

**Ideology of
Guru Nanak Dev Ji
and
Sindhiyat**

Leading to a Virtuous World

**Commemorating 550th Anniversary of
Guru Nanak Dev Ji's Birth**

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Editors

**Dr. Mandeep Kaur Kochar
Dr. Gurjit Kaur Pahwa
Dr. Pargat Singh Garcha**



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Ideology of Guru Nanak Dev Ji and Sindhiyat : Leading to a Virtuous World

by

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Message

In a country where divinity and truth were once manipulated, people had become a prey to caste and creed, and brutality was unleashed by the invaders, Guru Nanak Dev ji came as a guide to bring enlightenment, strength, veracity and spirituality to the mankind. To a society that was blotted with quagmire of bigotry, Guru Nanak Dev ji brought the message that the immortal omniscient Creator resides within the soul of the humans. He addressed all communities and requested them to choose intrinsic worth and inherent compassion; and shun malevolence, chauvinism and fanaticism while practicing their individual faiths to lead a perfect life. On the august occasion 550th birth anniversary of the founder of Sikhism, who always inspired the believers to live by remembering the creator, working hard and sharing with the needy, I congratulate Dr. Bhagwan Balani and Dr. Mandeep Kaur for organising this event at BTTC, Colaba.

It is believed that from his childhood, Guru Nanak Dev ji was inclined towards the divine quest. He indulged in understanding and discussing the message of Eternal Truth given by the Creator. To help the spiritually weak

masses, he toured across the globe to campaign against spiritual hypocrisy and religious manoeuvring, and people flocked to obtain spiritual guidance from him. This unrelenting devotee of the all-pervading *Akalpurakh* (the Creator) advocated concept of oneness, *Ekankar*. His doctrines — *Naam Japo*, *Kirat Karo* and *Vand Chhako* demarcate a way of life prompt the human race to tread on the path of honesty, happiness and contentment.

Guru Nanak Dev ji believed that education should benefit humanity and its main objective should be self-realisation and progression towards a better society. He was not a cleric or an educationist and yet ascended to the unfathomable zenith of spirituality. The first function of education, therefore, for us should be to nurture the human mind and produce quality human resources. Education is truly a global force that provides the aptitude to recognize our capabilities, and become progressive, rational and benevolent citizens. It gives vent to the exceptional and budding potential of the youth and diverts their dynamism and vitality towards a constructive and productive society and economy, and we, the educators, should strive to prepare our students to lead the journeys of their lives successfully.

Once again, I extend warm wishes and heartiest congratulations to everyone who is helping in their own ways, big or small, to make this seminar a success.



(Jaspal Singh Sandhu)



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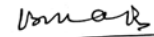
Message

I am very happy to know that the Bombay Teachers' Training College, Colaba, Mumbai has organised a National Seminar on *Sindhiyat and Ideology of Sri Guru Nanak Dev Ji : Leading to a Virtuous World* to commemorate the 550th birth anniversary of Guru Nanak. The College has also compiled a book containing 40 papers on the subject, written by different scholars from many colleges of Punjab, Chandigarh and Delhi.

The best way to celebrate an event related to a great soul is to propagate his thoughts and preachings. It is therefore extremely appropriate to publish such a book that will help in spreading the teachings of Guru Nanak among a wide group of readers belonging to different faiths and religions.

Guru Nanak was not a leader of any particular religion. His teachings cut across religious boundaries. It is therefore not surprising that the Sindhis follow Guru Nanak as their religious leader as much as the Sikhs do. Celebration of the 550th birth anniversary of Guru Nanak by the College run by a Trust of the Sindhi community in Mumbai, by way of holding this seminar and by publishing this book, is commendable.

I convey my best wishes to this laudable venture of the Bombay Teachers' Training College.



U P S Madan



Message

I want to congratulate Dr. Bhagwan Balani and Dr. Mandeep Kaur for organising this event at BTTC, Colabaon the 550th year of Guru Nanak Dev as the contemporary world has lot to learn from his life.

Guru Nanak Dev, as a child, went to school, was inquisitive, brilliant and philosophical. He was fond of company of spiritual people and sought answers to purpose of life. Guru Nanak was also a householder, had two children, and worked hard all his life - in earlier years in various vocations and later years, after his famous four missionary journeys, as a farmer.

Philosophically, Guru Nanak emphasized that God is one and beyond any religious divisions. The teachings of Guru Nanak were logical and easy to understand. His definition of God is most interesting - One, True Name, Creator, Fearless, Without Vengeance, Beyond Time, Does not Incarnate, Self-existent, Understood only by Grace.

Guru Nanak explains that the purpose of life is to become truthful for which one has to purify actions. He emphasized on dignity of labor, and observed that Truth is Highest Virtue but Truthful Living is still higher. To attain this truthfulness, one has to purify the mind by sculpturing consciousness where divine knowledge plays an important role.

Guru Nanak observed that Dharma is a product of compassion, supported by contentment. Guru Nanak preached that as you sow so shall you reap and therefore encouraged everybody to cultivate virtues.

On social issues, for Guru Nanak, the complete creation is from one God and therefore no one could claim to be superior or inferior. Guru Nanak

emphasized equality of complete human race, irrespective of caste, color, creed, gender or race.

On environment, Guru Nanak guides that Earth has to be treated like Mother, water like Father, and Air like Guru. Therefore, one has to guard against any type of pollution to the environment.

On economics and commerce, Guru Nanak emphasized on literacy, gaining knowledge, healthy living, increased workforce, and encouraging investment. Again, emphasis was on ethics and truthful behavior. The message of Guru Nanak, is to lead a householder's life, work hard and then share something in charity. This message is encapsulated in *Naam Japo*, *Kirat Karo*, and *Vand Chakko* or Meditate, Earn Honestly, and Share with Others. Sikh philosophy does not believe that the acquisition of property or wealth is evil, but the mental attachment to material wealth or *maya* is to be avoided.

The universal message taught by great Guru is applicable to all of us – students of life, and is as relevant to the world now, as it was in the fifteenth century when it was first delivered. According to Guru Nanak, serving needy and hungry is an important duty of the society. To the sages in the mountains, he urged them that if all good and pious people retire to mountains to meditate, how will the world improve. So, we educationists also need to dedicate our life to serving the world and not stay isolated in ivory towers of our elite institutions.

Dr. Charan Singh

CEO & Director,

Foundation for Economic Growth and Welfare

Former Research Director RBI,

Non Executive Chairman, PSB



Message

It is a matter of great pleasure to know that Bombay Teachers' Training College, Colaba, Mumbai is organising a National Seminar (in collaboration with Khalsa College of Education, G. T. Road, Amritsar and GHG Khalsa College of Education, Gurusar Sadhar, Ludhiana) on 'Sindhayat and Ideology of Sri Guru Nanak Dev Ji: Leading to a Virtuous World'.

In an era when the people of diverse faiths live in mortal fear of clash of cultures, and the so-called civilized nations compete in the clandestine manufacture of destructive weaponry, organising the seminar for rousing the message of Guru Nanak for peaceful co-existence and mutual trust acquires a special urgency.

I extend my warm wishes to the college fraternity on the auspicious occasion for its continuing success.

Congratulations to all on 550th Birth Anniversary Year of Sri Guru Nanak Dev Ji.

Let us come forward to revive and preach the humanistic mission launched by Guru Nanak for the welfare of peace for all around the world.

Best Wishes !

Rajindermohan Singh Chhina
Honorary Secretary
Khalsa College Charitable Society
Amritsar



Message

It is my privilege to send my best wishes to the Management, Principal, Staff and Students of Bombay Teachers Training College, Colaba, Mumbai and the Sindhi Community for commemorating the 550th birth anniversary of Shri Guru Nanak Dev ji. I sincerely appreciate the efforts of the organisers for bringing various educational institutions on one platform to share their valuable views in the seminar and also publishing a book dedicated to the theme.

Shri Guru Nanak Dev ji (November 1469 – September 1539) – a Great Philosopher, Social Reformer, Poet, Singer, Farmer, Musician, Trader, Widely Travelled, Spiritual and Humanitarian Leader gave the message to all the human beings in the form of 974 poetic hymns. ‘*Kirat Karo*’ (Earning and making honest living), ‘*Naam Japo*’ (Meditating on God’s name to control the five human weaknesses) and ‘*Wand Shako*’ (Sharing with others and helping the needy) is the basic formula for living a truthful and contented life. He advocated rationality over weird myths and superstitions, universal brotherhood over castism and humble living without prejudices.

May God bless us all for this noble cause!

May the Institution continue its journey on the road of excellence!!

Dr. Harjinder Singh Brar
Registrar (Former Principal)
Governing Council, GHG Khalsa Colleges,
Gurusar Sadhar, Ludhiana, Pb-141104.



Message

I am glad to learn that Bombay Teachers' Training College Mumbai, Khalsa College of Education, Amritsar and GHG Khalsa College of Education Gurur Sar Sudhar have collaborated to commemorate 550th year of Guru Nanak Dev Ji's birthday by organising a National Seminar, which is indeed a laudable educational initiative aimed at spreading awareness concerning universal visions & values leading to intellectual blossoming and self-enrichment as advocated by Guru Nanak Dev Ji.

The message of Guru Nanak Dev Ji is much beyond religious and geographical boundaries and is aimed at truthfulness, care and concern for fellow-beings and spiritual kind-heartedness for leading a purposeful life. The spirit behind the sacred appeal needs to be spread globally to redress human suffering and hatred prevailing all around.

The ambitious lead for organizing the present seminar and publishing this book on "Ideology of Guru Nanak and Sindhiyat: Leading to Virtuous World" is a great step in the required direction for which I compliment Dr Mandeep Kaur in a special way.

I congratulate the management, staff and students of all collaborating institutions for taking this tremendous initiative and send my best wishes and prayers for the grand success of the program and further look forward towards more such educational endeavors by leading institutions of higher learning of both states in days to come. Good Luck.

Dr. DJ Singh

Former Dean & Joint Director, Punjab Police Academy &
Member UGC Expert Committee on National Security Studies



Message

I am extremely happy to know that Bomaby Teachers' Training College, Mumbai, Khalsa College of Education, Amritsar & GHG Khalsa College of Education, Gurusar Sadhar, Ludhiana have jointly organized a national seminar on 'Sindhayat and Ideology of Sri Guru Nanak Dev Ji: Leading to a Virtuous world.'

I congratulate them on selecting such a noble theme for this national seminar. Amidst the unlimited number of Seminars happening around us on the usual, cliched themes, the theme of this seminar comes as a fresh breeze. It is well-timed with the 550th Birth Anniversary of Sri Guru Nanak Dev Ji whoincarnated on this planet earth to lead the humanity from darkness to light. Moreover, in the contemporary world when the humanity is on the brink of annihilation due to all pervasive violence, self-aggrandizement, and total erosion of human values, reviving the teachings of Sri Guru Nanak Dev Ji will help in restoring the fundamental human values and pave the way to a virtuous, peaceful and harmonious world.

With Best Wishes

Dr. Sarla A Santwani
Head, Faculty of Education,
Somaiya Vidyavihar University,
Mumbai



Message

I congratulate to the faculty of Bombay Teachers' Training, College, Colaba, Mumbai for organising the seminar on 'Sindhiyat and Ideology of Sri Guru Nanak Dev Ji : Leading to a Virtuous World' in collaboration with Khalsa College of Education, Amritsar, Punjab and GHG Khalsa College of Education, Gurusar Sadhar, Ludhiana.

The philosophy of Sri Guru Nanak Dev ji is cosmopolitan, giving secular and universal message. It transcends all the borders of time and space. If we want to bring Golden Era (Satyug), peaceful, progressive, sustainable society or Virtuous world, it is possible by applying his ideals in our day to day life. He himself was a practical philosopher.

Introducing the thoughts of Sri Guru Nanak Dev ji at all levels of education (Pre-primary to University level) can bring miracles. This action oriented philosophy, is very much relevant in today's context. Moreover, the modern problems like tension, stress, depression and violence can be tackled through the use of universally acceptable message given by Sri Guru Nanak Dev ji.

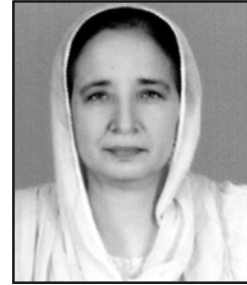
This initiative of conducting seminar on the philosophy of Sri Guru Nanak Dev ji is a very good platform to discuss his thoughts on the different aspects and their relevance in modern context.

Dr. Seema Chopra

Associate Professor

GHG Harparkash College of Education

Sidhwan Khurd, Ludhiana, Punjab



Message

Guru Nanak Dev Ji has left a deep impact on Indian Education System. It is commonly believed that Guru Nanak's messages are for all times. Guru Nanak Dev Ji strongly advocated that education consists in service to others. It is uplifting the downtrodden, serving the sufferers reforming the treacherous besides realizing the divine within. Guru Nanak Dev Ji was a religious leader, social reformer and a spiritual saint.

Guru Nanak and his teachings are not only relevant to Sikhism, infact 'Nanak' was a saint who was accepted as a Guru world over. His Udasis helped to spread the message of love and humanity all over the globe.

Sindhis were a community who were greatly influenced by Guru Nanak's teachings and were strong disciples of Guru Nanak and Sikhism but in the Post-Independence India, Sindhis have been struggling for identity.

This seminar will help to revive the strong connection between Sindhiyat, ideologies of Guru Nanak Dev Ji and the role they can play in evading off the evils of contemporary society. As it is a joint effort of Bombay Teachers' Training College, Colaba, Mumbai, Khalsa College of Education, Amristsar, GHG Khalsa College of Education, Gurusar Sadhar and it will surely help to create a memorable impact on extracting the essence of Guru Nanak Dev's teaching and spreading and inculcating them in future teachers as well.

Dr. Sarbjit Kaur Ranu

Principal

GHG Khalsa College of Education,
Gurusar Sadhar, Dist. Ludhiana Punjab



Message

It is undeniably a great pleasure to know that Bombay Teachers' Training College, Colaba, Mumbai, which is a premier establishment in the field of education, is organising a National Seminar (in collaboration with Khalsa College of Education, G. T. Road, Amritsar and GHG Khalsa College of Education, Gurusar Sadhar, Ludhiana) on 'Sindhayat and Ideology of Sri Guru Nanak Dev Ji: Leading to a Virtuous World'.

At present, when the entire world is celebrating 550th Birth Anniversary of the Sikh Guru, Sri Guru Nanak Dev Ji, organisation of this Seminar will enable the staff and the students to understand the 'Essence of Values' and 'Philosophy of Sikhism' as espoused by Sri Guru Nanak Dev Ji to create a world of peace for prosperity.

Once we accept the basic truth based on Guru Nanak's concept of One God and Universal Brotherhood, we can build a global society based on 4 C's viz. cooperation, conciliation, compassion and co-existence which are the main pivots on which mankind should rest.

I sincerely hope the proceedings of this Seminar will provide an opportunity to share ideas of academicians, teacher educators, research scholars and experts emphasising Baba Nanak's message of the unity of all humankind.

I wish institute a great success for the 'historic' event and all the very best for continued progress to make education a consequential experience.

My Warmest Congratulations on 550th Birth Anniversary year of Sri Guru Nanak Dev Ji. Let us embark on His journey of oneness, faith and peace...

Best Wishes!

Dr. Harpreet Kaur
Principal
Khalsa College of Education
G.T. Road, Amritsar



Message

He who regards all men as equals is religious.

The world is a hub of many cultures and with the emerging trends of globalization, it is imperative for the global citizens to acquaint themselves with other cultures. It is only possible when people from different cultures and background engage and harbour in cross-cultural activities.

With this endeavour, we aspire to multiply the knowledge, skills, values, and attitude and enrich experiences in understanding the Sindhiyat and Guru Nanak Dev's Ideology leading to a Virtuous World.

The organization of this seminar is the outcome of the collaboration with Khalsa College of Education and GHG College of Education, Gurusar Sadhar. I am grateful to both visionary Principals for taking this initiative and collaborating with Bombay Teachers' Training College.

Our common goal of the collaboration is to help the participating faculty members and students to strive and sharpen professional skills and spiritual quotient of faculty and students by engaging the cross-cultural exchange programmes.

'Sindhiyat' pertains to the distinct characteristics of the Sindhi community which distinguish it from other communities, and give it a particular identity and reinforces "live and let live". Sindhiyat is a philosophy, is described with three beautiful words, affection, truthfulness and simplicity. These three words are termed as ornaments of Sindhi Community. Sindhi Community also follows the philosophy of Guru Nanak.

On the auspicious occasion of 550th birthday of Sri Guru Nanak Dev Ji, it is imperative to reinforce his philosophy and teachings and acquaint the aspiring prospective teachers with the message to work for the welfare of the community. We as educators need to act and set an example for our students to think, act and practice equality in all our actions and practices. We must reinforce the proverb, “*He who regards all men as equals is religious*” and multiply this message to the younger generation through practice of equality in our endeavours.

One of the outcomes of this collaborative seminar is the compilation and publication of research papers written by faculty teaching in teacher education institutions across India. I take this opportunity to thank all faculty members, educationists, experts, philanthropists and sponsors and other stakeholders for their contribution to make this seminar successful.

I hope that the successful organization of this seminar will prove as a milestone in creating more opportunities for participating and collaborating institutes and inspire them to work more cohesively to achieve common goals of excellence.

Dr. Bhagwan Balani

Principal

Bombay Teachers' Training College

Colaba, Mumbai

Foreword



It gives me immense pleasure comprehending the Foreword of book Sindhiyat and Ideology of Sri Guru Nanak Dev Ji : Leading to a virtual world.

Nanak the inquisitive searcher, rational thinker, avid debater roamed the world in search of truth, created dialogue with the contemporary thinkers, condemned the prevailing hollow ritualism, pin pointed the state- religion nexus. His philosophy found many commonalities with Sindhiyat, Shankradeva, Suffiism, Bhagat Bani. He not only preached but lived his philosophy and thus philosophize the life of a common man. He placed character at the top pedestal of human life. Kirat karo, Nam Japo, Wand Shako is his lesson for an ideal life.

2019, when the whole world is celebrating 550th year of Guru Nanak Dev ji Birthday, I highly appreciate the collaboration of three big colleges of Higher Education and two very popular communities 'Sikh' & 'Sindhi' to connect together and come up with this book compiled with scholarly Articles.

When ideas meet together, best of the thoughts are shared, emotions and passion is put up in one line of action this kind of compilation is obvious and visible outcome.

I am reminded of Rabindranath Tagore's reply when he was asked to write International Anthem for the world, he replied it had already been written, not only for the world but for the entire universe in 16th century by Guru Nanak in the form of Aarti."

Commemorating Guru Nanak, it's time for the whole world to realize we must develop the habit of working hard and sharing our wealth & virtues that we have received from almighty.

At this point of time as a true follower, I am delighted on the creation of this platform for dialogue as a true commemoration. I express my good wishes to the contributors of the book and organisers of the event.

Khushvinder Kumar

Principal
M.M. Modi College
Patiala

Preface

I have never seen any Sikh family distributing Gurbani Gutka of Jap Ji Sahib, along with customary sweets while inviting their relatives & friends to join them in their marriage ceremony. The Sindhis do it, not as a solitary and rare example but as a wholesome class of people. The Sindhi Ashram in Delhi has translated Gurbani in 9 languages and is distributing it all over India & abroad too. But then who are these Sindhis? Are they Sikhs? Not officially, of course, though some of them are baptised Sikhs too. They are generally clean-shaven but are second to none when their devotion to Bani of Baba Nanak. They devotedly visit Gurdwara every day, more dutifully and reverentially, as compared to all other Sikhs put together. I have seen young Sindhi boys & girls reciting Japji Sahib while appearing for interviews for Govt. Jobs. I see many highly placed Sindhi Officers, keeping a Gutka of Japji Sahib in their coat pocket close to their chest. For a devout Sindhi, Gurbani is a part of his or her life and not just a mere prayer book. They go to a Gurdwara almost daily, as for them, Sikhi is a duty, not a charter of demands & privileges. 'Sewa' (service) is their only privilege.

Then why should not the celebrations with regard to Guru Nanak's 550th birthday, start from the Sindhis?

If Babba Nanak is to be understood, the beginning should be made with the Sindhis. I need not say anything more but as a customary ritual, I would like to add a few words below.

In 1947, when India was partitioned, Punjab and Bengal were divided but Sindh was left intact. Sindhis have been cut off from their ancestral homeland for 70 years and now, with the migrant generation nearly all gone, their heritage and living memory of it has gone too.

According to Janamsakhis, Guru Nanak Dev Ji had visited Sindh and had come to Shikarpur in North Sindh while on his way to Central Asia. The Janamsakhis specifically do not mention Sukkur but state that after Shikarpur he went further in Sindh. Sindhis consider themselves blessed by 'Satkartar' as they say 'Kall Tarran Guru Nanak Aayeeaa'

History tells us that many Udasi Panth priests came and settled in Sindh. This explains the scores of Udasi Darbars in North Sindh. The Udasi priests are ascetic, remain celibate and do not keep 'Kesh' (uncut hair and beard.) Their doctrine is heavily influenced by Hindu ritualism and mythology. The Udasi Panth was founded by Baba

Sri Chand, the estranged son of Guru Nanak Sahib Ji. The Darbar at Thatta commemorates his visit to Sindh.

From one of his travels to Sindh and impressed by the teachings of Guru Nanak, many Hindu Sindhis embraced Sikhism. Many Hindu Sindhi women learnt Gurmukī alphabet to be able to read out Bani in Guru Granth Sahib. Many Amils, a sect of Hindu Sindhis, who could afford to receive higher education during British period, also had embraced Sikhism. There used to be a time, before independence, when majority of non-Muslim Sindhis were known as Sehajdhari or Nanakpanthi Sikhs. Even now the Sindhis settled in Pakistan, are more Sikh in their behavior and celebrate Gurpurbs in Nankana Sahib and Panja Saib in Pakistan and feel pleasure in serving 'Langar' to all the Sikhs who visit Pakistan from all parts of the world.

The bond of the Sehajdhari Sindhis with Sikhism is legendary. Their adherence to their separate Sindhi customs & rituals does not come in their way while expressing their undiluted devotion to Gurbani. Like the Sikhs of Punjab, the Sehajdhari Sikhs of Sindh also left behind their homeland and are now scattered all over India and abroad. Sikh religion does not believe in any divisions on the basis of caste, creed or domicile. This narrative is about Sikhs who originally belonged to the province of Sindh (Pakistan), and are now in India.

The Constitution of India has given Sindhi people full assurance & opportunity to stick to their beliefs and practise their religious beliefs. It is for them to chalk out their own course of action both as a religious as well as a secular entity. They are generally quite well-off people, with no desire to enter into controversies and non-stop service to humanity seems to be their national anthem. Spread of Baba Nanak's message to everyone and to inculcate true love and spirit of dedication to the Bani of Guru Nanak among their youth seems to be their passion. Here they are much ahead the baptized Sikhs even. In India, there are 18 dialects including Sindhi, recognized in the eighth Schedule of Constitution, with 100% equality and parity with Hindi and other regional languages.

Culture can't be forced from outside or learnt in schools and universities, it is developed over a long period of time and from generation to generation. It is the consecrated obligation of each generation to protect and pass on to the next generation what good they have acquired from ancestors. Culture needs to be practised and reflected in our actions. Here, Sindhis steal a march over all other cultural entities in India in this regard.

Sindhi Samaaj's initiative to promote Sindhi culture, traditions, language, literature

and entertainment through their exhibitions, libraries, channels and newspapers, are worth appreciation. The Guru Nanak Durbar in Ulhasnagar is one of the biggest Gurdwaras run by Sindhi Sikhs in the region. The morning Amritvela Kirtan usually has a congregation of a large number of devotees, both from Sindhi Sikh and Hindu community. The divinity and high standards of spirituality are prevalent in their daily practices.

The Sindhi initiatives in education are obvious and noticeable. To save the social legacy of Sindhi Culture & "Sindhya", Bombay Teachers' Training College is working very hard and with gusto and is playing its role conscientiously. The philosophy of Sri Guru Nanak Dev ji reflects in the institution's working as well as thinking. Commemorating 550th year of Guru Nanak Dev ji's birthday with a National Seminar was a great institutional initiative which served as a beacon light and a platform for the Sikh, non-Sikh & Sindhi Students and faculty in the field of learning.

This small volume also is an initiative to understand the real devotees of Guru Baba Nanak. The scholarly articles succinctly and with painstaking research have been presented sincerely. The view point of scholars has been compiled and presented in this volume with a sense of gratitude and respect for these torch bearers of Baba Nanak. As the Sikhs celebrate 550th year of their Guru, so do Sindhis celebrate Birthday of their beloved Guru Nanak, all over the world with unmeasurable devotion and fervor. With this, I hand you over to scholars who have painstakingly researched a subject which deserves highest priority In this 550th year of Baba Nanak's birth.

***"Charran Saran Gur Eaek Penda Jaaye chall,
Satguru Kott Penda Aagey hoye laet hai."***

Dr. (Mrs.) Mandeep Kaur Kochar
Associate Professor
Bombay Teachers' Training College
Colaba, Mumbai

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1

GURU'S WISDOM AND RISE OF SINDHIYAT

Dr. Bhagwan Balani*

ڪرڻءَ جو گمان به سنڌيت جي اُڀرڻي
- ڪيوانه بالائي پرنسپال
آڄ هونڪي گهٽي خوشي لڌي ٿي ته
باهدي تيرنوس ترڙنگ عالم ۾
اسان سرهندارڪاري رهيا آهيون .
سيدهخار جو تايو آهي سنڌيت
پر گهٽ نانڪه ڏيو: هڪ خوشيءَ واري
دنيا. هاڻ سڳو گذار آهيان ته پرنسپال
۾ ڪالما عالم آڏو ڪرڻ ته جي ايجي سي
ڪاليج آف ايڊيوڪيشن جو جن اسان
سان هلي ڪري هن سيدهخار جو اکرچن
ڪيو آهي.
اسان سڀي دلجو ڪري سڀي گوناڪه
ڏيو جو هه جنم ڏينهن ملعائڻ رهيا
اهي. اهڙي ته آهي ته گهٽ سڀي ڪي
سنڌي ڏيندو ته اسان جوڪو سماج
جي سڀا ڪري رهيا آهيون ان ۾ هو
اسان کي گهٽ سڳو ڏئي ته

* Principal, BTTC, Mumbai

آسمان مٺا حاسٽر (ٽيڪيڙا) پٽو ڪري

سهاج ڪيو هڪ نئين روشني ڏياري.

هي ڪو به پرپ آسمان جي لاءِ تعاض

گهٽو اهم آهي هن ڏانهن سڀئي هنڌن

هان به ڪان به ڊيگري ڏي آسمان جي

ڪاليج ۾ گڏ ٿيڻ به پنهنجي پنهنجي

طوڙ طريقن کي آسمان سان واقف ٿيڻا.

نه ڪيئن هو ڪو به ڪيئن جو پنهنجي

جيون به آهي نه صرف پنهنجي جيون

سڀئي ٿاڻن ٿا پر پنهنجي ٿاڻن جو

نه جيون سڀئي ٿاڻن ٿا.

آسمان هن سڀني ۾ جيڪي ٿاڻن

ٿا انهن انهن جو مڃڻو هڪ به ٿاڻي

هر ٿاڻي ۾ به ڪو به هڪ به ٿاڻي

جيڪو سڀني ۾ جيڪو به ٿاڻي ٿاڻي

سڀني ۾ جيڪو به هڪ به ٿاڻي

جي ساهڻو به ڪو به ٿاڻي

آسان جو ڪاليج سنڌين جو سنڌي عالمگوريئي

ڪاليج آهي. آسان هن ڪاليج کي سنڌي

پاڻيا جو هرگز ٺاهڻ ۾ ڄاڻيو جتي

سنڌي پاڻيا کي سڀڪار وڃو. ان

لاي آسان ٺاهڻ ڪارڻن جو آڻ پروسٽ

آڻ سنڌي لڏڪو ٿي هنن کي سنڌي

۾ ڇڏي سنڌي پاڻيا وڪاسي پرڻين.

جا سنڌي ۾ ٿي ڪورس هلائي رهيا

آهيون. سرڪيٽ ڪورس ان سنڌي

ڊپارٽمنٽ ان سنڌي ۽ ايجوڪيشن ڊپارٽمنٽ

ان سنڌي. اهي ڪورس هلائي سنڌي

پاڻيا جو وڪاس ۽ آڏو ڀڃ ڇو وڃي-

آسان هتي ڪاٺي سنڌي ڪاليج لڏڪو

کي سنڌي ۾ ڇڏي سان ڪرڻ

پرڏگام اڻڻ ڪري سنڌي سنڌي ٿي

آڻ ٻيا ٿي رکڻ جو به ڪم ڪري رهيا آهن

ڇو نه آهن سنڌي پاڻيا ٿڌهن قائم آهن

جڏهن هتي جو ڪلپي مڪوڙن هجي .
 سچي پچي م سنڌيت جو مطلب آهي ته
 آسمان پنهنجي منهنجي آيت آهي نه وساريون
 سنڌي شعاع جي هر صوف هيدو سان سڙي
 سنڌيءَ جا ڳالهايو. سنڌي ڀڳت ملهاريون
 سنڌي پرڳڻن جو اڻوڻ ڪيو. سنڌي اڻوڻ
 ۽ رواجي جي سبب سان پنهنجي سماج عاد
 جڙيل رهون. آسمان کي سنڌي هڪ ڪٽي
 پرڻي ۽ سنڌي اڻوڻ سنڌي دلجا
 ۽ سنڌي اڻوڻ کي اڻوڻ وڌائون ۽
 پرڻا ۽ ڪلپون. سنڌي جيلن جو اڻوڻ
 ڪارو ۽ اهي سڀئي ڳالهيون آسمان -
 پنهنجي نئين سڙي ۽ تائين اهي لڳن
 هن ڊجيتل ورلڊ / انيما ۽ اهر سڀ
 دلڪش آهي ته آسمان سڙي سڀ يا جي
 هو حادثي ٺاهي هڪ نئي سان ملهون
 ۽ پنهنجي پاڻا ۽ سنڌي لڳن کي خالص رکون
 - ۲ -

آسماءِ سڀني سنڌين لاءِ سڙي گڏ ٿانڪ ۾

جي هڪ اڳي. آسمان جا وڏا گڙوڙ جي -

هڪڙا آسمان کي سڀڪاري ويا انهن ڏينهن ۾

گڙوڙ جي گڏواري وڃي گڙوڙ جي سڙوڙ

ولاءِ ڏينهن جي شروعات ڪئي. موهلي

آڻ ۾ به ياد آهي آسمان جي سڙي ۾ سنڌي

هالو صبح جو سان ڪي، گربالڻو ۾ پات

ڪري صبح جي ڀيرو ڪندا آهن. گهر ۾ ڪوئي

پهه ۾ به وقت نه گڙوڙ ڪو گهر ۾

گهرائي. پات ڪي وڃن ڪڍي، هين

۾ هٿ ٿڪڻ آهن. سڀ ڏي گڙوڙ جي ڏي

ڏهن تي هلي آسمان سنڌي پڙهڻو ڪيو

ڪو ٻڌائي رهيا آهن ڏانهن وڃي نه

گڙوڙ صبح ڪي ٻڌڻي ۾ آهي ۾

ڪڍڻ وڃن جو ڪي ۾ آهي نه صرف

آسمان پڙهڻو ڪيو ڪو ٻڌائي ٿا

پر آسمان جو مٿان جو به آڏو ڪيون ٿا

هونڪي ايم به ياد آهي منهنجي مائا پتا
 گروءَ جي آگيا ساز سوايَ عورِ ڪم عورت ڪتا
 هئا. هنن پنهنجي سڄي زندگي گروءَ جي
 ڏيکاريل قدمن ۾ گذاري ۽ هوش ڪتو
 پائي. هونڪي ڪي ڪو نه منهنجا مائا پتا
 اڄ به گروءَ جي قدمن ۾ ديئا آهن ۽ گروءَ
 جو ڌيان رهيا آهن. هونڪي ۾ ڪي ڪو نه -
 گروءَ جي آگيا جو پالڻ ڪري آسان پنهنجو
 جوڳو سفر بنايو. سڳو ڀاءُ ۽ پيءُ جي جوڳو
 ۾ رهڻي آڻي رکڻا. انت ۾ حاد جوڳو
 گروءَ جي سڳو ڀاءُ تي عمل ڪندي ڪندي
 آسان پنهنجي سڳو ڀاءُ پنهنجي ڪي
 بهانگي سڳو ڀاءُ ٿا. منهنجي خيال ۾ اها
 ئي سڳو ڀاءُ آهي جنهن لاءِ آسان سڳو
 سڳو سڳو آهي. اهو ته سڳو جوڳو
 گروءَ نانڪ ديو جي جوڳو -

“*Sindhu Sabhyata*” is considered as the most ancient civilization of the world. ‘*Sindhiyat*’ pertains to the distinct characteristics of the Sindhi community which distinguish it from other communities, and give it a particular identity.

Sindhi Community is known for its integrity wherever they live in different parts of the world. With their hard work and ability to assimilate with the local culture and communities, they have earned a good name and respect for themselves and for entire Sindhi Community. Sindhiyat is a philosophy which is described with three beautiful words, (سڪ سچا بي سا د گي) *affection, truthfulness and simplicity*. Sindhi community is also known as Business Community. They believe in the principle of “Live and Let Live”. Sindhis are also popular for their philanthropic activities.

Apart from following the Hindu religion, Sindhis followed their own unique culture before migrating to the different parts of the world. Sindhi community worship “*Jhulelal*” as their God but they also follow the teachings of Guru Nanak and Guru Granth Sahib. Listening to Gurbani is a regular practice of every Sindhi and visiting Gurdwara and following the teachings of Guru Granth Sahib is the regular practice of most of the Sindhis of Gujarat, Madhya Pradesh, Rajasthan and Maharashtra.

Sindhis consider Guru Nanak and other Nine Gurus and Guru Granth Sahib as their GURUS. They follow the principles of Sikhism and visiting Gurudwara has become the culture among Sindhi Community staying different pockets in different parts of India and abroad.

There are many Sindhi Singers, like Bhagwanti Nawani, who has recited the Gurbani in Sindhi which is very popular among the Sindhi community. Sindhis have added the teaching of Guru Nanak and Guru Granth Sahib in their lifestyle and have uplifted the Sindhiyat, for which they have been known for many sanctuaries.

This reminds me of my childhood days of Bantwa a small village in Junagadh district in Gujarat, whereas a child, I have closely observed how entire Sindhi Community have constructed Sindhi Gurdwaras. Ever since, they have followed the footsteps of Guru Granth Sahib and lived a very harmonious and peaceful life with all other local communities in Gujarat.

I remember the way my parents used to recite the Gurbani after bath early in the morning and then get engaged in all other work. My parents always used to teach us to go to Gurudwara, take the blessings (گرو جي) آسيس and then do any other work. We were taught Gurumukhi Language and reading Guru Granth Sahib was compulsory for all of us.

Many Sindhi families have made their boy children as Sikhs. Sindhis also bring Guru Granth Sahib and keep Akhand Path on important days like House warming ceremonies, marriage in the family, etc.

I am thankful to the principals of Khalsa College of Education, Amritsar and GHG College of Education, Gurusar Sadhar for collaborating with Bombay Teachers’ Training College and organizing this National Seminar on the topic, “**Sindhiyat and Guru Nanak Dev’s Ideology: leading to a Virtuous World**” on the auspicious occasion of 550th birthday of Sri Guru Nanak Dev Ji.

With our joint efforts, we are determined to reinforce and familiarize the aspiring student teachers with Sindhiyat and Guru Nanak’s philosophy and teachings, along with the values of

respecting each and every creation of God.

I believe that we, as facilitators, will be successful to act, foster and practice equality in all our actions and practices. We will also be able to reinforce the proverb, “*He who regards all men as equals is religious*” and multiply this message to the younger generation through **practising equality** in our endeavours.

2

A STUDY ON THE USAGE OF THE SINDHI LANGUAGE ON DAY TO DAY BASIS WITH REFERENCE TO YOUNG POPULATION IN THE MUMBAI

*Dr. Pooja Ramchandani**

Sindhi community came in India in the year 1947 and were given refuge in various parts of the country particularly Maharashtra, Gujarat. From nothing in pocket to everything in their life, Sindhis have come far ahead with their hardwork and dedication. But with the growing times, Sindhi language and culture has suffered a setback in terms of it being practiced and followed at homes. The constant efforts of various Sindhi personalities to save its own language and heritage are commendable, but much is needed to be done in this area. This paper is an attempt by the researcher to throw light on the usage of the Sindhi languages ahead for the Sindhi Community.

Introduction

In 1947, when India was partitioned, lakhs of people belonging to Sindhi Community came across the border, to settle in unfamiliar land with different languages, customs and traditions. Jobless, moneyless, houseless, Sindhi community never looked back and with a strong determination build businesses and various educational institutions. Being a scattered community, Sindhi was not even considered an Indian language till 1967. With the efforts of certain Sindhi writers, intellectuals and lawyers, Sindhi language got accepted as a language in the Schedule VIII of the constitution. Sindhi community people till date do not have a state to be called of its own and a very less representation in the political system. With the changing times, the language, culture seems to be dying an unnatural death with the growing non usage of the language and not following the customs and traditions of the caste by the growing number of the sindhi population. This paper is an attempt to assess the usage of the language among the sindhi youth in Mumbai and suggest certain crucial measures that need to be undertaken in the current scenario to save the language and its rich cultural heritage.

Objectives

- (a) To assess the contribution of Sindhi's in the development of the country

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- (b) To understand the current status of the language among the sindhi youth with reference to its usage in day to day communication.
- (c) To understand the level of knowledge among the sindhi youth with reference to the sindhi festivals
- (d) To assess the efforts of the parents of the sindhi youth for the encouragement of learning or speaking the language.

Review of Literature

Agarwal (2017) highlighted many stories of Sindhi community who after partition decided to be with India. The author highlights the conditions of the community immediately after the partition and how they with their determination have come up.

Patankar and Mehta (2018) have praised 3.5 million Sindhis in India (Jhulelal.com, 10.02.2015) for being very hardworking, committed and known for their culture. According to him, sindhis are adaptive, capable and peace loving by nature and embrace all cultures easily. He points out that the overall contribution of Sindhis is 20% in GDP of India. He praised their presence in Bollywood, cloth mercantile business, grocery, electronics, consumer goods, papad and khicha business, jewellery, furniture etc.

Dhar (2018) discussed that a linguistic minority, the Sindhis are now struggling to save their language as it is losing its significance and presence and relevance among the youth, who can barely speak in their mother tongue. Sindhi as language is written in two scripts Arabic and Devnagri. Devnagrisindhi is taught in schools as a language. According to this study many young students are not taking up the subject of sindhi in large numbers due to its non usage on any platform.

Dutta (2019) pointed out that there were 27,72,264 native speakers of Sindhi in India as per 2011 census data. The number is scanty as it constitutes only 0.23 % of the population and with no political representation, the language has suffered.

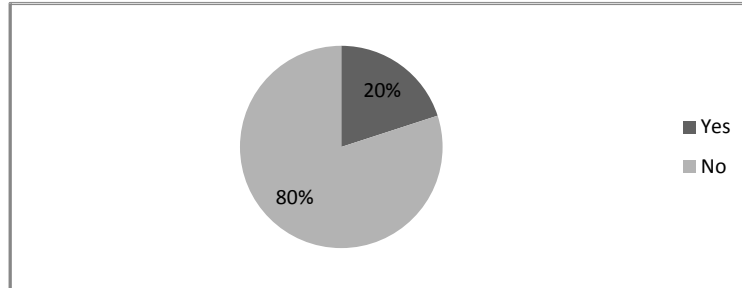
Research Methodology

In order to understand the challenges faced by the Sindhi community, primary data based research was conducted with the help of structured questionnaires. Sample Size of 100 young college going respondents in the age group of 18-22 years was selected randomly from Mumbai and the respondents included individuals from working people and business individuals. The survey was carried out in Mumbai. Analysis was drawn out using Microsoft Excel and Google Documents.

Finding of the Study

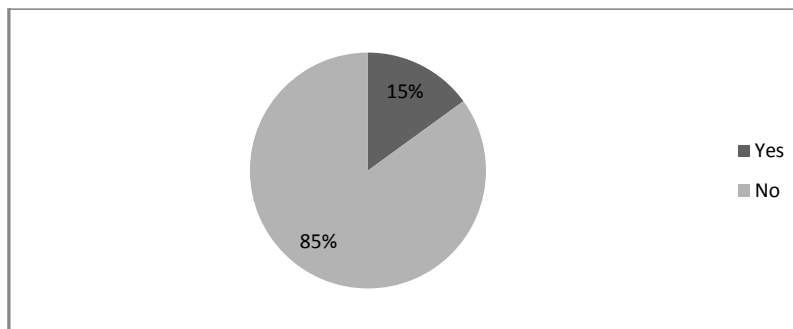
The survey was conducted from 100 young college going respondents and following are the results of the survey conducted.

Figure No. 1: Percentage of young population residing in Mumbai speaking Sindhi



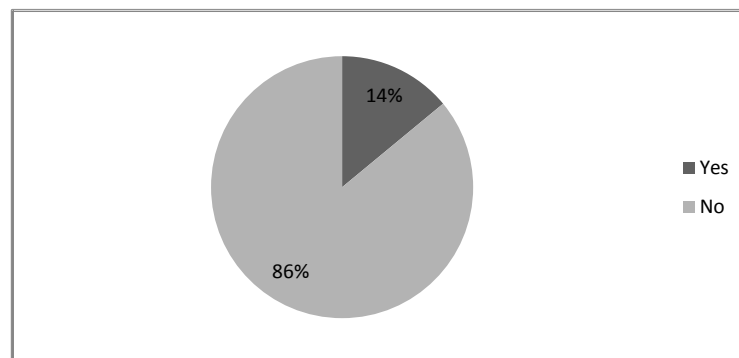
It is observed in Figure No. 1, that the majority i.e., 80% of young college going population residing in Mumbai responded in negative about being able to speak their own mother tongue. Only 20% of the population responded that they can speak Sindhi language.

Figure No.2: Percentage of young population residing in Mumbai having knowledge about any Sindhi festivals.



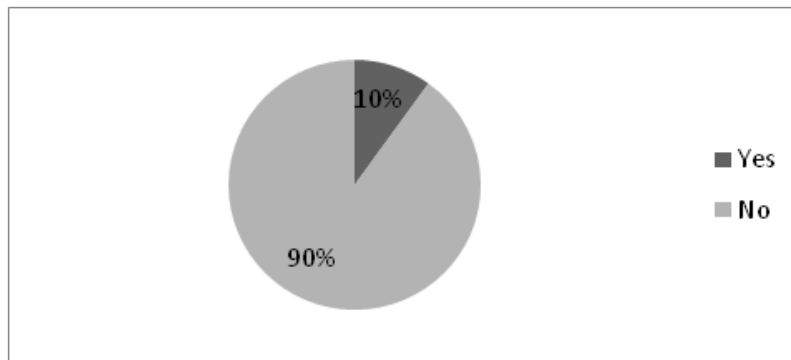
It is observed in Figure No. 2, that the majority of young population i.e., 85% residing in Mumbai was not aware about the Sindhi festivals being celebrated. Only a minor 15% of the respondents responded in positive.

Figure No.3 Percentage of young population residing in Mumbai encouraged by parents to learn/speak the language.



It is observed in Figure No. 3, that the majority of young population i.e., 86 % were not encouraged by the parents either to speak or learn Sindhi language. A small percentage of respondents i.e., 14% were of the view that their parents encouraged them to speak or learn the language.

Figure 4: Percentage of young population residing in Mumbai willing to take Sindhi subject in the colleges



It is observed in Figure 4, that the majority of the young population residing in Mumbai i.e., 90% is not willing to take Sindhi subject in the colleges to study despite being offered in their colleges. Only a small percentage of the respondents i.e., 10% are willing to opt for their mother tongue as a subject.

Suggestions:

From the survey, the researcher found out that the language of Sindhi is not being prominently used by the young population belonging to the community. The researcher attempts to suggest certain measures that can be taken to save the language.

- (a) It is necessary that some platform is made available to students by the leaders of the Sindhi community so that students are encouraged to use the language in the form of debates, competitions in various colleges.
- (b) Sindhi writers should be given encouragement so as to make the written material available in larger numbers to the youth.
- (c) The long demand of a separate State for the Sindhi's can be pressed by the political and influential leaders of the Sindhi community.
- (d) The subject of Sindhi should be made compulsory for the students who take admissions in various Mumbai colleges on Sindhi Minority Quotas.
- (e) Efforts should be made by the various cultural program organizers and colleges to encourage students to organize festivals to promote Sindhi language
- (f) The young students should be exposed to celebrating various Sindhi festivals in the colleges and in community gatherings.
- (g) The government needs to be pressurized to allow the starting of a Sindhi Channel streaming Sindhi programs.

Conclusion

It is unfortunate that many young Sindhi students are not willing to learn or speak their mother tongue Sindhi as language and nor are parents making an effort to teach their children their own mother tongue. It is becoming a fashion to use English or Hindi or any other language even in Sindhi houses. It is necessary that there are efforts undertaken to save this language before it gets extinct.

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3

BHAI MARDANA : GURU NANAK DEV'S DISCIPLE AND LIFE-LONG COMPANION

*Masoom Sahib**

The present time is full of negative aspects like greed, sexual feeling, lustful attraction, anger and ego. One must come out of it and contribute in building a society which is free from these types of evils, it is necessary that people should walk on that path which Guru Nanak Dev Ji showed to Mardana. Mardana is an instance of these days' individuals because he was an ordinary person invariably struggled hard for the reformation of the people. In Sikhism it is impossible to remember Guru Nanak without Mardana. The present paper aims to describe Bhai Mardana as the first disciple and long life companion of Guru Nanak Dev Ji. With all the wit and humor of the Punjabi minstrel, Mardana became a philosopher and poet in the Guru's company. When Guru Nanak Dev prepared to go forth into the world to preach his message, he invited Mardana to accompany him. They both visited several places like Mecca, Medina, Baghdad, Sayyidpur, Sialkot, Dhaka, Delhi and Punjab. Many events happened when they preached their message. Most of the incidents were connected to Mardana's materialistic desires. But in Guru Nanak's company Mardana learnt spirituality and just focused on the objective of spreading Guru's message and 'Guru ki bani', the guru's saying to all and how a disciple should have love for his Guru, who always aims to work for the betterment of his disciples.

Key words: *Guru Nanak Dev, Bhai Mardana, Companion, Disciple, Sikhism, Minstrel.*

Introduction

"I reside wherever you reside O Mardana!"

Said by Guru Nanak Dev Ji

In Sikh history and religion it is impossible and rather unimaginable to remember Guru Nanak without Mardana. Bhai Mardana was the first follower and lifelong companion of Guru Nanak and his rebeck player. With all the sanity and humor of a Punjabi minstrel, Mardana became a poet and thinker in the Guru's company. He was a Muslim by birth and a Mirasi or minstrel by caste and rebeck player by profession. He was born in 1459 at the village of Talwandi Rai Bhoie, now known as Nankana Sahib in Sheikhpura district of Pakistan, the home-town of Guru Nanak. He was ten years elder to the Guru Nanak and they grew up together. Mardana's

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parents had lost all their kids. When Mardana was born, his mother in the state of desperation called him Marjana, one who was about to die. Guru Nanak modified his name to Mardana which means brave, warrior or manly. Some historians interpret this name as Mar-Da-Na 'Does not die'.

Bhai Mardana belonged to the Mirasi caste- community of Bards. 'Miras' conveys heritage and a Mirasi were assumed to be the guardian of 'Miras' or heritage. In the Sikh religion, Bhai Mardana played the role of a true custodian of Guru Nanak's ideas and principles. His father's name was Badra and mother's Lakho. Badra was the family bard of Mehta Kalu. Badra and Mardana sing to the accompaniment of music on rebeck. They called every morning at the houses of local residents and obtained charity generally in kind in the form of some eatables. Nanak as a toddler listened to their sweet music and felt fascinated. He had a natural attraction for boy Mardana. Guru Nanak, during his childhood, had given Mardana a simple string instrument made from reeds to play while he sang the hymns.

In course of time, Nanak left Talwandi and visited Sultanpur Lodi where he was employed in the service of Daulat Khan Lodi, the Governor of the Jalandhar Doab. Mehta Kalu, Nanak's father, was not receiving good reports regarding Nanak's work. He thought that Mardana's company might do him good. Mardana was thirty years old when he was sent to Sultanpur but he never came back. Nanak was extremely pleased at his arrival. It became a routine of both of them to sing songs together in appreciation of God in the morning and evening. Their melodious voice and soft strains on rebeck touched the hearts of listeners and shifted them into a state of bliss. They both lived together and became inseparable. In the company of the Guru, Bhai Mardana acquired the traits of a Gurmukh (the one destined towards the Guru). Three of his hymns are included in the Adi Granth under Raag Bihagra. These hymns denounce the evil practices like drinking and differentiate between Gurmukh and Manmukh (the one destined towards the world). Mardana was only Sikh who could use Guru Nanak's name in his hymns as Mardana Nanak.

Relationships between Guru Nanak Dev and Bhai Mardana

The relationship and bond between Guru Nanak and Mardana is extraordinary symbolic and significant. It is sacred but reflects upon the everyday worldly life also. In the Janamsakhis, Mardana represents these worldly affairs like hunger, need, desires, for shelter, etc. Guru Nanak is the other worldly manifestation of truth. Bhai Mardana dedicated himself for the divine and sacred mission of Guru Nanak. Undoubtedly he was the very first to sacrifice himself for the Sikh faith. When we read the old Janam Sakhis, we can only imagine how many difficulties they had to go through on the journeys. Sometimes they travelled their journeys on foot even without food. They travelled throughout India, Afghanistan, Iraq, Saudia Arabia, Russia, China, Egypt, Africa, and other countries. Bhai Mardana and Guru Nanak went through a lot together; there are many stories from their lives.

Journeys and Stories of Guru Nanak Dev and Bhai Mardana

Once Mardana felt terribly hungry and needed something to eat. Guru Nanak asked him to go the nearby village and satisfy his hunger. The villagers served him well and gifted him a number of things. Mardana returned to the Guru with a big bundle. When Guru Nanak saw this he

rolled on the ground laughing. Mardana realised his mistake and threw the bundle, which in fact was an unnecessary burden of desires and gluttony. Guru Nanak's philosophy is portrayed through these journeys in a highly simple and practical manner, without any heavy discourses and sermons. During their journeys Mardana raises several doubts or encounters, certain situations typical of this world. Guru Nanak Dev politely provides clarifications and solutions. Bhai Mardana didn't care for the restrictions of his religion. When Pir Julaali's son Jul Julaali asked Bhai Mardana not to play the Rabab, he replied that he was singing the hymns of the Guru and would not stop.

Guru Nanak became a missionary, and he determined to show the people the right path towards God. For this purpose he moved from place to place. Mardana stuck fast to the Guru. Both left for Talwandi. While passing through Muslim villages they stayed in a faqir's takia generally located near a graveyard. There they recited verses in praise of Allah. As Mardana attended prayers in a mosque or masjid, Nanak also accompanied him, and sometimes joined in prayers. The fanaticism of the Mulla or Maulvi was usually gentled by the presence of Mardana. The Mulla thought that under Mardana's influence Nanak might accept Islam.

Visiting Sayyidpur and Sialkot on the path, they reached Talwandi. Nanak stayed outside the town, whereas Mardana called upon his family people. He had a wife and two sons named Shahzada and Raezada and a daughter. Nanak's parents called on him and tried to convince him in vain to lead the settled life of a householder. Mardana's spouse and children conjointly failed to detain him. In a couple of days both left together for Multan. In due course they returned to Sultanpur Lodi. This took place in 1496.

Now Mardana accompanied the Guru on his spiritual journey across India and abroad. They went towards east, west, north and south and visited various centers of Hindus, Muslims, Jainis, Buddhists, Yogis and Sidhas. They met people of different religions, cultures, tribes and races. They travelled on foot. These travels are called Udasis. It was the beginning of an amazing relationship, one playing the Rabab and the other singing the praises of God. Bhai Mardana was, in fact, the first Kirtania of the Sikh faith.

In 1497 Nanak and Mardana started on a journey to the east. They went as far as Dhaka, capital of Bangladesh and came back through Central India to Panjab in 1509 after twelve years. At Delhi Nanak and Mardana were both imprisoned by Sikandar Lodhi for preaching in public in transgression of his orders. In prison both sang songs while Mardana played upon rebeck also. This was a fascinating performance, and the prisoners gathered to listen to them. Such a scene was rare in gaol. As this disturbed the normal routine of the place, the Guru and his disciple Mardana were set free.

Guru Nanak's last journey was made to West Asia from 1517 to 1521. Mardana was with him. From Sultanpur Lodi they went in a boat down the river Beas and Satluj to Panjnad and from there they passed through the country of Sind. In this tedious journey Nanak once rode on horseback. They were halting in a jungle. The horse was unchained to graze and Mardana was looking after it. Nanak suddenly called Mardana to play a specific tune on his rebeck. Mardana would not leave the horse as it was trying to run away. Nanak shouted:

“Let go the horse and return at once. The word is coming.”

Mardana quietly obeyed. At the ancient harbor of Kot Lakhpat they sailed for Arabia. Having

visited Mecca and Medina they went to Baghdad in Iraq, the capital of the Caliphs of Islam. As usual they stayed outside the city near a graveyard. Nanak's visit to Baghdad is recorded in the Vaars of Bhai Gurdas who wrote:

***“Fir Baba gaya Baghdad no bahar jae kiya asthana
Ek Baba Akal roop, dooja rababi Mardana”***

Then Baba (Guru Nanak Dev) visited Baghdad and camped outside the town. In addition to Baba Nanak, who was a Divine personality, Mardana, the musician also went along.

On the wayside Nanak began to sing hymns in praise of God, and Mardana played a symphonic strain on his musical instrument. The language of the people being Arabic listeners might only grasp the names of Allah and Khuda, however the mixture of a melodious voice, sweet tune, and saintly appearances produced a soothing effect on their minds. But as music was forbidden in Islam, somebody objected to their performance remarking that music turned mind from God towards sensual pleasure. Nanak could understand and speak some broken Arabic. He replied that God created music, and that He was more easily accessible through pleasing poetry than pale prose.

Mardana's health and spirit had been failing, and he felt tired of travelling. To reach home they had to cover a distance of about 5,000 kilometres. If they could walk at the rate of 20 kilometres a day it would take them 9 to 10 months. At this prospect Mardana's heart began to descend. He had successfully completed his life's ambition of making a pilgrimage to the greatest holy places and sacred shrines of Islam at Mecca, Medina and Baghdad. He had won the title of Haji. He did not want to go farther. He felt that he would die at this holy place. After sometime Mardana fell terribly ill. Since he was a Muslim, the Guru asked his wish regarding his last rites. Bhai Mardana responded that within the company of the Guru he had overcome the pride of his body and was no longer connected to it. He asked the Guru to do as he wished. In 1534 he soon afterwards gave up the ghost in tranquility and peace Baghdad. Guru Nanak performed the obsequies of Mardana himself. A humble monument was built in memory of Mardana. Within an enclosure on a wall an inscription in mixed Turkish and Arabic marks the site. Mardana was called Murad by the people of Baghdad and being older than Nanak by ten years was considered Guru. Consequently the inscription which was put up after Guru Nanak's departure said:

**“Guru Murad died. Baba Nanak faqir helped in constructing this building,
which is an act of grace from a virtuous follower, 927 A.H.”**

Mardana was a master-rebeck-player. He improved the old style of instrument by fixing four to six strings to a hollow gourd so as to produce deep and mellow resonance. He sang devotional songs of Kabir, Ravidas, Trilochan, Beni, Dhanna and Nanak. He composed verses also, three of which are included in the Adi Granth in Bihagre ki Var. They are against the use of wine that brings about misery, pride, lust, falsehood, ill health and disease. The Granth Sahib is found three sloks of the Guru Nanak, dedicated to Mardana, against the use of wine. The subsequent will suffice as a specimen:—

**The barmaid is misery, wine is lust; man is the drinker.
The cup stuffed with worldly love is wrath, and it's served by pride.**

**The company is fake and covetous, and is ruined by excess of drink.
Instead of such wine make good conduct thy clarified butter, and modesty
thy meat to eat.
Such things, O Nanak, are obtained by the Guru's favour; by par-taking of
them sins depart.'**

On his return to Panjab, Guru Nanak went to Talwandi. His folks had died. Mardana's parents also were no more. He condoled with Mardana's wife and sons. He convinced Mardana's eldest son, Shahzada, to accept his father's post, and guaranteed him of equal honour, care and consideration. Shahzada accompanied the Guru Nanak to Kartarpur, and served as the chief minstrel to the Guru as well as to the Sikh sangats.

To sum up it may be pointed out that Bhai Mardana had all the qualities of a Gursikh. He was innocent and pure in his conduct. He was the first Sikh, the first Kirtania and the first Rababi of the Sikh religion. Above all he was a friend, a disciple and a companion of Guru Nanak Dev.

Mardana's last wish to Guru Nanak a little before his death was:

**"Only ferry me across this ocean of the world for the sake of the Word of
God, which I have been singing to thee and thy folks."**

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4

GURU NANAK – HARBINGER OF WORLD PEACE

Dr. Harpreet Kaur & Dr. Maninder Kaur***

The concern for world peace has exercised the minds of a lot of leaders, political leaders the world over for years. Religious leaders by and large have either remained silent or been sidelined as inconsequent.

A.N. Wilson, a writer in England who writes on religious matters begins his tract “Against Religion” with the following words: “It is said in the Bible that the love of the money is the root of all evil. It might be truer to say that the love of God is the root of all evil. Religion is the tragedy of mankind. It appeals to all that is noblest, purest, loftiest in the human spirit, and yet there scarcely exists a religion which has not been responsible for wars, tyrannies and the suppression of truth.

We know that religion kills but so does the absence of religion. People have killed in the name of God. But their crimes do not rival the crimes of those who have killed believing they were gods. The greatest crimes of the last century, those of Nazi Germany and Stanlist Russia were committed by secular regimes. As Abraham said, “I said to myself, There is no fear of God in this place, and they will kill me.”

Sensitive and informed minds believe that the fundamental need of the world, far deeper than any social, political or economic readjustment is a spiritual reawakening, a recovery of faith. Man cannot live and work without the hope that humanity is really capable of rising to a higher moral plain without the dream that, in the end, he and his fellow mortals will be reconciled and will understand one another. But mankind’s highest destiny is to become more humane, more spiritual, more capable of sympathetic understanding.

Significantly, the tradition and the view that the world is one whole, a single community, a fellowship of human beings who have the same instincts and fellow feeling, the same faith in the unseen was originated by Guru Nanak Dev himself. “Ek Pita, Ekas Ke Hum Barak”. He had lengthy discourses with his contemporary saints and sufis, scholastic exponents and practitioners of other faiths on this theme.

He reminded the followers of major creeds-Hinduism & Islam that all the mankind are offspring of the same supreme being, the creator of all though called variously. When a Muslim

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divine on his visit to Mecca the holy of the holiest of the Muslims, inquired from him whether Muslims are better or the Hindus, he replied very politely that devoid of good deeds both would be equally bad.

In this way, the first Sikh master envisioned a pluralist type of inter faith dialogue as a key to dissolve the rigidities of the religious exclusiveness and the concomitant religious antagonism to bring about inter faith understanding as well as peace and harmony. Guru Nanak Dev Ji vehemently advocated that mankind has stemmed from one root, though it is split up into different communities. All men possessing wisdom and virtue are of one family. All good men are of one family, the only foreigners are the wicked.

Guru Nanak believed in religion as communion with God but did not dismiss differences among religion as unimportant and irrelevant. He did not propose undifferentiated universalism or indifferentism. He propagated that all human beings are of the same essence and therefore, of equal worth and entitled to the same fundamental rights- that the human individual is the highest, the most concrete embodiment of the spirit on earth and anything that hurts his individuality or dignity is morally wrong.

Guru Nanak raised his voice against the oppressors because fundamentalists were trying to impose a single truth on a plural world, reducing man to man, cultures to a single culture and eliminating diversity in the name of single socio-political order. 'Baburvani' is a testimony to Guru Nanak's strong condemnation of war, tyranny and violence. Territorial rights of a country cannot be usurped by any other country by pretext merely. Use of force for hegemonic designs or for imperialistic policy funds no validity in Guru Nanak's preachings. Aggressors must be resisted and state is morally bound to protect its people. Civilians may belong to any caste, class, creed or ethnicity, their life and property must not be harmed.

Guru Nanak's compassion for the distressed humanity did not confine itself to being aware of their pain and a desire to alleviate it. Neither did it stop at empty empathizing. He set himself in both heart and soul to do something genuine, practical and meaningful. He analysed that the suffering people faced was an account of unjust dispensation of social, economic and religious norms and also because of their ignorance. So he did not simply preach for just and fair treatment to all but exerted himself in his day to day life to bring about the desired change even though he had to encounter numerous difficulties.

No doubt, Guru Nanak advocated toleration, but toleration does not mean condescending toleration. We must appreciate all faiths, recognise that they offer rich spiritual experiences and encourage sacrificial living and inspire their followers to a nobler way of life. He appreciated whatever was valuable in other religious traditions. The saints, the seers, the Avataars, the Nabhis belong to the whole world.

ਨਾ ਹਮ ਹਿੰਦੂ ਨਾ ਮੁਸਲਮਾਨ ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ (ਪੰਨਾ 1136)

They are universal men who free our minds from bigotry and superstition, dogma and ritual and emphasize the central simplicities of religion. The great seers of the world are the guardians of inner values. The more we understand one another, the more we feel we are like one another. But it is important to realize that we cannot live by instinct, emotion or habit. We need a rational faith to sustain a new order of life, that can rescue us from our mental fag and spiritual anxiety.

Guru Nanak provided a highly developed, structured sense of ethics so that individually and collectively, man can make responsible choices in all matters. Guru Nanak preached mankind to lead a disciplined life, an organised life, a life lived in accordance with stated rules. Such a life will definitely be more productive, more secure, more satisfying than an undisciplined life, a disorganised life and a life bereft of rules and direction. A disciplined life evokes implicit faith, trust, loyalty and respect.

Guru Nanak believed in one and only God for the whole of mankind. It is fiercely, passionately, unwaveringly monotheistic. Guru Nanak rejected monasticism and stressed on family life and community obligation, abhorred multitiered caste system, demolished every traditional excuse used to perpetuate gender bias, proclaimed equality of women, propagated message of emancipation from invidious discrimination and caste prejudices which was instilled in the hearts of people. He propagated a faith which was based on three pillars- Prayer (Naam Japna), Work (kirt karna), and Charity (Wand Chhakna). Charity, worship and hardwork are the ethical conduct of life.

The preachings and teachings of the Sikh Master embody the whole truth that is relevant to the highest spiritual and cultural development of entire mankind that possesses the key to the happiness and peaceful co existence of the entire human race, hope and optimism.

The values taught by Guru Nanak are as relevant today as were in the 15th century. The world today needs this faith of hope and optimism that practices the welfare of all. Guru Nanak's doctrine is much more modern, enlightened, universal and cosmopolitan than those born in the old & middle ages. Guru Nanak had strived primarily to establish an enlightened, egalitarian and humanistic society. He succeeded where others had failed in winning equal confidence of the two hostile communities by singing of universal brotherhood of mankind in a language and idiom acceptable to all.

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5

GENDER EQUALITY AS MIRRORED THROUGH THE TEACHINGS OF SHRI GURU GRANTH SAHIB

*Dr. Anita Vaidyanathan**

The purpose of my paper is to explore the idea of gender equality and parity through the lens of Shri Guru Granth Sahib, the Holy Scripture of the Sikhs. The recent debate and controversy associated with banning the entry of women into the Sabarimala temple or Haji Ali Mosque exemplifies the gender dichotomy and violation of women's rights. Women are excluded from certain spaces which are considered to be men's domain. In this context, we can clearly see how religion makes conspicuous the gender divide by assigning secondary status to women. On the contrary, the teachings of Guru Granth Sahib seem to be quite progressive, for it follows a more inclusive approach by reaffirming its faith and belief in the dignity, worth and potential of women. The teachings highlight the ideas of women empowerment by reinforcing the idea of gender equality and complementarity through education and their right to participate in religious rituals along with men. The holy scripture also dispels some of the stereotypical beliefs allied with the idea of purity and pollution associated with women's body, condemns rituals and practices such as sati, female foeticide and the practice of veil and exalts the status of women through the use of feminist symbols in poetry and religion. The teachings embedded in these scriptures thus enables us to perceive religion as a medium that liberates and unfetters our minds from dogmatic practices, thereby leading us towards an enlightened way of life.

Religion shapes our identity, beliefs, socialisation, conduct as well as our thought processes. It sanctifies the way we lead our lives. Whenever we are in a state of turmoil, we strive to seek answers to all our problems in religion. Gender identities and roles are also constructed through religion. The status of women within individual religions has become a subject of research for many scholars. There are evidences of apathy towards women within certain religious groups, so much so that they have internalised a feeling of subjugation, inferiority and exhibit a feeling of learned helplessness. Women's exclusion from religious spaces such as Sabarimala temple or Haji Ali mosque premises obliterates their sense of agency and space. Manusmriti, the divine code of conduct for Hindus depicts women in a derogatory manner. They are merely equated with objects and cattle, meant to be controlled by men. Thus, the dichotomy in the Hindu religious discourse is evident through the legitimisation the patriarchal dominance and masculine control over women's lives, spaces and their bodies on the one hand and worshipping the images of Goddess Durga, Kali, Lakshmi and Parvati on the other hand.

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The role of women in Sikhism has been highlighted in a very different light in the Guru Granth Sahib. The teachings enshrined in the holy scripture advocates for equality of men and women and stresses on the dignity, worth and potential of women, who are considered at par with men. This can be illustrated through the following lines:

“...Guru Nanak proclaimed the equality of men and women, and both he and the gurus that succeeded him encouraged men and women to take full part in all the activities of Sikh worship and practice...”
(Jean Holm and John Bowker 1994)

The purpose of this paper is to delineate the main precepts from the Guru Granth Sahib which illustrate the principle of gender equality and parity. Secondary sources of information such as articles, research papers and various websites have been used to conceptualise the teachings in a lucid manner. I have attempted to categorise these teachings under various heads.

1. **Gender Equality and reconstruction of a new image of womanhood:** The Guru Granth Sahib redefines womanhood in an entirely different light. Contrary to the popular notions of perceiving women as temptress, the scripture exalts the status of women by projecting them as superior to men. Women’s supremacy is exhibited through their roles as procreators, caregivers and companions, on whom men show their complete dependence, as is evinced through the following lines:

“...From woman, a man is born; within women, man is conceived; to woman he is engaged and married. Woman becomes his friend, through woman the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without women, there would be no men at all...” (Guru Granth Sahib, p. 473)

2. **Repudiation of socio-cultural customs denigrating women:** The Holy Scripture repudiates socio-cultural customs such as dowry, which make them perceive as liabilities on their families. The following lines delineate a strong critique of dowry.

“...Any other dowry, which the self-willed manmukhs offer for show is only false egotism and worthless display. O my father, please give me the Name of the Lord God as my wedding gift and dowry...”
(Guru Granth Sahib, p. 79)

The Holy Scripture also abhors the practice of sati by stating that a woman need not suffer a painful death when the Lord is there to take care of her. The portrayal of Lord as the primary caretaker robs the human beings of their will to take their lives as well as those of others. What is emphasized through the teachings here is the woman’s right to live her life with dignity and faith.

“...By burning oneself, the Beloved Lord is not obtained. Only by the actions of destiny does she rise up and burn herself, as a ‘satee’.
Imitating what she sees with her obstinate mindset, she goes into the fire. She does not obtain the company of her Beloved Lord and she wanders through countless incarnations. With pure conduct and self-

restraint, she surrenders to her Husband Lord's Will; that woman shall not suffer pain at the hands of the Messenger of Death. Says Nanak, she who looks upon the Transcendent Lord as her Husband is the blessed 'satee'. She is received with honour in the court of the Lord.."
(Guru Granth Sahib, p. 185)

3. **Female Body and its liberation from the notions of Purity and Pollution:** The Guru Granth Sahib transcends the idea of pollution associated with women's body. A menstruating woman's body is subject to several restrictions. She is denied entry into the kitchen, temples and is forbidden to touch certain eatables such as pickles or water sacred plants such as the basil (tulsi). They are assigned separate spaces outside their homes, wherein they are supposed to stay till their bodies become cleansed of all impurities. The scripture assigns a socio-psychological meaning to pollution, thereby making a departure from it being physical to one being allied with impurity of thoughts, actions, avarice, greed, lust and corruption. This can be exemplified through the following lines:

"...If one accepts the concept of purity, then there is impurity everywhere. In cow-dung and wood there are worms. As many as are the grains of corn, none is without life. First, there is life in the water by which everything else is made green. How can it be protected from impurity? It touches our own kitchen. O Nanak, impurity cannot be removed in this way; it is washed away only by spiritual wisdom....."

The impurity of the mind is greed and the impurity of the tongue is falsehood. The impurity of the eyes is to gaze upon the beauty of another man's wife and his wealth. The impurity of the ears is to listen to the slander of others. O Nanak, the mortal's soul goes bound and gagged to the City of Death..."
(Guru Granth Sahib, p. 472)

The patriarchal dominance over women's bodies is eviced through several subjugating practices such as the adorning of veil. The Holy Scripture also abhors this practice. It has been pointed out in the scriptures that veils restricted women's free movement and also confined them within the four walls of the house. The legitimisation of the veil has strong patriarchal contours. The male gaze perceives women as temptress, having the capacity to seduce men. Hence, to protect the men from the evil female gaze, it becomes essential that women be veiled. This patriarchal notion is rejected by the Guru Granth Sahib's progressive stance, for it states that if there is a danger of priests and sages being tempted by women's beauty, then they should be the ones wearing veils. Thus, the scripture believes in the preservation of women's freedom.

4. **Matrimony and Companionship:** Gender equality is manifested through the matrimonial relationships, which the scriptures suggest should be based upon love and companionship. A dominant-subservient model of matrimony is rejected by the scriptures which emphasizes upon the equal rights of both men and women.

5. **Gender and Caste Neutrality:** The Holy Scripture talks about the dissolution of gender binaries and advocates for caste and gender neutrality through the concept of Sangat that is, holy congregation, wherein both men and women sit together and participate in reciting praises of the

Divine and Pargat. The members of the community sit together irrespective of whatever caste or social status they belong to. The gendered division of labour is also done away with, for both the men and women prepare the Langar, the common meal. They share equal responsibilities by participating in drawing water from the well, reaping and grounding corn, cooking in the kitchen and cleaning of dishes. Thus, the scripture preaches inclusion and advocates for the creation of a caste and gender free society.

6. **Religious Equality:** Along with the gender equality, the scripture also advocates religious equality. Women are not excluded from participating in any religious rituals, including the eleven initiation rituals. They also have full freedom to wear the symbols of Sikh faith that is, the 5 Ks- Kesh (uncut hair), Kara (steel bracelet), Kanga (wooden comb), Kaccha/Kachh/Kachera (cotton undergarment) and Kirpan (steel sword).

7. **Gender Empowerment:** The idea of gender empowerment runs throughout the scriptural teachings and is manifested through the following ideals:

(a) **Feminine Symbols:** The Sikh scriptures makes abundant use of feminine symbols. The poetic utterances of the Gurus have been referred to as 'Guru Bani', the Divine light has been referred to as 'Joti'. Nikki GuninderKaur in her book, '*The Feminine Principle in the Sikh Vision of the Transcendent*', has elaborated on these symbols. For instance, in Chapter 2, '*Mother: The Infinite Matrix*', the Earth is equated with Mother owing to its maternal and fertile nature. In addition to this, the maternal images are also evinced through the usage of words such as 'garbha' (womb), 'kudarati' (nature), 'mati' (wisdom) and 'nadar' (grace).

(b) **Education and Economic empowerment:** Free education is provided to both the Sikh boys and girls and is funded through the donations received in the gurudwaras. Education would also pave way for the employment opportunities.

(c) **Human Rights Crusaders:** An empowered vision of womanhood is evinced through the training which they receive as priests and warriors. Women are being trained to fight for the rights of people. Guru Amar Das (the Third Guru) trained and appointed women as missionaries. They had complete religious jurisdiction.

(d) **Images of empowered women in History:** Sikhism is replete with empowered images of women who have shaped Sikhism and History.

BibiNanaki and Mata Tripta, Guru Nanak's sister and mother, who played a pivotal role in encouraging him to pursue his religious path. They were the first ones to have recognised Nanak's saintliness.

Mata Khivi, the wife of Guru Angad Dev (the second Guru), was in charge of the Langar and provided bountiful food to people visiting the shrine. She helped to create a new social consciousness in Sikh women.

BibiBhani, was the daughter of Guru Amar Das (the third Guru) and wife of Guru Ram Das (the fourth Guru) and the mother of Guru Arjan Dev (the fifth Guru). She symbolises dedication, humility, responsibility and fortitude.

Mata Gujari, was the illuminating force behind her husband, Guru Tegh Bahadur (the ninth Guru) and her son, Guru Gobind Singh (the tenth Guru). She was responsible for the training of Sahibzadas, the four sons of Guru Gobind Singh, who gave up their lives for Sikhism while they were still in their teens. She was the most inspiring force during one of the most difficult times in

Sikh history.

Mata Sundari, the widow of Guru Gobind Singh helped provide the leadership during the tumultuous time following her husband's death. She helped to maintain the sanctity of the Guru Granth Sahib and dealt strictly with pretenders and aspirants of Guruship.

Mata Sahib Kaur, the spiritual mother of the Khalsa. During the first baptism ceremony of the Khalsa on April 13, 1699, she added sugar cakes in the preparation of the 'amrit' (Holy water), which was administered to the Khalsa on that day.

Mai Bhago was the brave woman who led a battalion of 40 men in the battle of Muktsar. All of them achieved martyrdom and were blessed by Guru Gobind Singh. Women also played important role in politics after the death of the last Guru. Notable amongst them were Sardarni Sada Kaur, mother-in-law of Maharaja Ranjit Singh, Sardarni Sharnagat Kaur and Mata Kishan Kaur Kaonke.

Thus, the Guru Granth Sahib is a strong advocate of gender equality, neutrality and gives lessons on women empowerment through its teachings and precepts. We evince a scripture which is much ahead of its times and gives a progressive outlook on gender equality, freedom and preservation of women's rights and dignity. An empowered image of womanhood is constructed through a staunch belief in their faith and potential.

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6

POETRY – THE ETERNAL AND VERNAL CONDUIT OF SPIRITUAL OBJECTIVITY AND THE SUBLIME

*Ms. Alka Thakur**

From the ancient man devoid of any aesthetic sense, who drew birds, beasts in the caves to the present man whose world is high tech digital world of art, man has displayed the instinct to communicate and express. Poetry, Music, painting ,sculpture ,theatre all the imitative arts in all the varying forms and genres have been his mode of expression and communication. All the visual arts like Sanchi Stupa Qutub Minar, Taj Mahal, Konark Temple, Ossian Pyramid are the expression of devotion to particular religion or philosophy. eg. The Khajurao Temples symbolically represents the four goals of man's life: Dharma, Kama, Arth and Moksha. This paper explores how the genre of poetry has been the highest and most persuasive mode of communication and expression.

Keywords : *Poetry, Expression, Communication, Emotions ,Thoughts*

Introduction

All nature in its subtle ways expresses and communicates. All creatures give out certain sounds to warn or cuddle their young ones. Man as a baby crying in the cradle or as a grown up writing in a commonplace diary desires to communicate and express. Unless man gives breaths to his thoughts through expression and communication, his thoughts are dead and static. In the genre of poetry, his myriad shades of emotions, feelings and gamut of thoughts finds a wide window as well as a vernal and an effective mode of expression and communication. (Robinson, 2019) Denise Levertov says, "Writing poetry is a process of discovery, revealing inherent music, the music of correspondences, the music of inscape" (1968). Ideally, in a poem, phrases of words are like phrases of music; poets reading from their work are like musicians interpreting the notes on a page. Moreover, we should remember that if poetry's earliest associations are with music, they are also with drama. The ancient Greek plays were written in verse. The prosody we still use today—trochaic tetrameter, iambic trimeter—comes to us from those comedies and tragedies. And Shakespeare's blank verse not only helps actors remember their lines, it also gives power to the language, allows it to stutter and dive, sing and soar.

"Poetry is mostly hunches," John Ashbury has said, but those hunches are based on more than instinct: they are calculated attempts to create a communication between one person and

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another. Everyone who has ever written a poem, no matter how ill-conceived or cliché-ridden, knows this desire to connect with someone else. Indeed, non-poets primarily interact with poetry on special occasions. A man writes a poem to his wife for their anniversary. A daughter buys a greeting card for her mother's birthday. For all their sentimentality, these "Hallmark moments" are part of a long tradition of occasional, celebratory poems: epithalamiums for marriage, elegies for funerals, odes for military victories and defeats.

Among the many cognitive functions a poem performs are theorizing and investigating positions, highlighting contradictions, and shedding light on new issues. As Art Young writes, "The purpose of poetry across the curriculum . . . is not to teach students to be better poets but to provide opportunities for them to use written language to engage course content in meaningful ways" Poetry can take as many forms as one's imagination allows. With the increasing prominence of the prose poem, the standard idea that poetry is that which has a ragged right-hand margin is no longer valid. Coleridge's dictum that it is "the best words in the best order" makes sense, although one could obviously apply that to prose and dramatic writing as well.

Keats thought: "If poetry comes not so naturally as leaves to a tree, it had better not come at all."

Poetry, especially lyric poetry, is a form of literature in which narrators tend not to be effaced, in which they are especially prominent - so it seems anyway. Robinson develops what she calls a new Romantic theory of expression in the arts, on which works expressive of emotions (or ideas or attitudes) are works in which there is a narrator or persona who expresses the emotions (ideas, attitudes) in question. The theory applies to all of the arts, she thinks, "at least to all those artworks that have some claim to be called expressions," but paradigmatically to lyric poetry - most obviously lyric poems in the first person. Her main examples are John Keats and Percy Bysshe Shelly.

Just as narrators in literary works express beliefs, attitudes, intentions, emotions, by means of the words of the text, musical personae express emotions (feelings, attitudes) by means of the sounds (or "gestures") of the music. So listeners' experiences, like those of readers, involve something like recognizing and responding to another person, one who experiences and expresses the emotion in question. Expression turns out to be a species of representation: music represents itself as someone's expression of feelings, as a story represents itself as someone's reports of a series of events.

Poetry sheds no tears 'such as Angels weep', but natural and human tears (William Wordsworth, Preface to Lyrical Ballads)

As Sumitranandan Pant has said ,

वियोगी होगा पहला कवि, आह से उपजा होगा गान,
निकलकर आँखों से चुपचाप, बही होगी कविता अनजान।

The first Shloka in Sanskrit emerged spontaneously from the shoka (agony) of the harbinger poet AdiKavi Rishi Valmiki when he cursed a hunter who killed one of two Kronch birds unsuspectingly lost in making ecstatic love.

मा निषाद ! प्रतिष्ठां त्वम्गमःशाश्वतिः समाः
यत् क्रौञ्चनामिथुनादेकैवधिकाममोहितं ।।

Maa Nishada Pratistham Tvamagamahsâsvati Samaa
Yat Kraunchamithunaadekam Avadhi Kaamamohitam

Poetry both instructs and delights as Philip Sydney said in “An Apology for Poetry”,
 “So that truly neither philosopher nor historiographer could, at the first, have entered into the gates of popular judgements, if they had not taken a great passport of poetry.”

“Poetry, in the noblest nations and languages that are known, hath been the first light giver to ignorance, and first nurse, whose milk by little and little enabled them to feed after wards of tougher knowledges.”

“Nature never set forth the earth in so rich tapestry as divers poets have done; neither with pleasant rivers, fruitful trees, sweet smelling flowers, nor whatsoever else make the too much loved earth more lovely; her world is brazen, the poets only delivered a golden.”

As Shelley has also said that “Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects be as if they are not familiar.” The rhetoric ,figurative language defamiliarized the ordinary ,simple looking things in a new light like Sant Kabir makes the mankind understand the concept of transience and morality through the simple conversation between leaf and tree:

Patta bola vriksha se, Sunovriksh van raye
 Ab ke patjhar na mile, padenge jaye
 Vriksha bola patte se, sunopatte mere bhai
 Yahi jagat ki reet hai, ik aaye, ik jaaye
 पत्ता बोला वृक्ष से, सुनो वृक्ष बनराय ।
 अब के बिछुड़े ना मिले, दूर पड़ेंगे जाय ॥
 वृक्ष बोला पत्ते से, सुन पत्ते मेरे भाई
 यही जगत की रीत है इक आए इक जाए

Baba Bulleh Shah through rhetoric has effortlessly and compellingly demystified the way to mingle with the consciousness of the Almighty by having the purity of heart and soul.

ਜੇ ਰੱਬ ਮਿਲਦਾ ਨਾਤਿਆਂ ਧੋਤਿਆਂ,
 ਤੇ ਰਬ ਮਿਲਦਾ ਡੱਢੂਆਂ-ਮਛੀਆਂ ਨੂੰ ।
 ਜੇ ਰੱਬ ਮਿਲਦਾ ਜੰਗਲ ਚ ਫਿਰਿਆਂ,
 ਤੇ ਰੱਬ ਮਿਲਦਾ ਗਊਆਂ ਵੱਛੀਆਂ ਨੂੰ ।
 ਤੇ ਬੁੱਲਿਆ ਰੱਬ ਉਹਨਾਂ ਨੂੰ ਮਿਲਦਾ,
 ਨੀਯਤਾਂ ਅੱਛੀਆਂ ਤੇ ਸੱਚੀਆਂ ਨੂੰ ।

Shiv Kumar Batalvi sees the Kissa Puran Bhagat from the feministic perspective and represents the same in his Loona by raising the eyebrows at the society itself when he says:

Je pyodhee da roop handave
 Ve loka tenu laaj na aave
 ਜੇ ਪਿਉ ਧੀ ਦਾ ਰੂਪ ਹੰਡਾਵੇ
 ਵੇ ਲੋਕਾ ਤੈਨੂੰ ਲਾਜ ਨਾ ਆਵੇ

Poetry not only instructs us, delight us but transport us to the transcendental world. As Longinus defines it, the sublime signifies ‘a certain distinction and excellence of expression, that distinction and excellence by which authors have been enabled to win immortal fame’ (On the Sublime, 1, 100). For the effect of elevated language is, not to persuade the hearers but to entrance

them; and at all times, and in every way, what transports us with wonder is more telling than what merely persuades or gratifies us. The extent to which we can be persuaded is usually under our control, but these sublime passages exert an irresistible force and mastery, and get the upper hand with every hearer—a well-timed stroke of sublimity scatters everything before it like a thunder bolt, and in a flash reveals the full power of the orator (On the Sublime, 1, 100).

Guru Nanak illuminated the truth of presence of multiple, parallel or alternate worlds when

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

he says in japji sahib, meaning, there are worlds beneath worlds, and thousands of worlds above.

“Poetry, even that of the loftiest and, seemingly, that of the wildest odes, had a logic of its own, as severe as that of science; and more difficult, because more subtle, more complex, and dependent on more, and more fugitive causes. In the truly great poets, he would say, there is a reason assignable, not only for every word, but for the position of every word”. (Coleridge, *Biographia Literaria*, chapter 1.)

Poetry creates the Word and the Word fashions the world, or at least, the poet’s world. God as Creator is a poet, bringing from the void something which has a meaning and purpose. That is why we think of the poet as the maker. Guru Nanak Dev was an enlightened poet who wrote with an easy grace in the language suited to the common man. The achievement of both the poetic and the spiritual goal is found merged in the discovery of the Word, the Truth: the Naam, the Sat Naam. His Japji, the moolmantra, the invocation is like a Greek chorus waiting for the progress of the poet’s mind to unfold itself in a final dénouement. The austerity and precision in the definition of the Supreme Being in a few words, each word bringing out a principal characteristic, is indeed breathtaking. The composition of the Japji is controlled and even the music is muted. Guru Nanak’s genius of music is shown in a broader perspective in his compositions set to different ragas, such as Sri Raga, Raga Asa and the different Gauri Ragas. Although the writings of Guru Nanak are a spontaneous expression of a natural poetic sensibility.

Truth has been the primary concern of his poetry and philosophy. In the Japji alone, the word ‘sac’ and its variant appear seventeen times—four times in the ‘Jap’, thrice Stanza 4 and Stanza 27, twice in Stanza 31 and Stanza 37 and once in Stanza 1, 16 and 38. Truth and One are the same.

Guru Nanak has brought the spiritual holiness within the reach of the common man. By explaining in simple images his belief and experience, he has on the one hand democratized mysticism, and on the other, given an expression to sensibility. His writings in ‘Sant Bhakha’, like that of Sant Kabir bear testimony to this union of truth and poetry. Again, as a true poet, the Guru knew no frontiers. His frequent long journeys, his coming across the great many regions and religions gave this power to see in one and the one in many. Let us remember:

The Word of the Guru is the inner Music

The Word of the Guru is the highest Scripture The Word of the Guru is all pervading.

And finally, All creation is His Word made manifest Except in the Light of His Word Nanak in several places has, in a state of utter humility before God, called himself Dhadi, which is a Punjabi word standing for the court bards of medieval princes, chanting forth their glories to the

accompaniment of a hand-tabor, called Dhad. Apostrophizing the Lord, God, says the Guru:

Me, an idle Minstrel Thou hast given a task to perform: By Ordinance Primal was I assigned to chant

Thy praises night and day.

The Lord summoned the Minstrel to His eternal Mansion,

The Minstrel chanted lays of His glory and was honoured with a robe.

I am a Minstrel of little merit, blessed by the Lord despite my worthlessness.

In two places the Guru has called himself also Shair, which is the Arabic word for poet. Of the two compositions which follow, the first, entitled Pahre or ‘Hours’ is philosophical spiritual, calling upon man to abjure the pursuit of material ends, called traditionally in Indian philosophy Maya (the great illusion), and to immerse himself in devotion to the Eternal, and thus to gain the highest of all objectives— Mukti, Moksha (liberation from transmigration). This kind of composition, developing in the medieval times, took for its framework the passage of the hours—the Indian unit being Pahar of the three-hour interval, of which there are eight during day and night. This universal symbolism is too obvious to need amplification. On this basis were expressed romantic, tragic or spiritual feelings, as the spirit might move the poet. In this composition, which in its imaginative sweep treats of the folly and inanity of a life passed in absorption in worldly pursuits, man is apostrophized as the merchant. His sojourn on this earth is meant for making the true gain, which is spiritual merit. Instead, he lets it go in ignorance and the pursuit of that which does not last. The human life figures as the night, at the end of which appears the hour of ‘reaping’—with the sickle of death. In its imagery, tragic undertone and rhythm, this composition has the characteristics of great poetry. In his allegorical devotional song Barahmah, the yearning soul is figured as the Woman and the Lord as the divine spouse. As the months and seasons pass, the yearning soul utters its affliction in separation, which is the sojourn of man on this earth, away from its divine source, in the midst of Maya which engrosses it and casts the veil of illusion of worldliness. In the song is traced a progression of moods, from the wail of suffering in separation and the cry of yearning to the joyous note of union as the dark winter ends, and with Phalgun (April) when the earth is in spring, the soul also finds bliss.

Man since times immemorial had been and till eternity will continue to turn towards poetry to seek, realize, communicate and express the Truth, Beauty and Harmony and to elevate himself spiritually, and intellectually. The higher truths and universal spiritual objectivity embedded in the immortal poetry of saints like Guru Nanak will remain forever the eternal and vernal wellspring to quench the spiritual thirst of the mankind.

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7

GURU NANAK DEV JI AND WOMEN EMPOWERMENT

Dr. Deepika Kohli*

From about 1500 B.C., there was change in women's status. Various philosophers, teachers and religious leaders have held different views about woman. It is only Shri Guru Nanak Dev Ji who has bestowed on woman full equality in different fields of life i.e. religious, social, educational, political and practical. Guru Ji worked for the advancement of women. Guru Nanak is the first prophet who voiced equal rights to the women. He said "don't say ill of her. She is giver of birth not only to an ordinary man but to saints and kings as well. The whole world and universe can't survive without women. Guru Nank Dev Ji tells innumerable other qualities of woman as she possesses love, obedience, self sacrifice, grace, tenderness and refinement. So, the present paper will highlight the contribution of Shri Guru Nanak Dev Ji's in the upliftment of the Women in the society.

Key Words: Stratification, Sudra, Equal Rights, Asa Rag

Introduction

"It is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing." — Swami Vivekananda

The 1500 BC Aryan invasion of the Indian Subcontinent brought with it stratification of society on the basis of caste system which oppressed women. Under this caste system, women were given a low status in life. There were gradual changes in the position and status of women in this period. Women were not allowed to participate in the sacrificial ceremonies. From about 1500 B.C., there was change in women's status due to various reasons, among which the most important was a denial of education.

Sikka (1979) in his book "Facets of Guru Nanak's thought in Chapter XI- "The concept of Woman" has mentioned quotes of Shri D.P. Mukerji who states that, "The Hindu woman, religiously is a Sudra, and is not entitled to the Gayatri Mantra." Further, according to Digambara Jains, "Women can never attain salvation except by being born again as man. The Padma Purana declares that, "Be a husband aged, infirm deformed, debauched, offensive, a drunkard, a gambler, a frequenter of places of ill repute, living in open sin with other women, and destitute of honour, still a wife should regard him as a God." Sikka (1979) in his book "Facets of Guru Nanak's thought in Chapter XI- The concept of Woman mentioned that The Taittiriya

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Samhita states that a good woman is worse than a man and the Maitrayana Samhita describes woman as untruth and liar. The Purans also declare, "There are three kinds of wine but the most intoxicating is woman, there are seven kinds of poison, but the most Venemous is woman."

Various philosophers, teachers and religious leaders have held different views about woman. It is only Shri Guru Nanak Dev Ji who has bestowed on woman full equality in different fields of life i.e. religious, social, educational, political and practical. The place and status assigned to woman was low and unenviable when Guru Nanak Dev Ji appeared in the Indian scene. Guru Nanak Sahib was born into this oppressive society and believed it to be unjust. Guru Nanak revolted against the Hindu caste system. Guru Nanak, first Sikh Guru fought for the preservation of Human Rights and raised his voice against social injustice, inequality, religious repression, exploitation of women and degradation of human values.

Guru Nanak directed to give highest place to women in society. Guru Nanak Sahib proclaimed that all have the same spiritual potential. Every woman should be granted the same social, spiritual, and economic rights. Guru ji worked for the advancement of women. Guru Nanak is the first prophet who voiced equal rights to the women. He said "don't say ill of her. She is giver of birth not only to an ordinary man but to saints and kings as well. The whole world and universe can't survive without women. **Kamboj, (2018) in her article "None May Exist without a Woman": Achieving Gender Equality Through the Gurus' Message" described that** It was our first Guru, Guru Nanak Dev Ji, who challenged cultural norms in fifteenth-century South Asia by fore fronting the importance of women in our *Bani*.

As mentioned in Sri Guru Granth Darpan : Punjabi translation of Sri Guru Granth Sahib along with commentary and word meanings by Tikakar: Professor Sahib Singh:

ਮਃ ੧ ॥ ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥ (ਪੰਨਾ ੪੭੩) (Page 473)

ਅਰਥ: ਇਸਤ੍ਰੀ ਤੋਂ ਜਨਮ ਲਈਦਾ ਹੈ, ਇਸਤ੍ਰੀ (ਦੇ ਪੇਟ) ਵਿਚ ਹੀ ਪ੍ਰਾਣੀ ਦਾ ਸਰੀਰ ਬਣਦਾ ਹੈ। ਇਸਤ੍ਰੀ ਦੀ (ਹੀ) ਰਾਹੀਂ ਕੁਝਮਾਈ ਤੇ ਵਿਆਹ ਹੁੰਦਾ ਹੈ। ਇਸਤ੍ਰੀ ਦੀ ਰਾਹੀਂ (ਹੋਰ ਲੋਕਾਂ ਨਾਲ) ਸੰਬੰਧ ਬਣਦਾ ਹੈ। ਤੇ ਇਸਤ੍ਰੀ ਤੋਂ ਹੀ (ਜਗਤ ਦੀ ਉਤਪੱਤੀ ਦਾ) ਰਸਤਾ ਚੱਲਦਾ ਹੈ। ਜੇ ਇਸਤ੍ਰੀ ਮਰ ਜਾਏ ਤਾਂ ਹੋਰ ਇਸਤ੍ਰੀ ਦੀ ਭਾਲ ਕਰੀਦੀ ਹੈ, ਇਸਤ੍ਰੀ ਤੋਂ ਹੀ (ਹੋਰਨਾਂ ਨਾਲ) ਰਿਸ਼ਤੇਦਾਰੀ ਬਣਦੀ ਹੈ। ਜਿਸ ਇਸਤ੍ਰੀ (ਜਾਤੀ) ਤੋਂ ਰਾਜੇ (ਭੀ) ਜੰਮਦੇ ਹਨ, ਉਸ ਨੂੰ ਮੰਦਾ ਆਖਣਾ ਠੀਕ ਨਹੀਂ ਹੈ। ਇਸਤ੍ਰੀ ਤੋਂ ਹੀ ਇਸਤ੍ਰੀ ਪੈਦਾ ਹੁੰਦੀ ਹੈ (ਜਗਤ ਵਿਚ) ਕੋਈ ਜੀਵ ਇਸਤ੍ਰੀ ਤੋਂ ਬਿਨਾ ਪੈਦਾ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਹੇ ਨਾਨਕ ! ਕੇਵਲ ਇਕ ਸੱਚਾ ਪ੍ਰਭੂ ਹੀ ਹੈ, ਜੋ ਇਸਤ੍ਰੀ ਤੋਂ ਨਹੀਂ ਜੰਮਿਆ। (ਭਾਵੇਂ ਮਨੁੱਖ ਹੋਵੇ, ਭਾਵੇਂ ਇਸਤ੍ਰੀ, ਜੋ ਭੀ) ਆਪਣੇ ਮੂੰਹ ਨਾਲ ਸਦਾ ਪ੍ਰਭੂ ਦੇ ਗੁਣ ਗਾਉਂਦਾ ਹੈ, ਉਸ ਦੇ ਮੱਥੇ ਉੱਤੇ ਭਾਗਾਂ ਦੀ ਮਣੀ ਹੈ, ਭਾਵ ਉਹਦਾ ਮੱਥਾ ਭਾਗਾਂ ਵਾਲਾ ਹੈ। ਹੇ ਨਾਨਕ ! ਉਹੀ ਮੁਖ ਉਸੇ ਸੱਚੇ ਪ੍ਰਭੂ ਦੇ ਦਰਬਾਰ ਵਿਚ ਸੋਹਣੇ ਲੱਗਦੇ ਹਨ। ੨।

Sikka (1979) in his book "Facets of Guru Nanak's Thought in Chapter XI- The concept of Woman mentioned, "The whole poetry of Guru Nanak is replete with a woman's feelings, emotions and experiences. Guru Nanak Dev Ji tells innumerable other qualities of woman as she possesses love, obedience, selfsacrifice, grace, tenderness and refinement. She better knows how to conduct herself." Guru Nanak Dev Ji says,

“All women and men are born of women,
It is women indeed who nurture men to manhood.
It is to women that men are betrothed and married.
It is with women’s friendship.”

Nirmal (2006) in his book *Sikh Philosophy and Religion* chapter- VI Revolt against their times described that The Gurus asked for the creation of natural conditions of her. Nanak said,

“Why consign to evil and abuse woman
She the first teacher of kings and great men
Who raises them from child to man” — Asa Rag

He further added that the Sikh Gurus allowed woman free, uninhibited and equal participation in the spiritual as well as social life. In Sikhism, the Sikh woman has always been regarded as an equal with man and has all the rights and privileges enjoyed by a man. Sikka (1979) in his book (pp.129-130), further wrote, “Guru Nanak especially did for women’s cause. The following things He did for her:

- (i) Equality of woman and more freedom in the affairs of the society.
- (ii) Invited all the women of the world to join prayers in praise of God.
- (iii) Used the word for women as sisters, sahelio and divinely related friends.
- (iv) Gave religious freedom to them
- (v) Women deserve respect equal to man.
- (vi) Women give birth to great rulers, political leaders who bring reform in society and political life of the country.
- (vii) He asked His female followers to give up Pardah system and practice of Sati.
- (viii)Guru Nanak dev ji expects her to be faithful and her beauty lies in modesty.”

Thus, we can say that Guru Nanak Dev Ji definitely opposed caste system and He wa in favour of equality of all human beings. Dr. Trilochan Singh remarks, “In His boyhood Guru Nanak revolted against the caste system and all the ceremonies and laws that differentiated man from man on the basis of birth, class or lineage.”

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8

RELEVANCE OF GURU NANAK'S PREACHINGS IN THE MODERN ERA OF EDUCATION

*Dr. Khushwant Kaur**

Guru Nanak Dev Ji was the founder of Sikhism. Sikhism is one of the youngest religions in the world and originated with Guru Nanak five centuries ago. Guru Nanak became the first Sikh Guru and his spiritual teachings, laid the foundation on which Sikhism was formed. Guru Nanak was born in Hindu family and grew up surrounded by Muslim neighbors. From an early age he showed a deeply spiritual character. He broke away from his family's traditions and belief systems, refusing to participate in empty rituals like 'Janeu' 'Suraj nu Paani Dena" etc. Nanak married and entered business, but remained focused on God and meditation. Guru Nanak Ji was considered a religious innovator. He travelled four Udasis across South Asia and Middle East to spread his teachings. He always advocated that God is one and taught his followers, that one can reach out to God through meditation and other pious practices. His teachings were immortal and registered in the form of 974 hymns, which came to be known as 'Guru Granth Sahib,' the holy text of Sikhism. Some of the major Banis of Guru Nanak are Japji Sahib, the Asa di Var and the Sidh-Ghost. It is part of Sikh religious belief that the spirit of Guru Nanak's sanctity, divinity and religious authority descended upon each of the nine subsequent Gurus, when the Guruship was devolved on to them. Sikhism is one of the important religions in India and followed by more than 20 million followers. The paper summaries the teachings of Nanak Dev and their relevance in present time

Key Words: *Founder, Innovator, Teachings, Praise, Relevance*

Introduction

Guru Nanak Dev Ji, the founder and first Guru of Sikhism, was born in the year 1469, in the village Rai Bho di Talwandi which is located in the Punjab region of the Indian subcontinent. The village, now known as Nankana Sahib, is situated near the city of Lahore in present day Pakistan. Sikhs around the world celebrate the Gurburab of Guru Nanak Dev Ji's birth on the Pooranmashi day in the Lunar month of Katak (October-November), which falls on a different dates every year.

Name of Guru Nanak's father was Mehta Kalu ji, who was an accountant in village. His mother, Mata Tripta ji, was a householder and very religious woman. He also had an elder sister named Bebe Nanki ji, who cherished her younger brother. From an early age, Nanak was an extraordinary child blessed with a deeply contemplative mind and rational thinking.

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Guru Nanak was married to Mata Sulakhni ji, and they had two sons, Sri Chand and Lakhmi Das. Guru Nanak, moved to the town of Sultanpur Lodhi, where Guru ji took the job of an accountant in charge of the stores of the local Governor. Here, Guru Nanak worked during the days, but during the early mornings and late nights, he meditated and sang hymns accompanied by Bhai Mardana on the rabab. One day early morning while bathing in “Vaien Nadi” , Guru Nanak heard God’s call to dedicate himself completely to the service of humanity. The very first sentence which he uttered then was, “There is no Hindu, no Musalman (Muslim)”. Stating that he had been taken to the God’s court and given a divine mission, Guru Nanak then began the next stage of his life, to preach his unique doctrine (Sikhi) to the entire world. He travelled for 30 years and undertook four major spiritual journeys, running across India, South Asia, Tibet and Arabia, covering about 30,000 kilometers. He accompanied by Bhai Bala and Bhai Mardana. He preached the masses that God is One and He is Formless, Fearless, Without Hate, Self-Existent, Eternal and Creator of all things. He asked people to engage in worship through the “Naam”. He rejected the path of Tyaga, emphasizing a householder’s life based on honest conduct, Nishkaam Sewa, and constant devotion and remembrance of God’s name. Guru Nanak promoted the equality of all mankind and upheld the causes of the downtrodden and the poor, laying special emphasis to assert the equality of women.

In the later years of his life, Guru ji settled down at Kartarpur . Here, he started cultivation of land. Followers came from near and far to listen Him. He introduced Langar Pratha at Kartarpur, establishing the basic equality of all people regardless of their social and economic status. In the year 1539, He installed Bhai Lehna ji (Guru Angad Dev Ji) as the Second Nanak, and after a few days passed into Sachkhand.

Teachings of Guru Nanak Dev Ji

Guru Nanak taught that every human being is capable of attaining spiritual perfection which will ultimately lead them to God. He also said that rituals and priests are not required in order to have direct access to God. Guru Nanak emphasized in his preachings that God has created many worlds and also created life. In order to feel the presence of God everywhere, he asked his followers to chant the name of the God (Nam Japna). He also urged them to lead a spiritual life by serving others and by leading an honest life without indulging in exploitation or fraud.

While being credited with the finding of a new religion known as Sikhism, Guru Nanak Dev Ji’s teachings have always had a universal appeal especially among the Hindus, Muslims and Sikhs alike. Highly appealing at once both to reason and devotion, Guru Nanak’s teachings are deeply rooted in the dogmas of Hinduism and Islam. The source of Guru Nanak’s preachings is the holy scripture of Sikhs called Guru Granth Sahib.

1. God is One:

Guru ji says there is only one God who is the Supreme Truth and ultimate reality. He known no fears and does not have any enemies. He is self created and is beyond time. He reveals himself to the created beings through His own grace. In the world everything has two aspects for example white-black, small-tall, truth-lie etc, but God is always being one, there is no other aspect of God. Quoted in Gurbani as “ EK PITA EKAS KE HUM BARAK”.

2. **Ego hinder the spiritual progress**

Ego is a highly dangerous phenomenon in humans. The word of God can clean us and move us towards spiritual advancement. Falsehood and hypocrisy are highly prevalent among the humans which need to be purged of through spiritual pursuit.

3. **Three Morales of spiritual life**

1. Vand Chhakkna – The Sikhs were asked to share their wealth within the community by practising Vand Chhakkna – “Share and Consume together”. The community or Sadh Sangat is an important part of Sikhism. One must be part of a community that is living the flawless objective values set out by the Sikh Gurus and every Sikh has to contribute in whatever way possible to the common community pool. This spirit of Sharing and Giving is an important message from Guru Nanak.

2. Kirat Karna – He expected the Sikhs to live as honorable householders and practise Kirat Karni i.e. to honestly earn by one's physical and mental effort, while accepting both pains and pleasures as GOD's gifts and blessings. One is to stay truthful at all times and, fear none but the Eternal Super Soul. Live a life founded on decency immersed in Dharam – life controlled by high spiritual, moral and social values.

3. Naam Japna – Guru ji lead the Sikhs directly to practise Simran and Naam Japna – meditation of God through reciting, chanting, singing and constant remembrance followed by deep study and comprehension of God's name and virtues. In real life to practice and tread on the path of Dharam (righteousness) – The inner thought of the Sikh thus stays constantly immersed in praises and appreciation of the Creator and the one eternal god 'Waheguru'.

4. **All humans are equal**

“EK PITA EKAS KE HUM BARAK”.

Equality of all humans is the important aspect of Guru Nanak's teachings. There are no caste, colour, creed or religious differences whatsoever in society. We should never discriminate people on the basis of race, status and caste. To illustrate his teaching Guru Nanak started an institution called Langar that promoted sitting together and eating without any distinction and differences.

5. Importance and Respect of Women: Guru Nanak believes in the equality of gender. In fact, women are even more respectable since man is born to a woman, he is conceived within a woman; he is married to a woman; he makes friend with woman; his future generations depend on women; when his woman dies, man seeks another woman and is bound to her. Woman also creates other women and they are the mothers of great kings of the world. Without women there will not be anyone on this earth except the Lord. Therefore, respect her and never call her bad.

6. Religion: The ideal religion never advocates rituals, caste system and idolatry. God is omnipresent everywhere, love all humans and serve them in all possible means. The essence of religion is engaging man to constantly remembering the divine at all times and at all places. This shall redeem him and make him complete. Follow the light within and march on the path illumined by it. Religion teaches us to live a life of fraternity and equality.

7. Guru is path to God: God is beyond the perception of the senses and none can approach him through reason, even when toiling for ages and ages. Without the help of a Guru, none can

cross the ocean to the other shore. His grace shall remove delusion and illumine your path to divine. So Guru is our light house who helps us to find the path to Guru As it is evident from these core tenets, it is one's deeds and conduct that, Guru Nanak places on a pedestal above all else. Guru Nanak says, 'Truth is the highest virtue but higher still is truthful living'. As such he advocated active participation in the daily affairs of one's community. Guru Ji himself was a householder and denounced the ascetic lifestyle.

His greatest contribution was the teaching of the Science of the Word (Naam), which forms the subject matter of the Adi Granth which was composed and compiled by Sikh Gurus. Naam – by communion with the Word (Shabad) one can attain salvation.

Relevance of Guru Nanak's Preachings in Modern Era in Education

Preachings of Guru Nanak Dev Ji play very important role in modern era of education. The Educational Philosophy of Guru Nanak Dev Ji has significant contributions to understand the theory and practices of education in the following aspects of education:

- Universal Education
- Women Education
- Education For National Integration
- Education For International Understanding
- Ultimate Goal is Self Realisation
- Synthesis Of Individual And Social Aim
- Humanistic Touch To Education
- Democratic Education
- Universal Brotherhood
- Women Education
- Practical Education
- Self Discipline
- High Status To Teacher
- Social Change

The aims of the philosophy of Guru Nanak Dev Ji is out a set of commands, issued by a scholar to his learners from time to time. It is a transforming discipline and hence an inseparable part of spiritual discipline. After declaring that God is within and He alone is man's helper, the Guru Points out an ethical discipline and God realization, the purpose of this discipline is to sublimate the ego that binds man to the life of the surface, which is not the real being. This will help man to embrace positive qualities of devotion, self-less service for mankind and discrimination in his search for the nobler, finer and deeper.

The paper may be conclusively summarized at the end in terms of philosophy of Guru Nanak Dev Ji and its educational Implications. The essence of Guru Nanak's philosophy can be obtained through the reading of 'Guru Granth Sahib' a unique religious scripture. It is unique not only for its lively, practical and humanistic philosophy but it is also the only scripture which consists the world (Bani). The message conveyed through it, of truth, love, humility, contentment,

service of mankind, self realization, equality of man and many other value's, which make it universal in its appeal. Guru Granth Sahib also depicts the social religious and political background at the time of its compilation. It teaches fatherhood of God, and brotherhood of man. It recommends a life of a household and rejects asceticism and other empty rituals which are in no way beneficial to the society. For spiritual achievement it is not required to renounce worldly life. These teachings of Guru make its philosophy a realistic one.

In modern era Guru Nanak's teachings is a way of life for millions, and are acknowledged as being highly relevant to contemporary society. Guru Nanak is also referred to as 'Baba Nanak' or 'Nanak Shah'. He is always be remembered and respected by all religions and societies.

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9

GURU NANAK : A HARBINGER OF RELIGIOUS HARMONY

Dr. Nirmaljit Kaur & Dr. Gurjit Kaur***

In the past, people lived in their own tiny and isolated religious camps least concerned with the issue of plurality of religions and the allied theological and social problems. But the world population today stands transformed into one global community, and this global community is religiously plural. People of different religions and regions, races and cultures are now our next-door neighbours. In such a scenario, we cannot run away from or wish away the social reality of religious plurality and the social and theological issues arising from it. In the modern-day world, we must realise that “the religious life of humankind from now on, if it is to be lived at all, will be lived in a context of social and religious harmony the path shown by Guru Nanak Dev ji. These instances from the history bear testimony to the fact that the world can be saved from the wrath of fanaticism by developing social and religious harmony among the people of the world. The present paper will focus on the philosophy and role of Guru Nanak Dev ji as a harbinger of religious harmony.

Key words : *Religious Harmony, Plurality, Reconciliation, Interfaith dialogue.*

Ever since the beginning of the history of humankind, religion remained a potent factor in human life. People living in different parts of the world believe in one or the other form of religion. A cursory glance over the world civilizations reveals that humankind’s life has in all aspects been influenced and guided by religion. People have looked up to religion to unravel the mystery regarding the origin of this world as well as to comprehend the essence of life, to attain for themselves and to transform the society they have been living in.

Although all religions aim at the transformation of human social life by stressing the values of love and compassion, there are also instances of numerous violent incidents taking place in the name of religion. Apparently, religion has been blamed for these violent incidents, but in essence it has been the prevalent power which misuse religion to divide human brotherhood into ‘we’ and ‘they’. Many conflicts in the world have been purportedly for religious reasons and with many different religions involved, such as the crusades from 11th to 10th centuries with the aim of reoccupying the Holy Land from Muslims; the French wars of religion— succession of wars in the 16th century France between Catholics and Protestant Huguenots; and 30 years war between Catholics and Protestant during the 17th century, in present Germany. These had been violent conflicts in Northern Ireland in the 20th century. Christianity

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has been a factor in many conflicts in British, Spanish and Portuguese colonies from 16th century to the middle of 20th century. Muslims have also been involved in many religious wars and the word, Jihad, 'holy war' has been used or misused for conflicts and violence, though 'jihad' is said to be a fight against persons inner evils. We can quote numerous instances from ancient as well as modern Indian history, but we can skip them as they have been quite obvious to almost every sensitive mind from 11th to 13th centuries with the aim of reoccupying the Holy Land from Muslims; the French wars of religion- succession of wars in the 16th century between Catholics and Protestant Huguenots; and 30 years war between Catholics and Protestant during the 17th century, in present Germany. There had been violent conflicts in Northern Ireland in the 20th century. Christianity has been a factor in many conflicts in British, Spanish and Portuguese colonies from 16th century to the middle of 20th century. Muslims have also been involved in many religious wars and the word, 'Jihad' 'holy war' has been used or misused for conflicts and violence, though 'jihad' is said to be a fight against persons inner evils.

These instances from the history bear testimony to the fact that the world can be saved from the wrath of fanaticism by developing social harmony among the people of the world.

For social harmony, common understanding is required centred upon religion and pro-human values as Guru Nanak Proclaims :

Should one bear a casket of fragrant merits, Occasionally must one open it, the fragrance to take in. Should one's friends bear merits, must these be shared. Sharing merits, discarding demerits, should one tread life sway.

Guru Nanak is the pioneer of religious harmony in the history of the world. His revolutionary thought, outlook and efforts to reconcile men and philosophies may be seen in the social backdrop of his time. Before the Guru's birth, there was total ignorance in respect of general awareness among the people of the country. In 1204 A.D., Ghulam Dynasty established its rule. During the rule of Qutab-ud-Din Aibak, Altmash, Ala-ud-Din Khilji and Firoz Tughlak, a lot of injustice and cruelty were let loose on the Hindus. The invasion of Taimur was further responsible for inflicting still more devastation. Delhi was captured by the Lodhis. After the death of Bahlol Khan Lodhi in 1468 A.D., his son, Sikandar Lodhi occupied the throne till 1517 A.D. He demolished a huge number of temples and committed innumerable atrocities on the innocent people. In 1504 A.D., he appointed Daulat Khan Lodhi, as Nawab of Sultanpur. When, after the death of Sikandar Lodhi, Ibrahim Lodhi acceded to the throne, Daulat Khan Lodhi in collusion with Alam Khan, invited Babar to invade India. He was of the view that Babar, after defeating Ibrahim, would go back with the booty, leaving the reins (reign) of the country in his hands. But, conversely, the Lodhis lost their reign forever and, Babar having defeated Ibrahim took over the throne and established his own Mughal rule.

Mughals after Lodhis, both were foreign rulers. Nawabs, officials and village chautharies used to commit unabated atrocities on the people. Nobody's life, limb and property; honour and dignity were safe.

Hindu subjects were still worse-affected. The ruling flock considered it a matter of right to convert them into Islam, looting their property and molesting their women. In fact, those were the times of religious and political anarchy. In such chaotic situations Guru Nanak emerged as a crusader of humanity.

“Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven/hell, reincarnation/ transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia.” Guru Nanak was not a prophet in the sense of the Biblical or Muslim prophets who claimed to speak to or to be spoken to by God, directly as in the case of Moses or indirectly, as in the case of Mohammed who had an angel as an intermediary. When the bani talks about ‘dhur-ki-bani’ it is not God talking to Nanak; Sikhi is not a ‘revealed’ religion; it is born out of the Guru’s life experience; it is the Guru’s own inspiration and thought process that inspires him to seek and speak fundamental truths.

Guru Nanak’s religion is based on the vision of reality which is set forth in ‘*Mul Muntra*’ (the basic creed of Sikhism, standing as the opening lines of *Sri Guru Granth Sahib*, the holy scripture of the Sikhs). This Reality is One (*EK Oankar*). It is transcendent. It permeates the whole of nature (*Kudrat*), which is under the *Hukam* (the binding laws of the God (*Nirankar*)). God is the creator (*Karta Purkh*) of the universe. The world is real, and every living being has its life task. Man has to play a role. Nature of man suffers from his *haumai* (self-centredness) which is the source of evil and suffering. By Nam (recitation of Divine God’s Name) and living in the *Hukam* of God one can get rid of his *hauma*. Blessed with the *Nadar/mehar* (Divine Grace) one can attain salvation (*mokh/mukti*).

There is only one God and there is only one religion i.e., the religion of Truth. In the 14th stanza of *Japji Sahib*, Guru Nanak says *A wise man would not tread the path of communalism, because, his real relation is with dharma*. Guru Nanak’s message is the best Scripture of ecumenism, reconciliation, communal harmony and world peace.

His message to Muslims and to Hindus, the two main communities in the population of India, was similar. It was a message of humanity, good-will, compassion and high ethical conduct. Without asking anyone to renounce his faith. He, on the contrary, called upon each, Hindu as well as Muslim, so to practise his faith as to make it the way of true service of man. He called upon Hindus to show compassion, contentment, purity and continence. Whatever garb one might assume out of the numerous religious garbs prevalent in India, the essential quest must be to have the sight of the Divine Face.

To the vastly proliferating sects of anchorites and mendicants, who were divided into six principal groups, and sub-divided into hundreds, and who were all subsumed under the generic name of yogis. He pointed out in numerous meditative texts and hymns the true nature of yoga. Not in the beggar’s pouch, nor in limbs smeared with ashes nor in the staff nor blow horn nor earrings of glass nor other substances lay true yoga. The true *praxis* of yoga leads to leading a pure life amidst the allurements of *maya* (*anjan manhe niranjan rahiyai*). To live amidst the impurities of the world like the lotus in water, rooted in it, yet untouched, should be the yogi’s ideal. Like his preaching to the followers of orthodox Brahmanism, Guru Nanak instructed the practitioners of yoga in basing their action in purity and service and to offer true guidance to humanity.

Like the Hindu, whose ritual of the sacred thread and *tirthas* or pil-grimages was restated by Guru Nanak in moral and spiritual terms, to the Muslim too he pointed out the true spirit of his observances — the *namaz*, *prayer*, *roza*, *fasting during the month of Ramzan*, *sunnat*, *circumcision*, *tasbih*, *rosary* and the holy kaaba. All these must invest his personality with qualities of morality and compassion. He must through the practice of his religion shed his impurities as

does iron when rubbed on the grindstone, and shine forth in moral and spiritual splendour. Should a Mussalman be such, he would be a true blessing for mankind, and the Guru no doubt would approve of the life and conduct of such a one. Alluding to the conflict of Hindu and Muslim, which in India was already some centuries old, he pronounced: Both paths, that is, the Hindu and the Muslim, are one. Only he who realizes this truth will find acceptance with God. Anyone holding the contrary view, that is, preaching hate and strife, would burn in hell-fire.

In his interfaith dialogues, Guru Nanak did not say a word against Vedas, Puranas, Quran or other holy scriptures. *The Holy Scriptures are not wrong but it is people who are wrong*, said Nanak. He never rejected Hinduism or Islam or their institutions in their original or pure form, but he rejected the evil practices of exploitation of the poor by the clever and greedy Brahmins and Mullahs. He said, people are unable to take advantage of the teachings of Vedas and Puranas. It is like loading a donkey with sandalwood, who can't avail himself of its perfumes. Guru Nanak participated in interfaith dialogues with his message: *Sabna jian da eko data, so mein visar na jays*.

Guru Nanak was the mediator between antagonist cultures and civilizations. He set out on missionary travels, covering far off places like Cylone, Tibet, Middle East and others. Nanak travelled over a greater part of the land than any other prophet had ever done in the world. Notwithstanding the difficulties of moving from one place to another, hardness of times, diversity of political social and religious regions, Nanak dedicated his whole life to spread the message of brotherhood, peace, unity and love. Guru Nanak pronounced : *The whole world for me is a sacred enclosure. Whosoever loves truth is pure*.

Guru Nanak felt responsibility towards both the Hindus and the Muslims. His mission was reconciliation. He sought to reconcile religions of his day. Guru Nanak frequently used the Sufi terms. Guru Nanak used freely the Islamic names of God in his compositions : *Allah, Allah Agon Karta, Karanhar Karim, Sab Duniya Awan Javni Muqam Ek Rahi*, said Nanak.

Garb of Nanak was usually of a composite nature. *A long loosely stitched robe of red brownish colour. He wore on his head a qalander- the head dress of a Persian Moslem Order of Fakirs or Darwashes. On forehead, a saffron tikka mark of the Hindus. A necklace of human bones. A mango-coloured jacket. A loosely draped white sheet. A string of beads and a pair of chappals of two different colours/designs*. His costumes in traveling were symbolic of his mission, since garb was considered generally as a means of identifying teachers of religions.

Infact Guru Nanak's philosophy, prayers, robe, language, besides several other evidences, show that he labored earnestly to reconcile Hinduism and Islam and insisted strongly on tenets on which both parties could agree by subordinating the points of difference. Every religion at its spiritual best mingled with the religion of Guru Nanak. He appeared to the people of every faith at their own best. Ecumenism and reconciliation constitute the quintessence of Guru Nanak's message which runs undercurrent all interfaith dialogues. "Guru Nanak is *samdarshi*", said Guru Amardas. "Nanak is a great emancipator", said Guru Arjun Dev. Swami Vivekananda praised Nanak's love for the whole world.

Conclusion

In the past, people lived in their own tiny and isolated religious camps least concerned with the issue of plurality of religions and the allied theological and social problems. But the world population today stands transformed into one global community, and this global community is religiously plural. People of different religions and regions, races and cultures are now our next-door neighbours. In such a scenario, we cannot run away from or wish away the social reality of religious plurality and the social and theological issues arising from it. In the modern-day world, we must realise that “the religious life of humankind from now on, if it is to be lived at all, will be lived in a context of social and religious harmony the path shown by Guru Nanak Dev ji. It is evident from the teachings of Guru Nanak that ‘Religion’ is inward and its basic stress is on the discovery of the spiritual Truth’ and transformation of the way of life, which is a difficult but an essential task for the fulfilment of the purpose of human existence i.e. the ultimate aim of harmony with the ‘Divine’.

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10

RELEVANCE OF GURU NANAK'S IDEOLOGY IN THE MODERN ERA

*Dr. (Mrs.) Aruna A. Singh**

Guru Nanak founded Sikhism which is one of the most recent religions mankind has seen. The ideals of Sikhism are free from bias, superstitions and societal dogmas.

Where Guru Nanak laid the basis of a bias-free religion, preaching "God as One", the tenth guru- Guru Gobind Singh terminated the line of human gurus and made the scripture-the AdiGranth; the eternal abiding Guru who will be there for mankind forever. These teachings by Guru Nanak still hold relevance and pave way for a judgment-free clean world.

The teachings of Guru Nanak are very relevant in the modern world, which is presently suffering from a deep moral and spiritual crisis, characterized by religious animosity, unbridled materialism, moral decline, superficial religiosity and misuse of religions and religious symbols. Even if you are not a Sikh, you can still apply his teachings to your daily life and benefit from them immensely, because his teachings transcend social and religious barriers and appeal to us directly as the guiding principles of an ideal human life that can bring out the best in our character and reconnect us with our source.

Keywords: *Granth; Japji; Nanak; Relevance; Guru.*

Introduction

Where Guru Nanak laid the basis of a bias-free religion, preaching "God as One", the tenth guru- Guru Gobind Singh terminated the line of human gurus and made the scripture-the AdiGranth; the eternal abiding Guru who will be there for mankind forever. These teachings by Guru Nanak still hold relevance and pave way for a judgment-free clean world.

Teachings of Guru Nanak

Few of the teachings of Guru Nanak are as follows:

1. **God is One:** In his own words, Guru Nanak Dev Ji said "I am neither Hindu nor Muslim, I am a follower of God", which actually spoke about his belief in one God. In Sikhism, the God is omnipresent, shapeless, timeless, and sightless. (*Nirankar; akar; alakh*).

2. **No Discrimination:** Guru Nanak Dev ji was strongly against all artificially created divisions and all discrimination, both in word and deed. He said that the caste is based on deeds. More so like what you sow, so shall you reap, the actions decide the true worth of a man!

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3. **Renunciation:** Guru Nanak Dev Ji asked his followers to shun five evils of Ego, Anger, Greed, Attachment and Lust. They lead to illusion (*maya*) which eventually acts as roadblock towards attainment of salvation. In today's times, these five evils or bad habits, as we may term them, prevent us from attaining our true self which is capable of miraculous feats otherwise.

4. **The Importance of Guru:** Guru Nanak Dev ji laid great emphasis on having the importance of Guru in one's life. He preached that salvation occurs not from pilgrimage, superstitions or rites, but through heart, spirit and soul. In other words, to attain knowledge, you seek a Guru, likewise to show humans the right path and to attain righteousness, one must seek the voice of God by reading the Holy Scripture. In a nutshell, reading is what uplifts your soul.

5. **Seva is the Key to Humanity:** Guru Nanak believed in helping the needy so much so that he often spent his allowance for the poor. He propagated, "Help the needy and you shall be helped by the almighty in your times of crisis." Never hesitate to help others and welcome them in your company. Friends, family become one in our nuclear times only with some warm efforts and an attitude towards Sewa. One must do Sewa/community service at the place of worship too.

Guru Nanak stressed that in times of stress or joy, it is the 'one-eternal God' or your own beliefs that you trust, shunning all other notions. Let us all ponder over his teaching and find a way to imbibe them in our lives.

Guru Nanak and Our Daily Life

Guru Nanak Dev Ji, as a child, went to school, was inquisitive, brilliant and philosophical. He was fond of company of spiritual people and sought answers to purpose of life and constantly questioned the meaning of rituals. He emphasized a life of simplicity and righteousness. Guru Nanak was a householder and worked all his life, in earlier years in various vocations and later years, after his famous four missionary journeys, as a farmer.

Philosophically, Guru Nanak emphasized that God is one and beyond any religious divisions. In his travels, Guru Nanak Dev Ji visited many countries, some as far as Iraq, China, Tibet and Sri Lanka. He visited places of pilgrimages like Banaras, Bodh Gaya, Haridwar, Kurukshetra, Mathura, Mecca, Medina, Multan, Pak Pattan and many more places in Himalayas. Guru Nanak revered various saints, both from Hindu and Muslim religion, and collected their compositions which were later compiled in Sri Guru Granth Sahib. Thus, Guru Nanak Dev Ji believed in inter-faith dialogue and respect for their respective approach towards spirituality. He saw common points in different practices, was happy to approach them to listen and evaluate their thoughts, and share his own with them.

The teachings of Guru Nanak were logical and easy to understand. His definition of God is most interesting and captured in Mool Mantra – One, True Name, Creator, Fearless, Without Vengeance, Beyond Time, Does not Incarnate, Self-existent, Understood only by Grace. Once God is defined, Guru Nanak then proceeds to mention that the purpose of life is to become truthful for which one has to purify actions, listen and practice meditation. He emphasized on dignity of labor, and observed that Truth is Highest Virtue but Truthful Living is still higher. In this pursuit of Truth, he suggested to fulfill all your duties towards family and society, seek support of knowledge to construct your mind, make effort to lead a righteous life, and humbly seek grace from the almighty god. These are the five Khands in Japji.

To attain this truthfulness, one has to purify the mind by sculpturing consciousness where divine knowledge plays an important role. According to Guru Nanak, Dharma is a product of compassion, supported by contentment. These two qualities play a pivotal role in religion. Guru Nanak preached that one reaps what he sows and therefore encouraged everybody to cultivate virtues.

On social issues, Guru Nanak emphasized equality of complete human race, irrespective of caste, color, creed, gender or race. According to Guru Nanak, serving needy and hungry is an important duty of the society. Hence, the first langar or free kitchen was started by Guru Nanak Dev Ji around 1489. For Guru Nanak, the complete creation is from one God and therefore no one could claim to be superior or inferior. On the status of women, Guru Nanak clarified "How can she be called inferior when Kings are born of her!" To the sages in the mountains, he urged that if all good and pious people retire to mountains to meditate, the world would not improve!

On environment, Guru Nanak guides that Earth has to be treated like Mother, water like Father, and air like Guru. This message in the closing shlok of Japji is recited many times daily during meditation, individually and collectively. Therefore, one has to guard against any type of pollution to the environment. Sikhs therefore, explicitly seek the well-being of all, all the time and specifically after their daily formal prayers.

On economics and commerce, Guru Nanak emphasized on literacy, gaining knowledge, healthy living, increased workforce, and encouraging investment. Again, emphasis was on ethics and truthful behavior.

The message of Guru Nanak, as contained in various compositions, urged people to lead a householder's life, work hard and then share something in charity. This message is encapsulated in *NaamJapo*, *KiratKaro*, and *VandChakko* or Meditate, Earn Honestly, and Share with Others. Sikh philosophy does not believe that the acquisition of property or wealth is evil, but the mental attachment to material wealth or '*maya*' is to be avoided. In the Sikh religion a very unique definition of *maya* has been given – it is simply any thing that makes the mind forget God, due to attachment and duality.

To summarize this section, the message of Guru Nanak is as relevant to the world now, as it was in the fifteenth century when it was delivered. The world continues to be divided in class and caste wars, and not only people but even countries are divided between rich and poor, haves and have-nots. There is widespread hunger, poverty, and deprivation on the planet. The discrimination between races and gender is equally strong. The progress of science has established that the role of knowledge is important for human growth and development. In the pursuit of growth and development, exploitation of resources is the new norm. To control this aggressiveness and greed leading to conflict, and war on our planet, Guru Nanak's message of Compassion and Contentment, are relevant for sustainable growth. In fact, Guru Nanak's Universal message resonates in the preamble of the United Nations and its various organizations like the World Bank.

Economy of India

India has had a very dynamic history, full of challenges. India is unique in many ways with vast fertile lands and rich yet varied culture. However, India has experienced a series of setbacks in the form of invasions from advancing armies in early times from Central and Western Asia to

occupation of India by European countries for approximately 200 years to agonizing partition in 1947. There have been multiple divisions of states since partition which have again disrupted economic progress of the state. However, in a short time, thanks to various advancements, it became one of the richest and most powerful developing nation in the world. These good times, however, are short lived.

The socio-economic indicators are not very outstanding for India, especially the literacy rate, and labor productivity. However, India has been able to provide electricity to large number of households in rural areas and rural poverty is very low.

The chemical-fertilizer based agriculture needs more water. Farmers have resorted to using excessive groundwater, from deeper aquifers. Water from deeper aquifers is rich in salts and toxic metals. The salinity of the soil increases. There are studies that show that it makes the soil hard. The living microbes and other living beings are not used to high salinity. Their population declines. The life of the soil is directly proportional to the population of living species in it.

Socially, the youth in India, given the growing menace of drug abuse, are getting disoriented and do not seem to be interested in development or even employment in agriculture sector. Unemployed youth is not only wastage of an important input in growth of the economy but can become a problem of social unrest and bed rock of militancy. This disorientation could be for various reasons but mainly because of declining productivity and problems associated with agriculture especially those related to labor supply, depleting water table and soil degradation.

It is in this context now that we scholars in Universities have a responsibility in India. We need to think and provide a lead to the policy makers as to the solution of this mess which does not have a precedent.

India can consider creating a trade hub for goods and services for Central Asian countries like Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan, and Afghanistan. There is an opportunity for India to develop its trade relations and increase its exports to the western regions. There is also scope in developing cultural relations with these countries, including drama, theatre groups, yoga, Indian films, TV serials and different dance forms from India. Countries in Central Asian Republics can be connected to India through already existing rail and road network.

Way forward

India's reputation of wealth attracted many invaders from Central and West Asia. Therefore, the economy was affected and lawlessness was deep-rooted. The country was suffering from anarchy, and administration was characterized by corruption and lack of justice. The understanding and practice of religion had become rather complex by the fifteenth century, with much assimilation of various influences. Guru Nanak was born in 1469 bringing forth a simple message, amidst complex maze of things, of leading a Truthful life with no place of hypocrisy.

The message of Guru Nanak needs to be analysed in present context. He followed a strategy, made effort, and carried his message in a dignified manner, despite all odds, to different directions and places. That is the need of the hour – simplicity, confidence and strategy - to be followed by India at large.

On Social Issues, like status of women, much needs to be done even now. There are serious implications of the crime against women. The crime against women casts a long shadow in adverse

sex ratio. It is a documented fact and tragic to note that even mothers have shown preference for a son and thereby contributed to adverse sex ratio, prevalent now for centuries in North India. The relationship between adverse high sex ratio and crime has also been determined. The scarcity of females could lead to prolonged bachelorhood. The scarcity of brides may generate new waves of female migration from neighboring countries with different cultures and customs contributing to social tensions. In absence of sufficient migration in view of the size of India, cases of human trafficking, kidnapping, forced marriages and other related crimes can increase. All these also would imply cost to the fiscal and society.

Relevance of Guru Nanak's Preaching in the Modern Era

The teachings of Guru Nanak are very relevant in the modern world, which is presently suffering from a deep moral and spiritual crisis, characterized by religious animosity, unbridled materialism, moral decline, superficial religiosity and misuse of religions and religious symbols. Even if you are not a Sikh, you can still apply his teachings to your daily life and benefit from them immensely, because his teachings transcend social and religious barriers and appeal to us directly as the guiding principles of an ideal human life that can bring out the best in our character and reconnect us with our source.

Although Guru Nanak was born centuries ago, his thinking and ideology still rings true to the ear. Nowadays, the younger generation is concentrated on '*maya*' and has forgotten the path to spiritual awareness and peace. The need to adhere to many of his philosophies is now greater than ever. Most of his teachings are relevant to this day and will remain relevant for centuries to come. They way of Guru Nanak's teaching is surely the way forward for us.

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11

GURU NANAK AS A CRUSADER OF HUMANITY AWARENESS ABOUT GURU NANAK IN ST. XAVIER'S INSTITUTE OF EDUCATION

*Nishi Kumar**

“He who regards all men as equals is religious.” Guru Nanak (1469- 1539) is the founder of Sikhism and the first of the Sikh gurus. He taught his followers to concentrate on spiritual practices which would enable them to transform their egoism into selflessness. Nanak taught that God was beyond religious dogma and external definition. He said he would follow neither the Muslim nor Hindu religion, but just God’s path. The basis of his religious teachings was the belief in a universal God, who was beyond form, but who was manifest to varying degree in all of creation. His three basic principles were selflessness, earning an honest living and meditating on God’s name and repeating a mantra. His teachings had profound social implications. He denounced the caste system prevalent in Hinduism and taught external aides like priests and rituals were not of importance. He stressed on inner spiritual awakening. Guru Nanak travelled extensively during his lifetime. He visited Tibet, most of South Asia and Arabia. Nanak teachings can be found in the Sikh scripture Guru Granth Sahib as collection of verses in Gurumukhi. Nanak was raised in a Hindu family and belonged to the Bhakti Sant tradition. This paper, “Awareness about Guru Nanak in St. Xavier’s Institute of Education” includes 25 statements based on Guru Nanak Devji life and teachings. The questions had three choices for answering it. (multiple-choice answers). Percentage analysis was done for the interpretation of results and was supported with graphical analysis of the findings.

Key Words: *Guru Nanak, Sikhism, Awareness, Student Teachers,*

Introduction

St. Xavier’s Institute of Education is the oldest non – government, aided Teacher Training College for the Course of Bachelor of Education, affiliated to the University of Mumbai and recognized by the National Council for Teacher Education (N.C.T.E). It is a Christian minority college, established and administered by the Jesuit Mumbai Province of the Society of Jesus. The college is under the religious jurisdiction of the Roman Catholic Archbishop of Mumbai. An awareness test was prepared for the student teachers to check how much they know about Guru Nanak ji, the founder of Sikhism. The questionnaire with twenty five statements with multiple

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choice answers were given to the student teachers of Second Year Bachelor of Education – Semester III.

Objectives:

- To find out the awareness about Sikhism and the first Guru of Sikhs, Guru Nanak.
- To understand about Sikhism as a religion practised in India.
- To become a secular human being.
- To imbibe the values of Secularism given by the Constitution of India.
- To become tolerant and accept other religions teachings.
- To gain new knowledge about Sikhism.

The Need for the Study:

- To see how much the students know about Sikhism.
- To make them secular in their outlook.
- To inculcate in the Student Teachers the secular concepts enshrined in the Constitution of India.

Operational Definitions:

The following terms are operational and required to be defined.

- **Awareness-** Knowledge or perception of a situation or fact
- **Guru Nanak** – the founder of Sikhism
- **Student Teachers-** Students studying in S.Y.B. Ed (Semester III)
- **St. Xavier’s Institute of Education** – A Christian minority Institute of Education

Sample

Forty – seven Student Teachers of S.Y. B. Ed (Semester III) were selected from St. Xavier’s Institute of Education, Mumbai as sample for the study.

The Tools Used

For the tool the researcher used a Questionnaire with 25 Statements with Multiple Choice responses. The student teachers were asked to choose the correct response.

Method of the Study: A percentage analysis was done by the researcher. The researcher checked the answers. One mark was given for the correct response and zero marks were given for the wrong responses.

Data Collection

- The researcher identified the College for the survey.
- The principal was approached and permission was taken to use student teachers as sample for the study.
- The Tool – **Questionnaire** was given to the students to be filled up the following day.
- The data was finally tabulated using Microsoft Excel.

Findings

Table 1: Showing the awareness level of student teachers

S. No	Range	Awareness Level	No. of Students
1	75% – 100%	Excellent Awareness	31
2	50%- 74%	Good Awareness	15
3	25 % – 49 %	Average Awareness	01
4	Below 25%	Low Awareness	NIL
		Total	47

Percentage for each student teacher was calculated. The student teachers who secured 75 per cent to 100 per cent, their awareness was considered Excellent. The student teachers who secured 50 per cent to 74 per cent, their awareness was considered Good and the student teachers who secured 25 per cent to 49 per cent, their awareness was considered Average. Below 25 per cent, awareness was considered Low.

Conclusion: 31 Student Teachers secured Excellent Awareness, 15 Student Teachers had Good Awareness and 01 Student Teacher had Average Awareness. Student Teachers were well aware about the values and teachings of Guru Nanak Ji.

Figure 1: Bar Graph Showing the Awareness Level of Student Teachers

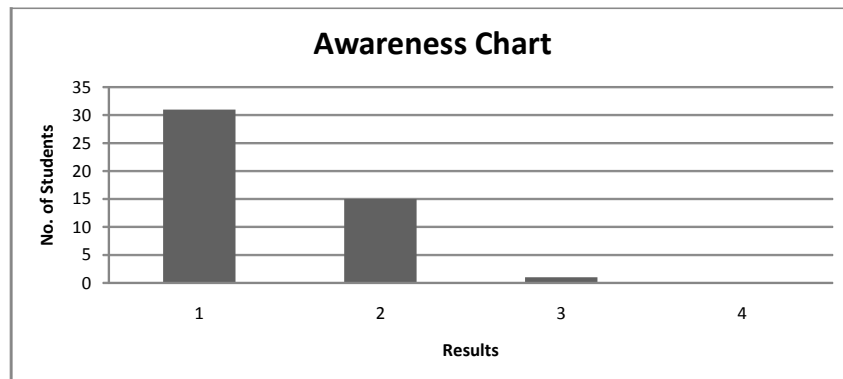
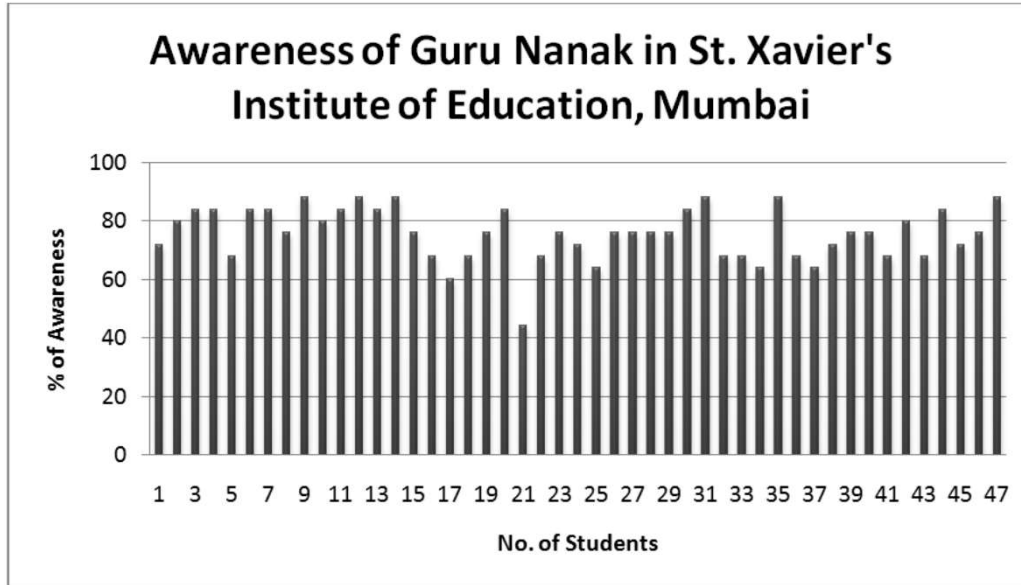


Table 2: Showing the Responses of Students for Each Question in the Questionnaire

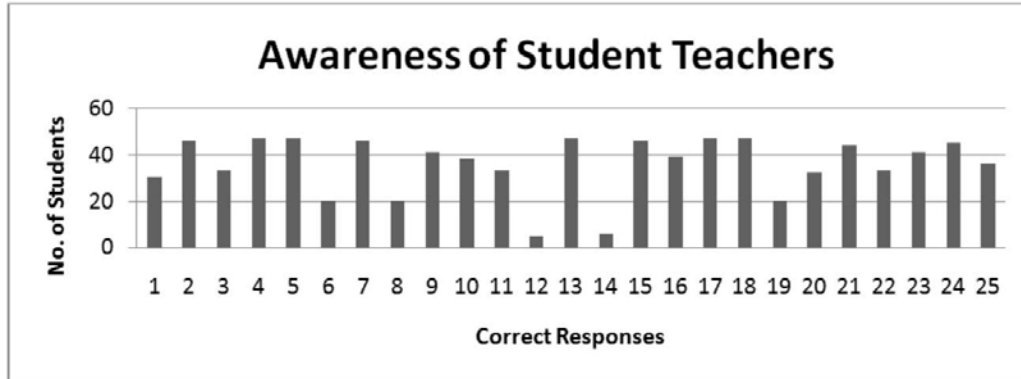
S. No	%	S. No	%	S. No	%	S. No	%	S. No	%
1	72	11	84	21	44	31	88	41	68
2	80	12	88	22	68	32	68	42	80
3	84	13	84	23	76	33	68	43	68
4	84	14	88	24	72	34	64	44	84
5	68	15	76	25	64	35	88	45	72
6	84	16	68	26	76	36	68	46	76
7	84	17	60	27	76	37	64	47	88
8	76	18	68	28	76	38	72		
9	88	19	76	29	76	39	76		
10	80	20	84	30	84	40	76		

Figure 2 : Bar Showing the Responses of Students for Each Question in the Questionnaire**Findings**

- The Student Teachers themselves belong to religious minority Institution and therefore had awareness about the values taught by other religions.
- The Students Teachers were well aware about the teachings of Guru Nanak.
- The Students Teachers of the Institution had been attending Inter religious Dialogue in the Institution.
- The graph shows that there is excellent awareness among the Student Teachers.
- Majority of them are in the 60 to 80 per cent range.

Table 3 : Showing the Correct Responses for the 25 Statements

S. No	Correct Responses	S. No	Correct Responses	S. No	Correct Responses
1	30	11	33	21	44
2	46	12	05	22	33
3	33	13	47	23	41
4	47	14	6	24	45
5	47	15	46	25	36
6	20	16	39		
7	46	17	47		
8	20	18	47		
9	41	19	20		
10	38	20	32		

Figure 3 : Showing The Correct Responses for the 25 Statements**Findings**

1. The bar graph shows the number of students with correct responses for each question asked in the questionnaire.
2. Item no. 12 has the least response and item 4, 5, 13, 17 and 18 were correct for all Student Teachers.

Conclusion

The relevance of Guru Nanak teachings on his 550th birth anniversary can be seen and experienced even today. Sikhism is known for helping the world in the hour of need all over the world. They open the doors of the Gurudwaras during floods in Mumbai. They provide with food (langar) and bedding to all the people stranded in the city when civic services breaks down. Guru Nanak teachings are all encompassing philosophy of life's aspects – from spiritual and mystical to socio- economic and administrative. Guru Nanak the harbinger of new era, enunciated a comprehensive philosophy of universal nature which has relevance for all times. Sikhism is a way of life and the Gurus lived it and exhorted others to live that while also leading a householder's life. All different paths to achieve god are considered valid and authentic. Religious pluralism leaves the different doctrinal systems intact within their own religious traditions. There was religious pluralism seen among the Student Teachers of St. Xavier's Institute of Education. The awareness level of the Student Teachers was very high on Sikhism and the first Guru Nanak Devji. In modern times several institution of repute including educational, religious and welfare organisation are named after the saint.

Even Kings and Emperors with heaps of wealth and vast dominion cannot compare with an ant filled with the love of God. For what profits a man if he gains the whole world and loses his own soul. Mark 8:36

AWARENESS ABOUT GURU NANAK IN ST.XAVIER'S INSTITUTE OF EDUCATION

Name of the Student: _____ Roll No. _____

Tick the right option

S. No.	Questions
1.	Guru Nanak was born on- a. 29 November 1469 b. October 1450 c. 14 November 1568
2.	Guru Nanak was the founder of this religion. a. Buddhism b. Sikhism c. Christianity
3.	He was the _____ guru of the 10 gurus of Sikhs. a. Third b. Fifth c. First
4.	His birthday is celebrated as _____ day. a. Gurburab on Kartik Pooranmashi b. Buddha Pournima c. Christmas
5.	His message was that there is _____ God. a. One b. two c. ten
6.	Guru Nanak's words are registered in the form of _____ poetic hymns. a. 900 b. 879 c. 974
7.	The holy book of Sikhism is called _____ a. Bible b. Quran c. Guru Granth Sahib
8.	Guru Nanak is believed to have been born in a. India b. Nepal c. Pakistan
9.	His parents were – a. Mehta Kalu/Mata Tripta b. Janki/Vasudev c. Dashrath/ Kaushalaya
10.	His father was the local _____ for crop revenue in the village of Talwandi. a. Accountant b. Shopkeeper c. King
11.	His parents were both _____ and employed as merchants. a. Khatri b. Brahmins c. Kshatriya
12.	Guru Nanak is said to have died at a. Amritsar b. Lahore c. KartarPur
13.	The _____ book is worshipped as the Supreme Authority of Sikhism. a. Guru Granth Sahib b. Ramayan c. Quran
14.	Guru Granth Sahib is considered the _____ and final guru of Sikhism. a. 10 b. 11 c. 12
15.	Nanak's teachings can be found in the Sikh scripture Guru Granth Sahib, as a collection of verses recorded in which language a. Devnagiri b. Latin c. Gurmukhi
16.	Guru Nanak emphasised that all human beings can have direct access to God with a. Rituals b. Priests c. None of the two
17.	Guru Nanak belonged to this movement a. Bhakti b. Non – Cooperation Movement c. Me Too Movement

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GURU NANAK-A PROPHET WITH A DIFFERENCE

*Dr. Bindu Sharma**

Guru Nanak Dev has a unique place amongst the religious prophets of the world. His teachings have a universal appeal and they hold good for all ages. He has deeply influenced the lives, thinking and conduct of a large number of people. In order to enlighten humanity as a whole, He delivered his message of love, peace, devotion, social justice, religious tolerance and universal brotherhood to mankind. Significantly, the bani of Guru Nanak as recorded in the Guru Granth Sahib, His ideology and its relevance makes the Guru a prophet with a difference. The features that distinguish Guru Nanak and his system from other prophets and other religions need to be highlighted. This paper is an effort in this direction

Key words- *Bani, Naam, Gurbani, Gurmukh, Humain, Sangat, Pangat*

Guru Nanak has proclaimed his message in the form of applied philosophy of truthful living which to Him is higher than the mere knowledge of truth. Having deep acquaintance with the prevalent religious traditions, He presented a detailed exposition of their beliefs, rites, rituals, ceremonies, mythology and legends; rejected those deep rooted convictions, criticized the discrepancies of their behaviour patterns and offered a new interpretation by applying the practical methods; visited their places of worship; and nullified their arguments by convincing them about their futility on the rational and scientific grounds.

The teachings of Guru Nanak are enshrined in his bani, and find demonstration in His life. The bani deals with every aspect of life, individual as well as collective, and provides guidance in all situations. The Guru's views constitute a comprehensive system of religious beliefs and practices, which covers spiritual as well as material and temporal aspects of human activity. It rejects dichotomy of life which view the two aspects as incompatible. The Guru also treats the world as real and not as an illusion, as preached by some earlier prophets of the east. Also, the Guru does not share the beliefs that the world is a place of suffering and that birth of life is a punishment for evil deeds of previous births. On the contrary, He considers human life as a rare opportunity to meet the lord and enjoy his blessings, and the world as a 'dharamsal' to practice dharma (noble deeds).

The major elements that distinguish the Guru's system from other religious systems and give it a distinct identity are:

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Concept of Metaphysics

Unlike some other Indian system, like Yoga, Sankhya and Jainism which believe in two kinds of reality, material and spiritual, the Guru's religion strictly believe in only one Reality, God. The theology of Sikhism is monotheistic: hymns quoted in bani clearly show the creator-creation relationship between the one sole God and his creation – man. "The universe is not accepted as his emanation or extension. God is not the material cause of the world. Nor is separate and independent existence of matter accepted in any form. The Guru has clearly emphasized the transcendental character of God by saying that the world was created in time and space. The transcendental God has been there even while the world was uncreated and God's immanent character was unexpressed. The expression of Naam was prior to the creation of universe. "God manifested Himself into Naam and, at the second place, the world was created. Settling in it, He beheld it in joy.

Nature of the World

Unlike earlier religious traditions in India which believed the world to be illusionary, the Guru holds that the world is real. There are numerous verses in the Guru Granth Sahib to affirm this. Not only is the earth, everything on it a blessing by God. "Human birth is a precious privilege." "Earth is the true abode of righteousness." "Body is the horse on which one rides to God." These verses and many more in Guru Granth Sahib affirm the view that the world is not an illusion; it is real.

View on Life

While some religious systems, particularly the ascetic ones, view life as bondage, a suffering or a punishment for past sins, the Guru takes an opposite view. Human life is regarded as an opportunity to meet the Lord. It is an opportunity to do noble deeds which form the basis of final assessment. It has been repeatedly stressed that human birth is extremely rare and may not be available again, and that's why it should not be allowed to go in vain.

Goal of Life

Guru Nanak emphasized that the ideal and goal of man should be to become a *sachiar* (abode of truth) or *gurmukh* (the ideal man), imbued with *Naam*, and attuned to His will, carrying it out as His instrument. Since His will is creative and altruistic, the *gurmukh* engages continuously in altruistic deeds and service of his fellow beings. Liberating himself from *haumain*, he proceeds to liberate others likewise.

The Guru also does not seek or prescribe as a goal, merger with God in the sense of *nirvana*, which involves loss of identity and amount to anti-creative annihilation or a kind of spiritual suicide.

Attitude towards Social and Political Life

The Guru is not concerned with the individual alone. His concern covers the society as a whole. Based on the gospel preached by Him, Guru Nanak founded a settlement towards the end of his mission, at Kartarpur, which was open to all and in which everybody worked and ate

together. This provided a model of cooperative living. However, people oppressed under the rigorous of the caste system, alien rule, and religious bigotry, could not be expected to take over the social responsibility and adjust to the liberation offered in the new society, overnight. This infant society had to be nurtured for some time, and it had to spread geographically. So the Guru introduced the system of succession under which nine succeeding Gurus carried the mission forward up to the time when Guru Gobind Singh created the Khalsa, and declared the Granth Sahib as Guru for all times to come.

Concept of Social Life

Guru Nanak has strongly recommended the life of householder who can attain liberation while performing his duties in a detached way. No such renunciation is admitted in his philosophy which indicates a spontaneous participation of man in life that neither neglects personality nor mundane affairs but is the experience of full and complete life. The enlightened man (*jivan-mukta*) is supposed to live in society and remain detached amidst the worldly attachments like a lotus and to serve as an ideal of others.

Brotherhood and Mankind

The Guru preached that “There is one father; We are all His children.” Guru Gobind Singh also, later affirmed: “Recognize ye, all mankind as one race.” Thus, there is no place for casteism in the Guru’s value system, like Khatris, Brahmins, Shudras, or vaishas. All are subject to the same religion and liberation. There are no privileged classes, nations or races, or ‘chosen ones’ on the basis of birth. This is a corollary of the doctrine of Fatherhood of God.

Equality and Justice

Equality is only a corollary of the doctrine of universal brotherhood. No discrimination is, therefore, permitted, on the basis of caste, colour, creed, or gender. Gurus’ follower is enjoined to defend justice even with his life, if necessary. Exploitation in any form, religious, political, social or economic, is condemned. The institute of *dharamsal*, *sangat and pangat*, introduced by the Guru to ensure perfect equality, are firmly established among followers of the Guru. The Guru’s concept of equality for women is absolute. He said “How can she be inferior, when she gives birth to kings?” He strongly advocated the cause and claim of women to full equality with man, with a vehemence, which has been equaled by anybody, before or even after him.

Multu-Culturalism

The Guru recognized that there could be different approaches to spiritual issues. He saw no reason, therefore, for anyone to force his views or approaches on others. He preached freedom in faith. He advocated mutual respect and accommodation among different faiths. He preached not just tolerance, but genuine respect for other faiths, even while following one’s own. It is surprising that people listen to Him, although the people of India, in his times, were divided into two water-tight compartments of Islam and Hinduism. He was recognized by both the communities, and was universally referred to as guru by the Hindus and a pir by the Muslims.

Spirituality and Morality

Guru Nanak rejects the dichotomy between the moral and the spiritual and stresses on the integration of the two for the realization of the highest goal of life. Any deviation from the path of morality may lead to an endless disaster in the spiritual sphere. Mere acquaintance with the moral principles will not suffice unless these become an inseparable part of life and issue forth in man's character. His ideal is not to grasp the Ultimate Truth intellectually but to realize it in one's own experience through pure conduct. Guru Nanak philosophy is based on ethical and spiritual values and its distinctive spirit lies in its holistic, humanistic, liberal, dynamic and universal philosophy of self-transcendence, way to the spiritual through the societal aspect and emphasis on complete emancipation of man at the individual, social and spiritual level.

Conclusion

To conclude, we can say that the contribution of Guru Nanak's prophetic and philosophic vision to India, the land of His birth and especially to the religio-philosophical cultural heritage of India cannot be ignored at any cost. He has responded to the contemporary situation in a revolutionary spirit and not only identified the problems but also offered their positive solution. This vision challenged the outdated conventions and brought a revolutionary change in the religious and spiritual philosophy by awakening the mentality of each and every person irrespective of caste, creed, religion, nationality etc. and by inculcating the philosophy of truthful living which is higher than any knowledge of truth. This contribution can be realized through the right understanding of the text within the context and its eternal meaning through the right interpretation of symbol, myths, imagery, which indeed, convey the allegorical meaning. The eternal truths of Gurbani are not confined to the boundaries of time and space but are the directives to provide guidance for the right way of living in the present times and the times to come. Therefore, the most indispensable thing is to ponder on these truths in the right spirit and in the broader vision and realizing the responsibility to disseminate these truths to the whole mankind.

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ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਪੰਜਾਬੀ ਸੂਫੀ ਪਰੰਪਰਾ

ਮਨਦੀਪ ਸਿੰਘ*

ਇਸ ਖੋਜ ਪੱਤਰ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਪੰਜਾਬੀ ਸੂਫੀ ਪਰੰਪਰਾ ਅਧੀਨ ਬਾਬਾ ਫਰੀਦ ਜੀ ਦਾ ਅਧਿਆਤਮਕ ਅਨੁਭਵ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਵੱਖ-ਵੱਖ ਸੂਫੀਆਂ ਨਾਲ ਹੋਈਆਂ ਮੁਲਾਕਾਤਾਂ ਵਿੱਚੋਂ ਮਾਨਵਵਾਦੀ ਫਲਸਫੇ ਨੂੰ ਉਜਾਗਰ ਕਰਨਾ ਹੈ। ਪੰਜਾਬੀ ਸੂਫੀ ਸੰਪਰਦਾਵਾਂ ਦੇ ਗਿਆਨਮਈ ਅਨੁਭਵ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਸਨਮੁਖ ਕਿਸ ਤਰ੍ਹਾਂ ਹਾਜ਼ਰੀ ਲਵਾਉਂਦੇ ਹਨ, ਇਸਦਾ ਅਧਿਐਨ ਅਸੀਂ ਬਾਬਾ ਫਰੀਦ ਜੀ ਦੇ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਸੰਗ ਵਿੱਚ ਕੀਤਾ ਗਿਆ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਬਾਬਾ ਫਰੀਦ ਜੀ ਦੇ ਬੁਨਿਆਦੀ ਸਿਧਾਂਤਾਂ ਨੂੰ ਉਘਾੜਿਆ ਗਿਆ ਹੈ।

ਕੁੰਜੀ ਸ਼ਬਦ: ਪੰਜਾਬੀ ਸੂਫੀ ਪਰੰਪਰਾ।

ਬਿਸਮਿੱਲਾਹ ਅਲਰਹਿਮਾਨ ਅਲਰਹੀਮ: ਸ਼ੁਰੂ ਕਰਦਾ ਹਾਂ ਖੁਦਾ ਦੇ ਨਾਂ ਤੇ ਜੋ ਬੜਾ ਦਿਆਲੂ ਹੈ।

- ਬੁੱਧ ਸਿੰਘ ਅਰੋੜਾ

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਵਿਸ਼ਵ ਪੱਧਰ ਤੇ ਚੱਲ ਰਹੇ ਸਾਮੀ ਅਤੇ ਆਰੀਅਨ ਗਿਆਨ ਪਰੰਪਰਾਵਾਂ ਵਿਚਲੇ ਗਿਆਨਮਈ ਚਿੰਤਨ ਨੂੰ ਕੜੀ ਪ੍ਰਦਾਨ ਕਰਦਿਆਂ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਸੰਕਲਪਾਂ ਨੂੰ ਗੋਸ਼ਟਿ ਪਰੰਪਰਾ ਰਾਹੀਂ ਇੱਕ ਸੂਤਰ ਵਿੱਚ ਪਰੋਇਆ। ਸਾਮੀ ਪਰੰਪਰਾ ਵਿੱਚ ਇਸਲਾਮ ਅਤੇ ਸੂਫੀ ਮੱਤ ਗਿਆਨ ਦੇ ਨਵੇਂ ਆਯਾਮ ਪੈਦਾ ਕਰ ਰਹੇ ਸਨ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਸਮੇਂ ਭਾਰਤ ਵਿਚ ਦਿੱਲੀ ਸਲਤਨਤ ਤੇ ਲੋਧੀ ਸੁਲਤਾਨਾਂ ਅਤੇ ਮੁਗਲ ਬਾਦਸ਼ਾਹਾਂ ਦਾ ਰਾਜ ਸੀ। ਲੋਧੀ ਸੁਲਤਾਨ ਅਤੇ ਮੁਗਲ ਬਾਦਸ਼ਾਹ ਇਸਲਾਮ ਧਰਮ ਦੇ ਪੈਰੋਕਾਰ ਸਨ। ਇਸਲਾਮ ਕੇਂਦਰੀ ਏਸ਼ੀਆ ਰਾਹੀਂ ਭਾਰਤ ਵਿਚ ਪਹੁੰਚਿਆ ਸੀ। ਇਸਲਾਮ ਦੇ ਮੂਲ ਸਥਾਨ ਮੱਕਾ ਸ਼ਰੀਫ ਅਤੇ ਹੋਰ ਇਸਲਾਮੀ ਕੇਂਦਰਾਂ, ਧਾਰਮਿਕ ਸਥਾਨਾਂ ਦੀ ਅਗਲੀ ਯਾਤਰਾ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਭਾਈ ਮਰਦਾਨਾ ਨਾਲ ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ ਤੋਂ ਸ਼ੁਰੂ ਕੀਤੀ ਸੀ। ਇਸ ਯਾਤਰਾ ਦਾ ਮੰਤਵ ਭਾਰਤੀ ਹੁਕਮਰਾਨਾਂ ਦੇ ਧਰਮ, ਧਾਰਮਿਕ ਸਥਾਨ ਰੀਤੀ- ਰਿਵਾਜਾਂ ਵਿਰਾਸਤ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਸ਼ਕਤੀ ਸੋਮਿਆਂ ਨੂੰ ਜਾਨਣਾ ਸੀ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਪਹਿਲੀ ਵਾਰ ਅਨੁਸਾਰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮੱਕਾ ਮਦੀਨਾ ਤੋਂ ਬਗਦਾਦ ਪਹੁੰਚੇ ਸਨ। ਮੱਕਾ ਜਾਣ ਸਮੇਂ ਰਸਤੇ ਵਿਚ ਤਲਵੰਡੀ ਰਾਇ ਭੋਇੰ, ਖੋਰਪੁਰ, ਸਿੰਧ, ਖ਼ਾਨਪੁਰ, ਅਹਿਮਦਪੁਰ ਉੱਚ, ਮੁਲਤਾਨ, ਆਦਿ ਪ੍ਰਮੁੱਖ ਇਸਲਾਮੀ ਧਾਰਮਿਕ ਸਥਾਨਾਂ ਤੇ ਰੁਕੇ ਸਨ। ਮੁਲਤਾਨ ਵਿਚ ਸੋਹਰਾਵਰਦੀ ਸੂਫੀਆਂ ਨੂੰ ਮਿਲਣ ਉਪਰੰਤ ਉੱਚ ਵਿਖੇ ਹਾਜੀ ਅਬਦੁੱਲਾ ਬੁਖਾਰੀ ਸੋਹਰਾਵਰਦੀ ਨੂੰ ਮਿਲੇ ਸਨ। ਪਾਕਪਟਨ ਵਿਖੇ ਸ਼ੇਖ ਫਰੀਦ ਦੀ ਦਰਗਾਹ ਉੱਪਰ 12ਵੇਂ ਗੱਦੀਨਸ਼ੀਨ ਸ਼ੇਖ ਇਬਰਾਹੀਮ ਫਰੀਦ ਸਾਨੀ ਨਾਲ ਮੁਲਾਕਾਤ ਉਪਰੰਤ ਤੁਲੰਬਾ ਭਾਵ ਮਖਦੂਮਪੁਰਾ ਗਏ। ਉੱਥੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਮੁਲਾਕਾਤ ਸੱਜਣ ਠੱਗ ਨਾਲ ਹੋਈ ਸੀ। ਇਸ ਯਾਤਰਾ ਦੌਰਾਨ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੁਆਰਾ ਕਿਸਤੀ

* ਸੰਤ ਬਾਬਾ ਭਾਗ ਸਿੰਘ ਯੂਨੀਵਰਸਿਟੀ, ਖਿਆਲਾ, ਜਲੰਧਰ।

ਰਾਹੀਂ ਸਫ਼ਰ ਤੈਅ ਕੀਤਾ ਗਿਆ। ਉਨਾਂ ਦੇ ਨਾਲ ਭਾਈ ਮਰਦਾਨਾ ਤੇ ਮੁਲਤਾਨ ਦੇ ਸੂਫੀ ਬਹਾਉਦੀਨ ਵੀ ਸਨ। ਇਸ ਯਾਤਰਾ ਦੌਰਾਨ ਹੀ ਲਖਪਤ ਨਗਰ ਤੋਂ ਕੁਰੀਆਨੀ ਅਤੇ ਕੋਟ ਸਵੇਰਾ ਰਾਹੀਂ ਸਮੁੰਦਰ ਕੰਢੇ ਤੇ ਬਣੇ ਨਰਾਇਣ ਸਵਾਮੀ ਮੰਦਿਰ ਵਿਖੇ ਜਾਣ ਉਪਰੰਤ ਸੈਨਮਿਆਨੀ (ਮਿਆਨੀ) ਬੰਦਰਗਾਹ ਮੌਜੂਦਾ ਪਾਕਿਸਤਾਨ ਦੇ ਕਰਾਚੀ ਸ਼ਹਿਰ ਤੋਂ ਪੱਛਮ ਵੱਲ ਪਹੁੰਚੇ ਸਨ। ਯਮਨ ਦੇ ਸ਼ਹਿਰ ਅਦਨ ਵਿਖੇ ਕੁਝ ਦਿਨ ਰੁਕਣ ਉਪਰੰਤ ਸਾਊਦੀ ਅਰਬ ਦੇ ਸ਼ਹਿਰ ਜੱਦਾ ਦੀ ਬੰਦਰਗਾਹ ਰਾਹੀਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਭਾਈ ਮਰਦਾਨਾ ਅਤੇ ਸੱਯਦ ਮੁਹੰਮਦ ਗੌਸ, ਜੋ ਕਿ ਸਨਕੋਤਰਾ ਦਾ ਰਹਿਣ ਵਾਲਾ ਸੂਫੀ ਸੀ, ਨਾਲ ਰੇਗਿਸਤਾਨੀ ਰਸਤਾ ਤੈਅ ਕਰਕੇ ਮੱਕਾ ਪਹੁੰਚੇ ਸਨ। ਇਸ ਗੱਲ ਤੋਂ ਸਪੱਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸੂਫੀ ਫਕੀਰਾਂ ਨਾਲ ਸਮਾਂ ਬਿਤਾਇਆ। ਪੰਜਾਬੀ ਸੂਫੀ ਸੰਪਰਦਾਵਾਂ ਦੇ ਗਿਆਨਮਈ ਅਨੁਭਵ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਸਨਮੁਖ ਕਿਸ ਤਰ੍ਹਾਂ ਹਾਜ਼ਰੀ ਲਵਾਉਂਦੇ ਹਨ ਇਸਦਾ ਅਧਿਐਨ ਅਸੀਂ ਬਾਬਾ ਫ਼ਰੀਦ ਜੀ ਦੇ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਸੰਗ ਵਿੱਚ ਕਰਾਂਗੇ।

ਪੰਜਾਬੀ ਸੂਫੀ ਸਾਹਿਤ ਦੇ ਇਤਿਹਾਸ ਵਿੱਚ ਸ਼ੇਖ ਫ਼ਰੀਦ ਜੀ ਨੂੰ ਅਹਿਮ ਸਥਾਨ ਹਾਸਿਲ ਹੈ। ਇਸ ਦਾ ਇੱਕ ਕਾਰਨ ਤਾਂ ਇਹ ਹੈ ਉਹਨਾਂ ਤੋਂ ਪੰਜਾਬੀ ਕਾਵਿ- ਧਾਰਾ ਦਾ ਆਗਾਜ਼ ਹੋਇਆ ਅਤੇ ਦੂਜਾ ਇਹ ਕਿ ਉਹਨਾਂ ਨੇ ਇਸਲਾਮੀ ਚੇਤਨਾ ਨੂੰ ਰੂਪਮਾਨ ਕਰਦਿਆਂ, ਪੰਜਾਬੀ ਕਾਵਿ-ਪਰੰਪਰਾ ਨੂੰ ਰਹੱਸਵਾਦੀ ਅਨੁਭਵ ਰਾਹੀਂ ਮਾਨਵਵਾਦੀ ਦ੍ਰਿਸ਼ਟੀ ਅਤੇ ਵਿਆਪਕ ਆਦਰਸ਼ ਪ੍ਰਦਾਨ ਕੀਤੇ। ਜਦੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਆਗਮਨ ਸਮੇਂ ਸਮਾਜਿਕ- ਸਿਆਸੀ- ਆਰਥਿਕ- ਧਾਰਮਿਕ ਸਮੇਤ ਹੋਰ ਖੇਤਰ ਰੂੜੀਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਵਿਚ ਗੜ੍ਹਦੇ ਹੋਏ ਸਨ। ਉਸ ਵਕਤ ਉਨ੍ਹਾਂ ਹਰ ਖੇਤਰ ਵਿਚ ਜੋ ਦਖਲ ਦਿਤਾ ਅਤੇ ਜਗਿਆਸਾ ਲਈ ਜੋ ਉਦਾਸੀਆਂ ਕੀਤੀਆਂ, ਉਨ੍ਹਾਂ ਦੀ ਅਹਿਮੀਅਤ ਅੱਜ ਸਾਢੇ ਪੰਜ ਸਦੀਆਂ ਬਾਅਦ ਵੀ ਕਾਇਮ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਵੇਈ ਨਦੀ 'ਚ ਗੋਤਾ ਮਾਰ ਕੇ ਸੱਚ ਖੰਡ ਦੀ ਹਜ਼ੂਰੀ 'ਚ ਤਿੰਨ ਦਿਨ ਗੁਜ਼ਾਰਨ ਤੋਂ ਬਾਅਦ, ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ ਤੋਂ ਆਪਣੀ ਉਦਾਸੀ ਨ ਕੋਈ ਹਿੰਦੂ ਨ ਕੋਈ ਮੁਸਲਮਾਨ ਦੇ ਇਲਾਹੀ ਪੈਗਾਮ ਨਾਲ ਸ਼ੁਰੂ ਕੀਤੀ ਸੀ। ਬਾਬਾ ਜੀ ਦਾ ਇਹ ਪੈਗਾਮ ਧਿਆਨ ਦੀ ਮੰਗ ਕਰਦਾ ਹੈ। ਜਿਸ ਦੇ ਮਾਅਨੇ ਹਨ ਕਿ ਉਦਾਸੀਆਂ ਦੇ ਸਫ਼ਰ ਦੌਰਾਨ ਮੁਸਾਫ਼ਰ ਕੋਲ ਪਾਂਡੂ ਮਿੱਟੀ ਨਾਲ ਪੋਚੀ ਨਵੀਂ ਤਖ਼ਤੀ ਹੋਵੇ। ਉਸ ਨੇ ਆਪਣਾ ਪੁਰਾਣਾ ਲਿਬਾਸ ਉਤਾਰਿਆ ਹੋਵੇ। ਰਹਿਤਲ ਦੇ ਸਫ਼ਰ ਦਾ ਮਕਸਦ ਲੋਕਾਈ ਨੂੰ ਜਾਨਣ ਅਤੇ ਜਹਾਲਤ ਨੂੰ ਦੂਰਕਾਰਨਾ ਤੇ ਦੂਰ ਕਰਨਾ ਹੁੰਦਾ ਹੈ। ਸਫ਼ਰ ਦੌਰਾਨ ਮਿਲਣ ਵਾਲੀ ਹਰ ਸ਼ੈਅ ਨੂੰ ਨੀਝ ਨਾਲ ਤੱਕਣ ਦੀ ਨਫ਼ਾਸਤ ਤੇ ਨਜ਼ਾਕਤ ਹੋਵੇ। ਸੁਹਜ- ਸ਼ਾਸਤਰ ਦੀ ਬੁਨਿਆਦ ਰਹਿਤਲ ਦੇ ਸੁਚੇਤ ਮੁਸਾਫ਼ਰ ਹੀ ਉਸਾਰਦੇ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਬਾਬਾ ਫ਼ਰੀਦ ਜੀ ਦੀ ਮਾਨਵਵਾਦੀ ਸੋਝੀ ਅਤੇ ਆਦਰਸ਼ ਦੇ ਅਨੇਕਾਂ ਪੱਖ ਹਨ, ਸਾਰੇ ਇਕ ਦੂਜੇ ਨਾਲੋਂ ਵੱਧ ਮਹੱਤਵਪੂਰਨ ਹਨ। ਪਰ ਸ਼ਾਇਦ ਸਭ ਤੋਂ ਵੱਧ ਅਹਿਮ ਪੱਖ ਹੈ ਮਨ ਮਿੱਥ ਕੇ ਧਰਤੀ ਦੀ ਭਾਸ਼ਾ ਨੂੰ ਚੁਣਨਾ। ਆਪਣੇ ਸੰਦੇਸ਼ ਅਤੇ ਅੰਤਰ- ਸੋਝੀ ਨੂੰ ਪ੍ਰਕਾਸ਼ਮਾਨ ਕਰਨ ਲਈ ਇਸ ਦੇ, ਲੋਕ- ਮਨ ਨੂੰ ਟੁੰਬਣ ਵਾਲੇ, ਅਨੰਤ ਤੇ ਅਸੀਮ ਭੰਡਾਰਿਆਂ ਨੂੰ ਵਰਤਣਾ। ਅੱਜ ਭਾਵੇਂ ਸਥਾਨਕ ਭਾਸ਼ਾ ਦੀ ਚੋਣ ਕਿਸੇ ਨੂੰ ਬੜੀ ਸਹਿਜ ਸੁਭਾਵਕ ਵੀ ਪ੍ਰਤੀਤ ਹੁੰਦੀ ਤੇ ਕਿਸੇ ਰਹੱਸ ਤੋਂ ਕੋਰੀ ਵੀ, ਪਰ ਜਦੋਂ ਸ਼ੇਖ ਫ਼ਰੀਦ ਨੇ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੀ ਚੋਣ ਕੀਤੀ ਤਾਂ ਉਦੋਂ ਨਾ ਤਾਂ ਇਹ ਰਾਜ ਦਰਬਾਰ ਦੀ ਹੀ ਭਾਸ਼ਾ ਸੀ (ਜੋ ਉਸ ਸਮੇਂ ਫ਼ਾਰਸੀ ਸੀ) ਅਤੇ ਨਾ ਹੀ ਧਰਮ ਸਾਧਨਾ ਜਾਂ ਉੱਚ ਵਰਗ ਦੇ ਸਭਿਆਚਾਰਕ ਲੈਣ ਦੇਣ ਦੀ (ਜੋ ਉਸ ਸਮੇਂ ਅਰਬੀ, ਫ਼ਾਰਸੀ ਅਤੇ ਸੰਸਕ੍ਰਿਤ ਸਨ)। ਆਪਣੀ ਕਾਵਿ- ਸਾਧਨਾ ਲਈ ਇੱਕ ਲਗਭਗ ਅਣਘੜ ਲੋਕ- ਭਾਸ਼ਾ ਨੂੰ ਅਪਣਾ ਕੇ ਸ਼ੇਖ ਫ਼ਰੀਦ ਨੇ ਮੱਧਕਾਲੀਨ ਪੰਜਾਬ ਵਿੱਚ ਪੁਨਰ- ਜਾਗ੍ਰਿਤੀ ਦੀ ਲਹਿਰ ਤੋਰਨ ਦਾ ਉੱਦਮ ਕੀਤਾ। ਇਸ ਪੁਨਰ ਜਾਗ੍ਰਿਤੀ ਦੀਆਂ ਸਾਰੀਆਂ ਨਵੇਕਲੀਆਂ ਵਿਤੀਆਂ, ਜਿਵੇਂ ਕਿ ਸਦਾਚਾਰਕ ਤੇ ਨੈਤਿਕ ਉਤਸ਼ਾਹ, ਸੁਤੰਤਰਤਾ ਦੀ ਭਾਵਨਾ, ਜਾਤ, ਮੱਤ ਜਾਂ ਵਿਸ਼ਵਾਸ ਦੇ ਆਧਾਰ ਤੇ ਮਨੁੱਖਾਂ ਵਿੱਚ ਪਈਆਂ ਵੰਡੀਆਂ ਦਾ ਖੰਡਨ, ਧਾਰਮਕ ਪੱਖਪਾਤ ਅਤੇ ਕਰਮ ਕਾਂਡ ਦਾ ਵਿਰੋਧ ਅਤੇ ਲੋਕ- ਭਾਸ਼ਾ ਅਤੇ ਲੋਕ- ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਸਭਿਆਚਾਰੀ ਰੂਪ ਦੇਣਾ ਆਦਿ, ਜਿਹੜੀਆਂ ਮੱਧਕਾਲੀਨ ਪੰਜਾਬ ਦੇ ਆਗਾਮੀ ਇਤਿਹਾਸ ਵਿੱਚ ਪ੍ਰਫੁਲਿਤ ਹੋਈਆਂ, ਉਨ੍ਹਾਂ ਦੀ ਪਹਿਲੀ ਸੋਝ ਫ਼ਰੀਦ- ਬਾਣੀ ਵਿੱਚ ਹੀ ਮਿਲਦੀ ਹੈ।

ਚਿਸ਼ਤੀ ਸੰਪਰਦਾਇ ਦੀ ਤਰਜਮਾਨੀ ਕਰਦਿਆਂ ਫ਼ਰੀਦ ਦੀ ਬਾਣੀ ਦੀ ਮੂਲ ਸੁਰ ਤਾਂ ਜੀਵਨ ਤੋਂ ਤਿਆਗ ਤੇ ਉਪਰਾਮਤਾ ਦੀ ਹੀ ਪ੍ਰਤੀਤ ਹੁੰਦੀ ਹੈ। ਪਰ ਇਸ ਦੇ ਬਾਵਜੂਦ ਜੇ ਇਹ ਕਵਿਤਾ ਪਾਠਕ ਨੂੰ ਆਪਣੇ ਵਲ ਖਿੱਚ ਪਾਉਂਦੀ ਹੈ ਤਾਂ ਇਸ ਲਈ ਕਿ ਅੰਤਿਮ ਸਤਿ ਤਕ ਦੀ ਯਾਤਰਾ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਰੰਗ ਤਮਾਸ਼ਿਆਂ ਦੇ ਵਿਚੋਂ ਦੀ ਲੰਘ ਕੇ ਸੰਪੂਰਣ ਹੁੰਦੀ ਹੈ। ਇਹ ਸਾਰੇ ਅਨੁਭਵ ਪ੍ਰਬਲ ਮਨੋਵੇਗਾਂ ਨੂੰ ਜਗਾਂਦੇ ਹੋਏ ਫ਼ਰੀਦ ਬਾਣੀ ਦੇ ਸਮੁੱਚੇ ਵਾਤਾਵਰਣ ਵਿੱਚ ਇਕ ਮਨੁੱਖੀ ਰਾਸ ਰਚਾ ਦੇਂਦੇ ਹਨ। ਫ਼ਰੀਦ ਦੀ ਰਚਨਾ ਦੇ ਠੋਸ ਧਰਾਤਲ ਦਾ ਆਧਾਰ ਕਿਸੇ ਪ੍ਰਕਾਰ ਦੀ ਧਾਰਮਿਕ ਜਾਂ ਦਾਰਸ਼ਨਿਕ ਨਿਰਪੇਖਤਾ ਨਹੀਂ, ਸਗੋਂ ਨਿੱਗਰ, ਨਿੱਘੇ, ਹੱਡ- ਵਰਤੇ, ਤਨ- ਝਾਗੇ ਅਨੁਭਵ ਹਨ ਜਿਹੜੇ ਅਸਲ ਵਿਚ ਸਾਧਾਰਣ ਮਨੁੱਖ ਦੇ ਰੋਜ਼ਾਨਾ ਦੇ ਅਨੁਭਵ ਹਨ। ਜਿਨ੍ਹਾਂ ਵਿਚ ਨਿੱਤ ਦੇ ਸਮਾਜਿਕ- ਦਾਰਸ਼ਨਿਕ ਨੇਮਾਂ ਅਧੀਨ ਕਾਰਜਸ਼ੀਲ ਕਾਰਾਂ- ਵਿਹਾਰਾਂ, ਧੰਦਿਆਂ, ਰੁਝੇਵਿਆਂ ਦੇ ਅਸੰਖਾਂ ਮੂੰਹੋਂ ਬੋਲਦੇ ਚਿੱਤਰ ਵੀ ਸਾਂਭੇ ਹੋਏ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਤੇ ਫ਼ਰੀਦ ਬਾਣੀ ਵਿੱਚਲੀ ਸਮਾਨਤਾ ਇਹ ਹੈ ਕਿ ਦੋਨਾਂ ਵਿੱਚ ਵਾਸਤਵਿਕ ਅਵਸਥਾ ਅਤੇ ਸੰਭਾਵਨਾ ਦਾ ਟਕਰਾਵ ਨਿਰੰਤਰ ਚੱਲਦਾ ਹੈ। ਵਾਸਤਵਿਕ ਵਿੱਚ ਵਿਛੋੜੇ ਦਾ ਅਹਿਸਾਸ ਹੈ, ਜਿਸ ਵਿਚ ਭਟਕਣ ਹੈ, ਬਿਹਬਲਤਾ ਹੈ, ਤੜਪ ਵਿਚ ਬੁਝ ਰਹੇ ਜੋਬਨ ਦਾ ਪਛਤਾਵਾ ਹੈ, ਬਿਰਹਾ ਵਿਚ ਜਲ ਕੇ ਜੱਗ ਰਹੀ ਜੋਤੀ ਹੈ। ਅਤੇ ਸੰਭਾਵਨਾ ਹੈ ਮੈਲ ਦੀ। ਵਿਚਕਾਰ ਦੁੱਖਾਂ ਦਰਦਾਂ ਭਰਿਆ, ਖੰਡੇ ਦੀ ਧਾਰ ਨਾਲੋਂ ਵੀ ਤਿੱਖਾ ਪੈਂਡਾ ਹੈ। ਅਤੇ ਯਾਤਰੀ ਆਪਣੀ ਚੇਤਨਾ ਤੇ ਵੇਦਨਾ ਤੋਂ ਮਿਲੀ ਇਕੱਲ ਦੀ ਸੋਝੀ ਦੀ ਦਾਤ ਨਾਲ ਵਰੋਸਾਇਆ ਹੋਇਆ ਹੈ। ਵਾਸਤਵਿਕਤਾ ਨੂੰ ਚਿਤਰਦੇ ਆਵਲ ਬਾਵਲ ਬਿਰਹਣ, ਕਾਲੀ ਕੋਇਲ ਤੇ ਅੱਗ ਦੇ ਚਿੱਤਰ: ਵਾਟ ਮੂਰਤੀਮਾਨ ਹੁੰਦੀ ਹੈ ਸੁੰਝਾਂ, ਉਜਾੜਾਂ ਤੇ ਖੰਡੇ ਦੀ ਧਾਰ ਦੇ ਰੂਪ ਵਿੱਚ। ਤੇ ਯਾਤਰੀ ਦੀ ਇਕੱਲ ਨਿਰੰਜਨ ਖੂਹ ਕੰਢੇ ਖਲੋਤੀ ਸੰਗੀਆਂ ਮਿੱਤਰਾਂ ਤੋਂ ਵਿਛੜੀ ਇਸਤਰੀ ਦੀ ਮੂਰਤ ਬਣ ਕੇ ਉੱਘੜਦੀ ਹੈ। ਸੰਭਾਵਨਾ ਕੇਵਲ ਅੰਦਰ ਦੀ ਸੋਝੀ ਹੈ। ਨਿਸਚਾ ਕੇਵਲ ਮਾਰਗ ਦਾ, ਯਤਨ ਦਾ ਹੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਅਨੁਸਾਰ ਆਦਮੀ ਭਲੇ ਬੁਰੇ ਦੀ ਪਛਾਣ ਕਰਨ ਦੇ ਸਮਰੱਥ ਨਹੀਂ। ਕੀ ਜੀਵੰਤ ਹੈ ਕੀ ਨਿਰਜਿੰਦ, ਮਨੁੱਖ ਨਿਰੀਖਣ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਇਸੇ ਪ੍ਰਕਾਰ ਭਰਮ ਅਤੇ ਸਤਿ ਵਿੱਚ ਬੇਧ ਕਰਨਾ ਵੀ ਸੌਖਾ ਨਹੀਂ:

ਕਿਆ ਭਰਮ ਕਿਆ ਮਾਇਆ ਕਹੀਐ
ਜੋ ਤਿਸ ਭਾਵੈ ਸੋਈ ਭਲਾ।

ਫ਼ਰੀਦ ਦੀ ਕਾਵਿ- ਕਲਾ ਦਾ ਆਧਾਰ ਕਥਨ ਨਹੀਂ, ਚਿੱਤਰ ਹੈ; ਉਪਦੇਸ਼, ਉਸ ਦੀ ਵਿਆਖਿਆ ਜਾਂ ਵਿਆਖਿਆ ਹਿਤ ਕੋਈ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦੇਣਾ ਨਹੀਂ, ਭਿੰਨ- ਭਿੰਨ ਮਨੁੱਖੀ ਸਥਿਤੀਆਂ ਦਾ ਇਕ ਐਸਾ ਵਰਣਨ ਹੈ, ਜਿਸ ਵਿੱਚ ਸਮੁੱਚੀ ਕੈਫ਼ੀਅਤ ਹੀ ਖ਼ੁਦ ਇੱਕ ਅਰਥ ਬਣ ਉੱਘੜੇ, ਆਪਣੇ-ਆਪ ਤੇ ਨਿਰਭਰ, ਆਪਣੇ ਆਪ ਵਿੱਚ ਸੰਪੂਰਣ।

ਪੰਜਾਬੀ ਸੂਫੀ ਸੰਪਰਦਾਵਾਂ ਦੇ ਅਨੁਭਵਾਂ ਦੇ ਨਿਰਮੁੱਖ, ਨਿਰਵਿਸ਼ੇਸ਼ ਭਾਵਨਾਵਾਂ ਦੇ ਅੰਨੇ- ਬੋਲੇ ਮਨੋਵੇਗਾਂ ਨੂੰ ਇੱਕ ਪਛਾਣ ਪ੍ਰਦਾਨ ਕਰਨ, ਇਨ੍ਹਾਂ ਦੀ ਪ੍ਰਤੱਖ ਅਰੂਪਤਾ ਵਿੱਚ ਇੱਕ ਇਕਾਗਰਤਾ ਉਤਪੰਨ ਕਰਨ ਵਿੱਚ ਹੈ। ਸਮੁੱਚੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਇਕ ਇਕਾਈ ਦੇ ਰੂਪ ਵਿਚ ਜੇ ਵੇਖੋ ਤਾਂ ਆਰੰਭ ਵਿਚ ਜੋ ਵਿਆਕੁਲਤਾ, ਜੋ ਭਟਕਣ ਹੈ, ਜੋ ਸੁੱਧ- ਬੁੱਧ ਵਿਸਰੀ ਹੋਣ ਦੀ ਕੈਫ਼ੀਅਤ ਹੈ, ਉਹ ਅੰਤ ਤੱਕ ਪਹੁੰਚਦਿਆਂ ਮਾਰਗ ਦੀ ਪਛਾਣ ਦਾ ਰੂਪ ਧਾਰ ਕੇ, ਇੱਕ ਮਨ ਇੱਕ ਚਿੱਤ ਇਰਾਦੇ ਦੀ ਦ੍ਰਿੜਤਾ ਵਿੱਚ ਵੱਟ ਜਾਂਦੀ ਹੈ। ਬਿਰਹਾ ਜਲਾਂਦਾ ਵੀ ਹੈ ਪਰ ਅੰਦਰਲੀ ਸੋਝੀ ਨੂੰ ਵੀ ਜਗਾਂਦਾ ਹੈ। ਇਹ ਸੱਤ ਮਨੁੱਖ ਨੂੰ ਪਹਿਲਾਂ ਦੂਜਿਆਂ ਨਾਲੋਂ ਨਿਖੇੜ ਕੇ ਇਕੱਲਿਆਂ ਕਰਦੀ ਇਹ ਇਕੱਲ ਘੋਰ ਨਿਰਾਸ਼ਾ ਨੂੰ ਵੀ ਜਨਮ ਦੇ ਸਕਦੀ ਹੈ, ਜੋ ਜੀਵਨ ਤੋਂ ਪਲਾਇਣ ਦਾ ਰਾਹ ਹੈ। ਇਹ ਹੀ ਇਕੱਲ ਇੱਕ ਦਿੜ੍ਹ ਸੰਕਲਪ ਬਣ ਕੇ ਇਕ ਮਾਰਗ ਦੀ ਤਲਾਸ਼ ਵੀ ਬਣ ਸਕਦੀ ਹੈ, ਮਾਰਗ ਜੋ ਜਿਤਨਾ ਕਠਿਨ ਹੈ, ਮਨੁੱਖੀ ਮਨ ਲਈ ਉਤਨੀ ਹੀ ਵੱਡੀ ਵੰਗਾਰ ਵੀ ਮਾਰਗ ਜੋ ਸਾਹਸ ਮੰਗਦਾ ਹੈ, ਉੱਦਮ ਮੰਗਦਾ ਹੈ, ਮੁਸੀਬਤਾਂ ਨੂੰ ਬਲ ਗੁਜ਼ਰਨ ਦਾ ਜੇਰਾ ਮੰਗਦਾ ਹੈ, ਜੋ ਮਨੁੱਖ ਕੋਲੋਂ ਜੀਉਂਦੇ ਹੋਣ ਦਾ ਪ੍ਰਮਾਣ ਮੰਗਦਾ ਹੈ। ਇੱਥੇ ਇਹ ਗੱਲ ਵੀ ਚੇਤੇ ਕਰਾ ਦੇਣੀ ਅਨੁੱਚਿਤ ਨਹੀਂ ਹੋਵੇਗੀ ਕਿ ਫ਼ਰੀਦ ਦੀ ਕਵਿਤਾ ਦੀ ਮੂਲ ਪ੍ਰਕਿਰਤੀ ਗਤੀ ਦੀ ਹੈ, ਸਥਿਤੀ ਦੀ ਨਹੀਂ। ਇਸ ਗੱਲ ਵਿਚ ਸ਼ੇਖ ਫ਼ਰੀਦ ਦੁਆਰਾ ਪੰਜਾਬੀ ਕਾਵਿ- ਪਰੰਪਰਾ ਦੇ ਅੰਤਰਗਤ ਸਥਾਨ- ਗਤ, ਭਾਰਤੀ

ਚਿੰਤਨ ਦੇ ਨਾਲ- ਨਾਲ ਕਾਲਗਤ ਚੇਤਨਾ ਦੀ ਇੱਕ ਪ੍ਰਥਾ ਦਾ ਉਦੈ ਹੁੰਦਾ ਹੈ। ਇਸ ਪ੍ਰਥਾ ਦੇ ਮੂਲ ਪ੍ਰੇਰਕਾਂ, ਪ੍ਰਥਾਵਾਂ ਤੇ ਪੰਜਾਬੀ ਦੇ ਸਾਹਿਤਕ ਤੇ ਬੌਧਿਕ ਇਤਿਹਾਸ ਵਿੱਚ ਪ੍ਰਾਪਤੀਆਂ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਇੱਥੇ ਕਰਨਾ ਪ੍ਰਸੰਗ ਤੇ ਬਾਹਰਲੀ ਗੱਲ ਹੋਵੇਗੀ। ਪਰ ਇਤਨਾ ਸੰਕੇਤ ਕਰਨਾ ਜ਼ਰੂਰੀ ਬਣਦਾ ਹੈ ਕਿ ਫ਼ਰੀਦ ਦੇ ਬਿੰਬ- ਵਿਧਾਨ ਵਿੱਚ ਪ੍ਰਵਾਹ- ਸ਼ੀਲਤਾ ਦੇ ਚਿੱਤਰਾਂ ਦੀ ਇੱਕ ਡੂੰਘੇਰੀ ਰਮਜ਼ ਹੈ। ਵਹਿੰਦੇ ਦਰਿਆ, ਬਦਲਦੀਆਂ ਰੁੱਤਾਂ, ਉੱਡਦੇ ਪੰਛੀ, ਬੇੜੀਆਂ ਚਲਾਂਦੇ ਮਲਾਹ ਤੇ ਬੇੜੀਆਂ ਵਿੱਚ ਚੜਦੇ ਉੱਤਰਦੇ ਰਾਹੀਆਂ ਦੇ ਪੂਰ, ਇਹ ਸਭ ਗਤੀਮਾਨ ਜੀਵਨ ਦੇ ਬਿੰਬ ਜਨਮ- ਮਰਨ ਦੇ ਅਨਾਦੀ ਤੇ ਅਨੰਤ ਗੇੜ ਦੇ ਰੁਪਾਂਤਰ ਹਨ, ਜਿਸ ਵਿੱਚ ਤੇ ਜਿਸ ਦੁਆਰਾ ਜੀਵਨ ਦੀ ਨਿਰੰਤਰ ਪਰਿਵਰਤਨਸ਼ੀਲਤਾ ਸਾਕਾਤ ਹੁੰਦੀ ਹੈ। ਇਸੇ ਕਾਰਨ ਫ਼ਰੀਦ ਬਾਣੀ, ਸ਼ਾਂਤੀ ਨੂੰ ਨਹੀਂ, ਯਾਤਰਾ ਨੂੰ ਆਪਣਾ ਲਕਸ਼ ਬਣਾਂਦੀ ਹੈ। ਜੀਵਨ ਦੇ ਸੱਚ ਤੋਂ ਭੁੱਖ ਦਾ ਟਾਕਰਾ ਅਤੇ ਭੁੱਖ ਤੇ ਸੱਚ, ਰੂਪ ਤੇ ਵਸਤੂ ਦੀ ਆਪ ਵਿੱਚ ਵਿਭਿੰਨਤਾ ਸ਼ੇਖ਼ ਫ਼ਰੀਦ ਦਾ ਇਕ ਹੋਰ ਮਨ ਭਾਉਂਦਾ ਵਿਸ਼ਾ ਹੈ, ਜ਼ਰਾ ਇਸ ਦਾ ਇਕ ਚਿੱਤਰ ਵੇਖੋ:

ਫ਼ਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫ ਗਲਿ ਦਿਲ ਕਾ ਗੁੜ ਵਾਤਿ ॥
ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤ ॥

ਇੱਥੇ ਬਾਹਰਲਾ ਦਰਸ਼ਨ ਪਵਿੱਤਰਤਾ, ਨੇਕੀ, ਹਲੀਮੀ ਦੀ ਆਸ ਬਝਾਂਦਾ ਹੈ। ਚਿੱਤਰ ਮੋਢੇ ਤੇ ਨਿਮਾਜ਼ ਪੜਨ ਵਾਲਾ ਮੁਸੱਲਾ ਚੁਕੀ, ਸੂਫੀਆ ਪ੍ਰਹੇਜ਼ਗਾਰਾਂ ਵਾਲੇ ਕਾਲੇ ਵੇਸ ਵਿਚ ਵਿਚਰਦੇ ਦਰਵੇਸ਼ ਦਾ ਹੈ। ਇਹ ਚਿੱਤਰ ਲੋਕਾਂ ਦੇ ਜੀਵਨ ਦੇ ਵਿਆਪਕ ਅਨੁਭਵ ਵਿੱਚ ਖੁੰਭਿਆ ਹੋਇਆ ਹੈ। ਭੋਲੇ ਭਾਲੇ ਲੋਕ ਬਾਹਰਲੇ ਵੇਸ ਨੂੰ ਵੇਖ ਕੇ ਡੁੱਲਦੇ, ਚਾਨਣ ਦੀ ਆਸ ਵਿਚ ਆਉਂਦੇ ਹਨ। ਪਰ ਇਹ ਨਹੀਂ ਜਾਣਦੇ ਕਿ ਕਿਰਤ ਜਾਂ ਰਹਿਤ ਤੋਂ ਛੁੱਟੜ ਵੇਸ, ਭੇਖ, ਪਾਖੰਡ ਹੈ, ਬਦੀ ਦਾ ਹਨੇਰਾ ਹੈ, ਕਵੀ ਗੁੱਝੀ ਰਮਜ਼ ਸੁਝਾ ਕੇ ਲੋਕਾਂ ਦੇ ਵਿਸ਼ਵਾਸ ਉਤੇ ਚੋਟ ਮਾਰਦਾ ਹੈ। ਇਹ ਚੋਣ ਡੂੰਘੀ ਸਾਂਝੀ ਦੀ ਲਖਾਇਕ ਹੈ, ਵਿਸ਼ਾਲ ਤਜਰਬੇ ਦੀ ਸੂਚਕ ਹੈ ਤੇ ਸੱਚ ਕਹਿਣ ਦੀ ਦਲੇਰੀ ਦਾ ਪ੍ਰਮਾਣ। ਇਸਦਾ ਅਰਥ ਨਿਰੀ ਸਿਖਿਆ ਨਹੀਂ, ਲੋਕਾਂ ਦੇ ਵਿਆਪਕ ਪਰ ਅਬੋਲ ਅਨੁਭਵ ਨੂੰ ਰੁਸ਼ਨਾਣਾ ਹੈ, ਜੀਵਨ ਦੀ ਸੋਝੀ ਨੂੰ ਤਿੱਖਿਆ ਕਰਨਾ, ਪ੍ਰਤੱਖ ਪਿੱਛੇ ਲੁਕੇ ਅਰਥ ਦੀ ਪਛਾਣ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦੇਣੀ ਹੈ, ਦਿਖਾਵੇ ਨੂੰ ਅੰਦਰਲੇ ਯਥਾਰਥ ਦੇ ਸਨਮੁੱਖ ਖੜਿਆਂ ਕਰਨਾ ਹੈ। ਇਥੇ ਕਵੀ ਦੀ ਵਿਧੀ ਸੂਖਮ ਪਰ ਕਾਰੀ ਵਿਅੰਗ ਦੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਲਲਕਾਰ ਚ ਲਲਕਾਰਾ ਨਹੀਂ, ਬਲਕਿ ਲੈਅ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਸੰਵਾਦ 'ਚ ਲੈਅ ਦੀ ਹੋਂਦ ਤੇ ਇਸ ਦੀ ਅਹਿਮੀਅਤ ਨੂੰ ਸਮਝਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ। ਮੁਸਲਮਾਨ ਮਰਦਾਨਾ ਤੇ ਉਸ ਦੀ ਮੋਮਨ ਰਬਾਬ ਇਸੇ ਲੈਅ ਦਾ ਹੀ ਸਰੂਪ ਹਨ। ਬਾਬਾ ਜੀ ਨੂੰ ਆਪਣੀ ਰਹਿਤਲ ਦੇ ਕਲਾਮ ਦੀ ਵੀ ਗੈਰ- ਫ਼ਿਰਕੇਦਾਰਾਨਾ ਕਦਰ ਸੀ। ਆਪ ਨੇ ਅਜੋਧਨ (ਪਾਕਪਟਨ) ਜਾ ਕੇ ਬਾਬਾ ਫ਼ਰੀਦ ਦੀ ਦਰਗਾਹ ਦੀ ਜ਼ਿਆਰਤ ਕੀਤੀ ਅਤੇ ਫ਼ਰੀਦ ਜੀ ਦਾ ਕਲਾਮ ਉਨਾਂ ਦੇ ਗੱਦੀਨਸ਼ੀਨ ਤੋਂ ਪ੍ਰਾਪਤ ਕੀਤਾ। ਸਮਝਣ ਵਾਲੀ ਬਾਤ ਇਹ ਹੈ ਕਿ ਬਾਬਾ ਨਾਨਕ ਜੀ ਨੇ ਨਾ ਕੇਵਲ ਇੱਕ ਮੁਸਲਮਾਨ ਸੂਫੀ ਫ਼ਕੀਰ ਦੀ ਬਾਣੀ ਨੂੰ ਹਾਸਲ ਕਰ ਕੇ ਆਪਣੀ ਗੈਰ- ਫ਼ਿਰਕੇਦਾਰਾਨਾ ਸੋਚ ਨੂੰ ਹੀ ਦਰਸਾਇਆ, ਬਲਕਿ ਪੰਜਾਬ ਦੇ ਕਦੀਮੀ ਅਦਬੀ ਸਰਮਾਏ ਨੂੰ ਸਾਂਭਿਆ ਅਤੇ ਆਉਣ ਵਾਲੇ ਸਮੇਂ 'ਚ ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ ਦੀਆਂ ਬਹੁ- ਪਰਤਾਂ ਨੂੰ ਹੁੰਗਾਰਾ ਦੇ ਕੇ ਮਜ਼ਬੂਤ ਵੀ ਕੀਤਾ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਬੁਨਿਆਦੀ ਸਿਧਾਂਤ ਹੈ: (ੳ) ਕੁਦਰਤ ਇੱਕੋ ਰੱਬ ਦੀ ਰਚੀ ਰਚਨਾ ਹੈ। (ਅ) ਰੱਬ ਆਪ ਕਿਸੇ ਦੀ ਰਚਨਾ ਨਹੀਂ, ਉਹ ਸਵੈ- ਪ੍ਰਕਾਸ਼ਿਤ ਹਸਤੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਗੋਸ਼ਟਿ ਪਰੰਪਰਾ ਰਾਹੀਂ ਇਸ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਦੁਨੀਆਂ ਵਿੱਚ ਪ੍ਰਚਾਰਿਆ। ਇਸੇ ਲਈ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੂੰ ਵਿਸ਼ਵ ਦੇ ਮਹੱਤਵਪੂਰਨ ਧਰਮਾਂ ਇਸਲਾਮ ਅਤੇ ਹਿੰਦੂ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਤੇ ਉਚੇਚਾ ਸਥਾਨ ਪ੍ਰਾਪਤ ਹੈ। ਦੋਵੇਂ ਧਰਮਾਂ ਦੇ ਲੋਕ ਗੁਰੂ ਜੀ ਪ੍ਰਤੀ ਸਤਿਕਾਰ ਪ੍ਰਗਟ ਹੋਏ ਕਹਿੰਦੇ ਹਨ:

ਬਾਬਾ ਨਾਨਕ ਸ਼ਾਹ ਫ਼ਕੀਰ ॥
ਹਿੰਦੂ ਦਾ ਗੁਰੂ ਮੁਸਲਮਾਨ ਦਾ ਪੀਰ ॥

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GURU NANAK AS A CRUSADER OF HUMANITY

Dr. Sarbjit Kaur Ranu & Mrs. Rupinderjit Kaur***

The generalization of all the philosophical truths is the truth of life and the phenomenon of this truth is related with the man. Man engages himself in transitory pleasures, which bind him in endless misery. Life without truth is merely illusion and ignorance. Like all great saints, Guru Nanak has emphasized truth. Sikhism, the world's fifth largest religion, was founded by Guru Nanak Dev Ji. It is time to know more about a religion which has only contributed towards the welfare of the society since the time it was founded. Guru Nanak found the common people of his age ignorant and superstitious. The rulers were arrogant, cruel and political leaders were hypocrites. He spent twenty years and more travelling the world to spread his message of love, truth, compassion and One God. He walked from village to village with his message of love, hope, and courage to the humanity. He strongly attack the social evils. He raised his voice against inequality of caste system, superstitions, idol-worship. The highest idol an individual should cherish is doing honest labour, remembering God and sharing his meal with fellow being. As a crusader His teachings transform the contemporary society especially in northern India as well as all over the globe.

Key words: *Guru Nanak, Humanity, Religion, Teachings, Universal brotherhood*

Humanity is not about showing off to achieve fame or gain and achieving a status in the society. Humanity is about how you show empathy and kindness to one another. Humanity can be defined as quality of being human; the peculiar nature of man, by which he is distinguished from other beings. Being human does not mean that an individual possesses humanity. We do not need a hefty bank account to help others; humanity is about simple deeds like treating people fairly, showing love to every human being. If you want to understand the quality of humanity in an individual take note of what he does for people who give nothing back in return to the favour they have offered. One of the most famous examples of extra-ordinary humanitarian feelings has been portrayed beautifully by Mother Teresa. Humanity means caring for and helping others whenever and wherever possible. Humanity means helping others at times when they need that help the most, humanity means forgetting your selfish interests at times when others need your help. Guru Nanak Dev Ji mentioned three types of sewa- tan, man, dhan . This involves physical work and tasks to show selfless service. For example, this could be cooking or serving in the langar, cleaning

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the gurdwara or helping with gardening.

In an age of religious orthodoxy, hate and disharmony, Guru Nanak came to preach and convert, to blaze a new trail. Menon, S. traces the life and times of this spiritual master. She brings to life stories of the birth, childhood and the search for enlightenment of Guru who was unhappy with the social conditions existing around him. With Mardana, his best friend and companion, Guru Nanak spent twenty years and more travelling the world to spread his message of love, truth, compassion and One God. Braving all odds, winning over all kinds of people and performing miracles through the power of prayer, he spread the word of God. This is the story of an extraordinary man, who was an embodiment of the love and compassion that he preached. Guru Nanak made five major journeys which are known as 'Udasis', and during the course of his travel he interacted with many religious people and preached his own belief of one Supreme Being. In 1539, before he gave up the materialistic world, Guru Nanak selected his disciple Lehna as his successor. Bhai Lehna was later named as Guru Angad, and he continued the work of Guru Nanak.

Religion thus provide ethical directive to life. It is only in and through this world that a man can achieve the highest goal. This world is understood to have the spiritual significance. Guru Nanak realized the preciousness of life in this world and proclaimed that 'The body is the place, the temple and the house of God as it resides in the body. Guru Nanak admits that worldly life has spiritual significance in being a part of God's universal purpose. This earth is a platform for fulfillment of moral, social and other obligations. All the Vedas contain the divine, infallible knowledge revealed to those primal men whose soul was specially illumined by the grace of God to receive and impart to humanity the words of Almighty God. The purpose of this revelation was to enlighten and spread godly knowledge to man so that he may live a happy life in this world, be aware of his innate divinity and try to realize eternal bliss.

Guru Nanak Dev Ji taught us that we should give up our pride, ego, haumai and be humble. He said that haumai is a greatest disease. Most of the conflicts and problems are due to haumai. Many of our problems start when our ego is hurt. Ego bound individuals give stress and mental health problems to others. Learning to control ego, by accepting humility as prescribed by Guru Nanak Dev Ji can directly improve the mental health of the individual and the community as well. Guru Nanak Dev Ji's humbleness is evident from the story when Qazi hit Guru Nanak Dev Ji with his feet for sleeping towards the opposite direction to Kaaba, Guru Nanak Dev Ji did not hit back or spoke rudely to Qazi, but told him politely to put his feet at the direction where there is no God.

Due to man's defective approach, his mental equilibrium is torn with perpetual anxiety. His real self becomes so weak that the powerful instinctual forces lead him to vice and his conscience rebukes him. This further weakens the self and this weak mind finds itself between the two powerful monsters (Instincts and Conscience) driving him in two opposite directions. Thus he is rendered indecisive, inert and crippled. He does not know what is wrong and what is right and his behavior becomes impulsive and self alienated. Thus he becomes ridden with unconscious psychological conflicts and his weakened mind seeks support and favour in the magical performances. Kauda, whose conscience was dead with heinous crimes, suddenly came to realization and was overwhelmed with repentance. Guru ji said, "Give up your cruel way of life. Take a vow not to harm anyone. Be kind and merciful. Help and serve others. The very gracious

and holy sight of the Divine Master made Kauda realize his guilt and he fell on the feet of the Master once again and prayed for mercy. The gracious Master blessed him with Naam. ("God's Name"). Guru ji told him, "Always remember God. Repeat His name. Earn your bread with honest work. Share your earnings with others. Do all this yourself and teach others of your tribe to do the same." Kauda promised to live and act as advised by the Guru. From a killer and eater of men he became a servant and teacher of men. He was a completely changed person and thereafter lived as a devout disciple of the Guru as a completely honest worshipper of God. The only remedy in combating this situation lies in strengthening of the self within the man. So he should be aware of self and the forces of the objective world that affects him. It is rightly remarked in Gurbani,, "MAN TU JOT SROOP HAI APNA MOOL PACHHAN".

Guru Nanak Dev Ji also emphasized on honesty. He took Bhai Lalo's dry chapati in his right hand and Malik Bhago's fried sweet pancake in his left hand. When he pressed the right hand the people present there saw drops of milk dripping from it. When squeezed the left hand with the Malik Bhago's fried pancakes, everyone saw blood trickling from it. Guru Ji expressed,"Look Malik Bhago, wealth gathered by cruelty and corruption towards the poor is like sucking their blood which you have."

Guru Nanak Dev ji gave the message of "HUKAM RAJAYEE CHALNA NANAK LIKHEYA NAAL". He says that everything happens by God's Grace, so rest assured that God knows better what is right or wrong for us. We should, therefore, accept His decisions without any grudge or question. Guru Nanak dev ji passed the message of Universal brotherhood. He said that religion is not mere consistence of words but actually looks at all men and women equally. Universal brotherhood is a strong theme in Gurbani written by Guru Nanak Dev ji. In the prayer, we say this line towards the end of daily Ardaas – "Nanak Naam Chardi Kala Tere Bhane Sarbat da bhala", Guru Nanak Dev Ji asked his followers to shun five evils which leads to illusion (maya) which eventually acts as roadblock towards attainment of salvation. The five evils are Ego, Anger, Greed, Attachment and Lust. Guru Nanak Dev ji was strongly against all artificially created divisions and all discriminations, both in word and deed. He said that the caste of a person is based on what he does. His idea of a caste-free society transpired also in his concepts of Sangat and Pangat.

Guru Nanak Dev Ji emphasized on honesty. He took Bhai Lalo's dry chapati in his right hand and Malik Bhago's fried sweet pancake in his left hand. When he pressed the right hand the people present there saw drops of milk dripping from it. When squeezed the left hand with the Malik Bhago's fried pancakes, everyone saw blood trickling from it."Look Malik Bhago, wealth gathered by cruelty and corruption towards the poor is like sucking their blood which you have done but Malik Bhago was silent then. Bhai Lalo on the other hand was the symbol of honesty and hard work. So according to Guru ji it's better to earn little money with honesty than to amass a huge wealth by devious and crooked means.

At the age of eighteen, Guru Nanak Sahib Ji was sent by his father to the city to buy and bring some genuine goods by selling of which we may make profit. They had hardly gone ten or twelve miles when they came across a village, where the people were thirsty, hungry and sick due to lack of water and an outbreak of disease. Guru Nanak spent all the money on their dwelling, where he bought plentiful supply of food and water for these people. Guru Sahib invested the

twenty rupees into what we today call “Langar.” Taking leave from the villagers, they started back ‘empty-handed and his father was very angry at this act. He tried to convince his father by telling that he had not done anything wrong with the money but has done a ‘Sacha Sauda’ (True bargain) in the true sense. At that place where the true bargain took place, Gurdwara Sacha Sauda Sahib is built, now-a-days it is situated in the city of Farooqabad (Pakistan).

One of the most outstanding teachings attributed to Guru Nanak are that there is only one God, and that all human beings can have direct access to God with no need of rituals or priests. His most radical social teachings denounced the caste system and taught that everyone is equal, regardless of caste or gender. Equality of humans is the crux of Guru Nanak’s teachings. There are no caste, creed or religious differences whatsoever. Never discriminate people on the basis of race, status and caste. To illustrate his teaching Guru Nanak started an institution called Langar that promoted sitting together and eating without any distinction and differences. Men and women are equal. In fact, women are even more respectable since man is born to a woman, he is conceived within a woman; he is married to a woman; he makes friend with woman; his. Without women there will not be anyone on this earth except the Lord. Therefore, respect her and never call her bad. Guru Ji uttered, “so kyon manda aakhiye jit jamme rajan.”

Conclusion

If the human race is not divided on the basis of caste, creed, color, religion and gender and there is equality of all human beings; if we can give up ego, pride, haumai and be humble as taught by Guru Nanak dev Ji, many mental health problems can be prevented. One should respect other cultures and deliver services in culturally sensitive way as prescribed by Guru Nanak Dev Ji. Guru Nanak is regarded by the Sikhs and many others as a Messenger of God, an enlightened Teacher, a champion of human dignity and peace among faiths, a crusader and brilliant spiritual Light for all humanity.

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15

GURU NANAK AS A CRUSADER OF HUMANITY

Dr. Maninder Kaur & Dr. Harpreet Kaur***

Guru Nanak Dev, the founder of Sikhism, has been one of the modern thinkers, a revolutionary of the modern age, who, recognizing the prevalent decaying structure of his age, sought and attacked the root cause of it. The pandits who exploited people in the name of religion, were not acceptable to Him. The society was divided into various castes. Consequentially, this caste system was damaging the human values like termite damages the wood. The Guru set on a mission to reform the norms, focusing on equality and recognizing the universality of God as the father figure of the entire human race. He proclaimed that it was baseless to divide the world into various segments as the world was created by one God. Therefore, it was mandatory to provide each human being with his/her basic rights. Guru Granth Sahib, the scripture of the Sikhs has been modelled on the lines of such a philosophy, that provides an equal status to human beings on the premise that the human essence throughout is the same.

Key words : Crusador, Humanity, Equality, Unity, Moksha

Introduction

Social and religious situation at the time of Guru Nanak when he started his mission, is best described in his own words:

Modesty and righteousness both have vanished, and falsehood moves about as the leader, O Lalo.

The function of the Qazis and the Brahmins is over and the satan now reads the marriage rites.

There was no unity in religious thought, and Indian society was governed under Manu's Varan Code. These divisions had, over the time, become quite watertight. Brahmins, under this code, were able to control the helpless multitude through religious fear and awe created by them. They had usurped the position of being knowledgeable guides to provide guidance for seeking Moksha, Nirvana by using Sanskrit as a medium. Social life was completely devoid of religious thought or enlightened guidance.

By preaching unity of divinity, Oneness of God, Nanak brought about unity in religion. And

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through mass worship of only One, unity in society was a natural outcome of his mission. Community dining further erased the difference between the high and low in the society.

Women, who were regarded as property, inferior to man, were given an equal status

Why call her bad, from whom are born the kings.

It was Guru Nanak's moral strength which infused in his followers that it not only successfully checked the Eastward incursion of invaders across Hindukush (so aptly named), but reversed and exterminated that process forever.

Guru Nanak's contribution to mankind can be described as belief in and propagation of equality of man and unity of divinity.

*All men irrespective of caste, creed, religion are one
Children of the same one God.*

It is essential to go into the social and religious scenario, when Guru Nanak appeared on this world scene. India was divided into various sects, sub-sects of Hinduism when Islam came to the subcontinent with the invaders. Scene was that the Hindus were the oppressed and the Muslims the oppressors, though after some time, the invasions were also by Muslim invaders on Muslim rulers of India. During these times, the victims were both common Hindus and Muslims alike.

Muslims, being worshippers of one God, believed in brotherhood (though within Islam only) anti were more united. The Hindus, on the other hand, were badly divided, both at religious, as well as at social levels. Due to caste system this division had a religious sanctity. Brahmins usurped the authority over other three sections of Hindu society — Kshatriyas, Vaishas, Shudras. Many of the atrocities were committed in the name of religion, like pouring molten lead into the ears of a Shudra who happened to listen to some mantra. To retain the stranglehold on people, education especially religious education was the monopoly of the Brahmins. In other words, Brahmins ruled the state through Kshatrias, while others were mere canon fodder.

Hold of Muslim Mullah (cleric) was equally strong over the Muslim ruler. In modern idiom, Priestly class was the back seat driver. Yet another practice was that those who wanted to worship or attain moksha had to renounce the world and take sanyas. This state of affairs is noted in Gurbani as follows:

*The subjects are blind and without wisdom
They satisfy the official's fire or greed with bride (carrion)*

*The Qazi tells lies and eats filth.
The Brahmin slays life and takes ablution.
The blind Yogi knows not the way.
Hence, all the three design for their annihilation*

Divide and rule was being practiced, both by the priests and the rulers. There was no interaction between different sections of society within itself on religious grounds. Religious activity was confined to the Brahmins alone and the rest were mute spectators of the rituals when mantras were recited in a language that the masses did not understand.

Buddhism and Jainism were successful to an extent that they cast away the stranglehold of

Brahmins on society through their concepts of casteless society. But they could not sustain for long and were driven into oblivion by the militant Brahmins. Unfortunately, they were not able to protect themselves because of their religious passiveness and principles of non-violence.

Valour emerges from worship and valour (ਭਗਤੀ ਤੇ ਸ਼ਕਤੀ). It has always been a man of God who stands up against injustice and tyranny. Lord Ram and Lord Krishna are two examples in Hindu mythology. The Sikh Gurus always spoke, acted and sacrificed against injustice and tyranny.

It was not an easy task to bring about a change in the mindset of a society which had forgotten the meaning of self-respect, honour and dignity. Unity amongst the society was a far cry, where the existing religions were preaching and teaching 'Individual Nirwan or Moksha'. The worst was the case of the Yogis, who, in pursuit of Nirwana for self, had abandoned their families and left them all at the mercy of the invaders.

Guru Nanak made an assessment and started His mission with denouncing people who were not true to their religion. He declared two things: First, mankind is one before Him; all are one. Second, people living at that period of time were neither true Hindus nor true Muslims.

Guru's mission was to change the mindset of the downtrodden, the oppressed. His mission was two-fold-condemn the Priestly class and awaken the oppressed. Dispense with the Priest as go-between man and God. Have direct approach to the Creator through the service of His creation.

The all-powerful Brahmin has been squarely condemned by Bhagat Kabir,

*If thou art a Brahmin, born of a Brahmi Mother,
Then why did you not come by some other Way.*

Guru Nanak's revolt against Brahminism began, when he refused to wear the sacred thread Janju and, in a demonstrating manner, selected a low caste minstrel as his lifelong companion. Later, too, he preferred to go to Lalo's house instead of going to the feudal Malik Bhago's.

He was living a kind of life which He was preaching to others to live. It is true implementation of His own hymn:

*Nanak seeks the company of those, who are of low caste among the low, nay
rather the lowest of the low. Why should he (he has no desire to) rival the lofty.
Where the poor are looked after, there does rain the look of Thy grace, O' Lord!*

Yet another blow to the authority and monopoly of the Priest class was the use of common man's language to convey to them the word of Lord. He used the language his audience understood. I later on, some people had the audacity to call Guru Nanak illiterate who used 'village language' or let us say, rustic language. He was doing the right thing to approach the multitude, who had been deprived of word of Lord in the garb of language, as if God spoke to the priest only in Sankrit, Arabic or Latin.

Thus, by rejecting the exploitative role of the Priest, he undertook the mission of creating a God-fearing, self-respecting man who could not only live but was ready to embrace a respectful death:

*One that strikes not terror in others,
Nor of other stands in fear.*

Since death is immanent, therefore why fear it. It has to happen when time comes. Why die a thousand deaths before, or live under the perpetual fear, awe of death? Guru's word removes all

such fears of death.

Guru Nanak preached a life of dignity in unequivocal Lords:

Such a one, if alive, in ignominy lives; all his gain, illegitimate.

The idea of sangat and pangat was introduced in the Sikh faith. Even emperor Akbar had to follow the rule, wherein you pray collectively and eat together. This concept demolished the caste division that played havoc in the Indian society. Imagine in Hindustan, a low caste man was used to build a temple, but on completion he was not allowed to enter it, leave aside worship. He could write Ramayana, Mahabharata or Constitution of India, but could not enter in the temple to pray, to seek Moksha or solace.

Here it is worth noting that Guru Nanak's mission was not confined to liberate or uplift the Hindus alone. His object was to uplift the people, masses, the downtrodden, exploited by the vested interests.

We read about Guru Nanak going around the world practically demonstrating, condemning the rituals started by the Priestly class which the illiterate followers accepted as gospel truth.

At Kurukshetra he cooked deer's meat. (M A Macauliff in The Sikh Religion, Vol page 1, p 47). At Haridwar, he offered water toward West as opposed to the Hindu ritual of offering water towards the East. At Mecca, he pretended to sleep with his feet towards Kaaba and made the Qazi realize that Allah was present, not at one place and one direction only, but is omnipresent all around.

Guru Nanak is the most widely travelled among the Prophets. He chose to address gatherings at holy places of other existing religions. He was the pioneer in conducting interfaith dialogues. He addressed followers of other religions in their idiom, their language. Very often, he even dressed according to the place he was visiting.

Since religion played a very important role in one's life, it was imperative to preach that these two aspects—religion and social life, could not be separated. As mentioned earlier, the Priestly class of the time had separated religion from people's social life. Guru Nanak's religion, Sikhism can be rightly called a socialist religion or community religion based on a societal religion. When we ask for (ਸਰਬਤ ਦਾ ਭਲਾ) this part of Sikh ardas transcends even religious divisions.

Once unity of divinity — oneness of God is embedded in one's mind, social unity is a natural outcome; it follows automatically.

Another important point about Sikhism needs to be emphasized that the mission which Guru Nanak embarked upon was carried on by his nine successors. The malaise of the time was too deep, too chronic to be cured by just preaching. His successor Gurus never said or did anything that was contrary to Nanak's ideology. This could be one reason as to why five Sikh Gurus following Guru Nanak used 'Nanak' in their utterances of bani. This period of 200 years can be best described as — Same Guru, Same Movement.

His idea of a classless, casteless society took a practical shape when Gobind Singh made all the five piaras take Amrit from the same bowl, and by requesting the piaras for amrit for Himself he put to practice the principle of (ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥) it is a landmark in history that a democratic idea is put into practice and from this begins the idea of collective leadership. They had courage and wisdom even to order their Guru to do what they

thought was in the interest of the Sikhs, and the Guru demonstrated obedience to the collective wisdom during Saka Chamkaur,

Guru Nanak protested against Babur's invasion. Guru Tegh Bahadur protested against forcible conversion of others.

Before Sikhism came to existence, wars or battles were fought over territory, women, etc. Sikh battles were fought over principles and in self-defence alone.

Character of Guru Nanak's renaissance has been best displayed in battlefield. Banda Bahadur, a Beragi turned into a formidable warrior and in less than 2 years time of his receiving Amrit, became a general under whose command the foundations of Mughal empire were uprooted. He implemented Guru Nanak's Mission of uplifting the lowest, when he ordered "Land to the Tiller" after sack of Sirhand.

Conclusion

The impact of Guru Nanak's preaching can best be appreciated if we study post — Guru history of the Sikhs.

Banda Bahadur, a Bairagi, a recluse, turns out to be a formidable army commander in just less than 2 years. Those were the days, when numbers did count and he was out-numbered by the Mughal force. But as a true Sikh, none of the 742 Sikhs sought forgiveness for their actions nor accepted Islam.

Subsequent was the dark period of Sikh history when Sikhs were hounded and hunted. They not only survived but re-organised and became a force to reckon with within less than 50 years. They were able to stand up and rewrite history by undergoing suffering during two great holocausts (ghallugharas). Their secret of success can be ascribed to two factors — implicit faith in Gurbani and selection of the ablest as their jathedar. This led us to establish a Sikh Raj in 1799.

Inspite of having fought against Muslim rulers for over 100 years, there was not a single revenge killing. No mosque was demolished. Muslims enjoyed the most trusted positions in Ranjit Singh's army and civil administration.

Then a time came when Ranjit Singh expressed a desire to declare Kharak Singh as his Crown Prince, to which Hari Singh Nalwa objected, though in a very diplomatic language. At that moment started the decline of the Sikh empire.

Guru Sahib had always chosen successors based on ability, rather than on the basis of lineage. I need not repeat history. There is no place for hereditary leadership in Sikh concept.

Guru even "obeyed" sangats' wish. Sangat from Lahore opined against Chandu's daughter's marriage to Bal Hargobind. It was accepted. At Chamkaur, Guru Gobind Singh left the fortress, as desired by his followers.

This is Panch Pardhan — Collective leadership. Even in Ardas, it is (ਪੰਜ ਧਿਆਰੇ, ਚਾਰ ਸਾਹਿਬਜ਼ਾਦੇ) Panches take precedence over Sahibzadas.

I note with concern today that we are sliding down from the lofty principles of Sikhism. Collective leadership is being done away with. Instead of Waheguru, we are addressing ardas to "Guru". In doing so we are reverting to Avtarwad. Priestly class is emerging in the form of Deras, each Dera having its own Maryada.

I would like to conclude by sharing opinions of some non—Sikhs about Guru Nanak:

F PINCOTT (1885 AD)

“God was speaking in Nanak” (India Office MS 1728)

Muhyat Ahzam

“Maulvi Ghulam Ali Muhyat Ahzam was the scribe of king Farukhsiyar, a grandson of Aurangzeb. He writes about Guru Nanak and the Sikh faith as follows: Guru Nanak’s faith loves praying to God. This religion is very simple. There is no discrimination against anybody. Guru Nanak was a contemporary of Mughal emperor Babar. His sermons can melt even the stone-hearted. His pious hymns had sanctified a considerable section of humanity. Sayyed Pir Hussain who was considered at that time the light house of Islam, used to respect and praise Guru Nanak very much. All the best tenets which can elevate the human soul up to prophetic level are possessed by Guru Nanak and Almighty God did not give them to anybody else.”

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16

GURU NANAK DEVJI'S VALUES : LEADING RIGHT PATH TO A HAPPY LIFE

*Dr. M. A. Ansari**

As a teacher, it will give me great happiness, if I can transform an average student of class to perform exceedingly well. — Dr. APJ Abdul Kalam

It is rightly said that when we celebrate the birthday of the great people like Shri Guru Nanak Devji, Prophet Muhammad, Jesus Christ, Gautam Buddha, Mother Teresa etc. they were all great teachers send by the almighty God on this planet earth. We all human beings who are the followers of different religion are the students of those teachers. As they all tried to show a right path by guiding us in one way or the other. Their aim was to bring peace in the mind and soul of the people and for this they had shown how they all lead their own life in difficult times. When we are celebrating the birthdays of the great people on planet earth we all need to take lesson from their life and spread their message to the coming generations.

Keywords: *Values, Teachings, God, Happy life*

The moment we utter the word celebrations it gives all of us some kind of joy in our life. Celebrations of birth, father's day, mother's day, teacher's day etc. This celebrations when we all celebrating we always try to make it a memorable day by remembering the significance of that particular person in our life. For that purpose it may be anybody who really influence and motivates us to do something in order to achieve our goal of life.

Now the Celebrations of Sri Guru Nanak's 550th Birth Anniversary is an important occasion that we all are going to witness. It should not happen that we are only going to celebrate this occasion as celebrations but at the same time we need to remember his teachings and try to follow them in order lead a happy and healthy life. It is rightly said that when we celebrate the birthday of the great people like Shri Guru Nanak Devji, Prophet Muhammad, Jesus Christ, Gautam Buddha, Mother Teresa etc. they were all great teachers send by the almighty God on this planet earth. We all human beings who are the followers of different religion are the students of those teachers. As they all tried to show a right path by guiding us in one way or the other. Their aim was to bring peace in the mind and soul of the people and for this they had shown how they all lead their own life in difficult times. What problems they face and also how they resolve those issues.

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Further the researcher would like to highlight the important Key Lessons & Teachings from Guru Nanak Devji life which are as follows:

1. Submission to the Will of God: Guru Nanak Devji gave the message of "Hukam Rajayee Chalna Nanak Likheya Naal". Guru Nanak Devji says that everything happens by God's Grace - Rab di Marji. As we all know people of different faith always says that whatever happens in one's life is happening with the God's will because only the almighty knows what is good and best for us. This belief focus on leading a sound and peaceful life.

2. There is One God: Guru Nanak Devji said, "I am neither Hindu nor Muslim, I am a follower of god", which actually spoke about his belief in one god. In Sikhism, the god is omnipresent, shapeless, timeless, and sightless. Similar example we can find in all religion that God is one and we people are the children of God, sometime we say by taking the name of two religion like children belong to Hindu religion and children belong to Muslim religion are two eyes of the same Almighty God. If this feeling of oneness is developed all over the world than we achieve peace in our life.

3. Good will for all: Guru Nanak Devji passed the message of Universal brotherhood. He said that religion is not mere consistence of words but actually looks all men and women equally. We all need to understand that we need to give equal importance to the each gender male and female. The Almighty God made both man and woman with some purpose and each of them plays a vital role for example man plays the role of father, head of the family, role of husband, brother, son, uncle etc. and woman plays the role of mother, second head of the family, role of wife, sister, daughter, aunty etc. if this simple philosophy of goodwill is understood by all of us than on this planet earth we all can achieve the message of brotherhood i.e., we need to take of each other in real sense. We are not going to fight in the name of religion or God.

4. To speak the Truth: Guru Nanak Devji told in front of King Babar "You are not Babar but JABAR". We should always speak the truth without any fear. In today's scenario we all can see all over the world one person tries to snatch things from other person by not following the path of truth and for the time being feels very happy that I have achieved (worldly material) but then we all aware that whatever we do on this planet earth good or bad, one needs to return one day and it come back to us in some form or the other i.e., if you do good things in the present for others you will get good things in future for self and vice versa.

5. Sewa and Simran: Guru Nanak says that no one can save anybody else. It is only Guru who guides us to safety, and to be saved, one have to follow the right path of SEWA and SIMRAN told by him. In every religion people are ready to offer help to the poor and needy in many ways. When people do it they try do it by keeping full faith in God. One needs to understand that whatever we are doing we need to do it not for show off purpose but for the betterment of the needy people.

6. The three Principles

- (a) **Vand Chako:** Sharing with others, helping those with less who are in need
- (b) **Kirat Karo:** Earning/making a living honestly, without exploitation or fraud
- (c) **Naam Japna:** Chanting the Holy Name and thus remembering God at all times (ceaseless devotion to God)

Many a time people believe that certain principles of religion are difficult to follow and

people complain why should I share? But here comes the precaution that you need to share things which you feel are sufficient for you and whatever extra you have that you can share with others not necessarily money or precious things but one can share knowledge, showing a right path, kind words, making the other person aware about what is good or bad if that person is unable to make a difference between right and wrong. By doing good things and following a particular path our words and action should get aligned. It should not happen what we say is not matching with what we do.

7. Shun five Evils: Guru Nanak Dev Ji asked his followers to shun five evils which lead to illusion (maya) which eventually acts as roadblock towards attainment of salvation.

- (a) Ego,
- (b) Anger,
- (c) Greed,
- (d) Attachment and
- (e) Lust.

Many a times it is seen that the above mentioned evils makes a healthy person unhealthy. Try to abstain our self from ego, anger, greed, attachment or lust because all this gives only a false satisfaction of status, attachment with relatives, wants etc. Once again we need to keep ourselves away from the ego, anger, greed, attachment or lust. The ultimate truth is that today whatever we have not necessarily remain with us forever because the almighty God knows what is good for us.

8. Importance of Guru: Guru Nanak Dev Ji lay great emphasis on having the importance of Guru in one's life. He put forward the thought that salvation occurs not from pilgrimage or rites etc, but through heart, spirit and soul. We all need to always go through the religious texts and try to understand what exactly it is written and what does it mean because many time it is seen that people just blindly follow what other people follow and say. By reading the religious text on regular interval helps us to do reflection on Guru's life and how we are leading life.

9. No Discrimination: Guru Nanak Dev Ji was strongly against all artificially created divisions and all discrimination, both in word and deed. In present times we can see in one particular community or religion there are many division in the name of caste or religion. This divisions create all problems and issues in our life and if we all keep it aside. We all can lead a happy life. One can see what Sir Allama Iqbal says that Ek hi safmeinkhade ho gaye Mahmood-o-Ayaz Na koi bandarahaurna koi banda-nawaz. Where the word Mahmood means the King and the word Ayaz means slave (servant). He further says that when both are standing in one line i.e., Ek hi saf, at the time of prayer the almighty God never discriminates between this two because the lord was no more lord to slave while both prayed to one Master.

10. Against Rituals/Superstitions: Guru Nanak Dev Ji preached against superstitions, false rituals, worship of demi-gods and goddesses. Once again we all need to understand that there is only one God. In this way, he showed the path of truth and enlightenment i.e., In all the religions all are different in their way of worshipping, fasting, celebrations of festivals or birthdays and tradition. But all of us believe in one God and accepts God existence. No matter whom (God) we worship and to which religion we belongs to because at the end of the day we all stand up on

a single platform of one God.

Thus from the above Key Lessons & Teachings from Guru Nanak DevJi life, we all need to reflect and retrospect our own way of life. The researcher likes to express his opinion on celebrations of any day. We all like to enjoy those days which really play a vital role in our life. As celebration is a special enjoyable event that people organize because something pleasant has happened or because it is someone's birthday or anniversary. The celebrations when we all are celebrating need to learn lessons and teachings of Guru Nanak DevJi not for name sake and show off in the name of religion.

Vision of the Great Missionary

“If you will dream alone then you will remain alone but if you dream together then it will become a reality.”
- Anonymous

From the teachings of Guru Nanak Dev Ji it becomes very clear that whatever we do in our life needs to be followed and it should be reflected in doings, speaking, action, behaviour etc. it should not happen that whatever we do and what we say are not aligned because if this is the case than what change we want to bring in our society it will remain as a dream. But we can make this dream a reality only if our words and action go hand in hand so that we all can lead a right path to happy life.

Conclusions

“A teacher affects eternity; he can never tell where his influence stops.”

—Henry Brooks Adams

In real sense Guru Nanak DevJi is a teacher for the entire humanity because his teachings are really influencing the people in the past, present and future. Even the coming generation needs to understand and take a right step in life so that later there would be no regrets in leading happy life.

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17

GURU NANAK DEVJI AND CONCEPT OF TRUE TEACHER

Amandeep Chaulia*

To our Present age has a place the benefit of honoring a significant Anniversary the 550th Birthday of Guru Nanak Devji, Seer and Teacher, Prophet and preceptor. He was the harbinger of a new age in man's religious Quest. A holy person and an academic, a divine singer who sang the melody of the world and the tune of the universe, a scholar, a spiritualist, and a family man, and a revolutionary, he was for sure the epitome of every one of that was incredible and respectable throughout everyday life. He went ahead a national scene when superstition, good for nothing rituals, ceremonies, and serious formalisms had prompted erosion of human qualities there was an environment of dormancy and inaction. Guru Nanak Devji preaches equity between humans, the significance of Karma, the significance of modesty and service to the People. He was prevailing with regards to awakening the individuals and in breathing new life into them. Guru Nanak Devji expressed the role of a true teacher in simple words as, who joins human beings with the source of righteousness, which is God, and he saves them from the clutches of the source of evil, which is selfishness. In the present paper, we will discuss the concept of the true teacher according to Guru Nanak Devji.

Keywords: *Guru Nanak Devji, Philosophy, Education, True Teacher*

Guru Nanak regarded guru as a spiritual guide. The Sufis and the Bhaktas emphasized having a spiritual guide but Nanak emphasized more on having a Guru for salvation. A guru can be regarded however cannot be worshiped anymore. The Guru is comprehended in various allegories by different people. He introduces 'Naam' in the mind of the devotee. A guru can assist a devotee to make him understand the way of salvation and the best approach to call God. In any case, the guru is neither a prophet nor a savior. God reveals the divine light to the human being through the Gurus.

Guru Nanak Devji as Teacher

The word 'Guru' means a teacher. True Guru is competent enough to guide human beings with higher spiritual merits. According to Indian Ancient Philosophy, true teachers and Guru are sent to the world from time to time by Supreme power 'the God' himself. The role of that true teacher in the world is the establishment of goodness and destruction of wickedness. Guru Nanak is also meant to be a messenger and teacher by God. He was a born teacher when he sent to the school very first time at his very tender age, the teacher asked him to write the letters but he asked

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the meaning of that letters and had given the concept of 'IkOnkar'.

He explained the meaning of true education and the true life to the Pandha and the Mullah. Everyone knows the sacred thread ritual with Pandha. He explained to him the worthlessness of rituals and the importance of truthful conduct. At SultanpurLodhi, he explained Mullah the worthlessness of the walls among religions. He explained that all religions accept that there is only one God, 'You cannot make him personal by giving him different names.' Allah and Ram are the names of the same God. He belongs to the entire world and is no one's personal property. Many similar Sakhi's attached to his name.

Guru Nanak Devji was a unique Teacher. His way of teaching was different from ancient teachers. He didn't guide the ways to her followers instead he joins them and guides them to go along with himself. Guru Nanak didn't tell the common people that he is superior to them, in fact, he told that "I am one of you, I am your servant" and was the part of them. He associates himself with people who are caught in the evil of Haumai (proud). In Sri Guru Granth Sahib Ji he says 'those who are treated lower than lowest, Nanak is a companion to them'.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

True Teacher According to Guru Nanak Devji

Shabad Guru

According to Guru Nanak Devji and whole Gurbani, It is Guru's word(Gurshabad) to reach the world of God. Guru is perfect with divine perfection. Shabad means sound, Guru means teacher or knowledge that transforms you. The simplest meaning of Shabad Guru is a special sound that is a teacher. Through the word of guru's Shabad, one can realize himself.

ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥

The Shabad Guru employs the Naad, a balanced universal sound, to remove the constrictions and distortions of the ego. The true Guru is God himself, not in the form of a man, and the human Guru is so close to god that sometimes he appears to be identified with god. The guru is the word of God, the voice of God, and the truth of God. The word (Naam) is the divine revelation, without which one wanders in the darkness, and with which one attains true knowledge of God. It is a saving knowledge, which brings men into direct touch with God.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀ ਐਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਮਇ ॥
ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅਧੇਰਾ ਜਾਇ ॥੨॥

Worldly Guru

The true guru brings freedom from sorrow and the fear of death, and he gives perfect faith and enjoyment of the love of God. Guru Nanak gives the Teachers a very high status. The teacher plays a noble role and challenging task of raising the pupil to nobler levels of life. Guru Nanak Devji has given utmost importance to the true teacher in his Bani. According to him, the Teacher is a light bearer who shows the right path to his devotees. The only guru can help the disciple in achieving mental development, moral height, and spiritual regeneration.

In this eternal message, Guru Nanak Devji has explained that without going in the refuge of a living guru neither a living being would achieve salvation nor his arrogance would get destroyed,

which keeps a living being away from God. Without serving a Satguru i.e. going in the refuge of a Satguru, religious practice cannot become successful. Without the refuge of a guruji, Naam cannot be obtained.

ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ ॥

Those who joyfully meet with the True Guru are perfectly fulfilled and wise. Without Naam, salvation is not possible. Even from a fake guru, no task can be accomplished. Without a true guru (Satguru), one will bear terrible suffering and without the refuge of a guru, one dies losing one's human life like a gambler defeated in a gamble. Shri Guru Nanak dev Ji is strictly saying that obtaining refuge of a guru make your life successful. This human life is precious; it won't be gotten over and over.

The need for True Teacher

- **The Teacher Leads To Realization of God:** Guru Nanak said that the characteristic emphasis upon the absolute necessity of the Guru is found for God-realization. God's realization is one great aim of life according to Guru Nanak. This aim of life can hardly be achieved without the help of a true teacher. Himself imbued with spiritual fervor, he kindles the disciple's soul by a spark of light and awakens in his mind the consciousness of God. He is the vital link, the essential mediator of divine truth. It is only through the Guru that disciples can have communion with God. The true guru is a creative and perfect personality who helps in various walks of life and ultimately leads to identification with Truth, God. This transformation of the disciple comes through close association with the guru. This relationship with the teacher does not remain on a physical level. It becomes a communion of the soul with the soul. Offer your most sincere prayers to true Guru, so that he helps you to unite your friend(God).

ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ ॥

- **Real Knowledge Is Acquired Through The Teacher:** Knowledge illumines, says the Gita. The Vedas and the Upanishads also hold this view. But it is the teacher who leads the pupil from darkness to light with the help of knowledge. Advatarko, Upanishad explains the meaning of the word Guru, 'Gu' means inertia, matter, ignorance and 'Ru' means light which illumines the consciousness. Thus the word 'Guru' means liberator of human life from the shackles of fear and ignorance. The Guru is one who removes ignorance and illumines the mind. The true guru helps the disciple to overcome his weaknesses, vices and become morally strong. His example of living and techniques help to build a good character and strengthen his moral fiber. He can resist temptations. He becomes pure in words, deeds, and thoughts. The guru with his moral force converts the natural man into an ideal man.

ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ ॥

- **Social Status through The Teacher:** A rightly educated person gets honor in society. A true teacher helps the pupil to inculcate various virtues in life which develops his personality. With a fully blossomed personality, he spreads fragrance around him. Education promotes in him social and civic virtues like fellow feeling, disinterested service of mankind and co-operation which promotes social efficiency and happiness. For him, the essence of wisdom becomes the service of humanity. Guru Nanak said, without the Guru, there is no honor; without honor, no one

is carried across.

ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥

- **The Teacher Raises The Pupil Morally:** A good teacher not only helps in the social development of the pupil, but he helps in the moral upliftment also. The transformation of Sajjan Thug and KaudaRakshas underlines the great truth that that in every one of us there are good as well as evil tendencies and it is only when the good tendencies get forceful encouragement through the magic touch of a great teacher that man projects an image of goodness and nobility. A true teacher is perfect in thought, word and deed. He is fully illumined. He has gained divine knowledge. He has perfected his powers of body, mind, and soul. All his actions are based on charity, love, and unselfishness. He is merciful. He is pious. In spite of possessing so many virtues, he is humble. He is a tree of contentment bearing flowers of righteous conduct and fruit of spiritual illumination. He is a man of high character, disciplined mind, and body.

ਗੁਰੂ ਗੁਬਾਰਹੈ ਬਿਨੁ ਸੁਬਦੈ ਬੂਝ ਨ ਪਾਇ ॥

- **Fake Teacher:** Guru Nanak not only clear the worth of true guru but he also warned his disciples to beware of fake Guru. He stated that fake guru is as dangerous as poison.

ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ ॥

Guru of Guru Nanak's conception does not work for monetary gains. He is dedicated to his work disinterestedly. His work is his mission. The teacher who works only for amassing wealth is not a true teacher. Generally, we are encircled by false teachers. A false teacher exploits others. He lives on the alms of his disciples. He sells knowledge. He does not devote his mind to the disinterested pursuit of knowledge. So his mind is shallow. He is engaged in fruitless endeavors. Guru Nanak depicts the personality of such a teacher and asks mankind to beware of him.

- **Features of true Guru:** To discriminate true guru from fake Guru, one should know the difference between them. According to guru Nanak True Guru has following characteristics:

- True guru believes in one God only. According to Guru Nanak, the god is omnipresent, shapeless, timeless, and sightless. Guru Nanak Devji explained one thing clearly that there is the only One who gives to everyone and we should not forget to Him. The Guru stressed that full knowledge of God is impossible in human form as God is the ultimate reality, fearless and hatred less.

ਸਤਿਨਾਮੁ ਕਰਤਾਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

- True teacher always wishes goodwill of all- Sarbat da Bhalla. Guru Nanak dev Ji passed the message of Universal brotherhood. He said that religion is not a mere consistency of words but looks all men and women equally. Universal brotherhood is a strong theme in Gurbani written by Guru Nanak Dev Ji. We request Him for the welfare of the whole humanity and not just of our community or our family alone.

- True teacher believes in the power of truth. He always speaks the truth and teaches his students to speak the truth. Guru Nanak said we should always speak the truth without any fear. According to the Guru's doctrine, the victory of truth is not dependent on ending or suppressing falsehood but in standing firmly by the truth. The truthful are absorbed into the True Lord.

ਸਚੁ ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਚ ਮਹਿਸਾ ਚਿਸਮਾਇ ॥

➤ Guru Nanak says that no one can save anybody else. It is the only Guru who guides us to safety and to be saved, one has to follow the right path of SEWA and SIMRAN told by him. Further, the Guru is not to be found in big palaces, he lives with poor. Let us love the poor, God will bless us. If we recite Gurbani with love, we will find the Guru is speaking to us. We have been reminded of his observations many times in our life.

➤ True teacher is follower and preacher of the three Principals that are 1. Vand Chako: Sharing with others, helping those with less who are in need, 2. KiratKaro: Earning/making a living honestly, without exploitation or fraud, and 3. NaamJapna: Chanting the Holy Name and thus remembering God at all times.

➤ True teacher shuns five Evils himself and helps his pupils to beware of these five evils. The five evils are Ego, Anger, Greed, Attachment, and Lust. Guru Nanak Devji asked his followers to shun five evils which lead to illusion (Maya) which eventually acts as an obstacle towards the attainment of salvation.

ਗੁਰਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥

➤ Guru Nanak Dev Ji was strongly against all artificially created divisions and all discriminations, both in word and deed. He said that the caste of a person is based on what he does. His idea of a caste-free society transpired also in his concepts of Sangat and Pangat. The true teacher must be fair in all streams and spheres of life and with his pupils. True Guru always teaches the right things to his devotees.

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥

➤ Guru Nanak is against the false Rituals worship of demi-gods and Superstitions. So the teacher also follows his lead and believes in true guru only. The teacher showed the path of truth and enlightenment to the students. Understanding obtained through the teachings of Guru:

ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ ॥

The Teacher has always been put on the highest pedestal, equivalent to various Sages and Saints. India has been known for its devout faith in the ability and sincerity of the true Guru. Guru Nanak Devji reinforced this ancient conviction in Indian society when it was facing debility and decline. Guru Nanak Devji lays great emphasis on having the importance of Guru in one's life. He put forward the thought that salvation occurs not from pilgrimage or rites etc, but through heart, spirit, and soul. For this to happen continuous seeking of knowledge must take place which is dependent on one's guru. Guru according to him is the voice of the god, the true source of knowledge and salvation. True Guru can get at any cost and his teachings are like diamonds and gems, the pupil that serves guru will get those.

ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇਸਿਖੁ ਸੁਖੋ ਜਿਲ ਹੈ ॥

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18

VALUE SYSTEM FROM THE PERSPECTIVE OF SRI GURU NANAK DEV JI

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This article aims to discuss about the concept of value system as given by Guru Nanak Dev Ji and its educational implications. 21st century characterized by knowledge-driven economy, rapid exchange of information and fast-moving progress in the field of I.T, Commerce, Industry, education has not only brought about an upheaval in the economic scenario worldwide, but it has also influenced every aspect of human life and relations. But at the same time, quick economic growth, influence of western culture, over mechanization, urbanization and lust for materialistic life has deteriorated values and created new demands on value oriented education systems worldwide for the development of the non-cognitive domains of human personality. The welfare of humanity does not depend upon technological advancements rather it depends upon values imbibed by its citizens. So in the present scenario, where the mankind is facing dilemma, time tested philosophy of Guru Nanak Dev Ji can help in inculcating values among students.

Keyword: *Ethical principles, Value, Value system, Sprituality.*

Introduction

Globalization has not only brought about an upheaval in the economic scenario worldwide, but it has also influenced every aspect of human life and relations. In its light, India has attained remarkable progress not only in education, but also in the fields of I.T, Commerce, Industry and various other fields. Her growing prestige among the nations of the world fully justifies the visions of her bright future. But quick economic growth, influence of western culture, over mechanization, urbanization and lust for materialistic life has resulted in loss of values and of the value system at the individual level and in the country as a whole. The whole country is experiencing massive values crisis. Great advancements in science and information technology have resulted in gradual erosion of values which is reflected in large section of our present society. Our young generation under the growing influence of negative aspects of Western culture is stranded on the cross-roads, not able to decide which direction to take. It is the need of the hour to focus our self to seek ways for the development of the non-cognitive domains of human personality. The rapid

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degradation of values has posed a heavy challenge to our education.

Human development cannot be conceived in the absence of values. Values are inseparable from life of the individual. 'Value' comes from the Latin word 'Valere', which means to be of worth, to be strong. Values are virtues in an individual and give direction and firmness to life. These values, if deteriorated, will accelerate the break-down of family, society and nation as a whole. Today, the whole world is facing value crisis. This crisis is not so much intellectual but more moral and spiritual. The decline in values is due to many factors such as

- The gap between the material and spiritual progress.
- Over emphasis on wealth, power and individualism.
- Consumer goods civilization is dominating the society.
- Invasion of western culture and literature has moved the youth from age-old traditions and values.
- Change in the political, economic and social structure of the human society.
- Imbalance between ancient values
- Explosion of knowledge
- Nuclear family system
- Media is playing negative role

Value-oriented education can promote a sense of morality, aesthetic and intellectual knowledge among the students. It has the capacity to transform a diseased mind into an enlightened mind. It is needed to lead mankind out of the multiple crisis and more so of the moral crisis that is the root cause of all these societal crisis. The fourth pillar of education i.e. learning to be can be developed by introducing value education curriculum. The aim of value education is to promote spirituality.

Value System from the Perspective of Sri Guru Nanak Dev Ji

The entire teachings of Guru Nanak Dev Ji are based upon ethical principles and values. These values are spiritual, moral, social political and material values. But all these values are subordinated to ultimate value. SGGS presents two human models-negative and positive. The negative model is characterized by negative values if one follows then he will lead a sinful life. Positive model represent ideal human model that will lead to holistic personality of the man. Shri Guru Nanak Dev Ji, in his actions and *Bani* had talked of both values and disvalues (Singh, 2015). Disvalue system comprises lust, greed, attachment, pride, anger. Value system includes spiritual values, moral values, intellectual values, social values, aesthetic values, material values and physical values. Spiritual and social values are the higher values and ultimately lead to perfection.

Spiritual Values

In the hierarchy, spiritual values are highest. A society with high spiritual values contributes to the harmony and betterment of the nation. These values enhance the capacity of sublimation of instincts. Spiritual values according to Sikhism are truth, love, naam, wisdom forgiveness, righteous, self control, service, contentment and courage etc. Devotion and faith helps in making a man spiritual. In Japji Sahib, Guru Nanak Dev Ji lays emphasis upon spiritual values. Those who believe in him, their minds are awakened to higher consciousness. They get the inner-knowledge

of all spheres.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥ Adi Granth, p.3 (Ravvi)

According to Guru Nanak Dev Ji, the Universe is real as it is born out of truth.

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ॥ Adi Granth, p.19

Concentration upon him gives birth to intellectual development and intellectual development helps the individual to realize his self. In Adi Granth,

ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ॥ Adi Granth, p.1288

Social Values

Man is a social animal by nature so he cannot live in isolation. Teachings of Sri Guru Nanak Dev Ji lays emphasis on social life and development of social values such as equality of man, dignity of man, fraternity of man, social justice, democratic social system, selfless service, sacrifice for social goods etc. Without social values a person is like a black crow, which is without heart and brain and that person can never be white just by washing itself.

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਕਊਆ ਮਲਿ ਮਲਿ ਨਾਇ॥ ਮਨੁ ਮਨੁ ਮੈਲਾ ਅਵਗੁਣੀ ਚਿੰਜੁ ਭਰੀ ਗੰਧੀ ਆਇ॥ Adi Granth, p.1411

As the personality of a man is shaped in the society, so there is no need to run away from society or household life. Guru Ji discarded renunciation and advised human beings to lead a normal social life, while keeping one self detached from Maya. Life becomes practical and purposeful only when one interacts with others and helps other. Guru Nanak Dev Ji says “He gives donations to charity with his body; such a householder is as pure as the water of the Ganges.

ਪੁੰਨ ਦਾਨ ਕਾਕ ਰੇ ਸਰੀਰੁ॥ ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ॥ Adi Granth, p.952

Guru Granth Sahib believes in sharing, charity and honesty. Man must earn his livelihood by fair and honest means and then willingly share his earnings with the needy. Guru Nanak Dev Ji says, “One who works for what he eats, and gives some of what he has, O Nanak, he truly knows the real way of life.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥ Adi Granth, p. 1245

Moral Values

The qualities such as honesty, truthfulness, punctuality, patience, self-control, self-confidence, self-reliance, loyalty, reality are the need of hour. These desirable traits of character are developed in an individual with the help education only. In SGGS also emphasis is given on morality. An individual is moral, when his behavior is in accordance with the ideal self. Truth is considered as highest value of all values. But there is need to put the highest value into practice or action in actual life. Guru Nanak Dev ji says, “Truth is higher than everything; but higher still is truthful living.”⁸ Further he says, “One starts practicing truth, abides in truth and by serving the True One gets absorbed in him.”

ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥ Adi Granth, p.62

ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ॥ Adi Granth, p. 560

Intellectual Values

Education makes an individual knowledgeable by developing his mental faculties like reasoning, imagination, power of memorization, observation, concentration and logical thinking. Guru Nanak Dev Ji believes that the supreme knowledge helps in the holistic development of body, mind and soul (Raina, 2012). The intellect is used to cultivate a value system and shun disvalues. The acquisition of knowledge, removes ignorance. Guru Nanak Dev Ji says, “When the mind is cleaned with the jewel of spiritual wisdom, it does not become dirty again.”

ਗਿਆਨੁ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ ਬਹੁੜਿ ਨ ਮੈਲਾ ਹੋਇ ॥ Adi Granth, p. 992

Education enlightens the mind with the light of knowledge and ignorance is dispelled. In SGGS, Guru says, “When the sun rises, the moon is not visible. Wherever spiritual wisdom appears, ignorance is dispelled.”

ਉਗਵੈ ਸੂਰੁ ਨ ਜਾਪੈ ਚੰਦੁ ॥ ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੰਤੁ ॥ Adi Granth, p.791

Aesthetic Values

Truth, beauty, honesty, music, art are aesthetic values. Aesthetic experience brings joy and love. SGGS is written in poetry of a very high order in thirty one ragas (musical measures) of India. Every man has passion for truth. In the view of poet Keats, “Truth is Beauty”. Nature is beautiful and the discovery of the mysteries of nature is the concern of education. It meets one of the deepest desires of human nature which manifests itself as a desire for beauty.

There is need to inculcate the aesthetic values among individual through the teachings of Sri Guru Granth Sahib. The Guru Ji says, “O Nanak, the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom. Watered with the Lord’s Love, it remains forever green; through the performance of good deeds and meditation, it ripens.

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫਲੁ ਫਲੁ ਗਿਆਨੁ ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ ॥ Adi Granth, p. 147

Physical Values

Human body, the gift of God; is the abode of the supreme and is gifted with a divine light. Education helps us to understand the life in all its aspects. It provides us the knowledge of body structure and function, balanced diet, hygienic principles, safety from diseases and make us to use this knowledge for healthy living in healthy environment. But changing life styles has made an individual in-disciplined. Only discipline life helps to keep oneself healthy, pure and in good condition. Discipline is the base for truthful conduct. Without discipline of mind, body, spirit, intellect, moral and spiritual progress is not possible. Disciplined life is the basis of all education. Truly educated is one who controls over his passions and desired and who leads a disciplined life.

Guru further says, Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath.

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ ॥ Adi Granth, p. 1245

Guru Nanak Dev Ji says, “Avoid such foods which causes pain to the body and passions in the mind. Avoid such dress which causes pain the body and passion in the mind.”⁷⁴

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥
 ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥
 Adi Granth, p. 16

Material Values

Material values are also important for the development of spiritual values. When material needs such as food, cloth and shelter are fulfilled, life becomes meaningful and man makes effort for attainment of higher values. “All eats and drinks are pure: since the Lord gives nourishment to all.”

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥ Adi Granth, p. 472

Conclusion

Each value has its role in the life of an individual. No doubt, material values essential but excess of these values always lead to creation of disvalues. This will make an individual self-centered and equipped him with negative personality characteristics. On the philosophy of Guru Nanak Dev Ji, a value system can be re constructed that can eliminate all the disvalues present in a human being and aim to actualize and transcend human behavior. The higher values as given by Guru Nanak Dev Ji will be of great help to shape the personality of a man at all stages of life. But only way to inculcate the value system of Guru Nanak Dev Ji is with the help of education.

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ਸਰਵੋਤਮ ਸੱਚ ਦਾ ਰਾਹ

(Pathway to the Ultimate Reality)

ਡਾ. ਜਗਜੀਤ ਸਿੰਘ*

ਸਾਡੀ ਜ਼ਿੰਦਗੀ ਦਾ ਹਰ ਇੱਕ ਕਾਰਜ ਕਿਸੇ ਨਾ ਕਿਸੇ ਉਦੇਸ਼ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ। ਅਧਿਆਤਮਕ ਪੱਖੋਂ ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ, ਉਸ ਨਿਰੰਕਾਰ ਦਾ ਆਪਣੇ ਸਰੀਰ ਵਿੱਚ ਵਾਸਾ, ਸਹਿਜ ਅਤੇ ਪਰਮ-ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਜ਼ਿੰਦਗੀ ਦੇ ਆਖਰੀ ਉਦੇਸ਼ ਹਨ। ਇਨ੍ਹਾਂ ਉਦੇਸ਼ਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਕਈ ਪੜਾਵਾਂ ਵਿੱਚੋਂ ਗੁਜ਼ਰਨਾ ਪੈਂਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜਪੁਜੀ ਸਾਹਿਬ ਵਿੱਚ ਮਨੁੱਖ ਦੀ ਜੀਵਨ ਯਾਤਰਾ ਨੂੰ ਪੰਜ ਪੜਾਵਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ, ਜੋ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਰਹੱਸ ਅਤੇ ਉਦੇਸ਼ਾਂ ਨਾਲ ਜੁੜੇ ਹੋਏ ਹਨ। ਇਹ ਹਨ— (ੳ) ਧਰਮ ਖੰਡ (ਅ) ਗਿਆਨ ਖੰਡ (ੲ) ਸਰਮ ਖੰਡ (ਸ) ਕਰਮ ਖੰਡ ਅਤੇ (ਹ) ਸੱਚ ਖੰਡ। ਇਸ ਪਰਚੇ ਵਿੱਚ ਉਨ੍ਹਾਂ ਪੰਜ ਖੰਡਾਂ ਦੀ ਵਿਆਖਿਆ ਕਰ ਕੇ ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਦੱਸੇ ਰਾਹ ਤੇ ਚਲ ਕੇ ਸਰਵੋਤਮ ਸੱਚ ਤੱਕ ਪਹੁੰਚਣ ਦਾ ਰਾਹ ਉਲੀਕਿਆ ਗਿਆ ਹੈ।

ਅਸੀਂ ਸਭ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਕਿਸੇ ਨਾ ਕਿਸੇ ਉਦੇਸ਼ ਨੂੰ ਨਾਲ ਰੱਖ ਕੇ ਜੀਅ ਰਹੇ ਹਾਂ। ਜਦੋਂ ਬੱਚਾ 3 ਸਾਲ ਦਾ ਹੁੰਦਾ ਹੈ, ਤਾਂ ਪੜ੍ਹਾਈ ਸ਼ੁਰੂ ਕਰਦਾ ਹੈ ਅਤੇ ਇਸ ਮਗਰੋਂ ਗ੍ਰੈਜੂਏਸ਼ਨ, ਪੋਸਟ ਗ੍ਰੈਜੂਏਸ਼ਨ ਜਾਂ ਇਸ ਤੋਂ ਵੀ ਵੱਧ ਪੜ੍ਹਾਈ ਕਰਦਾ ਹੈ। ਇਹ ਪੜ੍ਹਾਈ ਕਿਸੇ ਨਾ ਕਿਸੇ ਉਦੇਸ਼ ਨਾਲ ਜੁੜੀ ਹੁੰਦੀ ਹੈ। ਪੜ੍ਹਾਈ ਨਾਲ ਨੌਕਰੀ ਜੁੜੀ ਹੋਈ ਹੈ। ਨੌਕਰੀ ਪੈਸਾ ਕਮਾਉਣ ਲਈ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਪੈਸਾ ਕਮਾਇਆ ਜਾਂਦਾ ਹੈ ਆਪਣੀਆਂ ਲੋੜਾਂ ਨੂੰ ਪੂਰਾ ਕਰਨ ਲਈ। ਸਹੀ ਨੌਕਰੀ ਅਤੇ ਸਹੀ ਵਿੱਤੀ ਪੱਧਰ ਠੀਕ ਹੋਣ ਤੋਂ ਬਾਅਦ ਹਰ ਕੋਈ ਵਿਆਹ ਬਾਰੇ ਸੋਚਦਾ ਹੈ। ਵਿਆਹ ਦੇ ਕਈ ਕਾਰਨ ਹਨ ਜਿਵੇਂ ਮਨੋਵਿਗਿਆਨਕ, ਸਮਾਜਿਕ ਸਹਿਯੋਗ, ਆਪਣੀ ਪੀੜ੍ਹੀ ਨੂੰ ਹੋਰ ਅੱਗੇ ਤੋਰਨ ਲਈ ਆਦਿ। ਅਸੀਂ ਆਪਣੀ ਅਗਲੀ ਪੀੜ੍ਹੀ ਦੀ ਵੀ ਕਾਮਨਾ ਇਸ ਲਈ ਕਰਦੇ ਹਾਂ ਤਾਂ ਕਿ ਉਹ ਬੁਢਾਪੇ ਦਾ ਸਹਾਰਾ ਬਣ ਸਕੇ। ਇਸ ਤਰ੍ਹਾਂ ਸਾਡਾ ਸਮੁੱਚਾ ਜੀਵਨ ਕਿਸੇ ਨਾ ਕਿਸੇ ਉਦੇਸ਼ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ। ਅਧਿਆਤਮਕ ਪੱਖੋਂ ਜੇਕਰ ਗੱਲ ਕਰੀਏ ਤਾਂ ਪਰਮਾਤਮਾ ਦੀ ਪ੍ਰਾਪਤੀ, ਉਸ ਨਿਰੰਕਾਰ ਦਾ ਆਪਣੇ ਸਰੀਰ ਵਿੱਚ ਵਾਸਾ, ਸਹਿਜ ਅਤੇ ਪਰਮ-ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਜ਼ਿੰਦਗੀ ਦੇ ਆਖਰੀ ਉਦੇਸ਼ ਹਨ। ਇਨ੍ਹਾਂ ਉਦੇਸ਼ਾਂ ਦੀ ਪੂਰਤੀ ਲਈ ਕਈ ਪੜਾਵਾਂ ਵਿੱਚੋਂ ਗੁਜ਼ਰਨਾ ਪੈਂਦਾ ਹੈ। ਹਰ ਪੜਾਅ ਅਗਲੇ ਪੜਾਅ ਨਾਲ ਜੁੜਿਆ ਹੁੰਦਾ ਹੈ। ਇੱਕ ਉਦੇਸ਼ ਦੀ ਪੂਰਤੀ ਨਾਲ ਜਗਿਆਸੂ ਅਗਲੇ ਉਦੇਸ਼ ਵੱਲ ਵੱਧਦਾ ਹੈ। ਇੱਕ ਉਦੇਸ਼ ਦੀ ਪੂਰਤੀ ਦੂਜੇ ਉਦੇਸ਼ ਵੱਲ ਵੱਧਣ ਲਈ ਪ੍ਰੇਰਨਾ ਦਾ ਕੰਮ ਕਰਦਾ ਹੈ। ਅੱਗੇ ਵੱਧਦੇ-ਵੱਧਦੇ ਜਗਿਆਸੂ ਆਪਣੀ ਅਖੀਰਲੀ ਮੰਜ਼ਿਲ ਤੱਕ ਪਹੁੰਚਦਾ ਹੈ ਅਤੇ ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਦਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਜਪੁਜੀ ਸਾਹਿਬ ਵਿੱਚ ਮਨੁੱਖ ਦੀ ਜੀਵਨ ਯਾਤਰਾ ਨੂੰ ਪੰਜ ਪੜਾਵਾਂ ਵਿੱਚ ਵੰਡਿਆ ਹੈ, ਜੋ ਮਨੁੱਖੀ ਜੀਵਨ ਦੇ ਰਹੱਸ ਅਤੇ ਉਦੇਸ਼ਾਂ ਨਾਲ ਜੁੜੇ ਹੋਏ ਹਨ। ਇਹ ਹਨ—

(ੳ) ਧਰਮ ਖੰਡ

* ਸਹਾਇਕ ਪ੍ਰੋਫੈਸਰ, ਜੀ. ਐੱਚ. ਜੀ. ਖਾਲਸਾ ਕਾਲਜ ਆਫ ਐਜੂਕੇਸ਼ਨ, ਗੁਰੂਸਰ ਸੁਧਾਰ, ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ (ਪੰਜਾਬ)

(ਅ) ਗਿਆਨ ਖੰਡ

(ੲ) ਸਰਮ ਖੰਡ

(ਸ) ਕਰਮ ਖੰਡ

(ਹ) ਸੱਚ ਖੰਡ

ਡਾ. ਮੋਹਨ ਸਿੰਘ ਦੀਵਾਨਾ ਅਨੁਸਾਰ ਇਨ੍ਹਾਂ ਪੰਜ ਖੰਡਾਂ ਵਿੱਚ ਪਹਿਲੀ ਭੂਮਿਕਾ ਸਰੀਰ ਦੀ ਹੈ, ਦੂਜੀ ਮਨ ਦੀ, ਤੀਜੀ ਬੁੱਧੀ ਦੀ, ਚੌਥੀ ਸੁਰਤੀ ਦੀ ਅਤੇ ਪੰਜਵੀਂ ਆਤਮਾ ਦੀ।

(ੳ) ਧਰਮ ਖੰਡ

ਪਹਿਲਾ ਖੰਡ ਧਰਮ ਖੰਡ ਹੈ। ਇੱਥੇ ਧਰਮ ਤੋਂ ਭਾਵ ਹੈ ਜ਼ਿੰਮੇਵਾਰੀ। ਇਸ ਪੜਾਅ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਆਪਣੇ ਜ਼ਿੰਮੇਵਾਰ ਹੋਣ ਦਾ ਅਹਿਸਾਸ ਹੁੰਦਾ ਹੈ। ਜਿਹੜਾ ਮਨੁੱਖ ਇਹ ਸੋਚ ਲੈਂਦਾ ਹੈ ਕਿ ਮੈਂ ਪਰਹੇਜ਼ ਰੱਖਣੇ ਹਨ, ਮਰਿਆਦਾ ਬਣਾਈ ਰੱਖਣੀ ਹੈ ਅਤੇ ਗੁਰੂ ਦੇ ਰਾਹ 'ਤੇ ਚੱਲਣਾ ਹੈ, ਤਾਂ ਅਸੀਂ ਉਸ ਨੂੰ ਧਰਮੀ ਇਨਸਾਨ ਕਹਿ ਸਕਦੇ ਹਾਂ। ਅੱਜ ਦੇ ਸੰਦਰਭ ਵਿੱਚ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਜੇਕਰ ਕੋਈ ਅੰਮ੍ਰਿਤ ਛਕ ਲੈਂਦਾ ਹੈ, ਰੋਜ਼ ਪੰਜ ਬਾਣੀਆਂ ਦਾ ਪਾਠ ਵੀ ਕਰਦਾ ਹੈ, ਗੁਰੂਦਵਾਰਾ ਸਾਹਿਬ ਵੀ ਜਾਂਦਾ ਹੈ, ਗੁਰੂ ਦੇ ਕਹੇ ਰਾਹ ਤੇ ਵੀ ਤੁਰਦਾ ਹੈ, ਤਾਂ ਵੀ ਚਾਹ ਕੇ ਜਾਂ ਨਾਂਹ ਚਾਹ ਕੇ ਉਹ ਅੱਗਿਓਂ ਦੇ ਰਾਹਾਂ 'ਤੇ ਤੁਰ ਸਕਦਾ ਹੈ। ਕਾਫ਼ੀ ਲੋਕ ਜਦੋਂ ਧਰਮੀ ਬਣ ਜਾਂਦੇ ਹਨ ਤਾਂ ਉਨ੍ਹਾਂ ਵਿੱਚ “ਮੈਂ” ਆ ਜਾਂਦੀ ਹੈ। “ਮੈਂ ਧਰਮੀ ਹਾਂ। ਮੈਂ ਰੋਜ਼ ਪੰਜ ਬਾਣੀਆਂ ਦਾ ਪਾਠ ਕਰਦਾ ਹਾਂ। ਮੈਂ ਦਾਨ-ਪੁੰਨ ਕਰਦਾ ਹਾਂ। ਮੈਂ ਸੇਵਾ ਕਰਦਾ ਹਾਂ। ਮੈਂ ਰੋਜ਼ ਸਾਝਰੇ ਉੱਠ ਕੇ ਗੁਰੂਦਵਾਰਾ ਸਾਹਿਬ ਜਾਂਦਾ ਹਾਂ।” ਬਹੁਤ ਘੱਟ ਲੋਕ ਅਜਿਹੇ ਹੁੰਦੇ ਹਨ ਜੋ ਸੱਚਮੁੱਚ ਹੀ ਧਰਮੀ ਬਣਦੇ ਹਨ।

ਗੁਰੂ ਜੀ ਫਰਮਾਉਂਦੇ ਹਨ—

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥
 ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥
 ਤਿਨਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥
 ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥
 ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥
 ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 7)

ਅਰਥ

ਰਾਤ ਦਿਨ, ਹਫ਼ਤੇ ਤੇ ਸੀਜ਼ਨ, ਇਹ ਸਮੇਂ ਦੀਆਂ ਵੰਡਾਂ ਹਨ। ਪਵਨ, ਪਾਣੀ ਤੇ ਅਗਨੀ ਤਿੰਨ ਤੱਤ ਹਨ। ਭਾਵ ਤਿੰਨਾਂ ਤੋਂ ਪੰਜ ਤੱਤ ਹੀ ਲੈਣਾ ਹੈ। ਪਾਤਾਲ ਪਦ ਤੋਂ ਭਾਵ ਆਕਾਸ਼ ਤੇ ਪਾਤਾਲ ਹੋਵੇਗਾ। ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਸਮੇਂ ਦੇ ਫੇਰ ਵਿੱਚ ਪੰਜਾਂ ਤੱਤਾਂ ਦੀ ਰਚਨਾ ਪਾਤਾਲ ਤੇ ਅਕਾਸ਼ ਦੁਆਰਾ ਰਚੀ ਗਈ ਹੈ। ਉਸ ਰਚਨਾ ਵਿੱਚ ਧਰਤੀ ਧਰਮ ਦਾ ਸਥਾਨ ਬਣਾ ਕੇ ਪਰਮਾਤਮਾ ਧਾਰ ਰਿਹਾ ਹੈ। ਉਸ ਧਰਤੀ ਉੱਪਰ ਕਈ ਕਈ ਰੰਗਾਂ ਤੇ ਕਿਸਮਾਂ ਦੇ ਜੀਵ ਹਨ। ਉਨ੍ਹਾਂ ਦੇ ਕਈ ਨਾਮ

ਹਨ, ਜੋ ਗਿਣਨ ਵਿੱਚ ਨਹੀਂ ਆ ਸਕਦੇ। ਕਰਮ ਕਰਦਿਆਂ ਕਰਦਿਆਂ ਉਨ੍ਹਾਂ ਜੀਵ ਆਤਮਾਵਾਂ ਦੇ ਮਨ ਵਿੱਚ ਵਿਚਾਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਅਰਥਾਤ ਜੋ ਜੀਵ ਇਸ ਧਰਤੀ ਉੱਤੇ ਸਾਜੇ ਗਏ ਹਨ, ਉਹ ਸੁਭਾਅ ਅਨੁਸਾਰ ਕਰਮਾਂ ਵਿੱਚ ਲੱਗੇ ਰਹਿੰਦੇ ਹਨ। ਕਰਮਾਂ ਵਿੱਚ ਲੱਗੇ ਲੱਗੇ ਹੀ ਉਹ ਸਮਾਂ ਆ ਜਾਂਦਾ ਹੈ ਜਦੋਂ ਉਨ੍ਹਾਂ ਦੀ ਬੁੱਧੀ ਵਿੱਚ ਵਿਚਾਰ ਪ੍ਰਗਟ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਵਿਚਾਰ ਦੇ ਉਤਪੰਨ ਹੁੰਦਿਆਂ ਹੀ ਉਨ੍ਹਾਂ ਦੀ ਆਤਮਿਕ ਉੱਨਤੀ ਆਰੰਭ ਹੋ ਜਾਂਦੀ ਹੈ।

(ਅ) ਗਿਆਨ ਖੰਡ

ਦੂਜਾ ਪੜਾਅ ਗਿਆਨ ਖੰਡ ਹੈ। ਬਾਣੀ ਪੜ੍ਹ ਕੇ, ਨਾਮ ਜਪ ਕੇ, ਗੁਰੂ ਦੇ ਕਹੇ ਰਾਹ ਤੇ ਚਲ ਕੇ ਮਨੁੱਖ ਨੂੰ ਬਾਹਰੀ ਦੇ ਨਾਲ ਨਾਲ ਅੰਦਰੂਨੀ ਗਿਆਨ ਵੀ ਹੋ ਜਾਂਦਾ ਹੈ। ਗਿਆਨ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਪਰਮਾਤਮਾ ਮੇਰੇ ਅੰਦਰ ਹੀ ਹੈ। ਇਸ ਪੜ੍ਹਾਅ 'ਤੇ ਪਹੁੰਚ ਕੇ ਕਿਤੇ ਨਾ ਕਿਤੇ ਮਨੁੱਖ ਡਰ ਵੀ ਜਾਂਦਾ ਹੈ। ਉਹ ਸਮਝ ਜਾਂਦਾ ਹੈ ਕਿ ਜੇਕਰ ਮੈਂ ਕੁਝ ਗ਼ਲਤ ਵੀ ਕਰਦਾ ਹਾਂ ਤਾਂ ਕੋਈ ਹੈ ਜੋ ਸਦਾ ਉਸ ਨੂੰ ਦੇਖ ਰਿਹਾ ਹੈ। ਇਸ ਪੜ੍ਹਾਅ ਵਿੱਚ ਆਤਮਾ ਬਾਰੇ ਮਨੁੱਖ ਨੂੰ ਗਿਆਨ ਹੁੰਦਾ ਹੈ।

ਇਸ ਤੋਂ ਪਿਛਲੇ ਪੜ੍ਹਾਅ ਵਿੱਚ ਮਨੁੱਖ ਉਹੀ ਵਸਤਾਂ ਨੂੰ ਵਾਸਤਵਿਕ ਸਮਝਦਾ ਹੈ ਜਿਸ ਨੂੰ ਨੰਗੀ ਅੱਖ ਨਾਲ ਦੇਖਿਆ ਜਾ ਸਕੇ। ਦੂਜੇ ਪੜ੍ਹਾਅ ਤੱਕ ਪਹੁੰਚ ਕੇ ਜਗਿਆਸੂ ਨੂੰ ਗਿਆਨ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਕੇਵਲ ਇੰਦਰੀਆਂ ਹੀ ਗਿਆਨ ਦਾ ਪ੍ਰਵੇਸ਼ ਦੁਆਰ ਨਹੀਂ ਹਨ (senses are NOT only the gateway of knowledge)। ਅਜਿਹਾ ਗਿਆਨ ਸਧਾਰਨ ਗਿਆਨ ਨਹੀਂ ਬਲਕਿ ਆਤਮਿਕ ਗਿਆਨ ਹੁੰਦਾ ਹੈ। ਹੌਲੀ-ਹੌਲੀ ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਹੋਣੀ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀ ਹੈ। ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਵੀ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀ ਹੈ। ਅਜਿਹਾ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਹਰ ਪਾਸੇ ਸ਼ਬਦ ਵੱਜ ਰਹੇ ਹਨ। ਅਜਿਹੇ ਮਨੁੱਖ ਨੂੰ ਇਹ ਸਾਰੀ ਦੁਨੀਆਂ ਝੂਠੀ ਲੱਗਣ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਇਸ ਪੜ੍ਹਾਅ ਵਿੱਚ ਗਿਆਨ ਦਾ ਪ੍ਰਕਾਸ਼ ਤੇ ਅਨੰਦ ਦਾ ਵਾਸਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਵਿੱਚ ਮਨ ਨਵੀਂ ਸੋਝੀ ਤੇ ਵਿਚਾਰ ਦੁਆਰਾ ਉਦਾਰ ਤੇ ਵਿਸ਼ਾਲ ਹੋ ਜਾਂਦਾ ਹੈ।

ਗੁਰੂ ਜੀ ਦੇ ਸ਼ਬਦਾਂ ਵਿੱਚ—

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 7)

ਅਰਥ

ਪਹਿਲੀਆਂ ਦੋ ਸਤਰਾਂ ਵਿੱਚ ਪਹਿਲੀ ਸਤਰ ਧਰਮ ਖੰਡ ਨਾਲ ਸੰਬੰਧਿਤ ਹੈ, ਜਦੋਂਕਿ ਦੂਜੀ ਗਿਆਨ ਖੰਡ ਨਾਲ। ਧਰਮ ਖੰਡ ਦਾ ਇਹੀ ਧਰਮ ਹੈ, ਜੋ ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਲਿਖਿਆ ਗਿਆ ਹੈ। ਇਸ ਤੋਂ ਬਾਅਦ ਭਾਵ ਦੂਜੀ ਸਤਰ ਤੋਂ ਗਿਆਨ ਖੰਡ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਹ ਮਨੁੱਖ ਦੀ ਉਹ ਅਵਸਥਾ ਹੈ, ਜਿੱਥੇ ਗਿਆਨ ਦਾ ਬੋਲਬਾਲਾ ਹੋਵੇ। ਇਸ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਸ੍ਰਿਸ਼ਟੀ ਅਤੇ ਮਨੁੱਖੀ ਸੰਸਾਰ ਦੇ ਬੇਅੰਤ ਪਸਾਰੇ ਦਾ ਪਤਾ ਲੱਗਦਾ ਹੈ। ਉਸ ਨੂੰ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਪੌਣ, ਪਾਣੀ ਤੇ ਅੱਗ ਕਈ ਤਰ੍ਹਾਂ

ਦੇ ਹਨ ਤੇ ਕ੍ਰਿਸ਼ਨ ਜੀ ਤੇ ਸ਼ਿਵ ਜੀ ਵੀ ਕਿੰਨੇ ਹੀ ਹਨ, ਕਿੰਨੇ ਹੀ ਬ੍ਰਹਮ ਰਚਨਾ ਰਚ ਰਹੇ ਹਨ, ਉਨ੍ਹਾਂ ਦੇ ਰੂਪ ਅਤੇ ਰੰਗ ਤੇ ਭੇਖ ਕਿੰਨੇ ਹੀ ਹਨ, ਇਹੋ ਜਿਹੀਆਂ ਕਰਮ ਭੂਮੀਆਂ, ਪਹਾੜ, ਧਰੂ 'ਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਕਰਨ ਵਾਲੇ ਨਾਰਦ ਵੀ ਕਿੰਨੇ ਹੀ ਹਨ। ਇੰਦਰ, ਚੰਦਰਮਾ ਤੇ ਸੂਰਜ ਵੀ ਕਿੰਨੇ ਹੀ ਹਨ। ਮੰਡਲ ਤੇ ਦੇਸ਼ ਵੀ ਬਹੁਤ ਸਾਰੇ ਹਨ। ਕਿੰਨੇ ਹੀ ਸਿੱਧ ਹਨ, ਬੁੱਧਾਂ ਦੀ ਵੀ ਗਿਣਤੀ ਨਹੀਂ, ਨਾਥ ਵੀ ਕਿੰਨੇ ਹਨ, ਤੇ ਕਿੰਨੇ ਹੀ ਉਹ ਜੀਵ ਹਨ ਜਿਨ੍ਹਾਂ ਦਾ ਵੇਸ ਰੂਪ ਦੇਵੀ ਵਰਗਾ ਹੈ। ਦੇਵਤੇ, ਰਾਖਸ਼ ਤੇ ਮੁਨੀ ਕਿੰਨੇ ਹੀ ਹਨ। ਸਮੁੰਦਰ ਤੇ ਉਹਦੇ ਵਿੱਚੋਂ ਪ੍ਰਗਟ ਹੋਏ ਰਤਨ ਵੀ ਕਿੰਨੇ ਹੀ ਹਨ। ਖਾਣੀਆਂ ਜਿਨ੍ਹਾਂ ਤੋਂ ਸ੍ਰਿਸ਼ਟੀ ਉਤਪੰਨ ਹੁੰਦੀ ਹੈ, ਉਹ ਵੀ ਕਿੰਨੀਆਂ ਹੀ ਹਨ ਤੇ ਬਾਣੀ ਵੀ ਕਈ ਭਾਂਤ ਦੀ ਹੈ ਤੇ ਮਨੁੱਖਾਂ ਦੇ ਰਾਜੇ ਪਾਤਸ਼ਾਹ ਵੀ ਕਿੰਨੇ ਹੀ ਹਨ। ਸੁਰਤਾਂ ਕਿੰਨੀਆਂ ਹੀ ਹਨ ਤੇ ਸੇਵਕ ਅਣਗਿਣਤ ਹਨ। ਇਨ੍ਹਾਂ ਦਾ ਕੋਈ ਅੰਤ ਨਹੀਂ।

ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਪੜਾਅ 'ਤੇ ਬੌਧਿਕਤਾ ਦਾ ਆਰੰਭ ਹੁੰਦਾ ਹੈ, ਜਿੱਥੇ ਮਨੁੱਖ ਇੰਦਰੀਗਤ ਗਿਆਨ ਤੋਂ ਉੱਪਰ ਬੌਧਿਕ ਗਿਆਨ ਦੇ ਆਸਰੇ ਸਭਿਅਤਾ ਵੱਲ ਆਕਰਸ਼ਿਤ ਹੁੰਦਾ ਹੈ।

(ੲ) ਸਰਮ ਖੰਡ

ਇੱਥੇ ਸਰਮ ਤੋਂ ਭਾਵ ਕਈ ਹਨ। ਕਈ ਵਿਦਵਾਨਾ ਨੇ ਸਰਮ ਨੂੰ ਸਰਮ ਆਉਣਾ ਭਾਵ ਆਪਣੇ ਆਪ ਨੂੰ ਬੁਰਾ ਸਮਝਣਾ ਕਿਹਾ ਹੈ। ਬਾਬਾ ਫਰੀਦ ਜੀ ਲਿਖਦੇ ਹਨ,

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ॥
ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ॥

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 1381)

ਅਰਥ

ਹੇ ਫਰੀਦ! ਮੇਰੇ ਅੰਦਰ ਉਹ ਨਹੀਂ ਹੈ ਜੋ ਫਕੀਰਾਂ ਵਾਂਗ ਫਕੀਰਾਂ ਵਾਂਗ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਮੇਰੇ ਤਾਂ ਕੱਪੜੇ ਵੀ ਕਾਲੇ ਹਨ, ਮੇਰਾ ਵੇਸ ਵੀ ਕਾਲਾ ਹੈ। ਮੈਂ ਗੁਨਾਹਾਂ ਨਾਲ ਭਰਿਆ ਹੋਇਆ ਫਿਰਦਾ ਹਾਂ ਤੇ ਜਗਤ ਮੈਨੂੰ ਫਕੀਰ ਆਖਦਾ ਹੈ।

ਕਈ ਵਿਦਵਾਨਾ ਅਨੁਸਾਰ ਸਰਮ ਤੋਂ ਭਾਵ ਹੈ ਉੱਦਮ ਜਾਂ ਮਿਹਨਤ। ਇਸ ਪੜਾਅ ਵਿੱਚ ਮਿਹਨਤ ਦੀ ਪ੍ਰਧਾਨਤਾ ਹੈ। ਗਿਆਨੀ ਜੇ ਗਿਆਨ ਦੇ ਹੰਕਾਰ ਨੂੰ ਛੱਡ ਦੇਵੇ ਤਾਂ ਹੀ ਉਹ ਇਸ ਪੜਾਅ 'ਤੇ ਪਹੁੰਚਦਾ ਹੈ। ਸਕੂਲਾਂ ਵਿੱਚ ਜਦੋਂ ਅਧਿਆਪਕ ਆਪਣੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਕੁਝ ਪੜ੍ਹਾ ਰਿਹਾ ਹੁੰਦਾ ਹੈ ਤਾਂ ਕੁਝ ਵਿਦਿਆਰਥੀ ਅਧਿਆਪਕ ਦੀ ਗੱਲ ਨੂੰ ਧਿਆਨ ਨਾਲ ਨਹੀਂ ਸੁਣਦੇ। ਉਹ ਸਰੀਰਿਕ ਤੌਰ 'ਤੇ ਤਾਂ ਉਸੇ ਜਮਾਤ ਵਿੱਚ ਹੁੰਦੇ ਹਨ ਪਰ ਮਾਨਸਿਕ ਪੱਖੋਂ ਕਿਤੇ ਹੋਰ ਹੁੰਦੇ ਹਨ। ਅਜਿਹੇ ਬੱਚਿਆਂ ਦੀ ਸੁਰਤੀ ਕਿਤੇ ਹੋਰ ਲੱਗੀ ਹੁੰਦੀ ਹੈ। ਇਸ ਪੜਾਅ ਵਿੱਚ ਅਜਿਹੀ ਵਿਗੜੇ ਰਾਹ ਦੀ ਸੁਰਤੀ ਰਾਹ 'ਤੇ ਆ ਜਾਂਦੀ ਹੈ। ਇਸ ਪੜਾਅ ਤੋਂ ਬਾਅਦ ਮਨੁੱਖ ਮਾੜੇ ਰਾਹ 'ਤੇ ਨਹੀਂ ਚਲਦਾ।

ਗੁਰੂ ਜੀ ਫਰਮਾਉਂਦੇ ਹਨ—

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥
ਤਾਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 7)

ਅਰਥ

ਗਿਆਨ ਖੰਡ ਵਿੱਚ ਗਿਆਨ ਹੀ ਬਲਵਾਨ ਹੁੰਦਾ ਹੈ। ਗਿਆਨ ਖੰਡ ਵਿੱਚ ਰਚਨਾ ਦੀ ਅਨੇਕਤਾ ਮਨੁੱਖ ਦੇ ਦਿਲ ਵਿੱਚ ਘਰ ਕਰ ਜਾਂਦੀ ਹੈ। ਇਸ ਖੰਡ ਵਿੱਚ ਗਿਆਨ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਗਦਾ ਹੈ। ਇਸ ਹਾਲਤ ਵਿੱਚਕਈ ਨਾਦਾਂ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਤੇ ਕਰੋੜਾਂ ਆਨੰਦ ਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ।

ਇੱਥੇ ਗਿਆਨ ਖੰਡ ਮੁੱਕਦਾ ਹੈ। ਪਹਿਲੇ ਜਦੋਂ ਸਦਾ ਰਹਿਣ ਵਾਲੀ ਹਸਤੀ ਤੇ ਉਹਦੇ ਸਦਾ ਰਹਿਣ ਵਾਲੇ ਨਿਯਮਾਂ ਦਾ ਵਿਚਾਰ ਮਨ ਵਿੱਚ ਪ੍ਰਗਟ ਹੋਇਆ ਸੀ, ਉੱਥੋਂ ਇਸ ਖੰਡ ਦਾ ਆਰੰਭ ਹੋਇਆ। ਇਸ ਖੰਡ ਵਿੱਚ ਫਿਰ ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਏਕਤਾ ਤੇ ਅਨੇਕਤਾ ਹੋਣ ਲੱਗੀ ਤੇ ਅੱਗੇ ਜਾ ਕੇ ਕਰਤਾਰ ਦੇ ਬੇਅੰਤਤਾ ਦਾ ਅੰਦਾਜ਼ਾ ਹੋਇਆ। ਇਸ ਗਿਆਨ ਖੰਡ ਵਿੱਚ ਵੀ ਆਨੰਦ ਲਹਿਰ ਆਉਣ ਲੱਗ ਜਾਂਦੇ ਹਨ, ਪਰ ਹੁਣ ਬੇਅੰਤਤਾ ਤੋਂ ਅਗਲਾ ਖੰਡ ਆਰੰਭ ਹੁੰਦਾ ਹੈ, ਭਾਵ ਸਰਮ ਖੰਡ। ਸਰਮ ਦਾ ਅਰਥ ਇੱਥੇ ਮਿਹਨਤ ਤੋਂ ਲਿਆ ਗਿਆ ਹੈ। ਪਹਿਲਾਂ ਯਥਾਰਥ ਗਿਆਨ ਫਿਰ ਉਸ ਅਨੁਸਾਰ ਤੁਰਨ ਦਾ ਉੱਦਮ। ਹਰ ਇੱਕ ਸਾਜੀ ਹੋਈ ਚੀਜ਼ ਵਿੱਚ ਜੀਵ ਕਰਤਾਰ ਦੀ ਸੁੰਦਰਤਾ ਅਨੁਭਵ ਕਰਦਾ ਹੈ ਤੇ ਉਹਦੇ ਵਿੱਚ ਲੈਅ ਹੋਣ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਕੋਈ ਨਜ਼ਾਰਾ ਸਾਹਮਣੇ ਆਇਆ ਤੇ ਸੂਰਤ ਲੈਅ ਹੋਈ ਤੇ ਮਸਤੀ ਚੜ੍ਹੀ। ਇਸ ਖੰਡ ਦੀ ਬਾਣੀ ਰੂਪ ਹੈ, ਭਾਵ ਇਹ ਹੈ ਕਿ ਰੂਪ ਦੁਆਰਾ ਹੁਣ ਸੰਯੋਗ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਆਮ ਹਾਲਤ ਵਿੱਚ ਚਿੱਤ ਦੇ ਭਾਵ ਬੋਲ ਕੇ ਪ੍ਰਗਟ ਕੀਤੇ ਜਾਂਦੇ ਹਨ, ਪਰ ਸਰਮ ਖੰਡ ਦੀ ਬੋਲੀ ਰੂਪ ਹੈ। ਇਸ ਸਰਮ ਖੰਡ ਵਿੱਚ ਵੱਡੀ ਅਸਚਰਜ ਘਾੜਤ ਘੜੀ ਜਾਂਦੀ ਹੈ। ਇਸ ਲੈਅ ਵਿੱਚ ਹੀ ਮਨ ਦੀਆਂ ਸਾਰੀਆਂ ਸ਼ਕਤੀਆਂ ਵਿਸ਼ਿਆਂ ਤੋਂ ਟੁੱਟ ਕੇ ਆਤਮ ਪ੍ਰਾਇਣ ਹੋ ਜਾਂਦੀਆਂ ਹਨ। ਉਸ ਹਾਲਤ ਦੀਆਂ ਗੱਲਾਂ ਕਥਨ ਵਿੱਚ ਨਹੀਂ ਆ ਸਕਦੀਆਂ। ਜੇ ਕਥਨ ਕਰਨ ਦਾ ਯਤਨ ਕਰਦਾ ਹੈ, ਉਹ ਯਤਲ ਸਫਲ ਨਾ ਹੋਣ ਤੋਂ ਮਗਰੋਂ ਪਛਤਾਉਂਦਾ ਹੈ। ਉਸ ਹਾਲਤ ਵਿੱਚ ਸੁਰਤਿ, ਮਤ ਤੇ ਬੁੱਧੀ ਘੜੀ ਜਾਂਦੀ ਹੈ, ਅਰਥਾਤ ਇਹ ਸਭ ਮਨ ਦੀਆਂ ਸ਼ਕਤੀਆਂ ਜੋ ਅੱਗੇ ਸਨਾਤਮ ਪ੍ਰਾਇਣ ਸਨ, ਆਤਮ ਪ੍ਰਾਇਣ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਸੁਰਤਿ ਧਿਆਨ ਸ਼ਕਤੀ ਦੇ ਅੰਕੁਰ ਦਾ ਨਾਮ ਹੈ। ਮਤ ਸਮਝਣ ਵਾਲੀ ਸ਼ਕਤੀ ਤੇ ਬੁੱਧੀ ਮੱਤ ਅਸੱਤ ਦਾ ਵਿਚਾਰ ਕਰਨ ਵਾਲੀ ਸ਼ਕਤੀ ਦਾ ਨਾਮ ਹੈ। ਸੁੱਧ ਸੂਝ ਨੂੰ ਆਖਦੇ ਹਨ। ਉਸ ਖੰਡ ਵਿੱਚ ਉਹ ਸੂਝ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ ਜੋ ਦੇਵਤਿਆਂ ਤੇ ਸਿੱਧਾ ਲੋਕਾਂ ਦੀ ਹੈ। ਸਰਮ ਖੰਡ ਵਿੱਚ ਸੁਹਜ ਦੇ ਗਿਆਨ ਰਾਹੀਂ ਮਨੁੱਖੀ ਚੇਤਨਾ ਸੰਵਰਦੀ ਹੈ। ਉੱਦਮ ਕੀਤਿਆਂ ਹੀ ਆਸ਼ੇ ਦੀ ਪੂਰਤੀ ਹੋ ਸਕਦੀ ਹੈ। ਇਸ ਖੰਡ ਦਾ ਮੁੱਖ ਲੱਛਣ ਅਨੁਪਮ ਸੁੰਦਰਤਾ ਹੈ।

(ਸ) ਕਰਮ ਖੰਡ

ਸਰਮ ਖੰਡ ਤੋਂ ਬਾਅਦ ਕਰਮ ਖੰਡ ਆਉਂਦਾ ਹੈ। ਇਸ ਵਿੱਚ ਭਗਤੀ ਤੇ ਆਤਮ ਬਲ ਪ੍ਰਧਾਨ ਹੁੰਦੇ ਹਨ। ਕਰਮ ਖੰਡ ਵਿੱਚ ਮਨੁੱਖ ਰਚਨਾ ਅਤੇ ਰਚਨਹਾਰ ਦੇ ਵਿਸਮਾਦੀ ਸੁਹਜ ਤੋਂ ਆਕਰਸ਼ਿਤ ਹੋ ਕੇ ਆਪਣੇ ਆਪ ਵਿੱਚ, ਸੁੰਦਰਤਾ, ਚੰਗਿਆਈ ਅਤੇ ਵਿਵਸਥਾ ਉਤਪੰਨ ਕਰਨ ਲਈ ਘਾਲਣਾ ਘਾਲਦਾ ਹੈ। ਇਸ ਪ੍ਰਕਾਰ ਮਨੁੱਖ ਨੈਤਿਕਤਾ ਵੱਲ ਝੁਕਦਾ ਹੈ ਤੇ ਨੈਤਿਕ ਕਰਮ ਹੀ ਉਸ ਦੇ ਮਨ ਨੂੰ ਭਾਉਂਦੇ ਹਨ ਅਤੇ ਉਹ ਆਦਰਸ਼ਵਾਦੀ ਬਣ ਜਾਂਦਾ ਹੈ। ਉਸ ਨੂੰ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਸਪੱਸ਼ਟ ਦਿਖਾਈ ਦੇਣ ਲੱਗ ਪੈਂਦੀ ਹੈ ਤੇ ਹਰ ਪਾਸੇ ਪਰਮਾਤਮਾ ਹੀ ਪਰਮਾਤਮਾ ਨਜ਼ਰ ਆਉਣ ਲੱਗ ਜਾਂਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਲਿਖਦੇ ਹਨ—

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥
 ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥
 ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰੁ॥
 ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰੁ॥
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥

ਤਾਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥
 ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥
 ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥
 ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 8)

ਅਰਥ

ਸਰਮ ਖੰਡ ਦੀ ਬਾਣੀ ਰੂਪ ਸੀ, ਪਰ ਹੁਣ ਜ਼ੋਰ ਹੈ। ਜ਼ੋਰ ਭਾਵ ਬਲ। ਜਦੋਂ ਮਨੁੱਖ ਉੱਤੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਹੁੰਦੀ ਹੈ, ਤਾਂ ਉਸ ਦੇ ਅੰਦਰ ਅਜਿਹਾ ਬਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਵਿਸ਼ੇ-ਵਿਕਾਰ ਉਸ ਉੱਤੇ ਆਪਣਾ ਪ੍ਰਭਾਵ ਨਹੀਂ ਪਾ ਸਕਦੇ ਕਿਉਂਕਿ ਉਸ ਅਵਸਥਾ ਵਿੱਚ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਅਕਾਲ ਪੁਰਖ ਤੋਂ ਬਿਨਾ ਕੋਈ ਦੂਜਾ ਉੱਕਾ ਹੀ ਨਹੀਂ ਰਹਿੰਦਾ। ਉਸ ਦਰਜੇ ਵਿੱਚ ਹੋਰ, ਕੋਈ ਵੀ ਹੋਰ, ਨਹੀਂ ਪੁੱਜਦੇ। ਉੱਥੇ ਮਨ ਨੂੰ ਜਿੱਤਣ ਵਾਲੇ ਮਹਾਂ ਬਲ ਵਾਲੇ ਸੂਰਮੇ ਤੇ ਜੋਧੇ ਹੀ ਪੁੱਜਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦੇ ਰੋਮ ਰੋਮ ਵਿੱਚ ਹੁਣ ਅਕਾਲ ਪੁਰਖ ਵੱਸ ਰਿਹਾ ਹੈ। ਉਨ੍ਹਾਂ ਦਾ ਮਨ ਉਸ ਪਰਮਾਤਮਾ ਦੀ ਵਡਿਆਈ ਵਿੱਚ ਪਰੋਤਾ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਲਈ ਹੁਣ ਮਨ ਦਾ ਟੁੱਟਣਾ ਔਖਾ ਹੋ ਗਿਆ ਹੈ, ਉਨ੍ਹਾਂ ਕਰਮ-ਕਾਂਡ ਦੇ ਵਾਸੀਆਂ ਦੇ ਰੂਪ ਦਾ ਹਾਲ ਦੱਸਣ ਵਿੱਚ ਨਹੀਂ ਆ ਸਕਦਾ। ਉਹ ਅਤਿ ਸੁੰਦਰ ਰੂਪ ਵਾਲੇ ਹਨ। ਜਿਨ੍ਹਾਂ ਦੇ ਮਨ ਵਿੱਚ ਹਰ ਵਕਤ ਰਾਮ ਵਸ ਰਿਹਾ ਹੈ, ਨਾ ਉਹ ਮਰਦੇ ਹਨ ਅਤੇ ਨਾ ਮੌਹ ਨਾਲ ਠੱਗੇ ਜਾਂਦੇ ਹਨ। ਪ੍ਰਕਾਸ਼ ਦੇ ਹੁੰਦਿਆਂ ਹਨੇਰਾ ਕੀ ਕਰੇ? ਉਸ ਖੰਡ ਵਿੱਚ ਕਿੰਨੇ ਹੀ ਲੋਕਾਂ ਦੇ ਭਗਤ ਵੱਸਦੇ ਹਨ ਤੇ ਉਸ ਸੱਚੇ ਨੂੰ ਮਨ ਵਿੱਚ ਧਾਰ ਕੇ ਆਨੰਦ ਲੈ ਰਹੇ ਹਨ।

(ਹ) ਸੱਚ ਖੰਡ

ਇਹ ਆਖਰੀ ਪੜਾਅ ਹੈ। ਇਸ ਖੰਡ ਵਿੱਚ ਪਰਮਾਤਮਾ ਦਾ ਆਪਣਾ ਵਾਸਾ ਹੈ। ਪਹਿਲੀ ਸਤਰ ਭਾਵ ਸੱਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰ ਅਨੁਸਾਰ ਇਹ ਅਵਸਥਾ ਮਨੁੱਖ ਦੇ ਆਤਮਿਕ ਵਿਕਾਸ ਦੀ ਉਹ ਅਵਸਥਾ ਹੈ ਜਦੋਂ ਉਸ ਦਾ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਦਾ ਬਿਆਨ ਕਰਨਾ ਲੋਹੇ ਨਾਲੋਂ ਵੀ ਕਰੜਾ ਹੈ। ਅਰਥਾਤ ਮਨੁੱਖ ਦੀ ਇਹ ਅਵਸਥਾ ਦਾ ਵਰਨਣ ਅਸੰਭਵ ਹੈ।

ਗੁਰੂ ਜੀ ਫਰਮਾਉਂਦੇ ਹਨ—

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੁ॥
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰ ਭੰਡੁ॥
 ਜੇ ਕੋ ਕਬੈਤ ਅੰਤ ਨ ਅੰਤੁ॥
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰੁ॥
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰੁ॥
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥
 ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥

ਸ਼੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚੋਂ (ਅੰਗ 8)

ਅਰਥ

ਸੱਚ ਖੰਡ ਵਿੱਚ ਭਾਵ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਇੱਕ ਹੋਣ ਵਾਲੀ ਅਵਸਥਾ ਵਿੱਚ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਉਹ ਅਕਾਲ ਪੁਰਖ

ਆਪ ਹੀ ਵੱਸਦਾ ਹੈ ਜੋ ਸ਼ਿਸ਼ਟੀ ਨੂੰ ਰਚ ਰਚ ਕੇ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਨਾਲ ਉਸ ਦੀ ਸੰਭਾਲ ਕਰਦਾ ਹੈ। ਉਸ ਅਵਸਥਾ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਬੇਅੰਤ ਖੰਡ, ਮੰਡਲ ਤੇ ਬ੍ਰਹਿਮੰਡ ਦਿਸਦੇ ਹਨ, ਜਿਸ ਨੂੰ ਸ਼ਬਦਾਂ ਵਿੱਚ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਉਸ ਅਵਸਥਾ ਵਿੱਚ ਬੇਅੰਤ ਭਵਣ ਤੇ ਅਕਾਰ ਦਿਸਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਉਹੀ ਹੋ ਰਿਹਾ ਹੈ ਜੋ ਅਕਾਲ ਪੁਰਖ ਦਾ ਹੁਕਮ ਹੁੰਦਾ ਹੈ। ਇਸ ਅਵਸਥਾ ਵਿੱਚ ਆ ਕੇ ਮਨੁੱਖ ਨੂੰ ਹਰ ਥਾਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜ਼ਾ ਵਰਤਦੀ ਦਿਸਦੀ ਹੈ। ਉਸ ਨੂੰ ਪ੍ਰਤੱਖ ਦਿਸਦਾ ਹੈ ਕਿ ਅਕਾਲ ਪੁਰਖ ਵੀਚਾਰ ਕਰ ਕੇ ਸਭ ਜੀਵਾਂ ਦੀ ਸੰਭਾਲ ਕਰਦਾ ਹੈ ਅਤੇ ਖੁਸ਼ ਹੁੰਦਾ ਹੈ। ਹੇ ਨਾਨਕ! ਇਸ ਅਵਸਥਾ ਦਾ ਕਥਨ ਕਰਨਾ ਬਹੁਤ ਹੀ ਔਖਾ ਹੈ। ਭਾਵ ਇਹ ਅਵਸਥਾ ਬਿਆਨ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ, ਸਿਰਫ਼ ਅਨੁਭਵ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ।

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KARAM YOGA – ETHICS OF GURU NANAK

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(Guru Nanak, the founder of Sikh religion unfolded his thoughts Kirt Karo, Wand Chhako and Nam Japo himself throughout India, crossed the Indian borders at several points and propagated his mission in Ceylon, Tibet, China, Middle East etc, covering the major centers of prominent world religions. He travelled far and wide, to far-off lands and countries in order to enlighten humanity as a whole and deliver to them his message of love, peace, devotion to God, social justice, religious tolerance and universal brotherhood of man. For Guru Nanak no country was foreign and no people were alien. We are fortunate that the 550th Birth Anniversary of the great Guru has fallen during our life. It is an opportunity for mankind to acknowledge its debt of gratitude to its great benefactor and teacher. Guru Nanak has a unique place amongst the spiritual leaders, preceptors, reformers and saints of India. His teachings have a universal appeal and they hold good for all ages. This paper is an attempt to bring before the world, thought currents of the great Guru, which made a great impact on the contemporary world-scene. Even today, we find the impress of his ideas on several groups of people. The ethics and religion of Guru Nanak are complementary. For a spiritual discipline, the code of conduct is a necessity. The ethics is the basis of the spiritual edifice.)

Keywords: Karam Yoga, Ethics

Guru Nanak, the founder of Sikh religion unfolded his thoughts *Kirt karo, Wand chhako and Nam japo* himself throughout India, crossed the Indian borders at several points and propagated his mission in Ceylon, Tibet, China, Middle East etc, covering the major centers of prominent world religions. He travelled far and wide, to far-off lands and countries in order to enlighten humanity as a whole and deliver to them his message of love, peace, devotion to God, social justice, religious tolerance and universal brotherhood of man. For Guru Nanak no country was foreign and no people were alien.

The religion of Guru Nanak is the religion of householders. Talib (1969) says, “The ideal life commended by the holy Gurus is that of the householder engaged in beneficial activity, keeping in mind absorbed in contemplation and devotion.” Mansukhani (1965) states, “The household is a school where self-love is transformed into service of others.” Guru has totally rejected the division of *varnas* (castes) and *ashrama* (stages of life) enjoined by Hindu shastras.

ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥

(ਸਲੋਕ ਮ:1, ਵਾਰ ਸਿਰੀ ਰਾਗ, ਮਹਲਾ 4, ਅੰਗ 83)

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For him none is born great, none is inferior to the other; the walls and prejudices created in society are only man-made. Avtar Singh (1983), "...the restoration by Sikhism of the ideal of the life of the householder as superior, morally and spiritually, led to the restoration of the decent and equal status to women." Guru Nanak advocates the removal of all social barriers between man and man, man and woman. The Guru's ideology has no place for asceticism and passivity and the basis of his ethics. Gupta (1973) points out, "Between the ascetic and the epicurean, Nanak chose the middle path or the *Grihstha Ashram* or the life of a householder. It was an ideal path as it offered opportunities for social, material and spiritual growth of an integrated man."

The ethics and religion of Guru Nanak are complementary. They are the body and spirit of his thought. For a spiritual discipline, the code of conduct is a necessity. The ethics is the basis of the spiritual edifice. Unless the virtues are imbibed, the seeker can't move further on the spiritual plane. A balanced combination of action, knowledge and devotion is required. Gupta (1973) emphasized, "There was no place for the passive recluse in Guru Nanak's teachings as his religion concerned the active householder." While living in the society the individual is expected to develop himself and other fellow beings so as to yield social unity. The Guru is against any kind of ritualism.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ ॥
ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

(ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1, ਅੰਗ 56)

Because the final beatitude can never be obtained through rituals. In this context all rituals are useless. All paths, which do not lead to the Lord, are to be avoided. In this sense, all the godly qualities should be practiced in life, *i.e.*,

Truth

God is Truth and the seeker should attach the greatest importance to truth. Truth is a liquor with the sugar of the name of the Lord.

ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚ ਸਚਾ ਨਾਉ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 15)

When truth comes, Truth (Lord) is realized.

ਸਚੁ ਮਿਲੈ ਸਚੁ ਊਪਜੈ ਸਚਿ ਮਹਿ ਸਚਿ ਸਮਾਇ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 18)

But great patience is required for the realization of Truth.

ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 18)

The followers of *maya* do not like Truth. Without the wealth of truth none can obtain peace but those who recognize truth, are always happy.

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 55)

But for this the grace of the Lord is necessary.

ਨਦਰਿ ਕਰੇ ਸਚੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 55)

along with

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰ ॥ 5 ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 62)

The purity of mind is necessary for the attainment of truth.

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥ 2 ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 472)

A person who tells lies can never become pure.

ਮੁਖਿ ਝੂਠੇ ਝੂਠੁ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 56)

Fearlessness

God is without any fear and the seeker should shed away all kinds of fears except the fear of the Lord. His fear will make the seeker fearless because the Fearless will be realized.

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

(ਮਲਾਰ ਕੀ ਵਾਰ, ਮਹਲਾ 1, ਅੰਗ 1288)

Friendliness

God is without any enmity and the seeker should always be amicable and peaceable. The enmity leads towards anger and destructive tendencies.

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ...

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 474)

Every bad action is the result of enmity and a far-sighted person will always avoid such a course. Even bad words are the cause of quarrels and enmity. Ego flares up inimical thoughts. It is a very serious malady,

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ...

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 466)

The seeker has to remain at a distance from this evil in order to keep up his spiritual health.

Love

It is the creation of the Lord and everybody have at heart the love of the Lord. One who considers others like himself is honored in the court of the Lord.

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਨਾਲ ਜੀਆ ॥

(ਸਿਧ ਗੋਸਟਿ, ਅੰਗ 940)

He never hates anybody. Love and devotion are complementary therefore love is an essential requisite for a devotee of the Lord.

Purity

Everybody, except the Lord and his accepted devotees, is impure. The purity can be achieved

in the company of the preceptor (who is like a touchstone).

ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਾਨ ਸੇ ਉਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ ॥
ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ ॥

(ਮਾਰੂ ਮਹਲਾ 1, ਅੰਗ 1012)

Justice

The justice of God is based on truth and the seeker should avoid any kind of injustice. The seeker is required to base his life on truth and justice.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 463)

Generosity and Graciousness

God is the giver of everything and gives to every *Jiva* irrespective of his merits in his present life. The giver gives but the receiver is sometimes tired.

ਦੇਦਾ ਲੈ ਲੈਦੈ ਥਕਿ ਪਾਹਿ ॥

(ਜਪੁਜੀ, ਅੰਗ 2)

The seeker should always aim at giving and serving others without accepting anything as remuneration. This is called *Karma Yoga*. God is gracious also, besides being generous. The seeker can exhibit graciousness by forgiving the erroneous and the sinner.

Sweetness

God is sweet and the seeker should also be sweet in word, deed and actions.

The qualities of God are innumerable. He is the bestower of qualities, but there is none who can in turn give any quality to God.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਕਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ 7 ॥

(ਜਪੁਜੀ, ਅੰਗ 2)

The Guru believes that there are two kinds of actions *i.e.*, good and bad. The doer can't escape from reaping the fruits of his actions. He has to undergo punishment for his bad actions. If he rules the world with high-handedness and drifts away from the path of God, he will go to hell quite naked and will repent for his evils.

ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥
ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 472)

and

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
ਕਰਿ ਅਉਗੁਣ ਪਛੋਤਾਵਣਾ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 471)

The *Charvaka hedoism* has been rejected out-right by the Guru. All the worldly pleasures enjoyed by our senses end in pain and misery. The pleasures create disease and the ensuing pain

becomes the remedy. It proves a blessing in disguise because it puts us on the right path. The bodily and mental ills are cured with the expert advice. The Guru comes to our rescue.

It is necessary to discriminate between the *good* and the *pleasant*. The *good* is a pointer to spiritual life and the *pleasant* to the mundane. The *good* leads to *self-realisation* which is the result of self-restraint (*Sanjam*). Self-restraint may not be misunderstood for self-mortification as against self-indulgence. Self-mortification to a certain limit is not bad. Lust, anger, greed, attachment and ego are bad in themselves but their rightful use helps in spiritual advancement.

The *thought*, *word* and *deed* are the three significant factors which determine the moral standard of an individual. The thoughts which arise in the mind manifest themselves either through speech or through bodily action. The consideration of the moral standard rests on the behavior exhibited through the *body*, *speech* and *mind*. The virtue and righteousness exhibited through body, speech and mind is known as *Dharma* and evil and unrighteousness is called *Adharma*. The Guru has laid emphasis on adopting *Dharma* and discarding off *Adharma*.

ਕੂੜਹੁ ਕਰੇ ਵਿਨਾਸੁ ਧਰਮੇ ਤਗੀਐ ॥

(ਵਾਰ ਗੁਜਰੀ ਮਹਲਾ 1, ਅੰਗ 518)

The behavior of body, speech and mind is as following:

Body

While addressing the body, the Guru says:

ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ ॥

ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਪੈ ਕਿਸੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥

(ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1, ਅੰਗ 154-55)

These thoughts of Guru lay bare the reality of the body. The prominent vices connected with the body are: cruelty towards others in the act of the accumulation of wealth, the theft of wealth belonging to others, sexual hunger. The body is quite careless about the real objective of its birth in this world. It passes the night in sleeping and the day in enjoying and thus the most precious opportunity in this birth is wasted.

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥

(ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 1, ਅੰਗ 156)

The first virtue connected with body is *Ahimsa* or non- injury to living beings. The Guru is quite emphatic on this virtue.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 468)

In order to rise Guru says

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥

(ਮਾਝ ਕੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 147)

Violence is the result of ego, which is liked by the Lord.

ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਇਆ ॥

(ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1, ਅੰਗ 155)

One wants to usurp the wealth and property of others. He keeps an eye on others ladies. His hunger for the wealth and women of others is insatiable. In order to possess them he resorts to stealing and trespassing. But the Guru is very critical about this way of life. All kinds of worldly enjoyments and in misery.

ਭਹੁ ਸਾਦਹੁ ਦੂਖੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥

(ਮਾਰੂ ਮਹਲਾ 1, ਅੰਗ 1034)

and

ਭੋਗੀ ਕੋ ਦੁਖੁ ਰੋਗੁ ਵਿਆਪੈ ॥

(ਬਸੰਤ ਮਹਲਾ 1, ਅੰਗ 1189)

They result in disease and death. All the sensual and sexual pleasures bring innumerable ills and sorrows for the enjoyer.

ਮੂਰਖੁ ਭੋਗ ਭੋਗ ਦੁਖ ਸਬਾਇਆ ॥

(ਮਾਝ ਕੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 139)

ਕਾਮਿ ਕ੍ਰੋਧ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

(ਰਾਮਕਲੀ ਮਹਲਾ 1, ਅੰਗ 932)

ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ ॥

(ਮਲਾਰ ਮਹਲਾ 1, ਅੰਗ 1255)

For this the Guru advises the man of the world to keep away from the wealth and women of others, telling him clearly that greed and ego are poison and evil.

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥

(ਮਲਾਰ ਬੈਰਾਗਣਿ ਮਹਲਾ 1, ਅੰਗ 1255)

And should forsake fraudulent ways, calumniation, lust and anger.

ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮ ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥ 1 ॥

(ਮਲਾਰ ਮਹਲਾ 1, ਅੰਗ 1255)

The virtuous action of the body is thus the service of others. Instead of keeping an eye on the wealth of others, one should help others from one's honestly earned income.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ 1 ॥

(ਵਾਰ ਸਾਰੰਗ ਮਹਲਾ 1, ਅੰਗ 1245)

The foremost activity of the body should be to work hard for the welfare of the family and society. The duty of the head of the family is to work in order to fulfill the needs of his family and his own requirements and also share his earnings with the needy. The help to others should be without any desire for remuneration. Charity without any expectation of reward is real charity. So one should always be ready for social service for the good of humanity.

Speech

The tongue can inflict a deeper wound than sword. One word can break off the dear ones in a moment. The language should be sincere and sweet. With harsh words the love dies down and the friendship ends. So

ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨ ਚਲੈ ਸਚਿ ਖਰਾ ਸਚਿਆਰਾ ਹੈ ॥ 14 ॥

(ਮਾਰੂ ਮਹਲਾ 1, ਅੰਗ 1027)

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ...

(ਵਾਰ ਆਸਾ ਮਹਲਾ 1, ਅੰਗ 473)

The true knowledge teaches us this lesson. The speech which brings us respect, is the model speech.

ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 15)

A seeker always speaks sweet words and makes his tongue sweet. That tongue is pure, which repeats the true name of the Lord and the tongue loses all impurities

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਭਾਈ ॥

(ਗਉੜੀ ਮਹਲਾ 1, ਪੰਨਾ 227)

ਜਿਹਬਾ ਸੂਚੀ ਸਚਾ ਬੋਲ ॥

(ਰਾਮਕਲੀ ਮਹਲਾ 1, ਅੰਗ 905)

ਜਿਹਬਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਚਾ ॥ 2 ॥

(ਗਉੜੀ ਮਹਲਾ 1, ਅੰਗ 224)

Without this nectar the tongue is always unsavory and such a tongue should be burnt.

ਜਿਹਵਾ ਜਲਉ ਜਨਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 59)

The fool is blind, his tongue is not sweet, he does not follow the advice.

ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥

ਜਿਹਵਾ ਰਸੁ ਨਹੀ ਕਹਿਆ ਬੂਝੈ ॥

(ਆਸਾ ਮਹਲਾ 1, ਅੰਗ 414)

He always quarrels with others having been poisoned with *maya*. His tongue is not imbued with the nectar of the name of Hari, its speech is always unsavory.

The unrighteousness with respect to speech consists in practicing falsehood, tartness of expression, calumny and gossiping. All these acts stand in the way of spiritual progress. The calumny is a great sin. One who practices calumny can never attain release.

ਐ ਜੀ ਖੋਟੇ ਠਉਰ ਨਾਹੀ ਘਰਿ ਬਾਹਰਿ ਨਿੰਦਕ ਗਤਿ ਨਹੀ ਕਾਈ ॥

(ਗੁਜਰੀ ਮਹਲਾ 1, ਅੰਗ 505)

He is black-faced, his speech being full of ill-will for others. The calumniators are enchained.

ਨਿੰਦਕ ਲਾਇਤਬਾਰ ਮਿਲੇ ਹੜਬਾਣੀਐ ॥

(ਮਲਾਰ ਕੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 1288)

They will be dwellers of hell and gloom.

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਨਰਕ ਨਿਵਾਸੀ...

(ਮਾਰੂ ਮਹਲਾ 1, ਅੰਗ 1013)

The practice of listening and imbibing the spirit of the scriptures creates within us the sacred fear of the Lord.

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥
ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

(ਸਿਰੀ ਰਾਗ ਮਹਲਾ 1, ਅੰਗ 25)

Mind

The mind is the pivot of worldly life that is related to intellect (*Buddhi*). The prayer lays emphasis on the higher plane for the intellect and lower for the mind because the mind is mostly attracted towards the vices, *i.e.*, ਮਨ ਨੀਵਾਂ ਮਤਿ ਊਚੀ. The upper plane of intellect (right thinking) will obstruct vices from entering the plane of mind, being overshadowed by it.

ਮਨੁ ਮਾਇਆ ਮਨੁ ਧਾਇਆ ਮਨੁ ਪੰਖੀ ਆਕਾਸਿ ॥

.....
ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮ ਵੀਚਾਰੁ ॥

(ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 1, ਅੰਗ 156)

The Guru addresses the mind in the following manner

ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ.....

(ਗੁਜਰੀ ਚੇਤੀ ਮਹਲਾ 1, ਅੰਗ 155)

The cure suggested for the malady of mind is the prime sacred formula of the name of the Lord. By this the sins of the previous births are washed away. Metaphorically,

ਮਨੁ ਕੁੰਚਰ ਕਾਇਆ ਉਦਿਆਨੈ ॥
ਘਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥

(ਗੁਜਰੀ ਮਹਲਾ 1, ਅੰਗ 221)

It is quite clear that the five evils, *i.e.*, lust, anger, greed, attachment and ego surround the mind. These evils can be destroyed only with the word of Guru. The intellect should be kept unpolluted and above all sorts of quarrels. The right intellect should be a strong rider over the mind-horse, which is to be bridled and caught by the forelock. This intellect will lead us towards the Lord and we will be recipients of honour.

ਅਕਲਿ ਏਹਿ ਨ ਆਖਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥

.....
ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥ 1 ॥

(ਸਾਰੰਗ ਕੀ ਵਾਰ ਮਹਲਾ 1, ਅੰਗ 1245)

Because of its company with the evils, the vices which originate in the mind consist of ill-will towards others, greed in respect of what belongs to others and want of faith in their scriptures. Against these vices, the virtues of mind are kindness towards others, indifference to material advantages and faith. Faith is the cause of reverence and piety. In the opinion of *Taran Singh*, “repeating the name is the way of Loving God. By loving, he is understood and drawn near. Love identifies man with God and the treasures of values and virtues open upon him.” The ethics of Guru Nanak can be summed up thus in the words of Guru Nanak

ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥

.....
ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਂਗਉ ਹਰਿ ਗੁਣ ਰਵਤੁ ਰਹੈ ॥

(ਪਰਭਾਤੀ ਮਹਲਾ 1, ਅੰਗ 1329)

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21

GURU NANAK : THE PROGENITOR OF MODERN PHILOSOPHY OF EDUCATION

*Dr. Rajeev I. Jha**

Guru Nanak, the first Guru of the Sikhs, has not directly prescribed his views on educational aspects. However, many of his thoughts and advices have deep educational bearings and connotations. We find many implications for education, such as, concept of education, aims and methods of education, education for all, curriculum, scientific method, the qualifications of a true teacher; importance of a virtuous life, kinds of knowledge, and principles of life in general. Modern philosophy of education delves on humanistic and scientific approach to life. Guru Nanak had toured far and wide and his interactions with people of different religions, culture and geographies have enabled him to expound a philosophy of life, including that of education, which is at once modern and classic. The best part for a researcher is that it is well documented in the sacred Sri Guru Granth Sahib, facilitating a deep and systematic study of his philosophy. This paper attempts to explore the vast ocean of Guru Nanak Dev Ji's teachings and present a few jewels in this context. The paper is delimited in its scope predominantly by the writer's limited intellectual capacity to comprehend even a little of Nanak's great philosophy. The writer expresses his sincere indebtedness to scholars of print and online resources to facilitate this study.

Keywords: *Concept of Education, Self-Realization, Kinds of Knowledge, True Teacher, Dialectic Method, Scientific Method*

Guru Nanak was born at Talwandi, later known as Nankana Sahib, a village on the river Ravi, in 1469 AD. He was married at the age of fourteen to Sulakhani. He got two sons, Sri Chand and Sri Lakhmi Das. However, married life did not hinder his spiritual quest and meditation. Nanak's elder sister, Nanaki, through her husband Shri Jai Ram, got him appointed in the 'Modikhana' (i.e. government store of provisions) of Sultanpur Lodhi. Nanak did his job sincerely and engaged in what he termed it as the 'Sacha Sauda' or the 'true business' (i.e. helping the poor and the needy by dispensing his earned money). Guru Nanak left his service in 1496, in order to give his message of love, peace, altruistic service and truthful living, and set on trips with his two disciples, Bala, a Hindu and Mardana, a Muslim. He undertook four great voyages or 'Udasis'. In the last phase of his life, he settled at Kartarpur, at the bank of river Ravi. He breathed his last on the 22nd September 1539, at the age of seventy.

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He lived a life of a householder. He persuaded the people through his own example that they could worship the God or ‘**Waheguru**’, while doing their household jobs. They need not run to a solitary place for this purpose. He expounded the practical path for a householder incorporating Dharma, Artha, Kaam to lead to Moksha through his **tripartite principle or the ‘Three Pillars of Sikhism’**:

1. **Kirat Karo** (i.e. to earn one’s living by honest labour)
2. **Vand Chhako** (i.e. to share one’s earning with poor)
3. **Naam Japo (Naam Simran)** (i.e. to meditate (vocal singing) the name of God)

His concept of God ‘**Waheguru**’ and his ‘**Moolmantra**’ or fundamental doctrine in **Japji** in nutshell is as follows:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
Ikoankaar Sathnaam Karathaa Purakh Nirabkh Niravair Akaal Moorath
Ajoonee Saibhan Gurprasaadh ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
One Universal Creator God, The Name Is Truth Creative Being Personified No Fear No
Hatred Image Of The Undying, Beyond Birth, Self-Existent. By Guru’s Grace~

Adi Granth P.1, Japji

He propounded **five principles**, viz.:

1. **Naam** (i.e. singing praises of god),
2. **Daan** (i.e. charity for all and particularly to the ones in need of it)
3. **Ashnaan** (i.e. daily bath to keep the body clean)
4. **Sewaa** (i.e. service to humanity)
5. **Simran** (i.e. daily prayers for the liberation of the soul)

There are **974 sacred hymns** of Guru Nanak in the **Guru Granth Sahib**. Some of his important ‘**Banis**’ are: **Japji, Asa-Di-War, Malar-Di-Var, Majh-Di-Var, Sidhha Goshti, and Dakhni Onkar**.

Guru Nanak, the first Guru of the Sikhs, has not directly prescribed his views on educational aspects. However, many of his thoughts and advices have deep educational bearings and connotations.

The importance of the Guru is explicated by the following:

ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥ ਗੁਰੁ ਧਤੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਤ ॥
The Guru is the Ladder, the Guru is the Boat, and the Guru is the Raft to take me to the
Lord’s Name.

ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥ ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥
The Guru is the Boat to carry me across the world-ocean; the Guru is the Sacred Shrine
of Pilgrimage, the Guru is the Holy River.

Sri Raag, Guru Nanak Dev, Guru Granth Sahib, Page 17, Line 13 and 14

Further Guru Nanak clarifies the qualification of a true teacher, a true guru, viz.:

ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥ ਸੋ ਗੁਰੁ ਕਰਤ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥
 So make Him your Guru, who implants the Truth within you,
 ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ ॥
 who leads you to speak the Unspoken Speech, and who merges you in the Word of the
 Shabad.

Guru Nanak Dev, Guru Granth Sahib, Page 686

He indicates the true teacher finds the essence of reality as follows:

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥

That Pandit, that religious scholar, is said to be well-educated, if he contemplates knowledge with intuitive ease.

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥

Considering his knowledge, he finds the essence of reality, and lovingly focuses his attention on the Name of the Lord.

Guru Nanak Dev, Guru Granth Sahib, Page 937-938

Guru Nanak's concept of education (Singh, 2009) involves the transformation of the whole man from a 'manmukh' (self-willed) to a 'gurumukh' (Guru's disciple), an 'agyaani' (ignorant) to a 'brahmgyaani' (the God Enlightened), a 'maayaadhaari' (illusionist) to a 'parupkaari' (philanthropic). This is elucidated by **Guru Nanak Dev Ji, as mentioned in Sri Guru Granth Sahib, page 1012, as follows:**

ਮਨਮੁਖੁ ਲਹਰਿ ਘਰੁ ਤਜਿ ਵਿਗੁਚੈ ਅਵਰਾ ਕੇ ਘਰ ਹੋਰੈ ॥

ਮਨਮੁਖੁ ਲਹਰਿ ਘਰੁ ਤਜਿ ਵਿਗੁਚੈ ਅਵਰਾ ਕੇ ਘਰ ਹੋਰੈ ॥

The self-willed manmukh, in a fit of passion, abandons his home, and is ruined; then, he spies on the homes of others.

ਗ੍ਰਿਹ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰੁ ਨ ਭੇਟੇ ਦੁਰਮਤਿ ਘੂਮਨ ਘੇਰੈ ॥

ਗ੍ਰਿਹ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰੁ ਨ ਭੇਟੇ ਦੁਰਮਤਿ ਘੂਮਨ ਘੇਰੈ ॥

He neglects his household duties, and does not meet with the True Guru; he is caught in the whirlpool of evil-mindedness.

ਦਿਸਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੇਰੈ ॥

ਦਿਸਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੇਰੈ ॥

Wandering in foreign lands and reading scriptures, he grows weary, and his thirsty desires only increase.

ਕਾਚੀ ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ ਢੋਰੈ ॥੧॥

ਕਾਚੀ ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ ਢੋਰੈ ॥੧॥

His perishable body does not remember the Word of the Shabad; like a beast, he fills his belly. ||1||

ਬਾਬਾ ਐਸੀ ਰਵਤ ਰਵੈ ਸੰਨਿਆਸੀ ॥

ਬਾਬਾ ਏਸੀ ਰਕਤ ਰਵੈ ਸੰਨਿਆਸੀ ॥

O Baba, this is the way of life of the Sannyasi, the renunciate.

ਗੁਰ ਕੈ ਸਬਦਿ ਏਕ ਲਿਵ ਲਾਗੀ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਪਤਾਸੀ ॥੧॥

ਗੁਰ ਕੈ ਸਬਦਿ ਏਕ ਲਿਕ ਲਾਗੀ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਪਤਾਸੀ ॥੧॥

Through the Word of the Guru's Shabad, he is to enshrine love for the One Lord. Imbued with Your Name, Lord, he remains satisfied and fulfilled. ||1||

As regards to philanthropic way of living, Guru NanakDevJi holds that:

ਵਿਦਿਆ ਵਿਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਤਪਕਾਰੀ ॥

Contemplate and reflect upon knowledge, and you will become a benefactor to others.

AmritKeertan, Guru Granth Sahib, Page 356

Guru Nanak further throws light on the **four kinds of knowledge** as:

1. **Knowledge of the Hand** (i.e. dignity of labour through service), as in **Sri Guru Granth Sahib, page 356**:

ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ਹੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥

ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ਹੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥

Those who perform service and practice truth, obtain the fruits of their rewards. ||3||

2. **Knowledge of the Head** (i.e. mental and intellectual development through self-reflection), as in **Sri Guru Granth Sahib, page 152**:

ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥ ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥

One who contemplates his own self is truly wise. ||1||

3. **Knowledge of the Heart** (i.e. true affection through aesthetics of music, rhythm and art), as in **Sri Guru Granth Sahib, page 931**:

ਰਹਸੀ ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ ॥ ਰਹਸੀ ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ ॥

His heart is happy, in love with the One Lord.

ਅੰਤਰਿ ਸਬਦੁ ਸਾਚਿ ਲਿਵ ਲਾਇ ॥੧੦॥ ਅੰਤਰਿ ਸਬਦੁ ਸਾਚਿ ਲਿਕ ਲਾਇ ॥੧੦॥

He lovingly centres his attention deep within upon the True Word of the Shabad. ||10||

4. **Knowledge of His Hukam** (i.e. Divine Ordinance or God's Will through development of concentration and faith in Him), as in **Sri Guru Granth Sahib, page 1027**:

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥

One who realizes the Hukam of God's Command, by the Grace of the Guru,

ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣੈ ॥ ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਐ ॥
 comes to know the lifestyle of the ages.
 ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹੇ ॥੧੬॥੧॥੭॥
 ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹੇ ॥੧੬॥੧॥੭॥
 O Nanak, chant the Naam, and cross over to the other side. The True Lord will
 carry you across. ||16||1||7||

Guru Nanak advocates a **dialectic method**, a compromise between inductive and deductive logical methods, through his **Bani**, viz.:

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥
 Without serving the True Guru, Yoga is not attained;
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥
 without meeting the True Guru, no one is liberated.
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥
 Without meeting the True Guru, the Naam cannot be found.
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥
 Without meeting the True Guru, one suffers in terrible pain.
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥
 Without meeting the True Guru, there is only the deep darkness of egotistical
 pride.
 ਨਾਨਕ ਬਿਨੁ ਗੁਰੁ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥੧੦॥ ਨਾਨਕ ਬਿਨੁ ਗੁਰੁ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥੧੦॥
 O Nanak, without the True Guru, one dies, having lost the opportunity of this
 life. ||70||

Guru Nanak, Sri Guru Granth Sahib, Page 946

The following stanza in Japji, AmritKirtan defines Guru Nanak's educational philosophy with clarity:

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥
 The faithful have intuitive awareness and intelligence.
 ਮੰਨੈ ਸਗਲ ਭਵਨ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਨ ਕੀ ਸੁਧਿ ॥
 The faithful know about all worlds and realms.
 ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥
 The faithful shall never be struck across the face.
 ਮੰਨ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਮੰਨ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
 The faithful do not have to go with the Messenger of Death.
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
 Such is the Name of the Immaculate Lord.
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਐ ਮਨਿ ਕੋਇ ॥੧੩॥
 Only one who has faith comes to know such a state of mind. ||13||

Guru Nanak, Sri Guru Granth Sahib, Page 3

Guru Nanak favoured education for all. Regardless of differences such as gender, caste, creed, colour, and prejudices. His vision was of universal education. In fact the modern education and its propagators owe much to the reforms brought by Guru Nanak Ji.

Guru Nanak, a moral teacher, emphasised virtuous life by leaving the vices as follows:

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥ ਨਾਨਕ ਅਤਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
 O Nanak, as many as are the sins one commits, so many are the chains around his neck.
 ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥ ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥
 If he possesses virtues, then the chains are cut away; these virtues are his brothers, his true brothers.

Guru Nanak, Sri Guru Granth Sahib, Page 595, Lines 8 and 9

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥
 ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥
 That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.

Guru Nanak, Sri Guru Granth Sahib, Page 140

Just like many other spiritual gurus of India, Guru Nanak also held the ultimate aim of education and life as self-realization. It is accompanied with spiritual development, spiritual emancipation, enlightenment and truthful honest living. His vision harmonised the various aims of education, such as religious, moral, character, intellectual, aesthetic, and spiritual aims, with the aim of self-realization. According to Guru Nanak, education is a means for the all-round harmonious development of one's personality through the aim of self-realization.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥ ਪ੍ਰਭਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥
 Prays Nanak, what is the nature of the spiritual people?
 ਆਪੁ ਪਛਾਣੈ ਬੁਝੈ ਸੋਇ ॥ ਆਪੁ ਪਛਾਣੈ ਬੁਝੈ ਸੋਇ ॥
 They are self-realized; they understand God.

Guru Nanak, Sri Guru Granth Sahib, page 25

ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੈ ॥ ੯ ॥ ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੈ ॥ ੯ ॥
 One who understands his own soul, contemplates the essence of reality. ||8||

Guru Nanak, Sri Guru Granth Sahib, page 224

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥ ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥
 Those who understand their own souls, are themselves the Supreme Soul.

Guru Nanak, Sri Guru Granth Sahib, page 421

Guru Nanak Dev Ji, thus is relevant in today's age of science and technology, war and terror, corruption and nepotism. He himself led a path of scientific method through his keen observations of the people and the world surrounding him, as well as being objective and unbiased in his approach as is evident by the following:

ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹੁ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ॥ ਨਾ ਹਮ ਚੰਗੇ ਆਖੀਅਹੁ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ॥
I am not called good, and I see none who are bad.

Guru Nanak, Sri Guru Granth Sahib, page 1015, page 12

Guru Nanak's teachings can be summed up as follows (Virk, 2019):

- Guru Nanak's teachings contributed to the unity of Hindus and Muslims to some extent.
- He condemned slavery, racial discrimination, caste system and preached equality of all mankind.
- Guru Nanak contributed to women empowerment in India. Guru Nanak appealed to his followers to respect women and to treat them as their equal.
- Guru Nanak rejected asceticism and supported the lifestyle of a householder.
- He taught his followers the methods to attain salvation without recourse to any priests, dogmas, rituals and superstitions.
- Guru Nanak always stressed the inner spiritual awakening through Meditation on the Naam (Ultimate Reality).

“Guru Nanak was not a reformer. We know he was not a Hindu who appealed to the Hindu scriptures in order to reform Hindu society. We know he was not a Muslim trying to eradicate evils in Muslim society by appealing to the Quran. I do not find in his teachings any attempt at a reconciliation of Hinduism and Islam, any combination of existing patterns of beliefs to constitute a new and more pleasing pattern. In fact, he set both Hinduism and Islam aside to get to the religion itself. He was an originator, a founder.” (M. Mujeeb, 1969)

Thus, through the above exposition, it is obvious that Guru Nanak's philosophy of education is complete in all its respects and is rich with its own aims, curriculum, and methodology of teaching, discipline, value system and solutions to current problems of education. Guru Nanak strived for successful solutions of various religious, social, moral, spiritual, cultural and educational problems in Indian as well as international perspectives. His solutions were philosophical, psychological, scientific, practical and humanistic in nature.

Guru Nanak's philosophy of education is applicable for one and all. It is representative of idealism, naturalism, pragmatism, realism and humanism. Modern philosophy of education delves on humanistic and scientific approach to life. Guru Nanak had toured far and wide and his interactions with people of different religions, culture and geographies have enabled him to expound a philosophy of life, including that of education, which is at once modern and classic. The best part for a researcher is that it is well documented in the sacred Sri Guru Granth Sahib, facilitating a deep and systematic study of his philosophy.

This paper thus attempted to explore the vast ocean of Guru Nanak Dev Ji's teachings and present a few jewels in this context. The paper has been delimited in its scope predominantly by the writer's limited intellectual capacity to comprehend even a little of Nanak's great philosophy. The writer expresses his sincere indebtedness to scholars of print and online resources to facilitate this study.

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22

SRI GURU NANAK DEV JI – AS A MESSENGER OF WORLD PEACE

*Mrs. Poonampreet Kaur**

The concept of peace has gone through significant changes ever since the dawn of civilization. The transition of mankind from the ancient times through Medieval to modern ages has experienced chaos due to spiritual and temporal advancements in different societies. The search for peace is not only an international issue but is more relevant most crucial in relations existing between class, racial and ethnic groups. This problem can be visualized from two levels i.e. the intrapersonal level dealing with internal peace of mind and interpersonal level relating to fellowship relations in family and in social sphere. For the well being of others there are two ways- the individual centred altruism and social- centred altruism .Guru Nanak Dev Ji addresses the issues of peace and amity in a unique manner and recommends a holistic approach to life. Guru Nanak Dev Ji enunciates the concept of oneness of GOD and affirms the sanctity of whole existence. It stresses on the cultivation of universal values, detachment, expansion of consciousness, elimination of fear and service for the welfare of humanity, to promote peace in the whole universe. He also recommended love as a language and travelled north to south and east to west to gave the realization of truth and spread the message of love, peace, universal brotherhood, tolerance, equality and well being of all. The whole world found a savior in HIM.

Key Words: *Internal peace, interpersonal relations, holistic approach, humanity, universal values, etc.*

Introduction

In the era, when people of diverse beliefs and diverse faiths live in mortal fear of clash of different ideologies, cultures called civilized nations compete in the secrecy manufacture of destructive weaponry then the arousing message of Guru Nanak Dev Ji for peaceful co- existence and mutual trust acquires a special urgency. Historically, Guru Nanak Dev Ji launched his movement for world peace and love for humanity in 15th century but his message enshrined in Sri Guru Granth Sahib ji has a timeless quality and universal appeal. HIS five centuries old utterances are as true and compelling in strife ridden world today. He did not set out to impose a new set of doctrines but hauled back the truths and wisdom forgotten by unstable world. He observed that the common people are being exploited by both the rulers of their country as well as the religious leaders. He saw one set of oppressors being replaced by another who were bent upon inflicting

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untold misery on their subjects. He saw the priests, who were to provide solace and comfort to the followers, discriminating people on the basis of their caste and status.

“The age is like a drawn sword and the kings are butchers, the sense of duty and responsibility has taken wings and fled. In this dark night of falsehood, the moon of truth is not seen anywhere. My search for truth brought me no fruits, in this pitch darkness, I lost my way to peace. The entire world is in miserable condition because of the disease of ego. O Nanak! Salvage them from this disease.” (p.145, Sri Guru Granth Sahib)

Guru Nanak Dev Ji realized that there could not be a real peace without justice. He, therefore, created a blue print for a just society. The first thing he asked for was religious tolerance. He Declared “Na Koi Hindu Na Musalmaan” (There is neither hindu nor muslim). Which means stop differentiating people between Hindus and Muslims and for that matter between Christians, Sikh or Jew and consider the entire human race as one.

“O Lord, take care of all (irrespective of their faith). Let there be plenty of food for all and let them all be free from pain & suffering.” (p.658, Sri Guru Granth Sahib)

God Almighty is not interested in our religious label but in the way, we conduct ourselves. When asked by Kazi at Mecca. “who is superior a Hindu or a Muslim?” Guru Nanak replied, “Without good deeds, people belonging to both the religions will have to suffer”

“Puchhan Khol Kitab noon Hindu vadda key Musalmaan,
Baba aakhay hajiyan, shubh amlaan bajhon dono roi” (Bhai Gurdas)

Look at the internal characteristics of a person and don't ask any one's caste, status or race. The caste, race, or status of a person carries no weight in the court of Lord – God. We all are free to believe what we like, but when we denigrate the beliefs of others in our smaller inter- dependent world, we invite conflict and threaten peace. In order to maintain peace it is essential to look at other religions and beliefs with tolerance. Guru Nanak Dev Ji taught us to fight for the rights of humanity peacefully but firmly, a unique way that was unheard of in those days.

When Guru Nanak dev ji founded the sikh religion the general situation in the society was surcharged by hatred among the existent religion, political slavery, caste rivalry and conflict among the different social and religious groups. In such a deteriorated state of affairs Guru Nanak dev ji founded a new religion based on oneness of GOD, oneness of man. He set out to build a community of men and women who are devoted to GOD and filled with a sense of humanity, love, peace, equality and mutual respect, because language of GOD is love for all creatures. As only those who love GOD, shall attain Him and people who spend their lives indulging in corruption and sin pass their lives in vain. Guru Nanak Dev Ji believed in one God which is – formless, the absolute eternal and infinite.

“He himself is formless and also formed, the one Lord is without attributes and also with attributes” (p.250, Sri Guru Granth Sahib)

“He himself is formed, and He himself is formless” (p.863, Sri Guru Granth Sahib)

“O God, You are my power, authority and youth, You are absolute, without attributes and also related, with the most sublime attributes” (p.211, Sri Guru Granth Sahib)

For the development of peace and harmony in society, Guru Nanak Dev ji worked towards bringing all creeds, in particular, in hindus and muslims in the spirit of deep respect for each other, sincere affection and kindness. He tried to create harmony between the communities, even as he called upon rulers and potentates to desist from repression and exploitation of the common people. Guru Nanak dev ji is the master who travelled from china in the north to Ceylon in the south, from Sikkim and Assam in the east to Rome and Russia in the West i.e. across the whole earth to cool the burning world with his sweet, sacred, wonderful and divine words and washout the sins of whole mankind by the grace of NAAM. He gave the realization of TRUTH i.e. GOD who is one and only one and spread the message of love, peace, universal brotherhood, tolerance, equality and well being of all.

The whole world found a savior in HIM. To quote “Excellence of Sikhism” by Dr. Sarup Singh Alag, “He was “**Guru**” of Hindus, “**Pir**” of Muslims. He was “**Nanak Buddha**” in Sri Lanka, “**Nanak Lama**” in Tibet,” **Guru Nanak**” in Arab countries, “**Wali- Hind Baba Nanak**” in Vast Russia and Afghan kingdoms, “**Bhusa Nanak**” in China, Mongolia and Vietnam, “**Rimpochee**” or “**Rimpoji**” in high mountains i.e. Bhutan, Nepal and Sikkim.” A popular proverb describes him as a guru for hindus and Pir for Muslims.

“Guru Nanak Shah Fakir, Hindu Ka Guru, Mussalman Ka Pir”

Guru Nanak Dev Ji universally recognized as a master of human race, no other prophet could equal him in getting such universal respect, recognition and reverence during his own life time in whole of the world.

The engraved stones and platforms, the spring falls and wells of sweet and hot waters and lakes spread all over the world in his memory, are witness to his spiritual sovereignty and superiority. To quote Prof. Abdul Majid Khan “Baba Nanak was a prophet of universal love, light house for the whole of humanity, a redeemer of all mankind.” In a fierely competitive world, Guru Nanak Dev Ji teaches us to share our resources, our possessions and privileges.

There is no denial of the fact that the stress of Guru Nanak Dev Ji is on the regulation of human relations by the spiritual principles. There are three main precepts i.e. **Naam Japna, Kirat Karna and Vand Chhakna**. It neither advocates the philosophy of pacifism nor withdrawal from active life but inculcates the spirit of selfless action. This clearly paves the way to universal passion for peace that is not a life of possession but of distribution aiming at self- sovereignty as the true culture of man and the state.

Guru Nanak Dev Ji said “A person can lead an ideal life as a ‘grihasti’ (householder) doing his normal day to day activities while being deeply soulful and absorbed in contemplation and devotion to GOD” A sikh must attend to his family and perform all social duties, always do good to others, yet have his own being in GOD. Without practicing truthful conduct, all pilgrimages and alms giving, bring little merit. The profound message of Guru Nanak Dev Ji is - “Look within for your true self as everything is pre- programmed”. The enormous emphasis is on the idea of “common wealth” or the spirit of sharing, Guru Nanak Dev Ji speaks of the importance of **Seva** - Serving the needy above self-combined with compassion. Thus humanitarian service is not giving ‘alms to the needy’. It is much more, as the way to redemption and transcendent merger with the divine.

To be able to integrate the areas of the temporal with the spiritual has been one of the most significant contribution of Guru Nanak Dev Ji. He has given us the idea of balance of forces or interests. There is a need to adopt Guru Nanak Dev Ji's philosophy in our life. Too often we tend to forget the spiritual and overemphasize the material. A balanced life- as Guru Nanak Dev Ji taught and practiced- offers the best opportunity for peace and harmony. Across the continents, men and women of caliber who work selflessly must blaze the path to unity and commitment to the moral values taught by Guru Nanak Dev Ji for us to reach heights of glory that our gurus envisioned. Guru Nanak Dev Ji knew that, it takes much courage, sacrifice and efforts to make genuine peace on earth in reality. So his path is – the path of love for god and fellow human being. He said “those who wish to follow the path of love should be prepared to make great sacrifices” (p.1412, Sri Guru Granth Sahib).

Solution for World Peace

The Approach of Guru Nanak Dev Ji towards peace is not theoretical or conceptual but it initiates a plan of action. Peace is a multi-facet accomplishment and no single institution or a set of human relationships can maintain and promote peace which, nonetheless, is the cooperative task of all of them. Like war and violence, peace is a disposition of mind that determines the human will and lead to conscious activity. It will not appear strange to say that peace is the outcome of intentional human action and it may be defined as complex, collective and social achievement, which requires the complete transformation of man's attitude. This inner transformation is possible in and through society and Guru Nanak Dev Ji on one hand advocates “the life of householder and the company of saints or holy congregation” (p.819, Sri Guru Granth Sahib) on the other hand “To maintain peace at all levels, the need is not only to abide by the values but also ‘transvaluation of values’ which means in the hierarchy of values, placing the values of justice and disinterested service as the first order values. (p.250, Sri Guru Granth Sahib)

The central idea revolves around the socio-spiritual realization of man. No distinction is made between the contemplative life and social service, rather spiritual orientation leads to social orientation. The ideal love for GOD inculcates the love for the whole mankind. This type of love requires inner and outer surrender that means complete dedication and dependence on GOD and faith in the operation of divine justice. The stress is on the practice of altruism and this altruistic spirit finds expression in the ideal of self sacrifice, which does not mean self- negation or self-denial but it is self – transcendence or dying to live. It indicates to a life of detachment, expansion of consciousness, elimination of fear and service for the welfare of humanity (Sarbat Da Bhala).

For the well being of others there are two ways- the individual centred altruism and social-centred altruism. The former is related with the welfare of an individual, while the latter is concerned with the charge or reformation of unjust social organizations. To maintain peace at the macroscopic level, the society- centred altruistic motivation is most urgently needed and this type of spirit is explicitly clear in Guru Granth Sahib which initiates the possibility of inter faith dialogue with diverse types of religious and social groups, without any sign of conflict or an idea of conversion but the sole purpose being to convince them to transcend above the ritualistic and external formation and to understand the inner depth meaning of their respective faiths. Moreover idea of

universal brotherhood , cooperation and love and the stress on the conformity of inner belief and outward conduct imparts a dynamic and spiritual orientation to human relationships.

By following the Nanak's phalsafa the succeeding sikh gurus also spoke out against discrimination and injustice in society while preaching a responsible family life based on moral values and truthful living. They preached kinship of all creation before one primal being.

Conclusion

Today we observe the results of selfish pursuit of power and wealth. There is much human poverty, suffering and pain, while the rich countries get richer. Guru Nanak's universal message to humankind is highly relevant, to live a life of service a life of sharing with others, and belief in equality of humanity before one creator for all. Peace requires even greater effort than waging wars. So Guru Nanak Dev Ji preached practical religion, making social service- Seva, as essential part of sikh religion. The sikh ideology, of which Guru Granth Sahib ji is the embodiment invites all good people of all beliefs to do something about world peace and to work together for a tolerant and just for world order. The philosophy of Guru Nanak Dev Ji is universal, dynamic and deeply humanistic. It is repository of spiritual insights for the whole world.

If we follow, rather practice the teachings of Guru Nanak Dev Ji in a true and sincere way, we can find that spiritual solace which is the deepest urge of human soul and is most urgently needed to maintain peace both at the microscopic and at the macroscopic level.

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23

A HISTORICAL OVERVIEW OF SINDHI HINDUS IN PAKISTAN AND INDIA — THEIR REVERENCE TO GURU NANAK DEVJI

*Dr. Heena. D. Wadhvani**

Sindh is one of the main provinces of Pakistan in the south-east of the country. It borders the Indian states of Rajasthan and Gujarat to the east and the Arabian Sea to the South. It is home to 93% of the Hindus in Pakistan. Authorities estimate that there are 3.5 million Hindus in Pakistan. The last census in Pakistan was conducted in 1998 and it recorded 2.3 million Hindus. The Pakistan Hindu Council, however, gives a much bigger estimate of 8 million. This cannot be verified from other sources. The Sindhis were greatly influenced by Guru Nanak's teachings as he did pass through Sindh and expound his beautifully simple philosophy to the Sindhis of that area. The Sindhis were so deeply influenced by the Master's teachings that it was not uncommon for the Sindhis to make their first son a Sikh. Even today the Sindhis worship Guru Nanak with the same fervour that they accord to, Shri Krishna, Shri Ram, Shivji or/ and Ma Durga, Laxmi and Saraswati. The Geeta and The Guru Granth Sahib both enjoy an exalted status in Sindhi homes.

Sindhi Hindu surnames tend to end in 'ani' like Advani, Chandnani, Mulchandani, Vaswani etc but there are others like Chugh, Bhatia, and Lohana among others. The unique aspect of Sindhi Hindus is their reverence to Guru Nanak Sahib and Guru Granth Sahib Ji. In this paper an attempt is made to highlight the historical background of sindhis in Sindh and propagation of Sikh tenets in Sindhis.

Key Words: *Sindh, Burton's observation, Guru Nanak Visit, Sindhi Sikhs*

Introduction

Sindh is one of the main provinces of Pakistan in the south-east of the country. It borders the Indian states of Rajasthan and Gujarat to the east and the Arabian Sea to the South. It is home to 93% of the Hindus in Pakistan. Authorities estimate that there are 3.5 million Hindus in Pakistan. The last census in Pakistan was conducted in 1998 and it recorded 2.3 million Hindus. The Pakistan Hindu Council, however, gives a much bigger estimate of 8 million. This cannot be verified from other sources. Sindhi Hindu surnames tend to end in 'ani' like Advani, Chandnani, Mulchandani, Vaswani etc but there are others like Chugh, Bhatia, and Lohana among others. The unique aspect of Sindhi Hindus is their reverence to Guru Nanak Sahib and Guru Granth Sahib Ji. One community at the peripheral of Sikh religion is Sindhis Hindus (or Nanakpanthis)

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in Pakistan. Very little information is available in the public domain especially around their relationship with Sikh religion. At the most, we know that some Sindhis are Sehajdhari (literal meaning slow adopters) Sikhs.

Sindh in 1851 - Burton's Observation

To understand Sindhi Hindus in Pakistan, one has to keep aside our standard and preconceived ideas about what constitute a Hindu, Sikh and even Muslim religion. The Sindhi Hindus are heterodox in their belief and rituals. Their religion is a mixture of Hindu, Sikh and Sufi Islam. British annexed Sindh in 1843 and found Sindh unique and different from other Indian provinces.

Richard F Burton (1851) wrote *Sindh & the races that inhabit the Valley of the Indus* describe a curious mix of Hindu and Sikh practices among Sindhi Hindus. He calls them 'heterodox Sikhs' and observed that "*they show a general tendency towards the faith of Nanak Shah, and that many castes have so intermingled the religion of the Sikh with their original Hinduism, that we can scarcely discern the line of demarcation.*"

Burton adds that there is no remnant of the *Kshatriya* (warrior caste) in Sindh and calls Sindhis, heterodox Sikhs. "*Those who lay claim to the regal origin are generally Banyans (Baniyas, the trader/mercantile community) who have partly conformed to the practice of Nanak Shah's religion, they are therefore heterodox Sikhs. Their chief occupations are trade and government employment. Their studies are confined to the writings of the Gurus, and sufficient Persian to keep them in office. They wear no peculiar costume, and do not necessarily shave the beard. Their food is same as the Sarsat Brahmans, except that they eat only animals that have been killed, either by themselves or a fellow casteman, according to the Sikh rite termed Jhatko. Finally they are either pure theist (belief in existence of God), or as is more generally the case, they mix up deism (rationalism) with the old idolatry of the Hindoos.*"

A significant factor in Hindu survival in Sindh during the Muslim period, in reasonably good shape, was the rise of Sikhism in the Punjab. Sanatan Dharma having gone moribund under prolonged Muslim rule, Sikhism came as a fresh breeze in the stale Sindhi atmosphere. The fact that the two provinces were neighbours, their people, kin and their languages allied, made Sikhism tick very well in Sindh.

Guru Nanak Visit

It is believed that Guru Nanak Dev had visited Shikarpur in his wide-ranging travels. According to *Janamsakhi Tradition* by Dr Kirpal Singh, all the Janamsakhis mention that Guru Ji came to Shikarpur in North Sindh while on his way to Central Asia. Bhai Bala wali Janamsakhi, gives details regarding his meeting and discourse at Shikarpur. Dr. Kirpal Singh have translated the Sakhi and covered this in the article *Guru Nanak in Shikarpur*. Local *Sangat* claim that Guru Nanak came to Sukkur as well. The Janamsakhi specifically do not mention Sukkur but state that after Shikarpur he went further in Sindh. We can safely say that Gurbani was introduced during this period and later on hymns from Guru Granth Sahib.

Who propagated Sikh Tenets in Sindh?

Guru Nanak's two sons Baba Lakhmichand and Baba Srichand, gave rise to the Jagiasu and Udasi schools of preachers. The Sindhi tradition records the visit of Baba Sri Chand, son of Guru

Nanak and founder of *Udasi Panth*. Darbar Baba Sri Chand Sahib in village Fakeer Jo Goth in district Thatta commemorates the visit of Baba Sri Chand, the founder of *Udasi Panth*. He was not given the guruship by his father. Most of the Udasi priests were ascetic, remain celibate and did not keep *Kesh* (uncut hair and beard). Their doctrine was heavily influenced by Hindu religion while reciting Guru Granth Sahib.

They also established many temples. Chief of them was Bawa Gurpat Saheb, the twelfth-generation descendant of Guru Nanak. He played a notable role in Sindhi society. No wonder the Sindhis are very familiar with Sikh scriptures.

Sindhi Sikhs

With the teachings of Guru Nanak during one of his travels to Sindh, many Hindu Sindhis adopted Sikhism. Many Hindu Sindhi women learned the Gurmukhī alphabet to enable them to read the Guru Granth Sahib. Many Amils, a sect of Hindu Sindhis, adopted Sikhism. There used to be a time, before the independence, when many non-Muslim Sindhis were Sehajdhari or Nanakpanthi Sikhs.

During the early 1900s, the Chief Khalsa Diwan of Amritsar sent out missionary groups once a year to Sindh to work among the Sehajdhari Sindhis. Over a period of 30 years with scarce resources this missionary activity resulted in an increase from 1,000 Keshdhari Sindhis in 1901 to over 39,000 in 1941 a significant number in those days.

The bond of the Sehajdhari Sindhis with Sikhism is legendary. Like the Sikhs of Punjab, the Sehajdhari Sikhs of Sindh also left behind their homeland and are now dispersed all over India and abroad. There are about 50 million Sindhis in Sindh province of Pakistan and about 2.5 million in India. Their main pilgrimage centres are Nankana Sahib and Dehra Sahib in Punjab, and Sadh Bela near Sukkur in Sindh. Sadh Bela is an Udasi shrine built in 1823.

After partition almost all Gurdwaras in Sindh were abandoned as all Sikhs and most Sindhi Hindus left for India. The Sindhis (both Hindus & Sikhs) who came to India after 1947 built Gurdwaras in Maharashtra, Gujarat and Madhya Pradesh.

Present Scenario

During early 20th century for the propagation of Sikh principles based on Gurbani. One local person who made much difference and is still revered by the Sindhi community in India and Sindh is **Sant Thahriya Singh** (d 1927) of village Kandhra, district Sakhra in Sind. His legacy continues and number of Gurdwaras are named as such ‘Guru Nanak Darbar - Dera Sant Baba Thahriya Singh Ji. They should not be confused with any ‘Deras’ but it simply honours the name of Sant who brought Sindhis close to Sikh. They have Gurdwaras in Pimpri (Pune), Ulhasnagar, Gwalior, Indore (both in Madhya Pradesh), Bhavnagar Dhasa, Navsari, Palitana, Sihor, Dhola (all in Gujarat), Kota (in Rajasthan) and Malerkotla in Punjab.

The Number of Gurudwara in Ulhasnagar (Maharashtra)

- Dhan Guru Nanak Darbar is Gurudwara located at Ulhasnagar 3. The founder of which is Sant Baba Thahiriya Singhji who is also founder of Sindhi Sikhs.
- Amritvela Trust Gurudwara, Ulhasnagar-4

- Bhaisaheb Notandas Darbar ,Ulhasnagar -1
- Gurudwara Makhan Shah Labana,Ulhasnagar-2
- Guru Nanak Singh Sabha Panchayati Gurudwara, Press Bazar,Ulhasnagar-3
- Gurudwara Sachkand Saheb ,Ulhasnagar-5
- Gurdwara Shri Guru Harkrishan Sahib Ji, Kurla Camp, Ulhasnagar 5
- Hari Kirtan Darbar ,Ulhasnagar 3
- Baba Kundaram Darbar, Ulhasnagar 1.
- Shree Dasmesh Darbar Gurudwara,Ulhasnagar -4
- Dhan Guru Nanak Darbar, Ulhasnagar -3
- Gursanagat Darbar, Ulhasnagar-4
- Saheb Shree Guru Gobind Singh Gurudwara, Press Bazar, Ulhasnagar-3
- Shri Guru Arjan Dev Gurudwara Dera Sant Baba Visakh Singh Ji, Ulhasnagar -2
- Shri Gurunanak Nagar Gurdwara, Ulhasnagar 2

As the researcher lives in Ulhasnagar and basically belongs to Jagiasi Family (maternal side) frequently visits Gurudwara and recites Japji Saheb, Sukmani Saheb as well as knows Gurmukhi script. The above list is some of the Gurudwara author could located in Ulhasnagar 1-5 camps. The Author is sure there may be still more of the worship places (Gurudwara) in small rooms and houses in remote corners of the town. These Gurudwara follows all the customs and traditions followed in Sikh Gurudwaras.

Some of the Sindhis in India can read *Gurmukhi* script. However, they continue to celebrate the *Gurpurab* of Guru Nanak with great fervour. Guru Granth Sahib continues to hold special place for them.

Largest Prabhat Pheri of the World from Ulhasnagar

Gurunanak Parbhaat pheris are early morning (4am) processions observed right before Gurpurab (Guru Nanakdev Saheb Birthday). Sikh devotees go around singing kirtan and shabads in the neighbourhood in which they reside. It begins and ends at the Gurdwara.

Every year Dhan Guru Nanak Darbar, Dera Sant Baba Thahirya Singh Saheb ji from Sec 19, Bk no 850, Ulhasnagar-3 organises largest Prabhat Pheri. Every Year Largest Prabhat Pheri (Procession) is organised on the last day which is Gurupurab.

‘Huge gathering of Sindhi Hindus at Amrit Vela in Ulhasnagar

Using earphones let not to disturb others

Bhai Gurpreet Singh Mumbai Wale runs an Amrit Vela Trust in Ulhasnagar. He gives huge emphasis on *Amrit Vela*. You can see the big gathering of Sindhi Hindus in Ulhasnagar at *Amrit Vela* who are listening to his sermon/katha through earphones hence not disturbing the neighbouring areas.

They have replaced loudspeakers with ear phones and still have *Sadh Sangat* and *Amrit Vela Nitnem*. The *katha* is in Hindi. The message of Guru Granth Sahib is not restricted by language. This shows the big gathering of Sindhi Hindus and their ‘*sharda*’ (respect and love) towards Sikhi.

Conclusion

The Researcher had tried to share her experiences and tried briefly to trace the history of Sikh relationship with Sindh. This was an attempt to make both Sikhs and Sindhis aware of their historic relationship. We share a unique bond with them which should be preserved, secondly how a close feeling of respect is there for Guru Nanak's Devji's Teaching in Sindhi Community .

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RELEVANCE OF GURU NANAK'S PREACHING IN THE MODERN ERA

*Dr. Jasbir Kaur**

Guru Nanak, the social reformer and saint born at the time, when India was in the clutches of ignorance, superstitions and inequality. People were being oppressed because of their religion, caste and social status. In that era of widespread darkness the birth of Guru Nanak was quoted beautifully as 'Satguru Nanak Pargatya, Miti Dhund Jag Chanan Hoya'. With his wisdom and a deep understanding about transcendental world, he showed the path of liberation to the humanity. His philosophy towards life and the ultimate truth about God is lighting the path of his followers.

Key Words – Social reformer, superstitions, preaching, relevance, liberation

Introduction

Guru Nanak also known by the name 'Baba Nanak' (29 November 1469 – 22 September 1539) was the founder of Sikhism and the first of the ten Sikh Gurus. Born to a merchant Hindu Khatri family in Rai Bhoi Ki Talvandi (present day Nankana Sahib, Punjab, Pakistan) he touched the hearts of millions of people living in different corners of the world. From the very young age, through his deep understanding and insight about the human nature and the ultimate power, that is governing all of us, he presented some truths of life which must be acknowledged for living a pure, peaceful and spiritual life. Some of his preaching that still finds its way, even after fifty five hundred years of their existence, is presented in the following discussion.

God is One

Ik oa(n)kaar, sat naam, karta purakh, nirabho, niravair, akaal moorat, ajoonee saibha(n), gur prasaad.

The teachings of Guru Nanak are logical and easy to understand. His definition of God is most interesting and captured in Mool Mantra – One, True Name, Creator, Fearless, Without Vengeance, Beyond Time, Does not Incarnate, Self-existent, Understood only by His Grace. The very first word of Guru Nanak's mool mantra is that God is one. And today, after more than five hundred years, we are spreading hatred on name of duality of God and supremacy of one religion over the other. Even our constitutional principle of equality and secularism makes it mandatory; we still need to follow the teachings of Nanak in letter and spirit.

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Truthful Living

Once God is defined, Guru Nanak then proceeds to mention that the purpose of life is to become truthful for which one has to purify actions, listen and practice meditation. He emphasized on dignity of labor, and observed that Truth is Highest Virtue but Truthful Living is still higher. In this pursuit of Truth, he suggested to fulfill all your duties towards family and society, seek support of knowledge to construct your mind, make effort to lead a righteous life, and humbly seek grace from the almighty God.

Search for Truth

Patala patal lakh agasa agaas. Orak orak bhal thake ved kehan ik vat. Sehas atharh kehan kateba aslu ik dhat. Lekha hoe ta likhyai lekhy hoe vinaas. Nanak vadda akhiye apey janay aap.

The very first line of Guru Nanak quoted above is the clear indication that our search for reality is never ending. As we have world beyond the worlds and this very fact is the base of our all research based activities to conquer the unconquered. Universe is beyond our imagination and we have to rise above the readymade knowledge given in Granths and Vedas to fulfill the need of inquisitiveness, which can be a great source of scientific discoveries and inventions.

Guru Nanak was inquisitive by nature from his childhood. He was against the readymade knowledge as imparted by religious gurus. His search for truth and a spirit of inquiry pulled him to travel in various directions to find the ultimate truth and meaning of life. Popularly known as “Udasis”, Guru Nanak travelled across the globe and enlightened the people to be more foresighted in their thought process.

Rise Above Superstitions

Guru Nanak did not accept many established customs and institutions such as the caste system, Janeu ceremony, throwing water to the sun, traditional aarti, formal and ritualized prayer and pilgrimages. History is full of examples related to Guru Nanak’s preaching where, through his wit and experience, he told people to remain away from superstitions (Watering his land from a far away distant place and requesting Muslim saints to put his feet in the direction where they think God is not present). But the irony of our time is, even today we are engulfed in clouds of orthodox thoughts and superstitions. So the need of the hour is to look again in what direction we are moving and how to overcome this rigidity on our part.

Equality of Woman

In Guru Nanak’s Baani the supreme place is given to the Woman which is the creator of this world. The couplet from his baani goes like this:

Bhand jamiye, bhand nimiye, bhand mangan viah. Bhando hove dosti bhando challe rah. Bhando muua bhand bhaliye bhand hove bandhan. So kio manda akhiya jit jamme rajaan. Bhando hi bhand pje bhande baaj na koe. Nanak bhande bahara eko sacha soe. |

From woman, man is born; within woman, man is conceived; to woman he is engaged and

married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. ***So why call her bad? From her, kings are born.*** From woman, woman is born; without woman, there would be no one at all. O Nanak, only the True Lord is without a woman ||

Our first guru raised the status and position of women, but do we practice it? What is the status of a woman in the world today? Has it reached the level of equality with men? On one hand we are giving lectures on women empowerment and on the other hand, we are treating them with brutality. Media is full of news about crime against women. Women are becoming the victim of foeticide, rape, acid attacks, dowry and domestic violence. Thus Guru Nanak's deep respect and pious thought towards the women should be reconsidered and followed in its true spirit in the present scenario.

True Possessions of Life

Daya kapah, santokh soot, jat gandhi, sat vatt, Ehe janeu jee ka, hae ta pandey ghatt.

Na ihh tuttai, na mal laggae, na eh jalai, na jaey, Dhan so manas, nanaka, jo gall chalai paey.

In the above verse Nanak is not preaching against any symbol. He is preaching against the hypocrisy and cheating going in the garb of symbols. The degradation in society during his time was rather too much. He was fearless enough to raise his voice against falsehood and hypocrisy. For him inner qualities only were of significance.

In the modern era we are enjoying all the amenities of life. But we are away from inner peace and self realization. We have worldly symbols to project ourselves as the most blessed one, but we are, in fact running away from reality. In this verse Guru Nanak talked about the real possession that everyone should have. We have to rise above the materialistic symbols to walk on the path of self enlightenment.

Respect for Environment

'Pavan guru paani pita, maataa dharat mahatt

On environment, Guru Nanak guides that Earth has to be treated like Mother, water like Father, and air like Guru. This message in closing Salok of Japji is recited many times daily during meditation, individually and collectively. But are we true to our words, in the last two decades we have not left any corner of the world which is free from filth and garbage. We have polluted our land, water and air. Water scarcity is a frightening reality. Air pollution has reached its maximum. So it's time to ponder upon and practice what Guru Nanak has preached us five centuries ago.

Service to Humanity

Ghal Khaye Kuch Hatho De, Nanak Rah Pachhane Sey

The message of Guru Nanak, as contained in various compositions, urged people to lead a householder's life, work hard and then share something in charity. This message is encapsulated

in *Naam Japo, Kirat Karo, and Vand Chakko* i.e. Meditate, Earn Honestly, and Share with Others. It is still as relevant as at the time of its origin. The only problem is that we are shunning away from hard work (Kirat). Our only motive in life is to collect maximum of material things. We have no time for meditation and contemplation which is the sole reason for our sufferings and loss of mental peace. Everyone seems to be in the race of getting name and fame in the society. We are least bothered about the sufferings of our fellow beings and do not believe in the principle of charity or care for others. We must work on the lines of *Naam Japo, Kirat Karo, and Vand Chakko* for living a healthy and blissful life in the present scenario.

Renunciation

Guru Nanak Dev Ji asked his followers to shun five evils of Lust, Anger, Greed, Attachment and Ego. As per him these lead to illusion (maya) which eventually act as roadblock towards attainment of salvation. In today's times, these five evils or bad habits prevent us from attaining our true self which is capable of miraculous feats otherwise. On the name of renunciation we are being trapped in the company of so called sadhus, gurus, saints and yogis who are taking full advantage of our ignorance. We need to identify that our true renunciation or liberation is in our hands only.

Caste System

On social issues, Guru Nanak emphasized equality of complete human race, irrespective of caste, color, creed, gender or race. He said that the caste of a person is based on what he does. According to Guru Nanak, serving needy and hungry is an important duty of the society. His idea of a caste-free society transpired also in his concepts of Sangat and Pangat. Hence, the first langar or free kitchen was started by Guru Nanak Dev Ji around 1489. No doubt we are following the tradition of langar but still we are not ready to put our faith in unity in diversity. We have become so intolerant on the pretext of caste and religion, that we feel no harm in indulging riots and mass killing, damaging public property, lynching and other kinds of inhumane acts.

Contemporary situation

“Raaje Sehn Mukadam Kutte, Jaye Jagayen Baithe Suttee”

Guru Nanak raised voice against the atrocities of erstwhile rulers. He felt concerned with the prevailing sociological-political order as he witnessed the erosion of moral values in the every sphere of life. He stated, “False, immature and shallow is all others intellect”. He further clarifies, “In this age of darkness, men have faces like dogs and carrion is their food. They bark, they utter falsehood and they are devoid of righteous and pious thoughts.” The rulers were oppressive and unjust and the people holding offices (administrators, religious advisors, police and justices (Qazis and bureaucrats - in present day terminology) had degenerated. He depicted the situation ruthlessly but picturesquely in order to awaken people. But the question is, even after 550 years of Guru Nanak's existence, have we learnt to open our eyes? We are living in a democratic country, which runs on the principles of freedom and equality. But if we give a second thought to it, are we enjoying the fruits of democracy? Even after 70 years of Independence we are still governed by the rulers who are making misuse of their power. The common man is being oppressed by the

whims and fancies of these political leaders.

Guru Nanak articulates, "The Dark Age is the scalpel, the kings are the butchers, and righteousness has vanished. In the dark night of falsehood the moon of truth cannot be seen anywhere". Is this applicable to present day scams, black money, encroachments and illegal money in foreign banks? "If one's clothes are stained with blood, the garment becomes polluted. Those who suck the blood of human beings how can their consciousness/ minds be pure." He exposed the ravaging and exploitative nature of the rulers and advised people not to stand for an incompetent and unfair king/ruler. '**Haq Paraiya Nanaka Usu Suar Usu Gai**' through this saying he compared the violation of human rights to being equal as eating cow for a Hindu and pig for a Muslim.

To conclude, Guru Nanak practiced what he preached. Through his style of living he set an example for all of us on how to rise above the worldly affairs while living in this world. He showed us the path of liberation through reciting a true name of the unknown. His connection with the common people and their daily life chores is unmatched. Guru Nanak's judgments, teachings and philosophy are as appropriate and relevant today as they were five hundred fifty years ago. Even if you are not a Sikh, you can still apply his teachings to your daily life and benefit from them immensely, because his teachings transcend social and religious barriers and appeal to us directly as the guiding principles of an ideal human life that can bring out the best in our character and reconnect us with our source.

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GURU NANAK : A CRUSADER OF SOCIAL JUSTICE

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Earlier religious tradition in India, with its emphasis on other-worldliness, had become insipid, morbid, inactive and irresponsive to growth. Moreover it was highly individualistic, priest-dominated, caste-ridden and orthodox. The world was looked upon as unreal (maya) and illusion. This condition had been a stumbling block to the progress. It undermined the creative energies of the people. Those who cherished and practised the ideal of a purely contemplative life and pinned all their hopes on bliss in the next world, unmindful of family and social commitments, barred their way to material development in this world. The entire ethos and history of medieval India was shaped by this attitude. As a result, India was condemned to remain enslaved for centuries. It was here that Guru Nanak provided the necessary corrective to the misdirected Indian society and emerged as a crusader of Social justice. The present paper will focus on Guru Nanak Philosophy of social justice and His relentless efforts to build an egalitarian and a just society.

Key Words: *Social justice, Gender equality, Emancipation, Egalitarian.*

Social justice is an essential constituent of a broader concept of justice. Social justice is one of the greatest virtues of humanity. In different societies of the world, the people interpret the concept of social justice differently. The concept of social justice is determined by the prevailing socio-economic conditions. It implies equality, fairness and impartiality. It is in conformity to truth, fact, reason, correction and rightfulness. Social justice is a wide concept which aims at those social, economic, political and legal institutions and norms which would eliminate various types of inequalities and discriminations, and establish harmonious relations among people in the society. Social justice emanates from the people's will to have a harmonious social life. The main purpose of social justice has been to make the social, economic and political order more and more just and beneficial to all its members.

Earlier religious tradition in India, with its emphasis on other-worldliness, had become insipid, morbid, inactive and irresponsive to growth. Moreover it was highly individualistic, priest-dominated, caste-ridden and orthodox. The world was looked upon as unreal (maya) and illusion. This condition had been a stumbling block to the progress. It undermined the creative energies of the people. Those who cherished and practised the ideal of a purely contemplative life and pinned

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all their hopes on bliss in the next world, unmindful of family and social commitments, barred their way to material development in this world. The entire ethos and history of medieval India was shaped by this attitude. As a result, India was condemned to remain enslaved for centuries. It was here that Guru Nanak provided the necessary corrective to the misdirected Indian society by declaring that man can realise his true destiny on earth by constantly striving for unity in spiritual and empirical matters.

Social justice is a central theme in Guru Nanak's teachings. His views on social justice are based on the idea of unity, equality and fraternity. To Him, social justice includes unity among people of different creeds, gender equality, absence of untouchability, education for all, and dignity of labour and removal of religious dogmas. Guru Nanak is in favour of multilingual, multicultural and multireligious society.

Religion, as defined by the Guru, is a noble creative activity of a spiritual man, in the true sense of the word and is animated by an intense desire to do good in this world. The Guru aimed at creating a species of God-conscious men who would remain socially responsible and operate in the mundane world of the phenomena with the object of transforming and spiritualising it into a higher and more abundant plane of existence. Along with spiritual fulfillment, the Guru also delivered the message of earthly hope.

As a prophet of new religion with His basic perception of unity of God-He categorically made it clear that in His execution of the religious ideals of worship of 'One God' and equality of man, prejudice against caste, and class and women, surrender to exploitation of and oppression were wrong and spiritless. Guru Nanak Dev proclaimed His concept of the one-ness of God (ik onkar) not only as a theological percept, but also as a sociological principle that challenged the very basis of the hierarchies in society. He unreservedly repudiates the religious sanction of birth distinctions, refuses to admit that there are any divinely ordained classes amongst mankind. He said, "Preposterous is caste and vain the glory". He said, "What is in the power of caste? Righteousness is to be assayed".

For Him none is born great, none is inferior to other; the walls and prejudices created in society are only man-made. He advocated the removal of all social barriers between man and man, man and women. The Guru did not seek to convert people. He aimed at evolving them, to make them above regions, races, gender, caste and religious denominations, and become good human beings.

Guru Nanak gave a universal message to people of all creeds, classes, regions and races. He wished that Hindus and Muslims should be true in their faiths. He wanted that people should surrender their social, cultural, and racial and economic concerns to higher spiritual concerns to live in just and harmonious way. To Him spiritual transformation of masses is indispensable for social justice in any society.

To establish social justice oriented society, Guru Nanak had made an attempt to divinise the life of both man and woman. He taught to respect the rights and liberties of others. He condemns the transgression of rights. He said, "Nanak, another's right is swine for him (the Musalman) and cow for him (the Hindu)".

The firm belief of Sikhism in the monotheistic identity of Godhead and its malice-free, indiscriminate compassion and love for all created species, gives a message of the equality of

human beings irrespective of their racial, ethnic, territorial, religious, cultural and civilizational affiliations. He questioned “Since from one Light is the whole world created who is noble, who is inferior?” It preaches the fatherhood/motherhood of God - “Thou art my father and mother, conferring joy on my life and breath” - from which follows brotherhood of man: “Of one father are we all children; Thou my Preceptor.” Sikhism does not recognize any social hierarchical order, and respect for dignity of every individual is inbuilt in the Sikh metaphysics and way of life. Stress on the equality of women is unparalleled. It was Guru Nanak who challenged the age-old biases against women and demolished these with logic: “Why revile her of whom are born great ones of the earth?” He advocated equality of women with vehemence, unknown before him or even now. Courtesy of the concepts and practices of women’s empowerment introduced by the Gurus, Sikh women have performed significant roles of service and valour throughout Sikh history.

Guru Nanak’s Philosophy of Sikhism in fact originated as a voice of protest against the prevalent ills of contemporary Indian society. The caste system was the most damaging and debilitating of them. Guru Nanak and his nine spiritual successors most powerfully and successfully attacked the caste system. It also unambiguously declares that class and caste distinctions are just so much nonsense, all men are born equal, for men were not created from different parts of the primeval man, but all originate from the same source, the light of God and before there are no high or low by birth. Using the vernacular, instead of Sanskrit he went even further against the Brahminic tradition as set out in the Laws of Manu by preaching to the lowest castes and accepting them into the Sikhism. He rejected the religious sanction of birth distinctions without any reservation, by saying that. The God Minds not our caste or birth, so one must find the house of Truth; For, as are one’s deeds, so in one’s caste (Prabhati, M.I, 1330). Without good deeds no one is admitted into Heaven (Ramkali, M. 1, 952). Caste hath no power in the next world: there is a new order of beings. They whose accounts are honoured are the good (Rag Asa, M. 1, 469). Caste is vain and contributes not to goodness or holiness, caste are folly, names are folly all creates have one shelter, that of God (Var Siri, M. 1, 83).

The message of all-embracing brotherhood and equality was not limited to thought alone. The Sikh Guru translated these principles into action and there was no gulf left between practice and percept. Repudiating the caste system, the Guru refused to receive the ‘Janeu’, the sacred thread. He did not accept the invitation of a wealthy Malik Bhago and dined with poor Lalo, a carpenter.

For giving a practical shape to the ideas and establish an egalitarian society, the twin institutions of sangat (company of the holy) and pangat (commensality) were started by Guru Nanak for the purpose of teaching service, spreading equality and removing untouchability and other prejudices of the caste system. Sangat was the congregation of the holy Sikhs, where anybody could join without the distinction of caste, colour or creed.

In order to remove untouchability and to teach social equality, Guru Nanak started the custom of distributing karah prasad among his congregations. All the devotees, high or low born, got the karah prasad from the same distributor irrespective of the caste he belonged to. Any person can bring karah prasad to the gurdwara for distribution in the congregation. There is also no bar on any person to perform the pious duty of distribution of karah prasad among the congregation.

Nanak's message is to live a life of dignity and uphold human rights : One must protect not only one's own rights, but also those of oppressed & suppressed. Tyranny should be resisted by all means, even by fighting if all else fails. Brave is considered one's who fights for the helpless. Guru Nanak called for the establishment of rule of justice for all declaring spiritual and temporal sovereignty. He proclaimed that the ultimate source of spiritual as well as temporal power is God and it is duty of a Gurmukh to oppose tyranny, injustice and immorality.

The message of social justice given by Guru Nanak Dev Ji more than 550 years ago has not lost its relevance in the modern times. These days when social justice faces serious threat on account of social, economic and political conditions, Guru's views on Social Justice and establishment of egalitarian society act as a beacon light and illuminate the path of human race.

Guru Nanak's message of equality and justice make the possible merger of 'I' with 'you', transform split personality of an individual into unified personality and bring to an end of parochial, racial, cultural, religious and economic concerns to pave a way for social justice and emotional integration.

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26

GURU NANAK DEV JI AND BHAKTI CULT

Dr. Ramandeep Kaur Sidhu & Mr. Gurpartap Singh Gil***

Guru Nanak is considered to be a part of the Bhakti movement. At the time when he was born, the concept of Sufism and Bhakti Movement was in full swing, especially in Northern India. Through Guru Nanak, the Bhakti movement in Punjab became a vehicle of social change and it was the intensity and depth of his message, fortified and consolidated by successor Gurus that served as an edifice on which the super-structure of Sikhism was built. This paper aims at manifesting the essence of Nanak's religion in it's being a force and emancipating his followers from all religious and social shackles. Guru Nanak differed from other saints of the Bhakti movement on the concept of God and World.

Bhakti movement in Medieval India is responsible for the many rites and rituals associated with the worship of God by Hindus, Muslims and Sikhs of Indian subcontinent. For example, Kirtan at a Hindu Temple, Qawalli at a Dargah (by Muslims), and singing of Gurbani at a Gurudwara are all derived from the Bhakti movement of medieval India (800-1700). "The word bhakti is derived from Bhakta meaning to serve, honour, revere, love and adore. In the religious idiom, it is attachment or fervent devotion to God and is defined as "that particular affection which is generated by the knowledge of the attributes of the Adorable One." The concept is traceable to the Vedas where its intimations are audible in the hymns addressed to deities such as Varuna, Savitri and Usha. However, the word bhakti does not occur there. The word occurs for the first time in the Upanishads where it appears with the co-doctrines of grace and self surrender." (*Heritage of the Sikhs, Harbans Singh*)

Bhakti movement spawned into several different movements all across North and South India. In North India, Bhakti movement is nonetheless not differentiable by a Sufi movement of Shia Muslims of Chisti fame. People of Muslim faith adopted it as a Sufis while Hindus as Vaishanava Bhakti. Sufi saints of Chisti order produced first Punjabi sufi saint named Baba Sheikh Farid Shakarganj, who paved the way for the punjabi nationalism as well as brought peace among Hindus and Muslims. "In the north the cult was essentially Vaishnava-based, but instead of being focussed on Vishnu, it chose to focus itself on Vishnu's human incarnations, Rama and Krishna, the respective avatars or deities central to the two epics Ramayana and Mahabharata. The path of bhakti was not directly accessible to the lower castes; for them the

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path of prapatti (unquestioned self-surrender) was prescribed. Singing of Bhajans and dancing formed an important part of this worship. Apart from being overwhelmingly ritualistic, the worship tended to be intensely emotional.” (*Heritage of the Sikhs, Sardar Harbans Singh*)

Bhagti with Shakti (fearlessness) in Sikhism

While the bhagats’ sole stress was on bhakti or loving devotion, the Gurus also wanted to inculcate along with love and faith the spirit of fearlessness and valour among the Sikhs. A Sikh was to overcome all fear by cherishing the Fearless Lord, must not terrorize anyone, nor must he submit to anyone’s fear. He was to be subservient to none but the true lord, be a quietist ascetic and a valiant saint ready to battle in open field to destroy the tyrants. In their scheme of ethical dynamism the Gurus gave priority to zeal for freedom. Sikhs were not only given name (Logos) as the symbol of the Formless One (which they shared with the bhaktas) but were also given kirpan (sword) as the symbol of the Fearless One. Sikhism thus addressed itself to dual ideals, the worldly political (miri) as well as the spiritual authority (piri).

Shakti in Sikhism is a part and parcel of Bhakti because the user of Shakti was required to work—even sacrifice, to see the will of God operating without any let and hindrance. In this sense Sikh Shakti is suffused with devotion to God because if it is not so, the Shakti (power) would turn out to be a power of a tyrant and not of God. A true Gurmukh or Gyani is the embodiment of Bhakti and Shakti. According to Bhatt Kalsar, all the Gurus right from Guru Nanak to Guru Arjan Dev had lived the life of Raj Jogi. Guru Hargobind underscored this point by wearing two swords representing Miri (temporal) and Piri (spiritual) aspect of Guru’s office, which were the same as Bhakti and Shakti. Guru Tegh Bahadur, therefore, besides remembrance of God received military training. After he was elevated to Guruship, he travelled widely and in course of his travels conducted himself in the manner of a chief, fond of horse-riding, wearing arms with the Kalgi on his turban, followed by a large retinue, just as his warrior father used to do.

Equality, Selfless Service, Honest Livelihood

Since Fatherhood of God was the basic Sikh tenet, brotherhood of man became its social corollary. No one was to be reckoned low or high – “Reckon the entire mankind as One” (*Akal Ustati, 15.85*) was the Guru’s precept. Most of the bhakti cults also decried inequality, and especially condemned caste-distinctions, giving the right of worship to the low caste. However, service continued to be a menial pursuit, and manual labour was looked upon as the job of the lowly. The Gurus went further than just proclaiming the equality of man. They established dignity of labour, by making social service (seva) as an important vehicle of spiritual advancement. Begging is taboo for the Sikhs. While bhaktas could live on alms and public charity, not so a Sikh. He is ordained to earn his living by the honest labour of his hands (kirt) and share his earnings with others. It rehearsed in the fifteenth century the ideology of fraternity, equality and liberty. Devotion was defined as a positive phenomenon. Full-faced participation in life was recommended. In the time and space setting, bhakti and Sikhism lie close to each other which has led some to describe Sikhism as an offshoot of bhakti.

Guru Nanak’s Revelation

Like the bhaktas and the Sufis, Guru Nanak, founder of Sikhism, proclaimed the love of

God and, through it, communion with Him as the primary aim of man. More like the former, he repudiated caste and ritualism, and in common with the latter, emphasized submission to God's will as the ultimate means of realization. Agreeably to the atmosphere created by Bhakti and Sufism, he rejoiced in singing praises of the Almighty and indicated the way to reconciliation between the Hindus and the Muslims. He brought to these general tendencies the force and urgency of a deeply inspired and forward-looking faith. He added elements which were characteristically his own and which empowered current trends with wholly new possibilities of fulfilment. Life in all of its different aspects was the subject of Guru Nanak's attention. Integral to his intuition was an awareness of the ills and errors of society and his concern to remedy these. This was in contrast to the attitude of escape implicit in Bhakti and Sufism. Guru Nanak did not admit, like many of their protagonists, the possibility of man ever attaining, in his mystical progress, equality with Divinity. He also did not share the Bhaktas' belief in incarnation or the Sufis' insistence on bodily mortification and frenzied singing and dancing to bring about spiritual illumination. The faith begins with the revelation brought to light by Guru Nanak.

The essence of Guru Nanak's religion consists in its being a force and emancipating his followers from all religious and social shackles. Guru Nanak consciously projected new goals, envisaging a socio-religious order based on the concept of universal brotherhood, social justice, and humanitarian cultural vision that would engender peaceful co-existence and mutual understanding through explicit acceptance of cultural pluralism. And herein lies the relevance of Nanak's message in the context and significance of his approach which aims at linking all aspects of human activity, including that in social and political arenas, with the concept of 'Dharma'.

Guru Nanak saw the world as creation of one supreme power, and since the creator was in the world he created, it could not be treated as unreal.

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27

ETHICS OF GURU NANAK DEV JI

Dr. Manu Chadha*

The religion of Guru Nānak is the religion of householders. The Guru's ideology has no place for asceticism and passivity. Activity is the keynote of the Guru's philosophy and the basis of his ethics. The ethics and religion of Guru Nānak are complementary. The Guru is against any kind of ritualism, because the final beatitude can never be obtained through rituals. In this context all rituals are useless. All paths, which do not lead to the Lord, are to be avoided. In this sense, all the godly qualities should be practised in life. Guruji's three basic principles were selflessness, earning an honest living and meditating on God's name and repeating a mantra. His teachings had profound social implications. This paper attempts to manifest the ethics of guru nanakdevji's in Sikhism and its relevance in present societal context.

Keyword: Devout Virtues

Sikhism is considered as a **syncretistic religion**, a combination of both Hinduism and Islam, and also having independent beliefs and practices. His philosophy is **not world negating but is world reaffirming**. His philosophy revolved around remembering god, earning livelihood through honest means and sharing fruits of ones labor with others.

The religion of Guru Nanak is the religion of householders. He has totally rejected the division of varGas (castes) and ashrams (stages of life) enjoined by Hindu shastras. For him none is born great, none is inferior to the other; the walls and prejudices created in society are only man-made. He advocates the removal of all social barriers between man and man, man and woman.

ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥

Pride in social status is empty; pride in personal glory is useless. (sggs p.83)

The ethics and religion of Guru Nanak are complementary. They are the body and spirit of his thought. For a spiritual discipline, the code of conduct is a necessity. Unless the virtues are imbibed, the seeker cannot move further on the spiritual plane. A balanced combination of action, knowledge and devotion is required. The Guru is against any kind of ritualism, because the supreme blessedness can never be obtained through rituals. In this context all rituals are useless. All the

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godly qualities should be practised in life.

ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾ ਹੀ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬ ਦਿਸ ਲਾਹੀ ॥
ਜਪੁਤ ਪੁਸੰਜਮੁ ਸਾਧੀ ਐਤੀ ਰਥਿ ਕੀਚੈ ਵਾਸ ॥
ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

Practicing religious rituals, they sought liberation, But the treasure of liberation comes only by praising the Sabad. (sggs p.1024)

You may chant and meditate, practice austerities and self-restraint, and dwell at sacred shrines of pilgrimage; You may give donations to charity, and perform good deeds, but without the True One, what is the use of it all? (sggs p. 56)

Devout Virtues

Truth - God is Truth; therefore the seeker should attach the greatest importance to truth. Truth is higher than everything else, but truthful living is still higher. The purity of mind is necessary for the attainment of truth. The people who tell lies can never become pure.

ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥
ਸਚ ਹੁਓ ਹੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Those who do not have the assets of truth-how can they find peace? (sggs p.23)
Truth is higher than everything; but higher still is truthful living. ||5|| (sggs p.62)

Fearlessness - God is without any fear; therefore the seeker should shed away all kinds of fears. Only fear that is demanded is the fear of the Lord. His fear will make the seeker fearless, because the Fearless will be realised.

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

Through the Fear of God, the Fearless Lord is found; He has no end or limitation. (sggs p. 1288)

Friendliness - God is without any enmity; therefore the seeker should always be amicable and peaceful. The enmity leads towards anger and destructive tendencies. Every bad action is the result of enmity and a far-sighted person will always avoid such a course. Even bad words are the cause of quarrels and enmity; therefore they are to be avoided.

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

Do not do any evil at all; look ahead to the future with foresight. (sggs p.474)

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥

Do not speak ill of others, or get involved in arguments. (sggs p.566)

Love - God is love; therefore the seeker should always love the creation of the Lord, if he has at heart the love of the Lord.

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥੨੪॥

O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. ||24|| (sggs p.940)

One who considers others like himself is honoured in the court of the Lord. He never hates

anybody. Love and devotion are complementary; therefore love is an essential requisite for a devotee of the Lord.

Purity - God is pure; therefore the seeker should remove all impurities. Everybody, except the Lord and his accepted devotees, is impure.

ਮੇਰੇ ਪ੍ਰਭ ਭਾਵ ਨਿਸੇ ਉਜਲੇ ਸਭ ਮੈਲੁ ਭਰੀਜੈ ॥
*They alone are pure, who are pleasing to my God;
 all others are soiled with filth. (sggs p.1012)*

Justice- God is just; therefore the seeker should avoid any kind of injustice. The justice of God is based on truth; therefore the seeker is required to base his life on truth and justice.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥
Great is his greatness, as great as his name. (sggs p.463)

Generosity and Graciousness - The seeker should always aim at giving and serving others without expecting anything as remuneration. This is called Karma Yoga. God is gracious also, besides being generous.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
*The Great Giver keeps on giving,
 while those who receive grow weary of receiving. (sggs p.2)*

Sweetness - God is sweet; therefore the seeker should also be sweet in word, deed and actions. The qualities of God are innumerable. He is the bestower of qualities, but there is none who can in turn give any quality to God.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁਦੇ ॥
 ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿਤਿ ਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥
*O Nanak, God blesses the unworthy with virtue, and bestows virtue on the virtuous.
 No one can even imagine anyone, who can bestow virtue upon Him. ||7||*

The doer cannot escape from reaping the fruits of his actions. He has to undergo punishment for his bad actions.

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ
He obtains the rewards of his good and bad deeds. (sggs p.470)

Body - While addressing the body, the Guru says: Thou art careless, O body! Thou think that thou art immortal, but this world is a mere sport (of the Lord). Thou practise greed and falsehood and overburdens thyself. That is why I have seen thee humiliated like the ashes on the earth.

When the Soul leaves Thee, thou remain behind (in solitude), like a deserted woman.

ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਪੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥੫॥
 Riches do not remain with anyone –
 not even the golden palaces of Sri Lanka. ||5|| (sggs p.154-55)

The above-mentioned thoughts of the Guru lay bare the reality of the body. The prominent vices connected with the body are cruelty towards others in the act of the accumulation of wealth, the theft of wealth belonging to others, and sexual hunger. The Guru has mentioned **four fires**:

Violence, Attachment, Greed and Anger.

The first place has been given to **HiAsa** or **violence**; therefore a man of God forgets and forsakes violence, ego and greed. Violence is the result of ego, which is not liked by the Lord. One wants to usurp the wealth and property of others. He keeps an eye on other ladies. His hunger for the wealth and women of others is insatiable. In order to possess them he resorts to stealing and trespassing. All kinds of worldly enjoyments end in misery.¹ They result in disease and death. All the sensual and sexual pleasures bring innumerable ills and sorrows for the enjoyer. The Guru says:

“The desire for the wealth of others, the lust for the love of other women and calumny are poison and result in misery”.

For this reason the Guru advises the man of the world to keep away from the wealth and women of others, telling him clearly that **greed** and **ego** are poison and evil, and that he should forsake fraudulent ways, calumny, lust and anger. The virtuous action of the body is thus the service of others. The foremost activity of the body should be to work hard for the welfare of the family and society. Charity without any expectation of reward is real charity.

One should always be ready for social service for the good of humanity. The foremost aim of an ideal Sikh is the service of humanity.

Speech - It is said that the tongue can inflict a deeper wound than the sword. One word can break off the dear ones in a moment; therefore one should utter every word with care. The language should be sincere and sweet. The speech, which brings us respect, is the model speech, the unsavoury speech leads us to misery. Therefore a seeker always speaks sweet words and makes his tongue sweet. He always speaks truth and never tells a lie.

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥
ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥
ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਖੁਕਾ ਫਿਕੇ ਪਾਇ ॥
ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

O Nanak, speaking insipid words, the body and mind become insipid.

He is called the most insipid of the insipid; the most insipid of the insipid is his reputation.

The insipid person is discarded in the Court of the Lord, and the insipid one's face is spat upon.

The insipid one is called a fool; he is beaten with shoes in punishment. ||1||
(sggs p.473)

Mind - The mind is the pivot of worldly life. It is related to intellect (Buddhi). The upper plane of intellect (right thinking) will obstruct vices from entering the plane of mind, being overshadowed by it. The Guru addresses the mind in the following manner:

*“O mind! they are five and I am one: how can we save our property?
They plunder us always; to whom should we request for protection?
You should repeat the Name of the Lord, O mind!*

Rightfulness

It is quite clear that the 5 evils, i.e., **lust, anger, greed, attachment** and **ego** surround the mind. These evils can be destroyed only with the **Word** of the Guru.

The **thought, word** and **deed** are the three significant factors which determine the moral standard of an individual.

The **thoughts** which arise in the mind manifest themselves either through speech or through bodily action; therefore the consideration of the moral standard rests on the behaviour exhibited through the body, speech and mind.

The virtue and righteousness exhibited through body, speech and mind is known as **Dharma** and evil and unrighteousness is called **Adharma**.

The Guru has laid emphasis on adopting Dharma and discarding off Adharma.

Relevance of Guru Nanak Dev Ji's Ethics in Context to Present Day Problems

- Today's world is bogged down by the excessive materialism of the world. The deep seated economic inequalities of the world are leading to a simmering discontent across the world. The Sikh principles of compassionate ethics where the earnings of an honest livelihood should be distributed among the less fortunate is very relevant.
- Corruption is the deep seated problem in India which is eating away the vitals of the nation inside out the emphasis on honest livelihood by Guru Nanak if understood in the right spirit will provide a way of changing the individual perspective.
- Communalism is a lurking evil in the Indian society. The essential syncretism and universalism which are part of Sikhism can help in solving this issue to a certain extent.
- The individual is the essential building block of the family, society, nation so the change should start at the individual level and the five 5 evils, i.e., **lust, anger, greed, attachment** and **ego** should be transcended to build fairer systems and institutions.
- If understood in the right spirit Sikhism like all other religions of the world tries to preach a duty oriented life overlaid by compassion to all sentient beings with a continuous interface with God.

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28

AMRIT VELA - REDEMPTION OF SOUL

Dr. Rajkumari Punjabi*

Hinduism is not a homogeneous, organized system. Pluralism is the vein of Hindu tradition. There are different belief systems found in Hinduism: Polytheism, Pantheism, Theism and Monism. Sikhism is the latest religion in Indian sub-continent. The contribution of Guru Nanak, the Guru tradition, Sikh scriptures, the concept of Gurudwara, The Khalsa movement, rituals and festivals, ethical Principles form the basis of Sikhism. . Sikhism is idealistic in its nature because it starts with the enquiry of the nature of the ultimate reality i.e, Ik, and this inquiry is spiritual in nature.

Guru Nanak was the founder of Sikhism. Sikhs are the disciples of the ten Sikh Gurus starting from Guru Nanak. Guru Nanak's words are registered in the form of 974 poetic hymns in the holy text of Sikhism, the Guru Granth Sahib, with some of the major prayers being the Japji Sahib, the Asa di Var and the Sidh-Ghost. Amritvela is considered a very special, auspicious time of the day. According to Gurbani, a Sikh should get up and, after taking bath, meditate and recite Gurbani. Early morning hours are the time when the Gods divine guardians are encircling the earth waiting to bestow blessings... but only upon those who are awake! These blessings are the supreme ones, which will help you in all your tough times.

Key Words: *Sikhism, Guru Nanakji, Amrit vela, Pehar, Meditation*

Introduction

Hinduism is not a homogeneous, organized system. It has no founder and no single code of beliefs. It has no central headquarters, and no particular organization to govern temporal power over its faithful. It does not have a single scripture but has many sacred texts. It is diverse and no single set of beliefs can represent its numerous traditions. Hinduism itself was first given by the Persian who called the people and the land beyond the river Sindh as 'Hindu'. There is no direct reference from ancient texts or any religious/political leaders calling themselves as 'Hindus' or their religion as 'Hindu'. Even today Vedic tradition is projected Hinduism as 'Plural religions of various traditions' a religion of religions. Pluralism is the vein of Hindu tradition. There are different belief systems found in Hinduism: Polytheism, Pantheism, Theism and Monism.

Sikhism is indebted to bhakti tradition and the Islam Sufi mystic tradition. Sikhism the youngest of the world religions has integrated ideas, practices and doctrines mainly from Islam and Hinduism. Sikhism is idealistic in its nature because it starts with the enquiry of the nature of

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the ultimate reality i.e, Ik, and this inquiry is spiritual in nature. The ultimate reality is immanent in the cosmos and at the same time it is transcendent.

Sikhism is the latest religion in Indian sub-continent. The contribution of Guru Nanak, the Guru tradition, Sikh scriptures, the concept of Gurudwara, The Khalsa movement, rituals and festivals, ethical Principles form the basis of Sikhism.

Guru Nanak (29 November 1469 – 22 September 1539) was the founder of Sikhism. The word Sikh means disciple- from Sanskrit word shishya. Sikhs are the disciples of the ten Sikh Gurus starting from Guru Nanak. He was the first of the ten Sikh Gurus. His birth is celebrated worldwide as Guru Nanak Gurburab on Kartik Pooranmashi, the full-moon day in the month of Kartik, October–November.

Guru Nanak travelled far and wide teaching people the message of one God who dwells in every one of His creations and constitutes the eternal Truth. He set up a unique spiritual, social, and political platform based on equality, fraternal love, goodness, and virtue.

Guru Nanak's words are registered in the form of 974 poetic hymns in the holy text of Sikhism, the Guru Granth Sahib, with some of the major prayers being the Japji Sahib, the Asa di Var and the Sidh-Ghost. It is part of Sikh religious belief that the spirit of Guru Nanak's sanctity, divinity and religious authority descended upon each of the nine subsequent Gurus when the Guruship was devolved on to them.

Meaning of Amrit Vela

Amritvela is considered a very special, auspicious time of the day. Amrit means sacred and vela is pehar. In other words Amrit also means power of Essence and vela means time. It is the time of reunion with God. WAHEGURU too is a combination of four words itself. WA—means Satyug God Vishnu, HE—Hare Krishna...DroparYug, GU—Kalyug God...Guru Nanakdevji, RU—Ram..Lord of Treta Yug. Charoakharikkar....WAHEGURU...Jap mantar japaye.

The angle of the sun to the earth makes this time of day unique and precious. According to Sikhism, there are eight pehars in a day. Amritvela is considered between 3:00 am to 6:00 am. Also known as fourth pehar of the night. A few hours before the dawn

This pehar is not only considered important in our religion only but also in Hinduism as Brahm Mahurat, in Islam they call as Fazhrki Namaz. Scientifically, it's the time when the EMF (electromagnetic frequencies from electronic devices) are at their lowest level and the angle of the sun to the earth is most conducive to subtle sensitivity.

According to Gurbani, a Sikh should get up and, after taking bath, meditate and recite Gurbani.

*amrit vaylaa sach naa-o vadi-aa-ee veechaar.
karmee aavai kaprhaa nadree mokh du-aar.
'Meditate deeply in the ambrosial hours
On the Naam, deep and vast.
Your karmas will all be covered
And the door of freedom will open.'* (Japji Sahib)

As one sits in meditation and withdraws himself from outer world, one can taste the raas (nectar,) the graciousness, of one's relationship with the divine. It is a very special, peaceful,

sensitive and personal time to use to connect with the One in all. This empowers us with great energy and vast thoughts which help us to lead our life in the right direction. This is hard to do once the world begins its busy, noisy day.

It is like making a bank deposit in the morning upon which you can draw all throughout the rest of the day. Without amrit vela meditation, there is no deposit, and we all know what happens when one draws from one's account without having first deposited. Early morning hours are the time when the gods divine guardians are encircling the earth waiting to bestow blessings... but only upon those who are awake! These blessings are the supreme ones, which will help you in all your tough times.

The Science Behind Amrit Vela

The sun is the massive star at the center of the Solar System which holds nearly 99.9% of the solar systems mass. It is the reason for all life on Earth. Nature's plan for life depends on the Sun. With the coming of the early morning rays of the sun, nature wakes up. When the light disappears, nature goes to sleep. Since the beginning of life on earth, we have been constantly interacting and evolving under the care of Mother Nature.

As long as you abide with Nature and live in harmony with it, you are blissful. So, as a rule of thumb, you should wake-up and sleep along with the Nature. You should leave your bed early in the morning for a prosperous life. It will enable you to maximize your working time. Not only this, but it also indirectly sets up your sleeping time. To get an adequate amount of sleep is necessary and a real joy and to keep your body's clock in sync with nature's cycle is a great blessing.

Waking up late is a bad habit which affects the efficiency of your mind. The lack of sleep is a leading cause of illnesses and mental disorders. Good sleep allows your body to use the hours you are awake more efficiently. Your body accumulates energy during the sleep and revitalizes the mind. Sleep has no alternative which is essential for good health.

Deep sleep plays an important role in your body's immune function, metabolic order, memory and other vital systems. The length and the quality of sleep have a profound impact on your learning and growth. A sleep-deprived person cannot pay proper attention, so cannot learn efficiently. Proper sleep enables your mind to process new information and use it effectively to your benefit.

If you defy Nature's rules, it will punish you through disease and ill-effects on your health in many ways. An improper sleep will cause obesity, diabetes, hypertension, clogged arteries and low immunity. Sleeping at the right time will allow you to wake up at the right time in the morning to set your biological clock with nature's cycle. By harmonizing with Nature, you will be enriched by fresh air and sunlight.

Benefits of Amrit Vela

The benefits of Amrit Vela are countless, it's is the best time to get energized and fill up with high energy fuel (prana) for your body and soul. There is so much silence around us, without all the unwanted, noisy sounds of the day. With no disturbance around us, we can more easily peep inside and connect to our soul, focus on our inner strengths, weakness and clear thoughts. We can

find the true meaning of our life and our mission and purpose for being on this earth. We can experience that light which takes our soul out of darkness. All these things calm us and fill us with love, sweetness and pure vibrations. No space is left for negative thoughts or energy. We strengthen our inner soul and are able to overcome many obstacles that arise in our lives. Inner and outer conflicts then become spontaneously resolved.

Amritvela is the base of strong spirituality. It takes you one step closer to the supreme power. It's written in Guru Granth Sahib ji:

'One who calls himself a Sikh of the True Guru shall rise in the amrit vela and meditate on the Lord's Name.

Upon arising he is to bathe, and cleanse himself in the pool of nectar.

Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har.

All sins, misdeeds and negativity shall be erased.

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.

One who meditates on my Lord, Har, Har, with every breath and every morsel of food — that GurSikh becomes pleasing to the Guru's Mind.'

Importance of 550th Anniversary of Guru Nanak Devji

As Guru Nanak's teachings stand out for their relevance in the present times of divisive turmoil one's head bows with humility to the Guru's deep insight into the right way of living. It is we who have made our lives complicated with superstitions, rituals, idolatry, barriers of caste and creed. One is easily led by ego, anger, lust, and greed. Why is it so tough to consider all fellow beings as equal; though there is one nameless God, who constitutes the eternal truth and exist in his creations? Why is truthfulness so hard to come by? But it is the only way for a peaceful and fulfilling life. Be good, work hard, share fortunes. **Vandkhao, khandkhao.** Each one of us needs to learn and abide by this credo. The planet would then be a paradise.

It is in this context that the year-round global festivities around the 550th anniversary of Gurburb assume importance. The activities hold value only if they emphasize the Guru's message of overcoming disruptiveness. He denounced the beliefs of the caste system, and taught that everyone is equal. Through the spiritual pursuits of love, equality, fraternity and virtue, one can be purged of falsehood.

Sindhiyat and ideology of Sri Guru Nanak Devji

Various Gurudwaras like Guru Sangat Darbar, Tharya Singh Darbar, Hari Kirtan Darbar, Sachka Nand Darbar and many others in Ulhasnagar have AMRITVELA CHALIYA where there is Kirtan, Katha, and Meditation. This is followed by Langar Prasad. Bhaisahab Gurpreet Singhji (Rinku Veerji) has registered a trust named as AMRITVELA TRUST which organises many medical camps and social activities every year. This trust also has a GAO SHALA. With the blessings of Guru Nanakji Amritvela Trust has established 327+centres across the world. With the Blessings of Guru Nanakji more than 41 centres across India share Langar Prasad daily with more than 50,000 people in need. Nanak Roti is also a novel initiative by this trust.

The World Book of Records has awarded them for organising the Largest Prabhat Pheri and Vishal Satsang Samagam with unique theme as Silent Kirtanat at AMRITVELA is a means to create awareness among the younger generation about strengthening our inner soul and to overcoming many obstacles that arise in our lives. Many Sindhis from Ulhasnagar and nearby places attend the amritvela satsang and have a blissful experience of divine lord. In modern times the recitation of Paath (“Path”) is undertaken by Sindhis for various reasons. It can be in honor of a particular occasion; to mark a happy or sad occasion within the family, or simply to increase one’s feeling of connection to the Guru. Some of common occasions which people celebrate with an akhand path include: a birth, a birthday, a wedding, an anniversary, a graduation preparation for or recovery from a medical operation, a death, a historic occasion, etc. Thus, we can say that Guru Nanak Devji’s teachings had relevance not only in the past but will be relevant for times to come.

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PHILOSOPHY OF GURU NANAK DEV JI

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Guru Nanak's teachings were not imaginary but associated with real mundane life. The gist of his teachings is that man should recite the Nam of God with sincere heart and should do good deeds while leading a pure wordly life of truth. He conceptualized God as Great, Supreme, Merciful and Formless. He enunciated a comprehensive philosophy of universal nature which has relevance for all times. Guru Nanak's teachings are immensely beneficial to all human beings because those teachings, embodying all facets of society and life, transcend social, religious, gender, color, creed and ethnic etc. In His bani He has given a high pedestal to women as well.

Keyword: *Philosophy of Guru Nanak Dev Ji, Nam Simran, Respect for Women.*

Where and when you are born has a bearing on who you are and what you become. Guru Nanak Dev Ji was born in 1469, around that time – invasions, terror and blood-bath were leading to a large scale unrest in the pious land of five rivers. Guru Sahib's inherent nature of not accepting what was told and taught at its face value led him to evolve as an original spiritual thinker. He believed in listening, understanding and having first hand knowledge before expressing or forming his own opinion. He listened to people of all faith and cultures.

The beliefs & philosophies of Guru Nanak Dev, the first Guru of Sikhs, were not very popular in the beginning. But, today, it is the teachings of Guru Nanak that are guiding principles of Sikhs. The three teachings of Guru Nanak Dev Ji are known as Nam Simran, Kirt Karo and Wand Chako. The term 'Nam Simran' means think about God. 'Kirt Kaara' preaches people to lead a normal life by earning their living through hard work and honesty. 'Wand Chhako' means to share whatever spare things you have with poor and needy people.

Guru Sahib desired a Sikh to –

- believe in one God
- do selfless worship at all times (not only in the time of need)
- do service to humanity without any self interest
- share and care, especially with those who are in need
- earn an honest living by ensuring that no action leads to cheating or exploitation
- shed all inequalities, rich – poor, men – women, higher caste – lower caste

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- be compassionate
- be open to the view of others on all matters
- practice brotherhood and not be self-centered
- be not scared of death

Philosophical Perspectives of Guru Nanak Dev Ji

Guru Nanak Dev Ji did not preach deep abstruse philosophy. Rather he expressed his teachings associated with practical and religious life in a very simple way. To spread his teachings he used the simple language of the people. His teachings were not imaginary but associated with real mundane life. The gist of his teachings is that man should recite the Nam of God with sincere heart and should do good deeds while leading a pure worldly life of truth. The description of his teachings is like this:

Concept of God: Guru Nanak Dev Ji had deep faith in God. In the beginning of “The Japu Ji Sahib” a main hymn -”EK ONKAR SATNAM, KARTA PURAKH, NIRBHAU, NIRVAIR, AKAL MURAT, AJUNI SAIBHUNG II GUR PRASAD” contains a gist of his concept of God which is explained as:

- (a) **The Unity of God:** Guru Nanak Sahib preached the unity of God. According to him, Almighty is above all gods and goddesses. According to him God is one.
- (b) **God is Omnipotent and Omnipresent:** According to Guru Nanak Dev Ji God is Omnipotent and Omnipresent. He cannot be imprisoned in any Temple or Mosque. He lives in all living beings of the world. According to Guruji God has both the forms Nirgun and Sagun.
- (c) **God is Great and Supreme:** According to Guru Nanak Dev Ji God is Great and Supreme. It is not possible for a man to describe his greatness and supermacy. Many people have praised God in their songs. In thousands of books his greatness and supermacy has been written about. Nevertheless, it is beyond a human being to describe his grandeur. He is Akal Murat.
- (d) **God is Formless:** According to Guru Nanak Dev Ji God is formless. God has no colour, no form, no shape. Therefore idol worship of God is not possible. He is Ajuni i.e He does not take birth.
- (e) **God is Merciful:** Guru Nanak Dev Ji said God is Merciful. He not only looks after His people but also provides them things necessary for living. According to Guru Nanak Dev Ji whatever man gets through his blessings.

Importance of the Hukam of God

Guru Nanak Dev Ji gave importance to the Hukam of God. According to him the world goes on with His Hukam. He should accept His Hukam. Guruji writes in Japuji Sahib that who accepts the Hukam of God is spiritually inclined towards him.

1. Recitation of Nam: According to him the recitation of Nam helps man become one with God. It also helps in his Attainment Guru Nanak Dev Ji says that just as water and soap are required to clean the clothes similarly, recitation of gods Nam is essential to purify the heart. Through recitation of Nam one can get rid of the sorrows of life.

2. Self Surrender: Guru Nanak Dev Ji gave importance to surrender of self and ego. According to him to get his blessings surrender of self or ego is essential. Those who do not surrender themselves or their ego are not blessed with the grace of God.

3. Importance of Guru: According to Guru Nanak Dev Ji attainment of God is impossible without the help of Guru. Deep darkness of ignorance prevails without Guru. He acts like a boat for a person to reach his destination. Guruji regarded Shabad or logos only as the Guru.

4. Faith In Theory of Karma: Guru Nanak Dev Ji believed in the principles of Karma (action). He had a deep faith that a man is born and dies according to his Karma. Guruji told people that they should recite Nam, along doing good deeds so that after death their souls get salvation.

5. Belief in Brotherhood: Guru Nanak Dev Ji preached brotherhood and universal brotherhood of man. He said that all the people of the world are brothers. He also said that the people should live together with love. He began his teachings with “No Hindu, No Musalman” which means the Hindus and the Muslims are the same.

6. Emphasis on Morality: Alongwith the meditation of God, Guruji laid a lot of stress on the principles of morality. He asked his followers to lead a pious life, to speak the truth, not to steal, to earn their livelihood honestly, not to hurt anyone and to help the needy. According to him one who does not have moral values cannot become a devotee of God.

7. Sach Khand: Guru Nanak Dev Ji believed In Sach Khand. According to him Sach Khand is the mental condition in which the difference of happiness and sadness, man and woman, hope and disappointment, laughing and crying, high and low is removed. In this way the soul becomes one with God.

8. Disbelief in Penance: Guru Nanak Dev Ji not in favour of renouncing the world and doing penance in jungles and caves. He said that man should forego love for materialistic things, surrender ego and live amongst the people like a flower of lotus lives in muddy water. Guruji set an example for his followers by spending later years of his life in Kartarpur as contented family man.

9. Condemnation of Caste System: The Hindu Society was divided into four main castes- Brahmin, Kashatriya, Vaish and Shudra and many sub-castes. People of high caste hated the people of low caste. They did not keep any relations with them but Guruji treated them alike. For him Hindus and Muslims, high and low were all equal. That is why he severely criticised the caste system and untouchability. He tried to eradicate untouchability establishing the Langar and Pangat system.

10. Condemnation of Rituals: Guru Nanak Dev Ji severely criticised the rituals prevalent in the society. He opposed Idol worship. According to him it is useless to make idols of God. He said that Yajnas and Sacrifices are useless. He criticised pilgrimages, fasts, remaining in jungles and watering the sun etc. According to him leaving all rituals aside one should adopt the virtues of truth, contentment and Forgiveness.

11. Respect of Women: At the time of the Gurus women were considered very low in society. Both Hindus and Muslims regarded women as inferior and a man’s property. Women were treated as mere property whose only value was as a servant or for entertainment generally. They were considered seducers and distractions from man’s spiritual path. Buddhism saw women

as distractions to man's spiritual path too...

Men were allowed polygamy but widows were not allowed to remarry but encouraged to burn themselves on their husbands funeral pyre (sati). Child marriage and female infanticide were prevalent and purdah (veils) were popular for women. Women were also not allowed to inherit any property. Many Hindu women were captured and sold as slaves in foreign Islamic countries. Guru Nanak condemned this man-made notion of the inferiority of women, and protested against their long subjugation. The Ultimate Truth was revealed to Guru Nanak through a mystic experience, in direct communion with God. Guru Nanak conveys this Truth through the bani, the Sikh Scripture.

Five hundred years later, the rest of mankind is only now waking up to this fundamental truth. The Gurus actively encouraged the participation of women as equals in worship, in society, and on the battlefield. They encouraged freedom of speech and women were allowed to participate in any and all religious activities including reading of the Guru Granth Sahib.

***From woman, man is born;
within woman, man is conceived;
to woman he is engaged and married.
Woman becomes his friend;
through woman, the future generations come.
When his woman dies, he seeks another woman;
to woman he is bound.
So why call her bad?
From her, kings are born.***

Thus, in such a climate, Guru Nanak Dev, the founder of Sikhism shocked the entire society by preaching that women were worthy of praise and equal to men.

Much of what Guru Nanak said is totally relevant to present-day, contemporary society. Today, the world is acknowledging his wisdom, sagacity and gospel as not being merely divine, but also performing the function of a beacon, a guiding light. One can now measure how effectively his words and actions have shaped thinking and viewpoints of many people, and how important they are in today's turbulent global situation.

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PHILOSOPHICAL PERSPECTIVE OF GURU NANAK DEV JI

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Guru Nanak Dev Ji has left a deep impact on Indian life and thought. His message came as a fresh breeze over the then parched land. It is commonly believed that Guru Nanak's message is for all times. His teachings during the last more than five hundred years have been a source of light and inspiration to millions of people. A versatile genius as Guru Nanak was, he gave deep thought to various problems of human life. Religion, Philosophy, social and political systems, education of man, defence of faith and honor of the nation, all these matters and many others received his serious attention. The views expressed by him and the remedies suggested by him stirred the sick and suffering nation into a new life of thought and action. The subjugation of the people for long had killed their initiative, self-reliance and self-confidence. The class distinctions were sharp and the doors of learning were open to a chosen few. The masses were steeped in ignorance, superstition and inertia. The Guru tried to transform them into a spiritually, morally, socially and physically sturdy people. Education, a very important vehicle of social change, could not thus escape his attention. His educational ideas dispersed throughout his numerous poetical works provide evidence of his immense interest in the life building institution of education. Guru Nanak's emphasis on maximum human perfection, achievable through the grace of the Guru and the individual's self-effort in social context indicates that he might have laid great stores by education of man.

Keywords: *Conception of God, Name, Truth, Reality, Religion*

Introduction

Guru Nanak Dev Ji was born in 1469 A.D. at a place known as Talwandi. Guru Nanak as a child showed signs of a saint and a prophet. His face radiated smiles and his eyes were silent and wise. He loved quiet of soul and enjoyed trance of reflective meditation. In his hymns of meditation he talked of God and life. At time he would seat his playmates around himself and ask them to repeat after him the name of God. When alone, he would sit for hours together engrossed in deep meditation. He ate little, slept little and shut himself in some deep thought for days and days together. For many he was an enigma, none could understand him correctly.

Another marked trait of his personality during these early days of his life was his unbounded compassion for the poor and the needy. Whenever a beggar or a needy man called at the door he would run in, take hold of whatever article of food or clothing he could get at and with a beaming

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and compassionate smile gave it to the poor. Later on, as we are told he made a good bargain of the money his father gave him for trade by feeding the hungry 'sadhus'.

As he grew up, he was sent to school, where he soon picked up elementary knowledge. "Teach me", said he to his teacher, "About the Creator and the wonder of His great world". He left the school feeling dissatisfied and wandered in quest of true knowledge. Having no faith in the rituals, he hankered after reality. Sacrificial thread ceremony was celebrated in Guru Nanak's house to put the sacred thread round his neck. Lost in profound thoughts Nanak started visiting sadhus and faqirs in the neighbouring forests and had thoughtful discussions with them. Beauties of nature attracted him. His soul was attuned to the celestial music vibrating in it. There he transcended the physical nature of the mundane world. For hours he would sit thus enjoying the beauties of nature and an unbroken communion with the Creator of these beauties. Thus he learnt a great deal from his undisturbed communion with his own soul and with his creator. The voice that had spoken to many a seer again became vocal in that wilderness and raised Nanak's thoughts to the summit of religious exaltation. To divert his attention and to enable him to learn some business, Nanak's father sent him to his sister Nanki in Sultanpur. Shri Jai Ram, the husband of Bibi Nanki, got him appointed in the service of the local governor Daulat Khan Lodhi. He was put in charge of the granary of the governor. To involve him further in worldly life Nanki got her brother married. Although Nanak carried on his house hold duties, his mind was always elsewhere. He would distribute most of his earnings among the poor and the needy. At Sultanpur Nanak attracted a number of people who joined him in his daily prayers. They would all sing to the tune of Mardana, a rebcock player who by then had become an inseparable companion of Nanak.

Guru Nanak's search for the right knowledge and right way of life that could relieve the suffering people around him, engaged him in long spells of meditation. Once he shut himself in for three days. After he came out, he decided to set out on long journeys, extending over vast territories to convey his message of love, selfless service and honest living. He travelled extensively. During his sojourns, he visited nearly all parts of India and went to Arabia, Iraq, Afganistan, Tibet, Bhutan, Sikkim and Ceylon.

Guru Nanak spoke against oppression, exploitation and religious bigotry. He asked 'yogis' to seek their self fulfillment in the service of the people rather than in retirement. To those of them, who wasted away their bodies like Sheikh Brahm in penance, he would say, "starve not thy body, it is the vehicle of the soul. Take care of the body that you may meditate upon the Lord and apply yourself to his service". His inborn mission of uplifting the poor may be manifest from this that he criticized the rich for their tainted earnings and extolled the poor labourers who made their living through the sweat of their brow. He taught 'thugs' to lead honest life and asked the conceited 'faqirs' and 'walis' to shun their vanity and hypocrisy. He criticized the oppressors and exploiters fearlessly.

General Philosophy Of Guru Nanak Dev Ji

A great religious teacher, a profound philosopher and an inspired poet, Guru Nanak has deeply inspired Indian life and thought. Actuated by a new vision of life, brotherhood of man, he went about teaching his gospels of devotion to God and Truth, love and service of mankind, to bring about the spiritual, social, political and economic regeneration of his people. A theory of

education is always based on some philosophy of life. So it becomes imperative for us to know the general philosophy of Guru Ji, his conception of God, Name, Nature, Truth, Man and Religion.

Guru Nanak's Conception of God

Guru Nanak's aim of life and that of education is self-realization and self-manifestation. For him the ultimate aim of life is union with God, the ultimate Reality. Guru Ji's conception of God is given primarily in Japji whose fundamental formula is God is Absolute One, Eternal Reality. Creator of all things. He is without fear and without enmity. He is not subject to time. He is formless. He is immanent in His Creation. He expresses himself through the many, through the infinite plurality of the creation.

Thou Thyself art the tablet, the pen and the writing on it.

Talk of One alone Nanak, why mention a second ? Thou Thyself pervades every where.¹

God is omnipotent, omniscient and omnipresent. He is Brahma, Vishnu and Shiva, The Creator, Sustainer and Destroyer. For countless axons there was no creation. It pleased God and He created the universe. And having created it. He directs its path day and night.

He who created also destroys... Having destroyed He builds.

And having built He destroys.²

God is for Nanak, the Sovereign Lord, the wielder of absolute authority, the possessor of unqualified power. He is also Graceful, Merciful, Generous, Benevolent and Kind. He is Father, Mother, Friend and Brother of man. Thus Guru Nanak does not agree with those thinkers who hold the view that the supreme spirit is a mere witness, a non doer. The creation is a play of 'Maya' or 'Prakiriti'. Nanak believes in a personal God, a God of Grace to whom man responds in love, who creates all and abides in all. Who is transcendent but still not aloof. Thus Nanak combines the Aryan idea of immanence with the Semitic idea of transcendence.

According to the Guru, God is both 'Nirguna' and 'Saguna' both Absolute and Conditioned both Unmanifest and Manifest. He, the 'Nirguna' of his own volition became 'Saguna' so that man might know Him, and knowing Him be one with Him.

Thou hast thousands of eyes and yet Thou hast no eye.

Thou hast thousands of forms and yet no form.

Thou hast thousands of holy feet and yet no foot.

Thou hast thousands of fragrances and yet without fragrance.

I am dazed by such a wonder.³

God is ineffable. He is incomprehensible, beyond human apprehension, beyond the bounds of man's understanding. But communication between God and man does take place through 'sabad' (the word), 'Nam', (meditation over the Reality of God), 'Guru' (the Divine preceptor), 'Hukam', (the Divine order), 'Sach' (Truth) and 'Nadar' (the Divine Grace). When man meditates over the name of God, with the help of the Guru and lives a creative and truthful life, God's Grace and Hukum enable him to be fully identified with Him.

Guru Nanak's Conception of 'Name'

According to Guru Nanak, he alone is the real educated man, the scholar and the seer who puts the garland of Ram Nam around his neck. For him real education is that which is based on Name values otherwise it will be information of worldliness, a burden. A real educated man is one who evolves the values and graces of Name in his life and cultivates a universal outlook. It is through name that God is realized. True knowledge is a fruit of the practice of Name. Guru Nanak's religion has been called the religion of Name. For a diseased world the remedy is Name. A body is dead without life and a life is dead without Name, it is the link of the finite soul with its parent Infinite God. It is not mere reflection or meditation over the God's name; it means the moulding of the whole personality through adoption of Name values Truth, Beauty and Goodness in life. Name in short is sympathetic and aesthetic communication of man with man and environment. In action it takes the form of service, performance of actions dedicated to God and detachment from sense objects.

The aim of human life is, to establish,
name the nectar in the inner mind.
And then express it through creative action.
Surely, it is through the grasp of Name alone.
That a man becomes disinterested in his outlook of life.
And develops divine incarnation in it.⁴

There is no spiritual awakening, no peace, no joy without name meditation. Name is the key that admits man into the kingdom of God, which is within him. It is the Elixir of life without which life will be a fruitless endeavor. To practice 'Name' means to practice the presence of God, by keeping Him ever in the mind, by singing his praises or developing on His excellences. It is aesthetical insight leading man through appearance to Reality, through word to God.

Guru Nanak uses Name also for God Himself. All creation is also the manifestation of God's name. There is no place devoid of Name. Name is the Sargun God Himself.⁵

God is described both, as 'Nirgun' or Absolute and 'Sargun' or personal. Before there was any creation, God lived absolutely in Himself. There was only the Formless One Himself. Creation was not there. When God became 'Sargun' or manifest. He became what is called the Name.

Name is the manifestation of God or His attributes, His bounties, His mercies from which we know Him. It is the self of God.⁶

Thus for Guru Nanak Name is the universal energy, cosmic light and ambrosia of life. It is the source of all virtues and beauties. It leads to perfection. It leads to bliss of life. With its help one becomes pure in words, deeds and thoughts and ultimately becomes fully unified with Him.

Guru Nanak's Conception of Truth

The ultimate aim of life and education for Guru Nanak is to establish truth in life and to be one with the True one. In Guru Nanak's poetry there is multiple use of the term 'Sach'. If in one place the term stands for God, at another place it implies to truthfulness or integrity of character. It also refers to the experience or delight of the poet in the contemplation of the Absolute. The regions of creation are designed 'true' the whole Being or Absolute is truly true, values are true,

ends of life are true, the Guru is 'true' enlightener for the disciple, the words of the Guru constitute the 'true' speech.

Guru Nanak has constructed his theory of Truth in a masterly fashion. To reach at the ultimate truth, man passes through various regions or stages of realization which are quite psychological. In his Japji we find ascending levels of truth, starting with the physical and ending with the spiritual. In between lie the three stages of intellectual, aesthetic and moral realization of Truth.

First of all Guru Nanak describes Dharam Khand. It consists of the common sense world, the physical cum social environment of man, experienced through the senses. Metaphysically, this level of reality is characterized by 'facts', correlated to human awareness by means of sense perception. Ethically, this constitutes the first stage, that of 'awareness' of the day to day empirical world and the operations going on in it ?

After passing through Dharam Khand man reaches Gyan Khand the realm of knowledge, ignorance is a spiritual bondage. Human mind does not stop at the sensory level or factual belief. It advances further.

The result is abundance of knowledge.

In the Domain of knowledge

knowledge abounds.

Myriad kinds of joy there, sights, sounds.⁷

After Gyan Khand, comes Saram Khand, the realm of artistic vision or creativity. After knowledge comes the turn of activity. This stage is characterized by beauty and its aesthetic experience. The man's senses are defined here.

Here is inner consciousness moulded.

And reason fashioned.

And mind illumined.

Understanding enlarged,

here is the vision of godly trained.⁸

After passing through the stage of Sarem Khand, man comes to Karam Khand which has been variously interpreted as the sphere of action or divine grace etc. This is the domain of action, expressed through powers, the powers acquired through reflection and intuitive experiences at earlier stages. He is now endowed with moral strength, the true wisdom which is the hall mark of a valiant spirit. He is blessed with the love and grace of God.

Passing through all these stages, man comes to Sach Khand, the region of the Divine Truth which is the goal, the ultimate end and purpose of human existence, the final consummation of man's ascent to Truth. This is the ultimate climax of the search for Truth. It is the true dwelling place of the Formless one.

In the Domain of Truth, The Formless abides.⁹

The light of Truth shatters all illusions. Perfection is attained in unison with the perfect One.

Guru Nanak's Conception of Reality

For Guru Nanak God is the ultimate Reality. But unlike some Indian Vedantists who consider this transitory world as false and illusory, he considers the world real like the real God.¹⁰

From the root of reality, reality springs. This world is the Abode of True One. The True One dwells in it.¹¹

Flence there is no question of our being in a dreamland of unreality.

True are Thy worlds. True Thy universes. True Thy lokas. True the forms Thou creates. True Thy doings. True all Thy Thoughts, Thou True King, True, is all Thy Play.¹²

The world we see is the outward manifestation of God. It is the very image of God and we can visualize Him through it. Of course, world is transient but its existence is real. These ideas of Guru Nanak are more in conformity with the modern realists who opine that reality can be found in the world as it is, the world of natural law and order.

For Guru Nanak God pervades his created nature. Seated in nature. He watches with delight what He has created. Nature is His Throne.

In nature we see the Lord,
In Nature we hear his speech.
Nature inspires devotional reveries.
In Nature is the essence of joy and peace.¹³

That is why Guru Nanak appreciates God with the fullest dedication who has made nature His very abode and pervades it through and through. Thus for Guru Nanak God as well as his creation both are real.

Nature of Human Nature

Guru Nanak is a great humanist. For him man is the measure of all things. The human body is the palatial temple of God. He is the very essence of God. Nanak considers man an image of light and asks him to recognize his essence. He is thus idealistic in his conception of man. Man's personality is the noblest work of God. Even the gods crave for this human body. He is the lord of this earth. All other beings are for his service.

What is in the universe is also to be found in the human body. And he who seeks will find it.

Such is the divine play of the Creator that he has reflected the whole cosmos in the human body.¹⁴

In the body we find the wealth of all the world.¹⁵

Thus man is endowed with great powers. But in him we find the play of opposites. If he controls his evil impulses, his 'Hamuai', attunes himself with God, he becomes a Gurmukh, a God dedicated soul. But if he forgets God and does not control his evil impulses, he degenerates. For Guru Nanak, the key to understanding of man's nature is an understanding of the human faculty which is called 'man'. Cleanse the 'man' and it becomes a fitting abode for the Name.

'Control it and you will no more wander from the one, with whom you seek union'.

But let it retain its impurity let it remain unbridled and the penalty will be death.¹⁶

According to Guru Nanak 'Maya' which has also been created by God, separates man from

ultimate reality. The ego of man constitutes the fetters that make him wander in transmigration again and again. But these fetters can be broken with right living, name meditation, service of man kind, divine knowledge and guidance of the true teacher.

Conception of True Religion

Guru Nanak's main aim of education is God realization. Religion is one of the means to achieve that end. That is why he bases his curriculum of education on religion. Hence the need of knowing what true religion of his conception consistsof.

Sikh religion is a practical way of life leading man straight to his goal and does not involve itself in verbose theorizing.¹⁷

Guru Nanak separates pedantic philosophy from religion and declares it to be a mere gymnastics of the mind. He substitutes 'Kirtan' the singing of God's praises for yoga as a means of linking the soul of man with God. He is against mechanical worship, rituals and ceremonies. Religion consisteth not in a patched coat, or in a yogi's staff, or in ashes smeared over the body:

Abide pure amid the impurities of the world. Thus shall thou find the way of religion.¹⁸

True religion for him is to be found not in external practices, but in the inward discipline of love, faith, mercy and humility expressed in righteous and compassionate deeds and in the upholding of all that is true.

Make mercy your mosque. Faith your prayer mat.
And righteousness your quaran. Make humility your circumcision. Uprightness
your fasting.
And so you will be a true Muslim. Make good works your Kabah, Truth your Pir,
And compassion your creed And your prayer.
Make the performance of what pleases (God) your rosary.
And, Nanak, He will uphold your honour.¹⁹

'Deeds not creeds' is what he asks of his disciples, 'God will not ask man', said Nanak 'of what race and religion he is'. He will but ask him, 'what have you done ?Thus he emphasizes work and service. Work is worship. It is through service of mankind that man can get recognition from God. Service of man is service of God.

To practice devotional service of God in the world.
Is to get a seat of honour in His kingdom.²⁰

Guru Nanak's religion is a practical religion. Truth is high but higher still is truthful living.²¹

There can be no worship without good actions. His religion consists in love, service, purity, justice, goodness and righteousness. It is a discipline of life.

There is one universal religion in the whole world. And that is the establishment of Truth in life But rare is the man who achieves this aim.²²

The three cardinal principles of Guru Nanak's religion are 'Kirat Kama' (to earn one's

living by honest labour) 'Vandah Chakana' (to share one's earnings with the poor) and 'Nam Japna' (to meditate on the name of God) and it is with the help of these three principles that socialistic pattern of society can be established. Immoral conduct can never be a feature of spiritual religion.

Guru Nanak considers the following cardinal virtues to be essential for the religion discipline of a Sikh:

1. Sat, Santokh, Vichar, that is Truth, Contentment and Reflection.
2. Daya, Dharam, Dan, that is compassion, Righteousness and charity.
3. Sidak, Sabar, Sanjam, that is Faith, Tolerance and Restraint.
4. Khima, Garibi, Seva, that is Forgiveness, Humility and Service.
5. Bhau, Gyan, Kirt, Love, Knowledge and Work.²³

In Guru Nanak's religion there is no discrimination of caste and creed. For him Hindus and Muslims are equal. He meets man as a man with highly evolved social sense. He sees God in man and respects him with all humility and reverence. He openly says:

All men are great, none of them is low.

There is one light of Absolute God alone which pervades

All the three cosmic regions of Body, Mind and Soul brimfully.²⁴

These ideas of the Guru provide a base to his educational thinking.

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GURU NANAK DEV JI'S PHILOSOPHY AND WOMEN EMPOWERMENT

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The Sikh Religion was founded by Guru Nanak (1469-1539 AD) who was born in Panjab, India. A brief reference about the social inequalities of that period, especially with respect to women, helps to appreciate the progressive doctrine adopted by Sikh Gurus. For centuries, the status of women in India was being systematically downgraded. The caste system, economic oppression, denial of right to property and inheritance, a false sense of impurity attached to menstruation and child birth, deliberate deprivation of education led to the deterioration of women's position in society. Building on Guru Nanak's initiative of upliftment of women and the development of a socially just society, the subsequent Gurus encouraged and solicited the participation of women in religious and educational institutions. Guru Nanak's vision of gender equality, social justice, and respect and dignity for women in action has to begin in every home.

Keyword: *Feminism, Women empowerment, Gender equality, Social justice.*

In ancient times, women were considered very low in society. Both Hindus and Muslims regarded women as inferior and a man's property. Women were treated as mere property whose only value was as a servant or for entertainment generally. They were considered seducers and distractions from man's spiritual path. Buddhism saw women as distractions to man's spiritual path too...

Men were allowed polygamy but widows were not allowed to remarry but encouraged to burn themselves on their husbands funeral pyre (sati). Child marriage and female infanticide were prevalent and purdah (veils) were popular for women. Women were also not allowed to inherit any property. Many Hindu women were captured and sold as slaves in foreign Islamic countries.

In such a climate Guru Nanak Dev, the founder of Sikhism shocked the entire society by preaching that women were worthy of praise and equal to men.

Five hundred years later, the rest of mankind is only now waking up to this fundamental truth. The Gurus actively encouraged the participation of women as equals in worship, in society, and on the battlefield. They encouraged freedom of speech and women were allowed to participate in any and all religious activities including reading of the Guru Granth Sahib.

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Bhand jamiye bhand nimmiye, bhand mangan veaho. Bhando hovey dosti, bhando challe raho. Bhand mua bhand bhaliye, bhand hove bandhaan. So kyon mandaaakhieay jit jamme raajan Bhando hi bhand upje Bhande baajh na koay Nanak bhande bahra, eko sacha soay.

***From woman, man is born;
within woman, man is conceived;
to woman he is engaged and married.
Woman becomes his friend;
through woman, the future generations come.
When his woman dies, he seeks another woman;
to woman he is bound.
So why call her bad?
From her, kings are born.***

***From woman, woman is born; without woman, there would be no one at all.
– Guru Nanak, Raag Aasaa Mehal 1, Page 473***

When Guru Nanak pronounced the above words, he made a radical call not just for the equality of women, but for a social order in which women would be front and center; in which their role as wife, mother, companion, nurturer, leader was appreciated, and they were held in high esteem.

In the fifteenth century, women were relegated to an inferior position. Neither religion, nor the prevalent law accorded women equal rights to men. They played a subservient role at home, in society as well as in social and religious ceremonies. Child-marriage was customary, Sati, the practice of women burning themselves on their husband's pyre was common and widow remarriage prohibited. Dowry was widely prevalent.

S.S. Kohli in *Philosophy of Guru Nanak* (1969) states: "The Hindus considered the woman a very inferior thing, a sort of possession and a device for sexual pleasure. She was kept in *pardah* and within the four walls of the house. The freedom given to women in Vedic times and her status in society of that age was utterly forgotten. Guru Nanak could not tolerate the sad plight of Indian women."

In Guru Nanak's vision of social justice sexist norms that undervalued the equality of women had to be uprooted. Child marriage, sati, *pardah* and dowry were terrible inequities perpetuated against women. Guru Nanak challenged the patriarchal culture that was responsible for many of the ills including considering women unclean during menstruation and after child birth. He condemned the killing of the female fetus, censured the practice of dowry and sati, opened the doors of higher education to women and encouraged their participation in religious and social ceremonies.

Guru Nanak's proclamation that only God exists outside of a woman's creative and nurturing power was revolutionary. In one fell sweep it ripped the prejudices against women, and put them on a pedestal. In *The Sisters of the Spinning Wheel*, Professor Puran Singh, commenting on the core of Guru Nanak's mission to ensure a rightful place for women said: "A Divine sovereignty is conferred upon her (woman)."

Building on Guru Nanak's initiative of upliftment of women and the development of a socially just society, the subsequent Gurus encouraged and solicited the participation of women in religious and educational institutions. During the period of Guru Angad women took active roles in *sangat* (religious congregations) and *pangat* (community kitchen). Under the patronage of the Gurus they became community organizers, educators, and even heads of religious centers.

Guru Ram Das gave the institution of marriage a new significance.

Dhan pir eh na akhiyan behn ikatthe hoe.

Ek jot doey murti, dhan pir kahiye soe.

SGGS P 788

“Call them not husband and wife who only dwell together. Those that shine as one light in two bodies are to be deemed as husband and wife.”

According to Guru Ram Das marriage was a spiritual partnership between two individuals who were aligned in purpose and supported each other's endeavors.

The enduring activism of the Sikh Gurus was marked by women engaged in leadership roles in various fields. Women in the immediate families of the Gurus became role models. History records the devotion, dedication, and active engagement in Sikh affairs of Mata Khivi, Bibi Amro, Bibi Bhani, Mata Ganga, and Mata Gujri. The inspirational legend of Mai Bhago who rode along with other women into the battlefield to stand up against the tyranny of the Moghuls points to the skills and expertise of women in archery and horsemanship. Essentially the Sikh Gurus challenged male/female stereotypes and created space and legitimacy for women to take up positions in multiple fields.

Guru Nanak and the subsequent Gurus exalted women in yet another way. In Sri Guru Granth Sahib the outpouring of love for the Divine is captured in the metaphor of a wedded woman's love for her husband, or the yearning of the soul-bride for her true love. Nikki Guninder Kaur Singh in *Feminine Principal in the Sikh Vision of the Transcendent* (1993) and Prabhjot Kaur in *Women Liberation –Through the prism of Sikh Faith* (2015) have explored in depth the feminine perspective in Sri Guru Granth Sahib.

Prabhjot Kaur expounds upon three kinds of women mentioned in Sri Guru Granth Sahib. Kuchaji (one without merit), suchaji (one with merits) and Gunvanti (full of virtues). The Divine is enchanted only by the gunvanti who is held up as a role model for humanity. The kuchaji is condemned and suchaji has to evolve to gunvanti; a woman empowered by her goodness. She is a selfless mother, a nurturer; she is humble, contented, compassionate and forgiving. Gunvanti creates harmony in her household and is a spiritual guide for her family; powerful and dignified she is the princess and the queen whose beauty shines through her virtues, who is second to no male yet never compromises her humility. Men and women alike are urged to take on the qualities of gunvanti to woo the Divine.

On the temporal plane, right through post Maharaja Ranjit Singh period Sikh women flourished as shining examples incorporating the Sikh model of Sant Sipahi put forth by Guru Gobind Singh. Tremendous progress was made in establishing gender equality and women took on important socio-religious positions. However, the dominant mainstream culture of India with its powerful caste system and strong patriarchal roots continued to exert its influence. Social

change is not sustainable without constant vigilance.

Five hundred years after Guru Nanak's clarion call for equality, women still face violence, discrimination, and a strong resistance to equal participation in society. Many of the evil practices that the Gurus sought to demolish are back. Female infanticide has reached shocking numbers in Punjab. Ultra sound clinics that determine the sex of the fetus solely for the elimination of female fetus are flourishing. The sexist practice of dowry continues unabated. It puts a huge burden on the less affluent, and is the root cause of bride burning. The old patriarchal traditions continue the overt and covert subjugation of women. Violence against women in the form of rape, domestic violence, double standards at home and in communities is still wide spread. Shockingly discrimination against women is most glaringly practiced in Harmandir Sahib where women are disallowed to perform Kirtan. This is appalling and totally against the equal participation of women in religious services advocated by Guru Nanak.

Women must take the lead in their own empowerment. All mothers must teach their sons from an early age to respect women. They must also instill high self esteem in their daughters. Fathers need to teach respect for women by their own example. Every woman must think ahead and work towards creating financial independence. She must from an early age learn to make independent decisions.

It's time to put Guru Nanak's vision of gender equality, social justice, and respect and dignity for women in action. The journey has to begin in every home. Without equality and empowerment of women, the world will continue to short change itself.

Guru Nanak (first Guru) writes. "from the woman is our birth, in the woman's womb are we shaped; To the woman we are engaged, to the woman we are wedded; The woman is our friend and from woman is the family; Through the woman are the bonds of the world; Why call woman evil who gives birth to kings and all? From the woman is the woman, without woman there is none". (SGGS, pp. 473) The Guru reprimands those who consider women as inferior to men. He sees them as active partners in advancing goodwill, general happiness and the collective moral

values of society. This declaration definitively requires women to be placed in high esteem. Guru Nanak openly chides those who attribute pollution to women because of menstruation and asserts that pollution lies in the heart and mind of the person and not in the cosmic process of birth. "If pollution attaches to birth, then pollution is everywhere (for birth is universal). Cowdung (used for purifying the kitchen floor by Hindus) and firewood breed maggots; Not one grain of corn is without life; Water itself is a living substance, imparting life to all vegetation. How can we then believe in pollution, when pollution inheres within staples? Says Nanak, pollution is not washed away by purificatory rituals; Pollution is removed by true knowledge alone". (SGGS, pp.472). In many religions God has been addressed as father. However, it was Sikhism which introduced the concept of God as mother and father. The fifth Guru (Guru Arjan Dev) reinforces the high status given to women by the first Guru by placing the feminine name given to God (mother) before the name of father. God is our Mother as well as our Father. "Thou O Lord, art my mother and Thou my Father. Thou art the Giver of peace to my soul and very life". (SGGS, pp. 1144). In Sikhism widespread and practical steps are advised to be taken for the socio-religious equality of woman. Guru Nanak introduced the Concept of Sangat (holy congregation) - where both men and women can sit together and equally participate in reciting the praises of the

Divine and Pangat - sitting together, irrespective of caste or social status differences, to eat a common meal in the Institution of Langar (common kitchen). Women were never excluded from any specific task. Both men and women took equal part in essential tasks, i.e., drawing water from wells, reaping and grounding corn, cooking in the kitchen, and cleaning of the dishes. The Guru says: "Come my sisters and dear comrades! Clasp me in thine embrace. Meeting together, let us tell the tales of our Omnipotent God. In the True Lord are all merits, in us all demerits". (SGGS, pp. 17). There are no priests or commentators, no rituals or philosophical doctrines that stand between a person and the Guru's Bani (Nam). There is a direct relationship with God for every man, woman and child. Only the veil of ignorance or one's ego stands in the way between the human and the Divine Being. Sikhism stresses family values and faithfulness to one's spouse. "The blind-man abandons his own, and has an affair with another's woman. He is like the parrot, who is pleased to see the simbal tree, but at last dies clinging to it". (SGGS, pp. 788). Sikh Gurus declared that marriage is an equal partnership of love and sharing between husband and wife. Married life is celebrated to restore to woman her due place and status as an equal partner in life. "They are not said to be husband and wife, who merely sit together. Rather they alone are called husband and wife, who act as if they have one soul in two bodies". (SGGS, 1165).

Guru Nanak abolished the system of veils by introducing the system of sangat (sikh congregation) where no veil was required. Both men and women were required to cover their head only as a matter of respect to the SGGS. Women are also expected to participate in religious rites as equal partners and even to lead the prayers. A novel method applied by the Sikh Gurus for the uplifting of women was the abundant use of feminine symbols in Sikh Scriptures and in day to day life. The Sikh Gurus have used poetry as the medium of communication. The poetic utterances of the Gurus were not called "Guru Vak" which is masculine but "Guru Bani" which is feminine. Guru Bani was placed on a very high pedestal and was given an importance equivalent to that of the Gurus' themselves. Thus the fourth Guru (Guru Ram Das) says: Bani guru guru hai bani, vicci bani amrit sare (SGGS, p.982). Bani is the Guru, the Guru Bani, Within Bani are contained all elixirs. Similarly, the Divine light was frequently referred to as Joti (a feminine symbol) and not chanana (which is masculine). Nikky-Guninder Kaur Singh in her book *The Feminine Principle in the Sikh Vision of the Transcendent* has discussed this theme at length. In chapter II "Mother: the Infinite Matrix" Nikky Singh has emphasized the importance given to women by the Gurus. In the epilogue of the Japu is the presence of equivalent female and male images. mata dharti mahatu The Earth is called the mother and is thus considered as the great mother of all. The Sikh tradition does not believe in worshipping the earth. However, it does honor the maternal nature of our planet. This clearly is a celebration of "Mother," the Infinite Matrix. The images pertaining to mother employed in the Sikh scriptures are garbha (womb), kudarati (nature), mati (wisdom), and nadar (grace).

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INFLUENCE OF SRI GURU NANAK DEV'S PREACHINGS ON SINDHIS

*Dr. Bhakti M. Jaisinghani**

Sindhis are an Indo-Aryan ethno-linguistic group who speak the Sindhi language and are native to the Sindh province of Pakistan. After the partition, most Sindhi Hindus and Sindhi Sikhs migrated to the newly formed India and other parts of the world. Today, ethnic Sindhis are both in India and Pakistan. The Sindhi Hindus have a religion which is Hinduism. Sindhis worship many Gods like Shiva, Rama, Krishna, Buddha and also Saints like Guru Nanak.

Guru Nanak (1469-1539) was one of the greatest religious innovators of all time and the founder of the Sikh religion. Nanak was an original spiritual thinker and expressed his thoughts in extraordinary poetry that forms the basis of Sikh scripture. Guru Nanak's words are registered in the form of 974 poetic hymns in the holy text of Sikhism, the Guru Granth Sahib, with some of the major prayers being the Japji Sahib, the Asa di Var and the Sidh-Ghost.

Sri Guru Nanak taught that we must live with love, humility and compassion for all beings. He also emphasized on Meditation which is the means to attain salvation of the soul. Sindhi Hindus are deeply influenced by Sikhism and have adopted Guru Nanak Devji's preachings. This paper is an attempt to highlight the influence of Guru Nanak Devji's Preachings on Sindhis.

Key Words: *Spiritual Saint, Guru Granth Sahib, Preachings of Guru Nanak Dev Ji, Impact on Sindhis.*

Introduction

***“Yesterday, on the banks of Sindhu yearning for Ganga,
Today, on the banks of Ganga, praying for a glimpse of Sindhu”***

After the 1947 partition, many Sindhis sailed from Pakistan to India leaving behind their homeland, wealth, friends and family. Not many of them speak about what they had left in the land that was once theirs but instead choose to highlight the tales of survival and re-establishment in a land unknown. Sindhis are an Indo-Aryan ethno-linguistic group who speak the Sindhi language and are native to the Sindh province of Pakistan. After the partition, most Sindhi Hindus and Sindhi Sikhs migrated to the newly formed India and other parts of the world. Today, ethnic Sindhis are both in India and Pakistan. The Sindhi Hindus have a religion which is Hinduism. Sindhis worship many Gods like Shiva, Rama, Krishna, Buddha and also Saints like Guru Nanak. Sindhis are very much influenced by Guru Nanak Devjis Preachings.

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Guru Nanak Devji as Spiritual Saint

Guru Nanak (1469-1539) was one of the greatest religious innovators of all time and the founder of the Sikh religion. Nanak was an original spiritual thinker and expressed his thoughts in extraordinary poetry that forms the basis of Sikh scripture. Guru Nanak travelled far and wide teaching people the message of one God who dwells in every one of his creations and constitutes the eternal Truth. He set up a unique spiritual, social, and political platform based on equality, fraternal love, goodness, and virtue.

Guru Nanak's teachings of love, humility and truthful living offer the entire human race the serenity that gives the spiritual strength to face the sufferings of this world, not by running away from life but accepting it with the calmness of love and devotion.

Guru Granth Sahib

Guru Nanak's words are registered in the form of 974 poetic hymns in the holy text of Sikhism, the Guru Granth Sahib, with some of the major prayers being the Japji Sahib, the Asa di Var and the Sidh-Ghost. Its contents are referred as Bani or Gurbani and individual hymn as Shabad. Guru Nanak invented the Gurumukhi characters by simplifying the Sanskrit characters. The holy Granth Sahib of the Sikhs is in Gurumukhi. Every Gurudwara has a Granth Sahib.

The holy Granth, popularly known as Adi Granth, contains the hymns of the first five Gurus. They were all collected, arranged and formed into one volume called Guru Granth Sahib by the fifth Guru Arjan Dev Ji. He undertook the enormous task of collecting, compiling and scrutinizing the hymns and compositions of Guru Nanak Dev Ji and his predecessors. One of the most distinctive features of Guru Granth Sahib Ji is that it is the first religious book which contains the writings of the saints belonging to different religions, castes and diverse regions of the country.

The entire Guru Granth is composed in music and poetry. A directive of its musical pattern and rhythm precedes every hymn. The Gurus have used 31 Ragas of Indian Classical music. Guru Nanak's poetry is valuable both for its sublime content and literary excellence. It shows an admirable use of figures of speech. Imagery is used to simplify the subtle thoughts and profound concepts. The images have been taken from every-day life and common occurrences. The dominant themes of his poetry are Truth, Harmony and Wisdom, which are seasoned with the Divine Spirit. It is a work of Divine inspiration.

Preachings of Guru Nanak Dev Ji

In the Holy Guru Granth, Guru Nanak Dev Ji has repeatedly emphasized the following;
Humility - Humility was the way of life for Guru Nanak and his subsequent Gurus. Following are few verses from Guru Nanak's numerous hymns on humility.

*"I am not pious or learned:
 Foolish and stupid I was born.
 As the ocean is full of water,
 So I am full of imperfection.
 Be Thou gracious, O Beloved One!
 I seek the dust
 Under the feet of a devotee,*

*Who repeats the Divine Name?
And inspires to do the same.”*

Love and Dedication - Without dedication and love, man is like an empty shell that crumbles into dust. Love transforms man’s self-centered outlook to one of self-sacrifice.

*“He who has not known love,
Nor the beatitude of the Beloved,
Is like a guest visiting an empty house;
He departs disappointed as he came.”*

God, Soul and Man - God is the supreme creator and commander, the one god, the eternal, all pervading, divine light. His form is beauty, his form is love, his form is justice, his form is bliss, eternal and immortal. All the virtues exist in Him. Man contains within himself a tiny fragment of Him. As a fragment dwells in a flower, or an image in a mirror so does the soul resides in the human body. Man is truly a reflection of the glory of God, a true micro specimen of the infinitesimal Universal Soul. “Such is the divine play of God that He has reflected the whole cosmos in the human body.”

*“As fragrance dwells in a flower,
And reflection in a mirror;
So does God dwell in every soul”.*

Nanak taught that the soul is quite distinct from the mind and the gross matter of the physical body. When a person dies, the body reaches its destination, becoming dust with dust of the physical universe. The soul has a different goal. It does not die along with the physical body but loses its present personality and depending on the individual’s Karma (good or bad future resulting from one’s own actions) it is either reborn as another personality or merges with the Ultimate Spiritual Reality (GOD); which is the source and destination of our spiritual being.

Universal Brotherhood - Nanak who strove for religious tolerance and universal brotherhood sums up his views in the following hymn,

*“No one is my enemy
No one is a foreigner
With all I am at peace,
God within us renders us,
Incapable of hate and prejudice.”*

Meditation - Nanak made an important contribution to the ancient Yoga Philosophy. He removed the mystery from meditation and asserted its simplicity. According to him meditation is entirely a mental process and does not depend at all on the practicing of rigorous yoga postures, austerities or renunciation of active life. God being the Supreme Spirit is to be worshipped in spirit and not in stone, idols or pictures. True meditation is an indispensable aid to attain the highest degree of spiritual intensity. Meditation is achieved more easily and successfully by the soul possessed of the incomparable virtues of truth, love and humility.

*“Meditation on the Name
Quenches thirst of the Soul.*

*Let us drink together
The Nectar treasure of the Lord's Name."*

Stages of Spiritual Growth - Shri Guru Nanak Dev Ji has mentioned five stages of spiritual growth in his compositions;

1. The first stage is the region of duty, "**Dharam Khand**", where man's actions are responsible for the consequences. Those who carry out their duties sincerely and honestly enter the second region.

2. The second region of knowledge is "**Gyan Khand**". Here the devotee obtains knowledge of God and the universe. He knows his own limitations and the omnipresence of God and the vastness of his creation.

3. Then he enters the third stage, the region of effort, "**Shram Khand**", where his mind and understanding are purified. Such efforts lead him to the next region.

4. The next region of grace is "**Karam Khand**". Here the selfless devotee acquires divine grace and receives spiritual power. With the grace of God he enters the next stage, the region of truth.

5. The fifth stage is "**Sach Khand**", the stage of ultimate spiritual reality, behind and beyond the phenomena of the Universe, where God and man become one and the same. Such is the progress of man from the worldly plane to the spiritual plane.

Essence of Guru Nanak Dev Ji's Preaching

- According to Guru Nanak Devji;

*"In the garden of the soul
Plant the seed of the word (Truth)
Water the soil with love and humility
And reap the fruits of divinity and
Spiritual Upliftment."*

Nanak's 'Mantra' for meditation is composed of three words;

EKONKAR - One Eternal Divine Spirit;
SATNAM - The Ultimate Truth;
WAHEGURU - The Wonderful Lord.

The other important Mantra or Prayers is;

"Ek Omkar Satnam Karta Purkh Nirbhav Nirvair, Akalmurat Ajuni Savai Gur Parsad Jap Aadh Sach Jugad Sach Hai Bhi Sach Nanak Hosi Bhi Sach" - God is but one, His Name is true, He is the Creator, He pervades the whole universe, He is without fear, He is without enmity, He is immortal, He is birthless, He is self-born and self-existent, He is the remover of the darkness (of ignorance) and He is merciful, Do Meditation, He was, He is and will always be is the truth, The Lord is eternal. He has no beginning and no end."

Nanak has given a beautiful summary of his teachings in one of his hymns as follows:-

*Love the saints of every faith:
Put away thy pride.*

*Remember the essence of religion
Is meekness and sympathy,
Not fine clothes,
Not the Yogi's garb and ashes,
Not the blowing of the horns,
Not the shaven head,
Not long prayers,
Not recitations and torturings,
Not the ascetic way,
But a life of goodness and purity,
Amid the world's temptations.*

Impact of Guru Nanak Dev Ji's Preaching on Sindhis

Sindhi Hindus are deeply influenced by Sikhism and have adopted Guru Nanak Dev Ji's teachings. Sindhis visit the Sikh Gurudwaras. The extent of the influence of the Sikh teachings on Sindhis can be seen by the fact that on many ceremonies such as marriage, death, etc. Guru Granth Sahib is brought to the house and path sahib is chanted. Guru Nanak Dev Ji is worshipped as God in many Sindhi houses. Ek Onkar prayer is taught to the children by the Sindhis.

The Sindhis visit the Gurudwara on many occasions like Guru Nanak Jayanti and birth celebrations of the Sikh Gurus. Many Sindhis participate in Prabhat Pheri and do meditation in Amrit Vela. Sindhi musicians have composed songs on Guru Nanak Dev's Teachings. Sindhi Singers like Bhagwanti Navani, Lata Bhagtani, Hitesh Jagyasi, Gulshan Khemani have sung songs based on Gurbani. Sai Vasan Shah, Sadhu Vaswani, Dada J.P. Vaswani, Swami Shanti Prakash and many other Sindhi Gurus have done Satsangs by quoting the hymns of Gurbani.

Today, it is need of the hour to adapt Guru Nanak Dev's teachings in our life because we are in three battlefields. First, we are battling with our own selves and attempting to know who we are, what should we do, what is right and what is wrong. Second, we are battling against people around us trying to tell them what we think is right and why it is the best way. And third, we are battling for materialistic things, and the quest is not only for what we want but because others have it. Guru Granth Sahib is an excellent remedy and answer to all our queries, sufferings and ignorance. If adopted and practiced in its true spirit there is probably no parallel to the teachings of Sri Guru Granth Sahib. These teachings allow us to understand life and lead us to attain true spirituality.

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A RESEARCH STUDY OF GURU NANAK'S PREACHING TO MODERNITY

*Dr. Sneha V. Samant**

Guru Nanak's teachings are an all encompassing philosophy of life's aspects— from spiritual and mystical to socio-economic and administrative.-Education is the process of development which consists of the passage of the human being from infancy to maturity, and the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment. Modern education has mostly been responsible for ways and means of earning livelihood, for raising the standard of life, for improving the health of society and for social awakening but the approach somehow remains materialistic. As such it has not addressed the problem of discontentment, mental unrest, blind race after wealth etc. Guru Nanak has stressed the need of total emancipation. The present study is directed to find out the relevance of educational thoughts of Guru Nanak Dev Ji in modern times, it focuses on Guru Nanak Dev Ji's brief history, his preaching's and its implications in the modern era. As the present problem chosen for research is primarily philosophical in nature, the investigator had based her study on the philosophical and historical methods. The relevant information was traced from various primary and secondary sources. The primary sources consisted the original Bani of Guru Nanak. The secondary sources of information were based on the material available in the form of journals and books on this topic. The study may be summarized at the end in terms of philosophy of Guru and its educational Implications. Guru Nanak gave a philosophy which is complete in all respect. He has conveyed the real meaning of education. Guru Nanak was the advocate of education which promotes brotherhood, togetherness, kindness and which liberates a man from the disparities on the basis of caste, creed and colour which goes beyond the boundaries of nations and thus has a universal human approach. These teachings of Guru make its philosophy a realistic one in the modern era.

Key Words: *Modern Era, physical, social and spiritual environment.*

Introduction

Guru Nanak, the harbinger of a new era, enunciated a comprehensive philosophy of universal nature which has relevance for all times. Guru Nanak's teachings are immensely beneficial to all human beings because those teachings, embodying all facets of society and life, transcend social, religious, color, creed, ethnic and national barriers and demarcations. He did not permit himself to be labeled or denominated and nor did he allow his Bani to become the channel and agency of

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a dominant and prevailing denomination. Guru Nanak declared, “I am neither a Hindu, nor a Muslim”. Guru Arjan also categorically announced, “The One Lord of the world is my God. He ministers justice to both the Hindus and Muslims. . . . I am neither a Hindu, nor a Muslim.” [AGGS, M 5, p1136]. Guru Nanak espoused the amelioration of all human beings but emphasized equal opportunities, equal access to sources and resources; equal participation in decision making; equal rights, egalitarianism, equitability and social justice for the marginal, disadvantaged, deprived and exploited ones because “One God is in all”. Guru Nanak’s teachings are an all encompassing philosophy of life’s aspects— from spiritual and mystical to socio-economic and administrative. I am examining certain of his thematic from the combined vantage point of both the human and social sciences. These involve socio-cultural, political and communicative issues on a broad spectrum ranging from a local dimension to regional, national and global areas which impinge on the organization of life, and on the very structure and dynamics of the Sikh community within these spectra .It is both apt and timely to analyze these themes in the context of Guru Nanak’s internationally applicable philosophy and theorem, when accounting for today’s sociological and cultural advances cum complexity. Emphasis is placed on Guru Nanak’s and Sabd Gurus philosophies with other socio-religious ingredients and their applicability in today’s global human relations and their trajectories for the future. Truthful living and to just perform good deeds - “Truth is higher than everything else but highest is the Truthful living” [AGGS, M 1, p 62]. As his philosophy is practical, creative, proactive and is to be lived, he negates and refutes asceticism, penances, ritualism and formalism. One is to lead a married householders’ life and to act upon the three premier pillars of Sikhism, reciting Almighty God’s Name (Nāam Japna); doing honest labor and earning by it [Kirat Karna], and to share those earnings with others, the needy ones (Wand Chhakna).

Significance of the Study

We have entered in the 21st century. Those being born now will be faced with unprecedented opportunities and challenges due in their lives to very rapid advancement of science and technology. A serious review shows that the ongoing rudimentary educational system is not of much use for the survival of mankind. Therefore, keeping in view the needs of the future, a deeper probe into Guru Nanak’s works and the educational thoughts will be of greater help and relevance for the educational development of the county. So the need of the present study is to analyse the educational thoughts of Guru Nanak and to visualize whether these could be the guiding principles in shaping the personality of our youth in the coming spell of time. In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counselor etc. will be benefited by the findings of the present study as they will come to know in right spirit about the concept of education, aims of education, curriculum, qualities and their relevance to the educational system.

Review of Related Literature

- *Trilochan Singh (1968)* described that Guru Nanak criticized that education which stimulates the mind without giving inner satisfaction. True education helps in spiritual experience. What use is that education which does not help us to get out of our animal existence and which

does not awaken the spiritual depth in man, but on the other hand, sharpens his intellect to become clever, selfish, shy or wicked. Ishar Singh (1969) described that Guru Nanak taught to make man fit to live in this world and to meet in a righteous manner, the challenge of this life. He wanted to produce man living in the midst of fast moving currents, growth of science, technology and political ideology to remain steadfast on the stock of spirituality.

- *Banerjee (1971)* said that learning in school of the town was oriented towards making a student capable of earning wealth, influence and power. Again instead of adopting the whole system of education, Guru Nanak came forth with the plea of changing the values and orientation which he found so undesirable, and opposed an education that kept one away from truthful living.

- *Khosla (1982)* opined that educational philosophy of Guru Nanak has helped man not only to become aware of his spiritual consciousness in the very day-to-day affairs and experiences of life but also to explore the possibility of his spiritual transcendence as the very next-us of his being and growing. The whole philosophy is the transformation of all experiences information and knowledge into wisdom and all human willing, feeling and doing into an expression of creative and constructive genius that promotes spiritual awareness as well as the transcendence. Such indeed is the strength of the Guru's educational philosophy that they not only visualize spiritual transcendence as the final end of life but also seek to realize it through the whole gamut of education and human conduct.

- *Sodhi (1993)* described that Guru Nanak's curriculum encourages spiritual education, higher values like dignity of labour, truthful living etc. It should lead to all round development of the child's personality. Guru Nanak approved of all subjects which contributed to an integrated development of the whole human species and to perform in the universe and therefore sought to orient every bit of learning, every piece of knowledge and information and in fact every chunk of curriculum and every content of education, irrespective of its field or discipline to evolve the dignity in man so that it penetrates the whole of his conduct.

- *Sehgal (2001)* Guru Nanak had a double purpose in his preaching's –social and spiritual. His social views depicted his reaction to the times whereas the spiritual was the call of his own soul. He advocated a new social order as a reaction against the social conditions and fought against the environments in which he was born and brought up..

- *Ahluwalia (2003)* opined that Guru Nanak, heralded, a new social and stratal order characterized by the values of equality and equity, justice and com-passion, tolerance and mutual accommodation and non-violence.

Objectives of the Study

1. To study the general thoughts of Guru Nanak Dev ji.
2. To study the educational thoughts of Guru Nanak Dev ji.
3. To study the importance of values and ethics in education as described by Guru Nanak.
4. To study the relevance of Guru Nanak's teachings in the modern scenario (modernity).

Methodology for the Study

As the present problem chosen for research is primarily philosophical in nature, the investigator had based her study on the philosophical and historical methods. The relevant

information was traced from various primary and secondary sources. The primary sources consisted the original Bani of Guru Nanak. The secondary sources of information were based on the material available in the form of journals and books on this topic and authentic e-resources.

De- Limitations of the Study

- The study is delimited to Guru Nanak Dev Ji's philosophy and educational preaching's.
- The relevance of Guru Nanak's educational philosophy is delimited to the study of aims, Method of teaching discipline, qualities of the students, the role of teacher education for Women, evaluative practices.
- The present study is delimited to the concepts contained in its relevance to the system of education.

Educational Philosophy of Guru Nanak Dev Ji:

Concept of Education:

Vidya Vichari Ta Parupkari (AGGS, P.356)

“That education is worth, which is applied to the welfare of humanity”

The educational philosophy of Guru Nanak revolves around idealism, naturalism, pragmatism, realism and humanism. He believes in a pragmatic way to solve social problems. He was an idealist and believes in spiritual development for ultimate salvation of mankind. Guru Nanak uses the word 'Vidya' for education. He uses the word vidya in a very wide spiritual sense. According to Guru Nanak, Vidya knows no limits and it is endless. Vidya illuminates the mind and the soul. It is the power of right thinking. It is also a means to serve others. After going through his educational ideas lying here and there in his works especially in Japji, Patti, Asa di war and Onkar, it is not difficult to come to the conclusion that he had definite views on education. All through his thoughts on education, one finds intimate relation between his educational views and general philosophy.

Aims of Education:

The main theme of guru was spiritual development to prepare a man for Mukti (Salvation), (art of living) Tripti (satisfaction of life of self fulfillment) and bhakti (joy of life or bless). His model of education has been demonstrated in pauri 13 of Japji Sahib, i.e. if one brings faith in him, at first his spirit is developed, which followed by one's development of emotions, which further leads to the development of intellect . Needless to mention that aims of education, mentioned by Guru Nanak, are corollaries from his philosophy of life and that of education. He finds the highest good of man in the perfection of his spiritual nature, in nobility of heart and mind, in love of all that is great and good, in hearty acceptance of duty, in strenuous honest labour, in earnest longing for truth, in appreciation and development of higher values of life, and these ideals of human life are reflected in his aims of education. Self-realization through education was the basic aim.

Curriculum:

In fact the whole of the universe and all beyond universe are included in his curriculum. The spirit was to be so elevated that it paved its way to the ultimate, and at the same time paid its debt

to the society which had brought him up. Even though he was an idealistic, he did not ignore scientific subjects and placed equal emphasis on them too. The primary place will have to be given to the subjects like philosophy, history, ethics, morals, languages and spirituality etc.

He believed that the spiritual knowledge can be attained by bringing faith in Him. Religion is the path of the soul towards what is conceived to be the God; it is the soul's apprehension of God and its sense of union with Him. The characteristic attitude of religion is that of reverence and worship. Nanak said:

“Mannai Surat hovai man budh” (AGGS. P-3)

“By bringing faith in Him, one gets enlightenment of spirit”.

Teacher:

A teacher is one who has, in fact, at least started proceeding upon path of spiritual. His touch, his looks, his movements are to be simple, but graceful and his thirst for knowledge unlimited and deep. His own life, his own actions, His own mode of living, his behavior and his simplicity are all to be educative and worth copying. He has given his qualities, which are very significant, i.e. enlightenment, spiritual, intellectual, learned, sympathetic emotionally, mature, socially respected etc.

Relevance of Thoughts of Guru Nanak Dev Ji in Modern scenario (modernity):

Modernity, a libratory search/odyssey, is qualitatively different and free from the interdiction of traditionalism. Modernity brings dynamism, effects and produces mobility (vertical etc.) and provides wide ranging experience and exposure. Life is not static and change is the spirit of modernity. With modernization, it is difficult to retain a close, isolated and well insulated community but modernity has its own influences and implications. Modernity replaces the traditional ways of life with uncomfortable change. Modernity encourages an individual and society to re-examine each and every aspect of existence. Guru Nanak did the same and he found new or hidden meanings in the human experience of the day. Guru Nanak selectively implemented modernity's idea for discontinuing with the past through social and cultural change in life. Anything unjust and anti human dignity was not sacrosanct for him. Sacred was honesty, honest living and performing virtuous deeds. As he says, *“He alone knows the path of righteousness, who earns his livelihood through honest means and shares it with others”*. [AGGS, M1, p 1245]. So acquiring wealth through unjust means is condemned by Guru Nanak's philosophy as one cannot stockpile wealth without exploiting others and other's labor or without corrupt practices (as mentioned above). Nanak says, *“Without sinful acts, wealth is not amassed.”* [AGGS, M 1, p 417]. So he condemns exploitation and gathering wealth through illegal and illegitimate means; and categorizes it as sinful and morally tainted [as India's Supreme Court has categorized Indian's illegal money parked in foreign tax havens), *“If one's clothes are stained with blood, the garment becomes polluted. Those who suck the blood of human beings, how can their consciousness/ minds be pure.”* [AGGS, M 1, p 140]. He exposed the ravaging and exploitative nature of the rulers [AGGS, M 1, p 1245] and advised people not to stand for an incompetent and unfair king/ruler. [AGGS, M 1, pp 1088; 1039; 1240]. Some state that Western style modernity's rationality has gone awry, and critique the economic (trade and markets) global harmonizing forces of narrow

western modernity (also called McDonaldization of Society) which is well known in our times. Thomas Merton captured the spirit of the whole epoch when he wrote, “The secular world depends upon the things it needs to divert itself and escape from its own nothingness. It depends on the creation and multiplication of artificial needs, which it then pretends to satisfy. Hence the secular world is a world that pretends to exalt man’s liberty, but in which man is in fact enslaved by the things on which he depends.... In secular society, man is subject to his ever-increasing needs, to his restlessness, his dissatisfaction, his anxiety, and his fear; but above all to the guilt which reproaches him for infidelity to his own inner truth. To escape this guilt, he plunges further into falsity. Guru Nanak’s philosophy, however, preaches communication, congregational participation and social (Sangat and Pangat) activism as an Endeavour in communal and collaborative worldly/material and spiritual amelioration/uplift. As Guru Arjan Dev states, “*unto religious congregational society, I am sacrifice, by associating with which human is emancipated.*” [AGGS, M 5, p 987].

Equality for Women: The position of woman in society reflects the true image of the society. Woman has been the most suppressed and victimized human being in patriarchal society. One can well imagine the condition of the woman of the so called low castes. Women had been considered physically and mentally/intellectually inferior and also impure during the menstruation period. None of the prophets or messengers, before Guru Nanak, dared to champion her cause, rescue her from the wretched conditions and put her at par with man. He unbarred all avenues, encouraged her and empowered her right to be recognized as equal. He also awakened men to the reality that a female is equal to them because, “*There is the same inner consciousness among all the beings.*” [AGGS, M 1, p 24]. He also proclaimed, “*Amongst all there is one Light and that Light art Thou.*” [AGGS, M 1, p 13]. Guru Nanak attempted to divinize the life of woman and man by abolishing the ideas of superiority and inferiority. He was the pioneer to give a clarion call for male-female equality, for gender justice and for an overall egalitarian society. Women suffered from misogynistic attitudes in various religious traditions and customs. Guru Nanak stated, “*Within a woman, the man is conceived, and from a woman he is born. With a woman he is betrothed and married. With a woman, man contracts friendship and with a woman the system of procreation keeps on going,*” and he further says that great men are born of women. “*Why call her bad, from whom are born the kings*”? [AGGS, M 1, p 473]. Guru Nanak not only propounded equality in the male and female married householders’ life but in marriage too and proclaimed it a most sacred societal institution a healthy and beneficial for society as a whole. This institution is under question in some Western and North American countries with some calling, for example, same-sex marriages a frontal attack on the institution of marriage and procreation itself. Many religious organizations are mobilizing national and international opinion against the emerging trend against said marriage ‘institution’ which is sanctified in Aadi Guru Granth Sahib. At the same time, however, the tragedy is that inter-caste marriages are not even being fully accepted yet- even among the Sikhs. The ethics of the philosophy of Guru Nanak Dev Ji is out a set of commands issued by a scholar to his learners from time to time. It is a transforming discipline and hence an inseparable part of spiritual discipline. Keeping in view of the philosophy of Guru Sahib lays great stress on the process of Simran (Japa) Constant remembrance or repetition of ‘Divine Name’. It is an effective and practical way to control the mind to have an awareness of the Absolute Morality. The name of God helps at different levels, spiritual, mental, moral and

psychological. At the moral and spiritual level, it helps to tame the mind and to ensure enlightenment. The most effective way to reform one's life, to illumine one's consciousness and to obtain salvation is the constant remembrance of God's Name. No emancipation is possible in kali-Yug (Age of darkness) without contemplation on the name of God. At the psychological level, God's name helps us to get rid of fears, anxieties, tension and inner impurities of the human mind that make a hell of human life.

Conclusion

Guru Nanak gave a philosophy which is complete in all its respects. He has conveyed the real meaning of education. Guru Nanak was the advocate of education which promotes brotherhood, togetherness, kindness and which liberates a man from the disparities on the basis of caste, creed and colour which goes beyond the boundaries of nations and thus has a universal human approach. Guru Nank Dev Ji's educational philosophy is inspirational and is totally relevant in modern era. If it is followed today it will bring peaceful and harmonious life to humanity.

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ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਜੀਵਨ ਫਲਸਫ਼ਾ

ਰਜਵਿੰਦਰ ਕੌਰ*

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਆਪਣੇ ਨਵੀਨ ਅਤੇ ਕ੍ਰਾਂਤੀਕਾਰਾਂ ਵਿਚਾਰਾਂ ਰਾਹੀਂ ਸਮੂਹ ਸਮਾਜ ਨੂੰ ਜਿੱਥੇ ਇੱਕ ਸੂਤਰ ਵਿੱਚ ਪਰੋਇਆ ਉੱਥੇ ਹੀ ਨਵਾਂ ਸਮਾਜਿਕ ਅਤੇ ਸਭਿਆਚਾਰਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਵੀ ਪ੍ਰਦਾਨ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਰਾਹੀਂ ਸਮੂਹ ਮਾਨਵ ਜਾਤੀ ਨੂੰ ਧਰਮ, ਗੁਰੂ, ਪ੍ਰਮਾਤਮਾ, ਨਾਮ ਸਿਮਰਨ, ਕਿਰਤ ਕਰਨ, ਵੰਡ ਛੱਕਣ ਦੇ ਅਸਲੀ ਅਰਥ ਸਮਝਾਏ ਅਤੇ ਝੂਠੇ ਭੇਖ-ਪਾਖੰਡਾ, ਫਰੇਬ, ਧੋਖਾਢੇਹੀ ਅਤੇ ਰਿਸ਼ਵਤਖੋਰੀ ਜਿਹੀਆਂ ਕੁਰੀਤੀਆਂ ਤੋਂ ਦੂਰ ਰਹਿਣ ਦਾ ਮਾਰਗ ਵੀ ਦੱਸਿਆ। ਅਧਿਆਤਮਕ ਪ੍ਰਾਪਤੀ ਦੀ ਮਹੱਤਤਾ ਤੋਂ ਜਾਣੂ ਕਰਵਾਉਂਦਿਆਂ ਹੋਇਆਂ ਗ੍ਰਹਿਸਥ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਦੀ ਸਿੱਖਿਆ ਦਿੱਤੀ। ਗੁਰੂ ਜੀ ਦੀ ਦਾਰਸ਼ਨਿਕਤਾ ਅਤੇ ਉੱਚੇ-ਸੁੱਚੇ ਵਿਚਾਰਾਂ ਨੂੰ ਅੱਗੇ ਆਏ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਅਮਲੀ ਜਾਮਾ ਪਹਿਣਾਇਆ। ਇਸ ਆਰਟੀਕਲ ਰਾਹੀਂ ਗੁਰੂ ਜੀ ਦੇ ਜੀਵਨ ਫਲਸਫ਼ੇ ਦੇ ਕੁਝ ਅੰਸ਼ਾਂ ਉੱਤੇ ਵਿਚਾਰ ਕੀਤਾ ਗਿਆ ਹੈ।

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਜੀ, ਇੱਕ ਅਦੁੱਤੀ ਸ਼ਕਤੀ ਦੇ ਮਾਲਕ ਜਿੰਨ੍ਹਾਂ ਨੇ ਕਿ ਪੰਦਰਵੀਂ ਸਦੀ ਵਿੱਚ ਆਪਣੇ ਅਨਮੋਲ ਵਿਚਾਰਾਂ ਦੇ ਨਾਲ ਸਮਾਜ ਨੂੰ ਇੱਕ ਨਵੀਂ ਸੇਧ ਪ੍ਰਦਾਨ ਕੀਤੀ। ਆਪਣੇ ਵਿਚਾਰਾਂ ਰਾਹੀਂ ਉਨ੍ਹਾਂ ਨੇ ਹਰੇਕ ਵਸਨੀਕ ਦੇ ਮਨ ਵਿੱਚ ਇੱਕ ਅਜਿਹੀ ਜੋਤ ਜਗਾਈ ਜਿਸਦੀ ਰੌਸ਼ਨੀ ਅਸੀਂ ਅੱਜ ਵੀ ਦੇਖ ਸਕਦੇ ਹਾਂ ਅਤੇ ਮਹਿਸੂਸ ਕਰ ਸਕਦੇ ਹਾਂ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਆਪਣੀ ਕਲਮ ਦੀ ਸ਼ਕਤੀ ਦੇ ਨਾਲ ਇੱਕ ਬਲਵਾਨ ਕੌਮ ਨੂੰ ਜਨਮ ਦਿੱਤਾ ਅਤੇ ਅਜਿਹੀ ਕ੍ਰਾਂਤੀ ਪੈਦਾ ਕੀਤੀ ਜਿਸ ਨੇ ਦੇਸ਼ ਵਿੱਚ ਜੁਲਮ ਦੀਆਂ ਜੜ੍ਹਾਂ ਉਖਾੜਨ ਦਾ ਦ੍ਰਿੜ ਸੰਕਲਪ ਕਰ ਲਿਆ। ਗੁਰੂ ਨਾਨਕ ਆਪਣੀ ਰੂਹਾਨੀ ਅੰਤਰ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਰੱਬ, ਮਨੁੱਖ, ਜੀਵਨ, ਹੁਕਮ ਅਤੇ ਕੁਦਰਤ ਬਾਰੇ ਵਿਸ਼ਵ ਦ੍ਰਿਸ਼ਟੀ ਬਖਸ਼ਦੇ ਹਨ। ਸਰਬ ਵਿਆਪਕਤਾ, ਸਰਬ ਸਮਰੱਥਾ, ਅੰਰਤਯਾਮਤਾ, ਅਮਰਤੱਵ ਅਤੇ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਕਰਤਾ ਪੁਰਖ ਬਾਰੇ ਮੂਲ ਵਿਚਾਰਾਂ ਜਿਹੇ ਵਿਲੱਖਣ ਸਿਧਾਂਤਾਂ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋਏ ਮਨੁੱਖਾਂ ਨੂੰ ਬੌਧਿਕ ਪੱਖ ਤੋਂ ਸਿਰ ਉੱਚਾ ਕਰਕੇ ਤੁਰਨ ਦੀ ਸ਼ਕਤੀ ਪ੍ਰਦਾਨ ਕਰਦੇ ਹਨ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਜੀਵਨ ਦਾ ਮੂਲ ਫਲਸਫ਼ਾ ਅਧਿਆਤਮਕ ਅਤੇ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਹੀ ਹੈ। ਉਹ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਨਾਮ, ਹੁਕਮ, ਪ੍ਰਮਾਤਮਾ ਦੀ ਸਰਬਵਿਆਪਕਤਾ, ਅਨੁਸ਼ਾਸਨ, ਪ੍ਰਾਕਿਰਤਵਾਦ ਆਦਿ ਦਾ ਜਿਕਰ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਦੇ ਜੀਵਨ ਫਲਸਫ਼ੇ ਵਿੱਚ ਅਸੀਂ ਹੇਠ ਲਿਖੇ ਸੰਕਲਪ ਸ਼ਾਮਿਲ ਕਰਾਂਗੇ:-

(1) **ਅਧਿਆਤਮਕ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ** - ਗੁਰੂ ਨਾਨਕ ਦੀ ਅਧਿਆਤਮਕ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਦਾ ਫਲਸਫ਼ਾ ਉਹਨਾਂ ਦੇ ਬਹੁਤ ਸਾਰੇ ਕਥਨਾਂ ਵਿੱਚੋਂ ਉੱਭਰ ਕੇ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ ਜਿਵੇਂ ਕਿ ਉਹਨਾਂ ਦਾ ਫੁਰਮਾਨ ਹੈ:-

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

(ਆਦਿ ਗ੍ਰੰਥ, ਪੰਨਾ 441)

* ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ, ਖਾਲਸਾ ਕਾਲਜ ਆਫ ਐਜੂਕੇਸ਼ਨ, ਜੀ.ਟੀ. ਰੋਡ, ਅੰਮ੍ਰਿਤਸਰ।

ਇਸ ਤੁੱਕ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਨੇ ਆਪਣੇ ਸਵੈ-ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਦੇ ਫਲਸਫੇ ਦਾ ਨਿਚੋੜ ਕੱਢ ਕੇ ਰੱਖ ਛੱਡਿਆ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਅਕੀਦਾ ਲੋਕਾਂ ਨੂੰ ਮੁਕਤੀ, ਜੁਗਤੀ, ਤ੍ਰਿਪਤੀ ਅਤੇ ਭਗਤੀ ਲਈ ਤਿਆਰ ਕਰਨ ਦਾ ਸੀ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਮਨੁੱਖ ਇਸ ਦੁਨੀਆਂ ਵਿੱਚ ਖੁਸ਼ ਰਹੇ ਅਤੇ ਮਨੁੱਖ ਤਾਂ ਹੀ ਖੁਸ਼ ਰਹਿ ਸਕਦੇ ਹਨ ਜੇਕਰ ਉਹ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਕਰ ਸਕਣ ਅਤੇ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਲਈ ਉਹਨਾਂ ਨੇ ਨਾਮ, ਸ਼ਬਦ, ਭਗਤੀ, ਗੁਰੂ ਅਤੇ ਸੰਗਤ ਦੀ ਲੋੜ ਦਰਸਾਈ ਹੈ ਜਦੋਂ ਕਿ ਹਉਮੈ, ਭੇਖ ਅਤੇ ਕਰਮ-ਕਾਡਾਂ ਦਾ ਖੰਡਨ ਕੀਤਾ ਹੈ। ਉਹਨਾਂ ਦੇ ਅਨੁਸਾਰ ਉਸ ਸਰਬ ਵਿਆਪਕ ਅਤੇ ਸਰਬ ਸ਼ਕਤੀਮਾਨ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਸਿਮਰਨ ਦੇ ਨਾਲ ਹੀ ਮਨੁੱਖ ਆਪਣੇ ਮੂਲ ਟੀਚੇ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਅਤੇ ਅਧਿਆਤਮਕ ਚੇਤਨਾ ਨੂੰ ਹਾਸਿਲ ਕਰ ਸਕਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਦੇ ਅਨੁਸਾਰ ਸ਼ਬਦ, ਭਗਤੀ ਅਤੇ ਗੁਰੂ ਦਾ ਸੰਕਲਪ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹੈ:-

(i) ਭਗਤੀ:- ਗੁਰੂ ਜੀ ਨੇ ਸਹਿਜ ਭਗਤੀ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਗੁਰੂ ਜੀ ਨਿਰਗੁਣ ਪ੍ਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਦੀ ਗੱਲ ਕਰਦੇ ਹਨ ਅਤੇ ਭਗਤੀ ਵਿੱਚ ਪ੍ਰੇਮ ਦੇ ਤੱਤ ਨੂੰ ਉੱਚਾ ਸਥਾਨ ਦਿੰਦੇ ਹਨ। ਪ੍ਰਭੂ ਪ੍ਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਦੇ ਨਾਲ ਹੀ ਗ੍ਰਹਿਸਥ ਜੀਵਨ ਬਤੀਤ ਕਰਦੇ ਹੋਏ ਵੀ ਸੰਸਾਰਿਕ ਮੋਹ ਮਾਇਆ ਦੇ ਜੰਜਾਲ ਤੋਂ ਮੁਕਤੀ ਪਾਈ ਜਾ ਸਕਦੀ ਹੈ ਅਤੇ ਭਗਤੀ ਹੀ ਚੇਤਨਤਾ ਪ੍ਰਾਪਤੀ ਦਾ ਰਾਹ ਹੈ। ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਨ ਹੀ ਪ੍ਰਭੂ ਭਗਤੀ ਦਾ ਪ੍ਰਤੀਕ ਹੈ।

(ii) ਸ਼ਬਦ:- ਸ਼ਬਦ ਉਹ ਸੰਚਾਰ ਜੁਗਤ ਹੈ ਜੋ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸੋਝੀ ਦਿੰਦਾ ਹੈ। ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਸ਼ਬਦ ਰੂਪ ਗੁਰਬਾਣੀ ਨੂੰ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਅਧਿਆਤਮਿਕ ਅਗਵਾਈ ਲਈ ਗੁਰੂ ਵਜੋਂ ਮਾਨਤਾ ਦਿੱਤੀ ਹੋਈ ਹੈ। ਇਉਂ ਗੁਰੂ, ਗੁਰਬਾਣੀ, ਪ੍ਰਮਾਤਮਾ ਅਤੇ ਸ਼ਬਦ ਸਮਾਨਅਰਥੀ ਹੋ ਜਾਂਦੇ ਹਨ। ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਸ਼ਬਦ ਦਾ ਭਾਵ ਸਮਝਾਉਂਦੇ ਲਿਖਦੇ ਹਨ:-

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਸ਼ਬਦ ਦੇ ਅਰਥ, ਕਰਤਾਰ, ਸਤਿਗੁਰਾਂ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੋਇਆ ਕਰਤਾਰ ਦਾ ਹੁਕਮ, ਧਰਮ, ਗੁਰਮਤ੍ਰ ਅਤੇ ਗੁਰਬਾਣੀ ਹਨ। ਸ਼ਬਦ ਵਿੱਚ ਸੁਰਤ ਜੋੜਨੀ ਜਾਂ ਸ਼ਬਦ ਸੁਰਤ ਦਾ ਮੇਲ ਗੁਰਮਤਿ ਸਾਧਨਾ ਦਾ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਣ ਸਾਧਨ ਹੈ ਜਿਸ ਦਾ ਭਾਵ ਹੈ, ਗੁਰ ਉਪਦੇਸ਼ ਵਿੱਚ ਚਿੱਤ ਲਾਉਣਾ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਸੁਰਤ ਨੂੰ ਚੇਲਾ ਦੱਸ ਕੇ ਸਪੱਸ਼ਟ ਕਰ ਦਿੱਤਾ ਹੈ ਕਿ ਸੁਰਤ ਹੀ ਮਨੁੱਖ ਦੀ ਚੇਤਨਾ ਹੈ। ਇਸ ਚੇਤਨਾ ਨੂੰ ਸ਼ਬਦ ਅਨੁਸਾਰ ਢਾਲਣ ਦਾ ਨਾ ਹੀ ਸ਼ਬਦ ਸੁਰਤ ਦਾ ਅਭਿਆਸ ਹੈ।

(iii) ਗੁਰੂ:- ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਨੁਸਾਰ ਨਾਮ ਅਤੇ ਸ਼ਬਦ ਦਾ ਦਾਤਾ, ਗੁਰੂ ਹੀ ਹੈ। ਇਉਂ ਗੁਰੂ ਗੁਰਬਾਣੀ ਦਾ ਕੇਂਦਰੀ ਵਿਸ਼ਾ ਹੈ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀਵ ਅਤੇ ਪ੍ਰਭੂ ਦਰਮਿਆਨ ਵਿਚੋਲਾ ਹੀ ਨਹੀਂ, ਸਗੋਂ ਉਹ ਪ੍ਰਭੂ ਦਾ ਸਮਾਨਅਰਥੀ ਵੀ ਹੈ। ਗੁਰੂ ਜੀ ਨੇ ਸ਼ਬਦ ਨੂੰ ਵੀ ਗੁਰੂ ਕਿਹਾ ਹੈ। ਗੁਰੂ ਦੀ ਸੰਗਤ ਦੇ ਨਾਲ ਹੀ ਸੱਚੇ ਧਰਮ ਦੀ ਪਾਲਣਾ ਕਰਨ ਦਾ ਨਿਸਚਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।

(iv) ਸੰਗਤ:- ਗੁਰੂ ਜੀ ਨੇ ਮਨੁੱਖਾਂ ਨੂੰ ਚੰਗੇ ਪੁਰਸ਼ਾਂ ਦੀ ਸੰਗਤ ਕਰਨ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਹੈ। ਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਸਤਿਸੰਗਤ ਦੀ ਮਹਾਨਤਾ ਵਾਰ-ਵਾਰ ਦਰਸਾਈ ਗਈ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਪਾਰਸ ਨਾਲ ਲੋਹਾ ਕੰਚਨ ਹੋ ਜਾਂਦਾ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ ਉੱਤਮ ਪੁਰਖਾਂ ਦੀ ਸੰਗਤ ਵਿੱਚ ਜਾ ਕੇ ਜੀਵ ਉੱਚਾ ਹੋ ਜਾਂਦਾ ਹੈ।

ਇਸ ਪ੍ਰਕਾਰ ਗੁਰੂ ਨਾਨਕ ਬਾਣੀ ਅਨੁਸਾਰ ਆਤਮਿਕ ਪ੍ਰਾਪਤੀ ਦਾ ਇਹ ਮਾਰਗ ਸਭ ਮਨੁੱਖਾਂ ਲਈ ਇਕਸਾਰ ਹੈ।

(2) ਕਿਰਤ ਕਰੋ, ਨਾਮ ਜੱਪੋ ਅਤੇ ਵੰਡ ਛਕੋ:- ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ ਫਲਸਫੇ ਦੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਕਿਰਤ, ਨਾਮ, ਦਾਨ ਅਤੇ ਇਸ਼ਨਾਨ ਇਹ ਚਾਰ ਤੱਤ ਹਨ ਜਿੰਨ੍ਹਾਂ ਉੱਤੇ ਸੰਖੇਪ ਝਾਤ ਪਾਉਣੀ ਜ਼ਰੂਰੀ ਹੈ। ਨਾਨਕ ਬਾਣੀ ਵਿੱਚ ਨਾਮ ਸ਼ਬਦ ਨੂੰ ਬਹੁਤ ਦ੍ਰਿੜਾਇਆ ਗਿਆ ਹੈ। ਉਹਨਾਂ ਨੇ ਸਤਿ-ਕਰਤਾਰ ਨਾਂ ਦੇ ਸੰਕਲਪ ਨੂੰ ਹੋਂਦ ਵਿੱਚ ਲਿਆਂਦਾ। ਨਾਮ ਇੱਕ ਪਰਮ ਸ਼ਕਤੀ ਲਈ ਵਰਤਿਆ ਜਾਂਦਾ ਹੈ। ਇਹ ਪਰਮਾਤਮਾ ਦੇ ਸਰਬ ਗੁਣਾਂ ਦਾ ਇੱਕ ਚਿੰਨ੍ਹ ਰੂਪ ਹੈ। ਇਸ ਦੇ ਸਿਮਰਨ ਜਾ ਚਿਤਵਨ ਨਾਲ ਹੀ ਉਸਦੀ ਸ਼ਕਤੀ ਉਜਾਗਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਉਹ ਅਮੂਰਤ ਹੁੰਦਾ ਹੋਇਆ ਵੀ ਆਪਣੇ ਸੁੱਭ ਗੁਣਾਂ ਨਾਲ ਸਾਡੇ ਸਾਹਮਣੇ ਮੂਰਤੀਮਾਨ ਹੋ ਜਾਂਦਾ ਹੈ। ਨਾਮ ਦੀ ਰਚਨਾ ਪ੍ਰਮਾਤਮਾ ਦੁਆਰਾ ਕੀਤੀ ਗਈ ਹੈ ਅਤੇ ਜਿਹੜਾ ਵੀ ਮਨੁੱਖ

ਨਾਮ ਧਿਆਉਂਦਾ ਹੈ ਉਸ ਉਪਰੋਂ ਪਾਪਾਂ ਦੀ ਮੈਲ ਉੱਤਰ ਜਾਂਦੀ ਹੈ। ਗੁਰੂ ਜੀ ਅਨੁਸਾਰ ਨਾਮ ਸਿਮਰਨ ਜਿੰਦਗੀ ਦੇ ਹਰਪਲ ਅਤੇ ਹਰ ਕਦਮ ਤੇ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਜਿੰਦਗੀ ਜਿਹੜੀ ਕਿ ਨਾਮ ਵਿੱਚ ਰਚੀ ਹੋਈ ਹੈ ਉਹ ਖੁਦ ਹੀ ਬੜੀ ਭਗਤੀ ਹੈ। ਨਾਮ ਨੂੰ ਜਿੰਦਗੀ ਦਾ ਇੱਕ ਅੰਗ ਬਣਾ ਕੇ ਸਭ ਗੁਣਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨਾ ਹੀ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਲਕਸ਼ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਉਹ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਕਹਿੰਦੇ ਹਨ।

ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨ ਧਿਆਨ ॥
 ਨਾਮ ਬਿਨਾ ਗਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
 (ਰਾਮਕਲੀ ਮਹੱਲਾ ੧, ਪੰਨਾ 905)
 ਸੋ ਜੀਵਿਆ ਜਿਸ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
 ਨਾਮ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

ਗੁਰੂ ਜੀ ਨੇ ਹਉਮੈ ਨੂੰ ਦੂਰ ਭਜਾਉਣ ਲਈ ਵੀ ਨਾਮ ਸਿਮਰਨ ਦਾ ਰਾਹ ਹੀ ਦਿਖਾਇਆ ਹੈ। ਉਹਨਾ ਅਨੁਸਾਰ ਹਉਮੈ ਮਨੁੱਖੀ ਆਤਮਾ ਨੂੰ ਚਿੰਬੜਿਆ ਸਭ ਤੋ ਵੱਡਾ ਰੋਗ ਹੈ। ਇਸ ਰੋਗ ਨੂੰ ਕੱਟਣ ਦੀ ਸ਼ਕਤੀ ਕੇਵਲ 'ਨਾਮ' ਵਿੱਚ ਹੀ ਹੈ। ਗੁਰੂ ਜੀ ਫੁਰਮਾਉਂਦੇ ਹਨ।

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ (ਵਾਰ ਆਸਾ)

ਨਾਮ ਨਾਲ ਹੀ ਵਿਚਾਰਾਂ ਵਿੱਚ ਸ਼ੁੱਧਤਾ ਅਤੇ ਪਵਿੱਤਰਤਾ ਆਉਂਦੀ ਹੈ ਅਤੇ ਮਨ ਟਿਕਾਉ ਦੀ ਅਵਸਥਾ ਵਿੱਚ ਆਉਂਦਾ ਹੈ।

ਚੰਚਲੁ ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ ॥ ਚੋਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ ਖਾਇ ॥
 ਚਰਨ ਕਮਲ ਉਰਧਾਰੇ ਚੀਤ ॥ ਚਿਰੁ ਜੀਵਨ ਚੇਤਨ ਨਿਤ ਨੀਤ ॥

ਕਿਰਤ ਕਰਨਾ ਅਤੇ ਵੰਡ ਛੱਕਣਾ:- ਗੁਰੂ ਜੀ ਦਸਾਂ ਨੌਹਾਂ ਦੀ ਮਿਹਨਤ ਨਾਲ ਕੀਤੀ ਕਮਾਈ ਨੂੰ ਮਾਨਤਾ ਦਿੰਦੇ ਹਨ। ਭਾਈ ਲਾਲੋ ਦੀਆਂ ਦਸਾਂ ਨੌਹਾਂ ਦੀ ਮਿਹਨਤ ਨਾਲ ਕਮਾਈਆਂ ਕੋਧਰੇ ਦੀਆਂ ਰੋਟੀਆਂ ਵਿੱਚ ਉਹਨਾਂ ਲਈ ਦੁੱਧ ਭਰਿਆ ਸੀ। ਇਸ ਦੇ ਉਲਟ ਗਰੀਬ ਲੋਕਾਂ ਤੇ ਤਸੱਦਦ ਕਰਕੇ ਕੀਤੀ ਕਮਾਈ ਨਾਲ ਤਿਆਰ ਕੀਤੇ ਮਲਕ ਭਾਗੋ ਦੇ ਪੂੜੇ ਉਹਨਾਂ ਲਈ ਲਹੂ ਨਾਲ ਭਰੇ ਹੋਏ ਸਨ। ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਬਚਪਨ ਵਿੱਚ ਮੱਝਾ ਚਰਾਉਣਾ, ਮੋਦੀਖਾਨੇ ਵਿੱਚ ਨੌਕਰੀ ਕਰਨਾ ਅਤੇ ਕਰਤਾਰਪੁਰ ਵਿੱਚ ਖੇਤ ਵਾਹੁਣਾ ਵੀ ਕਿਰਤ ਕਰਨ ਦੀ ਉਦਾਹਰਨ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਕਿਰਤ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਗੁਰੂ ਜੀ ਵੰਡ ਛੱਕਣ ਦੀ ਸਿੱਖਿਆ ਵੀ ਦਿੰਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਅਨੁਸਾਰ ਕਿਰਤ ਰਾਹੀਂ ਕੀਤੀ ਗਈ ਮਿਹਨਤ ਦੀ ਕਮਾਈ ਨੂੰ ਰਲ-ਮਿਲ ਵੰਡ ਕੇ ਛੱਕਣਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਜੋ ਦੂਸਰਿਆਂ ਦਾ ਵੀ ਉਦਾਰ ਹੋ ਸਕੇ। ਇਸੇ ਲਈ ਗੁਰੂ ਜੀ ਫੁਰਮਾਉਂਦੇ ਹਨ:-

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
 ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ (ਸਾਰੰਗ ਕੀ ਵਾਰ, ਪੰਨਾ 1245)

ਕਿਰਤ ਦੀ ਕਮਾਈ ਅਤੇ ਵੰਡ ਛੱਕਣ ਦੇ ਗੁਰੂ ਜੀ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਦਰਸਾਉਂਦੇ ਹਨ:-

ਹਥੀ ਕਾਰ ਕਮਾਵਣੀ ॥ ਪੈਰੀ ਚਲ ਸੰਗ ਮਿਲਾਹੀ ॥
 ਕਿਰਤ ਵਿਰਤ ਕਰ ਧਰਮ ਦੀ ॥ ਖੱਟ ਵਖਾਲਣ ਕਾਰ ਕਰੇਹੀ ॥

ਭਾਵ ਕਿ ਦਸਾਂ ਨੌਹਾਂ ਦੀ ਕਿਰਤ ਕਮਾਈ ਕਰਨਾ, ਸਤਿਸੰਗ ਵਿੱਚ ਜਾਣਾ ਅਤੇ ਆਪਣੀ ਕਮਾਈ ਲੋੜਵੰਦਾਂ ਨਾਲ ਵੰਡ

ਛੱਕੜਾ, ਸਿੱਖ ਧਰਮ ਦਾ ਉਪਦੇਸ਼ ਹੀ ਨਹੀਂ ਸਗੋਂ ਮੂਲ ਸਿਧਾਂਤਾਂ ਵਿਚੋਂ ਇੱਕ ਹੈ।

(3) ਗੁਰੂ ਨਾਨਕ ਦਾ ਧਰਮ ਫਲਸਫਾ:- ਗੁਰੂ ਨਾਨਕ ਦਾ ਧਰਮ ਫਲਸਫਾ ਕੋਈ ਨਿਯਮ ਦਾ ਬੰਧਨ ਜਾਂ ਦਿਮਾਗੀ ਖੰਡਰਾ ਨਹੀਂ ਸਗੋਂ ਅਮਲਾਂ ਤੇ ਸੱਚ ਦਾ ਫਲਸਫਾ ਹੈ, ਜਿਸ ਦਾ ਨਿਸ਼ਾਨਾ ਇਹ ਹੈ ਕਿ ਮਨੁੱਖ ਨੂੰ ਦੱਸਿਆ ਤੇ ਪ੍ਰੇਰਿਆ ਜਾ ਸਕੇ ਤਾਂ ਜੋ ਉਹ ਸਦਾ ਇਸ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਰਚਨਹਾਰ ਨੂੰ ਚੇਤੇ ਰੱਖ ਸਕੇ।

ਐਸਾ ਗਿਆਨ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵੇ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭ ਕੋਈ ਰਵੈ ॥ ਬਾਂਧ ਨਿਬਾਧਿਆਂ ਸਭੁ ਜਗੁ ਭਵੈ ॥

ਗੁਰੂ ਜੀ ਅਨੁਸਾਰ ਧਰਮ ਸਿਰਫ ਪ੍ਰਮਾਤਮਾ ਦੇ ਸਿਮਰਨ ਤੱਕ ਹੀ ਸੀਮਿਤ ਨਹੀਂ ਹੈ, ਸਗੋਂ ਪ੍ਰਮਾਤਮਾ ਅਤੇ ਉਸਦੀ ਬਣਾਈ ਹੋਈ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਨਾਲ ਪਿਆਰ ਤੋਂ ਵੀ ਹੈ। ਇਸ ਪਿਆਰ ਦੇ ਪੈਦਾ ਹੋਣ ਨਾਲ ਸਭ ਦੁਨਿਆਵੀ ਪਦਾਰਥ, ਸ਼ਕਤੀਆਂ ਰਿੱਧੀਆਂ-ਸਿੱਧੀਆਂ, ਉਚ-ਨੀਚ ਆਦਿ ਵਿਤਕਰੇ ਭਰੇ ਵਿਚਾਰ ਬਹੁਤ ਹੀ ਨੀਵੇਂ ਲੱਗਦੇ ਹਨ। ਸੋ ਗੁਰੂ ਜੀ ਦੇ ਧਾਰਮਿਕ ਫਲਸਫੇ ਦੇ ਵਿਸ਼ੇਸ਼ ਅੰਸ਼ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਹਨ:-

ਗੁਰੂ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ ਅਸੀਂ ਸਮਾਜ ਜਾਂ ਸਮਾਜ ਦੇ ਕਿਸੇ ਵਿਅਕਤੀ ਨੂੰ ਚੰਗੇ ਬਣ ਕੇ ਨਹੀਂ ਦਿਖਾਉਣਾ ਸਗੋਂ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਚੰਗਾ ਬਣ ਕੇ ਦਿਖਾਉਣਾ ਹੈ।

ਤੁਝ ਤੇ ਵਡਾ ਨਾਹੀ ਕੋਇ ॥ ਕਿਸੁ ਵੈਖਾਲੀ ਚੰਗਾ ਹੋਇ ॥ (ਆਸਾ ਮਹਲਾ 1)

ਪਦਾਰਥ ਦੀ ਬਹੁਲਤਾ ਜਾਂ ਸਮਾਜ ਦੁਆਰਾ ਦਿੱਤੇ ਮਾਨ ਸਨਮਾਨ ਵਿੱਚ ਸੁੱਖ ਨਹੀਂ, ਸਗੋਂ ਸੁੱਖ ਤਾਂ ਮਨ ਦੀ ਇੱਕ ਅਵਸਥਾ ਹੈ ਅਤੇ ਸੁੱਖ ਦਾ ਰਾਹ ਉਹ ਇੰਝ ਦੱਸਦੇ ਹਨ

ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈਹੋਵੈਕਿਸ ਥੇ ਜਾਇ ਰੁਆਈਐ ॥

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਪ ਸਾਰੁ ॥

ਗੁਰੂ ਜੀ ਦੀ ਜੀਵਨ ਜੁਗਤੀ ਵਿੱਚ ਮਨੁੱਖ ਲਈ ਸਦਗੁਣਾ ਦਾ ਧਾਰਨੀ ਹੋਣਾ ਜ਼ਰੂਰੀ ਹੈ:-

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨਾ ਹੋਇ ॥

ਗੁਰੂ ਜੀ ਸਾਨੂੰ ਧਰਮ ਦੀ ਪਾਲਣਾ ਕਰਦੇ ਹੋਏ ਹਉਮੈ ਤਿਆਗਣ ਦੀ ਸੰਦੇਸ਼ ਦਿੰਦੇ ਹਨ।

ਹਉਮੈ ਛੋਡਿ ਭਈ ਬੈਰਾਗਿਣ ਤਬ ਸਾਚੀ ਸੁਰਤਿ ਸਮਾਨੀ ॥

ਧਰਮ ਸਾਨੂੰ ਸਰਬਤ ਦਾ ਭਲਾ ਮੰਗਣਾ ਅਤੇ ਕਥਨੀ ਅਤੇ ਕਰਨੀ ਤੇ ਬਚਨਾ ਵਿਚ ਸੱਚ ਹੋਣ ਲਈ ਪ੍ਰੇਰਦਾ ਹੈ। ਉਹਨਾਂ ਅਨੁਸਾਰ ਇਹ ਨਿਰਭੈਅਤਾ ਸਾਡੇ ਵਿੱਚ ਧਰਮ ਦੇ ਰਾਹ ਉੱਤੇ ਚੱਲਣ ਨਾਲ ਹੀ ਪੈਦਾ ਹੁੰਦੀ ਹੈ

ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰ ਵਿਰੋਧ ॥

ਗੁਰੂ ਜੀ ਦੁਆਰਾ ਦੱਸੀ ਗਈ ਜੀਵਨ ਜਾਚ ਵਿੱਚ ਰਿਸ਼ਵਤ ਖੋਰੀ ਬੇਈਮਾਨੀ, ਧੋਖਾ-ਫਰੋਬ ਆਦਿ ਦੀ ਕੋਈ ਥਾਂ ਨਹੀਂ, ਉਹ ਫਰਮਾਉਂਦੇ ਹਨ:

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

ਇਸ ਪ੍ਰਕਾਰ ਗੁਰੂ ਜੀ ਦਾ ਜੀਵਨ ਫਲਸਫਾ ਸਾਨੂੰ ਧਰਮ ਦੀ ਸਹੀ ਅਰਥ ਸਮਝਾਉਂਦਾ ਹੋਇਆ ਅਦੁੱਤੀ ਜੀਵਨ ਜਾਚ ਦੇ ਰਾਹ ਉੱਤੇ ਤੋਰਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਦਾ ਜੀਵਨ ਫਲਸਫਾ ਸਮੂਹ ਮਨੁੱਖੀ ਜਾਤ ਨੂੰ ਨੈਤਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਵਿਕਾਸ ਕਰਨ ਲਈ ਪ੍ਰੇਰਦਾ ਹੈ ਅਤੇ ਇੱਕ ਉੱਚਾ ਸਮਾਜਿਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਪੈਦਾ ਕਰਨ ਦੀ ਸੇਧ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਪ੍ਰੰਤੂ ਬਹੁਤ ਹੀ ਅਫਸੋਸ ਨਾਲ ਇਹ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਅੱਜ ਅਸੀਂ ਗੁਰੂ ਨਾਨਕ ਦੇ 550ਵੇਂ ਵਰੇ ਉੱਤੇ ਬਹੁਤ ਸਾਰੇ ਸੈਮੀਨਾਰ ਅਤੇ ਪ੍ਰੋਗਰਾਮ ਉਲੀਕ ਰਹੇ ਹਾਂ ਅਤੇ ਆਯੋਜਨ ਵੀ ਕਰ ਰਹੇ ਹਾਂ ਤਾਂ ਜੋ ਉਹਨਾਂ ਦਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਬਹੁਤ ਸ਼ਰਧਾ ਨਾਲ

ਮਨਾਇਆ ਜਾ ਸਕੇ ਪ੍ਰੰਤੂ ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਫਲਸਫੇ ਨੂੰ ਆਪਣੇ ਨਿੱਜੀ ਜੀਵਨ ਵਿੱਚ ਅਮਲੀ ਰੂਪ ਪ੍ਰਦਾਨ ਨਹੀਂ ਕਰ ਰਹੇ ਹਾਂ। ਉਹਨਾਂ ਦੁਆਰਾ ਦੱਸੀ ਗਈ ਜੀਵਨ ਜਾਚ ਵਿੱਚ ਵੈਰ ਵਿਰੋਧ, ਜਾਤ-ਪਾਤ, ਧੋਖਾ, ਰਿਸ਼ਵਤ ਖੋਰੀ ਭਾਈ ਭਤੀਜਵਾਦ ਕਿਧਰੇਵੀ ਨਹੀਂ ਹੈ ਪਰ ਵਰਤਮਾਨ ਸਮਾਜ ਵਿੱਚ ਇਹ ਸਾਰੀ ਕੁਰੀਤੀਆਂ ਕੁੱਟ-ਕੁੱਟ ਕੇ ਭਰੀਆਂ ਹੋਈਆਂ ਹਨ ਅਤੇ ਧਰਮ ਦੇ ਨਾਂ ਉੱਤੇ ਭੇਖ-ਪਾਖੰਡ, ਲੋਕ ਵਿਖਾਵਾ ਅਤੇ ਸਮਾਜਿਕ ਗੁੰਮਰਾਹਤਾ ਜਾਰੀ ਹੈ। ਜਰੂਰਤ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਫਲਸਫੇ ਨੂੰ ਸਿਰਫ ਕਿਤਾਬਾਂ ਜਾਂ ਸੈਮੀਨਾਰਾਂ ਤੱਕ ਸੀਮਿਤ ਨਾ ਰੱਖਿਆ ਜਾਵੇ ਸਗੋਂ ਆਪਣੀ ਜੀਵਨ ਜਾਚ ਨੂੰ ਸੁਧਾਰਦਿਆਂ ਹੋਇਆਂ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸਿੱਖਿਆਵਾਂ ਨੂੰ ਅਮਲੀ ਜਾਮਾ ਪਹਿਨਾਇਆ ਜਾਵੇ ਅਤੇ ਸਦਾਚਾਰਕ ਗੁਣਾਂ ਦੇ ਧਾਰਨੀ ਬਣਿਆ ਜਾਵੇ ਤਾਂ ਹੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਅਸਲੀ ਅਰਥਾਂ ਵਿੱਚ ਮਨਾਇਆ ਜਾ ਸਕਦਾ ਹੈ।

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ENVIRONMENTAL CRISIS : RELEVANCE OF GURU NANAK'S TEACHINGS

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In the 21st century we should be aware and afraid of the environmental crisis that we are facing. It is even more dangerous than a third world war or nuclear war. In our eastern philosophy, we tend to seek guidance from religion or religious gurus before starting any uphill task. In present era too, we need to look into our rich culture/our religious scriptures to find a solution to the problems related to environment. The youngest and scientific religion 'Sikhism' teaches and encourages us to be selfless, responsible and to live in harmony with the nature. The ethics of a healthy/pious living are enshrined in the basic teachings of Sikhism. Guru Nanak Dev Ji said, "Air is the Guru, water is the father and Earth is the great mother". Sikh Gurus recognized human responsibility towards nature. Sikh Gurus taught people to live with compassion and contentment. Guru Nanak Dev said, "The earth is your mother. Respect for 'mother earth' is the only solution to these problems." Great care needs to be taken to ensure that no damage occurs to it while the Sikh is going about his or her daily life. The pollution of these 3 elements (air, water and earth) is against the principles laid down by the Gurus. So, we need to make continuous and sincere efforts to protect environment by taking guidance from the Teachings of Guru Nanak. We have to learn the true teaching and action plan behind each word of SGGS and make an impact to save environment at local and global level. In this paper, an attempt is made to describe the present scenario of environment crisis, environment and Sikhism and a roadmap to save environment by following Teachings of Guru Nanak and SGGS.

Keywords: *Environmental Crisis, Guru Nanak's Teachings, Sikhism*

Present Scenario of Environment Crisis

We have witnessed two world wars and their after effects, so we are really afraid of third world war. To avoid it, different countries across the world are trying from different platforms. World knows that with the presence of nuclear weapons, the next war will destroy everything. In this paper, we are talking about a more dangerous situation than the third world war which is related to our environment. In 21st century, we should be more afraid of environmental pollution because it's even more dangerous than a nuclear war. Different research based studies suggest that the effects of the environmental pollution will be the irreversible. It can collapse human civilization. During the last decades many environmental complications have emerged. Problems

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include global warming, melting of glaciers, unexpected weather changes, more uranium in drinking water, soil erosion, the ozone hole, degraded water & air quality, acid rain, extinction of many species, decline of biodiversity, ocean pollution, contamination of land, deforestation etc. We have witnessed tragedies like gigantic flash floods and landslides in Kedar Nath, floods in different parts of India from unexpected rain on one side and droughts on another, an annual event of smog in Delhi, snowfall in some areas of Punjab, increase in number of patients of cancer and other deadly disease like Hepatitis 'C' etc. All these problems are due to exploitation of nature by human being in past years, in the name of development. As Mahatma Gandhi also said, nature has everything for our need but not for our greed. We need to understand that nobody is a preferred child in the lap of mother earth. All are equal for her, but we are creating problems for precious lives of many species that are becoming extinct, by creating unlivable conditions for them. Some of the major causes are population explosion (our present population is around 6 billion and we can reach to 9.4 billion by 2050 as per predictions), dramatic increases in resource and energy consumption, increasing urbanization, poverty and technological developments. It is not improper and impossible that one day this planet Earth will become totally annoyed with its inhabitants and will go on without man itself.

This environmental crisis cannot be handled by a handful of environmental specialists; it can be saved by collective efforts of all human beings living on any corner of the earth. This environmental crisis is the biggest challenge before civilization. It is the challenge for each and every one on this planet. From past 4-5 decades at international level, movements are going on in UNO and other platforms which resulted into different international agreements like Kyoto protocol etc. to save the world from the environmental crisis. These efforts at international level started in 1972 from United Nations Conference, held in Stockholm to protect, preserve, and enhance the environment. Some promises are made in different agreements to save environment since then. Several hundred bilateral or trilateral agreements also exist but environmental crisis still exists at an alarming stage. We are still hopeful that some practical things will be worked out from these agreements at local and global level to save environment. We also need to contribute from our side with small and consistent efforts.

Environment and Sikhism

From the Indian point of view of eastern philosophy, whenever we face an uphill task, we generally take guidance from our spiritual roots. Religion imparts purpose to human life and provides direction to the humanism of an individual. But religion on its own is not a panacea for the society unless or until we learn from its practical and scientific implications. Albert Einstein puts this debate succinctly when he says, "Science without religion is lame and religion without science is blind." All religions teach us to love nature, be with nature and to protect the nature. One of the scientific and universal religions, the 'SIKH Religion' has also given foremost place to nature. Our religious gurus have always given a special place to nature. All the components of eco-system are related with one-another and the binding force working among them, has been denoted in the Guru Granth Sahib as *Qudarat*. Vision of our Guru's regarding environment safety is reflected through the following 'Salok' of Japji Sahib, recited by the founder of Sikhism, Shiri Guru Nanak Dev ji

**‘Pavan guru paani pita, Maata dharat mahat,
Divas raat do-e daaee daa-ia, Khelai sagal jagat’. (SGGS 8)**

Thus, 550 years back Guru Nanak gave emphasis on environment. This first line of this holy ‘Salok’ means that air is vital power, Water the originator, the huge Earth is the mother of everyone. The beautiful message in ‘Japuji Sahib’, which is also called as crux of SGGS, is as much relevant to the world now, as it was in the 15th century when it was recited. Guru Nanak Dev ji guides that Earth has to be treated like Mother, water like Father, and Air like Guru. We recite above said message in daily prayers, individually and collectively. They shouldn’t only be recited verbally, but should be embedded in our behaviours. We need to realize that the teachings of Guru Nanak Dev are rational and we need to understand and act upon these teachings to save environment. Since inception, we are evolving and we need to move forward, but on the same time maintain strong connection with our roots. In reality, in the name of growth and development, exploitation of natural resources has become the new norm. We have to curb this aggressiveness and greediness in the use of limited resources, leading to irreversible loss to our one and only beautiful planet. We know that earth is only planet in our solar system till date which sustains life. We need to care for our mother earth. Guru Granth Sahib quotes that the real purpose of human beings is to live in harmony with all creations on Earth and there should be no dominance by human only. The Sikh Gurus recognized human responsibility towards the material world and its phenomena. The Sikh Scriptures emphasize the importance of the abiotic components of environment in the hymn:

Pavan paani dharati aakas ghar mandar har bani (SGGS 723)

It means Air, water earth and sky are home and temple of God. These sacred places should be taken care of by each individual. The idea of Growth and development on economic fronts needs to be synchronized with Guru Nanak’s message of Compassion and Contentment, for sustainable growth. The preamble of the United Nations also resonates with Guru Nanak’s Universal message. Guru Nanak Dev ji, through his teachings has always promoted the idea that love and concern for nature is part of a holistic approach to life and thus environment degradation or exploitation must be avoided. As Sikh religion is a universal religion and environmental crisis is also a universal problem. SGGS place a great deal of spiritual significance on the lessons we can learn directly from the Nature. Anyone can take guidance from SGGS to learn real renunciation and true selflessness. Mother Earth teaches us love & patience. Air teaches us mobility, Fire teaches us warmth and courage; Sky teaches us equality and broadmindedness, Water teaches us purity and cleanliness’ (SGGS 1018). So, focused and continuous efforts should be made at universal level to save environment and apply teaching of Guru Nanak for the welfare of humanity.

Roadmap to a Safe Future through Teachings of Guru Nanak

Gurbani shows us the righteous path of living. It doesn’t imply that one has to recite or remember SGGS, but to enact on every word/hymn/stanza read by us. Even a single word or a single line can change our life. So, as discussed above, the need of the hour is to stick to the Bani pertaining to safety of the basic elements of life i.e. air, water and land. At the time of Guru Nanak dev ji, many mal practices were practiced in the name of religion and Sikhism emerged as

a religion of thought, a religion with no rituals but only love, sharing and care for nature. Along with Jap ji Sahib, Guru Nanak Dev ji enlightened us through the bani of ‘Asa Di Vaar’ about the importance of Qudarat (nature). In his Banis Guru Nanak Ji has referred to the various secrets of nature, millions and trillions of living creatures and has beautifully portrayed the picture of nature. At several places, Guru Sahib has talked about the plants/trees/forest. So, Nanak Bani sings songs in praise of nature. In almost all his portrays, Guru Nanak Dev ji is found sitting under a banyan tree and enjoying the music of Qudarat. It has been quoted in various scriptures that Guru ji always settled outside the forest on the outskirts of the village/town rather than resting at someone’s house. Guru ji even seeks confluence with the Almighty in the lap of Qudarat only. Guru Nanak Dev ji travelled far and vast during the four ‘Udaasys’ in the four directions from Guru ji’s house. Guru Ji is known by different names in the different countries of the world and hence is not only the Guru of Sikh community, but a ‘Universal Guru’. Guru Sahib recited the Aarti at Jaganath Puri in Orissa in which the entire universe is imagined to be decorated as the prayer platter on the altar of almighty. The green mountains, the blue oceans, the fresh air and all the flora and fauna of Earth sing in the praise of the Almighty. But are the mountains still green, the oceans blue, and is the air still loaded with the incense of sandal wood? Are we able to make people aware about environmental crisis through our religious teachings? Are Sikhs leading the world to save environment? Are Sikhs following the teachings of Guru Nanak in context of environment at ground level? Are our religious institutions really playing the role expected from them to save environment?

Today, as a follower of Sikhism, we need to do a self-analysis to ensure that whether we are following Guru Sahib’s words in true sense or even Sikhs today have started following the rituals leaving the words of advice far behind. For instance, our focus should be shifted from big gathering or religious public processions that litter around a lot of disposable glasses and plates after having Prasad/langar, towards big gatherings that promote tree plantation, cleanliness drive for pure water and air. We should avoid misuse and pollution of the limited resources that we have on Earth. Sikhs should come to the forefront to reduce air, water and land pollutions. These positive efforts will be true obeisance on 550th birth anniversary of Guru Nanak Dev ji. These efforts should not be for few days or months but for years to come. Our continuous and sincere efforts should have some impact on our environment and society. Some prominent names like Bhagat Puran Singh, Bibi Inderjit Kaur, Saint Balbir Singh Seechewal etc. have made significant contributions to preserve the nature. The recent work of Saint Balbir Singh Seechewal to clean up the Kali Bein rivulet is one such good example to follow. Different Sikh organizations have started work to save environment, which is really appreciable. Some of these efforts are listed below:

- The Punjab government has started the ‘Tandrust (healthy) Punjab’ program to enhance the state’s ‘Green Cover’ by planting 550 saplings in all the 12,700 villages. It is an attempt to make the state healthy and clean by fighting against issues like air pollution and waste management.
- The Delhi Gurudwara Management Committee (DSGMC) is distributing about two lakh saplings as “prasad” and promoting tree plantation in educational institutions to mark the 550th birth anniversary of Guru Nanak Dev Ji to promote environment

- protection and a sustainable eco system in the national capital.
- Some colleges affiliated to the Delhi University and managed by the DSGMC has made it mandatory for all new students to plant 10 trees to celebrate Guru Nanak Dev's love for nature.
- 'EcoSikh' is doing its efforts to disseminate environment-related knowledge among the Sikh community in India and abroad to develop environmental activism. 'EcoSikh' organization aims to enlarge their network in India and abroad to spread awareness among people about environmental issues. Many organizations are taking part in their program, and they are also celebrating Sikh Environment day.
- Shiromani Gurdwara Parbandhak Committee (SGPC) has also made some efforts in Amritsar and other areas for protecting environment. In the year 2009, Jathedar Gurbachan Singh (Head, of the Akal Takhat) made a public statement saying that caring for the environment is the "moral and religious duty" of a Sikh (www.sikhnet.com). SGPC website under the title 'Work done Regarding Environment Conservation' shows some efforts of year 2014 but no update is available for next years on website. So along with previous efforts more concentrated efforts with clear objective and their outcomes have to be done to lead the Sikh community.
- From time immortal education is the major instrument to change the world. It provides means to save environment. Nelson Mandela has rightly said, "Education is the most powerful weapon you can use to change the world". The government schools in Panjab have organized many competitions like essay writing, painting, calligraphy, poetic recitations, etc. to promote the ideas of Guru Nanak Dev Ji and make the students aware about the importance of nature. Along with focus on environmental issues in formal education, social and religious institutions or organization need to work at their own level to protect environment.

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RELEVANCE OF THE SEER GURU NANAK DEVJI IN THE MODERN TIMES

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On the occasion of the 550 th birth Anniversary of Guru Nanak Devji the paper tries to trace the relevance of the seer in the 21st century. The paper will discuss how the teachings of Satguru Nanak Devji -the three pillars of Sikhism -Naam Japna, Kirat karna and Wand Chhakkna particularly, are relevant in a materialistic world. Through practical examples, the paper will show how these tenets can be put into practice in our lives. These practical tips reduce the confusion of leading a life that follows the principles of Sikhism in the modern and contemporary times and help to strike a balance. It also looks at, why the composition of Guru Nanak Devji-Gagan Mein Thaal -has been hailed as an international anthem especially at a time when the world has been fragmented by the increasing intolerance towards diversity in religions, ethnicities, races, cultures and unequal distribution of wealth and resources. It also reiterates the message of equality of man and religions of the world that Satguru Nanak preached. Guru Nanak Devji was also an 'environmentalist' and has eulogized nature, composed verses about the creation and mysteries of the Universe and the inter dependence of man on the environment, and how by taking concrete steps to save the environment one can come in close communion with the teachings of Guru Nanak Devji.

Keywords: *International Anthem, Three pillars of Sikhism, sharing, honest means, Sustainable living*

In the modern world of materialism, where man's worth is determined by the amount of wealth he possesses, succeeding materially at any cost is the order of the day which has resulted in the decay of values. Such a life causes a lot of stress as well as disillusionment in the long run. Apart from that, people generally feel that there is a disconnect between religion and a materialistic life or that being religious means restrictions, rules, dogmas and following rituals that take away a lot of time, which is the most scarce resource of modern living. The youth particularly are very confused and wonder how to strike the balance between material success and spiritual growth and also wonder whether there is any correlation between the two. Striking the right balance between spiritual and material life can make our lives more meaningful and contented. The seer Guru Nanak Devji born in 1469 AD, was the founder of Sikhism which was a religion that was devoid of rituals and instead a practical way of life which is as relevant in the 21st century as it was in the 15th century. Let us see the relevance of Guru Nanak devji and his teachings.

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Sathguru Nanak pargateya mitti dhund jag chaanan hoa- With the emergence of the true Guru, Nanak, the mist has cleared and the light has scattered all around. These are the words of Bhai Gurdas Ji a writer, historian and preacher who lived during the period of the Sikh gurus.

True to the word, the birth of Guru Nanak Devji, was the birth of a new religious order that dispelled darkness of evils of society such as ritualism and superstitious beliefs for uplift of mankind.

Guru Nanak, the first Guru of the ten Sikh gurus and the founder of Sikhism preached that there is only one God, and that all human beings can have direct access to God without the intervention of rituals or priests. This was at a time when the Indian society was reeling under the exploitative hands of the powerful priests who were extorting wealth from the common man due to his slavery to superstitious beliefs and ritualism. Guru Nanak's religious order was an answer to the social problems and the need of the hour in the medieval period. His most radical social teachings denounced the caste system and taught that everyone is equal, regardless of religion, caste or gender. He showed men the path of Bhakti or devotion to salvation by following three principles-*Naam Japo*- Meditate on the Holy name, *Kirat Karo*-Earn your living by honest means and *Wand Chhako*- share your resources with the fellow human beings.

But in fact if one examines the teachings of Satgur Nanak Dev ji we realize that they are very simple to follow if we make them a way of life. We often refer to Sikhism as "Sikh Panth" - Panth means a path that is to be tread upon and is similar to walking the talk. One does not have to go out of one's way to practice them. In fact it is just living your life more consciously and weaving these practices into your lifestyle. Guru Nanak Devji's teachings were very relevant in the past and even more so today. Let us examine them in more details.

- **Guru Nanak the messiah of peace, equity and equality**

A very interesting interaction took place between the Indian actor Balraj Sahni who used to teach at Shantiniketan and the Nobel Laureate and founder of Shantiniketan, Rabindranath Tagore. Sahni asked Tagore "You have written the national anthem for India. Can you write an international anthem for the whole world?" Tagore replied, "It has already been written. Not just an international anthem, but an anthem for the entire universe. It is the Aarti written by Guru Nanak in the 15th century." Tagore was referring to '*Gagan mein thaal*' this Aarti that is sung and not performed with platter with lamps etc. daily after recitation of Rehraas Sahib, a prayer that is recited after sunset and Ardās at the Golden Temple, Amritsar and every Gurudwara and Sikh home.

This Aarti was recited by Guru Nanak Devji at the revered Jagannath Temple, Puri during his journey to East India. The reason behind the incomparable poet, Guru Nanak's composing and reciting the Aarti was, he wanted to throw light on the naivety of humans who place incense sticks and deeyas to sing the Creator's praises by offering him his own creations. According to the Guru, the entire creation is in a state of Aarti with the sky as the platter, sun, moon, posing as Deeyas, the stars as pearls, wind playing as the celestial fan, the forests as flowers and thus the entire universe is engaged in singing the Creator's praises. Tagore's mentioning that this is an international anthem for the entire Universe talks about how Guru Nanak Devji envisioned the entire human species as naturally one, under the One Divine Creator.

Guru Nanak Dev, who held discussions with the religious heads of Hindus and Muslims,

who travelled to the East and centre of Asia to spread his words of wisdom indeed, was a Universal man. He preached that there was no distinction between men, and that they were all the members of the universal community of humanity. Today, there are issues like border disputes, terrorism, ethnic cleansing, religious intolerance, racial discrimination and many more that leaders need to address.

Internationalism which according to Wikipedia is a political principle which transcends nationalism and advocates a greater political, economic cooperation between nations and people, is the need of the hour. Advocates of this principle believe that the people of the world should unite across national, cultural, racial or class boundaries to advance their common interests, because their mutual long term interests are of greater importance than their short term disputes.

It is sad, that while Guru Nanak Devji preached, that no matter what path a person chooses to reach God the ultimate destination of all aspirants is common. In spite of that 550 years later, the social and religious inequalities persist, and the world is as fragmented as it was earlier. Man has progressed in Science and technology over the years but society is still divided on the basis of nations, religions, class, colour and gender and these differences have taken very violent and ugly manifestations time and again. Guru Nanak Devji's message '*Ek Onkar*', God is one is very relevant today.

Guru Nanak Devji emphasized **Bhakti**. In the Sikh worldview, the everyday world is part of the Infinite Reality, and increased spiritual awareness leads to increased and vibrant participation in the everyday world. Given below are the three pillars of Sikhism as given by Guru Nanak Devji.

Let us see how these tenets can be put to practice in life of all, especially for the youth and students.

- ***Naam Japna***-Meditating on God's name to control the five weaknesses of the human personality.

Meditation on God through reciting, chanting, singing and constant remembrance of God's Name and virtues is the way prescribed by the gurus of Sikhs to connect with God and achieve oneness with the higher being within. Thus Simran or meditating on God's name has a special place along with reading the prayers in Sikhism.

In fact practically all the faiths recommend chanting the holy name of their Gods or certain consecrated mantras. This is something that can be accomplished by anyone at anytime. In spite of a very busy schedule and the inability to set aside time for offering prayers, one can easily remember the Holy name and glide over their activities of the day. This along with elevating one's consciousness, increases focus, concentration and calms the mind taking it to a meditative state. Just as the lotus flower which blossoms in the midst of dirty water, yet is untouched by the murkiness and is as fresh and beautiful as ever, we can be amidst the web and complexities of life and by remembering the Holy name be unaffected and unscathed and connected with our Creator. This will bring heightened awareness and focus in our daily work as well as elevate us spiritually.

***Nanak naam jahaaj hai. Charhe so uttare paar- .O Nanak, the name of
Waheguru is like a ship that will take you to your salvation.***

Kirat karna- Earning a livelihood honestly, without exploitation or fraudulent means. Guru

Nanak Devji was a householder, married and a father of two sons. He engaged in earning for the upkeep of his family and he thus demonstrated that man does not have to renounce the world to attain salvation and oneness with the Divine.

In one of the case studies of Total Quality Management there was one case paper on the ‘Success of Fortune 500 Companies’ in which the top companies were asked “What is the core objective of your organization?” The companies had responded to the question very positively, the essence of which was that it was not about making profits, but wanted to give the customers a value for their money; it was about making a difference in their lives and profits would follow on their own. They had stated that it was not that profits were not important, because profits are like breathing air and one cannot live without air, but at the same time mere breathing is not the objective of one’s lives. This is such a profound thought and if huge corporate companies can envision such a principle, we individuals can definitely make that principle a part of our lives. This is exactly what Guru Nanak Devji preached, even if you are an entrepreneur and profit is your objective, by all means earn it, but by honest and rightful means without flouting business ethics.

Sachahu orai sabh ko upar sach aachaar

“Realization of Truth is higher than all else. Higher still is truthful living.”

- **Vand Chhakna:** Satguru Nanak taught us to share with others, helping those who are less fortunate and those in need. What is it that we can share with others? We can share our money, talent and time with the less fortunate and needy.
- For instance as students where your resources in the form of money is limited, but you have a large pool of talent that can be shared with others for their uplift. If you are excellent in your language or mastery of Mathematics or any other subject for that matter you can coach someone weak in that subject. You can coach a poor and deserving student free of cost.

There is this emerging trend in recent times, where corporate and non-profit organizations and individuals have begun mentoring of the underprivileged, socially and economically backward section of society. As part of social responsibility this is a commendable way of helping fellow citizens grow and develop to their full potential.

- You can share your time with the old, sick or orphaned. Bringing smiles on sad and lonely faces and lighting a ray of hope in the hearts of the desolate is also a way of caring and sharing your resource of time.
- Community service has always been a part of the Sikh philosophy and way of life. It is very heartening to see the community rising to the situation during calamities like floods, earthquakes, ‘ethnic cleansing’, dislocation of migrants and war refugees, without discrimination – of caste, religion and nations. Is this not possible for us to take up community service at individual or community level?
- **Saving the environment**-This 550th anniversary of Guru Nanak Devji has inspired many a people to go green and walk the sustainable path to save the environment. The Sikh gurus were very sensitive to the environment and the holy book of the Sikhs, the Guru Granth has innumerable verses composed about the creation and mysteries of the Universe, the inter dependence of man and his environment and the eulogies of nature for example the shalok from Japji Sahib

that says “*Pavan guru paani pitaa, maataa dharat mahat*” -Air the guru; Water, the father; and Earth, the great mother *shows his deep reverence for nature.*

This is so relevant today. In fact a lot of educational organizations and farming communities have taken up green initiatives to celebrate 550th birth anniversary of Guru Nanak Devji in India and abroad.

At an individual level we can take concrete steps to save the environment, like curtailing our use of plastics, saving paper, water, recycling the wet waste, planting trees and forestation projects, creating awareness of issues related to global Warming and climate change, reducing our carbon footprints and many more. These steps are not only ecological but also spiritual. Each one of us resides on Mother Earth using its resources free of cost, we can do our bit to save the earth and ‘pay our rent’ to Mother Earth and thus give our spirituality a real and practical manifestation. After all, Guru Nanak Devji and all spiritual leaders have spoken about unity of Man and Nature.

In conclusion the words of Guruji – ‘Jag Supna Baji Bani, Khin main Khel Khilaye’ which means the world is a drama, staged in a dream, in a moment, the play is played, inspire us to participate in the drama of life as Karma yogis and do our best which is for our own and general well being of all. Every day the recited Ardaas ends with supplication to *Waheguru* for the well being of all - ‘Nanak naam, chadhdi kala, tere Bhane Sarbat da Bhala’

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GURU NANK DEV JI BANI AND HUMAN RIGHTS

*Gurjit Kaur Deol**

In this article Guru Nanak Dev Ji expect from his followers a social life wherein they must be aware of their rights and duties. Guru Ji has visualized a casteless society in which they should lead life of self discipline, simplicity and good conduct. Guru Nanak Dev Ji indicates it is the right of the people to get justice. Guru Nanak's social message is based on spirituality that has proved to be very helpful in eradicating social evils and establishing the new values. Guru Nanak Dev Ji believes in the equality of the whole humanity and rejects any sort of division, distinction and discrimination created by caste system. Guru Nanak Dev Ji teaches brotherhood, harmony, love and selfless service to the whole humankind.

Keyword: Human right, Sprituality, Value.

Introduction

At the time of birth of Guru Nanak Dev Ji in 1469, Lodis were ruling over northern India. Behlol Lodi was on the throne, who was succeeded by Sikandar Lodi and Ibrahim Lodi. This was the period of disintegration, and disunity. There was great confusion and anarchy in Punjab. Dishonesty, robberies, murders, materialism and duality of character were the order of the day. Honour and justice was bought and sold. Guru Nanak Dev Ji condemned the atrocities of the rulers of the Delhi Sultanate and later on those of the Mughals. Guru Ji asked them to provide the subjects with certain fundamental rights, which any human being must get. Some such rights can be described as following:

(1) Right to Freedom of Religion

Guru Nanak Dev Ji condemned the rulers of his times who took away this right of the people. The Hindu, who happened to be the 'ruled' class, became target of the ruler. Guru Ji severely criticised the policy of levying tax on the temples and the religious rites of the Hindus. While criticising such tax by saying:

ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ ਵਾਰੀ ॥ ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ ਚਾਲੀ ॥
ਕੂਜਾ ਬਾਂਗ ਨਿਵਾਜ ਮੁਸਲਾ ਨੀਲ ਰੂਪ ਬਨਵਾਰੀ ॥ ਘਰ ਘਰ ਮੀਆ ਸਭਨਾਂ ਜੀਆਂ ਬੋਲੀ ਅਵਰ
ਤੁਮਾਰੀ ॥ (A.G. p. 1191)

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When the Second World War finished this right was included in the Universal Declaration of Human Rights of the United Nations Organisation in 1948. Article 18 of this Declaration is that everyone has the right to freedom of thoughts, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. At present this right has been included in the constitutions of many countries. In Indian constitution this right is granted under articles 25-28.

(2) Cultural Rights

Guru Nanak Dev Ji forcefully condemned the rulers of his time for imposing their culture and language on the public. The Hindu culture and Sanskrit language were looked down upon. Guru Ji even condemned the Hindus for changing their culture and language under the influence of the ruling Muslim class. Even the gods were changed. Guru Nanak Dev Ji quote:

ਜੇ ਤੂ ਮੀਰ ਮਹੀਪਤਿ ਸਾਹਿਬ ਕੁਦਰਿਤ ਕਉਣ ਹਮਾਰੀ ॥ ਚਾਰੇ ਕੁੰਟ ਸਲਾਮੁ ਕਰਹਿਗੇ ਘਰਿ ਘਰਿ
ਸਿਫਤਿ ਤੁਮਾਰੀ ॥
ਤੀਰਥ ਸਿੰਮ੍ਰਿਤਿ ਪੁੰਨ ਦਾਨ ਕਿਛੁ ਲਾਹਾ ਮਿਲੈ ਦਿਹਾੜੀ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਮੇਕਾ ਘੜੀ
ਸਮਾਲੀ ॥ (A.G., p. 1191)

In Asa Di Var also Guru Nanak Dev Ji condemns the change of cul-ture by the Hindus by saying:

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦ ॥ ਸਿਲ ਪੂਜਿਸ ਬਗੁਲ ਸਮਾਧੰ ॥ ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ
ਬਿਚਾਰੰ ॥ ਗਲਿ ਮਾਲਾ ਤਿਲ ਕੁਲਿ ਲਾਟੰ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭਿ ਫੋਕਟ
ਨਿਸਚਉ ਕਰਮੰ ॥ ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥ (A.G., p. 470-2)

In present times cultural rights have been granted by UNO in articles 2, 16 and 22 of the 'Universal Declaration of Human Rights' which were declared on Dec. 10, 1948. Article 29 of the Indian Constitution guarantees cultural rights to all the citizens of India. This article reads as-' Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script, or culture of its own shall have the rights to conserve the same.

(3) Right to Basic Necessities

During ancient India the rights of people were taken as the duties of the ruler. The state had to promote Dharma, Artha, Kama, and Mokhsha. In the sphere of Artha came this right of the people to have service and the things of the basic need. The state was to secure not only the moral but also the material well being of its citizens. The kingdom of King Parikshit, idealised in the Atharvaveda, flowed with milk and honey. All round welfare of the public was clearly regarded as the chief aim of the state during the Vedic and Upanishad ages, i.e. down to c. 500 BC.

Guru Nanak Dev Ji give the idea of earning one's livelihood through rightful means and to give some part of it as donation or charity. By saying;

ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ ॥ ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ ॥ ਮਖਟੁ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥ ਫਕਰੁ ਕਰੇ
ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ ॥ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥ ਘਾਲਿ

ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਿਹ ਸੇਇ (A.G., p. 1245)

In the UNO Declaration of Human Rights' in 1948, the right to employment and the things of basic need have been included therein under articles 23 and 25.

(4) Right to Justice

In ancient India one of the fundamental aims of the state was to promote Dharma or justice. In Vedic period peace, order, security and justice were regarded as fundamental aims of the state. The king or the leader of the state was to be like God Varuna, the upholder of the law and order (dhrstavara); he was to punish the wicked and help the virtuous- Chhandgya Upanisad

Guru Nanak Dev Ji indicates it is the right of the people to get justice, when he criticises the Kazi, who sits as the judge and takes away the right to get justice and sells it to someone who grease his palm. Guru Ji says:

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥ ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣ ਜਾਹਿ ॥ ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ
ਭਾਉ ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥ ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪੈ ਪੂਜਾ ਹੋਇ ॥ ਕਾਜੀ
ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖਦਾਇ ॥ ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੂਛੈ ਤਾ ਪਤਿ
ਸੁਣਾਏ ॥ ਤੁਰਕ ਮੰਤ੍ਰ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥ ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ
ਹੋਇ ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ ॥ ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥ ਜੋਗ ਨ
ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ ॥ ਕਿਤ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣ ॥
ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ ॥੧॥ (A.G., p. 951)

God himself is Just. He never does injustice. The government of this world is only the image of the Government of God, which he has created to give justice to the people. He never does injustice. The culprit can escape the human judge but he can't escape from the court of God. It is his nature to do full justice to everyone. Guru Ji says:

ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੇ ॥ ਸੁਰੇ ਸੋਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ
ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੇ ॥ ਦਰਗਹੁ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੁਖੁ ਨ ਲਾਗੈ ॥ ਕਰਿ ਏਕੁ
ਧਿਆਵਹਿ ਤਾ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ ਭਾਗੈ ॥ ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ
ਜਾਣੈ ਜਾਣੇ ॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੇ ॥ (A.G., p. 580)

(5) Right against Racial Discrimination

In the Vedic period the Hindu society has been divided into four castes-Brahmin, Kshatriya, Vaishya and Shudra. The word 'Caste' is derived from the Portuguese and the Spanish word 'caste' which means 'race.' It has been used in the middle of the 15th century to denote different classes into which Hindus are divided. Varna or colour and Jati or race, are two commonest words in Indian language, which are interchangeably used to denote 'caste'.

Guru Nanak Dev Ji rejects the caste system. All human being are equal. God creates all. Nobody is good or bad by birth. It is their actions, which make a man good or bad. There is no any watertight compartmentalization of the work in different castes. Anybody can do any type job of his/her choice. Condemning the traditional caste system Guru Nanak Dev Ji says:

ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥ ਨਾਨਕ
ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥ (A.G., p. 83)

Guru Nanak Dev Jitalks about the futility of the castes because, as by saying, our aim is to get in tune with God and in His Court there is no caste:

ਦਰਸਿਨ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ
ਹੋਇ ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥ ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥ ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥
ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨ ॥ ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨ ॥ (A.G., p. 349)

Again Guru Ji says :

ਘਟਿ ਘਟਿ ਏਕੁ ਵਖਾਣੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥ ਖੋਟੇ ਪੂਠੇ ਰਾਲੀਐ ਬਿਨੁ ਨਾਵੈ ਪਤਿਜਾਇ ॥
ਜਾਤੂ ਮੇਲਿਹ ਤਾ ਮਿਲਿ ਰਹਾ ਜਾ ਤੇਰੀ ਹੋਇ ਰਜਾਇ ॥੩॥ ਜਾਤਿ ਜਨਮੁ ਨਹੁ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ
ਬਤਾਇ ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ ਨਾਨਕ ਛੂਟਿਸ
ਨਾਇ ॥ (A.G., p. 1330)

For Guru Nanak Dev Ji, a low caste is one who has forgotten the Name of God-

ਜੇਵਡ ਆਪ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤ ॥ ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ
ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ ॥ (A.G., p. 10.)

A person who is brave for doing good deeds is a true Kshatriya in the eyes of Guru Nanak:

ਸੋ ਬਹੁਮਣ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮ ਕਮਾਵੈ ਕਰਮੁ ॥ ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ॥
ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥ ਸੋਈ ਬ੍ਰਮਜਣੁ ਪੂਜਣੁ ਜੁਗਤੁ ॥ (A.G., p. 1411)

It can be concluded that in Guru Jisays high caste is a person who meditates of God's Name. It is the right for all human beings. Any person can meditate on His Name. So any discrimination on the basis of castes and colour by birth is strictly prohibited.

Today this right is accepted by UN Charter of Declaration of Rights in the article 2 of it.

(6) Right to Proper Education

In ancient India the right to get education was provided only to upper three castes-the Brahmin, the Kshatriya and the Vaishya. The Shudras, who were placed at the lowest place, had no right to get education. From these three classes only the Brahmin had the right to teach. The Kshatriya and the Vaishya could get education but could not teach it.

Guru Nanak Dev Jilaid great stress on the need of education amongst the subjects of his time. Guru Jibelieved that it was because of lack of education that people tolerated the oppressive ways of their ruler. Thus Guru Nanak Dev Ji describes the situation in 'Asa di Var':

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥ ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ
ਤਿਹਾਲ ਬਿਚਾਰੰ ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ ਜੇ ਜਾਣਿਸ ਬ੍ਰਹਮੰ
ਕਰਮੰ ॥ ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥ ਕਹੁ ਨਾਨਕ ਨਿਸਚਉ ਧਿਆਵੈ ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ
ਪਾਵੈ ॥

(A.G., p. 469)

Guru Ji says that one should get enough education so as to develop the faculty of mind. Guru Ji did not make any distinction on the basis of caste, colour, creed or sex etc., in the field of education.

The Universal Declaration of Human Rights of UNO granted this right to education to the individual in the article 26 of it. Constitution of India also provides this right under articles 29 and 30 of it.

(7) Equal Rights for Women

In early Vedic age, the position of women in Indian society was good. Although there were stray incidents of unwelcoming the female child but the holy literature was against it. Several thinkers have even pointed out that a talented and well-behaved daughter may be better than a son.

Even widow remarriage used to take place in the early Vedic India. The Atharvaveda refers to a woman marrying second time. It lays down a ritual to secure the union of the new couple in heaven. But after that the position of women started deteriorating. Gradually they were reduced to a low caste or equivalent to Shudra. Women were started being treated as assets, which needs protection and it was admitted as one of the duties of the king. According to Manu's Law man should not eat the leavings of a woman or a Shudra who are prohibited flesh. If any-one did not follow the rule he was required to eat barley for seven days as a punishment. According to Manu's Law the woman and slave have no right to property. This tendency was also prevalent in Rome at that time. According to Roman law the children, the wife, and the slaves of a Roman head of a house (pater-familias) were equally subject to his unrestricted power and equally outside the jurisdiction of the state.

For Manu a woman is never free. Her Father protects (her) in childhood, her husband protects her in youth, and her sons protect (her) in old age; a woman is never fit for freedom.

Guru Nanak Dev Ji is vociferous for equal rights to women and give high status to women. He strongly condemned the low status given to them. Guru Ji says that it is the woman who gives birth to man; it is she who makes the kings and other great men. Without a woman man is incomplete. Guru Nanak Dev Ji also condemned the idea of impurity of a woman in the days of her menstrual cycle. Guru Ji says there is no impurity in it. This is a natural cycle. Actually impurity is in the mouth of a person who tells lies after lies. Impurity is due to bad virtues and not due to natural bodily function.

ਜਿਉ ਜੋਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੇ ਵਾਰ ॥ ਜੂਠੈ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਸੂਚੈ
ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥ ਸੂਚੈ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥

(A.G., p. 473)

Then Guru Ji condemns the idea of impurity after the woman gives birth to child. There was a system to stay woman isolated from the rest of the family for some days after the child's birth. She was not allowed to touch anything because her touching anything would make it impure. This impurity is called Satak. Guru Nanak Dev Ji raised voice against this evil practice and says everywhere reproduction is taking place. Yet the cowdung-cakes, used to cook food, are not free from it. The insects are reproduced, then, there must be impurity in fire also. None of the things

human eat or use otherwise is free from life, which is multiplying every moment. Guru Ji tells that actual impurity is due to evil thoughts of mind.

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥ ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥ ਜੇਤੇ ਦਾਣੇ
ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ ਸੂਤਕੁ ਕਿਉ
ਕਰ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਰੈ ਧੋਇ ॥

(A.G., p. 472).

In modern period, the Declaration of Human Rights by UNO declares in its article 2 that all human beings are entitled to the rights scheduled in the charter without the distinction of race, colour, sex and language. The Indian constitution is also contained similar provisions.

(8) Right to Resist Oppression

Ancient India had a strong custom of the subjects resisting the tyrannical ruler and his functionaries. There is an abundant evidence to support the argument that subjects were advised to resist the tyrants or to leave his territory and shift to better-governed kingdom. This was probably hoped that the prospective loss of the revenue might bring the king to his senses. In severe cases the subjects could even replace the king even by killing.

Guru Nanak condemned the brutalities of the rulers of that time. Guru Ji has been given the right to raise their voice against the oppression of the ruler. Guru Ji stood against the ruler without any fear and hesitation. To quote him:

ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾ ਏਨ੍ਹਾ ਪੜਿਆ ਨਾਉ ॥ ਫਾਂਸੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ ਅਗੈ ਨਾਹੀ
ਥਾਉ ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ ॥ ਪਹਿਲੇ ਦੇ ਜੜ ਅੰਦਰਿ ਜੰਮੈ ਤਾ ਉਪਰਿ
ਹੋਵੈ ਛਾਉ ॥ ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਜਾਇ ਜਗਾਇਨ ਬੈਠੇ ਸੁਤੇ ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ
ਘਾਉ ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥ ਜਿਥੈ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥ ਨਕੀ ਵਢੀ ਲਾਇਤਬਾਰ ॥੨॥

(A.G., p. 1288)

Very courageously Guru Ji speak against the injustice being done by the rulers of his time:

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ ਕੂੜ ਅਮਾਵਸ ਸਰੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ
ਕਹ ਚੜਿਆ ॥ ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ਆਪੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥ (A.G., p. 145)

Guru Nanak Dev Ji made responsible the subjects even more and says it was the fault of the public, which obeyed the orders and showed faithfulness without seeing the right or wrong. In Asa di Var by saying:

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰ ॥ ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾਤੀ ਕੂੜੁ ਬੈਸਣਹਾਰ ॥ ਕੂੜੁ ਸੁਇਨਾ
ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨਣਹਾਰ ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥ ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ
ਖਪਿ ਹੋਏ ਖਾਰੁ ॥ ਕੂੜੁ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ
ਚਲਣਹਾਰੁ ॥ ਕੂੜੁ ਸਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਪੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ ॥

(A.G., p. 468-9)

Guru Ji calls such men, who, for the sake of piece of bread obey like dogs all the orders of the

ruler, whether right or wrong and forbade obeying the orders of an unjust ruler:

ਦਰਸਿਨ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥ ਕਹੈ ਖਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥ ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥ ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨ ॥ ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨ ॥ ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥ (A.G., p. 350)

Guru Nanak Dev Ji is in favour of taking a stand against the mis-rule. For this the person must be prepared for it and not let the ruler to misuse his authority. Even Guru Nanak gives the right to die while facing the challenge, for a righteous cause by saying:

ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੇ ॥ ਸੂਰੇ ਸੋਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੇ ॥ ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥ ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ ਭਾਗੈ ॥ ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੇ ॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿ ਆਹ ਕੁਹੈ ਜੋ ਹੋਇ ਮਰਹਿ ਪਰਵਾਣੇ ॥ (A.G., p. 579-80)

The rape and brutalities committed against women by the Mughal invader Babar at that time:
pbi.

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੇ ॥ ਪਾਪ ਕੀ ਜੰਝ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨ ਵੈ ਲਾਲੇ ॥ ਸਰਮੁ ਧਰਮੁ ਦਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨ ਵੇ ਲਾਲੇ ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥ ਮੁਸਲਮਾਨੀ ਆਪੜ ਹਿਕ ਤੇ ਬਾਕਸਟ ਮਹਿ ਕਰਿਹ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥ ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦ ਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੇ ॥ ਨਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੇ ॥੧॥ ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥ ਜਿਨ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥ ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆ ਉਕਰੇ ਗੁਮਸੋਲਾ ॥ ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦ ਸੁਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥ ਆਵਨਿ ਅਠਤਰੈ ਜਾ ਨਿਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੋਲਾ ॥ ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇ ਸੀਸ ਚਕੀ ਬੋਲਾ ॥ (A.G., p. 722)

Hence, Guru Nanak Dev Ji prohibits human from Kaam (lust), Krodh (wrath), Lobh (greed), Moha (attachment), and Ahankar (ego and pride). Guru Ji believes in living a normal family life, and away from engaging in lustful activities, acting in a rage or out of greed and/or attachment to worldly things, or indulging in egoistic activities and encourages its followers to earn an honest living (Kirt Karna).

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ENVIRONMENTAL CONSERVATION : GUIDANCE FROM THE GURUS

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Shri Guru Granth Sahib richly describes the universe, the sky, the sun, the moon and the stars. There are countless references to the eloquence of the life as it exists in harmony with the physical world. It has elaborate descriptions of the creator with his creation. And when the world is described to be so beautiful with all its magnificence, how can Shri Guru Granth Sahib not advocate physical splendour of the world? Guru Nanak Dev Ji was deeply in love with nature. Manifold paintings depict him sitting amidst nature and composing with all his love for humanity. The birds and trees have been often painted amid his calm and composed figure. The world was nothing but beautiful. But what ensued in the years that followed was a total disorder in the set systems of the environment. Man depleted the cover of green, cemented the mother earth, advanced the technology without caring for the environment and caused devastation everywhere- all for their benefit. This paper revisits and interprets the Shri Guru Granth Sahib to describe the beautiful world in all its glory, for the beauty of nature as it co-exists with the human race and for the guidelines it mentions for the upkeep of the environment. The paper also suggests some practical means of environmental conservation through real examples and initiatives taken by Sikh community.

Keywords: *Nature, Environmental Conservation, Shri Guru Granth Sahib.*

Introduction

Shri Guru Granth Sahib has rich references to the physical beauty of the animate and inanimate in this world. The beauty of the environment has been mentioned as having a positive effect on the human race. The Great Lord certainly wanted the world so calm and serene with beauty all around that it would lead to the Creator himself being omnipresent. 'Kirpa tu enni kari rakhi maalka, Jithe jhuke mera sar, oh darr tera howe'! God is indeed in every particle of the entire universe.

Descriptions in SGSS and their Interpretations

The Shri Guru Granth Sahib is not just a book with spiritual preaching and guidance but also an amazing interpretation of the beauty and magnificence of nature. The day and night, the phases of the moon and the lunar cycle, days of the week, air, water, fire, all have been described extensively. The earth has been referred to as the place for the humans where they can play their

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roles, performing to fulfil all their goals for which they took birth. The beauty of the environment is all-pervasive. (SGGS: M: 1, p 7.). In Shri Guru Granth Sahib, air has been designated as the Guru, water the father, the expansive earth has been accepted as the mother in whose lap the whole of the world is entertained by day and night: "Pavanu guru pani pita mata dharati mahati."

Gurbani looks at nature with a poet's fascination, e.g. the guru sees the morning dew on blades of grass shining with the sun's rays falling on it and exclaims in awe. The green grass on the earth in the vast lush fields looks stunningly beautiful as if it has been embedded with jewels. This has been compared with the mind in which there is love for the omnipresent Master. (SGGS: M: 5, p 322)

There is also a mention of how environment is in sync with the short-lived life of a human being. Just as the leaves of the water lily perish quickly, so also, the wealth and youth are momentary. They both last for a short period of time. If one obsesses over short-lived wealth and money, he would be left without the feeling of true happiness and joy, which is the actual wealth of an individual. (SGGS: M: 1, p 23). In Shri Guru Granth Sahib, the human being has also been addressed as a silly mortal who takes pride in himself. He has been compared to a mushroom that grows fast in hot and humid weather. The perishable mushroom is like pride. Pride increases when one has a lot of money and wealth. However, one must not forget that just as the mushroom perishes fast, pride also leads to a person's downfall. (Ravidas, p 1196).

The beauty of nature has again been indicated with respect to one's education. Just as the beautiful moon shines brightly and becomes the object of appreciation by everyone, similarly, if one has a guru, he is positively received by all in the community. Just like the moon that gets light from the sun, one knows one's roots and the self through a guru. Being Guru oriented and shedding ego will get the enlightenment in mind (SGGS: M: 5, p 945).

The life in the wild has been much appreciated and linked to learning. The fish cannot survive without water and the rain bird is not satisfied until the rain drops fall into its mouth. It is pure bliss to be in the company of the loved one. The deer is fascinated by music and starts running in its search. However, he doesn't know what he is doing and gets caught. The bumblebee gets caught because of its greed for the fragrance of the flower. Similarly, the seekers love the Creator and are satisfied to have vision of the Master within. (SGGS: M; 5, p 708).

Descriptions of physical beauty of the world do not limit only to the material aspect. They have been linked to the value system and the Guru's teachings. In one place, the beauty through sandalwood paste has been mentioned. The donkey is completely covered with the goodness of sandalwood paste, but he is not able to derive pleasure out of the volatile feeling of this significant touch. However, the animal shakes it off assuming it to be useless since he has not realized its value. He is too fond of dust to even notice the difference in the sanctity of the coating. Through this beautiful description, it is clearly indicated that some virtues have no value for living beings. (SGGS: M: 5, p 267).

There are many mentions to the months of the year and associated seasons. These again have been linked to different aspects of life. The month of Chet (March-April) is pleasurable satisfying to everyone, especially to the bumblebee since it goes from flower to flower blossoming in the open. This makes reference to the beloved of the person and how he wishes to come home and take her in his arms. This also refers to the Creator himself- i.e. the experience of the love of

the Creator within. (SGGS: M: 1, p 1107).

The month of Baisaakh (Apri-May) is lovely when the branches of the trees are adorned with fresh leaves, the soul bride looks for (hari) the Creator, asking the Master to kindly come i.e. experience within. (SGGS: M: 1, p 1108). All the twelve months have been beautifully mentioned and linked to various aspects of life of humans.

So, all the readings depict the cosmology, the composition of the universes and its other parts. Nature, its flora and fauna have been extensively interpreted as wonderful creations of the creator. We have the wildlife- deer, fish, rain bird, bumblebee, moth, elephant, all of whom have strong connections with emotional and spiritual life of human beings. They have a lot to teach the human race through their actions. Their characteristics convey many spiritual teachings. Mentioned in the are the seasons, process of rain, months of the year, sun and solar cycles, moon and lunar cycles, days of the week, happenings of the day and night to draw insights from.

Human Intervention and Depletion of the Environment

The life systems on the Earth are very intricate and delicately woven with each other. That is how a balance is reached. Man has severely threatened the balance and the integrity of the entire system by polluting the environment and putting in danger various species of animal or plant life. The results have been catastrophic. Not only have the activities of man led to harm of the physical world, but also, the spiritual quotient of human beings. Shri Guru Granth Sahib has directed man towards up keeping the physical environment clean in order to achieve higher spirituality and spiritual gains and getting closer to God.

The ideas of the saints and their teachings can strike a chord in the entire human race and each one of the human beings can individually contribute in their own ways to keep the environment as beautiful as the Lord describes it. However, human beings have been careless and their lackadaisical attitude towards their own abode has resulted in degradation of the environment. The wisdom in Shri Guru Granth Sahib that is manifested in thoughts, speech and actions of human beings, helps to enlighten people and directs them to take informed and wise steps to undo the damage their previous generations have done to the environment and are constantly doing.

Indicated Path for Environmental Conservation and Humanity

The message in Sri Guru Granth Sahib regarding the goodness of the world and its beauty is universal, leading towards the welfare of all human beings on this planet. It encourages amalgamation and assimilation with the environment and a feeling of fraternity and harmony with one and all. It also emphasises on the importance of human values.

Environmental Conservation is about using the available resources in nature optimally by bringing people together and working towards attainment of goals and objectives leading towards good health and happiness. It is also widely known as the practice of protecting the natural environment for promoting harmony between the environment and humans. It is more than just saving animals and plants on this earth. It goes on to saving the entire human race; it's actually for our own survival. It is a pure give and take. We care for the environment, the environment cares for us. Hence, the major objective of environmental conservation is to conserve natural resources and environment and to take damage control initiatives to restore all what is

lost.

Nature is at the core of any sustainable activity. The whole wisdom of conservation of environment centres on the effective and efficient use of natural resources. It is in the larger interest of the society that the natural environment be conserved for better living.

The concept of sustainability of the environment needs to be intertwined with religion and spirituality. There is a wealth of knowledge and insights in Sri Guru Granth Sahib that can stimulate and galvanize the whole of human race for environmental conservation. The wisdom of Sri Guru Granth Sahib if imbibed can form the basis of healthy and happy life on this earth. Many of the members in the community have started their actions in this direction.

Steps taken by the community in sync with the ideas mentioned in the Shri Guru Granth Sahib have been many. A few have been enumerated in this paper.

- Commemorating the 550th birth-anniversary of Guru Nanak Dev Ji, Afforestt, India's foremost forest creation initiative created forests in Bathinda. Individuals from all over Punjab have been taught Miyawaki Afforestation Methodology to grow forests. The idea is to develop 100 sq meter forests by planting 350 trees in a given area. This is a plan to create Urban Forests to develop landscapes of conserved environment. This will not only add to the aesthetic beauty of an area, but also lead to purer and cleaner air.
- The sacred sites at Nankana Sahib and Kartarpur are revered by Sikhs all over the world. The proposal is to dedicate between 25 and 50 acres of land as 'sacred forest' in order to conserve the bio-diversity and sanctity around this sacred place for generations to come. The idea has been well received by all in the community and work has begun. Sustainability projects have been kept in mind by the chief developing agencies after taking environmental clearances so as to help develop eco-tourism. These sites with an eco-focus will definitely lead to more inspiration and motivation to be followed by everyone from all faiths. Plans are also to make the entire area as a destination for spiritual renewal and cultural connection.
- The Green Punjab Mission of the government is to plant 40 crore saplings by the forest department officials by selecting plants as per the topography of the specific regions of the state and also to ensure longevity of the trees planted. This would increase the green cover of the state to a great extent. The Governing Council of the Green Punjab Mission in Chandigarh ensured that the area would be entirely transformed through this mass movement. They also would ensure that the saplings are maintained after plantation.
- The SGPC has started a green initiative by controlling the use of polyethene bags in order to combat pollution. Biodegradable, compostable carry bags have been introduced for the Golden Temple for carrying karahparshad and pinniparshad. This is a great initiative as a lot of tourists visit the temple annually. The SGPC has also introduced vertical gardens on the premises of the Golden Temple by growing plants in discarded bottles. This adds to the aesthetic beauty of the area and cleans the surrounding air. The area around the temple is also a no-vehicle zone.
- The state government of Punjab has launched 'i-Hariyali' app as part of the strategy formulated under Mission Tandarust Punjab that ensures clean, green, healthy and robust Punjab. This has been done with the active participation of the masses. Availability

of plant saplings has become so easy that people can book a plant sapling of their choice from home just with the click of a button. This app has become a convenient mode of fetching plants to avoid delays in creating eco spaces in their homes and the vicinity.

The work of environmental conservation has begun and is gaining momentum. The Shri Guru Granth Sahib not just guides those who read it, but it has also impacted millions of lives of those who come in contact with the essence of its teachings.

Thus, although the Shri Guru Granth Sahib gives one a spiritual experience; it lays full emphasis on the physical and natural environment that exists on the planet. Man lives in communion with nature and its systems, hence, it is important that nature be protected and conserved. Only then can the real meaning of life be attained on this planet.

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GURU NANAK DEV'S TEACHINGS FOR HINDUTVA AND SINDHIYAT

*Dr. Raju Talreja**

Guru Nanak Dev and his successor gurus have painted the portrait of Hindutva in their Baani (poetry) which is written in the holy book of Sikhs and Hindus entitled "Gur Granth Sahib". They have presented picture of Hindutva (Hinduism) in its refined and rejuvenated form – new refined, purified Hindivta. Guru Nanak says, "The best religion consists in two things: 1. Pray to God 2. Perform noble deeds. Sindhis have learnt the teachings of Guru Nanak that humbleness humility is the essence of true religion. That man is really a great man, who considers himself low and humble. He whose mind is humblest of all, seeks and gets glimpse of God. Guru Nanak Dev ji have deeply influenced the Hindus and Sindhis in particular who are the followers of Guru.

Keywords: *Hindutva, Sindhi, Guru Nanak Dev*

Guru Nanak Dev and his successor gurus have painted the portrait of Hindutva in their Baani (poetry) which is written in the holy book of Sikhs and Hindus entitled "Guru Granth Sahib".

They have presented picture of Hindutva (Hinduism) in its refined and rejuvenated form – new refined, purified Hindivta. Hindus had become idol worshippers. Guru Nanak Dev advises those Hindus who wear idols made of stone which are drowned in water, cannot make them swim and cross the sea. Hindus were unable to see "Thaakur" (God) in his home (within his body), but he hangs Thaakur (Symbol of God) in his neck. The idol of stone which he calls Thaakur (God) is drowned in water. It cannot save you. It will drown you in water. He says:

*"Paathar ley poojey Mugadh Ganwar
Oh jaa Aap doobey tum kahaan Taaranhaar?
Ghar me Thaakur nazar na aavai
Gal me paahan ley latkaavey
Jis paahan ko thaakur kahitaa
Oh paahan lai osko doobtaa.*

Guru Nanak advises those Hindus who take bath outwardly, but inwardly inside their body there remains dog of greed. Outwardly they apply holy ashes on their body in order to appear

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saint, but inside their body there is fire of greed of having more and more. In their neck they tie up idol of stone, how can they swim on the sea of life?

He says,

*Baahar gyaan dhyaan ishnaan
Antar biyaapey loabh swaan
Antar agni baahar tan swach
Gal paather kaisey tary attaah?*

Guru Nanak Dev censures those Hindus who take bath at pilgrimage place in order to remove internal dirt. He further precepts that by taking bath at pilgrimage holy place, all misdeeds and sins cannot be washed. Guru ji instructs Hindus that by defaming and dispraising others, one cannot achieve salvation. Those who do not pray to God and do not recite and repeat the holy name of providence (God) will have to leave the world weeping. He says:

*Tirtha nahaai na otras mail
Karma dharma sabh hoimey fail
Lok pachaarey gat nahee hoi
Naam (God) bihooney chalsahi roi*

By bathing at holy pilgrimage places, one cannot wash away one's sins. One has to purify one's mind. By defaming others one cannot attain salvation, which can be achieved by two deeds: 1. Purification of mind, 2. Recitation of God's name. Thus Guru Nanak Dev presents the picture of true Hinduism- A Refined Hindutva.

Guru Nanak Dev disapproves of those who pretend to be mendicants by applying ashes on their body. They do not remove their inward dirt. They do not purify their mind. When they do not recognise the Creator in the lotus of their heart, why do they become mendicants and Saadhoo?

He says:

*Antar mal normal nahee keenaa
Baahar bheekh udaasi,
Hirdey kamal ghat Brahma nahee
Kaahey bhaiyaa udaasi?*

Guru Nanak Dev admonishes people not to roam in jungle to have the glimpse of God. God dwells in your heart. Just as fragrance is hidden in flower, reflection is hidden in mirror, similarly God is within you, not outside. He dwells in the hearts of all. Know yourself. Superstition and ignorance can be removed by self-recognition. Recognise God within you. He says:

*Kaahey rey ban khojan jaaee
Pushp madh jiun baas bast hai
Mukur maahi jaise chhaai
Taisey hee har basy nirantar
Ghat hee khojahu bhaai
Baahar bheetar eko jaanahu
Iha gur gyaan bataaee
Jan Nanak bin aapaacheeni*

Mitey na bharna kee kaaree.

Guru Nanak Dev precepts man not to forget and forsake God who looks after you, nourishes you in the womb of mother. Why do you forget the great bestower who provides you with food in the womb of mother? He says:

*Maataa key oother mey pritpaal karey
So kiyoon manuha visaareeay?
Manuha kyon visaareeay evad Daataa
Jo agna mey aahaar pahuchaavai?*

Guru Nanak Dev precepts people to remove pride, arrogance and ego. God can be seen, when pride, arrogance, ego and self-praise are removed. He says:

*Khodee mitee tab such bhai
Man tan bhai arog
Nanak drishte aaiyaa
Ostat kariney jog.*

Guru Nanak presents the picture of self-dependent Hindutva by precepting Hindus not to rely or depend on man. God alone gives everything not man. He says:

*Maanikh kee tek birithee sabh jaan
Dewan kaun aikaiy Bhagwaani*

Guru Nanak Dev tells us not to dispraise grief. He says that in life grief, difficulty becomes beneficial medicine and happiness, bliss, enjoyment becomes disease. He says:

*Dukh daaroo, Sukh rog bhaiyaa
Jua such taam na hoi*

The teachings of Nanak Devji not only limit itself to Hinduism but Sindhi also are great followers of Guru Nank Dev. Sindhiyat are the essence of the Gurbaani: Purification of mind, rather than outward cleanliness is the essence of Guru Nanak's poetry. Guru Nanak says:

*Chite jin ke kapde
Maile chit kathor
Tin mukh naam na upje
Dooje viyae chor jiu
Mool na bhujhe aapna
Se pasuaa se dhor jiu*

By cleaning his body, man cannot clean mind. If mind is unclean and dirty, every organ is unclean. He says:

*Man maile sab kuch maila
Tan dhote man acha na hoi
Eeh jagat bhram bhulaiya
Virla bhujhe koi*

Guru Nanak Dev precepts man that God dwells within your heart, not outside. Just as

fragrance is hidden in flower and reflection is in mirror, similarly God dwells in your heart. Search him, seek Him within your heart. He says:

*Pushp madh jiu baas basat hai
Mukur maah jaise chaaee
Taise hi har base nirantar
Ghat hi sojahee bhai*

Guru Nanak Dev instructs men not to suck the blood of others, not to trouble others. Just as when blood spoils the clothes, stains the dress, similarly the mind of those persons becomes impure, if they suck the blood of the poor i.e. if they don't give them proper wages. He says:

*Je rat lage kapde
Jama hoi palit
Jo rat peeve manasa
Tin kiu nirmal chit*

Guru Nanak says, "The best religion consists in two things: 1. Pray to God 2. Perform noble deeds. He says:

*Sab dharma me shreshta dharma
Har ko naam jap nirmal karm*

Sindhis have learnt the teachings of Guru Nanak that humbleness, humility is the essence of true religion. That man is really a great man, who considers himself low and humble. He, whose mind is humblest of all, seeks and gets glimpse of God. Gurbaani is:

*Aapas ko jo jaane neecha
Sou ganeeye sab te uncha
Jaka man hoi sagal ki khak
Har har naam
Tin gat gat cheena*

Sindhiyat subsists in

"Resign to the will of God."

Sindhis pray to one God, none else. Sindhiyat lies in oneness of God. Guru Nanak says:

*Sab sachha ek hai
Dooja naahi koi
Taaki sewa so kare
Jaako nazar kare*

Sindhis pray to Niraakar God.

God is shapeless. He has no face, no feature, no body, no colour, no symbol.

Guru Nanak Dev Ji narrates the qualities of God. God is Agam and Agochar i.e. limitless and boundless. He is Daataa i.e. Giver, Bestower and others are beggars. Only he gives, bestows blessings and others are receivers. None else except Niraakar God gives. Hence we should worship him only, none else. Guru Nanak addresses God as under:

Agam agochar tu ghani
Sacha alakh apar
Tu dhata sab mangte
Eko devenhaar

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ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਅਧਿਐਨ-ਸਵਾਲ ਜਵਾਬ ਦੇ ਜਰੀਏ

ਡਾ ਮਨਦੀਪ ਸਿੰਘ*

ਅੱਜ ਅਸੀਂ ਪਦਾਰਥਵਾਦੀ ਦੁਨੀਆਂ ਵਿਚ ਜਿੰਦਗੀ ਬਤੀਤ ਕਰ ਰਹੇ ਹਾਂ ਜਿੱਥੇ ਮਨੁੱਖ ਦੀ ਕਦਰ ਉਸ ਦੀ ਧਨ ਦੋਲਤ ਨਾਲ, ਜਿੰਦਗੀ ਵਿਚ ਉਸਦੀ ਪ੍ਰਾਪਤ ਕੀਤੀ ਸਫਲਤਾ (ਭਾਵੇਂ ਕਿਸੇ ਵੀ ਤਰੀਕੇ ਪ੍ਰਾਪਤ ਕੀਤੀ ਹੋਵੇ), ਉਸ ਦੇ ਪੈਸੇ ਖਰਚਣ ਦੀ ਸਮਰੱਥਾ, ਉਸ ਦੀ ਵਿਦਿਅਕ ਯੋਗਤਾ ਅਤੇ ਅਹੁਦੇ ਤੇ ਨਿਰਭਰ ਕਰਦੀ ਹੋਵੇ, ਉੱਥੇ ਨੈਤਿਕ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਆਲੋਚ ਹੋ ਜਾਣਾ ਸੁਭਾਵਿਕ ਹੈ। ਅਜਿਹੀ ਸਥਿਤੀ ਵਿਚ ਜੀਵਨ ਦਾ ਘੁੱਟਨ ਅਤੇ ਤਨਾਅ ਭਰਿਆ ਹੋਣਾ ਸੁਭਾਵਿਕ ਹੈ। ਅੱਜ ਮਨੁੱਖ ਕੋਲ ਸੁਖ ਦੇ ਸਾਧਨ ਤਾਂ ਮੌਜੂਦ ਹਨ ਭਰ ਖੁਸ਼ੀ ਨਹੀਂ ਹੈ, ਇਲਾਜ ਦੇ ਸਾਧਨ ਤਾਂ ਬਹੁਤ ਹਨ ਪਰ ਮਾਨਸਿਕ ਸਕੂਨ ਨਹੀਂ ਹੈ। ਅਜਿਹੇ ਮਾਹੌਲ ਵਿਚ ਸਾਡਾ ਵਿਦਿਅਕ ਸਿਸਟਮ, ਕਈ ਫਜੂਲ ਸਮਾਜਿਕ ਰੀਤੀ ਰਵਾਜ ਪਹਿਲਾਂ ਹੀ ਉਲਝੀ ਹੋਈ ਤਾਣੀ ਨੂੰ ਹੋਰ ਉਲਝਾ ਰਹੇ ਹਨ। ਅਸੀਂ ਧਾਰਮਿਕ ਸਥਾਨਾਂ ਤੇ ਜਾਂਦੇ ਤਾਂ ਬਹੁਤ ਹਾਂ, ਧਰਮ ਦੇ ਨਾਮ ਤੇ ਕਾਰ ਵਿਹਾਰ ਵੀ ਬਹੁਤ ਕਰ ਰਹੇ ਹਾਂ ਪਰ ਧਰਮ ਨੂੰ ਅਮਲੀ ਜੀਵਨ ਵਿਚ ਅਪਨਾਉਣਾ ਹੀ ਨਹੀਂ ਚਾਹੁੰਦੇ। ਨੌਜਵਾਨ ਦੇ ਮਨ ਅੰਦਰ ਪੈਦਾ ਹੋਏ ਸਵਾਲਾਂ ਦਾ ਜਵਾਬ ਦੇਣ ਦੀ ਬਜਾਏ ਉਸਨੂੰ ਚੁੱਪ ਕਰਵਾਉਣ ਨੂੰ ਜਿਆਦਾ ਅਹਿਮੀਅਤ ਦੇ ਰਹੇ ਹਾਂ। ਇਸ ਹਾਲਾਤ ਵਿਚ ਨੌਜਵਾਨ ਦਾ ਧਰਮ ਤੋਂ, ਆਪਣੇ ਅਮੀਰ ਵਿਰਸੇ ਤੋਂ ਉਚਾਟ ਹੋਣਾ ਸੁਭਾਵਿਕ ਹੈ।

ਇਸ ਪੇਪਰ ਦੇ ਰਾਹੀਂ ਬੱਚਿਆਂ ਦੇ ਮਨਾਂ ਅੰਦਰ ਪੈਦਾ ਹੁੰਦੇ ਸਵਾਲਾਂ ਦਾ ਜਵਾਬ ਦੇਣ ਦੀ ਨਿਮਾਣੀ ਜਿਹੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ, ਤਾਂ ਜੋ ਨੌਜਵਾਨਾਂ ਨੂੰ ਸਹੀ ਰਸਤੇ ਤੇ ਚੱਲ ਕੇ ਅਨੰਦਮਈ ਜੀਵਨ ਜਿਉਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕੀਤਾ ਜਾ ਸਕੇ

• ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਲਈ ਉਪਰਾਲੇ ਕੀਤੇ?

ਜਿਸ ਵਿਚ ਮਨੁੱਖ-ਮਨੁੱਖ ਵਿਚ ਵੰਡੀਆਂ ਨਾ ਪਈਆਂ ਹੋਣ ਸਗੋਂ ਸਾਰੇ ਮਨੁੱਖ ਇਕ ਦੂਜੇ ਲਈ ਪਿਆਰ ਅਤੇ ਹਮਦਰਦੀ ਦੀ ਭਾਵਨਾ ਰੱਖਦੇ ਹੋਣ। ਮਨੁੱਖ ਖੁਦ ਕਿਰਤ ਕਰਕੇ ਆਪਣੀਆਂ ਅਤੇ ਸਮਾਜ ਵਿਚਲੇ ਲੋੜਵੰਦਾਂ ਦੀਆਂ ਲੋੜਾਂ ਪੂਰੀਆਂ ਕਰਨ। ਲੋਕ ਉੱਚੀਆਂ-ਸੁੱਚੀਆਂ ਜੀਵਨ-ਕਦਰਾਂ ਦੇ ਧਾਰਨੀ ਹੋਣ। ਮਨੁੱਖ ਸੇਵਾ ਭਾਵਨਾ ਵਾਲੇ ਹੋਣ ਅਤੇ ਦੂਸਰੇ ਮਨੁੱਖਾਂ ਦਾ ਆਰਥਿਕ, ਸਰੀਰਕ ਅਤੇ ਮਾਨਸਿਕ ਸ਼ੋਸ਼ਣ ਨਾ ਕਰਨ। ਹਰ ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਦਾ ਮਨੋਰਥ ਸਰਬੱਤ ਦਾ ਭਲਾ ਹੋਵੇ।

• ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਕਿਸ ਦੇ ਗੁਰ ਕੌਣ ਹਨ?

ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਜੀਵਨ 'ਤੇ ਝਾਤ ਮਾਰਿਆਂ ਸਹਿਜੇ ਹੀ ਪਤਾ ਲੱਗ ਜਾਂਦਾ ਹੈ ਕਿ ਆਪ ਸਾਰੀ ਮਨੁੱਖਤਾ ਦੇ ਗੁਰੂ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਲੋਕਾਂ ਨੂੰ ਹਿੰਦੂ, ਸਿੱਖ ਜਾਂ ਮੁਸਲਮਾਨ ਦੇ ਰੂਪ ਵਿਚ ਨਹੀਂ ਸਗੋਂ ਕੇਵਲ ਮਨੁੱਖ ਦੇ ਰੂਪ ਵਿਚ ਵੇਖਿਆ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਧਰਮ, ਜਾਤ-ਪਾਤ ਦੇ ਨਾਮ 'ਤੇ ਪਈਆਂ ਵੰਡੀਆਂ ਨੂੰ ਖਤਮ ਕੀਤਾ। ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਰਬ ਸਾਂਝੇ ਉਪਦੇਸ਼ ਤੋਂ ਸਿੱਖਿਆ ਲੈ ਕੇ ਕੋਈ ਵੀ ਮਨੁੱਖ ਆਪਣਾ ਜੀਵਨ ਸੰਵਾਰ ਸਕਦਾ ਹੈ। ਜਿਹੜੇ ਲੋਕਾਂ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਮਨੁੱਖਤਾਵਾਦੀ ਅਤੇ

* ਜੇਨਲ ਸਕੱਤਰ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਟੱਡੀ ਸਰਕਲ, ਅਬੋਹਰ ਸ਼੍ਰੀ ਗੰਗਾਨਗਰ ਜ਼ੋਨ

ਸਰਬੱਤ ਦੇ ਭਲੇ ਵਾਲੀ ਸਿੱਖਿਆ ਨੂੰ ਸਿੱਖ ਕੇ ਅਪਨਾ ਲਿਆ, ਲੋਕ ਉਨ੍ਹਾਂ ਨੂੰ 'ਸਿੱਖ' ਕਹਿਣ ਲੱਗ ਪਏ। ਗੁਰੂ ਸਾਹਿਬ ਵੱਖ-ਵੱਖ ਧਾਰਮਿਕ ਆਗੂਆਂ ਨੂੰ ਧਰਮ ਬਦਲਣ ਲਈ ਨਹੀਂ ਸਗੋਂ ਉਹਨਾਂ ਨੂੰ ਆਪਣਾ ਜੀਵਨ ਉੱਚਾ ਸੁੱਚਾ ਕਰਨ ਦਾ ਉਪਦੇਸ਼ ਦੇ ਰਹੇ ਹਨ:

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ॥ (ਅੰਗ 662)

ਅਸਲ ਜੋਗੀ ਉਹ ਹੈ ਜੋ ਜੀਵਨ ਦੀ ਸਹੀ ਜਾਚ ਸਮਝਦਾ ਹੈ ਤੇ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਇਕ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਉਂਦਾ ਹੈ।

ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ॥ (ਅੰਗ 662)

ਕਾਜੀ ਉਹ ਹੈ ਜੋ ਸੁਰਤਿ ਨੂੰ ਹਰਾਮ ਦੇ ਮਾਲ ਵਲੋਂ ਉਲਟਾ ਲੈਂਦਾ (ਮੋੜਦਾ) ਹੈ, ਜੋ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਦੁਨੀਆਂ ਵਿਚ ਰਹਿੰਦਾ ਹੋਇਆ ਦੁਨਿਆਵੀ ਖਾਹਿਸ਼ਾਂ ਵਲੋਂ ਹਟਦਾ ਹੈ।

ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ (ਅੰਗ 662)

ਬ੍ਰਾਹਮਣ ਉਹ ਹੈ ਜੋ ਸਰਬ-ਵਿਆਪਕ ਪ੍ਰਭੂ ਵਿਚ ਸੁਰਤਿ ਜੋੜਦਾ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਆਪ ਵੀ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚੋਂ ਪਾਰ ਲੰਘਦਾ ਹੈ ਤੇ ਆਪਣੇ ਸਤਸੰਗੀਆਂ ਨੂੰ ਵੀ ਲੰਘਾ ਲੈਂਦਾ ਹੈ।

ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ॥ (ਅੰਗ 662)

ਉਹੀ ਮੁਸਲਮਾਨ ਹੈ ਜੋ ਮਨ ਵਿਚੋਂ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਦਾ ਨਾਸ ਕਰਦਾ ਹੈ।

• **ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਮੇਂ ਧਾਰਮਿਕ ਮਾਹੌਲ ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਸੀ?**

ਲੋਕ ਪਰਮਾਤਮਾ ਨੂੰ ਭੁੱਲ ਕੇ ਕਰਮ-ਕਾਂਡਾਂ ਵਿਚ ਪੈ ਕੇ ਆਪਣਾ ਜੀਵਨ ਵਿਅਰਥ ਗੁਆ ਰਹੇ ਸਨ। ਧਾਰਮਿਕ ਆਗੂ ਆਪ ਭਟਕੇ ਪਏ ਸਨ। ਸਮਾਜ ਵਿਚ ਧਰਮ ਦੇ ਨਾਮ 'ਤੇ ਅਨੇਕਾਂ ਕੁਰੀਤੀਆਂ ਫੈਲ ਚੁੱਕੀਆਂ ਸਨ। ਧਾਰਮਿਕ ਆਗੂਆਂ ਦੇ ਸਿਖਾਏ ਲੋਕ ਧਰਮ ਦੇ ਨਾਮ 'ਤੇ ਆਪਸ ਵਿਚ ਲੜ-ਲੜ ਕੇ ਮਰ ਰਹੇ ਸਨ। ਧਰਮ ਦੀ ਵਰਤੋਂ ਲੋਕਾਂ ਦੀ ਲੁੱਟ ਲਈ ਕੀਤੀ ਜਾ ਰਹੀ ਸੀ।

• **ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਧਰਮ ਨੂੰ ਕਿਸ ਰੂਪ ਵਿਚ ਲਿਆ ਹੈ?**

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਧਰਮ ਨੂੰ ਕੇਵਲ ਪ੍ਰਭੂ ਦੀ ਜਾਣਕਾਰੀ, ਉਸ ਨਾਲ ਮੇਲ ਦੇ ਸਾਧਨਾਂ ਜਾਂ ਪੂਜਾ-ਵਿਧੀਆਂ ਤੱਕ ਸੀਮਤ ਨਹੀਂ ਕੀਤਾ ਸਗੋਂ ਇਸਨੂੰ ਇਕ ਸੰਪੂਰਨ ਅਤੇ ਆਦਰਸ਼ਕ ਜੀਵਨ-ਜਾਚ ਦੇ ਤੌਰ 'ਤੇ ਲਿਆ ਹੈ।

ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ ਲਗੈ ਦੁਖੁ॥ (ਅੰਗ 50)

ਧਰਮ ਮਨੁੱਖ ਨੂੰ ਉੱਚੇ-ਸੁੱਚੇ ਕਿਰਦਾਰ ਦਾ ਮਾਲਕ ਬਣ ਕੇ ਸੁਭ ਗੁਣਾਂ ਨੂੰ ਅਪਣਾ ਕੇ, ਦੁਖ-ਸੁਖ ਤੋਂ ਨਿਰਲੇਪ ਰਹਿਣ ਦੀ ਅਵਸਥਾ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰ ਕੇ ਅਤੇ ਵਿਕਾਰ-ਰਹਿਤ ਜੀਵਨ ਜੀਉਂਦਿਆਂ ਹੋਇਆਂ ਸਾਰੇ ਸੰਸਾਰ ਦੇ ਭਲੇ ਲਈ ਸਰਗਰਮ ਰਹਿਣ ਦੀ ਜਾਚ ਸਿਖਾਉਂਦਾ ਹੈ। ਪਰ ਅਜਿਹੇ ਮਨੁੱਖ ਦੀ ਘਾੜਤ ਪਰਮਾਤਮਾ ਦੇ ਮੇਲ ਨਾਲ ਹੀ ਹੋ ਸਕਦੀ ਹੈ ਕਿਉਂਕਿ ਪ੍ਰਭੂ ਆਪ ਸਮੂਹ ਗੁਣਾਂ ਦਾ ਖਜਾਨਾ ਹੈ ਅਤੇ ਉਸ ਨੂੰ ਜਪਣ ਵਾਲੇ ਵੀ ਪ੍ਰਭੂ ਗੁਣਾਂ ਦੇ ਧਾਰਨੀ ਹੋ ਜਾਂਦੇ ਹਨ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਨ ਹੈ:

ਜੈ ਸਿਉ ਰਾਤਾ ਤੇਸੇ ਹੋਇ॥ (ਅੰਗ 411)

ਭਾਵ ਉਹ ਮਨੁੱਖ ਉਹੋ ਜਿਹਾ ਹੀ ਬਣ ਜਾਂਦਾ ਹੈ ਜਿਹੋ ਜਿਹੀ ਬਿਰਤੀ ਨਾਲ ਉਹ ਪਿਆਰ ਪਾਉਂਦਾ ਹੈ।

• **ਪਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਕਰਨ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕੀ ਨਿਵੇਕਲਾ ਰਸਤਾ ਦੱਸਿਆ?**

ਪਹਿਲਾਂ ਲੋਕ ਪਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਲਈ ਸਮਾਜ ਤੋਂ ਦੂਰ ਭੱਜ ਕੇ ਜੰਗਲਾਂ, ਪਹਾੜਾਂ, ਨਦੀਆਂ ਦੇ ਕੰਢਿਆਂ 'ਤੇ ਜਾਂ ਭੋਰਿਆਂ ਵਿਚ ਬੈਠ ਕੇ ਭਗਤੀ ਕਰਦੇ ਸਨ ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਤਿ-ਸੰਗਤ ਵਿਚ ਜਾ ਕੇ ਨਾਮ ਜਪਣ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ। ਰੱਬ ਦੀ ਪ੍ਰਾਪਤੀ ਗ੍ਰਹਿਸਤੀ ਜੀਵਨ ਜਿਉਂਦਿਆਂ, ਕਿਸਾਨ ਖੇਤੀ ਕਰਦਿਆਂ, ਵਪਾਰੀ ਵਪਾਰ ਕਰਦਿਆਂ, ਰਾਜਾ ਰਾਜ ਕਰਦਿਆਂ, ਦੁਕਾਨਦਾਰ ਦੁਕਾਨ ਸੰਭਾਲਦਿਆਂ ਕਰ ਸਕਦਾ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ॥ (ਅੰਗ 661)

ਭਾਵ ਗੁਰੂ ਦੀ ਸ਼ਰਨ ਪੈਣ ਵਿਚ ਅਜਿਹੀ ਖੂਬੀ ਹੈ ਕਿ ਪੁਤ੍ਰ ਇਸਤ੍ਰੀ (ਪਰਿਵਾਰ) ਵਿਚ ਹੀ ਰਹਿੰਦਿਆਂ ਉੱਚੀ ਆਤਮਕ ਅਵਸਥਾ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦੀ ਹੈ।

• **ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਤਿੰਨ ਸੁਨਿਹਰੀ ਉਪਦੇਸ਼ ਕਿਹੜੇ ਹਨ?**

ਕਿਰਤ ਕਰੋ, ਨਾਮ ਜਪੋ, ਵੰਡ ਛਕੋ। ਕਿਰਤ ਕਰੋ ਤੋਂ ਭਾਵ ਹਰ ਵੇਲੇ ਉੱਦਮਸ਼ੀਲ ਰਹਿਣਾ, ਆਲਸ ਤੋਂ ਬਚਣਾ ਅਤੇ ਧਰਮ ਦੀ ਕਿਰਤ ਕਰਨੀ।

ਨਾਮ ਜਪੋ ਤੋਂ ਭਾਵ ਹਰ ਵੇਲੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਯਾਦ ਰੱਖਣਾ ਤੇ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ਸਮਝਣਾ।

ਵੰਡ ਛਕਣਾ ਤੋਂ ਭਾਵ ਦੂਜਿਆਂ ਲਈ ਜਿਉਣਾ, ਪਦਾਰਥਾਂ ਤੇ ਗੁਣਾਂ ਨੂੰ ਦੂਜਿਆਂ ਨਾਲ ਵੰਡਣਾ।

• **ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਸਮਾਜਿਕ ਬਰਾਬਰਤਾ ਲਈ ਕੀ ਉਪਰਾਲੇ ਕੀਤੇ?**

ਗਰੀਬ ਤੇ ਦਲਿਤਾਂ ਨੂੰ ਗਲਵਕਤੀ ਵਿਚ ਲੈ ਕੇ ਉਨ੍ਹਾਂ ਦੀ ਹੌਸਲਾ ਅਫ਼ਜ਼ਾਈ ਕੀਤੀ। ਉਨ੍ਹਾਂ ਨੇ ਬਰਾਬਰੀ, ਸੁਤੰਤਰਤਾ ਅਤੇ ਆਪਸੀ ਸਹਿਯੋਗ ਦਾ ਸੁਨੇਹਾ ਦਿੱਤਾ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਅਣਖ ਅਤੇ ਸਵੈਮਾਨ ਨਾਲ ਜਿਉਣ ਵਾਲੇ ਨੂੰ ਧਾਰਮਿਕ ਅਤੇ ਅਧਿਆਤਮਿਕ ਮੰਨਿਆ ਹੈ।

• **ਕੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਬਾਕੀ ਧਰਮਾਂ ਦੇ ਗ੍ਰੰਥਾਂ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੈ?**

ਬਿਲਕੁਲ ਨਹੀਂ, ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਕੇਵਲ ਭਾਰਤੀ ਮਜ਼ਹਬਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਦਾ ਪ੍ਰਯੋਗ ਕੀਤਾ ਹੈ ਪਰ ਉਸ ਸ਼ਬਦਾਵਲੀ ਨੂੰ ਬਦਲਵੇਂ ਅਰਥਾਂ ਵਿਚ ਪ੍ਰਯੋਗ ਕੀਤਾ ਹੈ। ਅਸੀਂ ਟਪਲਾ ਉਸ ਸਮੇਂ ਖਾਂਦੇ ਹਾਂ ਜਦੋਂ ਬਾਣੀ ਵਿਚ ਵਰਤੀ ਇਸ ਸ਼ਬਦਾਵਲੀ ਦੇ ਅਰਥ ਪੁਰਾਤਨ ਧਾਰਮਿਕ ਗ੍ਰੰਥਾਂ ਵਿਚੋਂ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਾਂ। ਉਦਾਹਰਣ ਵਜੋਂ ਗੁਰੂ ਸਾਹਿਬ ਦੁਆਰਾ ਵਰਤੇ ਸ਼ਬਦ 'ਮੁਕਤੀ' ਦਾ ਅਰਥ ਮੌਤ ਤੋਂ ਬਾਅਦ ਕਲਪਿਤ ਮੁਕਤੀ ਨਹੀਂ ਹੈ ਸਗੋਂ ਜਿਉਂਦੇ ਜੀਅ ਵਿਕਾਰਾਂ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਣਾ ਹੈ।

• **ਗੁਰਮਤਿ ਦਾ ਨਰਕ ਸਵਰਗ ਸਬੰਧੀ ਕੀ ਸਿਧਾਂਤ ਹੈ?**

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਨਾ ਤਾਂ ਸਵਰਗ ਦਾ ਲਾਲਚ ਅਤੇ ਨਾ ਹੀ ਨਰਕ ਦਾ ਕੋਈ ਭੈਅ ਦਿੱਤਾ ਹੈ। ਸਿੱਖ ਧਰਮ ਵਿਚ ਮੌਤ ਤੋਂ ਬਾਅਦ ਦੇ ਅਖੌਤੀ ਨਰਕ ਤੇ ਸਵਰਗ ਲਈ ਕੋਈ ਥਾਂ ਨਹੀਂ ਹੈ। ਸਵਰਗ ਦਾ ਅੱਖਰੀ ਅਰਥ ਹੈ ਸਵੈ (ਆਪਣਾ) ਅਰਗ (ਘਰ) ਭਾਵ ਆਪਣੇ ਅਸਲੀ ਟਿਕਾਣੇ ਤੇ ਪਹੁੰਚਣਾ। ਜੀਵ ਦਾ ਅਸਲ ਟਿਕਾਣਾ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਅਭੇਦਤਾ ਹੈ ਜਿਸ ਤੋਂ ਉਹ ਵਿਛੁੜਿਆ ਹੋਇਆ ਹੈ। ਉਸ ਪ੍ਰਭੂ ਵਿਚ ਅਭੇਦ ਹੋ ਜਾਣਾ ਹੀ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਸਵਰਗ ਹੈ।

ਨਰਕ ਤੋਂ ਭਾਵ ਹੈ ਨ (ਦਵੈਸ਼) ਅਰਕ (ਘਰ) ਭਾਵ ਦਵੈਸ਼ ਰੂਪੀ ਘਰ ਅਰਥਾਤ ਵਿਛੋੜੇ ਵਾਲੀ ਅਵਸਥਾ। ਅਕਾਲ ਪੁਰਖ ਤੋਂ ਵਿਛੁੜ ਕੇ ਜੂਨੀਆਂ ਵਿਚ ਵਾਰ-ਵਾਰ ਭਟਕਣਾ ਹੀ ਨਰਕ ਹੈ।

ਗੁਰਬਾਣੀ ਵਿਚ ਕਈ ਥਾਵਾਂ ਤੇ ਜਦੋਂ ਗੁਰੂ ਸਾਹਿਬ ਹੋਰ ਮਤਾਂ ਦੇ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾ ਰਹੇ ਹਨ ਤਾਂ ਉਨ੍ਹਾਂ ਦੇ ਨਿਸ਼ਚੇ

ਅਨੁਸਾਰ ਸਿੱਖਿਆ ਦੇ ਰਹੇ ਹਨ। ਕਈ ਥਾਵਾਂ ਤੇ ਇਨ੍ਹਾਂ ਸ਼ਬਦਾਂ ਨੂੰ ਅਲੰਕਾਰ ਦੇ ਤੌਰ 'ਤੇ ਜੀਵਨ ਦੇ ਚੰਗੇ ਮੰਦੇ ਹਾਲਾਤਾਂ ਨੂੰ ਦਰਸਾਉਣ ਲਈ ਵਰਤਿਆ ਹੈ ਜਿਵੇਂ:

ਤਹਾ ਬੈਕੁੰਨੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ, ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥ (ਅੰਗ 749)

• **ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਧਰਮਰਾਜ ਕੌਣ ਹੈ?**

ਗੁਰਮਤਿ ਦਾ ਧਰਮਰਾਜ, ਨਿਰੰਕਾਰੀ ਹੁਕਮ ਹੈ। ਮਨੁੱਖ ਦੇ ਮਨ ਦੇ ਸੁਚੇਤ ਤੇ ਅਚੇਤ ਭਾਗ ਅੰਤਹਕਰਨ ਦਾ ਵਹੀਖਾਤਾ ਹਨ ਅਤੇ ਸੁਭਾਉ ਲੇਖ ਹਨ। ਇਹ ਲੇਖ ਗੁਰ ਉਪਦੇਸ਼ ਤੇ ਚੱਲਣ ਨਾਲ ਮਿਟ ਜਾਂਦੇ ਹਨ। ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਜੀਵ ਦੇ ਅੰਦਰ ਹੀ ਜੀਆਂ ਦਾ ਮਾਲਕ (ਪਰਮਾਤਮਾ) ਬੈਠਾ ਹੈ, ਜੀਵ ਦੇ ਅੰਦਰ ਹੀ ਉਸ ਦਾ ਤਖ਼ਤ ਹੈ, ਉਹ ਆਪ ਹੀ ਅੰਦਰ ਬੈਠਾ ਹੋਇਆ, ਜੀਵ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦਾ ਨਿਆਂ ਕਰੀ ਜਾਂਦਾ ਹੈ।

ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥ (ਅੰਗ 1092)

ਗੁਰੂ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਪ੍ਰਭੂ ਨੇ ਜੀਵਾਂ ਨੂੰ ਪੈਦਾ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੇ ਸਿਰ 'ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਕੀਤੇ ਕੰਮਾਂ ਦਾ ਲੇਖਾ ਲਿਖਣ ਲਈ ਪ੍ਰਭੂ-ਹੁਕਮ ਰੂਪੀ ਧਰਮ ਬੈਠਾਅ ਦਿੱਤਾ ਹੈ:

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥ (ਅੰਗ 463)

ਗੁਰਮਤਿ ਦਾ ਧਰਮਰਾਜ ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਿਰੰਕਾਰੀ ਹੁਕਮ ਹੀ ਹੈ ਜੋ ਜੀਵਾਂ ਨੂੰ ਪੈਦਾ ਕਰਨ ਵਾਲੇ ਅਕਾਲ ਪੁਰਖ ਨੇ ਨਾਲ ਹੀ ਲਿਖ ਦਿੱਤਾ।

ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਾਹਮਣੇ ਉਹ ਲੋਕ ਸਨ ਜਿਨ੍ਹਾਂ ਦੇ ਨਿਸ਼ਚੇ ਵਿਚ ਸੁਰਗ-ਨਰਕ, ਧਰਮਰਾਜ, ਚਿਤ੍ਰ ਗੁਪਤ, ਜਮਦੂਤ ਆਦਿ ਸ਼ਬਦ ਘਰ ਕਰ ਚੁੱਕੇ ਸਨ। ਅਜਿਹੇ ਲੋਕਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਬਦਾਵਲੀ ਵਿਚ ਸਮਝਾਉਣਾ ਸੌਖਾ ਹੁੰਦਾ ਹੈ। ਇਹ ਸ਼ਬਦਾਵਲੀ ਵਰਤ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਇਨ੍ਹਾਂ ਦੇ ਡਰ ਤੋਂ ਬਚਣ ਲਈ ਨਾਮ ਜਪਣਾ ਜ਼ਰੂਰੀ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਦੁਆਰਾ ਵਰਤੇ ਸ਼ਬਦ ਧਰਮਰਾਜ ਦਾ ਅਰਥ ਹੈ ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਿਰੰਕਾਰੀ ਹੁਕਮ ਹੈ।

• **ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਰਮ ਸਿਧਾਂਤ ਬਾਰੇ ਕੀ ਨਵਾਂ ਵਿਚਾਰ ਦਿੱਤਾ?**

ਪਹਿਲਾਂ ਇਹ ਵਿਚਾਰ ਪ੍ਰਚਲਿਤ ਸੀ ਕਿ ਕਰਮ ਨਾਸ ਨਹੀਂ ਹੋ ਸਕਦੇ ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਕਿ ਜੇ ਮਨੁੱਖ ਪਾਪਾਂ ਤੋਂ ਤੋਬਾ ਕਰ ਲਵੇ ਤੇ ਗੁਰੂ ਦੇ ਦੱਸੇ ਰਸਤੇ 'ਤੇ ਚਲ ਪਵੇ ਤਾਂ ਉਸ ਨੂੰ ਪਹਿਲੇ ਕੀਤੇ ਪਾਪਾਂ ਤੋਂ ਮੁਕਤੀ ਮਿਲ ਸਕਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਪਿਛਲੇ ਅਉਗੁਣ ਬਖਸਿ ਲਏ ਪ੍ਰਭੂ ਆਗੈ ਮਾਰਗਿ ਪਾਵੈ ॥ (ਅੰਗ 624)

ਪ੍ਰਭੂ-ਪਿਤਾ ਜੀਵਾਂ ਦੇ ਪਿਛਲੇ ਗੁਨਾਹ ਬਖਸ਼ ਲੈਂਦਾ ਹੈ, ਤੇ ਅਗਾਂਹ ਵਾਸਤੇ ਜੀਵਨ ਦੇ ਠੀਕ ਰਸਤੇ ਉੱਤੇ ਪਾ ਦੇਂਦਾ ਹੈ।

• **ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਮੁਕਤੀ ਦਾ ਨਵਾਂ ਸਿਧਾਂਤ ਕੀ ਦਿੱਤਾ?**

ਪਹਿਲਾ ਮੰਨਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਮੁਕਤੀ ਕੇਵਲ ਮਰਨ ਤੋਂ ਬਾਅਦ ਹੀ ਪ੍ਰਾਪਤ ਹੋ ਸਕਦੀ ਹੈ ਪਰ ਸਤਿਗੁਰ ਨੇ ਜੀਵਨ ਮੁਕਤ ਦਾ ਸਿਧਾਂਤ ਦਿੱਤਾ।

ਇਸੇ ਜੀਵਨ ਵਿਚ ਵਿਕਾਰ-ਰਹਿਤ ਹੋ ਕੇ ਪ੍ਰਭੂ ਨਾਲ ਇਕਸੁਰ ਹੋ ਜਾਣਾ ਜੀਵਨ ਮੁਕਤੀ ਹੈ। ਆਪ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸਵਰਗਾਂ ਦੇ ਅਖੌਤੀ ਸੁੱਖਾਂ ਤੇ ਨਰਕਾਂ ਦੇ ਭਿਆਨਕ ਕਸ਼ਟਾਂ ਦੇ ਖਿਆਲ ਵੱਲੋਂ ਮੋੜ ਕੇ, ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਜੁੜ ਕੇ ਨਿਰਮਲ ਕਰਮ ਕਰਕੇ ਸਦੀਵੀ ਅਨੰਦ ਦੀ ਪ੍ਰਾਪਤੀ ਦਾ ਰਸਤਾ ਦੱਸਿਆ।

- **ਸੂਤਕ ਅਤੇ ਪਾਤਕ ਕੀ ਹੈ?**

ਭਾਰਤ ਵਿਚ ਜਨਮ ਸਮੇਂ ਦੀ ਮੰਨੀ ਜਾਂਦੀ ਅਖੌਤੀ ਅਪਵਿੱਤਰਤਾ ਨੂੰ ਸੂਤਕ ਅਤੇ ਮਰਨ ਸਮੇਂ ਦੀ ਅਪਵਿੱਤਰਤਾ ਨੂੰ ਪਾਤਕ ਕਹਿੰਦੇ ਹਨ। ਸੂਤਕ ਦਾ ਸਮਾਂ ਬ੍ਰਾਹਮਣ ਦੇ ਘਰ 11 ਦਿਨ, ਖੱਤਰੀ ਦੇ ਘਰ 13 ਦਿਨ, ਵੈਸ਼ ਦੇ ਘਰ 17 ਦਿਨ ਅਤੇ ਸੂਦਰ ਦੇ ਘਰ 30 ਦਿਨ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਪਾਤਕ ਦਾ ਸਮਾਂ ਵੀ ਵੱਖ-ਵੱਖ ਵਰਣਾਂ ਵਿਚ ਵੱਖਰੋ- ਵੱਖਰਾ ਮੰਨਿਆ ਜਾਂਦਾ ਹੈ। ਭਰਮੀ ਲੋਕ ਇਸ ਸਮੇਂ ਦੌਰਾਨ ਸੂਤਕ ਜਾਂ ਪਾਤਕ ਵਾਲੇ ਘਰ ਖਾਣਾ-ਪੀਣਾ ਅਪਵਿੱਤਰ ਸਮਝਦੇ ਹਨ।

ਗੁਰੂ ਸਾਹਿਬ ਸੂਤਕ ਤੇ ਪਾਤਕ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਰੱਦ ਕਰਦੇ ਹੋਏ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਸੂਤਕ ਨਿਰਾ ਹੀ ਭਰਮ ਹੈ ਜੋ ਮਾਇਆ ਵਿਚ ਫਸੇ ਲੋਕਾਂ ਨੂੰ ਲੱਗਦਾ ਹੈ:

ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥ (ਅੰਗ 472)

ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਜੇ ਜੰਮਣ ਜਾਂ ਮਰਨ ਨਾਲ ਭਿੱਟ ਆਉਂਦੀ ਹੈ ਤਾਂ ਜਿੰਨੇ ਵੀ ਅੰਨ ਦੇ ਦਾਣੇ ਹਨ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਕੋਈ ਵੀ ਦਾਣਾ ਜੀਵਾਂ ਤੋਂ ਬਿਨਾਂ ਨਹੀਂ ਹੈ। ਉਨ੍ਹਾਂ ਦਾਣਿਆਂ ਵਿਚ ਤਾਂ ਜੀਵ ਲਗਾਤਾਰ ਜਨਮ ਵੀ ਲੈ ਰਹੇ ਹਨ ਅਤੇ ਮਰ ਵੀ ਰਹੇ ਹਨ। ਫਿਰ ਤਾਂ ਅੰਨ ਖਾਣ ਨਾਲ ਵੀ ਭਿੱਟੇ ਜਾਵਾਂਗੇ। ਅਖੌਤੀ ਸੂਤਕ ਜਾਂ ਪਾਤਕ ਵਾਲੇ ਘਰਾਂ ਵਿਚ ਖਾਣ ਪੀਣ ਦਾ ਵਹਿਮ ਕਰਨਾ ਮਨਮਤ ਹੈ ਉਲਟਾ ਗੁਰੂ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਖਾਣਾ ਪੀਣਾ ਤਾਂ ਪਵਿੱਤਰ ਹੈ ਕਿਉਂਕਿ ਪਰਮਾਤਮਾ ਤਾਂ ਆਪ ਰਿਜ਼ਕ ਲੋਕਾਂ ਤੱਕ ਪਹੁੰਚਾ ਰਿਹਾ ਹੈ।

ਖਾਣਾ ਪੀਣਾ ਪਵਿੱਤ੍ਰੁ ਹੈ ਦਿਤੇਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥ (ਅੰਗ 472)

ਗੁਰੂ ਸਾਹਿਬ ਸੂਤਕ ਦੇ ਭਰਮ ਦਾ ਖੰਡਨ ਕਰਦੇ ਹੋਏ ਇਸ ਨੂੰ ਮਨੁੱਖੀ ਆਚਰਣ ਨਾਲ ਜੋੜਦੇ ਹੋਏ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਮਨ ਦਾ ਲੋਭ ਕਰਨਾ, ਜੀਭ ਦਾ ਝੂਠ ਬੋਲਣਾ, ਅੱਖਾਂ ਦਾ ਪਰਾਇਆ ਧਨ ਅਤੇ ਪਰਾਈਆਂ ਇਸਤਰੀਆਂ ਦਾ ਰੂਪ ਤੱਕਣਾ, ਕੰਨਾਂ ਦਾ ਬੇਫਿਕਰ ਹੋ ਕੇ ਚੁਗਲੀਆਂ ਸੁਣਨਾ ਸੂਤਕ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ:

**ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥ ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ ॥
ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥ (ਅੰਗ 473)**

- **ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਉਦਾਸੀਆਂ ਕਰਨ ਦਾ ਕੀ ਮਨੋਰਥ ਸੀ?**

ਵਿਕਾਰਾਂ ਵਿਚ ਜਲਦੇ ਸੰਸਾਰ ਵਿਚ ਇਲਾਹੀ ਉਪਦੇਸ਼ਾਂ ਰਾਹੀਂ ਠੰਡ ਵਰਤਾਉਣਾ।

ਅਗਿਆਨਤਾ ਕਾਰਨ ਦੁਖੀ ਮਨੁੱਖਤਾ ਨੂੰ ਗਿਆਨ ਦਾ ਚਾਨਣ ਵੰਡਣਾ।

ਲੋਕਾਂ ਨੂੰ ਜਗਾਉਣਾ ਅਤੇ ਜੀਵਨ ਦਾ ਸਹੀ ਰਸਤਾ ਸਮਝਾਉਣਾ।

ਜਾਲਮਾਂ ਵੱਲੋਂ ਲਿਤਾੜੇ ਜਾ ਰਹੇ ਨਿਆਸਰੇ ਲੋਕਾਂ ਨੂੰ ਆਸਰਾ ਦੇਣਾ।

ਲੋਕਾਂ ਨੂੰ ਭਰਮਾਂ ਅਤੇ ਕਰਮਕਾਂਡਾਂ ਵਿਚੋਂ ਕੱਢ ਕੇ ਸਹੀ ਧਰਮ ਦੀ ਪਹਿਚਾਣ ਕਰਵਾਉਣਾ।

ਅਜਿਹੇ ਗੁਰਮੁਖਾਂ ਦੀ ਭਾਲ ਕਰਨੀ ਜੋ ਨੇਕੀ ਅਤੇ ਇਮਾਨਦਾਰੀ ਵਾਲਾ ਜੀਵਨ ਜਿਉਂਦੇ ਸਨ ਅਤੇ ਇਕ ਪਰਮਾਤਮਾ ਨਾਲ ਇਕਮਿਕ ਸਨ।

- **ਗੁਰੂ ਸਾਹਿਬ ਵੱਖ-ਵੱਖ ਇਲਾਕਿਆਂ ਦੀਆਂ ਬੋਲੀਆਂ ਕਿਵੇਂ ਜਾਣਦੇ ਸਨ?**

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਬਚਪਨ ਤੋਂ ਹੀ ਅਰਬੀ, ਫ਼ਾਰਸੀ ਅਤੇ ਸੰਸਕ੍ਰਿਤ ਦੀ ਰਸਮੀ ਵਿੱਦਿਆ ਪ੍ਰਾਪਤ ਕੀਤੀ ਹੋਈ ਸੀ। ਦੂਸਰਾ, ਉਸ ਵੇਲੇ ਭਾਰਤ ਅਤੇ ਭਾਰਤ ਤੋਂ ਬਾਹਰ ਰਟਨ ਕਰਨ ਵਾਲੇ ਸਾਧੂਆਂ ਨੇ 'ਸਾਧ-ਭਾਸ਼ਾ' ਵਿਕਸਤ ਕਰ ਲਈ ਸੀ ਜਿਸ ਵਿਚ ਭਾਰਤ ਦੀਆਂ ਮੁੱਖ ਬੋਲੀਆਂ ਅਤੇ ਉੱਪ ਬੋਲੀਆਂ ਦੇ ਸ਼ਬਦਾਂ ਦਾ ਪ੍ਰਯੋਗ ਹੁੰਦਾ ਸੀ। ਤੀਸਰਾ ਗੁਰੂ ਸਾਹਿਬ ਰੋਜ਼ਾਨਾ ਥੋੜ੍ਹਾ-ਥੋੜ੍ਹਾ ਸਫ਼ਰ ਕਰਦੇ ਹੋਏ ਲਗਭਗ ਹਰ ਪਿੰਡ ਵਿਚ ਰੁਕਦੇ ਹੋਏ ਜਾ ਰਹੇ ਸਨ। ਬੋਲੀ ਕਦੇ ਵੀ ਅਚਨਚੇਤ

ਨਹੀਂ ਬਦਲਦੀ ਸਗੋਂ ਇਕ ਪਿੰਡ ਤੋਂ ਦੂਜੇ ਪਿੰਡ ਸਹਿਜੇ-ਸਹਿਜੇ ਨਵੇਂ ਲਫਜ਼ ਸ਼ਾਮਲ ਹੁੰਦੇ ਜਾਂਦੇ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਕੀਰਤਨ ਦੀ ਸਮਾਪਤੀ 'ਤੇ ਜਦੋਂ ਲੋਕਾਂ ਦੇ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਦਿੰਦੇ ਤਾਂ ਹਰ ਪਿੰਡ ਵਿਚ ਅਗਲੇ ਇਲਾਕੇ ਦੀ ਬੋਲੀ ਦੇ ਸ਼ਬਦ ਸ਼ਾਮਲ ਹੁੰਦੇ ਜਾਂਦੇ ਸਨ।

ਹਵਾਲੇ

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GURU NANAK - WORLD TEACHER

*Dr. Jasleen Kaur**

As a divine, inspired, thinker and a religious teacher, Guru Nanak occupies a uniquely significant place in History. He has neatly separated pure religion from ethics and ritual. His teachings arose out of the political and social problems of 15th century and the answers he gave to the problems of religion and socio- political practices were clear and definite. His preachings gave a direction to aimless, fruitless practices and showed the path of universal brotherhood and humanity. He was a true teacher who taught beyond the concept of parochial religious beliefs and reconstructed the society. His significant contribution was to spread the message of democratic culture, integrity of the nation, equality of gender and oneness of God. His teachings brought about major attitudinal changes in men and helped to usher an era of hope leading the humanity from ignorance to enlightenment, from darkness to light.

Key Word: *Guru Nanak, Teachings, Sikhs, Sakhis, Hindustan*

Introduction

There has been an unbroken tradition of saints of great vision and understanding in India since the ancient times. During the middle ages, these saints spearheaded a powerful movement against all forms of corruption, superstition and orthodoxy thriving in the name of caste and creed and made it their mission to purify the hearts of the people. This movement is popularly known as the Bhakti movement and it led to far-reaching social and cultural changes in the whole of the South and the North. The leaders of the movement were Gyaneshwar, Tukaram, Namdeva, etc., in the South and Kabir, Nanak, Dadu and Ravidas in the North.

Nanak was perhaps the fore-most among those who, while condemning the blind adherences to tradition, upheld the supremacy of moral values in every-day life. He believed in the Nirguna form of bhakti and was against idol-worship. He also did not believe in the theory of the incarnation of God. To him the river-water could never be holy. He did not leave his home or renounce the world. Within the limitations of mundane existence, he tried to live a life based on equality and noble deeds, renouncing disparity and untouchability. He believed in doing good without expecting any reward. He was a true Nishkam Karma Yogi. He preached truth and humility which are the virtues of the divine.

Nanak is called 'Guru', 'Baba' and 'Shah'. 'Guru' is a Sanskrit word which mean one who

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imparts knowledge. 'Baba' is a Hindustani word meaning father or master. 'Shah' is a Persian expression which is short for Baadshah. It means one who is superior to all other saints, one who has royal dignity, a mendicant free from worldly cares.

Whoever wishes to understand how to live love and live light, for such a seeker, there never has been a greater teacher than Guru Baba Nanak. No less effective in his armoury, was the use of irony and even ridicule for the purpose of making his sublime teachings more pointed and therefore more readily understandable.

He was a True Teacher and Taught Wherever he Went:

- To the simple peasant he taught the lesson of humility by pointing towards the heavily weighted branch of the mango tree and saying 'Look, dear one, how the branch with the most fruit on it is bowing the lowest'.

- To the merchant, he spoke in the language which he could grasp best. The Sat Guru drew the grain seller's attention to the pair of scales, showing him how the weightier side hung lower.

- To the Pandit and the fanatic he proved through ridicule that giving water to the dead by throwing it towards the sun, as an offering, was as fruitless as his own act of throwing water from the sacred Har-Ki-Pauri at Hardwar to irrigate the fields in his home village, far far away in the Panjab.

- To the mystics and the spiritual teachers he conveyed his message in the gold-tinged dialect of the parable of the Rose Petal, once the great Guru arrived at a spot which was a retreat of mystic Sufis. On knowing of Baba Nanak's arrival, the Head of the Sufis sent him a cup, brimful with milk. When the bearer of the cup put it in front of the Sat Guru, he looked at it, smiled and took a rose metal and floated it on the milk. The cup was taken back with the message in roses.

The Head of the Sufis had sent the cup full of milk with the meaning that, "O, Wanderer of the woods! This place is overflowing with spiritual masters and you have no place here" Sat Guru Baba Nanak in floating the rose petal had conveyed the idea that like the rose petal, floating on the milk, there was plenty of room, right there, for the master of master's.

He Head Sufi understood the vibration and strength which lay in the finesse of the Master and hurried with his disciples to pay homage to the great Guru.

Sat Guru Baba Nanak spread his message of Love and of Light during his lifelong travels, through the length and breadth of India and in many other lands. During the course of his three Udasee, the triple tours, he spoke to the people where ever he went. It is a matter of recorded history and accepted tradition as where ever Sat Guru Nanak either held a dialogue or sung his message, as BhaiMardana played on the Rubab, as those teachings, dialogues, discourages and Shabads are recorded.

It was the dynamics or light operating for the purpose of dispelling the darkness of ignorance. And it was, the dynamics of love, which took the Holy feet of Sat Guru Baba Nanak to all areas of deficiency, in the matter of decaying values and chaotic conditions of life.

*Where Satguru Nanak appeared in this world
The mist of superstition vanished,*

*And there was Light in the universe.
(BhaiGurdas)*

In India, the fifteenth century was a period of such a crisis. It was an age of spiritual sickness and this was abundantly clear from the decline of human qualities, meanings and values and the sub-standard conditions of the life of the masses.

Guru Nanak diagnosed the illness of his age. He came to the conclusion that nobody truly loved his religion. In such darkness of sin, Guru Nanak's mission was to spread the gospel of Truth among the people and show them how they could become true Hindus or true Muslims.

Guru Nanak explained to his age the meaning and purpose of religion. It is a way of life—a way of sweetness, humility and light, a way of righteousness and justice which leads to the integration of man's personality and union with the Divine soul, of which the individual is a part.

Guru Nanak Taught Three Major Things

Firstly, between the ascetic and the epicurean, he chose the middle path, the life of a responsible householder. Gristha Ashram was best because it offered opportunities for social, material and spiritual development of man. Even fakirs and yogis have to go to the householder for food and alms.

Secondly, in order to demonstrate in a practical and pragmatic manner, the Fatherhood of God and the brother-hood of man, he stressed the principle of service of man-kind:

*In the world, service of the people is supreme,
That will secure a seat for you in God's court.*

At Kartarpur, he settled down as a farmer and supplied food free from the common kitchen, where all were fed on the same platform. The Free-kitchen—the Temple of the Bread—was a notable example of service of people (sewa) in everyday life.

Thirdly, Guru Nanak opened for men the spiritual highway to salvation through the discipline of the Name (Nam Simaran)—the constant remembrance of God and living in His presence. It is not mere lip-repetition but the realisation of the Supreme Being in thought, word and deed.

Guru Nanak gave India a New Concept—the idea of nation-hood (Hindustan)

Never before, in her history was India regarded as a nation. It was a conglomeration of various communities, differing from one another in their social, ethnical and cultural life. Guru Nanak used the word Hindustan (India a nation) 550 years ago. We come across this word four times in his hymns. India is a nationality bound together by common ideals and aspirations.

Though Guru Nanak did not deliberately set out to find a new religion, his life and principles gave a new direction to India's spiritual heritage and his radical reforms resulted in founding a new faith which was eminently pragmatic and ethical and which discarded as meaningless ritualism. In his life-time, he was regarded as a great saint. His disciples came to be known as 'Sikhs' and he was called the Founder of Sikhism. Guru Nanak's followers were not confined to a single strata of society or a creed: Bhai Lalo, the low-caste carpenter was his first follower. Bhai Mansukh and Raja Shivnabh of Ceylon were his great devotees. But he also reclaimed the sinful like Sajjan Thug, Koda the cannibal, and Nurshah the sorceress. They were reclaimed to virtue by his noble

message and conduct.

Guru Nanak preached these ideas not to one sect or community but to all men of all races, of all colours, of all countries and, shall we say, for all times, because the truths he laid bare will never be changed and will never be found wanting to satisfy the seekers' quests.

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IMPACT OF GURU NANAK DEVJI'S PHILOSOPHY ON INDIAN SOCIETY AND WOMEN EMPOWERMENT

*Jyotsna Sharma**

Sikhism, the world's fifth biggest religion, was established by Sri Guru Nanak Dev Ji. Sikhism is a religion which is straightforward and acknowledged as a result of its contemporary features. Universal Brotherhood is unquestionably the need of great importance, for with harmony, will come progress and improvement of the country. Guru Nanak Dev Ji's preaching has always had universal influence on today's society. In his preaching, he always propagated the lesson of peace and universal brotherhood. This paper shows the preachings of Guru Nanak Dev Ji which are having direct impact on Indian society and status of women.

Keyword: *Guru Nanak's Philosophy, Universal Brotherhood, Status of Women.*

Introduction

Sri Nanak Dev Ji was conceived at Talwandi Rai Bhoeki (presently Nankana Sahib in Pakistan) in 1469 CE. Generally the full moon day of the Indian month of (Kartika Purnima) is commended as his birthday. Guru Nanak's father, Mehta Kalu Ji, was a village accountant. His mother, Mata Tripta Ji, was described as a simple and very religious woman. He also had an older sister named Bebe Nanki Ji, who cherished her younger brother. From an early age, it was evident that Nanak was an extraordinary child, distinguished by his divine grace. Guru Nanak Dev Ji made five significant journeys which are known as 'Udasis', and over the span of his movement he collaborated with numerous religious individuals and lectured his very own conviction of one Supreme Being. In these journeys, he preached the new concept of God as "Supreme, All powerful and Truthful, Formless (Nirankar), Fearless (Nirbhau), Without hate (Nirvair), the Sole (Ik), the Self-Existent (Saibhang), the Incomprehensible and Everlasting creator of all things (Karta Purakh), and the Eternal and Absolute Truth (Satnam)". Guru Ji taught people that the 'One' God dwells in every one of his creations, and that all human beings can have direct access to God without the need of any rituals or priests. Setting up a unique spiritual, social and political platform based on equality and fraternal love, In 1539, before he surrendered the material world, Guru Nanak chose his devotee Lehna as his successor. Bhai Lehna was named Guru Angad Dev Ji, and he proceeded with preachings crafted by Guru Nanak Dev Ji. Guru Nanak's writings, in the form of 974 spiritual

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hymns involving the Japji Sahib, Asa di Var, Bara Mah, Sidh Gosht and Dakhni Onkar were incorporated in the scripture Sri Guru Granth Sahib by the fifth Guru Arjan Dev Ji. All the Sikh Gurus after Guru Nanak continued to identify themselves as Nanak while penning down their sacred writings. Thus, Sikhs believe that all the Gurus possessed the same divine light and further strengthened the same doctrine as was propagated by Guru Nanak Dev Ji.

Philosophy of Guru Nanak Dev Ji

Guru Nanak established and formalised the three pillars of Sikhism:

- **NaamJapna-** Guru Ji drove the Sikhs straightforwardly to rehearse Simran and NaamJapna – contemplation on God through recounting, reciting, singing, and consistent recognition pursued by profound study and perception of God’s Name and ethics. All things considered, to practice and track on the way of Dharam (honesty) - The inward idea of the Sikh, in this way remains continually submerged in the gestures of recognition and energy about the Creator and the one eternal god ‘Waheguru’.

- **KiratKarni-** He anticipated that the Sikhs should live as fair householders and practice KiratKarni – To genuinely gain by ones physical and mental exertion while tolerating the two torments and joys as GOD’s endowments and favours. One is to remain honest consistently and dread none yet the Eternal Super Soul. Carry on with an actual existence established on respectability inundated in Dharam - life constrained by high otherworldly, good, and social qualities.

- **VandChakna-** The Sikhs were approached to share their riches inside the network by rehearsing VandChakna – “Offer and Consume together”. The people group or SadhSangat is a significant piece of Sikhism. One must be a piece of a network that is living by the immaculate target esteems set out by the Sikh Gurus and each Sikh needs to contribute in the manner conceivable to the normal network pool. This soul of Sharing and Giving is a significant message from Guru Nanak Dev Ji.

Other teachings of Guru Nanak Dev Ji are given below:

- **One God (Nirankar, Akar, Alakh)-** There is just a single Supreme Being who is transcendent with no structure or shape, and is undetectable. God existed even before the formation of the Universe and it is according to God’s will (Hukam) that the deception (Maya) of the world was made. The God in Sikhism is not male/female, and can only be seen through inward eye. Guru Nanak Dev Ji explained one thing clearly that there is only One who gives to everyone and we should not forget to Him. The Guru stressed that full knowledge of god is impossible in human form.

- **Will of God (Hukam Rajayee Chalna Nanak Likheya Naal)** – Everything occurs as indicated by the desire of the Supreme Being and we should acknowledge it without addressing.

- **Generosity for all (Sarbatdaa Bhalaa)-** Nanak Dev Ji passed the message of Universal fellowship. He said that religion isn’t negligible consistence of words however looks at all people similarly. All inclusive fellowship is a solid topic in Gurbani composed by Guru Nanak Dev Ji. In our petition, we state this line towards the finish of every day Ardaas – “Nanak Naam Chardi Kala Tere Bhane Sarbat da bhala”, which can be interpreted as “Nanak requests,, Naam (name of God) with which comes prosperity, satisfaction and positive soul and with your favors, Lord may everybody on the planet succeed and be in harmony” or can be separated as Nanak, With Naam comes Chardi Kala and with your blessings, may there be peace for all. We request Him

for the welfare of the whole humanity and not just of our community or our family alone.

- **Speak the truth (Sach Sunaisi Sach Kee Bela)** – According to Guru Nanak's teaching, one ought to talk only reality, and unafraid. Guru Nanak Dev Ji told before King Babar "You are not Babar but rather JABAR". We ought to continuously talk reality with no dread. As per the Guru's precept, the triumph of truth isn't subject to completion or smothering deception yet in standing solidly by truth. That is why Guru Nanak Dev Ji admonishes that to adhere to truth and to stay in favor of truth.

- **Shun Kaa (lust), Krodh (rage), Lobh (greed), Moh (attachment) and Ahankar (conceit)**- Described as the Panj Dosh, or the Five Thieves, these five characteristics are the five shortcomings that require to be disregarded as they hamper the otherworldly illumination of an individual. These attributes have been contrasted with a hoodlum since they take the good judgment of a person.

- **Significance of Guru-** Guru Nanak Dev Ji laid incredible accentuation on having the significance of Guru in one's life. He put forward the idea that salvation happens not from journey or ceremonies and so forth, however through heart, soul and soul. For this to happen consistent looking for of learning must occur which is subject to one's master. Master as indicated by him is the voice of the god, the genuine wellspring of learning and salvation.

- **No Discrimination (Sangatte Pangat)**- Master Nanak Dev Ji was emphatically against all falsely made divisions what not separation, both in word and deed. He said that the position of an individual depends on what he does. His concept of a standing free society happened likewise in his ideas of Sangat and Pangat.

- **Against Rituals/Superstitions-** Master Nanak Dev Ji lectured against superstitions, false customs, love of demi-divine beings and goddesses. He focused on that just a single God, the Formless, is to be celebrated. Along these lines, he demonstrated the way of truth and illumination.

Contribution of Guru Nanak's Philosophy on Indian Society and Women Status- During his time on earth Guru Nanak was loved by the both Hindus and Muslims and even today many, outside of the Sikh faith, adore him. It is connected that as he lay dying, his followers some formerly Hindu and others formerly Muslims argued whether his body should be cremated as Hindu tradition dictated or buried as in Islamic tradition. It is said that when they removed the sheet which had covered the Guru they found only beautiful flowers. Sri Guru Nanak Dev Ji's philosophy has an extraordinary influence on the various strata of society. It provided vital leadership to the down-trodden and suppressed people. Its contribution in spiritual, moral, social, economic, cultural and political fields was striking and remarkable. It placed simple but high ideals before the people at a time when superstition, fanaticism and despair reigned supreme everywhere. It removed false beliefs and fear from the minds of men and women and held out before them the prospects of hope, confidence, peace and salvation. Following are the highlighted contributions of Guru Nanak:

- **Equality of humans-** When in the Middle East, the west and the rest of Asia slavery, varna/class and race discrimination was rife and respect between the different classes and caste was at a peak, Guru Nanak preached against discrimination and prejudices due to race, caste, status, etc. He said: "See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world." also "There is one awareness among all created beings."

and finally “One who recognizes the One Lord among all beings does not talk of ego. He urges all the people of the world to “conquer” their minds to these evil practices. All human beings had the light of the Lord and were the same — only by subduing one’s pride and ego could one see this light in all.

- **Status and equality of women**-During the Muslim rule Hindu women suffered the most. Beautiful girls were not safe from the lust of the rulers and their officials. The Hindus resorted to infanticide, child marriage, purdah and sati. Girls were denied good living conditions so that they should not develop youthfulness and beauty. They occupied almost a degraded position in the home. The birth of a girl was considered a misfortune. The Sikh Guru tried to uplift them to a status even higher than in Christianity and Islam. In Christianity a woman could not be a preacher from the pulpit. In Islam a woman could not invite the faithful to prayers in a mosque by Azan, nor could she lead a congregation in ‘prayer, Guru Nanak allowed them to attend sermons along with men. As they kept their heads covered with a piece of cloth, it was made obligatory for men also to attend a congregation with covered heads. They could sing the hymns along with men and were to sit with faces uncovered like men. In about 1499 when the world offered low to no status or respect to women, Guru Nanak sought to improve the respect of women by spreading this message: “From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. O Nanak, only the True Lord is without a woman.” In so doing, he promoted women’s rights and equality — a first for the 15th century!

ਰਾਗੁ ਆਸਾ - ਮਃ ੧

Raag Assaa - Guru Nanak Sahib

ਮਃ ੧

First Mehla:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

bhandd janmeeai bhandd ninmeeai bhandd mangan veeahu ॥

From woman, man is born; within woman, man is conceived; to woman he is engaged and married.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

bhanddahu hovai dhosatee bhanddahu chalai raahu ॥

Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

bhandd muua bhandd bhaaleeai bhandd hovai bandhann ॥

When his woman dies, he seeks another woman; to woman he is bound.

ਸੋ ਕਿਉ ਮੰਦਾਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥

so kiu mandhaa aakheeai jit janmahi raajaan ॥

So why call her bad? From her, royals are born.

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥

bhanddahu her bhandd uoopajai banddai baajh na koe ॥
 From woman, woman is born; without woman, there would be no one at all.
 ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
 naanak bhanddai baaharaa eko sachaa soe ॥
 O Nanak, only the True Lord is without a woman.
 ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
 jit mukhi sadhaa saalaahaeai bhaagaa rate chaar ॥
 That mouth with praises the Lord continually is blessed and beautiful.
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥
 naanak te much uojale tit sachai dharabaar ॥ 2 ॥
 O Nanak, those faces shall be radiant in the Court of the True Lord. ॥ 2 ॥

Sri Guru Granth Sahib Ji - Ang 473

Above picture showing the philosophy of Guru Nanak Dev Ji regarding the importance of women and has a great influence in improving the status of women.

➤ **Universal message for all people**

It had been a custom at the time for religious leaders to address only their own congregation and for segregation of the different religions — but Guru Nanak broke with tradition and spoke to all of humanity. To the Muslim he said: “And when, O Nanak, he is merciful to all beings, only then shall he be called a Muslim. to the Hindu, he said “O Nanak, without the True Name, of what use is the frontal mark of the Hindus, or their sacred thread? and to all he preached: “To take what rightfully belongs to another is like a Muslim eating pork, or a Hindu eating beef.”

Conclusion

Preaching in the language of the masses, he gave messages on life that were simple yet profound and the path he propagated was easy yet difficult. Equality formed the cornerstone of his preaching. His conception of the divine is encapsulated in the lofty ‘Mool Mantar’ and the Guru Granth Sahib opens with this timeless composition of Guru Nanak - ‘Ik Onkaar Satnaam Kartaa Purakh Nirbhau Nirvair Akaal Moorat Ajooni Saibhang Gurbarsaad’. In present time Guru Ji’s teaching are applicable in every field of life. His philosophy has improvised the status of women to a great extent and helped to provide equal status to women.

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