

An initiative by
Oneness In Diversity Research Foundation
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Script of the Video ‘UNFURLING THE SELF’

The universe is a cosmic wonder encompassing infinite forms powered by One omnipresent energy. Human beings, a part of the creation, are a speck in the vastness of the universe. However, their ability to rationalize makes them believe that they are separate and superior from other forms of creation. Their alter ego comes in the way of their understanding of themselves. This presentation is a humble attempt at human unfoldment through the philosophical terminologies used by the saints of the Indian subcontinent.

The Indic saints of the Bhakti and Sufi movements, a period between the 13th to 17th centuries, spearheaded a socio-religious reform. The spiritual verses of some of these saints enshrined in the Guru Granth Sahib address the inner human to strive beyond worldly desires.

For these Indic saints, the substratum, the underlying layer of manifestation, is the Omnipresent energy which creates, sustains and destroys. They address this energy as 'Jyot', which many belief traditions address as God. This energy is present in every aspect of creation; hence, it is not distanced from it. Like the waves that emerge from the sea and submerge into it, Similarly, the substratum of creation appears in many forms from the 'Jyot' and merges back into it.

sahas tav nain nan nain heh toh kau sahas moorat nanaa ek tuohee //
sahas padh bimal nan ek padh ga(n)dh bin sahas tav ga(n)dh iv chalat mohee //
(raag dhanaasaree, Guru Nanak, Guru Granth Sahib)

Abundant are Your eyes, and yet You have none.
Abundant are Your forms, and yet You have none.
Abundant are Your lotus feet, and yet You have none.
Without a nose, abundant are Your noses.
How enchanting is Your play!
(Raag Dhanasri, Guru Nanak, Guru Granth Sahib)

The Indic Saints addressed creation's creative, sustenance and destructive elements as 'Onkar'. In his creed, Guru Nanak affixed the numeral 'Ek', One, before 'Onkar' to strengthen the message of Oneness in the entirety of creation.

*ikOankaar sat naam karataa purakh nirabhau niravair akaal moorat
ajoonnee saibha(n) gur prasaadh //*
(Jap, Guru Nanak, Guru Granth Sahib)

There is One energy in the entirety of creation. Its existence is the Truth. It is personified in the creation. It is fearless. It is bereft of discrimination. Its form is eternal. It is beyond birth. It is self-existent. Its presence is realized through the grace of wisdom.
(Jap, Guru Nanak, Guru Granth Sahib)

The revered saints consider that every element of creation comprises 'Sargun', the visible and 'Nirgun', the invisible aspects.

'Sargun', the tangible forms comprise 'Panj Tat'; the five elements; 'Prithvi', 'Jal', 'Agni', 'Vayu' and 'Aakash'. 'Prithvi', called Earth, represents the solid state of matter. 'Jal', called water, represents the liquid state of matter. 'Agni', called fire, represents the heat inherent within the matter. 'Vayu', called air, represents the gaseous state of matter and 'Aakash', called ether, represents the space wherein the elements come together to assume a physical form.

'Nirgun', the unmanifested attributes of nature, are non-tangible that don't assume physical form. These comprise aspects of nature not comprehended through the human senses of seeing, hearing, smelling, touching and tasting.

avigato niramail upaje niragun te saragun theeaa //
(Raag Raamkalee, Guru Nanak, Guru Granth Sahib)

The eternal sublime produces a formless state to become an attributable form.
(Raag Ramkali, Guru Nanak, Guru Granth Sahib)

The interplay of 'Sargun', the visible and 'Nirgun', the invisible, create an illusion for the human senses, termed 'Maya'. Duality created by 'Maya' alienates the mind from its interconnectedness amongst elements of creation. This results in humans considering themselves distinct from other aspects of creation.

The web of 'Maya' operates through 'Trey Gun', three forms of action, termed 'Tamo', 'Rajo' and 'Sato'. 'Tamo', also known as 'Tamas', entails inertia and destruction. 'Rajo', also known as 'Rajas', entails activities and motion. 'Sato', also known as 'Satvic' entails positivity and lucidity. The Indic saints recommend that the seekers transcend the three states of 'Maya' and aspire for 'Turiya', where duality is discarded, and the Truth of Oneness is comprehended.

traī varatai chauthai ghar vaasaa //
kaal bikaal ke'ee ik graasaa //
(Raag maaroo, Guru Nanak, Guru Granth Sahib)

Existence manifests in three states of Maya (Tamo Rajo, Sato). In the fourth resides the Truth of Oneness.
It accepts the illusion of birth and death as one.
(Raag Maru, Guru Nanak, Guru Granth Sahib)

Humans, being a part of nature, constitute the same aspects of creation. Every element at the macro and micro levels are interconnected. Hence, what is outside of the human body also resides within.

jo brahama(n)dde soiee pi(n)dde jo khojai so paavai //
(Raag Dhanaasree, Bhagat Peepaa, Guru Granth Sahib)

What comprises the universe, also resides in the body. Those who seek, discover this reality.
(Raag Dhanasari, Bhagat Pipa, Guru Granth Sahib)

To explain human existence, saints mention that the body comprises 'Sthool Sarir', the visible form and 'Sooksham Sarir', the invisible or subtle form.

'Sthool Sarir', the visible form, comprises 'Gyan Indriyas', the five sense organs of perception: eyes, ears, nose, tongue and skin, which feed the mind through seeing, hearing, smelling, tasting, and feeling. The 'Sthool Sarir' responds to the external perception through the 'Karam Indriyas', the five organs of action: the hands, legs, mouth, genital and anus. These facilitate the worldly activity of speech, touch, movement, procreation and excretion.

'Sooksham Sarir', the invisible or subtle form, comprises 'Chitt', consciousness, 'Mun', mind, and 'Matt', also known as 'Buddhi', the intellect.

'Chitt' is the unchangeable observing faculty. 'Mun' and 'Matt' are the decision-making faculties. 'Matt', the intellect, rationalizes between right and wrong while 'Mun', the mind, entices to adopt the path of least resistance. Toggle between 'Mun' and 'Matt' creates a tug in decision-making. The push and pull create desires that encourage 'Panch Chor', metaphorically the five-thieves, representing the vices of 'Kaam', Lust; 'Krodh', Anger; 'Lobh', Greed, 'Moh', Attachment and 'Ahankar', Ego, which robs humans from internal peace.

avar pa(n)ch ham ek janaa kiau raakhau ghar baar manaa //
mwrih lUtih nIq nIq iksu AwgY krI pukwr jnw]1]
(Raag gauRee, Guru Nanak, Guru Granth Sahib)

There are five vices, but I am one mortal. How can I protect the mind's
anchor, the positive virtues?

Daily, the vices distract me from the path of morality. Whom can I
complain to?

(Raag Gauri, Guru Nanak, Guru Granth Sahib)

To combat the influence of vices, saints recommend imbibing 'Gyan', wisdom and practicing 'Naam', self-reflection. Through this effort, the seeker embarks on the journey of 'Nivritti Marg', the inward path of actualization, and after that, transcends to 'Parvritti Marg', the outward path of practical implementation. This equipoise attains the supreme state of 'Dharam', the guiding force for righteous actions and reactions.

paravirat niravirat haaThaa dhovai vich dharam firai raibaariaa //
manmukh kache kooRiaar tin(h)ee nihachau dharageh haariaa //
gurmatee sabadh soor hai kaam karodh jin(h)ee maariaa //
(Raag Malaar, Guru Nanak, Guru Granth Sahib)

Action and contemplation are two polarities guided by righteousness.

The ego-centric are weak and negative, hence lose integrity.

The spiritual-minded are warriors who conquer worldly desires and anger.

(Raag Malar, Guru Nanak, Guru Granth Sahib)

The Indic Saints of the Bhakti movement motivated the seekers to unfurl themselves for an enlightened state of Oneness.

eko dharam dhiraRai sach koiee //
(Raag Basant, Guru Nanak, Guru Granth Sahib)

Righteousness is the only truthful universal law.

(Raag Basant, Guru Nanak, Guru Granth Sahib)

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