PRE-REALISATION CONDUCT

The concept of conduct of a Bhakta, in the Guru poeta is in consonance with their concept of Brahman, Jagat and salvation. They believe that Jagat is not something mere illusion, but is real and sweet manifestation of their sweet-heart. It is Divine in nature and blissful in contents and so there is no need to renounce it. Bhakta of the Sikhi Gurus does not to the jungles, find the solitude and lead an inactive life of an ascetic but to remain in it, resist to exist and be active for the welfare of the self and the society. The tragedy of an individual begins when out of egoistic blindness he takes the world as a matter of mere sensual enjoyment, indulges in it and ultimately is over-whelmed by it, otherwise it is as pure as spotless inner-self. A really devoted person would not fall prey to egoistic elements and would remain taintless even in this world of taints as a lotus in the muddy water. The Guru's ideal of the conduct of a Bhakta is to be Sachiaar (Intuned with reality) even while living in the world and thus it is not necessary to break with the world, but to elevate the self through it. The world for him is, in fact, a play-ground, where he remains active in different virtuous pursuits. He does not discard the world because
it is a source which keeps him active, fresh and vigorous in stead of absorbing in Bhakti as some activity dis-connected with society. Even at the highest state of perfections Bhakta is not advised to be inactive and static but his ambition of life is to work and remain dynamic in service to the humanity. That is why the emphasis of the Guru poets is upon building a strong character while conducting the society in its multiplicity of activities, and, in them it is the highest truth. The mere truth is nothing, unless it stands a test of being practised while dealing with the fellow human-beings and conducting all the social activities. He is not to feel helpless and disappointed, feeling that he is incapable of doing anything, but he is to be confident and even cheerful.\(^1\) It is partly because the Bhakti of the Guru poets is different from the Bhakti in Indian tradition. Traditional Bhakti consists in worshipping the idol,\(^2\) offering the flowers, singing at His feet and undertaking the pilgrimages to the different holy places but the Bhakti of the Sikh Gurus is not the same. It is a continuous and spontaneous development of the self, with the help of the Guru, while living in the society, conducting the different social activities and facing a test at every moment. It is more of an emergence of a strong

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1. Of Nanak, Bhaktas are always cheerful-Japuji.
2. Even the Bhaktas of the later Buddhist schools includes in itself the worship of stūp etc.
ethical personality rather than helplessly singing at the feet of Deity and crying for His help to be saved from the miseries of the world.

By the conduct of a Bhakta, we can safely mean his attitude towards the society or his co-habitants i.e. how he behaves with them, how he reacts on the different occasions and how he adjusts or accommodates himself in the social-setup. The conduct, as depicted in Guru poetry, can be discussed as pre-realisation conduct and post-realisation conduct and though no definite line can be drawn to distinguish between the two, as in the state of being of post-realisation, the conduct of the state of being of the pre-realisation does not disappear, yet a distinction must be made to understand it properly. As indicated in the preceding chapter that a Sadhaka, by developing a sense of detachment with the world and attachment with the Deity, gradually rises with the help of certain means in the beginning and thus attains his goal of devotional attachment with God, similarly here a Bhakta has a definite attitude towards the society and gradually he develops such ethical qualities which lead him towards realisation. In fact, the ideal of Guru-poets seems to call for a change in the prevalent individual consciousness, and to develop an ideal society so that each member of it should be in perfect communion with society. He should live, work and move for society and should be able to
remonence his personal benefits for its welfare. This idea of the conduct of a Bhakta has some resemblance with the Buddhist concept of Nirmānakāya, as the personality of the Bhakta is completely transformed.

The very first characteristic of the conduct of the Bhakta is that, according to Gurus, he need not renounce the world because it is not unworthy in nature. It is true, living and real like its Greater and is not a hindrance on the path of Bhakta, but a way for realisation. It is an evil or hindrance, as indicated above, only when the self is blinded by the sense of ego and it yearns for self interests without caring for the fair or unfair means. When the man hankers to satisfy his sensual appetites, cares more for bodily luxuries than mental development, he finds himself in the grips of lusts which result ultimately in discontentedness and helplessness and thus the world for him turns to be a store of miseries. But for a man who is not subject to the hunger of sensual enjoyments, it is never a hindrance, though he conducts every human activity in accordance with his needs. In fact, Guru poets have never inspired a man to plunge into the extreme joy or sorrow and to take the world in same light, but they have taught him to be ascetic and non-ascetic at the same time. Bhakta lives in the society, enjoys his family life and works to meet his genuine needs, but still,
is least possessed by these. Secondly, it is so because they have never liked or preached that man should depend upon begging i.e. upon the earnings of others. It is a shameful fun to be an ascetic who disdains the house-holders life and again goes to their doors for satisfying the fire of belly. Moreover, the Yogis (ascetics) at the time of Guru Nanak, were indulged in every unhealthy activity which would bring tremendous results leading to decadence. They were rather destroying the life (Prāmaṇa) of every individual and the society on the whole by condemning the active life and advocating the inactive one. They used to depend upon begging and would still preach that house-holder is bound to go to hell. But the Sikh Gurus have advised their votaries to adopt the life of a house-holder, do the necessary activities with sincerity and honesty, never hanker for more, use the earnings to support the life, share the rest with others and to give new meaning to the word society. The conduct of the Bhakta, here, is summed up in the words "To do the labour, remember the Naam (of Deity) and eat while sharing with others."

When Bhakta is advised to lead the life of a house-holder and not to be tempted by the asceticism, it is obvious that he would come in contact with his

3. Compare it with the middle way of Gītā –6.17.
fellow beings. The dominating principle of the Guru poets is that a real man or Bhakta would never retreat to the old concept of caste or class-system and would take every person as a man and not as a Hindu or Muslim, Brahmia or Shudra. Such concepts are due to the sense of ego and these further evolves this blinding force. These isolates him and lead him to inactivity. An advice from Guru Amardas comes in the words "Oh fool, don't be proud of the Jati, because this pride leads to many mental disorders (Vikars)." Guru Deva has laid emphasis on the perception of the Divine light, being enlightened in every body and not to see his caste, creed or class. Bhakta, of the Guru poets, while living in the society never gives any consideration to the status of a person and if any distinction is to be made, it is only in the Manmukh and Gurumukh. The entire description of the conduct of a Bhakta, in the Guru-poetry, can be discussed in the light of these two terms. By the former is meant a man, who instead of Guru accepts his own mind as his guide, is victim to senses, disputes with every body and thus becomes subject to ego and the desires of having more and more. He never feels at rest. It is to plunge into the lap of senses. By later, it is meant a man who

4. Bhairo; M.5.
5. Recognise the light (Atma) and do not ask for Jati; — Asa M.1.
controls the senses, does not hanker after its increasing lusts, rests in calmness and acts in accordance with the will and order of the Guru, by resigning his self completely at His feet. He does not only abides the truth but inspires others to follow the path of truth. If somebody is high or low, it is only in this sense. A Gurmukh, even from the low class can be a respectable man, because he realises the Will of the God and abides in His order. Realising the highest truth through the word of Guru he surmounts the ego. The Manmukh, even if he belongs to the so-called highest class, is a man of the lowest class and Gurmukh who is busy only in Bhakti is of the highest class, even if he is from the lowest class. Thus, firstly, Bhakta believes that same light is enkindled in every body. He believes that "Jāti and name are established out of ignorance and are nothing in reality, because only One is the saviour for each." Guru Deva ironically asks "What Jāti helps?" and tells "We should realise the truth only." Secondly, he believes that these are the Karmas which determine the standard of a person. Man with a nature of doing

7. Maru M.3, Sohle.
8. Sri Rāga; M.3 (Chhimā (tailor) and jūlāhā (weaver) in India are regarded low-caste).
9. Āsā; M.3. Ashatpadī.
10. Vār Sri Rāga; M.1.
11. Vār Mājh; M.1.
good Karmas, is always good, even if he comes from the lowest Jāti. A person from lowest Jāti, can be adorable if he lives upon the Nām of God. "The untouchable, whom no body knows, and no body likes even to touch, is adored by every one and the whole world washes his feet, if he sticks to the repetition of Nām." 13 Thus if Bhakta is to avoid anybody's company, it is only of the Manmukh, otherwise his attitude towards every Íīva of the world is alike (Samdarsi). 14 He likes, reverse and loves every body, because God i.e. his sweet-heart abides in it. Every particle of the dust is honey to him, every drop of water is nectar to him and every flower is a source of freshness to him, because his Lord peeps through these. So, concept of the conduct of a Bhakta in the poetry of Sikh Gurus is based upon the principle of bringing harmony in the social set up for that, a Bhakta is advised to treat and meet everybody in the same spirit and not to make any distinction on the basis of Jāti or wealth. They found and preached equality in mankind and accordingly (free common kitchen) they practised through the institution of lunger. 15

13. Asā; M.5.
14. Sukhmani; M.5.
15. A sort of free community meal, enjoyed by every or any person, from any caste or status at the same place while mixing up with each other. There are historical evidences that even Mughal emperors participated in it.
awakening of the spirit of equality would eventually culminate in the sense of brotherhood. It is obvious that with this lofty basis of the development of the conduct, Bhakta would not be victim to the sense of duality. He would respect every body as self. Every fellow-being would be dear to him like a kith and kin and class-hatred would disappear.

The pre-realisation conduct of the Bhakta has another characteristic also. He is never harsh to any body in any state of being and it is because he believes that there is none who is bad. Every being of the world is good and pure because it is the noble manifestation of the supreme reality. Guru Amar Das says, "All the Jivas are of Him and He is of the all them whom we can call bad? When there is none except Him." This attitude helps to inculcate the deep sense of modesty (Namrata). Bhakta knows only that if any impurity is, it is in him and not in any body else. If he would remove it, everything would be alright. Guru poets believe that if every individual strives to be pure, no impurity would surround the society. They impart with this attitude in a very impressive tone, when they say, "Beera (Oh brother), if you destroy your own evil, no evil would come even near to you." The edifice of their concept of conduct is

16. Ṛṣa Ṣ. Ashadpadī.
17. Gaurī Bāwan Akbarī; M.5.
erected upon the sermon, "It is we who are not good, otherwise there is none bad." At another place, Guru Arjun Deva says, "Don't think ill of others, oh dear, no suffering will come to you." This emphasis on the purification of an individual has two-fold meaning in the Guru poets. Firstly, the centre of their ideal society is an individual and thus the development is from individual to society. For the development of really an ideal society, they did not implement some social dogma, but preached the inculcation of the maximum ethical qualities individually and the most important among these is spirit of modesty (Namarta). Because of this quality Guru Nanak Deva says, "I am of the lower Jāti of the singers, while others are called of the highest. It is because they are firm in their belief that God always accompanies the down-trodden people. Secondly, it is to emphasise that the realisation of the individuality would mean the reflection of the Supreme truth in the limited awareness and thus, the individual self would not be ajrey to ego, but would treat it as a servant to others. Bhakta will be enriched with ethical qualities and will behave in a way which will

18. Suhi; M.1.
19. Ásā; M.5.
20. Ásā dī Vār; M.1.
21. Hari can be attained only if we become the servant of the servants and renounce the self (ego); - Sorath M.3.
not hurt and injure any body's feelings. With this modesty (Namrata) a basic quality of a Bhakta, the pure self will supersede the sense of ego. Guru Arjan Deva dramatically explains the importance of this quality. He asks, "Oh Saints tell me a virtue which can remove the pride and ego". And answers, "Regard all the Jivas Supreme Brahma and be the dust of their feet (i.e. inculcate the quality of Namrata)". In his Guru Sukhmani, he has described its importance elaborately.

With the development of this virtue of modesty, everybody becomes dear to Bhakta, and so, naturally the sense of service would be cultivated in him. When he takes everybody as dear to him, it would be impossible for him to miss any moment, when he is needed. In Guru poet's concept of conduct of ashakta, the virtue of service is considered significant. It is because, as is indicated above, Gurus have tried to build a completely harmonious social personality of which the virtue of service is an indispensable pillar. A Bhakta has to serve his Guru i.e. Brahma and His creation, but the

22. Sorath, M.5.
23. Be the dust of everybody's feet so that everyone should be seen as dear friends.
   - ASA M.5.
more emphasis is upon serving the later i.e. humanity. This importance of service is exalted to such an extent that it becomes almost synonymous to the word Bhakti and it seems as if Gurus treat it as an independent method of realisation. Guru Deva believes, "It destroys the darkness of ignorance, purifies and develops a discriminative intellect (Bibeka). As the bubble again becomes water after its bursting, similarly servant and master become one."  

Bhakta has realised that whatever is created is not different from Brahman and thus it becomes his duty to serve Him through humanity. It is He who manifests Himself in every finite being and a service to it would mean a service to Him. That is why Guru poets declare, "We are servant to whatever is created, because our Prabhu dwells in all." Bhakta knows that to abide in His blissful presence is possible only, if we serve His finite selves. This important virtue forms part of his Sadhana. It is rather an indispensable aspect of his conduct because, for him, it is an effective way for

25. A place in His court can be attained only if we do service in the world. - Sri Raga, M.1
26. Sarang, M.5
27. Ram Kali, M.5.
28. Do the service of people with the dedication of mind and body both and along with it remember the attributes of Hari with your tongue. - Deva Gandhari, M-5.
realisation. To serve the humanity by offering himself and his belongings to the needy; by embracing the un­touchable; helping the poor; managing meals for hungry and water for thirsty, he contributes to the welfare of the society and his actions please his Lord. An act of service is the purest one in Guru poets. It is the loftiest aim of Bhakta because he has learned from his Guru that "Without service, non can enjoy the fruits! According to Gurus the highest achievements of Dharma (religion), Arth (material), Kama (cupidity) and Moksh (Salvation) are only through service. Bhakta is dedicated to the service up to the extent that it becomes his ideal to clean the feet of others with his hair. But all this sense of service is not out of any pressure upon him, because they believe that service under pressure is quite useless. It is in his potentiality, in his blood to serve others. It is the noblest cause. The only function of Bhakta's life is to serve others through various activities and that too without any personal motive.

Bhakta of the Guru poets is advised to conduct every social activity to keep his physical organs busy in constructing a healthy society and for that he is

29. Whatever is created, is yours, but without service; no body can enjoy the fruits; —
   Asu M.1.
32. Gujri, M.5.
33. Varsuhi, M.2.
inspired to embrace truth. Truth (Sach) in their poetry is frequently used for the ultimate Reality, that is, Brahman, but is not confined to this use only. It is used in the opposite sense of the word falsehood also and a Bhakta is supposed to speak the truth always.

Sikh Gurus believe that the indulgence in falsehood is the most terrible hindrance on the path of realisation. "To practise the falsehood and deception would mean the greater miseries," says Guru Ram Dass. In fact, the truth and falsehood are two opposite qualities or forces and the practice of one would mean the absence of the other. There is a persistent jealousy between the two. The falsehood results in spiritual decline and moral decadence and thus is a sort of immovable eclipse for the ethical conduct, whereas truth is an effective way to realisation. "Speak the truth and realise within, He is not away but in your ears" i.e. by speaking truth the distance is lessened and the divine spirit prevails. The speaker of truth does not experience the spiritual tension arising out the Divine absence, but always abides in Him. "Truth is a remedy for all
the mental diseases and it washes away the sins," says Guru Nanak, while summing up about the nature, use and force of truth and thus draws a clear line to be followed. So Bhakta never indulges in falsehood even in the most ordinary activity of the daily life and always speaks, thinks and does the truth.

The pre-realisation conduct of a Bhakta is thus a formative stage which is evolved through the society. He is to live in the society, to practise certain virtues so as to be purified. World for Him is a laboratory where he stands a test as gold stands in fire. While living in it, he develops a definite conduct and then proceeds upon the path of Bhakti. But that does not mean, as mentioned above, that at any stage of spiritual progress this dynamic characteristic of the life of Bhakta is ignored by him. Even at the highest level of perfection, he continues to practise the virtues of service, charity, tolerance, sense of brotherhood, non-stealing, equality and hard work, because these are indispensable limbs of his conduct, which is the highest truth for him. "Though he(Bhakta) completely detaches himself from the finite aims and ambitions, he participates in the full and abundant life of the universe in communication with all."

38. Vār Āsā,M.1.
39. Sri Rāga,M.1 Ashatpadi.
40. Bāḍhā Kamal Mukerjee; The Theory and Art of Mysticism, - P. 150.
This concept of conduct or the behaviour of a Bhakta towards society reflects concept of Bhakti of Sikh Gurus. Therefore, Bhakti of the Guru poets is a dynamic force as is evident from the conduct of a Bhakta.

Except from cultivating the above mentioned qualities, a Bhakta has to face more serious enemies which have practically fettered the whole world. Common man has a tendency to be easily attracted by these, which are five in number and are called Kama (Cupidity), Krodha (anger), Lobha (greed), Moh (attachment), and Ahankara (ego). Guru devas are of the opinion that these five fettering vices have an equal number of corresponding attractions. They have called them the deceptors (Thags).41 They believe that the whole world is deceived by these five deceptors and it is only the blessed who have come to the shelter of Guru and are saved.

These five deceptors stimulate the five senses and cause a sort of mental disorder (Vikār) which is most deteriorating aspect of the conduct of a man. But, as a matter of fact, according to the Sikh Gurus, everybody is in the pangs because of these vices. Very few have risen above and they are victorious in this world, but majority is undoubtedly, blinded by their deceptive

41. Kingdom, wealth, beauty, pride of castes and youthfulness, all of the five are deceptors.
   - Var Malar Mai
attraction and cannot realise their own real nature. Guru deva calls them five thieves, who are always looting the best of the man, "In this body" he says, "are dwelling five thieves and these are Kama, Krodha, Lobha, Moh and Ahankara. These are looting the nectar from it but Mammon does not realise. Thus no body responds to the call (of saints)." These five thieves, as they believe, not only cause mental disorder which leads to transgression in conduct, but also have an effect on body. The whole world is bewildered by their unbreakable stronghold, but Bhakta has little to be afraid of them. Guru Deva has experienced a wonderful contrast regarding their attitude towards a deceived man and Bhakta. "Five are the masters of the whole world" he says "but are the servants of a Rama-Bhakta. They collect the revenue from the world but bow before a Bhakta. They loot a Sakata and defame him but they wash and clean the holy-people's feet." At another place first Guru includes the violence also and calls them the different rivers of fire.

42. The whole world is captivated by five messengers (senses) and blind Mammon does not understand the Reality; Majh M.3; Ashatpadi.
43. Sorath M.3.
44. Kama and Karodha destroys the body, as Abhagaa melts the Gold; Raskali - Omkar M.1.
46. Var Majh M.1.
It is evident that a Bhakta has practically mastered the disintegrating senses. He is not subject to their attractions and hence is beyond them. Ethically speaking, he does not hanker after them. It is partly because he is born with the fruits of his good actions in the previous life and is leading a virtuous life by joining the path of good actions in the present life also. But more important and helpful is the grace of the Guru. Because, "Even he, who is eternally saved and whom no devil can snatch from the hand of God, is weak, sinner, powerless and in need of saving grace." Any way, with the constant ādāna and grace of Guru, he is enabled to master the five senses and thus is unchained. He gains an awareness of the divinity vested in him and thus even the most terrible among them, that is ego, also perishes. He attains a divine consciousness which harmonises his conduct towards the fellow beings.

No doubt, Guru posts have advocated the life of a house-holder and have advised their followers not to hesitate in mixing up with their fellow-beings, but they have warned them about joining the bad-company (Kusamti). In fact, all above mentioned mental disorders and dislevellings are primarily due to the bad company.

45. Liberation is with (good) actions. - Vār Mājha, M.I.
47. Rudolph otto; Mysticism; East and West; p.216.
It is the most effective agency in stimulating the five senses which result in complete subjugation of the man. The participants in the bad company are called Manmukh by Guru poets and their salient characteristic is that they frequently talk about ethical virtues, but never practise them in their own daily conduct. They are perverted beings who always act in accordance with the command of their own mind and thus plunge into the inhuman activities for the satisfaction of their lusts. Similarly they advocate to their fellow-beings who by "Joining the sinners society make their tongue poisonous and life fruitless." Guru Teg Bahadur Sahib says, "Every day, beware of the Kama, Krodha, and the company of the bad-people (Durjam)." Such people have very bright garb to show, but are equally dirty from their immerself and thus possibility for common man's attractions is always there. Emphasising this deceptive aspect of their conduct, Guru Deva addresses such a man "I took you a Vadhan (Swan) that is why, I participated in your company. If I could know that you are only a white colour Papra (a wading bird), I would not have come near you the whole-life." In this stanza

50. Bilāwal M.1; Ashatpadi. 
51. Prabhāti; M.1. 
52. Gaurī; M.9. 
53. Vadhan Vār; M.3.
the conduct of a common man and a Bhakta is differentiated and it is made clear that the later never joins bad company, only because it instigates the senses. On the other hand, common man is easily attracted and is illusional.

Post-Realisation Conduct

Thus with ethical qualities and godly consciousness he masters his mind. In fact the greatest test of a Bhakta, in Guru poets, is the control over the mind, because only by mastering the mind he can destroy the fettters of worldliness. This idea can be supported with the words, "If the mind is mastered the whole world is mastered." This state of being, in the Guru poetry, is communicated through the word <i>sa<i> (self-hold, self-control or being in the state of natural ease) which indicates the fourth state. It is a state, by attaining which, Bhakta enjoys the natural calm, peace and tranquility and is least disturbed by

54. Japuji.

- Ordinarily the whole world is reserved to three states of being i.e. awakening, sleeping and dreaming. To quote Guru poets it is "The whole world is confined to three (states) and Turya is attained by very few." (Sauri Thiti N.5). But Bhakta transcends all these three and abides in the fourth state i.e. Turya) as is evident from a Shaleka "Gurumukh attains state of Turya and seeks for the shelter in the company of holy."; - Asa N.1.
worldly considerations. "By Sehi" sayē Guru poets, "Fearless, formless and invisible light (Brahman) is realised and it is understood that only One is the bestower to everybody and One is the cause of merging the light (Ātma) in supra light (Paramātma)." He realises that this state of sahj is not attainable through self efforts, but only with the grace of Guru and all the superstitions and illusions can vanish only by attaining it. But by this, it cannot be inferred that with the attainment of this state, he breaks with society and leads an isolated life. Contrary to it, he continues to practise his routine conduct and the only difference is that in the former state, it is conducted by Bhakta and now it continues itself and is conducted automatically. He always abides in the state of Sahj and every aspect of his conduct like service, charity, remembering the Nam etc. is conducted automatically. He does everything, but still remains uninterrupted in perfect absorption in the supreme reality because he has attained perfect gānyām (temperateness). It is the state of complete harmony with the society and unification with the Deity.

56. Sri Rāga, M.3; Ashatpadi.

57. Sahj is not attained by actions and without Sahj superstition does not perish. It is attained by Guru's Grace and thus this superstition is relinquished, — Ram Kali, M.3. Amand.
simultaneously. He lives and enjoys the worldly abode, but is in constant attachment (Liva) with the Lord. He attains the state of being attuned with reality and hence he is called, by the Guru poets, a saint (Sādā or Sant) and a Brahmin Jñāni. It is the state of post-realisation.

No doubt, "The conduct of a Sādā," in Guru poets, "is to remember, to sing about and reflect upon the Master." But this is not his ultimate end. With his ethical conduct of hard work, keeping the mind and body pure, speaking the truth and serving the humanity, (without discriminating between the caste, creed and colour), he develops such a nature that dynamism becomes an indispensable part of his conduct. One may have mastered the five senses, broken all the worldly fetters and may have attained highly saintly status, but still he may not be a real saint. "The whole world is knower," says first Guru. "But rare is the man who practises. The whole world is of learned men (Pandit) but rare is the man who thinks. These all are victim to ego, unless they serve the true Guru." Secondly, there is every fear that this isolated mental development may result in making the Bhakta (Sant or Brahmin Jñāni) self-centred. Guru poets knew the tremendous results of this instinct of being self-centred and moreover the history of the later

58. Śārang,M,5.
59. Ṣāśi,M,1. Ashatpadi p,245.
Buddhism was before them to remind of its destructive pangs. The evolution of the concept of Bodhi-Sattva, which has some resemblance with the Sikh Guru's concept of Brahman-Jānī, is a later development which was promulgated to free the Indian mind from the tendency of self-centrness and from its un-healthy impact. That is why this much achievement in Guru posts is not considered so important and thus they have inspired the human mind to surround even this and attain the position of a real Sādā, Brahman Jānī, Sachār etc., several names given to a Bhakta.

At this stage, Bhakta has realised the supreme reality and has attained complete unification with Him. He is one with Brahman, rather he himself is Brahman. No distinction is left between the two, because the main barrier of ego has vanished and Divine Light has filled his mind. It is guiding him. He is now above the cycles of birth and death. Expressing the mental state of Brahman Jānī, Guru Ādeva tells, that heaven and hell, nectar and poison, gold (Kaanchan) and dust, fame and infame are alike to him. Attachments and lusts have no impact upon him. Sufferings and pleasure do not fetter him. Guru Nanak deva depicts the Jānī as a person, who realises the self and understands the supra-self.

60. Brahman-Jānī himself is Parameshum-Gaurī Sikhmani M.5.
61. Bhai Kāham Singh gives its (Kaanchan's) meaning Asharaf. See Gurnat Prabhakar, p. 351.
With the grace of the Guru he reflects. Further in Rāga Gaurī he says "The person who reflects upon self is Jañāni." Fifth Guru Ḍeva has elaborately dealt upon Brahman-Jañāni in his Gaurī Sukhmani and here he is exalted to the position of Brahman. This does not mean that Brahman-Jañāni, Śādh or Sant, in Guru poets, stands for Brahman. Guru poets are Bhaktas and though their Bhakti is not devoid of Jañan yet the medful distinction between the two is observed and the devotee is not prepared to be put parallel to deity. Jīva or Bhākta is Brahman in the limited sense and that too if he has realised his own self and the supra-self. That is why Guru poets believe in the activity to subdue the five senses and to rise for spiritual elevation. In Guru poets this state of being is not to become Brahman in the literal sense, but to inculcate all the ethical qualities, which awaken the godly consciousness. Brahman-Jañāni, in them, is a Jīva conducting all the worldly activities, still transcending all of them, exerting every sense but with a direction towards Brahman, living in the worldly abode with a name, colour and form, dispensing with all the activities to keep it clean and

63. Sri Rāga, M. I.
64. Rāga Gaurī, M. I.
65. Amand Sahib, M. S.
66. Ibid.
healthy and still always attuned with reality. He is not an *Avatāra* also became the very concept of *Avatāra* is discarded by *Guru* poets.

Another word used to define man with such a conduct is *Jīvan Mukta*, which can be translated as liberated even while enjoying a worldly body. "*Jīvan Mukta*," says *Guru* Nanak "is the person who has destroyed ego." 67 The characteristics of *Jīvan Mukta*, detailed in *Sukhmani* and *Bilāwal*. M.9, are the same as those of *Brahman-Jnāni*, *Sādh* and *Sant*. 68 This word too supports the concept of *Brahman-Jnāni* as indicated above.

Even with such a highly spiritualised dynamism in the conduct of *Bhakta*, the *Guru* poets are still not satisfied. They not only want him to be a highly ethical personality endowed with godly consciousness, but also, to have another ideal before him. This ideal is in developing such a magnetic personality, a touch of which can transport every being who comes in contact with him. The ideal of attaining salvation for the self or even attaining a celestial body or the state of *Jīvan Mukta* is not the ultimate aim for them. They cannot spend their achievements for this aim only. The higher aim is to regenerate or transform the society and that is


68. There is no difference in the state of being true *Bhakta*, *Brahman-Jnāni* and the motiveless *Karman Yogi*, Dr. Jai Ram Mishra, Shri *Guru* Granth Darshan; p. 312.
the test of being really liberated person. "The real Sādha", says Guru deva "Brings liberation to the seeker who meets him." He is brave and a man of word. The very existence of a person is useless if he contributes nothing good of others. In other words, a Bhakta can be liberated only when he has a zeal to uplift others. As far as the question of conducting methods is concerned, he not do it only for himself, but for others also. "The tongue that sings Hari's Nām for other's welfare is beyond all prices." Thus Guru poets do not recognise the greatness of a person, who is busy in devising and practising means for self-liberation, but for a person, who works for the welfare of others, who repeats the Hari Nām, makes others to repeat Hari-Nām and who with this Hari-Nām, helps the world towards final liberation. The ideal of real Bhakta named as Brahman-Jñāni, Sādha, Jīvan-Mukta etc. does not consist only in spiritual elevation or being esteemed as Brahman-Jñāni but in being dynamic for others. The real Bhakti is that which helps to raise the fellow-beings. The real conduct is that which has a zeal to

69. Vār Gaurī, M.5.
70. Āsū; M.5.
71. Gaurī, Sukhmani, M.5.
72. Ibid.
73. Bilawal, M.5.
74. Vār Gaurī, 1, M.4.
serve others, and the real *karma* is that which enhances a step towards the welfare of mankind. Thus the whole existing concept of conduct is revolutionised and its greatness is measured by the sermon, "अप जापे, आवर्रे नम जापावे". It is perhaps their original and unique concept of conduct which has never been evolved in Indian tradition before. Buddhist sects too presented a grand ethical conduct and the idea of *Bodhi-sattva*, endowed with धर्म-क्याय and संभोग-क्याय, but it seems as if the ideal of *Bodhi-sattva* is not primarily to define his serving attitude towards society, but it is more of defying *Buddha*. There the emphasis is more upon coinining the immortality of Lord Buddha and his true followers than their duty to serve and uphold the society. Though, "Such a budha", says Dr. Haridayal, "Every man and women, may every living creature, can and must become. This is *Bodhi-sattva's* goal and ideal." Yet this ideal of achieving धर्म-क्याय or संभोग-क्याय is a personal achievement with personal effort. It is their ultimate aim. But Guru poets do not stop here because personal salvation is immaterial for them. "The person deserves solute is he who is liberated and

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75. He Himself should reflect upon नम and induce others to reflect. - Sukhamani M.5.

76. Dr. Haridayal, The Bhodhisattava Doctrine in Sanskrit Literature, p. 29.
gets others liberated."77 Even at the highest achievement, they do not stop to work for others and thus the Guru's concept of a Bhakta's conduct is to be active in lifting the humanity at every step and at any time, because they can be emancipated only through it. It is the first and ultimate aim of their conduct. "While being Brahman-Jñāni" says Dr. Bhāi Jodh Singh, "Sikh dedicates himself to the welfare of others. He infuses the spirit of high conduct into the whole society. He does not leave work, but leaves selfishness. He uses the hard-earned money for others and does not lead a self-centred life."78

77. Sukhmani, M.S.