CHAPTER 9
BHAKTI AS DEPICTED IN THE POETRY OF SIKH GURUS

TYPES OF BHAKTI & GURU POETS

Bhakti, an aim in itself as regarded by the mystics, is undoubtedly a yearning of the heart to apprehend the Supreme reality and to achieve unification with it. Most of the mystic poetry has this subject, before it, on which it deals elaborately and devises certain methods to adopt and follow in order to assimilate that reality. This idea of unification with Supreme truth and ways to achieve it, are the main topics which predominate the whole Guru-poetry and the most important and widely read, the long poem of Guru Nanak, i.e., Japuji provokes this very question in its very first Paurī. It is said:-

"How to become a sachār (intoned with Reality),
How this barrier of falsehood be broken."

To meet this need of the human heart many kinds of efforts are made. But even being manifold in nature there have same aim of achieving unity with the truth. Bhakti too longs for it and though it is a beginning, continuity and even an end in itself, yet it is a whole unity and a division to formulate its types is made only for the purpose of apprehension. It is a state of yearning, but along with it, it corresponds to the state of ultimate peace and calmness, where a complete unity of the Deity
and devotee is experienced and no distinction between the
subject and the object can be made. **Bhakti** is an undis-
turbed inter-merger of the two i.e. Deity and Devotee.
Keeping in view the aims, means and its nature **Bhakti** is
divided into many types and it is mainly to correspond
with the nature of the **Bhakta**. But in doing so it is not
some predicament which matters but the emotional nature
of the **Bhakta**, which determines the different types of
**Bhakti**.

**Bhakti** scriptures have revealed the different
types of **Bhakti**. In Bh. Pu. alone various types of **Bhakti**
are described as three-fold, four-fold and five-fold etc.¹
**Muktārāja** adopting this Purana as its basis divides **Bhakti**
into 19 types in its seventh chapter,² whereas in its
fifth chapter Vope Deva has mentioned 18 types of Vishnu
Bhakti.³ 'Hari-Bhaktirasāmṛtśīndhū' elucidates 12 types
of **Bhakti**⁴ and in his commentary (**Bhakti Chandrikā**) on the
aphorism of Shāndilya, Nārāyaṇa Tiratha talks of 17 types
of **Bhakti**.⁵

**Madhu Sudan Sarawati** divides **Bhakti** into two
types as pure (**Shudhā**), and mixed (**Misharta**)⁶ and this

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1. Dr. Udebhānu Singh, Tulsi Darshan Mīmāṃsā; p. 273.
4. Ibid p. 274.
5. Ibid p. 274-75.
division is based upon the angle of vision of the devotee. The devotee who enjoins the path of pure devotion is never attracted by anything except to remain intensely absorbed in constant remembrances and meditation of the deity, but because the deity is the possessor of innumerable qualities, so the pure devotion can also be extended through many ways concentrating upon His attributes. The mixed devotion is further divided into three types, which is enwrapped in human emotions as Kāmīṇa (produced or caused by desire), Bhajīṇa (produced or caused by fear) and Sambandhīṇa (produced or caused by the desire of developing relationship) and finds expression through these. The Kāmīṇa Bhakti combines the devotee and deity into the passionate feelings of the lover and the beloved and the second type of Bhakti springs out of fear of the bad Karmas, that the deity may not punish for these. In the third type, four types of relations, as servant, friend, child and wife, are established and the devotee is bestowed with a type of feeling corresponding to any one of these and the devotee devotes himself within that frame of relationship. In this way the distance between the deity and the devotee is lessened and intimacy is strengthened. The examples to show such tendencies in Guru poets can be traced in large numbers.

Bhakti is divided according to the nature of deity also. In Indian Bhakti tradition, God is often worshipped into two forms i.e., Saguna (Sarguna) and Nirguna
The devotion offered to Saguna-Bhagwan is known as Saguna-Bhakti and to Nirguna as Nirguna-Bhakti. The Saguna-Bhakti is generally devoted to the incarnations of the Vishnu and though they do not disagree with the Nirguna form of God, yet they worship the Saguna form as His representation. Bhakta finds Him a living being in divine and celestial body and sings of His divine beauty, deeds, attributes and extracts divine pleasure which cannot be confined in Rajo, Tamo, or Sato Guna. It is a state of perfect peace and tranquility and unbreakable emotional attachment, where except divine ecstacy nothing is experienced. He enjoys His Personal bliss, which the author of Bhakti-Rasayana has divided into five types according to the working of the five sense organs and hence he differentiates each kind of bliss by a different sense-organ, as of touch, speech, sight, taste and smell. He talks of another type of bliss in which all these are experienced simultaneously and is called Samuchittwaishavaja (wholesome). That is how the Bhakta of the Saguna-Bhakti does, but in the Nirguna-Bhakti, Bhakta restrains from offering worship to the Saguna form of God. He does not accept any difference between the deity and devotee as in the Saguna-Bhakti is done, but contrary to it, it is a devotion of the enlightened monist offered to the formless Brahman. He always contemplates upon the formless

Brahman and so His is a Sahi-Bhakti. While commenting on the aphorism of Shāndilyā, Nāryana Tīratha tells that according to Ṭhārīya Badrāyana the basis of the Nirgūṇa-Bhakti is 'that I am' (Sa-Aham) and according to Ṭhārvam the basis of Saguna-Bhakti is 'I am His servant'. But this contention is not equally applicable to the Guru-poets. They have discarded the devotion to His Saguna forms, but they never claimed to be Sa-Aham. On the other hand they believe in sincere and constant service of God with untiring zeal. On this point they are convinced so much so that they do not find any perfection without an act of service. 'The perfect Guru' Guru Deva says 'is of opinion that even to be a Jangam (an itinerant Hindu monk) Jodh (Héro), Jati (Celebate) and Sannyāsi (Ascetic) is of no use, because without service he cannot obtain the fruits of such austerities. Only service is the best amongst all.'

Again fifth Guru Deva says, 'the person who renders the motiveless service, he attains the Master'. Finding little difference between these two modes of Bhakti, Ṭhārvam Shāndilya combines the two and is of opinion that when both the forms have found authenticity in Sruti, there is no harm in adopting any one of these.

12. Bhakti Sutra, 2.1.4.
Bhāgavata Purāṇa classifies the Bhakti into four types and its classification is derived in accordance with the natural human instincts. It declares Bhakti as Sattviṇī, Rājasic, Tāmasic and of all these types, the basis is natural human tendencies, but alongwith it, the fourth type, it tells, is the Nirguna-Bhakti, by which it can be safely concluded that the considerations of the Saguna and the Nirguna-Bhakti are made by it. Bhakti, which is done for the purpose of being liberated or to enjoy the passionate ecstasy with the sense of duty, is Sattviṇī-Bhakti. It is Sattviṇī because the feeling of divine pleasure and truth supersede all other feelings, Bhakti which is offered for the purpose of being bestowed with the objects of sense-joys and with the discriminative sense is called Rājasic-Bhakti and the Bhakti in which the dominating feeling is to gain the control over the power of destructions, which can easily be inflicted upon others, is called Tāmasic-Bhakti. But the fourth type of Bhakti; when the devotee is beyond all the divine or the worldly desires; where he does everything in accordance with His Will and Order is the Nirguna Bhakti. It is evident from the nature of former three types of

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13. Dr. Udebhānu Singh; Tulsī Darshan Mīnāsā; p.281.
14. Bhā Purāṇa; 3.29.10
15. Ibid. 3.29.9
Bhakti that it is Saguna in character and is accorded with some type of motive in mind, whereas the last is with no pre-supposed motive and is devotion only for devotion's sake. Guru poets neither make any such division in Bhakti nor they believe in competency of the different types, which only reveal the different moods of the Bhakta. Bhakti according to them is to surpass the nature, which remains indulged in these three different worldly Gunas, however high and with the sense of devotion these may be, and to abide in the fourth that is impersonal devotion.

"After the four 'three Gunas, to be in the fourth, is the wonderful devotion."

Bhakti with some motive, is called by Narada, in his aphorism, Gauni (secondary) Bhakti and he includes its above mentioned three types in it. This Gauni-Bhakti is so often defined as a means for the attainment of the Pra (primary) Bhakti. These Pra and Gauni are again two types of Bhakti, the classification of which is based upon the nature of Bhakti. Shandilya, in his aphorism No. 10, names these two types of Bhakti as Mukhyā and Itrā and in aphorism 20, the so called Itrā is named as Gauni-Bhakti. Along with it, he holds the opinion that this Gauni-Bhakti is only a means to the Pra-Bhakti. It cannot be an end in itself, but even then it is so

17. Ram Kali; M.1.
18. Narada Bhakti Sutra; 56.
essential because it is a successful means for the Pra-
Bhakti. In aphorism 21, he indicates the fact that even
though it is not an ultimate end in itself, yet it is not
anything futile, because even in it the Bhakta remains
always mentally absorbed in his deity. From the theoreti-
cal point of view this Gauni-Bhakti is again classified
into two types and these are Veheta (conditioned) and
Aveheta, Rāg-ānuga (unconditioned or emotional).19 By the
Veheta-Bhakti it is generally known as a devotion which
is always governed by some convention. Its devotee always
acts in accordance with the conventions as are described
by tradition and that is why it is called Maryāda Bhakti
(traditional) also.20 Bhakta, in it, is required to set
himself within the fold of these conventions with the
utmost sincerity and natural purity. His emotional setup
should not be extremist in any way, in worldly pursuit or
its renunciation, because he is to keep himself within
certain conditions and for this an emotional balance is
most needful. The author of 'Harirasāṃritsindhā' emphasises
this fact and Bh. Purana too accepts the man with such
balance as worthy of the Bhakti-Yoga.21

19. H.R.S 1.2.3; Bhakti-Chandrika p. 149, C/F,
Udebhanu Singh, Tulsi Darshan Mimansa p. 279.
20. H.R.S 1.2.3-4 C/F Ibid. p. 279.
21. H.R.S. 1.2.6; Bh. Purana 11.20.8 C/F ibid. p. 279.
absorption in Him. An intensified love and deep attachment in the deity is the principal object of this type of Bhakti and because a variation in the emotional level of the different persons is natural, that is why the angle of perception becomes individualistic and hence this type of Bhakti is again divided into two types as Kāmarūpa and Sabandhrūpa (Erotic and an assumption of the deity in the form of relatives). These are already explained above.

This supreme devotion is an end in itself and it is purely emotional in nature. It is Shāndilya's primary devotion and supreme attachment with God and Narada's supreme love with Him. Because it is developed through secondary devotion and is the result of means conducted in it, so it is called 'Phal-Bhakti' also. But this difference of the means and its end again stands responsible in the division of this supreme devotion, into two types. There is a type of supreme devotion which is a subsequent result of the efforts made by the Bhakta whereas in second type he does not depend upon his own efforts but always seeks His grace for the bestowed of Bhakti. In it the Bhakta need not to do anything, except to surrender himself before God with the purity of mind and action. Bhakti will be extended to him with His grace automatically. It is, as called by Vallabha, an attainment of devotion without efforts or with the

22. Bhakti-Rasāyan ( p. 21 C/F Ibid. p. 277).
The grace of Lord. But in the traditional form of supreme devotion the need of efforts is not totally ignored and it is mainly so, because it is achieved through efforts. In fact, when Bhakti is divided into two types as supreme and secondary, it becomes invariably clear that the supreme devotion is the gradual sublimation of the secondary devotion. It is a result of constant efforts that Bhakta enters the realm of unity and tranquility. The lower self is sublimated and identified with Higher-self. At this stage, Bhakta himself becomes an embodiment of pure devotion. It is a matter of becoming rather than being.

With the mental analysis of the Bhakta, Bh. Pu. divides them into three types, which can safely be sub-planted into the corresponding three types of Bhakti. It categorises the devotion into the Utam (good), Madham (intermediate), and Sadharan (common). The first type of Bhakta is a man who is beyond all the discriminations of friend or foe, not that he cannot discriminate, but he is above all these, because they cannot affect his mind. He always abides in the unity of God and man-kind and enjoys the absolute bliss. The Bhakta of the second type discriminates between the things or men as good or bad. He depends upon choice in everything and will not attach himself to an undesirable object which may prove hinderance on his path of spiritual progress. The third type of Bhakta is still in the beginning. He remains
busy in adoring idol of his deity with unshakeable faith.

Bhakti here is taken as a continuous process of development from general to particular and from diversity to unity.

At another place Bh. Pu. divides Bhakti into nine types and it is popularly known as 'Navadha Bhakti'. The author of 'Ādhyātma Rāmāyana' also counts the same number of the types of Bhakti, but Navadha Bhakti is available in most of the Bhakti scriptures like 'Brahma Veverat Pu.' (2/63/19-20), Ādi Pu. (18/24-26) and Shiva Pu. (2/2/23) etc. and along with it the prominent authorities on Bhakti like Rāmānanda (Vaishnavaha Bhaskar) Vallabhāchārya (Tatvdveep 1/202), Rūpa Gosvāmī (Harirasāmrīt-Sindhu 1/2/26-39) have also admitted the importance of the Navadha Bhakti and have preached its nine types. It shows the importance and the vast influence of Navadha Bhakti of the Bh. Pu. It has a few distinctive characteristics as:

1. Though these are not the ultimate end, but only means to it, yet the importance of these cannot be ignored, as these are indispensable for a Bhakta.

2. The difference of means and aims is there, but it is not in the empirical way of perception. Because here when the aim is perceived all the means are stopped, whereas in spiritual world these are constantly

23. Bh. Purana; 7.5.23.
followed even though the perception is attained.

3. It is not essential to follow all the nine types simultaneously; even one, two or more are sufficient.

4. No set principle can be adopted for starting from a particular type and proceeding gradually in turn, but even all can be followed at the same time.

5. These are called different classes also instead of types. 26

6. Any one of these can be adopted or left for the purpose.

Navadha Bhakti has the nine different ways to suit the emotional nature of the devotee and if its classification is arranged, it will not be possible to arrange it scientifically. At the most it can be divided into two groups, in which the former six will form one group and the last three will form another. This classification can, at the most be justified on the fact that the types of Bhakti included in the former group will depend mainly on the activities of physical organs, whereas the types included in the later group will depend upon the activities of the inner senses. The two groups are as:

1. to hear, serve at the feet, worship, solute, sing or praise and remember; and

2. to dedicate as servant, friend and to surrender the self.

26. Mukta Phal; p. 139 C/F Ibid. p. 298.
This classification can also not be regarded as scientific, but it is only for the practical use and it seems that the author of the Mh. Pu. also divides the Bhakti in nine types or classes only for the purpose of applicability in the world of practical use. But any how, this fact cannot be ignored that these nine types of Bhakti, in Indian Bhakti tradition, are not only the means for the achievement of Bhakti but these are regarded as Bhakti in themselves, though of the secondary type.

The following examples can be traced from the Ghu Poetry, as to show their views on Navadhā Bhakti:

**Sravana**

Ask the Schasanas, with which qualities they have apprehended

Get decorated with the jewels of Sāhī, contentedness and sweet tongue.

The loveliest can be attained only if the word of Guru is heard.

- Oh! dearest Prabha, undestructable Māma, bless me with cries of ears to hear the attributes of Hari.

**Kirtan**

- Oh! Nānak, to sing and praise is the appetite of Bhakta and true Nan is the basis of satisfaction.

- By singing the attributes of Hari, the greatest sinners become virtuous.

- Says Nānak hear O, mind, perform the Kirtan so that you may be liberated.

27. Sri Bag; M.1.
28. Sāhī; M.5.
29. Vār Khā; M.1. Todī; M.5. Gaurī; M.5.
Simran

Jīva and method (of liberation) is in whose hands, remember the same, the Father of the orphans (world). 30

On remembering (Simran) Gaurī Sukhmani of M.5 has dealt elaborately.

Pād-Sevana

Bow on the lotus like feet of Guru, and kill the cupidity and anger from this body. 32

Arohanā

Worship the Ātam-Deva, (because) without true Guru, it is difficult to realize. - Mind, body and possessions; all are of Prabha what should be dedicated while worshiping. 32

Vandanā

Great a Sādh, it is the greatest virtue. 33

How before Him, it is the greatest virtue.

Dasaya

Servant is busy in service, but is victim to ego. Roast so much, but, in this way, Master does not pay heed to him. Destroy the ego and then serve, then some honour may be bestowed, Oh! Nanak, it is bestowed to a person, in whose store it is, and then he is accepted. 34

Sakhyā

He, who is in beginning, middle and end, My mind yearns to be-friend Him. 35

30. Gaurī M.5.
34. Vār Āsā M.2.
35. Gaurī M.5, Ashatpādi.
Atara-Nivedan

Dedicate everything mind, body and possessions (Dham), because after dedication and the Hukam of His Hukam one can meet Him.

The last three types of Navadhā Bhakti are purely emotional and in it more the mental purity, profound sincerity, obedience and extreme faith in deity is required than to express the feelings of devotion through hearing or singing his Nam or worshiping or saluting Him. The emotional attachment may not be dispensed even in the former group of the type of Bhakti, if the devotee is true to his devotion, but it is obviously apparent that these nine types of Bhakti are included in conditioned or traditional Bhakti and even the expression of emotional attachment is conditioned by certain limitations which are not acceptable to the Guru poets. It is mainly because there is every fear of becoming it only a mechanical process, to which they were so reluctant to accept. In Navadhā Bhakti (Even the last type) that is self surrender, is not like that of Gurus, among whom it is much admired and preached.

It is in consonance with the nature of the human being that its potentialities are inadequate to absorb the Nirguna or Supreme Brahman in the beginning.

36. Rāmkāli Amardha, M.3.

37. He (Nanak) respected every religion, so far its real essence was concerned, but despised mechanical worship in any respect; - H. A. Rose in Encyclopaedia of Religion and Ethics, ed. by James Hastings; Vol. 11 p. 510.
and it will have to start with the attributes of the

Guru Nanak Deva is of opinion:-

"Nirguna (Impersonal) Hama is attainable through attributes". 39

"If invisible is seen, then it is possible to meditate, without seeing meditation goes useless." 40

Navadhā Bhakti is also regarded as means for the spiritual ascendance and it is an effort to assimilate Nirguna-Bhagwan through the attributes of Saguna-Bhagwan. But Guru’s idea of attaining Nirguna-Brahman, through attributes is not strictly the same as is available in the Navadhā Bhakti or any other above mentioned types of Bhakti. The following distinctive points can be observed:-

1. It is clear from the scriptural description of the Navadhā Bhakti that it is offered before Saguna-Bhagwan, though later Āchāryas have tried to include in it the attributes of the Nirguna-Brahman also. But this inclusion seems just for inclusion’s sake otherwise Bh. Pu. itself is an exponent of Saguna Bhakti.

2. The basic difference is that deity in

38. Bhakti is a series of succession of mental efforts at religious realisation beginning with ordinary worship and ending in Supreme intensity of love for Ishvara. Swami Viveka Nanda; Bhakti Yoga p. 10.


40. Ibid.
Sikh Gurus is Nirguna, whereas in Navadha Bhakti, it is Saguna, and Bhakti is obviously to be in consonance with the nature of Bhagwan.

3. Personal gods are the creations of the mind of devotee of the lower type and are many in number, but Sikh Gurus worship the one and Supreme God. 'Except Hari, non other is meditated upon as dear'.

4. The devotion as presented in Navadha Bhakti is just for an other motive, whereas the devotion of Guru poets is motiveless and is devotion for devotion sake.

5. Navadha Bhakti is Veheta (conditioned) Bhakti. Whereas Bhakti for Gurus is beyond all conditions and is only the love of God:

"Bhakti of Hari is the love of Hari, if Gurmukh thinks over it. And the deception cannot be Bhakti but only a dualistic dialects which create disorders."

6. The references quoted above clearly indicate that devotion of the Guru poets cannot be divided into many types and it is a unity which can be attained through many efforts. The hearing or singing the Nam of God, serving Him or surrendering before Him are just efforts to apprehend Him and are never called various types of Bhakti by Gurus.

7. In Guru poets these different qualities of serving, hearing, singing etc. are not adopted in the

41. Rattan Mala; M.1.
42. Sri Raga; M.3.
sense of Bhakti, though Bhakti too is a wider term, but just are the qualities to produce a strong ethical conduct, as is evident from the references from Guru-poetry, given above.

Moreover, Guru poets are reluctant to agree with the concept of Nrsinha Bhakti. They do not believe that it can be an effective method as it is generally believed in tradition. Guru Arjuna Deva says:—

"The Bhaktas worship in nine ways; (i.e. Bhakti is of nine types - Haveparakara)
The fathers should vade; 
The householders practice household duties, 
Some hide and do not allow to be seen. 
Some in their own estimation know everything; 
All say that they have found God; 
But it is only the saints when God Uniteth with Himself. 
All the above mentioned efforts 
I abandon, and seek God's protection; 
Myself, I fall at Guru's feet." 43

Guru poets have clearly described that the traditional form of Nrsinha Bhakti is not very useful for the purpose. It burdens bondays and instigates the egoistic tendencies.

This type of Bhakti, according to Guru, is not the Bhakti of God, but is simply the worship of Bhakti and is just for the purpose of being awarded with material prosperity.

Guru Deva is of opinion:—

"The world is sleeping in the house of Bhakti (Shiva) dances, jumps and sings of it. The varamah cannot be a Bhakti." 44

44. Gujri; M.S. Ashatpadi.
On the whole, Guru poets do not believe in dividing the Bhakti, an undisturbed contemplation of mind, into many types, as they do not believe in many personal forms of the Supreme Reality. The monologue of "One I found, One I reflected upon, One I heard the source of all hearing", clearly shows that Sikh Gurus believe in only one reality and one type of Bhakti.

Bhāva - Bhakti

However, if any name is to be given to Bhakti, as depicted in Guru poets, it can be called Bhāva Bhakti (Bhakti through emotional attachment) or Prema-Bhakti (Bhakti through love). In fact, no major difference is notable between the two, because former is the basis of awakening the Prema-Bhakti. Every action, mental or physical, is based upon the corresponding Bhāva. Here, in Prema-Bhakti, the Bhāva is Rati-Bhāva, rather Shudh or Ujjval Rati, which awakes the feelings of pure love for the deity. Deity in Sikh Gurus is God and so they do not offer their Bhakti to any other deity. God for them in final truth, and their Bhakti is only for Him. Guru Arjun says:

"Whatever I see is only One and that is Thou, Hearing of Thy voice is hearing, None other is seen, everything is your creature."

45. Pauri; Gaurī, Var. 1, M. 4.

46. In Guru-poetry the words Bhāe and Bhāw are the changed forms of Bhāva which means love or emotional attachment. The words Bhāe and Bhāo means fear. Relevant examples are given in appendix.

47. Marū M. 5.
In Bhūva Bhakti (Premā-Bhakti), no consideration is given to the expression, but emphasis is laid on meaning (Bhāva) only. It is also known as Vaishnava-Bhakti. The utterance of the utmost sweet words about God, singing of the possible sweet songs in His praise and performance of all the virtues like charity, generosity, humbleness, kindness etc. will be of no use if the Bhakta is not doing it with the corresponding Bhāva (arth) in mind. The emphasis is laid on the meaning of the thing rather on the corresponding word, matter or Karma. If the devotee is actually absorbed in Bhakti and is keeping in mind nothing except deity, His devotion is equally wonderful even if he expresses it in wrong terms. Unlike Vedic Bhakti, here expression does not count in the actual devotion and Guru prats do not believe that reading of the scriptures, singing praises of the deity can be of any use if Bhakta's Bhāva is not in it. Guru Nanak says:

"Pilgrimage, Fast, Purity, temperateness is nothing, Nothing is Karma, religion or worship, Liberation is only through Bhāva Bhakti, Others (above mentioned) live in delusions (Dubidha)."

Bhakta in Bhūva Bhakti attains complete sublimation of his lower self and the attractive objects cannot disturb his contemplation. He is not overwhelmed by any human instinct of love, hate or fear and every

48. Sri Rāga; M.1.
such consideration has little meaning for him. To be good or bad has no meaning, because he is not possessed by these, but on the other hand he is the master of all such instincts. He experiences no attachment with these and his mind always works for the apprehension of God. Though physically he is in the world of senses, mentally he is always Godward and no sensual object of human instinct can arrest his Godwardness. Even the most obvious and unavoidable reality of the human being that is death cannot frighten him, because such things have fear for the man, who makes distinction between the life and death. He remains unaffected and free from such fears.

Guru poets while expressing the importance of Bhāva Bhakti say:-

"Time, bondage, death cannot have access to him, He crosses all the fears by Bhava Bhakti."

The grammatical meaning of the word Bhava, as indicated above, is emotion and in the field of Bhakti it can safely be interpreted as Bhakti through emotional attachment. This is the most valid technique in Guru poets to express their feelings of pure love (Prem) directed towards God. This can be called Erotico-mystical technique, in which the Bhakta becomes so passionate that his passions become almost irresistible and uncontrolable as regards their intensification. His heart craves for union with deity and experiences different feelings in

49. Sri Raga, M.1., Pahà. 
the state of union and disunion. In disunion, the Bhakta feels impossible to live in the world. Consistent passions of supreme love are so intensified that an irrecoverable pain and heart burning impels the Bhakta to strive for union and his heart longs for it ceaselessly. Love and its nature is pure and divine but here the expression is so passionate that it seems as if it is sweeping away all the barriers. Guru Ram Das in his Raga Asa expresses such feelings as:

"Oh, mother, tell me where is my dear Rama, Oh, mother, it is difficult for me to live without Hari, even for a while."

"May I be a deer, I would have lived in jungles upon the wild growth only, so that I could enjoy the union with my dear through the grace of Guru. My all may then be sacrificed."

Union is the state of boundless happiness and bliss in which the devotee experiences limitless expansion. He embraces all the minute particles of the world and finds his deity peeping through these. This is a state of mental expansion, where all the boundaries are crossed and His blissfulness is enjoyed. Everything for him becomes rejoicable and he hears the happy episodes being sung everywhere.

It can be interpreted in another way also and thus Bhava is an outcome of Abhava (unavailability). It is because the Bhakta has all his attachments with his deity and except Him, no other attachment brings peace.

to him. He disvalues all of these and becomes constantly captivated by the Godly feelings. The most valuable worldly achievements like huge wealth and issues have no attraction for him and even the thickest and dearest relations of mother, father and husband/wife are ignored by him. With continuous Bhakti, he ultimately develops a spirit of detachment from the worldly temptation and regards them nothing more than ties, though, according to Gurus, he may not renounce the world, at all. With meeting the Guru, Nam is received and thus thirst of attachments (worldly) is quenched. If the mind is absorbed in Hari, the asceticism is attained even while living in home.

When such an emotional nature of recognising and taking only God into confidence is attained, he, consequently, is left alone completely detached from the world. In other words he transcends it. In such state of affairs, whenever an urge to enjoy the nearness of the kith and kins penetrates into his mind, he at once would find his deity operating into his consciousness exactly in the form of same relationship, as his mind has urged, and consequently he would enjoy an affectionate lull in His lap exactly in the manner one can expect from worldly ones. So, Guru poets love Him in the form of:

1. Father,
2. Mother,
3. Brother,
4. Friend and
5. Husband and relevant quotations from Guru poetry are given as follows

Sri Raga,M.3.
"Thou art father, we all are thy children. We play as you made us to play."

"Thou art my father, Thou art my mother, Thou art my kith and kins, Thou art my brother."

Again Guru Arjun Deva says:

"We are children and Thou art our father. Thou giveth us milk to sip and live. We all are at play and Thou art fondling us, because thou art always full of wisdom and qualities."

"One is father, of One we are children (and) Thou art my teacher (too)."

"O Nanak, father and mother is great Hari. We are His children, Hari feeds us."

"Thou art my friend, Thou art my dear. Thou art my lover, with You is my love. Thou art my honour, Thou art my wealth. Without you I cannot live even for a while."

Poetry as an art is rich when it deals with the expression of human feelings and it tries to express even the most abstract emotions through images. It adopts language, as its medium and though it does not remain confined to the literal meaning of the word and takes unlimited flights in expressing the things symbolically, yet it is generally believed that for a language, even most developed one, it is hard to express the human feelings perfectly. Any medium of expression is imperfect as regards the perfect expression of emotions and

52. Marū; M.5.
53. Rāga Majh; M.5.
54. Rām Kalī; M.5.
55. Sorath; M.5.
56. Rām Kalī; M.4.
57. Gaurī Gaureri; M.1.
just to exert for perfection in expression, poetry adopts many metaphorical and symbolical ways. These methods are used for a complete unification of the different things or ideas and to represent a wholesome and clear picture to be perceived easily. The ideal before the Guru poets is also such, as to make their feelings easily perceivable by the common people and for that these living images are adopted. Besides this, a few things other can also be included in the light of above mentioned relations, which show their emphasis on the following points:

1. In personifying the supreme reality into the relationship of mother and father and to see themselves as His children, the Guru poets emphasise the complete obedience to God and His Will. It is to transcend all the worldly worries and fears. It is to show His kindness, generosity and capability to guide and not to leave even in the most odd hours of life. To show that He is the source of all lives and bodies and He maintains these.

2. In the relationship of brother and friend, the Gurus have indicated that God abides not only in the mystical flights of the mystics or enlightened souls of the philosophers, but He is with everybody. Unbreakable faith and the spirit of untiring, motiveless service to God are the only valid methods to go into His presence. An ever readiness in the spirit
of sacrifice, and that too without a sense of reward, is the true friendship and that will bring Him near to devotee. He conceives Him as a friend and brother and enjoys the warmth of thickest relation with the deep sense of gratification.

3. To take God as husband and feel oneself as wife, is to show the cordial attachment between the Bhakta and Bhagwan. Through it, the Gurus have expressed their popular conception of self-surrender. To resign before the Will of God as a complete unit of mind and body, is the supreme Bhakti and the purest love. Constant remembrance and whole-hearted dedication to God are the characteristics of a sincere wife i.e. Bhakta.

"When the wife understands her husband she should dedicate her mind and body both; and should act like a Suhagan (A wife whose husband is alive and to whom she has practically won by her qualities like faith, sincerity and service). She relinquishes all her pride and ego before Him and in case of little doubt, she gets,

58. The most prevalent word in Guru Poets, for husband or beloved is Khasmam though Kant, Pir, Pritam, Sakha etc. are also used. Dr. Hazari Prasad Dwivedi, while quoting many authorities has tried to prove that in Sahij-tonis and Kabira it stands parallel to sky or Shunya (voidness). He says "Khasmam ka ghabdarth bhi Shunya ki sman ya Akash ke sman ham' (Kabira, p. 75). But this meaning is not applicable to the word as used by Guru poets, as is evident by a word to a Suhagan 'Dedicate your body and mind and realise the Khasmam'; - Sri Raga, M.3.

She has realised "He always abideth nearest to the heart and is always accompanying"); and out of this realisation a complete unity of the soul and Higher soul is experienced and a boundless happiness springs out of this unity. A pure and ever fresh attachment of this type will automatically result in the spiritual elevation of Bhakta, even if he is experiencing an intolerable pain of disunion, because disunion in Guru poets is not something of non-possession or voidness but it is something positive and of value in striving for union. Because they have realised that "In the absence of the beloved husband, the wife's ornamentation of her youthfulness is nothing more than a useless wrangling. If ornamentation (Shingāra) does not help to attract the husband for union, it is all a worthless act." This attitude of the Bhakta's mind forces a longing for the union. "When I weep, the whole world weeps. Even the jungles and birds weep, but alas! One, my mind's Birā (a state of intensity which awakes during the pangs of disunity) does not weep due to which I am separated from my dearest." In both the conditions, union or disunion, devotee is continuously attached to the deity and so all the desires are subjected to Him.

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50. Sri Rāga; M.5.  
61. Sri Rāga; 1.  
62. Vadham; M.1.
In the end, it may be added that all these are the various modes of Bhāva Bhakti as represented by the Guru poets and are made distinctive only for the purpose of comprehension of the common man. It cannot be inferred that many types of Bhāva Bhakti are preached or depicted by Gurus. Primarily, they were Bhaktas and except Bhakti nothing could attract them. No other Bhāva could enter their mental horizon and as such Bhāvas for them cannot be many in number and type. Only one Bhāva of motiveless attachment to God was experienced by them as revealed in their poetry, and so Bhāva Bhakti in them can also not be divided into many types. Guru Sahib has made it clear that:

"Only one is Bhakti and one is Bhāva. Without Bhāva-Bhakti, it is just to come and go."

The most appealing and accurate reason for taking the deity into various worldly relations seems to be the difficulty of expression. This is undoubtedly a subtle and abstract subject to talk about and therefore common man, for whom Sikh Gurus' poetry is written, cannot understand it unless some concreteness in expression is brought. Thus these being the living images of their every-day life, Guru poets have used them to make the abstruseness of the subject understandable. It carries more of communicative value, which is of immense importance in poetry, then any philosophical and so it is a metaphorical

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63. Rāga Basant; M.1.
way of expression. In order to avoid any controversy, they have made it clear that to love or to be loved by Him as a brother, friend or husband etc. does not mean that we have to thrive of Him in the respective worldly forms. Their attachment, is with the Supreme Truth which is formless and absolute. "My loving attachment", says Guru Arjun Deva "is developed with that truth, which neither dies, nor comes nor goes. That truth (Brahman) cannot be divided even with efforts because that prevails in all." 64

BHAKTI - CENTRAL POINT OF GURU POETRY

It is asserted by almost all the religious systems that man in essence is pure, good and perfect and it is only ignorance that conceals such godly qualities. The tragedy with the human mind is that it is motivated by the objects of sense pleasures and so loses its perfection. Potentially, the human being is pure like God, because he is created in His own image and all His attributes are just inherited by him or are invested in him, but this ignorance does not permit him to recognise his actual state of being. To remove this veil of ignorance and to let him understand his true-self, the different systems employ different methods and ways. In India alone there are many methods being practised since ages by the Seers.

64. Sri Nāga; M. S.
All these methods have one aim and that is the spiritual elevation of the man. But for the attainment of this aim, distinctive types of methods are advocated and followed and there is every likelihood that this distinction in methods may have been caused and advocated only to make it practicable for the men of different mental and emotional set up. It is an apparent fact that all men cannot be alike in their mental and physical constitutions and so every method cannot be practicable for every one and hence an individual must have a method which corresponds to his constitution and can be fruitfully practiced. Amongst the innumerable methods, four rose above and dominated almost over all the other methods. With the passage of time these four methods developed in different ways and are known as four nārgas. These are Yoga-Mārga, Jñān-Mārga, Karma-Mārga and Bhakti-Mārga, and in Gītā where a tendency to synthesise all these four methods works invariably and forcefully, these are called Yogas, and are called Rāj Yoga, Karma Yoga, Jñān Yoga, and Bhakti Yoga. Here the word Yoga gets new dimensions of meanings.

YOGA

The word Yoga is from root 'Yuj' and its meaning is: 'to get liberation or to be unified'. In Indian tradition of man's struggle for spiritual elevation, it has widely been accepted and practised and its predominance can be judged from the fact that later on it
became indispensable for every method. 65 It may be said that adherents of a particular method may have adopted it at a particular stage but its indispensability stands unaffected in every method and it comes down right from Vedic age. Pātanjali, an authority on Yoga, defines it thus: "Yoga can be attained through the control of versatile psychic nature" 66 and indicates that Yoga is definitely a system of having control over the senses, so that these should not disturb the mind striving for the removal of the veil of ignorance. Gītā confirms the view when it says "When a disciplined person absorbs in Atman and does not long for any other desire, he is called Yogi." 67 Kh. Up. too gives the same definition when it says "It is just to have disciplined senses." 68 From the above authorities, it is clear that Yoga is a technique, which helps a man to control his senses, the root cause of all the weaknesses, impurities, imperfections and false undertakings, which contribute to his degradation. This is a system, which, will help a Sādhaka to

65. From the earliest times, Yoga has been employed to describe practices and experience of a special type which have been later adapted to the teachings of different methods, Jñān Bhakti and Karma; S. Radhā Krishnan, The Bhagavada Gītā. p. 56.


67. Gītā; 6.18.

68. Kh. Up. 2.3.11.
overcome his inner and outer senses which do not allow to concentrate effectively and to sublimate himself in order to achieve ultimate aim i.e. union with the Lord.

Again, many systems came into being and as a result Yoga was divided into many types, salient of which are Hath-Yoga, Mantra-Yoga, Râj-Yoga and Ashtânga-Yoga etc. The other Yogic types as Karma-Yoga, Jñân-Yoga and Bhakti-Yoga are not included in these because these are separate methods and the word Yoga just signifies a 'union' through Bhakti, Jñân etc. Here the word 'Yoga' stands for the ultimate aim of the methods whereas in the above-mentioned types, it is a method in itself. A brief introduction of these five types of Yoga is given below:

HATH-YOGA

It is a method which varies from man to man i.e. it has been practised in different ways by different men. It is known as most complicated method. In it the emphasis is laid on awakening the (Kundalini); which is surrounded by two important nervous known as Ira and Pinglā. According to another explanation, two words (Hā & thā) which constitute the name of this Yoga stand for moon and sun respectively.

It is, with many types of bodily postures and gestures, a technique to have discipline over various senses and even over the working of breathing system also. With it, an effort is made to awaken the Kundalini
(energy) in order to pass through six different circles
i.e. Chakras (Mooladhar, Svedhiathan, Manipurak, Anahet, Vishudh and Agya), which are located in the body and
reach a place known as 'Brahmrendhar' and open its tenth
gates to achieve union with the Shiva, the Supra-Soul.
This is a purely bodily method, in which the adherent
develops a sense of self dependence and he does not
recognise any other power, to help in achieving the goal,
though unhesitatingly he accepts the instructions or help
from his spiritual guide (Guru) about the performance of
different bodily postures effectively. It is actually
a method of centralising all the mental and physical
activities to restore the original force of the man and
then to channelise it towards the attainment of union.

ASHTANGA YOGA (Eight-fold Path of Discipline)

This is another type of Yoga, which is eight-
fold path of discipline, profounded by Patanjli. Accord-
ing to him, the eight stages are, Yama (abstention),
Niyama (observance), Asana (posture), Pranayama (control
of the breath) Pratyahara (with-drawal, of senses),
Dharana (fixing of mind), Dhyana (meditation) and Samadhi
(contemplation or trance). These eight are just
precepts which will help a man to proceed towards the
development of ethical and spiritual discipline. Then
there are certain considerations which must be observed

69. Yoga Sutra,3.29.
at every step of spiritual development and these are:

1. **Yama**: It is completed through five means - Non-injury, Truthfulness, abstaining from stealing, Impurity and Covetousness.  
2. **Niyama**: In it these qualities are developed - Purity, serenity, Fervent, Aspiration, Spiritual reading and perfect obedience to master. 
3. **Āsan**: It is exercised through 'steady and temperate efforts, and by setting the heart upon the everlasting, and it must be 'firm and without strain'. 
4. **Prānāyāma**: It comes 'when Āsan is gained', and then there 'follows the right guidance of the life-currents, the control of the incoming and out-going breath'. 
5. **Pratyahāra**: It is the fifth limb of the Ashtānga Yoga and in it the Yogi is required to withdraw himself from every object of the world. Gītā has explained it in a metaphorical way, through the symbol of a Kurma. Pātanjali says 'The right withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled'.

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70. The number of yamas in Hath-Yoga Pradeepka is ten but in Srimad Bhāgwat it is twelve. 
71. Yoga Sutra 2.30. 
72. Ibid 2.32. 
73. Ibid 2.47. 
74. Ibid 2.48. 
75. Ibid 2.49. 
76. Ibid 2.54.
6. **Dharnā:** It is 'the binding of the perceiving consciousness to a certain region is meditation.'

7. **Dhyāna:** It is 'a prolonged holding of the perceiving consciousness in that region is meditation.'

8. **Samādhi:** 'When the perceiving consciousness in this meditation is wholly given to illuminating the essential meaning of the object contemplated and is freed from the senses of separateness and personality, this is contemplation.'

This system of **Yoga** stresses the need of gradual progress of the **Sādhaka**. It starts from ethical as well as bodily disciplines to the exercise of human virtues. With the wise habits and temperateness, Sādhaka gradually enters the mental realm to purify all obscurities. It is a constant practice of austerity to conserve the total energy and then to direct it towards the illumination, contemplation and union. **Gītā** tells us of three kinds of austerities, of body, speech and mind, through which the ultimate aim is achieved. **Pātañjali** too defines that as a result

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77. Ibid. 3.1.
78. Ibid. 3.2.
79. Ibid. 3.3.
80. **Gītā** 17.14-16
of practising Yoga, sincerely, all the hinderances are virtually removed. 'From the steadfastly following', he says 'after the means of Yoga, until impurity is worn away, there comes the illumination of thought up to full discernment'.

LAYA-YOGA

It is another type of Yoga in which Yogi deeply concentrates upon certain point of the body or object. It is just to submit or renounce all the lusts unto the object being meditated upon. Yogi in it, rises above all the worldly needs, desires and appetites and remains absorbed in meditation. With the attainment of this state, that is a complete discipline over all the inner and outer senses, yogi is freed from all the bondages and illusions.

The Laya Yoga can also be called Dhyana Yoga as there is not much difference between the two names. As a Sutra from Patanjali is given above in which he calls the Dhyana a limb of the eight-fold Yoga, 'a prolonged holding of perceiving consciousness'. It becomes evident that to meditate ceaselessly or to merge in the object being meditated are not different from each other and therefore, these two names, prevalent in

81. Yoga Sutra; 2.28
82. Hath-Yoga Prideepka; 4.34
83. Yoga Sutra; 3.2
the discussion on different types of Yoga, are just for one type of Yoga. In it a deep absorption in the object of meditation is required and then in the gradual and natural course of progress a stage will come when the Yogi will lose the self in the object.

MANTRA-YOGA

In this type of Yoga, Yogi puts emphasis on meditating upon the Mantra given by his Guru. While uniting all his senses, inner and outer and corresponding energies, he directs himself, as a whole, to meditate constantly and persistently on the words given by his Guru. In it, it is obvious, the emphasis is on Mantra and its continuous repetition (japa) and this emphasis is available in Guru poets also.

RĀJA-YOGA

It is a type of Yoga, where all the dualistic tendencies of the Yogi vanish and he enters the region of pure spirituality. No change of the world, which is perpetually under change, effects his existence and he is all vacuum or all filled. The objects of fleeting world are not beside him and so he is experiencing a vacuum all around or else he is experiencing the presence of supra-soul around him and he is filled with it.

It seems, as if it is a culmination of all the types of Yoga, mentioned above, and is best among all other types, because in it the fruits of all the types just
assemble. It is a pure spiritual life to which Pāṇḍjali explains in his Sutras. 'Pure spiritual life is ' says Pāṇḍjali 'therefore, the inverse resolution of the potencies of nature, which have emptied themselves of their value for a spiritual man; or it is the return of the power of pure consciousness to its essential form'.

Yoga, cannot be ignored, because it includes in itself such exercises of ethics as are indispensable for any method which inspires towards the spiritual life. Even the Hath Yoga, which introduces many bodily exercises to be performed, and eight-fold Yoga, which introduces eight stages for gradual progress, do not find any condemnation by the Guru poets as methods. They have nowhere condemned these as anything irrelevant, undesirable or unapplicable in themselves, but only their practices which were prevalent at that time. Yoga in the true sense of the word and in its original form is a technique which is helpful in bringing a harmony between the internal and external world, a union between the internal and external forces and hence to discipline, sublimate all the dualistic tendencies, to convert whole of the animal self and just to recognise the self which in Vedantie language is the Supreme Self in essence. Its emphasis is not only to control the external senses, but to awake the internal virtues and practise the moral and ethical values, so that all the complexes may vanish.

84. Yoga Sutra; 4.34
and pure, strong and indestructible self should be recognised and practised by a Yogi. The Gurus' attitude towards Yoga is not of challenging its validity, but they have refuted its prevalent practice, which pervaded only as a symbol of Yoga, and in many cases for deception, without any content in it. This tendency of show only, for the purpose of earning livelihood or some other worldly motive, was criticised even by the Yogis themselves and that too by their prominent personalities. Gorakh Nath, who dominated the whole of the Indian mystical tradition in the immediate pre-Guru period and perhaps revolutionised the whole Indian Yoga field, too speaks of this deteriorating tendencies penetrating into the morals of Yogis. 'A Siddh (Yogi) learns many bodily postures and his mind equips many feats of worldly perfections to influence the people, but with this 'says Guru Rām Dās, 'the mind does not acquire satisfaction and contentedness'.

The emphasis of Sikh Gurus is not on condemning Yoga as a system, but they have always emphasised that in Yoga the chances of deception are always there and there is no dependable evidence that every adherent of Yoga is true to his self and is practising Yoga in the real sense of the detachment as preached by it.

85. Sās, Dr. Jai Rāma Mishra, Shri Guru Granth Darshan P. 232.
86. Bilāwal M. A Ashatpadī.
The system or school prevalent at the time of Gurus was far from the real Yoga, which is due to a few historical facts to which we are not concerned here. They were active only in having a form of Yoga than to live in its spirit. Yoga for them was just to learn a few kinds of bodily postures and to put up a few Yogic symbols on the body, by which it cannot be inferred that it is a Yoga in the true sense. Secondly, Guru poets believe that it is not necessary that control over senses, as Yogis believe, means control over mind also. "Even if the bodily postures of Siddha's (Yogis) are learnt and a mastery over senses is gained, but even with this the dirt of mind is not removed and the dirt of ego is not perished." 87

The difference is only in approach. Yoga system talks of discipline over mind through discipline over senses, but Gurus put more emphasis on the purity of mind, because they believe that through it the discipline over senses will automatically be gained. Even when Guru Nanak emphasises the invalidity of having Yogic symbols on body or performing Yogic rituals he emphasises the purity of mind and its gradual resultant, the spirit of detachment:—

Yoga; neither consists in wearing patched quilt; nor in carrying staff, nor in smearing the body with ashes.

It consists neither in wearing ear-rings; nor in cutting hair; nor in playing upon Singhî (a musical instrument).

Yoga consists neither in going to cremation ground nor in abstract meditation.

87. Vadhans; M.3.
0, Nanak, if one dies even while living, such is the perfection in Yoga. If Singhī is played upon, even without a voice, then fearless position is attained. It is to live taintless among taints, thus perfection in Yoga is attained."

The above verses explain the concept of Yoga of the Sikh Gurus. Instead of indulging in having some external symbols in order to be called a yogi, they lay emphasis on the development of the mind with virtuous qualities like truthfulness, righteousness, purity, service, tolerance, sincerity, non-violence, non-stealing, temperateness, and in this way they have stressed, in fact, the need of the same stages of the Yoga, though the practice of Prāṇāyāma and Āsana is totally discarded. Apart from this the Bhakti Sādhana of Guru poets is not totally debarred from the Yoga Sādhana. The indispensability of Jāpa, temperateness (Sanyās, the last three limbs of the Pātanji-Yoga) is well recognised and preached by them. They were definitely not against the Yoga-Sādhana, though they did not adopt it, exactly in the way, Yogis were practising, because they were against the prevalent practices of Yoga in which the emphasis is on external practices which were leading to decadence.  

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88. Suhi M.5.
89. "When these three, attention, meditation and contemplation, are exercised at once, this is perfect temperateness" Yoga Sutra 3.4
90. Prabhāti M.1. Āshat-pādi.
There are few other differences, due to which Sikh Gurus did not follow the path, as paved by the Yoga system. These are:

1. According to Yoga system, put forth by Pāñjālī, Purṣa and Prakṛiti are the two external entities. But Gurus do not believe in the separate identity of Prakṛiti. It comes from Him, abides in Him and when the universe is dissolved, returns to Him.

2. Yoga schools preach that everything available in this universe is in the body and a Yogi is required, to recognise it. Gurus also have the same belief, but the method of approach is different. They hold the opinion that He does not abide, as Yoga thinks, in a particular place in the body, but He is in the whole body, because the whole body manifests Him. Originally, Supreme reality and His creation are not different, they are one and it is only the curtain of Maya which creates the difference.

3. As a result of above fact, the method to unveil the curtain of Maya becomes different. The adherent of Yoga becomes introspective, whereas Gurus are purely spiritual, in the modern sense of the word. Yogis just contract every part of their body to realise the truth in them but Gurus expand their outlook and embrace everything as His manifestation and as a result of this attitude:-

(a) Yogis try and look for their own salvation but Gurus try and look for the welfare that is
salvation of every being.

(b) The above Yoga school emphasises the internal virtues as well as the external rituals, but Gurus emphasise the internal virtues only because they believe that external symbols and deeds are not true always.

4. Yoga schools preach the realisation of I-ness and its preservation but Gurus teach the realisation and surrender before God.

5. Yoga schools believe in renouncing the world, but Gurus preach to live in it, but with the spirit of detachment.

That is how Gurus have a different philosophy of life and a different approach to Ultimate reality, and have not shown any sympathy towards the ways of Yoga system.

The concept of Love Yoga and Rhythmic Yoga has been, to some extent, adopted by the Gurus, but in a different way. They do not accept it exactly in the sense, of an object and as a method, as it was prevalent among the followers of respective schools. These types of Yoga, as it is evident from the above discussion, are independent methods of the Yoga, but Gurus have adopted the another method and that is Bhakti. Bhakti for them is the only valid method. These two types of Yoga, as are interpreted by Gurus, are the means of attaining Bhakti.
RaJft Tota la the culmination of the first five stages of the eight fold yoga and it includes in itself attention, meditation and contemplation. It is clear that after gaining control over the internal and external senses and the regulation of breathing system, Yogi turns towards the internal phenomena and strives with more intensity. From its nature, Raja Yoga is more of a state of the gradual progress than an effort and so it touches the edges of highest form of Jnan and Bhakti. Throughout the poetry of the Sikh Gurus, they have not appreciated, any form of Yoga, which adopts various types of bodily disciplines through bodily postures and finds its completion in putting an a few Yogic symbols, but on the other hand they have a note of appreciation for Raja Yoga, though they have expounded it in accordance with their own thought process. Their method of approach is different. It can be attained by "ending duality, by following the word of the Guru, by repeating the Name of Lord, by singing His praises and by steadying the mind in all circumstances." 92

In this way, Guru poets do not adopt Yoga, as method for salvation; and wherever its references are available, these are made to correspond their Bhakti Marga.

91. This Raja Yoga of Guru poets, is called by them, Sahij-Yoga, Brahman Yoga and Tatav-Yoga also. The relevant quotations from Guru poets are given in appendix.

92. Dr. S.S. Kohli; Outlines of Sikh Thought; pp. 83-84.
Their consent to the adoption of Rāja Yoga and the words, prevalent in the Yoga school for its expression, is to make their views easily communicable and understandable by the people, and for that too, they have changed the whole content of such words, and have infused them with new meaning. They do not believe in Yoga, the traditional meaning of the words which determine the conduct of Yogis and on the whole they do not recognise it as a right conduct for rectification.

KARMA - THEORY

In vedic literature, the struggle for spiritual sublimation is characterised in three different chapters and each one is called a chapter on Karma, Jnāna, and Upāsha because these different chapters deal with the different methods. The word Karma, to which we are concerned here, is from the root 'Kri' means 'to do' and it is a wide term which includes in itself almost every motion of any part of the body, even the most ordinary and natural one. But in the field of Karma-Kūnda, the indispensable Karmas are: to offer worship to the devas, to remember them or to organise Yagya (religious ceremonies) etc. in their honour. Dr. Umesh Mishra in his book 'Bhartya Darshan' has elaborately discussed this method and have established that in Vedic age this method was widely accepted and followed.

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93. See p. 39
In fact it is quite natural, if taken in wider sense, that no man can go without it and every method is supported by some or the other kind of Karma. Karma is the real sense is not a thing dependent only on visibility in its completion and its results, but even when it is not being done outwardly, the process is going on and one or the other kind of Karma is being performed invisibly and even unnoticeably. It is, in nature, an intention of the mind which is as regular in its continuity as breath of an animate and as dispensable as life itself. If again and more deeply the nature of Karma is recorded it will automatically be invariable to say that even in the state devoid of intention, the energy is being conserved and the Karma is taking its course. In a sense, the existence of the whole universe is a course of Karma. By it, it can not be meant that it consists only in the visibility of an event.

It is a common formula that every Karma must bear fruits corresponding to its nature and deer shall have to taste it, though according to another angle of perception, only senses taste and the inner self that is Atma remains aloof and uneffected. Only the body

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94. Upon the same tree there are two birds of beautiful plumage, most friendly to each other, one eating the fruits, the other sitting there calm and silent without eating; the one on the lower branch eating sweet and bitter fruits in turn and becoming happy and unhappy, but the other one on the top, calm and majestic; he eats neither sweet nor bitter fruits, cares neither for happiness nor misery, immersed in his own glory; The complete works of S. VivekaNanda, Vol.III, p.235.
(Saroor-mai-Kosh) experiences the taste of sweet and bitter fruits and it cannot disturb the equilibrium of the Atma. And then this body or its different organs cannot detain itself from doing Karmas, because a detention from Karma would mean stagnation and this stagnation means the end of the existence of the body or the physical phenomena. In its essence it has to do Karma, but another principle of diverting of all the dynamic forces for the achievement of the immediate purpose guides the man to make a selection in the Karmas. It is in every man's psychology that he must do the Karmas which bring the fulfilment of his immediate purpose. That would mean that Guru poets agree to the free-will of human being. It seems so and in support of the idea multiplied number of quotations from their poetry can be quoted.95 But contrary to it there are words in their poetry which denote to the idea that human beings have no free will to exercise independently. Every body is in the grips of his previous Karmas.96 By this we cannot conclude that there is a contradiction. What seems reasonable is that man has the potency, being pure in origins, to act in accordance with his free will but due to his indulgence in impurities he loses his powers.

95. Day and night, one has to reap the fruits of one's done deeds. None is to blame, because it is the done acts which keep at wheel;—Suhî M.5.

96. Nanak says, "This Jîva is fettered by its Karmas";—Bhairo M.3.
It is also admitted that every Karma may not bring the desired fruits or the fragmentary consciousness may not be able to realise and long for fruits of eternal happiness, but the fruits cannot be avoided and these must be tasted. What is evident from the above statement is that an individual is bestowed with a potentiality to avoid certain types of Karma or make a selection, but it is not in his power to avoid its fruit. "A person has to become as he acts". 97 No body can erase the effects of done-deeds.

Right from the Vedic age, as is mentioned above, the importance of Karma for a man and his liberation is recognised and almost every system in India has admitted its indispensability in some or the other form. Even in the Upnishadic literature, where the predominance of Jnān is unquestionable and practically supercedes every other method, the utility of Karma is not ignored. This idea can be supported by the words 'in Upnishads too the wheel of actions is elaborately described. There is a description of the activities of the Devas and fore-fathers. The man has to undergo good or bad Yonis in accordance with the good or bad Karmas'. 98 In Jainism and Buddhism, the utility of Karma is well recognised and its adherents are asked to proceed on the path of good Karmas. The three jewels of right faith, right Jnān and right conduct are

97. Shri-Netaji Bhaktivinoda
98. Dr. Umesh Mishra, Bharatya Darshan P. 61, translated from Hindi.
made essential to be followed by an adherents of Jainism and its last one that is right conduct shows the place of \textit{Karma} in their system. Moreover, in Jainism there are many types of \textit{Pudgalas} and among them are the \textit{Karma-pudgalas},\footnote{Ibid. p. 129.} by which the importance of \textit{Karma} is clear. The six schools of philosophy, in certain degree and form, also emphasise the importance of \textit{Karma} for the attainment of spiritual consciousness. 'All systems recognise as obligatory unselfish love and disinterested activity, and insist on \textit{Cittasudhi} (cleansing of the heart) as essential to all moral culture'.\footnote{A source book in Indian Philosophy; edited by S. Radhâ Krishanan & Charles A. Moore; p. 355.}

The theory of \textit{Karma} is commonly interpreted with an obligation that doer is responsible for all his \textit{Karmas}, which are of three types,\footnote{Karmas are of three kinds, \textit{Prarabdha}, \textit{Sinchat} and \textit{Kiryaman}. "Man has been through many bitter, the man of his acts thus formed by the accumulations is called Sinchat Karma. Out of the past \textit{Karma}, the portion with which we have been started by \textit{Bidhata} (God's faculty, which awards the purity of \textit{Karma}) in this life".} and his present life is determined by the \textit{Karmas} done in the previous life and his future life will too be determined in accordance with these. When this concept enters the field of philosophy, it is imbueded with a new meaning and is known as \textit{Karma-Yoga} or unity through \textit{Karma} or to keep the self aloof from any desire of enjoying its
fruits. Whereas in the former sense of the word, the
doer is encouraged to do good Karmas, because these will
result in better life, in the second case, the doer is
advised to devote all the good or bad Karmas to the
deity and do not care for respective fruits. It is so
because he need not worry about these and his duty is
to do what is right. In the poetry of Sikh Gurus, no
abstention from doing Karmas is advised and it is agreed
in clear words that Karmas are reproductive as far as
the corresponding results are concerned and every-one
has to abide in the natural law of reaping the fruits
of the deeds. It is common man's belief, "As you sow,
so shall you reap as the harvest of Karmas", and
Guru Arjun Deva in his Majh Bārāhmāha, a popular form
of poetry, agrees to it. Guru Nānak supports the idea
in the following words:—

"(Dade) do not blame any body, but blame
is to own Karmas,
What I did, so I got, so do not blame
anybody." 103

When there is a clear emphasis on the fact that every
action must reproduce its reaction and doer will have
to enjoy with it, then why should we do bad Karmas?

Guru Devā has supported this view clearly, in the words:

"When we have to reap the fruits of our own action then why should we do bad ones."

The Sikh Gurus have said much about the Karmas force of enslaving the doer and for that they have always advised him to do the loftiest Karmas. The Karmas should not be of the nature, which over-powers the doer and makes him possessed by these, but on the other hand he should be the possessor of all the active faculties to command them and direct towards right way. He should be the master and not the slave.

Guru poets never advocated the life of inactivity. They want the continuity and spontaneity in life. In fact, the main cause of not propounding any philosophy of their own or in other words not indulging in philosophical speculations is that they were the advocates of deeds and not mere sayings, i.e. they tried the practicability of life than theories. Guru Nānak says "The period we are to live in this world, we must here and say something," that is we should not be static or inactive in life, because it is not possible for a social being to live in absolute isolation. It is in the nature of the human being to be active, as is observed in

104. Āsa,M.1.
105. Dhanāsari,M.1.
Khasan Singh's words, and what is needful is to give the right channelisation to this nature of activity. For the right channelisation of this natural force in man, Gurus have always emphasised the Karmas of taking bath early in the morning, hard labour, charity, humility and repetition of the Nam of God, but all these Karmas are not perceived in the sense as experienced in the preceding tradition. In Vedas such Karmas are performed with some personal motive and are considered to be competent for that. But in Guru poets, the value of these is more of social importance than of the personal or individual liberation. The importance of remembering the Nam of God constantly is exclusively much. All the other Karmas, like reading the sacred scriptures, organising the religious ceremonies, taking bath in holy waters, charity etc., are not perfect in themselves, according to Gurus, to determine the yonis or to bring the liberation. After emphasising the futility of Karmas like japa, (repetition), Sutra (temperateness), Sanyam (temperateness), fasts, pilgrimage, reading the sacred scriptures etc. Guru Deva concludes, "All these Karmas

106. "The fundamental principle of Faith of Guru's in active life is the doctrine of Karma. It is the grandest doctrine ever promulgated by any religious reformer in the world. It teaches that we are sure to reap the fruits of our own actions both in this and the life to come"; (History and Philosophy of Sikhism; Vol. II p. 476).
do not help to understand One, the pure Word; and so all are useless efforts. 107

Philosophy of Karma, of which the main exponent is Gitā, is an emphasis on the motiveless Karma. No appetite, lust or desire should disturb his mental balance whenever there is a question of rewards. The Karma according to Gitā should be done with a sense of duty 108 and not for particular motive behind it. Even a curiosity for results should not be made to arise. No attachment with any Karma or its resultant should be developed. In Pātanjli's Yoga-Sutra, also, the stress is upon dedicating all the Karmas and its resultants to the Pursha and on cleansing the self from the dirt of desires. In this way the theory of Karma attains the pivotal position in the different methods and various sorts of discussions are available on it. In Gitā, when inactivity is condemned the theory assumes two particular phases as to indulge in Karmas (Pravritti Marga) or to abstain from them (Nivritti Marga). Gurus, as it is stated above, do not like to lead a life of inactivity and for that they have preached the former. But Karmas must be of a nature which helps to rise above and develop a god consciousness. That is why they have advocated the life of house-holders, and a devotee according to

107. Gaurî; M.5.
108. Gitā; 2.47
them, need not to renounce the world and embrace the Himalayan heights in order to achieve salvation. The very first thing is that they have never cared for personal salvation and have worked for social welfare. For that they have preferred to the life of activity. As regards their opinion about these two methods, the Gurus are very clear and logical when they believe that it is not possible for any human being to be extremist in following one or the other method separately. They are firm in belief that one cannot attain an absolute cut from the life of activity. It is because when one renounces the world, it does not mean that he has renounced his body also. It is only the venue of activity is changed. Similarly, one cannot afford to be in absolute indulgence in Karmas. He must have a sense of control, at least from the undesirable ones.

It is an undoubted fact that Gurus have affirmed the importance of Karmas in life and have clearly apprehended that 'the doer of the best actions is known as best and of the bad actions always weaps'\(^{109}\). But they never affirmed that Karmas which are traditionally known as the methods of salvation, as are stated above, bring such results. They do not preach that Karmas are competent to bring any fruit. Karmas for them are a method to promote the standard of society.

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It seems as if a good *karma* here is a means for the development of certain moral and ethical values which will definitely be a substitute for the development of a good and spotless society and through it a really spiritual consciousness will be built. That is why they have made such *karmas* indispensable for a social being when they say "The actual house-holder is the man who disciplines himself and absorbs in constant repetition, concentrating the mind, abstaining the sensual organs from the objects of sense enjoyments and giving the charity. The one who practises charity, his body becomes pure and spotless like the waters of Ganges." On the other hand nowhere in *Guru* poetry, it is described that *karmas* can bring the liberation, though much has been said about it in Indian tradition. The *mukti* of five types, attained through *karmas*, is also not eternal but each is for a fixed period and *mukta* has to retreat to the wheel of transmigration. So *Gurus* never long for such *mukti* and, being *bhaktas*, they have never bothered about it. Their path leads to the service of the Lord and mankind. This is the greatest glory of the human life, the *Guru* poetry reveals to us, But the ultimate aim can only be achieved with the grace of ultimate reality. There is a sense of

110. *Var Rāmkalī*, 1; *M.1.*

111. *Gītā*, 6.20
indignation, in Guru poets, towards the adoption of Karmā-Phāṣa as a method because they believe that performance of such Karmas does not mean that the intention of the doer is also sincere. These can be performed for some external object also even when the mind is working quite contrary to the meaning of such religious performances. That is why they show reluctance in recognising the competency of the Karmā-Phāṣa. It is evident from the words of Guru Arjuna:

"Action, religion: Nam (a prescribed course of practice in Sikhism) fast, worship are many, But donot recognise anyone except Supreme Brahman."

JNĀN — THEORY

In Indian tradition of Man's exertion for importality, Jnān is another method which helps him to be with the Supreme reality and at last to be identified with it. This method too helps in realising the self and in distinguishing between its illusory and actual state of being and then to know, apprehend and feel its identification with Brahman. It is to understand and experience that Brahman alone is supreme and indestructible and substantially the self and supraself are the same. The various methods offered by the religions and philosophical systems of the world concentrate on the main problem of knowing the nature
of the self and the higher self that is Jīva and Brahman, their exact nature and relation and finally the liberation of Jīva, so that Jīva should be able to merge into its origin.

As it is stated above, this method had been practised in the remote periods of Indian history and has been acclaimed by Vedas. There are evidences that this method too had been originated in the sacred hymns which Vedic seers sang for the purpose of appeasing friendly forces and avoiding evils ones. So, Jñāna, for the Vedic people, was a source of freeing the mind from the fear of death and subduing the hostile natural forces. In Upanishadic literature, the sages have carried on a systematic study on this method and have felt and recorded that actual Jñāna is in knowing the Ātmā and ignoring everything else which is temporal in nature. With this attainment, the Sadhaka virtually transcends the world.

In fact, what we generally name as Jñāna, it is that Jñāna which is acquired through the faculties of intellect and is just a development purposeful in developing the sense of discernment between the temporal and eternal things. Gītā endorses the view when it says that Jñāna helps to know that only God is existent...

113. Patanjali when talks about the resultant of knowledge that is illumination, he believes that it is an illumination of thought upto full discernment;— Yoga Sutra, 2.28
and is prevalent in all. 114 "His Jñāna or illumination" says the author of Yoga-Sutra, "is seven-fold, rising in successive stages". 115 This seven-foldness of Jñāna is, in fact, a realisation of truth through an exertion of the human faculties and in the language of Upanishads it is Āpra (secondary) Jñāna. Though in its final stage the reality is clearly visualised. Get Supreme Jñāna, (प्राच) revealed by the Kath. Up. is not an attainment by force of intellect or by much learning but is revealed to the aspirant, whose will is at rest in Him. 116 It can safely be inferred from the above statement that real Jñāna is not something to be acquired from outside, but it is already in man and is just to be unveiled. God himself is the real Jñāna. All the other types of Jñāna, acquired by our senses or analysed by our intellect, is imperfect and unreal. It is, because here the subject does not


115. Yoga Sutra;— 2.27. Its seven stages are:
(1) the danger to be escaped is recognised;
(2) the causes of danger to be escaped are worn away; (3) the way of escape is clearly perceived by the contemplation which checks psychic perturbation; (4) the means of escape, clear discernment has been developed. This is the four-fold release belonging to insight. The final release from the psychic is three-fold; (5) the dominance of its thinking is ended; (6) its potencies, like rocks from a precipice, fall of themselves, once dissolved, they do not grow again; (7) freed from the potencies, the spiritual man stands forth in his own nature as purity and light; (from the translation of Y.s. by Charles Johnstone, pp. 64-65).

penetrate into the object and the difference between the two persists. But in real Jñāna all differences of the subject and object or knowledge, knowable and knower are perished and a composite unity prevails. And because the man is created in God's own image so the real Jñāna is not different from Him. It is only to be realised.

Sikh Gurus, as revealed, through their poetry, have also preached the utility of Jñāna in understanding the self and removing the cover of ignorance. Jñāna is a diamond with which the wholeness is apprehended. The ignorance vanishes with the grace of Guru and the Jñāna spiritually remains awakened ceaselessly and apprehends the same truth (Brahman). "The antimony of Jñāna, when used by a person in his eyes, says Guru Arjun, "The whole light becomes within him." It is clear that in the poetry of Sikh Gurus Jñāna carries sufficient importance.

117. "All ordinary state of knowledge imply a duality of knower and that which is known"—S.N. Dassgupta; Hindu Mysticism P. 39.

118. "God in the fullness of His Godhead dwells eternally in His image":—Eckhart C/F S. Radhā Krishnan; Principle Upanishads; p. 96.

119. Diamond by its nature is not easily breathable and is full of light and when Guru poets call Jñāna or Jñāni a diamond, they mean that these two qualities of determination and illumination are originally stored in it.

120. Āsā; M.3.

121. Sorath; M.5.
and they have agreed to the fact, as emphasised in the Upnishads, that it is the main source of purification. It is a nectar, the apprehension of which means, the realisation of the self and the supreme Self. Guru Nānak calls it a super-type (Mahan) of water (nectar) the bath in which would mean the wholesome purification. 'Oh, Brethren', says Guru Nānak "the body may be washed with water again and again, still it remains dirty, but if O' brethren, the bath is taken in the supra-waters (Mahan) i.e. nectar of Jñān, the body and mind both are purified." 122

The exponents of Jñān believe that it is not possible to know Him through speculations. It is possible only through Jñān of the Ātmā, but the Jñān which illuminates the unpaved paths of the Sadhāka is not only an intellectual pursuit as stated above. It is something more than it, the use of intellect may also be an indispensable element for a beginner in the process of unrolling the store of real Jñān. But in the poetry of Sikh Gurus the Jñān is not advised to stop here. To stop and feel contented with the intellectual Jñān only is to miss the real aim and is to plunge in pride and arrogance. The real Jñān or illumination does not exist in knowing, but in direct perception and identification. Guru Nānak says:—

122. Sorath; M.1. Ashatpadī.
"Kindling of lamp elapses the darkness,
Study of the Vedas destroys the demonic mentality,
When sun dawns, the moon is not seen,
When Jnān illuminates ignorance is perished.
Study of the Vedas is the activity of world,
Scholars read and think over these, but,
Without perceiving they experience hardships,
Only Gurumukh gets liberated." 123

Real Jnān is to know the self and the Super-self and thus

"The man who apprehends his self becomes the Super-self." 124

At this stage, the Jnāni is not fascinated by worldly consideration and is alike in every state of affairs.

"A serene spirit", says Gītā "accepts pleasures and plains with an even mind, and is unmov'd by either". 125 Similar is the contention of Gurus about a true Jnāni. For Him:

"Heaven, hell, and meat is poison,
Similar is gold and money,
The whom fame and defame is alike
And similar is greed and attachment,
Who is not fettered by pleasures and pain,
Know Him really illumined." 126

There are good many reasons to believe that Gurus have never ignored the utility of Jnān, but along-with it, we will have to agree that they never advocated Jnān as solely competent method. No doubt, so they believe, that it helps to diminih the duality within. It could not supersede their sense of Bhakti. Moreover, it is not acquired but is unveiled and that too cannot

123. Vār Sukh;M.1.
124. Ashatpadī-ām;Ghar 3, M.1.
125. Gītā; 2.15
126. Gaurī;M.9.
be, according to Gurus, unveiled with the efforts of human being, as it is traditionally believed. The words of Mr. Thornton can be a better expression for their belief about it. He says, "We can never attain to a completely synthetic view of what God has revealed Himself to be, for that would involve a level of unified knowledge which can belong to none but to God Himself." 127 Gurus do not hold or preach that man can be master of anything, including Jnān, because he is just a beggar at the doors of Brahman. So, all sorts of Jnān, powers, and wisdoms are with Him. Human beings, according to Gurus, have to pray for bestowed grace and hence to accept his personal inadequacy.

"We are dirty and you wash our dirt,
We are qualityless and you have innumerable qualities.
We are fools and you are completely wise,
Everything is within your knowledge." 128

Jnān also, they believe, cannot be attained unless gracious Guru bestows it. "The light has come and it has enlightened the whole world, because the Guru has awakened Jnān within the self." 129 This idea of taking God as master of everything and man as a beggar, leads to another fact. It is an invariable truth that Jnān is an achievement. But contrary to it, in the field

128. Sorath; M.5.
129. Gaurī; M.5.
of Bhakti, it is believed that, there are moments in life that God reveals Himself. He Himself obstructs a man from indulging in bad karma and turns him to righteousness. It to embrace him just out of generosity. Jnan is a self attainment. Man has to seek for many sorts of methods for its attainment such as mutual discussion, study of the scriptures etc. and only then he can even unveil the store of Jnan already in him. But, according to Sikh Gurus, man is imperfect. Then how an imperfect being can be exalted to perfection, with self efforts. "What which we really know," says Underhill, "about God is not what we have been clever enough to find out, but what the divine charity has secretly revealed." 130

Jnan, when a culmination of individual effort, though help from Guru, books or experience of others can be attained, must be an individual equipment and there is every likelihood that individual equipment may instigate the egotistic instinct in man. The very first objection about this, of the Gurus, is that they never preached the development of the individualism and have always emphasised the universal brotherhood. Their emphasis on the attainment of salvation through congregation (Sangat) and on enjoying the possessions by sharing with others shows that they were bitterly against this individual possession of anything abstract or concrete. Moreover,

the rise of the egoistic tendency, as it can be supposed, through the attainment with personal efforts, would mean a claim of Brahmanasmi (I Brahman am). But Guru posts have never liked it and on the other hand they are always humble and are virtually the slaves of the Master. 131

The true disciple according to them is he, who, sells his mind to Sat Guru (Man beche Sat Guru ke pāss).

Jnān, no doubt, can lead to salvation, as it is believed in Monism of Sankara. But even if the real Jnān is attained and apparently no distinction between the subject and object is left, still, it seems rational from the nature of Jnān, that the knower must have an idea of having known perfectly the object. This 'idea' shows that the subject is different than object, though he has gained complete confrontation with that. That is why the yearning of Guru post's, as Bhaktas, is not satisfied with only knowing Him, or with confrontation only, but they want to lose themselves in the Higher self completely:

"As the water dissolves in other water, Similarly light (of soul) dissolves in light (of Brahman)". 132

Secondly, as true Bhaktas, Gurus have never tried and requested for salvation at which Jnān is aimed. They always long for constant and undisturbed absorption

131. Suhīj;M.5.
132. Sukhmānī;M.5.
in the deity. But even if the condition of salvation is to be pre-supposed as an ideal of the Sikh Gurus, they never strive for personal salvation, whereas through Jñāna it can only be personal. So much so that whenever there is a prayer from Guru Sahib, it is mostly in plural:

"Same as you like, we have come to you (Prabha),
feet,
We commit mistakes day and night, Hari saves
our honour,
We are children and you are guru, father,
advise us for the right."133

Another reason for not preaching Jñāna as a final method is that it is dry in nature. The discursive Jñāna is an intellectual pursuit whereas Bhakti is an emotional and resultantly the former is dry and the later is rapturous and full of ecstasy. And, so, it is natural that Jñāna cannot fascinate except a few, whereas Bhakti, being an emotional sublimation through emotional relation or attachment is most convenient and natural in adaptation.134 By this it cannot be concluded that Bhaktas of medieval India, who advocated Bhakti of one or the other type, were unable to adopt Jñāna as the method. As far as the nature of Bhakti of a Sikh Guru is concerned, it is not enkindled without Jñāna, as it is not inactive without Karma. It is something which emanates

133. Āsā; M.4. Chhant.
134. "The way of devotion, the Bhakti Marga is accessible to the poor and illiterate, to the high and low", S. Rādha Krishnan; Recovery of faith; p. 161.
through *Karma* and is sustained by *Jnān*. But they adopted and preached *Bhakti* and the secret, if any, of this adoption lies in the social ideals they had to build.

**BHAKTI - A SYNTHESIS**

Method of salvation in a particular system or creed corresponds to its concept of God. The above mentioned traditional methods which have originated and grown in a particular system have a different concepts about Godhead. Obviously this distinctive concept would formulate a distinctive approach and would determine the method to be practised. These concepts really play a great formative role in building and popularising an independent method. For instance, *Yoga* system which is different and independent method, has a different concept about the same reality, and apprehend it in a different manner.

In fact, it seems apparent from a close examination of the traditional methods, that Bhakti, Jnān, and *Karma* have nothing different but are the exertion of different faculties of the same human composition. Jnān is the exertion of mind, Bhakti of the feeling and *Karma* of the will. These three faculties enjoy a distinctive apprehension of the ultimate reality in power (*Karma*),

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135. The fourth method i.e. *Yoga* is dropped here only because it is considered an allied method, See S. Radha Krishnan; *Gītā* p. 74; Bhagavad, *Gītā* p. 56.
wisdom (Jnāna) and Love (Bhakti). Whichever faculty in a religious leader or a group of pioneers predominates the others, the corresponding method is selected, naturally, and the followers are advised to adopt the same. The Gurus apprehended the supreme reality through the exertion of the faculty of feeling and so God for them is wholesome love. A kind, sweet and loving picture of God is depicted in their poetry, a projection of their emotional attachment with Him as fifth Guru says "He does not evaluate us qualitatively and quantitatively. He only cognises His own greatness, takes only that into account and therefore, protects us, changes us for good. He is ever gracious (Sad Mehrwān)." 136

As God in Sikhism is an embodiment of love and kindness it is obvious that the only authentic method for Guru poets is Bhakti. Bhakti in them is an attachment of extreme love and a deep sense of dedication. They have advised their votaries for complete self-abnegation in the spirit of extreme pietism, which culminates from continuous and undisturbed love and unshakeable faith. Their advocacy about it, as the only valid method, can be clearly seen in the words of fifth Guru "Plenty of wise people are drowned without Bhakti." 137 Guru Nānak has claimed "Even if lakhs of

136. Translated by Dr. Mohan Singh Dīwānī, Sikh Mysticism, p. 25.

137. Sārangī, M. 5.
Karmas are performed, it would not compete the remembrance of the Nam of Hari. 138 "Oh Nanak, A person without the love of Bhagwan, should be called dead". 139 This emphasis on Bhakti and its essentials is so evident in their poetry, that almost every second line would expound one or the other aspect of it and would clearly reject the use of any other method. "A bath in the holy waters, fast, purity, discipline of senses (temperateness), Karmas, sense of duty (Dharma) and worship, none of these would bring any needful result, because without Bhava Bhakti, these all plunge into duality." 140 The stress upon an unalterable love, an undivertable struggle for its attainment and an unquestionable faith in Him and His love is well defined by Guru Namak, when he says:

"O' man, how canst thou obtain emancipation with love? Through Guru's words, shall He manifest Himself within thee and grant the treasures of devotion.

O' man, love God as lotus loves the water; The more it is beaten by waves, the more it unfolds itself; Having received its light in water, it dies without it.

O' man, love God as fish loves the water; The more the water, the more joyous is it and content in mind and body; Without water liveth not for a moment, God knoweth its heartache.

O' man, love God, asthe Chatrik loves the rain;

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138. Sri Rāgā; M.1.
139. Gaurī; Bāwam Akhari; M.5.
140. Sri Rāgā; M.1.
The tanks full, the lands green, are of no avail,
Without a single drop of rain from above.
O' man, love God as the Chakvi loves the sun,
Sleepeth not for a moment, liveth close to what is so distant." 141
(Sri Rāg-M.I.)

The attachment with Bhakti, in Guru posts is so deep and constant that they cannot afford even to dream of another technique as valid. There is a deep and unshakable faith in Bhakti and its competency and an equally forceful reluctance towards every other method. Guru Sahib goes up to this extent in affirming the faith in Bhakti and disbelief in every other method that he says "Burn all such conducts, which help in forgetting the beloved. O', Nanak, the only best is the love with which the attachment with Master is effectfully preserved." 142 They are so emphatic in advocating Bhakti that they become boundlessly passionate and say 'without the practice of Bhakti, devilish is the world." 143

By this it cannot be concluded that Sikh Gurus have totally rejected the use of other faculties but, on the other hand, they have tried to offer an ideal of perfect, integrated and harmonised development with right exertion of every faculty. What they made is an establishment of the supremacy of Bhakti. They preach other

141. Translated by Sewā Rām Singh; The Divine Master; pF: 253-54.
143. Gaurī; M.1.
methods to support and strengthen it. "The extension of grace is linked" says Cunningham, "With the exercise of our will and the beneficent use of our faculties."

Thus their acceptance is with a change in the sense of every method which differs, deliberately, from that of traditional.

For example, Yoga is definitely a method to control the inner and outer senses and sublimate the self with bodily postures. The ultimate aim in it is to awake the Kundalini, and to rise it to pass through different circles (Chakras) in order to attain unification with Shiva. At this place, that is, when the energy reaches the tenth way, the nectar trickles down which Yogi enjoys. A mention about energy is also found in the poetry of Sikh Gurus and it is called Loṣus (Kamal). But here instead of bodily discipline the act is completed with constant reflection (Manan) upon Brahman. They give no importance to these bodily disciplines. At first these cannot, in any way, be connected with the sincerity of mind, secondly, it is more for livelihood than meditation in the real sense. This rise of energy and the union of Shiva and Shakti, where the nectar is enjoyed, Guru Sahib has described it in his own way:

144. C/F Sewā Rām Singh; p. 251.
"The Lotus is turned upward;
By reflecting upon Brahman,
The stream of nectar is trickling in the
ten-th way;
Murari Himself is controlling the three regions (tribhavan)."

Sikh Gurus have clearly described "Truth is apprehended only when His grace is gained" and then the resultant i.e. pure, truthful and "Godwardman will always be disciplined". That is how Yoga, with all its effective contents, is given another colour in the poetry of Sikh Gurus and the whole of it is channelised in Bhakti.

Karma is a practical reality and has equally great importance in life. A body, rich with life, cannot be abstained from activity. Sikh Gurus have, as mentioned above, always emphasised an active life. But here it is not to perform to please gods, so as to be blessed with rewards. Karma in them carries an ethical value, more than anything else, even the divine bliss. It is, in them, for the development of the self, so as to be cautious about the worldly fascinations. Role of Karma in Guru poetry is nothing except building a really ethical man and strengthening his devotional intensity.

Traditional form of Karma included in the Karma-Kānda are to worship gods, to organise Yagya etc., but Gurus have not accepted them at all. In them, it

146. Sri Rāga; M.1.
is a source of bondage and a devotee should rise above and only seek for His Grace. An advice from Guru Sahib goes in the words, "O' learned, sing the attributes of the Nam of Rama, because the pursuance on the Karma-Kanda is unable to destroy the ego. O, learned, with this, you will abide in your original home safely." But the Karma done in consonance with realisation of the supreme reality are not condemnable. "O' brethren, selected Gurumukhas realise Him and to be absorbed in Karma without realising Him is just to lose the meaning of life." What is evident from the nature of Karmas, advocated by the Guru poets, is that the Karmas with a sense of devotion are not ineffective. So, the Karmas which only intensify the feelings of Bhakti have found place in them. Wherever, in Guru poetry, there is a description about Karmas and their utility in the true life, they have firmly declared that Karmas which are, by their nature, in accordance with Bhakti are acceptable to them. In this way these become one of the sources to develop Bhakti. An other reason of preferring Bhakti to Karma is that, with the passage of time, in India, This theory is replaced by blind belief in Super-natural powers (Bhág).

147. Ram Kali; M.5.
148. Sri Raga; M.3.
Jñāna is well popularised by the Upanishadic sages as an independent method and in Gurus too, as stated above, it has much utility in the pursuit of final aim, but they have not accepted it in the prevalent traditional form. Guru poets believe that whatever we know is not a self achievement, but is invested in us. If we go a step further and penetrate into the real nature of Jñāna, we will find that it is something of such an unavoidable necessity that it becomes indispensable. Except from Bhakti, even in Yoga and Karma system, Jñāna is needful, but the difference in Bhakti and other methods is that while others take it as self-equipment, Bhakti takes it as a bestowed of the grace of the Lord.

"With the enkindling of light, the whole is enlightened. Guru has unveiled the Jñāna within."\textsuperscript{149}

The ideal of a real Jñāni is put forth by Guru Deva in the words, "Nānak, writes 'how a knower should be? First he should recognise the self and then realise the same. With the grace of Guru, he should contemplate. Only such Jñāni would be acceptable to the ultimate authority."\textsuperscript{150} In this way, the whole context of Jñāna is changed and is brought under the authenticity of Bhakti. Jñāna, which is attained or unveiled only through the grace of God is nice, otherwise whole of it is ego.

\textsuperscript{149} Gaurī; M.5.
\textsuperscript{150} Sri Rāga; M.1.
This attitude of Sikh Gurus towards Jñāna does not permit it to be an independent method and hence it is subjected to Bhakti. Throughout the Guru poetry, wherever its description comes, it is always made clear that Bhakti is the sublime and others methods are just going astray. Even if somewhere other methods are given, a description, it is always from the angle of Bhakti:

"Most fortunate attains the philosophy of Hari (of Love),
True love is with the world of Guru,
Six philosophies are being preached,
The philosophy of Guru is unfathomable and unapproachable.
With Guru's philosophy liberation is attained,
True self, Same abides in mind.
With Guru's philosophy, the world is liberated,
If some one is attached to Shava Bhakti, The death will not come near him,
O Nanak, Gurumukh abides in truth."

It is clear from the above quotation that Bhakti in Guru poets is supreme and no other method is parallel to it.

151. Sāṃkhya, Yoga, Niyay, Vesheshik, Mīmāṃsā and Uttor-Mīmāṃsā (Vedanta).
152. That is this Philosophy cannot be perceived through the adaption of any of these. Compare with "Self cannot be realised, except whom the self chooses"; Kh. Up. 1.2.23
153. God.
154. The actual used word is Bheū-Piara.
155. Āśā; M.3.
It seems as if all the four methods are competent independently and are equally valuable. When the end is attained, all the four seem to join together and reach the same reality. In fact, man is a complex being and all the faculties work in it at the same time to compromise a union. One faculty cannot be disintegrated and made smooth to work independent of others, but it is a collaborative effort and achievement. Sikh Gurus put this idea in another way. They do not claim that true and divine Kama, supreme Jnan, supreme devotion and perfect trance in Yoga, all are contrary to each other, but they have preached that all these are supplementary. They have formed a unique synthesis comprising all the methods. When they believe six are systems, six are teachers and six are their teachings, but the teacher (Guru) of all the teachers is only one and these variations are His forms. They have brought a sublime unity but with one difference of making every other method complementary to Bhakti. It too should be done with a sense of purity and divinity. No motive, should be behind the performance of any method, because the Guru's concept about these classical methods is

156. 

157. Mine (Guru Nānak's) is Bhakti rooted in Kama and flowering into Gyan. All these are vitally related and thus are united, give us the idealistic synoptic view; Dr. Mohan Singh Diwāmā; A History of the Panjabi Literature, p. 29.
considerably different than that of the orthodox Hindu concept, though it is evolved from it. So, as far as the question of emphasis is concerned they have chosen Bhakti to preach and have deliberately asked their devotees to renounce every other method and stick to it.

**BHAKTI OR ≤UKTI**

Salvation is of five kinds and it is a state of being free from the miseries of the world and of abiding in Divine Bliss. Here the man is free, fearless and beyond all the bonds of the world and He enjoys complete tranquility, peace and calmness. He is in the regions of all-love and all-sweetness and enjoys the Divine presence, but for a fixed period and then again he is reverted to the world. For its attainment, the most dominating method is of doing the good Karma because every Karma must be repaid with its corresponding fruits. This theory of Karma predominates so much so that with the advent of Buddhism, and expansion of Tantrika sects it became almost the only method to which most of the people were attracted. Of course, it awakened the Indian mind and inspired it to recognise its potentiality of getting Nirvana with its own efforts and not to depend

158. Sayujya, Sālekya, Sāmpya, Sārishatya and Sarupya.
upon any other external force, it might be divine or worldly, but as a result the whole process became individual and the efforts became self-centred. The man is concerned for personal salvation and the whole course of action is for it. Though this self-centredness is always available in every human being, yet in this particular period of Indian history, this tendency became more powerful. It may inspire lust to rise, establish supremacy upon others and govern them, or to realise personal inadequacies, in both the ways it is harmful, because it results in an isolation from society. Secondly, dreadful scenes depicting the fruits of bad Karma that is sins, effect the mind and reduce it to inactivity. It always takes itself as a victim to the rewards of bad Karma and thus plunges into helplessness. The idea of being punished for a Karma over-shadows the doer and the spirit of life almost exhausts. This idea dominated the Tantrika sadhā so much so that there was a particular type of mantra, called 'Akīkā' mantra, the repetition of which would draw out all the screws of sufferings and miseries.

The idea of being punished for bad Karmas is available in Guru poets also and is evident from the words

159. Finite minds are, indeed, marked from their origin with a self-centredness which is disastrous in whatever degree it persists. William temple;—Natā Man and God, p. 416.
that man committing sins will not find any saviour and will have to repent upon these. 160 But, the idea of punishment is not so dreadful. Primarily because the traditional theory of Karma is not acceptable to them and secondly because the supreme power, the only competent force, under whose will the whole Karmas bring the fruits, is kind, generous and gracious in them. They have no worry of undergoing the punishment, because God for them is always saviour. He saves not because of the good Karmas or because of any concession, but it is in His nature. "He does not care" says Guru Deva "For my virtues and sins, keeps me in His own embrace and thus no hot wave (misery) touches me. Such is His nature". 161 "Whoever comes for His shelter, He embraces him, such is the nature of Master". 162 The man or Bhakta in Guru-poet is free from all worries, fears and punishments as a result of the deeds. They explain it beautifully in a symbolic way through the relations of a generous father and ignorant child. The ignorant child commits misdeeds many times, but the father simply warns and again gets him into his embrace. 163 They never emphasise the sufferings and
miseries and do not depict the diabolical scenes to frighten the Sadhaka but they always see the bright side and tell that every sort of sins will be washed away with the repetition of Nām (Bharīs māt pāpāṁ ke saṁga, Ṣaṁ ṣaṁ he saṁga - Ṣaṁga). The whole above mentioned process of thinking or the angle of perceiving the results of Karmas reflects their concept of salvation. When they do not care for the undesirable fruits of the deeds, they would obviously not care for the rewards also, the most valuable among which is the salvation. This does not mean that word salvation (Mukti) is not available in them. They have used it many times. But their attitude towards it is different. They have clearly indicated: "The man, who is bent on perceiving Hari, does not care for salvation." Salvation in them is not the ultimate aim, as it is generally believed in many systems. Contrary to it, they believe that salvation and the place (Baikuntha), where the liberated people (Mukta) dwell, is nothing for a man who is after the perception of Hari. Their supreme aim is to enjoy the presence of the sweet-heart, constantly and uninterruptedly. They want to lose themselves in the supra-self for ever and because the

165. Kalyān; M.4.
166. Āsā Ghar 5; M.1.
salvation, of any kind it may be, is for limited time to enjoy, so they have discarded it. The continuous remembrance and service, which brings Him in the grips of human heart is their aim and a method to achieve it. Salvation is a sort of impediment in it, so they do not like it and hence they do not preach it. They have shown indifference towards worldly riches and paradise and have yearned for love of the loveliest only.167 To be in the dwelling places of Devas (Gods: like Indra or Shiva), for them, is just to be tortured by the intolerable heat of the lust which remains discontented even by the highest achievements. The natural ease and coolness of the soul, after destroying the superstition and miseries can only be attained through the continuous remembrance of the Master.168

The paradise or heaven, Swaraga or Baikuntha as called in Indian tradition is a place where the emancipated spirits abide and it is a common belief that it is a different sort of abode than this nominal world. But Guru poets, being the real Bhaktas, do not agree to it. Their ultimate aim, not being some sort of salvation, but being the Bhakti of the Deity, they always seek for a place where their Lord is being remembered and sung. Their paradise or Baikunth is the only place, which can help and inspire them not to forget Him even for a while,

167. Gauri Bawan-Akharī; M.5.
168. Sarang; M.5.
the place which inspires them to remember and to sing about Him and to keep Him always abiding in their heart.

Guru Deva says "The Baikuntha is there, where Thy praises are being sung."169 Or "Wherever holy people dwell they, is a Baikuntha."170 Thus the whole concept of salvation is changed and revolutionised. Their paradise or Baikuntha is not something away from this world but is in this world; or in other words, every part of the world is a Baikuntha, provided the holy people are remembering and singing His Nam there. So, in Guru poetry, wherever the temptation of salvation is described171 it is not to transcend the world, but to live in it while being a spiritually elevated person. Thus culminates the idea of Jīvan Mukta, a person liberated even while enjoying a worldly abode.

SPECIAL FEATURES OF THE BHAKTI OF GURU POETS

Bhakti for the Gurus is a purified emotional attachment (Shudh Ragatmik Sabandh), a touch of the soul, a state of purity and mental expansion and to be free from all worldly ties, a continuous and undisturbed inter­merger of the two selves and a constant contemplation in meditation. Simplicity, purity and loftiness of character

169. Suhi, M.5.
170. Ibid.
171. If somebody thinks over the thought of Brahman, O Namk, he will attain the supreme position; - Ramkali M.5.
and full realisation of the self and the Supreme self is the Bhakti of Guru poets. Guru Namk has said about an adherent of Bhakti:

"He should strive to realise that Atma and Paramatma (Supreme Self) are one, and thus the duality of mind should be finished. He can be attained with the grace of Hari and thus with the attachment with Hari, death does not access."

No doubt, the idea of Supreme being as the only ultimate reality has ever been realised and thoroughly acknowledged in Indian Bhakti tradition, but, still the confusion over deciding the ultimate reality as the only adorable deity in Bhakti could never been ended and so the different sects, which followed the path of Bhakti adopted different gods, known as the different forms of the same Supra-Personal Brahman, for the purpose of their practical worship. As a result of this confusion the different sects like Shaiva, Shākta, Vaishnava, Panātātra etc. found different gods, which crept into their respective creeds and enjoyed the confidence and reverence of the votaries. The confusion did not end even here and we find that even in one sect many sub-sects arose and the respective gods of the sects again suffered a split and many forms of the same came into existence to command the worship. For example, we may examine the object of worship in Shaivas and Shāktas, originally the same sect, but later on divided into two sub-sects. In Shaiva-sect

172. Dhanasarī, M. I.
the object of worship is lord Shiva, regarded as the ultimate reality, but Shaktas worship is accorded to Shakti (energy) of Shiva. It asserts that both are impartable and Shakti is the activity of Shiva. The aim of the Shaktas too is also to apprehend the Shiva, but instead of the direct approach to it, they reach to him through his Shakti. Yet the difference in approach is made and in the words of Guru Nanak it is just to "serve the maid (Shakti) and ignore the Master." This act brings no fruit as the churning of the water does not bring any butter. Similar examples in Guru poetry are innumerable. This tendency of splitting the deity into many forms and names covers almost all the history of Indian Bhakti tradition, which ranges up to Guru-period. While talking about the age of Guru Nanak Prof. Indubhusan Bannerjee, a renowned historian, writes "In his age the idea of unity of the Godhead had practically disappeared. Avtāras and divinities, prophets and saints, pīrs and dargahs obscured the vision of man, dividing them into irreconcilable and often actively hostile groups and destroyed the very bed-rock of all the true religious belief. In the mind of Muslim, the prophet had come to occupy a position almost equal to that of the Lord Himself, and in practice even superior to Him. Among the Hindus the worship of Avtāra and divinity for centuries had practically destroyed all semblances of

173. Gaurī; M.1.
the unity of Supreme self." 174 Sikh Gurus could not reconcile with this attitude of the history, which was equally prevalent both in Hindus and Musalmans, the two main classes of the Indian population at the time of Guru Nanak, and they deliberately rejected this idea of according worship to many gods. They renounced almost all the deities in the field of Bhakti and recognised only one God, Supreme truth, as their true and adorable deity and preached the same.

"Why should we meditate upon the second, Who is subject to birth and death. O' Nanak, meditate upon the one, Who prevades in waters and lands." 175

Thus Bhakti of the Guru-poets is of absolute monoistic nature and of formless and ever-living God.

In Indian tradition, plenty of the methods for salvation have frequently been advocated and even in Bhakti, many types or kinds, as explained above, are described. All these types of Bhakti come to the same point at the highest stage. Every type of Bhakti, no doubt, has a collective value when, at a stage, it is sub-planted in another type of Bhakti and so the process of sub-plantation into each other goes on until the aim is achieved, yet every type in Indian Bhakti tradition, is not debarred from its individual consideration. And individual type of Bhakti is also known

175. Gauri M. l
as an independent path to gain the real object and in
spite of the cohesive elements in every type, an atti-
tude towards particular type, as an independent method,
has also found encouragement. A salient feature of the
Bhakti of the Sikh Gurus is as indicated above, that it
has never been divided into types and has always been
followed and devoted as an exclusively composite unity:

"The Jīva, who is devoid of the Bhakti
of the Lord, is like a dog or a swine." 176

Sikh Gurus have advocated or preached that
except Bhakti, there can be any other successful method.
They believe that many are the methods and all these have
equally been practised throughout the ages, but according
to them, only Bhakti and that too only Bhāva Bhakti,
emotional attachment or Bhakti through love directed to
God, is a method which leads to the ultimate aim. Guru
Nānak in his Āsa Di Vār describes "All the four Vedas
have recovered truth, because four thoughts (methods of
salvation) are revealed by their study, but if one
sticks to Bhāva Bhakti, humbly, only then he can attain
liberation." 177 In his Gauri Guareri, Guru Nānak has
made it clear that except Bhāva Bhakti there is no other
method.

177. Āsa di Vār, M.1.
"Without Bhāva one will cross the rivers (of matter),
As fire purifies the Dhat (gold, steel etc.)
Similarly Bhāva of Hari washes the dust of bad mentality." 178

So, a close study of the Guru-poetry reveals that the special feature of their Bhakti is of being a composite unit and the only competent method.

For the development of emotional attachment with deity, they have not depended upon any means already preached. As deity is one and Bhakti is also one for them, similarly means to develop the sense of Bhakti is also one and that is to meditate on His Nam. 179

Guru poets have much to say upon Bhakti as independent, the only and competent technique and they have never hesitated in emphasising its supremacy. Bhakti for them is an acquisition of the mind, and mind, as it is in its strength, exerts to achieve it. It has to undergo through many disciplines and to govern many instincts. Man is the supreme creation of the Supreme being and it emerges out of Him in His own image and is the Lord in the world of animals, but it is never higher than animal if it has no control, at least, over his own self. Man is supreme in the visible world only because he is endowed with an element of consciousness, or in other words, consciousness in sublime, through which he

178. Gaurī Gaurerī; M.1.
179. Gaurī Sukhmāni; M.1.
can achieve control over ordinary senses. If man does not inherit this quality or has not acquired it with his own efforts, it would be difficult for him to proclaim himself as a man. "Gurumukh is always with self discipline." Self discipline also takes to the realisation and is more important for a Sadhaka. It will enrich him with the spirit of detachment from the world, and along with it, an attachment with the God. This two-foldness of such an intention is well defined through a symbol of lotus. Its root is in the dirty water, it gets much of its nutrition from it, it springs out of this dirt and remains rooted in the same, unless it is plucked, but still it will not allow the dirt to touch and detain its upwardness. In Bhakti of Sikh Gurus, it has never been made necessary to renounce the world, to abstain from the hard realities of life as lotus never runs away from dirt, but contrary to it, it has always been advised to live and exert in the world. It is an unparalleled and unique feature of the Guru's Bhakti that in it this world of fleeting objects is never undervalued in the sense of an hinderance on the path of Bhaktas. Bhakti is, in fact, a softening of the heart and it melts. When the senses come in confrontation with the things which are of fleeting characteristic or under unceasing change, these will automatically realise the futility
of these and will strive for reverting themselves, more strongly, from attachment to detachment. What is needed, is the intention of the mind and then this world will provide material for its expansion. It will eventually feel the uselessness of the worldly objects, and will impel the self to rise with equal force over the finite objects. Thus, in Guru poetry the emphasis is not on undervaluing the world, but on developing the spirit of detachment. To renounce it, will not bring any fruit, while living within it and having a detached mind will be of much use.

Tiēγna Tiēγan nika, kām,krodh,lobh tiēγna.\textsuperscript{181}

While living in the world, to be strongly attached with God is the only sign of renunciation. So called renunciation i.e. physically away from the world is just an act of hypocrisy.\textsuperscript{182} This is how the Bhakti of Guru poets rise above the acts of show.

This two foldness in description is so frequent in Guru Bhakti, as revealed by their poetry, that it has essentially become a special feature of Guru—poets. For instance, they have analysed the two foldness of the nature of fear. Man is supreme and indestructible. He is pure Atma and ever living and so he need not develop a sense of fear in this world or from the terrifying objects of Karmas. Nothing can bring any harm to him, he is

\textsuperscript{181} Mārū; M.5.
\textsuperscript{182} Asā; M-3 Chhart.
above everything. Essentially he is to live always under His fear that is His command. If the sense of fear is developed, or subjected to God the Bhakta becomes virtually fearless because his dependence is upon Him or in other words he attains the supremehood and all the fears must vanish by this. Guru Nanak says "To be in His fear is to be fearless, because Bhakta attains the position of his deity." This is how Gurus have not excluded or ignored any angle of the human being, which determines his worldliness and which cannot be sublimated. Accepting the weaknesses of ordinary man, they have tried to gradually educate and convert these weaknesses and for that they have depicted both the sides. They have tried to change the content of the form and have made the Bhakti most authentic and natural method.

Bhakti of the Sikh Gurus is an attachment through love (Prema-Bhakti). They are indifferent towards almost all the other methods. No method is so valid, as an emotional attachment with deity. This extreme pietism in Guru's Bhakti is the only characteristic, which predominates all the other methods. When the question of apprehending the supreme reality arises before Guru Nanak, he clearly indicates that it is possible only through Prema-Bhakti.

183. Gauri;M.l.
184. Without Bhakti Sat Guru is not apprehended,- Raga Basant;M.l.
It has ever been assumed, in most of the Indian methods for salvation, that body or matter is neglectable and an attitude of negligence towards it would strengthen the mind and the liberation would be easier. Body, according to them, is just a vanishable thing and it does not deserve any care from the mystic; because any care towards it would create more impediments in the way. But in Guru-poets it has equally been regarded valuable for the accomplishment of Bhakti. They have stressed the inter-relation of mind and body and have taken in a composite unity, from which the absence of any part of the two can scatter the whole structure or at least it can weaken the urge towards Bhakti. Life and purity of the both mind and body is indispensable in Bhakti, according to Gurus, because a religious mind can only be developed with pure and healthy body. When the emphasis on purification of mind is laid the body has also attracted their attention. "Body cannot be purified, without the Prema-Bhakti of Hari," says Guru Nāmak. This is a significant feature of the Guru's Bhakti in which body as a whole is respected and the inter-reliance of its different parts is stressed. The idea of purification of body, for Bhakti, indicates that Gurus are of opinion that these two are inter-related. An effect on the body affects the mind and on mind affects

135. Sri Rāga; M. i
the body. "Mind and body are coloured with one colour and that is of God," says Guru Arjun and confirms the view that even the bliss is enjoyed by both, mind and body, simultaneously. Another aspect of the Guru's teachings of having bath in early hours of the morning too indicates the same fact that the purification of the body effects mind. Take bath and remember your God, your mind and body both will be healthy". says Guru Sahib.

Another special and distinctive feature of Guru poet's Bhakti is that, it is not an act of knowledge only, but an act of deed also. It not only gives the knowledge of the object, of adoration, but also enables the devotee to enter its heart and submerge the self into that. Knowledge has the importance in their Bhakti, only upto the point it shows the path and sustains the sense of devotion, but the real action begins after this and that is how it can be inferred that Bhakti for them is not static in nature, but a dynamic force in itself. It does not only urge the mind to strive forth but almost all the human activities like sleeping, eating, hearing and doing

186. "For through pain of the soul the body is heated in torment like water in a pitcher by a glowing ball of iron"; John J. Meyer; Sexual life in Ancient India; p. 238.
187. Gauri Sukhmani; M.5.
188. Sorath; M.5.
anything are the acts even in which the Gurus have related
the enjoyed union of the divine self or have longed to
achieve this union and whichever of these is not actively
engaged in progressing towards Godwardness is useless.

"Useless is the ear which hears other's infamy
(Ninda),
Useless is the hand which snatches other's
property.
Useless is the eye which looks for other's
women's beauty etc.
Useless is the tongue which indulges in the
tastes of meals.
Useless is the foot, which runs for others
destuctions.
Useless is the mind, which is attracted by
greed.
Useless is the body, which does not work
for others welfare.
Useless is the sense of smelling (mose) if
it is after bad smell.
Without understanding, every thing has become
useless,
O' Nanak useful (successful) is the body which
is busy in meditating on the Nam of Hari."

All the sense organs are supposed to be active in approach-
ing the truth. These are treated as faculties endowed
with a positive and dynamic force and the essential
requisite is to put them into right directions.

"Make thy feet of fear, hand of emotions, and eyes full of love,
Nanak says, O' wise lady, this is how you can
meet your husband (Brahman)."

The part of the body are condemnable, only when they do
not act in the right direction. The Bhakta should not

189. Gauri Sukhanini, M.5.
190. The word fear (Bhai) does not convey the literal
meaning in Guru poets. Here the word means the
fear of not being in union.
191. Majh KI Var, K.2.
mis-apprehend them taking them as objects of hinderance, but he should train, educate, and develop his mind in such a way that it may give them a right and needful guidance and put them on the right path, which Guru Amardas, in his Anand Sahib, has depicted.

This characteristic of being dynamic is prevalent in Guru-poetry. The Sikh Gurus have never liked to escape from the realities of time and have always stood firm in response to their demand. Their stress is on building a dynamic character and a personality with a spiritual basis. They have always tried to overthrow the outer garbs in order to expose the conduct of glittering things. Thus continuity and spontaneity are the main features of their Bhakti. "Many are the disciplines for mind and brain and many are the philosophical speculations revealed by the Vedas. Many are the bondages of mind to which Gurumukh supersedes. But all this is inferior to truth, whereas the truthful living is the supreme." 192 It is so evident from the emphasis on building a strong and ethical character, pregnant with the possible spiritual qualities. Bhakti of Guru poets is static neither at a particular achievement nor in the end, but there is a spontaneous development, which denotes its dynamic characteristic.

Another aspect of the same view is that Bhakti according to Guru poets is not an achievement without

192. Sri Rāga,M.1.
exertion. In most of the Bhakti scriptures it is expressed that Bhakti is most natural and convenient method for the attainment. It is not only natural but easier also and can easily be followed, because in it Bhakta does not need to master the intricacies of the different kinds of discipline, nor he has to exert for an acquisition of discursive knowledge, because Bhakti is not a dry pursuit of knowledge, but on the other hand it is an emotional attachment. Here Bhakta enjoys the warmth of God's embrace and remains ever in bliss. In it Bhakta is simply to assert that he is with, for and from God and that is sufficient. But Guru-poets do not believe and take Bhakti in the sense that it is so easily attainable. They agree to above arguments that it is most natural, in accordance with the human emotional setup and voluptuous also, but the main characteristic, which determines a Bhakta as an actual and sincere Bhakta is to master every other sense and to live pure among impurities. Bhakti is just "To die for a word", 193 To die not in the empirical sense of the word, which is not so difficult, but in the mystical sense of the word. As is explained in the following lines, Bhakti (according to Gurus) is in fact, a complete regeneration or rebirth of the Bhakta. He has to subdue his sensual instincts:—

193. "Bhakti is attained by a man who dies for a word". - Majh; M.3. Ashatpadi.
"To see without eyes, to hear without ears, 
To walk without feet, to do without hands, 
To speak without tongue, to die without dying, 
Oh' Nanak it is to meet the master, after recognising his order." 194

Such is the conception of Bhakti in Sikh Gurus and they have clearly indicated that it is hard to be a true Bhakta. "To wear the religious symbols and live always in ego is not Bhakti, but Bhakti is to attach the mind, which is rarely done? 195 is Guru Namak's contention of Bhakti. Bhakti for Gurus is not to produce a weak mind, a weak and submissive all the time, as Bhakti is accused for by some modern thinkers, but a strong and determined mind which can walk upon a sharp edge of the sword. Guru Anand's defines the path of a Bhakta, as a path which is "Sharper than a double-edged-sword (Khanda) and thinner than a hair." 196 It is clear that Bhakti of a Sikh Guru is not an easily approachable aim but it needs a strenuous and determined exertion of all the workable human faculties, mental and physical, to attain it.

Bhakti for Guru poets is not merely an act of worship. It is an understanding and spotless intention of the mind. In it the Bhakta is not only required to perform the Karmas, which are indispensable for Bhakti, but more emphasis is laid on the inclination of the mind,

194. Mājh Kī Vār; M.2.
195. Raṅga Gaurī; M.1.
196. Anand Sahib; M.3.
which cannot be confined to a few prescribed types of actions. The actions which strengthen the mind must be done, but in doing such actions, no consideration for fruits should be permitted to develop in the mind. Bhakti of the Guru's will not care even for the most desired reward, i.e. liberation, because in it too, a hidden desire of the Bhakta peeps and blots its motivelessness. "Men, with a desire of enjoying presence of Hari, does not request for liberation." The adherents of the Guru Bhakti, "will not have any desire for any fruit and will be busy only with the Bhakti i.e. in signing His "Nan", says Guru Arjun, because they have realised that "without the remembrance of Hari, whatever action is done, that goes useless." In this way, the doctrine of activity is interpreted that the doer should not indulge in seeking fruits of his actions, but all such desires should be dedicated to God, so that no egoistic consciousness may enter his mind.

When we are to determine the special features of Bhakti or any other occupation of a particular group, no justice can be done unless we investigate into the functions that particular group or society has before it to do. With it, naturally, our perceptive angle will be changed and we will have to analyse the nature of their

197. Sārang, M.5.
198. Sukhmātī, M.5.
activities objectively. Guru poets are mainly preachers and to establish a unity of God and man was their main function, they were to continue with, and hence the same attitude is revealed throughout their poetical compositions. Much has been said about this function in Guru poetry and it has widely been acclaimed by the various scholars. This aim could only be achieved with the development of religious feeling in society, the feelings which provide much stronger bonds to bind the society than any other. It is natural that the brotherhood in religion is stronger than that of any other brotherhood. Thus, the Bhakti of Sikh Gurus, combines in itself more the ethical values, and does not introduce a code of practices. The Bhakti here, we can say, is an aid also which is utilized for the betterment of the humanity. They try to build a platform, where the universal brotherhood can be achieved and the efforts can be made to remove its miseries. Whenever, a prayer is offered, an action is done or a view is presented, it is always for the welfare of the humanity. Bhakti of the Sikh Gurus is an attachment of the mystics and it is experienced alike by the mystics of any caste, creed and country and that is why they have emphatically preached for making this experience, the basis of personality. So the Bhakti here is to provide a basis for struggle to change the prevalent thinking of the man and to give him a common thinking to fight for the removal of the universal tyrannies of superstitions, unequality, immorality, insincerity, materialistic outlook and lack of social integration.
The most salient feature of Guru's Bhakti, which covers almost all the errors and weaknesses of the mankind, is just to surrender the self before God. It will help the devotee to have confidence in Him, a confidence which will remove all the fears, obstacles and errors and will guide him to proceed on the right path. Whereas Guru poets are confident about the validity of Bhakti and they have stressed its importance, they equally recognised that even this Bhakti is not an achievement of the actions but is only an outcome of God's grace. A strange allroundness is found in Bhakti of Sikh Gurus, when they say that Bhakti is invariably the only method to achieve the grace of Lord, but it is also a simultaneous truth that Bhakti too cannot be achieved without His grace. "True teacher (God) cannot be apprehended without Bhakti and Bhakti of Hari can also not be developed without His grace," says Guru Nanak. So, Bhakti, which by a logical conclusion, can be taken as an achievement of the self-exertion, is made just a gift from God in Guru poets and this attitude can safely be made applicable to their attitude towards everything belonging of the devotee. Guru Amardas has advised a devotee, taking him as a wife and God as a husband:-

200. Raga Basant M.l.
"Recognise your husband, dedicate Him your body and mind and you will find Him from your own house (self) and He will vanish your all senses of ego. O' Namak, praise-worthy Suhagams (devotees) are those who devote themselves every-day."

Guru Arjum has made it more clearer when he says:—

"I have come to your feet, (Shelter) help me to meet in the way as you like. With your kindness, O, Prabha, make me to do your Bhakti, so that the master of truth may be enjoyed."

201. Sri Rāga M.3.