Guru Granth

A Perspective

Editor

S.P. Singh

JP-395

Guru Nanak Dev University
Amritsar

GURU GRANTH

A PERSPECTIVE

GURU GRANTH

A PERSPECTIVE

Editor

S.P. Singh

GURU NANAK DEV UNIVERSITY LIBRARY
ACC No. UP-395
G.N.D.U.NI. AMRITSAR

Guru Nanak Dev University
Amritsar

UP-395

©

Guru Nanak Dev University, Amritsar

2004

CHA
... C. A.V.P.I.T.
... No UP.-395
Date 9-4-2014 Deptt.
Source... G-N-D-U-ASR
Price... ... Dealing Clerk

ISBN 81-7770-094-4

GURU GRANTH : A PERSPECTIVE

2sia109
S617G1

Editor

S.P. Singh

Vice-Chancellor

Guru Nanak Dev University

Amritsar

Price : Rs. 200/-

Published by Dr. R.S. Bawa, Registrar and printed by
Jagjit Singh Walia, Director, Press & Publications,
Guru Nanak Dev University, Amritsar.

CONTENTS

Introduction (vii)

Spiritual Marriage of a Unique kind in the Atma marries the Parmatma *Guru Granth Sahib* 1
Narain Singh

The Condition of Women as depicted in the *Guru Granth Sahib* 30
Dr. Kirpal Singh

Environmental Concept in *Guru Granth Sahib* 38
Dr. Jodh Singh

Guru Granth Sahib and Genetic Engineering 62
Dr. Surjit Kaur

Metaphysics of the *Guru Granth* 84
Guninder Kaur

Cosmology in *Guru Granth Sahib* 113
Wazir Singh

Monotheism in *the Guru Granth Sahib* 135
Shashi Bala

The South Western Style in the *Guru Granth* 160
Sahib
Dr. Shackel

Guru Granth—The Universal Scripture 183
Dr. Jaswinder Kaur Dhillon

Early Sikh Scriptural Sources : The Question 195
of Authenticity
Dr. Balwant Singh Dhillon

INTRODUCTION

Guru Granth Sahib, acknowledged as the most sacrosant object, a sacred scripture enjoying profound veneration, carries unrivalled cononical status in the history of religious text. From it, emanates the Panthic Identity and coherence. Its doctrinal formulations have stood the rigorous tests of the fast advancing scientific and technological age. Its vision of man and society, visualised by the first Guru -- Guru Nanak and fertilised by his experiences of the world, has become universally acceptable currency of religious discourse. The vision was brightened further by his equaliy worthy successors. Under all these Great Masters, as is vauchsafed in the Guru Granth Sahib, the traditional social order and culture, alongwith the religious structure underwent a profound mutation.

A rare combination of precept and practice, thought and action characterised the writings of the Great Masters. It is, infact through the medium of Guru Granth Sahib that this combination is displayed. The religious philosophy as such became intelligible and acceptable to the world at large, most particularly to those sections of Indian society which were debarred from taking to scholarly pursuits. It is because the humanely oriented literary contributions in the Guru Granth Sahib were bestowed with intellectual strength and vitality par excellent.

The Great Gurus, the Bhagats, the Saints courageously put the social, political and religious system to a searching critique. Whatever was found superficial, flimsy, imprecise and indefensible was vigorously condemned and discarded. The founder of the Faith started the practice of holding constant

and critical dialouge with other traditions so as to ward off the parochial, complacent and crumpled effects of the dead wood. Objective was to add still more to the beauty of wonderful existence of man on earth. Ailments like historical amnesia, political schzopherenia and religious inertia were thoroughly diagnosed and accordingly treated. Insights into the range and variety of human potentialities are astounding. For the most part, both the familiar and unfamiliar experiences have been spoken to in the native language and indigenous vocabulary. Conceptualisations are stimulatingly original.

Human unity, human sociality and human dignity are the core components of the religious philosophy of Guru Granth Sahib. The Great Masters were intensely sensitive to the fact that the core was being vandalised. They were sensitive to all forms of oppressions and exploitation. Hence, they were the divinely ordained champions and spokesmen of the poor, the oppressed and victims of the established order everywhere. They saw through the hidden mechanisms of oppression. Powerlessness of the powerless was a curse. So was their ignorance. But the Great Masters tell that the curse was not divine, it was manmade. The rulers of the time had created unfounded illusions about it. The victims were deliberately kept ignorant, the Great Masters told. Guru Granth Sahib is a reservoir of central and abiding truths. It carries the agenda of regeneration of Indian society in particular and the international community in general. The degenerate and the diseased authorities, both political and religious, get a befitting rebuff.

The Sikh values of life as enunciated in the Guru Granth Sahib, are truthfulness, honesty, mutual trust and loyalty, productive labour and communal sharing, gratitude and integrity of conduct, authentic living, and, above all, spiritual transformations that raise man to "spiritual marriage" -prevail and wherein a God filled man returns to society for its service and edification.

The Guru Granth teaches that it is not the intellectual formula or verbal assent to it that liberates man, but the deed and his quality of living. "Truth is higher than everything but higher still is truthful living."

Central teaching of the Guru is that the fully integrated person, the liberated individual, the defiled man, must revert to the world and society to participate in its activities to guide and assist it in striving for achieving a situation in which human mind is free, human psyche is made whole, authentic living is facilitated and individuals may evolve into "deified men."

The Guru Granth furnishes the Sikh reply to the questions: "Must the carriers of grace rise like lions or die like lambs? What is the relation of exemplary violence to exemplary martyrdom? Whether one person stands for all or all for one or a small pioneering elite act as stand-ins for the rest? Whether the elite withdraw into an enclave or into a wilderness to bear witness or act as leaven to the lump? How is a balance to be struck between 'being' and 'doing', 'wisdom' and 'inner certitude'?"

The central injunction of the Gurus to a Sikh, as well as to mankind is that (1) the basic factor in human society is the individual, (2) valuable creative efforts are possible only if his core is kept free, and (3) his freedom consists in the extinction of selfishness rather than in the pretentious inflation of his ego.

This is precisely the message which Guru Nanak gave in the opening stanza of his basic Revelation, the Japu :

Through thinking the Reality cannot be grasped, no matter how hard the thinking be ...

Then how many man establish harmony with Truth, so that the divisive veil may fall off?

> Nanak answers the question thus : 'Man must completely submerge his little ego in the Will of God which He revealeth to human beings through the human heart itself.

It clearly means that philosophies, systems of metaphysics credos and ideologies are no answer to the basic human predicament and, therefore, neither individual nor social problems of mankind can be satisfactorily solved through either neat system of thought or political ideologies, or through institutionalised religions or dogmas. It also means that all attempts at world-negation, all disciplines aiming at sheer mental culture, or esoteric introversion and mind-control, are bound to fail as ultimate solvents of human problems. Further, self aggression, resulting in rigorous strophe of the human personality, another form of suicide, is no solution of man's fundamental problems. And, lastly, it means that all attempts at utopia-making, through regimentation of society and planning grounded in compulsion and social engineering are bound to fail in the long run. '(Kapur Singh, *Guru Nanak's Life and Thought,* 1991, pp.102-107)

The Guru Granth possesses the key to the happiness and peaceful co-existence of the entire human race. It is a religion with a message of hope and optimism. Adherence to its principles and teachings will, prevent a clash of civilisations. Its adherents waged relentless struggles in the cause of righteousness. They could survive even in the most inhospitable environment, they demonstrated. Courage, bravery, discipline, self-respect were their hallmarks. Charity, worship and hard work are the other ones. It is because of this courageous trajectory that Sikh religion holds the promise of being the religion of the world; so is the sacred scripture --The *Guru Granth Sahib.* The institutions of Sangat and Pangat, the three props --naam japna, wand chhakna and kirt karni, the unending line of martyrs first started by the composer of *Guru*

Granth Sahib itself and continued by the ninth Master signify the fact that *Guru Granth Sahib* is a perennial source of inspiration and guidance. It propogates the religion of humanity. It stresses upon the family life and community obligations and not a life of an ascetic and aimless wanderer.

Guru Granth : A Perspective carries articles by reputed scholars in the field. Not that there is dearth of research material produced by dedicated and committed scholars. The scholarly analyses have a wide range. Narain Singh discusses the 'Spiritual Marriage of a unique kind'. Dr. Kirpal Singh discusses the condition of women as depicted in the *Guru Granth Sahib*. Dr. Jodh Singh takes up the issue of environmental concept as is given in the *Guru Granth Sahib*. Dr. Surjit Kaur takes up for analyses an entirely new issue that is of genetic engineering. Very intelligently she relates it to the verses in the *Guru Granth Sahib*. Guninder Kaur analyses the question of metaphysics of the *Guru Granth*. Dr. Wazir Singh discusses the cosmology in *Guru Granth Sahib*. He writes that the poetic competition of the *Guru Granth Sahib* and allied texts are very rich in cosmological formulation. Dr. Shashi Bala very aptly takes up the canonical issue. Dr. Jaswinder Kaur Dhillon brings out the universalisation aspect of the *Guru Granth*. Dr. Balwant Singh Dhillon discusses the question of authenticity of the early Sikh scriptural sources.

It is a humble addition to the existing corpus. The more we delve deep into the recesses of life, and engage ourselves in the unraveling process seeking guidance from the Great Masters, humbler we become. Hence it is an endeavour to join the bandvagon of the humble and serviceable.

S.P. Singh
Vice-Chancellor
Guru Nanak Dev University
Amritsar

SPIRITUAL MARRIAGE OF A UNIQUE KIND IN THE ĀTMĀ MARRIES THE PARMATMA GURU GRANTH SAHIB

Narain Singh

Guru Ram Das, the fourth Guru of the Sikhs, has left to humanity a great hymen, popularly known as '*Lāvān, and* incorporated in the holy *Guru Granth* (page 773-74). The Guru's *Banī* is simple and straight- forward. He believes more in thought than in the embellishments of expression. Yet, the very simplicity of his expression has a universal appeal. It bears the stamp of truth, breathes devotional fervour, and thrills the souls of spiritually hungry seekers. He had often spoken to his devotee, thus: "Think truth, love truth and ever speak the truth, than which there is noting more meritorious. God is Truth and he who loves truth will be absorbed in Him." The Guru was lovingly spoken of, by his admirers, as *Satgur(u) Satwādī*, the lover of truth and nothing but the truth.

And what is the theme of this composition, called *Lāvān?* The theme is God realization, which is the same thing as Self-realization, God and the Self of man being identical, in the same way as are the fire and its spark or the sun and its rays or the mirror and its reflection. There is a difference, not of essence but as between a drop of water and the endless sea. True, we see variety, and multiplicity everywhere but variety or multiplicity that the eyes see, is not the true variety or the true multiplicity, it is there because of the Self-good (Ego) or the Maya (illusion that creates it, the former being just one aspect of the latter. The illusion enters only when is not able to find the Hand of God working behind all things

and gets attached to this or that thing. The Guru provides enlightenment, destroys both Self-hood and Maya and thus paves the way for the union of the *Ātmā* (soul) with the Supreme ātmā (*the Parmātmā*). The union of these two is expressed figuratively as union between the Wife and the Spouse or between the Bride and the Bridgreoom or between the Lover and the Beloved, to make the meaning more concretely intelligible. It is this union really that is the ultimate aim of religion. In fact, the word religion has a latin origin, meaning to bind. It is the equivalent of the word *Yoga* which means to unite. As the spark must unite with the fire or as the wave must merge in the expanse of the sea, so also the soul must be re-united with the Universal Soul, for its full and final fulfilment. Guru Ram Das, the composer of this great hymn song., has himself given no name or title to it. But breaking it up into four parts (stanzas) and calling them, at their art, as the first *lāv,* the second lāv, the third *lāv* and the fourth *lāv*, he has indicated the purpose for which the combination of the *lāvs,* has been brought about. '*lāv'*, in Hindi for denting brakeswa means circumambulation which, according to the Indian tradition, a couple, on way to being wed, has to perform jointly, four times around the sacrificial fire, before their marriage ceremony can be accepted as duly completed. So a *lāv* is no more than a circumambulation in the above sense. The Guru has utilised the technique of this ceremony, to describe another kind of marriage, the Spiritual Marriage, between the Atmā as the Bride and the Super Atmā as the Spouse. The four *lāvān* are really the four 'stages' representing the development of the pilgrim on the spiritual road, though the term 'stages' here need not be taken too literally, so as to be quite exclusive of each other. These are really achievements of a bride, equipping her for marriage. When we go into the '*Lāvān'* or what may be called the 'Rounds', for a detailed study, we will find that the 'bride'

herself is giving expression to her own experience on the spiritual road, though she believes all her achievements to be entirely through the Grace of her Lord. She knows that she herself had employed methods of self-control, self-purification, concentration and meditation to overcome all the storm in the form of passions and prejudices; had herself transcended the domain of ego, of Maya and its ramifications; had herself dived deep into her *Atmā* and had herself, through the associations of seers, saints and holy men, acquired power to break boundaries of space and time, so as to reach the Lord. But she is convinced that all this had come to her, through the guidance provided by the Lord Himself, seated within herself, otherwise her own endeavour alone could not have taken her that far. To understand this spiritual condition of mind, let us remember that God is not a mere mechanical Principle but a living reality, with a Will. True, he is a just God that gives men what they deserve. But He is also a Merciful God that works in and through the souls of men and brings about their release. So, His Mercy or is grace does not come from outside; it comes from that God who is present in every human soul. How valuable is the following advice to the erring man: "By thyself shalt though free thyself, for self is the friend of self as also its foe." The power of the awakened soul is unlimited. The thing to be remembered, again and again, is that man is not a mere mechanism. He possesses intellect, mind and above all, the soul, wrought in God's Image. The human freedom has to be from the lower self, from the partial passion and impulse. When a man enters the spirtual realm, he becomes immune from the operation of laws, rigorously operative only in the objective world of Maya and its three qualities. In the spiritual region, the divine nature of the soul will itself nullify the so-called destiny. It is in the Divine Centre alone that one can find one's rest. This centre is the *nirvāna* of Buddha, the spiritual Kingdom of Christ and the *sehaj (*the state of Balance) in the language of the Gurus.

When one learns to live in God and to surrender to His Will, that Will is sure to work for one's release. When one leaves the results of one's actions in the Hands of God, one is God-centred and then no egotistic motives are left and one automatically rises above Maya and its ramifications in various forms, and is freed from the law of cause and effect. The soul is released from the life of sin and passion, of pleasure and pain, of virtue and vice, as all these have their origin in Ego or in Maya. The Divine Centre is within all but the pity is that men have made their orbits with centres outside of themselves. When we learn to live and move in the self, our own will tends to coincide with the Divine Will.

There can be no peace and no freedom except in attuning our will to this Will. Yet, it is not any outside master that is to be obeyed but the one that is ever within us, ever ready to guide and direct the course of our lives. That to which we surrender is our own true Self. When we try to be true to ourselves, the truth will make us free. We have the freedom to surrender to that Master and save ourselves. But when we pander to lower impulses and to unworthy Master, "we destory ourselves." Guru Ram Das had followed the first course and had achieved the pinnacle of spiritual glory.

Now a word about the adoption by the Sikh people of the *Lāvān* of this idealist spiritual marriage, representing the union of the soul with the Supreme Spirit, for the ordinary marriage, called *Anand Kāraj,* of a male and a female. This has been done merely because both kinds of marriages have a common aim, as indicated by Guru Amar Das, thus:

Dhan pir(u) eh(i) na ākhīan(i) bahan(i) īkathe hoī,
Ek jot(i) dui mūratī dhan pir(u) Kahīai soi
(Guru Granth. p. 788)

'Husband and wife are not really they who simply live together. They should rather become one in spirit, though two in bodies.'

Just as the human soul needs to unite with the Supreme Soul for its fulfilment, so also must the husband and the wife pull together in mind, intellect, heart and spirit, so as to produce harmony, concord and happiness, during their life's journey and this requires the relationship to be built on a mutual unselfish love. It should be remembered, however, that the two marriages are not entirely of the same kind.It is a misconceived notion that only a wife has to be in harmony with the will of her husband. It is this kind of thinking that had produced in India an inferiority complex for the fair sex, lowering her status in society. The abominable practice of *sati* was the direct result of the belief in her interiority and helplessness. The birth of a daughter came to be regarded as a calamity and this had led even to infanticide. Some people had gone so far as to consider her not qualified for salvation, without being reborn as man. She did not have the right to listen to the vedas for her spiritual health. But the social philosophy of the Sikh Gurus had made women equal partners with men, in all spheres, even in the conduct of religious service. Purdah was abolished and the evil custom of *sati* was attacked. Women were given freedom in every sphere of life, so that they expressed themselves freely to advance the cause of the Sikh movement. They came to have the moral courage to stand up against the timidity of the men-folk as was shown by the chivalrous conduct of Mai Bhago. The doctrine of equality of all humans in Sikhism was never restricted to men alone. Woman was to be honoured in the same way as man, because each completed the other in the life's journey; she was to be the ardhangī (Half Part, the other half being the husband). Clearly, a very great responsibility lies on the parents in choosing partners for their children. If couples of the right type are to be created for a new home, the first place should always be given to the spiritual and the cultural development of the parties concerned and not to their riches, wealth or property, etc. Life-partnership

can be happy and enduring only if it is built on love. Otherwise it will just be a hotch-potch. Guru Nanak had seen all this and had warned:

Isatrī purakhai khatīai bhāu.
Bhāvai āvu bhāvai jāu. (Guru Granth, p. 951)

"It is a pity that the relationship between husband and his wife is being based, these days, on the earnings the husband can make. What a flimsy basis it is , on which life goes on!" Guru Ram Das wants this deplorable mental condition to be completely changed. He ṣays:

Sāhurarai vich (i) Khari suhandī jin(i) pevakaraī nām(u) samāliā.
Sabh(u) saphlio janam(u) tinā dā gurmukh (i) jinā man(u) jin(i) pāsā dhāliā
(Guru Granth, p. 78)

"A women that enshrineth the love of God in her heart during her upbringing at her parents' home, becometh happy when she is with her husband and her in-laws. She who liveth life, controlled under the Guru's guidance, findeth her life fruitful." It means that when one has acquired spirituality, through the Name, one's life reflects love, humility, sweetness, compassion, forbearance, and patience etc., so very necessary for producing peace, concord and harmony. And which is the best dowry that a father can gift to his daughter? Guru Ram Das, himself, gives the answer:

Har(i) Prabh mere bābulā Har(i) devahu dān(u) mai dājo.
Har(i) kaparo Har(i) sobhā devahu jit(u) savarai merā Kājo.
Har(i) man mukh dāj(u) ji rakh(i) dikhālahi su kur(u) ahankār(u) kach (u) pājo. (Guru Granth, p. 79)

(The Guru here puts in the mouth of the girl, preparing for

marriage, a request to her father that) the only abiding gift pleasing to her is the gift of the Name, other gifts that the perverted make a display of are false, vain and stupidly hypocritical.

We shall now go into each of the four *Lāvs* (the four Rounds), to find out what each represents, i.e. what spiritual struggles the 'Bride' had waged and the consequent achievements she had made, so as to have the privilege of becoming a bride to the God-Husband, or to have the joy of getting united with the Supreme Lord. Here is the first *lāv* (Round).

Har(i) pahilarī lāv parvirit karam drirāiā Balirām jīu.
Bānī Brahmā ved(u) dharam(u) drirāhu pāp tajāiā
Balirām Jīu.
Dharam(u) drirāhu Harinām(u) dhiāvahu simrit(i) nām(u)
drirāiā.
Satiguru guru purā ārādhahu sabh(i) kilvikh pāp gavāiā.
Sahj anand(u) hoā vadabhāgī man(i) Har(i) Har(i) mīthā
lāiā
Jan(u) Kahai Nānak lāv pahilī ārambh(u) kāj(u) rachāiā.
(Guru Granth, p. 773)

(Guru Ram Das, the fourth Nanak speaks here on behalf of the Bride i.e. on his own behalf. We shall see in the course of our study that he is giving expression to his own experiences, beginning with the first *lāv* thus: "The first *lāv* (Round) of the Bride's marriage with her *Hari (*God-husband) has this significance for her that the Lord (after indicating to her the ways of family life) had directed her to the performance of *Parvirtī Karams* (the acts that kept the *Parvirtī Mārg,* the family way, pure, undefiled, detatched and integrated, and thus saved her from getting lost in wordly entanglements); she is therefore a sacrifice unto the Lord (who had shown her the way to it). And what are the acts that He had instructed her to" perform? The lord had said: "Go thou through the teachings

of Brahma, as contained in the Vedas, and then, practise thou righteousness." Showing her the way to it, He had destroyed all her sins. She was, therefore, a sacrifice unto the Lord (who aided her so well). (He had emphasized:) "Practise thou righteousness and dwell on the Name," and He got her to dwell upon the Name, through the Smrities. He had further said, "Meditate thou on the True Guru, on the Perfect Guru." In this way, He had eradicated all her sins. By her good fortune and as a result of the above, she gathered the joy of *sehaj* (the natural serenity, achieved in the normal condition of mind) and in consequence, the love of the Name became so sweet to her. "The humble Nanak uttereth this first *lāv*, which signifies to the Bride that Lord had Himself initiated the marriage".

From a perusal of the above *lāv*, one may observe that in the very first line of the lāv, Guru Ram Das has indicated that the Bride is directed by her Lord-God to take to the family life as also to save herself from its errors and its pitfalls, in the way suggested. The first place is given to the family life because the Guru had seen, like his predecessors, that so many people of this land, with different religious denominations, had come to believe that the world was an unmitigated evil; it was simply Maya, a mirage, that produced nothing but discord and suffering and that emancipation could come only through a complete dissociation from it. No contemplative life. they thought, was ever possible in the turmoil of the world. In short, they had accepted the postulate that family life was sinful and therefore painful and so long as one was in the midst of the worldly life, hopes and fears, love and hate, desires and worry, must remain one's lot, as these entered the human mind through contact with the affairs of the world and therefore no real progress was ever possible in the spiritual realm, unless all worldly activities were first abandoned. It was further accepted that the human body too

was impure and must be subjected to ascetic exercises, like exposure to severe heat and cold, so as to kill desires and achieve liberation. Was fire possible, they argued, unless the wood was dry? Likewise, could enlightenment ever come unless all passions were stilled, through self-torture? Prompted by the urge to search for the ultimate Truth, the great Jain Guru, Mahavira had renounced the worldly ties and led a severe ascetic life, for twelve long years. He totally neglected his body, so much so, that insects crawled over him. He could observe silence for months, though he was ridiculed and even pelted at. Earlier, Buddha, under similar notions had practised severe asceticism, remaining hungry for days together and exposing himself to heat and cold for days and nights, till he became a skeleton with no zeal or spirit, left in him. And, comparatively recently, a saint of the calibre of Sheikh Farid, had come to accept the thesis that realisation could only be achieved through reducing the body to a state when no blood was left. The Yogis of India too had accepted that for the life of the spirit one must turn away from society. If the happiness of the highest kind was desired, there was no choice but to accept the path of complete withdrawal i.e. complete retirement from all worldly activities, including the earnings of one's livelihood. In this mental condition of religious preceptors, married life came to be regarded as a great evil. Woman was a tempter, to be always avoided. For distrust of her, she must be locked behind the purdah. Bhagat Chhajju had gone so far as to express himself about woman in a highly derogatory manner, thus:

Kāgad sandī putalī tau na triā nihār.
Yauhī mārī lijāvahī jathā bilochan dhār.

"Look not thou on woman, even though she were cut out of paper. She will take thou away to thy utter doom as the plundering batch of Balochs have been doing." Even outside India, several good people had come to subscribe to almost

the same view. So great a man as St. Paul had emphasized his preference for the life of celibacy, as he thought, it was easier to reach God without the encumberances of married life. Some secular thinkers too had fallen prey to this unnatural way of thinking. For instance, Schopenhauer had said: 'Let man recognise the snare that lies in woman's beauty and the absurd comedy of reproduction will end. The development of intelligence will weaken the will and at last will achieve extinction,'

He had gone much further in expressing highly pessimistic and morbid views on life. He said: "Life is evil as life is war, strife, competition and conflict. The total picture of life is too painful for contemplation. It depends upon our not knowing it too well. we are unhappy, married or unmarried, alone or in society. Desire is infinite, fulfilment is limited, so the world is evil. The loveliness of life is a lie and the greatest boon is death."

The Sikh Gurus reacted very sharply against these views. They did not accept the unholy postulate that life was an evil and a source of suffering inherent in itself, nor was it sinful in its origin. On the contrary, the world had emerged from the Pure One and was therefore pure in essence. The creation too was real because He Himself pervaded it and also because He could be realised only through it. Further, the body as well should be regarded as the sacred temple, where God resided. It must be a sin against Him to torture it or to deny it its rightful place. There is no need to die altogether in the flesh so as to live in the spirit but rather one should live vigorously and actively in the flesh for the sake of the spirit. The body has to be fed properly, so that it may live, function well and serve its Master, the Soul, in its onward march to realize its goal. Guru Nanak had said:

Dharat(i) kāiā sādh(i) kaī vīch(i) dei karatā bīu.

(Guru Granth *p. 468)*

"The body is the earth to be kept in good condition and then the'Creator, as the Seed, is to be sown into it." Yet, the body is not to be pampered through over-indulgence in sensual pleasures, for these pleasures are not the food of the soul. The domination of the body over the soul is an anachronism. The body has certainly to be well looked after but it has also to be conquered and then subordinated to serve the needs of the soul. Sex instinct too is a natural phenomenon, it is not to be annihilated. Of course, sex possesses great potency for physical, moral and spiritual health, and by preventing the loss of physical vigour and concentrating this accumulated power in spiritual effort, one can achieve great things. On the one hand uncontrolled expenditure of sexuality cannot but prove harmful, on the other to exercise unnatural repression is also most injurious to moral and spiritual health. It means the natural urges are nót to be completely denied, otherwise these urges find expression in other unhealthy ways. There is nothing unholy in a sex life, if controlled, regulated and sublimated. Partnership itself can be a help rather than a hindrance in the life journey. Family life is a school where lessons on love, sacrifice and self-denial are learnt automatically. The hermit deprives himself thoughtlessly of all the gifts of life. He has before him only the evil aspects of life and has no idea of its triumphs. He does not realise that there is such a thing as the emotional and the psychic life of man. Emotional isolation and deprivation must make life insipid. Also complete absence of social and family environment and a consquent lack of affection must result in disharmony and disequilibrium. So, one should neither ignore the world in which one lives nor get lost into it altogether. Buddha had realised only after his enlightenment that the middle way between ascetic self-denial and sensual indulgence was the best way. It is quite wrong to suppose that serenity of mind can be attained by a mere withdrawal from external objects. This withdrawal is only an attempt at escape which may lead to hypocrisy. self-deception

and increased impurity. Thus, spiritual negativism is to be abandoned, but at the same time family life, in all its various aspects, has to be sanctified, through the love of God. Guru Ram Das has indicated, in the rest of the *lāv*, how to bring this about. It is the linking of the *Parvirtī Karmas* with the *Parvirtī* way that achieves it. These Karmas include the study of the scriptures, the practice of righteousness, the enshrining in the heart the love of the Name and meditations on the perfect Guru. These will produce inner transformation and alter the entire outlook on life and thus enable one to face the evil and the sin with courage, fortitude and serenity of a God-awakened soul.

Before we proceed to the second *lāv* we have a word to say about a seeming indication in the lāv of an advice for a study of the Vedas and the Smrities, while there is no advice in it for the study of Sikh Scriptures. It is true that during the time of Guru Ram Das, the holy *Guru Granth* had not yet been compiled but it is a fact of history that *Gurbānī* in the form of *Pothīs* was there for the Sikhs to study, acquire knowledge of the Sikh thought and grow rich spiritually. One of these *pothīs* was actually acquired by Guru Arjan Dev from Baba Mohan, before the compilation of the holy *Guru Granth*. This *pothī* was prepared by Sansar Chand, the grandson of Guru Amar Das, under that Guru's instructions. The Guru had followed the example of his predecessors in getting the sayings of the Gurus put in one volume recorded in the Gurumukhi script. To these were added his own compositions and some selected sayings of the *Bhagats*. The Guru had also introduced the practice of performing birth, marriage, death and other ceremonies through *Gurbānī*, singing only God's glories. What he aimed at was that Sikhism should forge its own way, as a new Brotherhood with its own social customs, usages and ideals and not reduce itself to a mere hotch-potch. He knew quite well that Sikhism had its roots deep into the

Hindu thoughts and beliefs. Yet Sikh culture was not to be wholly indentified with Hinduism or, for that matter, with any other faith. But the mere fact that in the field of religion there were several common features of Sikhism with Hinduism, could make the unwary suggest that the two were wholly identical. The Guru's fore-thought had seen clearly that unless issues were clinched well in time, and made absolutely clear and unambiguous, people had the habit of going back to the old ways. Thus, the Sikh philosophy that included many of the basic principles of India's philosophy, restated and revitalised, was given its distinctiveness and this, Guru Amar Das lovingly called the Guru's system of philosophy or God's religion. This is how he eulogised this philosophy and this religion:

Har(i) darsan(u) pāvai vadabhāgī

(Guru Granth, p. 360)

.. Fortunate are they who follow God's Religion

Again:

Khat(u) darsan varatai varat ārā
Gur kā darsan(u) agam apārā.

(Guru Granth, pp. 360-61)

"The six Hindu systems are prevalent today but the Guru's system unparalleled".

This picture was quite clear to Guru Ram Das also when he took over from Guru Amar Das. In fact, many important events connected with his Master's life were actually recorded by him even before he was installed on the Guru's *Gaddī* and these were later put to music also by him in his capacity as Guru. It is therefore, unthinkable that he could have preferred the Vedas and the Smrities to te Sikh scriptures whose teachings he had taken upon himself to propagate. It can be assumed, then, that his spiritual achievements as indicated in the first *lāv* must have been made before he had identified himself completely with Sikhism. The second *lāv*

itself shows that the *Satgur Purakh,* in this case, Guru Amar Das, had met him after the experience of the first *lāv* had been gained. And was it wrong for him to have placed himself, at that time under the guidance of such great and holy works as the Vedas and the Smrities of the Hindus? Did not Guru Amar Das himself eulogise the Vedas, thus:

Vedā mahi nām(u) utam(u) so sunahi nāhī phirahī jiu betāliā. *(Guru granth, p. 919)*

"There is in the Vedas the Pure Name, but ignorant men do not listen to it and wander in illusion".

And Guru Ram Das had himself recorded that during the pilgrimage trip of the Ganges by Guru Amar Das, the latter had shown from the Shastras and the Smrities that Ram, Prahlad and Sukhdev had achieved liberation, through the Name embodied in them. Here are the relevent lines about it:

Simriti sāstra sabhanī sahī kitā suk(i) prahilād(i) srī Rām(i) kar(i) gur govind(u)dhiāiā.
Dehī nagar(i) kot(i) panch chor vatavāre tin kā thāu theh(u) gavāiā. *(Guru Granth, p. 1117)*

'From the true Guru the leading men of the city learnt, as is given in the Smrities, that Ram, Prahlad and Sukhdev got liberation, through the Name and were able to throw off the five deadly sins from the fort of the body." Guru Ram Das, had, therefore, achieved a high spiritual stature even before he met his *satguru,* Guru Amar Das, and it was for this stature that he was selected, at first sight, as a suitable husband for Bhani, the daughter of Guru Amar Das, and soon after was considered most suitable to be his own successor on the spiritual throne of Guru Nanak.

Note:- We may point out here that Sikh scholars, generally speaking, do not interpret the second and the third line of the above *lāv*, as we have done. And since we do not claim the last word on the subject, we think it desirable to

give here their interpretation also, which is as under: "My Lord directed me to go through the Guru's Word in place of Brahma's Vedas, practise Dharma, etc. ect. (He had further emphasized) that I should dwell upon the Name which the Smrities too had stressed."

Now to the second lāv, that runs thus:

Har(i) dujarī lāv satiguru purakh(u) milāiā Balirām jīu.
Nirbhau bhai man(u) hoi haumai mail(u) gavāiā Balirām jīu.
Nirmal(u) bhau pāiā Har(i) gun gāiā Har(i) vekhai Rām(u) hadure.
Har(i) ātam Ram(u) pasāiriā suāmī sarab rohiā bharapure.
Antar (i) bāhir Har(i) Prabh(u) eko mil(i) Har(i) jan mangal gāe.
Jan Nānak dujī lāv chalāī anahad sabad vajāe.

(Guru Granth, pp. 773-74)

"The second *lāv* (Round) of the brides's marriage with her God-husband has this significance for her that the Lord, (in His mercy) had caused her to meet the true Guru and for this she is a sacrifice unto Him. By surrendering her mind to the fear of his *satguru* and, through him to the fear of the Lord, she lost every other fear and got rid of the dirt of Ego and for this, she is ever a sacrifice unto Him. When He put into her mind His immaculate fear and she sang the praises of the Lord, she saw His clear presence within her own soul. She also saw clearly that as He was present within her, so was He present in all in the *Atam* Form (spirit-Form), in fact, pervading everywhere and in all things and outside all things. When, she thus, saw Him both within and without, she sang in joy His glories, in the company of His saints. Thus O, humble Nanak ! the second *lāv* of the marriage of the bride was set in action by the Lord Himself, with the ringing of unstruck music within her. (The inner bliss becoming musical,

is really a signal of the felt presence of the Lord within the Bride)."

The second *lāv* starts with the Bride, in this case, Jetha ji (Guru Ram Das). Meeting the *satguru* (the true Guru) i.e. Guru Amar Das, Jetha ji. however, thinks that this meeting had taken place not through any efforts of his own but wholly and entirely through the Grace of the Lord. History bears out that he had simply chanced one day to meet some Sikhs going to Goindwal on a pilgrimage visit, when he himself was in the streets of Lahore, carrying a basket of boiled gram for sale and had allowed himself, forthwith, to accompany the Sikhs to Goindwal. He naturally feels that God was directing Him, in His Own Way, to find the place awaiting him and to play the great role he was destined to. Jetha ji was delighted to see the *satguru,* Guru Amar Das and made up his mind to stay on there and serve unnoticed. He was soon selected as the Guru's son-in-law. He had already reached great spiritual heights, before he came over to Goindwal, but now he was completely saturated with the love of God and applied himself wholly, in the service of the Master. He drew water for the Guru's kitchen, brought firewood and helped in the cooking of food. He laboured hard at the *bāwlī* which was then under construction. He carried baskets of earth on his head and did not mind if people reminded him of his being the Guru's son-in-law. Some of his relations, once, visited Goindwal and found him in mud, engaged in manual service, like drawing water and cleaning utensils. They were unhappy, for they believed that the family prestige had been lowered. They protested even to the Guru who, in turn, told them what appeared to them as mud, was really a robe of honour. They did not realize that it was the period of Jetha ji's life when he was chiselling himself in the image of the Master through complete surrender to his *satguru* and through him to his Lord-God. In this context, he only desired to grow in stature and did not mind what

other people said or thought about it. He was throwing off the ego and attuning himself to the will of the *satguru* and through him to the Will of the Lord Himself. He had realized that it was the ego that dimmed the Divine Light and he was rekindling the same :

Nānak hukamai je bujhai ta haumai kahai na koi.
(Guru Granth, p. 1)

"When one cometh to know the Will, by abiding in the Will, then there is no ego left".

This is what Guru Ram Das had himself stated, later:

Dhan pir kā ik hī sang(i) vāsā vich(i) haumai bhit(i) karari. *(Guru Granth, p. 1263)*

"The Bride and the Bride-groom live close to each other, but there is a powerful wall of ego, separating them"

Again :

Antar(i) alakh(u) na jāī lakhiā vich(i) paradā haumai pāī. *(Guru Granth, p. 205)*

"The unfathomable Lord is within all, but is not realized because of the veil of ego, in between."

It was this ego, that Jetha ji was eliminating, through a complete surrender to the *satguru,* and, in consequence, getting himself attuned to the Will of God. The touch-stone for testing true merit even for the exalted office of the Gurushipwas the quality of mind that had learnt to obey the Master's call. It was a training, though on a comparatively small scale, for ultimately coming in tune with the Supreme Will. Guru Amar Das too had, for the appointment of his own successor, held tests measuring the successor in terms of the Word having been fully assimilated by the successor. Mohan and Mohri, the Guru's sons, had already been ruled out as not qualified, Mohan being too meditative a recluse and Mohri being not quite mature and so the choice really was to be made between

Ramuji and Jethaji, the two sons-in-law, that had impressed him. They were told to build a platform for the *bāwalī*. When the same was completed, the Guru inspected it and said it was not well done and should be pulled down to build another. This too was done and the Guru was again not satisfied and wanted it to be re-built. Ramu did not endure long enough but Jethaji went on building and pulling down for, it is said, as many as seven times. The Guru satisfied himself fully that Jethaji was quite fit for the exalted office. He said, only a golden vessel could hold a tigress, milk i.e. the great responsibility of Guruship could be placed on the shoulders of the purest man and Jethaji was that man. Also, there was, in Jethaji's service, a complete surrender and a cheerful acceptance of whatever came from Him. The surrender was a devotion of the highest order and Jethaji came to find his God within his own soul, which led him to realize further that the same God was in the inner-most being of all humanity. In this way His Love, His Worship and His Service had come to mean to him, the love, the worship and the service of the whole humanity. It is really in this context that the Lord engages his servants in social service. They start to believe the whole humanity as their own family and its service becomes an automatic duty. Guru Nanak had spoken to Yogi Bhangra Nath, thus :

Nānak ākhe Bhangranath terī māu kuchajī āhī.
Bhādā dhoi na jātion(i) bhāi kuchaje phul(u) sarāī.
Hoi atīt(u) grihast(i) taj(i) phir(i) unake ghar(i) mangan(i) jāī.
Bin(u) dite kachh(u) hath(i) na āī.

(Vārān Bhāī Gurdās 1.40)

"Guru Nanak told Bhangra Nath that his (the Yogi's) mother (i.e. the Yogi's teacher) was an unskilled woman who did not even know that the churning vessel was to be first cleaned well before the churning was done, and thus she had spoiled

the butter in the process of bringing out ghee (The Guru was here impressing upon the Yogi that God could come to reside in the pure heart only, whoever and wherever one might be. The Yogi called himself an anchoret simply by giving up the family life and yet strangely he was going about begging at the doors of family men. When a man was himself earning nothing so as to be able to give something out of it to others in charity, what could he expect for himself hereafter."

One can see how strongly the Guru disliked people becoming useless for society and for themselves, through wrong emphasis on renunciation, in the sense of withdrawal from the world. What right, the Guru said, a recluse had to expect others to carry on the affairs of the world when he himself stood out. One can understand temporary withdrawal from the battle of life for a quiet meditation. It may be good for one's mental health, specially when light is sought in difficult situations. In this way one may release powers within oneself which otherwise might remain dormant. But the essence of such a withdrawal is a return with a redoubled zeal for the service of humanity. In any case, it is the world that must ultimately become the forum of man's activities. The soul will blossom and expand only if these activities are done in an unattached manner. The essence of the above teaching is that one must throw oneself heart and soul into the arena of the world and live social, economic, political and moral life in its fullness, remaining ever ready to serve when the call of duty comes, it is always the desire and not the object of desire that should be renounced. Even desire as such is not to be extinguished altogether. "Extinguish desire and your suffering will go" was a thesis that had made people of India feeble and weak. The Guru had seen that India had long been turned into a fertile ground for political conquests, religious persecutions and conversions. Long periods of slavery had sapped its strength. Masses had been fed too much on the

doctrine of Maya, fatalism, and other negations. In consequences, indifference, apathy and inertia had become a matter of habit with them and they accepted misfortune as a natural lot, about which they could do nothing except to weep out hearts. The modern Yogi, Shri Aurobindo, who had achieved the objective of God-realization and of meeting God, face to face, had realised that Hindu thinking had run in wrong directions, in this regard. This is what he wrote : "The old system of Yoga could not bring about a synthesis or unity between spirituality and life; they disposed of the world, calling it Maya, or the transitory play of the Lord. The result has been that vitality and vigour in life have been sapped and India has decayed. In the *Gītā* it has been said 'If I (the Lord) cease doing actions, these worlds would be destroyed.' So it has happened that 'this world', so far as India is concerned, has been really destroyed. Some Sanyasis, Sadhus and Siddhas would, no doubt, attain spirituality, perfection and be 'free'. Some devotees, out of love and through extreme devotion to the Lord, may dance on account of overwhelming joy, but the whole race would continue to be devitalised and be without any real understanding. People would all be drowned in *tamas* (sloth and darkness). What kind of spiritual salvation is this?" Another Yogi, of our of time, Shri Rama Krishna, had come to almost the same conclusion. He warned : 'Live in the world but be not of it. Let the boat float on the water but do not let water get into it. Purity of heart comes by quietening the passions of the mind and then filling the mind with the thought of God. One must surrender to God, freed from all the shackles that bind it.'

The Sikh Gurus knew that methods of escape could serve only as tricks to deceive the soul that all was well with it. Unless people underwent spiritual transformation, the self crawled into priesthood, into one's worship and into one's intellectuality. While one was trying to destroy it by pilgrimages

and penances, etc., it sat tight and grew. It conquered and robbed one of happiness. It carries with itself its feelings, its thoughts and its desires, wherever one went, unless these were conquered first and not merely toyed with. Since man was not a mere body, it was irrational to believe that any asceticism practised on it would change the content of the mind, which was above and beyond the physical. The body might be inactive and the senses held back but if the mind ran after the things of the world, one only deceived oneself and deceived the world.

We proceed now to the third *'Lāv'* (Round). Here it is:

Har(i) tījarī lāv man(i) chāu bhaia bairāgīā Balīrām jīu.
Sant janā Har(i) mel(u) Har(i) pāiā vadabhāgīā Balirām jīu.
Nirmal(u) Har(i) pāiā Har(i) gun gāiā mukh(i) bolī Har(i) bānī.
Sant janā vadabhāgī pāiā Har(i) kathīai akath kahānī.
Hirdai Har(i) Har(i) Har(i) dhun(i) upajī Har(i) japīai mastak(i) bhāg(u) jīu.
Jan(u) Nānak(u) bole tījī lāvai Har(i) upajai man(i) bairāg(u) jīu,

(Guru Granth, p. 774)

"The third Lāv of the Bride's marriage with her God-husband has this significance for her that there was the joy in her mind of complete detachedness of everything else except the abounding yearning for the Lord. Her Lord, in turn, had provided her the company of the saints and, through their holy association, she came to possess the Qualityful (the *sarguna)* Lord, so fortunate was she and for all that she was a sacrifice unto her Lord. She had attained to the Immaculate Lord because (in the company of the saints), she had sung His praises and uttered His Word with her tongue. By good fortune had she found the saints and in their association, she uttered the Unutterable Glories of the Lord. The music of the

Lord's Name ringed in her mind, and she dwelt on Him; her fortune was thus, shining on her forehead. The humble Nanak speaketh through the third *Lāv* of the Bride's marriage, that all this was the result of boundless yearning for the Lord that had welled up in the Bride's mind and for the detachedness of everything else."

The term *'bairāgīā'*, employed in the *Lāv* above, needs to be explained. A woman in love, seeking desperately to meet her Beloved, separated from her, gets automatically detached from all else, of all allurements of material existence, of Maya. She is called a *bairāgīā* just as *vadbhāgīā* another term in the *Lāv*, signifies a very fortunate woman that has found her Lord, after a long wait. So long as the love of material things, the love of Maya, is not completely eliminated, the love of God cannot be total and unmixed. It should be noted, in particular, that Maya is a very comprehensive term. Ego that has already been eliminated by the Bride is just one form of Maya. Its other forms are anger, lust, attachment, greed, hatred, jealousy, fear and so many other passions that are born out of attachment to Maya:

Eh māiā jit(u) Har(i) visarai moh(u) upajai bhāu dūjā lāiā.

(Guru Granth, p. 921)

"It is Maya that causeth God to be forgotten, produceth attachment and createth the love of the other".

Again: Kām(u) Krodh(u) man(i) mohu sarīrā.
Labh(u) lobh(u) ahankār(u) su pīrā.
Rāmnām bin(u) kiu man(u) dhirā.

(Guru Granth, p. 414)

"So long as one's body and mind are infected by lust, wrath, infatuation, avarice and ego, one is in pain. How can then one find the tranquil, without the Lord?" Let us remember that Maya or its manifestation in the form of ego or of lust, is all

illusion, *avidyā* (ignorance). The world of names and forms, visible to the eyes, strikes on the senses and appears to be the only reality. In this way, the imperishable life Principle that underlies all and without which life is worth nothing remains hidden and unperceived. Just as gold in different ornaments appears to be so many distinct things and we don't see gold, or as countless waves in the sea appear as so many different waves and we forget the sea, so also all names and forms have existence only in Him and through Him and yet they appear to be so many different things and we do not see God behind them. The real cause of man's pain and suffering is that illusion creates wrong values of things. This pitiful condition is described, thus :

Jo chhadanā su asthir(u) kar(i) mānai.
Jo hovan(u) so dur(i) purānai.

(Guru Granth, p. 267)

'Man believeth as permanent what is impermanent, he taketh as afar what is so near (and suffers in consequence).' It is because of this illusion that the soul gets bound up. It is only when the mind is able to assert its independence against the tyranny of matter, of Maya, that it grows in stature. It is the right step in the direction of release. The more this state is attained, the nearer one is to God. One has to go beyond the veil of the superficial mind, engrossed in Maya, to elevate it into higher regions. Men choose the path of sin when, as a result of illusion, they are out of tune with the source of their being. The limitless soul becomes so circumscribed and its outlook becomes so narrow and clouded that it cannot see things in perspective. Under its powerful illusion, man finds joy in trivialities and in shadows. He must come back to Him and learn to live in Him in order to be released. This can be brought about by the love of the Name, as indicated in the *Lāv.* (See also the fourth *Lāv)* It may also be pointed out here that to understand the whole phenomenon, a distinction ought

to be made between the higher self that is fundamentally divine, and the lower self that is engulfed in Maya. When the divine Soul comes to its own, it is then serene, blissful, good and beautiful. The lower self is under the influence of *gunas* and identifies itself with Maya and has a load of karmas to throw off. The enlightenment we are talking about here is the realization of the Self, of God, of course, the Qualityful God, at this stage. Merging in God, in the Qualityless *(nirguna)* God, has to take place in the fourth *Lāv,* when the Bride gets united with her God-Husband, becomes one with Him, from whom every soul has emanated. Then one becomes a power as great as God. The test of this greatness is that from it flows love, truth, goodness, compassion etc. as they flow from Him. One gets transformed into a new being and identifies oneself with the whole creation. Then one is attuned to His Will and becomes an instrument in the service of mankind, entirely under the Command of God. Coming back to the third *Lāv,* one can see that after the hold of Maya has been loosened, there is nothing that can stand between the Bride and her Lord. In the first *Lāv,* all sins were washed off and in the second *Lāv* ego was eliminated and the presence of the Lord was actually experienced, within the Bride's soul. And now the hold of Maya too has been destroyed. So the way is now clear for the Union of the soul with the Supreme Soul and this, we shall see, is now coming off, as indicated in the fourth *Lāv,* which is as under :

Har(i) chautharī lāv man(i) sahaj(u) bhaiā Har(i) pāiā Balirām jīu.
Gurmukh(i) milia subhāī Har(i) man(i) tan(i) mīthā lāiā Balrām jīu.
Har(i) mīthā lāiā mere Prabh bhāiā anadin(u) Har(i) liv lāī.
Man chindiā phal(u) pāiā suāmī Harinām(i) vajī vādhāī.
Har(i) Prabh(i) thākur(i) kāj(u) rachāiā dhan hirdai nām(i) vigāsī.

Jan(u) Nānak(u) bole chauthī lāvai Har(i) pāiā Prabh(u) avināsī.

(Guru Granth, p. 774)

"The fourth *Lāv* of the Bride's marriage with her God-husband has this significance for her that the state of *sahaj* (equipoise, balance) was achieved within her mind and she got Him i.e. possessed the *(nirguna)* Lord and for this she was a sacrifice unto Him.

By the Guru's grace, He met her all-too-spontaneously and made Himself so sweet to her, both in her body and her mind, and for this too she was a sacrifice unto the Lord. The Lord was made so sweet to her, because it pleased Him and when she was ever attuned to Him. She attained to the Lord, an achievement that was the fruit of her heart's desire; it was a thing of congratulations too, achieved through the love of the Name. Her God, her Lord, her idol, had Himself started this marriage (which was now complete) and she, His Bride, was in bloom illumined by the Name. The humble Nanak speaketh through the fourth *Lāv* that the Bride had now possessed the Eternal Lord (It may be noted that in this *Lāv,* the distinction between the composer of the *Lāv* and the Bride has disappeared)."

The *Lāv* above begins with a happy note because the Bride has acquired the state of *sahaj* (equipoise) which is a signal that her God-husband has been realized, in the soul.

To understand what *sahaj* is, a certain terminology employed by the Sikh Gurus, needs to be explained. Human nature, as expressed through thought, word or deed, is classified into three categories, called the *gunas* (qualities of standards). They do not exist exclusively of each other but intermingle. There is no element or entity which is free from them. They represent the three-fold nature of the world and its inhabitants and are named *rajas, tamas* and *sattwa*. The varying degrees

of the constituents produce infinite diversity that we see around us. Of these, the *tamas* (passion) is the most terrible, causing deterioration of the mind, the body and intellect. Its chief characteristics are inertia, laziness, sloth, error, inattention, forgetfulness and negligence. It understands no progress and defeats its own purpose of life. It is a downward pull against all evolution. The second the *rajas* (desire), is characterised by ambition to possess and become important. There is always some hankering after this or that thing, without any real goal of attainment. There being limitless urge for action, it induces un-steadiness of mind and character. The third is the *sattwa* which produces steadiness and serenity, conducive to Godward evolution. Obviously, it is a very wholesome quality but it is inclined to degenerate into indifference to life or to want of interest, even in the good things of life. Thus, light, knowledge and happiness indicate the predominance of *sattwa,* yearning and restlessness of *rajas* and lethargy of dullness, of *tamas. Sattwa* alone builds spiritual culture *(daivi sampat)* which leads one towards righteousness and divine life; *sattwa* binds to body by conscious happiness or knowldege, *rajas* by restlessness and *tamas* by sleep, lethargy and misery. As we have said above, none of these *gunas* is ever found alone in its unalloyed state; the three are always found together in varying degrees of combinations, and determine the quality of the mind. Rising above these three, is the fourth state, the state of *sahaj,* or the state of harmony and balance, of divine tranquility and wisdom. It is reverting to one's original and natural self, living a life of truth, goodness, freedom and love. It really is living the life of the spirit and connotes moral and spiritual transformation, in the entire sense:

Tribidh(i) karam kamāīahi ās andesā hoi.
kin gur bin(u) trikuti chhutasī sahaj(i) miliai sukh(u) hoi.
(Guru Granth, p. 18)

When actions are within the three qualities, hopes and fears

abide. How can then one be released from the Triad, without the Guru? It is only in the *sahaj* that peace is attained :

Prabh kai simaran(i) sahaj(i) samānī.

(Guru Granth, p. 263)

'By the love of the Name, one mergeth in the *sahaj'*. *Sahaj* is inner balance, and when it comes, greed, attachment, lust and wrath lose their hold completely. Truth, love, goodness etc. all flow spontaneously and in a natural manner, because these are the truest ingredients of the soul. It is the crown of spirituality and is attained by direct identity of the soul with the supreme soul. When this happens, infinite power, born of inner strength, flows out of it and the soul remains firmly above the so-called pain or pleasure, praise or dispraise. etc. Here is a beautiful hymn of Guru Teg Bahadur, describing the condition of mind, brought about by the Name, that can induce the state of merger :

Jo nar(u) dukh mai dukh(u) nahī mānai.
Sukh saneh(u) ar(u) bhai nahī jā kai kanchan mātī mānai.
Nah nindiā nah ustat(i) jā kai lobh(u) moh(u) abhimānā.
Harakh sog te rahai niaruu nāhī mān apamānā.
Āsā manasā sagal tiāgai jag te rahai nirāsā.
Kam(u) krodh(u) jih parasai nāhan(i) teh ghat(i) Brahm(u) nivāsā.
Gur kirapā jeh nar kau kīni teh ih jugat(i) pachhānī.
Nānak līn bhaio Gobind siu jiu pānī sang(i) pānī.

(Gụru Granth, p. 633-34)

"One whom pain is unable to cause pain, who is unaffected by pleasure, attachment or fear, for whom gold is as much worth as dust, who is swayed neither by praise nor by dispraise, nor by greed, attachment and pride, nor by honour or dishonour, who remaineth above joy and sorrow, who forsaketh hopes and desires and remaineth detached from the world and whom

lust and wrath do not influence, such a man enshrineth God in his heart. One to whom the Guru is merciful, knoweth its way, Nanak, such a one mergeth in God as water mergeth in water."

Here some of the pairs of opposites that generally influence the conduct of men and unbalance them, are categorised. Priase or flattery provides inward satisfaction, while dispraise embitters and angers. Pleasure cheers up, while pain depresses. Wealth produces conceit and poverty kills self-respect. But when a balanced state, called *sahaj,* is reached, one remains untouched by praise or blame, happiness or sorrow, etc. The fact of the matter is that when one's perspective is partial, the mind loses its balance and takes what is unreal to be real. But when it turns towards itself, it enteres its own realm, the realm of bliss and overcomes all limitations, that physical existence or mere matter had entailed. Then, instead of letting the mind be controlled by external objects, it is the master of everything before it. The ups and downs of life do not produce disquiet. He who acquires this stable state, through merging in God, is called a *brahm-gianī* (Man of Divine Wisdom), a God-conscious man. It is worth noting that in the merged person, shifting of the mental forces had taken place prior to the merging and through the Name, so that value system had changed entirely. Virtue and 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 seem as the creation of the mind. The whole outlook on life is altered, in its totality. The Maya and its *gunas* are sublimated. The senses of the flesh are not destroyed but turned into senses of the spirit. Each sense is now related to the self which gives to it light and life. All superficial and apparent differences melt away and the power of the body and the mind are yoked to God. Life is so completely spiritualised that all seems good,

true and beautiful :

Tud(u) āpe ap(u) upāiā.
Dūjā khel(u) kar(i) dikhalāiā.
Sabh(u) sacho sach(u) varatadā jis(u) bhāvai tisai bujhāi jiu.

(Guru Granth, p. 73)

"Thou created Thyelf, the play of Duality is also through Thee. But he, on whom is Thy Grace, knoweth that all is true and is the play of True One (the *nirguna* one)

The merged person had acquired already the fourth state (the State of *sahaj):*

Tīn(i) samāvai chauthai vāsā.
Pranvat(i) Nānak ham tāke dāsā.

(Guru Granth, p. 839)

"Sayeth Nanak, he who overcometh the three *gunas* and abidenth in the fourth state i.e. *sahaj,* of him I am a slave.'

It should be noted once again that the *Ātmā* of the merged person is reunited to the Supreme *Ātma,* i.e. to the Qualityless *(nirguna) Pārbrahma* and not to the Qualityful *(sarguna)* God, whose qualities can be only as we know them, though in a greatly modified form. This is as it should be. We have seen above, in the hymn of Guru Tegh Bahadur, that the quality of the *Ātmā* of the merged person had already changed altogether, so as to be akin to and in line with the *Pārbrahma,* in whom the merging was to take place, just as water could merge only in water. The *Pārbrahma* is *Nirguna i.e. devoied* i.e. devoid of all known qualities, beyond the categories of thought and of expression.

THE CONDITION OF WOMEN AS DEPICTED IN THE GURU GRANTH SAHIB

Dr. Kirpal Singh

Like the *Rigveda, Guru Granth* though religious in character is an important source of history relating to the life and culture of the times. For the Sikhs, it has got tremendous significance as Arnold Toynbee writes, "It *(Guru Granth)* means more to the Sikhs than even the Quran means to the Muslims, the Bible to the Christians and Torah to the Jews." It is, therefore, very important to study the various strands of this venerable spectrum. The purpose of this paper is to reconstruct the condition of women from various references, simlies and metaphors used in the holy scripture.

Marriage

Niccolas Manucci, the Venetian traveller, who wrote an account of "Mogul India—1653-1738 A.D.", writes:

> To their idea, there is not in this world anything to compare in importance with getting married. It is in marriage as they understand things that consists one of the greatest of felicities, of human life. Imbibed with that opinion children as soon as they talk and know how to say 'father' and 'mother' are taught to say that they want to marry.[1]

In the Sikh scriptures the idea of marriage has been sublimated by devotion to God who has been described as the Spouse of all human beings longing to meet the Lord. Guru Amar Das Ji writes, "In this world there is but One Spouse, the rest all others are His brides."[2]

Guru Nanak writes:

> O thou Ignorant bride why pridest thou
> And enjoyest not the Love of thy
> Spouse in thy own home.[3]

Guru Arjan writes, 'I have got bride of pure deeds by Guru's Grace."[4]

An Ideal woman has been described by Guru Arjan having thirtytwo qualities *(Batisulakhani)*[5] and all these qualities have been counted by Dr. Gopal Singh in a footnote on page 362 of his translation Vol. II of Sri *Guru Granth Sahib*. There is also mention of sixteen embellishments of ladies by Guru Arjan.[6]

These sixteen embellishments have been elaborately described by Abul Fazal in *Ain-i-Akbari* in the following way:

A woman is adorned by sixteen things:

1. Bathing 2. Anointing with oil 3. Braiding hair 4. Decking the crown of her head with jewels 5. Anointing with sandal wood 6. The wearing of dresses and these are of various kinds... 7. Sectarial marks of caste and often decked with pearl and golden ornaments 8. Tinting with lamp-black like Collyrium 9. Wearing ear-rings 10. Adorning with nose rings of pearls and gold 11. Wearing ornaments round the necks 12. Decking with garlands of flowers or pearls 13. Staining the hands 14. Wearing a belt hung with small bell, 15. Decorating the feet with gold ornaments 16. Eating pan; finally blandishment and artfulness."[7] All these qualities of women have been described by Guru Arjan Dev in the spiritual context—female human being preparing for meeting the Lord-God.

Condition of Woman

At places the contemporary condition of women has also been depicted which is deplorable. Nam Dev refers in the

Ram Kali Raga the practice of offering women in charity at the places of pilgrimage. He writes:

> If man makes gifts of horses, gifts of elephants, gifts of woman with their couches and land, even then all these equal not the Lords Name.[8]

Ravi Das also writes in the same strain. He states:

> If one bathes in Kurukshetra at the time of eclipse and if he makes offering of his wife with decoration...they are of no avail if he practices slander.[9]

At places there is a mention of daily life of women also. Nam Dev has described mother taking care of children while they were in cradle. Young girls used to carry water in pitchers for daily use.[10] The housewives preparing dainty dishes—sweet, sour and saltic for their families and husbands.[11]

Guru Nanak has described the degrading condition of women. He writes:

> The women have become submissive and weak while men have become tyrants. Self culture and self-control and piety all have abondoned and they eat whatever is forbidden.
>
> They lost all sense of shame and lost whatever honour they had says Nanak One alone is True, search not for another.[12]

Polygamy

According to Abul Fazal, Akbar had seraglio of 5000 women supervised by a separate staff of female officers.[13] A large harem was a privilege of aristocracy, the prerogative of chieftains, and fashion of the age.[14] It was common among the Hindus and the Muslims. Guru Amar Das in Sri Raga refers to it :

> If we enjoy myriads of women,
> and rule over nine Divisions of world,

We receive not God's Grace
without true Guru and are cast
into womb again over again.[15]

Alberuni writes, "Some Hindus think that the number of wives depend upon caste, for instance, a Brahmin may marry four wives, a Kshatrya three, a Vaishya two and a Sudra one.[16] The harems of Muslim chieftains had a large number of women of different origin as it was their common belief, "Buy a Khurasani woman for her work, a Hindu woman for her capacity for nursing children, a Persian woman for pleasure of company and Transsoxinian for thrashing her as a warning for other three."[17] Guru Nanak refers to these different types of women in the *harems* of Muslim nobles. The word *harem* is indicative of Muslim women's apartment. Guru Nanak writes in *Var Asa:*

Saddled horses swift like wind and belles of every complexion adorned the harem of nobles who dwell in houses, pavillions and lofty mansions and makes ostentations.[18]

Prostitution

The prostitution had been in vogue in India since the time immemorial. There are stories and examples galore of prostitution and *ganikas* in the *Puranas, Shastras* and *Smrities.* Alberuni writes, "People think with regard to harlotry that it is allowed to them."[19] Guru Ram Dass, the fourth Sikh Guru has confirmed the existence of prostitution in ancient times when he writes:

Ajamal who mated with prostitute,
he too was saved, uttering the name of God.[20]

In the *Guru Granth* there are about a dozen references to prostitutes. The most important simile is that the father of a son of prostitute cannot be identified.[21]

During the Muslim rule, the evil appears to have spread

far and wide. Ala-ud-Din Khilji fixed tariff of wages for public women and number of prostitutes in Delhi were given in marriage relieving the profession of too much congestion. Akbar, the Mughal Emperor constructed a separate quarter outside the city of Delhi: All public women were asked to reside there. Special state officials were appointed to supervise them.[23] Guru Arjan, the fifth Sikh Guru who was contemporary of Akbar writes that people have no scruple in visiting the prostitutes. He writes:

Man in contemplating evil no sloth feels

In enjoying harlot no shame he has.[24]

Sati

The word "Sati" has been used in the *Guru Granth* in different connotations. It implies truthful, immortal, disciplined, virtuous, generous, pure etc. It also refers to the custom of *sati* by which a widow used to burn herself with her dead husband. It was considered virtuous according to the fourth chapter of *Parashar Simriti*.[25]

The custom of *sati* or self-immolation was originally restricted to high castes like Brahmins and Kshatriyas. It was very popular with the Rajputs, Ibn Batuta visited India during Sultanate period and Niccolas Manucci, the Venetian traveller who visited India during the Mughal period have described this custom in detail. "A procession was soon formed to conduct her to the place of cremation. The Brahmins and other relations joined the procession and showered their profuse greetings on the widow on the glorious fortune that attended her. The woman took coconut in her right hand and a mirror in her left and rode on a horse..."[26] Manucci writes, "when these ceremonies are finished...(widow) mounts to the top of the pyre and lying down on her side closely embraces her husband. At once the relations bind her feet strongly by two ropes to two posts driven into ground for the purpose. Next

they throw some wood and cowdung on the two bodies...they apply light."[27]

In the *Guru Granth* this cruel custom has been condemned as it has been clearly stated by Guru Amar Das, the third Sikh Guru:

> They are not called Satis who burn themselves with their husband's corpses.
>
> Nanak they are known as Satis who die with the sheer shock of separation.
>
> They too are known as Satis who abide in modesty and contentment, who wait up on their Lord and rising in the morning ever remember him.
>
> The wives burn themselves in the fire with their husband. If they heartily love their spouse then suffer they great bodily and mental pang ever otherwise.
>
> Nanak if they love not their husband, why should they burn themselves in fire? Whether thy husband be alive or dead such wife remains away from him.[28]

References

1. *Storia Do Mogor* 1653-1708, Edited, William Irvine, Vol. III, London, 1907 p. 54.
2. *The Guru Granth*, p. 591.
   ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ
   ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ।।
3. *Ibid.*, p. 722.
   ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ।
   ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ।।
4. *Ibid.*, p. 371.
   ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ।।
5. *Ibid.*, p. 371.
6. *Ibid.*, p. 1361.
   ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨ ਪਾਇਆ।।

7. Abul Fazal, *Ain-i-Akbari,* Vol. III, Calcutta, 1948, p. 343.
8. *The Guru Granth,* p. 973.
   ਅਸੁ ਦਾਨ ਗਜ ਦਾਨ ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ...
   ...ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ।।
9. *Ibid.,* p. 875.
   ਜੇ ਓਹ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ।।
   ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ।।
   ਸਗਲਿ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ।।
   ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ।।
10. *Ibid.,* p. 972.
    ਕਹਤ ਨਾਮ ਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੈ।।
    ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ।।
    ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਊਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦ ਰੀਏ।।
    ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤ ਸੁ ਗਾਗਰ ਰਾਖੀਅਲੇ।।
11. *Ibid.,* p. 1413.
    ਜਿਉ ਪੁਰਖੈ ਘਰਿ ਭਗਤੀ ਨਾਰ ਹੈ ਅਤਿ ਲੋਚੈ ਭਗਤੀ ਭਾਇ।।
    ਬਹੁ ਰਸ ਸਾਲਣੇ ਸਵਾਰਦੀ ਖਟ ਰਸ ਮੀਠੇ ਪਾਇ।।
12. Ibid., p. 1243.
    ਰੈਨਾ ਹੋਈਆਂ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ।।
    ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਆਹਾਜੁ।।
    ਸਰਮੁ ਗਇਆ ਘਰ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ।।
    ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ।।
13. *Ain-i-Akbari,* H. Blochmann, Delhi, 1965, pp. 45-46.
14. Maharana Partap (1540-79) had eleven wives and Raja Man Singh of Jaipur had 1500 wives—graded in different categories vide Dr. R. Ahuja, *Folklore of Rajasthan,* National Book Trust, New Delhi 1980, p. 67.
15. *The Guru Granth,* p. 26.
    ਜੇ ਲਖ ਇਸਤ੍ਰੀ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ।।
    ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ।।
16. *Alberuni's India,* English translation by E. C. Sachan, Delhi. 1964.
17. Quoted in Kirpal Singh Narang's *History of Punjab, 1526-1857,* Delhi, 4th edition, p. 25.

18. *The Guru Granth,* p. 472.
ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ।।
ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ।।
19. *History of Punjab,* Vol. III. Punjabi University, Patiala, 1972, p. 333.
20. *The Guru Granth,* p. 995. Ajamal was the ruler of Kanauj.
ਬੇਸੁਆ ਰਵਤ ਅਜਮਲ ਉਦਰਿਤੈ।।
ਮੁਖ ਬੋਲੇ ਨਾਰਾਇਨ ਨਰ ਹਰੇ।।
21. *Ibid.,* see pages 238, 528, 837, 1029, 1415.
22. K.M. Ashraf, *Life and Condition of the People of Hindustan,* New Delini, 1970, p. 265.
23. P.N. Chopra, *Some Aspects of Social Life during Mughal Age,* Jaipur, 1963, p. 170.
24. *The Guru Granth,* p. 1143.
ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ।।
ਬੇਸੁਆ ਭਜਤ ਕਿਛ ਨਹ ਸਰਮਾਵੈ।।
25. Bhai Kahan Singh, *Mahankosh,* Language Department, Patiala, 1960, p. 112.
26. K.M. Ashraf, *Life and Conditions of the People of Hindustan,* New Delhi, p. 187.
27. Manucci, Niccolas, *Storia Do Mogor or Mughal India,* translated Williams Irvine, London, 1967, Vol. III, p. 60.
28. *The Guru Granth,* Var Suhi, p. 787.
ਸਤੀਆਂ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆਂ ਲਗਿ ਜਲੰਨਿ੍।।
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ੍ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ੍।।
ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ੍ ਸੀਲ ਸੰਤੋਖਿ ਰਹਨਿ੍।।
ਸੇਵਨ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸਮ੍ਾਲਨਿ੍।।
ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ।।
ਜੇ ਜਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤ ਤਨਿ ਦੁਖ ਸਹਹਿ।।
ਨਾਨਕ ਕੰਤ ਨ ਜਾਣਨੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ।।
ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ।।

ENVIRONMENTAL CONCEPT IN GURU GRANTH SAHIB

Dr. Jodh Singh

Every organism lives in its particular environment and ecology being a branch of biology deals with mutual relationship of living organisms and their environment. Man's actual environment consists of a thin layer of soil, water and air near the surface of earth and this environment composed of biotic communities is generally known by the name of biosphere. These biotic communities consist of organized plant and animal relationships and they all persist on the exchanging of life-sustainig raw materials with the others. These communities further form the eco-systems or the living segments of larger units which in fact encompass all earthly and atmosphtoric substances. Perpetuation of the cycle and the interaction of all these substances is based on exchange basis in which the plants convert substance such as carbon dioxide and energy from the sun into food, animals consume the plants as food and the bacteria decompose the waste products of plants and animals. In this process, nothing is superfluous or useless and every element whether that is of nature or living being, is as essential part of the whole as any other.

These life systems are very intricate and delicate and by polluting the environment by increasing or decreasing, introducing or eliminating some essential component such as species of animal or plant life, a gas or a mineral, the man has severely threatened the balance and the integrity of the entire system. The results may be catastrophic. Dr. S. Jayarama Reddy, Coordinator, Natural Coordinating Committee for

monitoring environment in India and presently working in the Department of Chemistry of Shri Venkateswara University, Tirupati with his team conducted extensive survey of Cuddapah, a backward district of Andhra Pradesh in view to study the impact of pollution created there by cement factories, pulp and paper mills and the molasses of a sugar factory. Their report points out that there is a slow but considerable build-up of sulphur trioxide in the atmosphere caused by factories located in the area and the whole of district Cuddapah may soon have to face a major problem in the form of acid rain. According to the report, the first symptoms of sulphur trioxide pollution have started surfacing with people in the area falling victims to diseases like asthama, cough, cardio-vascular problems and respiratory problems like bronchitis. Labourers working in these places are complaining that their hair is prematurely turning grey. Farming in the areas around Cuddapah would soon become a thing of past as the agricultural land is being enveloped by layers of cement dust spewed from a local factory. "Already, the nearby farm lands are becoming useless for agricultural purposes due to the settlement of Cement dust".

The report further points out that is Kodur which is surrounded by barytes mines, the prime ore of barium, the people are being exposed to a higher dose of barium salts. "Occurence of salivation, vomiting, abdominal pain and diarrhoea, slow and often irregular pulse, hypertension, heart-disturbances, muscletwisting and tinnitus in the mining workers indicate the increase in these levels in the people occupied with this activity[1]. When through gaps, the over-burdening of the atmosphere takes place, the nature in order to restore balance, immediately becomes active often overcompensating and causing even further imbalances. Since all eco-systems are interrelated, no one part of nature can be altered without influencing the other systems. In fact, man has become almost

blind and deaf to the delicate callings of the nature and is ruthlessly busy in creating the gaps in the entire atmosphere to destroy himself alongwith the environment around. It may be said that saving the eco-systems of nature is not merely for the sake of aesthetic values but mainly they are required to be protected through conservation of soil, water and air for the survival of human beings themselves.

All these eco-systems, independent of each other, are, however, internally bound with one-another and the binding force working among them, has been denoted in the *Guru Granth Sahib as qudarat.* Word *mula prakrti* for inherent nature was being used long before Guru Nanak but considering a basic difference between *prakrti* and *qudarat,* the Guru selected this Indo-Islamic word from the common lingual pool of the period in which he lived and gave it a precise meaning and philosophical exactitude.[2] In fact, in all the philosophies of the East and the West, the concepts of 'subject' and 'object', 'mind' and 'matter', 'life' and 'nature' have been discussed as the basic concern of the philosophers. Here in India, the *Sankhya* system while postulating the two absolute concepts of *prakrti* and *purusa,* provides the most ancient speculations on these topics. As we know in the *Sankhya, prakrti* absolutely exists in its own right and though it dances before purusa to put him in her dragnet, she is totally free of his powers and in fact *Sankhyan* purusa has no power whatsoever. We find in the hymns of Guru Nanak that he retained the term *purusa* as fundamental to his system of religion, but abandoned altogether the term *prakrti* to this purpose, though he was quite familiar not only with the dualism of these terms, but also with their philosophical import. Guru Nanak purposely collected the hymns of Jaideva, later on incorporated in the *Guru Granth Sahib,* in which both these terms *purusa* and *prakrti* have been used: *"Paramadi purakh manopiman sati adi bhav ratam paramadabhutam prakriti param jadi chinti sarab gatam"*[3] *i.e.* in the beginning was incomparable primal Purusha immersed

in truth. Supremely wonderful and the transcendent Being, when remembered. He grants liberation to all.

In Sikhism, God *(Purusa)* is considered as the Supreme Being and in view of keeping His status of being first and the last, Guru Nanak considers due to *qudarat* as activating in the cyclic order initiated by Him, in space and time under some set rules which originate widely different, though internally harmonized, biotic communities.

"Seeing, hearing, fearing and the enjoyment of the essence of happiness are all the *qudarat. Qudarat* creates the underworlds, the heavens, all due to manifestations and all forms. Systems propounded in the Vedas, Puranas, the Semitic scriptures and their hermeneutical systems put forth through the sublime wisdom of seers and messihas are all *qudarat.* Secular activities like eating, drinking and dressing are all under the laws of *qudarat* and in fact love (and hatred) also gushes out in some system of *qudarat.* All kinds of colours, species, all the world of animate (and inanimate), goodness, evil, honour, dishonour operate in His *qudarat* according to some systems of their own, where though they are autonomous, yet all these eco-systems are bound by *qudarat.* Winds, water, fire, earth have not come out ex-nihilo; they all have evolved in all for some system of *qudarat. Qudarat* is His power which is binding force of all the eco-systems and He is the Lord of every thing in cosmos which acts according to His own Laws. He is the purest of the pure and He works also with discrimination".[4]

Guru Nanak sees the whole of the natural phenomenon as the body of the supreme Lord where in His own light permeates and sustains the whole nature or *qudarat.* The universal self has created the individual self and He Himself hath created the differentiating names. Thus nature *(qudarat)* has He created as the other and, deposting Himself therein, He is in a relation of aesthetic contemplation to *qudarat.*[5]

Guru Nanak considers this earth as the seat of dharma, and man, being at the apex of development, is urged to be most responsive towards his co-terminus cultures, creative activities and other species. Man's sense of religion, of course, has taken him higher from the less developed world of animals but that also is the reason why man is supposed to be more ethical, benign and responsible towards others. No body is a favourite child in the lap of mother earth. All are equal for her but as we have been doing for the last few centuries, and, presently also have been making the precious lives of many species extinct by creating unlivable conditions for them by clearing the jungles and poaching wantonly, it is not impossible that one day this planet Earth will become toally annoyed with its inhabitants and will go on without man itself.[6] Such a greedy and opportunistic attitude of man suggests that man considers earth as a lifeless 'made-for -man' object which cannot react at any sort of excess perpetrated upon her. But looking back at the history of mankind, one may find that such a rude attitude of man towards earth was not a phenomenon in the earlier times.

Using the principle of analogy, since the times immemorial, the activity of natural productivity had been viewed in terms of human productivity and the Mother Earth was visualized in terms of human mother who begets mankind as her progeny. The womb of mother and that of the Earth are taken in the same esteem even up to this day when it is said that one comes naked out of mother's womb and goes back naked to the same after death. Earth is fertility incarnate like woman and their identification with each other is profoundly available in the folklore of India as well as other nations. However, as the plight of women has attracted the attention of people very late even in the most civilized countries, the conservation of earth (soil) also could not be considered a fit idea to ponder upon even up to the last decades

of the 20th century. In rural parts of the countries, still the earth is somehow considered as mother in the true sense of the word; but the greed of urban life has taken its toll over it and the mother is being stripped off shamelessly by man by cutting of the trees, plants and grasses over it which mutually sustain and conserve each other.

From archaeological survey and excavations, it is almost certain that in pre-Hellenic Greece and elsewhere throughout Europe and pre-Aryan India in the good olden days, the earth was deemed as an object of worship. To quote N.N. Bhattacharya, *Indian Mother Goddess,* "Since cultivation was not the predominant mode of food production of the Rigvedic Aryans, we find no grcat Earth Mother in Vedic literature. Heaven and Earth are described in the Vedic literature as universal parents but no cosmogonic importance is really attached to them". In *Guru Granth Sahib,* air has been designated as the Guru, water the father, the expansive earth has been accepted as the mother in whose lap the whole of the world is entertained by day and night: *"pavanu guru pani pita mata dharati mahati. divasu rati dui dai daia khelai sagal jagatu"*[8] The earth , in the *Guru Granth Sahib* is the symbol of the bearing of the sufferings. She for the sake of her children, absorbs all sorts of heats in it-*asaru bhala suraju gagani tapai, dharati dukh sahhai agani bhakhai.*[9] The earth never loses its equanimity whether some body digs it or paints it with sandal. That is why earth has been compared with *brahmgiani,* the ideal man conceived by Guru Arjan Dev in his magnum opus, *Sukhmani-brahmgiani kai dhiraju ek. Jiu basudha kou khodai kou chandan lep.*[10]

In Sikh parlance the terms *deg* (kettle) and *tegh* (sword) are held in a very high esteem. *Deg* denotes charity, liberality, equality, neutrality, secularity and the spirit of distribution among the needy ones. Deg in Sikhism forbids the people to be repudiators of the world and teaches them to be of the

world but of course not worldly. *Teg* is used for those who try to push the Sikhs to the wall while they are genuinely on the way to achieve the aims and the objects of the *deg*. Sikh *deg* is open to all irrespective of caste, colour and creed, similarly, as the mother earth is for one and all. Says Guru Nanak in the *Guru Granth Sahib: "Ghari ghari laskaru pavaku tera dharamu kare sikdari. Dharati deg milai ik vera bhagu tera bhandari* i.e. O God, in every home Thy fire works and righteousness reigns supreme. The earth is the *deg* (big kettle) which yields at once what is sought by Thy creatures; and each one of them receives in accordance with the holy writ.[11] By considering the earth as a *deg,* the holistic attitude of the Sikh Gurus towards earth is amply delineated. In the *Japu,* the opening longer hymn of the *Guru Granth Sahib,* the earth has been likened to a *dharamsala,* i.e. the abode of righteousness from where one has to take inspiration of self-analysis and consequent self-denial and the responsibility towards others. At another place also, Guru Nanak says: *Dharati upal dhari dharamsala, utpati parlau api nirala. Pavanai khel kia sabh thai kala khinch dhahaida,* i.e. He creates the earth, the abode of righteousness, and keeps Himslef detached, even after or before its creation or destruction. In the air He puts the life current, but when He withdraws His power, the whole show crumbles of its own.[12]

Fertility of a religious system decides its quality, general purport and the direction in which it has to move, survive and make its meaning. World-view alone is not the only aspect but the space-time references are also deciding factors in this regard. Most of the Semitic religions believe in historical particularism which has evolved the idea of linear space-time metaphysics among the adherents who consequently give more impetus to the faster pace of growth and development which sometimes may prove even catastrophic. One thing more: the concept of Doom's Day presupposes that the world is bound to get worse and worse day by day. The mounting

environmental crises may provide a sort of sadistic delight for the people believing in linear space-time concept because this reinforces their belief that world has to be destroyed completely one day, the sooner, the better. This provides a good excuse for not bothering about the nature and the environment around. On the other hand, in India and in most eastern religions, the cyclic time scheme has been accepted by the people. This cyclic flow of time and nature postulates the necessary ongoing creative process which "acknowledges the continuous realisation and actualization of the divine dynamics in the creative as well as the disintegrating cosmic process".

Sikhism being a totally spiritual experience and actively engaged in uplifting the secular is quite open to the dynamics of nature. In the *Guru Granth Sahib,* though the natural cyclic flow of nature has been accepted as divided in *yugas,* years, months and weeks but even these divisions of time-space, inspire a Sikh to be more intensive in love and devotion, and conscious to the realities of life. Yearning of the heart for meeting the Lord through getting attuned to nature has been graphically depicted in the *Barahmaha* (calender hymn) by Guru Nanak. Here it has been said how the cyclic flow, beauty and ferocity of nature make the heart of the Guru more vibrant and alive to the supreme reality permeating all around. [To show the Guru's love of nature and the consciousness about the environment, it will not be out of place to quote a few lines from the *Barahmaha* itself in which the natural fauna and flora sometimes provide the contrast of the love-lorn soul with that of the delightful scenic beauty of the nature made more lively by the creatures like black bee, cuckoo, frogs, the blossming flowers and green boughs. Lovely is the spring in *Chet (Chaitra).* with humming bees pleasing;

In the forests are trees in blossom-I yearn for the Spouse, long-sojourning, to return home------

Pleasing is the Kokil's cry among mangoes---How may then the pangs of suffering be born?

On blossoming twigs hovers the humming-bee; How may I, mother, bear my pangs of separation, death like. Saith Nanak: In Chet comes seren joy to her Whose spouse is with her at home.

Auspicious too is Asad, despite the Sun's heat scorching the firmament.

The earth is in travail, it juices dried up, fire blazing. Fire sucks up the juices; smouldering torments arise; Ever is the Sun true to its function.

The chariot moves; frail life seeks the shade; gnats wail in the forest.

She who takes the path with her traveller's pack of demerits shall find sorrow and suffering.

Joy is his who meditates on the Pure, the Eternal...

In Bhadon is the woman lost in illusions, bursting with youth, her heart is yet full of regrets.

Inundated are lakes and plains, this is the season of rains and joy.

Pour clouds in the dark night; how may the bride separated from her Lord find comfort?

At night cry frogs and peacocks. The Chatrik raises his note of 'prio-prio'. Crawl serpents biting with fangs venomous; Saith Nanak: Seek guidance from the Master; Take the path leading to the Lord.

In Pokh comes frost, sucking up juices from twig and grass blade.

Thou whom I bear ever in heart and soul, Repeat incessantly Thy Name.

what keeps Thee away?

Heart and soul am I absorbed in Thee—prop of creation;
In the Master's World lies my joy.
All grades of creation—egg-born, mammals,
Perspiration-born earth-born.
By The light are illumined....[13]

All these stanzas provide the touches reminiscent of the early home of Guru Nanak in the forest land of Bar (now in Pakistan) and one may see how deeply the Guru's thinking is embedded in the natural phenomena around him. Sometimes, the bitterness of soul's separation is depicted on the canvas of lovely nature and sometimes, as it is delineated in the month of Asad, in the internal dryness of a *manmukh,* the self-centred person, who is described with the help of image of smouldering torments arising out of the scorching heat of Sun. Other such hymns are *Var Sat, Thitin, Pahare* etc. wherein the cyclic flow of time-space is realized. However, they all help in reinforcing our belief in the creative un-ending procees of nature which helps in realization of the divine all around. Such an understanding fills us with contentment and humility which are the essentials of Sikh way of life. To quote Rev Anand Veeraraj: "In these days of ecological crises and the pressure of modern culture on the human psyche, the cyclical view of life of the primitive man seems a saner way to live by, not only for the sake of health and happiness of human beings, but for the continued survival of nature as well. Those who live by a linear space-time consciousness seem to live under a perpetual historical psychosis. While it is true that such people have a sense of destiny, achievement, and self-fulfillment, they cause immense damage to the environment and their neighbours"[14] However, our sense of individuality has become so keen and dominating that we do not think it worth pondering that if by becoming blind in the mad race of so-called development, the urbanisation and self-fulfillment,

the other biotic communities in the biosphere of the earth are forced by us to be no more, then who is going to transform our stale breath into fresh air and how without the help of certain organisms our feaces and urines are going to be changed into the plants without whom life on earth is unthinkable.

In the light of the above, it is impossible for a Sikh not to love, take care of and conserve the mother earth, but, as is in the other cases, the worship of a Sikh is only due to God, the sustainer of earth and other planets. At many places in the *Guru Granth Sahib,* the body of man is compared to earth in which the seed of good acts is urged to be sowed,[15] but side by side, true to the spirit of Sikhism, a warning against the indulgence in the ritualistic worship of earth and other elements of nature is also given. "O man, why do you indulge in such ignorance that you have abandoned your Master of the earth...you have left off God, the support of the earth and have been serving the low born woman *(maya).* You are passing your days puffed by ego"[16] Guru Arjan Dev further affirms the supremacy of the Lord by saying that O God, you are the one who destroys the world's bonds of sorrow, and angels, men and ascetics all serve you alone. The earth and sky are upheld by your power-*bhav khandan dukhnas dev, surinar muni jan taki sev, dharani akasu ja ki kala mahi, tera dia sabhi jant khahi.*[17] *Gurbani* in religious terminology exhorts mankind to be more alive to the fact that let us not be mere hypocrites when we go on repeating that all are one and all are brothers. So long we do not accept fatherhood of one God whose light is permeating all and utility of every thing created by Him, we cannot think of being equals and mutually useful to each other. In *Raga Sorath,*[18] Guru Nanak says:

Thy one part is the earth, the other one the Sky (lit, water, as water is contained in the atmosphere and there forms clouds, the word is also rendered as the sky): thy seat is in the mansion of four directions.

And of the whole universe, there is but one master, and His mouth like a mint, mints The True coins and dissolves the false ones (I).

O my Master wondrous is the Play. Thou pervadest the earth, the waters, the interspace and all that is (pause).

Whatever I see. I see Thy Light: (but) what kinds is thy Form?

Thou hast but one Form, though hid from the eye: and yet (in Thy creation) no one is like another (2). From Thee are the egg-born, the foetus-born, The sweat-born, the earth born, and all the creatures there are.

And this is Thy Glory that thou Pervadest all (3)

Thy Glory is great, I know not even a particle of it: Bless me (with Thy vision) O Lord.

Prays Nanak : Hear Thou, O my Master, Save this Sinking stone of me (4-4).

Such a thinking, as alluded to above, brings a global perspective before man in which every person, country, economy, religion and form of life looks to be precious and as important as the other one. "We take care of our own" attitude is automatically expanded to include in "our own" those others also who seemingly do not belong to our ethnic or racial group, or nation or our species. As has been considered by Guru Arjan Dev, the most dignified way of uniting with the Supreme Source is non-injury to any other species: *dukhu na dei kisai jia pati siu ghari javau,* i.e. do not put harm to any living being and go to your home eternal as full of self-respect.[19]

Seen in the epistemological perspective, the Gurbani considers the sense of wonder and love towards all as the very valid sources of knowledge. Man is required to fill his heart with innocence of a child who when exposed to the

world around is wonderstruck to see different kinds of people and objects. A sense of awe fills him, and by remaining continuously in the same stage he erases his ego which in Sikhism has been supposed to be chronic ailment. His existential sense becomes wide and he happily accepts the presence of all other fellow-beings who are in no way less important than his ownself. The 35th stanza of *japu* underlines this idea of variety of creation and its open hearted acceptance by Guru Nanak for all purposes:

Many the Indras, Suns, Moon,
Many the stellers, many the earthly regions,
Many the Siddhas, Buddhas, Naths,
Many the God's demons, sages,
Many the jewels born of oceans,
Many the norms of life,
Many the forms of speech,
Many the devotees of spirit, many the kings of kings
Many O many, are forms of beings.[20]

The information about and the interest in the veriety of *qudarat* tells explicitly how much Sikhism is tolerant to other traditions and communities. The sense of pride and I'ness falls of its own when somebody accepts the existential position of other. And then the question of doing somebody else harm cannot arise. Rather in Sikhism, he is a true learned being (Jnani) who neither is afraid of any body nor he makes others afraid of him-*bhai kahu kau det nahi nahi bhai manat ani. kahu Nanak suni re mana giani tahi bakhani.*[21]

Love, the real oxygen for the creatures on earth is the second valid source of knowledge in Sikhism. When this elan vital is lessened in any society, that society becomes rough, waspish and hollow. Love is profusely discussed in

Symposium,[22] one of the great dialogues of Plato. At the dinner hosted by Agathon the distinguished guests, namely Socrates, Comic poet Aristophanes, Alcibiades and Phaedrus et al, are expected to speak on love and make that evening lively. Socrates chooses his usual favourite dialectical method and progresses from the mutable world to the contemplation of the eternal. Though Phaedrus offers a rhapsodical account of love, yet he quotes Hesiod to attest his views on love. Hesiod says:

> First chaos came, and then broad-bosomed earth,
>
> The everlasting seat of all that is
>
> And love.

Phaedrus further quotes Parmenides: "First in the train of gods, he fashioned love", Love undoubtedly is integral and intensive to the personality of man. Talking about honour and dishonour, Phaedrus says that a lover who is detected doing any dishonouring act, or submitting through cowardice when any dishonour is done to him by another, will be more pained at being detected by his beloved than at being seen by his father, or by his companions, or by any one else. Thus love is the eldest of the gods, and the source of greatest good. An honourable love is the best incentive to virtue. Most of the pre-Socrates and post-Socrates Greek philosophers consider love as the early combining force working through different elements which are the causes of this creation of the cosmos. Antagonism distracts them away from each other and in common parlance dissolution of the creation is said to take place though in fact they do not get extinct at all and are just separated from each other. In *Guru Granth Sahib* also, this activity of the elements is named as *sanjog* and *vijog*. Guru Gobind Singh calls this action as *akarakhan and udkarakhan*. They combine due to love and affection and separate from each other because of hatred. So this is a basic fact that love joins different biotic communities whereas hatred, jealousy and

exploitation as are prevalent in the so-called modern society, separate the living beings.

This love can be physical as well as spiritual in nature. Bacon, in his essay on love, though says that, "the stage is more beholding to love than the life of man" ultimately agrees on the point that" there is in man's nature a secret inclination and motion towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men become human and charitable as it is seen sometimes in frairs. Nuptial love maketh mankind; friendly love perfecteth it' but wanton love corrupteth and embaseth it"[23]

In his 33 Savaiyas in the *Dasam Granth,*[24] Guru Gobind Singh accepts time and again love as the highest conviction for the atainment and realisation of the Supreme reality:

By growing your matted hair and lengthening of nails you are cheating people through your false trance. Rubbing ashes on your face you are wandering around deluding all gods and demons. O Yogi, you being consumed by the greed are shuttling from one place to another and you have put the means of communion with Lord to oblivion. Thus you have lost your self-respect and your aim also could not be materialised.

Indeed when dry and rigorous discipline replaces love, the family and society is infested with a sort of Mawkishness and arrogance. Too many laws for the smooth conducting of life in fact generate revolt from inside and the integrated life stands fragmented. Sikhism acceptes the concept of *halemi raj,* a state which is based on humility and love. It is such a state in which the mutual reationship is based on love and freedom and not on authority and the authoritarian laws. When the life is flooded with negative orders and laws then obviously it should be understood that the breaking element in life has

entered and the person leading such a life of aloofness on the one hand instead of coming closer to others goes astray and on the other, he has started sowing the seeds of revolt in the society and the family. One can count thousands of laws for the improvement of life, but the hard reality is that this life span is so short that all the regulations cannot be implemented in this life. Therefore the *summum bonum* of all the laws is love which subsumes in it all the temporal and spiritual imperatives. The loving person cannot steal; he cannot hate and cannot be consumed by anger. Greed cannot come near him and infact greed and love cannot exist together because a greedy person is always engrossed with accumulation of wealth, pelf and pride, whereas a true lover is busy in giving away to others whatever he has. Says Shaikh Farid in *Guru Granth Sahib-Farida ja labu ta nehu kia labu ta kura nehu. Kicharu jhatu laghaiai chhapari tutai mehu* i.e. Farid, love and greed do not go together. With greed love is rendered impure. Such a love is frail as leaking straw roof against rain.[25]

God is the greatest lover because He goes on giving and never gets tired though the recipients get exhausted. While counting many names of God and considering Him beyond forms, symbols, castes and creeds, Guru Gobind Singh accepts God as liberal, primeval, unincarnated and diffused in all the directions in the formless form of love:

Name tham na jat jakar rup rang na rekh.

Adi Purakh udar murati ajoni adi asekh.

Des aur na bhes jakar rup rekh na rag.

Jatra tatra disa visa hui failio anurag.[26]

Man has always been busy in making this natural world as a museum of numberless different regulations which have snatched away the lap of mother nature from man. When man was in close touch with nature, there was minimum possibility

of psychosmatic diseases with which makind is fully engrossed in the present time. Very small number of animals are seen going amuck so long they are in close proximity of nature. Maybe no body among us has ever heard of suicide or homosexuality among the animals or birds. But when these free *jivas* are encaged as the man has made so many classifications of society thus creating artificial cages of castes, colours and creeds, they also become victims of the diseases of the encagers. Man was to learn freedom from nature, but instead of realising that, he has created different museums of various religions, sects, communities, and the walls of such museums with the help of codes of conduct are made so strong that one can easily and conveniently ignore the existence of others. This separation and egoiety do not stop here alone when we find that there are at loggerhead many intra-religion or intra-community layers in every society. The tension between Shia and Sunni Muslims is the same as is there between Hindus and Muslims. Similar strong wall is there between Brahmins and Sudras in Hindus as exists among the Saryupariha-brahmins and Kanyakubja-brahmins. Perhaps this was the reason that Guru Gobind Singh in *Japu* had to declare God not only as beyond all the guises and rituals but also beyond all religious denominations-*namastam amajabe, namastastu ajabe.*[27] In fact, the acceptance of the existence of others is the first step on the path of fraternity and mutual love. In *Akal Ustati,* this fact has been boldly and emphatically accepted. Says Guru Gobind Singh:

> Some one shaves his head and becomes Sanyasi, another becomes a yogi, another *brahmchari,* and yet another an ascetic. Some are Hindus others are Muslims, some are Rafji and Immam safis but all belong to the one race of humanity. *Karta* (Creator) and Karim (the God) are one and the same (God). He is called a Razak (sustainer) and Rahim (the compassionate); There is no

difference; to think otherwise would be a mistake. Worship, only one God, who is Supreme Guru of all, and regard His form as One and His Light as pervading all".[28]

Such a loving understanding in which temple, mosque, Puranas and the holy Quran, all are seen alike and everyone is allowed to see, pursue and follow according to one's own inclination is considered in Sikhism as the basis of the divine effulgence of the same flame of the Supreme Reality.

> God is in the temple as well as in the mosque. He is in the Hindu worship as well as in the Muslim prayer. All men are basically the same though they appear different through our mistake. Deities, demons, heavenly musicians, Hindus and Muslims are all one, though they use different dresses according to the influence of regional customs. All men have the same eyes, ears, body and figure made out of the compounds of earth, air, fire and water. The Abhekh (of the Hindhus) and the Allah (of the Muslims) are one and the same, the Quran and Puranas are His (praises). They are all of the same form; the one Lord had made them."[29]

Science also affirms this religious postulate that this cosmos is the manifestation of one Supreme Reality. The basics of biology are told to even the elementary students that the embryo constitution of diversely different creatures is the same in the initial stage. If a few week-old embroys of hen, fish, goat or man are seen, one may find it difficult to identify who is what. Indeed the apparent difference among the creatures is not of quality and origin but is of degree of development which has been attained by the individual creatures after millions of years of evolution. Almost all the scriptures of the world have taken notice of this evolution. Rigvedic *Nasdiyasukta* deals with cosmology and picking a cue therefrom the authors of Sutras and the Puranas have told the story of

the evolution of man through the incarnations of Visnu in the form of Kachhap (tortoise), Fish *(matsya)* and boar *(varah)* and onward. In the *Guru Granth Sahib,* the Supreme Reality is supposed to be the root cause of whole creation which came out of Him in the form of gases *(pavan)* thus further creating water and hence, the creatures on earth. Of course, it was 19th century biologist, Darwin who put up his evolution theory in a systematic and scientific way and told the world that from water came amoeba, a unicellular creature and from it onward the pisceas, amphibians, avians, reptiles and mammals evoluted and developed. This very theory of evolution holds and proves that the father of all creatures is one God and the creatures have their claims of fraternity over each other. Have we ever thought why our heart feels a sort of harmony with the waters of sea, lake or a big pond and becomes a bit more peaceful after having seen the waves and ripples therein. Obviously, man has reached this stage of civilisation after his evolution from the creatures of water and up to day his soul has not altogether lost its subtle ear for listening to the accoustics of the waves of water. On the river bank or sea shore, he revives his attunement with waters. Scientific facts also hold that the salty water of ocean still is the cause of the sustenance of man, for an embryo in the body of mother, is surrounded by a membrane full of saltish water, which helps in the normal delivery of a child. Even otherwise we know the importance of salt content in our body which, if it is not in a balanced proportion, can easily create in us high or low blood pressures. Similar types of relationship we have with the greenary of woods and open air which are the most positive elements of congenial and healthy environment for the creatures. Our bones, blood and flesh all are the gifts of nature around us, which is the glimpse of the Almighty in its physical form. Nature is His body which in no way should be put to harm and in fact being part and parcel of the nature if we try

to do so, we will be just jeopardizing our own interests and welfare.

Again to quote Guru Gobind Singh's *Akal Ustati* in the *Dasam Granth:*

> As out of a single fire, millions of sparks emerge and though separate, they come back again as they fall in the fire. As out of a heap of dust, particles of dust fly up filling the air, but soon they come down and fall in the heap of dust. As out of a single river, numerous ripples rise up, but soon being water, fall into the river again, so from God spring non-living things and living beings, and as they come from Him shall all merge in Him again"[30]

In fact, the man has misplaced apprehensions about his being the master of and superior to all the creatures. Man should never forget that if he is at the apex of the evolution, it should never mean that he has no relationship with the other biotic communities who are still struggling to evolute and come up. Undoubtedly, long long ago man was but an animal and he still retains some of the animal instincts in him, which are urged, day in and day out to be elevated, sublimated and refined. The fact that the mental skill attained by men is the result of his constant struggle of millions of years notwithstanding, he in no way can snap his ties with other living beings, who as discussed in the very beginning are variously useful for him by offering their various services to mankind. But most regretfully one has to see that let alone the understanding of equality of all the creatures, man is not ready even to accept his fellow man as equal to him. True love is the only lasting bond which being the necessary ingredient of human personality ought to be revived and raised to the heights of mutual welfare and respects on the one hand, and on the other, as the valid source of real knowledge on philosophical levels. Man has endless cravings due to which

he is always full of discontentment, the root cause of exploitation, tension and cruelty towards others. We know 'love' as a mere word and as the knowing of words 'water' and 'fire' cannot quench our thirst and burn us respectively, likewise 'love' as a mere word is of no use. In fact love is that illuminating fire which finishes off the dross collected around our soul and the latter then shines, glitters and takes us to the path of righteousness. Love is creative and positive energy which when obstructed and not allowed to flow freely through one's heart, mind and body, becomes anger, pride and consequent destruction. A person bereft of love acquires many psychosomatic diseases which in turn compel the concerned fellow to generate such vibrations which spoil the whole environment around. Such a person has been called *manmukh* by Guru Nanak in his longer hymn, the *Sidha Gosti*. The society of such persons may be held to be responsible for acceleration of the race for more and more material gains. They become blind and deaf to the necessities of others and go on looting and exploiting the natural resources which otherwise could have benefitted one and all living on this planet Earth. Prototype of a *manmukh* has been defined in the 26th stanza of *Sidha Gosti* as follows:

> The egocentric *(manukh)* strays from the path and so is subject to death. He has his eye upon another's possession and so loses the merit of life. The egocentric is strayed by doubt and wanders about in wilderness. He recites set incantations at the crematoriums and so is lost and strays from the path. He does not know the word and speaks evil. Says Nanak, he, who is imbued with the truth alone knows peace.[31]

Manmukh deviates from the right path of loveful and truthful living. He harnesses all his resources to make himself the focal point of all social, religious and political activities. He intensely craves for the channelization of all worldly

pleasures towards him. In order to do so he interprets and distrorts all the cherished values and codes of conduct according to his own convenience, without caring for the troubles of others and the voice of the soul. He is not only in need of wealth, rather he dies for it and does not hesitate in devastating the creation of God which is in the form of men, animals and other living organisms.

Dr. P.S. Jammu, a sociologist has delved deep into Sikh psyche of struggle and rehabiliation in the 20th century. He emphasises the point that the behaviour towards nature is widely different of different economic systems which control the society as a whole. Hunting and food gathering people are bound to worship it whereas an agricultural economy thinks to modify it in view of improving and making it more useful for the man. Sikhs are undoubtedly dependent upon their own agricultural expertise of which they have made full use while settling first in pre-partition days in the West Pakistan and turning that barren and uneven land into levelled one which later on was considered to be the most developed area in India. Old species of trees were replaced by better and more useful trees and plants and having eliminated the dangerous animals the breeds of oxen, cows, buffaloes, horses and ponies were developed. The same story was repeated by them while they settled in Rajasthan, an acknowledged desert area of India, and in Terai region of Uttar Pradesh. They, true to their spirit of give and take, never thought of clearing haphazard growth of natural flora and fauna so long they did not have the alternative to produce there something else as a gift of nature. Today these areas are again lush green and now this greenery is useful not only for the animal world but also for man. The Sikhs abhore that capitalist economy which thinks of only exploitation of nature without returning its due to it. "They did create a new equilibrium with nature and instead of polluting it, regenerated its improved versions".[32]

Sikhism is very clear on the point that internal balance in the personality of an individual is a must before seeking and searching that harmony outside. These subject and object, mind and matter, life and nature, *purusa* and *prakrti* concepts were put forth as dichotomous to each other before the advent of Sikhism. Sikh Gurus, in view of hitherto unexplored possibilities of blending these widely opposed qualities in one man, took cognizance of these concepts in totally practical sense and conceived the idea of *bhakti* and *shakti* in one individual. *Bhakti* covered that balance of inner world and *shakti* represented the outer world of nature *(qudarat).* They are held supplementary to each other and in fact according to the scientifically proved fact that the macrocosm is inherent in the microcosm, both these aspects of the same supreme truth are the two sides of the same coin. Thus Sikhism though being basically a spiritual experience, lays full emphasis on the natural biological growth of the personality in which the communion with nature, its systems and the creation of congenial environment is taken as an important task before man.

References

1. *Indian Express* (Hydrabad) May 9, 1990, p.5.
2. Sirdar Kapur Singh in his essay, "Guru Nanak's concept of Nature in perspectives on Guru Nanak" ed. by Professor Harbans Singh, Punjabi University, Patiala.
3. *Guru Granth Sahib*, p. 526.
4. *Ibid.*, p. 464
5. *Ibid.*, p. 463
6. *Harvard Divinity Bulletin,* Vol XIX No. 4, p. 6
7. N.N. Bhattacharya, *Indian Mother Goddess,* p. 23
8. *Guru Granth Sahib*, p.7
9. *Ibid.*, p. 1108
10. *Ibid.*, p. 272
11. *Ibid.*, p. 1190

12. *Ibid.*, p. 1033
13. *Ibid.*, pp. 1108-1111 (Translation by Prof G.S. Talib)
14. Rev. Anand Veeraraj, *World Religions and the Environment*, ed. O.P. Dwivedi 1989, p. 91
15. *Guru Granth Sahib*, pp 23, 1048
16. *Ibid.*, p. 1001
17. *Ibid.*, p. 1183
18. *Ibid.*, p. 596 (Translation by Gopal Singh)
19. *Ibid.*, p. 322
20. *Ibid.*, p. 7
21. *Ibid.*, p. 1427
22. *Ibid.*, p. 'Symposium' in *Five Great Dialogues of Plato*
23. Bacon in his essay "of Love".
24. Guru Gobind Singh, *Dasam Granth*, 33 'Savaiye', 18th Savaiya.
25. Guru Granth Sahib, op.cit., p. 1378
26. Guru Gobind Singh, *Japu 80th Stanza.*
27. *Ibid* p. *17th Stanza.*
28. *Akal Ustati 15.85.*
29. *Ibid* 16.86
30. *Ibid.*, p. 17.87
31. *Guru Granth Sahib*, p. 941
32. P.S. Jammu, *Sikhs and Nature*, a paper read at the seminar on Himalayan Environment and Culture, conducted by the IIAS, Shimla. November 1986.

GURU GRANTH SAHIB AND GENETIC ENGINEERING

Dr. Surjeet Kaur

Genetic engineering is an awesome power. It promises relief from various diseases and along with it, it also promises new forms of life. Rather it promises an entirely new type of planet. Life forms will no more be the same. Human beings and all other life forms will be transformed both intentionally as well as unintentionally. The utopian planet earth is no more going to be a fiction. It is very fast becoming a reality. The world is being redesigned. An enormous amount of money is being pumped for the genetic engineering research projects. It is the transnational corporations, which are controlling and directing research. They are hardly concerned about the ethical implications of genetic engineering. Their major motive is profits.

Genetic engineering places in human hands the capacity to redesign living organisms. These organisms are the result of three billion years of evolution. Erwin Chargoff, an eminent geneticist also called the father of modern microbiology questions: "Have we the right to counteract, irreversibly, the evolutionary wisdom of millions of years, in order to satisfy the ambition and curiosity of a few scientists?....The world is given to us on loan. We come and we go and after a time we leave earth and air and water to those who come after us. My generation, or perhaps the one preceding mine has been the first one to engage, under the leadership of the exact sciences, in a destructive colonial warfare against nature. The future will curse us for it.

Current technology may allow us to produce custom-made organisms, for e.g. bacteria, that clean up oils spills but then should we pursue such a technology? Are we so inconvenienced by the present state of the earth that we need to make changes on it by creating new forms of life. The core issue behind the ethics of genetic engineering is that is it right to change the nature of life on earth to suit man's desire better? Are we superior to animals and the rest of the creation? Are we answerable to no one? If we are not fundamentally different, do we have the right to meddle with evolution? If we are accountable to God for our actions, should we risk insulting His creation by trying to better it?"[1]

Genetic Engineering is Intrinsically Wrong

The above questions about genetic engineering are all intrinsic concerns. The extrinsic concerns about genetic engineering evaluate the benefits and risks of genetic engineering. Theologians hold that as a matter of fact, genetic engineering is intrinsically wrong. Genetic engineering is unnatural. Anything that is going against the laws of nature is questionable and immoral. "Nature knows best" and the evolutionary processes of nature have a well-established track record. Genetic engineers are gamblimg with their unproven introductions. In their gamble they may cause disastrous changes.

The intrinsic arguments against genetic engineering are mostly theological. According to *Guru Granth Sahib*, nature is created by the will of God. He knows best and He has created everything complete. He has left no process incomplete.[2] He has created the world and he sits and enjoys it.

Granted that from within the religious matrix, we accept that man is superior to all other forms of creation, yet in no way does he has the right to exploit nature. Since the earth is created by God. everything has the right to live, exist and

flourish. We are not within our rights to destroy or exploit any species or any part of the ecosystem in general. Since we have not created it., we do not have the right to destroy it or make any species extinct in it.

After all there is a Divine Purpose, a Divine Design beind nature. We are not aware of this design of this Cosmic Purpose. The day we are self-realized, we would understand this Design and we would never think of interfering or making any changes in this.[3] He alone has created nature and He alone knows it and understands it.

We are permitted to use the natural resources but not to exploit them for they are not merely meant for our use but also for the use of the future generations. We do not have the right to tamper with nature. If God has created it so that we, the existent generations can enjoy it, the future generations are equally valuable in God's eyes. In fact, nature has not been created merely as a resource for man. It has its own inherent worth. The whole ecosystem is made in such a way that one species depends for its survival on another species.[4] However, man is not permitted to exploit or tamper with nature beyond his basic requirements.

The agrument against genetic engineering in its simplest form is as follows:

"Nature and all that is natural is valuable and good in itself, all forms of genetic engineering are unnatural, they go against nature and interfere with nature, particularly in the crossing of natural species boundaries; all forms of genetic engineering are therefore wrong."[5]

We cannot isolate genetic engineering research from theological concerns. While discussing theological concerns we could discuss from two points of view. One would be from the point of view of religions, which presuppose that although nature is God's creation, yet man has been given the power to

do whatever he wishes to do with it and to use it the way he wants to. The second perspective is that of the Sikh scripture, viz. nature is God's creation and we have no right to interfere with it or to make attempts to improve it.

The Argument From Natural Law

One of the reasons why genetic engineering is objected to is that it is unnatural to genetically engineer organisms. Here one needs to discuss the issue of what is natural and what is unnatural.

The word natural implies uncultivated innate, spontaneous, unaltered by humans. But humans have to some extent altered every garden crop, farm, animal and plant. its growth may have been changed i.e. speeded up or slowed down or marred by addition of manure, fertilizers or herbicides and pesticides. Thus every little thing around would then be unnatural.

The sense in which genetic engineering is said to be unnatural is that it violates natural species boundaries and the natural integrity of species.

"Genetic engineering makes it possible to breach the genetic boundaries that normally separate the genetic material of totally unrelated species. This means that the *telos*, or inherent nature of animals can be so drastically modified (or example by inserting elephant growth hormone genics into cattle) as to radically change the entire direction of evolution and primarily towards human ends at that is that aspect of the animal's *telos* we refer to as the genome and the gene pool of each species not to be respected and not worthy of moral consideration?"[6]

The above argument can be refuted by taking recourse to the process of evolution. The species variety that we have today is all in fact as a result of the process of evolution.

Hasn't the genetic composition of species changed over a period of time? Every species has evolved out of the early single celled species. Also the viruses and bacteria carry genetic material from one species to another. Thus, for many species, their telos includes the ability to cross species barriers.

To say that in evolution, the species evolve from one type to another and also cross species barriers, so there is nothing unnatural about genetic engineering, is misguided. In evolution the changes take place over hundreds and thousands of years whereas in genetic engineering, the changes take place within months or a few years. On the other hand the exchange of genetic material between species through viruses and bacteria is very rare and limited. In the case of genetic engineering, the exchange of genetic material is frequent and of major importance.

Another way of deciding between natural and unnatural is that the world as was originally created by God was natural. Any change that comes about due to human intervention would be unnatural. Today there is unnaturalness to a large extent. In the natural world, there was abundant food, no ecological crisis was there and people lived in harmony. Today we are changing the world rapidly. The ecological crisis is increasing manifold day by day. We are polluting the naturally clean rivers, the naturally pure air.

According to the Sikh scripture the world is the creation of God. God creates everything good. There is nothing created which is bad. Therefore the world as it is, in other words the natural world is good.

Thus whatever is the case is good. If we go against nature, our action is bad for we will be making changes in nature. These changes would imply that the world is not as it was created and therefore theologically it would be bad.

This interpretation differs from the semitic viewpoint.

The world was good, but due to the Fall, there are changes that have occurred and nature is no longer good as it was. As per the Baconian interpretation of the genesis, man must gain mastery over nature, know its secrets and control it; he must regain his dominion over nature, which was given to him by divine bequest.

According to Sikhism, God pervades nature. God is immanent in everywhere which includes the animate as well as the inanimate world. If I harm a plant or destory a rock or a forest then I am harming a rock/plant in which God is pervading. This would hamper my spiritual progress, my progess towards self-realization, for self-realization consists in realizing the nature of the Absolute, which is immanent in HIs creation. If I harm His Creation, if I destroy His Creation, harm Nature in which He is immanent, then I am not recognizing the basic principles of Self-realization. If I destroy something, I cannot hope to understand it.

Thus nature also is to be respected. Nature does not have merely instrumental value. Nature in itself is also having intrinsic worth aṣ was said by Guru Angad. "This world is the house of God, and God resides in it. If it is the house of God how can I, as a spiritual being, having self-realization as the goal, be unmindful of nature, and how can I afford to disrespect nature. If I want to realize my self this is possible only if I love God's creation. Without love, God cannot be realized. As Guru Gobind Singh has said." "*Jin prem kio tin hi prabh paeo.*"[7] Only those who love God's creation can attain God or Moksha or self-realization. Loving God's creation does not imply loving only men or the biosphere but the ecosphere in toto, for, the ecosphere and human beings, everything is the house of God and God resides in it. As Guru Amardas has said: "This world, which you are seeing, is the form of God, and has come into existence only due to God's blessings. If nature is created, blessed by God and is the house of the

Lord, I have to love and respect it and recognize its independent intrinsic value. When I recognize the intrinsic worth of nature, I will not think of tampering with it."[8]

If I am not allowed to tamper with nature, how can I justify genetic engineering? If we start playing with genes, we are 'playing God'. We are very finite beings knowing only our present and past. Our future too is unpredictable. It is not possible for us to know the long- term consequences of our actions. When we genetically engineer organisms, we are trying to create new organisms., a new type of a world, We think we have the power to create. Do we really have this power? We must be humble. We are like a speck of dust. Guru Nanak says that we are finite beings and cannot know the limit of God. If we cannot know God, how can we 'play God"? How can we create?

Here's a joke in this connection.

One day a group of scientists got together and decided that man had come a long way and no longer needed God. So they picked one scientist to go and tell Him that they were done with Him.

One day a scientist walked up to God and said. "God we've decided that we no longer need you. We're to the point that we can clone people and do many miraculous things, so why don't you just go on and get lost".

God listened very patiently and kindly to the man and after the scientist was done talking, God said. "Very well, how about this, let's say we have a man making contest. "To which the scientist replied, "OK, great!"

But God added, "Now, we're going to do this just like I did back in the old days with Adam."

The scientist said. "Sure, no problem" and bent down and grabbed himself a handful of dirt.

God just looked at him and said, "No, no, no. You go get your own dirt".

'No Tampering With Nature'?

How should we understand 'no tampering with nature'? Every technology attempts to bring about changes in nature. This raises another question as to how should we relate to nature or to the creation. Should we merely be silent observers and let flood, famine, disease affect us, make no scienctific technological advancement, no attempt to control disease or should we use our intellect, advance scientifically satisfy our curiosity and understand and also to an extent use nature. The answer to these questions would vary depending upon the type of religious approach one takes. Is every change in the nature unjustifiable and is every change brought about unnatural? Is every scientific development immoral, bad?

As per the Sikh tenets, the creation of the Lord is infinite and a Sikh dives into its unfathomed ocean by harmonising with nature. One can explore the mysteries of the universe by exploring his own mind as dictated by the Guru. A Sikh always cherishes to lead ahead and engages in scientific researches for the benefit of mankind.[9]

If we are rigid about 'playing God', then no advancement in the field of technology, medicine and science is justifiable. We cannot use the benefits of modern medicine.

If bringing about any change in the world as it was originally created, is tantamount to playing God, then almost all of us have played God or benefited from someone who has 'played God'. For example the benefitts of medicine change the course of nature. How many of us have never taken any medicine and have let nature take its own course. Is it not the case that in the time of distress, we go to saints or religious men expecting them to do miracles and change laws of nature?

Here, I would also like to point out that when all attempts to cure a person through modern medicine fail, we invariably fall back on religion, pray and hope some miracle, some supernatural power will cure us. Isn't this also tantamount to changing the laws of nature or breaking the laws of nature? The only difference here being that, when we cannot change nature and its laws, we leave it to God to change them. We think that after all he only has made laws, diseases and illnesses, he sure can always reverse the process and cause miracles to occur.

When we take medicine or get operated especially when we remove an organ like the uterus or the appendix, are we not interfering with God's ways? God willed that we have these organs. Now due to some reason they are causing pain so we remove them. Do we think that this action of ours is irreligious? Similarly, when person having two normally functioning kidneys, donates his kidney in order to save the life of his friend or relative, are we not interfering with the natural processes? God gave us two kidneys so that we remain healthy. We are removing one kidney. This puts us at a greater risk of catching infections. Such thought, usually do not trouble us. We hardly consider such events, happenings or changes as unnatural.

All the crop plants of the world, the domesticated animals are the result of artificial selection. We as a matter of fact do benefit from inventions in agriculture, medicine, and industry. So where do we draw the line of demarcation?

One of the reasons could be that organ donation, organ transplantation is taking place since a long time and our morality has by now accepted this as natural. Such a thing might happen with genetic engineering also. Today we find it immoral. Even somatic gene therapy is considered immoral but after a few years, it would be accepted just as we accept any medicine or surgery.

The Superiority of Humans

As far as the justifications for genetic engineering are concerned, the only way in which we may be able to justify genetic engineering is from an anthropocentric attitude. For centuries, man has been anthropocentric and he thinks that he has the right to use the biocentre world according to his choice. Genetic engineering rests on this postulate.

As far as the superiority of humans over the animals is concerned, Jesus said that persons are of more value than many sparrows. In the same vein, Immanuel Kant held that animals are merely a means to an end, viz., man. We do not have any direct duties to animals. Our duties are only towards humanity. Michael Polanyi, a philosopher of science states:

> It is the height of intellectual perversion to renounce, in the name of scientific objectivity, our position as the highest form of life on earth, and our own advent by a process of evolution as the most important problem of evolution.

G.G. Simpson, a palcontologist, gives an anthropocentric point of view of the evolutionary process:

> Man is an entirely new kind of animal in ways altogether fundamental for understanding of his nature.

It is important to realize that man is an animal, but it is even more important to realize that the essence of his unique nature lies precisely in those characteristics that are not shared with any other animal. His place in nature and its supreme significance to man are not defined by his animality, but by his humanity..... Man is the highest animal."[10]

W.H. Murdy, a biologist, warns: " An anthropocentric belief in the value. meaningfulness, and creative potential of the human phenomenon....may be requisite to the future survival of the human species and its cultural value."[11]

Biocentric environmental ethics argues, to the contrary, that there is no human superiority, or much less than commonly believed, and that what there is, is morally irrelevant. Paul Taylor, a philosopher pleading "the ethics of respect for nature," contends that the view by which we "regard humans to be superior in inherent worth to all other species" is "completely groundless", "at bottom nothing more than the expression of an irrational bias in our own favor", a "deep-seated prejudice." In contrast, "The biocentric outlook recommends itself as an acceptable system of concepts and beliefs to anyone who is clearminded, unbiased, and factually enlightened, and who has a developed capacity of reality awareness with regard to the lives of individual organisms.[12]

Richard and Vat Routley say with regard to "Human Chauvinism" that "Class Chauvinism....is substantially differential, discriminatory and inferior treatment for items outside the class., for which there is not sufficient justification. Human Chauvinism is class Chauvinisin." Routleys maintain that an environment ethic requires "the removal of humans from a dominant position in the natural order."[13] Similarly Arne Naes holds that animals "in principle... have the same right to live and blossom as we and our children have."[14]

Even though we can say that humans are having rationality, which is absent in animals and other species, yet this does not allow us to hold that we are superior to animals and have a right to use them. We do not have the right to genetically alter them to suit our requirements and even to make some species extinct. Let us take the example of farm animals. Pain is an evil. It is an evil, whether it is caused to animals or other species or humans. Under normal circumstances,one species may hunt for another, kill it, use it as prey and eat it. This is the pain, which an animal or a species in the ecosystem would have. However, when we take the animals out of nature, domesticate them, use them for

food or for experimentation, alter their genetic structure for our benefit, we are taking these species out of nature into a cultural environment. The context in which these species suffer is a cultural context. Here, we cannot ignore their pain and suffering. Their pain has been caused out of context due to our cultural relationship. Thus, even when from within a religious tradition or a moral tradition, we consider the man-man, man-society relationship as having any ethical significance, here the biosphere relationship cannot be ignored. The biosphere has been brought within the purview of culture. The strong ethical rule then would be "Don't cause inordinate suffering beyond those orders of nature from which the animals were taken .[15] 'The question that would be relevant here is not Bentham's "Can they suffer" but rather "Is the human inflicted suffering excessive to natural suffering?"[16] Our concern for suffering should not merely be restricted to others of our kind and species., but should extend to all species.[17] We cannot call ourselves moral if we cause undue suffering and kill or cause suffering to these innocent creatures for our own benefit. Thus reverence for all life is a fundamental principle of Sikh morality.[18] Thus we see that the Sri Guru Granth Sahib does not merely prescribe a man-man or man society ethic but a man-nature relationship. Man's relationship with animals and plants comes within the purview of ethics.[19]

Albert Schweiter holds:

"Ethics thus consists in this that I experience the necessity of practicing the same reverence for life toward all will-to-live, as toward my own. Therein I have already the needed fundamental principle of morality. It is good to maintain and cherish life; it is evil to destroy and check life."[20]

John Muir echoes the same principle which Sikhism propels.: "Why should man value himself as more than a small part of the one great unit of creation?[21]

Guru Nanak said that if equals use one another or misuse one another, there isn't much cause of concern. However, if a superior maltreats an inferior, it is immoral.[22] Thus since we as humans are superior, we have no right to misuse, alter or cause pain and suffering to the mute biosphere.

Man as a Co-creator with God

Genetic engineering may be acceptable if we accept the view that we are co-creators or co-workers with God. If creation is an ongoing process, then there can always be changes in the world. The world need not be the same always. Continuous evolution is taking place. Till now only god made changes and guided the process of evolution. Now man too is in a position to do so. The mere fact that God gave us the mind, intellect and capacity to bring about changes in the world, there must be some purpose or aim behind this. Why should we not use our capabilities to better the universe in which we are living? On the one hand we better it by technological advances and on the other hand we alter the living world too. We are altering the future of the world by creating new species of organisms by making certain species that are harmful to us extinct and by altering the genetic constitution of others by the traditional technique of artificial selection as well as by the newer approach of genetic engineering.

Sikhism does not accept genetic engineering for it involves not only exploitation of animals but of the entire nature. K.S. Satagopan holds the same view:

'Nature has its own genetic techniques which is borne by the changes from amoeba to men. But man's attempt to speed up change or to bring about important changes in specific ways and forms is very different. It is violence, since it is against ecology. All Indian religions (Jainism, Buddhism and Hindusim)are against violence, implicitly or explicitly. From a

theoretical point of view, Indian religions cannot have anything favourable to say about genetic engineering."[23]

Heidegger says, "in technology we make objects according to some blueprint that we determine. We design things to satisfy our purpose rather than allow our purposes to be affected by, and find creative expression through, the qualities of the objects themselves."[24]

Today we are not satisfied with mere artifacts designed to serve purposes. We are new aiming at nature, animals and humans designed to serve our purpose. How arrogant and selfish we have become? We want to make human, plant and animal artifacts too. By doing this, the biodiversity and ecodiversity would all vanish. We would merely be finding copies of humans, plants and animals when we clone.

And isn't biodiversity in itself also valuable? Doesn't man also want diversity, change? Then, why are we cloning genetically engineering organism? We are heading towards monoculture. God, on the other hand, has created so much of biodiversity that no one cell/organism is like the other.[25] This itself is a fascinating phenomenon. It is this diversity which brings in us admiration of nature. This is what takes us to a state of bliss and wonderment. It elevates our soul. It is a pity we are going all out to destroy this diversity in the name of progress.

Thus genetic engineering is questionable because it goes against the very basic principle of the Sikh scripture, i.e. the world as it is created is the best. God knows what is right and wrong. He has designed the laws of nature, creation and dissolution. Man has no right to interfere and bring about genetic changes.

The tension that we face when we have a sevcrely retarded child who may be curable by genetic engineering, is difficult to resolve. Should we accept him as he is, as a gift

of God, with whatever abilities, disabilities or should we view our child as an asset to be acquired? If I accept the latter, then I would want to genetically engineer him at whatever cost (economic, or may be damage to the global humanity or damage to the ecosystem) and make him a perfectly healthy genius. But if I accept the will of God. I would accept every condition as created and willed by God. Especially, if I believe in the law of *Karma*, then whatever my child is, he is the result of his and my previous *karmas*. Do I have the power to negate that effect? Seen from the Sikh point of view, I cannot really undo the karmic effects. It is not within my control.

Doesn't genetic engineering open up the possibility of negating, the karmic effect? By genetic engineering I can make my child disease free. How would the law of *karma* operate under each circumstance? While inserting a healthy gene, during gene therapy, it is possible that the genetic make up of the child may be disturbed causing some other incurable ailments or abnormalities in the child. Would we have then negated the karmic effects? Yes, apparently it does appear that we could negate the karmic effects. Genetic engineering seems to be a magic potion for all the ailments. Is it really so?

We are only aware of the positive effects of genetic engineering. We do not realise that though we may treat the patient of that disease but we may be making him amenable to some other disease, which may even be more dangerous, for as we know genetic engineering is not and cannot be an exact science. After all, the genes do not operate in isolation, they are under the effect of various other factors like repressors, promoters and regulators etc, and the net outcome is sum total of all these factors. And who knows the net effect may not be desirable but disastrous because the action of a gene depends not only on its position in relation to genes around it, but also in the environment around it. As is known, every

gene has a dormant allele and an active. allele. After a gene is inserted who knows the trait in which the allele will be exprcssed by inserting gene. We may be able to cure defect but that gene might trigger of another dormant gene and may be that is even more harmful than the disease from which the child is suffering. Therefore, let us not tamper with nature and think that we can 'Play God'. Genes form a holistic system, with one gene affecting multiple trails and multiple genes affecting one trail. Consequently, scientists cannot always predict how a single gene will be expressed in a new system. Dr. Clements states, Genetic engineering is a novel, untried, and a very inexact science.

Sikhism would at no stage accept that man could be co-creator. God is infinite. Does He need the help of man to create a better world. Does God not know what is best for us? This world is created under the Will of God and it is enjoined upon every Sikh to accept the will of God. We should not try to equal God, for we can never really do so. He has created us! He is all-powerful. We are very small beings, who have been given ân intellect, that too by God and how can we try and match Him or create like Him.

Acceptance of Genetic Engineering

Next I shall consider the view of certain writers who feel that genetic engineering is not forbidden by religion. Phil Callis argues against Andrew Linzey's rejection of genetic engineering. He writes:

"We are co-creatiors with God, "fearfully and wonderfully made" (Ps 139; 14). With our finite freedom, we are called by him to act responsibly as we continue the process of genetic manipulation of domestic organisms. A theology that emphasizes embodiment rather than body-spirit dichotomy, that emphasizes becoming rather than immutability as an essential of God's nature, that emphasizes relationship within the web

rather than domination from outside the system, such a Christian theology may provide a critical framework that can realistically embrace the potential of genetic engineering for good."

This view may perhaps be acceptable if we are speaking from within the Christian or Islamic tradition for it presupposes a certain man-nature relationship, i.e. of stewardship. Man is a steward of nature. Keeping this as a background, if the idea of man as a co-creator with God is not acceptable, one could perhaps accept Rinald Cole Turners' view that humans can participate in redemption through genetic engineering.

Here redemption is being used in the sense of 'restoration'. The idea is that genetic engineering can help to overcome genetic defects caused by harmful mutations. In this way, genetic engineering can help to restore creation to fuller, richer existence and can, Cole Turner[26] maintains, play an important role without encroaching on the scope of divine activity. If religion and man-nature relationship is understood in this way, then we can say that man has a duty to perfect nature. Thus the imperfections we find around us in nature and in humans should be removed. At present, the creation is imperfect. Man can or possibly should try and root out the imperfections with the help of genetic engineering.

Such an approach to genetic engineering would not be acceptable from within the Sikh perspective. According to Sikhism, the world is made by God, according to His will and desire. The imperfections that are there in the world, in human as well as the natural world are all under the will of God. If He so desires., He can himself make this world absolutely perfect. He can Himself root out the imperfections. He does not require man's help for this purpose. Thus we cannot justify genetic engineering by saying that by genetic engineering man will be able to root out all suffering and restore creation to its full glory. It is really unacceptable or a contradiction to

presuppose an omnipotent God who is the creator of this world and at the same time hold that man can restore the creation to its full glory. If man, who is created by God, can root out suffering can't God do it? Is it really possible here for man to root out all suffering or is it that he would actually make it much more miserable than what we are now?

We may perhaps justify the imperfections by referring to the theory of *Karma*. In that case the question that may arise here is that what *karmas* would one attribute to the imperfections found amongst animals, plants and inanimate nature? It is worth mentioning that according to the Sikh philosophy, which believes in the transmigation of the soul, the soul does not merely acquire human form. It also transmigrates into animals, plants trees, rocks and mountains:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ।। ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ।।

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ।। ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ।।[27]

--Which means this soul has taken the form of insects, kites for several lives...the form of elephant and fish for several...birds and snakes...trees. This soul has several times also taken the form of stones and mountains. Thus we reap the fruit of our *karmas* not only in human life but also in plant or animal life. This would explain why animals have imperfections and why they suffer.

Conclusion

I have shown that genetic engineering goes against nature. It goes against the God made world. It brings about an ego in man that he can improve upon the God made world. Genetic engineering shows contempt of nature as it is today. Its aim is to transform nature according to human desires. This goes against the basic tenets of the Sikh religion in particular. Nature has the right to live and flourish. It has its own intrinsic worth. We have no right to exploit it by our

scientific advances. In fact, I can realize myself and be a moral being only if I respect nature. The first Guru of the Sikhs, Guru Nanak said.[28] i.e. I am a sacrifice to Your almighty creative power which is pervading everywhere. Your limits cannot be known. A religious person sees God present in nature, which is infinite. He goes into bliss and realizes that if this nature is so wonderful, how wonderful its Creator would be.

Can a love of flora and fauna as they exist in and for themselves, rather as they exist for industrial or economic purposes, be understood as a feeling with God? This question has been answered positively in Sikhism. Jay McDaniel says that Western Christians traditionally have been encouraged to find God through charitable relations with other humans, through self-examination, prayer and meditation, but very rarely by attuning oneself to plants and animals. God is hardly ever identified with nature.

In Sikhism in order to attain Self-realization, a person should identify with nature. In fact this also implies that even a seeker should respect love and respect nature. There is no special effort which man has to put when he is following the path of Self-realization. He is wonderstruck at the beauty of the ecosphere. He cannot help but praise the Creator of this beauty. He sees the Creator as immanent in nature too. Rather I can realize God only when I realize that I have to identify with human kind as a whole, with the biosphere as well as the ecosphere. In fact one realizes that God has created diversity and enjoys it after having created it. Thus I would not only realize the intrinsic worth of the ecosphere besides that of biosphere but also identify with it.

Since the earth is created by God, everything has a right to live, exist and flourish. We are not within our rights to destroy any species for neither have we created it nor do we have a right to make it extinct. We may be permitted to

use the natural resources. But we must remember that these resources are not merely for the existent generations but for the future too. So we have an obligation towards these future generations also. We do not have to merely love and identify with nature as the existent generations but also the generations to come, for, they too would be created by God and He would be immanent in them.

In the beginning of the 1960's, Rachel Carson incited opposition to the exploitation of nature. She felt that mankind did not have the right to devastate nature and found it unjustifiable that we, mere 'drops in the stream of life' should permit ourselves to do whatever we please with 'the work of God',. We are a part of nature and are not outside the rest of nature; therefore we cannot tinker with it as we please, without changing ourselves. We are a part of the ecosphere just as intimately as we are a part of our own society. We should respect nature and not exploit it.

In the normal sense of the term it may not be possible for us to show that nature has any rights over us. We may accord 'ethical' rights to sub-human creatures, at least to animals. Charles Hartshorne distinguishes between 'moral' rights and 'ethical' rights. Ethical rights are rights which sufficiently enlightened reflective, disinterested and knowledgeable individuals would support. An ethics can appeal to religious convictions, to scientific facts or principles, to a philosophical system, or to some two or all three of these possible rationales. Ideally, the religious, scientific and philosophical aspects should form a coherent whole.

Thus Sikhism is an ecological religious tradition. Its scripture recognizes the intrinsic value of nature, or non-human forms of life. These would be considered as ends in themselves, and not as a means to the human ends.

Sri Guru Granth Sahib has generally emphasized a sacramental understanding of the natural world.

Genetic engineering cannot be justified from the Sikh perspective. Specially, if we say that we are using genetic engineering to improve or to perfect nature.

Notes and References

1 Erwin Chargoff, *Heraclitcan Fire: Sketches from a life before Nature.* New York, Rockfeller University Press, p. 190.

2 ਪੂਰੇ ਕਾ ਕੀਆ ਸਭ ਕਿਛੁ ਪੂਰਾ ਘਟਿ ਵਧਿ ਕਿਛੁ ਨਾਹੀ।। ਨਾਨਕ ਗੁਰਮੁਖਿ ਐਸਾ ਜਾਣੈ ਪੂਰੇ ਮਾਂਹਿ ਸਮਾਂਹੀ।। 33।।
Guru Nanak, *Guru Granth Sahib*, p. 1412

3 ਤੇਰੀ ਕੁਦਰਤਿ ਤੂਹੈ ਜਾਣਹਿ ਅਉਰੁ ਨ ਦੂਜਾ ਜਾਣੈ।। ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੋਈ ਤੁਝੈ ਪਛਾਣੈ।।1।।
Guru Arjan, *Guru Granth Sahib* p. 1185.

4 ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ।। ਵਿਚਿ ਉਪਾਏ ਸਾਇਰਾ ਤਿਨਾਂ ਭਿ ਸਾਰ ਕਰੇਇ।।
Guru Angad, *Guru Granth Sahib*, p. 955.

5 Michael J. Reiss and Roger Straughan, *Improving Nature*? *The Science and Ethics of Genetic Engineering,* Cambridge University Press, 1996, p. 53.

6 *Ibid.*, p. 61

7 ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ, *Dasam Granth.*

8 ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ *Guru Granth.* p. 922

9 ਖੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ।। *Guru Granth p. 1255*

10 G.G. Simpson, Quoted in Holmes Rolston. III, *Environmental Ethics, Duties to and values in the natural world,* Temple University Press, Philadelphia, 1988, p. 62.

11 W.H. Murdy, Quoted in *Ibid.*, p. 62.

12 Paul Taylor.. Quoted in *Ibid.*,

13 Richard and Val Routley, Quoted in *Ibid.*

14 Arne Naess, Quoted, *Ibid.*

15 Ibid., p. 61.

16 Bentham, Quoted in *Ibid.* p. 61

17 St Kabir,

a) ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲੁ।। ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ ਕਉਨੁ ਹਵਾਲੁ।। 199] *Guru Granth*, p. 1375.

b) ਕਬੀਰ ਜੋਰੁ ਕੀਆ ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖਾਦਾਇ।।, ਦਫਤਰਿ ਲੇਖਾ ਨੀਕਸੈ ਮਾਰ ਮੁਹੈ ਮੁਹਿ ਖਾਇ।। 200 ।। *Ibid* p. 1375

18 ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥ 1 ॥ *Guru Granth* p. 1350.

19 ੳ) ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲ॥ ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ ਕਉਨੁ ਹਵਾਲੁ॥ 199 ॥ ਕਬੀਰ ਜੋਰੁ ਕੀਆ ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖੁਦਾਇ॥ *Guru Granth* p. 1375.

ਅ) ਪਾਤੀ ਤੇਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ॥ *Guru Granth* p. 479

20 Quoted in Holmes Rolston, III 1988 *Op. Cit* p. 65

21 John Muir, quoted in *Ibid* p. 65.

22 ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ॥1॥ *Guru Granth* P. 360

23 Quoted in Michael J. Reiss and Roger Straughan, *Ibid, p. 86*

24 *Ibid p. 86*

25 ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ॥ *Guru Granth* p. 1056.

26 Quoted in Michael J. Reiss Op. cit p.-89

27 Guru Arjan, *Guru Granth* p. 176.

28 ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥ *Guru Granth Sahib* p. 469.

METAPHYSICS OF THE *GURU GRANTH*

Guninder Kaur

An overture to Martin Heidegger's: 'Was ist Metaphysik'?: "the world's darkening never reaches to the light of Being'.[1] Besides the essential bifurcation of the world and Being—the world with its aura of darkness and Being with its aura of light— the insatiate strife of the world to reach to Being is also encapsuled herein. Without the Heideggerian sceptical or methodological inquiry and at a safe remove from the pessimism of the citation, the *Guru Granth* abundantly, very spontaneously, accepts Being. However, not quite in possession of the Ontological being, it too strives to come to some sort of an understanding "to reach to the light of Being". Although "never reaches" is ever missing in the Sikh Scripture, it is permeated throughout with the quest to go beyond phenomena and see what the *isness* is. And, "...going beyond is meta-physics itself",[2] says Heidegger. This essay, then, performs a double task; it not only goes beyond the 'physics' of the *Guru Granth* but, simultaneously, strives to go beyond physical world. Following is the axis of my study:

A. Ultimate Reality

B. World

C. Man

Ultimate reality

The Ultimate reality existent in the *Guru Granth* is certaintly a metaphysical one. The numeral '1' represents it most clearly and closely. To the preamble to the *Guru Granth*

is prefixed :1 Omkār" (1=ek or one; om=primordial, eternal or ultimate sound i.e. reality; ākār=form). Vividly, "Ek om (ā) kār" asserts existence (via 'ākār') and unity (via '1) of the Ultimate Reality ('om'). The numeral '1 affirms His existence, entity and wholeness. Moreover, the Ek Omkār—ੴ—as expounded in the *Guru Granth* is a dynamic and reverberating concept. In it flow many pluralities such as Nirguṇa-Saguṇa. Immanent-Transcendent, Pantheistic, theistic Creator-Preserver-Destroyer, Brahman-Khuda, Beloved-Sovereign. Nevertheless, these pluralities of Ek (one) should not be considered contradictory to the metaphysical core of the *Guru Granth*. Guru Arjan's saying makes it clear—"Unity becomes Plurality eventually becomes unity".[3] While talking about the numenal world, Kant in the *Critique of Pure Reason* also says that totality is plurality regarded as unity. Thus, the various pluralities of the *Guru Granth* are an attempt to comprehend the Ultimate or Total Unity, depicting a simple, personalistic and experiential search rather than an abstract or discursive one. Elaborate proofs—ontological, moral, teleological—are nowhere to be found. Like St. Anselm, the Sikh Guru sought to understand: to some degree the truth my heart already believes and loves"[4]; howeveer, unlike St. Anselm, they did not go on ontologically to argue for His existence. Poetic outpouring overarching to the 'I' in His myriad senses is the only form of exegesis of 1 *om*. A study of this metaphysical conception of Ultimate Reality entails of necessity an analysis of the many pluralities.

But perhaps, foremost, we need to look into *why* the statement that eliminated all about His existence for all time, was, by the founder of the Sikh faith, made with such ardency and immediacy. Professor Sher Singh[5] offers two reasons:

1. Guru Nanak's mystical vision
2. Guru Nanak' theory of microcosm and macrocosm

For Guru Nanak the Ultimate was real, as visible, as outstanding as the Sun. Says Guru Arjan:

"Nanak's Lord (*Pātisāh)* is visible everywhere.[6] Whereever I turn my eyes, I see Him and Him alone."[7] The Guru claimed that people who did not see Him were veiled by ignorance. Cognitive vision whereby the One is apprehended exhaustively, intrinsically, was, for Guru Nanak and the later subscribers to the *Guru Granth,* someting most natural, most evident. "Only an owl sees not the darkness!" Secondly, throughout the *Guru Granth* the self is seen as a part of the magnified Self. Anthromorphic proclivity automatically makes a transition from the *Ek* (individual) to the *Ek* (Ultimate one.) Since I exist, my Macrocosmic Self exists too. No doubts, No proofs. Sher Singh cites the example of Descartes who from the basic *Cagito Ergo Sun* (I think therefore I exist) was able to prove the existence of the eternal world and finally the existence, in Sikh Scripture, Descartes' extreme scepticism is nowhere visible. Nonetheless, Sikh Gurus were—as Descartes was eventually—certain of the existence of their personal selves and, simultaneously, of the existence of the Supreme Self.

Launching into unfolding the pluralities and polarities, we might begin with, *nirguṇa-saguṇa,* Upanishadic by origin[8] the thrust on this concept, whereby the Ultimate reality is perceived both unmanifest and manifest, in *bāṇī* began with Guru Nānak and permeates the entire Scripture. As *nirguṇa,* the *Ek* is complete, absolute, unconditional, incorporeal, immeasurable, indivisible, spaceless, timeless, devoid of colour, and form and ail attributes. *Arūp, akāl, niranjan,* is He. The Kantian numenal world too has been explained in this non-explanatory manner. And for Sankarāchārya the sole goal of Vedanta was to conceive the Unconceiveable Brahman. '*Neti-neti'* (not this, not this) is the current that flows in the Upanishads. *Neh nānāsti kinchan* (No plurality is He—No, verily No), goes a line. These negations with the prefix *nir* do

not in any way negate the *isness* of the Ultimate Reality; rather, they strongly affirm the immensity of the intangible unity. We see that in its *nirguṇa* nature the metaphysical reality of Sikhism is in congruence with the Upanishadic formulation of the Transcendent.

But at the same time, *Ek* is *saguṇa (sa*—with+*guṇa*—qualities). Guru Arjan in *Gaurī Astapadīs:*

All Guṇas none contains,

Only the One with them full remains.[9]

None except the *Ek* (God) is perceived as the possessor of all *guṇas.* Just as Rāmānuja saw Brahman, the Sikh Gurus saw the *Ek abounding* in blessed attributes.

In the *Guru Granth,* then, one finds a subtle combination of Sankarāchārya's *advaita (non-dualism)* and Rāmānuja's *viśiṣṭādvaita* (qualified non-dualism), especially as this relates to the understanding of the Godhead. A verse from *Gauri Sukhmanī:*

Nirguṇa is He, Saguṇa is He, too,
So alluring is His form.[10]

Reveals the Absolute *nirguṇa* taking on form and manifesting Himself. By becoming *saguṇa* the *Ek* allures men. No longer does He remain a complete unknown. Instead, He becomes a fascinating enigma, one which man can know, at least, hope to know. Beings can then regulate themselves to unfold the enigma, to realize the *Ek.* The regulation in Sikh terminology is called *sādhanā. Sādhanā* seems to me to be very similar to Kant's positive conception of the numenal world whereby the individual seeks to know the Unknown through the faculty of intelligence instead of sense experience. Hence the Ultimate by becoming *saguṇa* can eventually be realized. Nonetheless, His achieving form should not be misinterpreted as being installed in an idol, for in *paurī 5* of the *Jap(u)*

Guru Nanak emphatically rejects such a possibility:

> He cannot be installed (into an idol),
> His likeness cannot be made.
> Of His own He manifests Himself.....[11]

The *saguṇa* aspect is a reflection of divine immanence present in His creation, grace and love; not in idols or man-made forms. The entire universe becomes the dwelling place of the *Ek*, for He is considered the core, the *tatt* of every object. There runs a pantheistic tone in Sikh theology; the metaphysical pervades the expansive physical world! Says Guru Nanak:

> In nature we see Him,
> In nature do we hear Him speak,
> In nature lies the essence of joy and peace,
>
> Earth, skies and nether regions comprise nature.
>
> The whole creation is an embodiment of Him.[12]

Guru Arjan says :

> Thou art in all,
> So does nature reflect.[13]

And Guru Rām Dās says :

> Thou the Original Being, Thou art the Infinite Creator!
> None can fathom Thee.
> Within each and every being art Thou,
> Equally, ever.[14]

While as *saguṇa,* the *Ek* can be visually seen in nature and His creation, a *nirguṇa,* He is still far beyond, transcendent; His vastness and greatness being incomprehensible. Creation, wherein the *Ek* is immanent, although appearing vast, is in fact a minute part of the Infinite *Ek.* The *Ek,* therefore, remains a unique blend of qualities and non-qualities. Even the Guru is amazed at His wonderful possession of *nirguṇa* and *saguṇa* characteristics:

Thou hast a thousand eyes, but without eyes Thou art,
Thou hast a thousand feet, but without feet Thou art,
Thou hast a thousand nostrils, but without nostrils Thou art,
I'm thoroughly enchanted...[15]

Via the 'thousand', Guru Nanak tries to describe Him in the utmost level of comprehension; yet, with the juxtaposition to the 'without', His immensity and grandeur, which expand beyond all expression and thought, are accepted.

Paradoxically again, within the '1' trinity of Brahma, Vishnu and Shiva is both accepted and rejected. The three in Hindu tradition exist as specifically different gods. However, in the Sikh conception of the Ultimate, their individual powers of creation, preservation and destruction are coalesced into the *Ek.* The gods are reduced to a human level, for the Sikh Gurus consider them to be subject to birth and death. They are under the influence of the maya.[16]

Maya the mythical goddess sprang from the One.
And her womb brought forth Brahma, Vishnu and Shiva.[17]

Maya, as further expounded in *Vār Gūjarī* is ignorance, illusion—*māīā moah agiān hai,* but nonetheless, a production of the *Ek.* It is accompanied by three *guṇas—tamas* (ignorance), *rajas* (superfluous enjoyment) and *sativa* (truth). In what manner the Guru thinks that Brahma, Vishnu and Shiva are born from her, or her three realms, is not clear. That their importance has been completely nullified is explicit.

The metaphysical '1' in its conception of Creator *or Kartā* brought forth the world into existence:

Through His will He creates all the forms,
But what the form of His will is,
None can say.[18]

Guru Nanak maintains that nobody knows the hour of creation. For countless aeons there was undivided darkness. There was neither earth nor heavens. This description of the beginning of the universe in *Mārū Solahe* has an echo of the *Rig Veda* which too depicts the emergence of the universe from darkness. Furthermore, Guru Nānak's lines quoted above regarding creation seem to of be just parallel to Leo Tzu's:

> There was something formless yet complete
> That existed before heaven and earth.
> Without sound, without substance,
> Dependent on nothing, unchanging, all-pervading unfailing.
> One may think of it as the mother of all things under heaven.
> Its true name we do not know,
> Way is the by-name we give it.[19]

But amidst all the ambiguity "there was something ... complete". This 'something' ("One may think of it as the mother of all things") conceived by Lao Tzu corresponds with Guru Nānak's conception of *hukam*. He emphasizes its pervasiveness. By lengthily enumerating the absence of existence, Guru Nānak focusses upon the point that there was nothing but the '1' and His *hukam (*Divine Will). And so:

> When it pleased Thee,
> Thou ordered the creation of the universe,
> Holding it invisibly.[20]

> From His one Word all creation sprang, flowing out like a multitude of rivers. 'Word'! Its connection with the Judaeo-Christian understanding is inevitably made. None can know the limits of His creation "*Ant(u) na jāpai kītā ākār(u)*" goes a verse in the *Jap(u)*. Hinduism and Islam both talk of fourteen regions : seven upper and seven nether,. But Guru Nanak does not limit the universe in this fashion.[21] *Pātālā*

patāl lakh āgāsā āgās—there are lakhs and lakhs of regions, upper and nether both (from the *Jap(u)*. The process of creation by the will of the '1' has been depicted as follows:

From Primal Truth emanated air,
From air emanated water,
From water emanated the three Worlds,
And Himself He merged with His creation.[22]

Nobody possesses the power to estimate the beauty and benignancy of the Creator. The '1' is a creator, not only in the sense of being a plain farmer/producer, who brings forth everything out of nothing but also in the sense of a decorator. He has been considered an Artist. Magnificent nature is the symbol of His artistic vision. "How can an insignificant creature like myself express the vastness and splendour of Thy creation?"[23] exclaims the Guru.

Of course, at this juncture arises the issue of ugliness which has bewildered many a philosopher of religion. Who is the creator of so much suffering and misery? Someone other than the benevolent '1'? Sher Singh's response goes thus: "For a lover every work of the beloved is magnificent and for a destructive critic there is no scope of appreciation. The jaundiced eye cannot view the true reality."[24] My answer is more in the Tillichian line: "Had there been no night, how would we have known the day?", asks Paul Tillich in the *Ground of Being*. Consequently, ugliness exists only to make us more aware of the splendour of His creation. Guru Arjan writes in *Rāg Asā*. *"Sukh(u) dukh(u) terī āgīā pīāre...."* (Suffering and joy are Thy Will, Beloved !)

The '1' does not merely create. Having brought the world into creation, He sustains it. Re-quoting Guru Rām Dās:

Thou art the Primal Purusha,
the Transcendent Creator,
No one can ever comprehend

Thy extent or limit.
Thou art in every heart,
merged in all art Thou.[25]

While affirming on the one hand the '1' as the timeless, unfathomable Creator (*Kartā*-in line one,) the Guru, on the other hand, affirms His underlying immanence in every being, and everything. Not only a Creator, He is also the elemental power that maintains the entire creation. Theism and pantheism are completely blended in the concept of the '1' and it is impossible to separate them. Professor Sher Singh expounding the Vishnu aspect, accentuates the transition from pantheistic level wherein the '1' existed in His diverse creation to a theistic level-to One upon Whom everything depends.[26] I somehow find it less helpful to point to this specific kind of juxtaposition. Surely, the '1' as the Ultimate nourisher, preserver; watchkeeper (*Guru Granth* contains terms such as *Gopal, pratipālik, Gobind)* is theistically conceived, but how can one divide this Ultimate from being the *tatt,* the core of the Universe, i.e. from a pantheistic view? As He Himself is the Garden, Himself the Gardener,[27] one wonders how to make distinction between the two. My point is that pantheism and theism are fused together in both the Creator and Preserver i.e. Brahma and Vishnu aspects of the '1', a perception of transition is unfeasible . '1' is the destroyer as well, working in a cyclic organism. Says Guru Nanak, "He who created, also destroys: apart from Him there is no other...[28]

"Having destroyed He builds and having built He destroys."[29] His *hukam* (Will) patrols the motion of His creation. Says the Guru:

Hukame āvai humkame jāi.
Āgai pāchhai hukam(i) smāī. *Guru Granth,* p. 151

'Ave' and *'Jave'* in hemistich one are the two modes. *'Ave'* depicts the emergence, or creation, or coming of the universe

into existence; *Jāve'* its disappearance, destruction, or literally going away. Both '*Ave'* and '*Jave'* take place according to His *hukam (hukam+'e'=huka-me*=by/through/according to *hukam)*. In this destructive or Shiva-like force, the '1' is seen as the Supreme Judge whose

> Law and spirit of righteousness are priceless.
> Priceless His mansions of dispensation,
> Priceless His scales of judgement,
> Priceless His weights for judging,
> How beyond price He is, cannot be expressed.[30]

With the '1' as the Supreme Judge are intertwined two important concepts of Sikh faith: *karam(i)* and *nadar(i)*. Since they pertain to the human dimension, they could be dealt within the third part of this chapter. Summing up, the *Guru Granth* senses the '1' as the singular power which creates, sustains and devours. That the Gurus choose to merely 'sense' His versatile force is highlighted in the following stanza:

> Crores of Vishnus He has manifested,
> Crores of Universes He has sprawled,
> Crores of Shivas He has created,
> Crores of Brahmas He has set forth.
> So wealthy is this Lord of ours,
> And so ineffable are His *guṇas*.[31]

The Hindu Trinity of Brahma-Shiva-Vishnu having been amplified to *koṭ(i)* (literally, ten million, but then, metaphorically, millions upon millions) is immediately reduced to being a few productions of the '1'. Hindu gods have been mentioned to point at something totally ineffable.

Besides the many terms springing up from Sanskritic roots, Persian and Arabic have also been used in the *Guru Granth*. These in turn reflect the Islamic *zeitgeist*. The Guru's tolerant attitude in addressing the '1' as Om, Brahm, Rām, Pratipālak, Gopāḷ and so on (Hindu terminology) plus Khudā, Allah, Sāhib (Islamic) has been misinterpreted by scholars in

the field of comparative religion as a conscious attempt at syncretizing Hinduism and Islam. Writers like Noss have entitled chapters on Sikhism as "A Study in Syncretism". Khushwant Singh has called Sikhism "a wedlock between Hinduism and Islam." Yes, historically and geographically, Sikhism does fall between the two religions. But by addressing the '1' in Hindu and Islamic terms, the Sikh Gurus were trying to bring into operation the eclectic process and leave aside the welter of creeds and subcreeds that the people of their time were immersed in.[32] Guru Nanak and the later Gurus were not synthesizing the opposing elements of Hinduism and Islam into a new mixture called 'Sikhism', which the currency of terms to comprehend the '1' might imply to some. The Sikh faith got launched as a consequence of Guru Nānak's deep quest for the '1' and his denunciation of all notions and institutionalized practices which had little relevance to the moral or spiritual life as he found it around him. People were attracted by his high ideals and simple teachings: they followed him, calling themselves 'Sikhs,' disciples. What he sought for was the one essence, the *tatt* of the universe. He felt called upon to share this with people in whose midst he lived. In voicing forth this essence, he called Him the '1' and used Hindu and Islamic connotations, to be essentially in harmony with the spiritual vision of the people, not as an attempt to syncretize. The essence remains the same, be it Om or Khudā.

Turning back to the theme of pluralities, in the '1' encompassed all relationships. His formal relationship as Creator, Preserver, and Destroyer of course, with a touch of closeness–has been discussed. But the '1' is also father, mother, brother, friend...

> Thou art my father, Thou art my mother,
> Thou my brother, Thou my friend...[33]

goes a verse in the *Guru Granth*. What is typical in Sikh metaphysics is that the '1' is regarded as a lover or beloved.

This relation engulfs all gaps between the created and the transcendent Creator. Professor Streng states that most powerful concepts and symbols have been used to express man's intimate relation to and dependence upon God.[34] This is also the case in the Sikh tradition when the '1' is called *Kant, Pritam, Manmohan.* Throughout the *Guru Granth* there are passages which contain fervent yearning to be one with the '1'. With its ground in the philosophic ideal of *advaita,* the passion for union finds expression through emotional terms.

One passage seems to me to depict most conclusively the ever inconclusive Metaphysical Reality of Sikhism:

> Thou hidest Thyself at Thy will,
> At Thy will Thou manifestest Thyself.
> None can grasp thine abundance, O God,
> Deep, intense unfathomable, limitless, infinite
> art Thou.
> Sayeth Nānak: one, one, only one art Thou.[35]

Extremely personalistic, this utterance addresses the One as *tūn* which is familiar second person pronoun, approximately equivalent to the French '*tu*'. While translating the word as 'Thou', Martin Buber's elucidation came to my mind. Here too there is the same reverence, love, profundity, the so-close closeness cum the so distant distance. The Guru is aware of the One's omnipotence, His infinity, His transcendence and immanence, viz. hiding and appearing. The vehement quest to grasp Him is merged in with the realization of its sheer impossibility. And the repetition–*Ik Iko Ik*–passionately amplifies the ONE '1'.

World

What is the 'world' in the *Guru Granth* vista? One may read passage after passage, without finding a clue. No absolute answer is given; no one statement records it directly or exactly. But this must not lead us to assume that the subject has not

been seriously considered. Indeed, 'world' forms an integral part of the Sikh metaphysics and we may recall that the chapter opened with the framework of a "bifurcation between the 'world' and the 'Being," and that, in the analysis of Ultimate reality as Creator, Preserver, Destroyer or Pantheistic theistics..., we came across the 'world' numerous times. (Need I also mention metaphysics is meta+physics.) But what we do have in the *Guru Granth* is a multitude of views, apparently contradictory, "World is all Truth"; "World is all Falsity". Rather confused at the moment, I intend first to state simply what has been said about the world, and then may be, if possible, try to infer some kind of a resume.

Since a cursory glance does render two apparent poles of the apprehension of the world–'truthfulness' and 'falsity', the study can proceed under these two headings. Beginning with the second. In Guru Arjan:

> O! hearken all saints and friends,
> False is all this expanse...[36]

In Guru Tegh Bahādur:

> Unreal is this created world,
> Know this as the truth, my friend.[37]

Both Guru Arjan and Guru Tegh Bahādur in the above quotations name the world false. The world in quotation one is *'pasārā'* which I have translated as 'expanse', in number 2, '*Jag'* which literally means 'worlds'. The difference between '*jhūṭha*' (no. 1) and '*jhūth'* (no.2) is that the former is used as an adjective and the latter as a noun, meaning, in my judgement, false and falseness. Beside denoting the world as 'false' *sabads* in the *Guru Granth* have also connoted it as:

Dream/Illusion

> Like the dream of the night is this world.[38]
> and

Sayeth Nānak, sing the praise of the Lord,
All else is like a dream.[39]

In both instances, the world has been likened to a dream—'*supnā*' or '*sufan*'— something illusory, ephemeral. Linked with this is the phenomenon of maya. With its trail of *guṇas* and a bouquet of temporal delights, maya allures the world. The world, therefore, is under the influence of maya. Says Guru Nānak:

That maya has enticed the world,
Only the wise few recognize.[40]

Hence the world is engulfed in a dreamy and phantasmal aura.

Foam

Like the bubble effervescing the water is the world.[41]

world=*sansār;* bubble= *budbudā.*

Accordingly, the world is nothing more than a bubble.

Ash

Sayeth Nānak, the world is but as dust,
Dust, nothing but dust and ashes.[42]

The Biblical 'dust unto dust' reverberates in this verse. Like the earlier citations, it too portrays the unreality, the falsity of the world. The seeming vibrant colours of the world—all its pleasures and delights–are nothing but "dust and ashes" (*dunīā*=world; *bhas* (*u*)=ash; *kheh*=dust).

Suffering

Sayeth Nānak, life in this world is but for four days,
Chasing pleasure one encounters only suffering.[43]

Due to the missing definitive particle, it seems to me that Guru Nanak was equating the world with the constant passage of morning into afternoon into dusk into night.

This unstable phenomenon is devoid of joy, containing and terminating in suffering (*'dukh'*, line 2) alone. And, along with it there is

Flux

Whom shalt thou befriend here?
The entire world is passing away in time.[44]

Challaṇhār(u), the last word, stresses the insubstantiality and transitoriness of the world, *'jag(u)'*. Furthermore, in *Vār Malār,* Guru Nanak explicity says that the world is all water, always in motion, *en route.* That it is the flux that is stressed and not the life-giving force, ought to be noted. Often the world has been alluded to as an ocean which needs to be crossed.

But quite different from this falseness of the world which in a way is the 'darkness' that was mentioned at the every beginning of the article, is the 'reality', the light of the world. This positive outlook was implied in the discussion of Ultimate reality as Creator and as the '1' immanent in His creation. In some more detail:

Himself Truth, Truth generates,
From such a Lord is engendered all.[45]

Since He is the Truth (*'sat(i),'* His creation *'utpat(i)'* could not be otherwise. The question of falsity just does not arise. In *Vār Āsā,* Guru Angad says:

This world is the True One's mansion,
Within it dwells the True One.[46]

In these two quotations, both Gurus describe the Creator as the Supreme Truth, who, having 'built' His mansion dwells in it, too. His transcendence and immanence are vivid along with the fact that His constructed *'koṭhri'* (mansion or house–the world, of course) which is a reality, not mere illusion.

In the same vein, Guru Amar Dās acknowledges the

world as a manifestation of the Ultimate '1'.

> This phenomenal world that you see
> Is the Lord's own manifestation.
> What you see is the Lord's own form.[47]

The transcendent Lord became immanent. The double usage of '*rūp(u)*' (form accentuates His 'giving form–creating' everything as well as 'acquiring form' becoming everything Himself. All this took place by His benevolence. For falsity, there is no room here. Utters the Guru in *Rāg Mājh:*

> The world is the garden; my Lord is its Gardener.
> Ever He guards it,
> Leaving none without protection.[48]

The Ultimate Lord (*Prabh)* is claimed to be the Gardener of His World-Garden (*jag(u)vārī)*. Also claimed is the fullness of the world because He is its shield, security. World, then is fullness, a perennial reality. What a contrast from the "effervescing bubble."

Besides these obtrusive negative and positive attitudes towards the world, the *Guru Granth* also contains a neutral one. By 'neutral' is meant the view of the world I find impossible to categorize as either true or false. Such is the case when the world has been reckoned as a 'play':

> The Player beat His drum,
> And all the populace appeared as His sport.[49]

Hence the world, according to Kabir, is a sport, something entertaining and engaging. Whether intrinsically good or bad is hard to deduce. Guru Nanak, however, emphasized the truthfulness, i.e. reality of the play:

> Lord of the world,
> True is Thine sport.[50]

The world thus has been denoted as a sport or game. While sharing with 'falsity' the entertaining-amusing-diverting

aspect, this view shares with 'reality' its being a true creation. Herein, as in Shaivism, the ideal of His effortlessness of creation is also apparent. That it is a splendid play is vivid from the quotation from Guru Nānak. Guru Arjan exclaims:

> Unutterable is the wonder of thy sport.[51]

We have here many pluralities and polarities; a definite, indubitable prelude like the '1' '*Omkār*'—part A— is missing. The conclusion is ours to come to. And what I perceive to be the *Guru Granth* vista of the world is a dialectic between its being Absolute Truth and its transitoriness. It is Truth for it is the creation of the Ultimate 1-the Gardener who created the luscious and vibrant garden/world and who simultaneously is present within the sproutings also; it is false when oblivious of the One intrinsic core or *tatt,* only the various flowers and fruits and trees are then seen. The moment the relationship between the garden and the gardener, the innumerable parts, particles, divisions and the I cohesive underlying power, the physical and metaphysical dimension is recognized, the dialectic is accomplished. This synthesis latent in the *Guru Granth,* renders an overall positive and realistic view of the world. Unlike the Buddhistic and Sankarāchāryan concept of the world as thoroughly untrue which has to be rejected, *Guru Granth* appears to me to stress the vibrancy and diversity of the world, along with the staunch acceptance of the systolic and diastolic flow.

Man

And in the world lives man. Here we have a somewhat different 'in'; my point being that while the '1' is *in* the world in the intrinsic sense, man is *in* the world in an extrinsic sense. Although there is no explicit establishment of an hierarchy of man over the world as it is for instance in Old Testament–*Genesis* 1: after creating man God saw that His creation which so far had been good was now "VERY good"

(my emphasis), the *Guru Granth* implicitly sees man possessing a higher potential. For, in a way, man is the mid-point of the world. 'Mid point' does not mean that he is caught halfway in an evolutionary process between inorganic matter and Ultimate Reality like the poetic expositions of Jalāl-ud-din Rūmī[52] or the mystical-cum-scientific *pensees* of Teilhard de Chardin[53] promulgate; rather, the centre round which the world revolves, What is apparent in this general introduction of mine is that man lives—horizontally in the plane of the world; what is latent in it is that man also has vertical inclinations. Therefore, in the following pages, we shall attempt to understand the horizontal and vertical avenues of man.

Horizontal: Man along the horizontal plane entails his relationship to the world viz. phenomenally, physically and ethically.

Kabir says :

> The Lord created Light;
> Of His creation are all men.
> One light generated the entire world,
> Who is then good and who bad?....

The same one clay was formed into myriads of designs by the Designer.[54]

The point to be noted is that one light generated the world. *Jag(u) upajiā* is immediatley followed by '*kaun*' (who), PERSONAL pronoun. This spontaneous flow devoid of distinctions or of any kind of subtle nuances, from the world to man (it did in the first line also–*kudrat* to *bande,* i.e. nature to man) projects the presumption that there is no difference in their spheres. Both were created at the same time. from the same light, through the same substance. So very much IN the world, man shares with it its dual characteristics.

With the falsity of the world corresponds man's corporeal self. *Māṭī,* meaning clay, is Kabir's usage (in the last line). Just as the world is variant, men have diverse forms and figures. *Koī na kise jehā upāiā*—none like another was formed, goes another line in the *Guru Granth*. Clay that has been used by the Designer to design human beings is '*ek' (*One). While sweeping over the differences among men on the one side, the use of *māṭī* sweeps over the distance between men and nature, on the other. As opposed to something like skin, *māṭī* is the common ingredient of world and man. And when man lives only for the sake of his *māṭī,* i.e. obligated only to his physical senses, he lives falsely or in the Heideggerian term, "inauthentically". In the *Jap(u),* Guru Nānak enumerating the five lower passions—*kām, krodh, lobh, moh* and *ahānkar:* Lust, anger, greed, attachment and egocentricity, asks for a complete abandonment of them. Once man frees himself from this shroud of menial passions, he becomes the triumphant one—*Jīwan mukta.* Guru Nānak says:

> Night was lost to sleep, day to eating,
> This life worth a diamond for a farthing goes.[55]

Thus, when man does not live to the utmost and forfeits his time and energies to joys mundane and ephemeral, his life precious like a diamond, becomes totally worthless. Existence is important and man acquires freedom while existing, for says Guru Arjan:

> One can achieve liberation,
> Even when participating in life.
> Laughing, playing, wearing finery and eating delicacies.[56]

Freedom *hove mukat(i)* is acquired while laughing (*hasandiā),* playing (*khelandiā),* wearing clothes (*painandiā)* and eating (*khavandiā).* The 'diamond-worth' life includes worldly actions and delights. Not to deny the joys of life (as did the ascetics), contrarily, to enjoy them, is the injunction. However, the

essential living (laughing, eating, playing...) includes remembering the '1' being conscious of the '1'. And when one is oblivious of the '1' and merely laughs, sleeps, eats, then the diamond-worth life becomes worthless. An interconnection between existentialism and metaphysics prevails in the *Guru Granth.*

With the truthfulness of the world coincides man's spiritual self :

> There is a light in all and that light is He,
> Through this light all else is illuminated.[57]

He is thus within man. "Between me and Thee and Thee and me what difference can there be?" is a question posed again and again in the *Guru Granth.* Such is the divine play of the '1', that He sparkles the whole Cosmos in man himself. In *rāg Ramkalī* the Guru is amazed at this fascinating enigma; "The drop of water in the sea or the sea in the drop of water" (*Sagar mah(i) būnd būnd mah(i) sāgar).* Who will solve this riddle? Who knoweth the secret?" Like the deer who does not know that the musk is within him, man does not recognize that the truth is in himself and in delusion frantically runs to and fro chasing his innumerable false desires. Once man recognizes the Truth/the Absolute/the One within—his life automatically gears itself towards a universal vision of the world around. No longer is the world composed of divisions; it exists as a harmonious whole. The brotherhood of humanity shines forth. All distinctions based on caste, creed and colour are erased. With the belief "*ek(u) pitā ekas ke ham bārik"*– to One Father we in unison belong. Man lives in the world–along with nature, along with fellow human beings—truthfully. "Truth is higher than all, but higher by far is true living." says Guru Nanak. Through it, the highest abstraction of the *Guru Granth* is fulfilled in the world itself-through ıman, and at the horizontal plane.

Vertical: While performing his social and spiritual role in the world, man simultaneously ascends a vertical plane. Paradoxically, the more intensively one lives in the world, the higher one ascends. Man, it may be said, is that point where existentialism and spirituality meet; the juncture where the horizontal and vertical planes meet. In order to clarify and comprehend my statement, it may be helpful to see how the three *mārgas* (paths) and five *khaṇds*, (steps of ascension) enumerated in the *Guru Granth* bring this encounter to light. Such an analysis may prove to be not only helpful but provocative as well.

The *Mārgas:* First is Karma *mārga* or the path of action. While stressing it, the *Guru Granth* does not believe in the Yogic, Vedic or Mīmāmsic interpretation of it.[58] The Yogic attitude is criticized, because it includes esoteric action meant only for a few initiated ones. The *Guru Granth,* however, reveals a more open stance; the path is to be universal one—and most practical for all alike. Only such action is stipulated as does not demarcate or cut off as special one person from another. Moreover, the vedic and *Mīmāmsic* attitudes include the offering of sacrifices which the *Guru Granth* denounces because they are not appropriate for the cleansing of the mind. Action which builds character is the kind that is favoured. Action is considered very important and should not be abandoned. *Kirat karni nām japnā ate vand chhakṇā:* to earn his living by his own hands and share it with others and ever to repeat the name of God is the duty of every Sikh. The Guru aimed at a change of attitude. The *Guru Granth* contains the modern interpretation of the Gitic view of Karma: desireless action. While Krishna in the *Bhagavad Gita* asks for the Brahman alone to be the object of a man's actions, the Sikh Gurus, as reveals the citation, include a humanitarian aspect—a sharing of selfless action with the brother, the ultimate target being the '1'. Thus the ethical function of the individual is

reinforced in the *Guru Granth.* The ethic of the *Gitā* meanwhile remains a "smoky fire from which no flame flares upward."[59] This is a comment by Albert Schweitzer and I do agree with him that the *Gitā* does narrow itself by following the theme of an acting, knowing and loving God as an end in itself and not finding an expression of the three towards humankind. The idea of active action emphasized in the *Guru Granth* is missing in the *Gitā.* But the simile of the lotus leaf is common to both. The lotus is an epitome of serenity and beauty. Just as the lotus leaf rests unwetted on water, so does the absorbed one in the '1' or Brahman. Calmly he acts, yet is untouched by action.

The second path is the *Gyāna mārag* or the path of knowledge. Once more, Sankara is criticised because only an exceptionally intellectual person can follow in his footsteps, and like yoga this path is not open to all.[60] Knowledge gathered from the Vedas, Sruti and Smriti, is for Sankara the real or Ultimate. Sankara's *Gyāna* gives way to bookish learning. *Gyāna* best enunciated in the Advaita tradition has from Sankara to Radhakrishnan been saturated with an epistemological quest. The thrust throughout has been upon logical expertise and rationalistic play. Such is not the implication of knowledge in the *Guru Granth.* True knowledge is embedded in the realization of the '1' within us and this is not received from books, however, revered or sacred they may be. "I have searched all the Shastras and Vedas but they approach not the divine *nām,"* says Guru Arjan in *Sukhmanī,* this should not be interpreted as the rejection of knowledge, Guru Nanak and all the other subscribers to the *Guru Granth* consider to be very important. But their view I find more specifically echoed by Sri Aurobindo in our own time. In line with the thought of the Guru, he contemplates it as more of a consciousness or awareness. "Via knowledge we enter into and possess the Infinite and Divine in every way of his being,

*Sarva Bhāvena (*or with all being) and receive him unto us and are possessed by him every way of ours."[61] Sri Aurobindo's words echo the following couplet of *Guru Granth:*

> Those who turn to the Guru discern the sabad,
> and immerse themselves in *nām.*
> In such resplendent knowledge;
> their ignorance vanishes.[62]

Knowledge hence is spontaneous and exhaustive. I am somehow reminded of Diotima's speech to Socrates in the *Symposium* wherein equating wondrous beauty with highest knowledge is to be immediately, cognitively and thoroughly apprehended. 'Alethia' is the experience.

But, according to the *Guru Granth* man recognized Divine *nām* via knowledge. Divine *nām* has been explained as the Soundless Sound (*'sabad'* in the first line of the quotation), resplendence (surely has the element of "wondrous beauty",), mystical vibration, in which the '1' is immersed. With 'alethia' of the *nām,* man himself becomes immersed in the Immersed 'I' and to repeat *Sarva Bhāvena.*

The third is the Bhakti *mārga* or the Path of Devotion—of love and adoration. It is from love that intensity fullness and ecstasy of entering the '1' spring forth. Says Sri Aurobindo, "Love is the power and passion of the divine selfdelight..."[63] The third Sikh Guru in *Rāg Sirī* says: "Worship of the Lord is the love for the Lord."[64] *Bhaktī—piār,* which is to say that worship or devotion-adoration is love. But the concept of love introduces dualism between the lover and the beloved. This vanishes when one feels a rapture of closeness in his relationship with the other. The joy of closeness transcends into the bliss of union. All gaps disappear. The Guru exclaims joyously:

> O mother mine, joy reigns supreme,
> For I have found my true Guru.[65]

Love was also the common denominator of the Hindu Bhakti movement. But the *Guru Granth,* in contrast with the Bhaktas, does not believe in incarnations or *Avatars*–and in idol worship, which was considered an important step in their style of adoration. According to the *Guru Granth* the '1' is to be addressed directly: *"jis(u) antar(i) prīti lagai so mukatā,"* enunciating that love should gush forth from inside the heart. Also, the extreme meekness and pity of the Vaishnava devotee was not esteemed by the Sikh Gurus. who encouraged qualities of self-reliance and fearlessness.

I find these three routes interconnected. To reach the '1', one has to *act* or take steps to ascend to Him, simultaneously, *knowing* that He is within and possessing an intense *love* which will spur him on. The three *margas* are, therefore, not different from one another; but neither are they the same. It seems to me that they form a single sequence which leads up to the '1'. It is a comprehensive view of the vertical avenue to union that has been given by Guru Nanak in his *Jap(u)* and it may be altogether pertinent and plausible to consider a unificatory interpretation of the three *mārgas* as I have tried to suggest.

The *Khaṇds:* First is the *Dharam Khaṇd;* the region of duty or action. *Paurī* 34 of the *Jap(u)* details the '1' as the Creator and as the Organizer of all the days and nights and years and seasons and water and fire and wind...in the centre of which is placed the earth–*tis(u) vich(i) dharatī thāp(i) rakhī dharamsāl.* The point made at the beginning of this section is reinforced: man dwelling on earth becoınes the focus of the universe: the hierarchy is, as before, only implicit. Says the Guru:

> Judged are they according to their actions,
> True is He, True His Court,
> There the dutiful are lauded,

Through the Benevolent One's grace are they acknowledged.[66]

Having been lauded, from this initial stage, the good performers proceed to the next.

The second is the region of knowledge. Here the vastness and splendour of the Creator are understood :

> In the realm of knowledge, knowledge radiates.
> Their in are suffused infinite joy and bliss.[67]

Whereas in *Dharam Khaṇd* the Creator was embodied in His creation of nature, in the *Giān Khaṇd* is embodied His creation of 'personalities'. Millions of saints and devils, and krisnas and shivjis and kings...did He create. The understanding and joy of knowledge transcends into the next sphere, the region of effort. *Saram Khaṇd* is a highly *aesthetic sphere. Saram Khaṇd kī bāṇī rūp(u)*—language of the region of effort is beauty itself. It's truly ineffable, says the Guru. Herein consciousness, perception, mind and wisdom are beautified, purified. In Guru Nānak's words:

> *Tithaī gharīai surat(i) mat(i) man(i) budh(i).*
>
> *Guru Granth,* p. 8.

'Gharīai' means to 'fashion', to sharpen'. What subtle distinctions underlie *'surat(i)', 'mat(i)' budh(i)* which I translate as consciousness, perception, mind and wisdom, respectively, are not easily comprehensible. And how are they 'sharpened'? What one does sense is once again an identification of knowledge with beauty—just as in the *Symposium.*

Once his knowledge is 'sharpened' in the sphere of ineffable beauty, the individual reaches the realm of Grace. The language from the *saram khaṇd*—where it was beauty itself-now, in the *Karam Khaṇd,* becomes authoritative. Says Guru Nanak:

Karam Khaṇd kī bāṇī jor(u)

Guru Granth, p. 8

Jor(u)–power, authority is the *bāṇī;* In this fourth stage the Ultimate '1' showers His grace, Prerequisite illumination is imparted. Eventually, one launches into the *Sach Khaṇd.*

Sach Khaṇd, the fifth sphere, is the climax of vertical ascension. The one reaches the One. "*Sach Khaṇd(i) vasai nirankār(u)*"—In the sphere of Truth dwells (*vasai)* the formless/ Transcendent/ Metaphysical'I' (*Nirankar=nir+ākār=meta+physics=less+form*+formless=trānscendent). The entrance cannot be put into words. It is unutterable. I leave with the suggestion that with these five *Khaṇds,* Kierkegaard's three stages of existence might form an interesting parallel.

Notes and References

1. David Farrell Krell (editor), *Basic Writings of Martin Heidegger,* Harper and Row, 1977, p. 91.
2. *Ibid.,* p. 111.
3. *Ikas(u) te hoio anantā Nānak ekas(u) māh(ī) samāe jiu.*
4. St. Anselm quoted in Johan Hick, *Philosophy of Religion,* Englewood Cliffs, 1963.
5. Sher Ṣingh, *Philosophy of Sikhism,* Sterling Publishers, Jullundur, 1966, p. 153
6. *Nānak kā patisāh(u) disai jāharā.*
7. *Jah jah dekhā tah tah soi.*
8. W.H. McLeod, *Guru Nanak and the Sikh Religion,* Clarendon Press, Oxford, 1969, p. 167.
9. *Sabh guṇ kīs hī nāh(i) har(i) pūr bhaṇḍāriā.*
10. *Nirgun(u) āp(ī) sargun(u) bhī ohā.*
    Kalā dhār(ī) jin(i) sagali mohi.
11. *Thāpiā na jāi kītā nā hoi. Āpe āp(i) niranjan(u) soi.*
12. *Kudrat(i) disai kudrart(i) suṇiai kudrat(i) bhau sukh sār(u).*
    Kudrat(i) pātālī akāsi kudrat(i) sarab ākār(u).
13. *Tū sabh mah(i) vartah(i) āp(i) kudrat dekhāvahī.*

14. *tūn ād(i) purakh(u) aprampar(u) kartā terā pār(u) na pāiā jāi jīu.*
Tūn ghat antar(i) sarab nirantar(i) sabh mah(i) rahiā samāi jīu.
Ibid., p. 448.

15. *Sahas tav nain nan nain hah(i) toh(i) kau sahas mūrat(i) nanā ek tohī*
Sahas pad bimal nan ek pad gandh bin(u) sahas tav gandh iv chalat mohī.
Ibid., p. 13

16. Surinder Singh Kohli, *A Critical Study of the Adi Granth,* Motilal Banarsidas, Delhi, 1961, p. 325.

17. *Brahmā Bisan(u) Mahes(u) upāe māiā moh(u) vadhāidā. Ibid.*, p. 1036

18. *Hukamī hovan(ī) ākār hukam(u) na kahiā jāī. Ibid.*, p. 1

19. Arthur Waley. *The Way and Its Power,* The Grove Press, New York, 1958. Chapter 25.

20. *Jā tis(u) bhāṇā tā jagat(u) upāiā, bājh(u) kalā āḍāṇ(u) rahāiā*
Ibid., p. 1036
Surinder Singh Kohli, *Critical Study of the Adi Granth,* pp. 344-45.

21. *Sāche te pavanā bhaiā pavanai te jal(u) hoi.*
Jal te tribhavaṇ(u) sājiā ghaṭ(i) ghat(i) jot(i) samoi. Ibid., p. 19

22. *Hou kiā sālāhī kiram jant(u) vaḍī terī vāḍiāī. Guru Granth,* p. 792

23. Sher Singh, *Philosophy of Sikhism,* p. 172

24. *tūn ād(i) purakh(u) aprampar(u) kartā terā pār(u) na pāiā jāi jiu*
Tūn ghaṭ ghat antar(i) sarab nirantar(i) sabh mah(i) rahiā samāi jīu.
Ibid.,p. 448

25. Sher Singh, *Philosophy of Sikhism,* p. 173

26. *Ih(u) jag(u) vārī merā prabh(u) mālī Ibid.*, p. 118

27. Jin(i) *siri(i) sajī tin phun(i) goī.*
Tis bin dūjā avar na koī. Ibid., p. 355

28. *Bhan(i) bhan(i) ghaiīai ghar(i) ghar(i) bhajai.*
Dhāh(i) usāria usare dhāhial. Ibid., 935.

29. *Amul guṇ amul vāpār.*
Amul vāpārie amul bhandār.
Amul(u) dharam(u) amul(u) dibāṇ(u).
Amul(u) tul(u) amul(u) parvāṇ(u)...
Amulo amul(u) ākhiā na jāi. Ibid., p. 5

30. *Koṭ(i) bisan kine avatār. Koṭ(i) brahmanḍ jā ke dharmsāl*
Koṭ(i) mahes upāi samāe. Koṭ(i) brahme jag(u) sājaṇ lāe.

Aiso dhaṇī guvind hamārā. Baran(i) na sākau guṇ bisthārā.

Ibid., p. 1156

31. Gurmukh Nihal Singh (editor), *Guru Nanak: His Life, Time and Teachings.* Guru Nanak Foundation, New Delhi, 1969.

32. *Tūn merā pitā tūn hai merā mātā.*

Tūn merā bandhap(u) tūn merā bhrātā *Ibid.*, p. 103

33. Frederick J. Streng, *Understanding Religious Man,* Dickenson Publishing Company, California, 1969, p. 52.

34. *Āpe hovah(i) gupat(u) āpe pagataī. Kimat(i) Kisai na pāi terī thaṭia*
Gahir gambhir(u) athāh(u) apār(u) agaṇat(u) tūn.
Nānak vartai ik(u) iko ik(u) tūn *Guru Granth,* p. 966

35. *Sant sajan sunah (u) sabh(i) mitā jhūṭhā eh(u) pasārā* *Ibid.*, p. 380

36. *Jag rachnā sabh jhūṭh hai jān(i) lehu re mit.* *Ibid.*, p. 1428

37. *Jaisā supnā rain(i) kā taisā sansār.* *Ibid.*, p. 808

38. *Nānak har(i) gun gāi lai sabh sufan samānau.* *Ibid.*, p. 727

39. *In(i) māiā jag(u) mohiā viralā būjhai koi.* *Ibid.*, p. 595

40. *Jiu jal ūpar(i) phen(u) budbudā taisā ih(u) sansārā.* *Ibid.*, p.1257-8

41. *Nānak dunīā bhas(u) rang(u) bhassū hū bhas(u) kheh.* *Ibid.*, p. 1240

42. *Nānak dunīā chār(i) dihāre sukh(i) kitai dukh(u) hoi.* *Ibid.*, p. 1286

43. *Kis(u) nāl(i) kichai dosatī sabh(u) jag(u) challaṇhār(u).* *Ibid.*, 468

44. *Āp(i) sat(i) kīā sabh(u) sat(i). Tis(u) prabh te sagalī utpat(i)* *Ibid.*, p. 294

45. *Ih(u) jag(u) sachaī kī hat koṭharī sache kā vich(i) vās(u).* *Ibid.*, p. 463

46. *Eh(u) vis(u) sansār(u) tum dekhde eh(u) har(i) kā rūp(u) hai har(i) rūp(u) nadarī āiā.* *Ibid.*, p. 922

47. *Ih(u) jag(u) vārī merā prabh(u) mālī. Sadā samāle ko nāhī khālī.* *Ibid.*, p. 118

48. *Bājīgar dank bajāī. Sabh Khalak ramā se ārī.* *Ibid.*, p. 655

49. *Ātam rām(u) sansārā. Sāchā khel(u) tumārā.* *Ibid.*, 764

50. *Kahan(u) na jāī khel tuhārā.* *Ibid.*, p. 746

51. Rumi: "I died as mineral and became plant, I died as plant and rose to animal..." in Afzal Iqbal *The Life and Work of Jalal-ud-din Rumi, Institute of Islamic Culture,* Lahore 1936, p. 168.

52. Teilhard de Chardin, *Phenomenon of Man*, Harper and Row, New York, 1959, p. 258.

53. *Aval(i) alah nūr(u) upāiā kudrat(i) ke sabh bande.*

Ek nūr te sabh(u) jag(u) upajiā kaun bhale ko mande....

Mātī ek anek bhānt(i) kar(i) sājī sājan hārai. *Guru Granth,* p. 1349-50

54. *Raiṇ gavāī soi kai divas(u) gavāiā khāī.*

Hīre jaisā janam(u) hai kauḍī badale jāī. Ibid., 156

55. *Hasandiā khelandiā palinaṇdiā khāvandiān viche hovai mukat(i).*

Ibid., p. 522

56. *Sabh mah(i) jot(i) jot(i) hai soi. Tis dai chānan(i) sabh(i) mah(i) chānan(u) hoi.* *Ibid.*, p. 13.

57. Gurmukh Nihal Singh, *Guru Nanak: His Life, Time and Teachings,* p. 92.

58. Albert Schweitzer, *Indian Thought and its Development,* Henry, Holdland Co., New York, 1936, p. 193.

59. Sher Singh, *Philosophy of Sikhism,* p. 272.

60. Sri Aurobindo, *Synthesis of Yoga,* Sri Aurobindo: Ashram Pondicherry, 1965, p. 507.

61. *Gurmukh(i) sabad(u) pachhāṇiai har(i) amrit nām(i) samāi.*

Gur giān(u) prachanḍ(u) balāiā agiān(u) andherā jāi. *Ibid.*, p. 29.

62. Sri Aurobindo, *Synthesis of Yoga,* p. 507.

63. *Har(i) bhakt(i) kā piār(u) hai...* *Ibid.*, p. 28

64. *Anand(u) bhaiā merī māe sat(i) gurū maī pāiā.* *Ibid.*, p. 917.

65. *Karmī karmi hoi vīchār(u), Sachā āp(i) sachā darbār(u).*

Tithai sohan(i) panch parvan(u). Nadarī karam(i) pavaī nīsāṇ(u)

Ibid., p.7.

66. *Gian Khaṇd mah(i) giān(u) parchanḍ(u). Tithai nād binod koḍ anand(u).*

Ibid.

COSMOLOGY IN GURU GRANTH SAHIB

Wazir Singh

The poetic compositions of the Guru Granth Sahib and allied texts are rich in cosmological formulations, even though a consistent, logically worked-out theory of the cosmic order has not been presented in the Sikh scripture. Religious cosmologies originate from a motive radically different from the one giving rise to cosmological theories in science. In line with the spirit of religious teaching in general, Sikhism attempts to instil faith in the Divine power, including the power of creation of the universe. The Sikh cosmology, therefore, is part of the speculative venture and spiritual vision of the poet-philosophers whose compositions are enshrined in the Holy Granth. Evidently enough, it is not based on any empirical data in the fashion of modern science, nor is it designed to provide explanation of a class of facts, or guidance for future exploration of the origin and nature of the universe as a systematic whole.

The line of demarcation between religion and science in relation to the problem of cosmology, involves the concepts of God and Nature, which, by definition, are exclusive of each other. "If God and Nature are made identical in attributes, both lose their meaning. If God is another name for Nature, then God is not the creator of Nature, for he ceases to have a distinct existence to create Nature." Similarly, "if Nature is another name for God, then Nature is disembodied spiritual existence; for God, by definition, is disembodied spiritual being."[1] In the former case, the whole theological cosmology is rendered meaningless, and in the latter case, physics loses all meaning.

Apart from God and Nature, another concept that is invariably employed in the construction of cosmologies, religious and scientific alike, is the concept of 'creation'. But this concept does not carry the same meaning for the naturalist as it does for the theologian. When the former talks of the 'day of creation', he does not suggest the existence of a spiritual being, or God, performing the function of a creator, at a moment of his choice. Creation here means the coming into existence of the universe as we know it, from the 'embryo'--or the 'cosmic egg'—as it is figuratively called. "How did this 'cosmic egg' appear?"—Science is still unable to answer.[2] Creation, for the man of religion, however, is the entirety of the natural world believed to have been established by the divine activity. God is credited with the authorship of the cosmic existence. He may be an entity separate from the created order, as an author is distinct and apart from the work produced by him; but God may also be present in his creation, just as the author is present in his work, and the artist 'lives' in his work of art. No wonder that theologians normally view God as both transcendent and immanent. Sikhism too falls in the line on this issue.

The World As Creation

The question of the origin or coming into being of the world appropriately belongs to cosmogony rather than to cosmology, though the issues of both the studies are taken up side by side. Munitz argues :

> Many primitive cosmogonies and mythologies, the world over...see the coming into existence of the world as the fruit of the mating of a primeval pair, or as the outcome of the authoritative command of some all powerful ruler.[3]

The Vedic religion of ancient India believed that "the world was fashioned from the body of a primitive being, a giant or

Puruṣa, dismembered by the gods." It is however not made clear "whence came this *Puruṣa,* or these gods themselves?"[4] Some of the Upanishads trace the origin of the world to a 'desire' on the part of the primeval Person, universal Being, or Prajapati, who "got frightened owing to his loneliness" and who "could not rejoice, because one cannot rejoice all alone". "With one-half of himself, he produced a woman, who became his wife; the husband and wife together produced human beings."[5]

The *Old Testament* gives the story of the Genesis in the well-known passage: "In the beginning God Created the heaven and the earth and the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, "Let there be light: and there was light." After creating lands and skies, and man in his own image, within six days,' "God rested on the seventh day from all his work which he had made. "[6] Here the reference is to a command on the part of God in person. Duncan Greenless interprets the Sikh cosmogony on similar lines. To the question, "How did this universe come into existence?", he provides the answer--"There was nothing but God; He willed, and out of the Word which expresses that Will the universe is being ceaselessly made."[7] Similarity is about the 'world' or 'command' issuing from the Deity. In the Biblical account, however, the world came into being at one stroke, whereas in Sikhism the universe is shown to be made ceaselessly and without break.

Obviously, the reference to creation through a note sounded by the Creator, in the case of Sikh cosmology, is based upon the expression found in Guru Nanak's *Jap(u):*

> Initiates He the whole process from one sound, one Note, And million rivers outflow, a million forms float.[8]

Perhaps, the symbol of 'one sound' (*eko kavāu)* could be

interpreted in terms of the Big-Bang theory, which is one of the cosmological models presented by contemporary science. According to this theory, a gigantic explosion splashed large drops of matter in all directions,. It was the build-up of energy at the core of the 'cosmic egg' that caused it to explode.

> Matter became less concentrated, gravitons and photons began to escape from the clutches of the mighty gravitational field, and streams of intense radiation erupted into the void to herald the birth of the universe in which we are living today and whose mysteries we are probing.[9]

Cosmological Models

Apart from the question of 'origin' of the universe, the cosmological theories made current by men of science, serve as conceptual constructions of the universe, which is treated as not more than one. All other physical objects, processes or systems of lesser scope are to be regarded as only parts of this all--inclusive 'unique' or absolute whole. "To speak of a 'plurality of universes' would be a contradiction, or a misuse of language."[10] Thus scientific cosmology is a study of this whole, or of the large-scale properties of the universe, in order to determine its structure, in accordance with the empirical-rational methods of modern science. In this effort, cosmology discusses and answers a number of philosophical questions, on the basis of its findings brought up-to-date.

"As science, however, cosmology is powerless to make any inference to a process of creation of the world by a transcendent creator, or to argue for the existence of a Necessary Being." According to professor Munitz, "Creation should not be thought of as some thing that took place at some definite moment in the past."[11] Some of the cosmological models present a static picture of the universe. Some others are non-static models, for instance the 'ever-expanding universe

in which the galaxies are receding from one another at enormous velocites. Apart from the Big Bang or Primeval Fireball Theory, proposed in 1927, the other principal theories include the Steady State Theory, presented in 1948, according to which there is a process of continuous creation of matter, maintaining the universe in a steady-state of constant density. "There was no beginning to the universe and there will be no end. The universe has always looked more or less the way it does now and it will always look this way".[12] The third is major the Oscillating Universe (also called the Pulsating Universe Theory) according to which the universe periodically compresses and expands, in alternating phases. Currently it is in the course of an expansion that began with a Big Bang and is gradually slowing down.

Cosmological theories are not the gift of contemporary science alone. A hundred years ago, Frederick Engels gave fulsome credit to Kant and Laplace for their cosmogony, calculated to reduce a mysterious tangential force to a form of motion, thereby doing away with the presupposition of a Creator.[13] He also spoke approvingly of the ancient Greek philosophers who had 'brilliant instuitions,' as compared to our strictly scientific research in accordance with observational techniques. In fact, the earliest Greek thinkers were cosmologists, in that they ventured their speculations on the question of the primordial stuff of the world. Whereas the 'first philosopher' Thales said it was 'water', his successors toyed with elements like air, or fire, or with some unspecified infinite cosmic stuff.

'Water' as the basic meterial out of which the universe is supposed to have been fashioned, is not peculiar to Western thought. "There are at least two Upanishadic accounts of creation which eschew Brahman. *Ātmā* or *Sat* as the origin of the cosmos. In one it is water and in the other a spontaneous

egg which begins the work of creation." "In the beginning this universe was all water. Water produced the true (*satya).* And Brahman is that 'true'. Brahman produced Prajapati who produced the gods..."This account is from *Brihadāraṇyaka Upanishad (*V.5). The other one from *Chhāndogyopishad (*III. 19. 1.2) reads-"In the beginning this world was non-existent (*asat)* and later it became existent (*sat).* It grew and became an egg which lay for a year. At the end of a year it burst open. The two shell-pieces became golden and silver. The latter is the earth and the former, the golden half, is the sky."[14] The Indian term for the universe is *Brahmaṇd* (that is, *Brahman+uṇd),* which means 'cosmic egg'. The term denotes not only the original organic matter inside the egg-shell that became the starting point of it all, but also perhaps the elliptical shape of the egg serving as model for the depiction of the universe, as also of the orbits of the ever-moving planets.

Cosmology in India

India shares with ancient Greek and modern Western thought, another cosmological feature, namely the nebulous or chaotic state from which the universe is supposed to have evolved. The super-explosion or big bang hurled the nebulae apart, giving rise to galaxies and planetary systems. Ancient philosophy refers to an undifferentiated state of Chaos that preceded the formation of the Cosmos. The pre-existing chaotic state was eternally present; it had no temporal beginning like the origin of the space-time world. As pointed out by Barth, the vedic religion of India had a parallel belief. "It was by sacrifice—it is not said to whom--that the gods delivered the world from choas...."[15] The mythical element present in the scheme is clearly discernible.

The 'Hymn of Creation' in the *Rigveda* (X. 129, 2-3) refers to the pre-cosmic, nebulous state in the following fanciful

terms:

> Non-being then existed not, nor being :
> There was no air, nor sky that is beyond it.
> What was concealed? Wherein? In whose protection?
> And was there deep unfathomable water?
>
> Death then existed not, nor life immortal;
> Of neither night nor day was any token.
> By its inherent force the One breathed windless.
> No other thing than that beyond existed.
>
> Darkness there was at first by darkness hidden;
> Without distinctive marks, this all was water."
>
> Macdonell(Tr.)

The hymn further employs concepts like 'desire' and 'creative force' and phrases like 'gods born after this world's creation' and 'none knowing whence creation has arisen.' However, 'darkness' and 'water' stand out as important ingredients of the primal stuff.

On the whole, the Indian tradition assumes the original stuff to be beginningless (*anādī*), implying that "we donot know what happened long, long ago." According to Devasenapati, "Creation is not a unique event for Hinduism in the sense that it occurs just *once*. Creation is periodic." As for what happened in the first creation, it is a matter beyond our understanding; it is a mystery."[16] Radhakrishnan, like Whitehead, explains the world process in terms of duality, that is, the Divine interacting with primal matter :

> The same duality is indicated in the passge of Genesis relating to the spirit...when the spirit of God brooded on the face of the waters, the original chaos was being shaped into order." "All things in the world participate in the characters of this duality...The world and the world Spirit are both equally real.[17]

The Buddhist cosmology held the entire existence as a flux, a process of 'becoming,' on sensual , corporeal and incorporeal planes. In its later development, however, Buddhism propounded *Sūnya vāda* or Voidism, signifying emptiness and nothingness. "*Sūnyatā* is the essence of the universe, the root of everything that is, rather the basic unreality of things, and hence renders any positive or logical statement that is made about it as superficial." Nagarjuna's śūnyatā is a cipher, indeterminable, unutterable, and occult to the entire range of actual and possible knowledge."[18]

To sum up, the Indian position on cosmology works out to this :

> Samkhya asserts that the teleology of the *Prakṛti* is sufficient to explain all order and arrangement of the cosmos. The Mimamsakas, the Carvakas, Buddhists and the Jains all deny the existence of Isvara (God). Nyaya believes that Isvara has fashioned this universe by his will out of the ever-existing atoms...This world is not momentary as the Buddhists, suppose, but is permanent as atoms, is also an effect so far as it is a collocation of atoms and is made up of parts like all other individual objects.[19]

Cosmology in Guru Nanak *Bāni*

A scientific model in cosmology requires the constant support provided by observational evidence. A philosophical theory appeals to reason, it may interest itself in the empirical data collected by physical science and construct a rationalistic model upon that basis. "Religion has its own insights into the nature of man and the world and it seeks to express them in the form of rational doctrine."[20] Sikhism as a religion presents the intuitive insights of its mentors into reality and its modes, through the medium of poetry. While building up its doctrinal edifice largely on the conceptual foundations

provided by India's philosophic heritage, Sikhism rejected the mythical and patently superstitious elements clouding the traditional thinking. In its cosmology, Sikhism tried to do without the tales of a giant dismembered by gods, or the mating of a god-goddess pair. Guru Nanak, however, alludes to these figments of imagination accepted by tradition; for instance:

To creative Mother in mystry union—so the tradition holds--

Brought forth the Dieties three for carrying on three roles:

One was given Creative powers, second got Preserver's lot,

Third one to sit in judgement at the destiny's Court.[21]

After stating the traditional position, he puts forth his own thesis that "It is all Divine will/there is but the only God. He ordains the worldly ways/He performs all the roles."

The depiction of Guru Nanak's pre-cosmic state of the Absolute is remarkably similar to Rigvedic creation-hymn. He talks in terms of the 'trance' of the formless Spirit, the Absolute Void, the 'power' of Being, its creativity, and potentiality for manifestation and self-revelation:

In the beginning was inexpressible darkness;
Neither the earth nor sky there was,
The Infinite will alone prevailed.

Neither day and night
Nor the moon and sun did exist,
The Absolute Void was in eternal stance.

No source of creation, no speech,
No air, no water there were;
No production, no consumption,

No arrival, no depature,
No lands or neither regions,
Nor the seven seas
Nor water flowing down streams....
... ...
As and when He willed
He brought the world into being
And vaulted heavens without support,
Created He Brahma, Vishnu, Shiva;
And instilled in earthly beings
Sense of attachment over-bearing....
Establishing continents, worlds and underworlds.
From state of void unrevealed,
Self-manifest became He.[22]

The transition from the hidden *(gupta)* state to the revealed (*pragaṭa)* state was effected through the mysterious 'will' of the Divine, which in the Vedic account has been put down as 'desire'. At any rate, the primordial thoughtfree (*aphur)* state was the pre-cosmic state *(Sūnya)* and that preceded the thoughtful (*saphur*) state of names, forms and content, in the Nanak-*Bāni*.

Again, there is striking resemblance of terminology between the Buddhist Voidism and Guru Nanak's use of equivalent terms implying the void *(kūr)*. However, Guru Nanak invests the concept of void with power of being: it is śuṅn-kalā, and not the negation of all creativity, ability and thought. It is not nihilism, or a theory of the cipher or zero. Guru Nanak's *śūnya or Void is the* featureless Spirit that is the ground of the phenomenal world-which again is 'void' when devoid of the spiritual essence. It is for the human mind to experience divine presence in the physical world; without such experience, all existence is crass, non-spirit, physical void. In a hymn on this theme, Guru Nanak says:

The Transcendent Being comes alive
with powers of the absolute Void,
Himself He remains unattached, unaffected,
But goes on creating and viewing Nature;
out of the featureless Void
He produces the worldly void....
Brahma, Vishnu and Shiva are born of the Void,
All the ages, temporal order come out of the Void...
Out of the Void came Incarnations ten,
And the universe, with the whole expanse. ...
Of the Void were born the Five Elements,
Producing bodies in concert,
And all practices, all the action.[23]

In Guru Nanak's cosmology, repeated mention is made of water as the supporting element of the cosmic order. Water is the 'father' (*Pāni-pītā),* which reminds one of the Greek speculation about water as the primal stuff. Water finds mention in Rigvedic and Biblical theories of Genesis too. Modern science gives credit to hydrogen for its role in the constitution of the world; and water is two-third hydrogen. In one of his composition, Guru Nanak links water with the threefold order of creation :

Air arose from Truth Primal,
Out of Air arose the Water:
With water was formed the threefold world
that enshrines the light essential.[24]

The theological position in regard to cosmic creation is clearly asserted in the beginning of Guru Nanak's *Āsā di Vār.* "The Absolute Spirit created itself/created He the names and forms/He created Nature as second order/and seated, joyously views it all."[25] The worthy disciple of Guru Nanak and his immediate spiritual successor, Guru Angad Dev, sums up the cosmology and metaphysical outlook of the Master, thus:

This world is the abode of the holy Lord,
The holy one abides in the world.[26]

Contribution of Guru Amar Das

Guru Amar Das, as the third Guru, succeeded to the spiritual office of Guru Nanak at the mature age of 73. He was a contemporary of Guru Nanak for 60 years and lived up to the ripe age of 95. In his voluminous compostions, Guru Amar Das enriched the Nanak heritage of enlightened faith, philosophic insight and sublime poetry, with a rare clarity of vision and simplicity of diction. He extended the thought of his predecessors, adding some of the new dimensions to it. His contribution to the Sikh cosmology, in the main, is a confirmation of Guru Nanak's own cosmological view; emphasizing the divine origin of the world, prevalence of the divine ordinance therein, and the possibility of human realization of the highest truth through the framework of the physical universe and human personality.

The figure of 36 *yugas* of the pre-cosmic state of void,[27] has been employed by Guru Amar Das in conformity with the traditional belief in the nine cycles of four great epochs each. Guru Nanak too made a reference to 36 *yugas* established by the Transcendent Lord.[28] In order to poetically depict the immeasurably long duration of the Absolute Spirit's self-absorption, expressions like innumerable eras of nebulous darkness, and thirty-six ages of divine 'trance' have been used by Guru Nanak and Guru Amar Das.

Again, in conformity with Guru Nanak's conception, Guru Amar Das speaks of the phenomenal world as created by the Lord Supreme *(Onkār)*. "All this wondrous play symbolizes His greatness"[29] He makes and remakes the world- -"Like a skilful player, He performs the feat (of creation)."[30] Here, reference is made to the making and remaking of the universe,. Elsewhere too, references are found to the repeated

cycles of creation and dissolution. It is one of the fundamental tenets of Sikh cosmology that the Divine is not only the creator but also the liquidator of the world. As put by Gopal Singh—"He is the creator and also the destroyer of what He creates. And, then, He re-creates in order to redestroy."[31] The principle behind this alternation of creation and annihilation seems to be the one stated in the composition *Benati-chaupai:*

> When the Creator projects Himself
> The world and creatures all take shape;
> When He draws in and attracts
> All embodiments relapse into Him.[32]

Perhaps it is the same principle of expansion and contraction (*udkarakh* and *ākarakh)* as is at the base of the Pulsating Universe theory. The essential temporality of the phenomenal world is a basic assumption of modern cosmologies; all existence, all being is in time; nay being itself is time. The author of the aforesaid *Chaupai* expresses a similar vision when he composed:

> In time did Brahama assume a form,
> In time did Shiva come down below;
> In time did Vishnu reveal himself,
> Of time is all this wondrous show, [33]
>
> (English Tr. S.S. Sekhon)

Another insight of Guru Amar Das relates to the theme of the Formless giving rise to forms. The *Nirankār* is formless featureless reality, which may be interpreted as the Void; but the whole intent of *gurbānī* takes it to be the spiritual Essence without embodiment, which in its blissful freedom takes on the garb of existence. The Spirit is one; it is unity, though not a blank unity or pure void, since it has the power of self-expression. When revealed, its unity becomes diversity. From the one, unmanifest aspect, it turns into the plural, manifest aspect; then, from the infinity of forms, it returns to its original

singularity. From *anek* (many) it becomes Ek (oṇe).[34] Pluralism inherent in the philosophy of existence, turns into monism that characterises the metaphysics of essence.

A distinctive feature of Guru Amar Das's realistic outlook on life and world, is the stress laid on the physical aspect of things, Numerous of his hymns portray the human body as a treasure of most valuable elements, including the spiritual truths of life. In one composition, he eloquently proclaims the existence of the whole world inside the bodily framework:

Within the body are contained all entities-regions,
circles, underworlds;
Within the body abides the Master-
of life, world and protector of all.
....
This body is the bearer of Earth,
with nine divisions, stores, bazars...
Within the body are Brahma, Vishnu, Shiva,
and the entire universe He produces;
The Holy Lord has established his play--
with process of ceaseless coming and going.[35]...

Guru Amar Das is one with Guru Nanak and his successors on the ultimate creative powers residing in the primordial Person (*Ādi- Purakh)*. According to Guru Nanak, "The Lord is engaged in the endless process of creation"[36] "the creation (and dissolution are the work of the everlasting Divine, and of none else."[37] Guru Amar Das readily supports this contention, "Creation and annihilation occur through the Word; out of the Word rises the world again and again".[38] The same article of faith holds good for Guru Arjan too--

Real Himself, real is all He Makes;
The whole creation from the Divine emanates;
If He so wills,expansion initiates;

If He so wills all in one concentrates.[39]

A major conclusion that emerges from the foregoing is in regard to the concept of 'continual creation' at the hands of God. Fred Hoyle emphasized the need of such a principle, without, however, invoking the agency of God. Says he "without, continuous creation the universe must evolve towards a dead state in which all the matter is condensed into a vast number of dead stars... With continuous creation, the universe has an infinite future in which all its present very large-scale features will be preserved. "I think that of all the various possibilities that have been suggested, continuous creation is easily the most satisfactory."[40]

Mysteries of Creation

The subject of cosmology, be it in the hands of philosophers and scientists, or be it with spiritual visionaries like Guru Nanak and his successors, finds itself surrounded by some of the unresolved mysteries. Is the universe finite or infinite, bounded or unbounded? At one time, Einstein himself pictured it as a finite and unbounded universe, though in the light of his own discoveries this hypothesis was abandoned in favour of a model suggesting infinity of the cosmic creation. As put by Hoyle-"One of the questions we shall have to consider later is what lies beyond the range of our most powerful instruments. But even within the range of observation there are about 100,000,000 galaxies with upward of 1,000,000 planetary systems per galaxy. The combined total for the parts of the universe that we can see comes out more than a hundred million million."[41] Guru Nanak's answer is not far different-

Millions are the underworlds,
Millions float in space;
Despairing of the final count
Vedas give up stake.[42]

The mystery of the extent of creation is nowhere claimed to have been solved or comprehended in full measure in *gurbāni* And what the distances are like, traversed by the celestial bodies?

In control moves the sun,
In discipline moves the moon;
Billions of miles they travel,
With no halt, no end.[43]

Indian thinkers of antiquity and scientists of today, both talk in terms of the 'cosmic egg'-- without solving the puzzle of its origin. Who laid that 'egg'? And when? In terms of the temporal order, can anyone pin-point the 'day of creation'? And since the phases of expansion and contraction are beyond count or estimation, how can one speak of the 'first' creation? As regards the beginning," says Guru Nanak, "the best course is to admit to a sense of wonderfulness"--that is, ecstasy or *vismād,* since "the featureless Void was in ceaseless existence".[44] On the issue of the time of creation, Guru Nanak's view expressed in the *Jap(u) is* quite well known---

What the hour, what the time,
what date and day?
Which the season, which month
when came the cosmic Play?
Knew not the Pundits time,
though given a hint in Puran;
Knew not the Qazis time
Who composed the Quran.
Nor known the yogi time-
season, month or dates:
He himself the secret knows,
who the world creates.[45]

In our times, Dr. Radhakrishanan has echoed this view by proclaiming that the meaning of mystery, the origin of the world, cannot be scientifically apprehanded. Says he--"Within

the temporal process itself, science offers explanations for particular events, but it cannot deal with the why of the temporal process as a whole." Expressing his faith in the 'absolute freedom' of the Absolute Being he adds: "The mystery of the world abides in freedom. Freedom is the primordial source and condition of all existence. It precedes all determination."[46]

Then, there is the mystery of the reality or unreality of the created world. Radhakrishnan so interprets the Advaitic doctrine of *Maya,* as to save the world and give to it real meaning. For one thing, he considers the essential temporality of the world as maya, without reducing the world into an illusion. Again, the creative power of the Divine and the mysterious working of his will, are to be treated *as maya*. Finally, "*Maya* is also used for ignorance by which we do not recognise the principle of the universe."[47] Man's non-knowing or *avidyā* is the meaning he gives to the term, that comes closest to the Sikh doctrine of *Maya*. Guru Arjan's enunciation that a Real World proceeds from the real Being, is anticipated in Guru Nanak's enunciation--

> Real are the regions thine, real the universes,
> Real are spheres Thine, real the forms created.[48]

But, if the entire creation is real, then why does Guru Nanak apply the epithet of *kuṛ* or unreality to it? How is it that Guru Amar Das calls this world an earthen structure or *mitti kā putlā?* In what sense Guru Tegh Bahadur views the world as a mount of smoke? The answer lies in human ignorance that mistakes the contingent for the necessary, temporal for the eternal. Man, in his *avidyā*, looks at the creation without realizing the Creator; he views the *qudrat but* not its *Quadir*; he is aware of existence, but not of essence. Sikhism holds the created world order as real, unless delusion makes men overlook the divine principle of its creation.

Cosmic Order & Essence

One of the questions philosophy considers in the course of its cosmological ventures, pertains to the possible relationship obtaining between the cosmic order as Existence and the postulated creative spirit as Essence. In theological language, the question centres on the relation of God to man's world. Admitting that the relationship (as between the author and his product) does obtain, a further question arises regarding the multiplicity of such creation. Can we claim in the context of Sikh cosmology, that this is a two-way relation? "For Whitehead there is a mutual relationship (not symmetrical in every respect) between God and the World. God exhibits primary action on the world, but there is also a reaction of the world on God." "God is not only *with* the world at the beginning (primordial nature) but he is also the end (consequent nature) and, as such, he shares in the novel elements resulting from the ongoing cosmic process in time....One of the principle consequences of this doctrine is that there is an 'advance' in God."[49]

Sikh cosmology would scarcely entertain the idea of the created world-order effecting any change in the already accomplished nature of the Creator-Divine Person (*Kartā-Purakh)(u)*. However, it may readily accept the contention that the creatures can and do persuade the benign Creator to bestow his blessing upon them. The doctrine of Grace fits in with the whole scheme. Secondly, the natural world is believed to be governed by the Divine ordinance (*Hukam)*. "Philosophically, *Hukam* is the apprehension of that mystery which underlies all existence, and which can express itself only in the action of submission and resignation."[50]

The conclusion thus emerges that in Sikhism the finite can to some extent influence the infinite, through devotion and recitation, even if the essential nature of the perfect God is not affected. The problem, however, does not end here.

Man as a finite and temporal creature tries in his finite ways to apprehend what is infinite and eternal. Einstein once wrote, without laying claim to comprehensiveness of his investigations, that "it was hardly reasonable to extend the laws of finite matter to the infinite universe."[51] How can man, as a part of the space-time order or Existence, claim to know what transcends this order and whose Being is interpreted in terms of pure Essence?

According to Guru Amar Das, "the Divine creates the world and keeps it within His control"[52]. If so, then man is not free to exercise control over the Creator; at best he can understand the motions of the Master to an extent the latter permits him to do. Moreover, the appearance of the world is associated with the egoistic sense of the individual. To the question of the *sidhas* as to how the world arises, Guru Nanak replied that the world arises in the ego[53]--meaning thereby that the phenomenal world, though not a creation of man, appears in the consciousness of worldly beings including man. And the very spirit that is immanent in the universe (*Brahmaṇḍ*), is to be found inside the body *(pīṇḍ)*. The Divine Essence is present, not only in the macrocosm, but also in the microcosm. In this way, human experience, the world, and God are linked to one another.

The Sikh cosmology, based on a profound theistic faith, finally eliminates the duality of Nature and God, Existence and Essence, through a formula that brings the Essence within the ambit of Existence. Guru Nanak perceives the same Light everywhere and in every heart; for him one single Essence pervades and informs the entire multiplicity of the cosmic existence. It is not the case of Essence and Existence, but simply a case of Essence-in-Existence.[54] And Guru Amar Das exhorts man to realize the same Essence in oneself:

> You embody the very Light, O Man,
> Recognize the Essence of Your life.[55]

References

1. S.P. Kanal, *The Ethics of Devatma,* Munshi Ram Manohar Lal, New Delhi, 1974, p. 36.
2. *Matter & Man,* Peace Publishers, Moscow, p. 158.
3. Milton K. Munitz, *The Mystery of Existence,* New York, 1965, p. 202.
4. A. Barth, *The Religions of India,*. New Delhi, 1978 (1881), p. 37.
5. G.S. Ghurye, *Religious Consciousness,* 1965, p. 98.
6. Quoted in *Christian Man, (*ed. Norman Ravitch), 1973, p. 6.
7. Duncan Greenlees, *The Gospel of the Guru Granth Sahib,* Adyar, Madras, 1960, p. cixxix.
8. *kitā pasāu eko kavāu. Tiste hoe lakh darīāu.* *Guru Granth,* p. 3.
9. *Matter & Man, op.cit.,* p. 158.
10. Munitz, *op-cit.,* p. 60.
11. *Ibid.,* p. 127.
12. Brandt & Maran, *New Horizons in Astronomy,* San Francisco, Freeman & Co.; 1972, p. 368.
13. *Dialectics of Nature,* Progress Publishers, Moscow 197, p. 73.
14. Ghurye, *op.cit.,* p. 100.
15. Barth, *op. cit.,* p. 37.
16. *Contemporary Indian Philosophy, (*ed. Margaret Chatterjee), Allen and Unwin, London, 1974 p. 101.
17. Schilpp (ed. *The Philosophy of S. Radhakrishnan,* New York, 1952; p. 801
18. Ramakant Sinari; *Cont. Indian Phil., op.cit.,* pp. 281-82.
19. S.N. Dasgupta, *A History of Indian Philosophy;* London ; 1969, (1922); p. 325.
20. John E. Smith in *Religion* (Princeton)*;* 1965, p. 434.
21. *Ekā māī jugat(i) viāī tin(i) chele parvāṇ(u).*
    Ik(u) saṅsārī ik(u) bhaṇḍārī ik(u) lāe dibāṇ(u). *Guru Granth;* p. 7.
22. *Arabad narbad dhuṅdhūkārā.*
    Dharaṇ(i) na gaġaṇā hukam'(u) apārā.
    Nā din(u) rain(i) na chand(u) na sāraj(u)
    suṅn samādh(i) lagāidā.
    Khāṇī na bāṇī pauṇ(n) na pāṇī.
    Opat(i) khapat(i) na āvaṇ jāṇī.
    Khaṇd patāl sapat nahī sāgar nadi na nir(u) vahīādā....
    Jā tis(u) bhāṇā tā jagat(u) upāīā.

Bājh(u) kalā āḍāṇ(u) rahāiā.
Brahmā Bisan(u) Mahes(u) upāe māiā moh(u) vadhāida...
Khaṇḍ brahmaṇḍ pātāl araṁbhe gupatah(u) pargati āidā.

Ibid., pp. 1035-36

23. *Sunn kalā aparaṁpar(i) dhārī.*
Āp(i) nirālam(u) apar apārī.
Āpe kudrat(i) kar(i) kar(i) dekhai suṅnahu suṅn(u) upāidā...
Suṅnah(u) Brahmā Bisan(u) Mahes(u) upāe.
Sunne varte jug sabāe...
Suṅnahu upaje das avtārā.
Srisaṭ(i) upāī kiā pāsārā....
Pañch tat(u) suṅnah(u) pargāsā.
Deh sanjogi karam abhiāsā. *Ibid.*, pp. 1037-38

24. *Sāche te pavanā bhaiā pavanai te jal(u) hoi*
Jal te tribhavaṇ(u) sājiā ghat(i) ghat(i) jot(i) samoi. *Ibid.*, p. 19

25. *Āpinai āp(u) sājio āpinaī rachio nāu.*
Duyī kudrat(i) sājīaī kar(i) āsaṇ(u) diṭho chāu *Ibid.*, p. 463.

26. *Ih(u) jag(u) sachaī kī hai koṭharī sache kā vich(i) vās(u).* *Ibid.*, p. 463

27. *Jug chhatih kīo gurbārā.* *Ibid.*, p. 1061.

28. *Jug chhatī tinai vartāe.* *Ibid.*, p. 1026.

29. *Sabh(u) khel(u) tamāsā terī vaḍiāī.* *Ibid.*, p. 1061

30. *Bājīgar ik bājī pāī.* *Ibid.*

31. Gopal Singh, *The Religion of the Sikhs,* Delhi. 1971, p. 42.

32. *Jab udkarakh karā kartārā.*
prajā dharat tab deh apārā.
Jab ākarkh karat ho kabahūṅ.
Tum maiṅ milat deh dhar shabhahūṅ. *Dasam Granth;* p. 1387.

33. *Kāl pāi Brahmā bap(u) dharā.*
Kāl pāi Sivajū avatarā.
Kāl pāi kar(i) Bisan prakāsā.
sakal kāl kā kiyā tamāsa. p. 1386

34. *Anek haiṅ. Phir ek hain.* *Jāp.*

35. *Kāiā aṅdar(i) sabh(u) kichh(u) vasai khaṅḍ maṅḍal pātālā.*
Kāiā aṅdar(i) jagjiwan dātā vasai sabhanā kare pratipālā...
Is(u) kāiā aṅdar(i) naukhaṅḍ prithamī hāṭ paiaṇ bājārā.
Kāiā aṅdar(i) Brahmā Bishan(u) Mahesā sabh opat(i) jit(u) saṅsārā.
Sachai āpaṇ ākhel(u) rachāiā āvāgauṇ(u) pāsārā. *Guru Granth,* p. 754

36. *Rachanā rāch(i) rahe niraṅkārī...* *Ibid.*, p. 1107
37. *utpat(i) parlau avar(u) na koī.* *Ibid.*, p. 905.
38. *Utpat(i) paralau sabade hovai.*
Sabade hi phir(i) opat(i) hovai. *Ibid.*, p. 117
39. *Āp(u) sat(i) kiā sabh(u) sat(i).*
Tis(u) prabh te saglī utpat(i).
Tis(u) bhāvi tā kare bisthār(u).
Tis(u) bhāvai tā ekaṅkār. *Ibid.*, p. 294
40. Quoted in *The Changing Concept of the Universe,* A.M.U. Aligarh, 1963, pp. 104-108.
41. *Ibid.*, p. 95.
42. *Pātālā pātāl lakh āgāsā āgās.*
orak orak bhāl(i) thake ved kahan(i) ik vāt. *Guru Granth,* p. 5.
43. *Bhai vich(i) sūraj(u) bhai vich(i) chaṅd(u).*
Koh karorī chalat na aṅt(u). *Ibid.*, p. 464
44. *Ād(i) kau bismād bīchār(u) kathiale suṅn niraṅtar(i) vās(u) līā*
Ibid., p. 940
45. *Kavaṇ(u)velā vekhat(u) kavaṇ(u) kavaṇ thit(i) kavaṅ(u) vār(u).*
Kavaṇ(i) si rutī māh(u) kavaṇ(u) jit hoā ākār(u).
Vel na pāiā paṇḍatī ji hovai lekh(u) purāṇ(u).
Vakhat(u) nā pāio kādī ji likhan(i) lekh(u) kurāṇ(u).
Thit(i) vār(u) nā jogī jāṇai rut(i) māh(u) nā koī.
jā kartā sirṭhī kau sāje āpe jāṇai soi. *Ibid.*, p. 4
46. Schilpp, *op.cit.*, pp. 38-40
47. *Ibid.*,p. 801.
48. *Sache tere khaṇḍ sache brahmaṇḍ.*
Sache tere loa sache ākār. *Guru Granth,* p. 463
49. John E. Smith, *op. cit.*, pp. 436-7.
50. G.S. Talib, *Guru Nanak,* Delhi, 1969 p. 147.
51. *Matter & Man, op. cit.*, p. 166.
52. *Āpe jagat(u) upāion(u) kar(i) pūrā thāṭ(u)* *Guru Granth*, p. 517
53. *Haumai vich(i) jag(u) upjai...* *Ibid.*, p. 946
54. Cf. Wazir Singh, *Humanism of Guru Nanak,* Ess Publishers, Delhi, 1977, pp. 161-164.
55. *Man tūṅ jot(i) sarūp(u) hai āpaṇā mūl(u) pachāṇ(u).*
Guru Granth, p. 441

MONOTHEISM IN THE *GURU GRANTH SAHIB*

Shashi Bala

A faith does not occur in a cultural vacuum but 'is bound up with the cultic practices of a particular religious community'[1], its way of life and the authoritative tradition of which it is a part.[2] It is also a form of response of the believer to his environment.[3]

So in order to probe into the concept of monotheism as depicted in *Guru Granth Sahib*, it is indispensable to understand the contemporary tradition prevalent in that society. It casts a reflection on the mind of the experient prophet, who in turn, presents the thought pattern of his cultural milieu in his experience. No doubt the impact of prevailing thought is traceable in *Guru Granth Sahib* but it is not a synthesis of contemporary beliefs.

The present paper is an attempt to study the monotheistic concept of the Ultimate Reality by highlighting first, the unity of God; second, the nature and attributes of God; third, the transcendent and immanent aspect; and fourth, the personality of God.

'i) Unity of God

There are several scholars who admit the monotheistic concept in the *Bani*.[4] Now the question arises, what type of affirmation of unity is it? Does it state the oneness of God at transcendental level, or is it the sanctification of all things? In the words of Dr. Wazir Singh:

> The *mool mantra*, as an expression of Guru Nanak's

> intuitive insight into the metaphysical realm, presents an integrated view of the basic reality that is monistic, but whose manifestation is pluralistic.[5]

Nevertheless, the unity of God finds expression in *nirguna* and *sarguna*; unmanifest and manifest; or as transcendent and immanent, which 'establishes the relationship between the human and the sublime, between the man and the Divine.'[6]

Hence Sikhism is defined as a practical monotheism like Zoroastrianism and Islam[7]. Even it is claimed as the last fine example of monotheism[8]. Speaking about the religious phiosophy of God in Sikhism, Dr Sher Singh observes its cultmination in monotheism, which reaches the absolute of philosophy in a mystical way as 'faith passes into reflection, mystic emotion of love with 'the other' changes into speculative identification of self with the self, and of worshipper with the worshipped. God and soul become one. The individuality merges into universality'.[9]

No doubt, this stage is reached by the emotional state of mind, permeated in reason and not through the intellectual arguments.

Often it is stated by some scholars that monotheism in the *Bani* of Guru Nanak is due to Islamic influence. Dr. Tara Chand goes back to the ninth century to say that the ideas of Vaishnava thinkers of South India got influenced due to Islam. He observes:

> The establishment of this monotheistic tendency received a powerful impetus from the appearance of so uncompromisingly monotheistic a religion as Islam.[10]

This view is rejected by A.C. Banerjee, who sought to find the emphasis on monotheism due to Sankara's absolute monism and Ramanuja's qualified monism, and both being 'conservative in temperament and training, were not likely to

absorb new ideas, or even to receive old wine in a new bottle, unless radical deviation from tradition become inescapable'.[11]

Moreover, he finds a distinctive feature in Guru Nanak's monotheism, which 'combines the transcendental and immanental aspects of God and unlike Semitic God, is also merciful.'[12]

On the other hand, some scholars observe the impact of his own heritage on Guru Nanak. According to B.B. Chaubey:

> Guru Nanak Dev accepted the Godhead of the Vedic religion in general, but the epithets and attributes which he applied to Godhead in the *Mul Mantra* were mainly Upanishadic.[13]

Admitting the above view, Dr. Sher Singh finds a difference in the approach to unity. While Guru Nanak starts with One God and universalises Him, Vedas begin with polytheism and go beyond it to have a glimpse of one Supreme Being, these are more cosmic in character. But Guru Nanak is 'more theistic in spirit' and 'beginning from the semitic unity of God he comes down to the cosmic reality of all pervading Brahmn'[14].

According to Mcleod, Guru Nanak's concept of God is neither monotheistic in the semitic sense, nor is it monistic in the *advaitic* sense. But he suggests the label of 'monotheism' in a different sense, which finds expression through the plurality of creation.[15]

Prof. G.S. Talib also affirms the creed of Nanak as an expression of pure monotheism. But he finds in the total context of Guru's teaching, this monotheism qualified in two directions. It cannot be a parallel with Abrahm or Islamic monotheism, due to their different historical backgrounds; but it inclines mystically towards monism, designated in the Indian spiritual tradition as *advaita* meaning thereby non-duality.[16]

But such non-duality or monism is spiritual-ethical concept, not merely a metaphysical one[17]. So the One Supreme Being is not only transcendent but is also object of devotion and may be called as the 'personalized formless.[18]

Another writer alleged that from theoretical point of view, Guru Nanak believes in monism.[19] In fact, it is the culmination of his mystic vision and therefore, not a 'blank unity', but a pluralistic view of creation 'by covering all degrees and stages of this hierarchical system' which constitutes an integral whole, a totality, which is expressed by the Guru in *Ik-Onkar*'.[20] In the words of Dr. Taran Singh:

> The Unity of God implies the one and only one God, the one without a second, the one without any other co-eternal entity, the one of complete supremacy, the one unrivalled and unopposed, the one unequalled, the one unchallenged, the one who is omnipotent, the one whose authority and sovereignty are not questioned, the one uncontradicted internally or externally, and the one who is absolute in all respect.[21]

The uniqueness of God is manifest in different ways. He is the only one true God of all inṇumerable beings[22], and has no other second.[23] Even without one God's shelter, there is no other place.[24] He Himself is sovereign and Himself minister.[25] Not alone outside but He is dwelling in the human mind also.[26]

The absolute supremacy of One God is explicity stated.[27] It is more apparent in the denial of the doctrine of incarnation. He condemned the concept of *trimurti*, prevalent in the Hindu society and identified the three separate entities in One God[28] Who is their creator and Who has assigned them with different works to perform. But being creatures, they know not the end of their Creator Lord.[29] All creatures including demons, gods,

demi-gods, men, dumb persons and servants sing the glories of God[30] Who is the God of all gods.[31]

In a similar tone, Guru Nanak criticised the idol-worshippers. It is useless to worship the idols of different gods, as they have no power to offer anything.[39]

Another principle confirming the Oneness of God is His eternity i.e., He is beyond time and is ever the same. Time has no effect on Him and none has been nor shall be like Him.[33] All creatures continue coming and going[34] but His seat is true and eternal.[35]

No doubt, the stress is on one God, yet His manifestation is referred in different vestures and garbs.[36] As there are different seasons but only one sun, similarly God is one in different forms[37] The same inner consciousness dwells within all beings and none is without consciousness. As is their consciousness so is their way.[38]

It is the one God Who has created the world of duality and infused self-conceit, arrogance and avarice in the mortals. But only the *manmukh* being lost in duality, understand not the Divine comprehension.

> Whom shall I call the other when there is no one other than the Lord? He, the Immaculate One, Pervades all, all over.[39] There is no doubt that "The routes are two but the Lord (of both) is one."[40]

Nevertheless, the unity of God is not an abstract unity but its implication is apparent in the practical life of worldly creatures. Mankind is One due to the pervasiveness of One God. Everything is in His order and *Hukam*[41] and man becomes what He makes.[42] So the unity of God implies the sanctification of all relative existence. There is only One God, One Name and One light in the three worlds.[43] The same light shines within all the souls.[44]

(ii) Nature and Attributes of God

Different philosophers attempted to define the nature of God in their own way, yet the curiosity of a man of religion is to comprehend the divine being by attaining union with Him. So the pertinent question is whether God is transcendental. If so, how can the finite being apprehend the Infinite Being Who, otherwise, is beyond comprehension.

The Absolute Being is described in *Guru Granth Sahib* in variant expressions such as unmanifest and manifest; *nirguṇa* and *sarguṇa*; transcendent and immanent. Man can realise God only through *sarguṇa* aspects and thereby can comprehend the *nirguṇa* God.

However, the attributes of God are not different from the essence of God but they cannot describe God in totality. The idealists like Hegel and Erdmann consider attributes as forms of knowledge, attributed to God by human thought but not really belonging to Him. On the other side, certain thinkers like K. Fisher regard attributes as real expressions and actual components of God's Nature and not merely human modes of thought.

Admittedly, God can be viewed from two standpoints; one depicting the relation of God to world, tracing relational attributes such as creator, sustainer and destroyer; and the other stating the ontological status of God by describing metaphysical attributes such as omnipotence, infinity and eternity.

Guru Granth Sahib enunciates the supremacy of God as creator, sustainer and destroyer.

Creator: God is the sole creator of the universe. In *Guru Granth Sahib* there is no mention of any creation stories as is found in the earlier scriptures. But the fact is made explicit by portraying the manifold world as an emanation of God produced because He willed its existence.[45]

Nevertheless, certain philosophers as Plotinus, Spinoza and Hegel also adhere to the theory of emanation but in a different way. Plotinus held the emanation of world from God as the rays of the sun flow from the sun without effecting it in any way. Spinoza makes no difference between God and world and states that everything flows from its essence by a logical necessity. Hegel admits God as self-diversifying unity considering God's self-expression as a dynamic process.[46]

No doubt, Guru Nanak's view is more akin to Plotinus but the latter makes no reference to God's act of will in creation, which will violate God's unchangeability. In Guru Nanak *Bani*, a detailed description of cosmology is found in *Rāga Mārū* which portrays the state of absolute chaos before creation and also indicates to the creative activity of God.[47] Hence God created the world for His own delight and permeates both within and without. Though there is no certainty about the time of creation, yet it is inevitable that the world will perish, only God is eternal and imperishable. The sovereignty of God is apparent in the diverse contrivances by which He creates the world of variant patterns and colours. There is none to issue Him order.[49] Unlike Aristotle, Guru Nanak describes God as the sole creator. Apparently, God is the true creator Who manifests Himself in the form of creation. There is no place for the doctrine of creation 'ex nihilo' i.e. creation out of nothing, since the entire creation is within God.[51]

So creating the world, God infused His Name within it and manifests His power through it. Starting from the concept of God as creator *Karta*, sole cause *Karn-Kāran*, Who creates by *Hukam* and free will of choice. It ends with His manifestation in creation.

Sustainer : God has not only created the universe but also *arranged everything* in a systematic and coherent way.

Combining water and air, God has infused life in the human body, made moon and sun as the great lamps and created earth as a place to live and die.[52]

However, God is not aloof from the world but dwells in the midst of it[53] and is anxious about it.[54]

Therefore, at several places God is referred to as '*Gopal*', '*Gobind*' and '*Pratpalak*'. He is the nucleus of life,[55] Who issues commands and beholds everything but emancipates those on whom He casts His merciful glance.[56]

Destroyer : All things have their source in One Being, from Whom they emerge and in Whom they absorb at the time of destruction. In *Guru Granth Sahib*, God is portrayed not only as creator and sustainer but also as powerful enough to destroy the world in an instant.[57]

In fact, the oneness of God is mentioned by associating the different principles of activity i.e. creator, sustainer and destroyer in One Absolute Being, which were attributed to Brahma, Vishnu and Mahesh respectively in Hindu mythology.

Metaphysical Attributes

In the *mulmantra* God is attributed as *Ek Oankar, Satnam, Karta Purakh, Nirbhau, Nirvairu, Akal Murati, Ajuni Saibhang Gurprasad.* A Similar expression is found in the whole *Bani.*

Satnam: God is truth and true is His Name.[58] God was true in the beginning, throughout the ages, is true even now and shall be true for ever.[59] So God's Name is true and if a man makes it as the basis of his life, every action of his life will become true.[60] The true way of life consists in keeping the true name in heart; loving the true One and thereby departing the filth of falsehood.[61] In the words of J.S. Grewal:

> ...to attribute all creation to Him alone is to recognize

the Truth. And this recognition on the part of man makes him true (*sachiar*).[62]

Besides being true, God is self-existent. He is neither established nor created by anyone, but is all in all Himself.[63] It is a fact that to be infinite, God must possess 'all properties in a mode that is free from every limitation. He must be one, simple, incorporeal, immutable, impassible, eternal, good, omniscient and omnipotent.'[64]

Eternal: God is eternal and not subject to birth and death. He is, shall also be, was not born and shall not die.[65] Nevertheless, the unknowable, infinite and ineffable God is not subject to death and destiny. He has no caste but is self-illumined and without desire and doubt.[66]

Sovereign : God is great but His greatness cannot be evaluated. Man's understanding is too limited to know how great is He. Just as 'the streams and the rivers falling into the ocean understand not its extent'[67], similar is the condition of the devotee of God. God's palace is unrivalled, but man gets peace in the wordly life by God's grace.[68] The greatness of God is apparent in certain expressions in *Japuji*.[69]

Ineffable : He is also ineffable and beyond the reach of human mind. The names, forms and merits of God are countless and indescribable.[70] There is no limit to God's works and no end to His gifts.[71] It is impossible to know the extent of His creation. No doubt, many people endeavoured to comprehend the supreme being but in vain. The more one says about Him, the more is left to be said.[72] Even in *Raga Maru* it is stated:

Unfathomable and Deepest of the deep, and Detached is our God;

O' no one can find the limits of my Guru-God.[73]

Omnipotent : God is omnipotent and consults none in creating and demolishing, giving and taking but does all things

Himself.[74] He Himself is the Doer and the deed and Himself is the creator and the cause.[75] God's omnipotence is more explicit in comparison with man's helplessness.[76]

> If He casts an angry glance, He makes monarchs as grass blades.
>
> Even though they may beg from door to door, they receive no alms.[77]

A more emphatic expression of omnipotence is clear in *Raga Majh*.[78]

Fearless:

God is *Nirbhau* and *Nirankar* and man can attain God by getting rid of all fears but having the fear of God in his mind.[79] God's fear is interconnected with His love. Only those love God who fear Him.[80] Fear of God keeps the love of Him firm.[81]

Benevolent :

God is kind, merciful, benevolent and bestower of all things. Besides God, there is no other giver.[82] He is benevolent enough to provide to everyone without any expectations from others.[83] But only those men receive His gifts on whom is His grace. No one can claim anything as a right from Him. Nevertheless, He wakes from sleep and bless those persons on whom He bestows His merciful glance.

Besides a giver, He is a great pardoner and bestows virtue on the repenting souls and adds blessedness on the striving virtuous.[84]

(iii) Transcendent and Immanent

Though both these doctrines are paradoxical yet the attempt is made to reconcile the both in the history of religious philosophy. No doubt, belief in God presupposes a transcendent

depth in the world but God can be known in and through the world.[85] In the words of K. Ward :

> ...theistic religion claims to offer the possibility of human fulfilment by relation to a reality which is...transcendent yet mediated in certain finite experiences. That transcendent reality is...God, and that is the object of faith.[86]

Nevertheless, the transcendence of God is stressed by many theologians in Judaism and Christianity such as Philo, Aquinas and in recent times by Kierkegaard and Barth. Rudolf Otto defines the object of worship as a *'mysterium tremendum et fascinans'* that is revealed to a supra-rational faculty of the soul.[87] Such transcendent being can be defined only negatively. It may satisfy the speculative philosopher but not the man of religion. Neither it is possible to relate such ineffable being with the mundane world. So the question about the creation of the world and its sustenance remains a mystery.

Admittedly, the transcendent being can be immanent 'without being modified by the becoming of that in which it dwells.'[88] Auldous Huxley opines:

> ...the complete transformation of consciousness, which is enlightenment,' 'deliverance', 'salvation', comes only when God is thought of...immanent as well as transcendent, suprapersonal as well as personal—and when religious practices are adapted to this conception.[89]

Cetainly such reconciliation of transcendent and immanent aspects of God is apparent in *Guru Granth Sahib*.

Transcendent

Often, God is described as transcendent but in the mystic vision of Gurus, there is a harmony of transcendent and immanent aspects of God. In the unmanifested form i.e.

Nirguna aspect, God is ineffable.[90] No one can evaluate Him, and the only possible way to comprehend God is to become like Him.[91]

The expression of transcendence is clear in various ways in the *Bani*. In *Raga Maru*, it is stated:

> High above vaults the sky (of the Tenth-Door) Wherein abideth the self, and its unfathomable Guru, the God, Bideth here too.[92]

Nevertheless, the transcendent God has established nine apertures to the body, Himself abides in the Tenth Gate and reveals His ownself.[93] So creating the world and making the mortals to indulge in gross pleasures, He sits apart and beholds them.[94]

The uniqueness of God is made explicit by assigning subordinate positions to Brahma, Vishnu and Shiva.[95] He is also portrayed as the inscrutable, unapproachable and incomprehensible Supreme Lord or Master (*Malik, Sahib*) of all.

So God is also described as a 'True Merchant' and the world as his 'pedlar'. The light of God prevails within man and the Infinite Lord is the owner of man's soul. The finite man can reach Him only by believing in His Immaculate Name.[96]

Immanent

The immanent aspect of God is explicit in diverse ways in *Guru Granth Sahib*. The mystic vision of Guru Nanak reached its climax to find God not in nature but also having its abode in human heart. The all-pevasiveness of God is manifest at several places when He is seen pervading in nature.[97]

Apparently, the whole universe is the creation of God

who pervades amidst it and sees everything. He also prevails in the three worlds :

> Thou, O Lord, art in the skies, in the underworlds; and in all the three worlds.[98]

In a mystical vision, Guru Nanak visualises a wonderous show in which God is seen everywhere.[99] The climax of Guru Nanak's mystic vision reached the point where he finds all in One and One in all.[100] But it is wrong to denominate it as pantheism in the same sense as in Spinoza, which describes the world as God and God as world. No doubt, God manifests through nature but He does not exhaust in it, rather is something more than mere nature. In the words of Cole and Sambhi:

> There is no place for pantheism in Sikh thought. The term pantheism is much more appropriate for eveything owes its meaning to God and exists in Him.[101]

The expression of divine immanence is also clear in His nearness.[102] This nearness of God can only be realised intuitively for He is within every heart.[103]

> The True One is not afar: within our inner selves is He alone,
>
> And wherever I see, I see my Lord Pervading all,
>
> O, how can I evaluate Him.[104]

The other principle emphasizing the immanence is the all-pervasiveness of divine light. God's light pervades all and He is known through that light.[105] That is why Guru Nanak exhorts the yogis to visualise God within and condemned their asceticism and life of renunciation. The same Lord dwells in the human heart and also permeates in oceans and mountains.[106]

At certain places, the tone appears pantheistic, but it disappears the next moment, when stress is laid on the creative

activity of God.[107]

Therefore, God's abode is within one's own heart. Though he has installed earth and sky but Himself dwells in the mind's monastry.[108] That is why, the stress is on contemplation through subjective visualisation.

Both Transcendent and Immanent:

In the history of evolution of religious philosophy, the emphasis was laid on the transendental aspect of God in the historic religion as is explicit in Judaism. In the seventeenth century, arose a movement know as Deism which stressed on the transcendence of God. According to deists, God created the world at a certain time and while creating, put everything in it and is away from it. Therefore, the concept of God is portrayed as that of a careless master, Who is unaffected by the pleasures and agonies of his servant.

Similarly, the attempt of different philosophers in the West as well as in the East, was aimed to depicting on the transcendent God through different approaches. To most of them, the only way to comprehend God was getting discriminate knowledge about self and not self. But such rational approach was beyond the reach of a common man, whose easiest approach to the deity was through worship and devotion.

Certainly an attempt was made to reconcile the transcendent and immanent aspects of God, which led either to pantheism or to mysticism. While the former identifies God with the world, leaving no difference between the two, the latter admitting the transcendence of God, realises His essence in every thing through intuition.

In *Guru Granth Sahib* the reconciliation of transcendent and immanent aspects of God is apparent at several places.

According to Dr. Taran Singh:

> ...the *Mulmantra*, in each of its seven parts, include one aspect of the transcendental God and one aspect of the immanent God, both the transcendent and immanent being the two aspects of the same Reality.[109]

We find that in his *Bani*, Guru Nanak has enlisted the transcendent aspects of the *Akal Purakh* as *ek*, *sati*, *purakh*, *nirbhau*, *akal*, *saibhang* and *gur*; and immanent aspects as *Oamkar*, *nam*, *karta*, *nirvair*, *murti*, *ajuni*, and *prasad*.[110] No doubt, the stress in the whole Bani is on the Unique, Incomprehensible, *Nirguna* and *Nirankar* aspect of God, yet He is portrayed in His *Sarguṇa* aspects.[111]

According to Guru Nanak it is not easy to describe Him as He Himself is near and far off. The presence of 'Divine Light' in the mundane world is beautifully portrayed in the imagery of a lotus-flower.[112] Moreover, God is all in all. He plays all the roles being the essence of every thing. So He is depicted as both the cause and the effect.[113] A similar tone is present in *Raga Asā* where God is stated as doing everything and no one else can do anything. He Himself annihilates and liberates; takes and gives; beholds and enjoys and also casts His merciful glance on all.[114] Since God is the creator of the whole cosmos, He may be an entity separate from the created order, as an author is distinct and apart from the work, produced by him. But God may also be present in His creation, just as the author is present in his work, and the artist 'lives' in his work of art.[115] However, God is like a complete whole, while man is a small part of that whole and can neither exist without, nor can assess it.

So the exclusiveness of God is explicity referred. Though He is ever-present, yet He has concealed Himself[117] and is unmanifestly contained in ocean, earth and sky. Residing

Himself within creation, He is detached and illimitable.[118] That is why, He is unseable and the presence of Divine Light within one's self can be realised by Guru's instruction.[119]

Hence, God is described as the peerless, incomprehensible and unapproachable entity, devoid of any caste and creed but dwelling in the innermost depths of man's heart. It is the same God Who has created the four Vedas, four mines and the four ages and Who Himself is the renunciator, reveller and learned scholar.[120]

(iv) Personality of God

The most crucial problem in the doctrine of monotheism is regarding the personality of God. In fact a person is a 'self-conscious unity of cognitive, conative and affective processes, of ideals, obligations and purposes."[121] According to Vedantins, Spinoza and Bradley, God cannot be conceived on the human lines. Though personality of God is the very core of 'personal' God, yet it is something unique and not interchangeable.[122]

According to Mansel:

> Personality with all its limitations, though far from exhibiting the absolute nature of God as He is, is yet truer, grander, more elevating, more religious, than those barren, vague, meaningless abstractions in which men babble about nothing under the name of the Infinite.[123]

However, persinality of Gcd is not confined to a specific name, form or specific qualitics. 'It is not beyond God and the forms in which this personality can be conceived are manifold."[124] Speaking about the personality of God, Bradley states:

> ...the Absolute has personality, but it fortunately

> possesses so much more, that to call it personal would be as absurd as to ask if it is moral.[125]

Further he observes:

> ...if by personality we are to understand the highest form of finite spiritual development, then certainly in an eminent degree the Absolute is personal.[126]

He concludes by saying:

> It is not personal, because it is personal and more. It is, in a word, super-personal.[127]

In *Guru Granth Sahib,* there is description of God, personal as well as impersonal referring to *sarguṇa* and *nirguṇa* aspects respectively. God has revealed Himself in His creation by endowing Him with attributes, through which man may understand Him. Otherwise, man's intellect is limited and 'any effort it may make to define the wholeness of God must be an effort to circumscibe the infinte, to bring within narrow bounds the One who is boundless'.[128] However, God in His primal aspect is devoid of all attributes and is formless (*ṅirankār*), without *rūp* and *rekhia, agam, agochar, apār* and *adrist,* But in order to gratify the emotional instinct, 'man must have access in spirit to a personal God to appeal to in order to grant him favours, to afford him solace in affliction, to love him as a son, and as a kind and merciful friend to take an interest in him when he needs assistance'.[129]

Therefore, if God is to be personal, two conditions are essential. Firstly, 'to speak of him as loving or caring for mankind'; secondly; 'to speak of him through images drawn from human life.'[130] Certainly such description of personal God is found in *Guru Granth Sahib,* but it is not directed towards any concrete human being, rather it is the personification of Formless God in human form.[131]

Such anthropomorphic expression loses its hold before certain paradoxical views of God, which leave no doubt that God *is formless*[132] The inherent idea of such expressions is that God is formless but is powerful enough to assume any form.[133]

At several other places, there is a reference to some personality traits of God, Who is sovereign and creator of all worldly beings.[134] Inspite of these concrete expressions, there is not even a slight touch to anthropomorphism. In fact Guru Nanak believed in the Oneness of God Who is the integration of personality, manifested in diverse forms. Admittedly, forms are nothing but manifestations of divine being, having no identity of their own.[135] However, God is above all human relations and has no caste or ancestry.[136]

To recapitulate, it is evident that Oneness of God is not only abstract but also has a spiritual ethical significance. God is depicted in both unmanifest and manifest, transcendent and immanent, *nirguṇa* and *sarguṇa;* and supra-personal aspects. There is no indication to lower and higher God but both are aspects of the same ultimate reality. The difference lies only for the aspirant who can ascend to the Absolute by understanding His *sarguṇ* and manifest form.

References

1. Keith Ward J., *The Concept of God,* Basil Blackwell, Oxford 1974, p. 3.
2. *Ibid.*, p. 8
3. *Ibid.*, p. 24.
4. Daljeet Singh, *Sikhism: A Comparative Study of Its Theory and Mysticism,* Sterling Publishers, New Delhi, 1975, p. 177.
5. Wazir Singh, *Philosophy of Sikh Religion,* Ess Ess Publications, New Delhi, 1981. pp. 17-18.
6. S.C. Varma, *Guru Nanak and the Logos of Divine Manifestation,* G.P.C., New Delhi, 1969, p. 43.

6. M.P. Christanand Pillai, "Comparative Study of Monotheism in Mul Mantra and the Bible" in the *Journal of Sikh Studies,* Vol. VI, No. I, Feb., 1979, 37.

8. S.G. Champion and Dorothy Short, *Readings from World Religions,* p. 294, as quoted in Ishar Singh, *The Philosophy of Guru Nanak: A Comparative Study,* Ranjit Publishing House, New Delhi 1969, p. 264.

9. Sher Singh, *Philosophy of Sikhism,* S.G.P.C. Amritsar 1980, p. 134.

10. Tara Chand, *Influence of Islam on Indian Culture,* The Indian Press Publications, Allahabad 1968, pp. 112-116.

11. A.C. Banerjee, *Guru Nanak and His Times,* Punjabi University, Patiala 1971, p. 40.

12. *Ibid.,* p. 199.

13. B.B. Chaubey, "God of Mula Mantra and the Veda: A Comparative Study", *The Journal of Sikh Studies,* Vol. VII. No. 1, Feb., 1979, pp. 30-31.

14. Sher Singh, op.cit., p. 77.

15. W.H. Mcleod, *Guru Nanak and the Sikh religion,* Oxford University Press, New Delhi 1968, p. 165.

16. G.S. Talib, "A Study of Guru Nanak's Teachings in Relation to the Indian Spiritual Tradition", *Perspectives on Guru Nanak : Seminar Papers,* ed. Harbans Singh, Punjabi University, Patiala, 1975, p. 244.

17. G.S. Talib, *Selections from the Holy Granth,* Guru Nanak Foundation, New Delhi 1982, p. 18.

18. *Ibid.,* p. 17.

19. Darshan Singh, *The Religion of Guru Nanak,* Lyall Book Deport, Ludhiana, 1970, p. 38.

20. Wazir Singh, *Humanism of Guru Nanak, A Philosophic Inquiry,* Ess Ess Publications, New Delhi, 1977, pp. 109-10

21. Taran Singh, "Unity of God--The Sikh Point of View", *Studies in Islam,* Vol. XVII, No. 2, Indian Institute of Islamic Studies, New Delhi, 1979, p. 94.

22. *Guru Granth Sahib,* p. 15.

23. *Ibid.,* p. 57.

24. *Ibid.,* p. 67.

25. *Ibid.,* p. 413.

26. *Ibid.,* p. 433.

27. *Ibid.,* pp. 1023, 1034.

28. *Ibid.,* p. 908.

29. *Ibid.,* p. 1276

30. *Ibid.*, p. 5.
31. *Ibid.*, p. 1344.
32. ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ॥
ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੁਜ ਕਰਾਂਹੀ॥
ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰ॥
ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ॥
ਉਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ॥
Ibid., p. 556.
33. *Ibid.*, p. 9.
34. *Ibid.*, p. 688.
35. *Ibid.*, p. 1276.
36. *Ibid.*, p. 356.
37. *Loc. Cit.*
38. *Ibid.*, p. 24.
39. ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ॥
ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ॥
Ibid., p. 223.
40. *Loc. Cit.*
41. *Ibid.*, p. 151
42. *Ibid.*, p. 351.
43. *Ibid.*, p. 992.
44. *Ibid.*, p. 663.
45. W. Owen Cole and P.S. Sambhi, *The Sikhs: Their Religious Beliefs and Practices;* Vikas Publishing House, New Delhi, 1978, p. 71.
46. Paul Edwards (ed.), *Encyclopaedia of Philosophy,* Vol III, Collier-Macmillian Publishers, London 1972, p. 346.
47. *Guru Granth Sahib,* 1036.
48. *Ibid.*, p. 4.
49. *Ibid.*, p. 418.
50. ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ॥
Ibid., p. 908.
ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥

Ibid., p. 929.

51. ਅੰਤਰਿ ਉਤਭੁਜੁ ਅਵਰੁ ਨ ਕੋਈ॥
ਜੇ ਕਹੀਐ ਸੋ ਪ੍ਰਭ ਤੇ ਹੋਈ॥

Ibid., p. *905.*

52. *Ibid.*, p. 877.

53. *Ibid.*, p. 767.

54. ਜਿਉਂ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ॥
ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੇਹਿ ਆਤਮ ਸੁਖੁ ਧਾਰਾ॥

Ibid., p. 228.

55. *Ibid.*, p. 228.

56. *Ibid.*, p., 433.

57. ਢਾਹਿ ਉਸਾਰੈ, ਉਸਰੈ ਢਾਹੈ॥
ਸਰ ਭਰਿ ਸੋਧੈ ਭੀ ਭਰਿ ਪੋਖੈ ਸਮਰਥ ਵੇਪਰਵਾਹੈ॥

Ibid., p. 935.

58. *Ibid.*, p. 2.

59. *Ibid.*, p. 1.

60. ਸਾਚੀ ਸੰਗਤਿ ਥਾਨੁ ਸਚੁ ਸਚੇ ਘਰ ਬਾਰਾ॥
ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਨਾਮੁ ਆਧਾਰਾ॥

Ibid., p. 1009.

61. *Ibid.*, p. 468.

62. J.S. Grewal, *Guru Nanak in History,* Punjab University Press, Chandigarh, 1969, p. 236.

63. *Guru Granth Sahib*, p. 2.

64. *Encyclopaedia of Philosophy,* Vol. 3, p. 346.

65. ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ॥

Ibid., p. 64.

66. *Ibid.*, p. *597.*

67. *Ibid.*, p. *5.*

68. *Ibid.*, p. 474.

69. *Ibid.*, pp. *5-6.*

70. *Ibid.*, p. *358.*

71. *Ibid.*, p. *5.*

72. Ibid.,
73. ਹਰਿ ਅਗਮ ਅਗਾਹੁ ਅਗਾਧਿ ਨਿਰਾਲਾ॥
ਹਰਿ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਰ ਗੋਪਾਲਾ॥
Ibid., p. 1027 (tr.) Dr. Gopal Singh, S.G.G.S., Vol. IV, p. 980.
74. *Ibid*., p. 26.
75. *Ibid*., p. 1190.
76. *Ibid*., p. 55.
77. ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ॥
ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ॥
Ibid., p. 472.
78. ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ॥
ਘਾਹੁ ਖਾਨਿ ਤਿਨਾਂ ਮਾਸ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥
ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥
ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥
ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸ਼ਾਹ॥
ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ॥
Ibid., p. 144.
79. *Ibid*., p. 223.
80. *Ibid*., p. 465.
81. *Ibid*., p. 151.
82. *Ibid*., p. 18.
83. *Ibid*., p. 5.
84. *Ibid*. p. 2.
85. Keith Ward, *The Concept of God*, p. 81.
86. *Ibid*., p. 82.
87. *Encyclopaedia of Philosophy*, Vol. VIII., p. 344.
88. A. Huxley: *The Perennial Philosophy*, Chatto & Windus, London 1969, p. 8.
89. *Ibid*., p. 31.
90. *Guru Granth Sahib*, p. 64.
91. *Ibid*., p. 31.
92. *Ibid*., p. 992.
93. *Ibid*., p. 1033.
94. *Ibid*., p. 722.

95. *Ibid.*, p. 1022.
96. *Ibid.*, 140.
97. *Ibid.*, p. 1042.
98. ਆਕਾਸੀ ਪਾਤਾਲਿ ਤੂੰ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ॥
    Ibid., p. 62.
99. ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ॥
    Ibid., *730.*
100. *Ibid.*, p. 907.
101. W. Owen Cole and P.S. Sambhi, *op.cit.*, p. 74.
102. *Guru Granth Sahib*, p. 474.
103. *Ibid.*, p. 1026.
104. ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ॥
    ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ॥
    Ibid., 421. (tr.). Dr. Gopal Singh, *S.G.G.S.*, vol. II, p. 418.
105. ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜ਼ਾਤਾ
    ਅਕਲ ਕਲਾ ਭਰਪਰਿ ਰਹਿਆ॥
    Ibid., 469.
106. *Ibid.*, 221.
107. ਜੋ ਦੀਸੈ ਸੋ ਆਪੇ ਆਪਿ॥
    ਆਪਿ ਉਪਾਇ ਆਪੇ ਘਟ ਥਾਪਿ॥
    Ibid., G.G., 931
108. *Ibid.*, 1033.
109. "Unity of God--The Sikh Point of View", *Ibid.*, p. 95.
110. *loc. cit.*
111. ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੈ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ॥
    Guru Granth Sahib, 940.
112. ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ॥
    ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ॥
    ਕਿਸੁ ਨੇੜੇ ਕਿਉ ਆਖਾਂ ਦੂਰਿ॥
    Ibid., 411
113. ਆਪੇ ਰਸੀਆਂ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ॥
    ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ॥

... ...

ਆਪੇ ਮਾਛੀ ਮਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ॥
ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ॥
Ibid., 23.

114. *Ibid.*, 350.
115. Dr. Wazir Singh, *op.cit.*, p. 38.
116. *Guru Granth Sahib.*, 72.
117. *Ibid.*, 597.
118. *Ibid.*, 937.
119. *Ibid.*, 1028.
120. *Ibid.*, 422.
121. Y. Masih, *Introduction to Religious Philosophy,* Motilal Banarsidas, Varanasi, 1971, p. 181.
122. Nirbhai Singh, *Bhagata Namadeva in the Guru Granth,* Punjabi University. Patiala, 1981, p. 203.
123. Maurice Phillips, *The Teachings of Vedas,* Seema Publishers New Delhi, p. 102.
124. Pratima Bowes, *The Hindu Religious Tradition–A Philosophical Approach,* Allied Publishers, New Delhi, 1976, p. 216.
125. Bradley, *Appearance and Reality,* Clarendon Press, London 1959, p. 153.
126. *Ibid.*, p. 470.
127. *Ibid.*, p. 471.
128. W.H. Mcleod, *op.cit.*, p. 173.
129. M.A. Macauliffe, *The Sikh Religion,* S. Chand & Co., New Delhi, 1963, p. LXII.
130. *Encyclopaedia of Philosophy,* Vol. 3, p. 347.
131. ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ॥ ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ।
ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ॥
Guru Granth Sahib, p. 567.
132. ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ॥
Ibid., p. 663.
133. ਨਗਰੀ ਨਾਇਕੁ ਨਵਤਨੋ ਬਾਲਕੁ ਲੀਲ ਅਨੂਪੁ॥
ਨਾਰਿ ਨ ਪੁਰਖੁ ਨ ਪੰਖਣੂ ਸਾਚਉ ਚਤੁਰੁ ਸਰੂਪੁ॥
Ibid., p. 1010.

134. ਤੂੰ ਆਪੇ ਆਪਿ ਸੁਜਾਣੁ ਹੈ ਵਡ ਪੁਰਖੁ ਵਡਾਤੀ॥
Ibid., p. 138.

135. ਤੇਰੀ ਮੂਰਤਿ ਏਕਾ ਬਹੁਤੁ ਰੂਪ॥
ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਦੇਉ ਧੂਪ॥
Ibid., p. 1168.

136. ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ॥
Ibid., p. 597.

THE SOUTH WESTERN STYLE IN THE *GURU GRANTH SAHIB*

Dr. Shackel

India has always been a prolific source of universalizing religious literature with a pronouncedly abstract theosophical tone, and the presently ever-increasing production of such literature in English has caused it to become quite well known, if not always properly understood, in the West also. At the same time, of course, many rich regional traditions have also flourished in India, often giving rise to great works of local literature, like Varis Shah's *Hir* in Punjabi, even if these have—for obvious reasons—remained less well-known in other parts of the country, or in the outside world. More or less close parallels can be found in most other cultural traditions to the opposition between these two types of writings, although the degree to which the former has always been dominant is certainly a distinctive feature of the Indian tradition in particular.

Each type suffers from the limitations imposed by the lack of the qualities found in the other, and these limitations are exceedingly rarely transcendent. But when the universal and the local are brought together in a genuine fusion, a force of enormous power is created. This force is indeed hardly to be found outside the cores of the great scriptures of the world, whose universal message is always firmly rooted in the local culture of their origins, while both transcending and transforming that culture. Since it is from the unique intensity of the religious insights expressed in this rare

combination of elements at their core that the power of these scriptures derives, scholarly attention ought to be directed not just towards the description of the universal teachings, but also towards the analysis of the crucial local elements. Neither method is ever going to provide a total explanation of the quality of the original, but, if due weight is given to the local elements. We shall at least b saved from allowing Guru Nanak's message to drift off into the rarefied atmosphere of neo-Vedantic speculation, which—it may be agreed—is hardly its proper environment.

It is in this spirit of enquiry that the present article has been conceived, as a limited exploration of only a small part of the *Guru Granth Sahib,* consisting of those compositions distinguished primarily by the high proportion of words and inflexions peculiar to the South West Punjab (particularly the region of Multan and the adjacent areas) in their language, to which the conveniently loose label of the 'SouthWestern style' has accordingly been given here. The compositions in this South-Western style include those attributed to Baba Farid,[1] as well as a small number of hymns by Guru Nanak,[2] and a larger number of poems by Guru Arjan.[3] The main purpose of the article is to discuss the different ways in which this style is used by these three contributors to the *Guru Granth Sahib,* particularly by the two Gurus, and—more speculatively—to examine some of the implications which the development of this style would suggest for our understanding of the early development of Sikhism itself, as recorded in it scriptures.

Since a detailed analysis of the formal linguistic markers of the style has already been presented elsewhere,[4] it will not be necessary to repeat a minute description of them all here. Most of the commonest distinctive features are atributable to Multani, as in use of an initial retroflex *ḍ* instead of a dental, to represent the regular Multani implosive, the preference for a few distinctive items of vocabulary, notably including some

pronominal forms, postpositions and verbs, and the quite frequent use of extended forms with *-e-* in the conjugations of transitive verbs.[5] To these shibboleths of Multani, Guru Arjan adds a few more features, to be attributed to Multani's closely related southern neighbour, Sindi. These again consist chiefly of a few pronominal forms, postpositions and verbs, but also include the occassional use of the distinctive Sindhi oblique plural termination in-*ni,* and the more frequent employment of oresent participles ending in *-ando.*

These features can be most easily illustrated in the form of a comparative table, listing the typical South-Western forms on the left, and the corresponding forms more usually encountered in the *Guru Granth Sahib* on the right:

	ਡੁਖੁ ਡੇਖਣੁ ਡੋਹਾਗਣਿ	ਦੁਖੁ ਦੇਖਣੁ ਦੋਹਾਗਣਿ
	ਮੈਂਡਾ ਤੈਡਾ ਹਿਕੁ ਹਭੁ᳐	ਮੇਰਾ ਤੇਰਾ ਇਕੁ ਸਭੁ
[Multani]	ਕੂੰ ਕੂ	ਕਉ ਨੋ
	ਥੀਵਣੁ ਵੰਞਣੁ ਘਿੰਨਣੁ ਜੁਲਣੁ	ਹੋਵਣੁ ਜਾਣੁ ਲੈਣੁ ਚਲਣੁ
	ਕਰੇਦਾ ਸੇਵੇਦੇ	ਕਰਦਾ ਸੇਵਦੇ
	ਮਹਿੰਜਾ ਤਹਿੰਜਾ ਮਾਮੂ	ਮੇਰਾ ਤੇਰਾ ਮੈ
	ਖੇ ਮਞਾਹੁ	ਕਉ ਵਿਚਹੁ
[Sindhi]	ਚਵਣੁ ਪਸਣੁ	ਕਹਣੁ ਦੇਖਣੁ
	ਪਿਰੀਅੰਨਿ	ਪਿਰੀਆ
	ਡਿਖੰਦੋ ਪੇਖੰਦੋ	ਦੇਖਦਾ ਦੇਖਤ

A table of this kind can provide only a simplified picture, but it does serve to emphasize the restricted nature of the linguistically distinctive features of the South-Western style. In fact, what they do is to vary rather than seriously to upset the essential linguïstic homogeneity of the *Guru Granth Sahib.* For this reason, the term 'style' seems preferable to 'language', and this will probably be generally accepted, so far as the Gurus are concerned, when we have abundant evidence of their powers of composition in such a variely of styles. For Guru Nanak we need only think of the different linguistic

styles of the *Mājh kī vār;* the *Sidh gost(i)* the hymn *Tilang MI I,* and the *salok sahaskriti.*[7]

The compositions of Baba Farid, on the other hand, are often described as being written in 'Old Multani', 'Multani,' Punjabi', etc. Here also, however, one needs to be careful in avoiding the implication of any anachronistic parallel with modern conditions, which have led in Pakistan to the creation of a Multani literatire, under the name 'siraiki,' whose language is consciously differentiated from Punjabi.[8] Take, for example, the well-known *salok* which probably refers to the penitential use of a wooden *chapātī* attributed to Baba Farid:

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਦੀ ਲਾਵਣ ਮੇਰੀ ਭੁਖ॥
ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਨਿਗੇ ਦੁਖੁ॥[9]

If we were really dealing with the work of a poet writing a consistent 'Old Multani', we might expect to find something like this, with every other word having a different appearance:

ਫਰੀਦਾ ਰੋਟੀ ਮੈਡੀ ਕਾਠ ਦੀ ਲਾਵਣੁ ਮੈਡੀ ਬੁਖ॥
ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਸਨ੍ਹੀ ਡੁਖ ॥

In fact, as any close reading of the *salok* Farid will show, we are dealing not with a specifically localized language, but with a literary language, drawing elements from many dialectal bases. This language, consisting chiefly of a mixture of Multani, central Punjabi and intermediate forms, appears to have been the dominant local literary idiom used by the Muslims of the Punjab at least till the later part of the 17th century. It is found, for instance, in the many verse treatises on Islamic subjects by 'Abdi' (d. 1664). which have been more reliably preserved than other, older works of greater literary significance, like the kāfis of Shah Hussain (d. 1593). The early Muslim settlement of Multan, its continuing importance as the home of several great Safawi dynasties, and its flourishing status as a centre of Islamic studies in medieval Punjab, all account for the relative prominence of Multani in this older Muslim literary language.

None of this will, of course, bring us any nearer a solution of the vexed question of the true authorship of the compositions attributed to Baba Farid in the *Guru Granth Sahib;* but this is no place to try and settle the issue.[10] For our present purposes it will be sufficient to treat these compositions simply as the only reliable record we possess of Punjabi Sufi poetry in the early 16th century (whether or not all or some of them are to be dated earlier).

So far as their subject-matter and its treatment are concerned, they differ rather remarkably in emphasis from the bulk of the later Sufi poetry, so much of which is devoted to the passionate expression of the power of mystical love, often movingly described in terms of the traditions of the local folk-lyric. This element is not wanting entirely in Farid, but, especially in the *salok,*[11] the theme which dominates is that of the evanescence of this life and of the termination of all worldly endeavours in death. This may be expressed in a succinctly direct fashion, as in

'They too who piled up great halls have gone,
In building did they bargain for the grave?"[12]

While many Muslim words of Persian and Arabic origin are naturally used, the dominant theme is only sometimes amplified by specified reference to a part of Islamic beliefs, as in

'The lovely pot is broken, the splendid rope is snapped:
In whose house today, then, is Azrael a guest?"[13]

But the implicit reference to such beliefs always lies in the background, ever ready to surface, even at those moments when a straightforwardly lyrical tone is at first suggested, as in one of the longer hymns, beginning:

'I burn, I blaze, I writing my hands,
In crazy longing for my Lord.

You, Lord, were angry in your heart:
The fault was mine alone, not Yours,'

The refrain, though, already emphasizes the dominant theme:

'My Lord, I did not know Your worth:
Now young no more, I rue too late.'

And the final verse brings us to the terrors awaiting the sinner on the Sirat bridge:

'There waits our path of utter gloom,
Far sharper than a two-edged blade.
Along that way your journey lies--
Prepare yourself betimes, Farid!"[14]

In other words, what we are dealing with in the Farid-compositions is the expression of a partial interpretation of a universal system of belief—Islam, largely in local terms, and in a natural, unsophisticated and undiffferentiated linguistic idiom. We can only regret that more has not been preserved of the early tradition of Muslim Punjabi poetry, of which the Farid poems in the *Guru Granth Sahib* must have formed only a small part, given the many images of great power and beauty which they contain. But these individual beauties are encompassed by a certain emotional constriction, from whose gloomy appeal it is with a sense of entering the sunlight that we may turn to the very different atmosphere created by Guru Nanak. The contrast outlook is well expressed in the juxtaposition of a *salok* of Baba Farid and its rebuttal by Guru Nanak:

Prayers in the first watches blossom to fruit in the last:
They who remain without sleep get their gift from the Lord."[15]

'Gifts are the Lord's to bestow, unpersuaded by men:
Some stay awake unrewarded, while others are rouse and receive.[16]

Together with this larger spirit, Guru Nanak of course brings his effortless poetic mastery, which far transcends that of Farid even at the latter's best. In his ten or so hymns in the South-Western style, Guru Nanak often makes use of themes prominent also in Baba Farid, especially that of the inevitability of death. But even in those poems which would appear to be quite closely based on those current in the contemporary Muslim poetic tradition, the elements are so reshaped and remoulded as to produce an impression of quite original beauty. A good example is provided by a hymn of Guru Nānak which keeps closely throughout to Farid's dominant theme:

> Riches, youth, and loveliness are only passing guests,
> which, like the lotus-blossom, flower to drift away.
> Enjoy your love, my dear, while you are young and fair,
> For when your little time is done, your garb grows old.
> My handsome friends lie sleeping in their graves:
> Unsure, I too must go and shed my showers of tears.
> O, are your ears unable, lovely girl, to hear
> That you must find your husband's house, not stay at home?
> Yet there you sleep, forgetful of the daylight thief.
> And waste your store of good, to bear with you but sin.[17]

While the language of this hymn is very similar to that of many of the Farid poems, the perfect integration of the death-theme with the lyrical tone is something quite new. The extraordinary poetic achievement of Guru Nanak, so very difficult to convey in translation, even in such a simple hymn as this one, may be further underlined by reminding ourselves that this is just one of the many poetic styles of which Guru Nanak was a master, not his single melody, as in the case of the Farid poems.

It follows as a corollary to this that the South-Western style was not just the single natural idiom it is in the Farid poems, but was deliberately chosen by Guru Nanak for the expression of a special type of poetry. If his hymns in the style are viewed overall, it is immediately obvious that it was particularly associated for him with the expression of lyrical emotion, perhaps suggesting that even in those times Multani has something of its modern connotation in the Punjab as a language of exceptional sweetness. The theme of the inevitability of death is integrated with this lyricism usually through the traditional image of the improvident girl who makes no provision for her future happiness, and most of the poems are devoted either to her or her opposite, the careful and loving bride, endowed with all the virtues. The perfectly sustained lyrical tone of these poems, all too easily upset by an insensitively heavy underlining of their symbolic significations is hardly to be reproduced in translation. Out of so many individual beauties, it will, therefore, have to be sufficient to quote just one verse from a scintillating hymn which describes a variety of emotions inspired by and in a girl :

'I wept: the whole world wept for me, the forest-wept too.

My body's pain alone, that kept me from my Lord, wept not."[18] But this is not all. In some other hymns Guru Nanak clearly distinguishes different styles for different purposes. A particularly striking instance begins with a verse and the refrain in a pure South-Western lyrical style:

'Though all the world I've searched,
There's no one there for me.
O, will You let Yourself me mine?
May I be Yours, my Lord?
There is no other door to haunt:
To whom should I bow down and beg?

for me there's only You, O God,
Whose Name I bear upon my lips.'

The style of the hymn then chages to Guru Nanak's usual poetic language, and the following verses are devoted to a criticism of all sorts of religious specialists--*Siddhs,* pirs, yogis, pundits, and ascetics of various kinds--for imagining that their particular efforts are going to bring them any nearer God. Finally, while keeping the same language, the message that God is to be found only at home, within oneself, is explicitly stated, thus returning to the theme of the lyrical opening, while at the same time having developed it further.[19] Here the juxtaposition of styles serves to operate on at least three levels: at its simpilest, the lyrical opening immediately entices the listener into hearing the rest of the hymn; at a more profound level, the unity of the hymn is maintained, but rather in the fashion of a spiral than in that of a simple circle or straightforward linear progression (as might be discerned for the hymn of Baba Farid quoted earlier in part); lastly, the opening verses in the South-Western style express the Guru's individual and personal response to the divine immanence, while the remainder set out his explicit teachings to others. As so often, one is made profoundly conscious of Guru Nanak's mastery of poetic form, and the alchemical power with which he was able to convert and combine quite small elements from the cultural traditions which lay around him into new unities of universal significance and appeal.

The point is so important that it deserves to be emphasized by the quotation and complete translation of another hymn, this time written throughout in the South-Western style, and cast predominantly in the typical lyrical form of the lament of the abandoned, sinful girl. It only needs to be remarked how effortlessly the theme of the uselessness of worldly riches is introduced in the middle verses, leading in turn to an explicit expression of Guru Nanak's theology of

the Guru, before closing with a reference to the opening verse,[20] showing a way out of the despair initially expressed:

'Unsure, in life I come and go:
However many friends I make,
No firm support at all I find.
In whom then, lonely, shall I trust?
My soul is steeped in my Beloved
To You do I devote myself--
O, grant me just one look of grace!
Ill-starred in love at home I wait:
How may I reach my husband's house?
Deep-sunk in sin and ravaged too,
I grieve to death without my Lord.
If I remember Him at home,
Then in His house I will find my place,
Those happy ones may sleep at ease,
Who once have found Him, store of good.
Of silk some may make coverlets,
And quilts, and garments for themselves:
And yet, ill-starred without their Lord,
Their nights are passed in grief and pain.
However many foods I taste.
However many clothes I wear,
Without my Love my youth lies waste:
I grieve and pine in loneliness.
The call of Truth is only heard
By following the Master's thought.
The seat of Truth is true indeed,
And granted by His gaze of grace.
Only by the kohl of Truth can one
Be wise and see the Seeing Lord.
The Master's teaching makes one see
And know, by conquering selfish pride.
Those whom You love become as You:

How many, though, there are like me!
For those who sleep themselves in Truth
There is no parting from their Lord.'[21]

It is in hymns like these by Guru Nanak that a perfect integration is achieved between a lyricism given added point by the use of the South-Western style, and the expression of a universal theology directly derived from original insight, all within a superbly handled overall poetic structure.

So perfect a blend is, however, probably something to be achieved only once within any given tradition, since it could be equalled only by one who was not only a poet of Guru Nanak's power but also an original religious thinker of comparable stature. So it is that , in spite of their many beauties, the *kāfis* of the later Sufi poets, even of such great figures as Bullhe Shah or Khwaja Ghulam Farid, can never quite rival the finer hymns of Guru Nanak. For, while they are certainly capable of the most wonderfully handed and structured lyrical effects in local styles, their more direct expressions of religious thought are necessarily derivative from older, outside sources, whether the original revelation granted to the Prophet Muhammad, or its later developments in the medieval Persian Sufism of such as Attar and Rumi. This inbuilt tension between the style of local poetry and the expression of universal, Islamic ideas can produce the most captivating effects,[22] but--by the very fact that it is a tension--prevents the achievement of that freshly creative wholeness which is perhaps the most profound single characteristic of Guru Nanak's hymns.

This comparison with the Sufi poets may also be used to illuminate the later developments within the early Sikh tradition itself. That tradition of course emerged from the creative nucleus lodged in the teachings of Guru Nanak, but in its emergence naturally ended to radiate along different paths, in the way that the followers of any great original

religious teacher will tend to seize upon and develop one or another of the founder's insights. As a counterbalance to this fissiparous aspect of the development of a religious tradition, its leaders will continually try to reintegrate the different strands of development into a fresh unity: but this freshly re-stated unity will never quite be able to recapture the unique embracing of the totality of possibilities contained in the original message of the founder from which it derives. In other words, just as the Sufi poets always looked back to the *Qurān,* so obviously did the early Sikhs, including the Gurus, always look back to Guru Nanak, and continually seek to re-express the Universality of his teachings.

But it is a measure of their power that, even if we look only at the tiny proportion of his hymns represented by those in the South-Western style, that the original sense of universality is virtually never recaptured. This loss emerges particularly in the case of the *janamsākhīs,* where the coupling of the hymns to their stories was certainly a powerful method of keeping the appreciation of the former alive within the community, but where the stories themselves, however well-loved within the community, may sometimes seem to those outside to envelop the universal beauty and appeal of the hymns within an overly narrow local, even parochial garb.[23]

Even in the most sophisticated of the *janamsākhīs,* that of Miharban Sodhi, there seems something mechanical in the way in which half of Guru Nanak's hymns in the South-Western style (including those translated and commented upon above) are presented in the framework of the Guru's sojourn in Multan, and his successful disputations with the people there and with Pir Baha-ud-din, symbol of the Sufi dynasties who have for so long dominated the city.[24] We may certainly admire the way in which the prose narrative is often carefully cast in an appropriately Multani idiom.[25] which even gives rise to an original couplet by Miharban in the South-Western style:

'Countless are they who seek the Beloved:
To those whom He meets is Nanak devoted. '[26]

But the careful placing of the hymns within the specific setting of Multan perhaps diverts attention from their universal qualities by emphasizing the local aspects of their language. The same charge might be levied, with greater force, at their being depicted as powerful weapons in a local, inter-religious disputations, even if the purpose is to glorify the Guru by depicting him as having an unchallengeable claim to religious authority in the Punjab. In other words, Miharbaṅ's treatment of these hymns may be agreed to have formed part of what he saw as a re-statement of the unity of Sikhism effective for his time;[27] but that re-statement can be seen, with historical hindsight, to be limited to the early 17th century, whereas the originals have a timeless quality that far transcends the period of their composition. Their universal quality is thus severely weakened by being restricted in both time and place.

Quite different criteria must, of course, be applied when we turn to consider Guru Arjan's development of the South-Western style by Guru Arjan in the *Guru Granth Sahib*, for this is essentially part of a re-integration at a far higher level than that attempted by any *janamsākhī* writer. It is, however, equally important to realize that it is a re-integration both carefully and closely based on parts of the vast store of religious poetry, whether by the earlier Gurus or the *Bhagats* like Baba Farid, available to him, and which he included in the *Guru Granth Sahib*.

Three characteristics of Guru Arjan emerge with striking clarity from a study of his compositions in the South-Western style. First , and most obviously, he was a poet of prodigious stylistic versatility, able to express himself freely in whatever style he found among his predecessors, his two models here being Baba Farid and Guru Nanak. Secondly, he was by the

same token a highly self-conscious poet, who, in the South-Western, as in other styles, is much more consistent in his use of language than his predecessors, also much more deliberate.[28] Thirdly, Guru Arjun's creative writings are to be judged in the sense that whereas each of Guru Nanak's have a vital structural unity of their own, which does not presuppose the existence of any other, Guru Arjan's vast intention, so successfully accomplished, was to embrace and re-state almost everything essayed in every type of poetic form by his predecessors, and so bring all pre-existent themes together in his own classic harmonization. So it is that many of Guru Arjan's compositions derive more or less directly from those of his predecessors, and their importance stems less from themselves as individual statements than from their place in the grand scheme. By extending the spatial analogy suggested both by the vast size of the *Guru Granth Sahib* and by its explicit internal arrangement (of the hymns into *'ghars'),* one might therefore best describe Guru Arjan as the supreme town-planner of a mighty city, of whose finest buildings it was Guru Nanak who was the noblest architect.

Entirely in keeping with this enormous extension of the scriptural core of early Sikhism (for Guru Arjan was, of course, by far the largest single contributor to *Guru Granth Sahib* which he compiled), his poetry is marked by the predominance of a grand and lofty style in which the abstract tone of a universalist theosophy is rarely deviated from. So it comes about that Guru Arjan developed and used the South-Western style, not in the literalistic fashion of the *janamsākhī* writers to emphasize specific local and geographical associations, but to vary parts of his scriptural creation and, by suggesting complex patterns of reference within it, to enhance the sense of unity in diversity it was so powerfully designed to impart, and to open up vistas of depth in the spiritual, not the historical world.

These vistas naturally lead back principally to Guru Nanak, and there are throughout the *Guru Granth Sahib* many obvious and well known cases where Guru Arjan re-worked a poetic genre given definitive form by Guru Nanak, as in, say, the re-working of the *Tukhārī Bāranmāhā* in the *Mājh Bāranhmāhā*. There are also cases of this within the small total corpus of compositions in the South-Western style, although the language is not always maintained.[29] Even where the style is carefully preserved, however, the change of tone towards the abstract and away from the lyrical expression of human emotion is very marked. Contrast, for instance with the last lyric of Guru Nanak's translated above, the opening and closing verses of this hymn by Guru Arjan:

> 'Though I err and though I stray, I still am counted Yours:
>
> Those whose love upon another's fixed, may waste away forlorn.
>
> I will not leave my Lord and Bridegroom's side:
>
> My fascinating Love is all my trust.
>
> ... .
>
> Helpless at His feet I fall, and find Him with no strain:
>
> With the saints' assistance have I gained what fate decreed.'[30]

Here the formal elements of Guru Nanak's South-Western style have been exactly maintained[31], but Guru Nanak's miraculous integration of the local and the universal is largely disssolved by the emphasis on the direct expression of the doctrine of salvation which forms such an important and frequently stated part of Guru Arjan's religious thought. It is rather when seen as a poetic commentary in the original style on a particular variety of Guru Nanak's poetic creation that the significance of Guru Arjan's hymn more clearly emerges.

Very much the same kind of approach seems to be called for towards those hymns of Guru Arjan in the South-Western style whose Muslim vocabulary suggests that they are based less on Guru Nanak's original and individual use of the style than on the conventional idiom of the Muslim poetic tradition, as found in the Farid poems. A good example of this type is encountered in the following short hymn:

> 'If for a moment the Infinite enters my heart,
> Mother, ail suffering, pain, and disease fly away.
> I offer myself to my Lord in devotion.
> Filled with delight by remembering Him.
> Mother, since hearing the faintest report of the Lord,
> My heart has been filled with the greatest, most priceless of joys.
> Since I beheld Him, have I been desirous of Him:
> In spite of my sin, He has taken me into His care.
> Completely outside the Vedas, the Scriptures, the world,
> Nanak 's Imperial Lord is revealed and declared. '[32]

If only in view of the confusions which often persist concerning the role of Islamic elements in the formation of early Sikhism, it ought to be emphasized that, while such hymns as these are certainly filled with Muslim words,[33] the content is of course entirely Sikh, and a typical expression of Guru Arjan's formulation of Guru Nanak's ideas. Only by the mechanical juxtaposition of this with Sufi expressions of the divine immanence (meaningless without reference to the different systems of ideas which underline the two) could one speak of any 'Islamic influence' here.It would, in fact, be more appropriate to speak of Guru Arjan absorbing a particular style of local Muslim poetry, in order to express his own ideas, and thereby quite properly annexing its implicit claim to be the unchallenagable local medium for the expression of a uniquely valid universal revelation. The process is partly analogous to the way in which the contemporary *janamsākhī*

writers depict Guru Nanak as vanquishing the leaders of Islam in spiritual debate, but the method is both more subtle and more permanently convincing.

As is quite clearly revealed in other hymns,[34] Guru Arjan had a profound grasp of the details as well as of the essentials of Islam, and this knowledge is frequently demonstrated in his verse in the South-Western style, especially in his *salokas* (which form so large a proportion of this verse), which thereby come to resemble the *Salok Farid* very closely in formal appearance. It would indeed probably be true to say that a wider range of specifically Islamic vocabulary is found in these couplets of Guru Arjan than in those of Baba Farid. It is, for instance, rather surprising that the title of the Prophet Muhammad, *rasūl,* should be found only once in *Guru Granth Sahib,* in this *salok* of Guru Arjan:

> 'All day and night he roams about, spurred on and pricked by greed:
>
> Unmindful of the Prophet, in this hell how shall, he live ?[35]

Again, however, the Muslim South-Western style, even when heightened by the use of Islamic vocabulary, does not imply an Islamic content, and the couplet is only to be correctly understood if the convenient rhyme-word *rasūl(i)* is taken as a direct equivalent of the saving Guru.

The reference to Baba Farid (and the critical nature of that reference) becomes explicit in those *salokas* interjected by Guru Arjan in his arrangement of the *Salok Farid.* In the following sequence, a paradox apparently insoluble in one system of religious thought is readily explained in terms of the other. Farid's original couplet runs:

'Farid, I thought that pain was mine, but pain is all the world's:

Up on the roof I went and looked every house in flames.'[36]

To this Guru Arjan offers the following solutions:

'In this lovey world, Farid, a garden full of poison lies:

But they for whom the Master cares are touched not by its pain.'

'How sweet the life can be, Farid, how handsome the appearance

Of those who love their dear, sweet Lord--yet few of them are found!'[37]

Here, once more, a poem which this time stems from outside the Sikh tradition is provided with a commentary which introduces quite different ideas, but which perfectly preserves the same poetic style, thereby both facilitating the assimilation of the original into that tradition and making clear which of the two possesses the truer insights.

These particular couplets of Guru Arjan actually fulfil yet a further function in his great scheme of arrangement. They are also found in *Ramkalī kī vār M5*, where they both comment on and are commented on in the following *paurī*, while also standing in explicit complementation to the *salok* which head the previous *paurī*, where Guru Arjan comments (again, in the appropriate linguistic style) on couplets by the other great *Bhagat* in the *Guru Granth Sahib*, namely Kabir.[38] The deliberate use of the South-Western style as an instrument of religious integration by Guru Arjan could hardly receive a more striking illustration than this.

The sophistication with which the different styles are juxtaposed by Guru Arjan makes it extremely difficult to reproduce any connected passage in translation. This is particularly unfortunate, since the bulk of Guru Arjan's *salokas* in the South-Western style are used in just this way,

occasionally in his *chhants,* more usually in his *vārs,* to provide a stylistically contrasting, yet thematically parallel expression of the main ideas explained in the verses which they head. Some idea of the resultant effect may, however, be given, in a rather free translation of one verse, together with its preceding *salok, of* the stylistically most artful of all Guru Arjan's composition, the *Jaitsiri kī Vār;* in which the first of each pair of couplets is written in the *Sahaskriti style* and the second in the South-Western style, here reproduced by attempts at medieval Latin and the language of the Scots lyric respectively:

'Falsum regnum, falsa forma, falsae opes et familia:
Fructus mali consequontur, si cum eis non sit Deus.'
'What fault is in the *tumma*-gourd,
That it seems luvely to your etc--
Yet siller nane ye'll get for it,
Nor maun your fortune gang wi' ye.'
'Why heap up that you may not take with you?
Why speak of 'effort' which just parts from Him?
Forgetting God how can one's heart be glad?
By leaving Him one sends oneself to Hell.
If You show mercy all my fears are gone.'[139]

Here, with great virtuosity, the original neatly combines the suggestion that Sikhism can provide the answers which are not to be found in either Hinduism or Islam, as expressed in the styles appropriate to the religious leaders of each, with a splendidly varied treatment of the theme of the evanescence of worldly goods, which we began by discussing as such an important part of the Farid poems.

So we have, in a sense, come full circle in our examination of the roles of the South-Western style in *Guru Granth Sahib.* It has naturally been impossible to touch on all the complex issues of both literary and religious history raised by this peculiarly fascination part of a still too little explored scripture. This brief survey will, however, have fulfilled its

aim if it encourages speculation as to how it was that so many elements drawn from from local traditions were made to serve as the perfectly blended instruments for the expression of great religious poetry by the magical touch of the founder of Sikhism, and how it then was that, in a still richer mixture, such elements were carefully ordered and arranged by the compiler of its Holy Book, deliberately to underline the new religion's claims to universality. Finally, though, it may not be out of place to end with a further question-how was it that, with the exception of conscious looks cast backward at the Guru's hymns, [40] the whole literary and religious area implied by and in the South-Western style came to be so quickly and so totally abondoned by the Sikhs?

Notes and References

1. *Asā Farid* 1-2 (p. 488): *Sūrī Farid* 1-2 (p. 794); and *Salok Farid* 1-130- other than those attributed to the Gurus--(pp. 1377-84).
2. *Srīrāg MI* 24 (p 23); Srīrāg MI ast, 5 (pp. 5-6); *Asā MI ast. (*pp. 418-9); *Vadhans MI 1-3* (pp, 557-8); *sūhī MI kucajjī*1-2 (pp. 762-3); *Mārū MI ast.* 9-10 (pp, 1014-5); and occasional *Salok.*
3. *Asā M5* 105,107, 110 (pp.397-8); *Vadhans M5 ch.* 2 (pp. 577-8): *Jaītsarī M5 ch. I* (pp. 703-4): *Sūhī M5 asī. 4* (p. 761); *Sūhī M5 ch. I* (p. 777). Also the following sets of *salok: Srirāg M5 ch. 3, salok [dakhane]* (p. 80); *Gauri Vār M5, salok* (pp. 318-23); *Gūjrī vār M5, salok* (pp. 517-24); *Jaitsarī vār M5, salok* 13.1 on (pp.963-6); *Mārū vār M5, salok [dakhane]* (pp. 1094-1105). Miscellaneous verses and *salok* might also be added to this list, e.g., *Sārang M5 ch. I, I [4]* (p. 1236). or *salok M5* 20.21 (p. 1426): but these isolated instances are disregarded here, as are such occasional *salok* in an indisputably South-Western style by the intervening Gurus as, say, the *salok M4* 4 (p. 1421).
4. In my earlier article, "South-Western" elements in the language of the '*Adi Granth", Bulletin of the School of Oriental and African Studies,* XL, 1, 1977, pp. 36-50.
5. Other inflected forms might also be cited, notably the use of extended forms in—ਜ', etc., or the free use of pronominal suffixes with verbs, but since these are also often encountered in those parts of the *Guru Granth Sahib* whose language appears to resemable that of the Shekhupura area, where Guru Nanak was born, rather than that of Multan, they are left out of consideration here.

6. This is a form no longer current in Multani, which has *sabh,* like Punjabi: It may have been taken from the speech of the area to the north-west of Multan. There are many other forms which could be cited under the heading of inflected pronouns, some of which are decidedly problematic, like the peculiar first person ਮੰਞੁ.

7. The last two styles are analysed in my articles, "Approaches to the Persian loans in the *Adi Granth", BSOAS,* XLI, 1, 1978, pp. 73-96, and "The Sahaskriti poetic idiom in the *Adi Granth', BSOAS, XLI, 2,* 1978. No page references yet available.

8. This is the language described in my grammar, *The Siraiki language of Central Pakistan,* London, 1976: the associated linguistic movement is dealt with in "Siraiki: a Language Movement in Pakistan", *Modern Asian Studies,* 11, 3, 1977, pp. 379-403.

9. *Salok Farid 28* (p. 1379): 'Farid, my bread is made of wood, with hunger spread upon it; those who have eaten buttered bread will suffer great distress'.

10. It does, however, need to be emphasized that language of the Farid poems in the *Guru Granth Sahib* shows no specially archaic features which might enable them to be confidently assigned to the Baba Farid Ganj-i-Shakar (1173-1265), and any attempt to prove direct atrribution to him would have to argue that they have been considerably modernized in the present form. In fact, we are probably on much safer ground in following the authority of those who are not encumbered by the desire to enchance the status of Punjabi by claiming an excessive antiquity for its beginnings (a desire which does little credit to their belief that the later literature is of sufficient quality to be allowed to stand on its own merits!). The best statement of a more detached viewpoint is probably that in K.A. Nizami, *The Life and Times of Shaikh Farid-u'd-Din Ganj-i-Shakar;* Aligarh, 1955, pp. 121-2: 'Taken as a whole, the picture of Shaikk Farid that will emerge from the *Shalokas* will more akin to the Shaikh Farid of the fabricated *malfūzāt.'*

11. It is incidentally worth pointing out how these are the only significant Muslim *saloks* in Punjabi, where the less concise *dohrā* was later used as a comparable vehicle: this is in unexplainted contrast with Sindhi, where the *salok* (under the name of *baīt*) continued to be used by the great Sufi poets of the 18th and early 19th centuries.

12. ਫਰੀਦਾ ਕੋਟੇ ਮੰਡਪ ਮਾੜੀਆ ਉਸਾਰੇਦੇ ਭੀ ਗਏ॥
ਕੂੜਾ ਸਉਦਾ ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ॥ --ਸਲੋਕ ਫਰੀਦ (੪੬), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੧੩੮੦.

13. ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੂਟੀ ਨਾਗਰ ਲਜੁ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਕੈਂ ਘਰਿ ਨਾਠੀ ਅਜੁ॥ --ਸਲੋਕ ਫਰੀਦ (੬੮), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੧੩੮੧.

14. ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ॥ ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ॥
ਤੈ ਸਹਿ ਮਨ ਮਹਿ ਕੀਆ ਰੋਸੁ॥ ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੋਸੁ ॥੧॥
ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨਾ ਜਾਨੀ॥ ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ॥੧॥ਰਹਾਉ॥...

ਵਾਟ ਹਮਾਰੀ ਖਰੀ ਉਡੀਣੀ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਬਹੁਤੁ, ਪਿਣੀਣੀ॥
ਉਸੁ ਉਪਰਿ ਹੈ ਮਾਰਗੁ ਮੇਰਾ॥ ਸੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮਾਰਿ ਸਵੇਰਾ॥੪॥

--ਸੂਹੀ ਫਰੀਦ (੧), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੭੯੪.

15. ਪਹਿਲੇ ਪਹਿਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ॥
ਜੋ ਜਾਗੰਨ੍ਹਿ ਲਹੰਨ੍ਹਿ ਸੋ ਸਾਈ ਕੰਨੋ ਦਾਤਿ॥ --ਸਲੋਕ ਫਰੀਦ (੧੧੨), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੧੩੮੪.

16. ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥
ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਇਨ ਇਕਨ੍ਹਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ॥

--ਸਲੋਕ ਫਰੀਦ (੧੧੩) {ਮ: ੧}, ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੧੩੮੪.

17. ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ॥
ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢੁਲਿ ਜੰਮਣਹਾਰ॥੧॥
ਰੰਗਿ ਮਾਣਿ ਲੈ ਪਿਅਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉਹੁਲਾ॥
ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥੧॥ਰਹਾਉ॥॥
ਸਜਣ ਮੇਰੇ ਰੰਗਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ॥
ਹੰਭੀ ਵੰਞਾ ਡੁਮਣੀ ਰੋਂਵਾ ਝੀਣੀ ਬਾਣਿ ॥੨॥
ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੋਇ॥
ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ॥੩॥
ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ॥
ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ॥੪॥ --ਸਿਰੀਰਾਗੁ ਮ: ੧ (੨੪), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੨੩,

18. ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ॥
ਇਕੁ ਨ ਰੁਨਾਂ ਮੇਰੇ ਤਨੁ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ॥

--ਵਡਹੰਸੁ ਮ: ੧(੩), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੫੫੮.

19. The entire hymn is as follows:
ਚਾਰੇ ਕੁੰਡਾ ਢੂਢੀਆ ਕੋ ਨੀਮ੍ਰੀ ਮੈਡਾ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂ ਮੈ ਹਉ ਤੈਡਾ॥੧॥
ਦਰੁ ਬੀਭਾ ਮੈ ਨੀ ਮ੍ਰਿਕੋ ਕੇ ਕਰੀ ਸਲਾਮੁ॥
ਹਿਕੋ ਮੈਡਾ ਤੂ ਧਣੀ ਸਾਚਾ ਮੁਖਿ ਨਾਮੁ॥੧॥ਰਹਾਉ॥
ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਪੀਰ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ॥
ਮੈ ਇਕੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਗੁਰ ਬੁਧਿ ॥੨॥
ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ ॥੩॥
ਪੰਡਿਤ ਪਾਧੇ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ॥
ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਨ੍ਹੀ ਘਟਿ ਬ੍ਰਹਮੁ ਲੁਕਾਣਾ॥੪॥
ਇਕਿ ਤਪਸੀ ਬਨ ਮਹਿ ਤਪੁ ਕਰਹਿ ਨਿਤ ਤੀਰਥ ਵਾਸਾ॥
ਆਪੁ ਨ ਚੀਨ੍ਹਹਿ ਤਾਮਸੀ ਕਾਹੋ ਭਏ ਉਦਾਸਾ॥੫॥

ਇਕਿ ਬਿੰਦ ਜਤਨ ਕਰਿ ਰਾਖਦੇ ਸੋ ਜਤੀ ਕਹਾਵਹਿ॥
ਬਿਨੁ ਗੁਰ ਸਬਦੁ ਨ ਛੁਟਹੀ ਭ੍ਰਮਿ ਆਵਹਿ ਜਾਵਹਿ॥੬॥
ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕਾ ਗੁਰਮਤੀ ਲਾਗੇ॥
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁਜਾਗੇ॥॥੭॥
ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੋ ਜਾਇ ਸਿਵਾਣੈ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੋ ਮਨੁ ਮਾਨੈ॥੮॥

--ਆਸਾ ਮ: ੧ ਅਸਟ : (੧੪), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੪੧੮-੧੯.

20. As shown by the echo of ਕਿਤੀ ਮਿਤ੍ਰ ਕਰੇਉ in ਮੂ ਜੇਹੀਆ ਕਿਤੀਆਹ: the same South-Western word introduces the parallel phrases ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ in verse 5. The delicacy of such half-repetitions is entirely typical of Guru Nanak's subtle mastery of poetic structure, also shown in the integration of the 'theological' verse 7 into the style of the whole by the use of the South-Western ਡੇਖੈ ਡੇਖਣਹਾਰੁ.

21. ਆਵਉ ਵੰਞਉ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ਰ ਕਰੇਉ॥
ਸਾਧਨ ਢੋਈ ਨ ਲਹੈ ਵਾਢੀ ਕਿਉ ਧੀਰੇਉ॥੧॥
ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ॥
ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤਗ਼ੀ ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ॥
ਪੇਈਅੜੈ ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ॥
ਮੈ ਗੈਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ ॥੨॥
ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ॥
ਸੁਖਿ ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ॥੩॥
ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ ਬਣਾਇ॥
ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ॥੪॥
ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ॥
ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ ਗਇਅਮੁ ਵਾਡੀ ਝੂਰੇਦੀ ਝੂਰੇਇ॥੫॥
ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ॥
ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ॥੬॥
ਗਿਆਨੀ ਅੰਜਨੁ ਸਰ ਕਾ ਡੇਖੈ ਦੇਖਣਹਾਰੁ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ ॥੭॥
ਤਉ ਭਾਵਨਿ ਤਉ ਜੇਹੀਆ ਮੂ ਜੇਹੀਆ ਕਿਤੀਆਹ॥
ਨਾਨਕ ਨਾਹੁ ਨ ਵੀਛੁੜੇ ਤਿਨ ਸਚੈ ਰਤੜੀਆਹ॥੮॥

--ਮਾਰੂ ਮ: ੧ ਅਸਟ: (੯), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੧੦੧੪-੧੫.

22. I have tried to explore some of thesse in *Styles and Themes in the Siraiki Mystical Poetry of Sind*. Multan, 1976, also in "The Pilgrimage and the Extension of Sacred Geography in the Poetry of Khwaja Ghulam Farid",

in Attar Singh, ed, *Socio-cultural impact of Islam on India,* Chandigarh, 1976, pp. 159-170.

23. A good example, perhaps, is in the *sākhī* of Sajjan, the Thug, which seems to limit the significance of the superb hymn, *Suhi MI 3* (p. 729) with which it is associated. Even in one of the most beautiful of all the *sākhīs,* that which tells of Guru Nanak's re-union with his mother, there is hardly a real match between the theme of the *sākhī* and that of its lovely short hymn in the South-Western style, *Vadhans MI (*p. 557).

24. *Miharbān Janamsākhī,* Sikh History Research Department, Khalsa College, Amritsar, 1962, pp. 423-42.

25. As is also, of course, the case in the *sākhī* of Farid (or Shaikh Brahm) in all the *Janamsākhīs.*

26. ਕੇਤੀਆ ਢੂਢਨਿ ਕੰਤ ਕੂੰ ਤਿਨਾ ਦਾ ਨਾਹਿ ਸੁਮਾਰ॥
ਨਾਨਕ ਦਾਸ ਜੈ ਕੂੰ ਮਿਲੇ ਤਿਨ੍ਹਾਂ ਕੂੰ ਬਲਿਹਾਰ॥੧॥ --ਮਿਹਰਬਾਨ ਜਨਮਸਾਖੀ, ਪੰਨਾ ੪੩੮.

27. This function of the *janasākhīs* has been most convincingly explored by W.H. McLeod, particularly in the wider survey undertaken in his collection of essays, *The Evolution of the Sikh Community,* Oxford, 1976.

28. The consistency is demonstrated by the comparative word-counts presented in my earlier article (see note 4 above). The deliberation is best illustrated by Guru Arjan's use of the label [slok] ਭਖਣਾ to introduce his couplets in the South-Western style in several places--*Srirāg M5 ch. 3* (p. 80), *Gauri vār M5,* 191 (p. 322). and throughout the *Marū vār M5,* (pp. 1094-1105).

29. Thus the hymn *Sūhī kucajjī ((gunvanti) M5 3* (p. 763) is clearly based on the two preceding hymns of Guru Nanak in subject, metre, and rhyme, but is not written in the South-Western style.

30. ਜੋ ਭੁਲੀ ਜੋ ਚੁਖੀ ਸਾਈਂ ਭੀ ਤਹਿੰਜਾ ਕਾਢੀਆ॥
ਜਿਨ੍ਹਾ ਨੇਹੁ ਦੂਜਾਣੇ ਲਗਾ ਝੂਰਿ ਮਰਹੁ ਸੇ ਵਾਢੀਆ ॥੧॥
ਹਉ ਨਾ ਛੋਡਉ ਕੰਤ ਪਾਸਰਾ॥
ਸਦਾ ਰੰਗੀਲਾ ਲਾਲੁ ਪਿਆਰਾ ਦੇਹੁ ਮਹਿੰਜਾ ਆਸਰਾ ॥੧॥ਰਹਾਉ॥...
ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਈ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਇ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਨਾਨਕ ਸੰਤ ਸਹਾਇ॥੮॥
ਸੂਹੀ ਮ: ੫ ਅਸਟ: (੪), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੭੬੧.

31. As in the phrase ਝੂਰਿ ਮਰਹੁ ਸੇ ਵਾਢੀਆ, immediately recalling both ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ and ਵਾਢੀ ਝੂਰੇਦੀ ਝੂਰੇਇ in the hymn *Mārū MI ast. 9,* quoted above in note 21.

32. ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ॥
ਦੂਖੁ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ॥੧॥
ਹਉ ਵੰਞਾ ਕੁਰਬਾਣੁ ਸਾਈ ਆਪਣੇ॥

ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ਮਨਿ ਤਨਿ ਜਾਪਣੇ॥੧॥ਰਹਾਉ॥
ਬਿੰਦਕ ਗਾਲਿ੍ ਸੁਣੀ ਸਚੇ ਤਿਸੁ ਧਣੀ॥
ਸੂਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇ ਮਾਇ ਨ ਕੀਮ ਗਣੀ॥੨॥
ਨੈਣ ਪਸੰਦੋ ਸੋਇ ਪੇਖਿ ਮੁਸਤਾਕ ਭਈ॥
ਸੋ ਨਿਰਗਣਿ ਮੇਰੀ ਮਾਇ ਆਪਿ ਲਇ ॥੩॥
ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਹੂੰ ਬਾਹਰਾ॥
ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ॥੪॥ --ਆਸਾ ਮ: ਪ (੧੦੫), ਗੁ.ਗ੍ਰ., ਪੰਨਾ ੩੯੭.

33. Including ਦਰਦੁ, ਕੁਰਬਾਣੁ, ਕੀਮ, ਪਸੰਦੋ (If from Persoian *pasand,* and not from ਪਸਣ੍), ਮੁਸਤਾਕ, ਪਾਤਿਸ਼ਾਹੁ and ਜਾਹਰਾ. The distinction between such 'Muslim' words and properly 'Islamic' words (Like ਕਤੇਬ) is more fully described in my 'Apprioaches to the Persian loans in the *Adi Granth',* pp. 86-7.

34. Above all, in the long *Mārū M5 solahe 12* (pp. 1083-4.)

35. ਅਠੈ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਵਣ ਸੰਦੜੇ ਸੂਲਿ॥
ਦੋਜਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੂਲਿ॥੨॥
--ਗਉੜੀ ਵਾਰ ਮ: ਪ (੮), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੩੧੯.

36. ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ॥
ਉਚੇ ਚੜਿ ਕੇ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ॥
--ਸਲੋਕ ਫਰੀਦ (੯੧), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੧੩੮੨.

37. ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੂਲਾ ਬਾਗ॥
ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿੰਨ੍ਹਾ ਅੰਚ ਨ ਲਾਗ॥
ਫਰੀਦਾ ਉਮਰ ਸਹਾਵੜੀ ਸੰਗਿ ਸਵੰਨੜੀ ਦੇਹ॥
ਵਿਰਲੇ ਕੋਈ ਪਾਈਓਨਿ ਜਿੰਨਾ ਪਿਆਰੇ ਨੇਹ॥
--ਸਲੋਕ ਫਰੀਦ (੯੨-੩) {ਮ: ਪ}. ਗੁ. ਗਰੰ. ਪੰਨਾ ੧੩੮੨.

38. *Ramkalī vār M5,* 20-21 (pp.965-6.). Nor is this all: for the preceding *pauri* 19-which follows a pair of *salok* of which the first is South-Western, and the second in the 'Kabir style'- is itself in the South Western style (unlike most other *pauris* of this *vār)* and its opening must be a conscious reminiscence of a South-Western hymn by Guru Nanak:

ਸਾਹਿਬ੍ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ॥
ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੇ ਜਾਉ॥
--ਵਡਹੰਸੁ ਮ: ੧(੧), ਗੁ. ਗ੍ਰੰਥ ਪੰਨਾ ੫੫੭.

Compare the *pauri* by Guru Arjan, beginning:

ਸਫਲਿਉ ਬਿਰਖੁ ਸੁਹਾਵੜਾ ਹਰਿ ਸਫਲ ਅੰਮ੍ਰਿਤਾ॥
ਮਨੁ ਲੋਚੈ ਉਨ੍ ਕਉ ਕਿਉ ਵੰਞੈ ਘਿਤਾ॥
--ਰਾਮਕਲੀ ਵਾਰ ਮ: ਪ (੧੯), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੯੬੫.

This extraordinary passage, in which references to Kabir, Guru Nanak, and Farid, are carefully worked out and placed next to one another in less than a page, is perhaps one of the most revealing clues to Guru Arjan's intentions in the compilation of the *Guru Granth Sahib.*

39. ਸਲੋਕ॥ ਰਾਜ ਕਪਟੰ ਰੂਪ ਕਪਟੰ ਧਨ ਕਪਟੰ ਕੁਲ ਗਰਬਤਹ॥
ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਸੰਗਿ ਨ ਚਾਲਤੇ ॥੧॥
ਪੋਖੰਦੜੇ ਕੀ ਭੁਲੁ ਤੁੰਮਾ ਦਿਸਮੁ ਸੋਹਣਾ॥
ਅਦੁ ਨ ਲਹੰਦੜੋ ਮੁਲੁ ਨਾਨਕ ਸਾਥਿ ਨ ਜੁਲਣੀ ਮਾਇਆ॥੨॥
ਪਉੜੀ॥ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸੋ ਕਿਉ ਸੰਜੀਐ॥
ਤਿਸ ਕਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ਜਿਸ ਤੇ ਵੰਜੀਐ॥
ਹਰਿ ਬਿਸਰਿਐ ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ ਨਾ ਮਨੁ ਰੰਜੀਐ॥
ਪ੍ਰਭੂ ਛੋਡਿ ਅਨ ਲਾਗੈ ਨਰਕਿ ਸਮੰਜੀਐ॥
ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਨਾਨਕ ਭਉ ਭੰਜੀਐ॥

--ਜੈਤਸਰੀ ਵਾਰ ਮ: ੫ (੧੦), ਗੁ. ਗ੍ਰੰ. ਪੰਨਾ ੭੦੯.

40. As, perhaps symbolically, occurs in the quotations from Guru Arjan at the beginning of the first major poetic achievement of revived Sikhism, Vir Singh's *Rānā Sūrat Singh (*canto i, lines 35-8):

ਮੁਲ ਮੰਤ੍ਰ ਦਾ ਵਾਕ ਸਿਰ ਤੇ ਅੰਕਿਆ,
ਸੁੰਦਰ ਨਾਲ ਸਲੋਕ ਇਹ ਬੀ ਚਮਕਦੇ:-
ਮੁਆ ਜੀਵੰਦਾ ਪੇਖੁ ਜੀਵੰਦੇ ਮਰਿ ਜਾਨਿ॥ ਜਿਨਾ ਮੁਹਬਤਿ ਇਕ ਸਿਉ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥

--ਮਾਰੂ ਵਾਰ ਮ: ੫, ਡਖਣਾ (੨੩,੨), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੧੧੦੨.

ਵਿਛੋੜਾ ਸੁਣੇ ਦੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨ ਧੀਰੋਦਿ॥

--ਮਾਰੂ ਵਾਰ ਮ: ੫, ਡਖਣਾ (੧੮,੩), ਗੁ. ਗ੍ਰੰ., ਪੰਨਾ ੧੧੦੦.

ਤੁਕਾਂ ਅਜਾਇਬ ਏਹ ਚਮਕਣ ਚੰਗੀਆਂ
ਪੜ੍ਹੀਏ ਜੇ ਇਕ ਵਾਰ ਰੋਣ ਨ ਠੱਲ੍ਹੀਏ।

The effect is certainly fine, but how significant that the couplets should be inscribed upon a *tomb!*

GURU GRANTH—THE UNIVERSAL SCRIPTURE

Dr. Jaswinder Kaur Dhillon

Although it is the era of enlightenment and globalisation, yet one can still see major powers, races and subcontinents like the U.S.A., China, the Jews, and the Arabs etc. zealously guarding and propagating their real or imagined economic, racial or religious self-interests. But the things are slowly but surely moving towards the ideal of one world and one united human community. The growth of the European Union is a case in example. Who would have ever imagined this outcome half a century ago having seen the Europeans tearing one another apart in the two World Wars? However, they have a very strong common bond—they are all adherents of a common religious creed, Christianity!

Religion plays a very important role in destroying or forging social unity both at the local or national as well as the international level. For instance while Christianity fosters good neighbourly-hood and universal brotherhood, Islam exhorts all the faithful to either assimilate *qafirs,* that is, those who do not believe in Islam, or to annihilate them. Nearer home, casteism of the traditional Hinduism had tended to divide the Hindu society, while Buddhism had extolled universal brotherhood, the reason for its rapid spread over most of Asia.[1] When revived Hinduism had ruthlessly exterminated Buddhism from the country of its birth, Bhakati Movement had grown to carry on the torch of unifying the society on the basis of equality by preaching against the evil of casteism, class distinctions and religious discriminations. But soon, from

the beginning of the second millennium, the Bhakti Movement[2] had also to face the task of building bridges between the besieged Hindu society and the invading Islam.

When Guru Nanak, the founder of Sikhism, had appeared on the scene in the sixteenth century India, his land of birth was a land ravaged, plundered and humbled by almost five centuries of successive waves of Islamic invasions from the West. The Hindus, in whom he was born, were the subjugates of, and paid obeisance to, the Muslim ruling classes. They had become worse than second-class citizens, and their coercive conversion to Islam was a favourite pastime of the vanquishers. Demoralisation and resulting immorality was the fate of the Hindu society. The most valorous class of Rajput Ranas had struck marital alliances with the Mughals. Most centres and fonts of religiosity, morality and spiritual guidance were in ruins; charlatans had propagated casteism, racialism, ritualism and superstition, further degrading and disgracing Hinduism before the Muslims, the elite of the day. Centuries old valiant efforts of Bhakti Movement to infuse new life into the downtrodden Hindu society had been unable to bridge the wide gulf between the two clashing communities.

The healer appeared in Guru Nanak who pronounced in his *bani* in *Raga Sri* that, 'He alone may claim to be a genuine Guru **whose instinct for uniting people is unfailing**'.[3] He rejected the contemporary ritualistic teachings of Hindu and Muslim clerics with equal force. The spiritual knowledge available around him left his divinely attuned mind totally unsatisfied, and he left his home and hearth in his prime youth, in search of the Truth, alongwith two lifetime devotees—Bala and Mardana. While Bala was a Hindu Jat and acted as a faithful scribe for the *bani* composed by his Master, Mardana was a Muslim bard of a still lowly *Mirasi* caste and had played rebeck when singing Guru Nanak's hymns.

For almost a quarter of a century, till the age of fifty-

two, Guru Nanak travelled from shrine to shrine, sanctuary to sanctuary of all the known faiths and creeds of Indian subcontinent and the accessible neighbouring lands. He went as far as Sri Lanka in the South, Assam in the East, Tibet in the North, and Saudi Arabia and Iraq in the West. He would unhesitatingly take up the garb, style and idiom of the people he came across to win their faith. 'Embrace the positive qualities of others, leaving their negative ones.[4], recommended Guru Nanak in his *bani* in *Raga Suhi*. Thus, there would hardly be any major religion of his times having any concern with the Indian polity that Guru Nanak would not have sought to enquire into.

By the times of Guru Nanak, mankind all over the world was experiencing great revolutions in knowledge and civilisation. Mathematics, astronomy, alchemy, physics and geography had made great strides in Arabia under powerful and enlightened Muslim civilisations in the Middle Ages, which had in turn kindled the wave of Renaissance and Reformation in Europe. Copernicus, a European astronomer contemporary of Guru Nanak was challenging the erroneous belief of the Christian Church that the Earth was the centre of the whole universe, and Galileo was using the telescope invented by him to prove that there were other 'Earths' besides our Earth. Printing press had been invented, and Luther and Calvin were striving to deliver a death blow to superstition, bigotry and fundamentalism in the Roman Catholic Christianity. While Guru Nanak was wandering about in search of the truth, European seafaring adventurers like Columbus and Vasco da Gama were sailing around the world in search of India.

What wonder then that Guru Nanak's creed is much more modern, knowledgeable, polished, universal, broadminded and cosmopolitan than those born in the Dark and Middle Ages. Nanak *bani* could thus naturally avoid many a superstition and nescient pitfall of faiths of ancient and

medieval times including Hinduism, Buddhism, Christianity and Islam. Guru Nanak had strived primarily to establish an enlightened and egalitarian society. Most of all he had condemned all types of shamming and immorality. 'Truth is the highest viture but truthful living or morality was higher still' he had said.[5] He had, through his preaching and practice of irrefutable universal truth succeeded where others had failed in winning equal confidence of the two hostile communities by singing of universal brotherhood of mankind in a language and idiom acceptable to both. When he was asked during *hajj*[6] whether he considered Muslims more pious than the Hindus, Guru Nanak had stated sagaciously that devoid of righteous conduct either of them would deserve equal contempt.[7]

Guru Nanak's successors continued his mission faithfully. The next three Gurus had added prolifically to the *pothi of his* hymns Guru Nanak had left in their care. Conforming hymns of many *sants* of Bhakati Movement were also included in it. The succeeding Gurus also further evolved his practices of congregational *kirtan* and community *langar* into enduring institutions of integrating people of all castes, creeds and classes. When the great Mughal Emperor Akbar,[8] had, while crossing the river Beas at Goindwal on a visit to Lahore, seen the *Guru-ka-Langar* being run by the fourth Guru Ramdas open to all without distinction of caste, creed or class, he was so impressed that he gifted a jagir of 500 *bighas* of land on which were built the Harmandir[9] and the holy city of Amritsar.

When the fifth Guru Arjan had begun building the Harmandir, he had invited the Sufi saint Mian Mir from Lahore to lay the foundationstone. Entrances were provided from all the four directions, a standard feature of all Sikh *gurdwaras* since then, symbolising open-armed welcome for all humanity without any distinction. And when Guru Arjan got compiled

the Sikh scripture to be installed in the Harmandir, he included into it the conforming *bani* of about thirty Bhagats and bards of different castes, creeds, classes and regions along with the *bani* of the Sikh Gurus. For doing this, he had obtained the original *pothis* of the *bani* of the first Gurus from Baba Mohan, the elder son of the third Guru Amardas residing in Goindwal. He also sent for the *bani* of Gurus and other *sants* from wherever he learnt about its existence.

All the *banis* were meticulously sifted and analysed for authenticity and for their conformity with the ideals preached by the Gurus. Much of the suspicious and apocryphal *bani* intentionally ascribed to the Gurus and *sants* was rejected. For example the famous *granth* Pran Sangli ascribed to Guru Nanak and reportedly fetched from Sri Lanka was also not accepted as authentic. Much *bani* of various *sants* was also rejected for not conforming to the philosophy of Sikhism. Many of the *sants* are represented in the Granth Sahib only with one or two of their compositions which were found in concordance with the teachings of the Sikh Gurus.

This momentous task was undertaken by Guru Arjan Dev in 1603 on the banks of the Ramsar *sarowar* built around 1602-03 in Amritsar. The great scholar of Sikhism Bhai Gurdas, a nephew of the third Guru, often called St. Peter of Sikhism, assisted him. He also undertook the task of scribing the selected *bani* into the first scripture of the Sikhs, the Adi Granth, the First Book later came to be known as Guru Granth Sahib. Bhai Gurdas had also authored his own works known as *varan* and *Kabitt Savaiye* which though did not find the place in the Adi Granth, are nevertheless held in great esteem. Parts of the *Vars* (ballads) composed by him are considered as the key to understanding *gurbani* while other parts are considered the most authentic source of Sikh history of the times of the first five Gurus. Adi Granth presents before us the concept of universalism and cosmoplitanism in religion.

The next three Gurus had not added any *bani* to the Adi Granth, but the ninth Guru Tegh Bahadur had added his soulful hymns to at Anandpur seminary. The tenth Guru Gobind Singh had authored *bani* very prolifically, but he had not added it to the Granth. However, when the Sikhs confronted by the combined armies of the Mughal Governor of Sarhind and the Hindu Rajas of Shivalik hill kingdoms, had to abandon the beleaguered Anandpur in 1704 the scripture and much wealth and weapons were washed away in the flooded Sirsa rivulet. Therefore, the Dashmesh had to recompile a new recension of the Granth Sahib at the hands of his trusted and illustrious devotee Bhai Mani Singh at Talwandi Sabo where he had rested for about ten months in 1705. This recension is known as the Damdami Bir, after the gurdwara built for its installation had come to be known as Damdama Sahib—the place of respite for the Guru.

The Guru had taken a copy of the Damdami Bir on his Journey to Deccan where emperor Aurangzeb had asked the Guru to come to enlighten him of the all facts about the barbarities prepetrated against him, his family and his followers. It was this Granth which was with the Guru when he met his end at Nanded in the Deccan at the hands of assassins sent by the Governor of Sarhind. A little before he passed away, the Guru had bestowed eternal guruship upon it. Thus the Damdami Bir of Granth Sahib was elevated to a status far above all the other recensions of the Granth Sahib and all other *birs* and *pothis,* including the Dasam Granth, the granth containing the *bani* of the tenth Guru. It has since then been known as Guru Granth Sahib.

The composers of hymns enshrined in the Granth Sahib have primarily sung in praise of *Prabhu-bhakti* but they promoted monotheism against the Indian tradition of polytheism and incarnationism (*avtarvad).* They have condemned the adoption of the ritualistic means of workship like idol-worship,

*havans (*fire-worship), fasts (*vrat),* ritual bathing at pilgrimage centres (*tirath isnan)* by Hinduism and saying *namaz* only facing towards Mecca etc. by Muslims. They have put great emphasis on an ethical and religious living. Earning of honest labour, sharing with the needy, and venerating God's name are extolled as the sure-fire means of winning God's grace to attain salvation. The *gurbani* has provided very enlightened explanations for the eternal mysteries of creation and Creator, life and death, life and after-life, heaven and hell, pains and pleasures, woes and worries, rags and riches, rites and rituals etc. They have severely criticized discrimination on the basis of class, caste and creed, and propagated a society based on freedom, justice, equality and universal brotherhood.

Tradition holds that when the fifth Guru had obtained the original two *pothis* of hymns of the first Gurus from Baba Mohan, these had also contained the hymns of Bhagats Kabir, Namdev, Trilochan, Sain, Ravidas and Jaidev which were duly included in the Adi Granth. While the saints like Jaidev, Namdev, Trilochan, Parmanand, Ravidas, Surdas and most of the bards who find place of honour in the Granth Sahib were staunch Hindus, Baba Farid, Bhikhan, Sadhna, Mardana and the bards Satta and Balwand were Muslim. Baba Farid and his successors had made great contributions in popularising Islam in Northern India. Even the adherents of Hinduism belonged to its different creeds like Vaishnavism, Shaivism, Shaktism, Durga Bhakti, Krishna Bhakti etc. This in itself lends a unique universal validity, loftiness and catholicity to the Sikh scripture.

Here is the scripture of an important religion of the modern world which carries not just the preaching or divine revelations of a single preceptor but the collective wisdom of about forty men of God spread over a vast milieu spanning six centuries, over most of the Indian sub-continent, through most of the castes and classes belonging to both the dominant

faiths of the day. The size of the content of Bhagats' *bani* is also quite appreciable. For instance, the *bani* of Bhagat Kabir is fifth in size in the whole Guru Granth, which means that it is not only the bulkiest of the *banis* of all the Bhagats, but is also larger in size than that of two Sikh Gurus—the second Guru Angad and the ninth Guru Tegh Bahadur to be precise. Even the *bani* of Bhagat Namdev is almost equal in volume to that of Guru Angad. It is indicative of the importance and significance granted by the compilers of the Sikh scripture, the fifth and the tenth Gurus, to the teachings and philosophy of these *dalit* Bhagats, both the Hindu and the Muslim.

This is also indicative of the importance the Sikh Gurus accorded to the integration of people of all classes, races, nationalities, castes and creeds into a single universal brotherhood having undivided faith in the singular Supreme Being. While *sants* Jaidev, Parmanand, Ramanand and Surdas, and all Hindu bards (Bhatts) were Brahmins; Pipa a Kshatriya king; and Dhanna a Jat; all other saints came from the so-called lowly untouchable castes and classes. Namdev was a calico-printer, Kabir a weaver, Sain a barber, Ravidas a cobbler, and Sadhna a butcher, Mardana, the faithful companion of Guru Nanak, who desired to be cremated in Hindu-Sikh fashion rather than be buried according to his creed, was a Muslim *Mirasi,* a so-called lowly social class of bards of Northern India. Bards Satta and Balwand also belonged to a so-called lowly Muslim class of *Dums* and yet they were the favourite *kirtankars* of Guru Arjan.

The authors of *gurbani* had also hailed from widely spread parts of the Indian sub-continent. While Jaidev was from Bengal; and Namdev, Trilochan and Parmanand were from Maharashtra; Kabir, Ramanand, Ravidas, Surdas, and Bhikhan hailed from the Uttar Pradesh; Pipa and Dhanna from Rajasthan; and Sain from Madhya Pradesh. Beni roamed all

over and practically belonged to the whole land. Sadhna was a Sindhi. Farid, whose ancestors had come to India with Muslim invaders from Arabia, had settled in Punjab. The Sikh Gurus, Baba Sundar, Bhai Mardana and the *Dum* bards Satta and Balwand belonged to Punjab.

They had also used the languages and idiom of diverse regions and cultures. Most of the language of *gurbani* is a mixture of different regional languages which was used as a sort of *lingua franca* by the religious preachers of different creeds for expression and exchange of views. The modern linguists call it *Sant-Bhasha* (saint-language) or *Sadhukari.* According to many scholars, the language of *gurbani* is predominantly medieval Hindi of the Braj dialect with variations of Punjabi. In the vocabulary used, a fair deal of Persian and Arabic parlance has also been employed. These two languages, brought with them by the Muslim invaders and rulers from abroad, had passed into familiar popular idiom in Northern India and were employed by the Gurus to emphasize the universal character of their message, which was directed to the muslims no less than to the Hindus and others. Besides these, words or hymns of the following languages are also found in the Granth Sahib: Marathi, Gujarati, Avadhi, Eastern Punjabi, *Lehandi, Dakhni,* Western Hindi, Eastern Hindi, Persian and Arabic.

Gurbani is, on the testimony of the Gurus themselves, *Dhur-ki-bani*, or the Word of the Ultimate, revealed through them. When a Sikh bows before the Guru Granth Sahib, he bows not only before the wisdom of Sikh Gurus alone but also before the wisdom of thirty odd Hindu and Muslim saints and bards included therein—some of them belonging to castes considered lowly by Hindus and Muslims both. It is full of sermons on the unity of mankind regardless of caste, creed, sex or status. Almost all the composers of *gurbani* have directed themselves to strongly condemning and denouncing

all these man-made barriers separating man from man. They have, with a singular voice and determination sung for the fatherhood of God, the Supreme Being, and the brotherhood of man- His cherished creation. They have emphasized equal status for men and women of all creeds and classes and have forcefully spoken against exploitation of all types. *Gurbani* has rejected extremism of all types and has advocated the middle path *(sahaj-marg)* of righteous, familial, self-dependent living and peaceful social co-existence.

For the Sikhs, the Granth is not just their scripture—it is their Guru also, since Dashmesh had accorded its final recension the status of eternal guruship just before passing away. Thus Sikhs bow before the *bani* of these *Bhagats* too as the word of their Guru. It is a uniquely catholic with unbigoted attitude in the whole world for a faith to accept the preachings of the sages of other religions on the same plane as that of their own preceptors—and more so to include these in their scripture. The Sikhs have the tradition of seeking the guidance of the *bani* of the Guru Granth Sahib on all-important occasions, whether in happiness or haplessness. After a prayer, they open the book at random and the *bani* on the beginning of the first page thus opened is considered as the Divine *Hukam* (decree) and they act accordingly as they regard the *gurbani* as Divine Word revealed to the God's men whose *bani* is preserved in the scripture. Thus if the Granth opens at the *bani* of a Bhagat, a Sikh would obey its word as that of his Guru. Which other religion in the world has such a cosmopolitan attitude? What wonder, then, that the Sikhs are so progressive, open-minded and tolerant?

The gospel of Guru Granth Sahib, in the best Indian tradition of *ekam sad vipra bahuda vadanti* that is, the Real is one but the wise describe Him variously—had impressed upon both the feuding communities the futility of bickering over the exclusive validity of their respective faiths and exhorts

them to follow the paths of their respective faiths faithfully, for all religious paths lead to the same Ultimate Reality, the Creator of all, by whatever name He may be known. Said Guru Nanak in his *bani* in *Raga Gauri*, 'Indeed there are two different religious paths (the Hindu and the Muslim), but both converge on the same Lord'.[10] Third Guru Amar Das goes a step further when he in his *bani* in *Raga Bilawal* prays by saying that O Lord, this world is burning in the fire (of every, hatred and ego etc.); please save it through any gate[11] (of dharma—and not only through any particular religion).

In his *bani* in *Raga Ramkali*, Guru Arjan puts forward the same idea more clearly, 'Let it be clear to one and all, that it is the Guru who removes the wall of falsehood and shows how Allah and *Parbrahma* are the same'.[12] This catholicity is not only distinct but unique also.

This unique cosmopolitan and egalitarian approach makes the message of Guru Granth Sahib universally acceptable and highly conducive to the growth of One World and One Humanity.

References

1. While Hinduism irrevocably and repressively divides people in four socio-religious classes called *jatis,* namely the highest priestly caste of Brahmins, the warrior and ruling caste of Kshatriyas, the working and trading caste of Vaishyas, and *Shudras* the lowest caste of untouchable serfs and menials, toally prohibiting even inter-marriages amongst them, Buddhism abhors any such division, as do Sikhism, Christianity and Islam.
2. The Bhakti Movement grew out of the mystical devotional worshipping of South Indian Vaishnav Alvars and Shaivite Adyars during the first millennium. As it percolated to North India, it focused on the devotional worship of Vishnu's incarnations Rama and Krishna. But the path of this *bhagti* was not directly accessible to the lower castes; for them the path of *prapatti* (unquestioned self-surrender) was prescribed. However, during the beginning of the second millennium, under the influence of Sufism, the mystical stream of Islam the Bhakti Movement, especially in North India, began strongly repudiating *avatarvad,* casteism, ritualism, formalism, and idol-worship, the mainstays of Hinduism and early Bhakti Movement.

3. *Guru Granth*, p. 72.
4. *Ibid.*, p. 765.
5. *Guru Granth*, p. 62.
6. Guru Nanak had ventured boldly to accompany his Muslim friends to *hajj* (the pilgrimage to Muslim shrines of Mecca and Medina forbidden to non-Muslims at the cost of ritualistic execution) wearing the garb of a Muslim. He was, however, found out and could not fulfil his wish.
7. Bhai Gurdas, *Var* 1-33.
8. The Mughals were actually Mongols having captured and settled in Afghanistan. They had taken up Islam as a token to severe ties with rulers back home to escape sending tribute. They were not initially very enthusiastic Muslims. Akbar, who had struck marital relations with Rajput Ranas in India, had actually tried to propagate *Din-i-Illahi*, a common persuasion of his own, borrowing much from Hinduism and Christianity, besides Islam.
9. The temple of the Supreme Being—later named the Golden Temple after Maharaja Ranjit Singh got it gilded.
10. *Guru Granth*, p. 223.
11. *Ibid.*, p. 853.
12. *Ibid.*, p. 897.

EARLY SIKH SCRIPTURAL SOURCES: THE QUESTION OF AUTHENTICITY

Dr. Balwant Singh Dhillon

1. Introduction

1. In the Sikh literature we come across many references of Sikh Gurus compiling *Bani* into *Pothis* and passing these on to their successors. Besides the Pothi inherited from the fourth Guru, Guru Arjan had some other sources of *Bani* available to him while compiling the *Adi Granth*. Unfortunately, none of these early sources, nor the original writings of the early Sikh Gurus, have survived. Some scholars in their pursuit to reconstruct the history of the *Adi Granth's* text have identified three main earlier sources of Gurbani--the Guru Har Sahai Pothi , the two extant Goindwal *Pothis* and Manuscript # 1245 preserved in the library of Guru Nanak Dev University, Amritsar. They have come to the conclusion that these documents had been complied in that sequence and had belonged to the pre-canonical period of the Sikh scripture. Accordingly, these documents have been identified as the main source on which Guru Arjan Dev had depended to compile and canonize the *Adi Granth*.[1] Though, these documents have been extensively used for textual examination of the *Adi Granth*, yet these have not been subjected to rigorous methodology to test their authenticity. In the present study internal evidence found recorded in them has been relied upon to check the veracity of the views expressed on the basis of these documents as also to evaluate their antecedents. In a way, by delving deep into these texts, an attempt has been made to discern what these documents reveal for themselves.

II. Guru Har Sahai *Pothi*

2.1. This Pothi that was in the possession of Sodhi family of Guru Har Sahai, a village near Ferozepur in Punjab, had been claimed to be the original one entrusted by Guru Nanak to his successor, Guru Angad. It is said that Guru Arjan had inherited it through his predecessors and subsequently it remained in the possession of Prithi Chand and his descendents.[2] Recently, it has been argued that even though Guru Har Sahai Pothi was not the original manuscript attributed to Guru Nanak, "it may have been a copy of the manuscript that represented the core of the Sikh scriptural corpus."[3] Although the Pothi is no more available for examination, however, its characteristic features reported by the scholars who had an opportunity to examine it from close quarters point to the contrary.

2.2. On the basis of available evidence we can safely say that neither the text of the Pothi had belonged to the main tradition nor was it even remotely concerned with the sources of the *Adi Granth*. There are strong reasons to believe that in order to enhance their socio-religious clout as well as to appropriate maximum public offerings, the Sodhi family of Guru Har Sahai had circulated the Pothi in their possession as the original one belonging to Guru Nanak. Contrary to their claim, this Pothi 's movement from Guru Arjan to Prithi Chand or his son, Miharban, is highly suspect. Since Giani Gurdit Singh who had a fairly good time to examine it, was unable to scrutinize it fully, especially the earlier part,[4] therefore, his exercise to divide it into three parts seems to be quite arbitrary. Significantly, its various parts had not been assigned separate folio numbers' instead the whole Pothi had folios marked in

continuous order. Internal evidence contained in the *Pothi*, for example, the mention of Prithi Chand's date of death which occurred in 1619 C.E.,[5] an entry of 1618 C.E. relating to the family accounts, and reference to a new index prepared in 1625 C.E.,[6] suggest that it had its origin in the post-Adi Granth period. Most probably it was scribed between 1606-1625 C.E. It appears that some of its portions had even continued to be scribed during the lifetime of Miharban.[7]

2.3 Some of the internal features of the *Pothi* viz., use of *Mul-mantra* identical to that of the *Minas*,[8] entry of Prithi Chand's date of death, addressing the *Bhagats* as Gosains on the Mina pattern,[9] inclusion of Miharban's writings, resemblance of Shaikh Farid's salokas with the text of ਮਸਲੇ ਸ਼ੇਖ ਫ਼ਰੀਦ ਕੇ authored by Miharban or his descendants,[10] inclusion of Krishna-bhakti poetry,[11] etc., are some of the important features which suggest that it had originated in the camp opposed to Guru Arjan. Therefore, its production can in no way be attributed to Guru Nanak and his early successors. Instead of representing the main Sikh tradition it is closely related to the schismatic stream given birth by the rivals of the Sikh Gurus, especially the *Minas*. The text of *Bhagat-bani* included in it certainly belonged to a different tradition than that of the *Adi Granth*. Actually, the Pothi had represented an entirely different tradition, developed and nurtured by the *Minas*. To call it a text of pre-scriptural Sikh tradition originating from the time of Guru Nanak is absolutely wrong and patently insincere.

III. The Goindwal *Pothis*

3.1. Some of the traditional Sikh sources have recounted that before taking up the compilation of the *Adi Granth*, Guru Arjan had approached Baba Mohan at Goindwal

requesting him to lend the *Pothis* in his possession which were said to have been prepared under the guidance of Guru Amar Das.[12] At present two *Pothis* popularly known as the Goindwal *Pothis* are in the possession of two Bhalla families who claim to have inherited them from Baba Mohan through successive generations. While some scholars consider them important manuscripts which help us to understand the formation of early Sikh canon,[13] yet other scholars believe that even these *Pothis* do not belong to the main Sikh scriptural tradition and had been of no use for Guru Arjan in compiling the *Adi Granth*.[14]

3.2. On the basis of our study of the extant Goindwal Pothi s, we can state that though these texts have been a much touted source of the Sikh canon, yet no contemporary source of Sikh history alludes to them. Even the much publicized story of Guru Arjan's visit to Baba Mohan at Goindwal to procure them has been proved to be an apocrypha and a later concoction.[15] The extant Goindwal *Pothis*, said to be compiled under the direction of Guru Amar Das, had surfaced only in 1895 C.E.[16] Actually, it was the debate generated by Panch Khalsa Diwan, Bhasaur, over the issue of *Bhagat-bani* , which had brought the *Pothis* into the limelight. Due to the non-accessibility of the *Pothis*, it has always been an uphill task to get information about their contents, Resultantly, scholars have to depend heavily on Bawa Prem Singh's study conducted in the 1940s.[17] Since, he was held in high esteem among his contemporary Sikh scholars, therefore the traditional Sikh scholarship did not see any reason to disbelieve his observations and they took the authenticity of the extant *Pothis* for granted without putting these to any critical examination. Subsequently, a number of

misconceptions originating from Bawa Prem Singh have become nearly the established facts.

3.3. Traditional sources would make us believe that Sahansar Ram was the sole scribe of the Goindwal *Pothis*, but on closer examination penmanship of two more scribes is also quite visible. Some scholars feel that these *Pothis* had been got prepared by Guru Amar Das to serve the purpose of a scripture for the Sikhs. If it were so, then the *Japuji*, the most significant *Bani* of the Sikhs, should have been recorded on the initial folios of first Juzu (ਜੁਜ਼) . But physiognomical features of the extant Pothi s, reveal that the *Japuji* figured nowhere in their scribal scheme. The *ragas* included in the *Pothis* neither have the writings of the first three Sikh Gurus nor of the *Bhagats* in their entirety. Even the *Bani* of Guru Amar Das, has not been preserved in its totality.[18] Omissions are so severe that they do not allow us to believe that Guru Amar Das had got these *Pothis* prepared to serve the purpose of the Sikh scripture.

3.4. On close perusal we find that no uniform pattern has been followed to differentiate the authorship of various compositions. In fact attribution of some hymns has been wrongly entered.[19] The sequence of *ragas*, their distinct modes and tunes[20] are radically different from that of the *Adi Granth* tradition. The musicological traces and textual variants,[21] especially the 'fillers' and 'vocatives' indicate that the text of Goindwal *Pothis* instead of coming down from the scribal tradition, belongs to a musicological tradition. Inclusion of *Kachi-bani* is one of the most prominent features of the extant Goindwal Pothis. Some extra-canonical writings attributed to the Sikh Gurus and *Bhagats* , and some apocryphal writings attributed to Gulam Sada Sewak and Sharaf are also included in the *Pothis*.[22] Apparently,

Kachi-bani of the *Pothis*[23] had not found favour with Guru Arjan to be included in the *Adi Granth*. If these *Pothis* were a genuine product originating from Guru Amar Das and had provided a basis for preparing the *Adi Granth*, then what were the reasons for Guru Arjan to exclude some of its writings? It seems highly unlikely that Guru Amar Das would have included *Kachi-bani* in the scripture compiled by him, which would have been rejected by Guru Arjan while editing the *Adi Granth*, including some hymns attributed to his father, Guru Ram Das. The fact of existence of *Kachi-bani* in the extant Goindwal Pothi s, severely undermines their claim to be the original product belonging to Guru Amar Das. In fact, the inclusion of *Kachi-bani* is a pointer to the fact that these *Pothis* owe their origin to schismatic trends in Sikhism.

3.5. Some scholars are inclined to suggest that the *Mul-mantra* recorded in the Goindwal *Pothis* represents its earlier form.[24] But in fact, the scribe has not adhered to one version and has been modifying it on the succeeding folios. The *Mul-mantra* found recorded at various folios is full of incoherent features.[25] We find that alongwith God, Guru Nanak has also been invoked, which is totally inconceivable for a *Mul-mantra* coming down from the founder of Sikhism himself. Although the extant Goindwal *Pothis* are said to have been recorded during Guru Amar Das' pontificate, yet the internal evidence of the *Pothis* points to the contrary. The colophon recorded in the *Ahiyapur Pothi* (one of these Pothi s) explicitly refers to Magh vadi 1,1652 Bk. (Jan. 7, 1596), as the date on which the scribing job was completed.[26] It is well supplemented by the fact that scores of hymns have been recorded under the authorship of *Mahala 4* and *Mahala 5*.[27] Obviously, the scribing date of *Ahiyapur Pothi* in no way can be

pushed back before Jan.1596 C.E. Actually, the inclusion of Shah Sharaf's writings and certain textual variants, pushes forward their recording to the mid 17th century C.E.

3.6. To identify Gulam Sada Sewak of the Goindwal *Pothis* with Guru Ram Das is totally uncalled for. Obviously it has been given currency in the recent past to legitimize the apocryphal writings of these *Pothis.*[28] Similarly, the story of the presence of the autographs of Guru Ram Das on the *Pothis* is not borne out of facts but is an imagination of recent origin.[29] The colophon preserved in the *Ahiyapur Pothi* exhorts that its custodians had the blessings of three generations of the Sikh Gurus that anyone following the Guru other than their progeny would certainly go to hell. It leaves no room to disbelieve that the extant Goindwal *Pothis* owe their origin to the sectarian developments in Sikhism. The textual variants, instead of proving them close to the *Adi Granth*, indicate that the extant *Goindwal Pothis* represent a different recessions that owes its origin to the Bhalla tradition. Significantly, some of the features of these *Pothis* establish their close connection with the sectarian literature produced by Miharban and his descendants.[30] Like the Anandu *Parmarth* of Harji, stanza No. 34 (ਮਨਿ ਚਾਉ ਭਇਆ) has been dropped from the text of Anandu of Guru Amar Das incorporated in the *Pinjore Pothi*. In fact Anandu's internal arrangement is very much identical to the version of Harji.[31] Similarly, like Harji's Janamsakhi of Guru Nanak, a hymn of the first Master has been wrongly attributed to Guru Angad.[32] Some of the extra-canonical *padas*, namely ਡਾਇਣ ਡਾਰੇ ਸੁਨਹੇ ਡੋਰਾ ਸਿੰਘ ਰਹਿਆ ਬਨ ਘੇਰੇ and ਨਾਰਦੁ ਕਹੈ ਸੁਨਹੁ ਨਾਰਾਇਣ ਬੈਕੁਠਿ ਵਸੈ ਕਿ ਕਉਲਾਸੰ belonging to Kabir and Namdev respectively, also occur

in the Mina works. Significantly, Shah Sharaf's writing found recorded in the *Ahiyapur Pothi*, is partially available in Masle Shaikh Farid Ke, a Mina product. Perhaps taking cue from Miharban, the scribe of the extant Goindwal *Pothis* has tried to depict the *Bhagats*, namely Kabir and Namdev, as the devotees of Guru Nanak. Even some of the titles and vocatives such as ਬੋਲਣਾ ਬਾਬੇ ਪਾਤਿਸਾਹ ਕਾ, strike a similar chord with ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਮਿਹਰਵਾਨ ਜੀ ਕਾ ਬੋਲਣਾ in the Mina literature. Moreover, some of the features of the *Mul-mantra* of the Goindwal *Pothis* are strikingly similar to the *Mul-mantra* of Miharban's literature. All these factors put together indicate that either the scribe of the Goindwal *Pothis* was under the strong influence of the rivals of Guru Arjan, especially the *Minas* or the tradition of *Goindwal Pothis* has developed in close proximity to the *Mina* tradition. Why do the two traditions have so much in common? Which tradition has borrowed from the other or which one was thriving on the other are important issues that require in-depth investigations.

3.7. From the above facts, we are inclined to say that the text of the extant *Goindwal Pothis* instead of coming down from a scribal tradition nurtured by the Sikh Gurus, belongs predominantly to a musicological tradition, patronized by the Bhallas at Goindwal and carries marked resemblance with the Mina tradition. The notion that the extant *Goindwal Pothis* had been prepared under the direction of Guru Amar Das and represent a pre-canonical stage of Sikh scripture, thus finds no validity. In fact, instead of representing the pre-scriptural tradition of the main Sikh stream, the extant *Goindwal Pothis* represent a recension that has its origin in the sectarian developments in Sikhism. On the whole, the role of these *Pothis* in the canonization of the *Adi Granth*, is more imaginary than real.

IV. MS # 1245

4.1. The recently surfaced MS # 1245 (GNDU) has generated a lot of controversy in the field of Sikh studies. While a scholar calls it to be an anterior and unique manuscript, another finds it to be an early draft "on which Guru Arjan seems to have worked to finally produce the text of the *Adi Granth*.[34] Our analysis of this manuscript reveals that scholars of Sikh texts have failed to examine it rigorously and thoroughly. Ironically, instead of making an honest and objective exercise, vital internal evidence has been suppressed and mis-statements and mis-representation of facts have been made. Amazingly, the features, such as various omissions, incomplete text, irregularities between the index and text, scribal and musical variants, violation of structural pattern, confusion about authorship, inclusion of *Kachi-bani* etc., which jeopardize its credentials as a genuine product of the main stream, have been taken to prove its earlier origin. Internal evidence indicates that its scribe has depended heavily on another source to prepare it. It is a neatly written document. Unlike a draft, it is free from cuttings, over writings and erasures. Obviously, such an attempt would not have been possible if the scribe had no access to another source. This manuscript has been considered an independent and sporadic attempt. But to record such a voluminous work that too with illumination seems to be impossible in medieval times unless and until its scribe had the patronage of a group or an institution. However, it remains to be determined as to who were the persons or group behind its compilation?

4.2. The inclusion of the *Ratanmala*, a *hath-yoga* treatise suggests its scribe's inclination towards ascetic ideals. The subject of most of the apocryphal writings revolves

around *Sant*, *Sadh*, *Sadhsang* and *Satiguru*. Though, these subjects are not alien to Sikhism, yet frequent reference to them indicates that the authors of apocrypha were more concerned about personal gurushipand asceticism. The most significant fact is that the text of *Japuji* of this manuscript resembles with the Japu Parmarth of Harji, a grandson of Prithi Chand.[35] Likewise, in the earlier collections of the *Mina* tradition prepared under the guidance of Miharban, the whole corpus of *Bhagat-bani* had been excluded from it. Similarly, following the footsteps of the Mina literature, Kalh Bhatt has been recalled as Kala Bhatt. We have also evidence to the effect that the earlier collections of the *Minas* comprised the panegyrics of Kalh Bhatt alone.[36] All the 32 *swayyas* found recorded in this manuscript has also turned out to be the compositions of the Kalh Bhatt. Moreover, in the full as well as the short form of *Mul-mantra* , this manuscript employs *Satiguru Parsadi* (ਸਤਿਗੁਰੂ ਪਰਸਾਦਿ) or Sri Satiguru *Parsadi* (ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਪਰਸਾਦਿ) which is again a most distinctive feature of the Mina version of *Mul-mantra*. The date of Guru Nanak's demise (Samat 1595, Assu vadi 10) found recorded in the chart of death-dates of this manuscript is the same which we find inscribed for the first time in Mina documents. Attempts at forgery, fabrication and above all the *modus operandi* to circulate the apocryphal writings, associate it with the dissenters within the Sikh Panth. It should be remembered that after preparing a compilation, Miharban had made copies to distribute and install them in various establishments loyal to him. Its features common to the Mina tradition suggest that most probably this manuscript has originated in the above environment and sequence. To prempt this objection as well as to prove its earlier origin, reference is made

to an extra-canonical hymn that it "refers to the *Minas* for instigating Sulhi Khan to attack Guru Arjan's establishment."[37] But this is totally unfounded, as the composition in question carries no reference to Sulhi Khan. Instead it alludes to the arrest and execution of a person, alongwith his followers by a ruler.[38]

4.3 A deeper analysis reveals that the index and text of many *ragas* are not in conformity with each other. The serial numbers recorded for the incomplete hymns, suggest that information of total hymns in a particular *raga* was available to the scribe. Mention of Satta and Balwand's *var* in the index of *Ramkali* mode proves that he was aware of it. The apocryphal writings have been inserted at the end of metres of *ragas*. Instances of their entry into the index inserted later on are also clearly visible. All these features establish that prior to this manuscript the arrangement and pattern to record *Gurbani* had already been fixed. The authorship of some of the hymns has been confused, so much so that at a time a hymn has been attributed to two authors. Whereas a large number of hymns have been omitted, yet many others have been repeated. The text of a sizeable number of hymns is incomplete. It is replete with scribal mistakes and modifications.[39] These facts prove that it is not only an incorrect but also an incomplete document. One should hesitate to call it an earlier draft on the basis of orthography too, because besides the dot, we also find the usage of half *kanna* in it. Examples of text filled in later on in a different hand are clearly visible. To associate it with Bhai Gurdas and Baba Buddha is absolutely illogical because no internal or external evidence proves this.[40] Its scribe has brought various modifications into the text, probably to suit musical requirements. Amazingly, most of the

incomplete as well as repeated hymns, belong to Guru Arjan. Similarly, the major portion of apocrypha has been attributed to the fifth Master, but the same has not found favour with him for inclusion in the *Adi Granth*.[41] These are some of the strong reasons to disbelieve that Guru Arjan has prepared it. Obviously, an impure, incomplete and incorrect manuscript could not become a basis for editing the *Adi Granth*. The dates of passing away of the first five Sikh Gurus, Nisan of Guru Tegh Bahadur, orthographic style and textual variants suggest that it is a post-*Adi Granth* product.

4.4. Its many resemblances with the *Mina* text lead us to suggest that it belongs to a text family, which may have developed in close proximity to the *Mina* tradition. The evidence at hand indicates that its scribe had depended on a number of sources rather than a single document. Whether it was the result of cross-fertilization between different recensions? Or was it a cautious blend of various text families? These are very pertinent issues that are yet to be explored satisfactorily. Whatever may be the case, it is quite evident that on the one hand its scribe has tried to put together all the *Kachi-bani* writings attributed to the Sikh Gurus and on the other he has omitted recording the more well-known compositions that were in his full knowledge. On the basis of these facts we can argue that MS# 1245 was a deliberate act of editing on the part of its scribe or the patrons, who were weary of some writings that has been made part of the *Adi Granth*. It means even after the establishment of the canon in 1604 C.E., some sections within the Panth had continued to compile collections of *Bani* that were not strictly canonical in nature. In which part of the Sikh world and among

whom this type of collections were popular, are the issues which are wide open for the debate. Anyway, on the basis of textual analysis of MS # 1245, we can state that neither it is an "earlier draft" nor has it served as a source for compiling the *Adi Granth*. Rather it represents a different recension that was predominantly musical in nature.

4.5 A careful examination of the above three documents reveals that a number of textual variants have crept into their texts. The variety of the textual variants present in them prove that neither of them is a direct copy of each other nor would they have been the basis for the *Adi Granth*. We can very safely state that the above three sources have not descended one after another in the same tradition, rather they represent three different traditions. These manuscripts are the product of groups or people who were interested in preserving and propagating a particular recension of *Bani* other than the one that we have in the form of *Adi Granth*.

V. Disappearance of Sikh Scriptural Sources

5.1. A close look at the Sikh sources reveals that history of the literary activities in the Sikh Panth is not of recent origin but is quite old. We observe that during the pre-*Adi Granth* period, hymns of the Sikh Gurus had been reduced to writing, the *Pothis* of *Gurbani* had been installed in the *Dharamsalas* and their reading in public had become the core of Sikh liturgy. But it is quite astonishing to note that no writing or codex belonging to the earlier Gurus has survived. If they ever existed then why is none of them is traceable now? What are the reasons for their disappearance? Whether all these sources had been destroyed callously to promulgate the official scripture? All these issues are of serious concern for a text critic. Unlike the orthodox Caliphs of Islam,

a decree on the part of the Sikh Gurus to destroy all the scriptural sources except the *Adi Granth*, is still unheard of in the annals of Sikh history. It seems with the codification of the *Adi Granth*, all other codices of *Gurbani*, had been rendered redundant and lost religious significance for the Sikhs to preserve them for posterity. Another reason, which is equally significant, is that during the period of persecution, the Sikhs were hard pressed to preserve their literature. What happened to the Sikhs and their scripture during the ascendancy of Lakhpat Rai, Diwan of Lahore (1740s), is worth remembering in the words of Rattan Singh Bhangoo.

> It was announced with the beat of drum that no one should utter the name of Guru. If anyone were found uttering the name of Guru would be arrested and his belly ripped open. It was also decreed that no one should read the *Bani* of Guru Nanak. To avoid persecution at the hands of Mughal authorities the Sikhs had to stack away their *Granth* and *Pothis* as well.[42]

In the light of above scenario, the critics who rue for the disappearance of the sources of the *Adi Granth*, can understand the reasons for which the *Pothis* of *Gurbani* could not have survived.

5.2. Contrary to the Sikh tradition a critic does not feel that there has been any effort on the part of Guru Gobind Singh to finalize the Sikh canon in 1706 C.E. at Damdama. According to him even concern for correct and authentic text within the Sikh Panth is a later phenomenon which was a direct outcome of granting of guruship to the *Granth* in 1708 by the tenth Master.[43] These observations on the part of learned scholar are highly irrational. We are informed that Sikh Gurus have enjoined upon the Sikhs to recite the *Bani* correctly.44 The notes such as *Sudhu* (ਸੁਧੁ) and *Sudh Kichai* (ਸੁਧ ਕੀਚੈ) found recorded in the old manuscripts of the *Adi*

Granth bear an ample proof that there was no let up on the issue of textual accuracy. A manuscript of the *Adi Granth* dating to 1659 C.E., now preserved at Dehradun notes that Mira Bai's song is absent in the fifth Guru's Granth. Similarly, another note in it informs that these salokas have been copied from the Granth of fifth Master.[45] Significantly, another manuscript of the *Adi Granth* completed in 1692 C.E., now in the collection of Takht Patna Sahib, has a note that 'this Granth is a copy of Fateh Chand's Granth which in turn is a copy of the Puhkar Granth. The Puhkar Granth has been corrected against the big Granth which the fifth Guru got recorded by Bhai Gurdas. A *Granth* corrected against that one becomes correct.'[46] All these facts confirm that interest for authentic and authoritative text that has descended from Guru Arjan Dev was always high in the mind of 17th century Sikhs.

VI Conclusions

6.1. Keeping in view all these factors we can say that critics who seek to 'establish the sure and certain text' of the *Adi Granth*, have to come up with unimpeachable evidence to support any of their formulations which seem to run contrary to the above theory. Well-intentioned studies, which are aimed at promoting learning and understanding of the scripture, need to be encouraged. However, the works, which are based on mis-statements, will ultimately tarnish the image and integrity of the academic fraternity and resultantly unsavory controversies are bound to happen. Critics must note that what is of particular significance for a manuscript of *Gurbani* is not that it has long been stored or displayed at a particular religious place or had been in possession of a family descending from the Sikh Gurus. Inspite of the above merits, the

antiquity, authority and authenticity of a manuscript has to be established. For that a text critic has to conduct rigorous inquiries such as: When was it recorded? Who was the scribe? What was his motive? Whether the manuscript before us is an original version or a copy of it? Was the scribe or copyist recording it for himself, for an institution, for a group or for his patron? And so on. Thus, while doing textual studies of the *Adi Granth*, each source or even its smallest part has to be examined in an analytical and surgical manner. In retrospect we can very safely remark that until and unless the critics do not posses the incredible sources pre-dating 1604 C.E., the hypothesis that the text of the *Adi Granth* codified by Guru Arjan Dev lacks in originality, is difficult to believe.

Notes & References

1. For the use of these sources for textual studies of the *Adi Granth*, see Pashaura Singh, *The Text and Meaning of the Adi Granth*, Ph.D. Dissertation, University of Toronto, Toronto, 1991, since published in a revised from *The Guru Granth Sahib Canon, Meaning and Authority,* Oxford University Press, New Delhi, 2000; *Gatha Sri Adi Granth*, Guru Nanak Dev University, Amritsar, 1992; Gurinder Singh Mann, *The Making of Sikh Scripture*, Ph.D. Dissertation, University of Columbia, New York, 1993, since published under the same title by Oxford University Press, New Delhi, 2001; also see his *The Goindval Pothis: The Earliest Extant Sources of the Sikh Canon,* Harvard University Department of Sanskrit and Indian Studies, Harvard, 1996.
2. Giani Gurdit Singh, *Itihas Sri Guru Granth Sahib,* Sikh Sahit Sansthan, Chandigarh, 1990, p. 370.
3. Gurinder Singh Mann, *The Making of Sikh Scripture,* p. 40.
4. Giani Gurdit Singh, *op.cit.*, p. 560-561.
5. G.B.Singh, *Prachin Biran*, Modern Press, Lahore, 1944, p. 22.
6. *Ibid.*, p. 370, 583.
7. For the writings of Miharban, see Gurdit Singh, *op.cit.*, p. 107.
8. The *Mul-mantra* of the *Pothi* reads as: *Onkar Sachnam Kartar Baba Nanak,* see the facsimile in the introduction of Giani Gurdit Singh, op.cit., p. 8; also see Balwant Singh Dhillon, *Early Sikh Scriptural Tradition:*,

Myth and Reality, Singh Brothers, Amritsar, 1999, pp. 73-74.

9. Giani Gurdit Singh, *op.cit.*, pp. 109, 579, 581-83; also see Miharban, *Janamsakhi Sri Guru Nanak Dev Ji.* ed., Kirpal Singh, Khalsa College, Amritsar, 1962, pp. 154-157.
10. Giani Gurdit Singh, *op.cit.*, p. 109; also see Inder Singh Chakarvarti, *Masle Shaikh Farid Ke*, Bhasha Vibhag Punjab, Patiala, 1962.
11. For the Krishna Bhakti elements, see the text of Kabir and Namdev's *Padas* in Giani Gurdit Singh, *op.cit.*, pp. 581-583; also see Harji, *Gosti Guru Miharvanu,* ed., Govind Nath Rajguru, Punjab University, Chandigarh, 1974, pp. 227-337; Balwant Singh Dhillon, *op.cit.*, pp. 80-81,85.
12. Sarup Das Bhalla, *Mahima Parkash,* Vol. II, ed., Gobind Singh Lamba, Bhasha Vibhag Punjab, Patiala, 1971, pp. 358-360; *Sikhan Di Bhagatmala,* ed., Bhai Vir Singh, Bhai Vir Singh Sahit Sadan, New Delhi, 1992, pp. 131-132; Sohan, *Gurbilas Chhevin Patshahi*, Bhasha Vibhag Punjab, Patiala, 1970, pp. 35-38; Bhai Santokh Singh, *Suraj Parkash*, ed., Bhair Vir Singh, Khalsa Samachar, Amritsar, 1926-37, pp. 2048-2058.
13. For the Scholars who subscribe to the above theory, see Piar Singh, Gatha *Sri Adi Granth*, Guru Nanak Dev University, Amritsar 1992, pp.71-119, 417-423; Pashaura Singh, *op.cit.*, pp. 34-41; Gurinder Singh Mann, *op.cit.*, pp. 40-50; also see his *The Goindval Pothi s: The Earliest Extant Sources of the Sikh Canon*, pp. 1-50.
14. Sahib Singh, *Adi Bir Bare,* Singh Brothers, Amritsar, 1970, pp. 82-84; Pritam Singh, *Ahiyapur Wali Pothi*, Guru Nanak Dev University, Amritsar, 1998, pp. 66-239; Balwant Singh Dhillon, *op.cit.*, pp. 89-147.
15. Sahib Singh, op.cit., p. 84; Pritam Singh, *op.cit.*, pp. 209-217.
16. Giani Gian Singh, Tawarikh Guru Khalsa, Bhasha Vibhag Punjab, Patiala, 1970, p. 394.
17. Gursharan Kaur Jaggi, 'Babe Mohan Walian Pothi an', *Alochna* (Oct.-Dec.), Ludhiana, 1984, pp. 23,46.
18. For details, see Balwant Singh Dhillon, *op.cit.*, pp. 110-111.
19. *Ibid.*, pp. 101-108,148.
20. *Ibid.*, pp. 113-115.
21. *Ibid.*, pp. 139-142.
22. *Ibid.*, p. 119.
23. For the extra-canonical writings found in these *Pothis*, see *ibid.*, pp. 117-128, 173-182.
24. Pashaura Singh, *op.cit.*, pp. 84-90; Piar Singh, *op.cit.*, p. 417; Gurinder Singh Mann, *The Making of Sikh Scripture,* pp. 54-59, also see p. 149 note 20.

25. For the various forms of *Mul-mantra* used in the extant *Pothis*, see Balwant Singh Dhillon, *op.cit.*, p. 135.
26. For the text of colophon, see *ibid.*, p. 129.
27. *Ibid.*, pp. 131-132.
28. *Ibid.*, p.117.
29. *Ibid.*, p. 116.
30. *Ibid.*, pp. 146-147.
31. For Harji's text of Anandu, see Raijasbir Singh, Guru Amar Das Sarot Pustak, Guru Nanak Dev University, Amritsar, 1985 pp. 174-201; also see Gurinder Singh Mann, *The Goindval Pothi s: The Earliest Extant Sources of the Sikh Canon*, p. 186.
32. Balwant Singh Dhillon, *op.cit.*, p. 146.
33. Piar Singh, *op.cit.*, pp. 135-173; also see his *Gatha Sri Adi Granth and the Controversy,* Anant Educational and Rural Development Foundation, Michigan, 1996, pp. 23-27; Pashaura Singh, *op.cit.*, p. 31.
34. For details, see Balwant Singh Dhillon, *op.cit.*, pp. 183-220.
35. For Harji's Japu Parmarth, see MS # 427, Khalsa College, Amritsar; also see Harji, *Janamsakhi Sri Guru Nanak Dev Ji*, Vol.II, ed., Kirpal Singh, Khalsa College, Amritsar, 1969, pp. 261-297.
36. Harji, *Gosti Guru Miharvanu,* ed., Govind Nath Rajguru, Panjab University, Chandigarh, 1974, p. 343.
37. Pashaura Singh, 'An Early Sikh Scriptural Tradition: The Guru Nanak Dev University MS 1245', *International Journal of Punjab Studies* (1,2), Sage Publications, New Delhi, 1994, p. 200.
38. For the text of composition in question, see Balwant Singh Dhillon, op.cit., p. 255.
39. For discussion on the above points, see Balwant Singh Dhillon, op.cit., pp. 190-220.
40. For the scholars who associate it with Bhai Gurdas and Baba Buddha, see Pashaura Singh, 'An Early Sikh Scriptural Tradition: The Guru Nanak Dev University MS 1245', p. 199-200; also see his Ph.D. Thesis, *The Text and Meaning of the Adi Granth*, p. 28; Gurinder Singh Mann, *The Making of Sikh Scripture,* p. 59.
41. For the text of apocryphal writings attributed to the Sikh Gurus, see Balwant Singh Dhillon, *op.cit.*, pp. 247-258.
42. Rattan Singh Bhangoo, *Sri Gur Panth Parkash,* ed., Jit Singh Sital, S.G.P.C., Amritsar, 1994, p. 308.
43. Piar Singh, *Gatha Sri Adi Granth and the Controversy,* p. 46, also see *Gatha Sri Adi Granth*, p. 472.

44. *Parchian Sewa Das*, Bhasha Vibhag Punjab, Patiala, 1978, pp. 160-161; Sohan, *Gurbilas Chhevin Patshahi,* Bhasha Vibhag Punjab, Patiala, 1970, pp. 332-339.
45. G.B.Singh, *Prachin Biran,* pp. 169-170.
46. Piara Singh Padam, *Sri Guru Panth Parkash*, Kalam Mandir, Patiala, 1977, p. 89; Piar Singh, *Gatha Sri Adi Granth*, p. 341.