6.1 PERSON (PURAKH) AND HUMANITY:

Guru Nanak was in tune with the Supreme Reality, whose secrets he had intuited and which he expressed in his compositions called Gurbani. He came to know and understand Truth in its various aspects, not through the intellect alone, but realized truth intuitively through mystical identification with it.

The mind of Guru Nanak established an intimate contact with the reality that he realized in his deepest affections, and listened to in musical rhythm and poetic rhyme. Therein lies the significance of his assertion that he speaks what the Master inspires him to speak.

Guru Nanak's teaching extended the principle of love to encompass not human beings alone, not even the entire animate world, but Truth itself, which he endowed with the qualities of a person (Purakh). Philosophically, the truth is a problem for knowledge; it is the central issue of epistemology. To establish an emotional relation with the truth, to love the truth, and dedicate oneself to it, is not only to heighten truth, but to enhance one's own spiritual status; it is to identify oneself with the truth. The Guru brought the head and heart together; by adding the emotional counterpart of love to the contemplative understanding of reality, he effected one of the most desirable
syntheses in the human personality. Here is a broad hint for the balanced development of man, and for that matter a balanced growth of humanity of paramount importance.

Come my sisters and dear comrades! 
clasp me in thine embrace. 
Meeting together, let us tell the tales of our Omnipotent Spouse. 
(Sri Rag Mahalla 1, Adi Granth page 17).

They who obtain not the elixir of love and the delight of their Groom, are like the guest of an empty house, who goes as empty-handed, as he comes. 
(Slok Mahalla,Adi Granth page 790).

The bride loves her Spouse, and with His affection she is embellished. She performs His devotional service day and night and is not held back by restraining. 
(Var Majh, Mahalla 1, Adi Granth page 148).

If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand. 
(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1412).
Human life starts with cooperation and interdependence right from cradle to grave. According to Mazumdar, it is only through socialization that the original biological nature is trickled down into human nature and the individual is transformed into a person. Guru Nanak termed the life phenomena as:

\[ \text{At first man cherishes affection for breast's milk.} \]
\[ \text{Secondly he acquires understanding of his mother and father.} \]
\[ \text{Thirdly he comes to recognise his brother, brother's wife and his sister.} \]

(Var Majh, Mahalla 1, Adi Granth page 137).

He further says:

\[ \text{In the fourth stage the love of play arises in him.} \]
\[ \text{Fifthly he runs after food and drink.} \]
In the sixth he inquires not woman's caste in his lust.
Seventhly he amasses wealth and acquires an abode in his home.
In the eighth stage his body is wasted in wrath.
In the ninth he grows grey and his breathing becomes difficult.
In the tenth stage he is burnt and becomes ashes.

(Var Majh, Mahalla 1, Adi Granth page 137).

Guru Nanak contributed to the cause of humanism by insisting on the values of universal consciousness (Brahma-gyān), awareness of the Self, and collective salvation. But, his unique contribution to the humanist thought consisted in the advocacy of striking a balance between reason and inclination, in fact uniting and harmonizing the two. Secondly, the Guru brought the universal and the human points of view in closest contact. The way to the realization of Brahman (the Absolute) is paved by cognition of the Self that coheres with Brahman. He did not advocate the primacy of human existence; he recognised the priority of the Absolute Reality and the truth over all manifest forms and finite selves. But the humanist chord of his teaching consists in the primacy accorded to the human consciousness of the cosmic truth, of the Being beyond space and time. The lamp of wisdom must be lit to discern truth from untruth, real from unreal.
Says Nanak, the Guru has revealed unto me the Pervading Lord.
And now, none seems me to die, or to be born.
(Gauri Mahalla 1, Adi Granth page 152).

He, who reflects upon his ownself
Is the knower of God
(Gauri Mahalla 1, Adi Granth page 152, and Maru Solhe Mahalla 1, Adi Granth page 1040).

(As) everything is underneath Truth, the living with the Truth is superior to all.
(Sri Rag Mahalla 1, Adi Granth page 62).

Whosoever has come, he shall depart and all shall take their turn.
(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).
When the lamp is lit, darkness is dispelled,
Similarly by reading the religious books, the
sinful intellect is destroyed.
When the sun rises, the moon is seen not.
Where divine knowledge appears, ignorance is
dispelled.

(Var Suhi, Slok Mahalla 1, Adi Granth page 791).

The truly enlightened individual is one who has succeeded in
replacing egoism and self-centredness by love and concern for
the fellow-beings. Such a one has attained to the status of
emancipation in life itself or 'jivanmukti' 230:

230 नींदु सुदरु ने अधोपनिमायित निमित्त निकुले निकुले साधि
(असतपदिया, मरु महाला 1, अधि ग्रंथ पृष्ठ १०१०)

He alone is said to be emancipated in life,
from within whom ego is stilled.
(Ashatpadia, Maru Mahalla 1, Adi Granth page 1010).

6.2 GURU NANAK'S CONCEPT OF PURSHA AND PRAKRTI

In the process of the enrichment of human experience,
a number of conflicting concepts and theories have played
their part. The pair of pursha and prakriti in the Sankhya
philosophy and the Western pair of 'essence' and 'existence'
are two of such instances in the development of philosophic
thought. Aristotle's distinction between that (existence)
and what (essence) also contributed to the development of
this approach.

But, how far is the breaking up of Being into two
components, justified. If 'essence' is taken in the sense
that it is universal, and as distinct from a particular, it assumes the form of a type of character by which a particular is defined. There must then be countless essences, as we can presuppose numerous universals shared by particular. 'Essence in this sense is the characteristic mark of an object of the presence. The character of an object need not be separated from its particular existence, otherwise the object would lose its identity. The character by which a man is defined as 'man' is the universal or essential character of man. To say that man as a particular precedes his universal character, or essence, is to negate the completeness of man; it is to separate his two 'components' without adequate justification. Existentialist thinkers, however, take the position that "Man, in the concrete is the proper place to begin the inquiry into being." For them, "Being is a problem only because it is posed by an existentialist who understands the problem as a personal issue."

Those who do not favour a separation of essence from existence do not reduce the two to mere 'components' of Being. The issue can be approached from either angle. A particular objective presence is informed by a universal, which in turn is one of the countless universals. In theory, we could presuppose a Universal of universals, or the Essence of essence. This would be the Ultimate Being which ontologically speaking would not be different from the Essence. "In the final transcendent dimension facts and values, existence and essence are
realized not as parts of being but as being itself." On the other hand, we can proceed from the 'existence' of a particular object to the cosmological existence, to space-time and even beyond to a potential Being, which may 'exist' without manifest existence. This pure act of existing would be none other than Being, or Essence, or God, conceived more as the Absolute than as the Person or the Cosmos. Thus, ultimately potentiality and actuality are to be treated as identical.

The position of Guru Nanak, on the subject, confirms the view of the unity of essence and existence. He puts the case in his own poetic manner by saying, that the Essence (tattv)231 'fills' the manifest world (samsār)232 or that the transcendent (agocar) spirit informs the entire created universe (rechnā)234 and every particle of it -

231. गुर ज्यादत महरामाँ तरण तार निहित न गजन से॥
लोक रूप में ज्यादत में महरामा से निहित से॥
(गुरु गोपाल, उपात 9, अति ताप रन रूप 940)

By means of Gurbani, man easily obtains and merges in the pure Formless Reality.
The Sikh who works for the Guru and serves not another; He finds way to slay his adversaries, O Nanak.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 940).

232. फाॅक जिनौ मैवौ निहित समस्तकामी।॥
(वर भज, उपात 9, अभिनव अभि श्री कृष्ण मृण 947)

False is the world but a few understand this.

(Var Majh, Mahalla 1, Pauri, Adi Granth page 147).
Unknowable, Infinite, Unapproachable and Imperceptible is my Lord.

He is not subject to death and destiny. His caste is castelessness. He is unborn, self-illuminated and without desire and doubt.

(Sorath Mahalla 1, Adi Granth page 597).

Know thou the True Lord and that Him not to be, who has created His Universe.

He, who fashions and destroys the world, that Lord alone knows His Omnipotence.

(Vadham Mahalla 1, Adi Granth page 581).

He repeats the idea of Essence-in-Existence time and again.

For instance:

Amongst all there is light and that light art Thou.

By His Light, the light shines within all the souls.

(Aarti, Rag Dhanasri Mahalla 1, Adi Granth, pages 13, 663).

In the beginning of his kool-mentry, Guru Nanak posits two faces of the Absolute Power as Being-Existence, Reality-Truth or the potential Essence and the personified Being. We can, therefore, conclude that the Guru's concept of the
existent cosmos throbbing with the spirit of the Ultimate Being is in perfect agreement with his doctrine of reality as transcendence-cum-immense. As applied to human beings, the view implies the presence of Essence in the self of each human individual; it is only to be felt and realized. The atman (self) contains the spark of the Parmatman (the Supreme Self) or the Essence of essence.

There is but one God.
True is His Name, creative His personality and immortal His form. He is without fear, sans enmity, unborn and self-illumined. By the Guru's grace (He is obtained).

(Japu ji, Mahalla 1, Adi Granth page 1).

6.3 Absolutist Metaphysist:

A major part of Guru Nanak's poetic compositions is devoted to the affirmation of the absolute power of the Almighty, who is credited with will, consciousness and so on. In contrast with the limited extent of the application of the human will, the Divine will has no limits; the Absolute Person enjoys absolute powers.
238. 

Great is the Master, and great His Name and what he does, comes to pass.

(Japuji, Mahalia 1, Adi Granth page 5).

239. 

Thou, O my reverend, Beneficent Lord of perfect understanding and munificence, I am but a beggar of Thine.

(Sorath Mahalia 1, Adi Granth page 597).

Numerous stanzas of Guru Nanak lay stress on the distinction between the divine and human wills:

Whatever pleases Him, that comes to pass.
Nothing else can be done.

(Sri Rag Mahalia 1, Adi Granth page 18).

These and other instances with similar importance are, indicative of Guru Nanak's firm faith in an absolutist philosophy. There are, on the other hand, passages which establish him as a humanist, thinker, though one can hardly attribute an anthropocentric view to the Guru. He did not say, categorically or otherwise, that Man is the centre of the universe. Yet, viewed from the angle of human welfare, and in the light of his stress on values, he may be regarded as one of the great humanists of mankind.
241. ਕੋਹੁੜਾ ਵਿਧੀ ਦਾ ਅਧਿਕ ਸੰਚਾਰ ਕੁਹੁੜਾ ਵਿਧੀ ਦਾ ਅਧਿਕ ਸੰਚਾਰ

Call not any one bad, understand this by reading these words.

Argue not with a fool.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 473).

242. ਨਾ ਸੰਚਾਰ ਦਖਲ ਦਖਲ ਦਖਲ ਦਖਲ

Without the Guru, there is no Divine knowledge and without faith there is no meditation.

Without truth there is no credit and without capital no balance.

(Slok Varan Te Vadhik, Mahalla 1, Adi Granth page 1412).

The question arises: can the two strands in the Guru's philosophy be reconciled? If he is an absolutist in metaphysics and a humanist in ethical and spiritual approach, it may perhaps be difficult to avoid conflicts in his composite thoughts?

It is true, humanism as a philosophic school arose in protest against absolutism in philosophy. But it is also true that great metaphysical systems that took a rigid stand on monism and absolutism, nevertheless sought to enlighten man as such. Their ultimate appeal was directed to thinking beings; the philosophers, though exclusively describing the reality of their vision on a purely logical plane, with hardly any reference to humanity or life, were after all trying to convince the
earthly men and women of the cogency of their opinions and beliefs. In this sense, all metaphysical thoughts are linked to the rationalistic interests of humanity.

An important implication of such an attempt at reconciling the human and the universal points of view is the adoption of the discipline of the mind as a method of overcoming the separatist tendencies of the ego. A niskama or disinterested mind seems to be a necessary pre-requisite for the final realization of communion. That must be the reason for Guru Nanak's insistence on self-discipline and a life of virtue. Secondly, the goal of opening out one's mind on the Supreme Mind involves a recognition of other finite minds in a similar quest for a broader perspective. The necessity of a sympathetic participation in the efforts of mankind in this regard cannot, therefore, be overlooked. A further implication of such a line of thinking, surely, is the adoption of the method of universal love, so amply prescribed in the verses of Guru Nanak.

243 None ever obtains fruit without the Lord's Service, His service is the most exalted deed. (Maru Mahalla 1, Adi Granth page 992).

244 Whosoever understands the Lord's Will; he comes to realise the quintessence.
All this he comes to realise by the Guru's grace.
(Var Malar, Mahalla 1, Adi Granth page 1289).

They are imbued with the love of their Bridegroom and enjoy the pleasure of His dalliance.
(Var Sri Rag, Mahalla 1, Adi Granth page 85).

6.4 HUMAN SOCIETY OF GURU NANAK'S VISION

An insistent emphasis on the perfection and excellence of human personality in Guru Nanak's thought does not mean he was preceding some sort of individualism in the social and spiritual regions. He is fully alive to the problem of the composition of a society and favours the development of highly disciplined and cultivated individuals, imbued with the ideals of seva (service) and collective salvation. In his campaign of amelioration of the corporate life of mankind, the first target of his attack seems to be 'superstition' coupled with empty ritual and hypocrisy. Both his life-history and his compositions confirm this aspect of his reformative mission, an outstanding example being his Asa-di-Var, Majh-di-Var, Malar-di-Var, Dakhni Oankar and Sidh Goshat wherein he ruthlessly exposes the nefarious acts of the ruling groups and their supporters, the tricks of the hypocritical 'religious' leaders of both the major communities, and the senseless practices.
carried on by the harassed and ignorant people.

246. ਸੇਹਾਣ ਨਾਲਕੈ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ
ਖਿਲਿਲ ਸੂ ਉਪਰਹਿਲ ॥
(ਏਸ਼ ਅਧਾਸ ਨਾਲਕਿ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ ਸੂ ਉਪਰਹਿਲ ॥

They, who perform service
and practise truth,
obtain the fruit.
(Rag Asa Mahalla 1, Patti Likhi, Adi Granth page 432).

247. ਚੰਦੀ ਦੂਰ ਅੰਦੌਰੀ ਤਾ ਘਰਾਣੀ ਦੀਆਂਚੁ ॥
(ਏਸ਼ ਅਧਾਲ ਨਾਲਾ ਉੱਚੀ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ ਸੂ ਉਪਰਹਿਲ ॥

The Brahmans read books but
understand not their real meaning.
(Sri Rag Mahalla 1, Adi Granth page 56).

248. ਕਹੇ ਮੇਰੇ ਨੂਹ ਆਪਸੇ ਰੋਕੇ ॥
ਪਰਦੀ ਲਗਾਤਿਰ ਚੈਲੇ ਨੂੰ ॥
(ਏਸ਼ ਅਧਾਲ ਨਾਲਾ ਉੱਚੀ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ ਸੂ ਉਪਰਹਿਲ ॥

The kings are tigers and the courtiers
dogs, they go and (harass) or (awaken)
the sitting and the sleeping ones.
(Var Malar, Mahalla 1, Adi Granth page 1283).

249. ਤਹ ਮੂਰ ਉੱਤ ਨਾ ਮਰੀ
ਪਰਦੀ ਨਾਮ ਮੂਰ ਮਰੀ ॥
(ਏਸ਼ ਅਧਾਲ ਨਾਲਾ ਉੱਚੀ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ ਸੂ ਉਪਰਹਿਲ ॥

Then alone thou art a Mullah
or then alone then art a Qazi,
if thou knowest the Name of God.
(Sri Rag Mahalla 1, Ghar 4, Adi Granth page 24).

250. ਮੀਨਾਲ੍ਹ ਮੀਨਾਲ੍ਹ ਬੁੱਝ ਮੂਰ ਤਾਰੀ ਤਰੁੱਕੀ ਬਦਲੇ ਮੋਹੀ ॥
(ਏਸ਼ ਅਧਾਲ ਨਾਲਾ ਉੱਚੀ ਬਾੜੀ ਨਾ ਪਰਾਰਦੀ ਸੂ ਉਪਰਹਿਲ ॥

251.
O Pandit, thou knowest not Divine knowledge and Lord's meditation and thou callest thyself wise.

(Var Malar, Mahalla 1, Adi Granth page 1290).

The subjects are blind and, without wisdom, they satisfy the official's fire of greed with bribe (carrion).

(Var Asa, Mahalla 1, Adi Granth page 469).

It is well known that Guru Nanak suggested a socioeconomic formula for the reorganization of social relations in the community, in the form:

Kirat Karo, Wand Chhako, Nam Japo

"It means, thou shalt earn thy livelihood by honest creative labour, thou shalt share the fruits of thy labour with thy fellow beings, and thou shalt practise the discipline of the Name." The first of the 'commandments' forbids parasitism in any form, since the stress is laid on kirat karo, i.e. honest productive labour. This covers the production aspect of economic activity. The second commandment wand chhakna sums up the Consumption Distribution aspects, when exclusive emphasis on sharing the fruits of labour is laid while not denying the enjoyment of the produce to oneself. The third part of the formula covers the non-economic aspect of one's life; here Nam Japo

Nam Japo
-contemplation is upheld, implying the avoidance of an imbalance that may be caused by an excessive interest in economic activity.

The formula indicated above is applicable to the modern societies, with necessary modification dictated by the changes in social organization. The broad features of the formula remain valid. To-day, we protest against economic exploitation, advocate meeting our social obligations by paying our taxes, etc. honestly, and insist on the cultivation by each man of an enlightened, balanced and well-adjusted personality. Evidently, the 'commandments' of the Guru meet these demands in a large measure. "From this it follows that Sikhism regards a co-operative society as the only truly religious society", as put by Kapur Singh. "Sikhism conceives of the religious evolution of man as a necessary and integral pre-requisite and condition of its march towards the ideal society. A good society does not seem possible without good individuals who compose it." Guru Nanak chose to address the individual and plead with him to be worthy of a society of godly man, which he preferred to call sādh sāngat (lit. a congregation of saints). It is, however, true that he did not propound a concrete economic programme for the re-organisation of society nor did he reject the established feudal set up out of hand. At any rate, the germ of a socialistic, cooperative set-up is present in his thoughts.

When we consider the fact that Guru Nanak was primarily
a spiritual leader brought up in the Bhakti tradition, we are content with the sketchy outline of the society of his vision available in his works. We do not demand of him a theory of the distribution of political power, or full-fledged democratic system, or the principles of economic security, security from wars, need of leisure and its utilization according to one's whims and fancies and so on. What we can legitimately expect from him is a spirit of tolerance, social justice and participation in the community life. We can claim to be enlightened about the path leading to the ethical and spiritual progress. In these matters he obliges us to the full.

252. अधिक चाहे है भीतरी\,
(चचर नाम, उष्णी हँस, अलस १, अप्र १९०४)

That which slowly ripens, is sweet.

(Barh Maha, Tukhari Chhant Mahalla 1, Adi Granth page 1109).

253. तिनं अस्मि उपस्थित \,
(साहित्य नाम १, अप्र १९०५)

Abandon thou another's woman another's wealth, excessive avarice, the poisonous sin of self-conceit, evil inclinations, other's slander and the pariahs of lust and wrath.

(Maier Mahalla 1, Adi Granth page 1255).

One of the characteristic marks of the individual who should join hands with others to compose an ideal society, according to the Guru, is 'cosmic consciousness' which he termed 'Brahma-gyan'. The major emphasis here is evidently on the enhancement of spiritual knowledge and true wisdom.
Only the spiritually evolved men and women are qualified to function as members of what Sri Aurobindo calls a 'gnostic race' of beings. Guru Nanak's Brahma-gyāni is the prototype of the 'gnostic individuals', for "the gnosticism is the effective principle of the spirit, a highest dynamism of the spiritual existence. The gnostic individual would be the consummation of the spiritual man; his whole way of being, thinking, living, acting would be governed by the power of a vast universal spirituality."

254 ने चुंभते से चुंभत चरनेते ॥
अपि उँच समाज भरत उँचे ॥
(सत्संगी भगवान १, रंगरथ वृहद पद्म ४४२)

He alone is a Brahman,
who reflects upon the Lord,
He saves Himself and saves
all his generations as well.
(Dhanasri Mahalla 1, Adi Granth page 662).

6.5 SOCIO-ECONOMIC V/S SPIRITUAL UPLIFT OF MANKIND:

The 'gnostic ego' of Guru Nanak's vision would be no more than a pious and idle dream if it were not supported by a recognition of the need for economic, social and political institutions. His picture of the ideal society envisages each individual as a 'hero' of humanity, who is either a 'valiant, mighty and forceful' soul, intoxicated by the powers of the Divine; or an elevated soul like Sita, pure and lustrous, whose radiance is beyond description or
a bhakta (devotee) who, with the Lord ever in his heart,
dwells in perpetual bliss. The social organisation with
its material base can serve at best as a mechanism for
producing and maintaining heroic individuals; it cannot be
an end in itself, at least for a humanist thinker. The Guru
seems to be in favour of a system in which each individual is
enabled to work out his salvation in collaboration with like-
minded individuals composing a society of sages (Sadh-Sangat)

The very powerful warriors and heroes dwell
there.
within them the might of the pervading Lord
remains fully-filled.
They, who are fully sewn in the Lord's
admiration, abide there.
Their beauty cannot be narrated.
(Japuji, Mahalia 1, Adi Granth page 8).

A continuous socio-economic advancement is imperative
for keeping the social organization intact and in a state
that ensures provision of material comforts and imparting
of necessary skills. It has also been recognised that legal
and political methods alone are not sufficient for keeping
social relations in a desirable state. Ethics and religion
have to play their part in promoting feelings of friendliness
and goodwill, and in keeping the hostile and unsocial feelings
in check. The course, however, is important not in the interests of social cohesion alone, but in order to elevate the spiritual status of man. Moral principles and religious discipline are pressed into service for turning out heroes of mankind, not of Nietzsche's 'superman' type, with love of power as the dominant motive, but the type virle-jan (the distinguished ones) who set before themselves aims of impersonal character, who are interested in the promotion of true wisdom, and who would ensure the powers they possess to be utilised in serving the causes of humanity. Such persons have been commended as pradhan, the leading lights; their 'deity' in charity (dayā) their 'rosary' is khima (forgiveness). "It is not ultimately by violence that man are ruled, but by wisdom of those who appeal to the common desires of mankind, for happiness, for inward and outward peace, and for the understanding of the world in which by no choice of our own, we have to live."

256 जेटा अतिश्य येव प्रत्येकः ||
यहै रत्नौति रामानिर भर्तु ||
यहै मैतला यहै रामानिर ||
सेतु स गुरु है चिन्तान निर ||
(जैपुजी, महाल्ला १, आदि ग्रंथ भाग ३)

The elect are acceptable and the elect supreme.
The saints obtain honour in the (Lord's) Court.
(God's) slaves look beauteous in the Courts of kings.
The chosen centre their attention on the Guru alone.
(Japuji, Mahalla 1, Adi Granth page 3).
The controversy whether economic satisfaction or spiritual elevation of man is of primary importance can hardly be resolved by siding with the either extreme. A solution seems to be in the middle, that is, in combining the two in a way most conducive to the enrichment of human experience. Guru Nanak's acceptance on the cultivation of personality, through control of the impulsive part and through...
conscious development of the social part of man's nature, underlines the need of a balanced outlook on the material and ideal aspects of life. "For Nanak the fundamental truth was that, for a human being, the approach to God lies through self-abnegation; and this is indeed the chief message of most of the higher religions that have made their appearance up to date."

259 

Such is the Lord's meditation, that subjugating the five demons through it, one attains unto the supreme bliss.

(Parhati Mahalla 1, Adi Granth page 1330),

260 

As the man sows, so reaps he and whatever he earns, that he eats. Hereafter, no account is called from him, who goes thither with the Name's flag. As are the deeds the mortal does, so is he called.

The breath, which is drawn without the Lord's meditation; that breath goes in vain. If there be some one to purchase it, I shall sell, sell off this body of mine for my Lord.

(Suhi Mahalla 1, Adi Granth page 730),

It is true the Guru undertook to reform and remodel the social and communal relations of the late fifteenth century India,
yet the relevance of his message of balance and equipoise cannot be under-rated in the present age. He belonged to that minority of discerning spirits who have seen that, at bottom, Hinduism and Islam are each an expression of the same fundamental religious truth, and that these two expressions are therefore reconcilable with each other and are of supreme value when brought into harmony. Attempt was made by him not only to synthesize the Hindu and Islamic theologies in a new faith, but also to solve a composite culture that required a Hindu to be a good Hindu and a Muslim to be a virtuous Muslim. For, he seemed to believe that virtues like compassion, modesty, piety, and honest living are preached by each religion and the individual who strove to be a true follower of his religion, would eventually turn out to be a good man. To the Muslims, who observe five prayers (namaz) a day, he advised:

\[261\] ॐ नमः श्री ब्रम्हा भवते।
भगवान सब जीव नामणे।

\[262\] तीन चाँद मुरे माति नितस्यं।
वैर भवो निश्चित नमामहे।

O Love, I am the slave of Thine slaves.
As also of the thoughtful seekers of truth and goodness,
(Maru Mahalla 1, Adi Granth page 1035).

He, who knows the Lord here, recognises Him in that place.
Others, whether Hindus or Muslims, are but praters.
(Var Ramkali, Mahalla 1, Adi Granth page 952).
The first is truthfulness, second the honest earning and third charity in God's Name. The fourth is pure intent and mind, and the fifth the Lord's admiration and praise. Repeat thou the creed of good deeds, and then call thyself a Moslem.

(Var Majh, Mahalla 1, Adi Granth page 141)

Similar advice was administered to Brahmins, Yogis, preachers and self-styled teachers of people.

Fall not thou ever at the feet of him, who calls himself a Guru and a spiritual preceptor and goes begging. He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.

(Var Sarang, Slok Mahalla 1, Adi Granth page 1245).

It was the 'way of life' that the Guru wanted the people to cultivate assiduously. This 'way', according to him, comprises a human and earthly life yet detached from the world, just as the 'lotus flower floats in the pool', without getting wet or drowned; a life of discipline and control of passions, for 'lust
and wrath waste the body, as borax melts the gold', a contemplative life that rests, not on 'reading cartloads of books' which is simply the fret and fever of the egoistic minds', but on understanding the secret of 'freedom from bondage', he warned people against 'violence, infatuation, greed and pride, which are insatiate like a restless river'. He disapproved of the caste distinctions in the sense of superior and inferior individuals by birth, and pride in 'noble birth and fame, which are worthless as dust'; he reprimanded those who despised women — since 'of a woman are we conceived, of a woman we are born'. The true way of life forbids one to waste one's day and night in 'pursuit of sensual pleasures', and throw away this precious human life so cheaply. An honourable place in the divine Court is assured, only if selfless service is performed in the world.

265 जाने देकि विबंध जन्म किस अपराधी।।
(चतु अष्ट, महला 9, पव्री, अदि गुरुं ग्यान 192)

what is in the power of caste?
Righteousness is to be assayed.

(Var Majh, Mahalla 1, Pawri, Adi Granth Page 142).

266. सति प्रिव सति उठि लहरी।
वद अनुक रविक तेराम वराज मिठी।
उसकी चाह उठि सङ्क लहरी।।
(प्रसंग भगवान 9, बिंदुरूप, अदि गुरुं ग्यान 1987)

All my caste and honour are through Thy Name.
why takest thou pride on beholding thine property and wealth? Nothing shall be thine at the time of departure.

(Basant Mahalla 1, Ek-Tukia, Adi Granth page 1189).
Within a woman, the man is conceived
and from a woman he is born
With a woman he is betrothed and married.

why call her bad, from whom are born the kings?
(Var Asa, Mahalla 1, Adi Granth page 473).

The significance of this emphasis on self-cultivation

within the narrow limits of here-and-now. In contemplating
the cosmic order of the Divine, he comes to imbibe some of the
divine qualities, as also a consciousness that itself is cosmic.
It is therefore, not without reason that 'wisdom' and 'harmony'

have been honoured as the highest human pursuits in Guru Nanak's

ethical discipline.

My sins are as immeasurable as is the
water with which the seas and oceans
are brimfilled.
Show mercy, and extend a little pity and float me, sinking stone.
Man's soul is burning like fire, and the scissors is cutting his innerself.
Prays Nanak, if he recognises Lord's order, then, day and night, he would have peace.

(Gauri Cheti Mahalla 1, Adi Granth page 156).

By truly believing (in the Lords' Name)
Divine comprehension enters (man's) mind and understanding.

(Japuji, Mahalla 1, Adi Granth page 3).