

Jeevan Mukta

Sikhism's Ideal Person

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ChardiKaalaa Gurbani Vichaar

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PARADIGM OF PRAYER: ARDAS

My aim, here, will be to show that the *disposition* of the various thoughts and images in this prayer is not random, but accords with the logic of what the good life really is, and so may be expected to lead us—through a network of necessary relations between ideas, feelings and attitudes—evermore on the path of religiousness.

- **Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya, Tupiya, Jina Nam Jupiya, Vand Shakiya, Deg Chalaanee, Teg Vaahee, Dekh Ke Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee Kamaanee, Da Dhiyaan Dhar Ke Bolo Ji Waheguru**
- **Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai, Khopriya Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di Seva Layee Kurbaniya Keethiya, Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee Kamaanee Daa Dhiyaan Dhar Ke Bolo Ji Waheguru**

Synonyms of JM

1. Synonyms used for the *jivan,mukta*
 1. *Gurmukh* as against the *manmukh* or the self willed,
 2. *Gyiani* (knower or enlightened)
 3. *brahmigiani* (brahmanjanani) or the knower of Brahm *Sachara* or the knower of Truth
 4. *Panch* or Elect
 5. *jodh maha bal sura*
2. Not materially different from one another and, broadly speaking, stand for one who through loving devotion to God, attained "a state of entire bliss, entire enlightenment, merging of man's own will with the Supreme Will of God".
3. The Sikh spiritual ideal is the love of His feet : Guru Arjan considers all else and rejects even liberation for its sake. attainment of this ideal not different from the attainment of *jivan-mukti*. Dissolution of the body is no precondition.
4. Feel and realize the Divine presence in each being and every place.
5. With spiritual- moral and ethical enlightenment, attunes himself to the Divine and cultivates all the qualities attributed to God.
6. Socialization of these spiritual qualities transform him into a socially ideal citizen and becomes God-like. He attains his own release and helps others for liberation.
7. Idea of *atman* (soul) being Divine in nature leads to essential unity of mankind which is of fundamental importance in Sikh theology

Sikh Conception

1. The Sikh conception of *jivan-mukta*: living normal life of a householder for raising moral and ethical standards of a people - vital for spiritual enlightenment.
2. *Jivan-mukta*, has realized the Divine presence within him and has completely attuned himself to the Divine Will- becomes God-like.
3. *Jivan-mukta* leads a worldly existence, but he never becomes of this world.
4. Ethico-moral characteristics of the *jivan-mukta* - extension of his spiritual characteristics.
5. *Jivan-mukta* considers all human beings as equal in His eye as well as among themselves.
6. He loves the entire mankind as his own brotherhood. He is aware of the divine unity of humankind.
7. He con-siders service to mankind as the service rendered unto God Himself. His love for the fellow being is selfless, devoid of any personal interest or motive.
8. Any injustice or oppression against anyone in society, he takes up the cause of righteousness - even by martyrdom
9. He professes powerlessness despite power he possesses. *He has* completely balanced personality, with control over his senses and passions.
10. He possess qualities of *sat*, *santokh* and *vichar Kirat karna, nam japna, and vand chhakna* are virtues he imbibes-determinant of his behavior

The Ideal Person

- In Gurbani the 'ideal person', is often designated as 'Gurmukh' and 'Brahmn-Gyani. Sage , saint, *pancha* or *pradhan*, *Sachaar*, *Khalsa*, *Jeevan mukta* etc.
- His most prominent trait is the state of emancipation-in-life (*jivan-mukti*).
- Adopts a way of life that opens up the door to inner awareness, and motivates the seeker for the performance of good actions. For them, the gist of ethical virtues consists of Truth, contentment, wisdom, meditation, compassion, forgiveness etc.
- The Gurmukh and Brahmn-gyani of Sikhum is the ideal man of spiritual insight and ethical disposition; but he is, also a devotee of the Lord, imbued with love for Him, and capable of enjoying the mysteries divine.
- The ethical principles, values and obligations that have found exposition in Gurbani apply to Jeevan Mukta.

Revolutionized Concept of Mukti

1. Gurus revolutionized the concept of 'Mukti' and social service
2. Their ideal of complete emancipation of man involved not only gaining a higher consciousness for an individual but also his total freedom from the fear of death, fear of insecurity, fear of oppression and injustice and fear of want. "He who meditates on the Fearless One, loses all his fear".
3. Major afflictions of man are rooted in these fears, leading to all kinds of social and political conflicts and problems.
4. In social field, the Gurus aimed at this fourfold total freedom.
5. It formed the basis of the socio-political ideology of the Sikhs.
6. An article of firm conviction with the Sikhs is that *Mukti* is not release from the world but liberation from its fears.
7. *Mukti* is to seek martyrdom in the battles fought upholding a righteous noble cause.
8. 'Blessed are those who die in the service of Lord; such heroes will be honoured in God's The forty Sikhs, both at Chamkaur and at Khidrana, who died fighting to last man are remembered as *Muktas* to this day in the daily Sikh prayer-Sant Sipahi- trained in a balance between mystic's life and of a warrior - *Sarbat ka Bhalla*.

Summary Description of Jeevan Mukta

1. *Jeevan Mukta* is a person who has realized all the attributes of liberation in life.
2. He has attained a state of equipoise where self will is completely attuned to the Will of God.
3. The delusive power of *maya* does not delude him . Through the unitive consciousness (*liva*) he remains absorbed in God and thus realizes his true nature.
4. Separation from God and self-centeredness are incompatible in the nature of the liberated person. He is absolutely free here and hereafter.
5. The physical body does not constitute bondage for him. While yet in body he transcends its limitations.
6. In short he is a God-man on earth.

Highest Values in Gurbani

So far as human values are concerned, at least five intrinsic values find mention in Gurbani, which of course may be treated as the highest values of the Sikh faith.

1. ***The secret of alphabet.*** — This is the value of the light of learning, of enlightenment, the promotion of which brings the glow of wisdom in one's life.
2. ***Humanism.*** —The humanism of Gurbani is indicative of love for the Divine, on one hand, and love for humanity and welfare of all, on the other. In humanity too the light of the Lord is immanent. Entire cosmos is the outcome of that divine glow. Whom are we to treat as good, and whom evil?
3. ***Ecstasy.*** —This is the value of the balanced state of the human mind, for which symbols like *sehaj* (equipoise), *anand* (bliss), *vismad* (wonderment) have been employed. This state may result from the ecstasy of the meditation of Nam, from treading the path of spiritual awareness, realizing the one absolute Truth inside and outside, and absorbing oneself in it.
4. ***Absolute Consciousness.*** —Mystery of the Spirit, of which the individual's aesthetic sense produces a beatific state of ecstasy, the intuitional vision of the same mystery furnishes one with the highest knowledge, which the text of Gurbani names *Brahmn-Gyan* (absolute consciousness).
5. ***Emancipation-in-life.*** —*In* terms of Gurbani's ideology, the state of emancipation-in life may be regarded as the highest value and ideal of human life. Blissful ecstasy and absolute consciousness cannot be separated from this state.

Hymns Related to Jeevan Mukta

1. There are several hymns in the Guru Granth Sahib itself which help us define the *jivan-mukta* : of course, like any definition of religion or a religious concept, this definition is also likely to be descriptive rather than prescriptive.
2. The *jivan-mukta* is he who sublimates his ego and is ever absorbed in the Divine Name. Ever absorption in the Guru's Word, mystic affinity with Him, sublimation of *haumai* and the Guru's grace are the prerequisite for reach-ing the stage of *jivan-muktl*. He, who attunes himself to the Divine Will, takes joy and woe with the same equanimity and is ever in a state of bliss, is called *jivan-mukta*. Discarding of attachment and ego and constant remembrance of Him are also the attributes of one who has attained liberation in spite of his being in embodiment.
3. Bhai Gurdas, whose compositions form part of the approved Sikh canon, uses for *jivan-mukta* the metaphor of lotus. Just as the lotus keeps itself clean of the mud from which it gets its sustenance, the *jivan-mukta* lives the life of a householder in this world but he does not let himself be of the world. He is innocent in appearance but wise and knowledgeable from within, lives a detached worldly life with his attention ever fixed on Him. He seems an ordinary householder to a lay man and one indulging in *karma-kanda* or formal rituals to the followers of the Vedas, but in fact he is the *jivan-mukta* who lives his worldly existence ever conscious of the teaching of the Guru.
4. *Jivan-mukta*, in sum, is the ideal attainable and worthy of being attained here and now. The person attaining this ideal, *the jivan-mukta*, feels concerned for the maintenance of a sound ethical-moral tradition in the social order, and carries behind whatever he does the finest specimen of a norm on which all others can act, and attain thereby the highest of which they are intrinsically capable. This concern brings the Sikh religious thought closer to human life and invests it with a special meaning and significance.

Causes and Consequences of Bondage

What is that bondage which man wants to get liberated from and what means does he employ for this purpose?

- There are references in the Sikh canon as to what constitutes bondage as well as what are its and consequences.
- In Sikhism the root cause of man's bondage has been accepted to be *haumai* and is a hindrance in the attainment of his ideal.
- *Hauma* has been accepted as a wall that hinders the human soul from merging with its Original Source, *i.e.* God.
- *Haumai* has been called both the malady and the remedy (GG, 466).
- *Haumai* and *Nam* are the two concepts which stand in opposition to each other.
- *Haumain's* effect on the consciousness of man, results in his duality from God and his consequent suffering in the cycle of birth and death.
- This sense of duality results in defiance of Divine Will or the cosmic law (*hukam*) which regulates the entire functioning of the universe
- A man who does not submit to His Will is spiritually and morally degenerate. This un-regenerated person make neither his own future nor can he be of any use in uplifting others.
- *Haumai could* relate to the unregenerate man's pride in his achievement in spirituality

How to recognize a JM

1. How shall we know that one who has unselfish and boundless love of God has attained JM.
2. *Mukti* becomes sociologically meaningful and relevant only when its fruits are shared with other fellow-beings.
3. He comes in the ideal of release here and now—the ideal of a *jivanmukta*.
4. We can recognize such a being by his actions, thoughts and speech. He is an extraordinary being; his characteristics are not shared by who are unfree and unenlightened.
5. Guru Ji clearly sets forth those characteristics that distinguish him as he transcends the pairs of opposites.-Raag Sorath Hymn
6. Neither subject to nor a source of fear to others.
7. He is an embodiment of friendliness universal loving kindness.
8. His presence in the world is for the benefit of others, as he helps release of others (*apan tarai avuran let udhar*).

JM in Baani

1. The dominant theme: spiritual liberation - *mukti, nirbanapadu* and *nirbhaipadu*
2. He discusses way to liberation; describes Idea of God - centre of Sikhism's sociology.
3. KNOWER of God is a *giani*.
4. Practices constant mindfulness of God's presence . *nam-siman* way to liberation.
5. Discerner of the truth (*tatu, tattva*) transcend pairs of opposites- Gauri,Sorath,Dhanasri.
6. Path of liberation: devotion of God; leaving pride, delusion, to possessions and give heart to singing the glory of God.
7. Path to liberation (*mukatipanthu*) is opposed to the path of gathering wealth.
8. Human life is rare and precious.
9. Criticism of traditional Brahmanical religious practices- pilgrimage y (*tirath*)and I fasting (*barat*) in absence of Divine refuge; asceticism, rituals,
10. Describes *jivanmukta*:controls both pride and delusion and celebrates the virtues of god.
11. Liberation instantaneously- (*mukati hohi chhin main*) if no pride (*abhimanu*) P. 1231-Sarang
12. SBDS-SGGS P. 275 294; 412; 449; 771; 831; 904; 948; 1009; 1058; 1156; 1259; 1343;
13. Loving Devotion Bhagat Bhaey Sbds SGGS P. 288; 290;459; 623; 1219; 1389; 1395;

Liberation in Siddh Gost

- *Siddhs*: O man! How did the world come into existence? How does suffering end?
- *Nanak*: The world came into existence through the ego, and when *nam* is forgotten, suffering arises. The *gurmukh* contemplates the essence of wisdom, and burns away the ego with *sabad*.
Body, mind, and speech become pure, and one is immersed in the Truth. Through the *nam*, one remains detached and enshrines Truth within the heart.
Nanak says: Without *nam*, yoga is not attained. Reflect upon this and see.
- The *gurmukh*, , who reflects upon the true *sabad*, is rare.
- The true *bani* is revealed to the *gurmukh*. The mind of the *gurmukh* is immersed in love, but rare are those who understand this. The *gurmukh* dwells deep inside the home. The *gurmukh* is a yogi who has realized yoga. ':- '. Nanak says: Only the *gurmukh* knows the One. (69]
- Without serving the True Guru, yoga is not *šabad*. [71]

Life Style of JM

Way of life of an ideal man of Sikhism has got some special features, such as :

1. *Guru-oriented*: He seeks the refuge of a True Guru because without the true Guru none can realize God, none gets emancipation.
2. *Faith in One God only*: The ideal man of Sikhism does not worship idols, images, incarnations, spirits etc. He only takes refuge of One God whose nature is expressed in the *Mul mantra* (the basic creed of Sikh religion) by Guru Nanak.
3. *Loves his Guru* : He loves his Guru immensely. A Sikh sees the image of God in his holy preceptor. Without him he feels like a fish out of water.
4. *He is sachiar (man of truth)*. A true Sikh lives a truthful living truth is the cure of all diseases, it washes away all sins. The true is the embodiment of goodness, purity and virtues.
5. *He is full of virtues (Gunvanta)* -help of the Guru. Being virtuous becomes a true devotee of God.
6. Features of Gusikh:.. *sidak , sabar, Sat, Santokh, dharam* (righteousness), *dan), daya, khima. garibi* (humility), *prem* (love), *gyan* (knowledge), *bibek* (disciiminatatin, *seva* (service), *dhyan* (contemplation of God).
7. SBDS-Jeevan Jugt-SGGS P. 522;142; 1245;1048; 955; 1030 ; 1245; 384;259; 23;

Life Style of JM (con't)

7. *Possesses tranquility:* In the Guru-oriented person the fire of passions cools down and his mind attains eternal peace.
 8. *He remains detached:* He gets attached with the word of Guru and detached from wordliness. He leads the life of a householder, does his duties and lives in the world. But he renounces worldliness. His outlook changes. He transcends the mundane world. Like the lotus that abides detached in water. His detachment is expressed by the words : *nirlep, alep, udasi, bairagi* etc.
 9. *Lives in a state of equipoise (sehaj) :* By surrendering to the Divine will attains the state of equipoise. His mind gets stability.
 10. *Possesses critical observation:* The religious man of Sikhism always looks for better things in life. He is the lover of truth, beauty and goodness.
 11. He follows the three famous precepts of Sikhism *i.e. Namjapo, Wand Chhako and Kirt karo.*
 12. Leading a pure, good and healthy life the aspirant keeps moving ahead (to God-realization. gets enlightenment. becomes fearless. transcends gets completely transformed. His inner consciousness gets molded, and illumined.
- Sabar-Santokh Sbds-SGGS p. 1384; 83; 467; 51; 223; 25;
 - Safal Jeevan-Sbds-p. 107; 295; 531; 806; 1019; 1339;

JM in M9 Bani

1. The dominant theme of Guru Tegh Bahadur's compositions is spiritual liberation. Described as *mukti*, *nirbanapadu* and *nirbhaipadu*.
2. The Guru discusses the way to liberation (*mukat* describes the virtues and characteristics of a liberated person in detail).
3. The idea of God is at the centre of Guru Tegh Bahadur's soteriology.
4. He who knows God as the one reality is a knower indeed, a *giani*. Such a person practices constant mindfulness to Lord God called *nam-simran* way to liberation.
5. Guru Tegh Bahadur says that God is the master of joy (*bhugati*) and liberation and hence he is, the supreme object of human devotion. In the first stanza of his cc in *ragu Gaudi* he tells us that those who discern the truth (*tatu, tattva*) and unconditioned (*nirbana, nirvana*) transcend pairs of opposites. (SEE B)
6. Describes the main characteristics: liberated being :
7. "He who is free from greed (*lobh*), delusion (*moh*), attachment (*niy'a*), egoity and slavery of sense-pleasures (*bikhian ki seva*), and who is untouched by joy and is indeed an image of God; who considers heaven and hell, nectar and poison, copper, praise and slander as equal (*sam*); he who is not bound by greed and by suffering and happiness, know him to be an awakened one

JM in M9 Bani (con't)

8. Guru Ji emphasis on renunciation (*bairag, vairagya, viraga, virati*) hymns *Gaudi (P.219), Sorathi (P633); Dhanasri-p.685; Bilawal-p.831 Sarang- 1231; salokas (P.1426-1428)*.
9. Liberation requires: renounce greed, delusion, infatuation or attachment, conceit, ego and the sense of ownership.
10. Control mind and senses for renunciation with loving devotion to God essential for becoming *jivanmukt*.
11. Impossible to become a *jivanmukta* without emptying basket of duality full of desires and passions.
12. Intense love of God potent means of achieving *mukti*.
13. Mukti SBDs; sggs p. 219; 220; 631; 685; 703; 830; 831;
14. 902; Slokes p.1427- three; 1428.

Jeevat Marna

1. Jeevat marna-dying out" of the life of *haumai*, of 'five evils', and entering into the phase of contemplation, altruism and love of God.
2. person attaining to the state of *jivat-marna* in this sense, is the one qualified for the designation of *jivan-mukta*..
3. ideal state of *jivan-mukta* is, notionally, within the reach of every human being, since anyone following the ethical-spiritual course honestly and faithfully, may receive the blessing.
4. blessed ones, set out to serve their companions.
5. Sikh should be a proof against sensual temptation and indulgence... The watchwords of a Sikh should be continence, truth, contentment, mercy, duty, humility and service
6. ideal man of the Sikh conception is characterized in the motto of 'Sant-Sipahi' - the saint-soldier., inwardly absorbed in prayer and contemplation But in the face of challenge, however, he is a fighter par excellence, with high morale and proven valor. (Dhan Jio Ta ke Jag mai, Mukh te Hari, Chit mai Judh Bicharey)
7. Supernatural life is an elevation of man beyond the human limits so that he is enabled to share in the life of God himself without losing human identity and personality.
8. Relevent -SBDS-pSGGS. 245; 555; 1104; 777; 139; 750; 176; 877; 775; 550; 1067; 1175; 506; 374;
9. Jeevat Marey SBDS-p. 33;34; 69; 88; 116; 129; 139; 153; 176; 213; 221; many more- total 61.
10. Sabd Marey-P. 33; 34; 58; 69; 111;

Ethico-Moral Aspects of JM

1. Since all Sikh social thought emanates from its sociological doctrine, the ethico-moral characteristics of the *jivan-mukta* are also, in a way, extension of his spiritual characteristics.
2. The moral and ethical aspects of all his actions and reactions in society emanate from his spiritual attributes. His spirituality is not only the basis but also a source of inspiration for his ethico-moral behaviour and conduct.
3. His belief is in the unity of God The *Jivan-mukta* considers and treats all human beings as equal in His eye as well as among themselves. This sense of equality extends itself to womankind also.
4. The Sikh ideal of man sees in each being the manifestation of God, and thereby equal to anyone else: the entire creation is the manifestation of One in the plurality of created beings.

Ethico-Moral Aspects of JM (con't)

5. This sense of ethnic equality and universal brotherhood gives rise to the feeling of love. This feeling of love for the entire mankind is expressed through the feeling of altruism. The *jivan-mukta* considers service to mankind as the service rendered unto God Himself..
6. One natural consequence of joining the efforts to serve others is the effacement of selfishness and ego. This in turn gives birth to humility which the devotee also experiences as he becomes conscious of the omnipotence and omnipresence of the Divine in inverse proportion to his limited existence.
7. However, this love for the fellow being is selfless, absolutely devoid of any personal interest or motive. The *jivan-mukta* is aware that true love, as says Farid, excludes self-interest, and that love with self-interest is no love. He loves mankind, feels irresistibly drawn to them, the ones with whom he has been able to discover divine unity.
8. Any injustice or oppression against anyone in society makes him feel concerned and he fearlessly takes up the cause of righteousness.
9. Sikh history is replete with examples of numerous Sikhs who, died in the hue of Divine love, gave up their lives for the cause of truth and justice.

Types of Mukti

- **Jivan-mukti and Videh-mukti**
- Sikhism considers God as a dynamic reality, man as the manifestation of the Real Being .
- Both man and world are real, relatively real.
- Realization of God means realization of real self. Once man realizes his divine nature and accepts the same in others, he is on way to cultivating all the humanly realizable attributes of God.
- He refuses to be of this world, though he still lives his normal life in the embodiment and liberation can co-exist, the two are not self-contradictory terms
- Such a liberation is called *jivan-mukti* or the liberation achieved while still retaining existence.
- Concept of *jivan-mukta* denotes the stage of the that ideal person on the earth who reaches that stage.
- In the Indian religious tradition can be many synonyms for the term *jivan-mukti*. However, there is absolutely no difference about the general meaning of the word *jivan-mukta* . *four types of Mukti*.
- *There* are several direct references in the Sikh canonical literature to the *jivan-mukta*.
- Helpful in defining the concept, determining the characteristics < , his role and relevance is society, and the higher place in the Sikh religious thought on *jivan-mukti vis-a-vis* the *videh-mukti*

Sikh Theology of Liberation

1. Sikh canon uses the word *mukti* with three different shades of meaning.
2. As a religious concept-release from the bondage of birth and death and its ultimate merger with the Supreme soul.
3. As a metaphysical concept-achievement of ultimate bliss -*sunn-samadh* (emptiness-trance) through perfect devotion to God- the *unmani* state of ineffable ecstasy
4. Integrated concept of *miri with piri*, *Mukti-implies release from* social, economic and political injustice, oppression and exploitation as well.
5. These three different connotations are inter-related and interdependent.
6. Sikh theology lays more stress on *jivan-mukti*, i.e., liberation in embodiment *vis-a-vis videh-mukti*, i.e., liberation after death-with no social relevance.
7. *Mukti* is attainable while still leading an active and robust life in society, and dissolution of body is no precondition for this purpose.
8. A Gursikh required to attune himself to the Divine Will and cultivates all the qualities attributed to God, thus enlightening himself spiritually and transforming himself into a socially ideal citizen- attaining his own release- helps others to secure their release

Sikh Theology of Liberation (con't)

1. Such a *jivan-mukta*, is capable of realizing God and makes himself relevant to society as well as to fellow human beings.
2. Truthfulness and righteousness in conduct and practical life are as important as realizing the Truth. Cultivation of ethico-moral values is a precondition for the self-realization, or God-realization by man.
3. Belief in life-affirmation both the *jiva* and the *samsar* are not illusory but relative realities..
4. Human life a rare opportunity for cessation of the process of birth and death and achieve ultimate union with his creator- by living a truly righteous and dis-passioned but active life,
5. Doing creative work and virtuous deeds to achieve a state of con-sciousness completely attuned to the Divine Will. It marks a stage where man realizes his real self and finds same Divine spark in himself is present in all beings.
6. *Jivan-muki* is not the ultimate end and the *jivan-mukta* does not stop at that. He continues to work for *sarbat da bhala* realizing that all human beings are constituents of the uni-versal brotherhood and none of them is alien
7. The Sikh theology of liberation makes ethical great-ness the basis of spiritual greatness. It holds that the highest individual development, both spiritual and ethico-moral, can be and has to be achieved in and through society.

Sikh View of Salvation

1. Jivan mukti-Sikh ideal of salvation, finds fullest expression in the *Adi-Granth*.
2. Refers to the highest spiritual state of the individual, in tune with the Ultimate and at peace with human society.
3. who attains to the exalted state of liberation during one's lifetime, is called *Jivan Mukta*, the emancipated-in-life.
4. Most common conception of salvation in the Indian context, denotes 'deliverance' of the human soul from the cycle of rebirths.
5. Expression *mukti* is invested with new meaning in the Bani. It is not the annihilation of human existence that serves as crux in the Sikh conception of *mukti*, but it is the spiritual quality of one's being, instead.
6. The root-metaphor changed into *haumai* as *the* cause of ignorance, craving and bondage, as also of suffering.
7. Emancipation is sought, it is from the shackles of ego. Guru Nanak's definition of *jivan-mukta*, therefore, is in terms of the negation of ego: He alone is emancipated-in-life, Who is rid of ego inside. (A.G. p. 1009)
8. *jivan-mukta* of Sikh conception is the realized soul, identified as Gurmukh

Profundity Concept

- *sahaj* blending or merger is like the blending of the light of the individual with the light of God, like that of a drop of water into that of the ocean.
- It is a state of existence in which the *atma* of the individual is dissolved and absorbed in the *Paramatma*, and the inner duality dies within.
- It is variously described as *sunī (sunya) samadhi*, *sahaj samadhi*, *sahaj yog*, for instance, and the experience itself as *mahasukh*, *param sukh*, *param dnand*.
- Indeed the *sahaj* state is not merely the Ultimate Reality, it is the Lord (*Prabhu*), the ultimate in-dwelling Beloved in whom one is merged or absorbed.
- One who achieves this state of being is described by Guru Nanak as *jivanmukta*, and the state itself is described as that of *jivanmukti*.
- Words by which this absorption or blending or merger is characterized is a very significant one; it is either *samati* or *samauna* as in *sahaji samati*, *sahaji samauna*, *joti jotī samaun sabadi samauna*, *sachi samauna*, for instance, the root verb in each case being *sam* which literally means to equalise, merge, blend, absorb, fill, pervade, unify.

Self Renunciation and Social Context

1. What does Guru Nanak exactly mean by living in the world?
2. One must live in the world while seeking liberation in accord with the genuine theological understanding of self-renunciation. The *gurmukh* or "True" yogi is one who has renounced the ego and lives in accordance with the will of the Guru while living in society. (SG 8)
3. One must not be guided by one's own ego (*manmukh*) under the influence of *maya*. But live amidst the *maya* of the world but not under its influence.
4. Ideal is to renounce the ego and live according to the will of the Guru. That is, one is *to be in the world, but not to be of the world*.
5. Liberation is solely dependent on recitation of the Divine Name. It is only through recitation that one's heart and mind are purified: (SG 20)
6. Renunciation consists of renouncing the ego so that one can resonate with the un-struck sound (*anahat-nad*)
7. *Break away from duality or the dualistic mode of thinking. Pleasure and pain are seen as the same.*
8. Living in *maya* as a necessary challenge for spiritual development; Sikh metaphor for living amid *maya* is that of the lotus, which floats in the sticky mud but remains undefiled by it. (SG 5)

SBDS on Liberation

1. A remarkable description of one who is established in God, has realized his spiritual and who moves in the world but is above the world, is found in the eleventh stanza of Guru Tegh Bahadur's hymn in Raag *Sorathi*. P.633
 1. This hymn, which belongs to the finest pieces of ascetic poetry and sums up the classical conception of a *jivanmukta*, deserves quotation in full.:
 2. "He who is not distressed by suffering;
 3. From whom pleasure, love and fear have departed and who treats gold even as clay
 4. The heart of such a person is the abode of the Holy.
2. Through Teacher's blessing (*gur kirpa*) a man discerns this technique (*jugati*) such a being is indeed merged into God like water into water.
3. Almost a similar picture of a liberated one is given by the Guru in the third stanza of his shabad in *Dhanasari*. Here the character of a true sage (*jogi, yogin*) is described and he is identified with a liberated being. Such a sage neither indulges in slandering nor in eulogizing others, and he treats gold and iron alike.
 1. He is called a sage (*jogi*), because he has firmly fixed his fickle mind which runs in ten directions. Such a being should be known as liberated
 2. 4 Sloks M9-# 14,15,19,22,43-pp.1426-1428

Ethical Commands in Gurbani

1. Gurbani has repeatedly drawn attention to moral obligations and, directly or indirectly issued commandments, sticking to which man may promote the values set before him. Two fundamental imperatives are:
 - a) Recognition of Divine Ordinance
 - b) Control over egoism.
2. The ideal man of Gurbani is the seeker of Divine Ordinance pervading the universe - one who finds the Ordinance as his Lord's will.
3. Another commandment so often repeated in Gurbani is to renounce lust, wrath, covetousness, infatuation and pride.
4. Guru Nanak issued a concise and pithy command in regard to hypocrisy and pretence.
5. Gurbani lays stress on the exercise of virtue.
6. From a spiritualistic viewpoint, ethics of Gurbani indicates the path with orientation of values, for the realization of an ideal life. This is a way to apprehend the truth; a way to wash off the filth of untruth; a style of life whereby to cultivate the 'land' of one's being for sowing in it the seed of spiritual joy. The moral elements contained in Gurbani—with its love of enlightenment, humanistic orientation, and support for virtues—form a concrete basis for the excellence of the individual and community life of man. Ethics is not only a key to the spiritual welfare of the individual, it is also a worthy way of life.

Significance of Siddh Gost

1. The Siddh Gost discourse addresses contentious issue of whether or not renouncing mundane existence is necessary for the attainment of moksa.
2. It advocates the path of devotion while living in the world in the context of Guru's disapproval of asceticism as practiced by the Nath yogis
3. Sikhism holds a definite position against the path of renunciation as a valid means to liberation and emphasizes the concept of Self Renunciation.
4. It is not only a fundamental religious text that outlines the Sikh philosophical system or world view but it also makes a very fitting counterpart to other Indian religious traditions
5. And it is in *Siddh Gost* that Guru Nanak, explicitly expounds on the question of why renunciation of the material world is not necessary for, or even useful for moksa.
6. Consequently Siddh Gost is a fundamental philosophical text in the understanding on the Sikh position on renunciation including Self-renunciation and liberation as also for the unique evolution of Sikh philosophical system.

Socially Involved Renunciate

- Four main categories of the religious lifestyles and their theological orientation and liberation are
 1. A householder living in society
 2. A renunciate living outside society
 3. A householder living in the larger context of eventual withdrawal from society
 4. A renunciate living in the larger context of involvement in society.
- Guru Nanak actually denounces the first three types of religious lifestyles
- The last category, the *renunciate living in the larger context of social involvement*, refers to the path of renouncing one's desire to attain the ultimate goal of liberation.
- The Sikh gurus taught a radical rejection of all external forms of religion and the notion of renouncing the world and the taking to ascetic practices in order to attain *moksa*
- Sikh gurus taught that the mere recitation of the Divine Name is the sufficient means to spiritual attainment. This inner devotion to *nama* is open to all, irrespective of gender or caste.
- The Sikh theological and social stance on equality opposes the classical Hindu belief that liberation is open only to males belonging to the three higher classes
- *Siddh Gost* is a fundamental philosophical text in the understanding of the Sikh position on renunciation and liberation.

Siddh Gost Theme

1. Theme in a few lines preceding the pause (Rahau) – mostly in the longer hymns
2. Wanderings cannot make our life pure and purposeful; without the True Nama (Sabad) no one is emancipated.
3. Yogis belief - family ,world is a stumbling block for spiritual and mental powers- Isolated;
4. Turn in life -beggars from door to door are blind- without self-respect.
5. By Nam-Simran man's mind is illumined. Remain detached in the midst of mammon.
6. Nothing achieved without complete surrender of ego and self-centredness. - Realisation of Truth and practice of truthful life
7. Aim - emancipation, through true Nama or 'Sabad'.
8. Liberated man helping downtrodden; sympathy fellow men -called Gurmukh in Siddh Gost.
9. Guru had put on the garb of an Udasi (hermit) in search of such Gurmukhs-main theme of whole Sidh Gost.

Socially Involved Renunciate

- The different religious paths advocated by the Indian religions reflect contradictory perspectives on "living-in-this-world" and "renouncing-this-world" in the pursuit of the ultimate religious goal of *moksa*
- Sikhism (the most recent of the four) holds a definite and uniform position against the path of renunciation as a valid means to liberation.
- DOMESTICITY OR ASCETICISM?
- Scholarship on Indian religions often discusses the issue surrounding the prerequisites for attaining liberation (*moksa*) from the cycle of re-birth in terms of two polarities, the religious paths of: (1) "living-in-this-world" and (2) "renouncing-this-world." The issue surrounding domesticity and asceticism is manifest in all four of the major Indian religions
- More ancient traditions tend to embrace asceticism, the later traditions like Sikhism seem to place greater importance on devotionism meant for the layperson. (note on Loving Devotion)

Socially Involved Renunciate (con't)

- Guru Nanak's path of the *gurmukh* falls into the category of the *renunciate in the larger context of involvement in society*. The path toward self-realization is to be pursued while "living-in-this-world" and is achievable by all, based on the understanding that all persons have the potential to be a *gurmukh*. The Sikh worldview (based on the key concepts of *EkOankar*, *sabad*, and *gurmukh*) and Sikh religious practice (including *seva*, *nam-simran*, and *dhyan sadhan*) provides the theoretical foundation necessary for a critical look at the *Siddh Gost* debate about renunciation as a valid means to liberation

Mar jivhrey

Marjivrhey - p. 589

Shalok, Third Mehl:

ਭਗਤਿ ਕਰਹਿ ਮਰਜੀਵੜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਦਾ ਹੋਇ ॥

They alone worship the Lord, who remain dead while yet alive; the Gurmukhs worship the Lord continually.

ਓਨਾ ਕਉ ਧੁਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥ ॥

The Lord blesses them with the treasure of devotional worship, which no one can destroy.

ਗੁਣ ਨਿਧਾਨੁ ਮਨਿ ਪਾਇਆ ਏਕੋ ਸਚਾ ਸੋਇ ॥

They obtain the treasure of virtue, the One True Lord, within their minds.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਫਿਰਿ ਵਿਛੋੜਾ ਕਦੇ ਨ ਹੋਇ ॥੧॥

O Nanak, the Gurmukhs remain united with the Lord; they shall never be separated again.

Concluding Remarks

Gurbani depicts man in a variety of social contexts and situations; its range is as wide as the whole span of human life, from infancy to death, from ego-centricity to God-realization.

Man's follies and sins, his customs and policies, his predicament and alienation—nothing escapes the synoptic vision of the seers and sages of the *Adi-Granth*. In the course of all this description of human affairs, they have produced and bequeathed to us a literary treasure full of high social relevance.

If ethico-spiritual is one major theme of the thought-content of Gurbani, socio-cultural is the other. Both share a common objective, namely, welfare of man.