(a) Anand, a widely discussed subject: -

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

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

Before discussing the philosophy of Anand's enunciated in the Ṣadhu Guru, we must be clear about two or three points. Firstly, the word Ḍanand has been used at
different places in different meanings and as such we should not try to reserve it for a single and specific meaning. Secondly there are so many other synonyms of the word आनंद, which have been used at different places to convey thoughts in a similar way. It will be more clear if we quote some lines from the अदि ग्रन्थ, having the word आनंद in them: -

1. Jaisī āgiā kīnī thākur, tiste mukh nahi mārio. 
   Sehaj ānānd rakhīā greh bhītar, īth uāhū kau daurīo. 

2. Kabir ja din hau mūā, Pachhai bhaia ānānd. 
   Mohi milīo prabh āpna, saṅgi bhajai Gobind. 

3. Kabir Jis marne te jag ḍarai mere man ānānd. 
   Marne hī te pañe pūran parmānānd. 

4. Har ke nām ko ādhār. 
   Kal kales nā kachh biāpai saṅt saṅg bichār. 
   Kar anugreh āp rākhio neh upjatau bekār. 
   Jis prāpat hoi simraī tis dehat nā saṁsār 
   Sūkh māṅgāl ānānd har har prabh charan amrit sār. 
   Nānak dās sarnāgtī tere saṁtanā kī chhār. 

5. Har ke nām kī man ruchai. 
   Kot saṅt ānānd pūran jalat chhāti bujhai. 

6. Chīt āvai tā mahā ānānd. 
   Chīt āvai tā sabh dukh bhanj. 

7. Simran takai mitaṁ saṅtāp. 
   Hoī ānānd na viāpaih tāp. 

8. Sakhi saherī merai grahasat ānānd. 
   Kar kirāh bhetai moī kāṅt.
Now, let us analyse these quotations one by one and see how the meaning of the word अनंद differs in them.

In the first quotation the word 'अनंद' is joined with word 'सहाज' and in this way it is specified that the 'अनंद' is not ordinary. It is that 'अनंद' which symbolizes the state of 'सहाज', which according to the philosophy of The Adi Granth is the highest spiritual achievement of an individual. In the second quotation, Kabir ji talks of 'अनंद' which emanates after the elimination of 'हाँ', i.e. ego. In the third quotation, he uses the term अनंद, in an ordinary way to say that he is not worried about death. Rather, he is happy that after death he will be able to meet the Almighty, who is 'परमानंद', i.e. the greatest happiness. Thus परमानंद is God itself. In the fourth quotation, Hari, i.e. God is ascribed as सुख, मंगल and अनंद, all the three words having same meaning but used together to emphasize the point. In the fifth quotation, it is sought to make clear that the Name of God bestows the human soul with extreme contentment and happiness. In the sixth quotation the word 'महा अनंद', stands for the supreme bliss. The prefix 'महा' is used only to differentiate
the word from ordinary अनन्द.

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

Hundreds of such quotations can be quoted from the Adi Granth to show that the word 'अनन्द' has been used in
different meanings at different places. But it is equally important to note that according to the Ādi Granth, the supreme Ānānd is only the Ānānd of attainment of Almighty. All other worldly Ānānds also spring from Him, but He, himself is the true Ānānd. He is a fountain of bliss. He is the source of all happiness. That is why, Ādi Granth emphasizes that the human soul should yearn for the Supreme bliss, which is sometimes expressed through the simple term of Ānānd and sometimes by using the prefixes of 'Maha', 'Param' or 'Brahm,' etc.

While discussing the philosophical aspect of Ānānd, we must keep into mind the basic theory of Gurmat which seeks to establish the practical aspect of life. Ādi Granth stands for balance in life. It does not preach escapism. Rather, it says that a man can reach the highest state of spiritualism while undergoing the duties of life. He should seek worldly pleasures also, but he should not become their slave. When enjoying the worldly Anand, he should always see towards the goal of 'Maha Anand' or the supreme Bliss. He should not get lost in the showers of the fountain, he should rather think about the fountain itself. To be precise, all the joys of the worldly life are but the gifts of God and He is the Ocean of limitless joys. The merger of the soul with Him is the achievement of the joy, beyond which there can be no other joy.
As already pointed out, in The Adi Granth, the word Anand is widely used and discussed but at certain places, it is prefixed with the words like 'Maha', 'Brahma', and 'Parma' etc. These prefixes are used wherever the supreme bliss is sought to be differentiated from the ordinary happiness. With these prefixes the Anand has been elevated to the state of Godliness or God itself.

Now, let us see some of the verses from the Adi Granth:

Kabir jis marne te jag darai mere man anand.
Marne hi te pahai puran parmanand. (15)

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

   Aaj hamaraai mangelchar.
   Aaj hamaraai mahaa anand.
   Chint lathi bhetai Gobind. (16)

2. Dukh naathaa sukh ghar main vutha
   Mahaa anand sehjaia.
   Kahu Nanak mai dura pia,
   kar kirpa apnaai peh aia. (17)

Here, the word 'Mahaa Anand' stands for the highest state of Anand, i.e., the supreme bliss. 'Mahaa' means the greatest and the greatest 'Anand' has relevance
only when there are other types of ānānd also.

In Pa Sārāṅg, Guru Arjan says: -

Gāīo ṭū mai gun nidh maṅgaī gāyo.

Bhaie sānjog bhaie din ausar, jau Gopāl riṅhāio.

Santah charn morlo māthā.

Hamare mastak saṅt dhare hāthā.

Sadheh mantar morlo manuā.

Tāte gat hoi traṅguṇā.

Bhagtaṅh dars dekh naṅp raṅga.

Lobh moh tūtai bharam saṅga.

Kahu Nānak suṅk sehaj ānāndā.

Khol bhīt milai parmā naṅdā. (18)

Here the words 'Sehaj ānāndā' and 'Parmānāndā' stand for Supreme bliss Brahma and Brahman respectively.

Here are some other quotations from the Adi Granth wherein the word 'ānānd' joins other words to convey the supreme bliss:

1. Sūkh Sehaj ānānd gun gāo.
   Āgai milai nithāwai thāo. (19)

2. Chit āvai tā mahā ānānd.
   Chit āvai tā sabh dukh bhaṅj. (20)

3. Sūkh Sehaj ānānd laṅhu.
   Sādh saṅgat paṅai vāṛbhāṅgī gurmukh hari
   hari nāṁ Mahhu. (21)

4. Sūkh Sehaj ānānd ghaṅe. (22)

5. Bhagtaṅh man ānānd Gobiṅh. (23)

6. Tan man arp sarb su sabh arpio anand
   sehaj dhun jhok. (24)
Now, let us quote some verses where the single word 'Anand' stands for supreme bliss and Almighty itself.

1. Simran takai mitaih sântâp.
   Hoi ânaând nã vânpaih tâp. (25)

2. Jan Nânak man tan anand bhaiâ hai
   Guru mantar do hari bhanj. (26)

3. It man mauliai bhaiâ ânaând.
   Amrit phal paiâ már Gobind. (27)

4. Merai man tan anâând bhae mai dekhîr hamd râu

5. Nit nit jagarñ karhu sâdâ sâdâ
   anâând jan jagdisorâ. (29)

6. Hari Kirât bhagat ânaând hai sâdâ sukh
   vasai man aâi. (30)

7. Sâdâ anâând rahai din râti pûrai gurkai sabad
   samânaï. (31)

8. Pekh pekh lîlâ man ânaândâ.
   Gun apar prabh parmânanda. (32)

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

1. The word Anand has been used in the Adi Granth to stand as a general term of happiness.

2. Though it is used as a general term, its most lavish use is found to stand for supreme happiness, Bliss or God itself.

3. At some places, the word has been used with certain prefixes such as Maha, Parma, Sehaj and Brahma etc., to specify its highest plane.
Now, it is for the reader to see in what context the word stands used.

(c) Some Other Equivalent Words in the Adi Granth:

Although the word Anand stands aloft of all, yet there is no denying the fact that a large number of other words have also been used in The Adi Granth to convey the similar meanings. Words like Sukh, Sehaj, Sehaj Sukh, Mangal, Satt, Nihal, etc., occur again and again. Whereas the word 'Sehaj' has been used to denote the state of highest state of elegance, the words like Sukh etc., have been used to stand for different kinds of happiness at different places. As the word Anand has been prefixed with other words, the word 'Sukh' has also got similar prefixes. Mahā Sukh, Sehaj Sukh, Param sukh, all stand for supreme happiness which the soul yearns for and which is to be found nowhere except in God. To be brief, the word 'Sukh' is the second important word in the Adi Granth, after Anand, which carries almost similar meaning. Dr. S.S. Kohli while discussing the concept of Nirvana in the Adi Granth aptly concludes: "The blissful state of Sehja, Turīyā, Param Pad, Chauthā Pad or the state of final emancipation is realized after rising above the three states of waking (Jagrit), dreaming (Swapna), and dreamless sleep (Sushupti)... Therefore, the seeker pursues the discipline for the blissful of Sehja.... It is the state of Nirvana." According to Dr. Kala
singh Bedi, Guru Nanak has used the word Sehaj in two ways
e. (i) to convey the meaning of Spontaneous (Swabhāvik)
and (ii) as a substitute of Nirvāṇa Pada. For him, Sehaj
avasthā, Mokh Pad, Jīvan Muktī, Chauthā Pad, Turyā Pad,
Turiyā Avastha, Nirvan Pad, Tatt Gyanā, Brahmm Gyanāand Raj
Yoga have almost the same meaning.

However, we should not go after words but we
should go deep into the philosophy which they stand for.
We can sum up the philosophy of Anand, Sukh or Sehaj as
propounded by the Adi Granth in the following words:
1. "The entire world is full of suffering and
agony and all the human beings are in search of happiness.
They want to get rid of all the pains of life.
2. Sometimes material and physical pleasures seem
to give happiness and alleviate human misery, but they are
short-lived, transitory.
3. The real happiness can be achieved through getting
merger of soul with God, who is the ocean of permanent
happiness, or bliss.
4. As, The Philosophy of the Adi Granth is not the
philosophy of escapism, it tends to tell the human race that
all worldly happiness is also the gift of God. We should
accept these gifts and live a better life on this earth, but
while doing so, we should not forget our goal, the goal of
seeking merger with the heavenly bliss.
5. We should not run away from the realities of life,
but at the same time we should not get lost in the worldliness,
also.
The Adi Granth puts before us a vivid picture of the world how is it in the clutches of the different types of miseries:

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

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

Note the following verses:

1. Pran sukhdata jia sukh data,
   Tum kahihe bisario agiathan. (43)

2. Purakh puran sukhaih data sang basto nit, (44)

3. Sukh sagro paiia sehaj subhaia,
   Janam maran dukh hare. (45)

4. Bhaio kirpal ji sukh data ho sagal khalasi. (46)

5. Sukh nidhan nanaak prabhu mer,
   Sadh sang dhan mal. (47)

The Adi Granth says time and again that the Almighty is 'Dukh Bhajan', i.e. the killer of the sufferings. (48)

He is also 'Sukh Sagar', i.e. the ocean of happiness. (49)

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

"In pain, man is born, in pain he dies, and in pain he deals with the world. Pain over pain, he is said to suffer hereafter. The more he reads and utters, the more he wails. For him the packages of pain are united and no comfort emerges out of them. In pain, the mortal burns and in pain, he departs bewailing. Imbued with the Lord's praise, O Nanak, one's soul and body are reverdured. (50)"
What a beautiful idea! When human-soul gets coloured in the praise of Almighty, who is the ocean of happiness, even the sufferings turn into panacea.

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

1. "Hukum uttam ni chu hukami likhi dukh sukh paiahi." (PP.1)
   * "Dukh parhari sukhu ghari lai jai." (PP.2).
   * "Nanak bhagta sadā viṅgaśu." (PP.3).
   * "Satī suhānu sadā mani chāu." (PP.4).
   * "Karhi anaṇḍu sachā mani soī." (PP.8).
   * "Jini hari sevī tini sukhu pāiā." (PP.11).
   * "Jan nānak nāmu adhāru tek hai hari nāme hī sukh mandā he." (PP.13).
   * "Nīj ghari mahālu pāvhu sukhu sahjē bahuri nā hoigo pherā (PP.13).
   * "Nanak dasu ihai sukhu māṅgāi mokau kari saṅtan kī dhūre." (PP.13).

2. See Gurmat Martand, PP. 105, 112.

3. "Whatever is the Lord's command, on that he turneth not his back; And whether sheltered at home or driven out of its refuge, he remaineth in peace and utter calm" (Trans. G.3.D.) (Maru M, 5).

4. "Kabir: The day I'd die, will give joy to all; For, I will attain to my God and my companions too, will Dwell upon Him" (Trans. G.3.D.) (Saloka Kabir)

5. "Kabir: Death terrifies everyone, but it gives joy to me; For if one dieth not (to the self), how will one attain supreme Bliss?" (Trans. G.3.D.) (Saloka Kabir)
6. "I lean only on the Lord's name: And no more do pain or sorrow afflict me, and I deal only with the Saints. The Lord in His Mercy, Himself Saveth; and Vice riseth not in me. He, who attaineth unto Him, contemplateth Him, and Him the world smiteth not. Know thou that the Lord's Feet are nectar sweet; yea, thy Lord Blesseth thee with peace, glandess and Bliss. Nanak, O God, seeks thy Refuge and becometh the Dust to be treaded over by thy Saints." (Trans G.S.D.) (Kedara M. 5).

7. "If the mind craveth for the Lord's Name; One is blessed with immense Peace and perfect Bliss; and one's inner fire is quenched." (Trans G.S.D) (Kedara M.5).

8. "When I cherish my God, I am in utter Bliss: Yea, when I Cherish my God, all my pain is shattered." (Trans G.S.D). (Bhairau M.5).

9. "Contemplating Him, all our sorrows are eradicated, And one is ever in Bliss, and one is afflicted not by Pain." (Trans. G.S.D.) (Bhairau M. 5).

10. "O Mates, in my Household now is immense Bliss, For the Lord, in His mercy, hath Met me and owned me." (Trans. G.S.D.) (Bhairau M. 5).

11. "As the mother is joyed seeing her child, so doth the man of God live only if he contemplateth the Lord's Name." (Trans. G.S.D.) (Basant M. 5).
12. "Joyful and Wondrous is the Master of Kabir who is not impressed by the high caste of anyone." (Maru Kabir).

13. "I am in ecstasy, O mother, for, I have attained to my Lord." (Trans. G.S.D., Ramkali M.3).


15. See No. 5, above.

16. "I serve my guru and great him with faith: For today is an occasion of festivity for me. Today I am utterly in Bliss. And my cares are past and I meet with my God." (Trans. G.S.D.) (Bansant M.5).

17. "His pain is dispelled and Peace raineth upon him, and in utter Bliss, he is blessed with Poise." (Trans. G.S.D.) (Sarang Chhant M.5).

18. "I have sung, yea, I have sung the Blissful Song of God! O, how Blessed and auspicious is the day, the moment, when one pleaseth one's Lord. I place my forehead on the Saint's feet. And the Saint caresseth my forehead with his hands. In my mind is the mantram of the Saint, through which I have risen above the state of three modes. Seeing the Saint's visions, love welleth up in my eyes: And instantaneously, I am rid of my lust, attachment and doubt. Sayeth Nanak: "I am now in utter Peace and Poise and Bliss: For, the wall (of doubt) hath been felled and I meet with the Lord of Sublime Bliss." (Trans. G.S.D.) (Sarang M.5).
19. "So, utter the Lord's Praise, seated in Peace, Poise and Bliss, That Yea, even if placeless, attain a Place hereafter. (Trans. G.S.D.) (Bhairau M.5).

20. See No.8, above.

21. "If ye get the company of saints through good luck, Ye remember the Name of the Lord and you will yet peace and Bliss." (Bhairau M.5).

22. "I am in utter Peace and Poise and Bliss." (Bhairau M.5).

23. "Devotees of the Lord enjoy His Bliss." (Bhairau M.5).

24. "Yea, they surrender their body, mind and all they have, Intoxicated with the Bliss-giving Melody of Equipoise. (Trans G.S.D.) Sarang M.5 Gurdas).

25. See No.9, above.

26. "In the mind and body of Nanak is Bliss, for, the Guru hath Blest Him with the contemplation of the Lord's word" (Trans. G.S.D.) (Basant Hindol M.4).

27. "The Tree of my mind has blossomed, and lo, I am in Bliss, And I gather the Nectar-sweet Fruit of the Lord's Name. (Trans. G.S.D.) (Basant M.3).

28. "Yea, my mind and body are in Bloom, when I see my Lord, the King." (Trans G.S.D.) (Sarang M.4).


30. "And praise Your Lord, and be Devoted to Him, that Bliss cometh to fill Your whole Mind." (Trans. G.S.D.) (Sarang Var M.4)
31. And, night and day, one is in Bliss, and mergeth in the Guru's Word. (Trans. G.S.D.) (Suhi M.4).

32. "Seeing Thy Sport, my mind is in immense joy." (G.S.D.) (Suhi M.5).

33. "Pran sukha daata jia sukha daata tum kahe bisario agiinath." (Maru M.5).

34. "Sukh Sehaj anand gun gao." (Bhairau M.5).


37. "Gurmukh hirdai sahat hai, nau uvgai." (Sarang Ki Var M.1).

38. "Nanak nadri nadar nihal." (Japuji).

39. "The word 'Sehaj' has been used in the Adi Granth in other meanings also, but the Sehaj Avastha, is the same as the state of Anand." (See Dr. Taran Singh's book "Sehaj Te Anand").

39A. Sikh Ethics, Dr. S.S. Kohli, PP. 64.

41. "Dukhvechhorā iku dukhu bhūkh.
Ik dukhu sakat vār jāmdūt.
Ik dukhu rogu lagai tan dhāi.
Vaid nā bholai dārū lāi.

.........................

.........................

Dukh rog sabha gaia gaval.
Nānāk chhutsāi sāchāi nāi." (Malar M. 1)

42. "Adhik suād rog adhikāi binu gur sehaju nā pālā.

(Malār M. 1)

43. "Why do ye, O ignorant! forsake the Lord, who is the sustainer of life and who showers upon us all the comforts of life." (Mārū M. 5).

44. "The Perfect Person, the Giver of Bliss, abideth ever with us." (Mārū M. 5).

45. "I have attained the Lord (who is Ocean of Bliss), spontaneously, and thus the agony of birth and death is no more." (Kedārā chhañ M.5).

46. "The Blissful Lord has shown His mercy unto me and all my bondages are shattered." (Saraṅg M. 4).

47. "O Nanak, my Lord is the treasure of happiness, and the company of saints is my fortune and wealth."

(Saraṅg M. 4).

49. "Kripa nidhān sūkh ke sāgar jasu sabh mahi
jā ko chhāio." (Sarang M. 4).

50. "Dukh vich jammanu dukhi marnu, dukh vartanu saṅsāri.
Dukh dukh agai ākhīai, parhi parhi karhi pukār.

.................................
(Sarang Var M. 1).