

**Dedicated to
Seekers of Peace**

FOREWORD

It affords me much pleasure to place *Guru Arjun And His Sukhmani* in the hands of the English-knowing readers. It is the fourth volume of late Sirdar Kapur Singh I.C.S. published by the University under an arrangement to collect, edit and preserve, his writings for the posterity. He is decidedly an authority on Sikh Theology and exposition of the Sikh Scripture.

His earlier works, produced by the University, are *Parāsarapraśna* or the Baisakhi of Guru Gobind Singh, *Guru Nanak's Life And Thought*, and *Sikhism For The Modern Man*. The present work provides an insight into the life, thought and martyrdom of the Fifth Master, Guru Arjun Dev, who with the compilation of Guru Granth offered the Sikh Church its distinct Scripture. Besides, laying down his life for the cause of the freedom of belief and worship, he laid the foundations of a vibrant Punjabi character and personality.

I hope, insights provided by the author in his rendering of the text and copious annotations will offer to the seekers a clearer comprehension of the Sikh thought and tradition.

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EDITORS' NOTE

The translation into English of the *Sukhmani* was taken in hand by Late Sirdar Kapur Singh on the suggestion of an educated Sindhi lady with whom his family had close connections. The lady was struck with Tuberculosis, no cure of which was known then. While ailing she would, very often, listen to the recitation of the *Sukhmani* and find great solace in it for her soul. She knew and had all praise for Sirdar Kapur Singh's erudition of the Sikh lore and his insight into *Gurubānī*. She entreated him to translate this great composition into English for the benefit of the World at large. The work was commenced in 1950 but was interrupted in 1952 with the sad demise of that lady. It was taken in hand again in 1960 but was again left in the lurch when he had finished just five *astpadīs* (octionaries) out of the twenty-four. The reason is best known to him. Yet whatever he has produced is of great value because of the ancillary information he provides in his annotations of the text. That explains our main concern to preserve his rendering of the first five octionaries of this great poem in the form of a book.

Sirdar Kapur Singh had, at sometime in the fifties of this century, written an article entitled "Guru Arjun Martyred by Shamanistic Law" Therein he had explained the grievous import of the word *yāsā* used by Emperor Jahangir to meet out the punishment due to the Guru, and had advanced a new thesis regarding Jahangir's using the word *yāsā* in meting out the punishment to Guru Arjun's martyrdom. He thought that Emperor Jahangir was apprehensive more of the Guru's growing power as a potent challenge to his sovereignty than of his merely running a shop of falsehood (*dukān-i-bātil*). Since that article cast a new look on the whole episode, we have thought it fit to include it in the present work. And, to lend the book the veneer of a complete work, we have from our own pen added a chapter on 'Guru Arjun's Life and Contribution' to it. This, the readers will find a necessary and very useful adjunct to the present volume which relates exclusively, to Guru Arjun.

Sirdar Kapur Singh, very often depended for his references, on his memory with the result that there was always a chance to be in error somewhere. We have, therefore, taken care to check up his references wherever possible and to note the text in the original language also. Further, to make the quotes more intelligible we have equipped their Roman version with proper diacritical marks.

Since Sirdar Kapur Singh in his writings drew from a large number of sources and in doing so stuck to the orthographic patterns of the original sources, his writings show variations in the use of the same sound, for example /c/ and /ch/; /s/ and /sh/; /d / and /r/; /s/ and Ah/ (Arabic). We have at all such places thought it fit to interfere least with the text given by him. Likewise, in the translation of *Gurubānī* he preferred to use /o/ in place of /u/ wherever its pronunciation warranted. This too we have left untouched at many places. The list of Abbreviations used and Key to Transliteration appear in these prelims.

To facilitate reference, a bibliography too has been added at the end of the book to the extent it could be prepared from S. Kapur Singh's notes and information that could be collected from local libraries.

Conscious of the fact that this work may be used as a hand-book for knowing exact connotation of various concepts elucidated by Sirdar Kapur Singh, we have alongwith a General and Bibliographical Index added a Doctrinal Index which we hope will be of immense use to scholars and readers both.

We have refrained from repeating in this Volume the account of the author's life. The interested reader may look up for it in *Guru Nanak's Life And Thought* forming the first Volume published in the series.

Some ancillary but very useful information regarding Guru Arjun's Martyrdom was retrieved by late Dr. Ganda Singh from a less known source. We have thought it fit to give it at the end of the book by way a supplement.

Our acknowledgements are due to S. Gurtej Singh I.A.S. of Chandigarh and S. Kuljit Singh of New York, U.S.A. who placed their valuable collections of Sirdar Kapur Singh's papers at our disposal. The translation of *Sukhmani* by Sirdar Kapur Singh has been reproduced with the courtesy of *The Sikh Review*.

We owe our sincere thanks to the very kind cooperation extended to us by Dr. K.L. Sharma and Dr. Shukdev Sharma of the Department of Sanskrit, Pali and Prakrit, in checking Sanskrit quotations appearing in the text. We are thankful to Shri R.S. Tak, Reader, Department of Guru Nanak Studies for a helping hand extended in proof-reading of this volume.

The help rendered by S. Jagjit Singh Walia, Director, Press and Publications and G.S. Marwah, Publication Officer, Guru Nanak Dev University and their technical staff particularly Shri S. S. Narula, Miss Harvinder Kaur, Shri Anoop Kumar and V.C. Tiwari in seeing this volume through the press, is praiseworthy and deserves our utmost thanks.

Madanjit Kaur & Piar Singh

KEY TO TRANSLITERATION

Gurmukhi/ Devanagari Sound 1	Gra- pHEME	Gurmukhi/ Devanagari Sound 3	Gra- pHEME	Arabic Sound (a few) 5	Gra- pHEME 6
ਅ ਆ	a	ਘ ਥ	gh	ث	s / th
ਆ ਆ	ā	ਙ ਙ	ñ	س/ص	s
ਇ ਈ	i	ਚ ਚ	ć / ch	ش	ś / sh
ਈ ਈ	ī	ਛ ਛ	čh/chh	ح	ḥ
ਉ ਊ	u	ਜ ਝ	j	ق	q / k
ਊ ਊ	ū	ਝ ਞ	jh	خ	<u>kh</u> / kh
ਏ ਐ	e	ਵ ਙ	ñ	ع	, with the vowel
ਐ ਐ	ai	ਟ ਟ	ṭ		
ਓ ਔ	o	ਠ ਠ	ṭh	غ	<u>gh</u>
ਔ ਔ	au	ਡ ਙ	ḍ	ذ/ذ	z
ਅੰ/ਅੰ	m̐ / ṅ	ਢ ਢ	ḍh	ض/ظ	z/ <u>dh</u>
ਰਿ ਰਿ	ri / ṛ	ਣ ਣ	ṇ	ر	w/v
ਸ ਸ	s	ਤ ਟ	t	ف	f
ਹ ਹ	h	ਥ ਥ	th		
ਕ ਕ	k	ਦ ਦ	d		
ਖ ਖ	kh	ਧ ਥ	dh		
ਗ ਗ	g	ਨ ਨ	n		

1	2	3	4	5	6
प प	p	ल ल	l		
फ फ	ph	व व	v / w		
ब ब	b	ड ड	r / d		
भ भ	bh	श श	ś / sh		
म म	m	ज ज	z		
य य	y	गज ज	jñ		
र र	r	ष ष	ṣ		
		क्ष क्ष	ks		

ABBREVIATIONS

AG	Adi Granth
M	Mohalla
Oct.	Octonary
P.	Punjabi
S.	<i>Sanskrit</i>
[]	Crotchets show sound added to make the pronunciation conform to the modern man.
()	Parentheses indicate the sound which is not pronounced although it appears in the script.

INTRODUCTION (Life, Contribution and Martyrdom)

GURU ARJUN

Arjun Mal, as the name of the fifth Guru appears in Persian chronicles of his times, was the youngest son of the fourth Guru, Sri Ram Das, the eldest being Prithia or Prithvi Chand, and the middle one Mahadeva. He was born on April 15, 1563, at Goindwal, when his maternal grand father, Guru Amar Das was still alive. Finding him to be a precocious child of great promise, so goes the tradition, his maternal grand father, himself a veritable mine of the Divine Word, prophesied that the child would, in due course, turn out to be *a virtual ferry boat of scriptures*.¹

During his father's ministry (1574-1581), Arjun Mal lent his father a great hand in administering its affairs and carrying on the various public utility works launched by his father. His humility and service endeared him not only to his father, but to all those who were around him also. This made his elder brother, Prithvi Chand very unhappy, distrustful and jealous. In disgust, he would often pick up quarrels with his father and prove discourteous to him. There is a *sabda* in the holy scripture in which the father is reported to have expressed his displeasure in no uncertain terms.²

Once Guru Ram Das had an invitation to attend, at Lahore, the wedding ceremony of a near relative. The Guru asked his elder son, Prithvi Chand, to go and represent him. Prithvi Chand got himself excused on a false pretext and chose to remain at the headquarters. The second son, Mahadeva, was of a recluse nature. He had no interest in such worldly things. Arjun Mal, when asked to go and attend the wedding, readily obeyed his father. He was ordered to stay there until recalled. He stayed there for long preaching the Word of Guru and organising the local community. It appears, he utilized this occasion to construct a *baoli* (a well with steps leading down to the surface of the water) also near the place where his father was born.

When sufficient time lapsed and the urge in the young heart to be once again amidst his kith and kin grew stronger, Arjun Mal wrote his father three letters, in verse, imploring him to recall him. All the three were intercepted by his jealous brother, Prithvi Chand. The fourth, however, reached his father, whereupon Arjun Mal was sent for at once. When back home. Guru Ram Das expressed his appreciation of the solid and constructive work he had done at Lahore. This seems to have settled the question of the next successor.

Arjun was installed on *gurugaddi* after the passing away of Guru Ram Das on September 1, 1581.

As was natural the loss of *gurugaddi* came as a great shock to the over-ambitious Prithvi Chand. He now began to make all sorts of mechanisations to see Guru Arjun ousted. Guru Arjun did his best to placate him and assigned him all the income that was to accrue from house property. For the maintenance of the community-kitchen and other institutions of public weal, he now, depended upon voluntary offerings of the devotees only. Prithvi Chand would not allow flow of this much income even. He often intercepted the unsuspecting pilgrims and took away from them offerings intended for the Guru. Bhai Gurdas, a maternal uncle of Guru Arjun and a Sikh missionary on assignment at Agra, came to know of the sorrowful state of affairs at Chak Ram Das. He came back and with the help of the devoted Baba Buddha, showed Prithvi Chand his proper place and checked the pilferage of the much needed revenue for construction works that were going on at that time.

The Guru had, for his funds, so far relied on offerings made to him by his adherents on their visits to him. With construction activity expanding every day, these were, however, not enough. He, therefore, asked his followers, henceforth to contribute one-tenth of their income (*dasvandh*) to the Guru's exchequer. To

collect this and other offerings made by the *sangat* in kind and money on festive and ceremonial occasions, he appointed a class of trust-worthy lieutenants, called *Masands*. They were asked to collect all such offerings on behalf of the Guru and deposit them with the Guru on the eve of Baisakhi or any other occasion when they happened to visit him.

This *Dasvandh*, misinterpreted by certain English writers as “tribute” with political implications, and even “rapine” by some, was absolutely a voluntary contribution by the Sikhs to works of common weal being carried on by the Guru and for the community-kitchen. Its institution ensured the flow of funds enough to enable the Guru to go ahead with his works.

The Sikh Gurus were not only great religious leaders, but builders of great centres of commerce, industry and trade also. The beginning in this respect was made by Guru Nanak, the founder of the Sikh faith. He built the first settlement of the community at Kartarpur by the side of the Ravi, followed suit by Khadur Sahib constructed by the second Guru, Angad. The third Guru, Amar Das, in his turn, provided to the growth of Goindwal a great fillip by digging in it a *bāoli* and making it a centre of pilgrimage. Guru Ram Das on his part laid the foundation of Chak Ram Das or Guru Ka Chak, called Ramdaspur also. He managed to persuade artisans of fifty two trades to come and settle there. Because of their industry and pilgrims from all over the country, this tiny market once called “Guru Ka Bazar” grew, in course of time, to be a mighty centre of trade and commerce. Guru Ram Das provided this new settlement with a tank called Santokhsar. He then started another at the low lying area of the town where Dukh bhanjani *berī* (the jujube tree) stood by the side of a small pool of water. But the Guru’s end came too soon to see it completed. The task, thereafter, devolved upon his successor.

Guru Arjun took up the thread from where his father had left. He first rejuvenated Santokhsar and then completed the other tank and named it Ramdas Sarovar. Sometime after this, to be exact, in 1589, a temple called Harimandir, the Temple of God, was built in the midst of the Ramdas Sarovar. Its foundation is said to have been got laid by a Muslim Divine, Mian Mir of the Qadiriya Sect, who had his headquarters at Lahore. Guru Arjun did not have the temple built at high plinth as was the custom in those days. He had it built on a level lower than that of the surrounding area so that the worshippers had to go many a step down to enter it. He ordained that the temple should have access to it on all the four sides. These architectural features were to be symbolic of the new faith. They indicated that the way to the abode of God could only be through humility and the entry to it could not be barred on any caste or class of people. This temple and tank, along with the Akal Takht erected by the sixth Guru was, later on, to be the hub of the Sikh activity. The tank, in due course, gained Amritsar as its appellation and the Harimandir, *The Darbār Sāhib*, popularised by the Westerners as “The Golden Temple”.

The building activity now being at its zenith, the Sikh world saw in rapid succession the construction of a big tank at Tarn Taran along with a leperesium in 1590, the township of Kartarpur in the Jalandhar Doab in 1594, and Sri Hargobindpur in 1595 by the side of the Beas. This latter town was founded to commemorate the birth of the Guru’s only son, Hargobind who, later on, was scheduled to play an important role in the transformation of the Sikh community from docile mendicants to dogged fighters, of course, for the cause of righteousness.

After initial animosity and acts of meanest treachery, for which Prithvi Chand, the elder brother of Guru Arjun, earned the sobriquet Mina (the detestable) from Bhai Gurdas, he had reconciled a bit with his lot in the hope that after Guru Arjun’s dying issueless, the *gurugaddi* would automatically pass on to his son, Mihtarban. But that was not to be. The birth of a son to Guru Arjun upset his plan. He again became at logger-heads with the Guru. Many a hymn left by Guru Arjun and recorded in the Guru Granth, reveal attempts made by him on the life of the little child and his providential escape every time. Prithvi Chand then joined hands with the Muslim Governor of Jalandhar, Sulhi Khan, and incited him to attack and harass the Guru, but Sulhi Khan met an ignominious death by a fall in a live kiln on his way to Chak Ram Das. Prithvi Chand felt very much discomfited and was always in search of fresh excuses to vilify and harm Guru Arjun.

Sikhism had spread by, amongst other things, the propagation of *bānī* or the Guru's word. Hymns composed by the Gurus in the native tongue were readily understood and sought after reverentially by the adherents of the faith. Stray compilations of them were in circulation. Conscious or unconscious interference in their text, prompted often by a desire to round off a word or a phrase or to regulate its metrical flow in accordance with the whim of the singer, was not an uncommon phenomenon. To check this the need to place an authentic version of the *bānī* in the hands of the readers seemed paramount. The corpus of the *bānī* left by the third and the fourth Gurus, as also composed by Guru Arjun himself, had grown enormously. There was a need to regulate it, lest it should be lost. There was a danger of its being interpolated by imitators too. Guru Arjun, therefore, thought it fit to compile the whole corpus of *gurubānī* in a befitting way and, thus, leave behind himself an authorized version of the Sikh Scripture.

The compiling of the Scripture was no easy task. The Guru himself had to devote much time to it and seek assistance of others too. Messages were passed on to the Sikh *sangats* (community centres) to send their collections of hymns to the Guru. An earlier such attempt said to have been made by Sahansar Ram, the grandson of Guru Amar Das, lay with Baba Mohan, compiled in a number of *pothīs* (manuscript copies). The Guru first sent Bhai Gurdas and then Baba Buddha to fetch them but they were not allowed access. Thereupon, so goes the tradition, Guru Arjun himself accompanied by his renowned musicians went there, and by singing a song in praise of Mohan, such as could mean Baba Mohan's eulogy as also of God, since Mohan is an epithet of God too, was able to persuade Baba Mohan to part with his *pothīs*. These were placed in a planquin and carried to Amritsar with great fanfare. Four Sikhs, it is said, bore the planquin on their shoulders while the Guru and his cavalcade walked behind it singing sacred hymns all the waylong from Goindwal to Amritsar.

Back at Amritsar, a quiet and secluded place at some distance from the Harimandir, towards the south of the town, was selected for carrying on the work of compilation. A tent was pitched by the side of a small pool of water surrounded by thick groves of trees on all sides. This tank and place, later on, came to be known as Ramsar. Bhai Gurdas was asked to act as amanuensis. Four others, Sant Das, Haria, Sukha and Mansa Ram, recounted by Kesar Singh Chhibbar of the *Bansāvalināmā* fame as the Guru's permanent scribes, were, probably, also put on the job along with Bhai Gurdas. Guru Arjun had already made a large contribution to the mass material that was to be classified and included in the Scripture. Here, at Ramsar, he made yet another addition to it by composing *Sukhmanī*. The calm and quiet idyllic setting in which he was now working, prompted him to produce this marvellous Psalm of Peace (*Sukhmanī*) which to this day has been a source of solace to numerous souls yearning for a life of peace and equipoise.

In accordance with Sikhism's avowed aim of being cosmopolitan in character and sticking to nothing but Truth, the *bānī* of not only Sikh Gurus but of other renowned saints of like-minds, was also included in the Granth. There were Farid, Kabir, Bhikhan, Mardana, Satta and Balwand from the Muslim fold and Namdeva, Ravidas, Sadhna and Sen from the so called Sudra or untouchable classes of the Hindus. They all had, in their teachings, preached oneness of God, equality of mankind and the pursuit of Truth as against blind faith and adherence to meaningless rituals, as the only and true way to the attainment of spiritual salvation.

Though beset with numerous difficulties, Bhai Gurdas, working under the direct supervision of the Guru himself, accomplished the task of preparing the canon very meticulously. Prayers meant for morning, evening and night, that is the *Japu*, the *Sodarū* cum *Sopurukhu* and the *Sobilā* (*The Arti*), were placed in the beginning. Then followed hymns classified in thirty *rāgas* or musical modes/measures. While classifying, modes such as *Megh*, *Hindol*, *Jog* and *Deepak*, were outright rejected which were calculated to work the mind to states of extreme joy, sorrow and passion. Within each *rāga* or musical mode, primacy was given to the poetic form, the *chaupadā*; the *astpadī* followed next; and then came the *chhant* and the *var* (the ode). Between the Gurus their chronological position was strictly maintained. *Bānī* of the bhagtas was placed at the end of the Gurus' *bānī* in each *Rāga* or mode; and in their case the order envisaged and maintained was Kabir, Namdeva,

Ravidas, and others. Towards the end *slokas* of various Gurus, as also of Kabir and Farid, were placed. Then followed *swayyas* of eleven contemporary bards who in their writings had admirably summed up the salient features of the Sikh society and certain traits of the Sikh Gurus that they witnessed. A miscellany of *slokas* left over from their insertion in the *vars*, was relegated to a place after the *swayyas* and the Scripture was closed with the *mundāvanī* (the epilogue) that summed up the whole corpus of the Guru's teaching thus:

In this dish-tray are arranged three things:
Truth, Continenence and Contemplation;
Yet another is the Nectar of the Lord's Name
Which is the sole sustaining ingredient.
He who eats and enjoys a morsel from it,
Shall, no doubt, be redeemed for ever³.

The Granth was completed in 1604, and thereafter installed in the Harimandir with Baba Buddha as its first *Granthī* or Custodian. As has very aptly been put by a great scholar of Sikh studies, these two, the Harimandir and the Granth "were the two concrete statements of the crystallizing Sikh faith. The former provided a central place of worship, whereas the latter became a very factor in the organisation of the community. Both proved to be of great significance in moulding Sikh self-consciousness and in the reification of Sikh life and society, the Granth Sahib was the permanent repository of the Gurus' message, the revealer of Divine Truth and was meant to be the spiritual and religious guide of the Sikhs for all time".⁴

While the Granth was still under preparation a complaint was lodged with Emperor Akbar that the Sikh Guru, Arjun was compiling a book in which the Muslim and the Hindu prophets were reviled. The Emperor, himself a benevolent ruler, visited the Guru at Goindwal towards the end of 1598 and was very much pleased to listen to some of the hymns read out to him from the manuscript. He found nothing objectionable in them and expressed his deep appreciation of the Guru's efforts to bind the two communities in abiding love through the advocacy of unity of God and brotherhood of man. The Guru's teachings appeared to him sound and in conformity with his policy of tolerance and synthesising the two opposing cultures and communities. The Guru utilized this occasion to win from the Emperor a few concessions for the people of the *ilāqā* by getting a portion of the year's revenue due, to the royal exchequer, remitted. The *zimidars* of the *ilāqā* were then in great hardship because of the failure of crops.

The Emperor's visit enhanced the reputation of the Guru still further, but this drew the envy of the coterie of the Muslim divines, especially of the Naqshbandi order, as were not well disposed towards liberal policies being pursued by Akbar. As soon as Akbar died and Jahangir became Emperor, the Naqshbandi Sheikh Ahmad Sirhindi, Mujaddid-i-Alif-i-Sani through a coterie in the Mughal court, began to din into the Emperor's ear the heretical activities that, he thought, were being carried on by Arjun to the detriment of Islam. The King, as he writes in his *Tuzuk* (diary), wanted to put an end to this shop of falsehood (*dukan-i-bātil*).⁵ This opportunity was provided to him by the unsuccessful revolt against him of his son, Khusrau.

Fleeing towards Kabul before the royal forces which were advancing on him from Agra, Khusrau encamped for a respite by the side of the Beas near a place where Guru Arjun was staying. The Guru, according to *the Tuzuk's* version, went to him, sought his audience, and made certain communication to him. On this occasion the Guru made a finger mark in saffron, *qashqā*, on his forehead also which in the parlance of the Hindus is called *tilak* and is considered to be propitious".⁶

When this rendezvous of the Guru with Khusrau was reported to the Emperor, he got enraged. He ordered that the Guru should be arrested and brought before him, obviously to receive punishment. No enquiry was made and no trial was held. The Emperor's mind already stood prejudiced, for he writes in his *Tuzuk* that he fully knew his (Guru's) heresies and wanted either to put an end to his false traffic or order him to be brought into the fold of Islam.⁷

Nobody knows what little conversation passed on between him and the Guru, but he closed this chapter by ordering that the Guru's houses and children be made over to Murtaza Khan; that all his property be confiscated; and that he should be done to death with tortures and in accordance with the code, *the Yāsā*

The Guru was taken to Lahore. There he was handed over to Chandu Shah who, according to Sikh accounts, nursed a grudge against him. The Guru was subjected to all sorts of tortures in the burning heat of Lahore and, finally, to add to his agonies, his blistered body was dipped into the cold water of the Ravi. This was too much for a mortal frame. The end came on May 30, 1606.

The man who derived utmost satisfaction from the execution of Guru Arjun was, no doubt, Sheikh Ahmad Sirhindi, Mujaddid-i-Alif-i-Sani. In one of his letters (No. 193) included in *Maktūbāt-i-Imām-i-Rabbānī*, he hailed the news of the execution of the accursed of Goindwal as a great achievement⁸.

The Shedding of Guru Arjun's blood did not go in vain. It, as a renowned historian puts it, "became the seed of the Sikh Church as well as of the Punjabi nation".⁹

(ii)

Sirdar Kapur Singh has not written much about Guru Arjun. Whatever came from his pen stands embedded in this book. The article "[Guru Arjun] Martyred by Shamanistic Law" seems to have been prompted by misconceived writings of the Sikh historians as held that Guru Arjun's martyrdom came about solely because of the bigotry of the Muslim divines. Sirdar Kapur Singh, in this article, does not subscribe to this view. He appears to suggest that Jahangir was afraid of the growing power of the Guru, whose following had increased rapidly and whose popularity amongst Muslims and non-Muslims had touched a new height because of solid work done by him for the good of the people of the *ilāqā*. For his arguments he rests on the political overtones of the word *Yāsā*.

Letters of Sheikh Ahmad Sirhind, Mujaddid-i-Alif-i-Sani had not, probably, come to light when Sirdar Kapur Singh wrote this article or else he was not aware of them. Mujaddid's two letters quoted above raise the accusing finger securely on the bigotry of the narrow minded Muslim divines, and Sirdar Kapur Singh has taken full cognizance of this fact in his latest book *Sikhism for Modern Man*, wherein he is at pains to depict the control, Mujaddid-i-Alif-i-Sani and his successors exercised on the Mughal Emperors, Jahangir, Shah Jahan and, particularly, Aurangzeb. Still the fact that Jahangir kept the young heir to the *gurugaddī*, Sri Hargobind, tied to his strings for long, suggests that Sirdar Kapur Singh's thesis is not without substance. It appears, many factors, construed to enact the tragedy through which Guru Arjun's family had to pass, and the role of the vile Prithvi Chand has yet to be unearthed.

(iii)

Sukhmanī or "The Psalm of Peace" into which the nomenclature of this devotional composition is usually rendered in English, literally means 'the gem that brings peace to mind'. It alludes to the folkloric belief that a certain species of snakes possesses in its head a stone which is capable of shedding light in darkness and providing all sorts of comforts to its possessor. Guru Arjun, the author of this eternal song, seems to have chosen this name purposely to stress the belief that that *manī* (*gem*) may be elusive and a myth but this one based on the recitation of *nām* and produced by him in the form of this composition, is real, within the reach of every seeker, and has the potency to provide one's heart as great a comfort and tranquillity as the fabulous gem is supposed to do.

Sukhmanī, no doubt, is a composition of very high order designed to stir the depths of human mind and to start a current of religious emotion that cleanses and invigorates one's tiny self and enables one to feel a sense of unity with the Universal Soul. It, thus, soothes the heart in affliction and deepens the joy in life. No

wonder, millions of souls are devoutly attached to it and have no rest till they have recited it in the morning or the day, as it suits their daily schedule.

Sukhmani is the lengthiest composition of Guru Granth Sahib. It notably proclaims, in a simple manner, the typical Sikh gospel. Its verses sing the praise of One Universal God, the Divine Guru, who dwells everywhere and especially in men's hearts and is accessible to all who practise *nām simran* (remembrance of God). In the opinion of John Clark Archer, "the hymns of *sukhmani* are as effective for worship and meditation as, for example, the Psalms of David, of Asaph or of Solomon, except that they are not so well known or as widely read".¹⁰ This spiritual aspect of the practice of reciting *sukhmani* has been specifically highlighted by Prof. Puran Singh who has captioned this devotional composition as a 'Hymn of Peace'. According to Prof. Puran Singh, the message of *Sukhmani* of Guru Arjun is "like a river of peace in which we can dip our soul.... I feel when we read *Sukhmani*, there is, unknown to ourselves, a strange effect on our minds. And there is a reflex action on the body. The mind mounts up to some delectable heights and the body becomes light and ethereal and soars with it. We feel bodiless. In this river of peace, we must plunge daily and refresh ourselves"¹¹.

Prof. Puran Singh believes that the *singing of Sukhmani* has a great cure for human falling out.¹² He compares it with the Temple of God. '*Sukhmani* is the Hari-Mandir built in song'.¹³

The content of the *Sukhmani* has universal appeal. Prof. Puran Singh regards it as a great universal anthem of Guru Arjun. The Guru does not sing of a nation here, nor of kingdom's, nor of war cries or of the victory yells of conquerors. It is a hymn which is to set all the loose screws of humanity right.¹⁴ *Sukhmani* is the "music of the soul" and the "music of the union", which is the highest, intensest passion of the human soul"¹⁵. It is the Music that creates The Beautiful in us'.¹⁶ The music of the *Sukhmani* is universal. "It creates temple-atmosphere within ourselves" and 'Musical attunement with our environment'. Paying his tribute to this glorious hymn of Guru Arjun, Prof. Puran Singh professes, "If the atmosphere of *Sukhmani* departs from my temple of flesh, the world is a grave-yard for me".¹⁷ The essence of *Sukhmani* is that as our relationship with God is personal and intimate there is no need for the Almighty to reincarnate in human or angelic form.¹⁸ The dictum of the *Sukhmani* is that those who seek Him are worthy of respect. This is the meaning when the Guru says-

Those who remember God
are the Chief amongst men.¹⁹

But such a status to be achieved is a rare accomplishment.²⁰

1. *dohtā bānī kē bobīthā.*

(*dohqw bwxI kw boihQw*)

2. *kābe pūt jhagrāt hau sang(i) bāp*

jīn ke jāne bādīre tum hau

tin sang(i) jhagrāt pāp.

(*kwhy pUq Jgrq hau sMg bwp]*

ijn ky jxy bfIry qum hau iqn sMg Jgrq pwp]

-*Sarang, M4, AG, 1200*

3. *Qwl ivic iqMin vsqU peIE squ sMqoKu vIcwro]*

AMimRq nwmu Twkr kw pieE ijs kw sBsu Adwro]

jy ko KwvY jy ko BuMcY iqs kw hoie auDwro]

-*Mundāvānī, M5.AG. 1429.*

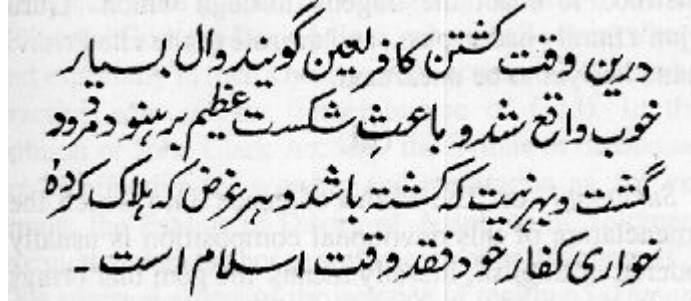
4. Harbans Singh, *The Heritage of the Sikhs* edition 1983, p.47.

5. Ganda Singh (ed), *Makhsuz-i-Tawāriki-i-Sikhān*, Vol. I, p.21. For full text of the excerpt in English translation see *infra*, p. 20.

6. *Ibid.*

7. *Ibid.*

8. The execution of the accursed *Kāfir* of Goindwal at this time is a very good achievement indeed and has become the cause of a great defeat of the hateful Hindus:



—*Maktūbāt-i-Imām Rabbānī, Mujaddid-i-Alif-i-Sānī*, Daftar Awwal, Letter No. 193.

9. Khushwant Singh, *A History of the Sikhs*, p. 62.

10. Johan dark Archer, *The Sikhs*, p. 145.

11. Puran Singh, *The Spirit Born People*, p.62.

12. *Ibid.*, p. 63.

13. *Ibid.*, p.63.

14. *Ibid.*, p. 62.

15. *Ibid.*, p. 65.

16. *Ibid.*, p.66.

17. *Ibid.*, p. 65.

18. Thou, O Lord, art our father and mother

We are Thy children,

It is in Thy Grace that we find the Bliss.

“Sukhmanī, M5. Sṛī Gurū Granth Sāhib

(Eng. Version by Gopal Singh), Vol.1, p. xxxvi

19. *pRB ko ismrih so purK pRDwn]*

prabh ko simarb(i) so purakh pradhān

- *Sukhmanī M5, AG, P. 263*

20. *nwnk gurmuiK nwmu pwvY jnu koie]*

nānak gurmukh(i) nām(u) pāvai jan(u) koi

-*Ibid*, p.265

MARTYRED BY SHAMANISTIC LAW

Emperor Jahangir wrote in his diary, *Tuzuk-i-Jahangīrī*: “In Goindwal, which is situated on the banks of the river Beas, there lived a Hindu whose name was Arjun and who professed to be a religious teacher. Thus he acquired quite some fame in the country as an expounder of religion and many a simple-minded Hindu and also some ignorant Muslims admired his character and piety. They called him the Guru. From all directions crowds of people gathered around him and extolled him as a true teacher.

“This business had been going on for three or four generations. For a long time past, it had been my intention to shut this shop of falsehood or, alternatively, to convert this man to Islam.

“During these days Khusrau happened to pass that way. This fool of a man (Arjun) entertained the desire to seek the Prince’s nearness. Khusrau happened to camp at the place where this man resided. He came and had an audience with the Prince and made certain communications to him. He made a mark of saffron on the Prince’s forehead with his finger. This is called *qashqā* by the Hindus and is considered auspicious.

“When all this was reported to us, and when we became convinced that the man was a charlatan and a false prophet, we ordered that he should be brought into our presence. We further ordered that his immovable property, his sons and dependants should be handed over into the custody of Murtaza Khan. We confiscated all his moveable property and belongings and we ordered that he should be dealt with in accordance with the penal Laws of *Yāsā*”

What is meant by this imperial command that Guru Arjun be dealt with in accordance with *yāsā*? The authorities of India-Persian dictionaries, have rendered the word *yāsā* to be a Turkish word meaning ‘torture’, ‘pain’, ‘physical torture’, etc. No attempt has been made to trace the word *yāsā* to its origin.

The word *yāsā* originally belonged to the Mongol language and passed into Turkish. The author of the *Tuzuk-i-Jahangīrī* was an emperor of the Mongol race and the word *yāsā* is the axis around which the whole concept and history of Mongol imperialism revolved. *Yāsā*, therefore, must be given the meaning which a Mongol emperor would naturally have given it.

It is believed that this imperial command was issued to a government functionary, Murtaza Khan by name, or, as the later Sikh historians state, to the imperial servant, Dewan Chandu Shah, who bore a domestic grudge against Guru Arjun and, as a consequence, the Guru was tortured to death at Lahore.

Before Sikh historians discovered this admission in the *Tuzuk-i-Jahangīrī*, it was common belief among the Sikhs that the sole responsibility for the martyrdom of Guru Arjun lay on the head of Dewan Chandu Shah and that the Mughal government had no hand, direct or indirect, in the perpetration of this crime.

Now it is clear that this wholly erroneous misconception did not prevail among historians of a later period. For Kesar Singh Chhibbar, the writer of the manuscript *Bansavalīnāmā* who was born to be a clerk in the household of Guru Gobind Singh at Anandpur, was quite clear in his mind that Guru Arjun was martyred by the Mughal government. He cryptically said, “*Kb* (i.e., a kshatri or a *ksatriya* to which caste the Gurus belonged) has been an enemy of the *Kb* always. The kinsmen were treacherous and the Mughals were the enemies. No Hindu protested against and no Sikh punished the wrong doers.”²

Thus Chhibbar alluded to Prithvi Chand, Guru Ram Das’s son and the Mughal Emperor Jahangir as those responsible for the martyrdom of Guru Arjun. It would appear that for some reason at a later stage the

aforementioned misconception was created and caused to prevail that the sole responsibility for the martyrdom of Guru Arjun lay on the head of Dewan Chandu Shah.

When it was discovered that Emperor Jahangir, in his *Tuzuk-i-Jahāngīrī*, had unashamedly confessed that it was he who had ordered that Guru Arjun be put to death, it was further naively accepted that the motive for this crime was the Emperor's religious bigotry and that an excuse to eliminate the Guru was then sought in the rebellion of Prince Khusrau and the Guru's marking the Prince's forehead with saffron.

Modern Sikh writers then endeavoured to show that in reality the Guru was in no way concerned with Prince Khusrau and his rebellion.³ All the Guru did was to feed Prince Khusrau and his hungry followers from the community kitchen and that the Guru had no interest whatsoever either in the Prince's rebellion or the political background of his rebellion. The Mughal Emperor, so these modern Sikh historians like to believe, caused the death of the Guru on account of his religious bigotry and he used as an excuse the false allegations of the Guru's abetment of Prince Khusrau's rebellion.

When the facts are properly studied this does not appear to be the true position.

More than one argument can be advanced in support of this stand. Emperor Jahangir was an autocrat sovereign king. Had it been his pleasure to cause Guru Arjun to be put to death for the crime of running "a false shop" of religion which caused the true believers, the Muslims, to go astray, there was no impediment in the Emperor's way whatsoever. To cause a true believer to go astray from the orthodox path of Islam and to lead him into heresy is, according to Muslim *shari'at* (tradition), in itself such a grave crime that death is the only penalty for it in a government based on Islamic laws, such as the Mughal government in India undoubtedly was.

This crime of Guru Arjun's was admitted and about it there was no dispute. Why did the Emperor not order Guru Arjun put to death at once and earlier, without painfully waiting for an opportunity to lay the false accusation of abetment of Prince Khusrau's rebellion at the Guru's door? Hindu or Sikh public opinion could not possibly have deterred him from this and it is obvious that the Muslim public opinion would have viewed such a meritorious act of their Emperor with unqualified approbation.

It must further be conceded that when writing in his *Tuzuk-i-Jahāngīrī* the Emperor was not indulging in what may be called propaganda, that is, distorting facts in self-defence. His diary was his personal property and was to remain in the Imperial library even after the Emperor's death and no question of making its contents public was ever to arise. What Jahangir wrote in his diary, therefore, was what he believed to be true. From this conclusion there is no escape when the nature of the document and the circumstances, in which it was prepared, are properly understood.

That the Emperor himself may have been misled regarding the true facts is, however, a possibility. It would be improper to assume that Emperor Jahangir himself caused the false accusation to be laid against the Guru in order to bring about the Guru's death on political grounds, and that he was motivated by his desire to remove a powerful opponent from the path of Islam in India. Not so, because the moral character of the Emperor was such as to preclude this assumption, not because the Emperor was incapable of countenancing a life for political purposes, but because such a thing was wholly unnecessary. Neither political considerations nor the reasons of the State in any way made it necessary for the Emperor to await a chance event such as prince Khusrau's rebellion before imposing capital punishment on Guru Arjun in pursuance of the declared religious policy of the State.

At the time of ascending the throne, Jahangir had firmly reasserted and declared the Islamic *shari'at* as the foundation of his government and had he ordered the death of Guru Arjun as soon as he had the "first intimation and proof of the Guru's crime of leading a single Muslim astray from the path of true Islam, the Emperor would have gained merit in the eyes of his Muslim courtiers and subjects in this world and in the

eyes of Prophet Mohammad in the next world. He could have done so just as his grandson. Emperor Aurangzeb did, when without hesitation and without fear, he ordered the public decapitation of Guru Tegh Bahadur in Chandni Chowk, Delhi, at midday.

Emperor Jahangir in his *Tuzuk* confesses that he did not view with favour the ever growing religious prestige of the Guru. He admits that he was waiting for an opportunity to shut this “shop of falsehood. “It is clear, however, that for some reason of expediency, or of state, he did not want to declare open hostilities against the house of the Guru on the issue of Islamic *shariat*. He, therefore, waited for an opportunity when he could take action against the Guru on purely political grounds.

As has been argued, it would not do to assume that the Emperor waited all this time for an opportunity to frame some false political accusation against the Guru. Had such been his intention, it becomes difficult to see why any waiting was necessary at all. Prithvi Chand or the bigoted mullās and Muslims residing in the neighbourhood of Goindwal would have willingly come forward to oblige the Emperor by deposing against the Guru. It, therefore, must be conceded that the insinuation that the Emperor wanted some false political accusation to be made and substantiated against the Guru but that he was obliged to wait for the fulfilment of his desire till prince Khusrau rebelled, is wholly farfetched.

Two broad conclusions seem to follow: (a) The Emperor did not want Guru Arjun to be put to death in accordance with the Islamic Laws of *shariat*, not because Guru Arjun was not liable to be put to death but for some other reason of expediency or state, possibly because it had not yet been finally decided that Islamic *shariat* was to be the sole and only basis of the Mughal government in India, (b) Jahangir was quite clear in his mind that the activities of Guru Arjun were of such a nature that sooner or later the Guru was bound to fall afoul of the political laws of the state, apart from the laws of the Islamic *shariat*.

The Emperor patiently waited, therefore, for an opportunity of the kind which fell when Prince Khusrau rebelled against him.

Apart from these arguments there are other arguments available of a more general character grounded in the development of the history of Mughal imperialism and the political policy of the Mughal imperialism and the political policy of the Mughals, though that will not be discussed here.

Intelligent students of the history of Mughal imperialism in India know that before Babar, the Muslim power in India was specifically sought to be laid and consolidated on the foundations of Islamic *shariat*, for these Muslim rulers knew of no other political system or philosophy.

With the establishment of the Mughal Empire, however, the situation underwent a change. The trend of this change was quite perceptible from the very beginning. Its aim was to strengthen the roots of the government by modifying the Islamic doctrine that non-Muslim subjects must either submit to the sword or to persuasion to become Muslims or, alternatively, they must accept a secondary and inferior status as subjects, the status of a *zimmi*.

We see the high water-mark of this trend, this movement towards secularism, in the reign of Emperor Akbar. After him this trend suffered a decline till, in the reign of Aurangzeb, it reached its nethermost point.

The political policy of the Mughal state is better understood when viewed as a reflection of this trend. In the court of the Mughal emperors this policy had its strong protagonists and opponents, the Rajputs and the *ulemā*. It was the pre-condition of the Rajput cooperation with and support of the Mughal Empire that the basic policy of the state should not spring from the Islamic *shariat* and that it should be essentially tolerant and secular, accommodating both the religions, Hinduism and Islam. This precondition is the real progenitor of what we now call Indian Nationalism.

Such a government was to be presided over by an emperor of a mixed race, of mixed Rajput and Mughal blood. It was desired that a free and tolerant atmosphere for mutual cooperation and assimilation of Islamic and Hindu cultures should thus be created without subjecting Hindu society and Hindu culture to any abrupt and violent shock such as was implicit in the conquest of Islam. It was hoped that though this may change the face and outline of Hinduism, the soul of Hinduism should nevertheless, remain intact and uninjured.

No doubt some such ideas animated and inspired men like Raja Man Singh. The mortal enemies of these ideas were the *ulema*, who tenaciously held that in this world as in the next, salvation lay in accepting and acting upon the Islamic *shariat* and who believed it to be nothing short of unholy cowardice to make any compromises whatever such as were implicit in the ideas of men like Raja Man Singh.

These two points of view had come into conflict around the throne of the Mughal emperors for two full centuries and Mughal princes such as Khusrau and Dara Shikoh lost their lives because they favoured the first viewpoint. In the end, the second viewpoint gained final ascendancy in the form of Emperor Aurangzeb. The curve of this ascendancy began to develop in the reigns of Jahangir and Shahjahan and as a consequence, the first viewpoint was gradually pushed to the background.

During this period of conflict between these two ideologies, a third ideology constituting a sort of antithesis of both began to rise and take shape. This was the ideology of *Hindutva*. The central point of the *Hindutva* ideology was that India was the birth place and the holyland of Hinduism and that the state of India must always be an instrument for the preservation and propagation of Hindu culture and religion. The most fearless exponents and protagonists of this ideology were Rana Pratap, Samrath Ramdas and Shivaji Maratha.

These three ideologies are still alive and quite active in the Pakistanist Muslim League, the Congress and the Hindu Sabha with its stem of Jan Sangh.

What elation has this titanic conflict of ideologies in India with the martyrdom of Guru Arjun?

It is not here possible to answer this question in any great detail supported by arguments and historical facts but, briefly, the thesis is that Guru Nanak was the progenitor of a fourth ideology which he formulated after examining the historical perspective of the past half a millennium and the prospects of the future millennium. This ideology was to be of a catholic and all-inclusive character, synthesising certain elements of these three ideologies but rising on to a different and higher plane altogether, thus laying the foundations of a new society, a new culture, accruing a new theory of government to be established in the confluence of the Aryan and the Semitic cultures and was to furnish the subcontinent of India. This ideology took the birth in the guiding principles for a new universal society and a universal state. The basic principles of this ideology were to be derived from the well-known *tri-upadeśa* of Guru Nanak, *kirtkaro, vand chhako*, and *nam japo*.

The homeland of this universal society was to be the enlightened conscience of the human race and holyland of this society was to be the whole earth. Such was the dream Guru Nanak dreamed for the confluence of the Aryan soul and the Semitic soul, into which confluence must flow the historic soul of the whole human race.

For the actualisation of this dream all the ten Gurus toiled and suffered and for it Guru Arjun and Guru Tegh Bahadur courted martyrdom. It was for the implementation of this ideal that Guru Gobind Singh initiated the Order of the Khalsa and issued the ordinance that the Khalsa “should seek to destroy all that divides the Hindus from the Muslims.”

Thus, it was laid down that the initiate into the Khalsa Order should under no circumstances accept slavery and subjugation. The initiate should be a rebel or a defender of the Khalsa *rāj* and he should understand the esoteric meaning of the initiation to be that he dedicated his life for the establishment of the Khalsa *rāj* by bearing arms⁴ and should endeavour to make the political power thus acquired, the instrument for the establishment of the universal society.⁵

Those who have carefully studied the history of northern India in particular, shall have no difficulty in realizing that the protagonists of this fourth ideology vanished from the historical stage in India about one century ago though the principles and the technique, which are accessories of this ideology, have by no means become extinct and recent modern history has seen their acceptance and application in countries and by people entirely unconnected with those to whom this ideology was originally taught. These lands and these peoples have discovered the principles and the technique of this ideology independently of the teachings of Gurus and have achieved a considerable measure of success by the acceptance and application, though these peoples have not yet truly understood and appreciated the significance of the *tri-upadeśa*, without which the acceptance and application of the principles and techniques of this ideology are fraught with the gravest dangers to the welfare and happiness of mankind. This, however, is only a side issue.

This exegesis of the *gurnat*, the fourth ideology, receives somewhat indirect support from the excerpt of the *Tuzuk* reproduced above. Jahangir stated that the imperial command issued was that Guru Arjun should be dealt with in accordance with the “penal laws of the state and the *yāsā*”. This is the true and correct translation of the concluding line of the excerpt from the *Tuzuk* and not, as has invariably been said, “should be tortured to death.”

Siyāsāt is an Arabic word and it means politics or political penalty. *Yāsā* is a Mongol word which means edict, royal command, law, statute. These are the literal meanings of the word *yāsā*. But the technical meaning of the word *yāsā* are, “the law promulgated by Chinghiz Khan.”⁶ This is the true and correct meaning of the word *yāsā* and when Jahangir ordered that Guru Arjun be handed over to the custody of Murtaza Khan, the Garrison Commandant or the *qilādār* of Lahore, the imperial orders were that Guru Arjun should be dealt with in accordance with the law of the *yāsā* on account of his political crimes.

What were these political crimes of the Guru? What is this law of the *yāsā*? Answer to these questions alone can delineate the true perspective of Guru Arjun’s martyrdom.

Jahangir himself tells us in his *Tuzuk* what the guru’s political crimes were. In his flight before the pursuing imperial forces, Prince Khusrau halted for a while at Goindwal and Guru Arjun put a saffron mark on the Prince’s forehead as a good omen. Prince Khusrau at this time was a fugitive from the royal anger and the allegation against the Prince was that he had attempted to overthrow his father, Jahangir, and sit on the Imperial throne himself.

This intention on the part of the prince to depose Jahangir so that he might sit on the imperial throne is in itself a link in the chain of the conflict between the ideologies, the secular and the *shariat*. In this conflict the allies and sympathisers of Prince Khusrau must naturally have been those persons who were either the protagonists of the secular ideology or were the opponents of The *shariat* ideology.

At such a critical and grave moment when Emperor Jahangir was pursuing the fugitive Prince Khusrau, who could he be, who would openly welcome the fugitive Prince as a guest, whose hospitality the Prince would accept and whose good wishes and prayers he would solicit? Such a person must be one whose strong sympathies in this conflict would be clear and fearless; about whom there would be no doubt that he was an opponent of the doctrine on which Emperor Jahangir was determined to base his polity and government policy, such a person could only be one who had the moral courage to make his opposition to such a doctrine known and who would not be afraid to take the consequence of royal displeasure. An

ordinary person, though he might be opposed to the state policy of Jahangir, could not be chosen or accepted as a host by Prince Khusrau at such a critical moment as this.

No Sikh writer has denied that, at this time, when the Prince was fleeing as a fugitive before the angry royal hosts, he stayed for a while at Goindwal and there enjoyed the hospitality of Guru Arjun. Sikh historians and writers endeavour to show that the Prince and his followers were hungry and that they ate their meals at the community kitchen of the Guru. They are anxious to say, the Guru had nothing whatever to do, directly or indirectly, with the predicament in which Prince Khusrau found himself.

Such a thesis is difficult to accept when the whole matter is carefully considered. In the first place, to offer food and succour to a rebel against the imperial throne was in itself clearly tantamount to abetting high treason. Second, the story about the saffron mark does not fit in with the thesis which the Sikh writers want accepted unless it is concluded that the whole of it is fictitious.

But what possible advantage could Jahangir or the opponents of the Guru derive by inventing such a wholly fictitious story? To feed and to succour a rebel against the imperial throne was itself a crime sufficiently serious to exact the extreme penalty of the law and the story of the saffron mark could hardly add to its gravity.

The conclusion, therefore, seems inevitable that Prince Khusrau was well aware that Guru Arjun was a fearless and uncompromising opponent of the policy of Jahangir by which the Emperor had made the law of *shariat* the foundation of his government and that Guru Arjun was such a towering personality and of such high moral courage that he would not fear or flinch from receiving and offering comfort to the Prince who was fleeing before the royal host which was at his very heels.

Then remains the story of the saffron mark. It seems quite probable that the Prince, in accordance with the etiquette required at the Guru's court, made some offering as a mark of respect and love, and the master of ceremonies, the *ardāsiyā*, put a saffron mark on the Prince's forehead as a token of the acceptance of his offering. Such was the custom prevailing then in the Guru's court just as, subsequently, at the time of Guru Gobind Singh, the custom became prevalent of conferring a robe of honour, a *saropa*, on such occasions.

It must always be remembered that the Guru was arrested by the direct orders of the emperor and that the Guru at no time denied that he comforted and offered his hospitality to the fugitive Prince. All the Guru did in his defence was to decline to pay the huge fine imposed upon him, although the amount of this fine was not beyond his financial means, and the Guru, before he took leave of his son, Guru Hargobind, left clear and final instructions that the succeeding Gurus should organize and consolidate a militia, well equipped and well armed.

Guru Arjun's conduct makes it inevitably clear that it was neither his policy nor intention to sit on the fence when momentous issues were awaiting decision in the political arena of India and while the whole future of the Hindu race was in the melting pot. Indeed such an attitude was a necessary corollary of Guru Nanak's *trī-upadeśā*.

What was the *yāsā*? Chinghiz Khan, whose real name was Tamchun, was the Chief of the Mongol tribe. By and by he subjugated the neighbouring tribes of the Mongol nomads and eventually became the Supreme head of the Mongols and Tartars and assumed the title of *Khāqān*. He was born in AD 1162 and he died in 1227. He was one of the world's greatest conquerors and before he died, he had conquered an empire, one frontier of which touched the China sea; another the Russian river Dnieper; the third frontier, the river Indus, and the fourth, the Ural Mountains of Europe.

The Chinghiz Khan codified his compendium of State Laws in AD 1206 and in 1218 he promulgated this code throughout his empire. The code's contents were derived from the ancient customs of the Mongol tribe and the ancient royal statutes of the Chinese. The collection of the sayings of Chinghiz Khan is known by the name of the Bilik⁷ and his code of laws is known as the *yāsā*. Only spare fragments of the Bilik and the *yāsā* are now available.

In the Bilik, Chinghiz is reported to have said about the *yāsā*, "If those who follow me as the government functionaries-the chiefs or the *sardārs* --transgress the laws of the *yāsā*, ever so slightly, there will be chaos in the empire and its foundations will become shaky. Then will they search for Chinghiz Khan but shall not find him."⁸

The Arabic historian Makrizi says, "When the Mongols accepted Islam, they changed the *shariat* in accordance with their tribal customs. In purely religious matters they consult the chief *qādi* but for domestic matters concerning their individual rights or tribal welfare they accept only the *yāsā* of Chinghiz Khan and for this purpose they appoint a separate officer."⁹

When Chinghiz Khan defeated and hunted out the Mohammadan king, Khwarzim Shah, alias Mohammad Shah, from Sistan and Kabul and pursued him up to the banks of the Indus, the father of the Indian poet Amir Khusrau was in the retinue of the Muslim king. This Amir Khusrau later became a courtier of Sultan Ghias-ud-Din Balban at Delhi. This Sultan ruled between AD 1266 and 1287.

On the authority of Amir Khusrau, it is recorded that Their eyes were so narrow and piercing that they might have bored a hole in a brazen vessel, and their stench was more horrible than their colour. Their heads were set on their bodies as if they had no necks, and their cheeks resembled leathern bottles, full of wrinkles and knots. Their noses extended from cheek to cheek and their mouths from cheekbone to cheekbone. Their nostrils resembled rotten graves, and from them the hair descended as far as the lips. Their moustaches were of extravagant length, but the beards about their chins were very scanty. Their chests, in colour half black, half white, were covered with lice which looked like sesame growing on a bad soil. Their whole bodies, indeed, were covered with these insects, and their skins were as rough-grained as shagreen leather, fit only to be converted into shoes. They devoured dogs and pigs with their nasty teeth. ...¹⁰

As awful as was their appearance, so were their laws which were called the *yāsā*.

Before they accepted Islam the Mongols were the followers of *shaman* religion, the animistic belief still prevalent in some parts of Siberia. The *shaman* religion includes the worship of ghosts, trees and the sky. Its priest are called *bikkēi*.¹¹

The belief of the Mongols was that after their death these priests, the *bikkēi*, became ghosts capable of protecting or harming the Mongol tribes. If the blood was shed of any *bikkēi*, it was believed that his ghost could and would do grave injury to the mongol tribes.

Two incidents are recorded, one in the case of Chinghiz Khan and the other in the case of one of his generals, Mukhali, when it became necessary to impose the punishment of death on a *bikkēi*. In one case the *bikkēi* was put to death by being boiled alive and in the other case his hands and feet were tied and then he was thrown into the mid-current of a river. The idea was to kill these *bikkēi*s without shedding their blood so that their ghosts could not return to cause grave injury to the Mongol tribes.¹²

There is no doubt it was a law of the *yāsā* that religious priests and persons of exalted spiritual status should not be put to death in any way which caused the shedding of their blood. If it ever became imperative that a *bikkēi*, or a person with the status of a *bikkēi*, must be put to death for reasons of such grave political character that the issues involved were the very safety and existence of the state, then the death of such a *bikkēi* has to be caused without shedding his blood.

The medieval Christian custom of burning heretics at the stake and the Anglo-Saxon custom of inflicting death on criminals by hanging, are traceable to the same general belief and is one of the commandments of the Mosaic law, "Thou shalt not shed blood."

In the light of these facts it is clear that the punishment which Emperor Jahangir ordered to be inflicted on Guru Arjun in accordance with the laws of the *yāsā* was on two grounds: one, that the crimes of Guru Arjun were of such grave and political nature that the Guru's existence was definitely considered a danger to the safety of the Mughal Empire in India, and, two, that the spiritual status of Guru Arjun was considered so exalted as to make it necessary for him to be put to death by being boiled alive in water.

This is the true significance and meaning of the imperial order that the Guru be dealt with "*ba-siyāsat va ba-yāsā*."

1. *Farmudam ki ora ba-siyāst wa ba-yāsā rasanand-*

-*Tuzuk-i-Jahāngiri*, Nawal Kishor Press, Lucknow, p.35;

Teja Singh Ganda Singh, *A short History of the Sikhs*, Vol.1, p.34. The authors have in this book translated the last line of this excerpt as follows: "I ordered... he should be put to death with tortures."

2. *sq mws sRm AiQ pwieAw]*

doKI KqRI iqn bwd auTwieAw]

KKy dw KKw vYrI hoie AwieAw]

ihMdUAW Put Put ky qurkw dw pMQ vDwieAw]

--Bansāvalīnāmā, Charan 5-136.

3. Teja Singh and Ganda Singh, op.cit., p.35

4. In his *Parāchīn Panth Prakāsh*, (1898 BK/AD 1841) Rattan Singh Bhangu expresses himself thus:

The Khalsa owes no earthly allegiance.

They are themselves sovereign, *sui generis*.

The status of the Khalsa is beyond dispute and declared.

It is distinct from the rest of creation.

The Khalsa owes allegiance to no mortal.

The Khalsa either rules or fights and dies as a rebel.

5. Likewise Sukha Singh in his *Gurbilās Pātsahī Daswān* (1854 BK/AD 1797) writes:

"This uniform, including the right to wear arms. The all-knowing Guru has ordained. This Order is unique and without a historical parallel. The Guru has established it to be a model for the guidance of mankind."

6. Riasanovsky, *Fundamental Principles of Mongol Law*, pp. 32-33.

7. Riasanovsky, *Fundamental Principles of Mongol Law*, pp. 27-29; Vernatsky, "The Scope and Contents of Chingiz Khan's Yasa", *Journal of Harvard Asiatic Studies* (1938), pp. 337-360.

8. *Vladimirtsov*, *The Life of Chingiz Khan*, p. 77.

9. *W.B. Steveson*, *Crusaders in the East*, p. 334.

10. *Cambridge History of India*, Vol. III, p. 84.

11. It may be that this *bikkī* is the same as the Buddhist *bhikkū*. It is certain that by the twelfth century Mahayana Buddhism had infiltrated into Mongolia, for Kublai Khan had actually by then commissioned his Guru, Dro-gon, a Tibetan Lama, to preach Buddhism to the masses of Mongolia, and we have it on the authority of the Dutch missionary, Ruburquis, that by the middle of the thirteenth century Mahayana Buddhism was flourishing in Inner Mongolia. In that case, the Mongol word *bikkī* is the Pali word *bhikkū*

which is the Sanskrit word, *Bhikṣū*, literally, one who subsists on alms. *Bhikṣū* therefore means a holy man, a saint.

12. Tsuchi, A Short History of Chinese Civilisation. pp. 68-213.

SUKHMANI
Text, Translation and Annotations

< siqgur pRswid
EK OMKĀR¹ SAT(I)GUR² PRASĀD(I)
One Absolute Cosmos By the Grace of the True Guru

gauVI suKmnI mhlw pMjvW
Sukhmanī³ in the Musical Mode, Gaurī⁴ Prophet⁵ V

sloku
Awid gurey nmh] jugwid gurey nmh]
siqgurey nmh] sRI gurdyvey nmh]]

*Slok(u)*⁶
ād(i) gar e namah jugād(i) gur e namah
sat(i)gur e namah sri gurdev e namah.1.

Slok(u)⁶
(invocation)
Obeisance to the Guru at the Beginning of Time.
Obeisance to the true Guru.
Obeisance to the Guru, the Light (within). 1.

Annotations

1. *Ek Omkār*. A triple concept of the Reality forms the basis of many ancient systems of Metaphysics and the great religions of the world which are broadbased on such systems. The Buddhist triple concept of the *trikāyā*, the three Bodies, the Hindu triology of *brahman*, *īśvara* and *avatār* and the Christian Trinity are, in this connection, readily recalled to mind. In the Islamic theology the idea of a diversity, or disunity, even though purely discursive and conceptual, is abhorrent, but the Allah, the *rūb-ul-qudus*, and the *rasūl* form, nevertheless, the basic concepts of Islamic religion and theology. It would appear that, it is a requirement of the basic constitution of the human mind, as such, that in its discursive process of thought, it is capable of comprehending Reality only by three leaps, as it were, just as its experience-continuum must wear the mask of Time, of past, present and future. It is in this sense that the Buddhist metaphysics postulates that the Ultimate Reality, the Universal Essence, manifests itself in three aspects or modes. The first, the *dharmakāyā*, is the essential or true Body, the Primordial, Unmodified, Formless, Eternally self-existing Essentiality of the Bodhi, the ultimate Principle of Consciousness. This is Divine Beingness. This is what the Hindus call Brahman, and the Muslims, the *Wāhid-o-lā-sharik*. In the Sikh Scripture this mode of reality is expressed simply by the numeral 1.

The second mode of Reality according to Buddhist metaphysics, the doctrine of *trikāyā*, is the *sambhogyakāyā*, the Reflected Bodhi, where, in the celestial spheres, dwell the Buddhas of Meditation, the Dhyani Buddhas, embodied in super human forms. It corresponds to the *īśvara*, the God who creates, in the Hindu Metaphysics, and to Allah, the Personal Being, who presides in the Heaven and will be open to the gaze of the resurrected mortals on the Day of Judgment, in the Muslim theology. It is the Holy Ghost of the Christian Trinity; and in the Sikh Scripture, the word *Om* is quite rightly used to signify this mode, for in the various systems of Hindu thought, the term *Om*, invariably, signifies first intimations of the Divinity to the human mind, in the form of the Primordial sound, *Om*. The human mind becomes cognisant of it when, as the peculiar psychology of the *yoga* describes, the *kundalini*, the nascent Primordial psyche, uncoils to enter into the human consciousness, and in this process, reaches the fourth psychic centre called *viśuddha-śakra*, just above the heart.

The third mode of the Reality is *nirmāṅkāyā*, the Body of incarnation, of the Practical Bodhi, that is, Buddhas when on earth, in physical form. It corresponds to the concept of *avatār* in Hinduism, and that of *rasūl* in Islam, although the Muslims would vehemently protest against this analogy, and on certain considerations of a non-essential character, they would be quite right. In the Sikh Scripture this mode of Reality is indicated by the term *akār*, which literally means, the form. For good reasons, which distinguish Sikh Metaphysics from some others, the term *akār*, is always used as conjoined with the term *Om*. The term *akār*, however, is not written by so many letters, as is the word *Om*. It is signified by a symbol, throughout the Sikh Scripture, consisting of a crescentic semifinished oval curve so as to indicate an ellipsis. Obviously, because, the phenomenal world of forms is a continuous process of inflection of the *Om*, the *sambhogkāyā*, and the ellipsis is incomplete till the curve returns back to its starting point. The *nirmāṅkāyā* must be dissolved back into the *sambhogkāyā*, whence it is inflected. This view of creation and dissolution finds clearest mention in the *Sukhmani*. Plato might call the first mode, “the idea”, the second, “the images”, and the third, “the perceptions”. The first mode is the numenal source of the Cosmic whole, the second, the phenomenal appearances, and the third, the activity on the material plane. The first is humanly incomprehensible, and is knowable solely by realization. The second is the object of Pure Consciousness, and the third, of the finite mind, as informed by sense impressions. The Sikh formula, *ek omkār* which is repeated over almost every chapter, division and subdivision of the Sikh Scripture, is meant to refer to the Ultimate Reality, as an indivisible Unity but comprehensible by the finite human mind in three modes. The extending frontiers of the human mind, of which western psychology has become aware during the last few decades, have furnished us with three terms, conscious, subconscious and the unconscious, representing the three layers of the human mind, and recently, there has been in evidence a tendency in the writings of Dr. Jung himself, to identify these terms with the Metaphysical concepts or modes of Reality to which we have alluded just now.

2. *gur*, *guru*, *gurū*, the word is used in all these three forms in the Sikh Scripture, and means the same thing. These forms of the word, however, have been used in secondary meanings also in the Sikh Scripture, for instance, to mean (1) a religious instructor, (2) founder of a religious system or philosophy (*Kīrtan Sobilā* I.), (3) husband master, (*Srināg* III.), (4) Vrishpati, the god Jupiter, (*Gaurī, Kabir*), (5) Inner conscience (*Vār Rāg Asā*, I), (6) Venerated (*Gujari* III), (7) Chief, head, (*Sorath* IX.).

Sanskrit *guru* is a verbal root which means to endeavour, to vanquish the exalt. Sanskrit *guru* is derived from the root *grī*, which means to eat up and to assimilate, to enlighten, that is, that which assimilates and eats up Ignorance (*avidyā*) and enlightens human mind. There is a recorded tradition that Guru Har Gobind, the Sikh Guru VI, explained that *gurus* in human form fall under four categories: (1) *bbringī gurū*, *bbringī* is a species of insects which can transform other insects of a certain sub-species into its own species, but not every insect; (2) *pāras gurū*, *pāras* is the Philosopher’s Touchstone which can Transmute baser metals into gold, but cannot transform them into a Philosopher’s touchstone; (3) *vāmanācāngurū*, a sandal-wood tree, that is the *chandan* tree which makes all wood odiferous in its neighbourhood in the season of spring, but it cannot, at any time, make odorous a bamboo bush in its neighbourhood; (4) *dīpakgurū*, *dīp*, a lighted lamp, can light any number of identical lamps. Bhai Santokh Singh (1778-1844), the great Sikh historiographer, poet and theologian on the authority of Bhai Mani Singh who, the latter, claims, learnt it from Guru Gobind Singh himself, has explained, the word *guru* to mean thus; “*gu*, means inertia, matter, ignorance and transience, *ru*, means, the light which illumines the Principle of Consciousness.” Hence *guru*, is that Attribute of God, which sustains and illumines the Principle of Consciousness (*Nanak Prakash* I.I, 62-63) in the Universe. The attributes and the substance, are ultimately one. The words *gurū*, *gur*, *guru*, are used in this last sense in the Sikh Scripture, when they refer to God, or one, or all of the Sikh Gurus collectively, as the context determines.

That the physical perishable body of a Sikh Guru is never intended to be meant, nor the earthly career of any person, is made unambiguously clear in the Sikh Scripture. Indeed, in the whole Hindu religious esoteric tradition, this is universally so understood, as is stated in the Sanskrit Tantric Literature in the axiom: *guru maritīyū na labhyate*, the Guru is never to be regarded as mortal.

3. *manī*, in Samskrit, corresponds to what in Arabic is termed as *janbar*, and in Persian *gaubar*. Its literal meanings are, a gem of any kind. But this term has given rise to in Samskrit as well as in Arabic and in Persian, many derivatives and secondary meanings. In Metaphysics, it has become the broadest word for substance, *essentia*. The word *manī* is used absolutely to denote the singular as well as the plural. It corresponds to the use of the word 'Being' absolutely, side by side with the word 'beings' to denote 'becomings' of the "Being". In our text, *Sukhmani*, would denote the Doctrine, or the doctrines, which lead to the attainment of Bliss or God-realization. The concept of 'doctrines' would signify the doctrines which are true, because of their participation in the Doctrine, in which all doctrines are spoken of simultaneously.

4. *Gaurī*. The system of Indian music, (for there are more than one) adopted by the Sikh Gurus for singing the hymns of the Sikh Scripture, is given in the Appendix to the Scripture called "*Rāgmālā*", a bead-string of musical modes.

In this system, given in the "Rāgmālā", six major *rāgas* are given: Bhairav, Malkaus, Hindol, Dipak, Srirag, and Megh. The Sikh Scripture does not contain hymns adopted to all these *rāgas*, for the temper and atmosphere of some was deemed as unsuitable for the subjects of the hymns. The "Rāgmālā", then mentions thirty *sub-rāgas*, and fortyeight subsidiary *rāgas*. Each *rāga*, *sub-rāga*, and subsidiary *rāga* has its own harmonic formula, and each one of them has a specific emotional evocation and spiritual aura, assigned to it. So are the particular periods of day and night. Each hymn or composition in the Sikh Scripture, if it is to be sung and not merely recited, is set to music meticulously by the Gurus.

Our text, the *Sukhmani*, is thus to be sung in the Gauri mode of music. Gauri is not a major *rāga*, but a *sub-rāga* under Srirag, the spiritual area of which is that of contemplation of the Absolute Truth, and the emotional evocation that of quietness. The time assigned to it is the early hours of the morning, the fourth quarter of the night.

In the Sikh Scripture, the Gauri mode of music is further sub-divided into various subordinate modes, such as Guareri-cheti, Dakhani, Dipaki Purbi, Bairagan, Majh, Malwa and Mala. These sub-divisions arise out of combinations with other *sub-rāgas* and subsidiary *rāgas*.

5. *Prophet/mahalā*, Samskrit, *mahitā*, woman, spouse. Arabic *mahal*, (i) the place of descent (*halūl*), the residence (of a distinguished person), hence 'a palace'; (ii) *mahallāh*. pi. *mahallāh*, a street or a quarter; *mahallat*, high soul. God inspired souls, hence, Indo-Arabic *mahallā*, prophet. The word is used in a number of derivatives or secondary meanings in the Sikh Scripture, some of which are (i) Conscience, enlightened conscience (Malar I.). (ii) opportunity (Sorath *Var* III), (Hi) Place (Gauri V), (iv) God-realization (Srirag. III), (v) *Kīrtan Sobilā* I.), (vi) as Samskrit, *mahilā*, woman, spouse (Maru, *Var*.I.).

One Mohsin Fani, a traveller from Central Asia, visited India in the forties of the seventeenth century and met the Sixth Guru, Har Gobind. He confessed that he was greatly impressed by the exalted spirituality, lofty moral character and, above all, by the Guru's complete freedom from all cant and hypocrisy. Mohsin Fani had prolonged meetings with the Guru, and discussed religious matters with him. He also maintained correspondence with the Guru over a number of years, mainly for the purpose of elucidation of religious doctrines including those of the Sikh religion. He has written a short encyclopaedia on contemporary religions, in which he makes a somewhat detailed discussion and statement of the Sikh religion. This book is called, *Dabistān-i-mazāhib* (1645), and in the *Dabistān-i-mazāhib*, the author states that when the Sikh Gurus designate themselves as *mahalā* they mean by it, the human body on which the Light has descended, and that since the same identical Light which descended on Guru Nanak, descends on all succeeding Gurus, each Guru is a *mahalā*.

There is every reason to believe that this meaning and significance of the word, *mahalā*, has the direct authority of Guru Har Gobind, in its support, and we, therefore, take the word, *mahalā*, wherever it is

employed to signify the person of a Sikh Guru to mean, god-inspired conscience, the nearest equivalent to which, in the English language, is the word Prophet.

6. *slok(u)*. Samskrit, (a) A Tantric mystery, literally, that Plane, *śalokya*. Its significance is that the disciple or devotee, by severe psychological discipline or yogic exercises transports himself to the Plane of the Divinity; (b) S. *śloka*, which means, praise, panegyric, a poem of praise; (c) in Hindi and Panjabi prosody, a couplet.

In the Sikh Scripture, where innumerable *slokas* occur the term is used in this triple sense of 'a Divine mystery', 'a hymn of praise' and "a couplet", the text determining the prominence of one sense over the other. In *Sukhmani*, the *sloka* invariably forms a prologue to an Octonary.

In this opening *sloka* of the *Sukhmani*, three obeisances have been made to God in His triple Modes. The fourth obeisance has been made to the aspect of God which is everpresent in the human mind as 'the Heaven's Light', 'the conscience', not the social or tribal conscience, but as all mystics and men capable of disciplined introverted introspection are aware, 'the Conscience', the concept of Conscience as *guru*, is clearly present in writings of Guru Gobind Singh and is familiar in the Sikh literature.

Many Sikh theologians are of the view that these four obeisances are to the four predecessor-Gurus, made by Guru Arjun, the Fifth Guru. When the term Guru is understood, as already explained, the gap between this later interpretation and the one we have adopted, does not remain altogether unbridgeable.

ASTPADI I

AstpdI 1-(1)

ismrau ismir ismir suKu pvvau]
Kil klys qn mwih imtwvau]
ismrau jwsu ibsuMBr eykY]
nwmu jpq Agnq AnykY]
byd purwn isMimRiq suDwKRr]
kIny rwm nwm iek AwKHr]
iknkW eyk ijsu jIA bswvY]
qw kI mihmw gnI n AwvY]
kWKI eykY drs quhwro]
nwnk aun sMig moih auDwro]

astpadi I-(I)

simrau simar(i) simar(i) sukḥ(u) pāvau
kaḷ(i) kaḷeś tan mābi mitāvau.
simrau jāś bisumbhar ekai,
nām(u) jāpat aganat anekai.
beḍ⁸ purān⁹ sinmrī(i)¹⁰ sudhākhar,¹¹
kīne rām nām ik ākhar.¹²
kīnkā¹³ ek jis(u) jia basāvai,
tā kī mahimā ganī nā āvai.
kānkḥī, ekai dams tuhāro,
nānak un sang(i) mobi udhāro.¹⁴

Octonary I-(I)

I remember, (and) by remembering,
I obtain Bliss.
I, thus destroy the. strife and impediments of life.⁷
Him, I remember, who alone Himself fills the whole Universe.
Many repeat (His) countless Names.
The Vedas,⁸ the Puranas,⁹ and the Smritis,¹⁰ all of literary accuracy.”
Were created (to exegetise) one Letter,¹² the Name of God.
One particle of which Name, He lodges. In the mind of an individual, (then)
That man’s glory cannot be described.
Those who desire¹³ for nothing but Thy Vision.
Nanak (prays), with them glean and exalt me also.¹⁴

Annotations

7. *kaḷ(a) kḷeś tan, mābi mitāvau.* Literally, ‘I destroy the strife and impediments in the body’. The Hindu metaphysical psychology regards the mind as materialistic in its bases, and since the ‘strife’ and the ‘impediments’, which must be destroyed before the mind can realize its true essence are obscurations of the mind, these strifes and impediments are correctly stated here, in our text, as pertaining to the human body.

kaḷ(i) kḷeś. kaḷ(a), Sanskrit *kaḷaba*, which means, strife, contention, quarrel, deceit, falsehood. In our text, it means, self-contradictions of the human intellect, and the antinomies of the human Reason. That what human mind and intellect, consider as self-contradictory and permeated with antinomies, becomes self-consistent and clear to the purified mind and intellect which results from remembering God.

kleś(a), derived from the Samskrit root, *kleś*, which means, to suffer, to feel pain, or to be affected. Hence, *kleś*; means, affliction, impairment, impediment. In the terminology of the *yoga* the term means anything which obscures man's true nature, and impedes his self-realization, five such impediments are enumerated in the texts: (1) *avidyā* which means, nescience, ignorance, *avidyā* is that which lies at the base of our individual naive consciousness and makes us believe that our everyday perceptions reveal the Truth to our minds, and thus we never feel the urge to grope and investigate beyond our perceptions and prejudices. It is, in fact, the very foundations, on which our conscious thought rests. (2) *asmitā*, which literally means the notion that 'I am I'. The belief that a man's real essence is that which is revealed to him in his consciousness as his crude egoism. (3) *Rāga* means, attachment and affection of every kind. (4) *Dvesa*, which means, the opposite feelings to *rāga*. (5) *abhiniveśa*, which is, the will to live, the obstinate clinging to this little personal life on the individual plane. These are the five *kleśas* which, hinder and impair the efforts at self-realization. By remembering God, these *kleśas* are destroyed.

8. *Veda*, from Samskrit *vid*, to know. Hence *veda* means, knowledge, true knowledge as opposed to misunderstanding. Derivatively, it means the knowledge of the Ultimate Truth. Thus, it connotes the ancient Hindu Scriptures called *Vedas*, the *Rīg*, the *Sām*, the *Yajur* and *Atharvan* while the later addendums to these texts, called *Brahmans* and even *Upanisadas* are also, sometimes, included in the term *Veda*.

9. *Purānā*, paurana. Literally, the ancient one. A *purānā* is a compendium of ancient lore which, as a rule contains, a theory of cosmology, geneologies of legendary persons and kings, and theology-cum-astrology treatises. Eighteen main *purānas* are enumerated.

10. *Smṛiti*, literally, 'that what is remembered'. These are teachings of ancient sages compiled in *dharmasāstras*, laying down rules of social conduct and household ceremonies. *Manavdharmasāstra* or the Law-book of Manu, is a world-famous *smṛiti*.

11. *sudhākehar*. literally, accurate letters. Mimamsa School of interpretation of Vedic texts, postulates that the verbal sound of a letter or word inalienably reflects and represents the essence of the thing it refers to. This verbal mysticism has developed into the doctrine of the *mantram* according to which each object and element of nature, and each organic creature, subhuman, human or superhuman has a definite and fixed rate of sound-vibrations. If this be known and formulated as a sound in a *mantram*, the object or element of which it is the keynote, or which is in vibratory accord with the aggregate of the sounds, the *mantram*, can be disintegrated, subdued or controlled, by an expert use of the appropriate *mantram*. This is the whole basis of the Vedic view of life and religion, of which religion the *yajñā*, the sacrifice, and the recitation of the *mantras* are the very modes. The habit of mind which this view of religion and life engenders easily leads to the belief that the essence of a scripture or sacred writing is its accurate recitation, in preference or even supersession of its perceptual content.

In our text, by mentioning scriptures of 'literary accuracy', the point is sought to be made out that the material part of such scriptures is their preceptual content, which is the one indelible word (*ik akhar*), the Name of God, and the rest is superfluity.

12. *ik akhar*, literally one letter, Latin, *litera*, is derived from, *lino*, which means, to smear, just as the Samskrit word, *līpī* is derived from, *līp*, to smear. The Samskrit word *akṣar* (the *akhar* of our text) properly means, 'indelible', 'that which cannot be effaced'. Most probably, its origin is traceable to the use of letters for inscriptions on stone or metal. Similarly, the primary meaning of the word *lekhan* is, scratching with a sharp point, which again refers to inscriptions on stone or metal sheets. This primitive character of the *akṣar*, its 'indelibility', has, in the highly imaginative and poetic minds of the Hindu philosophers and savants, imperceptibly led to its identification with the Absolute Being, which also is 'indelible' and 'cannot be effaced'. Thus, in our text *ik akhar* implies that, in reality, there is only one letter, which represents the Name of God, and that any other letter, *akṣar*, which is indelible, there is not.

13. *kānkhī*, S. *kānksa*, to desire, to long for, *kānksin*, desiring, longing for.

14. *udhāro*, S. *udhras*, together to glean, to throw upwards.

AstpdI 1-(2)

suKmnI suK AMimRq pRB nwmu]
Bgq jnw kY min ibsRwm] rhwau]
pRB kY ismrin griB n bsY]
pRB kY ismrin dUK jmu nsY]
pRB kY ismrin kwlu prhrY]
pRB kY ismrin dsmnu trY]
pRB ismrq kCu ibGnu n lwgY]
pRB kY ismrin Anidnu jwgY]
pRB kY ismrin Bau n ibAwpY]
pRB kY ismrin duKu n sMqwpY]
pRB kw ismrnu swDu kY sMig]
srb inDwnu nwnk hir rMig]

astpadi I -(2)

sukhmani sukh amrit prabh nām(u),
bhagat janā kai man(i) bisrām¹⁵ --rabāo.
prabh kai simran(i) garabh(i) na basai,¹⁶
prabh kai simran(i) dukh (u)jam(u) nasal.¹⁷
prabh kai simran(i) kāl(u) parharai,¹⁸
prabh kai simran(i) dusman(u) tarai.¹⁹
prabh simrat kacbh(u) highan(u) na lāgai,²⁰
prabh kai simran(i) andin(u) jāgai.
prabh kai simran(i) bhau²¹ na biāpai,
prabh kai simran(i) dukh(u)²² na santāpai,
prabh kā simran(u) sādḥ kai sang(i),
sarab nidhān nānak har(i) rang(i).

Octonary 1-(2)

Sukhmani is the bliss that is Immortal Name of God.
It is the Peace¹⁵ in the minds of devotees.
By remembering God, man is not lodged in womb.¹⁶
By remembering God, the pain of Death is no more.¹⁷
By remembering God, the Time is taken away.¹⁸
By remembering God, the enemies retreat.¹⁹
By remembering God, no impediments retard.
By remembering God, man is ever wakeful.²⁰
By remembering God The Fear²¹ does not grip the mind.
By remembering God, Pain²² does not afflict.
In the company of the holy men God is remembered.
Nanak, all treasures²³ are in the love of God.

Annotations

15. *bisrām*.—S. (*visrām*)- to rest from labour, to repose peace.

16. *garabh(i) na basai* –literally, does not reside in the womb. By remembering God, man is freed from the rounds of births and rebirths, the curse of transmigrations.

17. *dūkb(u) jam nasai*—Literally, ‘pain inflictible by the angel of Death runs away’. That is, the physical death is no longer a terror and a torment to those who are engaged in the remembrance of God.

18. *kal(u) parbarai*— Literally, the Time is stolen away. By remembering God human mind can partake in the Eternity.

19. *dusman(u) tarai*—The enemies, are the equivalent of the Satan in Semitic theologies. All that hinders the progress of the soul upwards, Godwards, that retreats, flies away, by remembering God.

20. *andin(u) jāgai* - *It is* ‘the wakefulness of the soul’, of which the mystics in all ages and climes speak.

21. *bhan* -The great unnamed fear of ‘death’, so to speak, of the world around, which gnaws at the vitals of every thinking mind, the fear of what may happen next, that is destroyed by remembering God.

22. *dukb(u)*—The pain inherent in the very factum of existence, the sense in which Gautam, the Buddha, declared, *sab dukkha*, all existence is pain. That pain, the misery of individualised personal existence, is ameliorated by remembering God. In his first sermon, at Sarnath. Gautam, the Buddha, explicated the doctrine of *sab dukkha* thus :

“Now this, monks, is the Ariyan Truth of Pain. Birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection and despair are painful. Contact with unpleasant things is painful. Not getting what one wishes is painful. In fact, the five groups of grasping, the *skandas*, the constituents of human personality, are painful”.

23. *nidbān*—*S. nidbi*,/to put, to deposit, to preserve, hence *nidbān*, a place of cessation or rest, hoard, treasure (especially of Kubera). Nine treasures of Kubera are counted; *mabāpadmah*, *padma*, *shānkho*, *makar*/*kacchapa*, *mukunda*, *kunda*, *nilāśā*, *keharva*, *nidhyo-nava*, (*Hārāvāli*)

In the 68th chapter of *Mārkaṇḍey Purāna*, it is stated that the goddess of knowledge, Padmini, is the custodian of these nine treasures, *padma*, *mahapadma*, *shankha*, *makar*, *kacchapa*, *mukund*, *kunda*, *nil*, *varī*. It is stated here that *padma* is *sātvik* in quality and it confers sons, grandsons, gold silver, etc. *Mukunda* is *rajas* in quality and it confers music and poetry, that is, by it musicians and poets remain in attendance. *Makar* is *tamas* and confers science of armament and power to rule etc. *Nidbān*, *nidbi*, therefore, is not significator of material wealth as such, rather of the source of all that a man can desire on earth, wealth, knowledge, power, glory, etc.

AstpdI 1-(3)

pRB kY ismrin iriD isiD nau iniD]
pRB kY ismrin igAwnu iDAwnu qqu buiD]
pRB kY ismrin jp qp pUjw]
pRB kY ismrin ibnsY dUjw]
pRB kY ismrin qIrQ iesnwnI]
pRB kY ismrin drgh mwnI]
pRB kY ismrin hoie su Blw]
pRB kY ismrin suPl Plw]
sy ismrin ijn Awip ismrwey]
nwnk qw kY lwgau pwey]

astpadi I-(3)

prabh kai simran(i) ridh(i)²⁴ sidh(i)²⁵ nau nidh(i)²⁶,
prabh kai simran(i) gīān(u)²⁷ dhīān(u)²⁸ tat(u) budh(i)²⁹
prabh kai simran(i) jap³⁰ tap³¹ pūjā³²,
prabh kai simran(i) binsai dūjā.³³
prabh kai simran(i) tīrath isnānī,

prabh kai simran(i) dargah³⁴ mānī.
prabh kai simran(i) boi su bhalā,
prabh kai simran(i) suphal phalā.³⁵
se simrah (i)jin āp(i) simrāe,
nānak tā kai lāgau pāe.

Octonary I-(3)

By remembering God, all success²⁴, super-normal accomplishments²⁵, and the nine treasures²⁶ are obtained.
 By remembering God, true knowledge,²⁷ meditation²⁸ and power of intuition²⁹ (is got).
 By remembering God, (fruits of), recitation³⁰ austerities,³¹ and worship³² (are achieved).
 By remembering God, the other³³ is destroyed.
 By remembering God, all the merit of dips in holy waters is achieved.
 By remembering God, man is honoured in the eyes of God³⁴.
 All that proceeds from remembering God, is good.
 Through remembering God, there is evolution and maturity.³⁵
 They remember, whom He Himself impels to remember.
 I, Nanak, make obeisance at their feet.

Annotations

24. *ridh(i)-S.* Increase, effluence, wealth.

25. *sidh(i)-S.* accomplishments. Hence a *siddha* is one who has obtained his object. In religious sense 'beatified', endowed with supernatural faculties. These supernatural faculties acquired through the discipline of *yoga*, are enumerated as eight: (1) *animā*, to reduce the size of the body at will, (2) *mahimā*, to increase, at will, the size of the body, (3) *garimā*, to increase weight, (4) *laghimā*, to decrease weight, (5) *prāpti*, to obtain anything desired, (6) *prakāmyā*, telepathy, (7) *isīā*, to persuade at will, (8) *vaśitā*, mesmerism/These powers are also counted as eighteen. In addition to the above eight, the following ten are also included in the list of *siddhis*:

(1) *anurami*, to be above hunger and thirst (2) *durśravan*, to hear inaudible sounds, from far distance, (3) *dādarsan*, to see objects at invisible distances. (4) *manovega*, conquest of space so as to be physically present, anywhere at will, (5) *kāmruṣa*, to assume any physical form at will (6) *parkāyā-pravesh*, to enter into a foreign organism at will (7) *svāchandā-mrityu*, to die at will (8) *surakerida*, free intercourse with gods of Heaven. (9) *samkalpa*, power of wish-fulfilment and (10) *apratihat gati*, no physical impediment to retard going anywhere.

26. *nau nidh(i)*— Nine Treasures (see foot note 23 above).

27. *giān(u)-S.jnān*, usually, means knowledge of God.

28. *dhiān(u)*, -meditation, control of mental activities so as to harness them for divine realization.

29. *tat(u) budh(i)-S. tattva-buddhi*, power of intuition.

30-31-32. *jap tap pūjā*--Three modes of religious activity:

recitation of holy names or scriptural lexis, austerities or penances, and worship of idols, *ikons*, or at altars.

33. *dijā*--literally, the other. The duality of subject and object, which is the whole basis of individual mind, and which is the polarization sustaining the conscious awareness of the *samsār*, the cosmos of appearances, the sum total of experience and that of which it is the experience. This basis of the duality is annihilated by remembering God, and the finite individual mind merges with Infinite Mind, where there is no object and no experience of it.

34. *dargah*--the entrance-hall. Its secondary meaning is, the Presence of God.

35. *suphal phalā*--creative growth in the right direction, and eventual maturity.

AstpdI 1-(4)

pRB kw ismrnu sB qy aUcw]
 pRB kY ismrin auDry mUcw]

pRB kY ismrin iqRsnw buJY]
 pRB kY ismrin sBu ikCu suJY]
 pRB kY ismrin nwhI jm qRsw]
 pRB kY ismrin pÜrn AwsW]
 pRB kY ismrin mn kI mlu jwie]
 AMimRq nwmu ird mwih smwie]
 pRB jI bsih swD kI rsnw]
 nwnk jn kw dwsin dsnw]

astpadi I-(4)

prabh kã simran(u) sabb te ũchã
prabh kai simran(i) udhre mũchã
prabh kai simran(i) trisnã bujhai³⁶
prabh kai simran(i) sabb(u) kicbh(u) sujhai³⁷
prabh kai simran(i) nãhĩ jam trãã
prabh kai simran(i) pũran ãã³⁸
Prabh kai simran(i) man kĩ mal(u) jãĩ
amrit nãm(u)³⁹ rid mãh(i) samãĩ
prabh ji basah(i) sãbh⁴⁰ ki rasnã
nãnak jan kã dãsan(i) dasnã

Octonary 1-(4)

Remembrance of God is higher than everything.
 Many have been gleaned and exalted through remembering God.
 By remembering of God, the Desire³⁶ is extinguished.
 By remembrance of God, all becomes³⁷ clear.
 By remembrance of God, the fear of Death goes
 By remembrance of God, Hope³⁸ is fulfilled.
 By remembrance of God, mind is cleansed.
 (And) the Immortal Name³⁹ resides in the heart.
 God resides on the tongue of the holy man⁴⁰
 Nanak is the slave of the slaves of such a man.

Annotations

36. *trisnã bujhai*--The Desire extinguishes. This Desire is that which every serious minded person, longing for nothing but the Vision of God, entertains. This Desire is fulfilled by remembering God. All other human desires lead but to frustration and further desires. It is an instance illustrative of the pronouncement of Gautam, the Buddha, *sab dukha*, the first line of the Buddhist litanic trilogy *sab dukha*, *sab annita*, *sab annatta*, which is repeated in Buddhist Chapel prayers. *Sab dukha* means, all life is pain. This is explained by saying, with reference to human desires, that a desire fulfilled leads to satiety and further hunger, and, therefore, engenders pain, while a desire unfulfilled gives rise to disappointment, and, therefore, engenders pain. This very argument is adopted by Guru Arjun, in the following Octonary.

37. *sabb kicbh(u)-sujhai*. The apparent inconsistencies of human experience are resolved. All that appears as mysterious or unjustified or ugly, is known and seen as clear by justified and beautiful in the ultimate context of the God-filled mind.

38. *ṡūran āsā-* is not the hope of fulfilment of any mundane desire, but the hope of the fulfilment of the Desire for Vision of God.

39. *amrit nām-God* being essentially that which is beyond the experiences open to individuated mind, not contained in the temporalia of the flux of appearances, the *samsār*, has neither form, nor name (*rūpa nāmā*). He is therefore, accessible to human mind only through symbols. In the Sikh Scripture, the Name stands for the primary Symbol, through which- God becomes accessible to human mind. It is mentioned in the triple aspect of, the Symbol, the Discipline, and the Significance. Name is the God of human mind. It is the process through which God is realised, and it is the Realisation. This threefold aspect of Name, is but a single movement of the human mind, till it merges in the Infinite Mind, when Name becomes identical with God. Only the context in the Sikh scripture can show in what aspect, the Name is being mentioned there.

40. *sādh. S. sādḡh.* (connected with *siddḡha* and *siddḡhu*, see Octonary I. stan. 3) Verb *sādhati, te;* etc. to go straight to any goal or aim, attain an object, lo he successful, to bring straight to aim, further promote, advance and complete. Hence, *sādhān*, leading straight to a goal, effective discipline. Therefore n. *sādhū* (as in our text), straight, right. One who has hit the mark, succeeded, well disposed, kind, obedient, not entangled. In classical Samskrit, a good virtuous man (*Mahābhārata*), a holyman, saint, sage, seer (*Kālidāsa*), a chaste-deified saint, or *jivā* (Jain literature). In Sikh Scripture, the term means: (a) one who is unerringly pursuing the path of virtue and religion, and (b) one who has realised God. The second sense is meant here in our text.

AstpdI 1-(5)

prB kau ismriḡ sy DnvMqy]
 prB kau ismriḡ sy piqvMqy]
 prB kau ismriḡ sy jn prvwn]
 prB kau ismriḡ sy purK pRDwn]
 prB kau ismriḡ is bymuhqwjy]
 prB kau ismriḡ is srb ky rwjy]
 prB kau ismriḡ sy suK vwsI]
 prB kau ismriḡ sdw AibnwsI]
 ismrn qy lwgy ijn Awip dieAwlw]
 nwnk jn kI mMgY rvwllw]

astpadi I-(5)

prabh kau simrah(i) se dhanvante
prabh kau simrah(i) se pat(i)vante
prabh kau simrah(i) se jan pravān
prabh kau simrah(i) se purakḡh pardhān
prabh kau simrah(i) s(i) bemohtāje
prabh kau simrah(i) s(i) sarah ke rāje⁴¹
prabh kau simrah(i) se sukḡbhvāsi
prabh kau simrah(i) sada ābināsi⁴²
simran te lāge jin āp(i) daiālā
nānak jan kī mangai ravālā

Octonary I-(5)

They who remember God, are rich.
 They who remember God, have honour.
 They who remember God, are accepted (by God).
 They who remember God, are the Chief amongst men.
 They who remember God, are independent.

They who remember God, are sovereign.⁴¹
 They who remember God, live in happiness .
 They who remember God, have life-ever-lasting.⁴²
 They (alone) engage in remembering God, over whom He Himself is compassionate.
 Nanak begs for the dust (of the feet of such as these).

Annotations

41. *sarab ke rāje*--Supreme rulers over all and ruled by none. Hence sovereign.
 42. *sadā abināsi*--literally ever non-destructible. Hence, of life ever-lasting.

AstpdI 1-(6)

prB kau ismrih sy praupkwrI]
 prB kau ismrih iqn sd bilhwrI]
 prB kau ismrih sy muK suhwvy]
 prB kau ismrih iqn sUiK ibhwvY]
 prB kau ismrih iqn Awqmu jIqw]
 prB kau ismrih iqn inrmlu rIqw]
 prB kau ismrih iqn And Gnyry]
 prB kau ismrih bsih hir nyry]
 sMq ikRpw qy Anidnu jwig]
 nwnk ismrnu pUry Bwig]

astpadi I-(6)

prabh kau simrah(i) se parupkār⁴³
prabh kau simrah(i) tin sad balilār⁴⁴
prabh kau simrah(i) se mukh subave
prabh kau simrah(i) tin sukḥ bhāvai
prabh kau simrah(i) tin atam jītā
prabh kau ,simrah(i) tin nirmal ritā
prabh kau simrah(i) tin anad ghanere
prabh kau simrah(i) hasabi hari nere
sant⁴⁵ kripā⁴⁶ te andin jāgi
nānak simran(u) pūrai bhāg(i)

Octonary I-(6)

They who remember God, are philanthropists.⁴³
 They who remember God, praise⁴⁴ be unto them forever.
 They who remember God, their countenances are brightened.
 They who remember God. their lives are felicitous.
 They who remember God, conquer the self.
 They who remember God, their conduct is pure.
 They who remember God, many are their joys.
 They who remember God, reside in God's nearness.
 They are ever-wakeful, through the compassion⁴⁶ of the saint.⁴⁵
 Nanak, to remember (God), is the best of lucks.

Annotations

43. *parupkārī*--Philanthropist. One, F.I 1.Humphreys, an Englishman, joined Indian Police and was posted in Bombay Presidency in 1911. He was spiritually inclined and while in search of *mahātmas*, he met the *Brahmjñānī Yogī* , Bhagvan Ramna Maharishi in 1924. The following conversation as between them, is recorded in *Ramna Maharishi* by Arthur Osborne.

H.--Master, can I help the world ?

Bh.--Help yourself and you will help the world.

H.--I wish to help the world. Shall I not be helpful ?

Bh.-- Yes, by helping yourself you can help the world; You are in the world; you are not different from the world, nor is the world different from you.

It is in this sense that one who remembers God is a philanthropist.

44. *sad balihārī*--literally to be a sacrifice to.

45. *sant*--*S. samyat*, from *samyam*, to hold together, to hold fast, to restrain, curb, suppress, control, govern, (the senses and passions), *n. samyat*, self-controlled. One who has suppressed and controlled his mind through *yogic* discipline and has thus purged it of all impurities (*avidyā*), and is, thus, in tune with, the Infinite Mind; a man, who has realized God, a saint. A saint not in the technical, restricted sense of 'canonised and officially recognised as having won a high place in Heaven, and exceptional veneration on earth,' and thus admitted to the Calendar of Saints, by an episcopal church, but a saint, in the sense of a truly holy person, who has realized God, irrespective of whether he is venerated on earth and canonised by a church or not. *Sant* or *sat*, is the Samskrit participle, related to the verbal root, *as*, which means 'to be' *Sant*, thus means, 'being', 'essence'. As a noun, it means one who has realized his true essence, the essential being. Hence, a man who has realised God.

46. *kriṇā*--*S. pity*, tenderness, compassion.

AstpdI 1-(7)

pRB kY ismrin kwrju pUry]
 pRB kY ismrin kbhu n JUry]
 pRB kY ismrin hir gun bwnI]
 pRB kY ismrin shij smwnI]
 pRB kY ismrin inhcl Awsnu]
 pRB kY ismrin kml ibgwsnu]
 pRB kY ismrin Anhd Junkwr]
 suKu pRB ismrin kw AMqu n pwr]
 ismrin sy jn ijn kau pRB mieAw]
 nwnk iqn jn srnI pieAw] 7]

astpadi I-(7)

prabh kai simran(i) kārāj pūre
prabh kai simran(i) kabhū, [n] na jhūre
prabh kai simran(i) har(i) gun bānī
prabh kai simran(i) sahaj(i)⁴⁷ samānī
prabh kai simran(i). nihchal⁴⁸ āsan(u)
prabh kai simran(i) kamal bigāsan(u)⁴⁹
prabh kai simran(i) anhad jhunkār⁵⁰
sukh prabh simran(i) kā ant(u) na pār⁵¹
simrabi se jan jin kau prabh maia
nānak tin jan sarni paia

Octonary I-(7)

By remembering God, the schemes are successfully completed.
By remembering God, there is no occasion for regrets.
By remembering God, His praises are on the tongue.
By remembering God, the Equanimity⁴⁷ is achieved.
By remembering God, (is reached) the Quiescent⁴⁸ posture.
By remembering God, the Lotus-buds open.⁴⁹
By remembering God, (is heard) the anhat music.⁵⁰
There is no limit, no other shore⁵¹ to the beauty, that is remembrance of God.
They remember, to whom God is kind.
Nanak seeks refuge in them.

Annotations

47. *sabaj(i)* -- *S. sabaj, saba*, together, along with, ja, born or produced. Hence literally, *sabaj* means born or produced at the same time. Its secondary meanings are, innate, original, natural, and, always the same as from the beginning or birth, natural state or disposition, hence equanimity.

According to Sankhya metaphysics, the *samsār*, the whole temporalia of physical universe and mental flux is conditioned and sustained by the interplay of three qualitative principles of creation, the *sattava*, the *rajas* and the *tamas*. These are called, three *gunas*. *Sattava* is from the verbal root, *as*, 'to be', *esse*, and hence, *sat*, means 'being, as it should be', 'good', 'perfect'. *Sattava*, therefore, is the ideal slate of being, pure, good, true and perfect. *Rajas*, means impurity and represents, passion and obscurantation. The first *guna* or qualitative principle predominates in gods, *suras*, the celestial beings and the second in titans, *asuras*, the antigods and demons. Amongst *asuras*, it is the will to power, and amongst the men it is represented by our struggle for existence. It is the root of our desires, likes and dislikes and the will to live. *Tamas*, means, darkness, blindness and it is the lack of conscious direction and control characteristic of animal and mineral kingdoms. It is the blind instinct amongst men, and is the basis of their ruthlessness and insensibility. It makes us acquiesce in any moral wrong, no matter how enormous, as long as it does not disturb our own safety, interests and spiritual slumber.

As the whole Cosmos, so the human mind is constantly in a state of flux through the interplay of these three *gunas*, sometimes one predominating, sometimes the other. When in the mind of an individual a perfect equilibrium between these three contending forces is reached, it is called a state of *sabaj*. As has been indicated, state of *sabaj*, is neither present amongst gods, nor antigods, neither in the animal nor the mineral kingdom. The possibility of its achievement is the supreme prerogative of man, of human beings, only if they would strive for nothing less than realization of God. By remembering God, this *sabaj* may be achieved.

48. *nibchal āsan* —literally, the undisturbed posture. The *yogic* systems of physical discipline and mental training as developed by the Hindus, aim at a physical posture of the body, which is and remains undisturbed. This consummation is ultimately achieved only when the mind is so restrained as to assume a state of pure fluxlessness, transparency and quiescence, which results when the mind becomes completely one-pointed. This is the *samadhi*, the trance. By remembering God, such a posture can be achieved.

49. *kamal bigāsan*—literally, opening of the Lotus-buds. It is a technical term which refers to the psychology of the *yoga* system, the science of mental discipline and evolution. This psychology postulates that the macrocosmic Psyche lies dormant in every microcosmic entity, and hence in human individuals also. To destroy the mask of personality, behind which its pure lustre is obscured to the human mind, a strict and prolonged physical and mental discipline is necessary. This discipline is called *yoga*. Through this discipline, this dormant macrocosmic Psyche, which is pictured as lying asleep, coiled as a snake (*kundalini*), at the root

centre near the lower end of the spine, called *mūlādhār*, is cajoled to wake up and arise. Its rise progresses up the spinal path, through various centres called *śakras*, or *padama*, that is. Centres, or Lotus-buds. Such Lotus-buds are six in number, (1) *mūlādhār*, (2) *svadhīsthān*, (3) *manīpūra*, (4) *viśudha*, (5) *ajñā*, and (6) *sahasrāra*. These centres or lotus-buds are pictured as situated near the base of the spinal column, near the genital organ, near the navel, near the throat, near the eyebrows, and near the apex of the head, respectively. The first three are the centres from which the lives of an average human individual are governed, while the other three represent higher types of experiences. At the fourth centre, the *viśudha* lotus-bud, the first experience of divinity is realised. Here, in the heart of man. God reaches down to his devotee, so to speak. It is here, the fourth centre, that the Primeval Sound, ‘the *anhat* music’, the sound which is no material or produced by the striking (*hat*) of material objects, is first heard, as an intimation of nearness of God. Thus, when the macrocosmic Psyche, after ‘piercing’ the various centres, or opening the various lotus-buds, reaches the highest lotus-bud, the *sahasrāra*, that the egoism and the mask of individual personality is destroyed completely and man becomes one with God. He has realized God. All the lotus-buds then have been opened. These lotus-buds can be opened by remembering God, instead of by the tedious and involved disciplines laid down in the *yogaśūtras* of Patanjali and other exponents of the various *yogic* systems.

50. *anhad jhunkār*— that is *anhat* music. The first intimation of God to the heart of man. Literally, *anhat*, without Striking, non-material.

51. *pār* -S. *param*, the other shore, the limit.

AstpdI 1-(8)

hir ismrnu kir Bgq pRgtwey]
 hir ismrin lig byd aupwey]
 hir ismrin Bey isD jqI dwqy]
 hir ismrin nIc chu kuMt jwqy]
 hir ismrin DwrI sB Drnw]
 ismir ismir hir kwrn krnw]
 hir ismrin kIE sgl Akwrw]
 hir ismrin mih Awip inrMkwrw]
 kir ikrpw ijsu Awip buJwieAw]
 nwnk gurmuiK hir ismrnu iqin pwieAw]

astpadi I-(8)

har(i) simran(u) kar(i) bhagat⁵² pragtāe⁵³
har(i) simran(i) lag(i) bed upāe
har(i) simran(i) bhae siddha⁵⁴ jāti⁵⁵ dāte⁵⁶
har(i) simran(i) nīc(i) chahu[n] kunt⁵⁷ jāte
har(i) simran(i) dhārī sabh dharnā⁵⁸
simar(i) simar(i) har (i) kāran karnā⁵⁹
har(i) simran(i) kīo sagal akārā⁶⁰
har(i) simran(i) mabi āp nirankārā⁶¹
kar(i) kīrpā jis(u) āp(i) bujbāā
nānak gurmukh(i) har(i) simran(u) tin pāā

Octonary I-(8)

By remembering God, bhaktas⁵² became known.⁵³
 By engaging in remembrance of God, they revealed the Vedas.
 By remembering God, men became siddhas,⁵⁴ yatis⁵⁵ and humanitarians⁵⁶
 By remembering God, lowly men gained respect every-where⁵⁷
 Through mentation. God sustains all the universes⁵⁸

By remembering remembering. God creates causes⁵⁹
By remembering God, created the worlds of forms⁶⁰
The essence of God-without-Form, Himself is the God's remembrance⁶¹
He, to whom God Himself, through compassion, reveals this secret,
Nanak, such a one, through the Grace of the Guru engages in remembrance of God.

Annotations

52. *bhagat* - S. *bhakta*, plural, bhaktas, those who seek God, or gods, through loving devotion.
53. *pragtae* - from Sanskrit *praketa*, the manifest, to make known, to make public, to appear.
54. *siddha* – one who possesses *siddhi*, occult powers. For *siddhi*, see f.n. 25 Octonary I
55. *jati* – from Samskrit *yati*, restraint, control, guidance stopping, *yataksāsūmano buddhi*, one who controls his mind, breath, soul and mind.
56. *dāte* - plural of *dātā* (Panjabi), a philanthropist, an alms-giver. From Samskrit verbal root *dā*, which means, to give, to bestow-the hall mark of humanitarianism
57. *chahu[n] kunt*— Literally, in the four corners, that is, everywhere.
58. *dhārī sabh dbarnā* - *dbara* noun, bearing, supporting sustaining, preserving; *dhārī*, the bearer, sustainer, supporter, etc. Samskrit, *dhāranā*, the World, the Sun, *dhāranī*, the earth, which bears and supports creatures. In our text *dbarnā*, is the plural of *dbarna*, and means the universes.
59. *har(i) kārān kārānā*.—*Kārānā*, Creator of Causes, an epithet of God, the Creator.
60. *sagal ākārā* - *The* world of forms, the phenomenal universes.
61. *har(i) simran(i) mah(i) āp(i) nirankārā*—*God* has created the universes and is continuously creating the universes. He creates through Remembrance, *simran(i)*. Compare with the Biblical declaration that 'In the Beginning was the 'Word'. The Word,' the 'thought' is the very essence of God, for, He is the Universal Mind.

ASTPADI II

sloku

dIn drd duK BMjnw Git Git nwQ AnwQ]
srix qumRwrI AwieE nwnk ky pRB swQ]1]

slok(u)

*din darad dukh bhanjā, ghat(i) ghat(i)³ nāth² anāth.⁴
saran(i)⁵ tumārī āio, nānak ke prabh⁶ sāth.*

Slok(u)

0, Thou, Destroyer of pain and sorrow of those afflicted with' misery,
Thou, the Master² of hearts³ and Protector of the helpless,⁴
I ask for Thy protection⁵: Be with Nanak, 0, God⁶

Annotations

1. dīn - Samskrit, from root *dī*, 'decay', 'ruin' and *da*, verbal root, meaning causing ruin or decay. Thus, *din*, afflicted, miserable, sad, wretched.

2. *nāth-S.* to have power, be master, to cause a person ask for anything to grant a request, refuge, help, a protector, patron. possessor, owner.

3. *ghat(i)/ghat(i)* From S. *ghat*, an earthen jar, and; to shine, to speak, to unite or put together. Thus, *ghat* is used in the meanings of the body as well as the animating principle of body, and the act of animation. In this text *ghat(i) ghat(i)* means mind and body. The contextual sense is, hearts of men.

4. *anāth*—See, f.n.2 *supra* He who is without a helper or protector. Hence, helpless.

5. *saran*—*S. sarani*, to seek protection, to ask for refuge.

6. *prabh*—*S. prabha*, to become, prevail and be powerful, to rule, control and be Master of Master, powerful ruler. In this text it means God.

AstpdI 2-(1)

jh mwq ipqw suq mIq n BweI]
mn aUhw nwmu qyrY sMg shweI]
jh mhw BieAwn dUq jm dlY]
qh kyvl nwmu sMig qyrY clY]
jh muskl hovY Aiq BwrI]
hirko nwmu iKn mwih auDwrI]
Aink punhcrn krq nhI qrY]
hir ko nwmu koit pwp prhrY]
gurmuiK nwmu jphu mn myry]
nwnk pwvhu sUK Gnyry]

astpadi II-(I)

*7jaih māt pitā sut mīt no. bhāi,
man⁸ uhā[n] nām(u) terai sang(i) sabāi,
jaih mahā bhāiān⁹ dūt jam¹⁰ dalai.
taih keval nām(u) sang(i) terai. chalai.
jaih muskal¹¹ hovai at(i) bhāri*

hari ko nām(u) kbin¹² māhi[n] udhārī.
anik punab charan³ karat nahi tarai.¹⁴
hari ko nām(u) kot(i) pāp¹⁵ parbarai.
gurmukh(i) nām(u) jāpho man mere,
nānāk pāvaho sūkh ghanere.

Octonary II-(1)

There, where is neither mother nor father, neither son nor friend nor brother.⁷
 There, my heart⁸, the Name is your comrade and your helper.
 When the great Terror⁹, the Messenger-of-Death¹⁰ strikes,
 Then the Name, alone keeps your company.
 Where there is the difficulty¹¹, excessive grief, the Name of God exalts in the Moment¹².
 Many devices¹³ enable (a man) not to swim¹⁴ across,
 But, the Name of God destroys loads of sin.¹⁵
 O, my mind, as the Guru instructs, repeat the Name.
 Nanak, thus Thou wilt obtain much happiness.

Annotations

7. *jaiḥ* - The reference is to human problems which are strictly personal, which are between the individual and his God, so to speak. It is almost a repetition of warning given in the *Mānavdharmaśāstra* (IV. 239) that, ‘in the next world, neither mother nor father, nor son nor wife, or friend can render any help. Only *dharmā* can be of assistance there.’

8. *man--S. manas*. It is a comprehensive term which applies to mind in all the layers and levels of the psyche. But in our text the appeal is to that layer of the mind where the will and emotions, coalesce. Heart, is the nearest equivalent to the term, *man*, here.

9. *bhaiān*.—*S. bhayāna*, fear, alarm; *mahābhaiān*, great fear, terror. The fear of death is a universally recognised terror by humanity throughout different ages and climes, and is recorded in the literature of the world, ranging from the six thousand years’ old *The Egyptian Book of the Dead*, to the present day fiction, a medieval Christian manuscript lying in the British Museum, entitled “Lamentation of the Dying Creature”, bewails the hour of death saying. ‘Alas, Alas ! the day and the time is so dreadful’.

10. *dūt jam - jam* is *yama*, the god of Death, *dūt*, messenger. This idea of the dying man being visited by the servants or messengers of the ‘god of death’ is also common to human beings in almost all ages and climes. In the manuscript mentioned in f. n. 9 above, the hour of death is thus described : ‘To me is come this day the dreadfulest tidings that ever I heard. Here hath been with me a Serveant of Arms whose name is Cruelty, from the King of all kings. Lord of all lords and Judge of all Judges, laying on me the mace of his office, saying unto me, ‘I arrest thee’.

Sikhism, unlike polytheistic forms of Hinduism, and like our Christian manuscript, declares one absolute God, to be the only god of life and death and Guru Gobind Singh, in his *Akalustat*, hails God as “The Death of all deaths.”

11. *muskal* – This great difficulty is the ‘great darkness of the soul’ of which Eckhart speaks and to which mystics in all ages have made references. It is the period of exhaustion of the body and soul after prolonged spiritual discipline, when no light remains there to guide onwards; no strength left to pursue the final goal.

12. *kbin*,--*S. (i) ksin*, from root, *ksi*, to pass. *kbin*, that (i) which has just passed, in the sense of the minutest span of time, a moment.

(ii) S. *kan*, minutium, mote, drop, atom, etc. In reference to the time continuum, it signifies a moment of time, which has no divisible duration.

(iii) S. (Obsolete) *iksnam*, glance, lightning, hence a moment. This moment is not to be conceived as a span of time, howsoever minute, for even the minutest span of time must have, at least, three moments to it, a past, a present and a future, otherwise no movement is thinkable and hence, no time.

'Lightning' and 'glance' are standard symbols for revelation of God or divine illumination of soul, and the union of human soul with the World Soul, in the religious and mystical literatures of the world. *Maitrī Upanisada* speaks of God-realization as 'like lightning in that it lights up the whole body at once' (7.11). Plutarch in *De Iside*, says "that principle of knowledge, that is conceptual, pure and simple, flashes through the soul, like lightning and offers itself in a single moment's experience to apprehension and vision" (C.77). Eckhart declares that the moment of illumination is short-lived and passes like a flash of lightning, (*Evan's Edition*, 1.55). *Biblical Acts* mention that 'suddenly there shone from Heaven a great light' (22. 6). The Mahayan Buddhist, *Abhisamālanakār* Awakening (*ekaksani - sambodhi*). It is in this sense that the Rūmī in his *Mathnavi* calls *sūfī*, 'ibn-ul-waqt' the 'Son of the Movement.' In our text, Guru Arjun reverts to this momentous enlightenment in Octonary XI-8, and, as Gautam the Buddha, counsels in *Sutta Nīpata*: 'Get ye across this muddy mire, let not the Moment pass (*khanō ve mānpācīga*), for they shall regret whose Moment is passed (*khanatitā hi soānti*) (33) So does Guru Arjun exhort and pray, "May there be no reversion from that Station, for that Station is not subject to decay or destruction." Such a difficulty (f.n. 11.), when it besets the soul, can be overcome by God's name, according to our text, and the final Goal is thus reached.

13. *punab ācaran*.—S. (i) *punab*, making again, *ācaran*, religious conduct, deed. Hence the discipline and ceremonies undertaken with the object of nullifying the evil effect of the past evil deeds. Religious devices to counteract the evil *karma* of past lives, (ii) S. *puna-ācaran*, purifying, cleansing, (plus) practise *dharma*, or (iii) *punācār*, deeds and conduct which cleanses. In our text, the reference is to prescribed ceremonies and penances, accepted in various organised religions, as capable of cleansing the soul of sin, or potent to avert evil effects engendered by the past *karma*.

Such practices and devices may not have the desired effect, but the Name of God is certainly efficacious to cleanse the soul of sin and ensure felicity, it is potent to ensure final emancipation.

14. *tarai-to* swim across, to swim across the sea of *samsār*, the phenomenal existence. In the religious and philosophic literatures of India, the Phenomenal Existence is symbolized by the "sea", for, as the man, not being, or to be more correct, in knowledge of scientific evolution, no longer an aquatic creature, is not naturally fitted for crossing the sea, without mechanical aids, so the mind of man cannot, unaided, pierce through the Veil of Phenomenal Existence, and behold God. The Guru, the Grace, the *dharma* arc, therefore, often referred to as the ship, the boat.

15. *kot(i) pāp*. - Literally, ten million sins. Hence, loads of sin.

AstpdI 2-(2)

sgl isRsit ko rwjw duKIAw]
hir kw nwm jpq hoie suKIAw]
lwK krōrI bMDu n prY]
hir kw nwmu jpq insqrY]
Aink mwieAw rMg iqK n buJwvY]
hir kw nwmu jpq AwGwvY]

ijh mwrig iehu jwq iekylw]
 qh hir nwmu sMig hoq suhylv]
 AYsw nwmu mn sdw iDAweIAY]
 nwnk gurmuiK prmgiaq pweIAY]

astpadi II-(2)

*sagal srist(i)*¹⁶ *ko rājā dukhā,*
har(i) kā nām(u) jāpat hoi sukhā.
*lākh karorī bandhan*¹⁷ *parai,*
*har(i) kā nām(u) jāpat nistarai*¹⁸
*anik māiā*¹⁹ *rang*²⁰ *tikl'*²¹ *na bujhāvai,*
har(i) kd nām(u) jāpat aghāvai.
*jib marag(i)*²² *eh(u) jā īkelā,*
*taib har(i) nām sang hot subelā*²³
*aisā nām(u) man sadā dhiāiāi*²⁴
*nānak gurmukh(i) paramgat(i)*²⁵ *pāiāi.*

Octonary II-(2)

Man is miserable, (even though he be) the king of all men¹⁶
 He obtaineth happiness (true) by repeating the Name of God.
 Hundred thousand, and a hundred times more of goods (wealth) are so many fetters,¹⁷
 By repeating the Name of God man achieves final liberation.¹⁸
 Many diversions¹⁹ ofmaya²⁰ are sataietyless,
 By repeating the Name of God, the Thirst²¹ is slaked.
 The road²² which man must tread alone by himself, there the Name of God provides
 comfort.²³
 Ever think²⁴ of such a Name, O, my mind,
 Nanak, through the instruction of the Guru, the Yonder Station²⁵ is reached.

Annotations

16. *sagal sristi*—Literally, the whole creation.

17. *bandhan* -S. *Bandh*, to bind, fasten, fetter; *bandham*, to catch, take, or hold captive, to attach to world, or to sin. *bandhan* (Punjabi) singular and plural, fetters.

18. *nistarai* -S. *nistri*, to come forth from, to get out of, to pass over or through or cross (sea), to overcome and master an enemy. Hence *nistarān*, rescue, acquittance, crossing over the ocean of life, achieving final liberation, *nistarai* (Punjabi), achieves final liberation.

19. *māyā* - S. Art, illusion, unreality, deception, fraud, sorcery. In philosophy, illusion. In *Sankhya*, it is identified with *prakriti*, in Vedānta, it is regarded as the source of visible universe; with Śaivites, it is one of the four nets which entangle; with Vaisnavities, it is one of the nine energies of Visnu; Illusion personified. In the Sikh Scripture, it is the universe of phenomena.

20. *rang* - S. *ranga*, colour, place for public amusement or dramatic exhibition; a dancing place; mirth, love, diversion.

21. *tikb*— Thirst. S. *trisna*, thirst, desire. In Buddhist psychology, *trisna* is generated by *Vednā* and gives rise to *upādāna*. Here the reference is to the basic Thirst for living, for the continuation of individual existence, out of which all human desires spring, leading to an unending chain of frustrations and fresh desires. This basic Thirst is the cause of all suffering, which is inherent in the individual existence. This basic Thirst is quenched by repeating the Name of God.

22. *Jib Mārag(i)*—*S. mārga* The human problems which are strictly personal.

23. *Subelā* - P. comfort-giving, ease-conferring.

24. *dbiāiai* - *S. dbi*, to perceive, think, wish, reflect, desire. *dbiāiai* P. One ought to *dbi*.

25. *paramgat(i)* -*S.* Yonder Station. Here, as in all religious literatures of India, it means the state of final liberation, God realization.

AstpdI 2-(3)

CŪtq nwhI koit lK bwhI]
nwmu jpq qh pwir prwhI]
Aink ibGn jh Awie sMGwrY]
hir kw nwmu qqkwl auDwrY]
Aink join jnmY mir jwm]
nwmu jpq pwvY ibsRwm]
hau mYlw mlu kbhu n DovY]
hir kw nwmu koit pwp KovY]
AYsw nwmu jphu mn rMig]
nwnk pweIAY swD kY sMig]

astpadi II-(3)

*chūtāt nābī kōt(i) lakh bābī*²⁶,
nām(u) japāt taib pār(i) parābī.²⁷
*anik bighan^jaib āi sanghārai*²⁹
*har(i) kā nām(u) tatkā*³⁰ *udbārai*.
*anik jon(i)*³¹ *janamai mar(i) jām*,
*nām(u) japāt pāvai bisrām*³²
hau[n] mailā mal(u) kabhu[n] na dhovali,
*har(i) kā nām(u)*³³ *kōt(i) pāp*³⁴ *kbhovali*.
aisā nām(u) japbo man rang(i),³⁴
*nānak pāiai sād*³⁵ *kai sang(i)*.

Octonary II-(3)

A hundred thousand and a hundred times more arms cannot liberate men?²⁶
By repeating God's Name, men reach the Yonder Shore.²⁷
When many evils²⁸ crush²⁹ men, Then³⁰ the Name of God liberates.
Many rounds of lives,³¹ birth and death and birth again,
By repeating the Name, they cease,³² Ego is dirty; it cannot cleanse itself (by itself),
The name of God destroys (its) loads of sins.³³
O, my mind, repeat such Name, with love,³⁴ Nanak, this is achieved in the company of the
holy men.³⁵

Annotations

26. *chūtāt nābī kōt(i) lakh bābī*-No one can solve oneself's problems for another self. Each individual must take the steps himself which lead to his final emancipation.

27. *pār parābī*-The Yonder Shore of the sea of phenomenal existence.

28. *bighan*—*S. vighana*, injuring, hurting, slaying, killing. P. hinderance, evil.

29. *sanghārai*-*P. sanghār*. *S. samghata*, striking, killing crushing.

30. *Tatkāl*-*S. tadakāl*, *tada*, at time, then, in that case. *kāl*, time. *tatkāl*, at that time.

31. *jon(i)*-*S. yoni*, also *yonī*, the womb, vagina (together with the lingam), a typical symbol of divine procreative energy. Our text uses the word in the last derivative meaning which is the exact sense of the Punjabi form of the word used.

32. *pāve bisrām* - Literally, achieves cessation. For *bisrām* (*S. Visrām*), see, Octonary I, f.n. 15.

33. *kot(i) pāp*- Literally, ten million sins; hence loads of sins.

34. *rang*-See f.n. 20, *Supra*. Here, it means love, passion.

35. *sādh*-See. Octonary 1. f.n. 40

AstpdI 2-(4)

ijh mwrG ky gny jwih n kosw]
hir kw nwmu aUhw sMig qosw]
ijh pYfY mhW AMD gubwrw]
hir kw nwmu sMig aujIAwrw]
jhw pMiQ qyrw ko n is\wnU]
hir kw nwmu qh nwil pCwnU]
jh mhW BieAwn qpiq bhU Gwm]
qh hir ky nwm kI qum aUpir Cwm]
jhw iqRKw mn quJu AwkrKY]
qh nwnk hir hir AMimRqu brKY]

astpadi II-(4)

jih mārag³⁶ ke gane jāb(i) no. kosā,
har(i) kē nām(u) ubā sang(i) tosā.
jih pai[n]dai mahā andh gubārā,³⁷
har(i) kē nām(u) sang(i) ujārā.
jahā panth(i) terā ko na si[n]jān(u),³⁸
har(i) kē nām(u) taib nal(i) pachhānū.
jāih mahābhāiān³⁹ tap(i) babo ghām,
taib har(i) ke nām ki tum ūpar(i) chhām.
jahā trikāhā man tujh(u) ākarēhai⁴⁰
taib nānak har(i) har(i)⁴ amrit(u) barkhai.

Octonary II-(4)

The road,³⁶ the lengths of which cannot be counted,
The Name of God is a provision on that.
The journey which is utter dark³⁷ and scarcely lit,
There the Name of God, keeps company as a light,
The road on which thou hast no one familiar,³⁸
There the Name of God, acts as a guide.
Where, it is terrific hot and muggy³⁹
There the Name of God, is a cool shade on thy head.

Where the thirst, 0, mind, afflicts⁴⁰ thee,
Nanak, there, God, God⁴¹ falls from above, as the nectar of Immortality.

Annotations

36. *mārag* - Throughout this stanza, our text, refers to the after-death state of man, when his soul has left, discarded off, its physical body and is in a state of intermediate existence, before reincarnation, of course, in the case of those whose *karmas* make a reincarnation necessary. For those who pass on to or have already by the accumulation of their *karmic* excellence qualified for final liberation, the message and teachings of our text are not directly meant. That the individual psychic life continues uninterrupted after the initial swoon of the death, is a point common to most of the ancient religions—Buddhism, Hinduism, Islam and Christianity and modern cults; and testimonies confirm this belief. The modern spiritualists, or spiritists to be more exact, assert continuation of the life after death, as preceding it. Swedenborg speaks of this intermediate stage by asserting that the first state of man after death is like his state in the world, as if he is still in the world, notwithstanding his death (*De Coelo*, 1868, pp. 493-97). In *Bardo Thodol* popularly called “The Tibetan Book of the Dead”, an English translation of which made by Lama Kazi Dawa-Samdup has been edited by Dr. W.Y. Evans-Went and published by the Oxford University Press (1927) are contained interesting details of this intermediate plane, which owe their origin to the ancient Indian teachings, familiar and passed from lip to lip to successive generations of those Indians who take to religion seriously. In our text, Guru Arjun has presumed familiarity with these doctrines and details, and the stanza of the *Sukhmani* II-4, is to be understood in this context.

The road, the lengths of which cannot be counted’ of our text is described in the *Bardo Thodol* thus:”0 nobly-born, when thou art driven hither and thither by the evermoving wind of *karma*, thine intellect, having no object upon which to rest, will be like a feather tossed about by the wind riding on the horse of breath. Ceaselessly and involuntarily will thou be wandering about” (p. 161).

37. *andh gubārā*-The *Bardo Thodol* speaks of this aspect of the experiences of the soul, on the intermediate plane, by asserting that “there will be a grey dark, twilight like light, both by night and by day, and at all times” (p. 161). Again, “thick awful darkness will appear in front of thee continually” (p. 162). It is explained that since after-death-body is a mental body, the nervous system of the physical body is lacking, and so the light of the sun, moon and the stars is not visible to the deceased at this plane.

38. *sinjānū*-Compare the statement of the *Bardo Thodol*, “As to friends, at this time, there will be no certainty” (p. 164). Again, “Thou seest thy relatives and connections and speakest to them, but receives! no reply” (p. 160).

39. *mababhaiān*—The *Bardo Thodol* is equally explicit and says that,”0, nobly-born, at about this time, the fierce wind of *karma*, terrific and hard to endure, will drive thee onwards, from behind in dreadful gusts” (p. 161).

40. *ākarkhai*-*S. ākarsin*. Drawing near to attracting. *ākarkhai*. P. attracts. In our text, it means afflicts. “The thirst afflicts” refers to that state of the psyche on the intermediate plane, which is termed *preta* in Hindu religious treatises, the condition of an unhappy ghost, to help which condition, the *pretasrāddha* rites are performed at sacred Gaya.

41. *har(i)-har(i)* - ”God-God”, the repetition of God’s Name.

AstpdI 2-(5)

Bgq jnw kI brqin nwmu]
sMq jnw kY min ibsRwmu]
hir kw nwm dws kI Et]
hir kY nwim auDry jn koit]

hir jsu krq sMq idnu rwiq]
 hir hir AauKDu swD kmwiq]
 hir jn kY hir nwmu inDwnu]
 pwrbrhim jn kIno dwn]
 mn qn rMig rgy rMg eykY]
 nwnk jn kY ibriq ibbykY]

astpadi n-(5)

bhagat⁴² janā kai bartan(i) nām(u)
 sant⁴³ janā kai man(i) bisrām(u)
 har(i) kā nām(u) dās kai ot⁴⁴
 har(i) kai nām(i) udbrejan kot(i)⁴⁵
 har(i) jas karat sant din(u) rāt(i),
 har(i) har(i) aukhadb(u)⁴⁶ sād⁴⁷ kamāt(i).
 har(i)jan kai har(l) nām(u) nidhān(u),
 pārbrahm(i)jan kīno dān.
 man tan rang(i)⁴⁸ rate rang ekai,
 nānak jan kai birt(i)⁴⁹ bibekai⁵⁰

Octonary II-(5)

The Name is the daily commerce of the devotees⁴²

It rests the hearts of saints.⁴³

The Name of God is the refuge⁴⁴ of His slave.

Countless⁴⁵ men are liberated by the Name of God.

A saint is he who, day and night, says the praises of God.

A holy man⁴⁶ is he who cures his self with the medicine⁴⁷ of the Name, For the man of God, the Name of God is the treasure.

This (treasure) is the gift to him from the God transcendental Himself, (Of such men) the minds and the bodies are ecstatic with the joy⁴⁸ of One God.

Nanak, such a man has a mind⁴⁹ endowed with sharp discrimination,⁵⁰

Annotations

42. *bhagat*— S. *bhakta*. In Rigveda, the word means assigned, allotted, distributed. Panini (IV.254) uses it in the sense of served, worshipped, engaged in, occupied with, attached or devoted to, loyal, faithful, worshipping, serving. Later, in Classical Sanskrit, as in the *Mahābhārata*, it means a worshipper, votary. Since the *Bhagavadgītā*, believed to be a slightly later interpolation than the *Mahābhārata*, the term is used in the sense of a votary or worshipper of *Bhagvān*, and epithet of Krisna in the *Bhagavadgītā*, but generally understood as an epithet of all the incarnations of Visnu, mentioned in an Addendum to the *Mahābhārata* called the 'Harivamsā'. The Sikh Scripture advocates personal devotion to God, but though it states that God is a Person, it unambiguously disapproves of worship of a personal God, incarnated in human flesh, as religious activity or as a means of emancipation. In Octonary XVIII-4 of the *Sukhmani* this disapproval is explicit. Throughout the Scripture, and Sikh religious literature, where the term *bhagat*, and its derivatives, frequently occur, intense personal devotion to God alone is meant.

43. *sant*-S. Saint, See Octonary I-I f.n. 44.

44. *ot* - P. Literally, fortification, wall. Here, protection, refuge.

45. *kot(i)* - Literally, ten millions. Here innumerable, countless.

46. *sadb* - See Octonary I, f.n. 40.

47. *aukbadb(u)* — *S. osadbī*. Etymology uncertain, probably from *osa* meaning, above, light-containing, hence, a light-containing herb, any medicinal herb. *ausadba*, consisting of herb, herbs used in medicine, a medicament, drug, medicine in general. In our text, the meaning is that a holy man is one who cures the sickness of his soul with the medicine of the Name of God.

48. *rang* - See, f.n. 20, *Supra*. Hence it means, enjoyment; it connotes joy.

49. *birt(i)-S. vritti*. Literally, rolling down. Has a large number of meanings, such as mode of life, functioning, moral conduct, character, nature, condition, slate, practice, etc. Patanjali uses it in the sense of mentation, mental activity. In our text it refers to the mind in its functional aspect.

50. *bibek-S. viveka*, discrimination, distinction, hence, faculty to distinguish and classify things according to their real properties, right judgement, true knowledge. In Vedanta, the power to separate the invisible Spirit from the visible world. It is in this later philosophic sense that term is used here in our text.

AstpdI 2-(6)

hir kw nwmu jn kau mukiq jugiq]
hir kY nwim jn kau iqRpiq Bugiq]
hir kw nwmu jn kw rUp rMgu]
hir nwmu jpq kb prY n BMgu]
hir kw nwmu jn kI vifAweI]
hir kY nwim jn soBw pweI]
hir kw nwmu jn kau Bog jog]
hir nwmu jpq kCu nwih ibEgu]
jnu rwqw hir nwm kI syvw]
nwnk pUjY hir hir dyvw]

astpadi II-(6)

har(i) kā nām(a) jan kau mukat(i)⁵² jūgt(i)⁵¹
har(i) kai nām(i) jan kau tripat(i)⁵³ bhugt(i)⁵⁴
har(i) kā nām jan kā rūp rang(u)
har(i) nām(u) japat kab parai na bhang(u)⁵⁵
har(i) kā nām(u) jan kē vadiāi
har(i) kai nām(u) jan sobhā⁵⁶ pāi
har(i) kā nām(u) jan kau bhog⁵⁷ jog⁵⁸
har(i) nām(u) japat kachh(u) nābi biog(u)⁵⁹
jan(u) rātā⁶⁰ har(i) nām kē sevā⁶¹
nānak pūjai har(i) har(i) devā.

Octonary II-(6)

For man, the Name of God is the way⁵¹ and the goal⁵²
For man, the Name of God is the all satisfying⁵³ food⁵⁴
The Name of God, is a man's (real) form and colour.
While repeating the Name of God, there is no frustration⁵⁵
Through the Name of God, a man gets good reputation.⁵⁶
The Name of God is acceptance⁵⁷ and renunciation.⁵⁸

For a man while repeating the Name of God, there is no separation.⁵⁹
Engrossed⁶⁰ in devotion⁶¹ to the Name of God,
Nanak worships God, the God of gods.

Annotations

51. *jugt(i)*-P. device, the way of doing a thing, the 'know-how'. From S. *yukti*, union, junction, combination, preparation, application, trick, contrivance, artifice, device, magic. In our text, the sense is the Punjabi meaning 'know-how', that is, the way of life.

52. *mukt(i)*-S. *mukta*, loosened, set free, liberated, emancipated; hence, *mukti*, liberation, emancipation, final beatitude. In our context, it means, the final destination, the Goal.

53. *tript(i)*-S. *trip*, to satisfy one's self, to become satisfied or pleased with. Hence *tript*, to one's satisfaction.

54. *bhugt(i)*-S. *bhukta*, enjoyed, eaten, the thing enjoyed eaten, hence food.

55. *bhang(u)*—S. *bhanga*, break, breach, disturbance, distraction, abatement, down-fall, ruination, destruction, frustration.

56. *sobhā* - S. *śobhā*, splendour, *lusture*, beauty, grace. In Punjabi, the word is used in the sense of public recognition and avowal of the aforementioned intrinsic qualities, hence good reputation. In India, where, from time immemorial, religious activity has been regarded as the main, if not the only activity^ which serious minded men ought to and must pursue^ public reputation is necessarily contingent upon such activity. It is, therefore, natural that by pursuing religious activity in its purest and highest form, that is, the cultivation of the Name of God, man should acquire excellent reputation amongst his fellow-men. It is to this fact that our text makes a reference here.

57. *bhog* -P. Enjoyment, acceptance of the world and its enjoyment, it is a cognate word with *bhukta*. See f.n. 54 *supra*.

58. *jog* -- S. *yoga*. As Patanjali describes it 'the yoga is the withdrawal of the mind from outer spheres'. Hence, renunciation of the world revealed through the senses.

59. *biog* - P. *bijog*, S. *vijoga*, disjunction, separation. While repeating the name of God, a man is not separated from God.

60. *rātā* —S. *rātā* from root, *ra*, to grant, bestow, give, yield, surrender. Hence *rata*, pleased, delighting in, intent upon, devoted or attached to, engrossed in.

61. *sevā* —S. *sevā*, to dwell or stay near, wait or attend upon, to worship, to cherish, to devote, *sevā*, n. worship, service, attendance upon, devotion, homage.

AstpdI 2-(7)

hir hir jn kY mwlu KjInw]
hir Dnu jn kau Awip pRiB dInw]
hir hir jn kY Et sqwxI]
hir pRqwip jn Avr n jwxI]
Eiq poiq jn hir ris rwqy]
suMn smwiD nwm rs mwqy]
AwT phr jnu hir hir jpY]

hir kw Bgqu pRgt nhI CpY]
hir kI Bgiq mukiq bhū kry]
nwnk jn sMig kyqy qry]

astpadi If-(7)

har(i) har(i) jan kai māl(u) khajinā
har(i) dhan(u) jan kau āp(i) prabb(i) dinā
har(i) har(i) jan kai ot stān⁶²
har(i) pratāp(i)⁶³ jan avar na jānī
ot(i) pot(i)⁶⁴ jan har(i) ras(i)⁶⁵ rāte
sunn(i) samādh(i)⁶⁶ nām ras mātē⁶⁷
āth pabar jan(u) har(i) har(i) japāi⁶⁸
har(i) kā bhagat(u) pragat nahī chhapāi⁶⁹
har(i) kī bhagat(i) mukat(i) bah(u) kare
nānak jan sang(i) kete tare⁷⁰

Octonary 11- (7)

For the man of God, God is his wealth and treasure.
This wealth-divine. God Himself giveth to man.
To the man of God, God alone is his fortification and armour.⁶²
When man shineth⁶³ with the power of God, he knoweth not the other.
Those who are engrossed, body and mind⁶⁴ in the joy⁶⁵ of the (Name of) God,
They are drunk⁶⁶ with the true essence of the Name of God, which is the seedless trance.⁶⁷
The man who engages in the repetition of the Name of God, day and night,⁶⁸
He is a (true) devotee of God and he doth not remain obscure⁶⁹
Devotion to God, liberates many.
Nanak, with (the aid of) such a one, many swim across.⁷⁰

Annotations

62. *stānī*.-*S. tāni*, *S. tra*. a protector, defender. Hence *trana*, protection, shelter, help, protection for the body, armour; *stānī*, with armour.

63. *pratāp(i)*.-*S. pratāp*, to bum, glow, shine, hence *pratāp*; heat, warmth, splendour, glory, majesty, power, strength, energy.

64. *ot(i) pot(i)* - *P. Warp* and woof. Here, body and mind.

65. *ras*, *rasa*, *S.* the sap or juice of a plant or fruit, the essence or marrow of anything, milk or *ghī*, nectar, soup or broth. The primary juice of the human body, believed to be mercury or seminal fluid. Mineral or metallic salt. Taste, flavour, the principal quality of fluids, of which six *rasas* arc counted: *madhura*, sweet; *amla*, sour, *lavana*, salt; *katuka*, pungent; *tikta*, bitter; and *kashaya*, astringent. In poetry and rhetoric, the term *rasa* indicates the feeling or sentiment prevailing in it, and ten such *rasas* arc usually counted :

śringāra, love; *vīra*, heroism; *bibhatsa*, disgust; *raudra*, anger and fury; *hāsya*, mirth; *bhayanaka*, terror; *karunā*, pity; *adbhuta*, wonder, *śānt*, tranquility; and *vātsalya*, paternal fondness. Disposition of the heart and mind, the religious sentiment of which five *rasas* or *rati* are mentioned as degrees of devotion to God: *śānt(i)*, *dāsya*, *sakhya*, *vātsalya*, and *madhurya*, depending upon the emotional altitude adopted towards God. Here, in our text, the word *ras* has a meaning in which the primary sense of the word, juice, essence, is the predominant note, with its poetic and emotive response sense, as an undertone.

66. *sun(i) samādhī*—*sun samādhī*. S. *śunya samādhī*: *sun*, zero, nothing, naught; *sun samādhī*, the state of trance when the mind has no other object but itself for contemplation, complete introversion of the mind, when the conscious layer of the mind fully merges into the unconscious. *Sun samādhī* is final goal of *yogic* contemplation.

67. *māte*-S. *matta*, excited with joy, drunk, intoxicated.

68. *japai*-The yogic system of discipline, which is propounded as the discipline of the Name in the Sikh Scripture in its formal aspect, consists of the constant and breath-regulated repetition of the Name of God, grounded in the subconscious layer of the mind. At this stage this process of the repetition of the Name of God, continues without conscious volition, and remains so, even during sleep. This is the stage when the mind is emptied of outer sense impressions and is ready to receive the impulses of the higher unconscious mind. When this stage is reached, the supernormal powers, known as *siddhīs*, in the texts of *yoga*, prescience, telepathy, clairvoyance, etc., become the normal powers of the human mind and thus such a man, even though unwillingly, attracts the attention of his neighbours, and he, therefore, becomes renowned and cannot remain obscure.

The *siddhīs*, or miracle-working powers are inevitably acquired in the course of *nām simran* or other forms of genuine initiation. They cannot be avoided; they constitute the new experimental categories, *riḍḍ(i) siddh(i) nāvāi kī dāsī*, as the *Guru Granth* says, and they pertain to the mystical body which a Sikh, the initiate, is engaged in building for himself. The Sikh must die to his earthly life in order to be reborn in an unconditioned state. Death to the profane condition is manifested on the physiological, psychological and spiritual planes by a series of mystical experiences and magical powers which announce the Sikh's passage from the conditioned state to freedom. The possession of the *siddhīs* is not equivalent to deliverance, *riḍḍ(i) siddh(i) avrā sād (Japu)*. It merely -proves that the Sikh is in the process of deconditioning himself, that he has suspended the laws of nature in whose cogs he was being crushed, and condemned to suffer the *kārmik*, determinism. *siddhī* is not harmful but one must not succumb to its temptation.

This is one objection to *siddhīs*, succumbing to their temptation and thus neglecting the true goal. The second objection is that a possession of *siddhīs* is *not per se*, any proof that the possessor has acquired it as a byproduct of *nām simran* practices. It may be acquired through means, medicines, charms, etc. Thus, there is possibility of deception.

The *Guru Granth* mentions, in passing, the irrelevancy of the *siddhīs*, their non-importance to a Sikh on these grounds, and Gautam, the Buddha, also objected to *siddhī* on the aforementioned ground, "You are not, O Bhikkhus, to display before the laity, the super human powers of *siddhī*; whosoever does so, shall be guilty of a *dukkata* (evil deed)". (*Vinaya*. II. 112).

69. *Sun(i)Samādh*, see f.n. .66. *supra*.

70. *kete tare*-Those who have realised God aid many more to do so. The *guri-chelā* institution, hallowed since times immemorial in India, is based upon these two premises: (a) final emancipation cannot be achieved through mere study and unguided discipline, unless personal guidance is available; (b) such personal guidance, can be successfully given only by a person who has himself realised God. In Sikhism the *guri-chelā* institution is replaced by *sangat*, the divine congregation which by definition, must include men who have realised God. The Guru, in a Sikh congregation, is always the Word of the Guru, embodied in the *Guru Granth*. And such constituents of the *sangat*, who have realised God, become the vocal instruments of the Guru, and they thus aid many to realise God.

AstpdI 2-(8)

pwrjwqu iehu hir ko nwm]
kwmDyn hir hir gux gwm]

sB qy aUqm hir kI kQw]
 nwmu sunq drd duK lQw]
 nwm kI mihmw sMq ird vsY]
 sMq pRqwip durqu sBu nsY]
 sMq kw sMgu vfBwgI pweIAY]
 sMq kI syvw nwmu iDAweIAY]
 nwmu quil kCu Avru n hoie]
 nwnk gurmuiK nwmu pwvY jnu koie]

astpadi II-(8)

*pārijāt(u)*⁷¹ *eb(u) har(i) ko nām,*
*kāmdhen*⁷² *har(i) har(i) gun gām.*
sabb te ūtam har(i) kē kathā,
nām(u) sunat dard dukh lathā.
nam kē mahimā sant rid vasai,
*sant pratāp(i)*⁷³ *durat(u)*⁷⁴ *sabb(u) nasai.*
sant kē sang(u) vadbhāgī pāūai.
*sant kē sevā*⁷⁵ *nām(u) dhiāūai*⁷⁶.
nām(u) tul(i) kachhu avar(u) na hoi,
nānak gurmukh(i) nām(u) pāvai jan(u) koi.

Octonary II-(8)

The Name of God is *pārijāt(u)*,⁷¹ the wish-fulfilling tree of the gods.
 Repeated singing of the praises of God is *kāmdhenu*,⁷² the all-providing Cow.
 The talk of God, is the best of all (the talks).
 By hearing this Name (of God), pain and misery leave.
 In the heart of the saint resides (this) glory of the Name.
 By the spirituality⁷³ of the saint, all evil⁷⁴ flies away.
 It is a rare luck, to have the company of a saint.
 By attachment⁷⁵ to a saint, reflection⁷⁶ on the Name is achieved.
 There is nothing which compares with the Name.
 Nanak, rare is the man, who through the instruction of the Guru takes to the Name.

Annotations

71. *pārijāt(u)* - *S. parijāt*, the coral tree, *Erythrina Indica*, which sheds all its leaves in summer and becomes laden with fragrant crimson flowers. In ancient Hindu mythology when gods and Titans made a cooperative chum of the primordial milk-ocean, many wonderous objects came up to the surface, *parijāt* being one of the five trees, amongst the objects. It was taken possession of by the king of gods, *Indra*, and planted in heaven. Afterwards, Krisna, an incarnation of God Visnu, brought it to earth for one of his girl-devotees. This tree produces any of the fruits, that may be wished for, instantaneously. In our text, the mythical tree of heaven is referred to as that which is believed to fulfil any human wish with regard to a fruit. The Name of God fulfils all wishes. "Fragrance" is also a meaning of the word.

72. *kāmdhen* *S. Kāmdhenu*, the mythical Cow of the sage, Vaśistha which satisfied all desires; the Cow of plenty.

73. *pratāp(i)*— See f.n. 63, *supra*.

74. *durat(u)*-S. (1) *duradrishṭa*, ill luck, (2) *durānta*, having a bad end, evil, (3) *durādhī* distress, anxiety, (4) *durādhī*, malignant. In our text, the word *durat(u)* is a composite *apbbramsa* form of all these four words and hence the word in Punjabi means “evil”, generally.

75. *sevā*-See *f.n. 61 supra*.

76. *dhīāī* (*dhīāīye*)-S. *dhi*, see *f.n. 24 supra*.

ASTPADI III

slok

bhu swsqR bhu isimRqI pyKy srb FFoil]
pUjis nwhI hir hry nwnk nwm Amol] 1]

Slok(u)

*bahu sāstra¹ bahu smriti² pekhe sarab dhadhol(i),
pūjas(i)³ nāhi har(i) hare nānak nām amol*

Slok(u)

Many *the sastras*,¹ the books of Science and Philosophy, and those of divine origin, and many the *smritis*² the rules of conduct laid down by sages and prophets, have I seen and studied carefully.

Nothing therein is as excellent as the God, the Name of God.

Nanak, the Name is invaluable.

Annotations

1. *sāstra*-*S. śāstra*-*n*. An order, command, precept, rule, teaching, instruction, direction, advice, good counsel. Any instrument of teaching, any manual or compendium of rules, any book or treatise. Any religious or scientific treatise, and sacred book or composition of divine authority, such as the *Veda*, the *Qurān* and, as some believe, the Christian *Bible*. In our text, it is in this generic sense that the word *sāstra* is used, as well as the word, *smritis* and it is made further clear in Octonary X- 4. where it is said that ‘there are innumerable *vedas*, *purānas*, *smritis*, and *śāstras*’.

2. *smriti*-*S. smriti*, literally, remembered books, having the authority of sages and prophets, and containing rules of good conduct, such as *Mānavadharmasāstra* of the Hindus and the books of *hadīth* of the Muslims. See Octonary 1, f.n. 10.

3. *pūjas(i)*-*P. puja**nā*. v. to reach, arrive, equal to, here *pūjas(i) nāhi*, do not excel.

AstpdI 3-(1)

jwp qwp igAwn siB iDAwn]
Kt swsqR isimRiq viKAwn]
jog AiBAws krm DRm iKirAw]
sgl iqAwig bn mDy iPirAw]
Aink pRkwr kIey bhu jqnw]
puMn dwn homy bhu rqnw]
srIru ktwie homY kir rwqI]
vrq nym krY bhu BwqI]
nhI quil rwmnwm bIcwr]
nwnk gurmuiK nwmu jpIAY iek bwr]

astpadi III- (I)

*jāp⁴ tāp⁵ giān⁶ sabh(i) dhiān,⁷
khat sāstra⁸ simrit(i)⁹ wakhiān¹⁰
jog abhiās¹¹ karam¹² dharam¹³ kīriā,
sagal tiāg(i) ban madhe phiriā.¹⁴
anik prakār kie bahu jatnā,¹⁵*

*pun*¹⁶ *dān*¹⁷ *home*¹⁸ *babu ratnā*,¹⁹
sarīr(u) katāi bomai kar(i) rātī,²⁰
*varat*¹ *nem karai babu bhātī*.
nahī tul(i) rām nām bīchār,²²
nānak gurmukh(i) nām(u) japīai ikē bār.²³

Octonary III-(I)

The *jāp*,⁴ the *tāpas*,⁵ the *jnān*⁶, and *dhyāna*⁷, all these;
The six *sāstras*⁸, the *smritis*⁹ and their exposition,¹⁰
The practice¹¹ of *yoga* the path of *karma*¹¹ and following the rules¹³ of caste-conduct,
Wandering¹⁴ in the forests, after renouncing all possessions,
In many (such) ways, hard endeavours,¹⁵ made good deeds,¹⁶ alms giving¹⁷ and oblations¹⁸ of
much excellent stuffs¹⁹ in sacrificial fires,
If a man were thus to make²⁰ oblations even of the bits of his own body,
Observe special vows,²¹ undergo prescribed disciplines of various kinds,
All these, equal not the pondering²² on the Name of God.
Nanak, one ought to repeat the Name as instructed by the Guru, as the first and final step.²³

Annotations

4. *jāp*-*S.* literally repetition, whispering, muttering prayers. In Tantric practice. God is to be realised by a fourfold activity, consisting of *jāpa*, *homa*, *dhyāna*, and *prānpratisthā*, that is, by recitation of the litany of the goddess, Śakti's names, and unrelenting verbal recitation of *mantrams*, word-sounds, which contain her essence, making mental and material offering to her idol, and imagining her as divine and alive. Believing himself to be the divinity, a *tantric* devotee transforms material idols into gods through this fourfold process, and thus becomes the god himself, for, "no one who is not himself god can worship god" (*nā deva devam arācyet*, and *devam bhūtvā devam yajet*), as the *Gāndharva Tantra* declares. In its origin, this practice of *jāp*, is grounded in the metaphysical magic rituals of the *Rig Veda*, based on the theory, fully developed in the *Pūrvamīmāṃsā*, that the meaning or Being, *sat*, is inherent in sound, *śabda*. This is the doctrine of *mantram*, which is the essence of Vedic way of life, and since *Tantra* is nothing but a restatement of the Vedic way of life, *jāp* is a basic doctrine of *Tantra* also. See f.n. 12, *infra*. It is to this *jāp* and *dhyāna*, that our text refers here.

5. *tāp*. *S. tāpas*.— Literally, burning, burning off. The term originally belongs to the Jaina literature, the pre-Vedic, Pre-Aryan, indigenous, ancient metaphysics of India. These metaphysics postulate two ultimate constituents of the Universe, *jīva* and *ajīva*, which are eternal and material. The admixture of these two, is the individuation and the quantum and quality of this admixture, called *lesya*, colouring, obscuration, that which binds the *jīva* to the miseries of individual existence and endless transmigration. This process of *lesya*, colouring *karma*, every thought and act entailing further obscuration of the *jīva*, which in its true nature is crystal clear. Thus, the Jaina doctrine of liberation aims at completely drying up, as it were, this flux of *karma*, so the *kārmic lesya*, already obscuring the life-monad, the *jīva*, may, in its own physical and psychic activities be self-consumed.

Towards this end, the Jaina subjects his body and mind to a rigorous ascetic discipline by which he stubbornly denies all demands of the body and mind through physical vigour and mental concentration. This discipline, through its heat, *tapas*, bums up, cleanses, the *jīva* of all colourings of the *ajīva*, and the *jīva*, then becomes alone, *kaivalya*, utterly and forever aloof, itself only, and *kaivalya* is the term employed in Jain Scripture, for the final emancipation. In our text, the word *tāp*, or *tapas*, is employed to denote this way of life and the metaphysical postulates that are its foundations.

6. *giān*-*S. jñān*, Literally knowledge, awareness.

7. *dhiān*-*S. dhyāna*, from root, *dhi*, to reflect, think, concentrate.

jñān and *dhyān*, here in our text as well as in the philosophic and religious literature of India, refer to the twin systems of Indian philosophy, *Sāṅkhya* and *Yoga*, the exponents of which are Kapila and Patanjali, respectively. Both the systems are integrated with each other, in the Hindu religion, and represent two aspects of a single religious activity, aimed at final emancipation. The *Bhagavadgītā* (V.4) declares that ‘the fools and ignorant people consider *Sāṅkhya* and *Yoga* as distinct from each other, but one firmly established in either, gains the fruits of both’. *Sāṅkhya* analyses human nature, enumerates and defines its elements and shows how these elements co-operate and create the stage of philosophic sense. Ramakrishna Paramhansa, a man of God-realisation from Bengal of the nineteenth century, once described *jñān* (*The Gospel of Sri Ramakrishna* by Swami Nikhilanand, p. 858) as, ‘the awareness and conviction that fire exists in wood is *jñān*. But to cook rice on that fire, eat the rice, and get nourishment from it is *vijñān* (realization). To know by inner experience that God exists is *jñān*. The realization that God alone has become the Universe and all living beings, is *vijñān*. It is this *jñān* that the *Sāṅkhya* gives. *Yoga* is the science which explains how the entanglement, *bandha* of soul, *atmā* with *prakṛiti*, the inert matter, is to be dissolved, and how the release, *mokṣa*, of *atmā*, is to be achieved, so that it becomes one with the Universal Soul, the *ātman*. This dissolution of the *bandha* is possible through introverted concentrations, the *dhyāna*, and the elaborate mental discipline necessary for such *mokṣa*, is what constitutes the *Yoga-sūtras* of Patanjali. In our text, *jñān* and *dhyāna*, *giān*, *dhiān*, refer to the philosophy and metaphysics of the *Sāṅkhya* and *Yoga* systems of the Indian thought.

8. *sāstras* - The six Indian schools of philosophy, the basic treatise in which their postulates are laid down, are technically called the *khat sāstras*. (The six-School of Philosophy). They are, *Sāṅkhya* and *Yoga*, *Mīmāṃsā* and *Vedānta*, *Vaiśeṣika* and *Nyāya*. The first two enumerate and analyse substances, *tallavas*, and principles of the hierarchy of the individual soul, *atmā* or *purusa* as conjoined with *prakṛiti*. *Mīmāṃsā* and *Vedānta* represent the points of view of the single monistic principle, called Brahman, which is beyond the dual stuff of the world, *purusa* and *prakṛiti*. *Mīmāṃsā* is, in fact, concerned with the analysis and clarification of the liturgical aspect of the Vedas, of which the end, the essence, the *anta*, is the *Vedānta*. The last pair, *Vaiśeṣika* and *Nyāya*, cosmology and logic, treat of the data of knowledge from the point of view of the normal waking consciousness. All the Hindu religions and disciplines are based on one or more of these systems of philosophy, the six *sāstras*, and in our text reference is to these philosophies and the religions and religions disciplines which are based on them.

9. *simrit(i)* - see f.n. 2, *supra* .

10. *vakhiān-S. vikhyāpan*. n. from *vikhyā*, to look about, view, see, behold, to announce, proclaim, illumine. Hence, n. making known, publishing explanation, exposition.

11. *abhiās - S. abhīya*, to go up to approach, obtain, to devote one’s self, to take up. Hence, n. taking up, practice, discipline.

12. *Karma kīryā* — S. *kīryā*, deed, ritual, *karma kīryā* means here the *karma mārga* of the *Vedas*, which essentially consists of rituals grounded in a theory of metaphysical magic. Its details and formulae are to be found in the part of the *Rig - Veda*, known as *Aitareya Brahman*, (8.28) and the doctrine of the *karma mārga*, is called, *brahmanāb parimarah*, that is, the Death near the Brahman. In *Taittirīya Upanisada* (3.10), also) a version of this doctrine of the Death near the Brahman is given. In essence the doctrine postulates a magical correspondence between the incidents of the macrocosm, and its effects in the human microcosm. For instance, to destroy an enemy, one must utter the formula, ‘Let so and so die’ at the exact moment when lightning after the flash, disappears in the clouds. He should repeat the same formula, when the sunsets. ‘ And so on, when specified occurrences take place in the macrocosm around. These formulae are to be uttered at precise moments, accompanied by a prescribed vigorous discipline, and then the results indicated, that is, the destruction of the enemy, follow as surely as events in nature. This is the *karma mārga*, its essence being the control and manipulation of powers of nature through a technique of verbal magic to achieve mundane ends for the benefit of him who adopts this *karma mārga*, the way of ritual action. It is this *karma mārga*, the Vedic

way of life, which is superseded in the *Bhagavadgītā*, and is substituted by the *karmayoga* in which the deeds, rituals, and human actions are no longer aimed at achievement of mundane ends, but are dedicated to God. In our text, *karma kīryā*, refers to this doctrine and technique of *karma margā*, in the later tradition of *Rig-Veda*, embodied in the *Aitareya Brahman*.

13. *dharmā-kīryā* - The way of *dharmā* action. Literally, *dharmā*, is derived from the verbal root, *dhar*, to support, to bear, to sustain. Hence, *dharmā*, n. is that which sustains or which is the real essence of a thing. It is that which is firm, established. Thus, it is a steadfast decree, a statute, ordinance, law, practice, customary observance or prescribed conduct, a duty, hence, a synonym of virtue, morality, religion, and good works. Since according to the *Rig-Veda*, the fourfold caste division of society is eternal and primaeval (XVIII. 47) the duties assigned to each caste in the *smritis* and *dharmasāstras* are also primaeval and eternally ordained. It is to these duties that the *Bhagavadgītā* refers, when it says that, he who performs his *dharmā*, commits no sin whatsoever (XVIII. 47). When men neglect to perform these duties, social and religious, the *Bhagavadgītā* tells us, there arises 'lamentable contusion in *dharmā*' (*dharmasya gīlānir bhavati*), and it is to meet such a cosmic crisis that Visṇu, himself, 'descends into the world of mortals, from age to age', (*sambbhvāmi yuge yuge*). This then is the *dharmā-kīryā* of our text, the duties, social as well as personal, which an individual must perform by virtue of the caste in which he is born, and he must not presume to do any duties ordained in the *dharmasāstras* for other castes than his own.

14. *ban madhe phiriā* - In the oldest Hindu scriptures, since the Upanisadic period it is recognised that a man must pass through four stages of life, particularly, a member of the highest caste, the Brahman. These stages are called, *āśrams*, the stations, and they are: student *śīṣya*; house-holder, *grihastha*; forest dwelling, *vanprastha*; and, ascetic, *sanyāsīn*. Our text refers to this third stage, that of *vanaprastha*, 'departure to the forest', after renouncing the life and all possessions of the household.

15. *babu jātā-S. yatnā*, from verbal root, *yat*, to stretch, to endeavour. Hence performance, effort, exertion, trouble, zeal, pains, endeavour, etc.; *babu*, much, here hard, toilsome.

16. *punn.S. pūna*, purifying, cleansing, *pun*, pious or virtuous act. Its specific meanings in Hindu religious literature are such acts as are prescribed by *dharmasāstras* as pious and virtuous, good and meritorious.

17. *dān*- alms -giving. From S. root *da*, to give. In its technical sense, in Hindu religious literature, it means, such gifts as are given on prescribed occasions to specified persons that is, the priestly *brahmins*. In Islam, *dān*, alms-giving, both obligatory and voluntary, *sadqā*. and *zakāt*, is one of the five pillars, *rukn*, of Islam, the other four being, prayer, *namāz*; fasting, *roḥā*; pilgrimage, *hajj*, and profession of faith, *kalimā*. No true Muslim may disregard any of these 'pillars'. In our text, *dān* refers to such prescribed acts of alms-giving. See, the *Bhagavadgītā* (XVIII.5), where a reference is made to these prescribed modes of religious conduct, but a transformation of their inner meanings is suggested, so as to substitute *karmayoga* for *karma mārga*: '*yajñā, dāna* and *tapas* must not be abandoned for they purify the wise'.

18. *home-P. horn kīte*, sacrificed, put as oblations into the sacrificial fire. *yajñā*, making oblations into the sacrificial fire, is the primary activity of the Vedic way of life. S. *homa*, the act of making an oblation to the gods by casting *ghī* into the sacrificial fire.

19. *ratnā -P. pi. of ratna-S. ratna*, a gem, any excellent stuff, clarified butter or *ghī*, and other such stuffs forming constituents of mixture, thrown into sacrificial fire.

20. *kar(i) rāti* - P., Did engage in. From S. *rata*, to take pleasure in, to be engaged in.

21. *varat- -S. vrata*, a special vow, religious observance.

22. *bāchār* - *S. vīcāra*, mode of acting, procedure, pondering, deliberation, consideration, reflection, examination, investigation. Here, pondering.

23. *ikē bār*- *P.*, *ikē bār* literally one turn, one step, once. Here, the first step: The step that once taken neither falters or halts nor varies its direction and goal, the first and final step. In Sikh scriptural writings, *ikē bār* has the meaning of a spiritual discipline which once undertaken is steadfastly pursued, without diminution of tempo and without change-over, till the final goal, that of God-realisation is reached. Compare,

jo kal(i) ko ikē bār dhiāi hai, tā ke kāl nikt nabi āi hai
(jo kil ko iek bwr iDAwie hY [qw ky kwl inkit nih Awie hY)

Again,

ekē bār jin tumai sambhārā, kāl phāns te tābi ubārā
(eyk bwr ijn qumY SMBwrw [kwl Pws qy qwih aubwrw)

AstpdI 3-(2)

nau KmF ipRQmI iPrY icru jIvY]
mhw audwsu qpIsru QIVY]
Agin mwih homq prwn]
kink AsÍ hYvr BUim dwn]
inaulI krm krY bhū Awsn]
jYn mwrq sMjm Aiq swDn]
inmK inmK kir srIru ktwvY]
qau BI haumY mYlu n jwvY]
hir ky nwm smsir kCu nwih]
nwnk gurmuiK nwmu jpq giq pwih]

astpadi III-(2)

nau kband²⁴ prīthamī phirai chir(u) jivai²⁵,
mabā udās(u)²⁶ tapāsar(u)²⁷ thivai.
agn(i) mābi homat prān²⁸,
kanik²⁹ asva haivar²⁰ bhūm(i)³¹ dān.
neoli karam³² karai bahu āsan,³³
jain mārag sanjam³⁴ at(i) sādhan³⁵.
nimakḥ nimakḥ³⁶ kar(i) sarīr(u) katāvai,
tau bhī haumai³⁷ mail(u) na jāvai.
har(i) ke nām samsar(i) kacbh(u) nābi,
nānak gurmukh(i) nām(u) japat gat(i)³⁸ pābi.

Octonary III-(2)

One may wander over the nine continents²⁴ of the earth and prolong his life at will.²⁵
He may become a great *udāsīn*²⁶ or a complete master of *tapās*²⁷ maceration,
He may make oblations of all his vitalities²⁸ in the fire,
Give away in religious charity gold,²⁹ a large number of horses,³⁰ and tillage.³¹
He may do exercises for inner bodily cleanliness,³² and adopt numerous postures³³ in
spiritual exercises
And prescribed rules³⁴ including the extreme exercise³⁵ of Jainism.
He may have his body dissected bit by bit.³⁶
Even so, the dirt that is ego³⁷ will not be cleansed.
There is no bliss which equals the Name of God.

Nanak, one can obtain the liberation³⁸ by repeating the Name, as instructed by the Guru.

Annotations

24. *nau kband* — The ancient Hindu cosmography divides the surface of the earth into nine parts, continents, *kbands*, hence *nau kband*, S. *nav kbandam*, *Nau kband* of our text means the whole surface of the earth. ‘Wandering on the whole surface of the earth’ refers to the ancient Hindu religious precept, going back to the latter tradition of the *Vedas*, the *Brahmans*, wherein it is exhorted, ‘God Indra won his heavenly throne by renouncing his household life; therefore, wander.’

25. *chir(u) jivai* - Literally, liveth for long. The reference is to the *bath yoga* technique, by which a man can prolong his life, as much as he desires, and then die at will, *ic̣hamrityu*.

26. *mahā udās(u)* - S. *udāsa*, to sit separate or away from, to abstain from participating in, be unconcerned about, be indifferent or passive, *udāsīn*, one who has no desire nor affection, for anything. In popular acceptance, a mendicant. A Sikh monastic order of ascetics calling themselves “*Udāsīs*, *Udāsīas*”. During the Sikh Gurdwara Reform Movement of the twenties of this century, when the Sikhs strove to replace many Udasi Sikhs as custodians of the well-endowed Sikh shrines, a clique of these custodians, in control of huge Sikh public funds, advanced the frivolous proposition that the Udasis were not Sikhs, and that their sect was founded by the incarnation of god Vishnu, Rama, the hero of the legendary *Rāmāyana*. This story was so fantastic that even the *Purānas* could have hardly stomached it, and yet the Privy Council in London declared that the Udasis were a non-Sikh sect, because, while monasticism was taboo in Sikhism, the Udasis were a monastic order. Nobody cared to point out to their Lordships of the Privy Council that monasticism and celibacy were discouraged in Sikhism as not essential pre-requisites of true religious discipline, but they were not taboo for those whose peculiar psycho-mental make-up necessitated such a mode of life. Sikhism approves of world-acceptance, social life with family as its legitimate base, but it does not lay down any draconic injunction as the *Qurān* does, “Ye that are unmarried shall marry,” (XXIV.32). An Udasi, therefore, despite his voluntary celibacy and membership of a monastic order remains a true Sikh, as he remains a genuine Udasi even if he marries and lives a normal social life. It is his special acceptance of the psycho-spiritual yogic discipline, adopted and perfected by Baba Sri Chand, the eldest son of Guru Nanak, for final liberation, which makes him an Udasi Sikh. If an Udasi is not a Sikh, then how came it that Udasis were appointed and accepted as the custodians of most of the sacred shrines of the Sikhs by the Sikhs during their most difficult and most affluent periods during the nineteenth and early twentieth centuries, and that all Udasis have invariably been the most revered and ardent preachers of Sikhism? But the law must maintain its reputation of being what it essentially is, ‘an ass’. *mahā udās*, one who stubbornly refuses to yield to any bodily demand or requirement of the mind, thus, through complete atrophe of mentation, seeks God realisation.

27. *tap̄sar(u)*-S. *tapas* - *īśvara*. For *tapas*, see Oct.III.1. ;f.n. 5 *īśvara* from S. *īśa*, owning, possessing, capable of being complete master of anything. *Tap̄śvara*, one who is a complete master of the discipline of *tapas*.

Our text speaks of *mahā udās tap̄sar(u)* to indicate severe and extreme disciplines of mind on the one hand, and similar disciplines of the physical body on the other, prescribed in various ancient religious disciplines of Hinduism as well as of Islam and other Semitic religions, particularly Christianity with which, there is evidence, Guru Arjun was well familiar.

28. *agn(i) māhi homat prān* -Literally, makes oblations of the *prān*, vitalities, into the sacred sacrificial fire. *prān*, in S. *prāna* literally, life-breath, vitality, animating principle. In the ancient Jaina literature, the *jīva*, the life-moanad, is described as endowed with a number of faculties, in which five *prāna* faculties are included. It is in its primitive and original sense, not a ‘life-breath’ or a principle of animation, but a bodily power, a faculty of the *jīva*. But, subsequently, in the *Sāṅkhya* psychology, the five *prānas* of Jaina philosophy become five ‘life-breaths’ which build up and maintain the system of the organism, under the control and supervision of the

purusa, the soul. To achieve a complete and regulated dissolution of the organism, is to free the *purusa* of the limitations of individuality, which individuality is sustained by the vitalities, the *prānas*. A technique of asceticism of the five fires: Four fires are lit on the four cardinal sides of the ascetic, and the fifth the severest fire, burns overhead in the form of the Indian sun. Constantly sitting steadfast amidst these five fires, with a view to achieving final release, the ascetic immolates his body and mind, the five *prānas* that animate the body and support the finite mind in its individual limitations. It is this a terrible *tapas*, burning off, to which our text refers here; burning the vitalities as oblations to the holy fire. Fire the over-riding importance of *tapas* in the scheme of values of Hindu soteriology, as the *Mānandharmaśāstra* says (XI.231):

yad dustram yad durlabham yad durgamam
yad duṣkaram sarvam tu tapṣā sāddhyam
 (Xd`duÆqrM Xd`dulíBM Xd`dugémM Xd`duÃkrM, sví qu apsw swÎXm` [])

Whatever is insurmountable, whatever is unavailable,
 whatever is impossible, through *tapas* may be had.

It is this view of soteriology, the science of Spiritual Liberation, which our text discountenances. Compare another Hindu view expounded in the ancient *Yogavasishtha*:

na tapāmsi na tīrthdāni na śāstrāni jayanti va
 (n qmwMīs n qIQwíin n SwÆZwMix jXīñq vw [])
 (XIV. 12)

For crossing the ocean of the world, neither the performance of *tapas*, nor pilgrimage, nor the studies of scriptures are of any avail.

tapas, as Heinrich Zimmer in his *Philosophies of India* (London, 1951) points out, may be a pre-Aryan Mohenjodaro concept, but it is certainly not non-Vedic. It is distinctly mentioned in *Rigveda* (X.106 and X.190). In *Aitareya Brahman* the high superiority of *tapas* is asserted by saying that ‘Heaven is established on the air, the air on the earth, the earth on the waters, the waters on the Truth, the Truth on the *Yajña*, the mystic lore of sacrifices and that rests on the *tapas*.’ It is while commenting on this that Rhys Davids points out that ‘*tapas* is here put in the most important place, higher than sacrifice, which is, in its turn, higher than Truth, a most suggestive order... There is no question here of penances for sin, or of an appeal to the mercy of an offended deity. It is the boast of superiority advanced by man, able through strength of will, to keep his body under, and not only to despise comfort but to welcome pain.’ It is this self-assertiveness, a display of egoism entailing the obfuscation of the discriminative faculty of man such as leads to his according a secondary position to Truth as compared with his own will-power which Sikhism deprecates, and it is in this context that Guru Nanak explicitly asserts that Truth is higher than everything, unless it be true-living’:

sach[cb]hu[n] orai sabb(u) koi
upar(i) sach[cb](u) āchār(u)
 (schu ErY sBu koie aupir scu Awcwr)
 --AG, p. 62

29. *kanik-S. Kanika*, a grain, wheat grain, wheatish. golden, hence, gold.

30. *asva haivar*. - S. *aśva* - *bevar*. *aśva*, horse, horses; *bevar*, a particularly high number

31. *bbūm(i)-S.* literally, earth. In our text, it means, land, tillable land, agricultural land, tillage.

Gold, a large number of horses, and agricultural land are mentioned in the *Dharmaśāstras* and Manuals of Sacrifice of proper gifts or fees to the officiating priests in Vedic sacrificial ceremonies. In *Śatpath brāhman* (11.2.2.6. and III.3.3.4) we are confidently informed that ‘the sacrifice is two-fold: oblations to the gods, and gifts to the priests. With oblations men gratify the gods, and with gifts, the human gods. These two kinds of

gods, when gratified, convey the worshipper to the heavenly world. While gods in heaven ask for no more than burnt smells of fatty foods, the human gods can be truly pleased only with the best that the mundane world can offer-gold, tillage and horses. Our text refers to this second, all-important requirement, in which the unorthodox clearly perceive the *brahman's* shameless love of filthy lucre.

32. *neoli karam--S. nirvli*, to tilt, to turn over, an exercise of *batha yoga* aimed at cleansing of the intestinal canal, by rotating the intestines and the stomach, through which the nervous and glandular systems are toned up properly. It is a preliminary to the various *yoga* systems of mental and spiritual value, but it may also be practised as an end in itself.

33. *āsan--S.* literally, posture, position of the body. Particular postures of body, hands, and feet are prescribed for all spiritual exercises and their details are given in various *yoga* texts.

34. *sanjam--S. sanyam*, the prescribed rules of discipline for leading a spiritual life. Various rules are prescribed in various religious systems, but they mostly fall under four heads". (1) *satya*, truthfulness, honesty between thought, word, and deed, (2) *ahimsā*. non-killing, non-injuring (3) *brahmācārya*, life of celibacy and (4) *aparigraha*, renunciation of all possessions. A fifth, *asteya*, non-stealing, is also usually added. These ideas are originally prefigured in the Jaina system of religious thought, and from there they have been borrowed and adopted by later religious disciplines, such as *Yoga*, *Vedānta*, etc.

35. *at(i) sādhan-* The extreme exercise of Jainism which recommends self-immolation, suicide by fasting, as the last spiritual exercise to achieve emancipation, *ati sādhan*, fasting death, is called *samlēkhana*. in Jain soteriology, a term which suggests the idea of self-inflicted suffering and which, according to the Jain texts, properly denotes the receding of the sensible world and of sensation. The term is known to the Buddhist tradition also, where it designates certain severe macerations.

In *Atharva-veda*, the term *samlēkhitam*, is applied to the ruined gambler, a man 'completely cleaned out', as the English say, or written off, as we might say.

It is to the credit (or discredit) of *Mahātmā* Gandhi, with his Jaina parentage, that he subverted this concept and practice into a political weapon against the British rulers of India, who, after the amoral seizure of the country, felt it necessary to provide some ethical justificatory base to their continued hold of the British dominions, so as to soothe their Christian conscience. It was this which provided *Mahātmā* Gandhi with a strong and valuable judo-grip on the British, which he successfully exploited. In post 1947 India, Romolu's 'fast-unto-death' became instrumental in achieving the political objective of demarcation of Andhra State, not because his death disturbed the conscience of the rulers but because it generated widespread violence. The precise reason for this, as far as their own positions of power were concerned, was that these rulers experienced no pangs of syneidesis, or feelings of guilt for having grabbed power immorally. For a Sikh to resort to a fast-unto-death may constitute a double sin, a sin against true Sikh doctrine as well as a sin against political understanding, in so far that such a death is neither a true Sikh practice nor is it ever likely to generate circumstances in which its apparent potency rests.

36. *nimakḥ nimakḥ--* In the *Purānas*, titans, anti-gods, the *asuras*, are mentioned as resorting to a terrible form of asceticism, cutting their own bodies bit by bit and offering them as oblations to the sacrificial fire with a view to acquiring supreme supernatural powers with which to defeat and subdue the gods,

37. *haumai--S. aham*, I am, the notion of individuality, which screens the Supreme Self from the human mind, egoism.

38. *gat(i).* S. going, moving, to go to the last way, to die, arriving at, hence, final goal, emancipation, liberation.

mn kwmmnw qIrQ dyh CutY]
 grbu bumewnu n mn qy hutY]
 soc krY idnsu Aru rwiq]
 mn kI mYlu n qn qy jwiq]
 iesu dyhI kau bhU swDnw krY]
 mn qy kbhU n ibiKAw trY]
 jil DovY bhU dyh AnIiq]
 suD khw hoie kwci BIiq]
 mn hir ky nwm kI mihmw aUc]
 nwnk nwim auDry piqq bhU mUc]

astpadi III-(3)

man kāmānā tīrath³⁹ deh chbutai,
garab(u)⁴⁰ gumān(u)⁴¹ na man te butai⁴²
soch⁴³ karai dīns(u) ar(u) rāt(i)
man kī mail(u) na tan te jāt(i)
is(u) debī kau babo sādbnā karai,
man te kabahū na bikhā tarai
jal(i) dhovali babu deh anī(i)⁴⁴
sudh kabā hoi kāchī bhī(i)⁴⁵
mar⁴⁶ har(i) ke nām kī mahimā ūch,
nānak nām udbre patī⁴⁷ babu mūch

Octonary III-(3)

If, as the heart desireth, the soul departs from the body at some holy place,³⁹
 The pride⁴⁰ and the notion⁴¹ (of self) will not leave ⁴²the mind.
 If one cleanses and bathes⁴³ the body night and day,
 The dirt of the mind cannot be cleansed through the body.
 If one disciplines this body ever so much,
 The poison that is in the human heart, never sulks away.
 If one bathes this mortal⁴⁴ frame with waters ever so diligently,
 How can a wall⁴⁵ of mud be cleansed pure of mud?
 Harken⁴⁶ the glory of the Name of God is high indeed.
 Nanak, many a sinner fallen low,⁴⁷ have been exalted, through the Name.

Annotations

39. *tīrath--S. tīrtha*. Literally, river crossing, the portion of the river which has a shallow and even bed, so as to facilitate crossing, a fad. Derivatively, *tīrtha* is a place, usually near a river, sea shore or lake which has been sanctified by a god or extremely sacred person, a visit to which place thus confers great merit, it is considered that death at such a holy place is so meritorious on the ground of this coincidence alone that it leads to a better state of existence at the next stage of transmigration, if no indeed, to final emancipation. Therefore, many devout Hindus make it a point to be at a *tīrtha*, at the time of their death.

40. *garab(u)*, *S. gaurava*. Literally, belonging to a *guru*, hence, respectable, important, heavy; n. weight, of high value or estimation, gravity. Thus, self-importance, pride, opinionation

41. *gūman*-Persian, *gūman*, notion, idea, hence, wrong notion, erroneous idea. In our text, it means, the erroneous notion of the individual self, egoism.

42. *butai*-Poetic form of P. *bate*, doth not go away, leave, or disappear,

43. *soch*- S. *saucha*, cleanliness, purification, bathing, *Vedānstarā* of Sadānand, under the heading, “Niyam”, particular discipline, mentions five categories of bodily and mental discipline necessary for a *saṃnyāsīn* who would realise God. They are: (i) *sauch*, constant cleanliness of the body, (ii) *santosa*, contentment, satisfaction with what comes of itself, (iii) *tapas*, austerity, indifference to physical comfort and discomfort, (iv) *svadhyaya*, study and mnemonic recitation of sacred texts and formulae, and (v) *īśvara prañidhāna*, surrender to God. *Saucha* as a necessary preliminary, if not a necessary means of achieving the ends of religion, is a part of many religions, including Islam and Judaism, where it is a necessary preliminary requirement to all prayers. In our text, the point sought to be made out is that the religious aim is interior purity and that there exists no necessary causal connection between this and the *saucha* and that, therefore, over-emphasis on *sauch* to the exclusion or determinant of interior cleanliness, as indeed, is the case with many people, is not desirable.

44. *deb anit(i)-deb*, S. *deba*, body, physical frame, *anit(i)S. anitya*, transient, mortal.

45. *kāchī bhit(i)-P. Kachī*, unbaked, made of mud. *bhit*, wall a small mound, S. *bhitta*, a fragment, section; *bhitti*, a partition, wall.

46. *man*-P. 0 mind. Listen my mind, hence, hearken.

47. *patit babu mūch* —S. *patit*, fallen, sinner, *babu mūch*, very much, therefore, sinner, fallen low.

AstpdI 3-(4)

bhuqu isAwxp jm kw Bau ibAwpy]
 Aink jqn kir iqRsn nw DRwpY]
 ByK Anyk Agin nhI buJY]
 koit aupwv drgwh nhI isJY]
 CUtis nwhI aUB pieAwil]
 moih ibAwpih mwieAw jwil]
 Avr krqUiq sglI jmu fwnY]
 goivMd Bjn ibnu iqlu nhI mwnY]
 hir kw nwmu jpq duKu jwie]
 nwnk boly shij suBwie]

astpadi III-(4)

babu(u) siāna⁴⁸ jam kā bhau biāpai,
anik jatan kar(i) trisan⁴⁹ nā dharāpai.⁵⁰
bhek⁵¹ anek agn(i)⁵² nahī bujhai,
kot(i) upāv dargab⁵³ nahī sijhai.
chūtas(i) nahī ūbb paiāl(i),
mob(i)⁵⁴ biāpah(i) māā jāl(i),
avar kartūt(i) saglī jam(u) dānai,
govind bhajan⁵⁵ bin(u) til(u) nahī mānai.
har(i) kā nām(u) japat dukh(u) jāi,
nānak bolai sabaj(i) subhāi.⁵⁶

Octonary III-(4)

Too much cleverness⁴⁸ giveth rise to fear of the powers of death.
 Any number of devices cannot quench⁸⁰ the basic thirst.⁴⁹
 No change in the outward mode⁵¹ can extinguish the fire.⁵²
 Any number of stratagems will not avail in the Hall of Judgement.⁵³

There is no escape, either below or above the net of attachment⁵⁴ of *māyā* is every where spread.

All other activities are punished by the God of Death.

He taketh into account naught, but devotion to God⁵⁵

By recitation of the Name of God, unhappiness disappears.

Nanak asserts this with a tranquil unexcited⁵⁶ mind.

Annotations

48. *siānap*--Cf. Thomas A Kempis, *The Imitation of Christ*, 'But if you rely on your own reasoning and cleverness... you will but seldom and slowly attain real wisdom'.(I. 14).

49. *trisan*--*S. trisnā*, See fh. II, 21.

50. *dhrāpe*--From S. root, *dhrā*, to go, *nā dhrāpe*, does not go.

51. *bhekb*--*S. bhikṣa*, living on alms, subsisting on charity, begging, mendicancy. In Hinduism and Indian religions, those who take to life of religion traditionally, must subsist on alms. As a matter of fact, that is the basic distinction between him and a man of the world, in the traditional Hindu mind and the Hindu religious literature, as to whether he subsists on alms or earns his own livelihood. This basis of religious life has hardly ever been questioned or challenged throughout the past thousands of years, the only exception known being, a heterodox Jaina sect founded by Gosala, the Maskrin, or staff-bearer, over two thousand years ago, against which sect, on this very ground that its followers did not subsist on alms but earned their own livelihood, both, Mahavir, the *Jina*, and Gautam, the Buddha, made the fatal accusation that the sect was of *ājivakas*, that is, disregards of the basic injunction *ājiva*, which forbids a monk to earn his own livelihood in any way, such a conduct inevitably defiles saintliness of character. This sect, *Ājivakas*, completely disappeared from the stage of religious India over a thousand years ago. The other Indian religion which has challenged the injunction of *ājiva* is Sikhism, which forbids any Sikh to subsist on alms or begging, under any circumstance, whatever. Till recently, before the partition of India in 1947, no Sikh beggar could be found in the streets of any town or village of India, for, *gurdwara*, a Sikh temple, invariably has a free kitchen attached to it for the hungry, the disabled and the indigent, without distinction of caste or creed. The term *bhekb*, then derivatively means, an order of ascetics or religious mendicants. Since, every man of religion, by fundamental rules, must subsist on alms, the term *bhekb*, simply means, a religion. Our text here points out that a mere change of religion, or changes in the outward symbols of modes of life, cannot extinguish the fire of desire which is at the basis of all misery of existence.

52. *agn(i)*--*S. fire*, the fire of passions, the extinguishment of which is the aim of a religious life. In Hindu literature, the 'fire' invariably signifies the fire of passion. In this connection, the famous Fire-Sermon of Gautam, the Buddha, readily comes to mind when at Uruvela, the Buddha, taking his cue from a jungle fire, preached to Kassap and his disciples as follows : 'All things are on fire, the eye is on fire, the forms are on fire, the impressions received by the eye are on fire, and whatever sensation originates in the impressions received by the eye, is likewise on fire. And with what are these things on fire? With the fires of lust, anger and illusion; with these are they on fire, and so with other senses and so with the mind.' It is to the basic ideas comprised in this sermon that our text refers, when it speaks of 'fire'. Guru Arjun, and the last Sikh Guru, Gobind Singh, are known to have patronised the learned men of Brahmanism and discussed their scriptures and ideas with them in public.

53. *dargab*--Persian, literally, the Hall of Audience. In religious literature, it means. God as Judge.

54. *mob(i)*--*S. bewilderment*, infatuation, delusion, hence attachment to the appearances of the phenomenal world.

55. *bhajan*--S. Adoration, worship, devotion, reverence (of God)

56. *sabaj(i)subhāi*. For *sabaj*, see Oct. 1.f. n. 47-Here the phrase, means, with a tranquil and unexcited mind, not by way of polemics, or in any spirit of exaggeration, not in the heat of argument, or with the desire merely to gain a point; but that the assertion is being made with a calm dispassionate objectivity. The implication is that the practice of *nām simran* is not, as it might appear superficially, a mechanical activity, but is a truly regenerative activity, capable of annulling the basic misery and inadequacy of existence.

AstpdI 3-(5)

cwir pdwrQ jy ko mwgY]
swD jnw kI syvw lwgy]
jy ko Awpunw dUKu imtwvY]
hir hir nimu irdY sd gvwY]
jy ko AwpunI soBw lorY]
swD sMig ieh haumY CorY]
jy ko jnm mrx qy frY]
swD jnw kI srnI prY]
ijsu jn kau pRB drs ipAaws]
nwnk qw kY bil bil jsw]

astpadi III-(5)

chār(i) padārath⁷ je ko mā[n]gai,
sādh janā kī sevā lāgai.⁵⁸
je ko āpunā dukh(u) mitāvai,
har(i) har(i) nām(u) ridai sad gāvai.
je ko āpunī sobhā lorai,
sādh sang(i) ih haumai chborai.
je ko janam maran te darai,
sādh janā kī sarnī parai.
jīs(u) jan kau prabh daras piāsā,
nānak tā kai bal(i) bal(i) jāsā.

Octonary III-(5)

He who would gain all the four aims of human life,⁵⁷ let him follow the path of religious virtue⁵⁸

He who would destroy the pains of life, let him make the Name of God the ever repeating music of his heart.

He who would be of good repute, let him, in the company of men, lose his selfishness.

He who fears the pangs of birth and death, let him seek refuge with men of religious merit.

He whose heart is thirst for the vision of God, Nanak is a sacrifice unto him again and again.

Annotations

57. *chār(i) padārath*-- In our country, from time immemorial, four aims of human life, four areas of legitimate human activity, are traditionally recognized and accepted : (a) *artha*, the art of procurement and maintenance of the material means of good living : the upkeep of a household, the raising of a family, the gratifying of feelings and emotions, the acquiring of a property, a bank balance, books, works of art, flowers, jewels, comfortable housing and the pleasures of table. In our traditional literature, this aim of life, the *artha*, is specifically narrowed to the politics of the individual in everyday life. Visnu Śarma's *Pančatantra*, on which the abstract, "Hitopadeśa", is based, is a famous pre-Christian treatise on the science of *artha*. Kautilya's *Arthasātra* by Chanakya of the Kautilya clan, is a fourth century B.C. compendium on this science, composed

by the Chancellor of Chandragupta Maurya, the founder of the great Maurya empire, soon after Alexander the Great's raid into northwestern India. Brahaspatya's *Arthasāstra* and Kamandaki's *Nītisāra* are other famous and ancient texts on *artha*, the science of what Americans would call 'a life of achievement'. *Mahābhārata*, the Hindu book of universal knowledge, also contains valuable material on this subject in the form of didactic dialogues.

It is of interest to recall here that Guru Gobind Singh, while planning his project of an Encyclopaedia of Universal Knowledge, *Vidyā Sāgar*, included abbreviated summaries of Kautilya's *Arthasāstra* and certain chapters of *Mahābhārata*.

The science of *artha* constitutes a highly specialised doctrine designed to impart a skill, the skill for achievement and worldly success not confused or modified by moral inhibitions. It accepts the principle of 'everyman for himself and the Devil take the hindmost'; the basic principle of the deep sea, where the big fish mercilessly and shamelessly eats the smaller of the species. This is called *matsyanyāya*: the Law of the Fishes. Except in some later and minor works, the science of *artha* is never mixed or modified to accord with the claims of ethics and religion.

(b) *kāma* is the next and second aim of human activity. It is the science of pleasure and love. The celebrated *Kāmasūtra* of Vatsayana presents a secular and technical treatise of physical love, which has earned our Hindu ancestors a wholly unjustified reputation for sensuality. Hindu society has always been, an extremely restrained and chaste society, mainly engrossed in spiritual pursuits. The doctrine of *kāma*, came into being not to aid the libertine, but to help the sexually and emotionally frigid, and to ward off the frustrations of married life, phenomena all too common in an other-worldly Hindu society based on prearranged matrimonial alliances.

(c) *dharmā*, the sum-total of an individual's religious and moral duties, is the third aim of human life on earth, and the texts on the subject are called, *Dharmaśāstras* or *Dharmasūtras*. Text by Manu, *āpastamb*, Baudhayana and Gautam are world-famous treatises on this subject. *Dharma* is the law of ethical action, the doctrine of the duties and rights of each individual in a stratified, pyramidal society, the ideal Hindu society of eternal and genetically determined four castes.

These three aims of human activity are called *trivarga*, 'the group of three', which three activities have no common basic postulates except that they all pertain to human activity on earth. The principles of the one do not modify, or need not intrude into, the arena exclusively reserved for the other.

(d) *mokṣa* is the fourth aim, and is called *apvarga*, the final aim and human good, transcending 'the group of three'. It is the goal of spiritual release and redemption and it is set over and against the other three purely worldly pursuits, and is thus the highest goal.

In our text here, where it is said that the path of religious virtue, or the life of religion, comprises and includes all the four traditional aims and activities of life, the basic doctrine of the Sikh way of life is referred to, namely that, (i) the life of religion must be practised in the socio-political context and not by renunciation of and turning back on the world, and (ii) these three aims of human activity, as traditionally conceived, must be constantly modified by and co-ordinated with the final human good, that of God-realization. The other three activities must not be understood as, 'end oriented', having their own independent postulates of orientation, but they must be regarded as 'means-oriented', activities which harmoniously contribute to a full and well integrated human life, permeated with, and consciously directed to, the ultimate goal of God realization.

Sikhism is not a graded or laminated doctrine, but is a unified theory. It is not a compartmental way of life, but is an integrated discipline of which the *Guru Granth* says :

hasabdiā[n] kbelan diā[n] painandiā[n] kbāvan diā[n] vich[cb]e hovai mukt(i):
 hsMidAW KYlMidAW pYnMidAW KwvMidAw ivcy hovY mukiq]
 - Gujari Var M5, AG, p.522

‘in the midst of the proper enjoyments of mind and body is implicit liberation’.

58 *sādh janā kī sevā lāgai*-Literally, ‘let him attain propinquity to those who pursue the path of religion and virtue’. For, *sādh*, see Oct.I,f.n..40, for *sevā*, see Oct. II. f.n.61.

AstpdI 3-(6)
 sgl purK mih purKu pRDwn]
 swD sMig jw kw imtY AiBmwnu]
 Awps kau jo jwxY nIcw]
 soaU gnIAY sB qy aUcw]
 jw kw mnu hoie sgl kI rInw]
 hir hir nwmu iqin Git Git cInw]
 mn Apuny qy burw imtwnw]
 pyKY sgl isRsit swjnw]
 sUK dUK jn sm idRstyqw]
 nwnk pwp puMn nhI lypw]

astpadi III-(6)
sagal purkb mah(i) purkb(u) pradhān(u),⁵⁹
sādh sang(i) jā kā mitai abhimān(u).
āpas kau jo jānai nīchā,
sou gantai sabh te ūchā
jā kā man(u) boi sagal kī rinā⁶⁰
har(i) har(i) nām(u) tin(i) ghat(i) ghat(i) chinā.
man apune te burā mitānā,
pekbai sagal srist(i) sājanā.
sūkb dūkb jan sam dristetā,
nānak pāp punn(u) nahi lepā.⁶¹

Octonary III-(6)

Amongst all men he is the man supreme,⁵⁹ whose egocentricity is destroyed in the company of good men.

He who knoweth himself as the lowliest of the lowly, know him as the man supreme, indeed. He whose mind is the humblest,⁶⁰ he hath verily seen God and His Name abiding in the heart of all things.

To expel out all evil from within the heart, to see the whole creation through the eye of love, He who thus perceives the pleasant and the unpleasant of the world with equal indifferences: Nanak, the merit and demerit deflect him not.⁶¹

Annotations

59. *purkb(u) pradhān(u)*—*f.* The supreme man, the chief of men. S. *purukba*, *purusa*, (etymology not known). Cosmic Spirit, the first Principle postulated by the *Sankhya* metaphysics to account for the mental and subjective aspect of Nature. It is the ultimate principle that guides, regulates and directs the process of cosmic evolution and, thus, it is the efficient cause of the universe that imparts the aspect of consciousness to all manifestations of *prakṛiti*, the matter. It is pure spirit, eternal and all-pervasive and it is unevolved and

causes no new mode of being - *pradban(u)*, *pra*, first, plus *dhāna*, receptacle, primary matter, the protyle, another name for *prakriti* in the *Sankhya*. Since Sikhism does not postulate a metaphysical dichotomy of mind and matter and a Manichaeic conflict and intra-distinctiveness between the *purusa* and *prakriti*, and, instead, assumes the Primaevial Spirit, as ail-that is, and regards all matter and phenomena as mere involuted Mind, our text here has employed the expressions *purkhu* and *pradhāna* as a single hyphenated term, *purkhu-pradhānu*, to denote individuated man as involuted Spirit.

60. *jā kā man(u) hoi sagal ki rinā* -- Literally, he whose mind becomes the dust of the feet of everybody.

61. *nānak pāp punn(u) nahī lepā*—Literally, ‘neither merit nor demerit smears him’. It is not to be understood that our text here preaches the Nietzschean doctrine of ‘beyond good and evil’ which in recent times, has been interpreted as disclosing the secret of reversed values whereby skill in the acquisition, and ruthlessness in the exercise of power may be acquired. Our text describes the spiritual state of a man who has achieved his inner equipoise and, thus, has fully realised that ‘good’ is his true and inviolable nature and ‘bad’ is its antinomy, utterly foreign to it. The conduct of such a man is no longer guided by anything outside himself as, e.g. consideration of whether, in a given situation, ‘A’ is conventionally deemed as ‘good’ or ‘bad’. The supreme man of whom our text speaks here has completely purged himself of all possible and potential bad motivation, and from such a man nothing but good can possibly proceed. He is the supreme man, and not the ‘superman’, the disregarder of all ethical values, the negator of all objective goodness and creator of his own subjective, arbitrary ethical values. A supreme man has disentangled himself from conventional judgements of good and bad but has not gone beyond them in the Nietzschean sense. It is in this sense that our text declares that ‘merit and demerit smear (deflect) him not’.

AstpdI 3-(7)

inrDn kau Dnu qyro nwau]
 inQwvy kau nwau qyrw Qwau]
 inmwny kau pRB qyro mwnu]
 sgl Gtw kau dyvhu dwnu]
 krn krwvnhwr suAwMI]
 sgl Gtw kyy AMqrjwmI]
 ApnI giq iniq jwnhu Awpy]
 Awpn sMig Awip pRB rwqy]
 qumrI ausqiq qum qy hoie]
 nwnk Avru n jwnis koie]

astpadi III-(7)

nirdhan kau dhan(u)⁶² tero nāo,
nithāve⁶³ kau nāo terā thāo.
nimāne⁶⁴ kau prabh tero mān(u),
sagal ghatā kau devahu dān(u).
karan karāvanhār suāmī,
sagal ghatā ke antarjāmī.⁶⁵
apanī gat(i) mit(i) jānho āpe,
āpan sang(i) āp(i) prabh rāte.
tumrī ustat(i) tum te hoi,
nānak avar(u) na jānas(i) koi.

Octonary m-(7)

Thy Name fills an empty life with a serious purpose.⁶²

For the homeless⁶³ Thy Name is a (true) refuge.

For him who hath no status in society. Thy Name provideth self-esteem.⁶⁴
Thus Thou giveth the gift (of self-regard) to all persons.
Thou art the Lord, the Creator and the efficient Cause,
And the Power that pervades through and integrates all selves.⁶⁵
Thou alone knowest Thine own essence and measure.
Thy love for Thine own Self is all-in -all.
Thy praises Thou alone may truly say.
Nanak, no other is thus capable.

Annotations

62. *ghan(u)*--*S.n. dhana, dadhānti*, to cause to run and move quickly, (*Pāṇini*, vi. 1.192); the prize of a contest or the contest itself, as in, *ghanam*, to win the prize of a contest. In arithmetic, it means the affirmative quantity or plus, as opposed to *rina vyaya*, minus.

The original and basic meaning of *ghan* is the ultimate purpose that animates human life, a purpose that makes living worthwhile, a serious aim of life.

'Wealth', 'treasure', are derivative and secondary meanings of the word which have grown out of a common human error which mistakes monetary wealth and material goods as ends in themselves and not as means to spiritual ends, This is precisely the psychology of the miser and worldly-wise man who believes that either the bank-balance is the ultimate aim of human activity or that the fleeting pleasures of the mind, which money is capable of procuring, are the highest and most satisfying ends of human life. For them, *ghan* can mean no more than monetary wealth, worldly goods, or the pleasures of the senses, such being the philosophy of the average man. In almost all ages of history, the original and true meaning of the word has been forgotten and, in common acceptance, its derivative signification has been held as true and only meaning. This philosophy of the unthinking average man finds its succinct and picturesque expression in the following music hall-song which is currently (1960) popular in America and England, has also become popular throughout Europe, and has invaded even the U.S.S.R. as the inner credo of the contemporary teenager movements, the Teddy Boys' the 'Beatniks' and the 'Stilyogi'

It is no-go the yogi-man, it is no-go Blavatsky,
All we want is a bank-balance and a bit of a skirt in a taxi,
It is no-go my honey-love, it is no-go my poppet,
Work your hands from day to day and the winds will blow the profit.
The glass is falling hour by hour, the glass will fall forever.
And if you break the bloody glass you cannot stop the weather.

(‘no-go’ is the English translation of a Chinese ideogram which indicates that a given action does not and is incapable of achieving the desired result).

In our text the meaning of the word *ghan* is not to be understood in the sense which arises out of such a fundamental view of life, but in the original pristine sense of the word which signifies an aim of life, an end truly worthy of highminded human beings.

The Guru could not possibly have made a vacuous statement, such as, ‘the discipline of the Name shall inflate the bank-balance of an indigent individual’ for it would be a de-monstrably untrue statement. Had it been a true statement of a successful technique of human endeavour, there would be far fewer money-markets and far more monasteries in the world today.

63. *nithāve* - P. *ni* plus *thān* plus *ve*. *Sthan* S. a place of refuge, home. *nithāvān*, homeless, without a refuge (singular).

64. *nimāne*-P. *ni* plus *mān*. S. honour, esteem in which his fellow beings regard an individual. As modern psychoanalysis avers, no individual can retain his sanity intact unless his intrinsic worth is accorded recognition by his fellow beings, or failing that, by his own self-estimation, this latter being necessary anyhow. Where the latter or both factors are absent, a man becomes a psychotic or a neurotic. The difference between a psychotic and a neurotic, according to a quip, is between the man who believes that two and two make five, and the man who knows that two and two make four but does not like it.

Our text here refers to the profound psychological truth, that where a hostile or imbalanced social environment militates against the proper recognition of the intrinsic worth of an individual as an end, then a communion with God within himself makes him cognisant of the divinity-in-man and thus restores his basic assurance, self-regard, which constitutes the “ basic prop of human sanity.

65. *antaryāmi* P. *antaryāmin* S. *antaryāmi* P.-*antaryāmin* S. the inner discipliner of the self; he who binds and integrates the self from within, by sitting at its very core.

AstpdI 3-(8)

srB Drm mih sRyst Drmu]
hir ko nwmu jip inrml krmu]
sgl ikRAw mih aUqm ikirAw]
swD sMig durmiq mlu ihirAw]
sgl audm mih audmu Blw]
hir kw nwmu jphu jIA sdw]
sgl bwnI hih AMimRq bwnI]
hir ko jsu suin rsn bKwnI]
sgl Qwn qy Ehu aUqm Qwnu]
nwnk ijh Git vsY hir nwmu]

astpadi III-(8)

sarab dharam mah(i) srest dharam(u),⁶⁶
har(i) ko nām(u) jap(i) nirmal karam(u).
sagal kriyā mah(i) utam kīriā,
sādh sang(i) durmat(i) mal(u) hiriā⁶⁷
sagal udam mah(i) udam(u) bhalā,
har(i) ka nām(u) japab(u) jīa sadā.
sagal bāni mah(i) amrit bāni,
har(i) ko jas(u) sun(i) rasan bakhāni.

*sagal thān te ob(u) ūtam thān(u),
nānak jib ghat(i) vasai har(i) nām(u).*

Octonary III-(8)

This is the highest religion and way of life;” communion with God through the Name, and pure conduct.

This is the best of all efforts; to co-operate with good men, and to remove all evil from within oneself.⁶⁷

Of all endeavours conceivable, this verily is worthy endeavour, to let the Name of God abide constantly in the heart.

Of all the spoken words that alone endureth, which articulates the praises of God after hearing them. The holiest of the holy places, O, Nanak, is the human heart wherein resideth the Name of God.

Annotations

66. *dharam(u)* is the only word in the Indo-Sanskrit languages which expresses the notion and concept of ‘religion’ and ‘good conduct’ as a single integrated idea. In our text, both of these meanings of the word, are explicitly implicated by using the word as a noun *dharam(u)* at one place, and as an intransitive verb, *dharam*, at the other.

67. *sādh sang(i) durmat(i) mal(u) hiriā* — *Literally*, keeping the company of the good and the destruction of inner evil, (or, detergence of the dirt of evil dispositions). Compare with the Buddhist *Dhammapada* - ”Buddhavargo”;

*sabb pāpassa akāram kusalassa upsampadā
sācītt (i) pariyodapānam, etam buddhān sāsānam.*

(s<b pwpÆs pRkrxM kuslÆs apsMpdw [
siçcq pirXodpwnM EqM budāwn` swsnm`)

Not to commit any sin; to do good, and to purify one’s mind, this is the teaching of all the Buddhas.

ASTPADI IV

sloku

inrgunIAwr ieAwinAw so pRB sdw smwil]
ijin kIAw iqsu cIiq rKu nwnk inbhI nwil]

slok(u)

*nirguniār' iāniā² so prabb(u) sadā smāl(i)³
jin(i) kīā tis(u) chūt(i)⁴ rakb(u) nānak nibabī nāl(i)*

Slok(u)

O'thou devoid of merits¹, and immature of understanding² be with God, always.³
He, thy Creator, bear Him in mind⁴, for He alone is thy heir, here and hereafter-so sayeth
Nanak.

Annotations

1. *nirguniār* - possessing no (good) qualities or *guna*. Hence, devoid of all merit (P). In metaphysics, *nirguna*, hence, Absolute, which is the true nature of the human soul.

2. *iāniā*,--*S. āyana*, n. coming, approaching, hence, a newly born soul, a babe, a human soul, human being.

The soil, *ātmā*, in its true essence, is non-qualitative and its cognition of the world, the temporalia, is nearest the true Reality, when it confronts it as a new born babe, unscreened and undivided by the symbols and definitions of thought concrete and actual as distinct from the abstract and conceptual, in the purely non-verbal realm of experience. It is the fringes of this babe-experience, so to speak, that the modern art through its abstract and crazy dada-forms and the ultra-modern atonal music are endeavouring or blundering to touch, the same which is the goal of Zen Buddhism, now becoming popular in the West.

The central, doctrine, out of which justification for Zen-discipline arises, is contained in the *Mādhyamak* school of Nagarjuna which seeks to exegitise the doctrine of Gautam the Buddha himself, that,

Things have being is one extreme: that things have no being is the other extreme.

These extremes have been avoided by the Tathagata, and it is a middle doctrine that he teaches'
(*Samyutnikāya*, XXII. 90.16).

This non-verbal reality, this non-graspable razor's-edge, the middle-truth, is not describable by the fourfold propositions of Buddhist logic: (1) A is, (2) A is not, (3) A both is and is not, (4) A neither is nor is not, and it, therefore, is indescribable, strictly speaking.

Nagarjuna, in his *Mādhyamkāśāstra* (XV-3) says of it:

śūnyamiti na vaktavyam aśūnyamiti vā bhavet ubhayam no ubhayam cheti prājñaptartham tu kathyate

(SUñXimiqn vE±XM ASUñXimiq vw Bvyq` aBXm` n amXM cyiq pRzp`æXDÉ
qu kÆXqy [)

(XV,3)

‘It cannot be called void, or not-void, or both, or neither, but in order to , somehow, indicate it, it is called, *śūnyat*’.

That the goal of the Sikh spiritual discipline, *Nām-Simrin*, is awakening into this primary non-conceptual experience, is indicated in the *Guru Granth* at numerous places:

ib(u) samsār(u) bikār(u) sanse mah(i) tarīo brahmgiānī,
jīśah(i) jagāi pīāvai ib(u) ras(u) akath kathā tin(i) jānī
(iehu sMswru ibkwru sMsy mih qirE bRhm igAwnI]
ijsih jgwie pIAwvY iehu rsu AkQ iqin jwnI])
--Gaurī, Pūrabi M5,AG, 205.

The God-knower crosses over this confusing, distracting experience of the temporalia. He whom (God Himself) awakens into this aesthetic awareness (of Reality), *rasu*, he knows then the true unutterable story, *akath kathā*.

The Sikh *yoga* of *nāmsimrin* is, therefore, essentially a reversing of the process by which the world of discrete forms has arisen in the individual mind, as the mind matures from its babe consciousness, by stilling the discriminative activity of the mind and letting the categories of *māyā*, *samsār*, fall back into potentiality. Once the world is thus seen, then the Sikh is liberated, but instead of resting there, he lets the projection of *samsār* arise again through *karunā*, compassion, having been consciously identified with it and then he engages in *paropkār*, helpful service to the world, willing and compassionate, untiring and selfless, as the *Sukhmani* declares (Oct. VIII.4):

brahm giānī parupkār umābā,
(bRhm igAwnI praupkwr aumwhw)
M5, AG, 273.

In this *sloku*, the Guru makes a play on the double significance of the words, *nirguniār*, and *iānā*, referring to the true nature and true goal of the human soul, as well as its present obfuscate nature and confuse state, implying that, that which is to be achieved is already within the true nature of man.

3. *samal*—P. from *S. sambhār* to bear up, to lift, to carry. In Punjabi, to take care of.

4. *chit*, *S. chitta*, usually translated as mind, because in the thought-categories of Indo-European languages the concept of *chitta* is absent. There is no contrast between ‘mind’ and ‘matter’ in the thought-categories which Buddhism and Sikhism, both accept. Here, the antithesis of mind, the *chitta*, is *rūpa*, the ‘form’, and not ‘matter’, as in western thought-categories. Just as ‘man’ when contrasted with ‘woman’ has a different meaning from when it is contrasted with ‘animal’, similarly, ‘mind’ when contrasted with ‘form’ signifies one thing and when contrasted with ‘matter’ it signifies a different thing. *Chitta* is the antithesis of ‘form’, *rūpa* and not ‘matter’ that extends in space and can be manipulated in experimental laboratory. In the basic Sikh thought, the world is never viewed in terms of ‘primary substance’, matter, which is, at best, an inference, or a postulate and not a matter of direct experience. Thus the problem of how ‘mind’ can influence ‘matter’ does not arise here. The term for the physical world is ‘*rūpa*’, (*rūp na rekh na rang kichhu, tih(i) gun te prabhu bhinn*), God is different from what you perceive as the world, for, he is neither form, nor line, nor colour and is beyond all quality-substances’, that is how our *Sukhmani* refers to God. There is no ‘material substance’ underlying ‘*rūpa*’, it be *chitta* itself. When our text says ‘bear in mind’, it does not imply, that any retreat from worldly activity a renunciation of the world or world-denial, is advised. The life of Sikh discipline, of *nām-simrin* yoga, is not a turning back on sociopolitical activity. Thus, in the Sikh way of life, is not embedded the painful dilemma to which Arthur Koestler refers,

“The *hubris* of nationalism is matched by the *hubris* of irrationality, and the messianic arrogance of the Christian Crusador is matched by the *yogi*’s arrogant attitude of detachment towards human suffering.

Mankind is facing its most deadly predicament since it climbed down from the trees, but one is reluctantly brought to the conclusion that neither *yoga* nor any other form of Asian mysticism, has any significant advice to offer”.

-(*The Lotus and the Robot*, London, 1960)

This *hubris* is the result of our every day erroneous perceptions grounded in wrong assumptions. When through the discipline of *nām-simrin*, which is duly integrated to socio-political activity, man becomes aware of the underlying physical unity of the world, the correct perception arises and the wrong assumptions are obliterated, and simultaneously vanishes and is resolved the basic inner ambivalence of man-the propinquity within life, or the beautiful and the ugly and disgusting of the creative powers of man and his urge for destruction and degradation, of love and purity and beauty on the one hand and sex and violence and decay on the other, and thus the man is born to his true wholeness, equipoise of soul and equilibrium of mind, *sahaj*, :

kabai nānak, gurprasādi sahaj(u) upjai ih sabsā iv jāi

khY nwnk gurpRswdI shju aupjY, ieh shsw iev jwie]

- -Ramkair, M3, Anand, AG, 919

The divine Light and Grace dispelleth the inner ambivalence of man, thus generating in him an abiding poise, so sayeth Nanak.

AstpdI 4-(1)

rmeIAw ky gun cyiq prwnI]
kvn mUl qy kvn idRstwnI]
ijin qMU swij svwir sIgwriAw]
grB Agin mih ijnih auBwirAw]
bwr ibvsQw quJih ipAwrY dUD]
Bir jobn Bojn suK sUD]
ibriD BieAw aUpir swk sYn]
muiK AipAwau bYT kau dYn]
iehu inrgun gun kCU n bUJY]
bKis lyhu qau nwnk sIJY]

astpadi IV-(1)

ramaā⁵ ke gun chet(i) prānī,
kavan mūl te kavan drisfānī.
jūn(i) tūn sāj(i) sawār(i) sigārīā,
garbha agan(i)⁶ mah(i) jinh(i) ubārīā.
bār bivasthā tujhaih pārai dūdh,
bbar(i) joban bhojan sukh sūdh.
birdh(i) bhaiā upar sāk sain,
mukh(i) apiāo⁷ baith kau dain.
ihu nirgun(u) gun(u) kachhū na bijhai,
bakhas(i) leho tao nānak sjhai.⁸

Octonary IV-(1)

O’soul, remember goodness of the All-pervasive.⁵
And think: what thy essence and what thy appearance.
He who hath pulled thee out of the fire of Potentiality.⁶

When young, he supplies thee with food and creature comforts.
 When old, there is the family and the relatives to look after thee.
 Thus, even when disabled, thou art cared for.⁷
 The man is essentially ignorant and devoid of true understanding.
 O' God, unless he is in a state of Thy Grace there is no settlement for him.⁸

Annotations

5. *ramaiā, ramayyā*, S. *ram*, to pervade, to run through ; Immanent, All pervasive God.

6. *garbh-agni*,— S. *garbh*, potentiality plus, *agni*, fire, energy. All potentiality is saturated with quiescent energy, otherwise, there would be no kinetic energy that vivifies all phenomena. The primaeval impulse that activates transformation of potential energy into kinetic energy is from God Himself, and thus He is the Creator of all creatures and maker of all forms: he 'pulls them out of the fire of potentiality', as our text says.

7. *apiāo* - Apbhramsa of S. *peya*, drinkable food, rice-gruel or vegetable gruel, food essentially fit for sick and old persons. Our text literally says that 'the family members feed thy mouth with nourishing gruel' that is, look after and care for you in every manner necessary.

8. *sijhai-P.* , Settle problem satisfactorily. S. *siddhi*, to accomplish.

AstpdI 4-(2)

ijh pRswid Dr aÜpir suiK bsih]
 suq BRwq mIq binqw sMig hsih]
 ijh pRswid pIvih sIql jlw]
 suKdweI pvnu pwvku Amulw]
 ijh pRswid Bogih siB rsw]
 sgl smgRI sMig swiQ bsw]
 dIny hsq pwv krn nyqR rsnw]
 iqsih iqAwig Avr sMig rcnw]
 AYsy doK mUV AMD ibAwpY]
 nwnk kwiF lyhu pRB Awpy]

astpadi IV-(2)

*jih prasād(i) dhar ūpar(i) sukh(i) basab(i)*⁹
sut bhrāt mī banitā sang hasab(i)
jih prasād pīvab(i) sītal jalā
sukhdāī pavan(u) pāvak(u) amulā
*jih prasād(i) bhogab(i) sabh(i) rasā*¹⁰
sagal samagrī sang(i) sāth(i) basā
dīne hast pāv karn netar rasnā
tīsab(i) tiāg(i) avar sang(i) rachnā
aise dokh mūr andh biāpe
nānak kādh(i) lehu prabh āpe

Octonary IV-(2)

He, through whose grace man lives on earth,⁹ a congenial hospice,
 And enjoys himself in the company of his children, brothers, friends and wife.
 He, through Whose grace man partaketh of cool, life-giving water,
 And breathes the air and uses the priceless fire.
 He, through Whose grace man has all the good thing of life,¹⁰

And is surrounded by every paraphernalia of comfort.
 He, Who hath given man the sense organs of touch, motor-audition, visual perception and taste.
 To turn one's back on Him, and to engross oneself with the other.
 Such is the sorry, ignorant, and sightless state of man.
 O' God, have mercy on him and redeem him through Thy own Will. So, sayeth Nanak.

Annotations

9. *dhar ūpar(i) sukḥ(i) basab(i)* – Literally, liveth on earth in congenial environment. Neither the emergence nor existence of life, on any terrestrial sphere, is possible unless the physical and environmental conditions thereon are propitious. Life on earth, such as we know it, has become possible because of certain chemical and atmospheric conditions on it, and an absence of these conditions, at any time, would mean extinction of such life on earth. The continued maintenace of these conditions is a pre-requisite of the continued existence and evolvement of this life on this planet. The continuity of these conditions is through the Grace of God, that has made a congenial hospice for man.

10. *bhogab(i) sabh rasā*-Literally, 'enjoyeth all emotive experiences,' that is, possesses and enjoys all good things of life.

Astpdi 4-(3)

Awid AMiq jo rwKnhwru]
 iqs isau pRIiq n krY gvwru]
 jw kI syvw nv iniD pwvY]
 qw isau mUVw mnu nhI lwvY]
 jo Twkuru sd sdw hjUry]
 qw kau AMDw jwnq dUry]
 jw kI thl pwvY drgh mwnu]
 iqsih ibswrY mugDu Ajwnu]
 sdw sdw ieh BUlnhwru]
 nwnk rwKnhwru Apwru]

astpadi IV-(3)

ād(i) ant(i)jo rākhanhār(u),
tis sio[n] prī(i) na karai gavār(u).
jā kī sevā nav nidh(i) pāvai,¹¹
tā sio[n] mūrā man(u) nabi lāvai.
jo thākūr(u) sad sadā bajūre,¹²
ta kau andhā jānat dūre.
jā kī tabal pāvai dargah mān(u),
tisab(i) bisārai mugadh(u)¹³ ajān(u)
sadā sadā ib bhūlanhār(u),
nānak rākhan hār(u) apār(u).¹⁴

Octonary IV-(3)

He, Who protects in the beginning and saves in the end, Him the ignorant man loves not.
 By attaching himself to Whom he may fulfill all his ambitions," towards Him, the fool does not turn his mind.
 The Lord Who at all times and ever is present within the human heart,¹² Him, the blind-of-understanding deems as distant.

By serving Whom a man be honoured hereafter, Him the bewildered man¹³ of little sense completely forgets.
Such is the state of man, ever-erring, again and again going astray.
Nanak, the mercy of God is great¹⁴ never-the-less.

Annotations

11. *ḡā kēi sevā nav-nidh(i) pāvai* - Literally, 'By serving Whom he may attain the nine treasures. (For Nine Treasures see Octonary 1.3 f.n. 23.) These traditional nine treasures of Hindu philosophical and literary tradition, signify the means whereby all human ambitions are realizable.

12. *jo thākur sad sadā hajūre — hajūre*, p. from original Arabic, *bādūr*, present. Our text says that, God is ever present in the human heart and one does not have to search for Him anywhere else, and thus there is no insurmountable difficulty in remembering God. Compare, *Visṇupūranam* :

koatīprayāso asura bālakaḥ har rūpōpāsane svabridi śhidravata stab.

(koiq̄pRXwso-Asur-bwlkw: hr}popwsny ÆvHid iCdRvq` Æq: [)

(VII, 7,7,38)

O' *asura* boys, no very great effort is required in worshipping God, for He is present in every human heart as the sky pervades all space.

13. *mugadb(u)-S. mugdha*, a bewildered mind, an intellect gone astray.

14. *nānak rākhan hār apār(u)*- Literally, Nanak, the saviour is limitless indeed.

AstpdI 4-(4)

rḡnu iqAwig kaufI sMig rcY]
swcu Coif JUT sMig mcY]
jo Cfnw su AsiQru kir mwnY]
jo hovnu so dUir prwnY]
Coif jwie iqskw sRmu krY]
sMig shweI iqsu prhrY]
cMdn lypu auqwrY Doie]
grDb pRIiq Bsm sMig hoie]
AMD kŪp mih piqq ibkrwl]
nwnk kwif lyhu pRB dieAwl]

astpadi IV-(4)

ratan(u) tiāg(i) kaudi¹⁵ sang(i) rachai,
sācb(u) chhod(i) jhūth sang(i) machai.
jo chhadnā so astbir(u) kar(i) mānai,
jo hovan(u) so dur(i) parānai.¹⁶
chhod(i) jāi tis(u) kā sram(u) karai,
sang(i) sabāi tis parharai.
chandan lep(u) utārai dhoi,¹⁷
gardhab prīt(i), bhasam sang(i) boi.
andh kŪp mahi[n] patit bikerāl,¹⁸
nānak kādb(i) lebo prabh daiāl.

Octonary IV-(4)

Man throws away the precious gem and picks up the cowrie-shell.¹⁵
 He turns his back on truth and revels in falsehood.
 That what he must part with, he thinks is enduring,
 That what eventually betrays, he strives for,
 That which steadfastly sustains, he lets go.¹⁶
 An ass that he is, he washes himself off the cooling fragrant *santalum* paste, because of his
 ingrained partiality for filth¹⁷
 Thus man is fallen a prisoner in a dark dangerous pit.¹⁸
 God, have mercy upon him and raise him up.
 Thus prayeth Nanak.

Annotations

15. *kandī*-a cowrie-shell, it is a shell of small gastropod found in the Indian Ocean and used as money in Africa, South Asia and till the opening of this century in India. It is the lowest monetary unit, comparable with our current *nayā paisā* in value, whereas a *ratan*, (*S. ratna*)*the*. precious gem which, in common parlance, is the precious ruby stone, was till about a century ago, when synthetic rubies indistinguishable from the natural stone were manufactured, the highest money-unit known.

16. *dūr parānai*-P. from Hindi, *pehchāne*, knows, as, believes to be so. [Note: Bhai Kahn Singh of *Mabān Kosb* fame takes *parānai* to have flowed from *plāyan* which means to run away. This seems to be more plausible etymology than what our author has suggested—editors]

17. *chandan lep*-the paste of sandal wood is used in hot tropical climate of India to cool the forehead and body. Indian donkey vigorously rotates its body in dry dust when it feels hot and uncomfortable.

18. *andh kūr mai[n] patit bīkrāl* - Literally, ‘fallen into a dark dangerous pit. Such is the state of man that his vision and perspective is wholly circummured and thus he is cut off from Reality, as a man fallen into a pit, dark and dangerous, is not only deprived of natural mobility but is also, otherwise, in peril of perishing.

It is interesting to compare this simile of Guru Arjun with the famous simile of Plato in the seventh book of his *Republic*. Therein Plato compares the state of man to a row of prisoners sitting in a cave and chained, so that they can look only in one direction, away from the mouth of the cave, into the wall of the cave. Behind them a fire is burning, and between the fire and the prisoners is a raised platform along which passes a constant procession of moving things. The prisoners see not the things but shadows of them cast by the fire upon the walls of the cave.

Since, however, they can never turn their heads, they do not know this. These shadows, therefore, are the only ‘reality’ they know or can possibly know, unless they take the aid of philosophy, the insight which human reason provides.

Our text on the other hand, seems to postulate that the state of man is such that no amount of human reason or wisdom can bring him high unto Reality unless Divine grace, an extraterrestrial Power, comes to his aid.

There are good reasons to suppose that Guru Arjun was familiar with main philosophy of Plato, and particularly with this simile of the prisoners-in-cave, as Greek philosophy, in its arabesque motifs and this simile, as a part of the stock-in-trade, in Sufi argumentation, was, already a part of higher learning and religious culture in the Punjab of the seventeenth century. Guru Arjun’s contacts with Muslim divines and Islamic learning were as intimate as was his profundity of knowledge in ancient Samskrit text, and in this Guru Arjun was merely carrying on the basic impulse of Sikhism, that of providing a bridgehead between the Semitic and the Aryan-cultures.

As far back as the seventh century, the great centres of Greek learning in Syria, Egypt, Mesopotamia, and Persia had been overrun by the Arabs, in the early ninth century, Al-Mamun, the Caliph of Baghdad, had ordered that the main books of Greek learning should be translated into Arabic. This affected Muslim theology and Sufi thought profoundly, till Greek philosophic concepts and thought-idioms became warp and woof of both.

It is, therefore, not a far-fetched surmise that when constructing and employing this *andh kūp*, the 'Dark Pit' simile, Guru Arjun specifically had before his mind, the Plato's simile of 'chained prisoners-in-the-cave' and the Guru deliberately underlined the Sikh doctrine of Divine Grace here, in his *andh kūp* simile.

In the fifth and the sixth stanzas, *paūris* that follow, our text proceeds to make the inner meaning of the *andh kūp* simile clear by implicating that a mere turning of the head towards the mouth of the cave, as in Plato's allegory, will not enable man to behold the naked reality; he must be raised above his normal capacities and his present human station, before he can have a vision of God, for, his predicament is not, as Plato suggests, a lack of opportunity but lack of vision. It is not any circumstantial incapacity externally imposed upon him, but an inherent disablement, from which man suffers. This basic insufficiency of man cannot be cured but through the Grace of God. It is a fallen state, that is the true predicament, of man and what he needs is the Hand of God that can uplift. It is not a mere handicap that can be remedied by removal of exterior hindrances through educative processes and environmental manipulations and amplitude, such as has been and is the fond hope of all past and present Utopia-makers, socialists and welfare-state-*wālās*.

Social and political implications of these two similes, that of Plato and of Guru Arjun, are as profound and far-reaching, as they are from each other apart.

All Utopian states, the modern welfare, socialist and communist societies, derive their basic inspiration from the ideas of Plato's *Republic*, the cornerstone of which is this allegory about the 'prisoners-in-the-cave'. It is a basic assumption of this allegory that only environmental and institutional inadequacies stand between the present misery of man and the fullness to which he is entitled. Political apparatus of the society, the state, is alone capable of removing these inadequacies and hindrances, and let the State, therefore, assume full powers to do so. While the theory about the state of man, as implicit in Plato's allegory, is the starting premise, this other one, the moral right of the state to assume full powers to manipulate and control social energy and material environment, is the second premise of the syllogism, the conclusion of which are the modern welfare, socialist or communist states. It is, however, implicit in a society which is thus organised that, the extent of obligation of the State to provide the individual with facilities, is also the extent of the power of the State over the freedom and autonomy of the individual as a social unit. Slavery is necessary price of the security which these forms of society offer.

It is against this mortal danger that the implications of Guru Arjun's simile or allegory about the man-fallen-in-a-dark pit, militate. Any coercive power exercised and exercisable by an external socio-political authority, are not only essentially irrelevant to the predicament of man, but constitute a hindrance to his ultimate redemption. This latter will and can come only through individual religious culture, spiritual evolution and grace of God, which processes cannot properly generate and prosper in a society which subordinates the individual worth and inner autonomy of man to totalitarian power, in practice, invariably exercised by busy-bodies who have conveniently mistaken their own interests and emotional satisfaction that flows from exercise of power for the ultimate welfare and good of the society, as well as the individual, that compose it. According to Guru Arjun, the ultimate creative power is that (religion and not of any form of political totalitarianism social regimentation.

lok pcwrw krY idnu rwiq]
 bwhir ByK AMqir mlu mwieAw]
 Cpis nwih kCu krY CpwieAw]
 bwhir igAwn iDAwn iesnwn]
 AMqir ibAwpY loBu suAwnu]
 AMqir Agin bwhir qnu suAwh]
 gil pwQr kYsy qrY AQwh]
 jw kY AMqir bsY pRBu Awip]
 nwnk qy jn shij smwiq]

astpadi IV-(5)

kartūt(i) pasū kī mānas jāt(i),¹⁹
lok pochārā²⁰ karai din(u) rāt(i).
bābar(i) bhekh antar(i) mal(u) māiā,²¹
chhapas(i) nāhi kachhu karai chhapāiā,²²
bābar(i)²³ gīān²⁴ dhiān²⁵ isnān,²⁶
antar(i) biāpai lobh(u) suān(u).²⁷
antar(i) agan(i) bābar(i) tan(u) suāb,²⁸
gal(i) pāthar kaise tarai athāb.
jā kai antar(i) basai prabhu āp(i),
nānak te jan sabaj(i)²⁹ samāt(i).

Octonary IV-(5)

True, man is homo sapiens¹⁹ but it is the animal in him that makes his actions
 Thus, constant masquerade and hypocrisy²⁰ are his lot.
 He carries a veneer of civilisation for show but is beset with evil and nescience within.²¹
 No amount of tricks on his part can resolve this dilemma.²²
 Vast scientific knowledge,²³ vast powers of rational insight²⁴ and impressive gains in social
 purity²⁵ are to his credit in his show window.²⁶
 But in the inner vitals of his soul lurks the dirty dog²⁷ of greed and grasping.
 Inside, the blazing fires of passions; outside, the calm ashes of resolvment.²⁸
 How can man, with a millstone tied around his neck, swim across an ocean fathomless.
 He, in whose heart God Himself taketh His residence,
 Nanak, he alone achieveth spiritual equipoise.²⁹

Annotations

19. *kartūt pasū kī mānas jāt(i)* - His psychomental dispositions, *kartūt(i)*, literally, behaviour-patterns, are those of animals while his species is that of a human being. This truth, to which the Guru has given expression that our psychomental make-up, by and large, partakes of our animal ancestry, is a recent scientific insight, vouchsafed to modern man by the biological Theory of Evolution. It was Bishop Creighton who once remarked that, in the evolutionary process, it had not been so difficult to get rid of the ape and the tiger elements in human nature but the donkey was a more intractable beast. Donkey is not necessarily stupid but cussed. The besetting sin of man is his contrariness.

20. *lok pachārā-P.* from S. *lokachār*, an outwardly conformist conduct; masquerade and hypocrisy.

21. *bābar(i) bhekh antar(i) mal(u) māiā* - For, *bhekha see*, Oct. Ill, f.n. 51. *bhekha is essentially to assume appearances indicative of the adoption of highest accepted values of life, hence, veneer of civilisation.*

22. *chhapas(i) nābi kacbbu karai chhapāiā* - Literally, 'This' (inner contradiction) cannot be annulled, (*chhapas* S. to

23. *bābar(i)* -Literally, for show purposes, hence, in the show-window.

24. *giān-P.* True knowledge, valid knowledge, scientific knowledge.

25. *dbiān-P.* Mental unicentricity, rational insight as contradistintguished from mere observation.

26. *isnān-P., S. snāna;* gaining, in Sikh literature, purity of conduct: *sunho bhāi nand lāl jī sikh-karam hai ebu, nām dān isnān(u) bin(u), kare na ann sion nebu*

sunhu BweI nMd lwl jI, isK krm hY eyhu]
nwm dwnu iesnwnu ibnu, kry n AMn isau nyhu]
-Rabatnāmā Bhāi Nand Lal 1. 17.

Taking of physical nourishment in the case of a Sikh is justified only if lie remembers God, loves his neighbours and has pure conduct.

27. *suān(u)-S. swān,* dog. In Indian estimation, the dog is not primarily viewed as a faithful companion and friend of man, but as the unkept and unkempt, unclean street dog who by his bark disturbs the human temper and by his bite communicates incurable rabies. The greed and grasping within the man is such a dog.

28. *tan suāb* - 'on the body, the ashes are smeared'. Ashes, in Hindu religious thought-idiom have, as their mental equivalence, the concept of final resolution of all antinomies and contradictions of experience. Just as, when fire finally consumes all fuel, there is neither fire, nor fuel left, but only ashes which are neither one nor the other, so, ashes are a symbol of resolvment of basic human dilemmas and it is for this reason that Indian *faqirs* smear their bodies with ashes. In Pali Buddhist texts the simile of a 'gone-fire' is frequently employed to denote the condition of a liberated man, *tathagata*, 'thus-gone'. In Vedic ritual text, the term, *svāhā* periodically occurs to denote the destination of a libation put into the fire, 'May it, through this fire, resolve into its ultimate essence, its true nature, *svābah*'.

29. *sabaj-For sabaja,* see Octonary l,f.n. 47.

AstpdI 4-(6)
suin AMDw kYsy mwrgu pwvY]
kru gih lyhu EiV inbhvwY]
khw buJwriq BUJY forw]
inis khIAY qau smJY Borw]
khw ibsn pd gwvY guMg]
jqn krY qau BI sur BMg]
kh ipMgul prbq pr Bvn]
nhI hoq aUhw ausu gvn]
krqwrū kruxwmY dInu bynqI krY]
nwnk qumrI ikrpw qrY]

astpadi IV-(6)
sun(i) andhā kaise mārag(u) pāvai
kar(u) gab(i) lebo or(i) nibhāvai
kabhā bujbārat(i) bujbhai dorā
nis(i) kabhāi tau samjbhai bhorā

kaḥā bisan paḍ³⁰ gāvai gung
jatan karai tau bhī sur bhang
kaḥ pingul³¹ parbat par bhavan
nabī hot ūbhā us(u) gavan
karfār(u) karunāmai dīn(u) bentī karai,
nānak tumri kīrpā tarai

Octonary IV-(6)

How can a blind man traverse the road by merely listening to a description of the itinerary ?
 Unless some one takes him by the hand to lead him on to the destination,
 A deaf of ears cannot solve a spoken riddle;
 He may take the word, ‘night’ for ‘sun-rise’.
 A stammerer cannot sing an intricate piece of classical music,³⁰
 However hard he may try, he is bound to falter.
 How can a limbless person³¹ have his residence on a hill-top ?
 For, he is unable to reach there by himself.
 Humble Nanak, therefore, prayeth to the compassionate Creator:
 Through Thy Grace alone man may be saved.

Annotations

30. *bisan paḍ-S. vikham paḍ*, an intricate piece of Indian classical music. Classical Hindu music, unlike modern music, is not an independent art, being invariably an adjunct of poetry and dance. Modern music is an interaction of three elements : rhythm, melody and harmony. It is harmony which accounts for the difference between our whole modern musical consciousness and the ancient music-sense, e.g. of the Greeks and of the Hindus. In our own classical music-values, it is melody, that is a compound of the tune and counterpoint, which is of basic and significant importance, not for its own sake, but because of the spiritual mood that it is capable of evoking and inducing. In the Sikh spiritual discipline, *kīrtan*, ‘sung-praises (of God)’, is the basic satisfying utility the music has. The modern man, however, when he hears an unaccompanied melody, cannot help interpreting it in the light of its most probable harmonies, and when it does not imply consistent harmonies it seems to him unsatisfying, quaint or strange. This accounts mainly for our present generation’s lack of serious interest in *kīrtan* to which such an importance is accorded in the *Guru Granth : hari kīrtan nirmolak hīrā*, ‘the sung-praises of God is the most precious good to covet for by man.’ This also accounts for the degradation of *kīrtan* in our present day *gurdwārās* by musicians who succumb to the temptation of catering to the current cheap tastes acquired through frequent visits to our popular culture-centres, the cinema-halls. The effort of thinking away these cheap harmonic preoccupations is probably the most violent piece of mental gymnastics in all artistic experience and furnishes much excuse for a sceptical attitude as to the values of preharmonic or non-harmonic music.

To obviate possible misunderstanding about the true Sikh comprehension of the nature and import of Music as a creative art, it is necessary here to explain that Sikhism by its doctrine of *kīrtan* does not intend to imply either that the dimension of harmony has in any way deteriorated the true human significance of music or that music is intrinsically related to language. In the Sikh Scripture, the *Guru Granth*, it is clearly recognised and frequently implicated that music is the chief language of mind when the mind is in a condition of non-verbal feelings, whether in its pre-conceptual or para-conceptual stages of comprehension of reality :

so dar(u) kehā so ghar(u) kehā jīt(u) bab(i) sarab samāle ? vāje nād anek asankhā kete vāvanhāre,
so dru kyhw so Gru kyhw ijqu bih srb smwly]
vwjy nwd Anyk ASMKw kyqy vvwxhwry]

-Japu,ML,AG.6

“What is the nature of the Gate, and of the House from where and sitting wherein the God sustains the AU-Reality ? There are many and myriads the musical harmonies and as many their makers.’ Here, as at many other places, it is conceded that music is formally related to language only where it sets a text, where it

is music of a specific exterior occasion. It is admitted that music has its own syntax, its own symbolism and its own vocabulary, and that it is in no way a verbal statement, and further, that, harmony is its fulfilment and not derogation. But where, as is the case with certain developments in modern music, it cuts itself altogether loose from all intelligible equivalences that the Sikh doctrine of *kīrtan* joins issues with it, not by challenging its validity *ab initio*, by questioning its ultimate significance as creative human art. The ‘pure music’, atonality, *musique concrete*, electronic music, deny to the listener any recognition of content, or even the possibility of relating the pure auditive content to any other form of experience, by destroying all connections with the world of descriptive and verbal concepts. It is this tendency that has made music the central fact of lay culture; it is easier to enjoy without integrating it with the whole personality, as it stirs the emotions without perplexing the brain.

This is the ‘music for its own sake’, which the modern man demands out of *kīrtan*, and gets dissatisfied when it is denied to him or the *kīrtan* itself is degenerated into entertainment when it is supplied to him.

The true Sikh doctrine of *kīrtan* is repudiatory of the Theory of Music for its-own sake, as this theory is on par with such utterances as ‘Art for Arts sake’ or ‘Business is Business’. All such theories are undeniably atheistic. They imply that each activity of the human mind has utter independence, it can go its own way. This is a departmentalised conception of personal integrity which allows the universe to disintegrate, which unceremoniously banishes the All-Unifier God out of it.

The Sikh doctrine of *kīrtan*, by yoking its binary structure of Hindu classical music to the word of the Guru, the *gurubāni*, cures the art of music of this disintegrating illness.

In our text, the melodic performance of music is referred to, which is impossible for one of defective speech to make, no matter how hard he tries.

31. *pingal*—*P.* a man stricken with advanced leprosy through which disease he has lost the use of his legs and arms. From, *S. ping*, reddish brown, the colour of leprosy spots.

AstpdI 4-(7)

sMig shweI su AwvY n cIiq]
 jo bYrweI qw isau pRIiq]
 blUAW ky igRh BIqir bsY]
 And kyl mwieAw rMig rsY]
 idRV kir mwnY mnih pRqIq]
 kwlu n AwvY mUVy cIiq]
 bYr ibroD kwm kRoD moh]
 JUT ibkwr mhw loB DRoh]
 ieAwhU jugiq ibhwny keI jnm]
 nwnk rwiK lyhu Awpnu kir krm]

astpadi IV-(7)

sang(i) sabāi so āvai na chit(i)
jo balrāi tā sio[h] prit(i).
baluā ke grib bhitar(i) basai,
anad kel māā rang(i) rasai.
drirh(u) kear(i) mānai manab(i) pratit(i),
kāl(u) na āvai murhe chit(i).
bair birodh kām krodh moh,

jbūth bikār³² mahā lobh dhroh.
ībhū jugat(i) bhāne kār janam,
nānak rākb(i) leho āpan kar(i) karam.

Octonary IV-(7)

He that is ever with him and ever his helper,
Him the man recognises not.
That which is alien and inimical to him, he cherishes.
The house wherein he dwelleth is made of crumbling sands,
And engrossed in fleeting appearances, he is wholly preoccupied with his childish pranks.
He firmly believes that all this is enduring and real,
The fool comprehends not the nature of the time-flux.
Malice, enmity, sex, anger, and greed.
The lie, and great injurers³² --cupidity and perfidy,
In this state man passeth from birth to birth.
Nanak prays : 0, Lord, save him through Thine own mercy.

Annotations

32. *bikār*—P. from S. *nikrī*, to destroy, injure; *nikāra* injury disease, hence P. *bikār*, injurer, *mahā-bikār*, great injurer.

It is to be noted here that in recounting human sins and failings, the Guru, while disapproving of preoccupation with the physical side of sex, *kām*, does not seem to support the popular notion prevalent amongst a section of the Sikhs in particular, and others in general, that sins of the flesh that arise out of sex-desire are the only or even the most mortal sins that beset an individual or the society. In Sikhism, it is recognised that the sex, the stream of life, must be controlled and sublimated or man must take the consequences and pay the penalty which Nature exacts that of moral and physical deterioration. But Sikhism does not countenance the view held in certain religious philosophies and by professional moralists, that the Almighty committed an unpardonable solecism when He invented sex. When we contemplate, first in our private and business lives, and then in the world at large the daily and deadly dosage of malice, anger, greed, lies, cupidity, vanity, hate, suspicion, spite, revenge, arrogance, aggression, destructive gossip, meanness, breach of faith, lack of charity, then all the adultery, rape, sexual obscenity and extramarital sex and perversion in existence, become trivial by comparison, except in the eyes of the sexually repressed.

In support of the above view of relative importance of numerous human failings, the serialisation of them in our text, is most suggestive.

AstpdI 4-(8)

qU Twkur qum pih Ardwis]
jIau ipMfu sBu qyrI rwis]
qum mwqu ipqw hm bwirk qyry]
qumrI ikRpw mih sUK Gnyry]
koie n jwnY qumrw AMq]
aUcy qy aUcw BgvMq]
sgl smgRI qumrY sUiqRDwrI]
qumqy hoie su AwigAwkwrI]
qumrI giq imiq qumhI jwnI]
nwnk dws sdw kurbwnI]

astpadi IV-(8)

*tū thākur(u) tum pab(i) ardās(i)*³³
jō pind(u) sabb(u) teri rās(i)
tum māt pitā ham bārikē tere
tumrī kripā mahi[n] sūkh ghanere
koi na jānai tumrā ant(u)
ūche te ūchā bhagvant
*sagal samagrī tumrai sūtr(i) dhārī*³⁴
tum te hoi so āgiākārī
tumrī gat(i) mit(i) tumbi jāni
nānak dās sadā qurbāni

Octonary IV-(8)

Thou art our only Lord, God, and Thee alone we beseech³³
 Our minds and our bodies altogether belong to Thee.
 Thou art our Mother and our Father and we, Thine children.
 Many are the comforts that we enjoy under Thine loving care.
 No one knoweth Thy limits, for the Lord, God is higher than the highest.
 On the thread of Thy Will is strung the cosmos entire.³⁴
 That what is from Thee is verily subordinate to Thy Will.
 Thy status and Thy measure. Thou alone knowest.
 Nanak, this humble slave, is a sacrifice unto Thee, ever and for ever more.

Annotations

33. *Ardās-V.* from Persian, *arzdāsh*, a memorandum of prayer. In Sikh terminology, a prayer to God. Perhaps, phonologically equated with *ard*, to ask for, and *as*, the heart's desire.

34. *sagal samagrī tumrai sūtra dhārī* — Literally, 'the whole cosmos is strung around Thy thread.' S. *sūtra* from root *śiv* to sew, and thus connected with *sūchī* (needle), *śūnā* (to stitch). *Sūtra* is a multivocal word, having many meanings. In the *Bhagvadpurāna* it is used in the sense of that which like a thread runs through or holds together everything, the Law of Cosmos. It is in this sense that our text employs the word, and since in Sikh thought the Law of the Cosmos is the Will of God;

hukmai andar(i) sabb(u) ko bābar(i) hukam na koi,
 hukmY AMdir sBu ko bwHir hukm n koie]

-Japu.M 1, AG. 1.

therefore, our text here uses the word in the sense of Cosmic Law, that is Will of God.

ASTPADI V

sloku

dynhwru pRB Coif kY lwgih Awn suAwie]
nwnk khU n sIJeI ibnu nwwY piq jwie]

slok(u)

denbār(u) prabh chhod(i) kai, lāgab(i) ān suāi,¹
nānak kabū na sījhai,² bin(u) nāvai pat(i) jāi.

slok(u)

He who turns his back on God, the Giver, to follow other aims¹
Is neither here nor there,² for, there is no honour for man except in the Name of God.

Annotations

1. *ānsuāi* - *ān,non, suāi,P.* from S. *svārtha*, selfish aim; S. *anya*, non-God, the other, hence *ān suāi*, wordly and selfish pursuits in denial of God.

2. *kabū na sījhai* - *sījhai*, P. from S. *siddhati*, accomplish-Mg, succeeding; such a man nowhere truly succeeds, in this world or the next. Those who fondly hope that by turning their back upon God, they will win this world, know not that while thus apparently succeeding, by their roots they perish. Bishop Berkley has well said that, 'he who hath not meditated upon God, the human mind, the *summum bonum*, may make a thriving earthworm but a sorry statesman.' It is for this reason that vulgar secular politics that disregard and override religion are disannulled in Sikhism, and it is for this basic reason that Sikhs feel maladjusted to all political arrangements and programmes which, under whatever disguise, eventually aim at subverting the basic allegiance of man to God so as to conquer and vanquish the core of human spontaneity. It is this secularism, which disregards religion and denies God, overtly or covertly, and which equates human soul with political conformity and regimentation that is anathema to the true Sikh doctrine. (Cf. Not to have the correct political view is like having no soul-Mao tse Tung, 'Let hundred flowers bloom', (*New Leader*, New York, September 9,1957, page 41.)

AstpdI 5-(1)

ds bsqU ly pwCY pwvY]
eyk bsqu kwrin ibKoit gvwwY]
eyk BI n dyie ds BI ihir lyie]
qau mUVw khu khw kryie]
ijsu Twkur isau nwhI cwrw]
qw kau kIJY sd nmskwrw]
jw kY min lwgw pRBu mITw]
srb sUK qwhU min vUTw]
ijsu jn Apnw hukmu mnwieAw]
srb Qok nwnk iqin pwieAw]

astpadi V-(1)

das bastū³ le pāchhai pāvai,
ek bast(u) kāran(i) bikhot(i)⁴ gavāvai.
ek bhī na dei das bhī hir(i) lei,
tau mūrā kabu kabā karei,
jis(u) thākūr sio[h] nābī chārā,
tā kau kējai sad namaskārā.
jā kai man(i) lagā prabh(u) mīthā,

sarab sūkb tāhū man(i) vūthā.⁵
jīs(u) jan apnā bukam(u) manāūā,
sarab thok⁶ nānak tin(i) pāūā.

Octonary V-(1)

Man receives many gifts³ from God, without being thankful.

But when a single desire of his is denied to him, he (is fretful with ingratitude and thus) becomes a *persona- non-grata*⁴ with his Lord.

Had God denied him everything (already given),, including the one desire (in question), how will fretfulness of the fool avail him ?

The Master with whom there is no contending, to Him submission and salutations alone are proper.

A human heart wherein the Will of God appears sweet, all bliss and happiness comes to reside therein.⁵

He whom God granteth submission to His Will, Nanak, nothing whatever⁶ hath been denied to him.

Annotations

3. *das bastū* – Literally, ten goods or measures of wealth; vastu, S. goods, wealth, property (Cf. *vastuvinimaya*, and *vastubāni*, loss of wealth and goods). Das is indicative of many, plenty, in generous measure.

4. *bikhot(i)* – P. *vi* plus *kbota*, without cunning and untruthfulness, hence, *bikhot(i)*. n. reliability, truthfulness. *Bikhot(i) gavāvai*, the man loses his trustworthiness, *becomes persona non – grata*.

5. *vūthā* – P. v.i. resideth, taketh residence.

6. *thok* -- P. (etym. Uncertain), thing, object. *Sarab thok*; all things worth having. Hence, *sarab thok tin pāūā*, he hath been given all things worth having, nothing hath been denied to him.

AstpdI 5-(2)

Agnq swhu ApnI dy rwis]
Kwq pIq brqY And aulwis]
ApunI Amwn kCu bhuir swhu lyie]
AigAwnI min rosu kryie]
ApnI prqIiq Awp hI KovY]
bhuir aus kw ibsīwsu n hovY]
ijs kI bsqu iqsu AwgY rwKY]
pRB kI AwigAw mwnY mwQY]
aus qy caugun krY inhwlū]
nwnk swihbu sdw dieAwl]

astpadi V-(2)

aganat sāb(u)⁷ apni de rās(i)⁸
khāt pit bartai ana[n]d ulās(i)
apni amān⁹ kachhu babur(i) sāb(u) lei
aqiāni man(i) ros(u) karei
apni partit āp hī kbovai
babur(i) us kē bisvās na hovai
jīs kē bast(u) tis(u) āgai rakhai

prabh kī āgiā mānai māthai
us te chāngan karai nibāl(u)
nānak sābh(u) sadā daiāl(u)

Octonary V-(2)

The Banker⁷ allows unlimited credit⁸ to his client, for him to expand and invest for his pleasure and enjoyment.

But when the Banker, withdraws some of these credit facilities,⁹

An ignorant mind makes a grievance of it.

Thereby he merely loses his own credit (with his Banker), and he is no more trusted.

It becometh man to surrender things to Whom they rightfully belong.

And thus to obey His commandments wholeheartedly.

God is quite capable of bestowing His gifts again,¹⁰ yea, fourfold.

Nanak, the mercy of the Lord is Perennial.

Annotations

7. *sāb(u)*-Persian, *shāb*, king, great man, p. *shāb*, general supplier, in particular a banker, a credit-banker, *aganat*, not calculating, very generous.

8. *rās(i)*—P. from S. *rasī*, (derivation doubtful) a heap, mass, accumulation, hence in Punjabi, accumulated wealth, capital; *de rās(i)*, giveth capital, allows credit.

9. *amān*,— Persian, *amānat*, trust-property, hence in our text, credit facilities.

10. *nibāl(u)*-P., *apbhramśa* from S. *ni-bri*, to offer as a gift or reward.

AstpdI 5-(3)

Aink Bwiq mwieAw ky hyq]
srpr hovq jwnu Anyq]
ibrK kI CwieAw isau rMgu lwvY]
Eh ibnsY auhu min pCuqvwY]
jo dIsY so cwlnehwru]
lpit rihE qh AMD AMDwru]
btwaU isau jo lwvY nyh]
qw kau hwiQ n AwvY kyh]
mn hir ky nwm kI pRIiq suKdweI]
kir ikrpw nwnk Awip ley lweI]

astpadi V-(3)

anik bhā[n]t(i) māiā¹² ke het,¹¹
sarpar¹⁴ hovat jān(u) anet¹³
birakh kī chhāiā siu[n] rang(u) lāvai,
oh binsai ub(u) man(i) pachh(u)tāvai.
jo dīsai so chālanhār(u),
lapt(i) rahio tab andh andhār(u)¹⁵
batān¹⁶ siu[n] jo lāvai neh,
tā kau hāth(i) na āvai keh.
man har(i) ke nām kī prīt(i) sukhdāi,

kar(i) kirpā nānak āp(i) lae lā.

Octonary V-(3)

Impelled by¹¹ *mdyd*¹² in many ways, a man of imperfect comprehension¹³ exhausts himself day and night.¹⁴

He who gets attached to the shifting shadow of a tree is heading for disillusionment, for, the shadow must shift and perish (sooner or later).

All that is visible is transient; he who would grasp it is like unto a blind man (persuing) a form composed of darkness.¹⁵

He who falls in love with a tourist!,⁶ achieves no gain in hand, thereby.

O, my mind, true felicity is in love with the Name of God.

Nanak, may God, through His own mercy, instil such a love in man.

Annotations

11. *bet-P.* from S, *betu*, impulse, cause, reason for, e.g. *kam betum* or *ko betub*, ‘wherefore’ ? ‘why’ ? (Panini, ii. 2. 23, Pat.)

12. *māiā / māyā,-S.* the Hindu philosophical concept generally translated as, ‘Illusion’, identified in the *Sābkhya* with *prakṛiti* or *prādhān*, and in that system as well as in Vedānta, regarded as the source of visible universe. The essence of *māyā* is duality, *dvanda*, i.e. classification which is the ground of all rational knowledge and intellectual awareness. The word *māyā* is derived from the root, *matr*, ‘to measure, to build, to plan, to form’, the root from which such Greco-Latin words, as ‘meter’, ‘matrix’, ‘material’, and ‘matter’ are obtained. The fundamental process of measurement is division, and thus the Sanskrit root, *da*, from which we get the numeral, *dvi*, or Punjabi, *do*, meaning ‘two’, is also the root of the Latin, *duo*, two, and the English, ‘dual’.

The world of discrete events and facts is *māyā*, precisely, because they are terms of measurement devised by the human mind, rather than realities of concrete nature. Measurement is just making boundaries, whether by descriptive classification or selective screening. Thus, all facts and events are seen as abstract, at par with lines or latitude or feet and immediate comprehension. This point of view is difficult to comprehend and appreciate, for, we are accustomed to think that things and events are the very bricks and building-blocks of the World, the most solid realities. It is this latter way of thought which entraps the individual mind, in the ‘many’ in forgetfulness of the ‘one’, which is responsible for the ‘grasping’, *tanha* of Buddhism, the ‘bind’ which roots the man in the mundane world:

ehu(u) māyā jitu(u) har(i) visrai, moha upajai, bhāo dūjā lāiā

(eyh mwieAw ijqu hir ivsrY] moh aupjY Bwau dUjw lwieAw])

--Rāmkalī M3, Anand. AG 92

‘Illusion’, therefore, is a very misleading translation of the term, *māyā*, and *māyā* is not an idealist philosophy as is commonly defined by the modern Hindu Vedantists. A man who is free from the meshes of *māyā*, is not a man who discerns nothing but a trackless void in the objective world, a genuine void peopled by phantasies of the perceiving mind or of the mental stuff. He sees the world that any sane person sees, but he does not mark it off, divide it in the same way. He does not look upon it as concretely broken down into separate things and events and he is clearly aware that all things and events, are no more than bubbles on the Sea of Reality, which is God. It is about such a man that the *Guru Granth* declares that, ‘those who are blessed with the unitive experience through God’s grace, see God in the very kaleidoscope of *māyā*.’ For this reason, our text exhorts that ‘true felicity is to be found in the discipline of *nām simrin* : *man, hari ke nām kī prīt sukhdāi*. whereby the transitoriness of the temporalia can be realised as well as transcended, in a single and simultaneous act of discipline and prehension.

13. *jān(u)-anet* - is a compound word; *jān(u)*, n. Punjabi form of the Pali *jhān*, from Samskrit *dhyāna*: thus *jān(u)* here. in our text, is a verbal derivative noun, and not an imperative verb, in the meaning of ‘know’; *anet*, is the Punjabi form of Sanskrit *anita*, *an+ito*, not gone to, not having attained (*Raghuvamśa* X. 37). *anet*, here is not Samskrit *anitya*, meaning, ‘transient’, ‘occasional’, ‘accidental’. Thus *jān(u)-anet*, is a compound with accent at the second term of the pair, *anet*. Panini tells us (VI.i. 223) that all compounds have different meanings according to the position of the accent. Hence, *Indraśatrū* means either ‘an enemy of Indra’, or ‘having Indra as enemy’, according as the accent is on the first or the last word of the pair. In our text the accentuation is to be read on the word *anet*, and so the compound means, ‘the *jān(u)* or comprehension which has not completely been comprehended’. The accent on *jān(u)* would give to the compound the meaning that, ‘comprehension is incapable of comprehending fully’. In our text, therefore, *jān(u) anet* means that, as long as man tries to comprehend the world through the categories of *māyā*, through measurement and classification, he encounters failure of true comprehension.

14. *sarpar* - Punjabi form of Samskrit, *sarvaprayatniya*, maker of total effort, day and night striver, doer of exhausting labour, hence engaged in unrewarding and frustrating occupation (when used in bad sense, as is the case in our text here).

15. *andh abdhār(u)-andha*, blind person, *andhār(u)*, a blind man in pursuit of shadowy figures or amorphous forms of darkness.

16. *batañ*—a journey-man, a tourist, a temporary visitor who cannot make and has no intention of making his visiting place, his home. To fall in love with such a person is to invite | certain disenchantment in love.

AstpdI 5-(4)

imiQAw qnu Dnu kutMbu sbwieAw]
 imiQAw haumY mmqw mwieAw]
 imiQAw rwj jobn Dn mwl]
 imiQAw kwm kRoD ibkrwl]
 imiQAw rQ hsqI AsÍ bsqRw]
 imiQAw rMg sMig mwieAw pyiK hsqw]
 imiQAw DRoh moh AiBmwnu]
 imiQAw Awps aUpir krq gumwnu]
 AsiQru Bgiq swD kI srn]
 nwnk jip jip jIvY hir ky crn]

astpodi V-(4)

*mithiā*¹⁷ *tan(u) dhan(u) kutamb(u) sabāiā*,
*mithiā haumai*¹⁸ *mamtā māiā*.
*mithiā rāji*¹⁹ *joban dhan mā*,
mithiā kām krodh bikerāl.
mithiā rath hasti asva bastrā,
*mithiā rang*²⁰ *sang(i) māiā*²¹ *pekḥ hastā*.
*mithiā dbroh*²² *moh*²³ *ābhimān(u)*²⁴
*mithiā āpas ūpar(i) karat gumān(u)*²⁵
*asthīr(u) bhagat(i) sādḥ kī saran*²⁶
*nānak jap(i) jap(i) jivai har(i) ke charan*²⁷

Octonary V-(4)

Momentary¹⁷ is the body, the possessions, the family -all are false.
 Likewise false is the ego, its subjective and its illusions.¹⁸

Momentary is the power¹⁹ that comes of youth, wealth and property.
 And the evil passions of sex and wrath; they too signify no good.
 Momentary, the pleasures that conveyances-the elephants, the horses, and suites of clothing
 afford to man.
 And transient, alas! are the joys of art²⁰ human company and creative activity²¹ that
 exhilarates man.
 Of no enduring gain is opportunism,²² excessive greed²³ and assertiveness.²⁴
 And futile is self-assurance and complacency.²⁵
 Devotion to God and walking in the path that good men tread,²⁶ these endure.
 Nanak sustains his life through devoted love of God.²⁷

Annotations

17. *mīthiā-S. mīthyā* (contracted from *mīthūyā*, invertedly, incorrectly, improperly; *mīthyaācar*, wrong or unethical behaviour, to no purpose, fruitlessly, in vain (in *Mabābhārat* and *Maiter upanisad*) not in reality, only apparently, *mīthyā* is personified as the wife of *adharma* in *Kalkīpurāna*. In this stanza of our text, *mīthyā* is expressly used as antithesis of *sthira*, which means, enduring and real, while in the following stanza (V.5) it is likewise used as opposite of *saphal* (fruitful)..

18. *haumai* -- ego-consciousness; *mamtā*, subjectivity. *Hau-mai*, self-conscious or ego-conscious existence is the core of human situation and the problems of spirit to which it gives rise. It is not a situation into which man is born but is one into which he grows and develops. The infant is not yet human, nor are the abnormal human types such as, the idiot, the 'wolf-child' or the psychotic. The norm of human ego-consciousness, *haumai*, ordinarily, first appears between the ages of two and five in a child born of human parents and reared in a human society. *Haumai* implies affirmation of itself and involves the individuation of itself, the awareness of 'self', which is simply its own negation, and this entails a bifurcation of itself. In this *haumai* situation neither the ego-consciousness nor its bifurcation are chronologically prior to one or the other y they emerge simultaneously, are mutually interdependent and condition one another. This ego, *gua* subject, can go out of itself and can participate in the subjectivity of others, in friendship, in company and in love. Also, as subject, it can have language, entertain meaning and activate its creative imagination such as in the spoken word, aesthetic sound and form and empathy. It is in these activities, primarily, that the ego gets in touch with its own core, which is freedom and spontaneity. But in its highest empathy of love and in its sublimest artistic creativity, it yet remains object-dependent and object-conditioned as well as object-obstructed. Although awareness of itself, of the ego, is much heightened in and through these activities of love and artistic generation, the self still remains, at its roots, cut off from itself. It can never as ego, contact, know or have itself in full and genuine individuality. Every such attempt removes it as ever and infinitely regressing subject from its own grasp, leaving in its embrace simply some object-semblance of itself.

Divided, disassociated in its centredness, it is beyond its own reach, obstructed, removed and alienated from itself. Just when it is more or less sure that it has itself, in engrossment of senses, in plenitude of power, in human love, in self-denying service and in artistic creation, it just does not have itself. It is precisely this dichotomy of its subject-object nature which constitutes the inherent existential ambiguity, conflict and contradiction of the ego in ego-consciousness, in *haumai*, which is its basic predicament, and it is to this predicament that *Guru Granth* refers again and again as the basic human problem, and as 'the disease malignant (*haumai diragh rog hai*), for bifurcated and disjointed in its unity, it is delimited by, but cannot be sustained or fulfilled in itself. It is for this reason that our text asserts that there is no self-fulfilment in either extrovert activities, activities grounded in the pure subject or the discrete object, or even both. Never pure subject in its subjectivity, never absolutely free in its freedom, it is neither the ground nor the source of itself, or its world, both of which it has, but neither of which it completely has. This is generated its basic anxiety (*sabasi jiu malin hai*) the double anxiety about having to live and having to die: *to be or not to be*. This basic anxiety inherent in the human situation cannot be resolved and transcended through any discipline or activity such as proceeds from the ego itself (*nāh jāe sahsā kitai sanjam(i) rahe karam kamāe*) –

Our text, in declaring as *mithiā*, non-availing', various things and activities in relation to the basic human situation, has the psychological analysis and its subtle nuances such as have been imperfectly explained in the foregoing paragraph, in mind.

19. *rāj* - From S. *rajas*, energy, hence *rāj*, power. 'Political power' is a secondary meaning of the word.

20. *rang-S*. literally, colour. In its secondary meaning a place for public amusement or dramatic exhibition, in general signification (as in our text), arts, fine arts.

21. *māyā* - in non-philosophic sense and literary parlance, the term signifies, creative activity, *māyā rūp*, created form.

22. *dbrob-P*. literally, betrayal of faith, hence, disregard-ment of principles, sheer opportunism.

23. *mob* – P. excessive attachment, excessive greed for goods and things in disregardment of persons.

24. *abhimān-P*. self-pride, its exhibition, assertiveness.

25. *āpas ūpar kart gumān* - literally, 'is assured of his self, that is, is self-assured and self-compacsent.

26. *sādh ki saran* - For *sādh*, see Oct .1. f.n. 40, *supra*, literally 'In the refuge of men of goodness and virtue', that is, following in the footsteps of such men. In *Mahābhārat*, in answer to the fundamental question of Ethics: 'What does good consist in?' *kaḥ panthāḥ*, it is said that, 'good is what invariably characterises the conduct of excellent men', *mahājānanu yena gataḥ saḥ panthāḥ*.

(mhwjno Xyn gq: s: pñQw:) -*Kulānavatantra* (V, 48)

It is a concession to the truth that all basic concepts, such as, 'good' evade definition and may, therefore, be exegetised only through tautology. Our text, after asserting fundamental unsatisfactoriness of many human activities, proceeds to advise that best course is to take refuge with men of religious virtue and experience, and, at the same time, refrains from defining, precisely what that path is that marks such men out.

27. *bar(i) ke charan* - *charan*, S. feet, the feet of the venerable, (*Mahābhārata* XII. 174. 24). *charangataḥ*, fallen at one's feet, in mood of utter devotion and humility. In the Sikh Scripture the exhortations, such as 'remember the feet of God', 'meditate on the feet' 'cling to the feet', invariably mean an advice to love God and to remember God devotedly and in humility, *bar(i) ke charan*, in our text, means 'the venerable feet of God; that is humble devotion to God.

AstpdI 5-(5)

imiQAw sRvn prinMdw sunih]
 imiQAw hsq prdrb kau ihrih]
 imiQAw nyqR pyKq priqRA rUpwd]
 imiQAw rsnw Bojn Ansīwd]
 imiQAw crn pr ibkwr kau Dwvih]
 imiQAw mn pr loB luBwvih]
 imiQAw qn nhI praupkwrw]
 imiQAw bwsu lyq ibkwrw]
 ibnu bUJy imiQAw sB Bey]
 spl dyh nwnk hir hir nwm ley]

astpadi V-(5)
*mithiā*²⁸ *sraṇan pārnindā sunah(i)*,
mithiā bast pārdarb kau hirah(i).
mithiā netra pekhat par trīa rūpād,
mithiā rasnā bhojan ansvād.²⁹
mithiā charan par bikār kau dhāṇab(i),
*mithiā man par lobh lubhāṇab(i)*³⁰
mithiā tan nabī parupkārā,
mithiā bās(u) let bikārā.³¹
bin(u) bujhe mithiā sabh bhae,³²
*saphal deb*³³ *nānak har(i) har(i) nām lae*.

Otonary V- (5)

Futile²⁸ it is, for the ears to hear evil of others.
 Futile it is, for the hands to grab that which to others belongs.
 Futile it is, for the eyes to drink in the beauty, such as of other women.
 Futile it is, for the tongue to revel in the inferior delice of food.²⁹
 Futile it is, for the feet to move towards doing harm to others.
 Futile it is, for the mind to desire to covet through greed and avarice.³⁰
 Futile is the body not engaged in selfless service.
 Futile the odorant things smelt merely for their erotogenous³¹ effects.
 All human perceptions become futile without true understanding.³²
 Earthly life³³ of man acquires significance only through the discipline of *nām simrin*.
 Thus sayeth, Nanak.

Annotations

28. *mithiā*—See. Otonary V, f.n.17, *supra*

29. *bhojan ansvād*, — an, other, not the proper one; hence, inferior, *svād*, taste, delice; *bhojan ansvād*, the inferior pleasures of the palate. All pleasures of the senses are inferior to the cool pure joys of the spirit. “They are insipid joyments, the pleasures of the senses, and they must be abandoned for the superior joys of the spirit, with the *Numenon of God*”;

bikhai ban(u) phikā tiāg(i) rī sakhiē nām(u) mahā (u) ras pīo . . . Bilāwal M5, AG , 802.

30. *par lobh lubhāṇab(i)*—Literally, ‘engages in covetous greed and avarice’.

31. *bās(u) let bikārā*,—literally, ‘smells scents that arouse erode, evil passions, *bikārā*’.

32. *bin bujhe mithiā sabh bhae*—All perceptions become futile for lack of true understanding, for, they remain out of focus, dispersed and disintegrated, unyoked to a final supreme purpose, which is the communion with God. The human senses are not basically misleading or fundamentally errant and sinful. They are basically reality-revealing and genuine activities of human mind. They mislead and frustrate not because of what they are, but because of lack of their proper integration to the central purpose of human life. Sikhism does not teach atrophe of, or withdrawal from the senses and the world that they reveal; it shows a way calculated to quicken, and enlargement of the perceptions by integrating them to a supreme objective of human activity and the central meaning of human life. A Sikh does not seek to renounce the sense perceptions through sheer subjective introversion; he transmutes them, their refinement and enlargement, by harnessing them to the discipline of God-realisation, *nām simrin*. Thus, the sense perceptions, instead of over-

powering and mastering become his instruments and aides, and in this manner, he becomes free from *māyā*, its prison of sense: “the *māyā* of sense perceptions holds man in its coils entwined like a snake and it swallows those who accept it as such. But rare individuals, on whom the light of God hath shone, swoop upon this snake as an eagle from the skies above, to maul and grind out (its) deadly coils, and then it becomes a useful tool in hands:

māyā boī nagini jagat(i) rahī laptāi
iskī sevā jo kare us hī kau phir(i) khāe,
gurmukh(i) koī gārrū tin(i) mal(i) dal(i) lāī pāī
 (mwieAw hoeI nwigI jgiq rhI lptwie]
 ies kI syvw jo kry iqs hI kau iPir Kwie]
 gurmuiK koeI gwrVU iqin mil dil lweI pwie]
 -VārGūjarī, M3, AG, 510.

33. *deb*—S. *deba*, from root, *dib*, to mould, form, hence, n. body, human body, human life on earth.

AstpdI 5-(6)

ibrQI swkq kI Awrjw]
 swc ibnw kh hovq sUcw]
 ibrQw nwm ibnw qnu AMD]
 muiK Awvq qw kY durgMD]
 ibnu ismrn idnu rYin ibRQw ibhwie]
 myG ibnw ijau KyqI jwie]
 goibMd Bjn ibnu ibRQy sB kwm]
 ijau ikprn ky inrwrQ nwm]
 DMin DMin qy jn ijh Git bisE hir nwau]
 nwnk qw kY bil bil jwau]

astpadi V-(6)

birthi³⁶ sakat³⁵ kī arjā³⁴
sāch binā kah hovat sūchā,³⁷
birthā nām³⁸ binā tan(u)³⁹ andh,
mukh(i)⁴⁰ āvat tā kai durgahdb.
bin(u) simran dīn(u) rain(i) brithā bibāi,
megh binā jiu[n] khetī jāi.⁴¹
gobind bhajan bin(u) brite sabb kām,
jiu[n] kirpan ke nirāratb dām.
dba[n]n(i) dba[n]n(i) te jan
jib ghat(i) basio har(i) nāo,
nanak tā kai bal(i) bal(i) jāo.

Octonary V-(6)

Life-activities³⁴ of the *Sakta*³⁵ are of no avail in the final reckoning.³⁶
 How can man be pure without the aid of truth?³⁷
 Without the (subtle) Name,³⁸ ‘mere gross body³⁹ is purblind.
 Its orifices⁴⁰ emit nothing but evil smell.
 Without remembrance of God, the days and nights of man go in utter waste,
 Just as the crops wither away without the (timely) rain.⁴¹
 All human activities, unless integrated around God-communion, are futile,
 Just as wealth accumulated by a miser serves no real purpose to him.
 Blessed, twice blessed, is the man in whose heart the Name of God resideth.

I, the Nanak, am a sacrifice unto such a man, again and again.

Annotations

34. *arjā*—P. from S. *āyur*, life, lived life, hence, life-activities.

35. *sākat*—A *sākat* is a follower of the Hindu religion of Saktism, the sacred and secret texts of which have been made available to the general public, only in the beginning of this century, through English translations and commentaries of Woodroff who wrote under the pen-name of Arthur Avalon, and who in his *Principles of Tantras*, (p. xxvii) describes *tantra* as the ‘development of *vaidik-karmakānda*, which under the name of the *tantrasastra*, is the scripture of the Kali, the present Dark Age’, R.B.Sri Schandra Vidyarava, in his book, *A Catechism of Hindu Dharma*, defines a Hindu as one ‘who accepts *Veda*, the *Śrutis*, the *Purānas* and the *Tantras* as the basis of religion and the rule of conduct’ (p. 1.), and Kalubhatta (circa, 14th C.), in his commentary on *Manavadharmaśāstra* (11.1.) says that, ‘*Śruti* is two fold, vedic and tantric (*śrutisā dvividhā vaidikē tanttikā.*) Thus, Tantra which constitutes the sacred and esoteric texts of the religion of Saktism, is a respectable and well-owned Hindu religious doctrine.

The word *tantra* originally meant, a manual giving the essentials of a science or art but in later usage, the term is generally restricted to works connected with the worship of goddess Sakti, or Durga, the spouse of Siva, and hence, *Śaktism*, the religion, and *Śakta* or *Sakat*, the votary of this religion.

Saktism, therefore, may be described as the worship of Durga, the wife of Siva, and *tantras*, the doctrines, the practices and the ceremonial that accompany this religion,. For this reason, Saktism and Tantrism are used synonymously.

Most important of the principles and ideas of Tantrism are the following:

(a) Letters and syllables have a potent influence for the human organism and the universe and of similar potency are the former’s written forms and diagrams. This is the theory of *mantra* and *yantra*, and the origin of the Punjabi expression, *jantarmantar*, which roughly means, *voodoo* or *abracadabra*. The ideas behind the theory of *mantra* can be traced back to early *Upanisadas* as it is present in the opening text of the *Cbhandogya*, and the concluding section of the *Aittreyārnyak*.

(b) Human organism is a microcosm of the macrocosm of the universe and it contains *nāris*, or nerve-channels through which *prāna*, the nerveforce moves through specified *cakras*, the subtle centres. These ideas are the warp and woof of the classical theory and technique of *yoga*.

(c) In the lowest nerve-centre of human organism resides the mysterious force, called *Kundlini*, which is identical with the Force that has created the Universe. When by disciplinary practices, the *yoga* - techniques, partly physical and partly mental, this force is awakened and made to arise to the highest nerve-centre in the human organism, bliss and emanation result.

(d) There is a mysterious and basic connection between the process of cosmic evolution and sound, in particular, the sacred sound *aum*.

All these are respectable and profound doctrines and while Sikhism acquiesces in some of them, accepts in part, some of them, it does not find it necessary to denounce positively any of them.

While these doctrines are very ancient and go back to the earliest texts of Hindu scriptures, the date of their incorporation in the body of the *Tantras* is by no means so ancient.

Tantras are not mentioned by the Chinese pilgrims and in the lexicon *Amarkośa* (circa, A.D. 500). (translated into Hindi by the Sikh theologian and historiographer, Santokh Singh, a courtier of the King of Kaithal, in the first half of the nineteenth century), the word *tantra* is not included as a designation of religious texts. Bana (circa, AD. 630), gives numerous lists of sects, but though he specifically mentions Bhagvats and Pasupats, he does not speak of Saktas. Yet, it is certain that by the seventh century, the Mahayana form of Buddhism had been thoroughly permeated and infected with the doctrines and practices of Tantrism and the great Sankaracarya had, primarily, to contend with this form of Buddhism. The mystery that surrounds the early growth of its doctrine into systematised practices of Tantrism and Saktism, therefore, remains unsolved, so far.

The essence of Saktism is the worship of goddess Durga, with certain rites, Five M's, which include the use of meat, wine and sexual intercourse, accompanied by the *tantric* techniques of *mantra*, gestures, and *yantra*, diagrams.

These practices are sought to be based upon and justified by a fundamental psycho-mental postulate, that the like kills the like, a kind of spiritual homeopathy that asserts and advises a spiritual aspirant to destroy passions through indulgence in them in detachment, *yaireva patnam dravyaih siddhistaireva ćoditā*.

(XYryv pqnM dR±XY: isidāÆqYryv coidqw [])

-*Kulānavatantra* (V. 48)

which means that the identical sexual passions that inevitably lead to fall of man, are also potent to emancipate him. On the strength of this theory, an *agam* verse asserts that, *mithamena mahāyogī mam tulyo na sanshayah*,

(imQmyn mhWxogI mm qu-Xo n SMSX:)

-*Jñānsiddhi* (V.15)

one engaged in sexual intercourse is, without doubt, as great a yogi as Siva himself. The famous Indrabhuti declares that,

*karmāyayenā vai sattvah kalpakoti śatairapi
paćyante narke ghore tena yogī vimućyate*

kmémwXynw vY sœv: k-ƣpkoit SqYrip
pćXñqy nrky Gory qyn XogI ivmućXqy []

-*Jñānsiddhi* (V.15)

that is, by the same acts that cause some men to burn in hell for thousands of years, the yogi gains his eternal salvation?

It is with this homeopathic spiritual doctrine and particularly its practices of meat, wine and women, that Sikhism joins issues, and whenever in the Sikh Scripture, a *śakat* is assailed and condemned, it is these specific practices and the peculiar psychomental theory that sustains them, that are discountenanced. It is significant that while a *śakat* is frequently under fire in the Sikh Scripture directly and specifically, Śaktism with its philosophy and doctrines is nowhere the target of this criticism. This is for two reasons. The first, Sikhism is not a religion of theory, primarily, but is essentially a way of life, and theory, for its own sake, does not directly interest Sikhism, unless it is theory of Dr. Whitehead that there is no groove of abstractions which is adequate for comprehension of human life? The second, Sikhism believes that refutation and direct repudiation are primarily political weapons and not a useful technique of religious persuasion, and, for this reason, the Sikh Scripture scrupulously refrains from directly refuting or repudiating a theory or creed.

In our text, in this stanza of the *Sukhmanī*, it is the peculiar practices of the *Śaktas* that are disapproved of, and declared as of no avail, in the final reckoning.

36. *birthī* — S. *vi+artha*; non-achieving of the objective. Hence, of no avail in the final reckoning.

37. *sāch binā kab bovat sūchā*—Literally, ‘how can one be pure without truth?’ Or, ‘who can ever be pure without truth?’ Our text argues that purity is essentially a characteristic of truth and not of its opposites which ex-hypothesis, corrupt and obfuscate. The supposition, therefore, that through indulgence in them, the passions may be exhausted and destroyed, is untenable on the face of it. This point is reinforced in the *Sukhmani* at another place by the employment of telling simile of the impossibility of extinguishing fire by constantly adding fuel to it :*jio[n] pāvak i[n]dhan nahī dhrāpai*.

(i j a u p w v k u e I D i n n h I N D R w p Y) -AG.280

38. *nām(u)*, *S. nāman*, is etymologically the same as the Latin, *numenon*, the antitheses of phenomenon. It is the *numenon* that is primary and not the phenomenal forms, the matter, to which it gives rise and which, in its involution, it sustains. This is the true Sikh doctrine and it is sharply opposed to the fundamental Marxist philosophy that matter is primary and mind and consciousness are mere derivatives of it. “It is not consciousness of men that determines their being, but, on the contrary, their social being (sum total of materia, environs) that determines their consciousness (Karl Marx, “A Contribution to the Critique of Political Economy” (*Marx-Engels Selected Works*, Moscow, 1951,p. 1.328). The view as to whether spirit is primary or the matter has primacy over it, leads to far reaching moral, social and political consequences which divide Sikhism from certain contemporary forms of Society and political organisations into a Manichean conflict, the opposition between light and darkness, a conflict which is clearly adumbrated in the postulate of our text that ‘the *tan(u)* is blind when divorced from its sustaining principles and power, the *nām*’ that *numenon* is primary and the phenomenon, a mere derivative of it.

39. *tan(u)*—*S. tanus*, body, material form (*Rigveda*, V. 93); hence, material forms, phenomenal forms, matter as opposed to name, *nāman*, hence, phenomena that appear and can be grasped by the body or the mind as opposed to *numenon* that inspires and sustains it but cannot be grasped and defined, which is *neti*, not this, and yet without which there is no any ‘this’. The argument of our text is that a realization of the *numenon*; of the Reality that is goal of all religious quests not possible through or by a sole reliance upon human body, the phenomenal forms and passions that they engender, for, the body, by itself is blind, as its passions are turbid, and thus they are not capable of leading to light and clarity. The principle of spiritual homeopathy on which the *śakta* relies, namely, that evil can best be conquered through evil, is misconceived and untenable. The Sikh doctrine is that darkness can be dispelled by light done, that is the light of the Name, of God-realization, *andhakār dīpak pargāse* that is, ‘it is the light that dispelleth darkness’. The evil, therefore, must be conquered by good. Compare the Buddhist doctrine on the point,

na hi verena verāni sammantidh kadačana,
averena ča sammanti esa dhammo sannantano.

(n i h v y r y n v y r w i n s u m ñ i q I D k d w c n
A v y r y n c s u m i ñ q E s D u m o s ñ i ñ q n o [])
“Yamakvargo” *Dhammapad* (I. V. 33)

that is, “evil does not cease by evil ever and at anytime; only by its opposite may it be destroyed; This law is fundamental and unvarying”. Again and again, the point is reiterated in the *Guru Granth*.

re man bin(u) har jah rachacu tah bandhan pāb(i)
jih bidh(i) katabū nā chhntai sākat teū kamāb(i)
(r y m n i b n u h r j h r c h u q h b M D n p w i h]
i j h i b i D k q h U n C U t I A Y s w k q q y a U k m w i h])

—*Gaurī Sukhmani* M5, AG, 252

“O mind, the more you pursue that which is other than God, the more it binds and imprisons. But, alas, the *śākat* obdurately engages in activity least calculated to liberate.”

40. *mukh(i)*—form S. *mukha*, orifice, mouthlike opening; hence, *mukh(i)*, out of its orifices. Our text, by saying that ‘out of the orifices of the human body comes out nothing, but evil cometh, that the position of the *śākat* that by nourishing it the evil in man can be overcome, is a wholly unacceptable proposition.

41. *megh binā jio khetī jāi - megh(i)*, S. cloud; hence rain, seasonal rain. The Indian geo-climatic conditions impart a scientific precision to the time and months of the rainy season, and the clouds appear on the Indian sky to shower rain on the parched soil, in predetermined periodicity, a failure of which inevitably leads to failure of crops and thus to agricultural famine. Our text says that remembrance of God has the same central significance in human life and its spiritual evolution, as the seasonal rain has for Indian agriculture.

AstpdI 5-(7)

rhq Avr kCu Avr kmwvq]
 min nhI pRIiq muKhu gMF lwvq]
 jwnnhwr pRBU prbIn]
 bwhir ByK n kwhU BIn]
 Avr aupdysY Awip n krY]
 Awvq jwvq jnmY mrY]
 ijs kY AMqir bsY inrMkwru]
 iqskI sIK qrY sMswru]
 jo qum Bwny iqMn pRBu jwqw]
 nwnk aun jn crn prwqw]

astpadi V-(7)

rahat⁴² avar kachh(u) war kamāvat
man(i) nahi prī(i) mukhab(u) gandh lāvat
jānanbār prabhū parbin⁴³
bābar(i) bhekh na kābū bhīn
avar updesai āp(i) na karai
āvat jāvat janamai marai
jīs kai antar(i) basai nirankār(u)⁴⁴
tiskī sikh tarai sansār(u)
jo tum bhāne tin prabh(u) jātā
nānak un jan charan parātā.

Octonary V-(7)

His veneer⁴² is different from his real deeds :
 He professes love, of which his heart is empty.
 God is a skilful⁴³ knower, indeed.
 He is not impressed by any outward show.
 He who preaches to others without acting upon it himself,
 Falls a victim to coming and going, birth and death.
 In who-so-ever’s heart resideth the Light of God,⁴⁴ the Formless,
 His teachings are verily capable of redeeming mankind.
 They whom Thou accepteth, know Thee.
 And Nanak humbly prostrates at their feet.

Annotations

42. *rabat*—P. outward conduct and appearance; veneer, as distinct from the real face.

43. *parbin*—P. from S. *pravina*, skilful, conversant with. God being Universal Mind Himself, of which all minds are but fractions and diminutions, is conversant with the latter, and it is, therefore, futile for any mind to hope that by any trick or device, it can conceal its workings from God.

44. *jis kai antar(i) basai nirankār(u)*—'In who-so-ever's heart the Formless taketh residence'. The basic point which this verse of our text implicates, announces a doctrine which sharply distinguishes Sikhism from certain great religions of the world, such as Christianity, Islam and Hinduism. The central creed and doctrine of Christianity is that the man, Jesus of Nazereth, who was born round about the beginning of the Christian era, was in quality and historically unique, not merely a peak in human evolution, but a discontinuous once-for-all appearance of the Divine within the spatio-temporal order. Jesus is, therefore, the Good News by accepting which alone man can be saved, and thus, there is no redemption for mankind ever, except through accepting Jesus and Jesus alone, who is the Word made flesh, the Spirit of God made incarnate. In Islamic creed, the man, Mohammad (AD 570-632), is the *rasūl*, the Sent-one of God, the Messenger who has brought the eternal commandments of God to mankind. The sole duty of man is to accept the *wahiy* or revelation brought to mankind by Mohammad, the Praised one. This *wahiy* is wholly given, and nothing remains but to accept it in its immutable majesty, since Mohammad is the bringer of this immutable and the whole truth, he is the Perfect Man, as Ibnī-Arabi, the Spaniard (1165-1240) explained it, the Man in whom all the attributes of the Macrocosm are reflected, and he is unique, since the beginning of Time and till the end of Time. In modern Hinduism, that is, Hinduism as fully developed during the Gupta period (circa 4th C), the doctrine of *ātaravād* is its hub, which postulates that God has incarnated Himself, since the beginning of Time, into subhuman and human forms, nine times upto date, and shall finally so incarnate Himself, the tenth and the last time, as *kalkī-avatār*, "in the year *dūrmukha*, second of the bright half of moon, in the *nakṣatra*, *mārgśhirāṣ*, on Saturday, with the moon in the *pūrvāṣāḥ*, in the *vṛiddhīyoga*, at three *ghatties* after sunset", in the village of Sambhal, in the family of an eminent brahman, Visnudas, according to the *Śakti-samājamtantra*. It is by worship of and devotion to one or more of these incarnations alone that man can be saved.

What is common to all these three great religions, and which imparts to them an air of exclusiveness and a sense of definiteness, is the belief that Truth and the source of the Truth, in statement and historicity, have already acquired finality.

The verse of our text repudiates this idea and this doctrine, which is central to all these great religions of the world.

Sikhism proclaims a doctrine of growing Truth and of a continuing source of it, which is the conscience of God-awakened man, and whatever the form this Truth takes from time to time and whatever its source, this Truth remains the same and it is, at all times, capable of saving man and redeeming mankind.

AstpdI 5-(8)

krau bynqI pwrbrhmu sBu jwnY]
Apnw kIAw Awpih mwnY]
Awpih Awp Awip krq inbyrw]
iksY dUir jnvwq iksY buJwvq nyrw]
aupwv isAwnp sgl qy rhq]
sBu kCu jwnY Awqm kI rhq]
ijsu BwvY iqsu ley liV lwie]

Qwn QnMqir rihAw smwie]
 so syvku ijsu ikrpw krI]
 inmK inmK jip nwnk hrI]

astpadi V-(8)

karau benati pārbrahm(u) sabb(u) jānai
apnā kiā āpah(i) mānai⁴⁵
āpah(i) āp āp(i) kart niberā⁴⁶
kisai dūr(i) janāvat kisai bujhāvat nerā.⁴⁷
upāv siānap sagal te rahat⁴⁸
sabb(u) kachh(u) jānai ātam kē rahat⁴⁹
jis(u) bhāvai tis(u) lae lār(i) lāv⁵⁰
thān thanantar(i) rahiā samāi
so sevak(u)⁵² jis(u) kirpā kari
nimakb nimakb⁵³ jap(i) nānak hari.

Octonary V-(8)

I pray to the God-absolute, who knoweth all.
 And He exalteth⁴⁵ all creatures of His,
 He Himself alone chooseth (His own).⁴⁶
 To some He maketh Himself appear as away, there, and to others, as near, here.⁴⁷
 He is immune to all techniques and the know-hows.⁴⁸
 And He knows the secret workings⁴⁹ of all minds,
 Who-so-ever He pleaseth, His hand He holds⁵⁰ to guide.
 He permeates through all places and all spaces.⁵¹
 He on whom He confers His grace, he worships Him.⁵²
 Nanak advises man to remember God continuously.⁵³

Annotations

45. *mānai*—from S. *manati*, *manayanti*, to honour, to exalt

46. *niberā* — P. from S. *nirvri*, to choose, to select

47. *kisai dūr(i) janāvat kisai bujhāvat nerā* — In this verse Nanak the Fifth is not laying down the doctrine of predestination, according to which whether a man shall be saved or consigned to eternal hell has been predestined by the Will of God, immutably. This is the Christian doctrine of Calvinism. This is also the *Sad-Vaisnava* doctrine of Madhavaçarya, with its *pañcābheda*, the Five eternal distinctions of the Being, and its *tribheda*, the Three distinctions of the souls, the latter of which postulates that (1) some souls are destined to eternal bliss, (2) some others to eternal transmigration, and (3) the remainder, tending ever downwards, doomed to eternal hell. There is farther, the orthodox interpretation of *Qurān* according to which God misleads sinners, decrees their evil deeds and punishes them in hell for the same. It was against this orthodox Islamic doctrine that Mu'tazila heresy arose in the early centuries of the *Hijrā*.

Our text is not to be confused with any of the above Christian, Hindu or Islamic doctrines, for, it is, in fact, an exegesis of the famous statement made by Nanak I, in his Japu:

gāvai ko jāpai disai dūr, gāvai ko vekhai hadrāhadūr
 (gwvY ko jwpY idsY dūr] gwvY k vyKY hwdrw hdUir])

—*Japu*, M1, AG, 2.

that is, ‘some adore God as He appears to them a transcendent God, and others, because He appears to them as Immanent’.

48. *upāṅ siānap-upāṅ*, S. *upāya*, that by which one reaches one’s aim, means or strategem; *siānap* P. technique or know-how. Technically *upāya* means a ritual efficacious for producing certain desired results. It is an integral part of the practices of the Vedic-cum-Tantric religion, the latter being essentially magic and not religion proper. Magic is not prior, chronologically to religion, nor an earlier stage in the evolutionary scale as assumed by Hegel or supposed by Frazer in his world famous book. *Golden Bough*. Both of them run side by side in the history of religion.

The difference between the two lies in the nature and function of their systems and their ideas and practices.

Magic aims at controlling the powers of Nature directly, through spells and enchantments, and this is the technical sense of *upāya*. The religion believes in spiritual powers or power external to man and the world and aims at beseeching them through persuasive methods of sacrifice and prayer. The one is dictatorial, the other persuasive. Magic depends upon the way in which certain things are said and done for a particular purpose (*upāya*), by those who have necessary knowledge (*siānap*) and power to put the super-natural forces into effect. The doctrine of *upāya* in magic leads to the existence of esoteric body of knowledge, *gubhamust* (the closed fist secrets), and the necessity of *siānap* leads to the existence of priests of religion who are equivalents of medicine men of *voodoo*.

But a religion proper is not primarily concerned with mundane affairs, and it, therefore, needs no *upāya*, and since it is essentially personal and supplicatory, it needs no know-how technicians, the priests.

For this reason, there are not any formulae of *upāya* in Sikhism, and nor does Sikhism countenance a priestly class.

Our text, by implication, brings out and stresses the essential difference between Magic and Religion, by saying that ‘God is immune to *upāya* and *siānap*, both’

49. *rabat*—P. behaviour, the ways; here, secret workings, inner behaviour.

50. *lae lar(i) lai*—Literally, ‘lets hold the scarf, with a view to lead on to the proper path. Affords guidance, holds the hand for purposes of guiding.

51. *thān thanantar(i)*—Literally, a place, and that which permeates throughout within a place; the places and the spaces.

52. *sevak* (u)—For the word *sevā*, see, Oct. II.f.n. 61 *supra*, *Sevak*, a devoted follower, a worshipper.

53. *nimakb nimakb, nimakb*—P. specious moment; hence, *nimakb nimakb*, unceasingly, continuously.

A SUPPLEMENT TO GURU ARJUN'S MARTYRDOM

(By Ganda Singh)

INTRODUCTORY NOTE

There is only one solitary reference to the Sikh Gurus known to exist in the records of the contemporary European writers, and that is about Guru Arjun's death.* It is to be found in a Portuguese letter written from Lahore on September 25, 1606, by the well-known Jesuit Father Jerome Xavier to the Povincial at Goa. The substance of it is reproduced by Father Fernao Gurreiro, S. J., in his *Relacao Annual das Coisas que Fizeram os Padres da Compenhia de Jesus nas partes da India Oriental*, printed at Lisbon in Portugal in 1609 (New edition, 3 vols, Coimbra-Lisbon, 1930-42).

While describing the fight of the rebellious prince Khusrau, son of Emperor Jahangir, from Agra to the Punjab, Fr. Xavier mentioned towards the end of his letter the arrest and death of Guru Arjun. An English translation of the relevant portion of the letter is given by Mr. John A. D'Silva in his article *The Rebellion of Prince Khusro according to Jesuit sources*, published in the *Journal of Indian History*, volume V, 1927, p. 278; also in C.H.Payne's *Jahangir and the Jesuits* (The Broadway Travel-1 lers Series), pp. 11-12.

Fr. Xavier's account appears to be based on secondhand information regarding the details of tortures to which Guru Arjun was subjected. There is no indication in the letter that Fr. Xavier knew the Guru personally or that he had seen him during his imprisonment at Lahore or that he ' was an eye-witness of what he has recorded in his letter. My only apology for reproducing the relevant portion of the letter is that it is the earliest account written by a contemporary European, and that when read along with Emperor Jahangir's own account of the motives behind the persecution and death of Guru Arjun, as given in the Emperor's autobiography, the *Tuzuk-i-Jahangiri*, together with present editor's notes, it would help students of history to arrive at conclusions not far from truth.

According to the Emperor's memoirs. Guru Arjun's teachings had so captivated the hearts of many Hindus and Muslims that they called him Guru (became his disciples) and expressed full faith in him. The Emperor did not like this. It is true that he was not a religious bigot, but, for political reasons, he had in the beginning of his reign to play the role of a fanatic to win the sympathies of the bigoted Muslim divines, the *mullāhs*, who were opposed to the broad and open-minded religious policy of his father, Akbar, the Great. He had, therefore, evidently to exhibit his zeal for Islam as interpreted and practised by the law-givers, promised to uphold Islam, when he came to the throne and suppress all those who preached un-Islamic or non-Islamic creeds. Against Sikhism, the Emperor was deeply prejudiced. There is no doubt about it. And it was this religious prejudice that was mainly responsible for the persecution and death of Guru Arjun. The visit of the rebellious prince Khusrau to the Guru's headquarters at Goindwal during his flight to the Punjab only afforded an opportunity for his arrest. The Emperor writes in the *Tuzuk* :

"In Goindwal, which is situated on the Bank of the river Biyah (Beas), there lived a Hindu, named Arjun in the garb of *Pir* and *Shaikh*, so much so that having captivated many simple-hearted Hindus, nay even foolish and stupid Muslims, by his ways and manners, he had noised himself about as a religious and worldly leader. They called him Guru, and from all directions fools and fool-worshippers were attracted towards him and expressed full faith in him. For three or four generations they had kept this shop warm. For years the thought had been presenting itself to me that either I should put an end to this false traffic or he should be brought into the fold of Islam.

"At last when Khusrau passed along this road, this insignificant fellow made up his mind to wait upon him. Khusrau happened to halt at the place where he was. He (Guru Arjun) came and saw him, and conveyed some preconceived things to him and made on his forehead a finger-mark in saffron, which the Hindus in their terminology call *qashqā (tikā)* and is considered propitious. When this came to the ears of our majesty, and I fully knew his heresies, I ordered that he should be brought into my presence, and having

handed over his houses, dwelling places and children to Murtaza Khan, and having confiscated his property, I ordered that he should be put to death with tortures.

“There were two other persons, Rajoo and Amba by name. They led a life of tyranny and oppression under the shadow of Daulat Khan Khawaja-sera’s protection. During the few days when Khusrau was near Lahore, they committed depredations. I ordered that Rajoo be hanged and that a fine be levied on Amba because he was known to be a rich man. One lakh and fifteen thousand rupees were received from him. This amount I ordered to be spent upon artillery and for charitable purposes.”

From the above it is clear that long before the rebellion of his son, Emperor Jahangir had been incensed against Guru Arjun on account of his *increasing religious influence* amongst the Hindus and Muslims. And, therefore, he was for years (*muddat - hā*, for a long time) thinking of either putting an end to his religious preachings, which he contemptuously calls ‘false traffic’ (*dukān-i-bātil*), or making a Mussalman of him. It is of great historical significance to note that no report was made to the Emperor of the visit of Khusrau to Guru Arjun on the spot at Goindwal, when the Emperor crossed the river at its ferry, nor did anything on the subject ‘come to his ears’ for about a month after his departure from Goindwal, during which period the prince had been arrested and made prisoner and a large number of his followers had been impaled, and both of his accomplices Hasan Beg and Abdur Rahim had been inclosed and sewed up in the raw hides of a cow and a donkey. It was only on the eve of the Emperor’s departure from Lahore that the report of the alleged complicity of Guru Arjun in the rebellion was made to the Emperor. This throws a doubt on the truth of the report. If Khusrau had actually met the Guru and had been blessed by him, it would certainly have been reported to the Emperor on the spot at Goindwal or in its neighbourhood where it could have been easily verified, and the Guru would have been carried a prisoner to Lahore with him.

The author of the *Mahmā Prakāsh* tells us that the Guru was then at TarnTaran and not at Goindwal. Khusrau could not have, therefore, met him. No wonder that the whole story might have been an imaginary concoction by the Guru’s traducers with a view to entangling him in the rebellion which had brought such severe punishments on Khusrau and his friends and companions. Jahangir, apparently, found in this concocted report a long-looked-for opportunity for putting an end to the ‘false traffic’, that is, the religious activities of Guru Arjun, and, without any investigation, whatever, he ordered him to be tortured to death.

Muhsin Fani, the author of the *Dabistān-i-mazāhib* says that a heavy fine was imposed on the Guru who was unable to pay it. He was, therefore, imprisoned at Lahore where he died from the heat of the sun, the severity of the summer and the tenures of the bailiffs. But Jahangir makes no mention of any fine imposed on the Guru. He only mentions the death sentence passed against him. Apparently the fine of two lakhs of rupees demanded from Amba gave currency to the wrongful impression amongst the people who were Muhsin Fani’s sources of information. Might be, that the non-payment of the so-called fine by the Guru had been advertised by his enemies to explain away the cause of his death .

The exact date of Guru Arjun’s death is *Jesht Sudi 4* , 1663 Bk., *Asharh 2*, 1663 Bk., *Safar 2*, 1015 Al-Hijri, corresponding to May 30, 1606 A.D.

It is in the light of Emperor Jahangir’s own account and the discussion thereon that the letter of Father Jerome Xavier should be read.

Extract from Fr. Jerome Xavier’s letter dated

**Lahore, September 25,1606, translated by
John A. D’Silva**

When the prince [Khusro, son of Emperor Jahangir] was fleeing from Agra, on that road¹ there was a pagan,² called the guru, who was considered among the pagans like our Pope. He was supposed to be a holy man and honoured as such. And on account of his dignity and reputation, the prince visited him desirous of

hearing a good prophecy from him. The Guru congratulated him for assuming sovereignty³ and applied three marks on his forehead.⁴ Although the Guru was a heathen, and the prince a Mussulman, yet he was glad in putting on the prince's forehead that pagan sign as a mark of good success in his enterprise, taking the prince as the son of a pagan mother.⁵ The prince received this sign on account of the wide reputation of the sanctity of the guru. The King came to know of this. Keeping the prince as a prisoner, he ordered the Guru to be brought before him and imprisoned him also.

Some pagans begged the King to release him, as he was their saint. At last it was settled that he should pay a fine of 100,000 cruzados.⁶ This was done at the request of a rich pagan⁷ who remained as a surety for him. He thought that the King might remit the fine or the saint might pay, or that he might borrow that amount, but in this affair the rich man was disappointed. He brought what 'his Pope' had in his house, including the household furniture, also the clothes of his wife and children, and finding that all he had was not enough to cover up the fine, since the pagans have no respect to their Pope or their father, besides depriving him of all his money, he tormented the saint with new insults every day. The poor saint even received kicks on his face on many occasions and was prevented from eating till he had paid more money.

The rich man did not believe that he had no money, though he had absolutely nothing and no one was even willing to give him. Thus having suffered so many injuries, pains and insults, given by the same that were adoring him, the poor Guru died.

The surety-giver wanted to escape but was made a prisoner and killed after all his possessions had been confiscated.

[Reproduced from *Early European Accounts of the Sikhs*, ed. by Ganda Singh. Reprinted by Today and Tomorrow Printers and Publishers, New Delhi, 1974, pp. 181-185]

*An European surgeon, an Englishman, is said to have attended Guru Gobind Singh, during his last days at Nander in the Deccan. When Emperor Bahadur Shah, then (September-October, 1708) encamped at Nander, heard the Guru having been stabbed by a Pathan, he sent a surgeon to attend to his wound. Dhian Singh in his (manuscript) *Daswen Pātsbāh kā Antam Kautak* tells us that (*Das mabrān roz Sāhib dewain jarābdār kan; Kal usīb dā nām Angrez si*) he was an Englishman, Call by name, and that the Guru paid him ten gold mohars a day. But to the best of our knowledge, no record of him has so far been discovered, nor has any other reference to him been traced in the Mughal or English Fractory records.

1. At Goindwal, on the bank of the river Beas, in the present district of Amritsar, Punjab.
2. Guru Arjun, the fifth Guru of the Sikhs.
3. This is apparently based on hearsay, as Fr. Xavier never saw or met the Guru either at Goindwal or at Lahore.

That the Guru congratulated Khusrau for assuming sovereignty is not borne out by any other authority.

According to Macauliffe (*Sikh Religion*, iii. 85), Khusrau visited the Guru at Tarn Taran and the letter 'gave him five thousand rupees to defray his expenses to Kabul'. On being questioned by the Emperor on this point, the Guru is said to have replied: 'I regard all people, whether Hindu or Musalman, rich or poor, friend or foe, without love or hate; and it is on this account that I gave thy son some money for his journey and not because he was in opposition to thee. If I had not assisted him in his forlorn condition, and so shown some regard for kindness of thy father, the Emperor Akbar, to myself, all men would have despised me for my heartlessness and ingratitude, or they would say that I was afraid of thee. This would have been unworthy of a follower of Guru Nanak, the world's Guru'. (*Ibid*, iii.91.)

4. This again is incorrect and based on wrong information. The Sikh Gurus never applied marks on the forehead of any one except of those whom they nominated as their successors.
5. Khusrau's mother, Man Bai, was the daughter of Raja Bhagwan Dass of Amber (Jaipur). (Tod, *Annals*, ii. 286.)
6. As stated in the *Introductory Note*, there is no mention in Jahangir's *Tuzuk* of any fine having been imposed by him on Guru Arjun. The fine was, in fact, imposed on one Amba from whom Rs. 1,15,000 were received and ordered to be spent on artillery and for charity.
7. Who this rich 'pagan' was is not known to history. Sikh histories mention the name of one Chandu of Lahore having been responsible for the tortures inflicted upon the Guru. Whether he was the surely giver mentioned by Fr. Xavier is not certain. This man, according to the *Padre's letter*, wanted to 'escape after the Guru's death, 'but was made a prisoner and killed.' This must have happened immediately after the Guru's death or within four months, at any rate before September 25, 1606, the date of Fr. Xavier's letter. Chandu, however, is said to have met almost a similar fate, but after the release of Guru Hargobind, son of Guru Arjun, from the fort of Gwalior where he was kept as a prisoner for at least twelve months. According to Muhsin Fani's *Dabistān-i-Maṣāhib* Guru Hargobind remained there for twelve years. This is, however, incorrect. The exact period has yet to be determined.

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