The first concern in the thesis under study is to ascertain and define mysticism as a higher branch of human knowledge and experience and in doing so, to verify and establish its nature and characteristics.

Having recourse to the process of elimination, the foremost point of discussion is to recognize two types of mysticism, the higher and the lower and to state at once that our concern in this thesis is with the former.

Though it is easy to distinguish the higher mysticism from the lower, the latter being the corrupt or aberrant form and thus not mysticism proper, yet it is not enough to envisage and emphasize this distinction between the religious and the psychical mysticism.

The real question involved is to distinguish mysticism from its kindred and allied fields. Our next point of study relates to this matter. Mysticism is a subject of study in its own right. It is a sui generis. It may have some common and corresponding points of similarity with Psychology, Spiritualism, Metaphysics, Philosophy and Religion, but it is not difficult to find out points of variance and divergence between mysticism on the one hand and these allied fields on the other.

The nearest approach to mysticism, however, is the heightened or interiorized aspect of religion, which may be called inner religion or mystical religion.

Then the problem of the indefinability of mysticism has to be tackled. There have been advanced numberless
definitions and countless notions and viewpoints in connection with this recondite subject. Some authorities have emphasized the intellectual or cognitive aspect while others have highlighted the emotional or esoteric aspect. These are, however, the two main areas of approach. But within this wide range, there are myriads of ramifications relevant to the subject. From the plethora of these paradoxical and divergent viewpoints, it has been possible to devise and distinguish the various types of mysticism.

The quintessence of the research pursued in this study of the theory of mysticism can be briefly stated to comprise the intuitional faculty inherent in more or less degree in all human beings (it is highest, of course, in some extraordinary persons called 'mystics' and in their original, incisive 'mystical experience'), which may also be described as a higher insight or a higher feeling — a sort of divine contemplation or an ecstatic condition of the 'psyche' or the soul.

As to the types of mysticism, the main types are two, the Extrovertive and the Introvertive which may also be named as Emotional and Intellectual. There are, however, other distinguishable types, the chief among them being Love mysticism, Nature mysticism, God mysticism, Soul mysticism, Esoteric mysticism and if we include the Indian types, Bhakti mysticism and Yoga mysticism. (Chapter I).

The inevitability of mystical experience as a paramount source of mystical thought or realization, in fact, is a foregone conclusion. A mystic
must have empirical mystic experience to his credit if he is to be mystic proper. The varieties of mystical experience have been ascertained by great authorities like William James. The spiritual state (called samadhi, rapture or ecstasy) in which mystical experience takes place, is all-important. It is absolutely ineffable and transcendental though efforts have been made to describe it in human language and on intellectual level -- of course, very tentatively. (Chapter II).

Every mystic has to accept a mystical heritage or background, though as a mystic he transcends the bounds of Time, Space and causation. Guru Nanak's mysticism accordingly has to be correlated with and studied in the context of the rich Indian mystic tradition. Guru Nanak may have intuitively inherited or assimilated some of the fundamental principles of Indian mysticism (a postulate which cannot be intellectually perceived or ascertained), yet it can be positively suggested and affirmed that Guru Nanak was not an eclectic or syncretic mystic, but a mystic in his own right.

The Indian mystic tradition beginning with the Upanishadic and Vedanta mysticism (which may be called the fundamental matrix of all Indian mysticism, ancient and modern) gradually passed through an historical evolutionary pageant comprising Bhagavadgita mysticism, Yoga mysticism Bhakti mysticism and Sufi mysticism. Guru Nanak's mysticism, as suggested by Dr. Mcleod, can be properly placed in the
historical and spiritual context of the **Nirgun-Sant** tradition which evinced a close affinity with the **Nath-Yoga mysticism** and the **Bhakti mysticism** on the one hand and with **Sufi mysticism** on the other.

Guru Nanak, however, steered his mystical path clear of all these earlier and contemporary cults and in many respects, evolved and constructed an original mystical system of his own to match his own peculiar conditions within his soul as well as outside, in his particular **milieu**.

Guru Nanak's mysticism may be regarded as predominantly a Devotional (**Bhakti**) or Love mysticism, though it has also many other manifestations such as God mysticism, Nature mysticism, Soul mysticism, and Esoteric mysticism. (Chapter III).

The real problem, however, starts with the study of Guru Nanak as a mystic. It basically involves consideration of the person or personality of Guru Nanak as a **Fakir** or **Wali**, **Sant** or **Bhagat**, **Guru** or **Gurmukh**, **Hero** or **Teacher**, **God-man** or **Perfect-man** and above all, as a mystic. The **Historical Nanak** has to be distinguished from the **Nanak of Legend and Faith**. Guru Nanak's person posited a great historical fact and a potent religious challenge. Four aspects of his unique mystical personality are recognizable viz. 1. As a God-man, 2. As a miracle-working saint, 3. As a social and ethical thinker and 4. As a poet. Many great religious and literary authorities in the times immediately following his own and also in later and recent times, clearly recognized Guru Nanak's mystical genius and
Coming to the main argument in the thesis viz. the treatment and exposition of the mystical concepts of Guru Nanak, it may be said that the relevant concepts can be arranged into two parts or groups i.e., those falling under the heading God mysticism or Mystic Ground and those coming under the title Soul mysticism or Mystic Path. The one set comprises 'the goal', the other 'the way'.

The Transcendent Godhead (Nirgun Brahman) being the source and origin of all mysticism, East and West, is the most crucial mystical concept of Guru Nanak. He calls this Nirgun Brahman by various names such as Nirankar, Niranjan, Nirbhau, Nirvair, Akal Murat, Ajuni and so on (these are negational or nakaratamak names) and also by positive or savikaratamak names such as Mahiguru, Ek-oankar, Sat-nam Saibhang, and so on. But the Nirgun (Attributeless) Brahman is not merely Nirgun. He is also Sargun (with-attributes) Brahman and according to Dr. Jairam Mishr, He is also Nirgun-Sargun-complex.

The transition from Nirgun to Sargun Brahman (i.e. the Creator-God) is through the 'involutionary' or 'emanatory' process (a theory propounded by Plotinus) which may be called the creational transformation or transfiguration within Divinity itself. According to Guru Nanak, this mystical change is called the three-pronged magic (tribich maya). The universe is created through the agency of maya which is the
principle of individual assertion or Ego (haumai). Unless one transcends the effect of maya by uniting with the saving Divinity, he is eternally lost and discarded.

The principle of creation through maya is all Divine Order (Hukam) which is almost identifiable with the absolute power of God Himself. It is also designated as Divine Name (Nam). Nam and Hukam are often interchangeable terms (as Dr. J.S. Grewal says) with the conceptual distinction of Hukam being primarily the creational and determinative (involutionary) aspect of God's absolute power, and Nam being the saving, redeeming, evolutionary aspect of Godhead, which is basically operative and relevant on the human plane of existence.

The apex of divine creation, as depicted by Guru Nanak, lies in the Five Mystical Regions which correspond to the mystical states within the experient mystic. Guru Nanak's Nature mysticism deals with divine Infinite as well as divine Beatitude. (Chapter V).

Then the Mystic Path. It is the Yoga discipline of Guru Nanak's mysticism. The Path consists mainly of Devotional Love (Bhakti) or Love mysticism. But the Path also connotes other relevant aspects such as Guru and Sabad, Grace (nadar) and Free-will, Ego (Haumai) and Duality (dubidha) and so on.

The Guru is the pivotal figure or the cornerstone of Guru Nanak's mysticism. The Guru is not merely a human preceptor or guide, but is actually the divine principle operant on human level. Guru Nanak as Guru is thus a
divinely-incarnated or a divinely-appointed person. He perpetuated himself by a process of mystical "transfusion" into nine successor-Gurus and then in the form of Sabad into Guru Granth or the Revealed Word. The Guru saves man eternally with the saving agency of the Sabad or Bani. This redemption, however, is not on individual basis but in the form of congregation (called Sach sangat). Guru Nanak's mysticism is basically ethical, the truest expression of which lies in his well-known concepts of Nam, Dan and Ishnan.

The innermost aspect of Guru Nanak's mysticism called Esoteric mysticism is the culminating point. The divine ecstatic bliss (anand) is called Sahaj and is the highest mystical state achievable. It has many divine expressions or concomitants to match it, the chief among them being Anhad (or divine music) which is mystically conjoined with Sahaj. The mystery of Anhad (and also of Sahaj) is known only to the divinely-favoured mystic experient. Others can never know it. Guru Nanak himself epitomized in his exalted person all the mystical aspects revealed by him as Mystic Ground or as Mystic Path. (Chapter VI).