The study of Guru Nanak as a mystic is a new venture in the research field and almost a pioneering assignment. So far no research project in Panjabi literature has dealt with mysticism as a movement related to some particular age or a representative class of writers in the same line or even with regard to some individual mystic poet of note and worth. The present study, therefore, had to break a new ground and to discover new modes and patterns of research. And this has been no easy task. Even the simple fact of Guru Nanak being a mystic, par excellence, needed to be ascertained, and established, as it has been too common a practice with writers to call him a reformer or a prophet or a founder of religion or a great moral and spiritual force. No scholar, with the notable exception of Dr. W.H. Mcleod, has gone deeper than the surface to discover his mystical quality and nature and thus to see him in the true perspective by placing him at once in the class of the greatest mystics of the world, i.e. with Socrates and Plato, with Christ and Mohammed, with Plotinus and Eckhart, with Krishna and Shankar, with Rumi and Hafiz, with Ramanand and Kabir.

Mysticism, for most people, is a mystifying subject and a baffling study. In the present age of science with its unprecedented atomic and space potentialities, mysticism seems to be a thing of the past and a legacy of the good old days when men actually believed with all their heart and soul
in the divine reality underlying the universe and also dwelling inside the feeling and perceiving man. But it does not imply that with the phenomenal progress and apotheosis achieved by the modern science, the "perennial philosophy" (to use a term coined by Aldous Huxley) of mysticism has lost its relevance in this age of mechanism and robot. The spiritual impulse deeply ingrained and inherent in the inmost nature of man has always been asserting itself in the past and will ever continue to inspire and enthrall the seething humanity.

This encouraging fact is a sure guarantee and sign for the continuance of the study of religion in its deeper mystical aspects, especially when we consider that the world is fast heading towards a universal culture and a universal religion; and mysticism in its widest ethical and altruistic sense, is the only possible solution to the cultural and religious problem (or crisis?) facing the present world.

Men cannot live by bread alone. They also need something to feed their famished, parched emotions and sentiments. Without a spiritual - mystical anchor to sustain them, men would always feel lost and enervated. However, tough and aggressive they may become in the physical sense, it is the inner strength and fortitude that can give them lasting solace and peace. Hence the inevitable need for a basic and true religion, which can only be mystical religion, not formal or ritualistic.
Guru Nanak has given to the world a soothing message and a saving promise which stem from his truly divine dispensation and his deeply mystical revelation. He is divinely human and humanly divine and, thus, a Perfect-man or a God-man, in the truest sense of the term.

All that stands revealed and divinely epitomized in the Word (or Bani) of Guru Nanak -- all that forms the content and meaning in Guru Nanak’s thought expressed so beautifully and artistically in his poetry, is unquestionably mystical in its nature and essence, from whatever angle and attitude we may study it. It would be tendentious to call it philosophy, fallacious to name it metaphysics, naive to describe it as ethics and social reform and blasphemous to regard it as merely a church and a theology. It is all mysticism from the beginning to the end, from the Alpha to the Omega, just as Dr. Mohan Singh Dewana calls Sikhism “All Mysticism”. This discovery or realization about Guru Nanak forms the true thematic basis of the thesis in hand.

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