

SU(N)N—DOCTRINE IN NANAKIAN PHILOSOPHY

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ABSTRACT

Su(n)n is the state of equipoise where Absolute Entity exists in Primordial Trance along with the creation. There, the essence of Enlightenment and the Ultimate Reality are hidden and inscrutable in the realm of celestial peace and bliss. To comprehend the meanings, its essence and realization, attempt is made in this paper to elaborate on various aspects of Su(n)n under the following four headings: 1. Pre-creation; 2. God; 3. Creation; and 4. Human.

INTRODUCTION

Su(n)n, the Ultimate Reality, is a mystery and not a thing that can be defined by form or concept of being.

Guru Nanak explains this Su(n)n as follows:

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ ॥

ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪ ਨ ਪੁੰਨੰ ॥

AGGS, M 1, p 943. [1]

The Absolute Entity is deep within; and the absolute Entity is outside as well.

The Absolute Entity totally fills the three worlds.

One, who knows the Fourth State of the Absolute Entity, is not subject to virtue or vice.

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭ ਕੋਈ ॥ ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥

AGGS, M 1, p 943.

Everyone speaks of the Absolute Entity, the Un-manifest Entity.

Where did this Absolute Entity come from?

Who are they that are attuned to this Absolute Entity?

They are like That, from whom they originated.

Su(n)n is the fundamental state of equipoise, where the Absolute Entity exists in Primordial Trance along with the Creation. There, the essence of Enlightenment and the Ultimate Reality are hidden and inscrutable in the realm of celestial peace and bliss. Some religious scholars have opined that the Creation has always been there and will go on just like that forever. They do not believe in the beginning or ending of the Creation. Whereas the Gurbani emphasizes that the Creation is part of the Creator and according to Its 'Will' has occurred for several times:

ਕਈ ਬਾਰ ਪਸਰਿਉ ਪਾਸਾਰਾ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰਾ ॥

AGGS, M 5, p 276.

Guru Nanak eliciting the Creator's magnanimity and the meaning of life in the 'Su(n)n', clearly states that the Absolute Entity assumes Its power in the 'Su(n)n'.

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰ ਧਾਰੀ ॥

ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥

ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨ ਉਪਾਇਦਾ ॥

AGGS, M 1, p 1037.

It is un-manifested, infinite and incomparable. The Absolute Entity exercises Its Creative Power, and then It watches Its Creation from the primal 'Su(n)n', the 'Su(n)n' that It formed Itself.

To comprehend some understanding of 'Su(n)n', it has been discussed under the following four headings:

1. Pre-Creation; 2. God; 3. Creation; and 4. Human

1. PRE-CREATION

The state of pre-creation is described by Guru Nanak as follows:

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥

ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥

ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦ ਨ ਸੂਰਜ ਸੁੰਨ ਸਮਾਪਿ ਲਗਾਇਦਾ ॥

AGGS, M1, p 1035.

For endless eons, there was only utter darkness,

There was no earth or sky; there was only the infinite Command of Its Hukm (Laws of Universe).

There were no nights or days, no moon or sun; the God was absolved in Primordial Trance

2. GOD

The human nature can only allow to admit the perceptual facts for anything in existence and most

Editorial Note: Dr Dhaliwal has handled this very difficult topic, SU(N)N, very diligently, still it may not satisfy some readers. However, It can be said that it is the first attempt to look into this state, SU(N)N, entirely according to the Nanakian philosophy [2] embodied in the Gurbani, incorporated in the Aad Guru Granth Sahib. DSC.

comprehensible with or through the available senses. We believe in Albert Einstein's tremendous contributions to science that has helped man reach the moon, traveling in space marveling universe and even planning to inhabit the space. So are several other scientific marvels that have helped man to create luxurious way of living and laser sharp weapons to destroy humanity. Most of the time, we just accept the products without questioning their origin, inventors or manufacturers, but when it comes to 'Spirituality', we question almost everything that is beyond average human comprehension.

Ever since Moses, there have been several prophets in various times, who described the Will of God and explained the Order in Its Creation using several different languages and dialects. Considering the number of followers in each religion running in millions, there must be some truth in the gospels of those Prophets.

Sikhism being the youngest and fifth largest among the religions of the world, has about 23 millions strong believers as Sikhs. It started with Guru Nanak. Having accomplished realization of the Truth about God and Its Creation, voluminous Gurbani (Sikh Scriptures) was written, preached and practiced by the Gurus who succeeded to the House of Nanak. The whole philosophy of Guru Nanak has been incorporated in the Aad Guru Granth Sahib; the Holy Scripture reverend by the Sikhs and non-Sikhs alike.

Guru Nanak during discussion (*Sidh Goshat*) with the *Sidhas*, explained the question about God posed by the *Sidhas* as follows:

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ॥੨੧॥

AGGS, M 1, p 940.

Where were God and Its Creation before anything?

Guru Nanak responded as follows:

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰ ਵਾਸੁ ਲੀਆ॥੨੩॥

AGGS, M 1, p 940.

There is nothing but wonder that one has to satisfy with the fact that God with Its Creation is in 'Su(n)n'.

Guru Nanak contested the prevalent Hindu belief that like God, Creation also does not have any beginning or end. He wrote:

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਏ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

AGGS, M 1, p 463.

God was created by Itself. It assumed Its own attributes. Secondly, It fashioned the Creation; seated within the Creation, It holds it with delight.

God, You Yourself are the Giver and the Creator; by Your Pleasure, you bestow Your Mercy.

Guru Angad further emphasized it as follows:

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ॥

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ॥੨॥

AGGS, M 2, p 148.

You (God) are the All-powerful Cause of the Causes, says Nanak after deep deliberation.

The Creation is subject to the Creator, Who sustains it by Its Almighty Power.

The truth of primordial existence of God before the beginning of time and space is explained as follows:

ਆਦਿ ਸਚੁ, ਜੁਗਾਦਿ ਸਚੁ, ਹੈ ਭੀ ਸਚੁ, ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥ ੧॥

AGGS, Jap, p 1; AGGS, M5, p 285.

Existed before the beginning of time and space;

Existed throughout the Various Ages (in the past);

Exists in the present; and

Will exist forever in the future.

Guru Amar Das concurring with Guru Nanak further confirmed the existence of God in the manifest and the un-manifest form:

ਆਪੇ ਸਭ ਘਟ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ॥

ਆਪੇ ਗੁਪਤੇ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਰਿ॥

AGGS, M 3, p 555

God exists deep within all existence and also outside.

God Itself is prevailing un-manifest, and It Itself is manifest.

Then Guru Arjan repeated the same assertion of Guru Nanak as follows:

ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ॥ ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ॥

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭ ਬਕਤਾ॥ ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ॥

ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ॥ AGGS, M 5, p 285.

That True is God, True is Its Creation,

It is the Virtue, and the Dispenser of Virtue.

True is the God's word and True is its utterer,

True are the Intellects that listen the praises of the True.

He who comprehends (the Creator), to him all is True.

ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਆਇ ਸਭ ਦੂਰੀ ਬਾਹਰਿ॥

ਆਪਣੀ ਮਿਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰ ॥੧੮॥

AGGS, M 3, p 555.

God sat in the Absolute Trance, withdrawn from everything.

Only It Itself knows Its state; It Itself is unfathomable Ocean.

The truthful realization and the luminescence of the transcendent God were passed on from Guru Nanak to every Sikh Guru in succession. Guru Ram Das having similar realization as Guru Nanak, confirmed the existence of God as an Entity outside and different than human soul by subjecting God directly:

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥

ਤੁਧੁ ਬਿਨ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥

AGGS, M 4, p 12.

You Yourself are the Creator, everything happens only by Your Doing.

There is none other than You.

Guru Ram Das further confirms the existence of the God as follows:

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ॥ ਆਪੇ ਬਾਪੇ ਬਾਪਿ ਉਥਾਪੇ॥

AGGS, M 4, p 129.

The Primal Being Itself is beyond any limit.

It creates Itself and destroy Itself.

Guru Arjan vehemently claims the existence of the God, when he narrated:

ਹੈ ਤੂ ਹੈ ਤੂ ਹੋਵਨਹਾਰ॥ ਅਗਮ ਅਗਾਧਿ ਉਚ ਆਪਾਰ॥

AGGS, M 5, p 723.

Yes You are, yes You are, God, You shall ever be, O' inaccessible, unfathomable, lofty and Infinite God.

And, Guru Arjan echoes the claims made by his predecessors that there is none other than God; God is the Creator, whatever God does, that alone happens.

ਤੁਧੁ ਬਿਨ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤੂ ਕਰਤਾਰ ਕਰਹਿ ਸੋ ਹੋਇ॥

AGGS, M5, p 724.

In admiration of the God's silent absorption in Itself, Guru Arjan wrote enormously of innate nature of the God merged in timeless primordial Trance:

ਕੇਤੜਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ॥ ਕੇਤੜਿਆ ਦਿਨ ਸੁੰਨਿ ਸਮਾਇਆ॥

ਕੇਤੜਿਆ ਦਿਨ ਧੁੰਧੁਕਾਰਾ ਆਪੇ ਕਰਤਾ ਪਰਗਟੜਾ॥੧੨॥

AGGS, M 5, p 1081.

For so many days, He remained invisible.

For so many days, He remained absorbed in silent-absorption.

For so many days, there was pitch darkness, and then the Creator revealed Itself.

The essence drawn from the fore-mentioned Sabds, confirms the existence of God as omnipresent, an independent, powerful, unfathomable, ineffable, creative and demolishing, provider, sustaining, caring loving entity; to whom, the humanity supplicates and yearns to be with. The God existed prior to anything else, exists presently in Its Creation, and will exist forever even when the universe is absorbed back into Su(n)n.

3. CREATION

When and how was the universe created? Every religion has different views and so have some scientists. According to Christianity, God created universe in six days and on seventh day God rested. Whereas the Islam believes that when God said, "Kunn", the universe was created and whenever God

wishes to demolish Its creation, It will. Charles Darwin on the other hand explains in scientific terms, that the universe was hotter than the molten lava, as it cooled off it became mud like and from there micro-organisms originated and the life started. Basically, all the religions point in one way or the other to the 'Big Bang theory'. The Universe got created by the 'Will' of God when ordered so, as narrated by Guru Nanak:

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸਤੇ ਹੋਇ ਲਖ ਦਰੀਆਉ॥੧੬॥

AGGS, Jap 16, p 3.

The whole Creation got manifested with one voice (bang).

Then many thousands things appeared.

The 'Will' (Laws of Universe) of God controls each activity for everybody and everything, thus keeping order in the Creation. The religionists and scientists are still calculating timings of origin of the universe, finding new evidences everyday. Although, several scientists have attempted to explain the origin and composition of existing solar system, but, they are still baffled by the complexities of their findings and end up concluding; that there is some unknown entity that is controlling all the universe, or the multiverses [3].

The same questions were prevailing during the fifteenth century. Guru Nanak wrote about this in Jap in Stanza 21:

ਬਿਤਿ ਵਾਰ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨ ਕੋਈ॥

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥

AGGS, Jap 21, p 5.

The date and the day are not known to the Yogis, nor is the month or the season.

The Creator, who created this creation, only knows.

Guru adds further:

ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ॥

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ॥ ਚਾਰਿ ਬੇਦ ਚਾਰਿ ਖਾਣੀ॥

ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ॥ ਏਕ ਕਵਾਵੇ ਤੇ ਅਭਿ ਹੋਆ॥੧॥

AGGS, M1, p 1003.

The One Universal Creator created the creation and It made all the days and nights.

The forests, meadows, three words, the four Vedas, the four sources of Creation,

The countries, the continents and all the worlds, have all come from just One word of the Creator.

It is only from this Primal Su(n)n that the Creator fashioned air and water. It created the Universe, and the king in the fortress of the body, the man. God's Light pervades fire, water and souls; God's power rests in the Primal 'Su(n)n. The Primal 'Su(n)n' is pervasive throughout all the ages

In contrast to the Western religions and some Eastern

religions beliefs that God created everything at once, Guru Nanak narrated, God did create the universe but the world evolved from fundamental attached and unattached elements in nature. He said:

“ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ॥

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ॥੩॥੧੯॥

AGGS, M1, p 19.

From the Ever-Existing came the air, and from the air came the water.

From water, It created the three worlds; in each and every heart It infused Its Light.

Guru Arjan further affirmed this expression in the following Sabd:

ਪਵਨੁ ਵਿਚੋਲਾ ਕਰਤ ਇਕੋਲ ਜਲ ਤੇ ਓਪਤਿ ਹੋਆ॥

AGGS, M 5, p 884.

The air is the mediator and life originated from water; the Creator is One.

To understand it fully it can be interpreted as life is created from water but to sustain it, is every breath of air.

Nothing existed before God willed for the Creation but ‘Su(n)n’, where God was absorbed in Its un-manifested formless Absolute Trance. Guru Arjan elaborates this as follows:

ਜਬ ਆਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥

ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥

ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥

ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸ ਸੰਗਿ ਕਮਾਤਿ ॥

ਜਬ ਇਸਕਾ ਬਰਨ ਚਿਹਨ ਨ ਜਾਪਤ ॥

ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥

ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥

ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥

ਆਪਨ ਖੇਲ ਆਪਿ ਵਰਤੀਜਾ ॥

ਨਾਨਕ ਕਰਨੈਹਾਰ ਨ ਦੂਜਾ ॥

AGGS, M 5, p 293.

When the world was not formed, whence it was that the Virtue and Sin sprang? When the God was in Primordial Trance, against who did God harbor enmity or jealousy? When God was not in form nor had color who then could suffer pain or enjoy gladness? When God, the One was Oneself the Transcendent Entity, who was lured by Attachment who by doubt? It is God who plays Its Sport, “for” says Nanak, “there is no one other than God.”

ਜਬ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥

ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕਉ ਚੀਨ ॥

ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਚਿ ਧਾਰੈ ॥

ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥

ਜਹ ਆਪਨ ਊਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥

ਤਹ ਕਉਨ ਠਾਕੁਰੁ ਕਉਨ ਕਹੀਐ ਚੇਰਾ ॥

AGGS, M 5, p 293.

Guru Arjan queried the existence of all the human concepts and actions.

Even when there was none else but God the All-powerful, Wise in Itself, who then reflected on the Vedas and the Semitic Texts? When Its abode was in Its own Heart, who then did care for omens, good or bad? Guru Arjan confirmed.

That God is beyond limits, Highest of the High, and, It alone reaches Itself.

To clarify the confusion, that God and Creation is nothing more than the creation of human mind; Guru Arjan delving further into investigation over the association of attributes of Maya (illusion) to Creation, isolated God and Its Creation from the attributes of Maya. He narrates:

ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ ॥ ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥

AGGS, M 5, p 293.

When God Itself offered obeisance to Itself; then how could the three qualities of Maya affect anyone?

By comprehending God’s existence in *Su(n)n Smaadhee*, and Its basic fundamental Creation in its purest form of having none of the attributes of Maya, clarifies the confusion that the Maya and its attributes is the creation of human mind and not a divine creation. Now, the question of Existence of God and Its Creation is not to be solved by answering with any perceptive statement or proving by any other means that can be conceptualized by human mind. The only positive belief that one can have about the existence of God and Its Creation is by accepting the Guru’s Truth. Guru Ram Das in the following Sabd establishes that the five basic elements created by the ‘Will’ of God are responsible for the evolution of this world, and if anyone can create sixth, let him:

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ॥ ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੋਵੈ॥੩॥

AGGS, M 4, p 736.

The five basic elements created by the ‘Will’ of God are responsible for the evolution of this world, and if anyone can create sixth, let him.

You unite some with the True Guru, and cause them to understand, while others, the self-oriented (manmukhs), do their deeds and cry out in pain.

In the next couple of lines of the same Sabd, Guru Ram Das explains:

ਹਰਿ ਕੀ ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ ਮੂਰਖੁ ਮੁਗਧੁ ਨੀਚਾਣੁ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸ ਲੈ ਮੇਰੇ ਸੁਆਮੀ ਸਰਣਾਗਤਿ ਪਇਆ ਆਜਾਣੁ ॥

AGGS, M4, p 736.

I (human being) cannot describe the glorious greatness of the God; I am foolish, thoughtless, idiotic and lowly. Please, forgive servant Nanak, O my God; I am ignorant, but I have entered your sanctuary.

The Prophets of almost every religion agree in one form or another that there is something most magnanimous, Absolute, Unfathomable Source that is beyond human comprehension. The prophets in human form have tried to provide humanity some semblance of God and Its Creation by verbal, written and some times pragmatic experiences and it is up to humanity to accept it or continue questioning till the end of its survival. Guru Arjan concluded this as follows:

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਆਕਾਰੁ ॥

ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥

ਪਾਪ ਪੁੰਨ ਤਹ ਭਈ ਕਹਾਵਤੁ ॥ ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਢਾਵਤੁ ॥

ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥ ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥

ਦੂਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖੁਾਨ ॥

ਆਪਨ ਖੋਲੁ ਆਪਿ ਕਰ ਦੇਖੈ ॥ ਖੋਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੈ ॥੨॥

AGGS, M 5, p. 293

When God Itself created the world of form (the visible world or universe and the scene of manifold actions, which are illusory) and the world did function within the three Modes of Maya (Rajho, Tammo and Sathoe), then became current the terms Virtue and Sin, and some craved for heaven, and the others worked for hell. Then came the involvement with the world and Maya, followed by oppression of Ego, Attachment, Doubt and Fear, Pain, pleasure, honor and dishonor and all kinds of speech to express feelings. God Itself performs Its play (creation) and watches it. When God draws the play within Itself, God alone remains; says Nanak.

4. HUMAN

Why does God exercise Its Will to create a universe and in it the man, 'the ruler of the earth'? Is it because God wanted to express Itself, Divinity, prototype in finite terms? The answer is, yes, and God also creates, by the same Will, the three modes of Maya, and the sense of 'I-am ness', resulting in evil:

ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ

AGGS, M 5, p 51

God gave us praanaa, the breath of life, our mind and body.

God is the support of our hearts:

ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ ॥

AGGS, M 5, p 46.

By the Grace, God preserves and protects our souls, our life, body and breath.

ਜਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਮਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥

AGGS, M 5, p 254.

God has counted all the days and the breaths, and placed them in people's destiny, and these do not increase or decrease even a little bit.

ਪਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ ਬੇਅੰਤ ਅਗਮ ਅਪਾਰੋ ॥

AGGS, M 5, p 249.

God is the Giver and support of the breath of life, mind, body and soul. God is infinite, inaccessible and unfathomable.

ਭਈ ਪ੍ਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

AGGS, M 5, p 12.

Having evolved through myriads of different lives, ultimately we have been blessed with this human life, and this is our chance to meet the God of the Universe.

ਬੈਠਤ ਊਠਤ ਸੋਵਤ ਜਾਗਤ ਵਿਸਰ ਨਾਹੀ ਤੂੰ ਸਾਸ ਗਿਰਾਸਾ ॥੧॥ਰਹਾਉ ॥

AGGS, M 5, p 378.

Accordingly, human is supposed to admire, appreciate and sing the praises of the God, and not to forget It for even one breath.

The God also created the Word (Sabd) through which one realizes the Name, or the essence of Reality, and helps one to dispel ignorance, become like God whose essence one is. He lives in the world as a man of the world and acts now not according to his own 'will' goaded by his self, but in accordance with the God's 'Will', as revealed to him through the Sabd, dying to one's self and living ever in the presence of God.

It is beyond average human comprehension to account for the zillions of manifestations and un-manifestations happening every day. No explanation has ever been put forward for the origin and ultimate fate of human and rest of the creation. Guru Arjan expressed this enigma as follows:

ਬਾਜੀਗਰ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥ ਨਾਨ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਬਸਮਿਓ ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥

AGGS, M 5, p 736.

The actor stages the play. The actor plays many characters in different costumes.

But when the play ends and the actor takes off the costumes, then there is One, and the Only.

Similar ideology can even be found in the literature of a famous play-write, William Shakespeare, who wrote in "As You Like It", "All the world's a stage, and all men and women are merely players. They have their exits and their entrances; and one man in his time plays many parts." [4]

ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਓ ਬਿਨਸਾਇਓ ॥

ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥੧॥ਰਹਾਉ ॥

AGGS, M 5, p 736.

How many forms and images appeared and disappeared?

Where have they gone? Where did they come from?

To answer this query Guru Ji explains that this is like:
ਜਲ ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ॥

AGGS, M 5, p 736.

Countless waves rise up from the water.

Jewels and ornaments of many different forms are fashioned from gold.

But ultimately it is only the One, and Only that created or gives origin to so many different forms of manifestations in the universe, and then every aspect of the universe is perishable and ultimately merges into the One.

CONCLUSIONS

The doubts about the existence of God, Its Creation and the role of human have been discussed ever since human evolved sense of 'being' in the universe. Guru Nanak, during the discourse with the Sidhaas (Sidh Goshat), questioned that everybody is speaking of the Absolute God, in the un-manifest 'Su(n)n', how can one find this Absolute 'Su(n)n'? Who are they, who are attuned to this Absolute 'Su(n)n'? Guru then went on to explain that, "They are the *Gurmukhs* (Guru-oriented), like the God, from whom they originated. They are not born, they do not die; they do not come and go. Guru Nanak instructed further, that the *Gurmukhs* abide by the instructions in their minds, and by exercising control over the nine gates (two eyes, two ears, two nostrils, one mouth, one urinary passage and one for defecation) they attain perfect control over the Tenth Gate (medial temporal lobe and the Limbic-Thalamic system in the brain). There, the un-struck melody of the Absolute Entity vibrates and resounds. One is to behold the Absolute Entity and merge with It. This is the Primordial purity, where wondrous, amazing un-struck melody vibrates and the *Panch Sabd* (the five primal sounds) echo the perfect sound current of *Naad*, as experienced and narrated by Guru Nanak:

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ॥

ਤਾਰ ਘੋਰ ਬਾਜਿਤੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ॥

AGGS, M 1, p 1291.

The Panch Sabd, the five Primal Sounds, resonate and resound within;

The insignia of the Sabd is revealed there, vibrating gloriously.

The strings and harps vibrate and resound; the true throne of the God is there.

Some blessed believers, who were destined to realize the Ultimate Reality, as discussed in the body of this paper;

did find celestial peace and bliss, by understanding 'Su(n)n. One of those believers was Guru Arjan, who in the following verse narrated very eloquently the experience he had in his life.

ਅਨਹਦ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ॥ ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ॥

ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ॥੧॥

The Un-struck melody resounds and resonates in peaceful ease.

I rejoice in the eternal bliss of the Word of the Sabd.

In the cave of the intuitive wisdom I sit, absorbed in the silent trance of the Primal Su(n)n. I have obtained my seat in the heavens.1.

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ॥ ਜੋ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ॥

ਤਿਪਤਿ ਅਗਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ॥

After wandering through many homes and houses, I have finally returned to my own home,

and I have found exactly what I was looking for.

I am satisfied and fulfilled; O Saints, the guru has shown me the fearless God.

ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ॥ ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ॥

ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੁਕੀ ਕੁਕ ਪੁਕਾਰਿਆ ਜੀਉ॥

Itself is the king and Itself is the people.

Itself is in Nirvaanaa, and Itself indulges in pleasures.

Itself sits on the throne of true justice, answering the cries and prayers of all.

ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੋ ਕਹਿਆ॥

ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ॥

ਜੋਤਿ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ ਜੀਉ॥

AGGS, M 5, p 97.

As I have seen It, so have I described It.

This sublime Essence comes only to those who know the mystery of the God.

Their light merges into the light, and they find peace.

O servant Nanak, this is all the Extension of the One.

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