Like all other theistic systems of Indian Philosophy, the philosophy of the Adi Granth also revolves around the idea of God or Brahma as it is described in Orthodox systems. We have seen that in the Upanishadic thought and the consequent systems which are based upon it, have propounded the theory of Sat, Chit and Ānāhād, which means that the Brahman is truth, consciousness and bliss. The Vedānta has given great importance to this theory and in Brahma Sūtra, it is stated in clear-cut words that Brahman is Ānāhād. Keeping in view, the strong association of the philosophy of the Ādi Graṇth with the Upanishadic thought, we must see what the Ādi Graṇth speaks of God. Is the Ādi Graṇth's concept of God similar to that of the former? What is the real nature of God according to the Ādi Graṇth? What are the attributes of God of the Ādi Graṇth? And, we should also see the reaction of the Ādi Graṇth vis-a-vis, the theory of Sat, Chit and Ānāhād.

Dr. S.S. Kohli, while discussing the concept of God in the Ādi Graṇth comes to the conclusion that the Ādi Granth accepts the Vedāntic view of God. (1) As we have already discussed, Vedānta gives elaborate interpretation to the thought of the Upanishadas and that there are different schools of Vedanta, like advaitvāda of Śaṅkarā, Vishishtadvaitvād of Rāmānuja and the dvaitvāda of Mādhva. All these schools, in spite of their differences of opinions on certain
points have full faith in the existence of God. God is said to be omnipresent, omnipotent and omniscient. He is both saguna and nirguna. Rāmānuja believes that the only reality of the Universe is God. The whole of the Universe is His creation but He is self-created. None else can set up or create Him. Madhva's view that God, Jagat and the Jīva are different things, does not find favour with the Ādi Grāṅth.

The Mūl-māṇtra of Japūjī gives us in a beautiful manner a true picture of the God of the Ādi Grāṅth. He is One. His Name is Truth. He is the Creator. He has no fear or enemity. He does not fall into the cycle of birth and death. He is self-existent. He can be realized through the Grace of the Gurū.

As we go through the pages of the Ādi Grāṅth, we come across several words to address God and to indicate His several attributes. Through, these attributes of God, one can analyze what Ādi Grāṅth thinks of God. As A.H. Ansari points out: "The ultimate reality for Gurū Nanak is one God, who has countless attributes. His hymns contain a large number of God's names, which have been drawn from various sources—Hindu and Islamic literature and the teachings of the saints and the sufis. That these attributes are real Nānak had no doubt. To him God is incomprehensible and indescribable not because He is absolutely simple and has no real attributes but because He has infinite attributes, each with infinite perfection."

He further states about Gurū Nānak's concept of
God: "God is not only a being with attributes, He is also a person. The highest truth about God is not that He is self-existent being and is the ground of all that exists. He is, above all, the Supreme Person, He has created the world to His free will. He orders and sustains it. He governs and rules over it. He is generous and benevolent. He is just and merciful. He loves and forgives. He hears prayers, fulfils requests, and leads those who seek guidance. He inspires and commands, rewards and punishes. He is not only to be contemplated, admired and praised, but also to be feared, loved and trusted. For Guru Nanak, God is primarily the object of obedience, surrender, love, devotion and worship." (4)

Teja Singh, while analysing the Fundamentals of Sikh belief about God, writes: "God is called the indweller of Nature and is described as filling all things by an art that is artless. He is not an important mechanic fashioning pre-existing matter into the universe. He does not exclude matter, but includes and transcends it. The Universe, too, is not an illusion. Being rooted in God, Who is real, it is a reality..." (5)

In Rāg Soraṭh, Guru Nanak gives a very fine, precise and abstract definition of God, according to which God is Invisible, infinite, incomprehensible, unperceivable, limitless, without destiny, without caste, without birth, self-existent, without attachment and without apprehension. (6) The Japuji says that He is neither set up, nor created. He himself is the
Immaculate One. (7) He is ever true, He is the true Lord of true Nature and of the true Name. He is, who made the Universe, is and will be, is neither seen, nor will pass away. He is both nirguna and saguna. (9) Whatever we see and hear is Brahman. (10) There is no other equal of God. (11) He is the father of all and his treasures are always full. (12) Truth is His real Name, all other names given to Him are man-made. (13) God is the only eternal entity from whence Purusha and Prakriti have sprung. (14) He is the creator of three gunas also. (15) He is a Purusha loftiest as compared to other purushas, i.e. Jivas. (16) God creates the universe when He so desires. He expands it and when He wishes it gets mingled in His Oneness. (17) The human-soul is a miniature of God. (18)

From all these statements, it is clear that God is the ultimate reality beyond which nothing can be thought of. He is all powerful. He is perfection personified. He is the highest state of contentment. He is the supreme knowledge. He is the supreme state of existence. He is the highest and superior most in every respect. He is the gravitational force of whole of the Universe.

To establish His supremacy in every field, the Adi Granth uses for Him a large variety of words, such as: Kartā, Kartār, Khāliq, Sirjanhār, Karan Kāran, Samrath, Prāndātā, Prānpati, Pritpālak, Gopāl, Gobiād, Saddanhār, Harnhār, Pūran, Pūran Purkh, Saṃpūran, Guntās, Nidhār, Gunī Nidhān, Beparvāh, Bemohtāj, Abhul, Adol, Achal, Achhal, Abhaṅg, Agočīr,
Thus, we see, that in the Adi Granth, God represents the true state of perfection in every respect, which is nothing but the state of anand. Anand, in its truest spirit means perfection. God is bliss because He is total contentment. He is bliss because He is ultimate and there is nothing beyond Him. He is bliss because He is free of any kind of fear. He is bliss because He has enmity towards none. He is bliss because death and birth do not affect Him. He is bliss because He is the authority of all and there is no authority above Him. He is bliss because He creates all and creates anything of His own will. He is bliss because He is neither set up nor created by any one. He is bliss because He pervades all. He is bliss because He is infinite. He is bliss because His greatness remains untold. He is bliss because every particle of the Universe stands in His praise. He is bliss because He knows all and bestows all. He is bliss because all nature adores Him. He is bliss because He alone is truth. He is bliss because He suffers no disease. He is bliss because He has no want.

Though from all these attributes of God as described in the Adi Granth, we can easily say that all of them combine to stand a testimony of His being the Real Bliss.
yet we see in the Ādi Granth that He has been remembered by names such as ānaṇḍa or conveying the meaning of ānaṇḍa. Dr. S.S. Kohli writes in this context: "God is without fear and enmity. These are ethical qualities and attributes of God. Any one who practices these qualities in life goes near God-realization....

Since God is without fear, therefore, He is always in the state of bliss (Mihāl, Parsann, Harkhwaŋt, Raṅg, Ānaṇḍ, Binod, Sachidānānḍ). He has no worries (Beparwā, Nehkaṅtak).

Since God is without enmity, He is always just, graceful, benevolent (Dukhlath, Sagal Sukhsāgar, Sukhehgāmī, Sukhdāī, Sukhdātā, Amrit, Mithbolnā, Nimirbhoot, Sahai, Garib Nigawaz, Dīn Dard, Dīn Baṅdhap, Dīn Dyāl, Anāth Nāth, Nithāviṅthā, Dīl, Karīm, Rahīm, Meharbān, Karnāmai, Rabb, Dukhbhanjan, Adī, Paīj Rakhanhār, Bird Pālenhār, Bakhshīnd, Nistāranhār, Patīt Pāwan, Rākhā, Dayy, Kirpānīdh, Dānī, Dātā, Dātār, Dihaṅd, Ichhā-pūrak, Olā, etc."

Dr. Sher Singh writes thus: "He (God) is Dukhlath-in whom there is no pain and suffering. He is all bliss and pleasure-sukh. He is the ocean, the mine, the treasure of perfect happiness and blissfulness- Sukh sāgar, Sagal sukh sāgar and Sukh-gāmī. That is why, He can bestow pleasures on men and as such He is Sukh Dāī and Sukh Dātā. The stage of this blissfulness is Sahaj and therefore, God is also named Sahaj. There is no up and down or increase or decrease in His good qualities, and, therefore, He is Purān and Sampūran- perfectly perfect. He is the ocean and mine of good qualities and the embodiment of virtue- Guntās, Gunīgahīr,
and Guṇīḍhān. With pleasures and blissfulness are
associated the qualities of coolness and calmness
and God is therefore Śītal and Śīlwant. He is cheerful
and happy—Nihāl, Parsann, Harkhwāt, Raṅg, Ānaṁd and
Bīnodī." (20)

Now, let us see how the Ādi Granth says of God
in the words conveying the sense of happiness or Bliss.

In Rāg Dhanāsrī, Gurū Arjan Dev Clearly talks of
God as Ānaṁd-rūp and states that He is Omnipresent. Wherever
we see, His presence is felt. (21) In Rāg Ṣravath, Gurū
Amarādās says that Ānaṁd-rūp Hari fulfills the wishes of His
devotees and that is why His devotees sing His praises, day
and night. (22) God has been described in the Ādi Graṅth
to be in a blissful state when in the state of Void, i.e.
Sun Maṅdal. The abode of the Lord is like a fort, not
approachable easily. There is the light of His presence.
There He lives in a state of Ānaṁd. (23) Wherever the praise
of the Blissful Lord is done, all the pleasures of life are
bestowed by Him. And where He is forgotten, all the
misfortunes befall. Kabir names God Parmanaṁd, i.e.
the highest state of bliss. (25) In the opening lines of
the 'Ānaṁd Sāhib', Gurū Amardas says that on the attainment
of the true Gurū, One gets Ānaṁd. Here, also, Ānaṁd is the
state of union with the Lord, and more specifically the Lord
Himself. (27) The Ādi Graṅth has a fundamental belief that
the Lord is attained through the grace of the Satgurū.

The word Rasa has also been used to signify the
state of Ānañā and the Lord Himself. He has been described as Amrit, which is again a symbol of eternity. It has been said that God is the ocean of happiness, therefore, we should not forget Him. In remembering Him, we get all our wishes fulfilled. He has been venerated as the treasure of comforts. Kabir says that Rāma is like the cold water, which has extinguished the fire of my body.

Guru Arjan Dev, in Rāg Bhairav says that all the creatures of the Universe are suffering from one disease or the other, but no disease affects the Lord. And, He, who is not affected by any disease, is obviously, blissful. He is said to be the giver of Mukti, Jugti and Bhguat also. He lives in the palace of happiness and his doors are high. His abode is the cave of Sahaj. There is un-struck music and the state of existence is the state of bliss. He is Sada-mukat and His greatness is known only to Him. He shows His anāñ ḍ-rup only to those with whose actions He is pleased. He is Sada Anānd, Anandi and we should remember Him at every moment. He is the origin of Ānañā and He gives Ānañā to all those who remember Him. Whom He shows His kindness, is blessed and becomes Ānañā-rup. The human-soul gets at its goal when it realizes the blissful God.

Thus, it is evident that the Ādi Granth has deep faith in the theory of bliss as an attribute of God. It is not just an attribute, rather, it is the sum-total of all the attributes. As human-soul yearns for total happiness,
its yearning means the yearning for God. The Ādi Graṅth declares time and again that the human-soul reaches the state of bliss as it gets attunement with God or gets mingled in Him. From this, we can draw the conclusion that whereas God is bliss, the state of attunement with Him is also the state of bliss. The Ādi Graṅth believes that the human-soul is a separated part of God and ultimately it gets dissolved in God. So, there is hardly any line of separation in the state of Ānaḥd.

Let us see, how, the Ādi Graṅth speaks of the state of bliss that human-soul aspires to reach and what is the nature of it.

Guru Amardas writes in Sri Rāg, that the whole of world is in search of Sahaj, but it is not easily attainable. It is to be attained through the true master. All other methods are fruitless. (43) The true happiness comes out of Surat Sabad, i.e. when we get attuned with the Word of God. (44) The state of Ānaḥd comes through the singing of the praise of the Lord. (46) The company of the saintly people also results in the true bliss of the Lord. The state of ultimate union with the Lord is the state of unlimited joy and there is no sense of grief at all. (47) Where, the Word of the Lord is adopted, all the sorrows run away. The precious jewel of knowledge gives rise to the state of Sahaj. (48) Dr. Taran Singh, in his book "Bārah Māh Darpan", while analysing the month of Chaitra, says, "Ānaḥd is the basic longing of the human-mind. And the second point is that Ānaḥd
is achieved through union with our source... and Simran is the way to the union with the Lord..., this is the secret of happiness."

He further writes: "God is Ānānda-Sarūpa. And union with Him results in Ānānda. How can one draw bliss from Him if He Himself is not bliss? He is Ānānda and at the same time Sat and Chit also." He says that 'Ānānda stands for a state of being. It is a way of life..., improved way of life." He further states that the stage of Ānānda comes only when mind, body, eyes, ears etc., all are disciplined and live according to the Will of the Lord." (52)

Sardul Singh Kavishar in his book," Sikh Dharam Darshan," writes that "Secret, inner-most metaphysical bliss is that spiritual light, which comes to the devotees of the Lord who are attuned with Him. Sikhs call it the state of Wonder."

Bhai Jodh Singh says that in the state of Karām Khaṇḍ as described in the Japūjī, the devotees of the Lord taste bliss in union with the Lord." (54)

Dr. Balbir Singh says that the problem of Ānānda is discussed in the Vedānta. The pure nature of Ātman is said to be 'Sat-Chit-Ānānda'. There are so many views on the points that how Atman feels its Ānānda or it does not feel at all, or it is not able to do so, or Ānānda means the negation of suffering only... The Ādi Granth has an answer to it. God is named Surtā..., the word Surtā stands for the state of knowledge. To be 'Surtā' is that state of Sat, Chit, Ānānda
where Gyan-sarupa enjoys the self-experience of His being Anand-Sarupa."

To quote, Dr. Taran Singh again, "Anand is the name of God Himself. This is His being. Anand stands for His existence." He calls it 'Harmony' and Music of Sphere." Seva Ram Singh writes in his book," The Divine Master", of the state of eternal happiness: "No man but is striving hard to be happy. The attainment of everlasting happiness, the end which everyman is trying to achieve is what the master believed to be the Salvation... One enjoys eternal happiness when God is constantly with him."  

Thus, we can reach the conclusion that the Adi Granth is of the view that God is bliss Himself and any one who seeks bliss must aspire for union with God. Hence, God and godliness of the human-beings are one and the same thing. The state of union with the Lord, is the state of Anand, but that state is not in any way separable from God. In fact, whosoever reaches the state of Anand becomes a part and parcel of God. There is no difference between Him and the Almighty. Thus, according to the Adi Granth, the yearning of the human-soul for the bliss, eternal peace or perfect happiness is the yearning for Him.
NOTES EXPLANATIONS AND REFERENCES

2. "Ik Oókár Satinámū kartá purkhu nirbhaú nirvairu akál mūrti ajúní saíbhaú gurprasádí." (Japújí).
3. Perspectives on Guru Nanak, PP. 98.
5. Sikhism- Its Ideals and Institutions, PP. 5.
7. Aápè āp nirañjánu soí." (Japújí).
12. "Tu sájhihí sáhib báp hámárá. 
Naunidhi tere akhút bhaádárá." (Májh M.5).
Satinám terā purá parbalá." (Máru M.5).
15. "Jahi áp rachi par páách akár. 
Tihu gun máhi kíne bistháru." (Sukhmaní).
17. "Āp sati kia sabhu sati. Tis prabh te sagli utpati."
Tis bhāvai tā karai bīsthāru. Tis bhavai tā ekaṇkār."
(Sukhmani).

Prāumā pārbrāhm kā rūp." (Gōnd M. 5).


20. Philosophy of Sikhism, PP. 168.

(Dhanāsari M. 5).

22. "Bhagta kā kāraj hari anānāu hai andīnāu hari gun gāī."
(Sorath M. 3).

sunn māṇḍal maḥī kari pargāsu.
Ūhā sūraj nāhī chaṇḍ.
Ād nirājanu karai anān."
(Bhairaṅg Kābirī).

Jī mahī joti kare pargās.
Bijulī chamke hoi anānād.
Jīh paurṣe prabh bēl goṣind." (Bhairaṅg Kābirī).

25. "Jahan bīsmai thākur piāro tahān dukh sabh āpād.
Jahi guṇ gāī anānād manīgal rūp tahān sādā sukh saṁpad."
(Sārag M. 5).

Marne hī te pāiāi pūran samānānād. (Sālēk Kābir ).

27. "Anahāṛ bhaīa meri mae satguru mahī pāiā."


29. "Āpe amrītu āpi hai piārā āpe hī rasu āpāi.
"Āne.ān salāhāṭh piārā jan nānāk hari rasu dhraṇāi." (Sorath M. 4).
30. "Sukh sāgar prabh visrau nāhi
man chihādiarha phal pāi." (Sorath M. 5).
32. "Ab mohi jalat rām jalu pāiā.
Rām udakī tanu jaltu bujhāiā." (Gaurhi Sabirji).
33. "Haumai rogu mānukh kau dīnā.
Kām rogu māigalu basī līnā.
Dristī rogu pachi mūr pataṅgā.
Nād rogu khād gae kuraṅga.
Jo joḍāīai so so rogī.
Rōg rahit merā satīguṇu ḫoṅī." (Bhairau M.5).
34. "Mukti bhugti justi vas jākai.
Ūṇā nāṁī kīcch janu tākai." (Ādi Granth, PP. 1150).
35. "Sūkh mahal jākai ūch duāre." (Saṁī M.5).
Sabad anāṁd kare sad keḷā.
Sahaj gufā māṁī ārhi lāī āsanu ūch svārīā jīu." (Mājih M. 3).
37. "Āpe kartā āpe bhūstantā.
Bandhān torhe sadē hai mukā.
Saddā muktu āpe hai saṁkā āpe alakh laṅhā-vaṅhāīā.
38. "Jau su prasann bhae prabh ḫākur
Sabh anāṁd rūp dīkhāīā." (Gaurhī M.5).
40. "Anāṁd mūlā jācīvaṇa dātā sabh jan kau
anāṁd karhu hari dhīāvai." (Gūjri M.4).
41. "Thākur ḫoe āpī dāīāī.
Shaṁī Kaliān anāṁd rūp hoi hoi ubre bāl gupāī."
42. "Anānd rūp pekhi kai hau mahal pāvaugī." (Sarāṅg M. 5).
43. "Sahjai no sabh lochāi binu guru pāīā nā jāi.
Parhiparhi paṅḍti jotkī thake bhekhi bharami bhulāe.
Gur bhte sehaj pāīā apni kīrpā kare rajāe." (Sri Rāg M. 3).
44. "Sādā sukh ūpjai prabh pātau sukhṣaśū." (Sri Rāg M. 1).
45. "Sahj anānd gavhī prabh mahī prabh nānak
sarab samāhī jīu." (Mājh M. 5).
46. "Kari Kīrañ saṁtan sachu kahāī.
Sarab sukk ihu ānādul labāī.
Sādh sangi hari kirtanu rāīa.
Kahu nānak vaigyāgī pāīai." (Gaurhī Gaurerī M. 5).
47. "Harakh anānd soa nād bīā.
So gharu guri nānak kau diā." (Gaurhī M. 5).
Gyān ratañi sāchai sehaj samāe." (Āsa M. 3).
51. Ibid, PP. 135.
52. Ibid.
53. Sikh Dharam Darshan, PP. 325.
54. Japūjī Satik, PP. 66.
55. Surat Śabhad Vichār, PP. 8-9.
56. Nem Te Prem, PP. 198.
57. Sri Guru Granth Sahib Da Sahitik Itihas, PP. 341.
58. The Divine Master, PP. 250.