In the previous chapters, we have referred to the words 'State of Ānaḥd', time and again. As such, a question is likely to arise that what is the nature of that state of Ānaḥd? How one feels mentally and physically in that state? Whether that state is physically apprehensible or not? The Yogi says that he enjoys the state of bliss when he enters the Dasam Duār. The nectar drips down to the Hirdey. He feels it physically and continues to enjoy the bliss of Brahma. Then, he hears the 'Anhad Nāḍ', i.e. the unstruck Music of the Lord wherein the soul feels overjoyed. What is the state of that attainment of Ānaḥd according to the Ādi Graṅth? This question should definitely be answered.

One thing should be very clear at the outset that in the Ādi Graṅth the Bliss means the Lord Himself and the real description of the Lord is said to be beyond all explanations. Therefore, we can not be in a position to give an exact and precise answer to the question what the state of Ānaḥd really is. Bhāi Randhir Singh rightly remarks: "How one can explain the State of Sehaj and Anand? .... Only they can know the secrets of Dasam Duar, the bliss of Sehaj Pad and Param Anand, who practise Sabad Surat." (1) Parushu Ram Goharvedi also says that 'Sehaj' can neither be
explained nor be described through words. However, we can find in the Ādī Granth that an attempt has definitely been made to explain it out to a certain extent, if not in final terms. In Japuji, Guru Nanak has given the Name of 'Sach Khaṅḍ' to state of Bliss and has tried to depict it as well, but he stops with the emphasis on the point that it is not possible to describe it.

Dr. Niharranjan Ray has beautifully remarked that "All knowledgeable sikhs and students of Sikhism recognise that the ultimate goal which in religious and spiritual discipline laid down by Guru Nanak was supposed to lead to was the experience of Sehaj. Sehaj, according to him, was indeed the last reach of human experience beyond which lay the realm of formlessness, of inarticulation. Pitambar Datt Barathwal remarks: "In fact, Brahman exists in our self. Nirguni saints call it Sahaja." Triloki Narayan Dixit says that the realization of Sehaja result in complete satisfaction and it is not possible to describe this state in words. Dr. Chaturvedi is of the view that Param tattav or God of Kabir is the same whom he calls Sehaj also.

The true description of the Lord is not possible. Many have tried to describe but they have vanished away in failure. Let as many as those have gone, more come, they will also not be able to describe. The Lord can take proportions as much He wishes to do. So, it is He Who alone knows how great He is. If anyone else boasts of describing
The greatness of the Lord, he is just a fool. If all the scholars of the world join to sing the praise of the Lord, they, inspite of all their efforts, will be able to sing only a bit of it.

The Adi Graṅth gives a fine example of a dumb man in this respect. As a dumb man cannot explain the taste of the sweet, the aspirant who tastes the state of union with the Lord, finds also hard to describe it in words.

Thus, the Adi Graṅth keeping in view the basic incapacity of the human-soul, has tried to explain to whatever extent it is possible, the state of union with the Lord or the state of Ānand as it is termed. At the same time we should also remember that the poets of the Adi Granth say time and again that whatever they profess is not their deliberate attempt. It is as per command of the Lord Himself. So wherever the state of Ānand is sought to be described, it is as per the commandment of the Lord Himself. In Ānand, Guru Amardas has described the state of Anand in the following words:

"Joy has welled up 0 my mother, for I have obtained my True Guru. The True Guru I have found with ease and within my mind resounds the music of bliss. Through the gem-like measures and their families, the celestial fairies have come to hymn the Guru's word. They, who enshrine the Lord in their mind, sing the Gurbani of the Lord. Say Nanak, joy has ensured and I have attained to the True Guru."

(Trans. M.M.S.)
Thus, the Ānand is a state in which the soul finds union with the True Guru, who is none but the Lord Himself. In that state the soul gets absorbed in the singing of the praise of the Word of the Lord, because it is the Word that showers the state of Union. This achievement is spontaneous but in the state of this achievement, the soul feels exalted. There is singing of the praises of the Lord on the mental horizons. All types of heavenly musics are heard in that state and the human-soul rests in a musical state. Then, there is nothing in that state except His Praise. This is a state full of eternal joy which can neither be lost nor be minimised. Dr. Taran Singh says that happiness is a musical state. It is an un-struck music. It is a harmony with one's environments, with one's ambition, with one's country and people and with one's God. It is a state of 'Rāg Rattan'. It is a state of beauty. It is the music of sphere. The word 'Anand' is the symbol of state of soul in which peace, stability, contentment, detachment and delicacy, all these characteristics exist, and the state which is eternal.

The true state of happiness comes to those who overcome the five foes. Then there is no fear of death and through the grace of the Lord, the Gift of Nām is bestowed upon the human soul. And the achievement of the Gift of Nām gives same sense of eternal bliss that the Yogis seek to hear in the terms of 'Pañch Šabad' or the 'Anhad Nād'.

Ānand is that state of mind which can be realised
through Guru. When the Guru showers His kindness, the realization of Ānānd comes. When he showers his kindness all the sufferings are eliminated and the true knowledge of the Lord is un-folded. Those who attain detachment from the self and get attuned with the Lord are in a state of Ānānd.

Thus, Ānānd is a state of real knowledge. It is the state of being in which no feeling of pain is to be found and all the sufferings are eliminated.

The state of Ānānd means the state of doubtlessness. An ordinary man is always doubtful about the existence of God. He is always in search of finding the truth behind the mysteries of the Universe. But when he, with the grace of the Gurū, gets a state of Union with the Lord, all the doubts are washed away and mind feels over-joyed.

The state of Ānānd means the state of soul that emerges from the singing of the praise of the Lord with the help of the saintly people. The state of Ānānd means the negation of Karodh, Mamta and Pakhaṇḍ. The state of Anand means the absence of Haumai. The state of Ānānd means the realization of the Lord.

The state of Ānānd has been sought to be described with the metaphors of the lover and the beloved or husband and the wife, throughout the Ādi Granth. Thus, the feeling on the worldly plane is desired to mirror the feelings of the human-soul at the celestial plane. The words chosen to describe these feelings never tend to create a lower atmosphere. It remains celestial throughout. A sense of
wonder and intensity has been added to description that the physical plane seems vanished.

The state of Anand is the state of complete dedication and submission to the Lord. This is the state in which no desire remains unsatiated. This is the state in which the soul gets the feeling of total satisfaction.

In the state of Ānāād, one feels as if eyes have been drenched in the Nectar of the 'Name of the Lord'. And mind stands coloured in His love. The state of mind becomes golden when touched by Name of the Lord. One feels as if he has got a dip in the stream of perfumery.

The state of Ānāād means the receipt of the Nectar from the Lord. With the kindness of the Guru, all the frustrations have vanished and the human-soul has obtained union with the Lord.

Guru Arjan says in Sukhmani that those whose mind is absorbed in the love of the Lord, are success in life and their company also means success. They enjoy the sounds of Victory which is same as the unstruck music of the Lord. It is all bliss. The state of bliss is all wonder and only the Lord knows of it. Even the mention of the Lord sends the soul in a state of wonder.

The state of bliss has been beautifully described by the word 'Vismād', i.e. wonder. When the human soul tastes the state of Ānāād, it is wonder-struck at the doing of the Lord. The whole of the Universe gives a sense of surprise and the light of the Lord seems prevailing in every inch of
the Universe. One feels that the Lord is Himself enjoying (26) to see what He has created. The state of Ānānd is all beauty. In the state of Union with the Lord, the soul feels exalted, (27) it is in ecstasy. There is singing of songs of bliss. The state of Ānānd is the state of sweetest taste. The state of (28) Ānānd is the state of un-describable coolness.

The Adi Granth says that the story of the state of Sehaj is extremely sweet. That state comes to the rare. There is singing and striking of music in the company of the saints. In that state one does not bother about death and life, sorrow and pleasure. There, the Nectar-Nam of the Lord is showered. The story of this secret state of Ānānd is known through the Gurū. When, one knows it, he is (29) absorbed in the singing of the praise of the Lord. As Dr. Har Ranjan Ray observes: "It is a state of absolute peace, of changelessness since it lies beyond the cycle of birth and death, and of eternal wonder and bliss, it is also a state of ineffable glory and light radiating beyond the (30) dasm duar or the tenth door." Dr. Jai Ran Mishar says that in this state, there is no urge for sleep or hunger. There remains, continuously, the Nectar Nam of the Lord. There is un-ending bliss. This is the state above from the state of Dukha and Sukha.

One who is in the state of bliss is in a state of (31) wonder, which can be felt but not described in words. All the faculties of human body are fully satisfied in the state of Ānānd.

Ravidas, the saint-poet of the Adi Granth, describes
the state of Anand with the metaphor of 'Begam Purâ', i.e.

Kabir says that the state of Behaj cannot be
weighed with worldly scales. It is neither light nor heavy.
In fact, it lacks description. Guru Nanak has sought to
describe the state of Anand with the help of the metaphors
of the spring season and the rejoicings of the Holi-festival.

Guru Ramdas describes the state of bliss as if
there is a lovely out-pour of the Nectar-Name of the Lord.

Now, we can easily conclude that the state of Anand
is the highest spiritual achievement of the aspirant, which
is the fulfilment of all desires, which is all joy and
which cannot be described in words. It is a state of feeling;
it is a state of living. Its feeling is both on the physical
and mental planes, because these two cannot be separated.
The body and mind both form a single whole in the state of
bliss. As S. Narayan Singh describes, "when Blissful state
is reached, shifting of the mental forces takes place. Then
the pairs of opposites - Virtue or Vice, beauty or ugliness,
knowledge or ignorance, pleasure or pain, truth or falsehood,
liberation or bondage which were previously conceived
superficially and yet seemed so real, now seems nothing but
the creation of the mind- the obverse and reverse of the
coin. The whole outlook on life alters. The Maya and The
Gunas are sublimated..... The Atma is re-united in the
Supreme Atma." As already pointed out many words occur
in the Adi Granth to substitute the word, Ananda, such as
Sehaj, Parampad, Amrapad, Unman Avasthā, Turiyā Avasthā,
Chauthe Pad, Nirbānī Pad, Abhai Pad Anbhau. Sañkar, Nihchal
Thān, Mokhantar, Nirmal Pad, Param Gat etc., and all have
the same meaning. Therefore they should not be sought to be
differentiated. Dr. Jai Ram Mishar rightly points out:
"According to the Sikh Gurus, Sahej Avastha, Moksha Pad, Jivan-
Mukt Avastha, Chaturath Pad, Turiya Pad, Turiyavastha,
Nirvana Pad, Tattav Gyan, Brahma Gyan and Raj Yoga, all are
the same. The difference is only of names." Dr. Keshni
Prasad also expresses similar view.

The state of Ānād is a state of completeness
and perfectness. Only he knows its charms who attains it.
The Ādi Granth has described those who have attained the
state of Ānād with words like Brahm Gyāni, Sant, Sādh,
Gurmukh and Jīva-Mukt. A brief discussion on these follows.

(b) Brahm-Gyāni:

The word 'Brahm-Gyāni' is a combination of two
words, i.e., 'Brahm' and 'Gyāni'. Brahm means God and
Gyāni means 'one who has knowledge'. Thus, 'Brahm Gyāni',
if we go after literal meanings is the person who has obtained
the knowledge of the Lord. In the Ādi Granth, the word has
been used frequently and in Sukhmani, Guru Arjan has described
in detail the various traits of Brahm Gyāni. A complete
Asatpadi is devoted to the subject. The Shalok attached to
the Asatpadi says that the man who is absorbed in the Name
of the Lord, both mentally and physically and sees nothing
except the Lord, is the Brahm Gyāni.
Thus the basic quality of the Brahm Gyani is that he is always in the remembrance of the Lord. He is always in union with the Lord. He has the protection of Nam. The Nam is his family. Because he lives in the Nam of the Lord, he is in a state of ever-lasting bliss. He resides in a state of spontaneous happiness. And thus, he is immortal. Brahm Gyani is the Lord Himself.

Thus the equation of Brahm Gyani with the Lord Himself is a fair indication that he is the real representative of the state of bliss. However, this equation should not lead us to a wrong conclusion that Brahm Gyani is only a conceptual thing which is not to be found in this world. In fact, the philosophy of the Adi Granth stands for the realization of the state of Brahm Gyani in this life itself, but the condition is that one should adopt a noble way of life. One should create a balance in life. If this balance is achieved the real happiness is tasted and their does not remain a gap between man and God. Dr. Taran Singh correctly remarks that the man who is Brahm Gyani, his life is surely detached in the nature of the Lotus Flower. In worldliness, he remains unaffected. He lives the life of a king-saint or saint-soldier. Brahm Gyani is all the virtues personified. He is detached, like the lotus flower in the water he has ill-will against none as sun gives heat to everyone, He sees every-one with the same eye and he is full of patience. He is spontaneous in action. Brahm Gyani is purest of all. He is enlightened.
For him friends and foes are equal. He is never proud. He is humblest of all. He is kind to all. He does no wrong to any-one. His eyes shower Nectar. He is free from all bondages. He leads a pure life. He always thinks for the benefit of others.

Thus, we see that Brahm Gyani is the person who has got rid of all the things which may cause suffering and pain. He lives in the world and works for the betterment of the society. He has no self-interest and thus he has controlled his ego. His life is balanced and he has achieved the perfectness which is the cherished goal of human-soul. Thus, he is in a state of complete happiness, i.e. Sehaj, Sukh, Vigas or Anaad.

Where personal discipline is important, the grace of the Lord is also essential to become able to achieve the status of Brahm Gyani. Brahm Gyani, through the grace of the Lord is held in high esteem. Meeting with the Brahm-Gyani comes to those who are fortunate. And when they get the chance, they are all praise for Brahm-Gyani. Even the Gods like Siva are in search of Brahm-Gyani. The real description of the Brahm-Gyani is not possible. He himself knows what he is.

Now, see, how Brahm Gyani represents all attributes of the Lord.

Brahm Gyani is the creator of all the Universe. He is immortal and does not fall into the cycle of birth.
and death. He is the perfect man and architect of fate. He is the master of those who have none to look after them. He is the God Himself.

Thus we find Brahm Gyan is a perfect man who has controlled all his faculties and directed them towards ideal living and remembrance of the Lord. As such, he is in a state of everlasting bliss. He finds complete equation with the Lord and in fact there is no difference between him and the Lord. That is why, the Adi Granth has glorified the status of Brahm-Gyan to the status of God and in fact has suggested that the Almighty may be named as Brahm-Gyan.

We can also see that the concept of Brahm-Gyan as expounded in the Adi Granth gives a clear-cut indication to the journey of the soul towards the Super soul and achieve total merger with Him. The human-soul is separated from the Lord because it has been deprived of the qualities that it originally possessed. The human-life is the best opportunity for the human-soul to re-cultivate those qualities and reach the status of Brahm Gyan or in other words, become a part of its original Whole.

Thus, Brahm-Gyan in the true sense of the words, represents the state of bliss. He is a paragon of true happiness, the world is in search of. In other words, we can say that when a human-being inculcating all the noble qualities of head and heart, reaches the state where equilibrium of action and thought is achieved, he is Brahm-Gyan. He tastes the true bliss of the Lord and in fact he is in a permanent union with the Lord.
The words Sant or Sādh have also been used frequently to denote the exalted state of human-achievement on the path of the Lord. In common life, people think that a saint is that who has renounced the world and sought refuge in the jungle or a mountain-cave. He wears yellow robes and lives on charity of the people. But the Sant of the Adi Granth is not that type of a man. Here, the Sant means one who has realized himself, got equation with the Lord, achieved the real balance of life and consequently is the recipient of the state of bliss. Dr. Ram Narayan Pandey rightly remarks that a Saint is he, who is detached from worldly temptations, does good deeds and always enjoys attunement with the Lord. Guru Arjan Dev rightly equates the Sant with Satguru or the Lord Himself. Meeting with the Satguru is meeting with the Lord.

In Sukhmani, Guru Arjan has described in detail the attributes of Saint.

Sādh is he, who awakens us spiritually. He is the giver of Name. He is in a state of complete contentment. He is the killer of all the misfortunes. His service means the attainment of all the boons of life. Even the Vedas fail to describe the praise of the Sādh. In fact, his praise is limitless. Sādh and the Almighty are the same.

Thus, we see that the Sant of the Adi Granth has
the same attributes as those of the Lord and it has been said categorically that there is no difference between the Sadh and the Lord. It shows that the Ādi Granth seeks to establish its basic belief that man through effort and the grace of the Lord can attain union with Him. When he is in a position to control himself in all the worldly activities, his move towards perfection begins. And when perfection is achieved, the soul gets merged into the super-soul. It is interesting to see that the word 'Sadh' literally means 'moulding of mind'. In ordinary situation, the human-mind is attracted towards the worldly things but when it is moulded and controlled, the realization of the self comes and the search for the Lord begins.

Bhagat Kabir says that Saint and the Lord both deserve service from us. The Lord is the giver of salvation and the saint persuades us towards the Name of the Lord. The company of the saints should not be given up as the very look of the saint makes us holy and we start remembering the Name of the Lord. The house where service of the saints is not done is not liked by the Lord. Such a house can be compared to a burial-place.

The differentiation of Sant and Ram as done by the saint-poet Kabir should not be mis-interpreted as to say that both stand apart. Bhagat Kabir has himself created the equation by saying that he, who ignores saints, ignores the Lord Himself. The saint can help an ordinary man on the path of the Lord if he himself has obtained the experience of that.
The Adi Granth has stressed greatly the need of keeping the company of saints if one wishes to realize the state of merger with the Lord. The company of the saints showers all the boons of life on the aspirant. Saint is above the fear of death and naturally who is in company with him, will also be in the same state of mind. Baba Sawan Singh of Rādhā Śrīmatī Faith says that Saints are those who have attained Moksha. Their teachings help ordinary men also to reach that state of deliverance.

The Adi Granth says that friendship with saints is appreciable because one gets the Name of the Lord through it. The service of the saint purifies the human-mind. The saint is he, whose company results in swimming across the fearful ocean of life, eliminating the fear of death and rebirth, finding equation with the Almighty. The company of the saints kills crores of the sins of man.

The Adi Granth advises the human-beings that if they want to taste the real bliss and love of the Lord they should seek the shelter of the saints with complete faith.

Guru Arjan is all praise for the saints and says the saints of the Lord are the source of the highest bliss of the Lord. He asks for total dedication to the saints.

The Adi Granth has not only glorified the status of the Saint, it has at the same time given a strong rebuff to those who talk ill of the saints. It is said that such people suffer the severest types of agonies. However, if Saint desires, he can undo the mis-doings of his opponents.
Thus, we see that Sant or Sadh of the Adi Granth has the same attributes as Brahm-Gyan is depicted to have. He is the same ideal person, the Adi Granth has conceived in its philosophy of life. Dr. Dharam Pal Maini has sought to interpret Sant, Sadh and Gyan as stages of spiritual advancement leading to the goal of Brahm-Gyan, but in my view, all these words stand for the same state of attunement with the Lord. The Sant or the Sadh of the Adi Granth is always in a state of bliss, he is bliss himself and he showers bliss on the whole of the world. His actions are true and inevitable, his sayings are immortal. He is the true image of the Lord in this world. Everything in the world perishes, but the word of the Sadh is ever-lasting and true.

(d) Gurmukh:

Gurmukh means that person who lives as per will of the Guru. There are many people in this world who act according to their own will. They are guided by their minds and the state of human mind is never stable. Sometimes we think of high and lofty things and some times we fall down to relish the meanest things of life. There is no stability in the human mind. And there is no denying the fact that this instability is the root cause of all the pains and sufferings of life. All the great men of the world have emphasised the need of controlling the faculties of mind because only through this control a sense of contentment and real happiness pervails. According to the Adi Granth, the control over mind is attained through
knowledge and knowledge comes from Guru. And he, who has controlled his mind is victorious in the battle of life.

So, The Adi Granth has divided the human-beings into two parts, i.e. Gurmukh and Manmukh. The former has been glorified throughout because he obeys the orders of the Guru and thus sets on the path of the Lord. The latter runs after his own mind, indulges in worldly pleasures and thus loses the very purpose of life. That is why he stands condemned.

To know what Gurmukh means, let us analyze what Guru Arjan Dev says in Rāg Majh. To start with he raises some of the basic questions of life. Who is Mukta, i.e. the one who has attained salvation and what is the method (Jugta) of attaining the state of Muktī. Who is the man of knowledge and who is the preacher? Who is Girhi i.e. worldly-wise and Who is Udasi, i.e. the person who has renounced this world? What is the reason that the human-soul is in bondage and how can it be delivered of it? How the cycle of birth and death can be terminated? Who is in action and who is without action? Who speaks and who makes us speak? Who is the happiest and who is the pained? Who is in the presence of the Lord and who is away from Him? Who will tell the secret of Union with the Lord and the reasons for the separation of the soul from Him? Which is the word that controls the wandering human-mind? Which is the sermon that makes us able enough to bear the happiness and sorrow alike? What is the way of remembering
the Lord and singing His praise?

The answer to all these questions are prompt and precise. Gurumukh is the man who has attained the state of Mukti. The Method is also known to Gurumukh. Gurumukh is the man of knowledge and Gurumukh is the real preacher. Gurumukh is praise-worthy because he has found renunciation in the worldiness. He knows the real value of life. The man is in bondages because of ego, but Gurumukh is free from all chains. Gurumukh does not suffer the cycle of birth and death. In Gurumukh is both in action and in-action. Whatever Gurumukh does, the Lord likes. Gurumukh is the happiest person and Manmukh is the most agonised soul. Gurumukh is always in the presence of the Lord whereas Manmukh is away from Him. Gurumukh attains union with Lord whereas Manmukh remains separated from Him. Gurumukh knows the method how union with the Lord is possible. Gurumukh know the Word that controls the fluctuating mind and it is his sermon that teaches us the way to consider happiness and sorrow on an equal plane. Gurumukh’s way of life makes one to be in the remembrance and singing the praise of the Lord.

Thus we see that Gurumukh of the Adi Granth is a great and celebrated soul which is devoid of all fears and pains of life, which is in complete union with the Lord and which has moulded his mind in such a way that it rests in a state of spontaneity, contentment and perfection. Gurumukh has mastered the art of being detached while doing all the normal duties of life. He is guided by the will of the Lord.
and he is always in the remembrance of the Lord. That is why, he is perfect, balanced and un-fluctuating. He has obtained the stability of mind and action. And when this stability is achieved, the kingdom of heaven dawns on the horizons of life.

Thus, Gurmukh presents in real sense of the term, a unique example of the perfect happy man. His happiness is not earthly and transitory. It is rather divine and ever-lasting.

So, when The Adi Grañth exhorts us to be a Gurmukh, it means it advises us to attain the state of bliss. Because true bliss comes from the balance created by self-effort and grace of the Lord.

It will also be clear from the discussion above that Gurmukh is the same ideal being as has been projected in the Ādi Grañth with the words like Brahm Gyānī, Saṅt, Sādh and Sādhu etc.

They all represent the state of bliss personified on this earth.

The Adi Grañth speaks very high of the Gurmukh, who acts according to will of the Lord and it condemns strongly Manmukh, who has own ways of life.

(e) Jīvan-Mukta:

The words Muktī or Moksha have been the central point of all discussion in almost all systems of the Indian Philosophy. Some people have used some alternative words also but they want to convey the same meanings as these two
words have ment. Mukti or Moksha means complete freedom from all the woes of human-life and cessation of the cycle of birth and death in which human-soul has to suffer in various ways. The religious leaders in all the ages have dwelt upon the importance of Moksha and have considered it to be the most celebrated and ultimate goal of the human-soul. The Vedas, The Upanishadas, The Bhagwad Gita and all the six systems of Indian Philosophy have tried to define what Moksha is and how it can be attained. The Buddhism has talked of Nirvana as to be the cherished destination of all the human endeavours and aspirations.

Thus, the attainment of Moksha or Mukti has always been the yearning of the Indian soul. But it is interesting to see that the right, specific and comprehensive definition of the Mukti has not been done so far. A final word about it is yet to come. The reason is quite obvious. The concept of Mukti stands upon the legs of imagination. It is a common feeling that after going through the process of Karma, the human-soul gets freedom from the cycle of birth and death and stands liberated. But, what is the state of liberation like? Does it come after the destruction of the mortal frame? All these questions have been answered in various ways and all have remained unsuccessful to satisfy the inquisitiveness of the human mind. Life after death is also an idea of imagination.

The Ādi Grahth has stood the test of time as practical philosophy of the mankind and in the sphere of
Mukti, it has put forth a very realistic and believable conception which has been named Jīvan-Mukti, i.e. the attainment of salvation in this life itself. Jīvan means life and Mukti means deliverance, liberation or salvation. It may sound strange but Ādi Granth has placed before the world an ideal which has very strong footing and the truth of which can be experienced in his life through self-effort and conviction of mind.

Guru Arjan Dev has very beautifully explained the philosophy of Jīvan Mukti and the soul which attains the state of Jīvan-Mukti has been named Jīvan-Muktā.

The man who attains attunement of soul with the order and wish of the Lord is able to be called Jīvan Mukta. His reaction towards happiness and sorrow is the same. He is always in a state of bliss and he never feels pangs of suffering. For him the gold and the dust are the same. The Nectar and poison have no difference for him. Appreciation and pride are same to him. He considers a poor man and a king on the same plane. The will of the Lord is his method. Such a man is called the Jīvan-Muktā.

In Rāg Āsa, Guru Râmada says that he who is pierced deep into the heart with the word of love of the Lord, he who feels the pangs of love of the Lord, only he can be called Jīvan-Muktā. The meeting with him results in swimming across the ocean of life which is otherwise difficult to be swum across.

It is clear that the Jīvan-Muktā of the Ādi Granth
is the person who has attained a balance in his behavior in all the spheres of life. He leads this life without any excitement and intoxication; he is a normal man in the real sense of the term. He has no ego; he does not hanker after the worldly goals and pursuits of wealth. He has limited needs which the Almighty is Himself worried to fulfill. He is always contented with his lot. He lives in the will of the Lord and is happy where He keeps him. If some sorrow comes, he faces it cheerfully and if some happiness is showered upon him, he is not out of control. He is a disciplined soul and remains disciplined continuously. Dr. Manmohan Sehgal writes about the Jivan-Mukta: "For him grief and pleasure, happiness and pain,... all are equal. Jivan-Mukta is he, in whom God Himself resides." Dr. Ramji Lal Sahayak points out: "Jivan-Mukta is free from all evils, he possesses pure heart, he is an equal of God."

In fact, the Adi Granth has not given the conventional concept of Mukti, the highest of all status in its scheme of contemplation. The Adi Granth says that love of the Lord is more important than Mukti. Not to say this only, it is of the opinion that the Love of the Lord is the highest of all the boons of all the worlds. That is why, an ardent disciple of the Adi Granth seeks love of the Lord in preference to the celebrated state of Mukti or the ruling of kingdoms in this world.

According to the Adi Granth all the sins of the human soul are washed away and the state of Mukti is achieved when through the grace of the Satguru one gets attuned with the
Name of the Lord. The state of Mukti and Sehaj Anand are the same as the condition of living according to the will of the Lord is the basis of both. The Word of the Lord is the store-house of Mukti. The realization of the Lord with the help of the Guru is the attainment of the door of Moksha. He, who kills his ego is to be called Jivan-Mukta.

Kabir says that Mukti-Padārtha is to be found in the company of the saints and as per the writing of the forehead, i.e. the will of the Lord.

Guru Tegh Bahadur says that the person who is affected neither by happiness nor by sorrow and who considers enemies and well-wishers alike, is the Mukta, i.e. the man who has attained Mukti. He who lives in the remembrance of the Lord is Mukta and there is no difference between him and the Lord. Gurmukh knows the secret of Mukti is the Name of the Lord and he attains it.

The Adi Grāth is very clear in saying that the Mukti is not an object to be found in any of the three worlds without the help of the Guru and Gurmukh has found it in the shape of the Name of the Lord.

Thus we come to the conclusion that the word Jivan-Mukta is just a substitute for Brahm Gyani, Sant, Sadh and Gurmukh. All these represent a state of mind, a state of highest achievement in the realms of spiritualism. Jivan-Mukta is the super-man of the Adi Grāth and this super-man has the attributes of the Almighty. Thus Jivan-Mukta is the true image of the Lord on this earth.
We may say that the word Jīvan-Mukta is the most appropriate to denote the highest state of achievement on the path of the Lord. It is the true representation of the blissful state. Dr. Nihar Ranjan Ray aptly remarks, while discussing the 'concept of Sahaj' of the Adi Granth: "The Sahaj-blending or merger is like the blending of the light of the individual with the light of God, like that of a drop of water, into that of the ocean. It is a state of existence in which Atma of the individual is dissolved and absorbed in the Parmatma, and the inner duality dies within... One who achieves this state of being is described by Guru Nanak as Jīvan-Mukta and the state itself is described as that of Jīvan-Mukti." Dr. Taran Singh calls the state as 'Sachiar Pad' and says that the achievement of this state is through the grace of the Lord. It is not a lifeless state of deliverance. It is attained, rather, while living in this world.

Panj Khaḍḍ Or The Five Stages of Spiritual Glorification:

A mention here may also be made of the Five Khandas or the five stages of spiritual glorification as propounded by the Adi Granth. As already pointed out, the Upanishadic philosophy has put forth a theory of Five Koshas. The sākhis have also described the different stages of the journey of the soul. The Yoga philosophy has also described in detail how the aspirant tries to reach the state of Kaivalya. The Adi Granth, in its own way, has also stated how the evolution of the spiritual glorification takes place and how the aspirant
reaches the state of Sachkhand, the final state of attunement with the Lord, after pursuing the path in a most methodical way. These five stages have been named Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sachkhand. In the concluding part of the Japuji, Guru Nanak has explained in a clear-cut and precise manner what these five stages stand for.

Now, let us analyse them one by one.

First of all comes the stage of Dharam Khand. Dharam means duty. It is suggested that this earth is the forum where the human-beings have to perform their duties, God has sent us to this world to do good deeds. This life is meant for action and the action is decidedly to be in the right direction. We should desist from indulging into such action which cause harm to others and result into no good for us. Dharam means right action. It is not in dogmatism or any ritualism, it is in the earnestness and sincerity of mind. That is why, the Adi Granth has called this earth, the Karam-Bhumi where the Name of the Lord is to be sown. Thus, the first and foremost stage for the aspirant is to perform Dharam and in this way fulfil the duty that Lord has pre-ordained for him.

Guru Nanak says that the Lord has created this earth as the place of duty. It has been put into the lap of nights, days, seasons, air, water, fire and the underworld. The Lord has created so many creatures on this earth who have their own ways and methods. They have adopted different names and their number is not possible to be described. In the true court of the True Lord, the actions
of the creation account for. Those who do good actions on
this earth find acclaim in the court of the Lord. They
become acceptable to the Lord. They become recepients of
the grace of the Lord. This is at the stage of Dharam Khand
that the human-soul can prove how deep faith it has in the
path of spiritual glorification.

Thus, the fundamental condition for the aspirant
of complete spiritual glorification is to perform his duty
well. He is supposed to be sincere and true in his action.

The second stage is the stage of knowledge, i.e.
the Gyân Khand. The Ādi Graţh is of the view that through
right action, the real state of knowledge springs and in
this state, the aspirant comes to realize the vastness of
Universe and all-comprehensiveness of the Lord.

In the state of knowledge, the aspirant comes to
know that there are so many airs, waters and fires in the
creation of the Lord. There are so many Vishnuś, Shivas,
Vighnus, Shivas,
There are so many Brahmas making different types of objects.
There are so many earths where acts are being done, there
are so many mountains and there are so many celebrated souls
like Dhruv Bhagat preaching their sermons. There are so
many Indiras, so many moons and so many suns. There are so
many planets and parts of the earth. There are so many
Sidhas, Buddhas, Nathas and there are so many gods and
goddesses wearing so many attires. There are so many
oceans of jewels. There are so many gods, demons, and
the pious people. There are so many khantis and their
constructions. There are so many emperors and kings. There
are so many servants of the Lord who are in His remembrance and in fact there is no end to it.

In the state of Gyan Khand, only Gyan, i.e. knowledge pervails and all types of joys spring.

When the aspirant is enlightened in the state of Gyan Khand, he has full realization of the greatness of the Lord and feels wonder-struck on visualizing the ways of the Lord. Consequently complete faith and total dedication to the Lord comes. The state of total faith inspires the soul to toil hard on the path of spirituality. The state of toil is named Saram Khand.

At the stage of Saram-Khand, the aspirant leaves all other things aside and treads the path of the Lord with full inspiration and vitality. That is why, the state of toil has been described as the state of purification. The human-soul gets all the charms of life in that state. In fact, the state of Saram Khand is difficult to describe in words. And if one tries to describe it, realizes his futility very soon. At the state of Saram-Khand, the soul is exalted and elevated in all its aspects. The state is similar to the state of gods and Siddhas.

Thus the stage of Saram Khand has great significance and importance.

As the aspirant chases the stage of toil successfully, he lands himself in the stage of Karam, i.e. the grace of the Lord. And the attainment of the grace of the Lord is the major step towards total unification with Lord. That is why,
the Adi Granth has glorified the stage of Karam-Khanḍ in an extremely fine manner.

Guru Nanak says that the state of Karam-Khanḍ is a state of power. In this state, nothing except God remains. That is the state of heroes and brave-men. In that state one lives in the Name of the Lord. In that state, the aspirant is fully absorbed in the praise of the Lord, He, who attains this stage is beyond all descriptions. No fear of death remains for them and none can deceive them. The devotees of the Lord from so many worlds remain in the state of Karam Khanḍ and they taste the bliss of the Lord because they get united with Him. Wazir Singh calls this stage as the 'Realm of Action' and observes: "This level of Ethical Truth is characterized by strength ( jor). The seeker, fortified by the powers acquired through reflection and intuition at the earlier stages, is endowed with moral strength and true wisdom which harm him into a valiant spirit,...... Ethically, this is the stage of fulfilment, the stage where bliss is the reward of virtue." Dr. Mohan Singh interprets it in terms of grace and says that humansoul becomes powerful through the grace of the Lord.

The last stage is the stage of Sach-Khanḍ. This is the stage when the aspiring human-soul through the grace of the Lord, merges in Him and attains the ever-lasting state of unification. The Adi Granth says that the formless Lord lives in the state of Sachkhanḍ. He is in a state of happiness. He creates the Universe and feels delighted to
see the Universe in action. This state is state of ecstasy. In the stage of Sach-Khand, the realization of the fact that the Universe, planets and earths cannot be counted, comes to the human-soul. There, one feels that there are so many worlds working according to the will of the Lord. In that state one feels over-joyed to contemplate over the doings of the Lord. He is in the ocean of Bliss and his state is not possible to describe. Dr. Rattan Singh Jaggi has rightly observed that the Sach-Khand is not just getting into a state, it, rather stands for the Omnipresence of the Lord. Dr. Taran Singh creates a fine equation between the stage of Karam Khand and Sach Khand and remarks that Karam Khand and Sach Khand exist in a combination. He, who gets the grace of the Lord, becomes Sachiar and diverts himself towards the establishment of Dharam. Dr. Mohan Singh says of Sach Khand that it is not any Khand or stage, it is 'Swai-Ánaâd Sva-ruptá' which is prevalent in every being.

Thus, it is clear that the Adi Granth puts forth a clear cut theory of the spiritual glorification of the soul which is based on five different steps or stages. As the final and pen-ultimate stage of Sach Khand, as we have already discussed, is the state of Bliss, we can say that the theory of Five Khands of the Adi Granth seeks to describe in detail how human-soul can attain the state of bliss in a systematic manner. Dr. Surinder Singh Kohli, while giving triple interpretation namely - Physical, moral and spiritual
of the five planes described in the Japuji, most aptly
remarks: - "Truth is God. In order to realize God,
the spirit has to travel incessantly through the spiritual
planes inwardly. Macrocosm is present in the microcosm.
Whatever is inward is also outward and whatever is outward
is also inward. The planes are the spiritual planes
through which the spirit rises during its ascent. As the
spirit ascends, the body becomes subtle gradually and
vanishes when it reaches the plane of Truth, where formless
soul merges in formless God."

He further clarifies what the state of Sach Khand
stands for.

"The state achieved in the fourth plane leads
the seeker to his goal, i.e. the plane of truth (Sach Khand),
This plane is the abode of Formless, who is in-finite and
creator and Master of the infinite Creation. He controls
the whole universe and directs it according to His will."

Thus, Sach Khand is the final goal of the human-
soul. Dr. Nihar Ranjan Ray rightly observes: "Sachkhand
the last of the five Khands or stages is the realm of Truth,
the ultimate stage of human aspiration, and experience in
which one reaches, a state of absolute blending with the
Absolute, a state which is beyond words, beyonds articulation
and can be known only by experience."

(g) Conclusion.

From the above discussion, the following conclusions
can be drawn:

1. The state of bliss cannot be described through words. It is a state of ecstasy which is known to them who attain it. The state of attainment of bliss is complete unification with the Lord.

2. One, who attains the state of bliss is exalted both physically and mentally. All his faculties stand united in a Name of the Lord.

3. The state of bliss is a state of limitless Wonder, and the word Vīsmād is a right word used in the Adi Granth to signify it.

4. The Adi Granth has tried to describe the state of attainment of bliss by means of different similies and metaphors but it makes the point clear by saying that the exact description in human language is not possible.

5. The concepts of Brahm Gyānī, Sādh, Sañt, Gurmukh and Jīvan-Mukta refer to the state of bliss and all stand for the same thing.

6. According to the Adi Granth, the state of bliss is the state of Sach Khāṇḍ and to attain it, one has to pass through the stages of Dharam Khāṇḍ, Gyān Khāṇḍ, Sāram Khāṇḍ and Karam Khāṇḍ.
1. Anhad sabad - Dasam Duar, PP. 179.
2. Madhyakalin Prem Sadhana, PP. 23
3. "Sach khañdi vasai... kararñā sāru." (Japujī)
4. The Sikh Gurus and The Sikh Society, PP. 199
5. Hindi Kavya men Nirgun Sampday, PP. 149.
8. "Kete Añkhi Añkan... gāvārñ gāvāru." (Japujī)
9. "Sabhi surī mili... tilu vadāï." (Āsā M.1)
10. "Kahu kabīr gūnge gurh... sāñāa..." (Gaurñī Kabirñī)
11. "Kahiā sabh hukamū Ḥu." (Sri Rag M. 5)
12. "Anându bhaiā meri mā..." (Anánd)
15. "Vāje pañch sabad... anhad bāje." (Anánd)
16. "Anándu anándu sabha ko kahai..." (Anánd)
17. "Kahai nānak gur pārsādi... sahēsā iv jāe." (Anánd)
18. "Banī gurgāi paramgati pāī... gunī gahīra." (Sūhi M.4)
19. "Pir uchṛñīai marḥīñīai... parvāno." (Sūhi M. 1)
20. "Han rata ovind sangī... kau lorhe." (Gaurñī Kī Vār)
21. "Hari amrit bhinne loīñā... dhan dhanē." (Āsā M. 4)
22. "Gur amrit bhinni dehūṛī... hari ike." (Āsā M. 4)
23. "Saphal jīvanu sphalu... prabhu gājai." (Sukhmāñī)
24. "Bīsmān bīsam bhae bismād... janhu ṭp." (Sukhmāñī)
25. "Dehu sandesro kahīau... saññau." (Jaitṣaṅī M. 5)
26. "Vīsmādū nāñd vīsmādū ved... purai bhāg." (Vār Āsā)
27. "Sohiarhe sohiarhe mere baâk duâre râm." (Āśā M. 5)
28. "Titu grîhî sohiarhe... prabh pârmaâhâdâ." (Bihâggarhâ M.5)
29. "Anado anand ghañâ... mîtha râm." (Āśā M. 5)
30. "Sîtal aghâne amrît bane... bâsîthâ." (Āśā M. 5)
31. "Sehaj Kathâ prabh âî atî mîthi... Nûnku bolai hari hari bânî." (Sûhi M.5).
32. The Sikh Gurus and Sikh Society, PP. 118-19.
33. Sri Guru Granth Darshan, PP. 246.
34. "Mâî rî pekhi râhî bîsmâd... svâd." (Āśâ M.5)
35. "Loîn râte loînî kânî surti... jâî." (Mûrû Vâr, M.3)
36. "Bagompûrâ sahar kô nûu... jâvâlu." (Gaurî, Ravidâsî)
37. "Sehaj kî akath kathâ hai nirârî..." (Gaurî, Kabîrjî)
38. (a) "Chet bâsânt bhâlî... dhan pâe." (Bârâmâh Tûkhârî)
   (b) "Grihî tâkai bâsânt gani... dhûnî" (Bâsânt M.5)
39. (a) "Āj hamârâi bâqîphâg ." (Bâsânt M.5)
   (b) " Holî kînî saât sev." (Bâsânt M.5)
40. "Jhim jhime jhîmi jhîmi vârsai..." (Āśâ M.4)
42. "Sehaj anand gavhi gun gobiâd..." (Mûjh M.5)
43. "Gurparsâdi parcopad pâlî suke..." (Gûrî M.5)
44. "Amar bhae amarî-pad pâvai." (Tîlâng M.1)
45. "Unmani rathu dîhari." (Swaiye M.4 kê)
46. "Turiâ gunu mîlî sâdî pachhûnai." (Āśâ-M.5)
47. "Chauthai pad vâsâ hoîa... rahe samai." (Malâr M.3)
48. "Sabdî raâaî ghru pâiâ... padu nî." (Srî Rag M.1)
49. "Abhaîpâd dân simran suâni ko..." (Jaîtsari M.5)
50. Anbhau nagaru taha sad vâsaî." (Adi Granth, PP. 237)
51. "Nîhchalu thên sadhu sangî tarai." (Adi Granth, PP. 237)
52. "Tâu nûnâk mokhâftaru pâe." (Vâr Āśâ)
53. "Manuā mari nirmalu padu chiniā..." (Sārāṅg M.1)
54. "Satiguru sevhi paramgati pavhi..." (Bhairau M.3)
55. Shri Guru Granth Darshan, PP. 207.
56. Madhyakalin Hindi Sant Vichar Aur Sadhna, PP. 302.
57. "Mani sāchā mukhi sacha si..." (Sukhmanī)
58. "Brahm gyanī kai ekai ranā saṅg." (Sukhmanī)
59. "Brahm gyanī kai māmadhāru... parvāru." (Sukhmanī)
60. "Brahm gyanī kai mani parmanāṇd," (Sukhmanī)
61. "Brahm gyanī kai gharī sadā anaṇd." (Sukhmanī)
62. "Brahm gyanī sukha sehaj nivās." (Sukhmanī)
63. "Nānak brahm gyanī kā nahi binās." (Sukhmanī)
64. "Nānak brahm gyanī āp paraṁsūr." (Sukhmanī)
65. Rahas Te Ramaž, PP. 110.
66. "Brahm gyanī sadā nirlep... alep." (Sukhmanī)
67. "Brahm gyanī sadā nirdokh... sōkh." (Sukhmanī)
68. "Brahm gyanī kai dristi samānī." (Sukhmanī)
69. "Brahm gyanī kai dhūraju ek." (Sukhmanī)
70. "Brahm gyanī kā ihai gunāu... subhāu." (Sukhmanī)
71. "Brahm gyanī nirmālī te nirmālā." (Sukhmanī)
72. "Brahm gyanī kai man hoi pragāsu." (Sukhmanī)
73. "Brahm gyanī kai mitr sarāt samānī." (Sukhmanī)
74. "Brahm gyanī kai nahi abhinān." (Sukhmanī)
75. "Mani apnāi hai sabh te nīchā." (Sukhmanī)
76. "Brahm gyanī kī sabh āpar maiā." (Sukhmanī)
77. "Brahm gyanī te kachhu burā nā bhaiaā." (Sukhmanī)
78. "Brahm gyanī kī dristi amritu barsī." (Sukhmanī)
79. "Brahm gyanī baṅdhan te muktā." (Sukhmanī)
80. "Brahm gyanī kī nirmalu jugā." (Sukhmanī)
81. "Brahm gyañi parupkār umāhā." (Sukhmani)
82. "Brahm gyañi jisu karai prabhu āpi."
83. "Brahm gyañi kā dam su baddhagī pāiā."
84. "Brahm gyañi kau bali bali jāiā."
85. "Brahm gyañi kau khojhi mahosur." (Sukhmani)
86. "Brahm gyañi sabh sristi kā kartā." (Sukhmani)
87. "Brahm gyañi sad jīvai nāhi martā." (Sukhmani)
88. "Brahm gyañi mukti justi jī ā kā dātā." (Sukhmani)
89. "Brahm gyañi puran purakhu bidhātā." (Sukhmani)
90. "Brahm gyañi anāth kā nāth." (Sukhmani)
91. "Brahm gyañi āp nirākār." (Sukhmani)
92. Bhakti Kavya Meñ Rahasyayavai, PP. 130.
93. "Mera man lochai gur darsan.. piare jiū." (Mājh M.5)
94. "Bhāgu hoā guri saıt.. māhi paia." (Mājh M.5)
95. "Saıt kripa te andini jāgi." (Sukhmani)
96. "Aisā nāmu ja-hu man rāgi.. saṅgi." (Sukhmani)
97. "Saıt jana kai mari biramai..." (Sukhmani)
98. "Saıt pratapī durtī sabh nasai." (Sukhmani)
99. "Char padārath je ko māgi.. lāgai." (Sukhmani)
100. "Sādh kī mahimā bēd nā jāhī." (Sukhmani)
101. "Sādh kī sobhā kā nāhi aṅt." (Sukhmani)
102. "Nānak sādh prabh bhed nā bhāī." (Sukhmani)
103. "Kabīr sovā kau dui bhale..." (Sulok Kabīr)
104. "Kabīr saṅt ki gail nā ehoďai..." (Sulok Kabīr)
105. "Kabīr ja ghar sādh nā sevahī.." (Sulok Kabīr)
106. "Saṅt tumāre tumre prītam.." (Dev Gandhārī M. 5)
107. Gurmat Sar, PP. 49.
108. "Jānī saṅt kī mitrāī... milāī." (Ramkālī M.5)
109. "Sadh kī sachā takāil kamāī... prāṇī." (Ramkālī M.5)
110. "In nīśāṅī sādh kī jis... narharīai." (Gaurhī M.5)
111. "Mahimā sādhū saṅgīkī... bhae chītā." (Bilāwalī M.5)
112. "Tanu saṅtan kā ḍhanānī... kīī." (Sorathi M.5)
113. "Ham saṅtan kī reṇū piāre... bismāde." (Sorathi M.5)
114. "Ihu manu saṅtan kai balihārī... nihāl." (Ramkālī M.5)
115. "(a) "Saṅt kai dūkhī arjā ghatai... pāī." (Sukhmani)
       (b) "Saṅt kā niṅdākū mahā attai.

       ...... Parmesuri māṛā." (Sukhmani)
116. "Saṅt ke dokhī kau nāhī thāu... milāī." (Sukhmani)
118. "Māi satī satī satī hari satī... agāḍhā." (Sārag M.5)
119. "Kabhu jiarāī ūbh charhāt hai... bhāle." (Ramkālī M.1)
120. "Kumbhē baḍhā jal... gīīn nā hoi." (Vār Āsā)
121. "Manī jītai jag jītī." (Japujī)
122. "Gurmukhi lāḍhā manmukhi gavāīā." (Āsā M.4)
123. "Kaun so muktā kaun so jūṛtā... kīī bidhī kīrtanū gāe jīū." (Mājh M.5)
124. "Gurmukhi muktā gurmukhi jūrtā... gurmukhi kīrtanū gāe jīū." (Mājh M.5)
125. "Gurmukhi sādh dar sōhpē... sachi samāhī." (Vaṅghāns M.3)
126. "Manmukhu kairu kūṛūp hāi... sahāhī." (Vaṅghāns V.M.1)
127. "Prabh kī aṅīr ātām hitāvai... kāhavai." (Sukhmani)
128. "Taisā harkhu taisā usu sog." (Sukhmani)
129. "Sādā anandū tehā nāhī biogū." (Sukhmani)
130. "Taisā suwarṇu taisī usu māṭī." (Sukhmani)
131. "Taisā amritu taisī bikhu khāṭī." (Sukhmani)
132. "Taisā man taisa abhimānu." (Sukhmani)
Dr. Avtar Singh raises an interesting question regarding how Jivan-Mukta is related to the bliss of God. He writes, "We may now ask the question whether or not the Jivan-mukta realizes bliss. The question is necessary because we had noted earlier that he is completely detached from the feeling of pain and pleasure; and we may like to know whether he rises above even bliss which is generally distinguished from the sensual pleasure and pain. In case he
transcends even bliss, we may conclude that the jivan-mukta is ushered into a void... However, we find that according to the Gurus, the realized self is bliss, and thus jivan mukta does not exist in any abandoned land of void and nothingness. On this point, Guru Nanak says, "When the soul realizes the Absolute, it is bliss... The realization of bliss is due the fact that the Absolute is Bliss and when the jiva realizes the Absolute, it itself is unfettered Bliss." (Ethics of The Sikhs, p. 217)

151. The Sikh Gurus and The Sikh Society, PP. 119.
152. Japu: Darshan Didar, PP. 256.
153. "Rātī rutī thitī vār... Jānai jāi." (Japuji)
154. "Kete pavan pānī baisāntar... āntu." (Japuji)
155. "Gyān khaṇḍ mahi... anāṇdu." (Japuji)
156. Aspects of Guru Nanak's Philosophy, PP. 35-36.
157. Panjabi Shakha Vigiyan Te Gurman Gyan, PP. 3
158. "Sachkhaṇḍī vasai nirāṅka... saru." (Japuji)
159. Guru Nanak- Jivan Te Viaktitav, PP. 188
161. Panjabi Shakha Vigiyan Te Gurmat Gyān, PP. 3
162. Philosophy of Guru Nanak, PP. 178-79.
163. Ibid, PP. 178.
164. The Sikh Gurus and The Sikh Society, PP. 118.