CHAPTER – III
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IDEA OF GOD

Sikhism is strictly monotheistic secular and cosmopolitan in outlook. Guru Nanak believed only in one, Infinite, supreme, God immanent in His creation. Guru Nanak elaborated his concept of God in Mulmantra, the Invocation, which provides the quintessence of his thought and philosophy.

Guru Nanak's concept of god is one, the Eternal, the creator of the Universe-upper, nether and lower regions - of all things, innate and un-innate, And all prevailing. He is God of all beings, of all nations, of all religions. It is one's innate merits that weigh though before him.

According to Guru Nanak, the principal and sole purpose of human life is to seek communion with God. Guru Nanak, therefore dwells upon the subject japji, the first testament in Adi-Granth after the invocation, and in the process dilates on the characteristics of God as Supreme, Sovereign, ineffable, Great and Bountiful, and the way to achieve union with him through submission to Hukam, (Divine Order), which is ingrained in oneself, and meditation of Name with a singleness of purpose and a clean mind. Without good action and true living there can be no worship leading to sublimity of man, mind and soul. Guru Nanak dilates on the various stages of ascent to God, the fifth and last being such hand, the realm of truth, wherein the devotee
loses his identity and merges in God, as water mingle with water, at that stage there is no devotee, it is only God as pronounced in the scripture, it is EONPHAR, VAHEGURU or PARMATMA or AKAL PURAKH.

In the words of Sardar Gurmukh Nihal Singh, "In sacred literature, the Japji may be aptly compared with the Gita and the New Testament. Just as the Gita contains the kernel of the Hindu religious philosophy and the new Testament, the fundamental tenets of Christianity, similarly the essence of the Sikh religious philosophy is enshrined in the Japji". Knowledge of the infinite being is never to be compared with our finite knowledge of objects. As Guru Arjan Dev says that one never knows the divine being except when Prabhu offers his grace to enable such Shruti to his Creature." I would describe nature of God according to Guru Nanak in terms of his constitutive attributes is based on his views expressed in Japji. Immediately after this we shall study the peculiar and unique character of Sikh analysis of knowledge of God as articulated under their concepts of Nam, Shabad and Guru (Vaheguru) also Akal Purakh and the embodied mind of God in the notion of Hukam.

"God cannot be understood by the finite intellect. He cannot be apprehended by the physical senses. He is unfathomable."

"His dimensions cannot be known."
"Only that one can know Him upon whom he reaps His own Grace". Guru Arjan Dev

God is essentially unknowable (2).

He is unknowable in His Being, in His creativity and in His 'Hukam' or order. God in His absolute totality, which includes and is beyond all, beyond all 'Is' and 'Is not', is unknown and unknowable.

Quite logically this ineffable status of Divine transcendence is inconceivable status of Divine transcendence is inconceivable except through His grace or Mehar. We deeply and only partially realize the presence of his concrete Hukam in our environment. By our ultimate deity, Nam Simran and shub karman we can liberate ourselves.

Nam Simran and Shub Karman we can liberate ourselves from disturbed cycle by snares of Haumai and hope by his grace to have a clearer reflection of His Hukam.

By the unknowability of God the Guru means that God is unknowable by man with the aid of his finite intellect and his ordinary physical senses. To emphasize the unknowability of God the two words most frequently used in the Sikh Scripture are 'Agam' beyond the reach of the mind and 'Agocar' beyond the reach of the Physical senses. God can not be known because he is the Supreme Creator and man being a Creation debar him from

1. A.G PE99

2. "Mehma na jane ved, Brahma na jane bhed, avtar na jane ant, parmeshwar parbramin beant." (Guru Arjan Dev, A.G PE99)
knowing the illimitable being and existence of the creation (3). Obviously God is much more than what He Creates.

God can not be known by the finite physical senses; He cannot be understood by the intellect. God is not known by the finite faculties. All that denial of Knowledge of God implies that the paradigm of knowledge always for finite man is knowledge of a finite object either by the use of our sensory and events such as that of colour, taste, shape, smell, size are texture or by use of concepts which are governed by verbal description and rational definitions. Here what is meant by refusing to make a God an object open to either sensory perceptions or conceptual definitions is to emphasize that God can not be Known as an object outside of our own being existing in a finite piece of space, time like every day material objects such as table, pen and a chair. God is no Object. Like space, triangular, square or a Circle shape or the presuppositions of such Particular objects.

According to Guru Nanak we are only reflections of his eternal Being and as such no shadow or image can be used as a representation of which it is a shadow or image of shadow we can not use any of our representation which is a shadow(4). Compared with Plato's republic where he points out that our

3. "The Created cannot know the dimensions of the Creator."

(Guru Arjan Dev, A.G. P285)

4. Compared with Plato's republic
representations of material objects like tables or beds are shadow of the physical objects which themselves are copies made out of eternal concepts or ideas infinity contained in the ultimate being.

This is quite easily noted that under various conditions of making shadow, a Shadow may truly distort the true reality of the object of which it is a shadow. A circle can make an ellphricke shadow if light falls from a certain angle and like wise, a straight stick when emerged in a fluid appears to be bent. Therefore, there is a qualitative difference in our effort to realize God which is not at all to be compared with seeking knowledge of material objects. Our finitude and the personal inclinations do provide a way of distorting the ultimate things.

This is an important question which we will see later whether according to main stream sikhism, their is an ontological difference between self of a human being and God or in keeping with the Vedantic Indian tradition, Sikh seekes of a ultimate truth looks for the merger of our finite Being like the measure of salt that goes to find the depth of the Ocean and never returns. (Chandogya Upanishads) i.e. It is a question of our interpretation of Sikh scripture if it gravitates towards semitic conception of God where a total ontological scripture is visualised between finite objects including man as a creature from there name creator who is supremely distinct and
Of Course, popular religion of deities, rituals worship and profections as always popular with layman in all ages do not get approved from the Sikh Gurus. Against such polytheism and sentemoneous excesses, the Sikh spiritualism dismisses God's and their cults and their priests to focus on them as creations of egoism or Haumai. For them there is one and single EK OM KAR divine plentitude without any differentiations. It is this that makes the basic characterisation in the Mul Mantra of the ultimate reality as one without second that is the essence of the core teaching of a spiritual unification of all experience under Hukam as the profound foundation of Spiritual definition of ultimate being as vahegure as well as EK ONKAR.

"The one is the Manifest, the unmanifest (5) and the divine darkness (Beyond the manifest and the unmanifest.)

The one is ever present in the beginning, in the middle and even after end for man to realize the unity of Godhead".(6)"

Godhead is the Absolute unity which exists and operates at every level of its being. Like Judaism and Islam, Sikhism insists on the unity of God. The One self Existent God created the universe and governs it. God is the pre-creational, Unity and the creational unity both. Pre-creational unity involves His esse and existence while creational unity involves, the unity of His

S. Guru Arjan Dev, A.D. 1666

6. Guru Arjan Dev, A.D. 16215
word, the unity of His name and the unity of his Hukam; the unity of all the manifest plurality and all that is unmanifest. To indicate the Absolute Unity of Godhead the word 'EK' (One) has been used by the Guru. This "one (EK) is the source of proceeding both unity as well as plurality. The millions emerge from the one and the (one) transcends the millions". (7) EK OM KAR in Sikh scriptures, does not mean that absolute is a unity of any trinity as the 'OM' in Hinduism, but that it is essentially and completely one, the unity of content quality, and operation.

God is the pre-creation instrumental unity of one. He is one in this transcendence.

"EKO EK SO APAR APRAMPAR". (8)

God is one in his truth as existence. He is one in His "Hukam" by which he creates and sustains the whole world. 'Hukam' is the creative force as well as law and order of the universe by which the whole universe is held.

The unity of Godhead is the unity beyond multiplicity, in the multiplicity and because of the multiplicity. The primal unity, when it takes the form of becoming, in so doing, becomes one and many, behind the many there is the living unity of the one.

The point relating to the plurality of manifold worlds and its myriad objects along with a vast succession of their universal momentary manifestations do pose the challenge how these diversities are claimed by the Sikh concept to be rooted finally

and wholly in the single hukam of the ultimate EK ONKAR. Are these objects and these properties merely expressions of finituted then how can they be representative of the will of creation that is Hukam? If they do not belong to our ignorance and illusions then these diverse attributes and positions cannot be supposed to enter into the very being of Vaheguru. If that is so, what happens to the unity.

God is the one Supreme reality and no second reality stands against Him or outside Him on equal footing imposing any limitations upon His being (9).

In the very opening verse of the Adi Granth and Japji God is described as Svaitain; i.e. self existent. God alone possesses Self existence, While outside of Himself everything of the world does not contain in itself the reason for its being, but derives its being from the one and only Being. In other words, all these have been created. All things have their existence only from Him. As is God ineffable, So is His creation.

The EKONKAR involves satti, Hukam and SAT (being) as mutually identical from which the universe emanates. Of Course, we are not able to fathom this Agam Agochar foundations of the universe, we can only hope to be provided with some light glimpse of it when we have succeeded in removing the seals of 'Haumai' from our spirit and finitude of our being. The seeker would with the grace move through the maze of partial shadows and only through search
partial movements hope to discern his distance from the vast Transcendence of timeless Akal Purakh. However in Philosophy there are couple of questions relating the ontichiarachy of creations such as permanent modes of the physical universe like Tat (Water, Power, fire, earth as well as time) alongwith the individual jivas and their relative position to self-spirits who are called Gurus and their capacity to regulate our world by interaction leading to Shub Karma.

God is the creator and the destroyer of the universe. Only God has existence from himself and therefore all things existing outside of God have in God the reason for their existence. God as creator is named as "Karta, Kartar, Karan-harn" etc. Everything which is present has a cause because it is the product of 'Kal' time and space. Whatever is subject to time and space is involved in the relation of cause and effect. The creator being 'Akal' cannot have a cause beyond his own self, because cause and effect relationship can be established only in the world of time and space. God, the creator includes his own-maker-creator" (10). Before the creation of the cosmos, God Himself in His own solitary being was there. God had full grasp of all the possible relations that were to be realized sequentially in time. But then ontological sufficiency was already complete in the timeless vision and mind of the supreme Being. There was measureless darkness for countless time. There was no earth, no sky, no sun

and no moon. Why God Created the Universe? It does not mean that he had any necessity or need for creation. God put forth creation as the overflow of His beauty (roop) and glory (Wadiai). God's thought and vision held the timeless world order (Hukam) in simple unity as transcendent shruti which like the architect, in one moment of his visionary representation conceives of the whole palace in all the splendour design details and accessories. Whole labourers, Artisans, and engineers labour for years with paper, pen, maps, drawings to work out the exact details of the different parts and segments of the overall building under constant completion. Once these are ready, so many resources, carpenters, Artisans, work for months and years to actually carve stones, metals, Glasses, ivory, wood, colours, land and mud to slowly incrementally step by step raise the entire palace from the first stone of the foundation to the last tip of the dome and polish and shine every piece of glass and wood as well as every dub of colour and fabric donned on the various architectural features of the overall palace. In order to complete the palace, the building is to be rnsoused among the foundations, waterfalls and pools and flower beds. In tune with these shapes and forms of various pillars, doons and feizes of a stones, carved by masons and sculptors. All this takes many many artists and many number of co-ordinations of forms done by different artists. However all these myriad steps are the successive realization of the over all
design of the palace first conceived by the architect.

Our knowledge of this universe is like the knowledge of a specialist, stone carver, wood carver or the gardner who is bound to look up the entire palace's project as centering round his own specialisation. while he fails to grasp the multidimensional structure of the Universe. It is no criticism of science. The science also understands the Universe like a stone carver or wood carver. In this sense the specific attributes of the Universe must occupy their particular position only known to the divine architect and He alone makes the reality of specific positions meaningful in the ultimate scheme of the Universe.

The very fact of the Universe being the creative manifestational act of God, implies his immanence in it. The immanence of God is compresent with the very act of creativity itself. The creative activity of God involves, His lordship, His Hukam, His word, His Name, His Love, thus God is immanent in the world as all these. God creates the Universe and himself is the over-lord of it. God is 'Sacha Sahib' or Malik: the true master, 'Patshah', 'Sultan', 'shenshah'. The laws and the order of the nature manifest his glory. When He likes He can reverse His own laws and His own 'order'. All the creatures are made to live by 'breathing', why if he chooses, he can make them live without 'breathing' (11). God Creates the world by His 'Hukam, order, will, therefore, He is immanent in the world as His 'Hukam'.

Hukam includes the power to cause, thus God is immanent in the world as the efficient cause of all the existences. God is the source of entire intelligence that shines and exists from moment to moment but all efficiencies in the service of the world as well as leads to immanance of efficiencies their. The immanance of God is his 'Hukam' also implies God's power to keep everything under his eternal determined Order (12).

It means God is immanent in the world as the supreme power. God's 'Hukam' is one, the united whole, therefore, He is immanent in the world as the unifying Principle. The 'Hukam' is God's own word (Shabad) and Name (Nam), thus God is immanent in the world as His own word and His own name (13). The Name of the word of God is God himself, His own self-being (14). "Ape Ap Sagal Me Ap". He himself prevails in each and everything. God the formless, Himself is in all forms (15). He is 'Rava Reha' provides the whole show, the earth the heaven and the nether region.

The Sikh doctrine of cosmology as well as of ontology points to that there is no externality between the will of God i.e. (Hukam) which is the efficient cause and regulator of the process of creation and the overall world to be created or that which is to be reflect the eternal perfections of his transcendent

13. Guru Amar Das A.G. P753
14. Guru Arjan Dev A.G P746
15. Guru Arjan Dev A.G. P746
consciousness of being which is embodied finally as 'Kal' (Time) and the entire Srishti which is only world as reflecting the Divine thoughts. There is no distinction between God's power, will intelligence and creations. So question if something not coming up to the level of his transcendent understanding does not arise. God realized himself without our finite minds having full grasp of the mode of realization. Sikh scripture advocate a comprehensive unity between the potentialities of god's thought and their sequential manifestation in the world, process, alongwith our limited conceptual Powers seeing the process of approximation. Yet no other principle except God's unity can make various gaps and lacunae be overcome in our experience of His divine nature. This is the cardinal principle of Agam and Agochar. God is everywhere by his presence which means he is there in present, in the past and in the future, succession in time and extension in space have no meaning in respect of god's being. He is 'Trikal darshi' (16). It means god is present everywhere as the supreme knowler the possessor of perfect knowledge. God is immanent in the world as the 'Guru' or God's own grace.

"Guru Datta samrath Guru, Guru Sabh Meh Reha samai"(17).

God as the Guru is all powerful giver, the Guru is present in each and every being.

16. Guru Gobind Singh Akal Ustati 'Param GiaTa'.
To understand the theological concept of the 'Guru' in Sikhism, one must completely drive out of one's mind the popular Hindu notions of "Guru". The popular term "Guru" is used for a priest of caste Brahma, a sannyasi, a Yogic teacher and even a school teacher, 'Guruship' but that is only a very mundane and do not take note of divine spark of cosmic unity experienced by a evolving seeker to truth by seeking oneness of the transcendent unity of Sat and Hukam in Vaheguru.

The Guru in Sikhism is a perfect prophet or messenger of God, in whom the light of God shine fully. Visibly and completely. He is not God, but he is as perfect and sinless as one trying to merge into supreme and can be God. The mysteries of god and his creation are known either to God or to the Guru. To make comparisons between true Guru and the false Guru in Sikhism, He is generally termed 'Satguru', the true Guru. The true Guru is the true instrument of Hukam and is commissioned by this Hukam in its own light to reveal this truth to humanity. God revealed himself in the most extraordinary manner through the Gurus. God revealed himself clearly and perfectly to the true Guru, and the Guru revealed him to humanity. So Guru is the State of transition of Divine spark into the valley of darkness of that prisoner who has gone up in the month of the cavean of darkness in which most of us live and are destined to live unless we are capable of reacting to the shafts of light thrown on us by
a spiritual realization of the Guru. Most of the time we miss it. The spirit of God shines in being and the word of Guru. The Guru is the light that enlightens every man. The word Guru, means dispeller of darkness, revealer of light.

"In the true guru he has installed his own spirit, through him God Reveals Himself."

(Guru Nanak Asa Di Var 18,6)

God sends divine light in everyone's heart through the inspiration and magnetic touch of the Guru. On account of his divine attributes, the Guru, though human in form is Godly in Spirit. God speaks to humanity through him. The wisdom of god as uttered by the Bani of the Guru is to make a Secular comparison done by a poet 'Bhavabhuti' who thought of a poem like the serene gleam of morning sun which when reflected by the polished surface of a gem comes out beautifully resplendent i.e. those who are Adhikari of the poet's truth or his quest for beauty while others indifferent may obly reflect like a mirror as eloquent words in good order. Still the light of sun if it falls on dung it produces worms.

In Sikh philosophy of God and man the srisami and vedantic tradition seems to come almost face to face. On one side like theistic religion, Guru is the messenger of the God's infinite love towards his creation while keeping with the indigenous
spiritual tradition of India, Guru is also the uplifted soul who has reached the unity of 'Surti' Sat and Hukam as the key note of the universe and the same being identical with his own consciousness which is blown to its full richness to almost become co-incident with the immanence of EX-OMKAR. Obviously, Guru is no more of a messenger but rightly vaheguru himself. So men by dropping Haumai and scales of finitude from once being can penetrate through the mystery of the universe through Vaheguru and merge into it. This is the Vedantic culmination of semetic notion of the transcendent God.

God in His transcendence is beyond all limits, attributes and manifestations of the world of appearance. God as transcending the world is the witnessing consciousness (sakhi) God the transcendent watches over his own creation (19). His own glory (Wadaai)(20) and his own 'Hukam'(21).

The principle of transcendence of Godhead claims acceptance for itself all the more emphatically, when we observe opposition, struggle, constructions in this world. All these things are there because everything that exists is conditioned and limited by its Opposite as at metaphysical level there is duality of permanence (Sathir) and change (Asathir), duality of conscious mind (Chet) and unconscious mind (Achet), At physical level of pleasure (Sukh) and Pain (Dukh), Ethical level good(Bhala) and Evil(Bura).

20. "Kar ker wekhe apni wadai" Guru Amar Das A.G. P1043
God is the Creator, the source, the guide and the destiny of all that exists in the world, therefore every contradiction, polarity or antinomy has the same source and the same destiny, thus, the creator must transcend all these.

God also transcends the natural trinity of the Prakriti. He is beyond the three “Gunas”, "Sattva", "Rajas", and "Tamas".

God transcends the basic five elements. The transcendences of Godhead does not limit itself by transcending the contradictions of the world and the basic five elements of which the world is made, but He transcends His own ‘Maya’, 'Shakti', ‘Prakirti’ by which he creates the world. As ‘Maya’ is also a creation of God, Thus he must be beyond His own created power. God is ‘Maya-tit’ detached from His own. ‘Maya’ as power manifests itself in the world of Name and form, God as transcending the world of Name and form cannot be bound up with ‘Maya’.God is the ever-transcending background while His power is one phase of His creatorhood. ‘Maya’ is a creative phase of the Transcendent while He Himself is wholly detached. He is ‘Alap’(22), ‘Nirlep’(23), ‘Niradhar’(24), ‘Niranjan’(25), ‘Nirankar’(26), ‘Nirgun’(27) etc. Wholly different from his own creation and the power by which it has been brought about. God as power is the source of all that is manifest and all that is unmanifest.

23. Guru Gobind Singh Jap
24. Guru Gobind Singh Akal Ustati
27. Guru Arjan Dev A.G. P1205
Divine Transcendence underlines the finitudes of the creations and conceptualisations based on such finitudes. All our best yearnings to come to have full possession of God's entire being are dashed to limitations to which we are subject as creature born out of limiting finitudes, we are on the lower side of the divide between the Beings out of any time sequence. Our Talk about transcendence is couched in the categories of distinctions, difference and locations. To us even the transcendent being can be counted distinguished from the emenent and contends of experience. We individuate even God's transcendence as in some sense and attribute of a finite object characterises the distance of that object but to make transcendence being some where there beyond in empty space is to make it into finite object or to make it an event into some other history. God is not like this another event out of events as a thing beyond things. In fact it is the essence of them all actualising them all and transcending them God is Himself, 'Ap', the Absolute the total the whole. He Himself includes his personality inpersonality both. In fact, for the Guru, God is the Supreme person, Param Purakh, therefore he is one in his immanence, in his transcendence. God is 'Karta-Purakh', the creator person, who creates the whole cosmos. The creator is the person, therefore there is unity, coherence in the world. In the sikh scripture union with god is described under the imagery of
marriage, between two lovers. The Guru names god as 'Patti' (28), 'Sajan' (29), 'Mit' (30), 'Malik' (31), 'Khasam' (32), 'Pritam' (33), 'Kant' (34), 'Pir' (35), etc. of religious experience it recognizes the antitype of the intimate relationship that is there on earth although he does not lack what persons lack because he is perfect and we are imperfect. He is the only perfect person the 'Param Purakh'. God is 'Akal Purakh' beyond time, so he is not subject to birth, growth and death (36) as all these things happen in time. As he is sole essence of these things, so he is 'Adarsh Purakh' the Eternal 'Purakh', but not be secured like any mindane individual.

God, the person does not possess any physical or subtle form as all forms and all formlessness his. God is the ideal Beauty, the Ideal Lover, the Ideal Judge. He is full of comparison and mercy for creatures. He is always the first person and never the second because there is nothing beside Him in our remarks on transcendence on God we have a tendency to ever give a lovation and a tempored moment to eternal beings. When we talk of God as a person, it is our effort to invent the mystery

28-29 Guru Ram Das A.G. P773
30. "Mit Nanar Antaryami" Guru Arjan Dev P194
32. Guru Amar Das. A.G. P38
33. Guru Arjan Dev A.G. P107
34. Guru Amar Das A.G. P38
35. Guru Nanak Dev A.G. P19
36. Guru Arjan Dev A.G. P19
of Universe in the imagery of our finite experience of persons and objects. Obviously the ultimate principle cannot be ephemeral, there is no decaying for the essence while things are falling apart and dying now and then. It has to be all powerful, full of affection, incapable of decay and untouched by any evil but certainly he can be a person only by limitation because concrete identity by our finite mind cannot be conceived without distinguishing it from evil, ugliness, meanness, affinity, and wildness but as far as ultimate sat is concerned it can not have anything other than itself for then there shall be realities other than the perfect 'Sat'. Therefore if we call 'karta Purukh' or Paramatma a perfect person it is only an imperfect attribution of a finite mind to the Ek-Onkar beyond which no evil vileness can have any positive substance. It is a shadow of finite illusions produced by our narrow minded tamporality that vanishes with the shine and light of shabad and sierman of the infinite Ek-Onkar made available thanks to the wise council of the Satguru.

**CONCLUSION**

Now to sum up, the notion of Ek-Onkar is basically spiritual, monism which straddles over all other subordinate visualisations of idea of God that are to be found in different contexts in the evidence of Sikh notion of Universe. He is looked on as a sparing master, commanding obedience to his cosmic will.
and direction the world process as 'karta Purukh' and yet at the same time he is ultimate, Suruti foundational consciousness on all processes, strivings, transitions, charges, objects, designs of myriad creations as well as created plans, projects schemes and goals. As Vaheguru he remains unsullied by any affection and dispenses the outcome of particlites, wheel based on five tatvas and their different dharmas according to their own disposition. Man is in the world in between finite and the temporal on one side infinite and the temporal on one side infinite and timeless on the other. Of all creations thus in betweenness confers on man the capacity as well as the obligation of rising to the level of merger onto the infinite truth through Nam Shabad and Hukam and thus merging himself in Akal Purakh himself. One who seeks such Gurmukh statehood becomes Guru himself and climbs over all the hurdles that our mental being with its opposition and divisions pose for us one truly sees vaheguru in one’s own being only by side stepping the rational conceptual frames. All the diversity in plurality for such a seeker are likely to fall behind. He is absorbed in the divine fire of the ultimate Vaheguru. This is the message of the sacrad of the scripture based on the Mal Mantra and Jap Ji. But supreme idea of merger and Gurmukh are quite compatible with Nam Simran, Shub Karma, Fort and gracious disposition, etc. which are merely a step in the direction of rising to the level of truely Gurmukh as we
proceed to discuss the implications of sikh pilgrim's progress to his destination in the light of the cosmic guidance offered by the benign light of Satguru. We have to see how uniquely the transcendental pilgrimage to the bosom of divinity is accompanied by rightfull norms for sane living and right mariadas that prompt the pilgrimage to a happy culmination.

Accordingly, it is noted that life of time and history and society are not merely prudence governed our sheet consequences of intelligence of constructions of irules of conduct formed purely for pragmatic reasons. On the contrary before the end of this chapter, We must underline the metaphysical foundation of the sikh principals of conduct. They flow from the doctrin of Khand's trying to become a permanent denizen of Sach-Khand. Whatever detailed maxims of seva and Shub-Karm are prescribed of the surat and hukam coming to an intersection in our own Simran of Nam. So ontological discoveries and moral excellence like all other indian systems move hand in hand. There is no conflict between Gyan and Karma. This may correct knowledge which will make every human to live beyond Manmukh stage. The principals of the Gurmukh. What this chapter shows that there should be non artificial intellect division between cosmology ontology, theology,Logic epistemology as well as ethics and morality.