Now, let us discuss one more important aspect of the philosophy of the Adi Granth which is known as Kirtan, i.e., the praise of the Lord. It is a major contribution of the Bhagti Movement which aims at pleasing the Lord, and thus becoming able enough to be recipient of the grace of the Lord, which is full of bliss. The Sikh Gurūs felt the importance of music in awakening the human-soul. Gurū Nānak sang the hymns of the praise of the Lord in the company of the first sikh musician Bhai Mardana. All the Sikh Gurus emphasized the need of music. The entire poetry of the Adi Granth, except a small portion, has been systematized as per ragas of the Indian Tradition. With the course of time, the singing of poetry of the Adi Granth has become an important aspect of the philosophy of the Adi Granth and it is specifically named as Kīrtan, which means that the music is to be used only to praise the Lord and its use in other worldly affairs is not encouraged. Now, in Sikh Religion, the Kīrtan is performed on every occasion and it is a part of daily routine in the Sikh Gurdwaras. The Adi Granth has a word of praise for those who sing the songs of praise of the Lord, i.e., who perform the Kīrtan.¹

In Rāg Āsā, Gurū Nānak Dev has most beautifully described how the entire universe is singing the praise of the Lord.² In Rāg Dhanāsari, a beautiful picture emerges of the Ārtī of the Lord in which all the things of the Universe seem
to participate. Thus, Kirtan of the Lord is a part of the Universal Music of the Lord, and thus it raises the human-soul from ordinary planes of human experience to the highest celestial planes of the bliss of the Lord. Guru Arjan rightly observes that Kirtan is a precious diamond. It is full of bliss and seriousness of the mental plane. The unstruck music of the Word of the Lord is great wealth which is obtainable in the company of the saints.

The Adi Granth says that the Kirtan of the Lord gives permanent happiness, satisfaction and bliss of the Lord, so one should make it an inseparable part of the daily routine of the life. All other wisdoms be discarded and the Kirtan of the Lord should be attended to, which will lead to deliverance of the soul. Where saintly people sing the praise of the Lord and perform the Kirtan of the Lord, there will be no fear of the messengers of the death. Mouth that sings the praise of the Lord is beautiful. I sing the praise of the Lord, day and night. The true Guru has revealed unto me the Name of the Lord and cannot live without it even for a moment. I want to praise the Lord, remember his Name, hear His Name and perform His Kirtan.

Guru Arjan explains in a very nice manner what does Kirtan stand for. Let Santokh, i.e. contentment stand for your five types of instruments and seven keys of the rāga. Let giving up ego be your instrument and non-boasting of your strength be your sense of not getting out of tune. Your concentration be on
one sabad of the Lord. Feeling the presence of the Lord be your singing posture and leaving aside sorrows be your tinkling bells. Living in a state of spontaneous Anand, he sings this type of Kirtan. Taking the shelter of the Sadh Saangat is also a part of this Kirtan.

Thus, the concept of Kirtan as given by the Adi Granth is not ordinary as compared to vaishnavite and other such sects. It is not merely an action or performance, it is rather a state of highest spiritual achievement. This is the state of perfection and complete union with the Lord. Hence, it is full of bliss. The Adi Granth compares the state of Kirtan to that of Baikuntha, i.e. the abode of the Lord, Himself. The state of Kirtan is the state of the union with the Lord.

The Adi Granth exhorts for such Kirtan as is beneficial to the soul - both in this life and next life. The gift of such sweet Kirtan comes only through the grace of the true Guru. The Kirtan of the Lord is sung in the company of the saints. Guru Arjan says that people go to sacred places but they do not discard their ego. The learned are indulging in the pursuits of wealth. My friend, tell me that place where the Kirtan of the Lord is sung continuously, because that is the place where soul can find satisfaction.

The Adi Granth advises the path-seeker that he should join the company of the saints and attend to the Kirtan of the Lord, because He is kind, reliever of the sufferings and remembering His Name means deliverance of all types of sorrows. Those who have found union with the Lord are
engaged in the Kirtan of the Lord, day and night. The
hearing of the praise of the Lord and singing of it have
the same results, i.e. the negation of the sorrow. The
devotees of the Lord are in a state of everlasting bliss
because they sing the praise of the Lord and enjoy this singing
immensely. Singing the Kirtan of the Lord with full
submission to Him, brings fearless state which is nothing
but the state of Anand. The singing of Kirtan has the same
status as is given to Recitation of the Name, Meditation
and the doing of good actions. The day and night Kirtan
of the Word of the Lord, which prevails in this Universe
permanently, brings lasting happiness to mind and it starts
functioning in a spontaneous way. Nirban Kirtan of the
Lord should be sung, because His Name is the source of
salvation.

It becomes evident from the above-quoted verses
from the Adi GraAth that Kirtan means the praise of the Lord,
whether with the help of the instruments or without them.
In fact, state of singing the praise is a sublime state of
mental activity, which emanates from the absorption of the
soul in the Name of the Lord. That is why, many substitutes
of the word 'KIRTAN' occur in the Adi Granth, Sift Sâlah,
Sâlah, Sift, Vâdi, Gâvai and many other words convey the same
meaning as the word Kirtan does. At several places, one finds
that the Adi Granth refers to the Lord as Sift and Sâlahi.

In Japujl, Guru Nanak says that singing of the
praise of the Lord is not an easy job and several types of
people sing it in several ways. But exact praise of the Lord rests in Himself. There is no end to the praise of God. The greatness of the Lord can not be measured through praise. Only he tends to praise the Lord, whom He wills to do so.

Thus, Ādi Granth lays great emphasis on the importance of Kīrtan, and has given it a specific meaning so far as the Sikh view of life is concerned. Here, the singing of praise with the help of instruments is encouraged. But, it is suggested that the Kīrtan be performed in a state of total dedication to the love of the Lord. It is to be done in the company of the saintly people. When many voices join to describe the greatness, vastness and elegance of the Lord, the Lord stands amongst them. Thus, the union with the Lord is obtained, which is the state of bliss. It will also be obviously understandable that the state of Nām-Simran is not in any way different from the state of the Kīrtan. To say in other words, the Kīrtan is another avenue to the remembrance of the Name of the Lord. That is why, the Ādi Granth, whereas stresses the need of Simran, time and again, it stresses the need of performing Kīrtan also, in the same vein. Singing of the Kīrtan of the Lord day and night, saves from the cycle of birth and death, in a similar way as the Simran of Nam has been suggested to do.

To conclude this discussion of the Kīrtan, we can say that Kīrtan has decidedly very important place in the philosophy of the Ādi Granth and in the context of the concept of bliss, it is still more important. Truely, says the Ādi
Granth and in the context of the concept of bliss, it is still more important. Truly, says the Adi Granth that when kind Guru shows his kindness, all the doubts are removed. State of bliss occurs and all the sufferings fade away, when one gets gift of Kirtan.

(b) Ardas:

Ardas means prayer and in the philosophy of the Adi Granth it has an important place. It is suggested that the Lord is the giver of all the boons of life. He is the ocean of bliss. He is all-powerful. He is omnipresent. He can do anything, He wills. He creates the Universe and destroys it when He wills. Keeping in view, His greatness and comprehensiveness, the human-beings should bow before Him and pray to Him for their desires to be fulfilled. And when He hears the earnest prayer of his devotees, He responds to it and as the saying goes prayer never goes un-rewarded. So, to be able to reach the state of bliss. In the Sikh way of life, the place of Ardas is always dominant and a true follower of the Adi Granth does not start any venture before he has performed the Ardas. He bows in all his humility and praising the Lord, expresses his desires.

The basic need of the Ardas is that it should spring from the earnestness of mind and action. Man cannot deceive the Lord, because He knows everything. One who tends to deceive the Lord, in fact deceives himself. Therefore, the prayer that does not emanate from the sincerity of
purpose and truthfulness of the heart is likely to be rejected. Man puts his demands before God, but He already knows what is good and what is bad for him. So, He grants His favours accordingly. His way of action is that of the father towards the son. The father tries to rationalize whether the demand put up by the son is reasonable. If it is so, it is granted. Otherwise, it is rejected. So, it is for the human-beings to see that they do not place wrong demands before the Lord.

Sometimes, it so happens that a wrong demand is done without any intention to do so. God forgives such wrongs because He knows that the doer is doing it out of ignorance. But, if it is done intentionally, the doer is punished, accordingly.

The Adi Granth further reminds the human-beings that their prayers will be heard and fulfilled if these are done with total sense of dedication. The seeker should clearly announce that he has now no alternative and has come to the shelter of the Almighty with total faith in Him. He should pray and wait that his prayer will be met if the Lord so willed. He should pray to the Lord with the commitment that he considers Him true and the Saviours at all moments.

There is no doubt that in this world, the human-beings are expected to suffer in one way or the other. The frustration and sorrow makes one to feel disappointed. He thinks of different means and methods to get out of these sorrows but fails to achieve satisfaction. In the state of
utter disappointment, the Adi Granth advises the man to pray before the Lord. Prayer should follow the negation of all boasting of wisdoms and total submission to the will of the Lord. It will definitely be heard and fulfilled.

Now, the question arises so as to what should be our demand when we pray before the Lord. It is ordinarily seen that we ask for some worldly things. Some people demand material gains, some others want cure from the physical disease. There are some others who want fame and reputation. There are still others who pray even for success in the pursuits which are not considered good in the society. The Lord can grant all these prayers as He is able to do everything, but according to the Adi Granth our prayer should not be directed towards such petty achievements. We should demand of God some gift which is of higher value and which carries great weightage in the eyes of the Lord also. That gift is the gift of Nam and in Adi Granth, every prayer, directly or indirectly is for the attainment of Nam. Gur Amar Das demands the gift of Nam from the Lord, as a beggar demands charity from a rich man. The gift of Nam fulfills all the aspirations of the seeker. Nam is the real asset of life and it would come from the grace of the Lord.

The next demand may be that of having the company of the true and saintly people. Because in the company of the saints, one remembers the Name of the Lord and all his sufferings are eliminated. The nearness of the saints helps in getting across the dreadful ocean of life and hence, the
seeker should pray for it. The prayer should be done before saints also because they help in getting close to the Lord. The disciple should pray that he lives with the help of the remembrance of the Lord.

When the true Guru grants the prayer and the shelter of the Name of the Lord is obtained, all the sufferings of the world vanish away. After the prayer before the Lord is performed, all the doubts of the human-mind are removed. The Lord comes to know the story of the prayer-doer and helps him by making him remember His Name. This results in the removal of all the sufferings and getting the establishment of the mind in the state of 'Sehaj'. In that state, the soul sings the songs of bliss. Thus, the Lord picks up the human-soul from the well of ignorance, cuts all his bondages and showers upon him the union with Himself. Thus, the separated soul again joins its source.

The human-being should pray that the Lord should enlighten the soul of the seeker. He should shower His grace because His grace kills all the sufferings.

Thus, it is evident that the Adi Granth is not in favour of using the medium of Ardās for demanding from the Lord, the ordinary and insignificant boons of worldly nature. Its emphasis is on the Name of the Lord only and as we have already seen, the Name of the Lord is the only source of true bliss, the seeker through Ardās, according to the Adi Granth, seeks bliss of the Lord. So to say,
Ardas is also a medium for arriving at the high state of Ānānd.

Praying for the gift of Nam, naturally, means praying for bliss. In the words of Prof. G.3. Talib, "The consciousness of life as the scene of suffering, which may be removed only by prayer and turning the mind towards God is strong in the Guru's mind." Parshu Ram Chaturvedi rightly points out that Ardas in Sikhism does not aim at demanding some boon from the Lord, it rather tends to express the dedications of the soul to the will of the Lord and thus seek union with Him. (47)

(c) Premā-Bhagti:-

The idea of Bhagti is not a new one. It finds its place in the Vedas. The Upāsanā Kāṇḍ of the Vedas is nothing but another name of the Bhagti. In Upanishadas also, references to Bhagti have been made. There have been many kinds of Bhagti but nine types of Bhagti have found prominence in the Indian Tradition. With the advent of the Bhagti Movement in the fifteenth century, the concept of Bhagti took a new life and idea of love was attached to it. The Bhagat poets have sung of Premā-Bhagti with great vigour and emphasis. They interpret Bhagti in terms of love in comparison to bhagti based on conventions and rituals. The Adi Granth has also stood for Prem-Bhagti as a best means of attainment of the Union with the Lord. It clearly says that he who has felt the Prickings of the Love of the Lord, has attained the state of Jīvan-Muktā, i.e. state of salvation during this life. (49) The Lord has been mentioned time and again as Pritam,
Piārā, i.e. the lover. Those who love the Lord from the depths of their hearts, find full protection from Him. Those who serve the beloved Satgurū, they are in a state of permanent happiness.

In Ādi Granth, the Lord has been mentioned as Pir, i.e. husband. As newly-wedded lady talks to her lady-friends about her husband, similarly a devotee of the Lord talks about Him, with his fellow-beings. They sing His praise and feel a state of ecstasy. The saintly people have been called Sajanā, i.e. lover and an intense desire has been shown to enjoy the bliss of their company. At places, intensity of love has been described in a very powerful vocabulary and sensational imagery. The metaphor of husband and wife has been lavishly used in the Ādi Granth to denote the relation of Lord and the human-soul. Even the symbol of the happiness of bed has been adopted to portray the state of union with the Lord.

Thus, it is clear that the love of the Lord finds supreme attention in the Bliss Philosophy of the Ādi Granth. Now, we have to see what is the nature of love that stands elevated with Bhagti in the Ādi Granth. The basic condition for it is that it should spring from the core of the heart of the man and should not be an artificial one. Those who talk of love but in the hearts of heart have no feeling of it, are not the true devotees of the Lord. In the words of Sheikh Farīd, those who adopt double standards in the case of the Love of the Lord, are discarded scornfully.
by the Lord. True love emanates from the true, dedicated and sincere heart, whereas selfishness gives birth to a short-lived and artificial love which is not desirable in the court of the Lord. The Adi Granth seeks a great sacrifice for the love of the Lord. It seeks a total sense of dedication for the Lord as a wife is expected to have for her husband. The Adi Granth talks of the newest and everlasting love of God combined with the Bhagti of the Lord. Union with the Lord is said to result in a state of bliss of love.

Now, let us see how Adi Granth in comparison to the Premā-Bhagti has sought to criticise the bhagti based on mere rituals, conventions and many other such orthodox ways of Bhagti which are nothing but pretensions. The Adi Granth is not in favour of renouncing the world and going to forests to do meditations to please the Lord. The Adi Granth does not favour getting holy dips to seek salvation. It asks the human soul to take an inward dip. It does not favour the methods of Dhūp, Deep, and Vaiveda. It rather emphasises the need of searching inward. Guru Nanak has strongly criticised in 'Āsā Īl Vār', the ways of bhagti which mean nothing but showiness, pretension and artificiality. He calls all these methods tokāṭ, i.e. useless and speaks for the true faith in the Lord. He strongly advised the Brahmanas who were the custodians of the orthodox view of Bhagti, that they should desist from frauds and get in tune with the Lord, with complete sincerity of mind and purpose. According to the Adi Granth a true Bhagat is the product of the remembrance
of the Lord. All other ways of Bhagti stand secondary as compared to the true understanding and adoption of the Name of the Lord in a right perspective. Guru Nanak says that the Name of the Lord is to be my perfume wood and let my mind be the rubbing stone. Let Kungu be my deeds. Then the Puja of the Lord is obtained in one's ownself. There is no other Puja, except the Name of the Lord. Bhagat Ravidas rightly says that the true Bhagti of the Lord is dedication of the body and mind to the Lord.

Thus, the Adi Granth is the spokesman of Bhagti in the context of true love, selflessness, straight-forwardness and sincerity of purpose. Gurū Gobind Singh has very beautifully translated the concept of Bhagti of the Adi Granth when he says that it does not matter if one sits in meditation, with eyes shut as crane does. One who wanders about to take a dip in the seven seas, loses both this and the next life. Some talk aloud about the Lord, but indulge in sensual pleasures. I tell, all of them, that the truth is that only those who love the Lord, attain union with Him.

Now, let us see how the Bhagat of the Prema-Bhagti of the Adi Granth enjoys the bliss of the Lord himself and how does he help others to do so.

The Adi Granth says that the Bhagat of the Lord sings His praise in a spontaneous manner. He adheres to the command of the Gurū and thus kills his ego. Then he springs into the state of ever-lasting bliss and remains absorbed in that state, day and night. The remembrance of Nām gives happiness of mind. This truth is revealed through the Bhagtas
with the grace of the Lord. And in the company of the saints, the remembrance of the Nam, kills all lethargies and diseases.

Thus we can see that the Bhagat of the Adi Granth is none else than the Gurmukh, Saññ, Sadh or Jivan Mukta. As such we infer that the Premâ-Bhagti of the Lord gives birth to the state of bliss.

The Adi Granth says that the Gurmukh is in true love with the Lord, and consequently he finds Union with the Him and remains in a state of Anand. The love of the Lord is such. Gold, Jewels, Elephants, pearls, diamonds nothing equals it. It is above all worldly powers and achievements. I need nothing in place of the love of the Lord. I pray at the feet of the saints of the Lord that by getting the Love of the Lord, all my desires are satiated and I am in a state of perfect happiness. This world is like an unknown forest in which dreadful voices are heard. But those who have got the love of the Lord, cross through it in a state of happiness.

To conclude, we can say that the path of Prema-Bhagti, is the best and sublime path, according to the Adi Granth, to reach the state of bliss and the union with the Lord.

(d) Karam:

Karam means action or deed. Every body in this world is doing some kind of action at every moment. We run,
we do labour, we eat, we build, we destroy, and so on and so forth. This trait of action has resulted in the advancement of civilization. There has been a marvellous progress in the field of science. Man's life today is much comfortable and easier when compared with that of our fore-fathers. All these amazing achievements have sprung from action, that the mentors of our civilization got into. It is rightly said that the life is action and there is death in stagnation.

In religious and the world of philosophy also, action has dominated the course of thinking. The philosophy puts forth the idea of cause and effect which again means the result flows from action. Whatever we do, we get the result of that. Some actions of ours are full of pleasure and some result into misfortunes and sufferings. It is interesting to note that every action that we do is aimed at attaining comfort and pleasure, but it is not always so. We meet misfortunes and frustrations in abundance. And, see, inspite of all the advancements in all the fields of life, modern man is restless, frustrated and full of despair. Why this? Here the philosophy of religion seeks intervention and tells the man that his actions are not proper, that is why, he has been in the grip of all kinds of sorrows. Indian Philosophy is full of exhortations for the man to do good deeds so as to reach the state of happiness. The Adi Granth also gives great prominence to the concept of Karma and tells the mankind how Karma can help to reach the state of bliss. The Adi Granth says in clear-cut words that this life is like a field. The farmer cuts whatever he
sows in the field. And every man gets the reward of (80) whatever action he does. So, it is a clear indication that if a man wants to achieve good rewards, he must do good actions. When, at Mecca, the Hajjis put a question to Guru Nanak that who is better of Hindu and Musalman, the Guru clearly replies that it is the good action that (81) makes one good. Sheikh Farid says that man should avoid such actions, which are not rewarding. Lest he be disgraced (82) in the court of the Lord. He advises the man to look (83) inward how bad actions have spoiled him.

Dr. Jaim Ram Wahi rightly points out that the Sikh Gurus have laid great stress on good deeds as way of life. According to their view, the Karmas that lead to Moksha can be divided in three parts: - (1) Harikirat (83A) Karma, (ii) Adhinyatam Karma, and (iii) Hukam Rajal Karma.

Dr. Trilochan Singh says that according to the Adi Grath, the result of previous Karma has to be borne. Karma makes (83B) the luck of human beings.

It is obvious there are two types of action, i.e. good actions and bad actions. It is expected of man that he would do good actions so as to be happy and be able to attain union with the Lord and His bliss. On the other hand, the bad actions which distract from the path of Almighty have to be forsaken. For they are the cause of all the misfortunes and sufferings. The Adi Granth has made a clear-cut demarcation of actions. The actions which aim at getting union with the Lord are good and noble and actions that tend to
deviate from that path are bad and ignoble. In Anand, Guru Amardas puts a stright question, O, My Mortal Frame, what deeds you have done in this world. You have not remembered the Name of the Lord, who created you. Remembering the Name of the Lord is the only good action. This action is the best of all the actions that one should get absorbed in the Name of the Lord. Bhai Gurdas has very beautifully depicted the acts that a human being should do to make this life a complete success.

Now see the tragedy of the man. He is always doing acts which are opposed to the path of the Lord. He is under the dictates of Kam, Karodh, Lobh, Moh and Aha'akar, and as such is indulging in the pursuits of sensual pleasures and satisfaction of the ego. Now, man is in the grip of Maya, and acts against the will of God, has been beautifully depicted by Guru Arjan Dev.

True, the root cause of all the sorrows of human life is its indulgence in the pursuits of Maya. If one wishes to attain the real and ever-lasting happiness, one should do such acts as kindle the grace of the Lord.

Now, one thing more to see. When we get involved in wrong deeds we try to conceal them from the eyes of the world. But it is a hard fact that such efforts never succeed permanently. The evil-doer is sure to be exposed, sooner or later. At the same time, it is also true that whatever worldly gains we make, they are the result of wrong doings, but we never realize that these gains are transitory and
that they do not accompany the soul in the next world. So, Adi Granth suggests that we should do only those acts which bring us nearer to God. By doing such acts we will naturally be the recipients of the true and lasting happiness.

The idea of transmigration of the soul forms the basic theme of most of the Indian Philosophy and the importance of Karma is stressed in it. There are three categories of Karmas, i.e. Prarabdh, Kriyaman Karam and Sanchit Karam. In the first category of Karma, come those deeds which the human soul did in the previous life and the reward of them is being received now. In the second category come those acts which are being done now and the reward will follow later on. In the third category fall those deeds which we have performed but the reward of them is still awaited. These three types of Karmas form the foundation of the famous Karam-Sidhānt of the Indian Philosophy. The Adi Granth has full faith in the theory of Karma. It clearly says that the human soul has been separated from the Almighty for its Karmas in the previous life and it is for it to redeem its face by doing good things in this life so that it gets complete deliverance from the cycle of birth and death. Guru Arjan in Sarā Māh Mājh, opens his thesis with a request to the Lord that this human soul is separated from Him due to its Karmas and He should bestow upon it His reunion, through His grace. Guru Nanak also says that the human-beings are facing happiness
or sorrow according to their previous doings. To quote Guru Arjan again, the result of the Karma is sure to follow and none else is to blame for the misfortunes of the human-life. (94)

The Adi Granth exhorts in un-equivocal terms that this life is the best opportunity bestowed upon the human soul to perform good acts so as to seek union with the Lord. He should understand the reality that except the name of the Lord, all other acts are useless. Let us realise this fact and at the same time confess our short comings and pray for the grace of the Lord. He will definitely help us in improving our behaviour. Let us then move into the company of the saintly people to do good acts which please the Lord. The Adi Granth says that this human-life is the Karam-Bhumi and the seed of the Nam is to be sown in it. We have come here to earn the profit of the Name of the Lord. As such we should not waste away our precious time in acts of insignificant nature. If we earn profit in this life, our union with the Lord will be spontaneous and full of happiness. This human-life has come to us as a result of our Karmas in the previous life and now we can seek salvation with the grace of the Lord.

So, it is clear that the Adi Granth lays great stress on the theory of Karma and it seeks to establish the truth that to acquire blissful re-union with the Lord, the decency of the deed is most important. In fact, without Karma, no achievement is possible.
It must be clarified here that whereas the Ādi Granth speaks for the Karma and glorifies it as the medium of union with the Lord and ever-lasting happiness, it is not at all in favour of the Karam-kānda. It is rather critical of all types of ritualism, conventionalism and showiness in the path of spiritualism. Guru Nanak, during his discourses with the Brāhmans, Maulvis, Yogis and others of the kind, specifically spoke against ritualism. The Ādi Granth is not in favour of performing Homas, roaming about at the sacred places, sacrifices and all that forms a part of the Karam-kānda. For the Ādi Granth, the remembrance of the Name of the Lord is the highest of all Karnas and the very source of true bliss.

(e) Sevā:

Sevā means Service and in the Ādi Granth the concept of Seva has great significance. All the great leaders of mankind have exhorted that if we want to make this world a real kingdom of happiness, it should be our primary worry to worry for the others. The selfishness of man, there is no doubt, has created all the misfortunes in this world. We always want to gain at the cost of others. We never feel shy of snatch away the legitimate rights of our fellow-beings in every illegitimate manner. We have coined terms like "Survival of the fittest," to further our ends. The religion teaches us to discard this type of attitude. It asks us to be humble, to think for others, to help other and to serve others. There is no doubt when
we serve others, we feel a sense of satisfaction which results in happiness. We are bestowed with all qualities that an ideal man is supposed to have. Thus, the concept of service stands aloft in the scheme of human-behaviour.

The Adi Granth has laid great emphasis on seva. If we go through the annals of the evolution of Sikhism, we find how this concept stands practicalised. Guru Nanak chose Guru Angad to succeed him because the latter pleased him with his sense of service and dedication. Guru Amardas served his master Guru Angad with all dedication inspite of the fact that he was senior in age to the former. The idea of Sangat and Pangat is yet another proof of glorification of the concept of seva. Guru Arjan Dev, used to dust the shoes of the Sangat to show that the importance of Seva meant him the most. The story of Bhai Mani Singh, who served the opposite side in the battle-field without any discrimination, stands glorified. What is meant to say, The Sikhism is the religion based on the concept of Service. And this concept has undoubtedly sprung forth from the pages of the Adi Granth. G.S. Talw, while discussing the moral core of Guru Nanak’s teachings, observes that “Seva... is literally service. In connotation, however, is selfless action, action unalloyed with egoistic motives... What is called Seva in the religious parlance of the Sikhs is essentially the same as injunction in the Gita, that pure action, leading to emancipation is that which is performed in the spirit of Yajna.”
The Adi Granth clearly says that only the contented people are bestowed with the gift of service and through service they achieve all the qualities that an ideal human-being is supposed to have.

The concept of Seva as propounded by the Adi Granth has two specific facets. One is the service in common terms and the other is in the spiritual field. Whereas the Adi Granth exhorts us to serve the humanity at large, it also talks of service in terms of glorification of the soul. Service of God, service of Guru, and service of Sadh-sangat resounds throughout the Adi Granth. Service with sincerity, service with dedication, service with faith and service without selfishness has been emphasized time and again. Now, let us analyse the different kinds of service as communicated in the Adi Granth.

The first and foremost of all is the service of the Lord. The Adi Granth advises the man to be in the service of the Lord, day and night, because He is the Saviour at the end of life. There is no other service which is equal to the service of the Lord. The service of the Lord causes negation of the sufferings. Those who serve the Lord are bestowed with happiness. The service of the Lord fulfills all the wishes and putting into all types of other services is like wasting this precious life. The service of the Lord gives happiness to both mind and body.

One may ask the question so as to in what manner
the service of the Lord is to be done. The answer is that the service of the Lord constitutes remembrance of His Nam and living in His Raza. Thus, it is but natural that in this state of remembrance and Hukam, the true happiness comes to human-soul.

Now, let us see how Adi Granth glorifies the service of Satguru.

Satguru is that true teacher who reveals to the human-soul, the true Name of the Lord. This revelation is made only when the Guru is pleased by the service of the disciple. The service of the Guru meets with success only if one does it from the core of one's heart.

In Sukhmani, Guru Arjan Dev has described in detail how one should serve the Guru and how through service all the boons of life are achieved.

As Satguru also leads us to the path of the Lord, there is no difference between the Lord and the Guru. Thus the service of the Satguru is the service of the Lord and it also gives true happiness to the soul.

Now, the service of the Sadh-sangat is also the service of the Lord. In the company of the saints one remembers the Nam of the Lord and is thus bestowed with the bliss of the Almighty. In Sadh-sangat one finds a forum to serve manually also. This brings humbleness of mind which results in a complete happiness. Bhagat Gurdas writes that those hands are praise-worthy which in the company of Sadh-sangat, serve as per commandment of the Guru.

Thus, according to the Adi Granth, the concept of Seva has great significance in the philosophy of man. It is through service that one becomes able to discard one's ego.
And when Ego is lost the union with the Lord and His bliss becomes spontaneous.

The Adi Granth glorifies the concept of Seva but at the same time, it categorically declares that the gift of Service is bestowed upon only those whom the Lord shows His grace. That is why, wherever the gift of Seva is asked for, the prayer for the grace of the Lord has also been made. Only those get the gift of Seva who are fortunate enough.

The state of Sehaj, Anand and Shanti comes to those whom the grace of the Lord is bestowed and the service of the Lord is granted.

No doubt, the service of the Lord is full of all boons of life and state of everlasting bliss also, but it is always difficult to understand the real nature of the Service. Generally people serve less and demand much more. This is not good. We should not demand the reward of the service rendered. It is for the Lord to see how He desires to please His servant. As Guru Angad says that if the servant starts boasting, he does not find favour of the Lord. He is rather discarded and looked down upon. The true service comes only if one kills one's ego, totally.

The Adi Granth expects total dedication of mind and body to the Lord to attain His Kindness.

Thus, it is evident that a great status has been given to the concept of service, in the Adi Granth and it has been considered an important medium to the attainment of the state of bliss.
The concept of Kirat Kamāl has been given considerable importance in the Ādi Granth because the philosophy of the Ādi Granth is basically a practical philosophy which aims at right fixation of man in the society. The Ādi Granth is not in favour of renouncing the world altogether and seek protection in the caves of the mountains or the sylvan surroundings of the forests. It does not favour a break with the family life and shirking the duties of the married life. On the other hand, The Ādi Granth exhorts the man that he should be in remembrance of the Lord while doing the normal duties of life. He has been advised to live the life of Lotus Flower which living in water, remains unaffected by the waves.

In this scheme of things, it is obvious that a man who has to live in the family, has to earn his livelihood also. He will go in for some business or service to run the affairs of his family. And, we see all the people engaged in different professions. They earn profits and spend them on the betterment of their families. It is a common phenomena that attracted by the glamour of life, the desire for more and more money takes birth and there is no limit to this. As a result, we want to earn money by fair means or foul, by hook or by crook. We do not mind snatching the rights of others in this process. This exploitation results in all the miseries of the society. This is the main cause of all social differences and gaps. The Ādi Granth is opposed to this type of attitude.
Hence, it has placed before the world, the concept of Kirat-Kamāi, which means earning by sweat of one's brow and not through exploitation. Not only this, the true follower of the Ādi Granth shares a part of his hard-earned money for the benefit of the common welfare of the society, also. This brings him on the path of the Almighty.

The concept of Kirat Kamāi, though seems to be a part of the concept of Karma, it has special relevance and significance in the philosophy of the Ādi Granth. As Bhai Gurdas says, a follower of the Ādi Granth believes in the earning as per principles of the religion. He has to create a balance in his life.

If we go through the pages of Sikh History, we find that the idea of Kirat Kamāi has been glorified in many ways. Guru Nānak, in his later days took to farming. Had he desired he would have led a very comfortable life at the cost of his followers but he refused to do this because he wanted to establish the importance of Kirat Kamāi. He asked his followers to follow his example of noble earning. The institution of service, Daswādh and Langar also stress the importance of the concept of Kirat Kamai. The Sikh Gurus set a noble example in performing Seva and thus ignited the souls of their followers also.

Guru Nanak spoke strongly against those whose earnings were fraudulent but who made a show of their sacredness. This criticism was not sectarian or directed against any specific class. He equally rejected the
mis-doings of the Maulvis, Brahmans and Yogis and advised them to have a right and noble way of living. During his discussion with the Sidh-Yogis, he told them that their living on the earnings of the others, whom they otherwise abhorred was not desirable. Guru Nanak, very categorically declares in the Adi Granth that only those get respect in the court of the Lord whose earning in truthful and sincere.

The Adi Granth is strongly against the exploitation of man by the man. It says that snatching away the right of others, means eating of a pig for a Muslim and eating of a cow for a Hindu. The Guru or Pir stands your testimony in the court of the Lord only if you do not snatch the rights of the others. The ill-got money cannot become right earning with any of the methods. You would not get into the kingdom of the Lord by talking tall, only true living can lead you to that place.

The man who has faith in the concept of true earning, will naturally cultivate in himself the noble qualities of humbleness, selflessness, soft-spoken-ness and detachedness. Consequently, he will forge ahead on the path of the Lord and make a success of the human-life. The Adi Granth stands for cultivation of noble habits in the human soul.

It talks of sweet-tongue and humbleness to be the essence of the all the noble qualities. It tells us that when we speak bitter words towards others, we suffer ourselves both mentally and physically. It talks of doing
good even to those who do not behave properly towards you.

It gives us the message of universal love and fellow-feeling.

To conclude, we can say that the concept of Kirat-kamāi has great significance in the Adi Granth as it aims at making a perfectly happy man in a practical way.

(g) Conclusion :-

From the foregoing survey of the Adi Granth, it becomes clear that the state of Bliss is not hard to achieve if the aspirant has a keenness for it. The Adi Granth suggests and lays down a definite path for the benefit of the seeker of the true Bliss of the Lord. The path is not hard, hazardous and demanding severe panances and meditations. It is simple, straightforward and clear. It is a path for everybody and not reserved for only a special category of people. One needs not go to the forests and the caves of the mountains, one can tread this path while performing the normal duties of everyday life. It is the easiest path, i.e. the Mārg of Sehaj. It is spontaneous and natural.

The remembrance of the Nām of the Lord is the basis of the philosophy of the Bliss of the Adi Granth. Grace of the Lord, Satgurū's benevolence, Sat-saṅgat, Hukam of the Lord, Kīrtan of the Lord, Shuh karmā, Premā Bhagti, Ardās and sevā all are the means to the same end, i.e. the remembrance of the Nām. When, with the help of all these means the human mind gets established in the state of Simran, he gets union with the Lord, the Lord who is the creator of
the real Bliss, the Lord who is the source of real Bliss and the Lord, who is Bliss Himself.

So, Adi Granth shows the easiest possible path to the seeker wherein he can attain the real balance of life. It seeks to make a perfect man, an ideal man who is devoid of Ego and who is full of all the heavenly qualities. He is humble, is truthful, he is sweet-tongued, he is self-less. He does not have ill-will against anyone, he is the friend of all, he is the well-wisher of all. He always demands from the Lord that He should bestow His grace on every body. Thus, he is a great soul.

Thus, the perfect man of the Adi Granth enjoys the real Bliss of the Lord because he has discarded all the impediments that come into the way of achieving it.
"Bhalo bhalo re kirtani..." (Rāmkalī M.5)
"Sōjari tera kehā... rakhō tere dhāre." (Āsā M.1)
"Gīgān mai thāl ravi chaṅā ...." (Dhanāsari M.1)
"Kirtanu nirmolak hirā..." (Rāmkalī M.5)
"Anhad baṅī puṅjī...." (Rāmkalī M.5)
"Anad sukh bisrām nit hari kā kārtanu gāī." (M.5)
"Jaha sadhū gōbind bhajanu kārtanu...." (Saloku)
"Mukhu sūhāvā jā tau jas gāvai...." (M.5)
"Hau andinu harinānu kārtanu kārau..." (Āsāvari M.4)
"Pāṇch bhūtrā kare saṅtōkhā... kārtanu ek." (Rāmkalī M.5)
"Taha baṅīkunth jaha kārtanu terā..." (Sūhī M.5)
"Jog baṅī terā kārtanu gāī." (Āsā M.5)
"Aisā kārtanu kari man mere..." (Gaurī M.5)
"Akhāṅd kārtanu sāhībhojanu chūrā..." (Gauhbī M.5)
"Sādī saṅgī hari kārtanu gāīai..." (Āsā M.5)
"Tīrath jau tā hau hau karte... kārtanu nīta." (Āsā M.5)
"Mili rahiai prabh sādē jana... udhārṇo." (Rāmkalī M.5)
"Jākai hiai pragatu prabh hoa..." (Gaurī M.5)
"Hari kārtanu sunaī hari kārtanu gāvai..." (Gaurī M.5)
"Bhagat jaṅa kau sadā anaṅdu hai..." (Vadhans, Salok M.3)
"Jap tap saṅjam karam dharam..." (Gujrī M.5)
"Andinu kārtanu sadā karhi...." (Sorath M.5)
"Nirbāṅ kārtanu gavhu karte ka..." (Sūhī M.5)
"Gavai ko tāṅ hovai ... Hīṅḍrā hadūri..." (Japūji).
"Āṅu nā sīfti kahni nā aṅtu." (Japūji).
"Sālāṅī sālāṅ stī surtī..." (Japūji).
"Jisno bakhse sīfti sālāṅ..." (Japūji)
"Hari dinu raṅī kārtanu gāīai..." (Sorathī M.5)

Uttar Bharat Ki Sant Brahma, PP. 348.

Hari Prem bani manu mari aqiile... (Asa M.4, Chhant)

Koi an milavai meri pritam... (Rag Suhii Ast. M.4)

Jin antri gurmuki oriti hai... (Asa M.4, Chhant)

Jin satiguru diara sevi... (Asa M.4, Chhant)

Sakhi au sakhii vasi au sakhii... (M.3, Gaurhi KI Var)

Sajna saat au merai... (Kanra M. 5)

Gurmukhi piare ai milu mai chiri... (Asa M.4 Chhant)
"Chat basaātu bhālā bhavar..." (Bārāmah Tukhārf).
"Jōj suhāvī sarab sukh..." (Bārāmah Mājh).
"Dīhu guhābati jīn sēī sachiā..." (Āsā Parīd Jī).
"Tārīā labā tā nehu kiā labu tā..." (Salok, Parīd).
"Tāi gāvī bēt jī tōkai kahū nānak..." (Vṛ̐hānsū M.1).
"Kai tēī dhar saamān mere..." (Malāru M.5).
"Sautāni prītisadā thakur sīlu..." (Malār M.1).
"Jēne re van khojān jāf..." (Dhanāsari M.9).
"Ānāri gati tīrathī mali nāu..." (Japūjī).
"Kāyau devā kailau deval... so pāvai..." (Dhanāsari, Piṇājī).
"Parī pustak saādhīā banaī... vāt nā pāvai..." (Vār Āsā).
"Tē kī birāmsen ko karu... jahi tarađā..." (Salok M.1).
"Nari sīrāṇu kari bhagat pragtāe..." (Sukhmanī).
"Jāp tē gīm sabhī bhiān...lāk bār..." (Sukhmanī).
"Tukā nīmu karī charānjīn ja manu..." (Gujrī M.1).
"Tun manu araun... gati mōrī..." (Gujrī, Rāvidās Jī).
"Kahū bhāi jo dū lōchān... prabh pāī..." (Nāv pārīsīd Vṛ̐hā).
"Gobhīā gāvī sohī subhā... suvīṣī..." (Mājh M.3).
"Vṛ̐hā relaā raiki suhū bāī... rogue rīkī..." (Mājh M.5).
"Gurmukhi sachi bōkī... gun gāīī..." (Salok M.4).
"Ohā prem sīrī..." (Āsā M.5).
"Sārī Vīṭhānānī hummas dhummas..." (Salok M.5).
"Rāvid prīt leōjī atī sūhiā... milīā..." (Ārāv M.4).
"Jānā bīrī jī so lapāi karsī..." (Bārāh Mājh).
"Sachan khol kītāb ko hindū..." (Vār 1, 3, Sūrdās).
"Parīdā jinnī kamsī nahi guṇ..." (Salok Parīd).
83. "Farīdā ye tu akali latīfu...." (Salok Farīd)
83A. Sri Guru Granth Darshan.
83B. Nam, Abhiās, Kamāi, PP. 7.
84. " Ae sarīk merāī.... mani nā vasaī." (Anandū)
85. " Sarab dharam mahi sresati dharamu..." (Sukhmani)
86. " Rachaṁ rāch rahe niraṅkārī..." (Barāhmah Tukhārī)
87. " Chaurāsih lakh jon vich...." (Var I, B. Gurdās)
88. " Diāpat harakh sog bisthār.... hari rāṅ rat." (Gaurīī Guārerī M.5)
89. " Antar Bāhi ke karamu kamāvai...." (Vār Majh M.2)
90. " Pāpā bajhhu hovai nāhī..." (Āsā M.1)
91. " Kharchu bann changālāi.... labhī mahal. " (Sorath M.1)
92. " Kirti karam ke vichhrīne...." (Bārāhmah Majh)
93. " Tū suṇī kīrat karammā...." (Bārāhmah Tukhārī)
94. " Katakī karam kamāvaṇe...." (Bārāhmah Majh)
95. " Bhai prāpat manukh dehurīā..." (Āsā M.5)
96. " Kahhu nānak hām nīch kraamma...." (Āsā M.5)
97. " Pichhle avigun bakhās lae prabh...." (Sorath M.5)
98. " Man guru mili kāj swāre." (Gaurīī Pūrī M.5)
99. " Karma bhūm mahi bovahu nāmu." (Gaurīī M.5)
100. " Pranī tū aiś lāhā laīṇ..... rainī." (Sri Rāg M.5)
101. " Ḡāḥā khāṭ chalhu hari lāhā...." (Gaurīī Pūrbā M.5)
102. " Karmī āvai kaphā nādī mokhu duāru." (Japujī)
103. " Viṇu karmā kichhu pālī pāhī..." (Tilāṅgu M.1)
104. " Mathai tikkā terī dhoti .... sachu pālī." (Vār Āsā)
105. " Silū sunnat sidak rojā hohu...." (Majh M.1)
106. " Muḍā saṅtukhu saramu patu jholī...." (Japujī)
107. " Hari kīrat sādā saṅgat hai....." (Sorath M.5)
108. "Vich dunia sev kamaiai..." (Sri Hāg M. 1)
109. A Study of Moral Core of Guru Nanak’s Teachings, PP. 32
110. "Sev kiti santokhiin... vadā pāia." (Vār Āsā)
111. "Andinu sāhibu sevīai ańti..." (Dhanāsari M.1)
112. "Sevī sāhibu āpna āvaru nā..." (Dhanāsari M.1)
113. "Jīhā visāranu sevīa sadā sadā..." (Dhanāsari M.1)
114. "Jini harī sevīa tini sukhu paia..." (Āsā M.4)
115. "Hari kī tū sevā karhu dūjī sevā..." (Gujri M.3)
116. "Manu tanu sītalu sańti sehaj..." (Thiti Gaurhi M.5)
117. "Sā sevā kīlī saphal hai jīt satiurgī..." (Gaurhi Kī Vār M. 4)
118. "Satiguru kī sevā saphal hai bhāi..." (Bihagrā V.M. 3)
132. "Mithā bolan niv chalan... Nirās valae."
   (Var 28, Paurhi 15)
133. "Mānas khāge karhi nivāj... tar." (Vār Āsā)
134. "Mathai tikkā terh dhoti... kasai." (Vār Āsā)
135. "Ājanu māhi niraājanu rahīa... jāg justi..." (Sūhī M.1)
136. "Nānak ākābhaṅgar nāth... maṅgan jāī." (B. Gurdās, V.I. P.40)
137. "Je mohākā ghar muhai... ghālai dei." (Vār Āsā)
138. "Haq parāīā nāṅkā... sachu kamāī." (Majh Var M.1)
139. "Mithatu nīvi nāṅkā..." (Vār Āsā)
140. "Nānāk phikai bollai... phiki soī." (Vār Āsā)
141. "Farīdā bare dā bhalā kari..." (Salok Farīd)
142. "Michān aṭdri nich jāt.... risu." (Srī Rāg M.1)