the idea of transcendental meditation, through which the agony of the human mind could be eliminated. He founded many ashramas and taught himself in his ashrama at Rishikesh.

His thesis is nothing new. It refers to Yog-ashnas which have been the celebrated instruments of Yoga-philosophy of India. As Patanjali talks of Samadhi as the ultimate state of perfection, so does this modern yogi. In the modern age of human frustration, such a yogi is bound to be the cause of attraction. His thesis contains nothing new.

Transcendentalism in theology means the position that God's knowledge and character are perfect, absolute as distinct from man's knowledge, which is imperfect, and from man's virtue which is immature, as such it is a part of the very essence of theology and the unmoveable conviction of religious Meditation means concentrating one's attention on a certain thing, which in Transcendentalism is the Almighty. This is obviously what Yoga stands for.

NOTES, EXPLANATION AND REFERENCES

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5. The Hindu Philosophy, PP.2.
6. Cf. The Mind of India, William Gerber, PP.3.
7. The Mind and Spirit of India, PP.97.
8. Rig Veda, 1-1-1.
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10. Rig Veda, 1-1-3,
11. Rig Veda, 1-1-3.
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32. "Yo vai bhuma tatt sukham" (7-23-1).
33. "Esh param ananda."
34. B.U., Shankar Bhashya, (3/9/7/28).
35. B.U., (4/5/151).
36. See his article in "Vedanta For Modern Man".
37. God in Advaita, PP.34.
38. " Atmanastu kamaya sarvam priyam bhavti".
39. God in Advaita, PP.36.
40. B.U., 4-3-32.
41. " ras vai sa" (2-7).
42. God in Advaita, PP.36.
43. The Twelve Principal Upanishadas, Vol.III, Preface.
44. Taittiriyopanisad, PP.13.
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46. Taittiriyopanisad, PP.14.
47. The Principle Upanishadas, Intro. PP.69.
48. The Philosophy of the Upanishadas, PP.144.
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50. God in Advaita, PP.37.
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58. Indian Philosophy, Vol. II, PP.24.25.
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61. The Systems of Indian Philosophy, PP.60-61.
62. A Critical Study of Adi Granth, PP.333-34.
63. Ibid, PP. 334-35.
64. Attitude of Vedanta Towards Religion, PP.5.
65. The Bhagwad Gītā, PP.11.
66. Thoughts from the Gītā, PP.1.
67. Talks on the Gītā, PP.1.
68. Gems of Bhagwat Gītā, PP.1.
69. Vireka Nañd Sañchāyan, PP.283.
70. Gems of Bhagwad Gītā, PP.1.
71. Gītā Darshan, PP.3.
72. B. G., 1-32.
73. B.G., 1-33.
74. B.G., 2-37.
75. B.G., 2-2.
76. B.G., 2-3.
77. B.G., 2-9.
78. B.G., 2-11.
79. B.G., 2-14,15.
80. B.G., 2-38, (Sukh dukha same kritva labha labhau jaya jayo).
81. B.G., 2-51.

82. B.G., 2-64.
83. B.G., 2-65.
84. B.G., 2-66.
85. B.G., 2-72.
86. B.G., 3-11.
87. B.G., 5-21.
88. B.G., 5-22,23,
89. B.G., 5-24.
90. B.G., 5-25.
91. B.G., 15-6.
92. Gita Ka Vaivhar Darshan, PP.59.
93. Indian Thought, Bishop, PP. 301-313.
- ".... The one supreme God is named Siva in Saiva-Siddhanta and Vishnu in the other two. This sectarian difference is due to different mythological traditions, symbols and modes of ritual worship. But the Siva of Saiva-Siddhanta is no longer the terror-God of the Rig Veda and is sublimated beyond recognition...."
94. "..... The transcendental aspect of Nature is called Parasamvit. The term is derived from the root vid, " to know " and means Pure Consciousness, the Supreme Experience. Another term commonly used is Paramsiva, the Supreme Siva, " in whom all things lie" ; therefore the deity that personifies the ultimate form of consciousness..... The transcendental aspect of pure consciousness exists as a logical necessity, for there must be a condition beyond which further analysis

cannot go in order to evade the logical fallacy of regressus ad infinitum.... Therefore, in order to account for feeling, it must be Universal Consciousness (it), in order to account for joy, it must be Universal Bliss (Ananda)..... This does not mean the Being is consciousness of Bliss, but that Being is conscious and Bliss as such." (PP. 107).

95. Introduction to Indian Philosophy, PP. 230.
96. See. Introduction to Indian Philosophy, Ruth keyna, PP. 230.
97. A History of Indian Philosophy, Vol. III, PP. 128.
98. See his book Sañt Kāvya (Sangrah).
99. " Sabhai ghat rām bolai rāmā bolai
rām binā ko bolai re." (Nam devji).
100. " Mai nāhi baura rām kīo baura
satgur jār gaio bhram morā." (Kabirji).
101. " Gur kai sabad ehu man rātā
dubidhā sehaj samānī." (Nam Devji).
102. " Hukan rajāi chalna Nānak likhiā nāl." (Guru Nanak Devji).
103. " Maināhi kachhu hau nāhi,
Kichh ahi nā morā." (Sadhna ji).
104. " Kahai Kabīr chañchal mat tiāgī,
tab keval rām nām liv lāgī." (Kabirji).
105. " Chauthai pad ko jo jan chīnai
tinhai param pad pāiā (Kabirji).
106. " Rāmā bhagat rāmā nañd janai,
puran parmānañd bakhānai,
madan murtī bhaitar goviñd,
Sain bhjai bhaj parmānañde." (Kabirji)

107. " Man thir rahai, na ghar havai merā
in man ghar jāṛ^o bahu terā.....
Kahai Kabīr charan tohi baṅdā.
ghar mai ghar de parmānaṅdā." (Kabirji).
108. " Man kā bharam man hī thain bhāgā
Sehajrūp hari khelan lāgā." (Kabirji).
109. " Ab mai pāibo re, pāibo re brahma gyān.
Sehaj samadhen sukh mai rahibo
kot kalp vishrām." (Kabirji).
110. " Sādh sangat Baikunthai āhi."
111. " Jan kau kām krodh biāpai mahi, trishna na
jarāvai. prafulit ānaṅd mai, gobiṅd gun gāvai."
112. " Nishchal nirākār, aj anūpam nirohai gati goviṅdā,
Agam agochar achchhar atrak ni^ggun ant ānaṅdā."
113. " Chhā dai ās nirās parampad tab sukh sat kar hoī.
kahai Ravidās jason aur karat hai, parmtatt ab soī."
114. " Sāntahu man pavnai sukh baniā,
Kichhu jog prāpat ganiā.
Gur dikhlāi morī. Jit mirag parhat hai chorī.
Mūṅd lie darvājē. Bajialai anhat bājai."

II

IDEA OF BLISS IN NON-VEDIC TRADITION

(a) The Hedonistic School of Chārvāka:-

The three heretodox schools of Indian Thought are Chārvāka, the Buddhist and Jain. The time of the first cannot be fixed exactly as no early Charvaka works are extant. According to some authorities, the Chārvāka School had developed before Buddha. Brihaspati is accepted by some as the founder and Chārvāka, his chief disciple. Others say that Chārvāka is the name of the originator. Still, a third claim is that Chārvāka is not the name of a person but a word signifying pleasure.

It seems that Chārvāka thought came into being as a protest against the excessive monkdom of the Brahmana priests. The externals of ritualism which ignored the substance and emphasized the shadow, the idealism of the Upanishads unsuited to the commoners, the political and social crisis rampant in that age, the exploitation of the masses by the petty rulers, monks and the wealthy class, the lust and greed and petty dissensions in an unstable society paved the way for the rise of materialism in India in the post-upanishadic pre-Buddhistic age.

The basic characteristic or the essence of the Chārvāka thought is its materialism. Its metaphysical claim is that matter is the only reality. Matter consists of four elements—earth, water, fire and air - mixed in various ways and proportions and in terms of laws inherent in them to

form objects. Since ether can only be inferred, not seen, its existence is rejected. The mind is simply a particular combination of four elements. Consciousness is an outcome of matter, a result of a certain combination of the elements. It is an epiphenomenon or by-product of matter.

The chārvākist believes that perception is the only means of true knowledge. He rejects inference as invalid. He does not accept God as in inference from the material world. Moreover, God is not necessary to account for the world and its operations. An internal explanation is sufficient. The early Chārvākists are said to have believed that religion is an opium given by the priesthood to the people to retain their pre-eminent position in the society.

Its denial of the soul and immortality leads the Chārvākist to place a major emphasis on this world and thus to propose a hedonistic ethics. Like the British Utilitarians, he asserts the good to be whatever is useful for maximizing pleasure and minimizing pain. Sensual happiness is considered the supreme good and goal of life. Values are man-created, and have no a prior -existence or theistic grounding Kāma (Pleasure) is the end of life and Artha (wealth), the means of realizing it.

It can easily be inferred that in Chārvāka Philosophy, the idea of bliss has entirely different dimensions. The Chārvākist has nothing to do with the bliss of Brahman on the yearning of the soul for its achievement. His concern is the material world and as such, its bliss remains on the

material plane. He enjoys the material life in full and does not bother about and celestial or heavenly experience. He has no desire to get rid of the worldly attractions. Rather, he has an intense desire for indulgence. He would like to make money, he would endeavour to enjoy sex, he would relish all kinds of dishes and he would long for all the comforts of life. M. Hiriyanna, in his article, 'Indian Philosophy and Hedonism', has very beautifully tried to explain how the Vedic tradition's concept of pleasure differ from that of the hedonistic tradition. (1)

A believer in God may brand all these worldly enjoyments as transitory and false, but for a Chārvākist, they are the final truth and the ultimate object. In the words of Hiriyanna, "The doctrine dismisses necessarily all belief in a supernatural or transcendental being, and with it also belief in everything that constitutes the specific subject matter of religion and philosophy. It recognizes neither a God who controls the universe nor conscience which guides man, It thus draws away man's mind altogether from the thought of a higher life and fixes it upon the world of sense." (2)

Thus, we see that the non-vedic stream of thought that starts flowing into the network of Indian Philosophical Systems, has its own notion of happiness or pleasure, which is limited to worldly and material experiences and has nothing to do with the bliss of Brahman or that of the other-worldliness. And the Chārvāka philosophy occupies the first place in heralding this trend.

(b) Jainism View-Point :-

Jainism is said by many to be as ancient as Vedic religion. References are found in the Rig-Vedic mantras to Rishabha and A^hstanemi, the two Jain Tirthankras, the former being the founder of the Jain Dharma of the present age. Jainism was taught by twenty four Tirathankaras, who attained liberation. Rishbha was the first and Vardhmāna Mahavira, a contemporary of Buddha, was the last. ⁽³⁾ Mahāvira was known as *Jiva*, meaning the spiritual conquerer.

To a certain limit, Jainism originated as a protest-movement against the dogmatism of the Hinduism. The early jains strongly repudiated Vedic rituals and practices. In the Kritanga Sūtra we read, " By self-invented rites common people seek holiness ; they are full of deceit and shrouded in delusion." ⁽⁴⁾ A. Chakarvarty writes, " The jains insist that right faith can be attained only if ... superstitious beliefs are discarded." Such as, " that bathing in certain rivers, going round certain trees, etc. purify a man..." ⁽⁵⁾

Ahimsā, Asceticism and anekāntavada form the three basic concepts of the Jainism. Of these, Ahimsā is the pivot of the Jain Thought. The Jaina belief is that the source of happiness and sorrow is within one's self.

Therefore, we should not do himsa to other creatures, rather we should consider them as a part of our soul. ⁽⁶⁾

Dr. Radha Krishnan rightly observes that " The Jains were the first to make ahimsa, non-violence, into a rule of life." ⁽⁷⁾

Ahimsā is the doctrine of non-violence, non-injury or

non-killing. In jain literature it is mentioned time and again, The Ākārāṅga Sūtra states that, " knowing the course of the world, one should cease from violent acts," And Brahmana following the jain" example, " ... should not kill, nor cause other to kill, nor consent to the killing of others... One should do no injury to oneself, nor to any body else." (8)

The importance of Ahimsā is reflected in its being the primary one of the five great vows taught by Mahavira.

Jainism accepts the principle of Karma in the sense of cause and effect. An act will give rise to effects which are of the same nature as the act and for which the doer is responsible. It is because of the principle of Karma that Ahimsa produces positive results. It alleviates quarrels and wars. Furthermore, it enables the individual to free his soul from the bond of karmic matter.

Himsā (Violence) and lack of compassion are not the only causes of the bondage of the souls and evils in the world. Four passions producing the same effect are anger (Krodha), pride (Mana), infatuation (Māyā) and greed (Lobha). They give rise to bhāva bandha (bondage caused by passions) in contrast to dravya bandha (bondage resulting from the permeating of the soul by matter particles).

In a more general sense desires and pleasures are the primary causes of both rebirth and the world's ills. " From desires of pleasures arises the misery of the whole world, the Gods included..." one sutra states. Elsewhere we read, " Those who are led by their desires.. are born again

and again ... the miserable, afflicted fool who delights in pleasures ... is turned round in the whirl of pains.... Those who acquiesce and indulge in worldly pleasures are born again and again. Desirous of pleasures they heap up Karman." (9)

In another part of the sutrās, the term 'Colour' is used to denote the objects of the senses and desires - " colour attracts the eye ; it is the pleasant cause of love, but the unpleasant cause of Hatred... He, who is passionately fond of colour will come to untimely ruin... he, who is very fond of a lovely colour hates all others... he who has a passion for colours will kill many moveable and immoveable beings ; a passionate fool, intent on his personal interests, pains and torments those beings in many ways... where he is not satisfied with those colours and his craving for them grows stronger and stronger, he will become discontented and unhappy by dint of his discontent, misled by greed he will take another's property. (10)

Thus, Jainism believes that desires and the drive for pleasures becomes the primary sources of evil. Out of them grow the passions which bind the soul and cause so much trouble in the world.

The cure or means of overcoming ills avoiding rebirth and getting rid of the Karmic element is self-effort and discipline. Jainism holds to this solution in common with Buddhism, especially Theravada. In the Dhampad of

Buddhism we read : " By oneself evil is done ; by oneself one suffers, by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another." (11)

Jainism emphasizes even more strongly that each one reaches Kevala, the state of blessedness, through his own efforts. There is no divine redeemer or saviour who will do it for him. Through self-conquest, the true Jain rids himself of passions and desires. Jain Acharya Samant Bhadar Swami, while eulogising the Jain dharama, says that true Dharma ' aims at relieving the pain and grief of human beings and making them able to achieve the true and supreme happiness.' (12)

According to 'Encyclopaedia of Religion and Ethics,' Jain ethics has for its end the realization of Nirvana, or Moksha, The necessary condition for reaching this end is the possession of right faith, right knowledge and right conduct. These three excellences are metaphorically named the " three jewels' (triratna). (13)

The foregoing analysis is sufficient to analyze the fact that Jain doctrine is sincerely and deeply interested in discussing the problem of human sorrow and happiness. It shows the path, which is practical and devoid of any heavenly help. By the enforcement of self-discipline, one can reach the stage of sublime happiness, contentedness or what may be called the state of Nirvāna. Kailash Chander Shastri gives the essence of the Jain doctrine in these

words : -

" The essence is that every body longs for sukha and sukha can-not come without the negation of dukha. The sukha which comes from Artha and Kama is not the real sukha... The true sukha is that on achieving which, no fear of dukha remains. That is why it is said - ' Tatt sukham Yatra Nasukham ' - This type of permanent sukha emanates from Dharma." (14)

The jain faith puts forth a fine definition of a Bhikshu. It says that " Bhikshu is he who never says a word which causes grief. (15) He who accepts dukha and sukha alike, is the real Bhikshu. (16) A Bhikshu is always on the path of human welfare, he does not believe in transitory and unholy physical life, and he reaches the state of Moksha. (17) All the Aviveka (ignorant) human beings suffer in this world. (18) The true people enjoy the sublime life. (19) The jain doctrine categorically condemns the worldly pursuits of pleasures and stands for the attainment of a state of complete freedom from desires. It may be different from the Bliss of the Upanishadas, but it is decidedly a highest achievement of the Jiva, beyond which no craving remains. Acharya Rajnish, has aptly tried to equate the Moksha of Jainism with the idea of Bliss when he says : " The seeker of dukha is the seeker of hell and the seeker of sukha is seeker of heaven. Away from both, he, who is the seeker of Mukti, he is the seeker of bliss." (20)

(c) Buddhist Theory of Suffering and Nirvāna.

The Buddhist system of Philosophy originated from the teachings of Gautam, the Buddha. As his life-story goes, he was awakened to a consciousness of sorrow after seeing the different sights of disease, old age, death and other miseries to which the human flesh is subjected. Consequently, he renounced his princely life, spent years in study, penance and meditation to discover the cause and origin of human suffering with a view to find out means to overcome them. At last, he got enlightenment, as a result of which he set forth the following four noble truths : -

1. Life in the world is full of suffering.
2. There is a cause of the suffering.
3. There is path which leads to the cessation of suffering.
4. It is possible to stop suffering.

Thus, the philosophy of Buddha centres round the existence of misery, cause of misery, cessation of misery and the path leading to the cessation of misery. These may be expressed as : - (i) *Dukha*, *Dukha Samuctya*, (iii) *Dukha Nirodha* and (iv) *Dukha- Nirodha Marga*. Thus Buddha starts with the misery in life and ends with the state of deliverance from this misery, which he calls Nirvana.

In *Dhammapā*, there is a full chapter, known as *Sukh-Varga*, which deals with the problem of happiness in detail. It says " Happy is he who acts towards his foes

as his friends. (21) Neither winner, nor loser is peaceful, peace comes when one rises above both the states. (22) Only the enlightened one knows that the Nirvana is the supreme happiness. (23) In the company of bad intellect, there is always grief and sorrow." (24) Dharama Nand Kosambi remarks :- " Buddha was first to show that the real cause of misery is not Ātmān or Prakriti, it is trishnā (desire). The negation of desires is deliverance from pain. And the way to the negation of desire is Ashtāṅg Marga." (25) It is worthwhile to discuss in detail the four truths described by Buddha, as they show the evolution of his thought expressedly.

The first noble truth about suffering is indicative of pessimistic approach to life. The life is full of suffering and the very idea of it upset the mind of the young Prince. According to him, even apparent pleasures are fraught with pain and misery. Birth, old age, disease, death, sorrow, grief, wish, despair, disappointment, in fact, all that is born of attachment and the human flesh is heir to misery.

The second noble truth about the cause of suffering maintains that suffering is not casual but it is causal. It depends upon some conditions. Buddha explains suffering as belonging to chain of twelve bricks or links (1) Life's suffering is due to birth (jati), for if he were not born, he would not have been subject to misery. Birth is due to the Bhava, the will to become or be born, again the Bhava or will to become is due to Upadana or mental clinging to or clasping

the material objects. This upadana or clinging is due to trishna or craving to enjoy objects of senses. Again this trishna or desire is due to Vedana or memory of previous sense experiences. This vedana or feeling toned sense experience arises because of sparsa or contact of sense organs with objects. Further, this contact of sparsa is occasioned by the six organs of cognition (Mind and the five senses). Further, these six organs (sadayatna) depend for their function on body-mind organism or nama-rupa and this organism develops and comes into existence because of consciousness or Vigyana. This embryonic consciousness in the mother's womb is the effect of Sanskaras or impressions of our past existence. Thus the Sanskaras determine our present life and existence. Lastly, the impressions which make for rebirth are due to ignorance or avidya about truth. Ignorance thus according to Buddha is the root cause of impressions or Sanskaras that cause rebirth.

Now, the third noble truth. It emphasizes that the suffering must cease if its cause is stopped, i.e. if the conditions of suffering are removed, misery would cease. This state of the cessation of misery is called Nirvana. Buddha urges that cessation of suffering i.e. the attainment of Nirvana is attainable here in this life. The perfect control of passions and constant contemplation of truth leads a person to the state of perfect wisdom. Such a person is no longer under the sway of worldly attachment. He breaks the fetters that bind him to the world. He becomes free and liberated soul and attains Nirvana which implies the extinction

of passions and therefore also of misery and sufferings. It may be noted that Nirvana is not in-activity. The life and work of Buddha belies this misunderstanding. His life was full of activity even after his enlightenment. We know that he had an active life of travelling, preaching, founding brotherhood after his enlightenment even upto the last days of his eightieth year when he passed away. Liberation is not thus incompatible with activity.

In fact, Buddha urges that work without attachment, Raga, Dvesha or Moha etc., does not cause bondage. attachment is the main cause of bondage, birth and suffering. Like Lord Krishna, Buddha, teaches that dis-interestedness in action does not create a Karma, producing rebirth. Thus, Buddha by his deeds and actions set the example of selfless service of fellow-beings. Again Nirvana does not mean total extinction of existence but it only implies the cessation of misery and of the causes of rebirth. Nirvana implies the attainment of perfect peace in this life besides the cessation of future misery and rebirth. The liberated soul may, however, continue in some higher and subtler form other than human.

The fourth noble truth about the path to liberation (Dukha Nirodha Marga) consists of Eight Steps or rules to be followed by one who wishes to be liberated and enlightened. The eight-fold noble path sums up in a nut-shell the essentials of Buddha Ethics and teaching. These eight steps or rules are : - Right views, right determination, right speech, right conduct, right livelihood, right endeavour, right mindfulness and right concentration. We need not go into detail of all

these points, but it is evident, combined together all these form a sort of ideal living which is full of happiness and devoid of tensions.

If we go deep into the philosophy of Buddha, we find his Nirvana, is nothing but a kind of \bar{A} na \bar{a} nd or Bliss. In the Bhikshū Varga, Buddha says that in the state of void, Bhikshū is ⁱⁿ the state of permanent bliss. (26) A Bhikshū is he, who is not after name or fame. (27) The Shant-pad, i.e. the highest state of contentment comes to the Bhikshu whose behaviour is friendly towards all. (28) In the Prakīraṇ Varga it is emphasised that those whose intellect is right, are happy. (29) Those whose intentions are good are happy. (30) Those who believe in Non-Violence are happy. (31)

The human-soul covers a long distance which is full of trials and turbulations and finally reaches the state of deliverance from all pain and misery. As Buddha believes that the attainment of Nirvana is possible in this very life, it is obvious, that Buddha's main concern is that of mental contentment of higher planes. If living in flesh and blood, it is not possible that a man will be completely free from all pains, but he can definitely, attain a state of supreme happiness in mind and spirit. As Buddha is silent about God, his Nirvāna is definitely different from the \bar{A} na \bar{a} nd of the Upanishadas. It is perhaps a state lower than \bar{A} na \bar{a} nd although it is perfect and final for Buddha. The word 'Sukha' also finds an important place in Buddhist philosophical thought

but this word ' covers in extension, both the relatively static state which we name happiness or felicity, and the conscious moments of such a state, to which our psychology refers as pleasurable or pleasant feeling... Sukha is applied alike to physical health, material well-being and spiritual beatitude." (32)

The scholars have gone deep into the philosophy of Nirvana, but there has not been a single opinion. According to Hirryanna, the word literally means, 'blowing out' or 'becoming cool' and signifies, annihilation- the ' heaven of nothingness', as it has been described, (33) when it is reached, the constant procession of the five-fold aggregate disappears once for all. Dr. Radha Krishnan, while discussing this theoretical position of Buddhism, comes to the conclusion that salvation here becomes ' the Unmaking of Ourselves.' (34) But as it seems to be ^{of} the negative nature , this interpretation hardly serves the purpose for which Buddha stands. Accordingly other interpretations have been suggested. (35) Some scholars have flatly denied that Nirvāna can be annihilation and have represented it as everlasting being or eternal felicity - an ideal hardly different from the Upanishadic Moksha. Others again have taken it as a condition of which nothing whatsoever can be predicted - not even whether it is or is not. All that the term means, according to them, is freedom from suffering ; and positive description of it- whatever the speculative interest attaching to them- are irrelevant from the practical stand-point. Hiriyanna rightly avers- "But it

does not seem necessary to resort to such explanations to show that Nirvana as conceived in Buddhism is worth striving for, because it does not really signify, as seems to be commonly taken for granted, any state following death. It represents rather the condition which results after perfection is reached and while yet the individual continues to live. This would correspond to Jivan-Mukti, which as we know, had been well recognized in India by Buddha's time. It is a state when the passions and the limited interests of common life have been extinguished and the person leads a life of perfect peace and equanimity. It connotes a certain habit of mind ; and he that has succeeded in cultivating it is known as arhat, which means ' worthy ' or ' holy '. It is this perfect calm to be reached within the four corners of the present life that the Buddhist aims at and means by Nirvāna, although as stated above an arhat, after the dissolution of his body and mind may come to nothing. (36)

It is clear enough from the fore-going discussion that Nirvana to some extent, resembles the state of Bliss or Anand, but as Buddhist philosophy has nothing to do with the idea of a Supreme Being, this is not the same state of Anand, which in the Upanishadas has gathered to the proportions of Brahm, Itself. At the same time, we can say un-hestitatingly that 'Nirvana' is a state more mental than the spiritual one. Here, it has some physical touch also. An arhat is one, who is calm and quite not only mentally but feels free of suffering and pain, physically also. Can it be possible? This is only a

question for speculation which cannot be answered satisfactorily unless personally experienced.

Thus, we can say that the idea of Ānaṁd is the very basis of the Buddhist Philosophy also, but it is decidedly something far different than the Ānaṁd of the Upanishadas. In Upanishadas, there is no confusion that it reaches the heights of being synonym of Brahman but here in Buddhist Philosophy the ultimate goal remains undefined. Hence, the confusion remains there about the term.

Moreover as we go through the texts of the different systems of Indian Philosophy, we see that the word Nirvāna, Moksha, Mukti, Parampad, Turīya pad etc., are used to convey almost the same sense. They are designated to be the supreme goal for the followers of the system considered. Then, naturally the question arises in our minds, in the sense, that what is the marked distinction amongst them. It should be made clear that although basically the terms stand for a similar meaning, yet there are two different sets of interpretation. Indian Philosophy stands divided, fundamentally in two different divisions. The first being the Vedic tradition and the other being the Non-Vedic. In Vedic tradition, the meaning of all these terms has considerable similarity, whereas in the Non-Vedic tradition they again assume similarity of meaning. In the first division, God or Almighty is the final goal, whereas in the second, even the existence of God is not accepted. Buddhist Philosophy is decidedly Non-Vedic, hence, here the 'Nirvāna' does not signify the same state of being as the 'Nirvāna' of the Bhagwad Gītā. Keeping this thing in view,

we can definitely appreciate how far the Bliss of Buddhist thought is different as compared with the Bliss of Brahman.

(d) Anand Marga -

Recently, an organisation called 'Anand Marga' caught the imagination of the entire Indian sub-continent and all the other parts of the world interested in Indian Political Scene. It was a political organisation, believing in the cult of violence to usurp power. It was founded by one Anand Swamiji of Bihar. During the period of Internal Emergency in India (June 1975 to January 1977), this organisation was declared illegal.

The heinous crimes committed by the members of this organization shook the Indian people to a great extent. As such, the ignoble aims of it stood exposed.

The name of the organization sometimes misguides that it has some association with the Anand Siddhanta of the Indian Philosophy. But the fact is that it has nothing to do with it. Though the followers of this organisation believed in Tantric practices, their aim was not philosophical, it was rather, political. Name Anand Marga, came from the name of the founder, who is known as Anand Swamiji.

NOTES, EXPLANATIONS AND REFERENCES

1. See, Indian Philosophical Study, PP.127-33.
2. Outlines of Indian Philosophy, PP.193-94.
3. Sacred Books of the East, Vol. XLV, PP.256.
4. History of Philosophy, Eastern and Western, PP.148.
5. Indian Thought, Donald Bishop, PP.85.
6. Mahavīr Vānī, PP.36.
7. A Source Book in Indian Philosophy, PP.251.
8. Sacred Books, Vol XXII, PP.28,31,61.
9. Sacred Books, Vol. XXII, PP. 20,22,37,187,
10. Sacred Books, Vol. XLV, PP.187-88.
11. Encyclopaedia of Religion and Ethics, Vol. 7, PP.470.
12. Cf. Jain Dharam, PP.156.
13. Cf. Indian Thought, Bishop, PP.90.
14. Jain Dharam, PP.156.57.
15. Mahavir Vani, PP. 236.
16. Ibid, PP.237.
17. Ibid, PP. 244.
18. Ibid, PP. 162.
19. Ibid. PP. 164.
20. Mahvir, Merī Drishti Men, PP. 730.
21. Buddh Vachan (Dhampad), PP.35
22. Ibid.
23. Ibid.
24. Ibid.
25. Bhagwān Buddha, PP.141.
26. Dhampad, PP. 137.

27. Ibid, PP.136.
28. Ibid, PP.136.
29. Ibid, PP.106.
30. Ibid.
31. Ibid.
32. Encyclopaedia of Religion and Ethics, Vol. VI, PP.511.
33. Outlines of Indian Philosophy, PP.152.
34. Indian Philosophy, Vol. I, PP. 418.
35. See Oldenberg, Buddhistic Philosophy, A.B. Keith, PP. 267-285, Prof. Poussin 'The Way to Nirvāna'. PP. 115-118.
36. Outlines of Indian Philosophy, PP. 152-53.

III

IDEA OF BLISS IN NON-INDIAN
PHILOSOPHICAL TRADITIONS

(a) Christian View-Point.

While giving the definition of Christianity, 'Encyclopaedia of Religion and Ethics' states : " We may define Christianity as the ethical, historical, universal, monotheistic, redemptive religion, in which the relation of God and man is mediated by the person and work of the Lord Jesus Christ." (1) It is a very precise and apt definition of Christianity which shows what are the basic principles of the world-known popular religion. Through the philosophy of Jesus Christ, the Christianity seeks to establish a 'kingdom of heaven' on this earth. It strives to alleviate the sufferings of mankind and ushering into an era of peace, tranquility and happiness. It has full faith in oneness of God, His Fatherhood and brotherhood of mankind. It has its code of ethical tenets, way of life and mystical view-point also.

According to Christian view-point, every human-being is a 'reasonable, responsible being, free to choose right or wrong, but sinful and guilty because he has chosen wrong.' (2)

If we go through the history of Christian Theology, we come accross different interpretations and divergent views on the sinful state of the man. Whereas orthodox Christian believe that the story of the Fall in genesis was historical fact

and as such the entire human-race stood sinful and guilty, the latter exponents of Christianity thought otherwise. The Augustinians thought that human-race has become incapable of good. The Pelagianism minimized the consequences of the Fall and insisted that man had retained his freedom and could do good. The modern thinking is that " sin is the result of animal appetites and individual instincts in the child prior to conscience and will, so that when conscience condemns them, they have already gained such a hold that the will cannot suppress them." (3)

There are many other interpretations, but it is quite clear that Christianity believes that human-beings on this earth are living sinful lives for one reason or the other. They are suffering miserably and are in the clutches of misfortunes. They can overcome their sufferings if they listen to the commandments of the Saviour, the Deliverer or the Messiah, i.e. the Lord Christ. It is said that those who die in sin cease to be and only believers in Christ are found worthy of eternal life. " The Encyclopaedia of Philosophy", while elaborating the idea of ' Redemption' in Christianity, states that human-beings are sinful is a theological statement of the observable fact that men and women are persistently self-centered and that even their highest moral achievements are quickly corrupted by selfishness. Yet although we thus fail, exhibiting a chronic moral weakness and poverty, our failure is not inevitable ; we are ourselves, at least in part, responsible for it. The Biblical story of the Fall of Man

depicts this situation by means of the myth that man was originally created perfect but fell by his own fault into his present state, in which he is divided both in himself and from his fellows and God." (4)

Keeping in view the basic problem of sinful life of the human-beings, Christianity claims that by responding to God's free forgiveness, offered by Christ, men are released from the guilt of their moral failure and are drawn into a realm of grace in which they are gradually recreated in character.

It is obvious that Christianity emphasises the need of truthful living on this earth. Love, fellow-feeling, selflessness, truth and all other principles of ideal living have been stressed. It is believed that truthful living makes one the recipient of the grace of the Lord and all his sins are washed away. Through, the grace of the Lord, they become blessed and their souls gain union with God. That is the state of total bliss, the perfect happiness.

Jesus impressed upon his followers in the strongest possible terms the absolute importance of decisions made and deeds performed in this present life. He also talked of heaven and hell. His concept of heaven stands for the enjoyment of full consciousness of God's presence and participation in the divine kingdom, which represents the final fulfilment of God's purpose for His creation.

Jesus also talked of eternal life and declared that "Everyone who believed on Him may have eternal life." (5) He

also spelled out that ' Eternal life is not something which we cannot enjoy while on this earth and a state that is to be awarded only in the hereafter. I tell you, whoever believes possesses eternal life. I tell you, whoever listens to my message and believes Him who has sent Me possesses eternal life, and will not come to judgement, but has already passed out of death into life." (6)

As we go through the pages of The Bible, we find that Lord Christ's mission on this earth is nothing but to save the human-race from its sins and sufferings. As Mary conceives a child even before her marriage, her husband Joseph is baffled. To his rescue, comes an angel of the Lord who speaks to Joseph thus : " Joseph , thou son of David, fear not to take unto thee Mary, thy wife", for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins." (7)

In his Sermon on the Mountain, when huge multitudes of people throng to listen him, Jesus, declares : " Blessed are the poor in spirit : for their's is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit earth. Blessed are they which do hunger and thirst after righteousness for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peace-makers for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for

their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (8)

He further declares : - " Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you ." (9)

Thus, the philosophy of the Holy Bible clearly emphasises the importance of righteous living on this earth and seeks to equate it with heavenliness, divinity and the true bliss of God. Life in heaven, life in unison with the Almighty is full of bliss, and when through righteousness, the kingdom of heaven is sought to be established on this earth, the blissful living is obvious. The Bible preaches an ideal kind of love which human beings should inculcate to find nearness to the Lord : " Ye have heard that it hath been said, Thou shall love thy neighbour and hate thy enemy. But I say unto you, Love your enemies, bless them that hate you, and persecute you." (10) The Bible exhorts the man to be perfect, because God is perfect : " Be ye therefore perfect, even as your Father which is in heaven is perfect." (11) The grace of the Lord is achieved through earnest prayer : " But thou, when thou prayest, enter into the closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly." (12) Obeying the commandments of the Lord means living in a state of perfect joy : " These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (13)

Thus, we can say that the the philosophy of Christianity has a clear-cut conception of the bliss and in fact the entire thesis of the Holy Bible is to tell the human beings how true bliss of the Lord can be achieved and how the kingdom of heaven can be established on this earth. There is no place for materialistic leanings in the philosophy of Jesus Christ. Attunement with the will of 'God and pursuing a righteous path in living amounts to be the substance of the philosophy of The Bible. This is the philosophy of perfect happiness or the bliss which the mankind longs for.

(b) Islamic View-Point : -

Islam is one of the most important religions of the world which have stood the test of time . It was founded by the Prophet Mohammad in the beginning of the seventh century. He was born in Mecca, in the year 570 A.D., but his gospel crossed all the barriers of countries and races. Islam is a missionary religion and after Mohammad, several of his followers have worked to preach the mission throughout the world. The principles of Islam have been enunuciated in Quran, the holy book of the Mohammadans. Through Quran, we can easily understand the Islamic view of life in all its aspects. The Quaran has been glorified as a great book of the human race and it is claimed that it is the highest of all. ⁽¹⁴⁾ It has been called a book of guidance for mankind. ⁽¹⁵⁾ It has been venerated as the healer of the spiritual diseases. ⁽¹⁶⁾ It has been eulogised as the

celebrated book of Wisdom. (17)

From these and many other such-like utterances about the greatness of Qurān, we do not find it difficult to see that the Mohammadon Scripture endeavours to speak of the problems of human-life in all its aspects. It talks of God, explains out all the attributes of God. It discusses the subjects like evolution of man, home-life, civic-life, state-polity, intellectual development, moral development, mystic relation of the human soul with God, divine revelation, the higher life and the humanitarian aspect of revelation. Thus, the philosophy of Qurān, or the philosophy of Islam naturally deals with the sorrow of human life and suggests ways for its alleviation.

For better understanding, we can divide the philosophy of Islam in two parts, i.e. the spiritual and worldly. According to Islam, the human-soul is a part of the Super-Soul, i.e. God, but it is separated from Him. It has an intense desire to get union with the Lord. The Quran says that human-soul yearns after God and it is only the inter-mingling of the two that brings contentment. A mystic of Islam is of the view that " two things men seek after and do not find, joy and rest, for both of these belong to paradise." (18)

And what Islam says of Paradise : " Suppose a garden wherein are rivers of water which corrupt not, and rivers of milk whose taste changeth not, and rivers of wine which doth not intoxicate but giveth pleasure to those who drink it and rivers of clarified honey. This is a true

representation of the paradise which shall be granted to
the righteous." (19) In Qurān, God is described as the
giver of all the boons of life, implying that He is a
limitless reservoir of all the joys and pleasures of life. (2)

The scholars, while discussing the word Islam, have reached the different conclusions. According to 'Encyclopaedia of Religion and Ethics' Islam is the infinitive form of *aslama*, and, means 'to resign oneself', to profess Islam. It is sometimes looked upon by European writers as expressing complete resignation to the will of God in all matters of faith and duty; but this seems to be too wide an extension of the term, for Syed Amir Ali says, the word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness." (21)

From above statement, we can easily conclude that Islamic philosophy dwells upon the righteous living and showing complete awareness to the will of the Lord. That is why, in Mohammedan countries great importance is ascribed to the Islamic Law, which is based on the philosophy of Quran. Mohammad Naguib is very particular to say that the true Islam is that which is based on Quran: "The Real Islam, as a scientific religion is only found in the Koran alone, and what there is in the Koran only is totally different from what is practised by people everywhere." (22)

One who lives life according to the dictates of Qurān and exercises full faith (Imān) becomes a Momin, i.e. the

believer. Thus to become a Momin is the ultimate goal of the follower of Qurān and it is suggested that God will bestow upon the Momins all the boons of heaven (Bahishat or Jannat). And all the non-believers will go to hell (i.e. Dozak). So, a follower of Islam is full of desire to reach the realm of heaven. He prays for the Rehmat or Karam of the Lord, which is the source of contentment. Hazrat Mirza Gulam Ahmed is of the view that heaven lies in one's self. It comes out of faith (iman) and living according to the teachings of Islām. This heavenly state is the state of highest bliss. (23)

Maulvi Ahmad Bashir is however of the different view. He say that Allah bestows upon the human beings the state of heaven as per their wishes. He who wants the heaven of worldly boons, is granted the same. (24)

The Encyclopaedia Americana calls the concept of Hell and Heaven as the last fundamental article of the faith and states thus : -

" The last fundamental article of faith is belief in a judgement day, immortality of the soul, reward for the righteous, and punishment for the wicked. " The last day," " The last hour", " The day of judgement," will be ushered in by certain extra-ordinary signs. On it, all actions shall be weighed in scales. Those whose scales are heavy are the successful ones, and those whose scales are light shall lose their soul and abide in hell for ever... Paradise is also painted in materialistic colors. In it the faithful is to enjoy all the delights and luxuries nearest to the heart of a denizen of the desert. The general picture is that of an oasis, a garden,

with shady trees, running streams, and all facilities for rest, comfort, and enjoyment, several passages in the Kōran dilate on the scene: " He (God) hath awarded them (the believers), f^{OR} all that they endured, with Paradise and silk attire, reclining therein upon couches. Naught shall they know of (hot) sun or bitter cold. Its shades shall close upon them, and low shall its fruits hang down. Vessels of silver are brought round for them, and goblet-like flagons made of silver whose measure they themselves shall mete. There they are given to drink of a cup whereof the mixture is of ginger from the fount named salsbil. There go round among them boys of everlasting Youth whom, when thou seest thou wouldst take for scattered pearls. And when thou lookest at this, thou will see bliss and high estate. Their raiment will be fine green silk and gold brocade. With silver bracelets they will be adorned and their Lord will give them drink of a pure beverage." (25)

The dogmatism of the Islam consists of tenets like belief in oneness of God (La Ilaha illa-l-lah), and in that Mohammad is His messenger, faith in Qurān, praying to God five times in a day (Namāz) Haj and Rozā etc. The follower of the Islam is very particular of all these dogmas.

To conclude, we can say that Islamic philosophy is a very practical philosophy and in a way it is an ideal way of living. So far as the idea of bliss is concerned, it is well described in the shape of heaven and the life in heaven, which is purely imaginative. In spite of its imaginative nature, a true follower of Islam has a longing

for it.

(c) Soofi View Point :-

The Soofism originated from Islam and it is said that during the days of Mohammad himself, the soofi saints had started sowing the seeds of great movement which later on had a deep impact on the religious and mystic firmament. Right from Arab, it spread upto Indian Sub-continent and even beyond that. There is no denying the fact that the urge for the Soofi movement sprang from the ritualism and dogmatism of Islam. That is why, some famous Soofis had to meet tragic ends at the hands of fanatic mohammadans. But, in spite of the repression let loose, the movement could not be suppressed.

During ninth and tenth century the famous scholars of Soofism wrote books in which they gave exposition to their view-point. Among them Junaid, Ibn Al Arbi, Al Kushairi, and Al Sulmi are considered important. In the twelfth century Al Gazali codified the Soofi spiritualism and gave sound foundation to the movement. Among the Panjabi Soofi Saints, the names of Baba Farid, Shah Hussain and Bulleh Shah are worthy of mention. Dr. Sadhu Ram Sharda points out that Shah Hussain and other Panjabi Soofi poets were greatly influenced by the Vedanta and accordingly they were impressed by the theory of the Vedanta that God is Sat, chit and Anand. ⁽²⁶⁾ He points out that as Farid talks of God as sweet sugar, honey or other similar things, it clearly indicates his interpretation of God as bliss. ⁽²⁷⁾

The Soofi thought lays great stress on the

importance of love in the path of spiritualism . (28) Hujviri, while describing the state of meeting of the soul with the Lord, clearly says that the Love of the Lord is showered upon it and it feels overjoyed. (29) They have used the symbols of Āshaq and Mashooq to describe the relationship of man with the Lord. The Soofis emphasise the need of Tap, Zuhd, Razā, Taqwā, Sabar, Yaqin and such other ways of spiritual glorification. They do not believe merely in Sharīat, Rather their goal is marfat. Bulleh Shah clearly describes the goal of a Soofi in the following lines : -

" Sharīat sādī māī hai,
Tariqat sādī dāī hai,
Ago^hhaq haqīqat āāī hai,
Te mārfaṭoṅ kuī h pāyā hai.

Yahiya, the famous Soofi scholar says that a soofi's idea is higher than of a Zahid. A Zahid, for the sake of pleasures of Jannat, withdraws from the worldly pleasures, but a Soofi is not interested in the pleasures of Jannat even His ambition is beyond that. (30) Rabia, the famous Soofi aint used to pray : O Lord, if I pray to you for fear of hell, burn me into the fire of hell, if I pray to you for greed of heaven, keep me away from heaven and if I am in search of You only, do meet me." (31)

The famous Soofi Poet of Persia, Attar has described the spiritual journey of the soul by dividing it into seven stages. They are : - 1. Vādīe Talāsh, 2. Vādīe Ishak, 3. Vādīe Mārfaṭ, 4. Vādīe Mehvīat, 5. Vādīe Wahdat, 6. Vādīe Hairat, and 7 Vādīe Fanā. The last stage is the

state of complete union with the Lord.

The Soofi has a firm belief that this human-life of ours is full of sorrows and sufferings. (32) Man is in a state of constant frustration and the fear of death is always hovering over our minds. (33) Man is in search of true happiness but it is nowhere to be found. (34) A true Soofi has no love for worldly attachments and temptations. (35)

Soofis' bliss is in the state of union with the Lord. (36) Al Hasan Al Basri says that human-beings should be aware of the worldly attachments. Their sting is as poisonous as that of a snake.... God is the real object to be aspired for." (37)

The Soofis describe the state of union with the Lord, with the word Wajad or Masti, meaning wonder. He begins to dance, spontaneously and his joy knows no bounds. (38)

Whereas, Soofi Saints stress the need of Ishak, Bandgi, Simran, Raza and obedience to Murshid for attainment of the union with the Lord, they also put forth a moral code of conduct for adoption of the seeker on the path of the Lord. These ethical tenets of Soofism are known as santokh, sabar, tobā, parhezgārī, muzāhda, khalwat, khauf and shukar etc. (38A) Thus, making them a part of conduct can a soofi attain the state of spiritual endeavour, the ultimate result of which is mingling of the human soul in the Almighty.

Thus, we see, in Soofism the attainment of the love of Lord can only be a source of supreme bliss for the seeker of the path and there is no alternative to it. A Soofi

considers this world perishable and untrue and as such he has no temptation for the material and physical pleasures. Farid compares the worldly pleasures with Kasumbhrha, which perishes soon, ⁽³⁹⁾ whereas the Nam of the Lord gives immense and eternal bliss. Nam of the Lord is the sweetest of all the boons which a human-being can strive for. ⁽⁴⁰⁾ In this context, we see an intense desire of renunciation in the philosophy of Soofism. There is only one reality and that is the Lord Himself.

NOTES, EXPLANATIONS, AND REFERENCES

1. Encyclopaedia of Religion and Ethics, Vol. 3, PP.581.
2. Ibid, PP.596.
3. Ibid.
4. The Encyclopaedia of Philosophy, Vol. 2, PP.107.
5. John, VI, 38, 40.
6. Cf. Practice and Precepts of Jesus, PP.15.
7. St. Matthew's, 5-3, 11.
9. Ibid, 5-12.
10. Ibid, 5-43, 44.
11. Ibid, 5-48.
12. The Holy Bible, Matthew's 6-6.
13. The Holy Bible, St. John's 15-11.
14. "If men and Jinn should combine together to produce the like of this Quran, could not produce the like of it...." (17: 88).
15. " This book, there is no doubt in it, is a guide to those who guard against evil." (212).
16. " O Men ! there has come to you indeed an admonition from your Lord and a healing for what is (there of disease) in the heart." (10: 57).
17. " O man ! consider the Qurān full of wisdom".
18. Islam, Belief and Practices, PP.92.
19. Cf. The Teachings of Islam, PP.129.
20. Kuran Sar, Vinoba, PP.61-73.
21. Vol. VII, PP.437.
22. The Scientific Religion.
23. Islām Dharam Kī Darshan Bhūmī, PP.142.
24. Tarjuma Kurān Sharif, PP.17.

25. The Encyclopaedia Americana, Vol. 15, PP.413.
26. Soofivad, Parivesh, PP. IV.
27. Ibid.
28. " Ratte ishaq khudae rang didar k̄ai". (Farid).
29. Cf. Soofivad, Sharda, PP.3.
30. Cf. Islam Ke Soofi Sadhak, PP.137.
31. Ibid.
32. " Farīdāmai jāniā dukh mujh koo
dukh sabaiāi jāgg". (Farid).
33. " Kel kareñde hanj̄k no achiñte bāj pae". (Farid).
34. " Chare kuñḍañ ḍhūñḍiāñ, rehañ kithāū nāhiñ". (Farid).
35. " Fardā kothe mañḍap māñḍiā et nā lāe chit".
36. " Darshan piā kā mujhe ilāi huā". (Bullehshah).
37. Soofism, A.J. Arbari, PP. 23.
38. " Tere ishak nachāiā kar thaiā thaiā". (Bullehshah).
- 38A. For details see Dr. Diwan Singh's books " Farid Darshan" and " Soofivad te Hor Lakh".
39. " Hath nā lāi kasumbhr̄hai jal jāsi ḍholā". (Farid).
40. " Rabb khajūri pakkīa mākhion̄ nai wahann". (Farid).

SOME METAPHYSICAL CONCEPTS OF
INDIAN PHILOSOPHY

From the foregoing discussion of different systems of Indian Philosophy, we have noted there are some concepts which stand aloft and are of paramount importance. Therefore, it will be very necessary that every study of Indian Philosophical Systems should have clear notion of them at the outset. It will not be out of place if we discuss some of these concepts here in brief. Let us start with Brahma.

1. Brahma :- Brahman or Brahma is the pivot of Indian Philosophy. It stands for one absolute being which is pure consciousness and undiluted joy or bliss. It is the basis and the source of all. It is a supreme power and all other powers of the Universe are only subservient to Him. He can neither be made nor created whereas He is the Creator of everything. He is the one self of all. Union with Him, is the ultimate desire of the human-soul, according to Vedānta and Yoga.

In the pure state of Brahman is said to be without any qualities (i.e. nirguna sarūpa). On the other hand, as He is the creator and sustainer of the whole of the Universe with all its varieties, He is seen possessing qualities also (saguna sarupa). Another term for Saguna Brahman is Shabda Brahman. Shabda means sound or word. It means that the fundamental force in the Universe is sound, issuing as a word or command-logos in greek.

Brahma, when it comes to the Saguna-Sarupa from its Nirguna sarupa, there is the expression of certain powers, known as shaktis. In the schools of Tantric Yoga, and in common belief these powers are represented as goddesses and consorts of three great gods, i.e. Shiva, Vishnu and Brahma.

Thus, in Indian Philosophy, Brahman is the nerve-centre of all discussions, all aspirations, all yearnings. It is the pen-ultimate aim of every activity of life in any form. ⁽¹⁾

2. Ātmān : - Atma or Atman means the true Self, in contrast with the false self of individuality and personality which each man, commonly thinks himself to be. In Vedantic Philosophy, this is the one ever-present universal spirit, free from all conditions or characteristics of subject or object of mind and matter, though it commonly appears to be a separate self, the Jīvātma.

Sometimes we use the words soul or conscience for Atman, which are considered to be the innermost self of human-beings.

Indian Vedic Tradition is of the belief that Atman ⁽²⁾ is the part of Brahma or it is the Brahma Himself. That is why sometimes word Parmatma is used for Brahma. It is suggested that Atman is separated from its source i.e. Brahman and suffers tormentations. That is why, it longs for re-union. When re-union is achieved, all the torments

are eliminated and it rests in a state of bliss.

Relationship and re-relationship of Brahman and Atman is the basic question of the Indian Philosophical thought. ⁽³⁾

3. Jīva : - Jiva or Jivatma means a living being. It is a unit of life. This, the core of our being, beyond body and mind, is our very self, our pure consciousness. In popular speech, the term simply stands for a living being ⁽⁴⁾ of any kind distinguished from non-living, lifeless or dead.

4. Māyā : - Māyā means 'illusion'. The doctrine of Māyā suggest that all we see in the manifested universe is illusion, it is not reality. The reality of the Universe is something else which cannot be perceived by ordinary human eye. The reality is Brahma and Māyā is His creation. Māyā is just like dream which is never a reality. The human soul is tempted by the Māyā and it forgets its real aim. It takes the worldly objects to be real and gets attached to them. That is why it continues to suffer miserably. When, it realizes that this universe is just an illusion, it stops taking interest in it and sets out on a divine journey to achieve what is Reality and Truth. Māyā distracts human-soul from its path of Reality but through Gyāna, it marches towards its goal and gets true happiness in the company of ⁽⁵⁾ Brahma.

5. Moksha : - Moksha means liberation or freedom. Liberation from what? In Indian Philosophy it is emphasized time and again, that the human soul is separated from the

Super-soul or Brahma. Due to this separation the human-soul suffers miserably. It has to bear the pangs of birth and death. This circle of Ava-gaman is the root cause of all the sufferings of the human soul.

Moksha will be state when human-soul will be liberated from all these ordeals which cause suffering. In that state, there will be no tormentations of any kind.

However, scholars differ on the point that how human-soul feels in the state of Moksha. Some say, it is a state of feelinglessness. When, there is no feeling, there is no suffering and at the same time no sense of bliss also. Some say, it is a state of bliss, in which there is no place of any suffering.

Moksha has many substitutes like Mukti, Nirvāna or Kaivalya, which different philosophers have used in their discourses. However, the spirit behind all of them is the same.

6. Nirvāna : - As already pointed out, the word Nirvana means liberation in the manner as the term Moksha means. However this term was used by Buddha. It is said that after his enlightenment, Buddha exclaimed : " I, Buddha, who wept with all my brothers' tears, laugh and am glad, for there is liberty." Of the state of Nirvana, he thought, was not describable. That is why, he asked his followers : " Sink not the string of thought into the fathomless. Who asks doth err ; who answers errs ; say naught."

Bhagwad Gita also speaks of Nirvāna as the State of

ultimate aspiration of human soul. It calls it Brahm-Nirvān, which further signifies the sublimity of the term. As Buddhism holds no belief in God, the Nirvāna in Hindu Scriptures stands for the state of Union with Brahma and his sat-chit and ānānd. Thus, the Nirvāna is the state of bliss itself, though viewed differently in the Buddhist and the Hindu Scriptures. Dorothy Field's remarks about what Nirvāna means are note-worthy:-

" Nirvāna - The all-desirable condition of Nirvāna has always been a subject for controversy among European scholars. The word comes from nir=out, and va= to blow, and the meaning has been somewhat differently interpreted even among Indians themselves. Speaking generally, it would be safe to say that it has never meant annihilation, but rather absorption into the Absolute. Where the belief in a personal Deity is strong, Nirvāna has stood for unity of the creature with the Creator..... its realization is compared to the blending of two streams." (3A)

7. Paramdhāma : - " Param " means 'The Greatest' and 'dhāma' means the 'abode'. Thus Paramdhama means the greatest, the sublime and the most elevated state of existence in union with Brahma. The Bhagwad Gītā considers this state to be the cherished goal of human-soul. Thus, it is a state where the bliss of the Lord is showered upon the human-soul.

CONCLUSION: -

From our discussion of the various Indian and non-Indian systems of Philosophy, we come to a clear conclusion that the idea of happiness or bliss finds attention with almost every system. However, its elaborate discussion in the Vedic tradition, develops it into a specified Vedic theory. The Upanishadas have put forth a forceful concept which is well-known as Ānaṅdvād or Ānaṅd Siddhant. Needless to say that the Upanishadic concept of Ānaṅd is the guiding factor in almost every system of Indian Philosophy, directly or indirectly.

In the following pages, we will find how the Adi Granth has also been greatly impressed by this predominantly Upanishadic Thought.

NOTES, EXPLANATIONS AND REFERENCES

1. " Brahman[^] : - The philosophical system of the Vedanta adopts as its aim the search after Brahman, and makes this the central point of its teachings. The loftiest conception of Brahman[^] speculation is there set forth, and handed down from generation to generation. It is, however, only the climax of a long intellectual development, the beginning of which may be traced in the Rig Veda, the most ancient poetry of early India..... Brahman[^] has been exalted to the position of the supreme first principle, which itself without beginning creates the Universe....."

(Encyclopaedia of Religion and Ethics, Vol. 2, PP. 796-799).

" Brahman[^] : - The Upanisads try to answer in various ways the question " What is Brahman[^] ? (the sacred power implicit in ritual performance) Brahman[^] came to be thought of as the power sustaining the whole cosmos, and thus the question prompted an enquiry to find a single principle that underlies the multiplicity of phenomena."

(The Encyclopaedia of Philosophy, Vol, 4, PP. 1).

2. " There are two words, Brahman and Ātmān[^], which are often used in the Upanisads to signify the inner essence of the individual as well as of the whole world, and which cannot be considered separate from each other."
(Encyclopaedia of Religion and Ethics, Vol. 2, PP. 195)

3. " Ātmān, Ātmā. The Soul. The principle of life. The supreme soul." (A classical Dictionary of Hindu Mythology and Religion, John Dowson, Lyall Book Depot, Ludhiana, Twelfth Edition, PP 32).
- 3A. The Religion of the Sikhs, PP. 49.
- * " Nirvāna: - In the Oriental philosophical doctrines, the absolute and final extinction of individuality, without loss of consciousness. It is defined as a condition in which all pain, suffering, mental anguish and above all, samsara have ceased." (Dictionary of Mysticism, PP. 124).
4. Jīva- A life, or living being. The individual soul. It is what makes a man conscious of his own consciousness, or conscious of himself, even without any definition or thought of himself or of others, or indeed of anything else at all. What makes him conscious of the mortal and other selves is his use of the intellect or mind lower or higher, but he knows himself as jiva even without their functioning...." (Vedanta Dictionery, PP. 93).
5. " Māyā - A Sanskrit term, approximately meaning illusion. In Hinduism and other occult and esoteric philosophies, the cosmic force which produces the phenomena of material existence and permits them to be perceived. All that is finite and subject to change and decay, all that is not eternal and unchangeable, is considered as māyā. There is but one reality, Brahman -

- : 151 : -

ātman̄, the Universal Spirit."
(Dictionary of Mysticism, pp. 99-100).

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I

AN INTRODUCTION TO THE ĀDI GRĀNTH

The Ādi Grānth is one of the most sacred books, the world has produced so far. Though, the Sikhs consider it their Guru, i.e. Master, there is hardly any doubt that the philosophy of the Ādi Grānth is meant for the whole of the mankind. It is the Gospel of Man in the real sense of the word. It transcends all limits and barriers and tends to guide the human destiny in the right direction. It tells the mankind how to live on this earth and at the same time how to prepare for the next life. Dr. S.S. Kohli has very beautifully and precisely depicted the greatness of this book in the following words : -

" Ādi Grānth, the scripture of the Sikhs, as we have seen, presents before us a universal and practical religion, preached by the Sikh Gurus and other Indian Saints belonging to the Bhakti Movement. There is a parliament of Saints in which the Brāhmana, Kshatriya and Vaishya all sit with the Shūdras, the Hindu sits with the Muslim, the King sits with the lowly ; there is no distinction of caste or ego of birth. They all sit on the same plane and sing songs of love. They are poets of the people who are absorbed in the Name of the Lord. They sing in the language of the masses. They are without any hypocrisy and formalism. They are frank and sincere. For them, music is the food of love....." (1)

According to Dr. Rajendra Prasad, " Though the Ādi Grānth sought to reproduce the spirit of the Bhakti Movement,

it has also its distinctive strain which later helped to shape the faith and the destiny of the Sikhs. For instance, it emphasised the practical aspect of life in contrast to the aspect of withdrawal or renunciation." (2)

Dr. Radha Krishnan, the renowned statesman-philosopher says : " A remarkable feature of the Adi Granth is that it contains the writings of the religious teachers of Hinduism, Islām, etc..." (3)

(a) Gurū Nānak, Contemporary Indian Society and Emergence of Sikh Thought.

It was evident that the emergence of the Sikh Thought in the 15th and 16th century was a great historical event, not only for the Indian sub-continent but for the world as a whole. The Ādi Granth is the treasure of the gems of the Sikh Thought.

Therefore, it is necessary that before embarking upon the study of any aspect of it, we must be acquainted with the historical perspective which gave birth to this great stream of thought. The story starts with the advent of Gurū Nānak on the worldly scene.

Gurū Nānak, the founder of the Sikh faith was born in the year 1469 A.D., in a small town, now known as Nankana Sahib and forming a part of Pakistan. This was the time when Bhaṭṭi Movement had reached its Zenith and Indian Society was considerably influenced by it. The Bhaṭṭi Movement was primarily a reformist movement which sought to purge social evils which had crept deep into the physique of the social set-up. At the same time, the leaders of the Bhaṭṭi Movement preached spiritualism, also,

the basis of which was the love and fellow-feeling. Guru Nanak, no doubt was impressed by the Bhaktī Movement, yet he realized fully the weakness of it. He was not an ordinary saint, thinker or a reformist. On the other hand, he was a great revolutionary who wanted to shake the very foundations of the society. He challenged the kings and their ministers to behave properly in a manner which was unknown to the Bhagats. This type of revolutionary zeal is hardly to be found in the writings of the poets of the Bhagti Movement.

The dark-age is the seapel,
The kings are the butchers,
And righteousness has taken wings and flown. (4)

(Trans. M.M.S.)

The Kings are tigers and the courtiers dogs.
They go and (harrass) or (awaken) the sitting
and sleeping ones. (5)

(Trans. M.M.S)

Such was the courage of Gurū Nānak that he came in direct confrontation with the rulers of the time. He had to undergo the hardships of jail-life by the orders of Babar, the founder of the Mughal Empire. Gurū Nānak's hymns, popularly known as ' Babarvani', are full of revolutionary fervour.

If we go through the pages of the contemporary history, we come to realize that the age of Gurū Nānak was full of turmoils in all the walks of life. In the field of

religion, there was formalism, dogmatism and chauvinism. The religious leaders of the Muslims, the Hindus and the other small cults as well were a victim of nasty and unholy way of living. They quoted scriptures only to further their own interests. The common man was hard-pressed. He was being fleeced mercilessly. Religion had become a source of pleasure and easy-living for the priestly class, whereas it was a source of awe and fear for the masses. Gurū Nānak reminded the Kāzīs, the Brahmans and the Yogis, that they should not indulge in mal-practices and cause hardship to the poor fellowmen. He spoke with a loud and thundering voice : -

The Kazi uttereth falsehood and so eateth dirt.
The Brahman slayeth life and then bathes.
The Blind Yogi knoweth not the way,
And so all the three are laid waste. (6)

(Trans. G.S.D)

Guru Nanak championed the cause of the poor, the down-trodden and the oppressed. He was against all types of social in-equalities. He was pained to see that the caste system was eating up the whole society. He spoke strongly against it.

Nanak seeks the company of those who are of low caste, Among the lowly, nay, rather the lowest of the low. (7)

(Trans. M.M.S)

Guru Nanak spoke bravely in favour of equal

status for woman in society. It was hitherto neglected by the Bhagti Movement. To be brief, Guru Nanak gave a clarion call to the entire Indian People to awaken and work for the establishment of an ideal society, 'Halemi Raj' i.e. the rule of humility, as is termed in the Adi Granth. He taught the people that the differences of the rich and poor ; high and the low, are man-made, whereas in the eyes of God all human-beings are equal. The brother-hood of man and fatherhood of God was his slogan. In the words of Dr. Siddheshwar Verma, " The ethical ideal emphasized by Guru Nanak was the spirit of cosmic-consciousness and not a catalogue of copy-book maxims." (8) Puran Singh aptly remarks : - "Gurū Nānak is the world-teacher. He is also the Teacher of One single poor man unknown to name or fame. With him, thought begins anew." (9)

In the political field, Guru Nanak saw how the high handedness of the rulers was crushing the people. He stood firmly against it and gave birth to a revolutionary movement, which culminated in a force to be reckoned with at the hands of Gurū Gobīnd Siṅgh.

When we talk of spiritual philosophy of the Sikhs, the basis of the Sikh Movement must be kept in mind. Guru Nanak had firm belief in One God, who was omnipresent, omniscient and omnipotent. He was a firm believer in the idea of man's spiritual elevation. That is why, he laid

emphasis on Simran, Sat Sangat and moral education. But, he sought to create a balance between the worldly life and spiritual life. He was against all types of escapism. He talked of Mukti, Karma and Yoga also, but he had his own concept of them. His approach was never one-sided.

Gurū Nanak showed the path and there were other Nine Gurus to propogate it for the uplift and betterment of mankind. To put the faith on sound foundations, many methods were employed, but there is hardly any doubt that the compilation of the Adi Granth, was the most meritorious work for the purpose. First compilation was done by the Fifth Guru, who enshrined this great book in the holy Harimandar Sahib at Amritsar. In this first Volume, apart from the writings of the Bhagātas, the bani of first five Gurus was compiled. Sixth, Seventh and Eighth Gurūs did not write any bani, however, the Ninth Guru, wrote a number of hymns and Shalokas. They were incorporated in the holy Granth later on, by the tenth Guru, who gave the Granth the status of Gurū, itself. The bani of the tenth Guru was not entered in the Granth at his own will and it should not lead to any misconception. (10)

The philosophy of the Ādi Granth is thus the corner-stone of the Sikh faith. It is the basis, it is the origin and it is the nucleus of the strong movement started by Guru Nanak. The militant aspect of the movement which started from the sixth Guru and reached its zenith at the time of the tenth Gurū, is not at all alien to the basic philosophy

of the Adi Granth. Its seed was sown in the verses of Guru Nanak which shone red with the zeal of revolution.

The philosophy of Gurū Nānak is decidedly the philosophy of the Sikh faith as a whole. He laid the foundations of the edifice which has attained great significance and elegance with the lapse of about five hundred years. Dr. Gokul Chand Nāraṅ aptly remarks :
" Nanak left the Hindus of the Punjab immensely better than he had found them. Their belief had been ennobled, their worship purified, the rigidity of caste considerably relaxed, their minds greatly emancipated and they were now more fit to enter on the career of National progress to which Nanak's successors were destined to lead them." (11) Dr. Tāran Singh elaborates it still further, " Right from Gurū Nanak, Sikhism was ideally motivated, broad-based and nationally inspired. It tried to inspire and carry with the whole Indian Nation. Sikhism was out to fight any type of tyranny and any form of subjugation. " (12) Dr. Sitā Hāṅḍa sees the remedy of all the problems of man in Guru Nanak's teachings. (13)

(b) The Compilation and Composition of the Adi Granth.

As already pointed out the first compilation of the Adi Granth was done by the fifth Guru, i.e. Gurū Arjan Devji. It was really a great project which needed hard-work and patience. Gurū Arjan Dev collected the works of different saint-poets. The entire material was put into a specific

order and plan. It was an imaginative task which he fulfilled with an extra-ordinary intelligence. Dr. S.S. Kohli writes : " It is really amazing how Gurū Arjan, the compiler of Granth Sahib, was able to go through the vast amount of not only the contemporary compositions, but also the poetical works of the saint-poets gone-by, for the purposes of selection. The selection was made on the basis of ideology." (14)

Guru Gobind Singh did his own part by entering the bani of the Ninth Guru. It is really a marvellous achievement. The saint-poets included in the Adi Granth formed a span of six centuries, starting with Bhagat Jaidev of the twelfth century.

As Dr. S.S. Kohli has categorized in his thesis, the poets included in the Adi Granth may be divided into three parts. Among the Pre-Nānak Saints Jaidev, Sheikh Farīd, Nāmdev, Trilochan, Parmānañd, Sudhnā, Benī, Rāmānañda, Dhannā, Pīpā, Sain, Kabīr and Ravidās have been given the pride of the place. From amongst the Sikh Gurūs Gurū Nānak, Gurū Añgad Dev, Gurū Amar Dās, Gurū Rām Dās, Gurū Arjan Dev and Gurū Tegh Bahadur have been included. There is one shaloka which some writers attribute to Gurū Gobind Singh, but it is generally accepted as belonging to the ninth Guru. There are twenty three more poets namely, Bhikhan, Sūr Dās, Sundar, Mardānā, Kal, Kalsahār, Tall, Jālap, Jall, Kīrat, Sall, Bhall, Nall, Bhikha, Jalan, Das, Gayand, Sewak, Mathura, Ball, Harbans, Satta and Balwand, who were the contemporaries of the first five Gurus. Thus there are in all forty two poets whose writings have been included in the Ādi Granth.

The entire volume has been divided into thirty one ragas. However, some of the portion has been kept outside the ragas.

It is a misnomer to conclude from the scheme of compilation of the *Adi Granth* that the philosophy of the *Adi Granth* is just the same as that of the Soofi Poet Farid or Bhagat Poet Kabir. In fact, while selecting from the writings of the saint-poets, Guru Arjan Dev very carefully judged them from the ideological angle. Only those portions of their writings were included which did not clash with the pragmatic approach to life that Guru Nanak had desired to bestow upon the mankind. Thus the bani of the saint-poets as included in the *Adi Granth* claims same reverence as that of the Gurus. There might be a difference of assertion but there is hardly any contradiction.

As such, the stream of thought that flows through the pages of the *Adi Granth*, is continuous. It is a single unit and not an agglomeration of divergent views.

(c) The Philosophy of the *Adi Granth* :-

Writing on the Sikh Philosophy, which we may call the philosophy of the *Adi Granth*, Bhai Jodh Singh states :
" Gurū Nānak dealt with problems of philosophy as they arose in his mind or in his conversations or disputations with saints of other persuasions.... Gurū Nānak believed in enquiring into the value (Qimat)... of every human action ; its value for the time being or its human value as well as its eternal or divine value. According to him, human values

are derived from man-in-himself and all enduring values from man-in-reality or man-in-God. Reality is realizable only in and through such a valuable life-which is a glory to itself and a glory to God. The Sikh gurus lived such a life and the truths of philosophy-the most uncompromising of them-are illustrated in their lives." (15)

It means that the philosophy of the Adi Granth is a practical philosophy whose celebrated aim is to inculcate the highest values of life in the mind of man. It seeks to relieve the mankind of its sufferings and hardships. It tends to establish the kingdom of heaven on earth itself. It is pragmatic, it is energetic and it is full of inspiration and enthusiasm. Duncan Greenlees has rightly remarked that " It is a practical way of life, leading man straight to his goal, and does not involve itself in verbose theorising." (16)

There are mainly two aspects of the philosophy of the ^AAdi Granth. One is internal and the other is external. Man on the earth has a mission to fulfil. His existence is not meaningless. This world is real and it is an image of God. Therefore, human-beings are supposed to work earnestly and add to the happiness of their fellow-men. They should contribute towards the betterment of the society and uplift of the human race. At the same time, they should strive for the attainment of the unification with the Almighty. Man should have active participation in the activities of the life and at the same time endeavour to achieve spiritual heights. The philosophy of the ^AAdi Granth is against the renunciation of the world to seek purification of soul or to achieve Brahma. As Duncan Greenlees

remarks- ' To tread this path there is no need to ' renounce the world' or to adopt the robes or way of life of the ascetic. God pervades the whole world, including man's homes ; he is in the heart itself, and can be found equally in any environment. As He is equally in all, His creatures, none should be despised, injured or unkindly treated - for such contumely is against the Lord and falls back on the head of the offender, throwing him once more on the tortuous paths of re-incarnation in our dark physical world." (17) Bhai Jodh Singh writes : " The Sikh Religion is simple and may be conveniently summed up in four words : Unity, Equality, Faith and Love. The first two words express their ideas about God and Man, the last two determine the course of Sikh conduct for the realisation of the highest bliss." (18)

Dr. S.S. Kohli's remarks about the philosophy of Gurū Nānāk are very apt, precise and stimulating.

" The philosophy of Gurū Nānāk is a religious philosophy, which lays emphasis on the devotion to God. It is a mirror of Sikh Religion.... The philosophical system of Guru Nanak has its metaphysics, ethics, mysticism and cosmology.... " (19)

Dr. Tāran Singh points out that much emphasis in The Adi Granth is laid on the practical aspect of religion and philosophical tune is subdued. (20)

Now, let us discuss in brief, the different aspects of the philosophy of the Adi Granth.

1. GOD:- Sikhism is a mono-theistic faith in the real sense of the word. In the very ' Mūl Mantra' of the

Japuji, the nature of mono-theism is elaborated in a fine manner. (21) Gurū Nānak has declared in unequivocal terms : -

" My master is One, the One alone,
The Absolute One, One-in-One." (22)

S. Balwant Singh says that Guru Nanak had his own concept of God, very much in line with the Upanishadic concept (23) though he defined it in his own way.

The Ādi Granth holds the view that all that is created is the manifestation of His Ownself. (24) It is He before whom the head of Gurū Nānak bows and he says : -

" O, The Unfathomable, Unperceivable
Infinite, Unknowable Lord, take care of me.
On Thou who pervadest every where
Whose light illumines all hearts." (25)

Gurū Nānak does not believe in the independent existence of Brahmā, Vishnū and Siva. According to him all of them are but the part of the ultimate reality. In Rāg Rāmkalī, he says : -

Our Creator Lord Himself createth all,
The Brahma, Vishnu, Siva, too are contained
in Him the One alone. (26)

It is clear from these and many other examples to be found in the Ādi Granth that Sikhism or the philosophy of the Ādi Granth is strictly mono-theistic. Prof. Pritam Singh Gill rightly remarks that ' Gurū Nānak rejected poly-theism, idol worship and strongly advocated unqualified Mono-theism meaning thereby that God is one and indivisible.... According to Sikhism, God is to be worshipped in both the aspects,

transcendent and immanent. Neither of the aspects is to be excluded. This is the right attitude." (27) Dr. S.S. Kohli has beautifully summed up the entire thesis on the concept of God as contained in the Ādi Granth, in the following words : -

" Brahman is One without a second. His name is Truth. He is the creator, devoid of fear and enmity. He is Immortal, Unborn and self-existent. He is Truth, Consciousness and Bliss. He is Omnipresent, Omnipotent and Omniscient. He is changeless and Flawless. When He wills to become many, He begins His Sport like a juggler. He creates the Universe and brings out of Himself. Before the creation, He is in abstract meditation (Sunya Samādhī) and qualityless (Nirguna) but after the creation, He, as Ishwara, manifests Himself as treasure house of qualities (Saguna). He is faultless, holy, light, primal cause and essence, beyond our cognizance, pervasive and everlasting."

" He is a Purusha, who creates the whole Universe. There is none other separate eternal entity except God. He is the creator of Prakriti and three gunas (qualities), i.e. rajas, tamas and sattva. He is a Purusha distinct from the Purushas (Jīva). He is Ādi Purkh (who is from the very beginning) Sat Purakh (Uninfluenced by Time) and Niranjān Purakh (without the influence of maya)." (28)

Thus according to Ādi Granth, God is the Ultimate reality and the entire Universe is at His bidding. Therefore the prime duty of Ātmān is to worship the basic Truth and

his ultimate aim should be to join it. Ātmān is a miniature of God. It remains immortal. When a man is dead, his physical frame perishes, but soul joins the Bigger Soul. This process is the same as a drop of water mingles into the limitless Ocean or as a ray of light joins the Sun. (29)

Now, the question of the creation of the Universe? There is an elaborative discussion of the topic in the Adi Granth. But instead of giving any hypothetical statistics. The Adi Granth declares that it is the creator alone who knoweth how He had come to create His Universe. (30) Talking about Prakriti or Māyā, Dr. S.S. Kohli elaborates the view of The Adi Granth in the following words : -

" According to the Ādi Granth, Prakriti or māyā is not ^a separate ultimate reality. It has been created by God. It takes the individual away from God and thus leads him towards transmigration. When the influence of Māyā vanishes, the Jīva realises Brahma." (31)

There cannot be two views about the fact that the entire philosophy of the Ādi Granth revolves around the Ultimate Truth of the Universe, that is God. And that it is the duty of every human individual to strive for the attainment of the Unification with that Ultimate Reality.

For this purpose, the Ādi Granth lays down a fine Code of Conduct which includes Nām-Simran, Sat Sang, Blessings of the Guru, Service of the Lord, to obey His will, prayer, and singing of the praise of the Lord and so on. These are some of the basic points which the Adi Granth has emphasized to

be practised by the individual to attain attunement with the Infinite. In the words of Principal Teja Singh, "The way of religion as shown by Sikhism is not a set of views or doctrines but a way of life lived according to a definite model." (32)

This is the subjective aspect of the philosophy of the *Ādi Granth*. Now, let us discuss in brief the objective aspect also. As already pointed out, the Sikh Faith is neither escapist nor does it believe in mere self-glorification. Rather, it is progressive and shows keen interest in life. It does not believe in severe penances. Rather, it preaches *Sehaj Marga*, the best way to achieve Godliness. It exhorts the individual that while fulfilling his worldly responsibilities, he should keep the Name of God in mind. Thus says the *Ādi Granth* : -

1. Let your life be full of effort,
And enjoy happiness of the Lord
As you earn your livelihood. (33)

2. Whilst laughing, playing dressing
and eating, he gets emancipated. (34)

(Trans. M.M.S.)

As the philosophy of *Ādi Granth* shows keen interest in life, it exhorts the individual that he should work for the betterment of Society and add to the happiness of his fellow-beings. Therefore, love, selfless service, thinking for others, humility, pardon, sweet words and all other points that make the living on this earth ideal,

are emphasized in the Ādi Granth. For example:-

1. Sweetness and humility, O Nanak
is the essence of merits and virtues. (35)

2. Farid, do thou good for evil, and harbour
not wrath in thy mind. (36)

3. Humility is my spiked mace. (37)

(Trans. M.M.S.)

As the philosophy of the Ādi Granth stands for the Unity and equality of man, it speaks forcefully against the social evils. Caste-system does not find favour with the Sikh Gurūs. They fought against it. Guru Nanak found better companionship with the poor. (38)

He told the people at large that caste-system does not prevail in the court of Lord. Only good actions of the man are to be accounted for. Boasting of Caste and fame is useless.

1. In the next world, caste and power count not, Hereafter, the mortal has to deal with new beings. (39)

2. Preposterous is Caste and vain the renown. (40)

(Trans M.M.S.)

Gurū Nanak championed the cause of woman-folk to give them a status in society equal to men : -

Within a Woman, the man is conceived, and from a woman he is born. With a woman he is betrothed and married. With a woman, man contracts friendship and through a woman

that the systems of propagation keeps on going.
When one's wife dies, another lady is sought for.
To a lady man is bound. Why call her bad, from
whom are born the kings ? (41)

(Trans M.M.S)

Guru Amardas strongly advocated against the Sati-
tradition and veil-system among the women. It was really
a daring step at that time. Thus records the Adi Granth : -

They are not called Satis, who burn themselves
with their husbands' corpse's. Nanak, they are
the Satis, who die with the sheer shock of
separation. (42)

(Trans M.M.S.)

Thus, the philosophy of the Adi Granth stands for a
better human-life on this earth. It stands for good
conduct. (43) It seeks to form a society which offers
equal opportunity to all in all the spheres of life. It
stands against hatred. It speaks for love and harmony.

Thus, the philosophy of the Adi Granth creates a
fine balance in human life. It has a strong foundation of
spirituality which gives the individual strong footing in
the world of material activity.

It is this balance, which separates Sikhism and
the traditional Hindu Thought regarding Mukti and Karama.
The Adi Granth puts forth the concept of Jivan Mukta, which
is decidely a realistic approach to life. Dr. Sarvapalli
Radhakrishnan remarks beautifully : " The barriers of seas
and mountains will give way before the call of eternal truth

which is set forth with freshness of feeling and fervour of devotion in the Ādi Granth." (44) Dr. Nihararanjan Ray says, "The Ādi Granth..... is a testament of Sikhism, a religio-spiritual document, yet here is a document that reveals in a telling manner the contemporary social situation in India." (45)

Following words of Prof. Harbans Singh present the true spirit of the philosophy of the Ādi Granth in an appropriate way : -

" The source of Sikh teaching in the Guru Granth which comprises poetry of deep mystical intuition and fervour as uttered by six of the ten founding Gurus. There is no speculative thesis elaborated in it, nor any codified principles or laws of behaviour. Unmistakable, however, is the basic spiritual and humanistic ideal which emerges as the sovereign rule of life. Faith and love are its principle motives. Belief in God is the primary dynamic of Sikh living. The Guru Granth contains a reverberating and sterling testament of trust in the Absolute. Creation is perceived as grounded in the Divine and informed by a spiritual purpose. Verse of joyous quest, lyrical devotion and humble penitence is interspersed with high moral sentiments. Practical excellence is in fact made an integral part of piety. Self fulfilment is predicted upon active participation : withdrawal is disavowed. To realize God's will in daily life is the consummation of Sikh aspiration. Empty ceremonial and observances are considered as of no avail. In the words of

Guru Nanak : " Sachoh Orey Sabh Ko Uppar Sach achar, i.e., truth is higher than everything, higher than truth is true living." Truth is achieved by living a life of faith, charity and courage. A perfected being is defined in the Sikh Scripture as " One who revels in doing good to others". Altruistic action and righteous character take precedence in the scheme of Sikh Values." (46)

(d) Object of Life According to the Adi Granth.

From the foregoing survey of the philosophy of the Adi Granth, it is not an uneasy job to make a clear cut opinion about the object of life as enunciated in this great scripture. Decidedly, the Adi Granth seeks to establish the superemacy and sovereignty of God, above the whole scheme of affairs of this Universe and activity of human-experience. So, it exhorts the man to strive for the ultimate union with the Ultimate Reality. Human-life is the gift of God, which offers us an opportunity to remember His Name which is the medium of Unification. Guru Arjan Dev, the fifth Guru remarks in this context : -

Thou have been bestowed with human body,
(47)
This is thy chance to meet the Lord.

The object or goal of human-life is quite clear, but it is equally important to note what are the means to be adopted to achieve it. The Ādi Grānth opposes the idea of going to forests, escaping the realities of life and

holding the severe penances.

1. Why goest thou, O man, to search God in
the forest ?

God, though ever detached, dwells everywhere
(48)
and abided even with thee.

2. In the midst of worldliness,
(49)
One can achieve godliness.

(Trans. M.M.S.)

Dr. S.S. Kohli, in his book ' Sikh Ethics' has drawn a clear and detailed picture of the final object of the human-life under the heading " The Ultimate Goal' and after discussing the various aspects of the philosophy of Sikhism, he comes to the conclusion that the blissful state of Sahaja is the highest and celebrated ideal in the Adi Granth and the Sahaja Marga is the means of achieving it. He calls it " The state of Nirvana in Sikhism," which is very apt. (50)

We can say that realization of self or unification with the Ultimate Reality is the final goal of human life and the Adi Granth, has given us a very simple and matter-of-fact code of conduct to achieve it. To quote Dr. Kohli again : " Sikh Ethics lays great emphasis on the Godly qualities. Their observance makes a human being God-like, which is considered the main objective of our life. He rises high on the spiritual plane and ultimately realizes the Truth or Reality". (51)

Let us Conclude this discussion with the
of
words/Dr. Taran Singh in which he says that the philosophy
of the Adi Granth is the mysticism of the practising of
Nām and living in Nām, wherein the soul gets merged in God and
achieves the state of spontaneous joy and bliss. The main
object of the religion of the Ādi Granth is to remove the
suffering of human life and lead it to its real blissful
destiny. (52)

NOTES, EXPLANATIONS AND REFERENCES

1. A Critical Study of Adi Granth, PP. 370.
2. Ibid, Appreciation.
3. Selections from the Sacred Writings of the Sikhs, Intro.
4. "Ka^li k^ati r^aje kas^ai dharam pankh kar udri^a.
" K^ur^h am^avas sach chah^darm^a dⁱsai n^ahi kai char^hi^a."
(M^ajh V^ar M.1).
5. " R^aje sⁱnh mukaddam kutte.
Jae jag^ain bai^the sutte." (Malar M. 1).
6. " K^adⁱ k^ur^h bol mal kh^ae.
Br^ahman n^avai jⁱa gh^ae.
Jogⁱ jugat n^a j^anai aⁿdh.
Tⁱn^e ojarhe k^a b^andh." (Dhanasri M. 1.).
7. " Lⁱch^a aⁿdar nⁱch j^at nⁱchⁱ h^u ati nⁱch.
N^anak tinkai saⁿg s^ath vadi^a siu ki^a rⁱs." (Siri Rag. M.1).
8. Guru Nanak's Moral Code, PP.1.
9. The Book of The Ten Masters, PP. 128.
10. " It is said that Guru Gobind Singh was asked
by his Sikhs to include his poems in Granth Sahib, but
he refused saying that Adi Granth was the genuine Granth
and his poetry was mere play, therefore it could not be
included in that genuine Granth." (A Critical Study of Adi Gran
11. Transformation of Sikhism, PP. 27.
12. Transaction^s of Indian Institute of Advance^d Studies,
Vol. Four, PP. 291.
13. Guru Nanak, Vyaktiav Aur Vichar, PP. 2.

14. A Critical Study of Adi Granth, Intro.
15. Sri Guru Granth Sahib, English Version ,
Dardi, Introductory Essay.
16. The Gospel of Guru Granth Sahib, PP. VII.
17. Ibid, PP. IX.
18. Some Studies in Sikhism, PP. 9.
19. Philosophy of Guru Nanak, Prefatory Note.
20. Guru Granth Ratnavali, Parvesh, PP. 15.
21. " Ik Onkār satināmu kartā purkhu nirbhau nirvairu
akāl mūr̄ti ajunī saibhañ gurparsādi." (Japujī).
22. " Sāhib merā eko hai. Eko hai bhāī eko hai. (Āsā M.1).
23. Gurū Nānak, Religion and Ethics, PP. 13.
24. " Jetā kitā tetā nāu. (Japujī).
25. " Agam agochar alakh apārā chintā karhu hamārī.
Jal thal mahiali bharpurī linā ghati ghati jot tumārī."
(Bilāwal M. 1.).
26. " Brahmā Bisan mahes ik mūrat āpe kartā karī."
(Rāmkalī M. 1.).
27. The Doctrine of Guru Nanak, PP. 27-28.
28. Outlines of Sikh Thought, PP. 11-12.
29. (a) " Jiu jal mainh jal āi khatānā.
tiu jotī sañg jotī samānā." (Sukhmani).
(b) " Sūraj kiran milī jal kā jal hūā rām."
(Bilāwal M. 5.).
30. " Jā kartā sirthī kau sājai apai jai soī." (Japujī).
31. Outlines of Sikh Thought, PP. 12.
32. Essays in Sikhism, PP. 51.
33. " Udmu karendiā jiu tū kamāvadiā sukhu bhunchu."
(Gūjri vār M. 5.).

34. " Hasandiā Khelandiā painandiā khāvandiā viche
hovai mukti." (Gūjri Var M.5.).
35. " Mithatt nivī nānakā guṇ chaṅgiāiā tatt." (Var Asa).
36. " Farīdā bure dā bhalā kari gussā man nā hadhāi."
(Salok^k Farīd).
37. " Garībī gadā hamārī.
Khanna sagal reṇ chharī." (Gorath M.5).
38. " Nichā andar nich jāci nichī hū ati nich.
Nānak tinkai saṅg sāth vadiā siu kiā rīs." (Siri rag M.1)
39. " Agai jāti nā jor hai agai jīu nave." (Var Asa).
40. " Fakarḥ jāti fakarḥ nāu." (Siri rag. M.1).
41. " Bhaṅḍī jammāi bhaṅḍī nimmiāi bhaṅḍī mangan viāhu.
Bhaṅḍahu hovai dostī bhaṅḍahu chalai rahu.
Bhaṅḍ mūā bhaṅḍ bhalīai bhaṅḍī hovai baṅḍhanu.
So kiu maṅḍa akhīai jīo jammāi rājān." (Var Asā).
42. " Satiā eh nū akhīani jo marhīā^l lagi jalani.
Nānak satiā jānīani jo birhe choṇ maranni." (Suhi Var M.3)
43. " Puchhan kholh kitāb nū vadā hindū kē muslimānōi.
Bābā akhe hajīā shubh amlān^ā bāḥhoṅ^ā doven^ā rōi."
(Bhaī Gardās, Var. †.).
44. The Sacred Writings of the Sikhs, Intro. PP. 24.
45. Transactions of Indian Institute of Advance^d
Studies, Vo.^l. Four, PP. 9.
46. Ethics of the Sikhs, Dr. Avtar Singh, Foreword.
47. " Bhaī prāpati mānuḥ dehurīā.
Gobind milān kī eh terī barīā." (Asā M.5.).
48. " Kāhe re ban khojan jāi.
Sarab nivāsī sadā alepā tohī saṅgi samāi." (Dhanāsri M.5).

49. " Añjan māhi niranjan paiā." (Majh M.3.).
50. Sikh Ethics, PP. 59-65.
51. Ibid, PP. 29.
52. Guru Granth Ratnavali, Parvesh, PP. 18.

II

'ĀNĀND' IN THE ĀDI GRANTH

(a) Ānānd, a widely
discussed subject : -

If we go through the pages of the Ādi Granth, we find that the word Ānānd or a synonym of it occurs several times. (1) For instance, on the first thirteen pages of the Ādi Granth, the words Sukh, Vigās, Chāo, Ānānd, etc., can be noted. This makes an interesting study of the Ādi Granth, with special reference to the philosophy of Anand. There is hardly any doubt about the truth that the idea of happiness is the basis of all human activity on this earth. And the Ādi Granth, as it stands to be the gospel of the man, cannot ignore it. It has dwelt upon the philosophy of Anand in all details and in fact has been in a position to form a special and clear-cut notion of itself.

It seeks to establish the fact that the mankind for different reasons, is in the grip of pains and sorrows. Man is in search of eternal peace since the creation of the Universe and has endeavoured hard in this respect. He has succeeded in certain spheres to achieve happiness, and alleviate the sufferings of his fellow-beings, but still he is not eternally happy. His search is still on. Ādi Granth discusses the problem and shows the path. Now, it is for the path-seeker to be alert and move into right direction.

Before discussing the philosophy of Anand^{as} enunciated in the Ādi Granth, we must be clear about two or three points. Firstly, the word Ānānd has been used at

9. Mātā bārik dekh ānaṅd.
Tio har jan jivaih jap gobind. (11)
10. Kabīr k^o thākur and binodī,
Jāt nā kāhū kī mānī. (12)
11. Ānaṅd bhaiā merī māe satguru mai pāiā. (13)
12. Ānaṅd ānaṅd sabh ko kahai ānaṅd gurū te janīā (14)

Now, let us analyse these quotations one by one and see how the meaning of the word Ānaṅd differs in them. In the first quotation the word 'Ānaṅd' is joined with word 'Sehaj' and in this way it is specified that the 'Ānaṅd' is not ordinary. It is that 'Ānaṅd' which symbolizes the state of 'Sehaj', which according to the philosophy of The Ādi Granth is the highest spiritual achievement of an individual. In the second quotation, Kabīr jī talks of 'Ānaṅd' which emanates after the elimination of 'Hau', i.e. ego. In the third quotation, he uses the term Ānaṅd, in an ordinary way to say that he is not worried about death. Rather, he is happy that after death he will be able to meet the Almighty, who is 'Parmānaṅd', i.e. the greatest happiness. Thus Parmānaṅd is God itself. In the fourth quotation, Hari, i.e. God is described as Sukh, Maṅgal and Ānaṅd, all the three words having same meaning but used together to emphasize the point. In the fifth quotation, it is sought to make clear that the Name of God bestows the human soul with extreme contentment and happiness. In the sixth quotation the word 'Mahā Ānaṅd', stands for the supreme bliss. The prefix 'Mahā' is used only to differentiate

the word from ordinary $\bar{A}na\hat{n}d$.

In the seventh quotation, it is exhorted that the recitation of Name annihilates sufferings and the soul achieves happiness. This happiness is decided^y the greatest as it emanates from the Name of ^{our} God. In the eighth quotation the word ' $\bar{A}na\hat{n}d$ ' is used in terms of happiness which springs from the married life. Though, used in symbolical form, it definitely projects the idea of material, physical and mental happiness as well. In the ninth quotation, the word ' $\bar{A}na\hat{n}d$ ' is used to express the immense joy that a mother feels when she looks at her child. This deep sense of joy is compared to the ' $\bar{A}na\hat{n}d$ ' which a Godly man gets on remembering God. In the eleventh quotation, Bhagat Kabīr is seen calling God as ' $\bar{A}na\hat{n}d$ Binodī', thus ' $\bar{A}na\hat{n}d$ ' is made the attribute of God. In the eleventh quotation, Guru Amardas says that ' $\bar{A}na\hat{n}d$ ', is felt on the attainment of the true Guru. Thus ' $\bar{A}na\hat{n}d$ ' is a supreme state of joy which the path-seeking ^{soul} feels when a guide ^{to} the supreme bliss is found. In the twelfth quotation, Guru Amardas further emphasize^s the point by saying that all the people talk of ' $\bar{A}na\hat{n}d$ ', but $\bar{A}na\hat{n}d$ cannot be found or felt without Guru. It is a some kind of mystery that is unfolded to the soul, by the medium of Guru. Thus, $\bar{A}na\hat{n}d$, here stands for supreme bliss, the bliss of Brahma.

Hundreds of such quotations can be quoted from the $\bar{A}di$ $\bar{G}ra\hat{n}th$ to show that the word ' $\bar{A}na\hat{n}d$ ' has been used in

different meanings at different places. But it is equally important to note that according to the Ādi Granth, the supreme Ānaṅd is only the Ānaṅd of attainment of Almighty. All other worldly Ānaṅds also spring from Him, but He, himself is the true Ānaṅd. He is a fountain of bliss. He is the source of all happiness. That is why, Ādi Granth emphasizes that the human soul should yearn for the Supreme bliss, which is sometimes expressed through the simple term of 'Ānaṅd' and sometimes by using the prefixes of 'Mahā', 'Param' or Brahm,' etc.

While discussing the philosophical aspect of 'Ānaṅd', we must keep into mind the basic theory of Gurmat which seeks to establish the practical aspect of life. Ādi Granth stands for balance in life. It does not preach escapism. Rather, it says that a man can reach the highest state of spiritualism while undergoing the duties of life. He should seek worldly pleasures also, but he should not become their slave. When enjoying the worldly Anand, he should always see towards the goal of 'Maha Anand' or the supreme Bliss. He should not get lost in the showers of the fountain, he should rather think about the fountain itself. To be precise, all the joys of the worldly life are but the gifts of God and He is the Ocean of limitless joys. The merger of the soul with Him is the achievement of the joy, beyond which there can be no other joy.

(b) Maha Ānaṅd, Brahm Ānaṅd,
Parma Ānaṅd & Śehaj Ānaṅd : -

As already pointed out, in The Ādi Granth, the word Anand is widely used and discussed but at certain places, it is prefixed with the words like 'Mahā', 'Brahma', and 'Parma' etc. These prefixes are used wherever the supreme bliss is sought to be differentiated from the ordinary happiness. With these prefixes the Anand has been elevated to the state of Godliness or God itself. Now, let us see some of the verses from the Ādi Granth : -

Kabīr jis marne te jag darai mere man ānaṅd.
Marne hī te pāiai pūran parmānaṅd. (15)

Here, the word 'Parmānaṅd' stands for God. God is Ānaṅd, but he is not an ordinary 'Ānaṅd', rather, He is the highest (Parma), Ānaṅd. In the words of Guru Arjan Devji : -

1. Guru Sevhu kar namaskār.
Aāj hamārai maṅgalchār.
Aāj hamarai mahā ānaṅd.
Chint lathī bhetai Gobind. (16)

2. Dukh nāṭhā sukh ghar maih vutḥa
Mahā ānaṅd sehjāiā.
Kahu Nānak mai oūrā pāiā,
kar kirpā apnai peh āiā. (17)

Here, the word 'Mahā Ānaṅd' stands for the highest state of Ānaṅd, i.e. the supreme bliss. 'Mahā' means the greatest and the greatest 'Ānaṅd' has relevance

only when there are other types of $\bar{A}na\hat{a}nd$ also.

In Ra $\bar{S}ara\hat{a}ng$, Gurū Arjan says : -

$\bar{G}ai^o$ $\bar{n}i$ mai gun nīdh maṅgal $\bar{g}ayo$.

Bhale saṅjog bhale din ausar, jau Gopāl rijhāio.

Santah charn morlo māthā.

Hamare mastak saṅt dhare hāthā.

Sadheh mantar morlo manuā.

Tāte gat hoi traiguniā.

Bhagtah dars dekh nain raṅga.

Lobh moh tūtai bharam saṅga.

Kahu Nānak sukh sehaj ānaṅdā.

Khol bhīt milai parmā naṅdā. (18)

Here the words 'Sehaj $\bar{A}na\hat{a}nda$ ' and 'Parmānaṅda' stand for Supreme bliss/Brahmaⁿ and Brahman respectively. Here are some other quotations from the Adi Granth wherein the word ' $\bar{A}na\hat{a}nd$ ' joins other words to convey the supreme bliss : -

1. Sūkh sehaj ānaṅd gun gāo. (19)
Āgai milai nithāvai thāo.
2. Chīt āvai tā mahā ānaṅd.
Chīt āvai tā sabh dukh bhaṅj. (20)
3. Sūkh sehaj ānaṅd laḥ hu.
Sādh saṅgat pālai $\bar{V}ad\bar{b}hāgi$ gurmukh hari
hari nām kahhu. (21)
4. Sūkh sehaj ānaṅd ghane. (22)
5. Bhagtā man ānaṅd Gobīnd. (23)
6. Tan man arp sarb su sabh arpio anand
sehaj dhun jhok. (24)

Now, let us quote some verses where the single word 'Anand' stands for supreme bliss and Almighty itself.

1. Simran tākai mitaih sañtāp.
Hoi ānañd nā viāpaih tāp. (25)
2. Jan Nānak man tan anand bhaiā hai
Guru mantar dīo hari bhanj. (26)
3. It man mauliai bhaiā ānañd.
Amrit phal paiā mān Gobind. (27)
4. Merai man tan anañd bhae mai dekhiñ hari rāu
5. Nit nit jagarn karhu sadā sadā
anañd jap jagdīsorā. (29)
6. Hari Kirāt bhagat ānañd hai sadā sukh
vasai man aāi. (30)
7. Sadā anañd rahai din rāti pūrai gurkai sabad
samānai. (31)
8. Pekh pekh lilā man ānañdā.
Gun apar prabh parmānañdā. (32)

From the fore-going survey, we come to the following clear-cut conclusions : -

1. The word Anand has been used in the Adi Granth to stand as a general term of happiness.
2. Though it is used as a general term, its most lavish use is found to stand for supreme happiness, Bliss or God itself.
3. At some places, the word has been used with certain prefixes such as Maha, Parma, Sehaj and Brahma etc., to specify its highest plane.

Now, it is for the reader to see in what context the word stands used.

(c) Some Other Equivalent Words in the Ādi Granth : -

Although the word Ānaṅd stands aloft of all, yet there is no denying the fact that a large number of other words have also been used in The Ādi Granth to convey the similar meanings. Words like Sukh,⁽³³⁾ Sehaj,⁽³⁴⁾ Sehaj Sukh,⁽³⁵⁾ Maṅgal,⁽³⁶⁾ Sānt,⁽³⁷⁾ Nihāl,⁽³⁸⁾ etc. occur again and again. Whereas the word 'Sehaj'⁽³⁹⁾ has been used to denote the state of highest state of elegance, the words like Sukh etc., have been used to stand for different kinds of happiness at different places. As the word Ānaṅd has been prefixed with other words, the word 'Sukh' has also got similar prefixes. Mahā Sukh, Sehaj Sukh, Param sukh, all stand for supreme happiness which the soul yearns for and which is to be found nowhere except in God. To be brief, the word 'Sukh' is the second important word in the Ādi Granth, after Ānaṅd, which carries almost similar meaning. Dr. S.S. Kohli while discussing the concept of Nirvāna in the Ādi Granth aptly concludes : " The blissful state of sehja, Turīyā, Param Pad, Chauthā Pad or the state of final emancipation is realized after rising above the three states of waking (Jagrit), dreaming (Swapna), and dreamless sleep (Sushupti)... Therefore, the seeker pursues the discipline for the blissful of Sehaja.... It is the state of Nirvana."^(39A) According to Dr. Kala

singh Bedi, Guru Nanak has used the word Sehaj in two ways i.e. (i) to convey the meaning of Spontaneous (Swābhāvik) and (ii) as a substitute of Nirvāna Pada. For him, Sehaj avasthā, Mokh Pad, Jīwan Mukti, Chauthā Pad, Turya Pad, Turiyā Avastha, Nirvan Pad, Tatt Gyaṇa, Brahm Gyaṇa and Raj Yoga have almost the same meaning. (40)

However, we should not go after words but we should go deep into the philosophy which they stand for. We can sum up the philosophy of Anand, Sukh or Sehaj as propounded by the Adi Granth in the following words : -

1. " The entire world is full of suffering and agony and all the human beings are in search of happiness. They want to get rid of all the pains of life.
2. Sometimes material and physical pleasures seem to give happiness and alleviate human misery, but they are short-lived, transitory.
3. The real happiness can be achieved through getting merger of soul with God, who is the ocean of permanent happiness, or bliss.
4. As, The Philosophy of the Ādi Granth is not the philosophy of escapism, it tends to tell the human race that all worldly happiness is also the gift of God. We should accept these gifts and live a better life on this earth, but while doing so, we should not forget our goal, the goal of seeking merger with the heavenly bliss.
5. We should not run away from the realities of life, but at the same time we should not get lost in the worldliness, also.

The Ādi Granth puts before us a vivid picture of the world how is it in the clutches of the different types of miseries : -

" Firstly I feel the pain of Separation, then there is agony of hunger. Another pain is of the fear of the strong assault of the messengers of death. Yet another misery is of disease that has infested my body. O, ignorant physician, you can not cure me. No medicine is effective and my body aches. Ailments over-power the body when it forgets the Lord and indulges in sexual pleasures. The blind human-being is punished. All his pains and miseries are dispelled through the grace of the Name of the Lord and he is delivered. (41)

Thus, The Adi Granth clearly says that all types of human-misery can be got rid of by remembering the Name of Almighty. There are human-beings who are suffering from the pangs of separation. There are others who are hungry. Some of them are afraid of Death. There are others who are suffering from different types of physical diseases and no medicine cures them. There is no end to the human-agony. The cause for all this malady is that we have forgotten our aim. The ultimate goal of the soul is to get mingled with the Super-soul, who is bliss. When we forget this truth, the miseries are sure to follow. Guru Nanak says that more we get indulged in worldly pleasures, more the miseries fall upon us. And true happiness is not to be found from anywhere, except Gurū. (42)

The Adi Granth declares time and again that Almighty is the real store-house or treasure of happiness. Note the following verses : -

1. Prān sukhdātā jā sukḥ dātā,
Tum kāhe bisārio agīānath. (43)
2. Purakh pūran sukḥaih dātā saṅg basto nīt, (44)
3. Sukḥ sagro pāiā seḥaj subḥaiā,
Janam maran dukḥ hāre. (45)
4. Bḥaio kirpāl jī sukḥ dātā hoī sagal khalāsī. (46)
5. Sukḥ nidhān nānak prabhu merā
Sādḥ sang dhan māl. (47)

The Adi Granth says time and again that the Almighty is 'Dukḥ Bhañjan', i.e. the killer of the sufferings. (48)
He is 'Sukḥ Sāgar', i.e. the ocean of happiness. (49)

In 'Sāraṅg Ki Var', Gurū Ramdas, the fourth Guru very beautifully depicts the misery of the human race and suggests that the Name of God can only save us from the clutches of all kinds of sufferings : -

" In pain, man is born, in pain he dies, and in pain he deals with the world. Pain over pain, he is said to suffer hereafter. The more he reads and utters, the more he wails. For him the packages of pain are united and no comfort emerges out of them. In pain, the mortal burns and in pain, he departs bewailing. Imbued with the Lord's praise, O Nanak, one's soul and body are reverdured. (50)

(Trans. M.M.S.)

What a beautiful idea ! When human-soul gets coloured in the praise of Almighty, who is the ocean of happiness, even the sufferings turn into panacea.

Thus, it is very clear that Anand, in its real and ultimate form is God himself. And he, who recites his Name and subjects himself totally to His Command can enjoy the state of Bliss. This is the gist of the concept of Bliss as propounded in the Ādi Granth.

NOTES, EXPLANATIONS AND REFERENCES

1. " Hukmī uttamu nīchu hukamī likhī dukh sukh paīahī ." (PP.1)
- * " Dukh parhari sukhu ghari lai jāī." (PP.2).
- * " Nānak bhagtā sadā vigāsu." (PP.3).
- * " Sati suhāṇu sadā manī chāu." (PP. 4).
- * " Karhī anaṇḍu sachā manī soi." (PP. 8).
- * " Jini hari seviā tini sukhu pāiā." (PP. 11).
- * " Jan nānak nāmu adhāru tek hai hari nāme hī sukh
mandā he." (PP. 13).
- * " Nij ghari mahalū pāvhu sukhu sahje bahuri nā
hoigo pherā (PP. 13).
- * " Nānak dasu ihai sukhu māṅgai mokau kari saṅtan
kī dhūre." (PP. 13).
2. See Gurmat Martand, PP. 105, 112.
3. "Whatever is the Lord's command, on that he turneth
not his back ; And whether sheltered at home or
driven out of its refuge, he remaineth in peace and
utter calm." (Trans G.S.D) (Maru M. 5).
4. "Kabir : The day I'd die, will give joy to all : For,
I will attain to my God and my companions too, will
Dwell upon Him" (Trans. G.S.D.) (Saloka Kabir)
5. "Kabir : Death terrifies everyone, but it gives joy to
me ; For if one dieth not (to the self), how will
one attain supreme Bliss ?" (Trans G.S.D.) (Saloka Kabir)

6. "I lean only on the Lord's name : And no more do pain
or sorrow afflict me, and I deal only with the Saints.
The Lord in His Mercy, Himself Saveth ; and Vice
riseth not in me. He, who attaineth unto Him,
contemplateth Him, and Him the world smiteth not
know thou that the Lord's Feet are nectar sweet ; yea,
thy Lord Blesseth thee with peace, glandess and Bliss.
Nanak, O God, seeks thy Refuge and becometh the Dust
to be treaded over by thy Saints." (Trans G.S.D.)
(Kedara M. 5).
7. "If the mind craveth for the Lord's Name ; One is
blessed with immense Peace and perfect Bliss; and
one's inner fire is quenched." (Trans G.S.D.)
(Kedara M.5).
8. "When I cherish my God, I am in utter Bliss : Yea, when
I Cherish my God, all my pain is shattered."(Trans G.S.D).
(Bhairau M.5).
9. " Contemplating Him, all our sorrows are eradicated,
And one is ever in Bliss, and one is afflicted not
by Pain." (Trans. G.S.D.) (Bhairau M. 5).
10. "O Mates, in my Household now is immense Bliss,
For the Lord, in His mercy, hath Met me and owned me."
(Trans. G.S.D.) (Bhairau M. 5).
11. " As the mother is joyed seeing her child, so doth
the man of God live only if he contemplateth the
Lord's Name." (Trans. G.S.D.) Basant M. 5).

12. "Joyful and Wondrous is the Master of Kabir who is not impressed by the high caste of anyone." (Maru Kabir).
13. "I am in ecstasy, O mother, for, I have attained to my Lord." (Trans G.S.D. (Ramkali M.3).
14. "Everyone sayeth," I am in Bliss", but the Bliss cometh from the Guru." (Trans. G.S.D.) (Ramkali M.3).
15. See No.5, above.
16. "I Serve my guru and great him with Faith : For today is an occasion of Festivity for me. Today I am utterly in Bliss. And my cares are past and I meet with my God." (Trans. G.S.D.) (Bansant M. 5).
17. "His Pain is dispelled and Peace raineth upon him, and in utter Bliss, he is blest with Poise." (Trans. G.S.D.).
(Sarang Chhant M. 5).
18. "I have sung, yea, I have sung the Blissful Song of God ! O, how Blessed and auspicious is the day, the moment, when one pleaseth one's Lord. I place my forehead on the Saint's Feet. And the Saint caresseth my forehead with his hands. In my mind is the Mantram of the Saint, Through which I have risen above the State of three Modes. Seeing the Saint's Visions, love wellet up in my eyes : And instantaneously, I am rid of my lust, Attachment and Doubt. Sayeth Nanak : " I am now in utter Peace and Poise and Bliss : For, the Wall (of Doubt) hath been felled and I Meet with the Lord of Sublime Bliss." (Trans G.S.D.) (Sarang M. 5).

19. " So, utter the Lord's Praise, seated in Peace, Poise and Bliss, That Yea, even if placeless, attain a Place hereafter. (Trans. G.S.D.) (Bhairau M.5).
20. See No.8, above.
21. "If ye get the company of saints through good luck, Ye remember the Name of the Lord and you will *get* peace and Bliss." (Bhairau M.5).
22. " I am in utter Peace and Poise and Bliss." (Bhairau M.5).
23. "Devotees of the Lord enjoy His Bliss." (Bhairau M.5).
24. " Yea, they surrender their body, mind and all they have, Intoxicated with the Bliss-giving Melody of Equipose. (Trans G.S.D.) Sarang M.5 Surdas).
25. See No.9, above.
26. " In the mind and *body* of Nanak is Bliss, for, the Guru hath Blest Him with the contemplation of the Lord's word." (Trans. G.S.D.) (Basant Hindol M.4).
27. " The Tree of my mind has blossomed, and lo, I am in Bliss, And I gather the Nectar-sweet Fruit of the Lord's Name. (Trans. G.S.D.) Basant M. 3).
28. " Yea, my mind and *body* are in Bloom, when I see my Lord, the King." (Trans G.S.D.) (Sarang M. 4).
29. " Be ever Awake, and Dwelling on the Lord of Life, be thou *ever* in Bliss." (Trans. G.S.D.) (Sarang M.4).
30. " And praise Your Lord, and be Devoted to Him, that Bliss cometh to fill Your whole Mind." (Trans. G.S.D.) (Sarang Var M.4)

31. And, night and day, one is in Bliss, and mergeth in the Guru's Word. (Trans. G.S.D.) (Suhi M.4).
32. " Seeing Thy Sport, my mind is in immense joy." (G.S.D.)
(Suhi M. 5).
33. " Prān sukh dātā jia sukh dātā tum kāhe bisārio
agiānāth." (Maru M. 5).
(O, ignorant ! Why Ye forsake the Lord, who gives happiness and sustains life).
34. " Sūkh ~~se~~hāj anaṅd gun gao." (Bhairau M. 5).
(For translation see No.19 above).
35. " Taji Bād sehāj sukh hoī." (Maru M. 1).
(Discard sensuous pleasures, if ye want to get true happiness).
36. " Āj hamārai mangalehār." (Basant M. 5).
(Now, I am in a state of ecstasy).
37. " Gurmukh hirdai sānt hai, nau ugvāiā." (Sarang Ki
Var M. 1).
(The devotees of the Guru feel Peace of mind, because it comes out of the Name of the Lord).
38. " Nānak nadrī nadar nihāl." (Japuji).
(O Nanak, the grace of the Lord is full of supreme joy).
39. " The word ' Sehaj ' has been used in the Adi Granth in other mean-ings also, but the Sehaj Avastha, is the same as the state of Anand." (See Dr. Taran Singh's book " Sehaj Te Anand ").
- 39A. Sikh Ethics, Dr. S.S. Kohli, PP. 64.
40. Guru Nanak Darshan, PP. 227.

41. " Dukhvechhorḥā iku dukhu bhūkh.
Ik dukhu sakat vār jamdūt.
Ik dukhu rogu lagai tan dhāi.
Vaid nā bholai dārū lāi.
.....
.....
Dukh rog sabhi gaila gawai.
Nānak chhutaśī sāchai nāi." (Malar M.1).
42. " Adhik suād rog adhikāī binu gur sehaju nā pāiā.
(Malār M. 1).
43. " Why do ye, O ignorant ! forsake the Lord, who
is the sustainer of life and who showers upon us
all the comforts of life." (Mārū M. 5).
44. " The Perfect Person, the Giver of Bliss, abideth
ever with us." (Mārū M.5).
45. " I have attained the Lord (who is Ocean of Bliss),
spontaneously, and thus the agony of birth and death is
no more." (Kedārā chhañt M.5).
46. " The Blissful Lord has shown His mercy unto me and
all my bondages are shattered." (Sarañg M.4).
47. " O Nanak, my Lord is the treasure of happiness, and
the company of saints is my fortune and wealth."
(Sarañg M. 4).
48. " Bhaio kripālu daiālu dukh bhanjan lagai na tattī vāia."
(Sarañg M. 4).

49. " Kripa nidhān sūkh ke sāgar jasu sabh mahi
jā ko chhāio." (Sarang M. 4).
50. " Dukh vich jammanu dukhi marnu, dukh vartanu sañsāri.
" Dukh dukh agai ākhiai, parhi parhi karhi pukār.
....."
(Sarang Var M.1).

III

ANAND AND SUKHMANI

As already pointed out, the philosophy of Anand finds elaborate treatment in The Adi Granth. Anand is the fundamental aspiration of the human activity and the Adi Granth is the Scripture of Man. Hence, it is but natural that Anand should be on the priority list in it. This truth is further revealed by the fact that two long descriptive poems occur in the Adi Granth which solely deal with the problem of Anand. One of them is the creation of the third gurū, Shri Amardasji and its title itself is Anand. It is placed in Rāg Rāmkalī. The second one is written by the fifth guru, Sri Arjan Dev ji and it forms a part of Rāg Gaurī, its title being 'Sukhmani'. This title also suggests that the fundamental problem discussed in it is that of Sukh of Mana, i.e. the happiness or peace of mind. Thus, any discussion on the philosophy of Anand as enunciated in the Adi Granth must not ignore these two poems. These are in fact two small treatises on the concept of bliss of the Adi Granth.

Let us discuss them one by one.

(a) Anand by Gurū Amardāsji : -

This long descriptive poem is made of forty stanzas, commonly known as paurīs, i.e. steps. In them, the author has in a very beautiful and systematic way tried to explain how painful life on the earth is and what is the cause for it. How it

can be overcome and eliminated and how finally the human soul can attain the supreme bliss. In the words of Dr. Tāran Singh, the subject of Ānaṅd Sāhib is the attainment of happiness. All the methods for attainment and all the obstacles that come into its way have been described and remedies suggested. (1) Ānaṅd Sahib teaches us the courage and way of life. The principles enunciated in the Ānaṅd can definitely bestow upon us a happy life. (2) The opening stanza informs the reader that true Ānaṅd, the permanent bliss can be attained only through the medium and grace of Gurū.

Joy has welled up, O my mother, for I have obtained my True Guru. The True Guru, I have found with ease and within my mind resounds the music of bliss. Through the gem like measures and their families, the celestial fairies have come to hymn the Guru's word. They, who enshrine the Lord in their mind, sing the Gurbani of the Lord. Say Nanak, joy has ensued and I have attained to the True Guru. (3) (Trans. M.M.S.)

The way of life, which Ādi Granth places before the world is the way of ' Sāhaj' ; it is neither renunciation of the world nor total massacre of human emotions which Hath Yoga system has preached vigorously. While doing normal duties, man can achieve supreme celestial glory with the grace and help of Satguru. When a self-control and balance of life is attained that stage is known as the stage of Sahaj and that

gives a feeling of supreme bliss.

In this stage of 'Sahaj', human-mind feels a sense of total contentment and relief. It is a heavenly feeling, full of ecstasy. This stage is achieved through the 'Sabad' of 'God'. The singing of Sabad and dedication of the soul towards it is full of high-spiritadness. The Sabad is the gift of 'Satguru'.

Guru Amardas exhorts the human-soul to be always in tune with the Almighty, because this association caused termination of all the sufferings. (4) He can give permanent bliss because He is able to do anything. He is omnipotent. He, who forgets Him is caught in the net of all miseries of human-life. Therefore, we should not forget Him. We should, rather, remember Him, every moment. (5)

Recitation of the true Name of God is the source of real Joy, the permanent happiness or bliss. Name of God causes negation of desires. Desires are the root cause of all human-suffering. When, we make our dependence on Name final and unequivocal we are endowed with true peace and contentment of mind. (6)

Kām, Krodh, Lobh, Moh and Ahānkār are considered five foes of human-soul. If we can kill them, rather control them, ^{we} land into the kingdom of God. Hath Yogi enjoys the state of Anānd through the practice of Pranayam. He hears, in the state of Dasam Duār, the beautiful and blissful sounds, which have been termed as 'Pāñch Sabad'. But the Sahaj Marga of the Ādi Granth seeks to inform the man that those who control

lavish desires and put a check on the activities of the five foes enjoy the same bliss that a Yogi derives out of Panch Sabad. (7) Control over these foes can only be possible through the grace of Almighty only.

Now, what is $\bar{A}na\hat{n}d$? According to Guru Amardasji all the people are seen talking of $\bar{A}na\hat{n}d$ but they do not know what, in fact, $\bar{A}na\hat{n}d$ means. True $\bar{A}na\hat{n}d$ can be revealed only through the medium of Guru. This revelation is also not self-sought. It springs from the grace of the Guru. It is the Guru, who gives knowledge and causes termination of all types of sins. But, the grace of the Guru is bestowed upon those, who renounce self-centrism and submit themselves to the will of God. Thus, they achieve the state of true bliss. (8)

To achieve the state of bliss, the grace of God is primary condition. It is the grace of God that persuades human-mind towards God. Otherwise, he continues to grope in the dark. (9) To remain under the command of the Guru and reciting the hymns of God is essential to deserve the grace of God. (10)

Now, follows the code of conduct, which we must follow to reach our destination. This Code of Conduct aims at creating a balance in life. When this balance is created, human-soul finds an equation with the Almighty. Following are the points of this super Code of Conduct : -

1. One cannot achieve godliness by virtue of cleverness. Therefore, it must be discarded. (11)

2. Māyā is a distraction from God. One should not get oneself pressed in its grip. (12)
3. No member of his family accompanies him in the last journey. Only the Name of God will be his companion. (13)
4. The Path of God is not simple. It is sword-edged. We have to discard all evils to be successful on this path. (14)
5. We should not adopt double standards in our behaviour. We should do, what we feel to be right. We should not deceive others. Our inner and outwards lives should not differ. We should practise, what we theorize. (15)
6. We should dedicate our mortal frames to remember the Name of God. (16) Our eyes are supposed to see the presence of God in every inch of life. (17) Ears are the gift of God to hear His true Name. (18) Sense of taste should also be directed to taste the really sweet dish of the Name of God. (19)

By following this Code of Conduct, human-being rises above all the worldly attractions. Living in the lap of Maya, it is not influenced to be the slave of Māyā. This is the state of Jivan Mukta, this is the state of Brahm Gyāna, this is the state of Sahaj and it is in this stage, that the true bliss of God is felt. The soul is relieved of all the miseries and sufferings of life. The physical frame of man becomes the temple of God and when godliness ^{is} observed in this temple, there is immense joy, true bliss. Gurū Amardās depicts

this state in the following words : -

My soul is in ecstacy, hearing the coming of my Lord. Sing Ye, the songs of rejoicing to welcome my Lord, O my mates. My house has now become my Lord's mansion. Ever sing Ye the songs of welcome to my God, O mates, and sorrows and sufferings shall cling Ye not. Very fortunate is the day when I am attached to the Guru's feet and reflect on my beloved. By Guru's instruction, I have realised the unbeaten music and enjoy the Divine relish of God's Name. Says Nanak, the Lord Himself, who is potent to do all deeds, has met me. (20)

(Trans. M.M.S.)

Thus, attuning ourselves with God is the cause of the negation of all sorrows and sufferings, and achievement of the blissful life.

Now, it is evident that the philosophy of Anand as systemtized by Guru Amardas ji, is a practical philosophy. The stage of Anand is neither an imaginative flight nor a mere deception. It comes through action and by following a certain Code of Conduct. This Code of Conduct signified the balanced development of all human faculties in terms of his submission to the Almighty. Through this action-oriented scheme of things, one can achieve the state of Anand in this life, itself. There is no need of waiting for any Swarga or Bahishta. That is the reason why Gurmat has given a higher status to the Love of God than Mukti. (21)

This philosophy of Anand is the real panacea of human-life. Thus says Guru Amardas, in the closing stanza of the Anand : -

Listen Ye to " Word of Bliss," O, very fortunate ones and all your longings shall be fulfilled. I have obtained Lord the Supreme Being and all my sorrows have departed. Hearing the true Gurbanī, I am rid of the troubles, maladies and sufferings. The saints and friends have become happy on (hearing) or (knowing) it from the Perfect Gurū. Immaculate are the hearers and pure the utterers and they see the True Gurū all pervading. Prays Nanak, repairing to the Guru's Feet, the unblown bugles play for the mortal. (22)

he,

(Trans. M.M.S.)

Thus, who follows the path shown in this long poem of Gurū Amardas Ji, is relieved of all the sufferings of all the lives and joins the blissful state of union with the Almighty. S. Sher Singh in his book " The Holy Song of Bliss Eternal' aptly says," The Anand Sahib is one of the holiest and heavenliest songs found in the World's literature. It is a sustained soliloquy - the mind talking to itself and unravelling all hidden secrets in one endless Blaze of Light.... The Anand Sahib is the Song of Bliss- of Bliss ebullient, Bliss soaked with love, love that has borne its sweet Fruition." (23) Dr. Rattan Singh Jaggi says that the Anand of Guru Amardas is associated with the traditional Anand-

Sidhant, but He has presented many new aspects of it. This Anand is attained through Gurū. There are so many synonyms of it - Amrit, Harī ras and Sahaj Avasthā. (24) Dr. Taran Singh says that Anand sāhib is the song of ways of achievement of happiness. Every human being is in search of happiness... There are six suggestions in Anand sāhib regarding the achievement of happiness, i.e. an ideal personality, moral courage, good thinking, contentment, self-control and attainment of the purpose. (25) ... He further comes to the conclusion that Anand is God Himself. Anand indicates His existence. (26)

(b) Sukhmani, by Gurū Arjan Devjī.

Gurū Arjan Devjī, the fifth Guru of the Sikhs and the compiler of the Ādi Granth has discussed the philosophy of Anand on a more elaborate scale in his well-known long poem "The Sukhmani", which literally means, "The Mental Peace-Giver,". It differs nowhere with the philosophy of Anand as propounded by Guru Amardas, but its elaboration and detail is noteworthy. The word 'Sukh' has been substituted for the word Anand, though at some places the word Anand also occurs. As in Anand, longing for true Anand is apparent, here the longing for true Sukh or Sahaj Sukh is discernable. Dr. S.S. Kohli calls Sukhmani 'A Modern Upanishad', the title that speaks of its importance. He aptly remarks that Sukhmani, "contains an elucidation of nearly all the aspects of Sikh Philosophy which may be divided into the following three sections: 1. Metaphysics, 2. Ethics and 3. Mysticism." (27) M.L. Peace writes in his book "Sri Guru Arjan Dev's Sukhmani"

" Sukhmani is a practical guide to rise to spiritual heights for every man whatever his creed or clan, may be". (28)

The very opening lines of the first Asatpadi of Sukhmani suggest that to achieve real happiness, we should remember or recite the Name of God. By doing so all the sufferings of the human body are undone. (29)

Guru Arjan further says that the Name of the Lord is bliss in itself. It is nectar like. The devotees of the Lord have understood this secret and that is why they have achieved the state of complete peace of mind. (30)

Now, see, how all types of sufferings can be overcome by remembering the Name of the Lord : -

Remembrance of Lord saves from the pangs of birth,
Remembrance of Lord makes the pain of death insignificant,
Remembrance of Lord cause defeat to the foe ,
Remembrance of Lord saves from all the troubles,
Remembrance of Lord awakens the soul for ever,
Remembrance of Lord causes negation of fears,
Remembrance of Lord means non-occurrence of sorrows,
But remembrance of God be done in the company of good
people,
If ^{we} get ourselves coloured in the Name of God,
All treasures will be bestowed upon us. (31)

In this way, the ' Simran' or remembrance of the Name of the Lord is the basis of true happiness. Human mind longs for many kinds of ' Sukh' in life, but Gurū Arjan says all the types of ' Sukh' flow from the Simran of Lord. Thus he enlists

them : -

'All sorts of treasures and supernatural powers,
With tastes artistic nine,
High Lore, discerning wit and trance profound.
Out of Remembrance shine.
Yea, Puja, penance and the sacred chaunt,
To other Gods no worship lent.
The needs of holy dips of pilgrims,
In heavn² court a seat upon the stage,
Perspective sound, the choice of longings right-
From Simran sprung these acquisitions bright.' (32)

(Trans. M.L.P.)

And the list does not end. It goes on .

'Remembrance is the exercise supreme.
Mankind from many ills it helps redeem.
Through Simran all th^{ir}st is allayed,
All sublte things are simple made.
The dirt of mind through Simran goes,
With the Nectar-Name the heart overflows.' (33)

(Trans. M.L.P.)

And still more : -

1. Remembrance of Name results in happi^{est} life. (34)
2. Remembrance of Name gives the highest bliss. (35)
3. Remembrance of Name helps the soul to be in the
stage of spontaneity. (36)

Thus, according to Sukhmani the Simran of the Name
of the Lord gives all types of happiness and finally, the

human soul rises above the worldly attachments and gets established in the state of Sahaj or supreme bliss. As Dr. S.S. Kohli points out : " The Name of the Lord fulfils all our desires. Those who meditate on it achieve sainthood and in their company all the ailments are removed. The Name is like the mythological tree Kapal⁽³⁷⁾ and Cow Kamdhenu. Worldly grandeur and pleasures of life lose their charm in the face of the happiness which flows from the remembrance of the Name of the Lord. Thus says Guru Arjan : -

The King of the whole World is unhappy. But, he, who repeats God's Name becomes happy. Though man be entangled in lacs and millions of bonds, by uttering God's Name he is freed. The manifold pleasures of riches allay not man's thirst. By meditation on God's Name, he is satiated. On the way on which this man goes alone, there the Name of God is with him as a comforter. Ever meditate on such a Name, O my soul !⁽³⁸⁾ (Trans M.M. S.)

'Nām-Simran' is the treasure of all the boons that a human-being can think of. But how to achieve the gift of ' Nām-Simran' ? Guru Arjan Devji suggests three points in this regard. They are : - Grace of the Lord, Guidance of the Guru and Sat-sangat. Sukhmanī elaborates these three points in all details. Here are a few examples : -

'He, whom God Himself causes to repeat, repeats His Name,
He alone sings God's praise, whom He Himself causes
to sing,
By Lord's grace, the light dawns.

Through Lord's kindness, the heart-lotus blooms.
When the Lord is mightily pleased, He dwells within
man's mind,

By Lord's favour man's intellect becomes sublime

All the treasures are in thine mercy, O Lord.

By himself no one attains anything.

The creatures apply themselves to do duties,

Thou hast appointed them, O Lord God.

In their hand, O Nanak, lies but nothing.' (39)

(Trans. M.M.S.)

'As a pillar supports a palace, similarly the word
of the Guru supports the soul. As a stone floats
when put into a boat, so is the mortal saved by
clining to the Guru's feet. As a lamp gives light
in darkness, so does the soul bloom on holding Guru's
sight?' (40)

(Trans. M.M.S)

The True Guru cherishes his disciple,

Unto his attendant the Guru is ever merciful.

The Guru washes off filth of the evil intellect of Sikh.

Under Guru's instructions, the Sikh repeats the Name
of God.

The True Guru cuts off the fetters of his Sikh.

The Guru's Sikh recoils from evil deeds.

To his Sikh, the True Gurū gives the wealth of
God's Name.

Very fortunate is the Sikh of the Gurū.

Of his Sikh, the True Gurū adjusts this world and
the next,

Nānak, with fulness of his heart, the True Gurū,
mends his Sikh.

'In the company of the pious persons, the mind
never wanders,
In the company of the pious persons, it ever,
attains peace,
In the company of the pious persons, man
receives the incomprehensible Name Commodity.
In the company of pious persons, man endures
the unendurable.' (42)

(Trans. M.M.S.)

'He, who prays for four cardinal boons, should
apply himself to the service of the holy men.' (43)

(Trans. M.M.S.)

Like Anand, in Sukhmani also a Code of Conduct for
the man is suggested. One who wishes to be placed in the
state of bliss, one who wants to drink at the fountain of
the nectar of the holy Name, one must adopt this ideal Code
of Conduct. Let us analyze some of the points of this
noble Code : -

1. Let us discard the outward shows and not deceive
the people and God. Because, God knows everything. (44)
2. Let us get rid of Kām, Krodh, Lobh, Moha and
Ahaṅkāra, because they are the real cause of all suffering
and they keep us away from getting nearer to God. (45)
3. Let us submit to the Will of God, because living
as He wills, gives solace to the soul. (46)
4. Let us use all our senses for the noble purpose. (47)

5. Do not depend upon other fellow-beings, because it is only He who knows our needs and fulfils them. (48)

Thus, adopting this Code of Conduct, human-beings, with the grace of the Lord are elevated to the state of supreme happiness. This state of mental elevation has been described very beautifully in Sukhmanī, with the Concept of Jīvan Mukta and Brahm Gyānī. Let us see what the 'Sukhmanī' says in this respect : -

He, who in his heart loves Lord's ordinance, is said to be the man of present salvation. As a joy, so is sorrow for him. In that place, there is everlasting happiness and no separation from God. As a Gold, so is dust for him. As is nectar, so is sour poison for him. To him as is honour, so is dishonour. As is the pauper, so is the king. He, who deems that what God puts in vogue, as the secular, that man, O Nanak, is said to be emancipated while still alive. (49)

(Trans. M.M.S.)

It is obvious that the Jivan Mukta of ' Sukhmani is the perfect man. He is in the state of ' Sadā Anand' i.e. everlasting bliss because he has been able to create a balance in life. He lives among the worldly activities but he is detached. He is not out of himself when he receives some boon and at the same time he does not start weeping when some sorrow comes. His reaction in both the situations is the same. Anyone, who has the power of creating this type of

balance in him, he gets union with the Lord, as ' Brahm Gyānī ' of the ' Sukhmani ' does : -

' Brahm Gyānī remains ever unattached as lotus flower is on the surface of water. Brahm Gyānī has ill-will against none as the Sun gives warmth to everyone.' (50)

' To Brahm Gyānī, friend and foe are the same. Brahm Gyānī is not proud. Brahm Gyānī is the highest of the high. He, however, is humble of all, in his mind.' (51)

' Brahm Gyānī lives in humility. He takes delight in helping others. Brahm Gyānī has no worldly entanglements. Brahm Gyānī gets control over the wandering faculties of mind.' (52)

' Brahm Gyānī gains the supreme bliss of the Lord, in his mind. He is in a state of eternal happiness. Brahm Gyānī resides in a celestial palace of spontaneous bliss. Nānak, Brahm Gyānī never perishes.' (53)

Brahm Gyānī enjoys affinity with ' Parmānāṅd ', who is Lord himself. He is in state of ' Sadā Ānāṅd ', he is in the state of ' Sukh Sahaj ', all these terms signifying supreme bliss of the Lord. Dr. S.S. Kohli's remarks about the state of Brahm Gyānī are note-worthy. He writes, " The saints (Saṅt, Sādh) by constantly meditating on the Name attain final eman~~e~~mpation during their life time and achieve

the status of a Brahm Gyānī.- The philanthropists. With the grace of the Lord, they reach the final stage of spiritual advancement". (54)

Thus, Sukhmanī is a purposeful thesis of Guru Arjan Devji, which seeks to tell the path of true, supreme and lasting happiness i.e. bliss. In the words of Principal Teja Singh, " To a man complaining of life-weariness, there is nothing so cheering, so invigorating as Guru Arjun's Sukhmanī. It is a great consoler of mind." (55)

He names Sukhmanī as " Psalm of Peace" and says that the most characteristic feature of the Psalm is the soothing effect it has on nerves shattered by a life of hurry and furious activity and on souls tossed on the waves of passion and inordinate desire." (56)

NOTES, EXPLANATIONS AND REFERENCES

1. Bhagti te Shakti, PP. 112.
2. Sehaj te Anand, PP. 16.
3. " Anand bhaiā merī mae satguru mai pāiā.
Satgurū tā pāiā sehaj setī man vajiā vādhaiā.
Rāg ratan parivār pariā sabad gāvan āiā.
Sabdo tā gāvhu hari kerā manijini vasāiā.
Kahai nānak anand hoā satgurū mai pāiā."
4. " Ae man meriā tū sadā rahahu hari nāle.
Hari nāl rahahu tū man mere dūkh sabh visārnā."
5. " Sabhnā gallā samrath suāmī so kiu manhu visārai."
6. " Sāch nām ādhār merā jin bhukhā sabh gavāiā.
kari sānti sukh mani āi vasiā jin ichhā sabh pūjāiā."
7. " Vāje pañch sabad titughari sabhāgai.
Ghar sabhāgai sabad vāje kalā jitu ghari dhāriā.
Panch dūt tudh vasi kīte kālu kañtaku māriā.
Dhur karmi pāiā tudh jin kau si nāni hari kai lāge.
Kahai nānak tañi sukh hoā titu ghari anhay vāje."
8. " Anand anand sabhu ko kahai anand gurū te jāniā.
Jāniā anand sadā gur te kirpā kare piāriā.
Kar kirpā kilvikh kate gyān anjanu sāriā.
Andrahu jin kā mohu tuṭṭā tin kā sabadu sachai savāriā.
Kahai nānak ehu anand hai anand gur te jāniā."
9. " Bābā jisu tū dehi soī janu pāvai.
Pāvai tā so janu dehi jisno hori kiā karhi vechāriā.
Iki bharmi bhūle phirhi dahidis iki nām lagi savāriā."

10. " Tanu manu dhanu sabhu saupi gur kau hukam maniai pāiai."
11. " Ae man chañchlā chaturāi kinai nā pāiā."
12. " Ehu māiā mohni jin etu bharmi bhulāiā."
13. " Ae man piāriā tū sadā sach samāle,
Ehu kutambū tū ji dekhdā chalai nāhi terai nāle."
14. " Labu lobhu ahankār taji trisnā bahutu nāhi bolnā.
Khaniahu tikhī valhu niki etu mārgi jānā."
15. " Jiāhu maile bāhrahū nirmal.
Bārahū nirmal jiāhu tā maile tinī janam jūai hāriā."
16. " Kahai nānak ehu sarīru parvānu hoā jinī satgur
siu chitu lāiā."
17. " Ae netrahu meriho hari tum mahi joti dharī hari
binu avaru nā dekhhu koī."
18. " Ae rasnā tū anrasi rāch rahi terī piās nā jāi.
Piās nā jāi horatu kitai jicharu hari ras palai nā pāi."
20. " Manī chāu bhaiā prabhū āgamu suniā.
Hari Maṅgal gāu sakhī grih maṅdaru bañiā.
Hari gāu maṅgal nit sakhīe sogu dūkh nā viāpae.
Gur charan lāge din subhāgai āpnā pir jāpae.
Anhat bāñī gur sabadi jāñī harināmu hari rasu bhogō.
Kahai nānak prabhu āp miliā karan māraṅ jōgō."
21. " Rāju nā chāhahu mukti nā chāhahu man prīt charan
kamalāre." (Dev Gaṅdhari M. 5).
22. " Anadu sunhu vaḍbhāgiho sagal manorath pūre.
Pārbrahmu prabhu pāiā utre sagal visūre.
Dūkh rog sañtāp utre sunī sāchī bāñī.
Sañt sājan bhae sarse pūre gurte jāñī.
Sunte punīt kahte pavitu satguru rahiā bharpure.
Binwañti nānak gur charan lāge vāje anhad tūre."

23. PP. XV, XVI.
24. Vichar Dhara, PP. 101.
25. Nem Te Prem, PP. 186.
26. Ibid, PP. 198.
27. Advance, May 77, PP. 10.
28. PP. VII.
29. " Simrau Simari Samari Sukh pavau.
Kali kales tan mahi mitāvahu."
30. " Sukhmani sukḥ amrit prabh nāmu.
bhagat janā kai man bisrām."
31. " Prabh kai simrani garabhi nā basai.
.....
.....
.....
Sarab nidhān nānak hari rangi."
32. " Prabh kai simrani ridhi sidhi nau nidhi.
Prabh kai simrani gyānu dhyānu tatu budhi.
Prabh kai simrani jap tap puajā.
Prabh kai simrani binsai dujā.
Prabh kai simrani tīrath isnanī.
Prabh kai simrani dagah manī.
Prabh kai simrani hoi su bhalā.
Prabh kai simrani suphal phalā."
33. " Prabh ka simranu sabh tō ūchā.
Prabh kai simrani udhrai mūchā.
Prabh kai simrani trisnā bujhai.
Prabh kai simrani sabh kichhu sujhai.

Prabh kai simrani nāhi jāṁ trāsā.

Prabh kai simrani pūran āsā.

Prabh kai simrani man ki mal jāi.

Amrit nāmu rid māhi samāi.

34. "Prabh kau simrahi tin sūkh bihāvai."
35. " Prabh kau simrahi tin anad ghanere ."
36. " Prabh kai simrani sehaj samānī."
37. Advance, May 77, Page. 12.
38. " Sagal sristi ko rājā dukhā.
Hari kā nām japat hoi sukhā.
Lākh karorī baṁdhun parai.
Hari kā nām japat nis-tarai.
Anik māiā raṅg tikh nā bujhāvai.
Hari kā nām japat āghāvai.
Jih mārgi ehu jāt ikelā.
Bah hari nāmu saṅgi hot suhelā.
Aisā nāmu man sadā dhiāīai.
Nānak gurmukhi paramgati pāīai."
39. " Aāp japāe japai so nāu.
Aāp gavāe su hari gun gāu.
Prabh kirpā te hoi pragāsu.
Prabh daiā te kamal bigāsu.
Prabh su prasann basai man soi.
Prabh daiā te mati ūtam hoi.
Sarab nidhān prabh terī maiā.
Āphu kichhū nā kir hū laiā.
Jit Jit lāvhu titu laghi hari nāth.
Nānak Inkaī kachhū nā haāth."

40. " Jiu ma[^]ndar kau thāmai thammanu.
Tiu gur kā sabdu manhi astham-manu.
Jiu pākhāṅ nāv charḥ tarai.
Praṅī gurcharan lagatu nistarai.
Jiu a[^]ndhkār dīpak paragāsu.
Gur darsanu dekhi mani hoi bigāsu."
41. " Satguru sikh kī karai pratipāl.
Sewak kau guru sadā daiāl.
Sikh kī guru durmatī malu hirai.
Gurbachnī hari nām uchrai.
Satgur sikh kai ba[^]ndhan kātai.
Guru kā sikh bikār te hātai.
Satgur sikh kau nām dhanu dei.
Gur kā sikh vad[^]bhāgī he.
Satigur sikh kā halat palatu swārai.
Nānak satiguru sikh kau jia nāl samārai."
42. " Sādh kai sa[^]ngi nā kabhū dhāvai.
Sādh kai sa[^]ngi sadā sukhu pāvai.
Sādh sa[^]ngi bastu agochar lahai.
Sādh kai sa[^]ngi ajru sahai."
43. " Chāri padārth je ko māgai.
Sādh janā kī sevā lāgai."
44. " Kartuti pasū kī mānas jāti.
Lok pachārā karai diru rāti.
Bā[^]hari bhekh a[^]ntarimālu māiā.
Chhā[^]psi nāhi kachhu karē chhapāiā.
Bā[^]har g[^]yān dhyān isnan.
A[^]ntari biāpai lobh suānu.

- Añtar agni bāhari tanu suāhu.
Gali pāthar kaise tarai āthāh,
- Nānak te jan sehaji samāti."
45. " Bair birodh kāmkrōdh moh.
Jhūṭh bikār mahā lobh dhroh.
Iāhu jugti bihāne kai janam.
Nānak rākhi lehu āpan kari karam."
46. " Jis jan apnā hukamu manāiā.
Sarab thok nānak tin pāiā."
47. " Mithiā nāhī rasnā paras.
Man mahi prīt nirañjan daras.
Par tria rūp nā pekhe netar.
Sādḥ kī tehal sañt sañg het.
Karan nā sunai kāhū kī niñdā.
Sabh te jānaiāpas kau mañdā."
48. " Manukh kī tek brithī sabh jānu.
Devan kau ekai bhagwānu."
49. " Prabh ki āgiā ātam hitāvai.
Jīvan mukti sou kahāvai.
Taisā harakhu taisā usu sogu.
Sadā anañdu tah nahī biogu.
Taisā suvaranu taisī usu māti.
Taisā amrit taisī bikhu khāṭi.
Taisā mānu taisā abhimānu.
Taisā rañku taisā rājānu.
Jo vartāe sāi jugti.
Nānak Ohu purkhu kahīā jīvan-mukti."

50. " Brahm gyānī sadā nirlep.
Jaise jal mahi kamal alep.
Braham gyānī sadā nirdokh.
Jaise sūru sarab kaṁ sokh."
51. " Brahm gyānī kai mitar satru samān.
Brahm gyānī kai nāhi abhimān.
Brahm gyānī ūch te ūchā.
Man apnai hai sabh te nīchā."
52. " Brahm gyānī kai garibī samahā.
Brahm gyānī parupkār umāhā.
Brahm gyānī kai nāhi dhāṅdhā.
Brahm gyānī le dhāvatu baṅdhā."
53. " Brahm gyānī kai mani paramānaṅd.
Brahm gyānī kai ghari sadā anaṅd.
Brahm gyānī sukh sehaj nivās.
Nānak Brahm gyānī kā nahi binās."
54. Advance, May 17, pp. 12.
55. Psalm of Peace, Introduction.
56. Ibid.

GOD AS BLISS IN THE ADI GRANTH

Like all other theistic systems of Indian Philosophy, the philosophy of the Adi Granth also revolves around the idea of God or Brahma as it is described in Orthodox systems. We have seen that in the Upanishadic thought and the consequent systems which are based upon it, have propounded the theory of Sat, Chit and Ānaṅd, which means that the Brahman is truth, consciousness and bliss. The Vedānta has given great importance to this theory and in Brahma Sūtra, it is stated in clear-cut words that Brahman is Ānaṅd. Keeping in view, the strong association of the philosophy of the Ādi Granth with the Upanishadic thought, we must see what the Ādi Granth speaks of God. Is the Ādi Granth's concept of God similar to that of the former ? What is the real nature of God according to the Ādi Granth? What are the attributes of God of the Ādi Granth ? And, we should also see the reaction of the Ādi Granth vis-a-vis, the theory of Sat, Chit and Ānaṅd.

Dr. S.S. Kohli, while discussing the concept of God in the Ādi Granth comes to the conclusion that the Adi Granth accepts the Vedāntic view of the God. ⁽¹⁾ As we have already discussed, Vedānta gives elaborate interpretation to the thought of the Upanishadas and that there are different schools of Vedanta, like advaitvāda of Shaṅkar, Vishishtadvaitvād of Rāmānuja and the dvaitvāda of Mādhva. All these schools, in spite of their differences of opinions on certain

points have full faith in the existence of God. God is said to be omnipresent, omnipotent and omniscient. He is both saguna and nirguna. Rāmañuja believes that the only reality of the Universe is God. The whole of the Universe is His creation but He is self-created. None else can set up or create Him. Madhva's view that God, Jagat and the Jīva are different things, does not find favour with the Ādi Granth.

The Mūl-mantra of Japujī gives us in a beautiful manner a true picture of the God of the Ādi Granth. He is One. His Name is Truth. He is the Creator. He has no fear or enmity. He does not fall into the cycle of birth and death. He is self-existent. He can be realized through the Grace of the Gurū. (2)

As we go through the pages of the Ādi Granth, we come across several words to address God and to indicate His several attributes. Through, these attributes of God, one can analyze what Ādi Granth thinks ^{of} God. As A.H. Ansari points out : " The ultimate reality for Gurū Nanak is one God, who has countless attributes. His hymns contain large number of God's names, which have been drawn from various sources- Hindu and Islamic literature and the teachings of the saints and the sufis. That these attributes are real Nānak had no doubt. To him God is incomprehensible and indescribable not because He is absolutely simple and has no real attributes but because He has infinite attributes, each with infinite perfection." (3)

He further states about Gurū Nānak's concept of

God : " God is not only a being with attributes, He is also a person. The highest truth about God is not that He is self-existent being and is the ground of all that exists. He is, above all, the Supreme Person, He has created the world to His free will. He orders and sustains it. He governs and rules over it. He is generous and benevolent. He is just and merciful. He loves and forgives. He hears prayers, fulfils requests, and leads those who seek guidance. He inspires and commands, rewards and punishes. He is not only to be contemplated, admired and praised, but also to be feared, loved and trusted. For Guru Nanak, God is primarily the object of obedience, surrender, love, devotion and worship." (4)

Teja Singh, while analysing the Fundamentals of Sikh belief about God, writes : " God is called the indweller of Nature and is described as filling all things by an art that is artless. He is not an ~~impotent~~ mechanic fashioning pre-existing matter into the universe. He does not exclude matter, but includes and transcends it. The Universe, too, is not an illusion. Being rooted in God, Who is real, it is a reality..." (5)

In Rāg Sorath, Gurū Nānak gives a very fine, precise and abstract definition of God, according to which God is Invisible, infinite, incomprehensible, unperceivable, limitless, without destiny, without caste, without birth, self-existent, without attachment and without apprehension. (6) The Japujī says that He is neither set up, nor created. He himself is the

Immaculate One. (7) He is ever true, He is the true Lord of true Nature and of the true Name. He is, who made the Universe, is and will be, is neither seen, nor will pass away. (8) He is both nirguna and saguna. (9) Whatever we see and hear is Brahman. (10) There is no other equal of God. (11) He is the father of all and his treasures are always full. (12) Truth is His real Name, all other names given to Him are man-made. (13) God is the only eternal entity from whence Purusha and Prakriti have sprung. (14) He is the creator of three gunas also. (15) He is a Purusha loftiest as compared to other purushas, i.e. Jivas. (16) God creates the universe when He so desires. He expands it and when He wishes it gets mingled in His Oneness. (17) The human-soul is a miniature of God. (18)

From all these statements, it is clear that God is the ultimate reality beyond which nothing can be thought of. He is all powerful. He is perfection personified. He is the highest state of contentment. He is the supreme knowledge. He is the supreme state of existence. He is the highest and superior most in every respect. He is the gravitational force of whole of the Universe.

To establish His supremacy in every field, the *Ādi Granth* uses for Him a large variety of words, such as : Kartā, Kartār, Khāliq, Sirjanhār, Karan Kāran, Samrath, Prāndātā, Prānpatī, Pritpālak, Gopāl, Gobiṅd, Saddanhār, Harnhār, Pūran, Pūran Purkh, Sāmpūran, Guntās, Nidhā, Gunī Nidhān, Beparvāh, Bemohāj, Abhul, Adol, Achal, Achhal, Abhaṅg, Agochar,

Ajūnī, Saibhañ, Avgat, Amolak, Pāwan, Pavit, Pāk, Suñdar, Suhāñ, Asur sañghār, Akal kalā, Bharpūr, Hādrā hadūr, Sarab Biāpī, Sarab nivāsī, janoī, Giānī, Jogī, dānā bīnā, Asūjh, nirbūjh, Apār, Amit, Apr apār, Athāh, Sach, Bhagwān, Bishan, Pārbrahm, Prabhū, Nirañjan, Sāhib, Mālik, Khasam, and so on.

Thus, we see, that in the Ādi Granth, God represents the true state of perfection in every respect, which is nothing but the state of ānañd. Ānañd, in its truest spirit means perfection. God is bliss because He is total contentment. He is bliss because He is ultimate and there is nothing beyond Him. He is bliss because He is free of any kind of fear. He is bliss because He has enmity towards none. He is bliss because death and birth do not affect Him. He is bliss because He is the authority of all and there is no authority above Him. He is bliss because He creates all and creates anything of His own will. He is bliss because He is neither set up nor created by any one. He is bliss because He pervades all. He is bliss because He is infinite. He is bliss because His greatness remains untold. He is bliss because every particle of the Universe stands in His praise. He is bliss because He knows all and bestows all. He is bliss because all nature adores Him. He is bliss because He alone is truth. He is bliss because He suffers no disease. He is bliss because He has no want.

Though from all these attributes of God as described in the Ādi Granth, we can easily say that all of them combine to stand a testimony of His being the Real Bliss

yet we see in the Ādi Granth that He has been remembered by names such as Ānaṅda or conveying the meaning of ānaṅda. Dr. S.S. Kohli writes in this context: " God is without fear and enmity. These are ethical qualities and attributes of God. Any one who practices these qualities in life goes near God-realization.... Since, God is without fear, therefore, He is always in the state of bliss (Nihāl, Parsann, Harkhwaṅt, Raṅg, Ānaṅd, Binod, Sachidānaṅd). He has no worries (Beparwāh, Nehkaṅtak). Since God is without enmity, He is always just, graceful, benevolent (Dukhlath, Sagal Sukhsāgar, Sukhehgāmī, Sukhdāī, Sukhdātā, Amrit, Mithbolrā, Nimribhoot, Sahai, Garib Niwaz, Dīn Dard, Dīn Baṅdhap, Dīn Dyāl, Anāth Nāth, Nithāviaṅ thāoṅ, Dīāl, Karīm, Rahīm, Meharbān, Karnāmai, Rabb, Dukhbhaṅjan, Adlī, Paij Rakhanhār, Bird Pālanhār, Bakhshīṅd, Nistāranhār, Patit Pāwan, Rākhā, Dayy, Kirpānidh, Dānī, Dātā, Dātār, Dihaṅd, Ichhā-pūrak, Olā, etc., " (19)

Dr. Sher Singh writes thus: " He (God) is Dukhlath-in whom there is no pain and suffering. He is all bliss and pleasure-sukh. He is the ocean, the mine, the treasure of perfect happiness and blissfulness- Sukh sāgar, Sagal sukh sāgar and Sukh-gāmī. That is why, He can bestow pleasures on men and as such He is Sukh Dāī and Sukh Dātā. The stage of this blissfulness is Sahaj and therefore, God is also named Sahaj. There^{is}no up and down or increase or decrease in His good qualities, and, therefore, He is Pūran and Saṅpūran- perfectly perfect. He is the ocean and mine of good qualities and the embodiment of virtue- Guntās, Gunīgahīr,

and Gunīdhān. With pleasures and blissfulness are associated the qualities of coolness and calmness and God is therefore Sītal and Sīlwānt. He is cheerful and happy-Nihāl, Parsann, Harkhwañt, Rañg, Ānañd and Binodī." (20)

Now, let us see how the Ādi Granth says of God in the words conveying the sense of happiness or Bliss.

In Rāg Dhanāsrī, Gurū Arjan Dev Clearly talks of God as Ānañd-rūp and states that He is Omnipresent. Wherever we see, His presence is felt. (21)

In Rāg Sṛāth, Gurū Amardās says that Ānañd-rup Harī fulfills the wishes of His devotees and that is why His devotees sing His praises, day and night. (22)

God has been described in the Ādi Granth to be in a blissful state when in the state of Void, i.e.

Sun Mañdal. (23) The abode of the Lord is like a fort, not approachable easily. There is the light of His presence.

There He lives in a state of Ānañd. (24) Wherever the praise of the Blissful Lord is done, all the pleasures of life are bestowed by Him. And where He is forgotten, all the misfortunes befall. (25)

Kabir names God Parmanañd, i.e. the highest state of bliss. (26)

In the opening lines of the 'Ānañd Sāhib', Gurū Amardas says that on the attainment of the true Gurū, One gets Ānañd. Here, also, Ānañd is the state of union with the Lord, and more specifically the Lord Himself. (27)

The Ādi Granth has a fundamental belief that the Lord is attained through the grace of the Satgurū.

The word Rasa has also been used to signify the

state of Ānaṅd and the Lord Himself. (28) He has been
described as Amrit, which is again a symbol of eternity. (29)
It has been said that God is the ocean of happiness, therefore,
we should not forget Him. In remembering Him, we get all
our wishes fulfilled. (30) He has been venerated as the
treasure of comforts. (31) Kabīr says that Rāma is like the
cold water, which has extinguished the fire of my body. (32)

Gurū Arjan Dev, in Rāg Bhairav says that all
the creatures of the Universe are suffering from one disease
or the other, but no disease affects the Lord. (33) And,
He, who is not affected by any disease, is obviously,
blissful. He is said to be the giver of Mukti, Jugti and
Bhguat also. (34) He lives in the palace of happiness and
his doors are high. (35) His abode is the cave of Sahaj.
There is un-struck music and the state of existence is the
state of bliss. (36) He is Sadā-mukat and His greatness is
known only to Him. (37) He shows His anaṅd-rup only to
those with whose actions He is pleased. (38) He is Sadā
Anaṅd, 'Anandi' and we should remember Him at every moment. (39)
He is the origin of Ānaṅd and He gives Ānaṅd to all those who
remember Him. (40) Whom He shows His kindness, is blessed
and becomes Ānaṅd-rup. (41) The human-soul gets at its goal
when it realizes the blissful God. (42)

Thus, it is evident that the Ādi Granth has deep
faith in the theory of bliss as an attribute of God. It is
not just an attribute, rather, it is the sum-total of all
the attributes. As human-soul yearns for total happiness,

its yearning means the yearning for God. The Ādi Granth declares time and again that the human-soul reaches the state of bliss as it gets attunement with God or gets mingled in Him. From this, we can draw the conclusion that whereas God is bliss, the state of attunement with Him is also the state of bliss. The Ādi Granth believes that the human-soul is a separated part of God and ultimately it gets dissolved in God. So, there is hardly any line of separation in the state of Ānañd.

Let us see, how, the Ādi Granth speaks of the state of bliss that human-soul aspires to reach and what is the nature of it.

Guru Amardas writes in Sri Rāg, that the whole of world is in search of Sahaj, but it is not easily attainable. It is to be attained through the true master. All other methods are fruitless. (43) The true happiness comes out of Surat Sabad, i.e. when we get attuned with the Word of God. (44) The state of Ānañd comes through the singing of the praise of the Lord. (45) The company of the saintly people also results in the true bliss of the Lord. (46) The state of ultimate union with the Lord is the state of unlimited joy and there is no sense of grief at all. (47) Where, the Word of the Lord is adopted, all the sorrows run away. The precious jewel of knowledge gives rise to the state of Sahaj. (48)

Dr. Taran Singh, in his book "Bārah Māh Darpan", while analysing the month of Chaitra, says, "Ānañd is the basic longing of the human-mind. And the second point is that Ānañd

is achieved through union with our source... and Simran is the way to the union with the Lord..., this is the secret of happiness." (49)

He further writes : " God is Ānaṅd-Sarūpa. And union with Him results in Ānaṅd. How can one draw bliss from Him if He Himself is not bliss ? He is Ānaṅd and at the same time Sat and Chit also." (50) He says that ' Ānaṅd stands for a state of being. It is a way of life..., improved way of life.' (51) He further states that the stage of Ānaṅd comes only when mind, body, eyes, ears etc., all are disciplined and live according to the Will of the Lord." (52)

Sardul Singh Kavishar in his book, " Sikh Dharam Darshan," writes that "secret, inner-most metaphysical bliss is that spiritual light, which comes to the devotees of the Lord who are attuned with Him. Sikhs call it the state of Wonder." (53)

Bhai Jodh Singh says that in the state of Karaṅ Khaṅd as described in the Japujī, the devotees of the Lord taste bliss in union with the Lord." (54)

Dr. Balbir Singh says that the problem of Ānaṅd is discussed in the Vedānta. The pure nature of Ātmāṅ is said to be ' Sat-Chit-Ānaṅd'. There are so many views on the points that how Atman feels its Ānaṅd or it does not feel at all , or it is not able to do so, or Ānaṅd means the negation of suffering only... The Ādi Granth has an answer to it. God is named Surtā..., the word Surtā stands for the state of knowledge. To be ' Surtā' is that state of Sat, Chit, Ānaṅd

where Gyān-sarūpa enjoys the self-experience of His being
Ānaṅd-sarūpa." (55)

To quote, Dr. Taran Singh again, " Ānaṅd is the
name of God Himself. This is His being. Ānaṅd stands for
His existence." (56) He calls it ' Harmony' and Music of
Sphere." (57) Seva Ram Singh writes in his book, " The
Divine Master", of the state of eternal happiness: " NO man
but is striving hard to be happy. The attainment of ever-
lasting happiness, the end which everyman is trying to
achieve is what the master believed to be the Salvation...
One enjoys eternal happiness when God is constantly with
him..." (58)

Thus, we can reach the conclusion that the Ādi
Grānth is of the view that God is bliss Himself and
any one who seeks bliss must aspire for union with God.
Hence, God and godliness of the human-beings are one and
the same thing. The state of union with the Lord, is the
state of Ānaṅd, but that state is not in any way separable
from God. In fact, whosoever reaches the state of Ānaṅd
becomes a part and parcel of God. There is no difference
between Him and the Almighty. Thus, according to the Ādi
Grānth, the yearning of the human-soul for the bliss, eternal
peace or perfect happiness is the yearning for Him.

NOTES, EXPLANATIONS AND REFERENCES

1. A Critical Study of the Adi Granth, PP. 335.
2. " Ik Onkār Satināmu kartā purkhu nirbhau nirvairu akāl mūrṭi ajūnī saibhañ gurprasādi." (Japujī).
3. Perspectives on Guru Nanak, PP. 98.
4. Ibid, PP. 98-99.
5. Sikhism- Its Ideals and Institutions, PP. 5.
6. " Alakh apār agamm agochar nā tis kāl nā karmā. jāṭ ajāt ajonī sambhau nā tis bhau nā bharmā."
7. " T hāpiā nā jāi kītā nā hoi.
Aāpe āp nirañjanu soi." (Japujī).
8. " Soī Soī sadā sach sāhib sāchā sāchī nāi.
Haibhī hosī jāi nā jāsi rachnā jini rachāi." (Āsā M.1).
9. " Nirguna āp sargun bhī ohī." (Sukhmanī).
10. " Brahm dī sai Brahm sunī ai eku eku vakhānī ai." (Bilāwalu M.5).
11. " Ekai re hari ekai jān. Ekai re gurmukhi jān."
12. " Tu sājhā sāhib bāp hamārā.
Naunidhi tere akhuṭ bhañdārā." (Mājh M.5).
13. " Kirtam nām kathe tere jihbā.
Satinām terā purā parbalā." (Mārū M.5).
14. " Siv Sakti āp upāi kai kartā āpe hukam vartāe." (Ānañdu).
15. " Jahi āp rachio par pañch akār.
Tihu gun mahi kīne bisthāru." (Sukhmanī).
16. " Purkhu sat keval pard hānu." (Sukhmanī).

17. " Āp sati kiā sabhu sati. Tis prabh tē sagli utpati."
Tis bhāvai tā karai bisthāru. Tis bhavai tā ekañkār."
(Sukhmanī).
18. " Achraj kathā mahā anūp.
Prātmā pārbrahm kā rūp." (Goḥd M. 5).
19. A Critical Study of Ādi Grañth, PP. 346-47.
20. Philosophy of Sikhism, PP. 168.
21. " Anad rūp ravio sabh madhe jat kat pekhau jai."
(Dhanāsari M. 5).
22. " Bhagtā kā kāraj hari anañdu hai andinu hari gun gāi."
(Sorath M. 3).
23. " Aradh uradh mukhi lāgo kāsū.
sunn mañdal mahi kari pargāsū.
Ūhā sūraj nāhī chañd.
Ād nirañjanu karai anañd." (Bhairav Kabīrjī).
24. " Agam dragam garhi rachio bās.
Jā mahi joti kare pargās.
Bijulī chamke hoi anañd.
Jih paurhe prabh bāl gobind." (Bhairav Kabīrjī).
25. " Jahañ bīsai thākur piāro tahāñ dukh sabh āpad.
Jahi gun gāi anañd mañgal rūp tahāñ sadā sukh sañpad."
(Sārāg M. 5).
26. " Kabīr jis marne te jag darai mere man anañd.
Marne hī te pāiai pūran parmānañd. (Salok Kabīr).
27. " Anañd b haia meri mae satguru mai pāiā."
28. " Āpe rasiā āp ras āpe ravanhār." (Srī Rāg M. 1).
29. " Āpe amritu āpi hai piārā āpe hī rasu āpai.
" Āpe āp salāhadā piārā jan nānak hari rasu dhrapai."
(Sorath M. 4).

30. " Sukh sāgar prabh visrau nāhī
man chīndiarha phal pāi." (Sorath M. 5).
31. " Pārbrahm prabh sūkh nidhān." (Bhairau M.5).
32. " Ab mohi jalat rām jalu pāiā.
Rām udaki tanu jaltu bujhāiā." (Gaurhi Kabīrji).
33. " Haumai rogu mānukh kau dinā.
Kām rogu maigalu basi līnā.
Dristi rogi pachi mūe pataᅅgā.
Nād rogi khap gae kuraᅅga.
Jo^{jo} dīsai so so rogi.
Rog rahat merā satiguru jogī." (Bhairau M.5).
34. " Mukti bhugti jugti vas jakai.
Unā nāhī kichh janu tākai." (Ādi Granth, PP. 1150).
35. " Sūkh mahal jakai ūch duāre." (Sūhi M.5).
36. " Anhadu vājai sahaji suhelā.
Sabad anaᅅd kare sad kelā.
Sehaj gufā mahi rāhī lāi āsanu ūch svāriā jiu."
37. " Āpe kartā āpe bhugtā.
baᅅdhan torhe sadā hai mukta. (Mājhi M. 3).
Sadā muktu āpe hai sach āpe alakh lakhā vaniā.
38. " Jau su prasann bhae prabh thākur
Sabh anad rūp dikhāio." (Gaurhi M.5).
39. " Sada ^{anaᅅd} ~~nanad~~ anaᅅdi sāhibu gun nidhān nit nit jāpiāi."
(Āsā M. 5).
40. " Anad mūlu jagjīvan dātā sabh jan kau
anaᅅd karhu hari dhiāvai." (Gūjri M.4).
41. " Thākur hoe āpi daiāl. (Dev Gaᅅdhāri M. 5).
Bhāi Kaliān anaᅅd rūp hoī hai ubre bāl gupāl."

42. " Anañd rūp pekhi kai hau mahal pāvaugī." (Sarañg M. 5).
43. " Sahjai no sabh lochdī binu guru pāiā nā jāi.
Parhiparhi pañdti jotkī thake bhekhī bharami bhulāe.
Gur bhete sehaj pāiā apni kirpā kare rajāe."
(Sri Rāg M. 3).
44. " Sabadā surti sukh ūpjai prabh rātau sukhusāru."
(Sri Rāg M. 1).
45. " Sehaj anañd gavhi gun govind prabh nānak
sarab samāhiā jiu." (Mājh M. 5).
46. " Kari Kirpā sañtan sachu kahiā.
Sarab sūkh ihu ānadu labhiā.
Sād̄h sangi hari kirtanu gāiāi.
Kahu nānak vaḅbhāgī pāiāi." (Gaurhī Guāreri M. 5).
47. " Harakh anañd sog nañī biā.
So gharu guri nānak kau diā." (Gaurhī M. 5).
48. " Jahañ sabad vasai tahāñ dukh jāe.
Gyān ratani sāchai sehaj samāe." (Āsa M. 3).
49. Bara Mah Darpan, PP. 22-24.
50. Ibid, PP. 25.
51. Ibid, PP. 136.
52. Ibid.
53. Sikh Dharam Darshan, PP. 325.
54. Japuji Patik, PP. 66.
55. Surat Sabad Vichar, PP. 8-9.
56. Nem Te Prem, PP. 198.
57. Sri Guru Granth Sahib Da Sahitik Itihas, PP. 341.
58. The Divine Master, PP. 250.

PATH OF ATTAINMENT

(a) Sehaj Yoga of Gurmat : -

Once, we have come to the conclusion that $\bar{A}na\hat{n}d$, in the $\bar{A}di$ Granth, refers to the state of highest spiritual achievement, we must now try to know what is the path suggested by the $\bar{A}di$ Granth to reach that state of achievement. The path suggested by the $\bar{A}di$ Granth is simple and practical. That is why, it is called $\bar{S}ehaj$ Mārga or $\bar{S}ehaj$ Yoga. 'Sehaj' is a very comprehensive term and it is used in the $\bar{A}di$ Granth, very frequently. According to Bhai Kahn Singh, the word 'Sehaj' in the $\bar{A}di$ Granth has been used to convey thirteen different meanings. (1) It is used to mean nature or $\bar{S}ubhāv$, (2) thought or $\bar{v}ichār$, (3) knowledge or $\bar{g}yān$, (4) bliss or $\bar{a}na\hat{n}d$, (5) without effort or $\bar{n}iryatan$, (6) easily or $\bar{a}sāni$ $\bar{n}āl$. (7) Though used in different meanings at different place, the word 'Sehaj' in $\bar{A}di$ Granth deals mainly with the state of highest spiritual achievement. It is 'Sehaj' because it is achieved with ease.

The achievement of $\bar{A}na\hat{n}d$ or $\bar{S}ehaj$ Avastha, according to the $\bar{A}di$ Granth, is not an ordeal which is beyond the capacity of human-beings. It can be achieved without undergoing severe penances, austere meditations, painful yogic exercises and other such efforts. The attainment is possible while doing all worldly duties. The condition is only this that the human-being should not get indulged totally in worldliness. He should remember God and do good acts. His inward approach is necessitated to be equated with his outward behaviour. This balanced approach is the easiest method to

follow as compared to the path of renunciation and killing of the faculties of our mortal frame.

This path is known as Sehaj Mārga or Sehaj Yoga, as the Ādi Granth refers to it in the context of Hath Yoga System.

The Sehaj Yoga of the Ādi Granth is based on
 (8) Nām, (9) Simran, (10) Grace of Almighty, (11) Satgurū's benevolence,
 (12) Sat Saṅgat, (13) Kīrtan or Sift Sālāh, (14) Hukam Raḥāi, (15) Kirat Kamāi,
 (16) Premā Bhagti, (17) Shubhā Karam, (18) Sevā and (12A) Ardās.

All these principles can be put into practice by any individual, without any discrimination of Caste, Creed and Sex. They do not require any renunciation of the world, any escape from the hard realities of life and any ritualism or convention. It does not require any paraphernalia of asceticism. It is as simple as any-thing. The thing to be seen is only that how one puts oneself into discipline. The man who emerges through Sehaj Yoga is the bravest of all men. The Ādi Granth gives him the adjectives of Waryām, Sūrbīr, Yodhā, Bīr, Balī, Sūrmā and Pehalvānrhā. These adjectives are appropriate, because he faces all the difficulties of life, does not escape them and in this way, emerges victorious. He is the Brahm Gyānī, Gurmukh, Saṅt and Sādh. He is the recipient of the state of Ānaṅd.

So, it is very important to discuss all these principles of Sehaj Yoga in detail. Only then, we shall be able to know how the state of Ānaṅd, Sehaj Sukh, Sehaj, Parampad^{or}, Turiavastha can be achieved.

Let us discuss them one by one, starting with the

Nām, which is the basis of the Sehaj Yoga of the Ādi Granth.

(b) Nām or the Name
of the Almighty :-

Nām, in common usage means name of a thing but in the spiritual world it has specific meaning. The Indian Bhagī Tradition has given so much importance to the word 'Nām' that it has been glorified to the extent that it has become the very synonym of God. The Ādi Granth which symbolises the climax of Bhagī Tradition, has also sung the praise of the Nām. In Indian Tradition, the seekers of God have given Him so many names and remembered Him by different names. Some call Him Vishnū, Some call him Shiva and Some call him Brahmā. There are so many other names given to God. But according to the Ādi Granth, all these names are artificial. He is Satnām, He is truth : -

" Tongue utters many acquired Names of ye, O Lord,
But 'Satnām' is thine primal and ancient Name. (19)

Thus, in Ādi Granth 'Nām' stands for the Almighty itself. The Ādi Granth holds the view that 'Nām' is the cure of all the miseries. It is a supreme medicine which has the power of relieving all types of human sorrows. Dr. S.S. Kohli has rightly remarked that, " Ādi Granth lays great stress on the significance of the Word or the Name given by the True Guru. The disciple is instructed to remember the Name at all times. The first and the foremost duty of the disciple is the remembrance of the Name which is the only holy Karma. By repeating the Name of the Lord, all the sins are washed

away, all the wishes are fulfilled and the state of final beatitude is obtained, the fear of death or Yama melts away.... The Name of the Lord is the Lord Himself. (20)

Dr. Sher Singh writes that " In Ādi Granth, the praise of the Name is limitless. The Gurūs have used so many similies and metaphors to depict the blissful state of the achievement of the Nām." (21)

Thus Nām is the true bliss. When one achieves Nām, all his pains and sufferings are annihilated. He rises above the worldly plane and rises to the supreme spiritual heights. Nām kills the Haumai and when Haumai is killed, the soul gets union with the Almighty, which is full of bliss. Thus says Guru Amardas : -

1. As the boon of Name of the Lord pervades my heart, I am in the state of Sehaj. (22)
2. Manmukh believes in worldly attachments. Unless, he becomes detached and understand the Word of the Lord, he will be unhappy and will not get respect in the Court of the Lord. Adopting the teachings of the Gurū, ego is eliminated and remembrance of Name, gives happiness. (23)
3. Name of the Lord is the cure of all the diseases. (24)
4. Lord, your Name is Nectar, whosoever drinks it, is satiated for ever. (25)
5. O Lord, fulfil my wishes by giving your Name. O Nanak, my body and mind are full of bliss, because I have attained the Name from my Guru. (26)

In the Ādi Granth, Nām is glorified with the adjectives like Navnidh Nām, Amolak Hīrā, Rattan Nām, Nām Nidhān. This is the clear indication that the Name is the supreme bliss of the Almighty and nothing else. In Sukhmanī, Gurū Arjan Dev has time and again emphasized the supremacy and elegance of Nām : -

1. Name of the Lord is as precious as nine treasures.
It rests in human mortal frame.
In that state of Void and attunement, unstruck music is heard.
That can not be described. That is charming,
that is wonder. (27)
2. All the creatures are dependent on Name.
All the parts of earth and Universe also depend on Name. (28)
3. There is no object equal to Name.
Nanak says, Only some ^{holy} person, gets Name. (29)

Now, we have to see how this precious Nām can be achieved. The Ādi Granth tells that Satgurū can give this gift to us. If he is kind enough, the Nām is bestowed upon us and in the process, we become united with the blissful Almighty. That state of immense joy is not describable in words. But this gift comes to us through the kindness of the the true Gurū and grace of the Almighty. Thus says, the Ādi Granth : -

1. By doing three-pronged deeds hope and anxiety are produced. How can one be released from three

qualities without the Gurū ? It is by acquiring divine knowledge that comfort ensues. By casting His gracious glance, God washes off man's filth and in his very home he comes to realise lord's presence.⁽³⁰⁾

(Trans. M.M.S.)

2. When destiny awakens, man meets the True Guru through the greatest good luck. Suffering and superstition are annulled from within and peace is procured. He who walks according to Gurū's will suffers no anguish.⁽³¹⁾

(Trans. M.M.S.)

3. By serving the True Gurū, mind becomes stainless and the body is rendered pure. By meeting the unfathomable Master happiness and eternal peace are received in the heart.⁽³²⁾

(Trans. M.M.S)

4. Through perfect good fortune the Gurū's service is performed. From the Gurū's service alone solace is procured.⁽³³⁾

(Trans. M.M.S)

Sat Saṅgat is also equally important. In the company of good and saintly people the soul is enlightened with the light of Nām.

In the Saints' congregation I meditate on the Auspicious Master. The Gurū has given me the spell of the Name alone. Shedding my ego, I have become uninimical. Throughout the eight watches of the day, I worship Gurū's feet.⁽³⁴⁾

(Trans. M.M.S.)

Nām accompanies the soul upto that end where
mother, father, son or any of worldly relations do not. (35)

Where dreadful messengers of Yama torture the human soul,
Nām helps. (36)

Nām helps when one is caught in biggest
difficulties. (37)

Nām kills the crores of sins of the human
soul. (38)

Hearing of Nām causes negation of sorrows and
sufferings. (39)

Nām is the medium of getting Moksha and for
the revelation of the method of union with the Lord. (40)

Nām is the source of praise and reputation that every human
being seeks. (41)

Not only this, The Ādi Granth seeks to tell
the world that except Nām, all other things are deception
and perishable. (42)

Nām has meant differently to the people of
different sects. We have already talked of Kirtam names
of the Lord. The Yogis recite the Nām as ' Soham' and they
tell different postures to be adopted for the purpose.
Telling of beads and other practices are also prevalent
among some sects with respect to Nām. But in the Ādi Granth,
no such rituals are propagated or encouraged. As Archer
remarks : " The type of world renunciation which Gurū Nanak
recommended was not to be professed or realized by "works" -
through pilgrimages, by ritual exercises or by ascetic
solitude, for instance. Rather, the profession and the
comprehension of the Name was self-rewarding." (43)

The Ādi
Granth's philosophy of Nām is that of getting self-realization
and getting attunement with the Lord. His Nām is He Himself.

Therefore, no rituals are desirable. Bhai Jodh Singh has rightly remarked that Nām is a Universal Power, which is helping every human being in the whole of Universe. (44)

Bhai Randhir Singh, the well-known Sikh Saint says that the practice of Nām results in the marvellous revelation of the Lord. (45)

It will be desirable if we say a few words about 'Sabad' also. Side by side with Nām, The Ādi Granth refers to 'Sabad' also with great respect. In Sidh Gosati Gurū Nanak says in the very beginning that ^{no} Moksha is possible without the true 'Sabad'. (46) And later on he clarifies that the true Sabad of the Lord is revealed through controlling of Mamtā and Haumai . When Kām, Karodh, Lobh, Moha, Ahañkār are controlled the Sabad of the Lord is revealed. (47) Āvāgaman is finished through the grace of the Sabad. (48) The 'Sabad' is revealed to whom the grace of God permits. (49)

Thus, it is not hard to conclude that the 'Sabad' and Nām in the Ādi Granth are one and the same thing. They both represent the Lord, Himself. The 'Sabad' of the Ādi Granth is neither the 'Ghor Sabad' nor 'Pañch Sabad' or the 'Anhad Sabad' of the yogic terminology, nor it is any other specific word. It is in fact the Lord Himself.

Sometimes, the words ' Satnām' and ' Wahegurū' are specifically mentioned for the Nām and ' Sabad', respectively, and some orthodox people recite these two words with the telling of beads. This is not proper interpretation of the philosophy of the Ādi Granth. One may recite these words to achieve

the supreme equation, but mere reciting is not purposeful. Sometimes it results in showiness, which is forbidden in the Ādi Granth.

Thus, we can say that Nām and Sabad are not two different things. That is why, in the Ādi Granth, both these words stand combined as ' Nam Sabad'. So when we talk of Nam, we talk of Sabad also.

We have seen so far that the Ādi Granth speaks very high of the Name of the Lord, which is the treasure of bliss. Let us, now see how this treasure is revealed unto the human-soul through Simran.

(c) Simran or Remembrance of Nām :-

Simran means remembrance. In Ādi Granth, a great emphasis is laid on Simran. As already pointed out, Nām is the treasure-house of bliss and this bliss is showered upon those who put themselves in the remembrance of the Nām. That is why, some times, both Nām and Simran are joined together as one word. In Sukhmanī, Gurū Arjan Dev has most emphatically established the importance of Nām-Simran. There is hardly any stanza of the Sukhmanī to be found where Simran of Nām is not mentioned. The very opening line of the first Asatpadī of Sukhmanī informs us that if we want to get rid of all types of sufferings, we have to remember the Name of God. (30) In the Mūl Mantra of the Japuji, after portraying the different attributes of the Lord, that He is Satnām, Karta Purkh, Nirbhau, Nirvair, Akāl Mūrat, Ajūnī Saibhañ and that he is achieved through Gur-Parsad, the emphasis is (51) on Jap, which means nothing else but Remembrance of the Lord.

The Adi Granth says that Simran of the Lord means His presence. ⁽⁵³⁾ Not only this, the creation of the Universe is also the result of the Simran. ⁽⁵⁴⁾ Those who dedicate themselves to the Simran of the Lord, though of the lowest order, are praised throughout the world. ⁽⁵⁴⁾ All other acts are ⁽⁵⁵⁾ useless, only the remembrance of Nām is useful. Bhagat Kabir says that Simran kills the sufferings and gives equation with the Lord. ⁽⁵⁶⁾ Gurū Teg Bahadur says that the man who has dedicated himself to the Simran of the Lord, ⁽⁵⁷⁾ is considered as Mukṭā, There is no difference between him and the Lord. All the boons of life are the gifts of the Lord. He, who gives such ⁽⁵⁸⁾ gifts, why should He not be remembered. The Lord is the giver of all the gifts, and there is none equal to Him. ⁽⁵⁹⁾ Remembrance of Him gives perfectness. In this world, when you lead a happy life, everybody is with you, but in sorrow none is with you. And the Lord is helpful till end. So, we must ⁽⁶⁰⁾ remember Him. It is a pity, that worldiness has made man blind and he knows not what he should do. Without the remembrance of the Lord, he would get into the trap of the ⁽⁶¹⁾ Yama. But those who remember the Lord and His Nām, are saved ⁽⁶²⁾ from falling into the clutches of the Yama.

The Simran of Nām is so important that according to the Adi Granth there is no other way of finding or achieving ⁽⁶³⁾ the state of Mukṭī. All the traits of Karam Kaṇḍa fail to ⁽⁶⁴⁾ give that bliss which the remembrance of the Nām is able to give. The Adi Granth says that the man who does not remember the Name

of God, is foolish, because true happiness can be achieved
only by remembering the Name of the Lord. (65)

The Simran of the Nām is the only source of true
Ānaṅd, Bliss or the permanent happiness. That is why,
the Ādi Granth emphasizes it again and again. See, some of
the verses given below : -

1. Within my mind abides the great God. Wherever
the Lord is meditated upon ; peace and pleasure
reign in that village. (66)
(Trans. M.M.S.)
2. Ever, ever remain thou awake. Remembering the
Lord of the Universe, ever, ever abide thou in
bliss. Says slave Nanak, O Lord, Thy saint
obtains also the four cardinal boons of
righteousness, riches, success and emancipation. (67)
(Trans. M.M.S).
3. Uttering the Lord's praise, the tongue looks
beauteous. The Lord creates and destroys in
a moment. Seeing His Wondrous plays, my soul
is bewitched. Hearing whose praise, man's mind
is in supreme bliss and he is rid of ego and
sorrow of his heart. Since I have ingratiated
Thee, O Lord, I obtained peace and shaken off
sorrow. My sins are wiped off and my mind is
sanctified. The Guru has pulled me out of the
deceitful mammon. (68)
(Trans. M.M.S.)

4. Contemplating the Lord, the woes are ended. When God, the Giver of peace to the soul becomes merciful, one is wholly exonerated.

(Trans. M.M.S).

5. By remembering God's Name I have gathered peace of the heart. Showering His Benediction, the Lord causes His saints to be renowned. Joining the society of the saints I have repeated God's Name and my ailment of indolence has disappeared.

(Trans. M.M.S.)

6. They, who meditate on the Master, are not thrown into the hell. Even the hot wind touches them not within whose mind the Lord has come and acquired an abode.

(Trans. M.M.S.)

Simran of the Lord kills all physical sufferings. (72)

Simran of the Lord saves from pangs of birth. (73) Simran saves from the agony of death. (74) Simran removes the foes. (75) Simran removes the dirt of mind. (76) Simran gives rise to fellow-feeling. (77) For the poor, Nām of the Lord is wealth, For the homeless, Nām of the Lord is home. (78) Nām of the Lord is the medicine of all the diseases. (79)

Now, let us see how to remember the Nām of the Lord, which has such an important and highest of all place in the Ānañd Philosophy of the Ādi Granth. In the Upanishadic Thought the ideas of Shrawan, Manan and Nidhiāsan have been mentioned. The Ādi Granth has also accepted these ideas and the hearing,

acceptance and giving the Nām of the Lord a permanent place in the human-mind, is suggested. In Japujī, these various ways of remembering the Name of the Almighty, have been beautifully described. Let us see, what Guru Nanak says in this context : -

1. The hearing of the Name of the Lord gives the status of the celebrated souls like Sidhas, Pīras, Suras and Nāthas. (80) The hearing of the Name of the Lord gives the knowledge of the Earth, the mythology of the Dhaval associated with it and the space. (81) Hearing of the Name of the Lord gives the knowledge of the parts of the Earth, and other worlds also. (82) On hearing the Name of the Lord, Death cannot torture. (83) The devotees of the Lord are in a state of bliss for having heard the Name of the Lord and consequently all their sufferings and sins have been washed away. (84)

2. Acceptance of the Name of the Lord gives Moksha. (85) By accepting the Name of the Lord, One, with all one's associates reaches the highest planes. (86) By accepting the Name of the Lord, one swims across the dreadful ocean of the worldliness. (87) He, who accepts the Name of the Lord, needs not any begging (88) because he has everything with him. Such is the Name of the Lord. This secret is known only to those who have accepted it fully. (89)

3. After hearing and accepting the Name of the Lord, the mind has to be attuned with it. (90) When this state is achieved there is no need of going to take bath at the

(91) tīrathas. This stage is the stage of highest bliss. (92)

Thus the 'Suniai', 'Maniye' and 'Man Kitā Bhā' with respect to the Name of the Lord, gives the state of 'Sadā Vigās', " Mokh Duār' and 'Sadā Man Chāu', all being the other substitutes of Anānd. Nām Simran in any form, according to the Ādi Granth is a source of bliss and only he knows the truth, who submits himself to it.

(93) A mention here must be made of 'Ajpā Jāp' as described by the Ādi Granth. As already pointed out the Ādi Granth does not favour the conventional and showy methods of the remembrance of the Lord, such as telling of beads and indulging into the exercises of breath. On the contrary, Sehaj Marga of the Ādi Granth exhorts that we should always remain in the state of remembrance of the Lord. (94) Every action of our life should be directed by the Will of God. There is no specific place, time or day when the remembrance of the Lord be done. It should be a part and parcel of all our activities of life. (95) This state of Sehaj is the state of 'Ajpā Jāp', i.e. the remembrance of the Lord, without any conventional methods and rituals.

Let us finish this discussion of Nam-Simran by quoting the following lines of Gurū Nanak, which very beautifully sum up the importance of the Nam-Simran and its lofty gifts : -

If I remember Him, I am full of life.

Forgetting Him seems deaht to me.

His true Name, is difficult to describe,
I feel hunger for True Name,
This hunger results in the negation of suffering.
O Mother, Why should I forget Him,
He is the true Master, His Name is also truth,
No one has been able to describe even a little
of His praise,
If all of us try to describe Him, He will
undergo no change,
He never falls a prey to death, so He is
never mournful,
He always bestows His gifts, because His
treasures are never empty.
Equal of Him, neither has been, nor will be.
His gifts are as great as He is.
He is the maker of days and nights.
One who forgets Him, is a debased fellow,
O Nanak, without the Name of the Lord, life
(96)
is miserable.

Thus, the bliss of the Lord comes to those who
dedicate themselves to His Simran as Prof. Talib observes :
" True peace, joy and bliss lie in the awakening of the soul
in 'meditating on God'. That is the sovereign remedy for the
(97)
sorrows of life."

(d) Grace of the Almighty :-

The Adi Granth holds the view that Nām-Simran is the
basis of bliss. Now the question arises how to get the gift

of Nām-Simran. Is it possible to get it through one's own effort? Can everybody be the recipient of the bliss of Nām? Can it be possible to learn the methods of Simran from the books written on the subject? The answer to all these questions is an emphatic 'NO'. The Adi Granth says that this precious gift is possible to get only with the grace of the Almighty. Satgurū and Sat-sangat are also important but the grace of the Lord is the fundamental of all. Dr. Vishnu Datt Rakesh aptly remarks that Guru Nanak considers grace of the Lord essential for salvation. Grace comes through the remembrance of Name of the Lord and through grace, one gets balanced view-point. This is the secret of Jivan-Mukti." (98) The obtainment of the Satguru and the Sat-sangat is also with the grace of the Lord. Thus says the Adi Granth: -

" The human-life is the result of Karma, i.e. the action and the Moksha is the result of Nadar, i.e. the grace of the Lord. (99) At the stage of Dharam Khañd, i.e. the worldly plane, grace of the Lord gives the man a higher status. (100) At the stage of Sachkhañd, i.e. the state of union with the Almighty, flows the bliss of the grace of the Lord. (101) Only those receive the bliss, who are lucky to have the grace of the Lord. (102) When the grace of the Lord comes to the human soul, the real feeling of bliss is there. (103) Otherwise there is much and loud talk of Ānañd in the world. Nām is jewel which comes through the grace of the Lord. (104) The human-soul is separated from the Super-Soul due to Pūrv-Karma, it is His grace that can cause the union again. (105)

Bhagat Kabir says very emphatically that through grace, the love of the Lord has been possible. (106)

In Sukhmani, Guru Arjan Dev has discussed the concept of the grace of the Lord in an elaborate style. He says that whatever the boons of life, we have on earth, they have all come from the grace of the Lord. When we are enjoying the boons of His grace, why should we not dedicate ourselves to His Name. We have fallen a prey to suffering because we have ignored His grace. (107) Only those remember the Name of the Lord whom the Lord Himself wants. (108) He, whom he wants sings His Name. (109) The grace of the Lord enlightens the soul. (110) The grace of the Lord gives life to the lotus-heart. (111)

Guru Arjan further says that all the efforts of man are futile. Whatever God wills is done. Had there been the man powerful, he would have achieved every-thing, but it is He, who guides the destinies of man. Man is not in a position to save himself from the worldliness, it is He, who saves him. Anyone whom He bestows His grace, goes into Union with Him. (112) If He shows His grace, a most ignoble and down-trodden fellow can become a powerful ruler and he, who is ignored by the world, gets universal fame. (113)

The Adi Granth holds the firm belief that the grace of the Almighty is full of bliss. As Prof. Talib puts it :
" While ultimately, it is grace which brings joy and bliss, man's responsibility to tread the path of virtue and to seek to realize the good is stressed in innumerable places and a

(114)
vast variety of expression. There cannot be conception of any *Ānaṅd* or *sukh* in the absence of the grace of the Lord. The human-beings are full of doubts and worries. They do not know how to get the real happiness. But if they become the recipients of the grace of the Almighty, they reach the state of self-realization, the dirt of mind is washed away and the true happiness follows. Love of the Lord comes from His grace and the understanding of His name.

(115)
(116)
Different words have been used in the *Ādi Granth* to convey the meaning of grace. Some of them are *Kirpā*, *Dayā*, *Bakhsīs*, *Nadar*, *Karam* and *Mehar*. All have the same meanings. To see how much importance is given to the concept of grace, it is to be seen that the Lord Himself has been named as *Kirpālā*, *Dayāpat*, *Bakhsīsī*, *Nadrī*, *Karmī* and *Meharbān*. Thus, where we see that He is *Sukhdātā*, *Sukhsāgar*, *Anad Binodī*, *Sukh Nidhān*, He has attribute of kindness also. Thus, the source of *Ānaṅd* and grace is the same. He is grace as well as bliss. He is *Karam* and *Ānaṅd* Himself.

Thus *Ānaṅd* cannot be separated from the *Nadar-Karam* of the Lord. To quote again from the *Ādi Granth* : -

1. The Lord is the giver of happiness. It can be obtained through the grace of the Guru and through actions. (117)
2. The whole of the Universe is working at His bid. His grace is the cause of the destinies of the human-beings. (118)
3. All the sufferings are discarded when grace of the Almighty directs us to Himself. (119)
4. We should not waste our precious time to brood over the

questions of life. So long as we do this, we fall a victim to sufferings. But, when we have the grace of the Lord, we get into the state of bliss. (120)

Through the grace of the Lord, when human-soul attains the state of bliss, it sings the praise of the Lord in the company of other saintly people and thus feels elevated. (121)

It will be a mistake to differentiate the grace of the Lord with the grace of the Satgurū. Because, according to the Ādi Granth the grace of the Almighty flows through the medium of Satgurū. There is no difference between the Lord and the Satgurū. When, through the grace of the Lord, we come in union with the Satgurū, then the grace of Satgurū is equally important. He represents the grace of the Lord. The Satgurū imparts the spiritual training to the disciple. When his grace comes to the disciple, all the sufferings are washed away and there is no recurrence of them. (122) The Ādi Granth blesses the human-soul that it should be able to get the grace of the Satgurū through which it may become the master of all the boons of life and get rid of all the worries and sorrows for ever. (123)

Sometimes it is suggested that if everything depends upon the grace of God and His grace comes out of His will, then how can we ^{be} blamed for the sufferings that we have to face. The Ādi Granth holds the view that the human-beings should make an effort to deserve the grace of the Almighty. The first and foremost method to adopt in this regard is that

of Ardās, i.e. prayer. There is a saying that prayer never goes unrewarded. If we, in all earnestness and from the depths of our hearts pray before the Lord, He would surely help us. Our prayer should be with all humility. We should bow before the Lord, confess our weaknesses and submit ourselves totally unto Him. Through prayer, grace of Lord comes to us and we are in a state of bliss.

After Ardās, Simran and Satsangat are also supposed to be the part of the individual effort. We should not always direct our faculties towards the worldly things. While doing the normal duties of life, we should also remember the His Name with all love and humility. Through the Simran of the Lord, His grace will follow, spontaneously.

Sat-sangat is also a powerful instrument to the grace of God. According to Sukhmani, Satsang can turn a badman into a saint if it is kind towards him. The reason for this is very simple. When, we come into contact with good people, some sense of goodness prevails upon us and gradually a total change takes place. The man who sheds his ego in the company of Satsang, becomes the highest of all.

Thus, we see that to get the grace of the Lord, individual effort also counts. When human-soul yearns earnestly, the divine grace is bestowed upon it and when this grace is there, the state of bliss is there. God's grace is an ocean of bliss that human-beings are in search of. C.H. Loehlin aptly remarks that, "One of the great words of both

Ādi Granth and of the New Testament is Grace.

(e) Sat-Gurū's Benevolence : -

Satgurū means the true master. A disciple learns at the feet of a good teacher and to get the knowledge of the truth, a good teacher is an imperative need. The Ādi Granth lays great stress on the need of a true Gurū. It is the Gurū who initiates an ordinary man to the path of the Lord. As he himself is awakened and enlightened, he helps his disciple to reach the same state of perfection. He knows the weaknesses of his disciples and also the ways to remove them. Thus, he is a guide and without good guidance nothing can be achieved in life. That is why, the Ādi Granth advises the seeker to take the shelter of the true Gurū, without whom no achievement is possible. Duncan greenless very beautifully sums up the concept of True Gurū, as enunciated in the Ādi Granth in the following words : -

" Unaided man cannot come to God. He needs the awakening word of the real Teacher sent to him by God Himself. Such a teacher has to be himself a saint, wholly devoted to the Lord, sincere, kindly and of good repute. It may not be the recluse or anchorite who is near to God and able to lead others to Him, but the guide must be detached from worldliness in order to be able to save others from the world and bring them safely to infinite bliss." (132)

Dr. S.S. Kohli's statement further clarifies the

status of the Guru in the Adi Granth. He writes : -

" Almighty God, whose qualities have been mentioned above can only be realized by the Grace of the True Guru (Gurparsad). The term Guru in Adi Granth means the Divine Teacher. God Himself is described as Adi Guru and Jugad Guru, i.e. God is the Divine teacher in the beginning and the primal age. The existance of Guru is essential in all the fields of work, therefore, it was necessary that for the spiritual advancement of the human-beings, there must be some Being with full realization of God. This Guru-cult is very old in Indian Thought." (133) Shivdyal Singh of Radha Swami faith says that there is no place of renunciation in the Sañt Mat. Guru Bhagti has been highly (134) venerated. Moti Singh writes that in Sikh Samparday, the (135) place of Guru is very high. Guru has been equated with God.

Now, let us see how the Ādi Granth details the attributes of the true Guru and his benevolence.

In the very opening of the Ādi Granth, after describing the attributes of God, it is suggested that His achievement is possible only through the grace of the (136) Gurū. Bhagat Kabīr says that the door of Mukti is extremely subtle and the human-mind is like an elephant. How can it be possible for ^{it} to go through that door. (137) Gurū Amardas gives a fine reply in this context when he says, " If you get the true Gurū and His grace is showered upon you, the door of Mukti becomes easy to get through. (138) Gurū is that celebrated (139) soul which has full knowledge of the Lord. He has all the attributes of the Lord and ^{as} such he has no malice towards

(140)
anyone and he is for the good of the all. The gift of the
Name of the Lord is given by the Satguru. One gets the true
(141)
Guru only if he is fortunate. Guru is the warrior who
(142)
kills all the doubts of human-mind. (143)

According to Sukhmani, Satugurū brings up the
(144)
disciple, spiritually. Gurū is always benevolent towards
(145) the Sikh. He washes away the dirt of the mind of the disciple. (146)
and gives him the Name of the Lord. He cuts all the bondages
(147) of the sikh and drives him away from bad action. He gives
(148) him the wealth of Nām and thus the disciple of the Gurū
(149) becomes lucky. Satgurū saves the Sikh in both the worlds
(150) and loves him from the core of the heart. (151) (152)

The disciple who lives in the company of the Gurū
and obeys his commandments without any hesitation and
reservations all his problems are solved and ^{he} gets union with
(154) the Lord.

Gurū Nanak says that it is the Gurū, who transforms
the ordinary human-beings into the highly celebrated
(155) celestial souls. Gurū Angad says that even if hundreds of
moons and thousands of guns arise, their light fails to
remove the darkness of human-beings which only Gurū can
(156) remove.

Thus, according to the Ādi Granth, the status of Gurū
is only next to God and the Gurū is the Lord Himself. He is
the source of all the boons that the Lord has. He is bliss,
personified. Only a meeting with him gives a feeling of
(157)
Ānañd. When true Guru is found, state of Ānañd is achieved.

The whole world is in search of Ānaṅd and talks of it, but
(159)
its revelation comes only through the Gurū, and with the
(160)
benevolence of Gurū, this comes to the disciple. When
through the grace of the Gurū, the state of Ānaṅd is achieved,
the human ego fades away and one gets absorbed in the Name of
(161)
the Lord, day and night. Those, who have achieved the gift
of Nām through the kindness of the Gurū, they look charming
into the court of the Lord and they sing His praise without
(162)
any interruption. The service of the Gurū results in happiness
(163)
of the divine order. Ānaṅd flows through the understanding
of the word of the Gurū and when that word finds a permanent
place in humanmind, there can be no scope of recurrence of
(164)
the sufferings. He, who has no faith towards true Gurū and
his Word, he can never be happy, let him take hundreds of
(165)
births. The praise of the perfect Gurū can-not be described.
He removes the heaps of the sufferings and gives bliss,
happiness and peacefulness. He fulfils, the desires of the
(166)
disciple and all his works are done.

Therefore, the Ādi Granth advises the human-beings
to come to the shelter of the Gurū, who is the giver of all
(167)
the happinesses. When the true Guru consoles the frustrated
(168)
human-soul, the state of Ānaṅd is felt.

True, the Name of the Lord is bliss and the true Gurū
conveys it to the disciple. It is a Nectar, that Gods, human-
beings and other seers have searched since the times immemorial,
(169)
but it is received from the Guru.

One important point must be made clear here, as some-times doubts are created about it. Who is the true Gurū? There are so many human-beings, who preach spiritualism and are known as Gurūs. The Sikh has no belief in any of the Gurūs in the mortal frame after ten Gurus. A follower of the Sikhism finds the True Gurū in the shape of bānī. (170) i.e., the Ādi Grañth. Dr. Kohli points out that no other religion of the world accepts its scriptures as the True Master, whereas Sikhism carries this un-parallel faith. (171) Then ten gurus came in human frame, no doubt but they never sought to be equated with the Lord. They called themselves the messengers of the Lord. Gurū Nanak says that his Gurū is the Lord Himself. (171) The Sidh Yogis, during their conversation with Gurū Nānak, put him a question to know who is his Gurū. The Gurū Nānak replies that his Gurū is the sab^{ad}, i.e. the Word or the Name of the Lord. (172) The Sikh Gurūs gave to the world, the Name of the Lord and it is the Name of the Lord that stands coronated in the shape of Sri Gurū Grañth Sāhib. The bānī of Ādi Grañth is the bānī of the Lord Himself and it seeks to eliminate the sufferings of the entire human-race. (173) Bhāī Joth Singh rightly observes : " Sikhism, therefore believes that it is the Word of the Gurū that is the Gurū. Hence, the tenth Gurū said that after him the Gurū Grañth Sahib would be the Gurū of the Pañth." (174)

Consequently the true Gurū, according to the Ādi Grañth is the Lord Himself and His Nām as given through the Word or bānī. Thus, keeping this point in view, we again

come to the inference that the Name of the Lord Himself is the bliss and it emanates from the Sabad of Satgurū. Dr. Gopal Singh rightly observes : "Thus identifying the Gurū with the only eternal verity which is God, whose essence within us is the soul, Sikhism has made the laws of God and soul universally applicable and valid. Redemption is for everyone who awakens his within. The Gurū, like the God, is for everyone, every age and every clime. His utterance is the utterance of God and comprises only of the ever-abiding Turth. Thus ' The Word which is the 'Gurū' - is the Gurū of all men, all castes and creeds. For ' the Gurū' never leads men to his own worship', but to the dedication of mind and soul to the Word which was and shall for ever be. It is not words, but the Word- the quintessence of Reality- which is the be all...." (176)

Keeping these points in view, it does not remain to be a difficult task to find equation of bliss with Satguru's benevolence.

(f) Sat - Saṅgat : -

Sat - Saṅgát, Sat - Sáṅg or Sādh - Saṅg as the word stands used in the Ādi Granth, has very important place so far as the philosophy of the Ādi Granth stands. ' Sat' means 'true' and ' Saṅgat' means ' company'. Thus Sat - sangat means, keeping the company of good people who are spiritually awakened souls. The Ādi Granth believes that when an ordinary human being comes into contact with saintly people, all his sins are washed away. (177) The Sat-saṅgat is achieved through the grace of God Himself and they , who achieve it are fortunate

enough to enjoy the divine bliss and in them the enlightenment
of Nām rests. This human-life is^a chance to remember the Name
of the Lord. (178) So, one should leave all other attachments
aside and remember the Name of the Lord only. (179)

In the philosophy of Sikhism, the status of Sat-sangat
has been kept higher than the Gurū. It is said that the
Gurū alone is " bīs bisve" and the Sādh-sangat is " Ikī Bisve".
This is because the Guru is also a part of the Sādh-sāṅgat.
In Sikhism, when the followers of the Gurū gather before
Srī Gurū Granth Sāhib, only then they call themselves Sādh-
sangat. So, it is natural, the Sādh-sangat is a forum to
remember the Name of the Lord, with all reverence and
dedication. And this remembrance in the company of the saints
gives immense sense of joy, i.e. bliss. (180) The company of the
saintly people is the source of bliss because they help
in getting union with the Lord. (181) The Sādh-sāṅgat, thus cures
the burning of the soul. (182)

The Ādi Granth says that we may have lacs of wisdoms
and lacs of other lovable companies, but there is no
satisfaction without Sādh-sāṅgat, and in the absence of the
Name of the Lord, there is always pain and suffering. (183)

The company of the saints, awakens knowledge, and the soul
enjoys true happiness. (184) O, Brother, you will find true
happiness from the Sādh-sāṅgat. It is through the pre-written
fate by the Lord, that all the sufferings are undone. (185)

Everybody should join the Sādh-sāṅgat. It will result in
complete happiness and there will be no suffering afterwards. (186)
Those, who are always absorbed in the Name of the God, their
praise is beyond description. Their company gives bliss and

(187)
there is none giver of bliss equal to them.

The Ādi Granth make it clear that the saint, it mentions time and again, is the person who has attained complete union with God. And there is now no difference between him and the Lord. (188) For a layman, anybody wearing yellow clothes and telling beads is a saint. But according to the Ādi Granth, this type of showiness is not acceptable to the Lord. Such people only deceive the common man through their outward appearance. They exploit the faith of the common man and thus fulfil their own selfish motives. (189) Bhagat Kabir rightly calls such stunt-mongers as the thugs.

Then, who is the real saint ? Gurū Arjan gives a fine picture of a true saint, in the Sukhmanī : -

Saint is he, whose heart is full of the praise of (190) Nām. Saint is he, whose charm kills all the adversities. (191) Saint is he, whose company is possible with good luck. (192) Saint is he, whose company gives instant joy. Even the Vedas cannot describe the greatness of a saint. (193) There is in fact, no difference between a saint and the Lord. (194)

Now, let us see what should one do in the company of the saintly people.

If one wants reputation, he must discard his ego in (195) the company of the saints. The best activity in the company of the saints is to kill the dirt of mind. (196) We should be above (197) the worldly desires and ordinary urge of the senses. We should dedicate ourselves fully to saints and drink the water after (198) bathing their feet. We should sing the praise of the Lord in (199) the company of the saints. He, who submits totally to the

(200)

company of the saints, gets total happiness. Real knowledge flows from the company of the saints because, we get absorbed in the remembrance of the Lord, we move according to His will (201) and as such receive the ever-lasting happiness. In the company of the saints, the human intellect is elevated in the way (202) the touch of the Pāras turns iron into gold. The remembrance of the Nām, in the permanent company of the saints give rise to the realization that the wealth of Nām is the only shelter (203) of the soul and this realization is Ānaṅd in itself.

The Ādi Granth elevates Sādh-saṅgat to the celebrated (204) state of Baikunth, Mukti and the abode of the Lord Himself.

The days are lucky when one gets union with saints because it results in highest state of Ānaṅd, the singing of the (205) praise of the Lord and the Lord Himself. This secret is revealed by the Guru that the true happiness, the state of (206) 'Sehaj' and Ānaṅd is obtained in the company of the saints.

Where the company of the saints has been glorified, the company of the bad fellows has been totally rejected. Ādi Granth calls such people, with different names as 'Sākat', 'Durjan', Manmukh', 'Wīndak' and 'Sant Kā Dokhī' etc., All these are opposed to the Name of the Lord. They indulge in worldliness to the maximum extent and thus all kinds of (207) troubles befall upon them. They have thus wasted the precious (208) opportunity of this human-life and they would continue to (209) wander about in the cycle of birth and death. Bhagat Kabīr exhorts that the company of the Sākat is such as that the company of the banana-tree and the ber-tree. When the thorny

ber-tree waves its branches, the delicate banana-tree is hurt. Similarly the company of bad man gives torture and it must be avoided. (210) The company of the bad man is such as that of a black utensil. As we touch it, our hands are blackened. (211)

However, if a bad man shows repentance of his behaviour and is remorseful, even he can find a place in the Sādh-saṅgat. (212) He is forgiven for his past sins and thus he gets an opportunity to be on the right path and thus finding a union with the Lord. (213)

Thus, the greatness of the Sādh-saṅgat is obvious. And if we say that the Sādh-saṅgat is an ocean of the bliss of the Lord, it will not be a negation of the truth.

(g) Hukam Rajāī :-

The concept of Hukam is one of the most important concepts of the Ādi Granth. It aims to establish the fact that entire Universe is working under a certain order of the Almighty and the human-soul should also act accordingly. The human effort opposed to the Order of the Lord is futile and insignificant. After the realization of this truth, the human-soul gets the real happiness and the grace of the Almighty is bestowed upon him. It is the concept of Hukam, that forms the core of the philosophy of the Ādi Granth in the context of human-aspirations in any of the fields of life. Gurū Nānak glorifies the Hukam of the Lord in the following words : - (214)

"Things take shape according to the Hukam, the greatness of which is not possible to describe. The creation is also as per the Hukam of the Lord and all the creatures get status

according to it. Some become greatest and some other lowliest. Some are in perpetual suffering and some enjoy happiness. Under the Hukam of the Lord, some have His grace and some continue in the cycle of birth and death. Every particle of the Universe is in the Hukam of the Lord and there can be nothing outside it. One, who understands the Hukam, he sheds away his ego and consequently finds union with the Lord.

The fundamental question of the Jaoujī is how the human soul can be in unison with the Lord and how the wall of falsehood which separates it from the Lord can be demolished. The reply to it is simple that it is possible through "Hukam Rajāī", which God has pre-ordained for the mankind.

The Ādi Grañth calls the Lord with the word "Hukmī" and says that the "Hukmī" is running the whole of the Universe according to His Hukam. And He enjoys in doing so.

Now, how the whole of the Universe is governed under His orders? The Ādi Grañth says that the winds blow under his fear and the rivers move as He wishes. The fire acts as per His command and the Earth bears the burden as per His will. If He wishes, the gods like Indira move head-long. Dharamrāj also acts according to His wishes. The sun and the moon also move as per His dictates and cover crores of miles..... Everything is in His fear but He fears none at all.

Thus the concept of Hukam ephasizes the greatness, vastness and comprehensiveness of the power of the Lord and

in comparison the insignificance, negligibility and futility of the human effort. Prof. Talib describes the concept of Hukam in this way : " Philosophy of Hukam is the apprehension of that mastery which underlies all existence, and which can express itself only in the action of submission and resignation. It is the realization of the particle of its finitude against the infinitude of the Divine, the humility of the drop in the face of illimitable ocean, whose motions and currents condition its existence." (219) Therefore, whenever a human-being goes against the will of the Lord, he is caught into troubles and misfortunes. And when he finds satisfaction in His doings, he is happy. And when this process of submission reaches its height, the human-soul is in the lap of permanent and everlasting joy, that is (220) bliss.

In Sukhmanī, Gurū Arjan, very beautifully depicts the futility of the human-behaviour and the greatness of the Lord. He says that God gives us ten gifts but we do not feel indebtedness and when He refuses a single thing, we at once get perturbed. We do not understand the truth that if God desires, He may not give^a single thing and snatch away the ten already given, also. Then, what, this foolish human-being can do. The Lord, with Whom, we have no comparison, should always be bowed before. Those who deem the will of the Lord sweet, they get total happiness. He, whom the Lord enables to obey His order, is bestowed upon (221) all the boons of life.

It is but natural that when human-soul seeks total satisfaction with the Will or ' Razā' of the Lord, the ailment of ego vanishes. And when ego is no more, the union with the Lord is spontaneous. And when this union is achieved, the soul enjoys the state of bliss. According to the Ādi Granth, Haumai, i.e. ego is the worst disease, it is the cause of the ignorance, when it is eliminated with the grace of the Gurū, the happiness (222) follow. Those who remain under the will of the Lord, obtain the status of a saint, and thus enjoy the supreme (223) bliss.

The word ' Hukam' is also represented in the Ādi Granth with the word ' Bhānā', and it forms an inseparable part of the Sikh way of life. When, one near or dear passes away, the Sikh says that it is " Wāhegurū Dā Bhānā", i.e. the will of the Lord. This type of understanding naturally relieves tension and when tension is no more, the state of Ānaṅd occurs. The Ādi Granth says that he, who obeys the 'bhānā' of the Lord, is the recipient of the real and lasting happiness. This (224) realization emanates from sat-sangat and guru-sabad. The human-soul, when totally rests itself on the will of God, it is made four-times still happier, because the Lord (225) is by nature benevolent.

Human-beings, are involved in a big race of getting more and more. There is no end to the desires of the worldly achievements. As one goes higher in the pursuits

higher

of wealth, his desire to go still does not cease. And, there is always a tragedy of such pursuits. We see that the people with limitless wealth turn into beggars with the passage of time. The kings become paupers and the paupers turn millionaires. Therefore, we should fear God. His ways are strange. The Ādi Granth rightly says that if the Lord so desires, He can bestow kingship on a negligible poor creature and destroy the biggest of armies. If He so wishes, the kings turn into grass-cutters. Everything is in His hands and He can do anything to anybody, at any moment.

Sometimes, it is suggested that if everything is happening as per His wishes, then how human-beings are to blame for their weaknesses and evil doings. This is not a right suggestion. No doubt, everything happens as per His command, but human-soul is expected to adopt the right code of conduct. It is separated from the Lord due to its actions in the previous life, and its primary object is to get union with Him by pleasing Him in this life by its actions. So, the human-aspiration must be guided into right direction. If one goes astray from the path of the truth, he ^{is} certainly to blame. The philosophy of Hukam does not stand for lethargy and in-action. Rather, it stands for activity in right direction.

According to the Ādi Granth, when one realizes the truth of the philosophy of 'Hukam', he tries to put all the

actions of his life in a perfect order and in a rightest direction, makes it a point that his ultimate goal is to seek union with the Lord. And this union is possible only through right action. Then, he cannot do anything against the will of God. Rather, he acts in a way so as to find the grace of the Lord. He dedicates himself to His remembrance in the company of the saints and at the feet of the true gurū. He realizes in the hearts of his heart that he has come to this world as per the order of the Lord and all his activities are also under his commandment. He realizes that the expansion of the visible world is also as per His will and it enjoys different pleasures under His Command. This realization brings the remembrance of the Lord, and is in the state of non-remembrance of the Lord that all kinds of suffering follow, (230)

Thus, it is quite evident that the realization of the 'Hukam' of the Lord is most essential for the seeker to achieve the state of bliss. It is the 'Hukam' that helps in creating a perfect balance of mind. When, we are in a state of despair, we wander here and there in search of peace, satisfaction or relief from tension. But, as we wander to and fro, instead of obtaining anything, we lose more and in the process our sense of despair swells. But, if we in complete union with the 'Hukam' of the Lord face His doing cheerfully, we are in a state of real peace. It will be interesting to mention here that in Sikhism, when a person dies, his relatives recite Anāṅd, the writing of

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Guru Amadras, which is recited in fact on all the occasions, whether of happiness or of sorrow. This practice emanates from the lofty principle of the 'Hukam' of the Lord. The followers of the philosophy of the ^pĀdi Grā^h are happy in any state the Lord puts them into. (231)

This state is the state of real happiness.

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NOTES, EXPLANATIONS AND REFERENCES

1. Gur Shabad Ratnākar Mahān Kosh, PP. 137.
2. " Amrit lai lai nīm siñchāī.
Kahit kabīr uā kā sehaj nā jāī." (Āsā Kabīrjī)
3. " Sehaje gāviā thāī pavai." (Srī Rāg M.3)
4. " Karṁī sehaj nā ūpjai viṇ sehajai sahsā nā jāī." (Ānañd)
5. " Chauthai pad mahi sehaj hai gurmukh palai pāi." (Srī Rāg M.
6. " Satiguru tā pāīāsehaj setī." (Ānañd)
7. " Mukṭ duārā moklā sehaje āvau jāu." (Srī Rāg M. 3)
8. " Nām padārath man vsiā, nānak sehaj samāi." (Srī Rāg M.3)
9. " Bipti tahā jahā hari simranu nāhī.
Koti anañd jah hari guṇ gāhī.
Har bisriai dukh rog ghanere.
Prabh sevā jam lage nā nere." (Gaurhī M.5)
10. " Kīnī daiā gopāl gosāī. Gur ke charaṇ vase man māhī.
Āngikāru kiā tini kartai dukh kā derā dhāñiā jī." (Mājh M. 5)
11. " Satiguri seviai manu nirmalā bhae pavitu sarīr.
Man anañd sada sukhpāīā bhetiā gahar gāmbhīru." (Srī Rāg.M.3)
12. " Sādhū sang karhu sabhu koi.
Sādā kaliāṇ phiri dukhu nā hoi." (Gaurhī M. 5)
13. (a) " Sādh sangi hari kirtanu gāīai.
Kahu nānak vadbhāgī pāīai." (Gaurhī Guārerī M.5)
(b) " Siftī salāhanu sehaj anañd." (Āsā M. 1)
14. " Hukmi rajāī chalnā nānak likhiā nāl." (Japujī)
15. " Ghāli khāi kichhu hathhu dei.
Nānak rahu pachhānhi sei." (Sārañg V.M. 1)

16. " Bābā man matvāro nām ras pīvai sehaj raṅg rach rahiā.
 " Ahinisi bānī prem liv lāgī sabad anāhaḍ gahiā.
 (Āsā M. 1)
17. " Viṅ karmā kichhu pāīai nāhī je bahūterā dhāvai." (Tilaṅg M.1)
18. " Vichi duniā sev kamāīai. Tā dargah baisaṅ pāīai." (Sri Rag M)
- 18A. (a) " Kahu nānak merī sunī ardāsi.
 Saṅt Prasādi mokau nām nivāsi." (Gaurhī M.5)
19. " Kirtam nām kathe tere jihbā.
 Satināmu terā purā parbalā." (Mārū M. 5)
20. A Critical Study of Adī Granth, PP. 350-52.
21. Gurmat Darshan, PP. 301.
22. Nāmu padārathu mani vasiā nānak sehaj samāī." (Sri Rāg M.3)
23. "Manmukhu moh viāpiā bairāg udāsi nā hoi.
 Sabadu nā chinai sadā dukhu hari dargah pati kholi.
 Haumai gurmukhi kholai nāmi rate sukh hoi." (Sri Rāg M.3)
24. " Sarab rogu kā aukhadhu nāmū." (Gaurhī Sukhmanī)
25. " Amrit nāmu suāmī terā jo pīvai tis hī triptās.
 Janam janam ke kilbikhnāsahi agai dargah hoi khlās."
 (Sārāg M.4)
26. " Jan ke pūri manorath hari prabhu harināmu devhu hari lanj.
 Jan nānak mani tani anadu bhaiā hai gur mantr dīo hari Bhañj."
 (Basaṅt Hīndol M. 4)
27. " Naunidhi amritu prabh kā nāmu.
 Dehi mahi iskā bisrāmu.
 Sunn smadhi anhat tah nād.
 Kahan nā jāī achraj bismād." (Gaurhī Sukhmanī)
28. " Nām ke dhāre sagle jaṅt.
 Nām ke dhāre khaṅd brahmaṅd." (Gaurhī Sukhmanī)
29. " Nām tul kachhu avar nā hoi.
 Nānak gurmukhi nāmu pēvai janu koi." (Sukhmanī)

30. " Tribidh karam kamāīai ās aṅdesā hoi.
Kiu gur bin trikuṭī chhuṭṣī sehaji miliai sukh hoi.
Nij ghar mahalu pachhanīai nadri karai malu dhoi."
(Srī Rāg M.1)
31. " Pūrai bhāgi satiguru milai ja bhāgai kā udou hoi.
Aṅdrahu dukh dhram katīai sukhu prāpat hoi.
Gur kai bhāṅai jo chalai dukhu nā pāvai koi (Srī Rāg M.3)
32. " Satiguru seviai manu nirmalā bhae pavitu sarīr.
Mani anaṅd sadā sukh pāīā bhetīā gehar gaṅbhīru."
(Srī Rāg M. 3)
33. " Pūrai bhagi gur sevā hovai gur sevā te sukh pavṅiā."
(Srī Rāg M. 4)
34. " Sādh saṅgi japio bhagwaṅt.
Kewal nāmu dīo gur maṅtu.
Taj abhimān bhae nīvairu.
Āth pehar pūjahu gur pair." (Gaurḥi Guāreri M. 5)
35. " Jaha māṭ pitā sut mit nā bhāī.
Man ūhā nāmu tere saṅgi sahāī." (Sukhmanī)
36. " Jaha mahā bhḡlān dūt jam dalai.
Taha kewal nāmu saṅgi tere chalai." (Sukhmanī)
37. " Jaha muskal hovai ati bhārī.
Hari ko nāmu khin māhi udhārī." (Sukhmanī)
38. " Hari ko nāmu kot pāp parharai." (Sukhmanī)
39. " Nāmu sunat dard dukh lathā." (Sukhmanī)
40. " Hari ka nāmu jan kau mukti jugtī." (Sukhmanī).
41. " Hari kai nāmi jan sobha pāī." (Sukhmanī)
42. " Nānak dās ihu kiā bichāru.
Binu hari nām mitchīā sabh chhāru." (Bhairau M.5)
43. The Sikhs, PP. 116.

44. See Gurmat Nirṇai, PP. 177.
45. Nām-Abhiās Kamāī, PP. 11.
46. " Kiā bhaviai sachī sūchā hoi.
Sāch sabad binu mukti nā koi." (Sidh Gosti).
47. " Kām krodh ahañkār nivārai gurkai sabad su samajh parī."
(Sidh Gosti).
48. " Āvāgaun mitai gursabdi āpai parkhai bakhsi laiā."
(Sidh Gosti)
49. " So būjhe jisū āp bujhāe gurkai sabadi su mukti bhaiā."
(Sidh Gosti)
50. " Sāmrau simri simri sukh pāvau.
Kali kales tan māhi mitāvau." (Sukhmanī).
51. See, Mūl Mañtra.
52. " Hari Simrani maha āp nirañkārā." (Sukhmanī)
53. " Hari Simrani kio sagalakārā." (Sukhmanī).
54. " Hari Simran nīch chahū kuñṭ jāte." (Sukhmanī)
55. " Japahutā eko nāmā.
Avari nirāphal kāmā." (Sūhi M. 1)
56. " Kabir alh kī kar bañdgi jih simrat dukhi jāi.
Dil mahi sāī pragatai bujhai balānti nāi." (Salok Kabīrji)
57. " Jihi ghati simranu rām ko so naru muktā jānu.
Tihi nar hari añtaru nahī nānak sāchi mān." (Salok M. 9)
58. " Tanu Dhanu sampai sukh dīo aru jih nīke dhām.
Kahu nānak sunu re manā simrat kāhi nā rām." (Salok M. 9)
59. " Sabh sukhu dātā rāmuhai dūsari nāhin koi."
" Kahhu nānak suni re manā tihi simrat gati hoi."
(Salok M. 9)
60. " Sukh mai bahu sañgi bhae dukh mai sañgi nā koi.
Kahhu nānak hari bhajmanā añti sahāī hoi." (Salok M. 9)

61. " Prani Kachhū nā chetai mad māiā ke aād̄h.
Kahu nānak binu hari bhajan parat tāhi jamu phaād̄h."
(Salok M. 9).
62. " Jihbā gun gobiñd bhajhu karān sunhu hari nām.
Kahu nānak sun re manā parhi nā jam kai dhām."
(Salok M. 9)
63. " Binu hari nāmu ko mukti nā pāvsi rūb mae bin pānī."
(Bhairau M. 1)
64. " Jag nā hom punn tap puja deh dukhī nit dukh sahai.
Rām nām binu mukti nā pāvsi mukti nāmi gurmukhi lahai."
(Bhairau M. 1).
65. " Itu manu mau ~~lia~~ bhaiā anaād̄.
Amrit phalu pāiā nām gobiñd." (Basant Vindol M. 1).
66. " Merai~~man~~ bāsibo... " (Rāg Vāraṅg M. 4)
67. " Nit nit jāgranu karhu.... " (Vāraṅg M. 4)
68. " Rasnā rām kahit gun sohan̄.... " (Vāraṅg M. 5)
69. " Prabh simrat dukh biñāsī..." (Vāraṅg M. 5)
70. " Simrat nāmu ridai sukhu pāiā..." (Mājh M. 5)
71. " Jo sim~~rañde~~ sāiai..." (Mājh M. 5)
72. " Simrau simri simri sukhu pāvhu..." (Sukhmanī).
73. " Prabh kai simrani garbhi nā basai.." (Sukhmanī)
74. " Prabh kai simrani dukhu jamu nasai." (Sukhmanī)
75. " Prabh kai simrani dusmanu tarai." (Sukhmanī)
76. " Prabh kai simrani man kī malu jāi." (Sukhmanī)
77. " Prabh kau simrah se parupkārī." (Sukhmanī)
78. " Virdhan kau dhanu tero nāu..." (Sukhmanī)
79. " Sarob rag kā aukhadu nāmu." (Sukhmanī)
80. " Suniai siddh pīr suri nāth." (Japujī)
81. " Suniai dharti dhaval ākās." (Japujī)

82. " Suniai dīp loa patāl..." (Japujī)
83. " Suniai pōhi nā sakai kāl..." (Japujī)
84. " Nānak bhagtā sadā vigāsu." (Japujī)
85. " Mannai pāvhi mokhu duāru." (Japujī)
86. " Mannai parvārai sādharu ." (Japujī)
87. " Mannai tarai tāre guru sikh ." (Japujī)
88. " Mannai nānak bhavhi nā bhikh ." (Japujī)
89. " Aisā nāmu nirañjanu hoi.
Je ko manni jānai mani koi." (Japujī)
90. " Suniā manniā mani kītā bhāu." (Japujī)
91. " Āntargati tīrathi mali nāu ." (Japujī)
92. " Sati Suhān sadā man chāu." (Japujī)
93. " Ajpā jāp nā vīsrāi... ...samāi." (Vār Malar M.1)
94. " Ūthat baithatsovāt nāmu.
Kahi nānak jan ke sad kām." (Sukhmanī)
95. " Sāsi sāsī simrēu gobiñd.
Man āntar kī utrai chinđ." (Sukhmanī).
96. " Aākhā jīvā visrai mari jāu..." (Āsā M. 1)
97. Gurū Nanak - His Personality and Vision, PP. 236-37.
98. Uttar Bhārat Ke Nigun Pañth Sahitya Kā Ittihās, PP. 67.
99. " Karmī āvai kaprhā nadri mokhu duar.." (Japujī)
100. " Nadri karmi pavai nīsānu." (Japujī)
101. " Sachkhañdi vasai nirañkaru.
Kari kari vekhai nadri nihāl." (Japujī)
102. " Jin kau nadri karmu tin kār.
Nānak nadri nadri nihāl." (Japujī)
103. " Anañdu Anañdu sabhu ko kahi..." (Anañd)

104. " Jismokirpā karhi tini nām ratnu pāiā..." (Āsā M.4)
105. " Kirti karm ke vichhurhe kari kirpā melhu rām."
(Mājh M. 5)
106. " Gur kiñchat kirpā kīnī. Sabhu tanu manu deh hari līnī."
(Sorathī M.5)
107. " Jih prasadi dhar upari sukhi basahi.." (Sukhmanī)
108. " Āp japae jape so nāu." (Sukhmanī)
109. " Āp gāvāe su hari gun gāu." (Sukhmanī)
110. " Prabh kirpā te hoi pragāsu." (Sukhmanī)
111. " Prabh daiā te kamal bigāsu." (Sukhmanī)
112. " Kahu mānukh te kiā hoi avai..." (Sukhmanī)
113. " Khin mahi nīch kīt kau rāj..." (Sukhmanī)
114. Guru Nanak- His Personality and Vision, PP. 239.
115. " Tribidhi karam kamāiai ās ahdesa hoi." (Srī Rāgu M.1)
116. " Āpe nadri kare bhau lāe gursabadi vichār..."
(Srī Rāgu M. 3)
117. " Mere man sukhdātā hari soi..." (Srī Rāgu M.1)
118. " Tūñ āpe sohe ape jagu mohhi..." (Mājh M.3)
119. " Kīnī daiā gopāl gusāī.
Gurke charan vase man māhī...." (Mājh M. 5)
120. " Jau lau hau kichhu sochau chitvau..." (Gaurhī Mālā M.5)
121. " Kari kirpā charan sañg melī
Sūkh sehaj anāñd suhellī." (Āsā M. 5)
122. " Pūrai guri samjhāiā mati ūtam hoī." (Āsā M. 3)
123. " Satiguru tum kau hoi daiālā sañt sañgi terī prīti."
Kāparh pati pamesaru..... chihātā." (Gujrī M. 4)
124. " Birthī kadī nā hovaī jan kī ardāsi." (Bilāwal M.5)
125. " Kirpā karhu dīn ke dāte merā gun avagun..." (Rāmkalī M.5)

126. " Satigurāgai ardāsi kari sājān dei milāi." (Sirī Rag M.1)
127. " Simri simri dātāru manorath puriā...
Gurprasādī nānak sachi smaiā." (Gujrī Vār M. 5)
128. " Sañt kripal kripa je karai...." (Sukhmanī)
129. " Sagal purakh mahi purakhpradhānu.
Sādh sañgi jā kā mitai abhimānu." (Sukhmanī)
130. " Nānak sabh kichhu āpe āpi hai dūjā nāhi koi." (Mārū M.3)
131. The Sikhs and Their Scriptures, PP. 49.
132. The Gospel of the Guru Granth Sahib, PP. 26.
133. A Critical Study of Adi Granth, PP. 348.
134. Sār Bachan, PP. 107.
135. Nirgun Sahitya- Sanskritik Prishat Bhumi, PP. 112.
136. " Ik onkār satināmu kartā purkhu..." (Japujī)
137. " Kabīr mukti duārā sankurhā..." (Salok Kabīr)
138. " Aisā satiguru je milai..." (Gūjri kī Vār M. 3)
139. " Satipurkh jin jāniā satigur tiskā nāu." (Sukhmanī)
140. " Satguru andrahu nirvair hai..." (Vār Gaurhī M. 4)
141. " Nit ahinisi hari prabh seviā..." (Srī Rāgu M.1)
142. " Pūre bhāg satigur milai jā bhāgāi kā..." (Srī Rāgu M.1)
143. " Dhāthi bhīt bhramm kī bhetat gurusūrā."
(Āsa M.5 Chhant)
144. " Satiguru sikh kī karai pritpāl." (Sukhmanī)
145. " Sewak kau guru sadā daiāl." (Sukhmanī)
146. " Sikh kī guru durmati malu hirai." (Sukhmanī)
147. " Gurbachnī hari nāmu uchrai." (Sukhmanī)
148. " Satiguru sikh kai bañdhan kātai." (Sukhmanī)
149. " Gurkā sikhu bikār te hātai." (Sukhmanī)
150. " Satiguru sikhu kau nām dhanu dei." (Sukhmanī)

151. " Gurkā sikhu vad bhāgī he." (Sukhmanī)
152. " Satigur sikh kā haltu paltu swārai." (Sukhmanī)
153. " Nānak satiguru sikh kau jia nāl smarai." (Sukhmanī)
154. " Gur ke grahi sewaku jo rahai... suāmi." (Sukhmanī)
155. " Balihāri gur āpne... lāgi vār." (Āsā M. 1)
156. " Je sau chañdā ugvahi... ghor añdhār." (Vār Āsā, M.2)
157. " Jis miliai man hoi anañd so satigur kahiai." (Mājh M.3)
158. " Anañd bhaiā meri mēe satigur mai pāiā." (Anañd)
159. " Anañdu anañdu sabh ko kahai...." (Anañd)
160. " Janiā anañdu sadā gur te.... " (Anañd)
161. " Gobiñdu gun gāvai sehaji subhāe... smavñiā." (Mājh M.3)
162. " Tere bhagat sohhi sāchai dar bārai.." (Vadhans, Salok M.3)
163. " Pūre bhāgi gur sevā hovai...." (Mājh M.3)
164. " Sājan mani anañdu hai gurkā sabad vichāru."
(Bihagrhe Kī Var M.4)
165. " Satigur kī partiti nā aiā.... jau." (Rag Vadhans, ~~Salok~~
Salok M.3).
166. " Pūre gur kī dekhu vadāi... hoe kāmā." (Sorath M.5)
167. " Sūkh sehaj anañd ghanere... hoi āsā." (Sorath M.5)
168. " Sarab sukhā kā dātā satiguru... gāiai." (Sorath M.5)
169. " Suri nar muni jan amritu khojde..." (Anañdu)
170. " Banī gurū gurū hai banī... sāre." (Nat. M. 4)
171. " Apraṁpar pārbrahm pamesuri... soi jīu." (Sorath M.1)
172. " Kavan mūlu kavan mati velā...
Sabadu gurū surti dhuni chelā..." (Sidh Gosti)
173. " Dhuri kī banī ai.. chihnt mitāi." (Sorath M.5)
174. The Sikhs and Their Scriptures, PP. 47.
175. Parakh, Guru Gobind Singh Smriti Añk, PP. 106.
176. The Religion of The Sikhs, PP. 61-62.

177. " Mere mād̄hau jī satisaṅgat milai so tariā." (Gujrī M.5)
178. " Jin hari jan satigur saṅgti pāī...pargāsi." (Gujrī M.4)
179. " Bhaī prāpat mānukh dehurīā.. nāmu." (Āsā M.5)
180. " Cheti goviṅdu ārdhiai... ghaṇā." (Bārah Māh Māj̄h M.5)
181. " Phalgunī anand upārjanā...diā milāi." (Bārah Māh Māj̄h)
182. " Dīn daiāl kripal prabh nānak.... bujhāī.")
(Gaurhī Pūrbi M.5)
183. " Lākh sianap je karī.. dukh saṅtāpu." (Srī Rāg M.1)
184. " Sabhi sukh hari ras bhogne..." (Srī Rāg M.1)
185. " Bhāī re sukhu sād̄h saṅgi pāīa..." (Srī Rāg M.5)
186. " Sadhū saṅg karhu sabhu koi..." (Gaurhī M.5)
187. " Mahimā tākī ketak gaṇīai.." (Gaurhī M.5)
188. " Rām saṅt mahi bhedu kichhu nāhī..." (Gaurhī M.5)
189. " Galī jinā jap maliā lote hath nibag.
Ae hari ke saṅt nā ākhiahi..." (Āsā Kabirjī)
190. " Nām kī mahima saṅt rid vasai." (Sukhmanī)
191. " Saṅt Pratāpi durtu sabh nasai." (Sukhmanī)
192. " Saṅt kā saṅgu vaḍbhāgi pāīai." (Sukhmanī)
193. " Sād̄h kī mahimā bed nā janhi." (Sukhmanī)
194. " Nānak sād̄h prabh bhedu nā bhāi." (Sukhmanī)
195. " Jeko apnī sobhā lorai.... chhorai." (Sukhmanī)
196. " Sagal kriā mahi ūtam kiriā.... hiriā... " (Sukhmanī)
197. " Lādi khēp saṅtah saṅg chālu..." (Sukhmanī)
198. " Charan sād̄h ke dhoi dhoi pīu... jīu." (sukhmanī)
199. " Sād̄h saṅgi hari kīrtanu gāīai." (Sukhmanī)
200. " Ot gahī saṅtah dari āīā... pāīā." (Sukhmanī)
201. " Sat saṅgati mili sojhī pāe... samāvai soī." (Sukhmanī)
202. " Sat saṅgti mili bibek... kaḅhanu soī." (Āsā Kabirjī)
203. " Sāsi sāsi simrau prabhu apnā...ihu lahīai."
(Dev Gaṅdhārī M.5)

204. " Mukti baikunth sād^h ki saṅgati..." (Dhanāsri M.5)
205. " Jabte darsan bhetai sādhu..." (Dhanāsari M.5)
206. " Sūkh sehaj anaṅd saṅtan kai.. jāne. " (Dhanāsari M.5)
207. " Saṅt ke niṅdak kau sarab rog." (Sukhmani).
208. " Birthī sākāt kī arjā." (Sukhmani)
209. " saṅt kī niṅda nānaka... avtār." (Sukhamni)
210. " Kabir sākāt saṅg nā kījīai kele..." (Salok Kabir jī)
211. " Kabir sākāt saṅg nā kījīai dūrhu..." (Salok Kabir jī)
212. " saṅt kī niṅdā dokh mahi dokhu..." (Sukhmani)
213. " saṅt ke dokhī kau nahī thāu..." (Sukhmani)
214. " Hukmī hovani^{akāru}..... kahi nā koi." (Japuji)
215. " Kiv sachīārā hoīai..." (Japuji)
216. " Hukmī rājīai chalnā..." (Japuji)
217. " Hukmī hukmu chalāe rāhu." (Japuji)
218. " Bhai vich pavan vahai... nā aṅtu." (Vār āsā)
219. Guru Nanak - His Personality and Vision, PP. 147.
220. " Māni āgiā sarab sukh pāe... " (Gaurhi M.5)
221. " Das bastū le pachhe pāvai...
Sarab thok nānak tini pāiā." (Sukhmani)
222. " Ham ahaṅkāri āgiān mati.. hari rāiā."
(Gaurhī Purbī M.4)
223. " Sehaj anaṅd hari sadhu māhi.
Agiākāri hari hari rāi." (Gaurhī M.5)
224. " Sat sangti mili sabh sojhī... samavai soī. "
(Āsā M. 3)
225. " Jis kī bastu tisu āgai rākhai... daiāl
(Sukhmani)
226. " Kīrhā thāp devhi pātsāhī..." (Mājh Vār M. 3)

227. " Nadri upathī je karai sultānā." (Vār Āsā)
228. " Jah jah bhānā tah tah rākhe..." (Sukhmani)
229. " Udam karediā jīu tun..."
230. " Hukme jug mahi āiā... Sog jīu." (Sūhī M.5)
231. " Je sukhu dehi tā tujhhi ārādhi.
..... meli lehu vadiāi." (Rāg Sūhī Asatpadī M. 4)

(a) Kīrtan Or Sift Salah :-

Now, let us discuss one more important aspect of the philosophy of the Ādi Granth which is known as Kīrtan, i.e. the praise of the Lord. It is a major contribution of the Bhagatī Movement which aims at pleasing the Lord, and thus becoming able enough to be recipient of the grace of the Lord, which is full of bliss. The Sikh Gurūs felt the importance of music in awakening the human-soul. Gurū Nānak sang the hymns of the praise of the Lord in the company of the first sikh musician Bhāī Mardānā. All the Sikh Gurus emphasized the need of music. The entire poetry of the Ādi Granth, except a small portion, has been systemtised as per ragas of the Indian Tradition. With the course of time, the singing of poetry of the Ādi Granth has become an important aspect of the philosophy of the Ādi Granth and it is specifically named as Kīrtan, which means that the music is to be used only to praise the Lord and its use in other worldly affairs is not encouraged. Now, in Sikh Religion, the Kīrtan is performed on every occasion and it is a part of daily routine in the Sikh Gurdwaras. The Ādi Granth has a word of praise for those ^{who} of sing the songs of praise of the Lord, i.e. who perform the Kīrtan.⁽¹⁾

In Rāg Āsā, Gurū Nānak Dev has most beautifully described how the entire universe is singing the praise of the Lord.⁽²⁾ In Rag Dhanāsari, a beautiful picture emerges of the Ārtī of the Lord in which all the things of the Universe seem

(3)
to participate. Thus, Kīrtan of the Lord is a part of the Universal Music of the Lord, and thus it raises the human-soul from ordinary planes of human experience to the highest celestial planes of the bliss of the Lord. Gurū Arjan rightly observes that Kīrtan is a precious diamond. It is full of bliss and seriousness of the mental plane. (4) The unstruck music of the Word of the Lord is great wealth (5) which is obtainable in the company of the saints.

The Ādi Granth says that the Kīrtan of the Lord gives permanent happiness, satisfaction and bliss of the Lord, so one should make it an inseparable part of the daily routine of the life. All other wisdoms be discarded and the Kirtan of the Lord should be attended to, which will lead to (6) deliverance of the soul. Where saintly people sing the praise of the Lord and perform the Kirtan of the Lord, there will be no fear of the messengers of the death. (7) Mouth that (8) sings the praise of the lord is beautiful. I sing the praise of the Lord, day and night. The true Guru has revealed unto me the Name of the Lord and cannot live without it even for a moment. I want to praise the Lord, remember his Name, (9) hear His Name and perform His Kīrtan.

Gurū Arjan explains in a very nice manner what does Kīrtan stand for. Let Sañtokh, i.e. contentment stand for your five types of instruments and seven keys of the rāga. Let giving up ego be your instrument and non-boasting of your strength be your tune, and check from doing bad acts be your sense of not getting out of tune. Your concentration be on

one ~~sabad~~ of the Lord. Feeling the presence of the Lord be your singing posture and leaving aside sorrows be your tinkling bells. Living in a state of spontaneous *Ānaṅd*, he sings this type of *Kīrtan*. Taking the shelter of the *Sādh Saṅgat* is also a part of this *Kīrtan*.⁽¹⁰⁾

Thus, the concept of *Kīrtan* as given by the *Ādi Granth* is not ordinary as compared to vaishnavite and other such sects. It is not merely an action or performance, it is rather a state of highest spiritual achievement. This is the state of perfection and complete union with the Lord. Hence, it is full of bliss. The *Ādi Granth* compares the state of *Kīrtan* to that of *Baikunṭha*, i.e. the abode of the Lord, Himself.⁽¹¹⁾ The state of *Kīrtan* is the state of the union with the Lord.⁽¹²⁾

The *Ādi Granth* exhorts for such *Kīrtan* as is beneficial to the soul - both in this life and next life.⁽¹³⁾ The gift of such sweet *Kīrtan* comes only through the grace of the true Guru.⁽¹⁴⁾ The *Kīrtan* of the Lord is sung in the company of the saints.⁽¹⁵⁾ Gurū Arjan says that people go to sacred places but they do not discard their ego. The learned are indulging in the pursuits of wealth. My friend, tell me that place where the *Kīrtan* of the Lord is sung continuously, because that is the place where soul can find satisfaction.⁽¹⁶⁾

The *Ādi Granth* advises the path-seeker that he should join the company of the saints and attend to the *Kīrtan* of the Lord, because He is kind, reliever of the sufferings and remembering His *Name* means deliverance of all types of sorrows.⁽¹⁷⁾ Those who have found union with the Lord are

(18)
engaged in the Kīrtan of the Lord, day and night. The
hearing of the praise of the Lord and singing of it have
the same results, i.e. the negation of the sorrow. (19) The
devotees of the Lord are in a state of everlasting bliss
because they sing the praise of the Lord and enjoy this singing
immensely. (20) Singing the Kīrtan of the Lord with full
submission to Him, brings fearless state which is nothing
but the state of Anāṅd. The singing of Kīrtan has the same
status as is given to Recitation of the Name, Meditation
and the doing of good actions. (21) The day and night Kīrtan
of the Word of the Lord, which prevails in this Universe
permanently, brings lasting happiness to mind and it starts
functioning in a spontaneous way. (22) Nirbān Kīrtan of the
Lord should be sung, because His Name is the source of
salvation. (23)

It becomes evident from the above-quoted verses from the Ādi Grāṅth that Kīrtan means the praise of the Lord, whether with the help of the instruments or without them. In fact, state of singing the praise is a sublime state of mental activity, which emanates from the absorption of the soul in the Name of the Lord. That is why, many substitutes of the word 'KĪRTAN' occur in the Ādi Grāṅth, Sift Sālāh, Sālāh, Sift, Vadiāī, Gāvai and many other words convey the same meaning as the word Kīrtan does. At several places, one finds that the Ādi Grāṅth refers to the Lord as Siftī and Sālāhī.

In Japujī, Guru Nanak says that singing of the praise of the Lord is not an easy job and several types of

people sing it in several ways. But exact praise of the Lord
(24) rests in Himself. (25) There is no end to the praise of God.

The greatness of the Lord can not be measured through praise. (26)

Only he tends to praise the Lord, whom He wills to do so. (27)

Thus, Ādi Grāṅth lays great emphasis on the importance of Kīrtan, and has given it a specific meaning so far as the Sikh View of life is concerned. Here, the singing of praise with the help of instruments is encouraged. But, it is suggested that the Kīrtan be performed in a state of total dedication to the love of the Lord. It is to be done in the company of the saintly people. When many voices join to describe the greatness, vastness and elegance of the Lord, the Lord stands amongst them. Thus, the union with the Lord is obtained, which is the state of bliss. It will also be obviously understandable that the state of Nām-Simran is not in any way different from the state of the Kīrtan. To say in other words, the Kīrtan is another avenue to the remembrance of the Name of the Lord. That is why, the Ādi Grāṅth, whereas stresses the need of Simran, time and again, it stresses the need of performing Kīrtan also, in the same vein. Singing of the Kīrtan of the Lord day and night, saves from the cycle of birth and death, in a similar way as the Simran of Nam has been suggested to do. (28)

To conclude this discussion of the Kīrtan, we can say that Kīrtan has decidedly very important place in the philosophy of the Ādi Grāṅth and in the context of the concept of bliss, it is still more important. Truly, says the Ādi

Granth and in the context of the concept of bliss, it is still more important. Truly, says the Adi Granth that when kind Guru shows his kindness, all the doubts are removed. State of bliss occurs and all the sufferings fade away, when one gets gift of Kirtan. ⁽²⁹⁾

(b) Ardās :-

Ardās means prayer and in the philosophy of the Adi Granth it has an important place. It is suggested that the Lord is the giver of all the boons of life. He is the ocean of bliss. He is all-powerful. He is omnipresent. He can do anything, He wills. He creates the Universe and destroys it when He wills. Keeping in view, His greatness and comprehensiveness, the human-beings should bow before Him and pray to Him for their desires to be fulfilled. And when He hears the earnest prayer of his devotees, He responds to it and as the saying goes prayer never goes un-rewarded. ⁽³⁰⁾ So, to be able to reach the state of bliss. In the Sikh way of life, the place of Ardās is always dominant and a true follower of the Adi Granth does not start any venture before he has performed the Ardās. ⁽³¹⁾ He bows in all his humility and praising the Lord, expresses his desires. ⁽³²⁾

The basic need of the Ardās is that it should spring from the earnestness of mind and action. Man cannot deceive the Lord, because He knows everything. One who tends to deceive the Lord, in fact deceives himself. Therefore, the prayer that does not emanate from the sincerity of

purpose and truthfulness of the heart is likely to be rejected. Man puts his demands before God, but He already knows what is good and what is bad for him. So, He grants His favours accordingly. His way of action is that of the father towards the son. The father tries to rationalize whether the demand put up by the son is reasonable. If it is so, it is granted. Otherwise, it is rejected. So, it is for the human-beings to see that they do not place wrong demands before the Lord.

Sometimes, it so happens that a wrong demand is done without any intention to do so. God forgives such wrongs because He knows that the doer is doing it out of ignorance. But, if it is done intentionally, the doer is punished, accordingly.

The Ādi Granth further reminds the human-beings that their prayers will be heard and fulfilled if these are done with total sense of dedication. The seeker should clearly announce that he has now no alternative and has (33) come to the shelter of the Almighty with total faith in Him. He should pray and wait that his prayer will be met if the (34) Lord so willed. He should pray to the Lord with the commitment (35) that he considers Him true and the Saviours at all moments.

There is no doubt that in this world, the human-beings are expected to suffer in one way or the other. The frustration and sorrow makes one to feel disappointed. He thinks of different means and methods to get out of these sorrows but fails to achieve satisfaction. In the state of

utter disappointment, the Ādi Granth advises the man to pray before the Lord. Prayer should follow the negation of all boasting of wisdoms and total submission to the will of the Lord. It will definitely be heard and fulfilled. ⁽³⁶⁾

Now, the question arises so as to what should be our demand when we pray before the Lord. It is ordinarily seen that we ask for some worldly things. Some people demand material gains, some others want cure from the physical disease. There are some others who want fame and reputation. There are still others who pray even for success in the pursuits which are not considered good in the society. The Lord can grant all these prayers as He is able to do everything, but according to the Ādi Granth our prayer should not be directed towards such petty achievements. We should demand of God some gift which is of higher value and which carries great weightage in the eyes of the Lord also. That gift is the gift of Nām and in Ādi Granth, every prayer, directly or indirectly is for the attainment of Nām. Gur Amardas demands the gift of Nam from the Lord, as a beggar demands charity from a rich man. ⁽³⁷⁾ The gift of Nām fulfills all the aspirations of the seeker. ⁽³⁸⁾ Nām is the real asset of life and it would come from the grace of the Lord. ⁽³⁹⁾

The next demand may be that of having the company of the true and saintly people. Because in the company of the saints, one remembers the Name of the Lord and all his sufferings are eliminated. ⁽⁴⁰⁾ The nearness of the saints helps in getting across the dreadful ocean of life and hence, the

seeker should pray for it. ⁽⁴¹⁾ The prayer should be done before saints also because they help in getting close to the Lord. ⁽⁴²⁾ The disciple should pray that he lives with the help of the remembrance of the Lord. ⁽⁴³⁾

When the true Gurū grants the prayer and the shelter of the Name of the Lord is obtained, all the sufferings of the world vanish away. ⁽⁴⁴⁾ After the prayer before the Lord is performed, all the doubts of the human-mind are removed. The Lord comes to know the story of the prayer-doer and helps him by making him remember His Name. This results in the removal of all the sufferings and getting the establishment of the mind in the state of 'Sehaj'. In that state, the soul sings the songs of bliss. Thus, the Lord picks up the human-soul from the well of ignorance, cuts all his bondages and showers upon him the union with Himself. Thus, the seprated soul again joins its source. ⁽⁴⁵⁾

The human-being should pray that the Lord should enlighten the soul of the seeker. He should shower His grace because His grace kills all the sufferings. ⁽⁴⁶⁾

Thus, it is evident that the Ādi Granth is not in favour of using the medium of Ardās for demanding from the Lord, the ordinary and insignificant boons of worldly nature. Its emphasis is on the Name of the Lord only and as we have already seen, the Name of the Lord is the only source of true bliss, the seeker through Ardās, according to the Ādi Granth, seeks bliss of the Lord. So to say,

Ardas is also a medium for arriving at the high state of Ānaṁd.

Praying for the gift of Nam, naturally, means praying for bliss. In the words of Prof. G.S. Talib, " The consciousness of life as the scene of suffering, which may be removed only by prayer and turning the mind towards God is strong in the Guru's mind." (47) Parshu Ram Chaturvedi rightly points out that Ardas in Sikhism does not aim at demanding some boon from the Lord, it rather tends to express the dedications of the soul to the will of the Lord and thus seek union with Him. " (48)

(c) Premā- Bhagti :-

The idea of Bhagti is not a new one. It finds its place in the Vedas. The Upāsana Kāṁḍ of the Vedas is nothing but another name of the Bhagti. In Upanishadas also, references to Bhagti have been made. There have been many kinds of Bhagti but nine types of Bhagti have found prominence in the Indian Tradition. With the advent of the Bhagti Movement in the fifteenth century, the concept of Bhagti took a new life and idea of love was attached to it. The Bhagat poets have sung of Premā-Bhagti with great vigour and emphasis. They interpret Bhagti in terms of love in comparison to bhagti based on conventions and rituals. The Adi Granth has also stood for Prem-Bhagti as a best means of attainment of the Union with the Lord. It clearly says that he who has felt the prickings of the Love of the Lord, has attained the state of Jīvan-Muktā, i.e. state of salvation during this life. (49) The Lord has been mentioned time and again as Prītam,

(50)
Piarā, i.e. the lover. Those who love the Lord from the
depths of their hearts, find full protection from Him. (51)
Those who serve the beloved Satgurū, they are in a state of
permanent-happiness. (52)

In Ādi Granth, the Lord has been mentioned as
Pir, i.e. husband. As newly-wedded lady talks to her lady-
friends about her husband, similarly a devotee of the Lord
talks about Him, with his fellow-beings. They sing His
praise and feel a state of ecstasy. The saintly people have
been called Sajanā, i.e. lover and an intense desire has been
shown to enjoy the bliss of their company. (53) At places,
intensity of love has been described in a very powerful
vocabulary (55) and sensational imagery. (56) The metaphor of
husband and wife has been lavishly used in the Ādi Granth
to denote the relation of Lord and the human-soul. Even
the symbol of the happiness of bed has been adopted to
portray the state of union with the Lord. (57)

Thus, it is clear that the love of the Lord
finds supreme attention in the Bliss Philosophy of the
Ādi Granth. Now, we have to see what is the nature of love
that stands elevated with Bhagti in the Ādi Granth. The
basic condition for it is that it should spring from the
core of the heart of the man and should not be an artificial
one. Those who talk of love but in the hearts of heart
have no feeling of it, are not the true devotees of the Lord.
In the words of Sheikh Farīd, those who adopt double standards
in the case of the Love of the Lord, are discarded scornfully

(58)
by the Lord. True love emanates from the true, dedicated
and sincere heart, whereas selfishness gives birth to a
short-lived and artificial love which is not desirable in
the court of the Lord. (59)
The Ādi Granth seeks a great sacrifice
for the love of the Lord. (60)
It seeks a total sense of
dedication for the Lord as a wife is expected to have for her
husband. (61)
The Ādi Granth talks of the newest and everlasting
love of God combined with the Bhagti of the Lord. (62)
Union with
the Lord is said to result in a state of bliss of Love. (63)

Now, let us see how Ādi Granth in comparison to
the Premā-Bhagti has sought to criticise the bhagti based on
mere rituals, conventions and many other such orthodox ways
of Bhagti which are nothing but pretensions. The Ādi Granth
is not in favour of renouncing the world and going to forests
to do meditations to please the Lord. (64)
The Ādi Granth does
not favour getting holy dips to seek salvation. It asks the
human soul to take an inward dip. (65)
It does not favour the
methods of Dhūp, Deep, and Naiveda. It rather emphasises
the need of searching inward. (66)
Gurū Nanak has strongly
criticised in ' Āsā Dī Vār' , the ways of bhagti which mean
nothing but showiness, pretension and artificiality. He
calls all these methods Tokat, i.e. useless and speaks for
the true faith in the Lord. (67)
He strongly advised the Brahamans
who were the custodians of the orthodox view of Bhagti, that
they should desist from frauds and get in tune with the Lord,
with complete sincerity of mind and purpose. (68)
According to the
Ādi Granth a true Bhagat is the product of the remembrance

(69)
of the Lord. All other ways of Bhagti stand secondary as compared to the true understanding and adoption of the Name of the Lord in a right perspective. (70) Guru Nanak says that the Name of the Lord is to be ' my perfume wood and let my mind be the rubbing stone. Let Kungu be my deeds. Then the Puja of the Lord is obtained in one's ownself. There is no other Pūjā, except the Name of the Lord. (71) Bhagat Ravidās rightly says that the true Bhagti of the Lord is dedication of the body and mind to the Lord. (72)

Thus, the Ādi Granth is the spokesman of Bhagti in the context of true love, selflessness, straight-forwardness and sincerity of purpose. Gurū Gobind Singh has very beautifully translated the concept of Bhagti of the Ādi Granth when he says that it does not matter if one sits in meditation, with eyes shut as crane does. One who wanders about to take a dip in the seven seas, loses both this and the next life. Some talk aloud about the Lord, but indulge in sensual pleasures. I tell, all of them, that the truth (73) is that only those who love the Lord, attain union with Him.

Now, let us see how the Bhagat of the Prema-Bhagti of the Ādi Granth enjoys the bliss of the Lord himself and how does he help others to do so.

The Ādi Granth says that the Bhagat of the Lord sings His praise in a spontaneous manner. He adheres to the command of the Gurū and thus kills his ego. Then he springs into the state of ever-lasting bliss and remains absorbed in that state, day and night. (74) The remembrance of Nām gives happiness of mind. This truth is revealed through the Bhagtas

with the grace of the Lord. And in the company of the saints,
the remembrance of the Nam, kills all lethargies and diseases. (75)

Thus we can see that the Bhagat of the Ādi
Granth is none else than the Gurmukh, Sañt, Sadh or Jivan
Muktā. As such we infer that the Premā-Bhagti of the Lord
gives birth to the state of bliss.

The Ādi Granth says that the Gurmukh is in true
love with the Lord, and consequently he finds Union with the
Him and remains in a state of Anand. (76) The love of the Lord
is such. Gold, Jewels, Elephants, pearls, diamonds nothing
equals it. It is above all worldly powers and achievements.
I need nothing in place of the love of the Lord. I pray
at the feet of the saints of the Lord that by getting the
Love of the Lord, all my desires are satiated and I am in
a state of perfect happiness. (77) This world is like an
unknown forest in which dreadful voices are heard. But those
who have got the love of the Lord, cross through it in a
state of happiness. (78)

To conclude, we can say that the path of
Prema-Bhagti, is the best and sublime path, according to the
Adi Granth, to reach the state of bliss and the union with
the Lord. (79)

(d) Karam :-

Karam means action or deed. Every body in this
world is doing some kind of action at every moment. We run,

we do labour, we eat, we build, we destroy, and so on and so forth. This trait of action has resulted in the advancement of civilization. There has been a marvellous progress in the field of Science. Man's life today is much comfortable and easier when compared with that of our fore-fathers. All these amazing achievements have sprung from action, that the mentors of our civilization got into. It is rightly said that the life is action and there is death in stagnation.

In religious and the world of philosophy also, action has dominated the course of thinking. The philosophy puts forth the idea of cause and effect which again means the result flows from action. Whatever we do, we get the result of that. Some actions of ours are full of pleasure and some result into misfortunes and sufferings. It is interesting to note that every action that we do is aimed at attaining comfort and pleasure, but it is not always so. We meet misfortunes and frustrations in abundance. And, see, inspite of all the advancements in all the fields of life, modern man is restless, frustrated and full of despair. Why this ? Here the philosophy of religion seeks intervention and tells the man that his actions are not proper, that is why, he has been in the grip of all kinds of sorrows. Indian Philosophy is full of exhortations for the man to do good deeds so as to reach the state of happiness. The Adi Granth also gives great prominence to the concept of Karma and tells the mankind how Kar^{ma} can help to reach the state of bliss. The Adi Granth says in clear-cut words that this life is like a field. The farmer cuts whatever he

sows in the field. And every man gets the reward of
(80)
whatever action he does. So, it is a clear indication
that if a man wants to achieve good rewards, he must do
good actions. When, at Mecca, the Hājīs put a question
to Gurū Nānak that who is better of Hindu and Musalman,
the Gurū clearly replies that it is the good action that
(81)
makes one good. Sheikh Farid says that man should avoid
such actions, which are not rewarding. Lest he be disgraced
(82)
in the court of the Lord. He advises the man to look
(83)
inward how bad actions have spoiled him.

Dr. Jaim Ram Mishr rightly points out that the
Sikh Gurus have laid great stress on good deeds as way of
life. According to their view, the Karmas that lead to
Moksha can be divided in three parts : - (i) Harikīrat
(83A)
Karma, (ii) Adhiyātam Karma, and (iii) Hukam Rajāī Karma.
Dr. Trilochan Singh says that according to the Adi Grath, the
result of previous Karma has to be borne. Karma makes
(83B)
the luck of human beings.

It is obvious there are two types of action, i.e.
good actions and bad actions. It is expected of man that
he would do good actions so as to be happy and be able to
attain union with the Lord and His bliss. On the other
hand, the bad actions which distract from the path of Almighty
have to be forsaken. For they are the cause of all the
misfortunes and sufferings. The Ādi Granth has made a clear-
cut demarcation of actions. The actions which aim at getting
union with the Lord are good and noble and actions that tend to

deviate from that path are bad and ignoble. In Anand, Guru Amardas puts a stright question. O, My Mortal Frame, what deeds you have done in this world. You have not remembered the Name of the Lord, who created you. ⁽⁸⁴⁾ Remembering the Name of the Lord is the only good action. ⁽⁸⁵⁾ This action is the best of all the actions that one should get absorbed in the Name of the Lord. ⁽⁸⁶⁾ Bhāī Gurdās has very beautifully depicted the acts that a human being should do to make this life a complete success. ⁽⁸⁷⁾

Now see the tragedy of the man. He is always doing acts which are opposed to the path of the Lord. He is under the dictates of Kām, Karodh, Lobh, Moh and Ahaḱkār, and as such is indulging in the pursuits of sensual pleasures and satisfaction of the ego. How, man is in the grip of Maya, and acts against the will of God, has been beautifully depicted by Gurū Arjan Dev. ⁽⁸⁸⁾

True, the root cause of all the sorrows of human life is its indulgence in the pursuits of Maya. If one wishes to attain the real and ever-lasting happiness, one should do such acts as kindle the grace of the Lord.

Now, one thing more to see. When we get involved in wrong deeds we try to conceal them from the eyes of the world. But it is a hard fact that such efforts never succeed permanently. The evil-doer is sure to be exposed, sooner or later. ⁽⁸⁹⁾ At the same time, it is also true that whatever worldly gains we make, they are the result of wrong doings, but we never realize that these gains are transitory and

(90)
that they do not accompany the soul in the next world.
So, Adi Granth suggests that we should do only those acts
which bring us nearer to God. By doing such acts we will
naturally be the recipients of the true and lasting
(91)
happiness.

The idea of transmigration of the soul forms the basic theme of most of the Indian Philosophy and the importance of Karma is stressed in it. There are three categories of Karmas, i.e. Prarabadh, Kriyaman Karam and Sanchit Karam. In the first category of Karma, come those deeds which the human soul did in the previous life and the reward of them is being received now. In the second category come those acts which are being done now and the reward will follow later on. In the third category fall those deeds which we have performed but the reward of them is still awaited. These three types of Karmas form the foundation of the famous Karam-Sidhānt of the Indian Philosophy. The Ādi Granth has full faith in the theory of Karma. It clearly says that the human soul has been separated from the Almighty for its Karmas in the previous life and it is for it to redeem its face by doing good things in this life so that it gets complete deliverance from the cycle of birth and death. Guru Arjan in Bārā Māh Mājh, opens his thesis with a request to the Lord that this human soul is separated from Him due to its Karmas and He
(92)
should bestow upon it His reunion, through His grace. Gurū Nānak also says that the human-beings are facing happiness

or sorrow according to their previous doings. (93) To quote Gurū Arjan again, the result of the Karma is sure to follow and none else is to blame for the misfortunes of the human-life. (94)

The Ādi Granth exhorts in un-equivocal terms that this life is the best opportunity bestowed upon the human soul to perform good acts so as to seek union with the Lord. He should understand the reality that except (95) the name of the Lord, all other acts are useless. Let us realise this fact and at the same time confess our short (96) comings and pray for the grace of the Lord. He will (97) definitely help us in improving our behaviour. Let us then move into the company of the saintly people to do good (98) acts which please the Lord. The Ādi Granth says that this human-life is the Karam-Bhūmī and the seed of the Nam is (99) to be sown in it. We have come here to earn the profit of the Name of the Lord. As such we should not waste away (100) our precious time in acts of insignificant nature. If we earn profit in this life, our union with the Lord will be (101) spontaneous and full of happiness. This human-life has come to us as a result of our Karṁas in the previous life (102) and now we can seek salvation with the grace of the Lord.

So, it is clear that the Ādi-Granth lays great stress on the theory of Karma and it seeks to establish the truth that to acquire blissful re-union with the Lord, the decency of the deed is most important. In fact, without (103) Karma, no achievement is possible.

It must be clarified here that whereas the Ādi Granth speaks for the Karma and glorifies it as the medium of union with the Lord and ever-lasting happiness, it is not at all in favour of the Karam-kāṇḍa. It is rather critical of all types of ritualism, conventionalism and showiness in the path of spiritualism. Gurū Nānak, during his discourses with the Brāhmans, Maulvis, Yogis and others of the kind, specifically spoke against ritualism. The Ādi Granth is not in favour of performing Homas, roaming about at the sacred places, sacrifices and all that forms a part of the Karam-Kaṇḍa. For the Ādi Granth, the remembrance of the Name of the Lord is the highest of all Karmas and the very source of true bliss. (104) (105) (106) (107)

(e) Sevā :-

Sevā means Service and in the Ādi Granth the concept of Seva has great significance. All the great leaders of mankind have exhorted that if we want to make this world a real kingdom of happiness, it should be our primary worry to worry for the others. The selfishness of man, there is no doubt, has created all the misfortunes in this world. We always want to gain at the cost of others. We never feel shy of snatching away the legitimate rights of our fellow-beings in every illegitimate manner. We have coined terms like "Survival of the fittest," to further our ends. The religion teaches us to discard this type of attitude. It asks us to be humble, to think for others, to help other and to serve others. There is no doubt when

we serve others, we feel a sense of satisfaction which results in happiness. We are bestowed with all qualities that an ideal man is supposed to have. Thus, the concept of service stands aloft in the scheme of human-behaviour.

The Ādi Granth has laid great emphasis on Seva. If we go through the annals of the evolution of Sikhism, we find how this concept stands practicalised. Guru Nanak chose Guru Angad to succeed him because the latter pleased him with his sense of service and dedication. Gurū Amardās served his master Gurū Anḡad with all dedication inspite of the fact that he was senior in age to the former. The idea of Sangat and Pangat is yet another proof of glorification of the concept of seva. Guru Arjan Dev, used to dust the shoes of the Sangat to show that the importance of Seva meant him the most. The story of Bhai Ghanayia, who served the opposite side in the battle-field without any discrimination, stands glorified. What is meant to say, The Sikhism is the religion based on the concept of Service. And this concept has undoubtedly sprang forth from the pages of the Ādi Granth. (108) Prof. G.S. Talib, while discussing the moral core of Guru Nanak's teachings, observes that "Seva.... is literally service. In connotation, however, is selfless action, action unalloyed with egoistic motives... What is called Seva in the religious parlance of the Sikhs is essentially the same as injunction in the Gita, that pure action, leading to emancipation is that which is performed in the spirit of Yajna." (109)

The Ādi Granth clearly says that only the contented people are bestowed with the gift of service and through service they achieve all the qualities that an ideal human-being is supposed to have. ⁽¹¹⁰⁾

The concept of seva as propounded by the Ādi Granth has two specific facets. One is the service in common terms and the other is in the spiritual field. Whereas the Ādi Granth exhorts us to serve the humanity at large, it also talks of service in terms of glorification of the soul. Service of God, service of Gurn, and service of Sādh-Sangat resounds throughout the Ādi Granth. Service with sincerity, service with dedication, service with faith and service without selfishness has been emphasized time and again. Now, let us analyse the different kinds of service as enunciated in the Ādi Granth.

The first and foremost of all is the service of the Lord. The Ādi Granth advises the man to be in the service of the Lord, day and night, because He is the Saviour at the end of life. ⁽¹¹¹⁾ There is no other service which is equal to the service of the Lord. ⁽¹¹²⁾ The service of the Lord causes negation of the sufferings. ⁽¹¹³⁾ Those who serve the Lord are bestowed with happiness. ⁽¹¹⁴⁾ The service of the Lord fulfills all the wishes and putting into all types of other services is like wasting this precious life. ⁽¹¹⁵⁾ The service of the Lord gives happiness to both mind and body. ⁽¹¹⁶⁾

One may ask the question so as to in what manner

the service of the Lord is to be done. The answer is that the service of the Lord constitutes remembrance of His Nam and living in His Raza. Thus, it is but natural that in this state of remembrance and Hukam, the true happiness comes to human-soul.

Now, let us see how [^]Ādi Granth glorifies the service of Sat-Gurū.

Satguru is that true teacher who reveals to the human-soul, the true Name of the Lord. This revelation is made only when the Gurū is pleased by the service of the disciple. ⁽¹¹⁷⁾ The service of the Guru meets with success only if one does it from the core of one's heart. ⁽¹¹⁸⁾

In Sukhmanī, Guru Arjan Dev has described in detail how one should serve the Guru and how through service all the ⁽¹¹⁹⁾ boons of life are achieved.

As Satguru also leads us to the path of the Lord, there is no difference between the Lord and the Gurū. Thus the service of the Satgurū is the service of the Lord and it also gives true happiness to the soul.

Now, the service of the [^]sādh-sangat is also the service of the Lord. In the company of the saints one remembers the Nam of the Lord and is thus bestowed with the bliss of the Almighty. In Sādh-sangat one finds a forum to serve *manually* also. This brings humbleness of mind which ⁽¹²⁰⁾ results in a complete happiness. Bhāī Gurdās writes that those hands are praise-worthy which in the company of ⁽¹²¹⁾ Sādh-sangat, serve as per commandment of the Guru.

Thus, according to the [^]Ādi Granth, the concept of Seva has great significance in the philosophy of man. It is through service that one becomes able to discard one's ego.

And when Ego is lost the union with the Lord and His bliss becomes spontaneous.

The Ādi Granth glorifies the concept of Seva but at the same time, it categorically declares that the gift of Service is bestowed upon only those whom the Lord shows His grace. That is why, wherever the gift of Sévā is asked for, (122) the prayer for the grace of the Lord has also been made. Only those get the gift of Sevā who are fortunate enough. (123)

The state of Sehaj, Ānand and Shanti comes to those whom the grace of the Lord is bestowed and the service of the Lord is (124) granted.

No doubt, the service of the Lord is full of all boons of life and state of ever-lasting bliss also, but it is always difficult to understand the real nature of the Service. Generally people serve less and demand much more. (125) This is not good. We should not demand the reward of the service rendered. It is for the Lord to see how He desires to please his servant. As Gurū Angad says that if the servant starts boasting, he does not find favour of the Lord. He is rather discarded and looked down upon. The (126) true service comes only if one kills one's ego, totally.

The Ādi Granth expects total dedication of mind and body to the Lord to attain His Kindness. (127)

Thus, it is evident that a great status has been given to the concept of service, in the Ādi Granth and it has been considered an important medium to the attainment of the state of bliss.

(f) Kirat Kamāī :-

The concept of Kirat Kamāī^{ā-} has been given considerable importance in the Ādi Granth because the philosophy of the Ādi Granth is basically a practical philosophy which aims at right fixation of man in the society. The Ādi Granth is not in favour of renouncing the world altogether and seek protection in the caves of the mountains or the sylvan surroundings of the forests. It does not favour a break with the family life and shirking the duties of the married life. On the other hand, The Adi Granth exhorts the man that he should be in remembrance of the Lord while doing the normal duties of life. He has been advised to live the life of Lotus Flower which living in water, remains unaffected by the waves. (128)

In this scheme of things, it is obvious that a man who has to live in the family, has to earn his livelihood also. He will go in for some business or service to run the affairs of his family. And, we see all the people engaged in different professions. They earn profits and spend them on the betterment of their families. It is a common phenomena that attracted by the glamour of life, the desire for more and more money takes birth and there is no limit to this. As a result, we want to earn money by fair means or foul, by hook or by crook. We do not mind snatching the rights of others in this process. This exploitation results in all the miseries of the society. This is the main cause of all social differences and gaps. The Ādi Granth is opposed to this type of attitude. (129)

Hence, it has placed before the world, the concept of Kirat-Kamāī, which means earning by sweat of one's brow and not through exploitation. Not only this, the true follower of the Ādi Granth shares a part of his hard-earned money for the benefit of the common welfare of the society, also. This brings him on the path of the Almighty. (130)

The concept of Kirat Kamāī, though seems to be a part of the concept of Karma, it has special relevance and significance in the philosophy of the Ādi Granth. As Bhāī Gurdās says, a follower of the Ādi Granth believes in the earning as per principles of the religion. He has to create a balance in his life. (131) (132)

If we go through the pages of Sikh History, we find that the idea of Kirat Kamāī has been glorified in many ways. Gurū Nānak, in his later days took to farming. Had he desired he would have led a very comfortable life at the cost of his followers but he refused to do this because he wanted to establish the importance of Kirat Kamāī. He asked his followers to follow his example of noble earning. The institution of service, Daswandh and Langar also stress the importance of the concept of Kirat Kamai. The Sikh Gurus set a noble example in performing Seva and thus ignited the souls of their followers also.

Gurū Nānak spoke strongly against those whose earnings were fraudulent but who made a show of their sacredness. This criticism was not sectarian or directed against any specific class. He equally rejected the

(133) (134) (135)
mis-doings of the Maulvis, Brahmans and Yogis and advised
them to have a right and noble way of living. During his
discussion with the Sidh-Yogis, he told them that their
living on the earnings of the others, whom they otherwise
(136)
abhorred was not desirable. Gurū Nanak, very categorically
declares in the Adi Granth that only those get respect in
the court of the Lord whose earning is truthful and
(137)
sincere.

The Ādi Granth is strongly against the exploitation
of man by the man. It says that snatching away the right of
others, means eating of a pig for a Muslim and eating of a
cow for a Hindū. The Gurū or Pīr stands your testimony in
the court of the Lord only if you do not snatch the rights
of the others. The ill-got money cannot become right earning
with any of the methods. You would not get into the kingdom
of the Lord by talking tall, only true living can lead you
(138)
to that place.

The man who has faith in the concept of true
earning, will naturally cultivate in himself the noble
qualities of humbleness, selflessness, soft-spoken-ness and
detachedness. Consequently, he will forge ahead on the path
of the Lord and make a success of the human-life. The Ādi
Granth stands for cultivation of noble habits in the human
soul.

It talks of sweet-tongue and humbleness to be
(139)
the essence of all the noble qualities. It tells
us that when we speak bitter words towards others, we suffer
(140)
ourselves both mentally and physically. It talks of doing

good even to those who do not behave properly towards you. (140)
It gives us the message of universal love and fellow-feeling. (141)

To conclude, we can say that the concept of Kirat-kamāī has great significance in the Ādi Granth as it aims at making a perfectly happy man in a practical way.

(g) Conclusion :-

From the fore-going survey of the Ādi Granth, it becomes clear that the state of Bliss is not hard to achieve if the aspirant has a keen-ness for it. The Ādi Granth suggests and lays down a definite path for the benefit of the seeker of the true Bliss of the Lord. The path is not hard, hazardous and demanding severe penances and meditations. It is simple, straightforward and clear. It is a path for everybody and not reserved for only a special category of people. One needs not go to the forests and the caves of the mountains, one can tread this path while performing the normal duties of every-day life. It is the easiest path, i.e. the Mārg of Sehaj. It is spontaneous and natural.

The remembrance of the Nām of the Lord is the basis of the philosophy of the Bliss of the Ādi Granth. Grace of the Lord, Satgurū's benevolence, Sat-saṅgat, Hukam of the Lord, Kīrtan of the Lord, Shuḥh karmā, Premā Bhagī, Ardās and sevā all are the means to the same end, i.e. the remembrance of the Nām. When, with the help of all these means the human mind gets established in the state of Simran, he gets union with the Lord, the Lord who is the creator of

the real Bliss, the Lord who is the source of real Bliss and the Lord, who is Bliss Himself.

So, Ādi Granth shows the easiest possible path to the seeker wherein he can attain the real balance of life. It seeks to make a perfect man, an ideal man who is devoid of Ego and who is full of all the heavenly qualities. He is humble, ^{he} is truthful, he is sweet-tongued, he is self-less. He does not have ill-will against anyone, he is the friend of all, he is the well-wisher of all. He always demands from the Lord that He should bestow His grace on every body. Thus, he is a great soul.

Thus, the perfect man of the Ādi Granth enjoys the real Bliss of the Lord because he has discarded all the impediments that come into the way of achieving it.

NOTES, EXPLANATIONS AND REFERENCES

1. " Bhal^o bhal^o re kirtaniā..." (Rāmkalī M.5)
2. " S^olaru terā kehā... rakh^e tere dhāre." (Āsā M.1)
3. " Gagan mai thāl ravi chañd...." (Dhanāsarī M.1)
4. " Kirtanu nirmolak hirā..." (Rāmkali M.5)
5. " Anhad bañⁱ puñjī...." (Rāmkalī M.5)
6. " Anad sukh bisrām nit hari kā kīrtanu gāi." (M.5)
7. " Jaha sadhū gobind bhajanu kīrtanu...." (Saloku)
8. " Mukhu suhāvā jā tau jas gāvai...." (M.5)
9. " Hau andinu harināmu kīrtanu karau..." (Āsāvarī M.4)
10. " Pañch bñitrā kare sañtokhā... kīrtanu ek." (Rāmkali M.5)
11. " Taha bañkunth jaha kīrtanu terā..." (Sūhī M.5)
12. " Jog bañiā terā kirtanu gāi." (Āsā M.5)
13. " Aisā kīrtanu kari man mere..." (Gaurhī M.5)
14. " Akhañd kīrtanu bañiā bhojanu chūrā..." (Gaurhī M.5)
15. " Sādh sañgi hari kirtanu gāiai..." (Āsā M. 5)
16. " Tīrath jau tā hau hau karte... kirtanu nīta." (Āsā M.5)
17. " Mili rahiai prabh sādhan jana... udhārno." (Rāmkalī M.5)
18. " Jakai hiai pragatu prabh hoa..." (Gaurhī M.5)
19. " Hari kīrtanu sunai hari kīrtanu gāvai..." (Gaurhī M.5)
20. " Bhagat janā kau sadā anañdu hai..." (Vadhas, Salok M.3)
21. " Jap tap sañjam karam dharam..." (Gujri M.5)
22. " Andinu kīrtanu sadā karhi...." (Sorath M.5)
23. " Nirbān kirtanu gavhu karte ka..." (Sūhī M.5)
24. " Gavai ko tāñ hovai ... Hādrā hadūri.." (Japujī).
25. " Añtu nā sifti kahni nā añtu." (Japujī).
26. " Sālāhī sālāh eti surti..." (Japujī).
27. " Jisno bakhse sifti sālāh.." (Japujī)
28. " Hari dinu raini kīrtanu gāiai..." (Sorathī M.5)

29. " Guri kirpāli kripā prabhi dhārī...kalesā." (Gaurhī Pūroī M.5)
30. " Birthī kadī nā hovaī jan kī ardās." (Bilāwal M.5)
31. " Kitā lorhīai kamm so hari pai.... sakhīai."
32. " Tū thākur tum pahi ardāsi..kurbānī," (Sukhmanī)
33. " Sunhu benāntiā suāmī mere rām.. chere." (Bihāgrhā M.5)
34. " Dui kar jorhī karau ardāsi...." (Sūhi M. 5)
35. " Prabh pāsi jan kī ardāsi tū sachā sāi..." (Var Gujri M.5)
36. " Jiā kī birthā hoi su gur pahi..." (Gujri V. M.5)
37. " Ham bhīkhak bhīkhārī tere..." (Dhanāsari M.3)
38. " Māngau rām te ik dān... nāmu." (Dhanāsari M.5)
39. " Nām adhāru jīvan dhanu nānak...." (M.5)
40. " Charan tumāre hirdai vāsahī.. gāvhu." (Dhanāsari M.5)
41. " Prabh dātau dātār pariu..." (Svaiye Sri Mukh Bāk M.5)
42. " Sañt janā pahi karau bentī mani..." (Malār M.5)
43. " Sewak kī ardāsi piāre..." (Vadhañs M.5)
44. " Satiguru pās benāntiā milai..." (Sūhi M.5)
45. " Thākur tum sarnāi āiā... milāiā." (Sārag M.5)
46. " Dās tere kī bentī rid kari... nāsu." (Bilawalī M.5)
47. Guru Nanak - His Personality and Vision, PP. 243.
48. Uttri Bharat Ki Sant Pramāpara, PP. 348.
49. " Hari Prem bāñī manu māriā añiāle..." (Āsā M.4, Chhant)
50. " Koī āñ milāvai merā pritamū..." (Rāg Sūhī Ast.M.4)
51. " Jinā antri gurmukhi prīti hai..." (Āsā M.4, Chhant)
52. " Jinī satiguru piārā seviā..." (Āsā M.4, Chhant)
53. " Sakhi āu sakhī vasi āu sakhī..." (M.S, Gaurhī Kī Vār)
54. " Sājnā sañt āu merai..." (Kānrhā M. 5)
55. " Gurmukhi piare āi milu mai chirī" (Āsā M.4 Chhant)

55. " Chet basantū bhālā bhavar..." (Bārāhmah Tukhārī).
57. " Soj suhāvī sarab sukh..." (Bārāhmah Mājh)
58. " Dilhu muhabbatī jin sēī sachīā..." (Āsā Farīd Jī)
59. " Farīdā/labu tā nehu kiā labu tā..." (Salok, Farīd).
60. " Tai sāhib ki bāt jī ākhai kahū nānak..." (Vadhañsu M.1)
61. " Haas terī dhar suamīā mere..." (Malāru M.5)
62. " Nautani prītisadā chakur siu ..." (Malār M.1)
63. " Hari vari nari bhai suhāgani..." (Malār M.1)
64. " Kāhe re ban khojan jāī..." (Dhanāsari M.9)
65. " Āntari gati tīrathī mali nāu." (Japujī)
66. " Kāyau devā kaiāu deval.... so pāvai." (Dhanāsari, Pīpājī)
67. " Parhī pustak sañdhīā badañ.. vāt nā pāvai." (Vār Āsā)
68. " Gaū birāhman ko karu.. jahi tarāñdā." (Salok M.1)
69. " Hari simranu kari bhagat pragtāe." (Sukhmani).
70. " Jāp tāñ giān sabhi dhīān...ik bār." (Sukhmani)
71. " Terā nānu karī charan^āchia je manu..." (Gujri M.1)
72. " Tanu manu arpau.. gati morī..." (Gūjri, Ravidās Jī)
73. " Kahā bhai jo doū lochan.. prabh pāio." (Tav parsad
Swāīye)
74. " Gobīñd gavhī sehai subhāe.. gavnīā." (Mājh M.3)
75. " Mirat namu rīdai sukhu pāīā... roge jiu." (Mājh M. 5)
76. " Gurmukhī sachī āskī.. gun gāīai." (Salok M.4)
77. " Ohā prem oirī..." (Āsā M.5)
78. " Bāri Vidānrahāi hummas dhummas..." (Salok M. 5)
79. " Govīd prīc lagī atī mīchī... milai..." (Sārag M.4)
80. " Jehā bījai so luñai karū..." (Bārāh Māh Mājh)
81. " Puchhan khol kitāb no hindū.. " (Vār I, B. Gurdās)
82. " Farīdā jinnī kamāī nahī guñ..." (Salok Farīd)

83. " Farīdā je tū akali latīfu...." (Salok Farīd)
- 83A. Sri Guru Granth Darshan.
- 83B. Nām, Abhiās, Kamāi, PP. 7.
84. " Ae sariā meriā.... mani nā vasaiā." (Anāṅdu)
85. " Sarab dharam mahi sresati dharamu ." (Sukhmanī)
86. " Rachnā rāch rahe niraṅkāri..." (Bārāhmah Tukharī)
87. " Chaurāsīh lakh jon vich...." (Var I, B. Gurdās)
88. " Biāpat harakh sog bīsthār.... hari raṅg rat."
(Gaurhī Guārerī M.5)
89. " An̄tar Bahi ke karamu kamāvai..." (Vār Majh M. 2)
90. " Pāpā bajnhu hovai nāhī..." (Āsā M. 1)
91. " Kharchu bann changiāiā.... lahi mahal. " (Sorath M.1)
92. " Kirti karam ke vichhrhe..." (Bārāhmah Majh)
93. " Tū suni kirat karamā...." (Bārāhmah Tukharī)
94. " Katakī karam kamāvane..." (Bārāhmah Mājh)
95. " Bhaī prāpat manukh dehuriā..." (Āsā M. 5)
96. " Kahhu nānak hām nīch kramma...." (Āsā M. 5)
97. " Pichhle avigun bakhas lae prabh...." (Sorath M. 5)
98. " Man guru mili kāj swāre." (Gaurhī pūrbī M. 5)
99. " Karma bhūm mahi bovahu nāmu." (Gaurhī M. 5)
100. " Pranī tū aiā lāhā lain..... rainī." (Srī Rāg M. 5)
101. " Ghā khāṭ chalu hari lāhā...." (Gaurhī Pūrbā M. 5)
102. " Karmī āvai kaprhā nadri mokhu duāru." (Japujī)
103. " Vinu karmā kichhu pāiai nāhī..." (Tilaṅgu M. 1)
104. " Mathai tikkā terḥ dhoti sachu pāiai." (Vār Āsā)
105. " Silu sunnat sidak rojā hohu...." (Majh M. 1)
106. " Muṅda saṅtokhu saramu patu jholī..." (Japujī)
107. " Hari kīrat sādḥ saṅgat hai...." (Sorath M. 5)

108. " Vich duniā sev kamāīai..." (Srī Rāg M. 1)
109. A Study of Moral Core of Guru Nanak's Teachings, PP. 32
110. " Sev kītī santokhīn... vadā pāīā." (Vār Āsā)
111. " Andinu sāhibu sevīai aṅti..." (Dhanāsarī M.1)
112. " Sevī sāhibu āpnā avaru nā..." (Dhanāsarī M.1)
113. " *Dūkh* visāranu sevīā sadā sadā..." (Dhanāsarī M.1)
114. " Jini harī sevīā tini sukhu paīa..." (Āsā M.4)
115. " Hari kī tun sevā karhu dūjī seva..." (Gujri M.3)
116. " Manu tanu sītalū saṅti sehaj..." (Thitī Gaurhī M.5)
117. " Sā sevā kītī saphal hai jit satigurkā..."
(Gaurhī Kī Vār M. 4)
118. " Satiguru kī sevā saphal hai bhāī..." (Bihagrhā V.M. 3)
119. " Gur kai grihi sewak jo rahai... mati lēī." (Sukhmani)
120. " Āu sakhi saṅt pāsi sevā lagīai....
Nanak vakhānai gurbachni jānai...." (Āsā M.5)
121. " Gurmukhi hath skath han, sādḥ saṅgat..."
(Vār 6, Pauphī 12)
122. " Aisi māṅgu gobiḥd te.. paramgatā." (Kanrhā M.5)
123. " Jākai Mastaki bhāg se sevā laiā..." (Āsā M.5)
124. " Mani saṅti sehaju subhāu vūṭhā... sevā laiā." (Āsā M. 5)
125. " Sevā thorī maṅgan bahutā." (Sūhi M.5)
126. " Chākru lagai chākri nāle.. pāe mānu." (Vār Āsā)
127. " Hastī siru jiu aṅkasu hai.. sristi kā lei." (Sorath V.M.3)
128. " Jaise jal mahi kamalu... naisāṅe..." (Sīdh Gosti)
129. " Bahu parpaṅch kar pardhan... lutavai." (Sorath Kabirji)
130. " Ghāl khāi kichhu hathhu.... sei." (Sarang V.M. 1)
131. " Kirt virt kar dharam dī lai parsad... saṅda."
(Var 40, Purhi 11)
a

132. " Miṭhā bolan niv chalan... Nirās valae."
(Var 28, Paurhi 15)
133. " Mānas khāṇe karhi nivāj... tag." (Vār Āsā)
134. " Mathai tikkā terḥ dhotī... kasai." (Vār Āsā)
135. " Añjanu mahi nirañjanu rahīai jog jugti..." (Sūhī M.1)
136. " Nānak ākḥabhaṅgar nāth... maṅgan jāī."
(B. Gurdās, V.I. P.40)
137. " Je mohākā ghar muhai.. ghālai dei." (Vār Āsā)
138. " Haq parāiā nānkā... sachu kamāi." (Majh Var M.1)
139. " Miṭhatu nivī nānkā..." (Vār Āsā)
140. " Nānāk phikai boliai... phiki soi." (Vār Āsā)
141. " Farīdā bure dā bhalā kari...." (Salok Farīd)
142. " Nichāñ āndri nich jāt.... risu." (Srī Rāg M.1)

VII

THE STATE OF ATTAINMENT

(a) Supreme Happiness :-

In the previous chapters, we have referred to the words 'State of Ānañd', time and again. As such, a question is likely to arise that what is the nature of that state of Ānañd? How one feels mentally and physically in that state? Whether that state is physically apprehensible or not? The Yogī says that he enjoys the state of bliss when he enters the Dasam Duār. The nectar drips down to the Hirdey. He feels it physically and continues to enjoy the bliss of Brahma. Then, he hears the 'Anhad Nād', i.e. the unstruck Music of the Lord wherein the soul feels overjoyed. What is the state of that attainment of Ānañd according to the Ādi Granth? This question should definitely be answered.

One thing should be very clear at the outset that in the Ādi Granth the Bliss means the Lord Himself and the real description of the Lord is said to be beyond all explanations. Therefore, we can not be in a position to give an exact and precise answer to the question what the state of Ānañd really is. Bhāī Randhir Singh rightly remarks: "How one can explain the State of Sehaj and Anand? Only they can know the secrets of Dasam Duar, the bliss of Sehaj Pad and Param Anand, who practise Sabad Surat." (1)

Parushu Ram Chaturvedi also says that 'Sehaj' can neither be

explained nor be described through words. ⁽²⁾ However, we can find in the Ādī Granth that an attempt has definitely been made to explain it out to a certain extent, if not in final terms. In Japuji, Gurū Nānak has given the Name of ' Sach Khañd' to state of Bliss and has tried to depict it as well, but he stops with the emphasis on the point that it is not possible to describe it. ⁽³⁾

Dr. Niharranjan Ray has beautifully remarked that " All knowledgeable sikhs and students of Sikhism recognise that the ultimate goal which in religious and spiritual discipline laid down by Guru Nanak was supposed to lead to was the experience of Sehaj. Sehaj, according to him, was indeed the last reach of human experience ⁽⁴⁾ beyond which lay the realm of formlessness, of inarticulation. Pitambar Datt Barhathwal remarks : " In fact, Brahman exists in our self. Nirguni saints call it Sahaja." ⁽⁵⁾ Triloki Narayan Dixit says that the realization of Sehaja result in complete satisfaction and it is not possible to describe this state in words. ⁽⁶⁾ Dr. Chaturvedi is of the view that Param tattav or God of Kabir is the same whom he calls ⁽⁷⁾ Sehaj also.

The true description of the Lord is not possible. Many have tried to describe but they have vanished away in failure. Let as many as those have gone, more come, they will also not be able to describe. The Lord can take proportions as much He wishes to do. So, it is He Who alone knows how great He is. If anyone else boasts of describing

(8)
the greatness of the Lord, he is just a fool. If all the scholars of the world join to sing the praise of the Lord, they, inspite of all their efforts, will be able to sing only a bit of it. (9)

The Ādi Granth gives a fine example of a dumb man in this respect. As a dumb man cannot explain the taste of the sweet, the aspirant who tastes the state of union with the Lord, finds also hard to describe it in words. (10)

Thus, the Ādi Granth keeping in view the basic incapacity of the human-soul, has tried to explain to whatever extent it is possible, the state of union with the Lord or the state of Ānañd as it is termed. At the same time we should also remember that the poets of the Ādi Granth say time and again that whatever they profess is not their deliberate attempt. It is as per command of the Lord Himself. (11)
So wherever the state of Ānañd is sought to be described, it is as per the commandment of the Lord Himself. In Ānañd, Gurū Amardās has described the state of Anand in the following words : -

"Joy has welled up O my mother, for I have obtained my True Guru. The True Guru I have found with ease and within my mind resounds the music of bliss. Through the gem-like measures and their families, the celestial fairies have come to hymn the Guru's word. They, who enshrine the Lord in their mind, sing the Gurbani of the Lord. Say Nanak, joy has ensured and I have attained to the True Guru." (12)

(Trans. M.M.S.)

Thus, the Ānaṅd is a state in which the soul finds union with the True Gurū, who is none but the Lord Himself. In that state the soul gets absorbed in the singing of the praise of the Word of the Lord, because it is the Word that showers the state of Union. This achievement is spontaneous but in the state of this achievement, the soul feels exalted. There is singing of the praises of the Lord on the mental horizons. All types of heavenly musics are heard in that state and the human-soul rests in a musical state. Then, there is nothing in that state except His Praise. This is a state full of eternal joy which can neither be lost nor be minimised. Dr. Taran Singh says that happiness is a musical state. It is an un-struck music. It is a harmony with one's environments, with one's ambition, with one's country and people and with one's God. It is a state of 'Rāg Rattan'. It is a state of beauty. It is the music of sphere. The word 'Anand' is the symbol of state of soul in which peace, stability, contentment, detachment and delicacy, all these characteristics exist, and the state which is eternal.

The true state of happiness comes to those who overcome the five foes. Then there is no fear of death and through the grace of the Lord, the Gift of Nām is bestowed upon the human soul. And the achievement of the Gift of Nām gives same sense of eternal bliss that the Yogis seek to hear in the terms of 'Pañch Sabad' of the 'Anhad Nād'.

Ānaṅd is that state of mind which can be realised

through Guru. When the Guru showers His kindness, the realization of Ānaṅd comes. When he showers his kindness all the sufferings are eliminated and the true knowledge of the Lord is un-folded. Those who attain detachment from the self and get attuned with the Lord are in a state of Anand. (16)

Thus, Ānaṅd is a state of real knowledge. It is the state of being in which no feeling of pain is to be found and all the sufferings are eliminated.

The state of Ānaṅd means the state of doubtlessness. An ordinary man is always doubtful about the existance of God. He is always in search/finding the truth behind the mysteries of the Universe. But when he, with the grace of the Gurū, gets a state of Union with the Lord, all the doubts are washed away and mind feels over-joyed. (17)

The state of Ānaṅd means the state of soul that emerges from the singing of the praise of the Lord with the help of the saintly people. The state of Ānaṅd means the negation of Karodh, Mamtā and Pakhaṅd. The state of Anand means the absence of Haumai. The state of Ānaṅd means the realization of the Lord. (18)

The state of Ānaṅd has been sought to be described with the metaphors of the lover and the beloved or husband and the wife, throughout the Ādi Granth. Thus, the feeling on the worldly plane is desired to mirror the feelings of the human-soul at the celestial plane. The words chosen to describe these feelings never tend to create a lower atmosphere. It remains celestial throughout. A sense of

wonder and intensity has been added to description that the
(19)
physical plane seems vanished.

The state of Anand is the state of complete
dedication and submission to the Lord. This is the state
in which no desire remains un-satiated. This is the state
(20)
in which the soul gets the feeling of total satisfaction.

In the state of \bar{A} na \bar{a} nd, one feel as if eyes have
been drenched in the Nectar of the ' Name of the Lord'. And
mind stands coloured in His love. The state of mind becomes
golden when touched by Name of the Lord. One feels as if
(21)
he has got a dip in the stream of perfumery.

The state of \bar{A} na \bar{a} nd means the receipt of the Nectar
from the Lord. With the kindness of the Gur \bar{u} , all the
frustrations have vanished and the human-soul has obtained
(22)
union with the Lord.

Gur \bar{u} Arjan says in Sukhmani that those whose mind
is absorbed in the love of the Lord, are success in life
and their company also means success. They enjoy the sounds
of Victory which is same as the unstruck music of the Lord.
(23)
It is all bliss. The state of bliss is all Wonder and only
(24)
the Lord knows of it. Even the mention of the Lord sends
(25)
the soul in a state of wonder.

The state of bliss has been beautifully described
by the word ' Vism \bar{a} d', i.e. Wonder. When the human soul tastes
the state of \bar{A} na \bar{a} nd, it is wonder-struck at the doing of the
Lord. The whole of the Universe gives a sense of surprise
and the light of the Lord seems prevailing in every inch of

the Universe. One feels that the Lord is Himself enjoying
(26) to see what He has created. The state of Ānaṅḍ is all beauty. (27)
In the state of Union with the Lord, the soul feels exalted, (28)
it is in ecstasy. There is singing of songs of bliss. The (29)
state of Ānaṅḍ is the state of sweetest taste. The state of (30)
Ānaṅḍ is the state of un-describable coolness.

The Ādi Granth says that the story of the state of Sehaj is extremely sweet. That state comes to the rare. There is singing and striking of music in the company of the saints. In that state one does not bother about death and life, sorrow and pleasure. There, the Nectar-Nam of the Lord is showered. The story of this secret state of Ānaṅḍ is known through the Gurū. When, one knows it, he is (31) absorbed in the singing of the praise of the lord. As Dr. Nihar Ranjan Ray observes : " It is a state of absolute peace, of changelessness since it lies beyond the cycle of birth and death, and of eternal wonder and bliss, it is also a state of ineffable glory and light radiating beyond the (32) dasm duar or the tenth door." Dr. Jai Ram Mishar says that in this state, there is no urge for sleep or hunger. There remains, continuously, the Nectar Nam of the Lord. There is un-ending bliss. This is the state above from the state (33) of Dukha and Sukha."

One who is in the state of bliss is in a state of (34) wonder, which can be felt but not described in words. All the faculties of human body are fully satisfied in the (35) state of Ānaṅḍ.

Ravidas, the saint-poet of the Ādi Granth, describes

the state of Ānaṅd with the metaphor of ' Began Purā', i.e.
(36)
the city which knows no sorrow.

Kabir says that the state of Sahaj cannot be weighed with worldly scales. It is neither light nor heavy.
(37)
In fact, it lacks description. Gurū Nanak has sought to describe the state of Anand with the help of the metaphors
(38) (39)
of the spring season and the rejoicings of the Holi-festival.

Gurū Ramdās describes the state of bliss as if
(40)
there is a lovely out-pour of the Nectar-Name of the Lord.

Now, we can easily conclude that the state of Anand is the highest spiritual achievement of the aspirant, which is the fulfilment of all desires, which is all joy and which cannot be described in words. It is a state of feeling, it is a state of living. Its feeling is both on the physical and mental planes, because these two cannot be separated. The body and mind both form a single whole in the state of bliss. As S. Narayan Singh describes, " when Blissful state is reached, shifting of the mental forces takes place. Then the pairs of opposites - Virtue or Vice, beauty or ugliness, knowledge or ignorance, pleasure or pain, truth or falsehood, liberation or bondage which were previously conceived superficially and yet seemed so real, now seems nothing but the creation of the mind- the obverse and reverse of the coin. The whole outlook on life alters. The Maya and The Gunas are sublimated..... The Atma is re-united in the
(41)
Supreme Atma." As already pointed out many words occur in the Ādi Grāṅth to substitute the word, Ānaṅd, such as

(42) (43) (44) (45) (46)
 Sehaj, Parampad, Amrapad, Unman Avasthā, Turiyā Avastha,
 (47) (48) (49) (50)
 Chauthā Pad, Nirbāñī Pad, Abhai Pad, Anbhau Nagar, Nihchal
 (51) (52) (53) (54)
 Thān, Mokhantar, Nirmal Pad, Param Gat etc., and all have

the same meaning. Therefore they should not be sought to be differentiated. Dr. Jai Ram Mishar rightly points out :

" According to the Sikh Gurus, Sahej Avastha, Moksha Pad, Jivan-
 Mukti Avastha, Chaturath Pad, Turiya Pad, Turiyavastha,
 Nirvana Pad, Tattav Gyan, Brahma Gyan and Raj Yoga, all are
 the same. The difference is only of names." Dr. Keshni
 (55)
 (56)

Prasad also expresses similar view.

The state of Ānañd is a state of completeness and perfectness. Only he knows its charms who attains it. The Ādi Granth has described those who have attained the state of Ānañd with words like Brahm Gyānī, Sañt, Sādh, Gurmukh and Jivaⁿ-Mukta. A brief discussion on these follows.

(b) Brahm-Gyānī :-

The word ' Brahm-Gyānī ' is a combination of two words, i.e. ' Brahm ' and ' Gyānī '. Brahm means God and ' Gyānī ' means ' one who has knowledge '. Thus, ' Brahm Gyānī ', if we go after literal meanings is the person who has obtained the knowledge of the Lord. In the Ādi Granth, the word has been used frequently and in Sukhmanī, Guru Arjan has described in detail the various traits of Brahm Gyānī. A complete Asatpadi is devoted to the subject. The Shalok attached to the Asatpadi says that the man who is absorbed in the Name of the Lord, both mentally and physically and sees nothing
 (57)
 except the Lord, is the Brahm Gyānī.

Thus the basic quality of the Brahm Gyani is that
he is always in the remembrance of the Lord. He is always in
union with the Lord. He has the protection of Nām. The Nam
is his family. Because he lives in the Nām of the Lord, he
is in a state of ever-lasting bliss. He resides in a state
of spontaneous happiness. And thus, he is immortal.
Brahm Gyani is the Lord Himself.

Thus the equation of Brahm Gyānī with the Lord
Himself is a fair indication that he is the real representative
of the state of bliss. However, this equation should not
lead us to a wrong conclusion that Brahm Gyani is only a
conceptual thing which is not to be found in this word.
In fact, the philosophy of the Ādi Granth stands for the
realization of the state of Brahm Gyānī in this life itself,
but the condition is that one should adopt a noble way of
life. One should create a balance in life. If this balance
is achieved the real happiness is tasted and there does
not remain a gap between man and God. Dr. Taran Singh
correctly remarks that the man who is Brahm Gyani, his life
is surely detached in the nature of the Lotus Flower. In
worldliness, he remains unaffected. He lives the life of
a king-saint or saint-soldier. Brahm Gyani is all the
virtues personified. He is detached, like the lotus flower
in the water, he has ill-will against none as sun gives
heat to every-one, He sees every-one with the same eye and
he is full of patience. He is spontaneous in action.
Brahm Gyānī is purest of all. He is enlightened.

For him friends and foes are equal⁽⁷³⁾. He is never proud⁽⁷⁴⁾.
He is humblest of all⁽⁷⁵⁾. He is kind to all⁽⁷⁶⁾. He does no
wrong to any-one⁽⁷⁷⁾. His eyes shower Nectar⁽⁷⁸⁾. He is free from
all bondages⁽⁷⁹⁾. He leads a pure life⁽⁸⁰⁾. He always thinks for
the benefit of others⁽⁸¹⁾.

Thus, we see that Brahm Gyānī is the person who has got rid of all the things which may cause suffering and pain. He lives in the world and works for the betterment of the society. He has no self-interest and thus he has controlled his ego. His life is balanced and he has achieved the perfectness which is the cherished goal of human-soul. Thus, he is in a state of complete happiness, i.e. Sahaj, Sukh, Vigas or Ānaṅd.

Where personal discipline is important, the grace of the Lord is also essential to become able to achieve the status of Brahm Gyānī. Brahm Gyānī, through the grace of the Lord is held in high esteem⁽⁸²⁾. Meeting with the Brahm-Gyani comes to those who are fortunate. And when they get the chance, they are all praise for Brahm-Gyani⁽⁸³⁾. Even the Gods like Siva are in search of Brahm-Gyānī⁽⁸⁴⁾. The real description of the Brahm-Gyānī is not possible. He himself knows what he is⁽⁸⁵⁾.

Now, see, how Brahm Gyānī represents all attributes of the Lord.

(86)

Brahm Gyānī is the creator of all the Universe.
He is immortal and does not fall into the cycle of birth

(38) and death. He is the perfect man and architect of fate. He (89)
is the master of those who have none to look after them. (90)
He is the God Himself. (91)

Thus we find Brahm Gyānī is a perfect man who has controlled all his faculties and directed them towards ideal living and remembrance of the Lord. As such, he is in a state of ever-lasting bliss. He finds complete equation with the Lord and in fact there is no difference between him and the Lord. That is why, the Ādi Granth has glorified the status of Brahm-Gyānī to the status of God and in fact has suggested that the Almighty may be named as Brahm-Gyānī.

We can also see that the concept of Brahm-Gyānī as expounded in the Ādi Granth gives a clear-cut indication to the journey of the soul towards the Super Soul and achieve total merger with Him. The human-soul is separated from the Lord because it has been deprived of the qualities that it originally possessed. The human-life is the best opportunity for the human-soul to re-cultivate those qualities and reach the status of Brahm Gyānī or in other words, become a part of its original Whole.

Thus, Brahm-Gyānī in the true sense of the words, represents the state of bliss. He is a paragon of true happiness, the world is in search^{of}. In other words, we can say that when a human-being inculcating all the noble qualities of head and heart, reaches the state where equilibrium of action and thought is achieved, he is Brahm-Gyānī. He tastes the true bliss of the Lord and in fact he is in a permanent union with the Lord.

(c) Saṅt Or Sādh :-

The words Saṅt or Sādh have also been used frequently to denote the exalted state of human-achievement on the path of the Lord. In common life, people think that a saint is that who has renounced the world and sought refuge in the jungle or a mountain-cave. He wears yellow robes and lives on charity of the people. But the Saṅt of the Ādi Granth is not that type of a man. Here, the Saṅt means one who has realized his/self, got equation with the Lord, achieved the real balance of life and consequently is the recipient of the state of bliss. Dr. Ram Narayan Pandey rightly remarks that a Saṅt is he, who is detached from worldly temptations, does good deeds and always enjoys attunement with the Lord. (92) Guru Arjan Dev rightly equates the Saṅt with Satguru or the Lord Himself. (93) Meeting with the Saṅt-Guru is meeting with the Lord. (94)

In Sukhmani, Guru Arjan has described in detail the attributes of Saint.

(95)
Saṅt is he, who awakens us spiritually. He is the (96) giver of Nam. He is in a state of complete contentment. (97)
(98)
He is the killer of all the misfortunes. His service means the attainment of all the boons of life. Even the Vedas (99)
fail to describe the praise of the Saṅt. In fact, his (100)
praise is limitless. (101) Sādh and the Almighty are the same. (102)

Thus, we see that the Saṅt of the Ādi Granth has

the same attributes as those of the Lord and it has been said categorically that there is no difference between the Sadh and the Lord. It shows that the Ādi Granth seeks to establish its basic belief that man through effort and the grace of the Lord can attain union with Him. When he is in a position to control himself in all the worldly activities, his move towards perfection begins. And when perfection is achieved, the soul gets merged into the super-soul. It is interesting to see that the word 'Sadh' literally means to 'moulding of mind'. In ordinary situation, the human-mind is attracted towards the worldly things but when it is moulded and controlled, the realization of the self comes and the search for the Lord begins.

Bhagat Kabir says that Saint and the Lord both deserve service from us. The Lord is the giver of salvation and the saint persuades us towards the ⁽¹⁰³⁾ Name of the Lord. The company of the saints should not be given up as the very look of the saint makes us holy and we start remembering ⁽¹⁰⁴⁾ the Name of the Lord. The house where service of the saints is not done is not liked by the Lord. Such a house can be ⁽¹⁰⁵⁾ compared to a burial-place.

The differentiation of Sa^hnt and Ram as done by the saint-poet Kabir should not be mis-interpreted as to say that both stand apart. Bhagat Kabir has himself created the equation by saying that he, who ignores saints, ignores the Lord Himself. The saint can help an ordinary man on the path of the Lord if he himself has obtained the experience of that.

The Adī Granth has stressed greatly the need of keeping the company of saints if one wishes to realize the state of merger with the Lord. The company of the saints showers all the boons of life on the aspirant. Saint is above the (106) fear of death and naturally who is in company with him, will also be in the same state of Mind. Baba Sawan Singh of Rādhā Swamī Faith says that Saints are those who have attained Moksha. Their teachings help ordinary men also (107) to reach that state of deliverance.

The Adī Granth says that friendship with saints is appreciable because one gets the Name of the Lord through (108) it. The service of the saint purifies the human-mind. The (109) saint is he, whose company results in swimming accross the fearful ocean of life, eliminating the fear of death and (110) rebirth, finding equation with the Almighty. The company of (111) the saints kills crores of the sins of man.

The Adī Granth advises the human-beings that if they want to taste the real bliss and love of the Lord they (112) should seek the shelter of the saints with complete faith.

Guru Arjan is all praise for the saints and says the saints of the Lord are the source of the highest bliss (113) of the Lord. He asks for total dedication to the saints. (114)

The Adī Granth has not only glorified the status of the Saint, it has at the same time given a strong rebuff to those who talk ill of the saints. It is said that such (115) people suffer the severest types of agonies. However, if (116) Saint desires, he can undo the mis-doings of his opponents.

Thus, we see that Sañt or Sādh of the Ādi Grañth has the same attributes as Brahm-Gyānī is depicted to have. He is the same ideal person, the Ādi Grañth has conceived in its philosophy of life. Dr. Dharam Pal Maini has sought to interpret Sant, Sadh and Gyani as stages spiritual advancement leading to the goal of BrahmGyānī, but in my view, all these words stand for the same state of attunement with the Lord. (117) The Sañt or the Sādh of the Ādi Grañth is always in a state of bliss, he is bliss himself and he showers bliss on the whole of the world. His actions are true and inevitable, his sayings are immortal. He is the true image of the Lord in this world. Everything in the world perishes, but the word of the Sadh is ever-lasting and true. (118)

(d) Gurmukh :-

Gurmukh means that person who lives as per will of the Guru. There are many people in this world who act according to their own will. They are guided by their minds and the state of human mind is never stable. Sometimes we think of high and lofty things and some times we fall down to relish the meanest things of life. There is no stability in the human-mind. (119) And there is no denying the fact that this instability is the root cause of all the pains and sufferings of life. All the great men of the world have emphasised the need of controlling the faculties of mind because only through this control a sense of contentment and real happiness prevails. According to the Ādi Grañth, the control over mind is attained through

knowledge and knowledge comes from Gurū. And he, who has controlled his mind is victorious in the battle of (121) life.

So, The Ādi Granth has divided the human-beings into two parts, i.e. Gurmukh and Manmukh. The former has been glorified throughout because he obeys the orders of the Gurū and thus sets on the path of the Lord. The latter runs after his own mind, indulges in worldly pleasures (122) and thus loses the very purpose of life. That is why he stands condemned.

To know what Gurmukh means, let us analyze what Gurū Arjan Dev says in Rāg Majh. To start with he raises some of the basic questions of life. Who is Mukta, i.e. the one who has attained salvation and what is the method (Jugta) of attaining the state of Mukti. Who is the man of knowledge and who is the preacher? Who is Girhi i.e. worldli-wise and who is Udasi, i.e. the person who has renounced this world? What is the reason that the human-soul is in bondage and how can it be delivered of it? How the cycle of birth and death can be terminated? Who is in action and who is without action? Who speaks and who makes us speak? Who is the happiest and who is the pained? Who is in the presence of the Lord and who is away from Him? Who will tell the secret of Union with the Lord and the reasons for the separation of the soul from Him? Which is the word that controls the wandering human-mind? Which is the sermon that makes us able enough to bear the happiness and sorrow alike? What is the way of remembering

(123)

the Lord and singing His praise ?

The answer to all these questions are prompt and precise. Gurumukh is the man who has attained the state of Mukti. The Method is also known to Gurmukh. Gurmukh is the man of knowledge and Gurmukh is the real preacher. Gurmukh is praise-worthy because he has found renunciation in the worldiness. He knows the real value of life. The man is in bondages because of Ego, but Gurmukh is free from all chains. Gurmukh does not suffer the cycle of birth and death. Gurmukh is both in action and ⁱⁿ in-action. Whatever Gurmukh does, the Lord likes. Gurmukh is the happiest person and Manmukh is the most agonised soul. Gurmukh is always in the presence of the Lord whereas Manmukh is away from Him. Gurumukh attains union with Lord whereas Manmukh remains separated from Him. Gurmukh knows the method how union with the Lord is possible. Gurmukh knows the Word that controls the fluctuating mind and it is his sermon that teaches us the way to consider happiness and sorrow on an equal plane. Gurmukh's way of life makes one to be in the remembrance and singing the praise of the Lord.

(124)

Thus we see that Gurmukh of the Ādi Granth is a great and celebrated soul which is devoid of all fears and pains of life, which is in complete union with the Lord and which has moulded his mind in such a way that it rests in a state of spontaneity, contentment and perfection. Gurmukh has mastered the art of being detached while doing all the normal duties of life. He is guided by the will of the Lord

and he is always in the remembrance of the Lord. That is why, he is perfect, balanced and un-fluctuating. He has obtained the stability of mind and action. And when this stability is achieved, the kingdom of heaven dawns on the horizons of life.

Thus, Gurmukh presents in real sense of the term, a unique example of the perfect happy man. His happiness is not earthly and transitory. It is rather divine and ever-lasting.

So, when The Ādi Granth exhorts us to be a Gurmukh, it means it advises us to attain the state of bliss. Because true bliss comes from the balance created by self-effort and grace of the Lord.

It will also be clear from the discussion above that Gurmukh is the same ideal being as has been projected in the Ādi Granth with the words like Brahm Gyānī, Sañt, Sādh and Sādhu etc.

They all represent the state of bliss personified on this earth.

(125)

The Ādi Granth speaks very high of the Gurmukh, who acts according to will of the Lord and it condemns strongly Manmukh, who has own ways of life.

(126)

(e) Jīvan-Mukta :-

The words Mukti or Moksha have been the central point of all discussion in almost all systems of the Indian Philosophy. Some people have used some alternative words also but they want to convey the same meanings as these two

words have ment. Mukti or Moksha means complete freedom from all the woes of human-life and cessation of the cycle of birth and death in which human-soul has to suffer in various ways. The religious leaders in all the ages have dwelt upon the importance of Moksha and have considered it to be the most celebrated and ultimate goal of the human-soul. The Vedas, The Upanishadas, The Bhagwad Gita and all the six systems of Indian Philosophy have tried to define what Moksha is and how it can be attained. The Buddhism has talked of Nirvāna as to be the cherished destination of all the human endeavours and aspirations.

Thus, the attainment of Moksha or Mukti has always been the yearning of the Indian soul. But it is interesting to see that the right, specific and comprehensive definition of the Mukti has not been done so far. A final word about it is yet to come. The reason is quite obvious. The concept of Mukti stands upon the legs of imagination. It is a common feeling that after going through the process of Karma, the human-soul gets freedom from the cycle of birth and death and stands liberated. But, what is the state of liberation like ? Does it come after the destruction of the mortal frame ? All these questions have been answered in various ways and all have remained unsuccessful to satisfy the inquistiveness of the human mind. Life after death is also an idea of imagination.

The Ādi Granth has stood the test of time as practical philosophy of the mankind and in the sphere of

Mukti, it has put forth a very realistic and believable conception which has been named Jīvan-Muktī, i.e. the attainment of salvation in this life itself. Jivan means life and Mukti means deliverance, liberation or salvation. It may sound strange but Adi Granth has placed before the world an ideal which has very strong footing and the truth of which can be experienced in his life through self-effort and conviction of mind.

Gurū Arjan Dev has very beautifully explained the philosophy of Jīvan Mukti and the soul which attains the state of Jivan-Mukti has been named Jīvan-Muktā.

The man who attains attunement of soul with the order and wish of the Lord is able to be called Jivan Mukta. (127)
His reaction towards happiness and sorrow is the same. He (128)
is always in a state of bliss and he never feels pangs of suffering. (129) For him the gold and the dust are the same. (130)
The Nectar and poison have no difference for him. (151)
Appreciation and pride are same to him. He considers a poor man and a king on the same plane. (132)
The will of the Lord is his method. Such a man is called the Jivan-Mukta. (133) (134) (135)

In Rāg Āsā, Gurū Rāmdas says that he who is pierced deep into the heart with the word of love of the Lord, he who feels the pangs of love of the Lord, only he can be called Jīvan-Muktā. The meeting with him results in swimming across the ocean of life which is otherwise difficult to be swum across. (136)

It is clear that the Jīvan-Muktā of the Ādi Granth

is the person who has attained a balance in his behaviour in all the spheres of life. He leads this life without any excitement and intoxication : He is a normal man in the real sense of the term. He has no ego, he does not hanker after the worldly gains and pursuits of wealth. He has limited needs which the Almighty is Himself worried to fulfil. He is always contented with his lot. He lives in the will of the Lord and is happy where He keeps him. If some sorrow comes, he faces it cheerfully and if some happiness is showered upon him, he is not out of control. He is a disciplined soul and remains disciplined continuously. Dr. Manmohan Sehgal writes about the Jivan-Mukta : " For him grief and pleasure, happiness and pain,.... all are equal. Jivan-Mukta is he, in whom God Himself resides." Dr. Ramji Lal Sahayak points out : " Jivan-Mukta is free from all evils, he possesses pure heart, he is an equal of God."

In fact, the Ādi Granth has not given the conventional concept of Mukti, the highest of all status in its scheme of contemplation. The Adi Granth says that love of the Lord is more important than Mukti. Not to say this only, it is of the opinion that the Love of the Lord is the highest of all the boons of all the worlds. That is why, an ardent disciple of the Ādi Granth seeks love of the Lord in preference to the celebrated state of Mukti or the ruling of kingdoms in this world.

According to the Ādi Granth all the sins of the human soul are washed away and the state of Mukti is achieved when through the grace of the Satguru one gets attuned with the

Name of the Lord. The state of Mukti and Sehaj Ānaṅd are the same as the condition of living according to the will of the Lord is the basis of the both. The Word of the Lord is the store-house of Mukti. The realization of the Lord with the help of the Gurū is the attainment of the door of Moksha. He, who kills his ego is to be called Jivan-Mukta.

Kabir says that Mukat-Padārth is to be found in the company of the saints and as per the writing of the forehead, i.e. the will of the Lord.

Gurū Tegh Bahādur says that the person who is affected neither by happiness nor by sorrow and who considers enemies and well-wishers alike, is the Mukta, i.e. the man who has attained Mukti. He who lives in the remembrance of the Lord is Mukta and there is no difference between him (148) and the Lord. Gurmukh knows the secret of Mukti is the (149) Name of the Lord and he attains it.

The Ādi Granth is very clear in saying that the Mukti is not an object to be found in any of the three worlds without the help of the Gurū and Gurmukh has found it in (150) the shape of the Name of the Lord.

Thus we come to the conclusion that the word Jivan-Mukta is just a substitute for Brahm Gyani, Sant, Sadh and Gurmukh. All these represent a state of mind, a state of highest achievement in the realms of spiritualism. Jivan-Mukta is the super-man of the Ādi Granth and this super-man has the attributes of the Almighty. Thus Jivan-Mukta is the true-image of the Lord on this earth.

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We may say that the word Jīvan-Mukta is the most appropriate ^{to} denote the highest state of achievement on the path of the Lord. It is the true representation of the blissful state. Dr. Nihar Ranjan Ray aptly remarks, while discussing the 'concept of Sahaj' of the Adi Granth: "The Sahaj-blending or merger is like the blending of the light of the individual with the light of God, like that of a drop of water, into that of the ocean. It is a state of existence in which Atma of the individual is dissolved and absorbed in the Parmatma, and the inner duality dies within... One who achieves this state of being is described by Guru Nanak as Jivan-Mukta and the state itself is described as that of Jivan-Mukti." (150A) Dr. Taran Singh calls the state as 'Sachiar Pad' and says that the achievement of this state is through the grace of the Lord. It is not a lifeless state of deliverance. It is attained, rather, while living in this world. (152)

(f) Pañj Khañd Or The Five Stages of Spiritual Glorification :-

A mention here may also be made of the Five Khand s or the five stages of spiritual glorification as propounded by the Ādi Granth. As already pointed out the upanishadic philosophy has put forth a theory of Five Koshas. The Sōfis have also described the different stages of the journey of the soul. The Yoga philosophy has also described in detail how the aspirant tries to reach the state of Kaivalya. The Ādi Granth, in its own way, has also stated how the evolution of the spiritual glorification takes place and how the aspirant

reaches the state of Sachkhand, the final state of attunement with the Lord, after pursuing the path in a most methodical way. These five stages have been named Dharam Khañd, Gyān Khañd, Saram Khañd, Karam Khañd and Sachkhañd. In the concluding part of the Japujī, Gurū Nanak has explained in a clear-cut and precise manner what these five stages stand for.

Now, let us analyse them one by one.

First of all comes the stage of Dharam Khañd.

Dharam means duty. It is suggested that this earth is the forum where the human-beings have to perform their duties, God has sent us to this world to do good deeds. This life is meant for action and the action is decidedly to be in the right direction. We should desist from indulging into such action which cause harm to others and result into no good for us. Dharam means right action. It is not in dogmatism or any ritualism, it is in the earnestness and sincerity of mind. That is why, the Adi Granth has called this earth, the Karam-Bhumi where the Name of the Lord is to be sown. Thus, the first and foremost stage for the aspirant is to perform Dharam and in this way fulfil the duty that Lord has pre-ordained for him.

Gurū Nanak says that the Lord has created this earth as the place of duty. It has been put into the lap of nights, days, seasons, air, water, fire and the under-world. The Lord has created so many creatures on this earth who have their own ways and methods. They have adopted different names and their number is not possible to be described. In the true court of the True Lord, the actions

of the creation account for. Those who do good actions on this earth find acclaim in the Court of the Lord. They become acceptable to the Lord. They become recipients of the grace of the Lord. This is at the stage of Dharam Khand that the human-soul can prove how deep faith it has in the path of spiritual glorification. (153)

Thus, the fundamental condition for the aspirant of complete spiritual glorification is to perform his duty well. He is supposed to be sincere and true in his action.

The second stage is the stage of knowledge, i.e. the Gyān Khand. The Ādi Granth is of the view that through right action, the real state of knowledge springs and in this state, the aspirant comes to realize the vastness of Universe and all-comprehensiveness of the Lord.

In the state of knowledge, the aspirant comes to know that there are so many airs, waters and fires in the creation of the Lord. There are so many Vishnus, Shivas, There are so many Brahmas making different types of objects. There are so many earths where acts are being done, there are so many mountains and there are so many celebrated souls like Dhruv Bhagat preaching their sermons. There are so many Indiras, so many moons and so many suns. There are so many planets and parts of the earth. There are so many Sidhas, Buddhas, Nathas and there are so many gods and goddesses wearing so many attires. There are so many oceans of jewels. There are so many gods, demons and the pious people. There are so many khanis and their constructions. There are so many emperors and kings. There

are so many servants of the Lord who are in His remembrance
(154)
and in fact there is no end to it.

In the state of Gyān Khand only Gyan, i.e.
(155)
knowledge prevails and all types of joys spring.

When the aspirant is enlightened in the state of Gyān Khand, he has full realization of the greatness of the Lord and feels wonder-struck on visualizing the ways of the Lord. Consequently complete faith and total dedication to the Lord comes. The state of total faith inspires the soul to toil hard on the path of spirituality. The state of toil is named Saram Khand.

At the stage of Saram-Khand, the aspirant leaves all other things aside and treads the path of the Lord with full inspiration and vitality. That is why, the state of toil has been described as the state of purification. The human-soul gets all the charms of life in that state. In fact, the state of Saram Khand is difficult to describe in words. And if one tries to describe it, realizes his futility very soon. At the state of Saram-Khand, the soul is exalted and elevated in all its aspects. The state is similar to the state of gods and Sidhas.

Thus the stage of Saram Khand has great significance and importance.

As the aspirant crosses the stage of toil successfully, he lands himself in the stage of Karam, i.e. the grace of the Lord. And the attainment of the grace of the Lord is the major step towards total unification with Lord. That is why,

the Ādi Granth has glorified the stage of Karam-Khañḍ in an extremely fine manner.

Gurū Nanak says that the state of Karam-Khañḍ is a state of power. In this state, nothing except God remains. That is the state of heroes and brave-men. In that state one lives in the Name of the Lord. In that state, the aspirant is fully absorbed in the praise of the Lord, He, who attains this stage is beyond all descriptions. No fear of death remains for them and none can deceive them. The devotees of the Lord from so many worlds remain in the state of Karam Khañḍ and they taste the bliss of the Lord because they get united with Him. Wazir Singh calls this stage as the 'Realm of Action' and observes : " This level of Ethical Truth is characterized by strength (jor). The seeker, fortified by the powers acquired through reflection and *intuition* at the earlier stages, is endowed with moral strength and true wisdom which harm him into a valiant spirit,..... Ethically, this is the stage of fulfillment, the stage where bliss is the reward of virtue." (156) Dr. Mohan Singh interprets it in terms of grace and says that human-soul becomes powerful through the grace of the lord. (157)

The last stage is the stage of Sach-Khañḍ. This is the stage when the aspiring human-soul through the grace of the Lord, merges in Him and attains the ever-lasting state of unification. The Ādi Granth says that the formless Lord lives in the state of Sachkhañḍ. He is in a state of happiness. He creates the Universe and feels delighted to

see the Universe in action. This state is state of ecstasy. In the stage of Sach-Khand, the realization of the fact that the Universe, planets and earths cannot be counted, comes to the human-soul. There, one feels that there are so many worlds working according to the will of the Lord. In that state one feels over-joyed to contemplate over the doings of the Lord. He is in the ocean of Bliss and his state is not possible to describe. (158) Dr. Rattan Singh Jaggi has rightly observed that the Sach-Khand is not just getting into a state, it, rather stands for the Omnipresence of the Lord. (159) Dr. Taran Singh creates a fine equation between the stage of Karam Khand and Sach Khand and remarks that Karam Khand and Sach Khand exist in a combination. He, who gets the grace of the Lord, becomes Sachiar and diverts himself towards the establishment of Dharam. (160) Dr. Mohan Singh says of Sach Khand that it is not any Khand or stage, it is 'Swai-Anand Swa-rupta' which is prevalent in every being. (161)

Thus, it is clear that the Adi Granth puts forth a clear cut theory of the spiritual glorification of the soul which is based on five different steps or stages. As the final and pen-ultimate stage of Sach Khand, as we have already discussed, is the state of Bliss, we can say that the theory of Five Khands of the Adi Granth seeks to describe in detail how human-soul can attain the state of bliss in a systematic manner. Dr. Surinder Singh Kohli, while giving triple interpretation namely - Physical, moral and spiritual

of the five planes described in the Japuji, most aptly remarks : - "Truth is God. In order to realize God, the spirit has to travel incessantly through the spiritual planes inwardly. Macrocosm is present in the microcosm. Whatever is inward is also outward and whatever is outward is also inward. The planes are the spiritual planes through which the spirit rises during its ascent. As the spirit ascends, the body becomes subtle gradually and vanishes when it reaches the plane of Truth, where formless soul merges in formless God."⁽¹⁶²⁾

He further clarifies what the state of Sach Khand stands for.

" The state achieved in the fourth plane leads the seeker to his goal, i.e. the plane of truth (Sach Khand), This plane is the abode of Formless, who is in-finite and creator and Master of the infinite Creation. He controls the whole universe and directs it according to His will."⁽¹⁶³⁾

Thus, Sach Khand is the final goal of the human-soul. Dr. Niharranjan Ray rightly observes : " Sachkhand the last of the five Khand's or stages is the realm of Truth, the ultimate stage of human aspiration, and experience in which one reaches, a state of absolute blending with the Absolute, a state which is beyond words, beyonds articulation and can be known only by experience."⁽¹⁶⁴⁾

(g) Conclusion.

From the above discussion, the following conclusions

can be drawn : -

1. The state of bliss cannot be described through words. It is a state of ecstasy which is known to them who attain it. The state of attainment of bliss is complete unification with the Lord.

2. One, who attains the state of bliss is exalted both physically and mentally. All his faculties stand united in a Name of the Lord.

3. The state of bliss is a state of limitless Wonder, and the word Vismād is a right word used in the Adi Granth to signify it.

4. The Adi Granth has tried to describe the state of attainment of bliss by means of different similies and metaphors but it makes the point clear by saying that the exact description in human language is not possible.

5. The concepts of Brahm Gyānī, Sādh, Sañt, Gurmukh and Jivan-Mukta refer to the state of bliss and all stand for the same thing.

6. According to the Adi Granth, the state of bliss is the state of Sach Khañḍ and to attain it, one has to pass through the stages of Dharam Khañḍ, Gyān Khañḍ, Saram Khañḍ and Karam Khañḍ.

NOTES, EXPLANATIONS AND REFERENCES

1. Anhad sabad - Dasam Duar, PP. 179.
2. Madhyakalin Prem Sadhana, PP. 23
3. " Sach khandi vasai.. kararhā sāru." (Japujī)
4. The Sikh Gurus and The Sikh Society, PP. 199
5. Hindi Kavya men Nirgun Samparday, PP. 149.
6. Hindi Sant Sahitya, PP. 37.
7. Kabir, Viyender Sanatak, PP. 103.
8. " Kete ākhi ākhan... gāvārā gāvāru." (Japujī)
9. " Sabhi surtī mili... tilu vadīāī." (Āsā M.1)
10. " Kahu kabīr gūnge gurh bhāīā..." (Gaurhī Kabīrjī)
11. " Kahiā sabh hukamū Jīu." (Sri Rag M. 5)
12. " Anādu bhāīā meri mā..." (Anānd)
13. * Sri Guru Granth Sahib da Sahitīk Ittihas, PP. 341.
14. Sehaj te Anand, PP. 9.
15. " Vāje pañch sabad.. anhad bāje." (Anānd)
16. " Anādu anādu sabha ko kahi.. " (Anānd)
17. " Kahi nānak gur passādi.... sahasā iv jāe." (Anānd)
18. " Banī gurgāī paramgati pāī.. gunī gahīrā." (Sūhi M.4)
19. " Pir uchrhāī marhrhāī... parvāno ." (Sūhi M. 1)
20. " Man rata hovind sāngi.. kau lorhe." (Gaurhī Kī Vār)
21. " Hari amrit bhinne loinā.. dhan dhanā." (Āsā M. 4)
22. " Gur amrit bhinni dehurī.. hari ike." (Āsā M. 4)
23. " Saphal jīvanu sphalu... prabhu gājai." (Sukhmanī)
24. " Bisman bisam bhae bismād.. janhu āp." (Sukhmanī)
25. " Dehu sandesro kahīau... sahīau." (Jaitsarī M. 5)
26. " Vismādu nānd vismādu ved... purai bhāg." (Vār Āsā)

27. "Sohiarḥe sohiarḥe mere baṅk duāre rām." (Āsā M. 5)
28. " Titu grihi sohiarḥe... prabh parmāṅhdā." (Bihāgarḥā M.5)
29. " Anado anad ghaṅā.. mītha rām." (Āsā M. 5)
30. " Sītal aghāṅe amrit bane.. basīṭhā." (Āsā M. 5)
31. " Sehaj Kathā prabh kī ati mīthī...
... Nāṅku bolai hari hari bāṅī." (Sūhi M.5).
32. The Sikh Gurus and Sikh Society, PP. 118-19.
33. Sri Guru Granth Darshan, PP. 246.
34. " Māi rī pekhi rahī bismād.. svād." (Āsā M.5)
35. " Loin rate loinī kannī surti... jāi." (Mārū vār, M.3)
36. " Begampurā sahar ko nāu... javālu." (Gaurḥī, Ravidāsī)
37. " Sehaj kī akath kathā hai nirārī..." (Gaurḥī, Kabīrī)
38. (a) " Chet basaṅt bhalā... dhan pāe." (Bārāhmah Tukhārī)
(b) " Grihi tākai basaṅt gani... dhuni" (Basaṅt M.5)
39. (a) " Āj hamārai baṅgiphāg ." (Basaṅt M. 5)
(b) " Holī kīnī saṅt sev." (Basaṅt M. 5)
40. " Jhim jhime jhimi jhimi varsai..." (Āsā M. 4)
41. Guru Nank's view of life, PP. 219.
42. " Sehaj anaṅd gavhi gun gobiṅd..." (Mājh M.5)
43. " Gurparsādi parempad pāīā suke..." (Gujri M.5)
44. " Amar bhae amarā-pad pāvai." (Tilāṅg M.1)
45. " Unmani rathu dhariā." (Swaiye M.4 ke)
46. " Turiā gunu mili sādḥ pachḥānai." (Āsā M. 5)
47. " Chauthai pad vāsā hoia... rahe samai. " (Malār M.3)
48. " sabdi rapai gharu pāīai... padu nīt ." (Sri Rag M. 1)
49. " abhaipad dān simran suāmi ko... " (Jaitsari M. 5)
50. Anbhou nagaru taha sad vāsai. " (Adi Granth, PP. 237)
51. " Nihchalu thān sadhu saṅgi tarai." (Adi Granth, PP. 237)
52. " Tau nānak mokhaṅtaru pāe." (Vār Āsā)

53. " Manuā mari nirmalu padu chiniā..." (Sāraṅg M.1)
54. " Satiguru sevhi paramgati pavhi..." (Bhairau M. 3)
55. Shri Guru Granth Darshan, PP. 207.
56. Madhyakalin Hindi Sant Vichar Aur Sadhna, PP. 302.
57. " Mani sāchā mukhi sachā soi..." (Sukhmanī)
58. " Brahm gyānī kai ekai raṅg.. saṅg." (Sukhmanī)
59. " Brahm gyānī kai nāmādhāru... parvāru." (Sukhmanī)
60. " Brahm gyānī kai nani parmānaṅd." (Sukhmanī)
61. " Brahm gyānī kai ghari sadā anaṅd." (Sukhmanī)
62. " Brahm gyānī sukh sehaj nivās." (Sukhmanī)
63. " Nānak brahm gyānī kā nahī binās." (Sukhmanī)
64. " Nanak brahm gyānī āp pamesur." (Sukhmanī)
65. Rahas Te Ramaz, PP. 110.
66. " Brahm gyānī sadā nirlep... alep." (Sukhmanī)
67. " Brahm gyānī sadā nirdokh... sokh." (Sukhmanī)
68. " Brahm gyānī kai dristi samāni." (Sukhmanī)
69. " Brahm gyānī kai dhīraju ek." (Sukhmanī)
70. " Brahm gyānī kā ihai gunāu... subhāu." (Sukhmanī)
71. " Brahm gyānī nirmal te nirmalā." (Sukhmanī)
72. " Brahm gyānī kai man hoi pragāsu." (Sukhmanī)
73. " Brahm gyānī kai mitr satr samāni." (Sukhmanī)
74. " Brahm gyānī kai nahī abhimān." (Sukhmanī)
75. " Mani apnāi hai sabh te nīchā." (Sukhmanī)
76. " Brahm gyānī kī sabh ūpar maiā." (Sukhmanī)
77. " Brahm gyānī te kachhu burā nā bhāiā." (Sukhmanī)
78. " Brahm gyānī kī dristi amritu barsī." (Sukhmanī)
79. " Brahm gyānī baṅdhan te muktā." (Sukhmanī)
80. " Brahm gyānī kī nirmalu jugtā." (Sukhmanī)

81. " Brahm gyānī parupkār umāhā." (Sukhmanī)
82. " Brahm gyānī jisū karai prabhu āpi."
Brahm gyānī ka bad partap." (Sukhmanī)
83. " Brahm gyānī kā dara su badbhagi pāiai."
Brahm gyānī kau bali bali jāiai." (Sukhmanī)
84. " Brahm gyānī kau khojhi mahosur." (Sukhmanī)
85. " Brahm gyānī kī miti... janai." (Sukhmanī)
86. " Brahm gyānī sabbh sristi kā kartā." (Sukhmanī)
87. " Brahm gyānī sad jīvai nāhī martā." (Sukhmanī)
88. " Brahm gyānī mukti jugti jāi kā dātā." (Sukhmanī)
89. " Brahm gyānī pūran purakhu bidhātā." (Sukhmanī)
90. " Brahm gyānī anāth kā nāth." (Sukhmanī)
91. " Brahm gyānī āp nirañkār." (Sukhmanī)
92. Bhakti Kavya Meñ Rahasayavad, PP. 130.
93. " Merā man lochai gur darsan.. piare jiu." (Mājh M.5)
94. " Bhāgu hoā guri sañt.. mahi paia." (Mājh M.5)
95. " Sañt kripa te andini jāgi." (Sukhmanī)
96. " Aisā nāmu jachū man rañgi.. sañgi." (Sukhmanī)
97. " Sañt janā kai mari bisramu..." (Sukhmanī)
98. " Sañt pratapi durtu sabbh nasai." (Sukhmanī)
99. " Char padārath je ko māgai.. lāgai." (Sukhmanī)
100. " Sādh ki mahimā bed nā janhi." (Sukhmanī)
101. " Sādh ki sobhā kā nahi añt." (Sukhmanī)
102. " Nānak sādh prabh bhed nā bhāi." (Sukhmanī)
103. " Kabīr sevā kau dui bhale..." (Salok Kabīr)
104. " Kabir sañt ki gail nā chhodīai..." (Salok Kabīr)
105. " Kabīr ja ghar sādh nā seviahi.." (Salok Kabir)
106. " Sañt tumāre tumre prītam.." (Dev Gāndhāri M. 5)
107. * Gurmat Sar, PP. 49.

108. " Jānī sañt kī mitrāī.. milāī." (Rāmkalī M.5)
109. " Sādh kī sachu tahil kamānī.. prānī." (Rāmkalī M. 5)
110. " Ih nisānī sād̄h kī jis... narharīai." (Gaurhī M.5)
111. " Mahimā sād̄hū sañgkī.. bhae chītā." (Bilāwalu M.5)
112. " Tanu sañtan kā dhanu.. kīā." (Sorathi M.5)
113. " Ham sañtan ki reñu piāre.. bismāde." (Sorathi M.5)
114. " Ihu manu sañtan kai balihārī... nihāl." (Rāmkalī M.5)
115. " (a) " Sañt kai dūkhni arjā ghatai.. pāī. " (Sukhmanī)
 (b) " Sañt kā niñdaku mahā attai.
 Parmesuri mārā." (Sukhmanī)
116. " Sañt ke dokhī kau nahī thāu.. milai." (Sukhmanī)
117. Sri Guru Granth Sahib, Ek Prichay, PP. 223.24.
118. " Māī sati sati sati hari sati... agādhā." (Sārag M.5)
119. " Kabhu jiarhā ūbh charhat hai.. bhāle. " (Rāmkalī M. 1)
120. " Kumbhe badhā jal.. giān nā hoi." (Vār Āsā)
121. " Mani jītai jag jīti." (Japujī)
122. " Gurmukhi lād̄hā manmukhi gavāīā." (Āsā M.4)
123. " Kañ so muktā kañ so jugtā...
 ... kini bidhi kirtanu gāe jīu." (Māj̄h M.5)
124. " Gurmukhi muktā gurmukhi J̄ugtā..
 ... gurmukhi kīrtanu gāe jīū." (Māj̄h M.5)
125. " Gurmukhi sad̄ā dar soh̄e.. sachi samahi." (Vaḍhañs M.3)
126. " Manmukhu kairu kurūp hai... sahāhi." (Vaḍhañs V.M. 1)
127. " Prabh ki agiā ātam hitāvai.. . kahavai." (Sukhmanī)
128. " Taisā harkhu taisā usu sog." (Sukhmanī)
129. " Sadā anāñdu teha nahī biogu." (Sukhmanī)
130. " Taisā suvarnu taisī usu mātī." (Sukhmanī)
131. " Taisā amritu taisī bikhu khāṭī." (Sukhmanī)
132. " Taisā man taisa abhimānu." (Sukhmanī)

133. " Taisā rañku taisā rājānu." (Sukhmanī)
134. " Jo vartāe sāl jugti." (Sukhmanī)
135. " Nānak ohu purakhu kahīai jīvan mukti." (Sukhmanī)
136. " Hari Prem bāñī manu māriā... tariā." (Āsā Chhañt M.4)
137. " Nānak chīntā mat karhu... dei." (Rāmkalī V. M. 2)
138. Sañt Kāvya ka Darshanik Vishleshan, PP. 133.
139. Kabir Darshan, PP. 246.
140. " Rāj nā chāhhu mukti nā chāhhu..." (Dev Gañdhārī M. 5)
141. " Guru sewani satiguru dātā.. paiā vāsā." (Sūhī M.3)
142. " Jaisī āgiā kīnī thākuri... mānio." (Mārū M. 5)
143. " Agamu agocharu tū dhanī.. bhañdārā." (Mārū Ast. M.1)
144. " Guri miliāi khasamu.. duāru." (Maru Ast M.1)
145. " Haumai bikhu pāl.. hañmai jāi." (Maru Ast. M.1)
146. " Kabir sādhu sañgu prāptī... ghāt." (Salok Kabīr)
147. " Harakh sog jā kai nahī... tai jāñ " (Salok M. 9)
148. " Jihi ghati simranu rām ko.. mānu." (Salok M. 9)
149. " Rām nām binu mukti nā pāvsi.. lāhai." (Bhairau M.1)
150. " Mat bhulhi re... nāmu hari." (Basañt Hiñdol M.1)
- 150A. Dr. Avtar Singh raises an interesting question regarding how Jīvan-Muktā is related to the bliss of God. He writes, " We may now ask the question whether or not the Jivan-mukta realizes bliss. The question is necessary because we had noted earlier that he is completely detached from the feeling of pain and pleasure ; and we may like to know whether he rises above even bliss which is generally distinguished from the sensual pleasure and pain. In case he

transcends even bliss, we may conclude that the jivan-mukta is ushered into a void... However, we find that according to the Gurus, the realized self is bliss, and thus jivan mukta does not exist in any abandoned land of void and nothingness. On this point, Guru Nanak says, "When the soul realizes the Absolute, it is bliss...., The realization of bliss is due the fact that the Absolute is Bliss and when the jiva realizes the Absolute, it itself is unfettered Bliss." (Ethics of The Sikhs, pp. 217)

151. The Sikh Gurus and The Sikh Society, PP. 119.
152. Japu : Darshan Didar, PP. 256.
153. " Rātī rutī thitī vār... Jāpai jāi." (Japujī)
154. " Kete pavan pāñī baisāntar.. aṅtu." (Japujī)
155. " Gyān khaṅd mahi.. anaṅdu." (Japujī)
156. Aspects of Guru Nanak's Philosophy, PP. 35-36.
157. Panjabi Bhakha Vigyan Te Gurman Gyan, PP. 3
158. " Sachkhaṅdi vasai niraṅkaru... saru." (Japujī)
159. Guru Nanak- Jivan Te Viaktitav, PP. 188
160. Japu, Darshan Didar, PP. 253.
161. Panjabi Bhakha Vigyan Te Gurmat Gyān, PP. 3
162. Philosophy of Guru Nanak, PP. 178.79.
163. Ibid, PP. 178.
164. The Sikh Gurus and The Sikh Society, PP. 118.

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