CHAPTER - V

GENERAL PHILOSOPHY OF GURU NANAK DEV

Philosophical thoughts of Guru Nanak Dev Ji are mostly enshrined in his famous works:

1. Japuji Sahib (Japu Nisan)
2. Asa-Di-Var
3. Malar-Di-Var
4. Majh-Di-Var
5. Siddh Goshti
6. Dakhni Onkar
7. Bara maha Tukhari
8. Patti Likhi
9. Aarti
10. Slok Sahaskriti
11. Babar Bani
12. Alauhanya
13. Pehre Tukhari
14. Kirtan Schila
15. Vanjara Sri Rag
16. Maru Schile
17. Sadar Rehras

Important concepts of General Philosophy of Guru Nanak Dev Ji are:

5.1 Metaphysics (Concept of Reality):

Kant rightly identified the permanent problems of 'Metaphysics' with those of God, freedom and morality. Other theories or speculations, however, would also be classed as metaphysical, though
they have been connected less closely with the basis of theology. Consequently, metaphysics claims to be a body of truths about the mystery of human life, truth, nature and the universe.

A cyclopaedia of Education (1913), Vol. 4 (p. 202) gives more clarity about the meaning of the term 'Metaphysics'. According to this source, the term 'Metaphysics' as designating philosophy was shortly taken to mean the things that lie beyond the physical, that are above the natural - a conception which medieval thought identified with the super-natural.

For Guru Nanak Dev, God is the supreme and ultimate Reality. The essence of this supreme Reality or Being permeates the entire phenomenal existence. The super structure of this phenomenal world is based on truth, which is Reality. God is transcendent Reality out of which spring millions of relative realities. God, soul, mind and matter make one series and are in essence the same.

85. नोंदे दोष दरभेव जोंहै नोंदे मायर नहीं।
(Tukhari Mahalla 1, Adi Granth page 1112)

No one is seen above the True Lord. The man of truth merges in the True One.
(Tukhari Mahalla 1, Adi Granth page 1112).

86. नारां संधें तेरी धवनि देवी
परं संधें शंकारं नारां
(Ramkali Mahalla 1, Adi Granth page 876)

Thine Light, O Lord, is pervading all.
wherever I see, there I see the Man-lion, my Lord.
(Ramkali Mahalla 1, Adi Granth page 876).
Guru Nanak Dev’s metaphysics holds this universe to be an expression of the hidden Reality and not merely a grand illusion or deception. The world is not everlasting. Therefore, it is called illusion or false (mithya or Kur). But the Guru has not accepted the stand of Shankara (Jagat mithya Brahm Satyam) that God is real and world is false and illusory. He considers the world real like the real God. From the root of reality, reality springs. He, from the Absolute Essence became the manifest truth. This world is the abode of True One, the True One dwells in it. What is real is true and what is true is real.

87. The Lord Himself is true and true His Court. (Japuji, Mahalla 1, Adi Granth page 7).

88. तुद रिखु मेवा निदित साहि सीतिस् || (Japuji, Mahalla 1, Adi Granth page 147)

False is the world but a few understand this. (Var Majh, Mahalla 1, Pauri, Adi Granth page 147).

89. जनैं चढ़े परिय चढ़े अदिन अजाहिति सत्ता || मुमुखिः रेवे गयू सङ्गेत पिता सजे सगु जुगु।। (Japuji, Mahalla 1, Adi Granth page 930)

If man, understands, reflects and comprehends what he reads and peruses, he ultimately comes to realise that the True Lord is within all. The pious person perceives and contemplates the True Lord. With thy True Lord, the world became false. (Dakhni Omkar, Kamkali Mahalla 1, Adi Granth page 930).
The world we see is the outward manifestation of God. We can visualize him through it. These ideas of the Guru 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 the realists ultimate reality inheres in the very law and order of the natural world itself. This reality is to be found in the world as it is—the world of natural law and order, of cosmic regularity and scientific exactitude.

Real self of man is Jiva or the soul. Behind the apparent man, there is the real man, that is Atman or soul. Man is usually and ordinarily not aware of this Reality, the psychic entity called the atman or soul which lies within. Due to the veil of ignorance (Maya) man is not aware of this reality. But God and soul are identical in the same way as fire and spark or the sun and its rays or as the mirror and its reflection. There is a difference not of essence but that which exists between a drop of water and the endless ocean. The finite soul is eternal and a part of Infinite Reality, that is God.

The Lord abides in the soul and the soul in the Lord. Through the Guru's wisdom, I have realised this.

(Bhairo Ashtpada, Mahalla 1, Ghar 3, Adi Granth page 1153).
The drop of water is in the ocean and the ocean is in the drop of water. Who can understand this and who knows the Lord's way?

(Ramkali Mahalla 1, Adi Granth page 878).

Utter thou the truth and realise the Lord within. He is not far off. See thou Him by casting a glance.

(Maru Mahalla 1, Adi Granth page 1026).

This real self of man is jiva or soul. This real self or Atman is the expression of universal Reality. When man begins to see the same Atman behind the diverse manifestations, he becomes more consistent. The knowledge about the real self leads to spiritual growth. This knowledge has not to be found in exterior objects but stands veiled within the infinite self. One has only to lift the veil of delusion (Maya) to remove the anjana (collyrium) to discover the Niranjan. The union of the soul with the Absolute is the stage of sanyoga through a process of meditation on the name and is linked to a ray uniting with the sun and water into water.
Within the body abides the Lord's Name. 
Of Himself, the Creator-Lord is Imperishable. 
The soul does die not, nor can it be slain. The Lord creates and cares for all. Through the Name is realised His will.

(Maru Mahalla 1, Adi Granth page 1026).

The body has developed great love for the soul. 
He is a wandering male and she a beauteous woman.

(Maru Mahalla 1, Adi Granth page 1028).

Every one says that the Lord is, but One, but each one is engrossed in ego and pride. 
Let man know the One Lord within and without; Like this shall he realise the Lord's presence in his very home.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 930).

He, who reflects upon his ownself is the knower of God.

(Gauri Mahalla 1, Adi Granth page 152).
The Lord is near. Deem not God afar.
He alone is permeating the whole world.
There is but One Lord. There is not another. Nanak, remains merged in the One Lord.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 930).

Now the question arises, is it possible to fathom the fathomless Lord? How can he be apprehended? Is it possible for human understanding to grasp the nature of God? God is ultimately incomprehensible, ultimately beyond human apprehension. He is beyond the bounds of human understanding. The intellect of man is strictly limited in this respect. He is above sensory experience. But man has got the faculty of mystic intuition and insight. By this intuitive realization, the unheard becomes heard, unperceived becomes perceived and unknown becomes known. But this spiritual experience is subjective and not verifiable. In the words of Guru Nanak, the tale of love is difficult to describe. "The ultimate essence of God is beyond all human categories, far transcending all powers of expression." Only in experience can He be truly known. Man must indeed seek to give human expression to this mystical experience and Guru Nanak's works are diverted to this very fact but the human expression can communicate no more than a glimpse of the ultimate Reality.
This limit none can know.

Great is the Lord and high (His) seat.
His Name is the higher than the high.
If any one be as great and high as He is, then alone he would know that Lofty Being.

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

Fear free, Limitless and Infinite is the Lord.
He, the creator is pleased with truth.

(Basant Mahalla 1, Adi Granth page 1190).

Who praise God in the early morn and meditate on Him with single mind.

(Var Majh, Slok Mahalla 1, Adi Granth page 145).

O' Brother! without the Guru, Divine Awakening is not gained.

(Sri Rag Mahalla 1, Adi Granth page 59).
5.2 Epistemology (Concept of Knowledge):

A Cyclopaedia of Education (1911), Vol. 2(p. 491) defines the term 'epistemology' as the theory or doctrine of knowledge, more especially, an account of the possibility of true or valid knowledge, of its nature, and extent or limits. In Greek thought, this discipline, as distinct from logic and psychology can hardly be said to have existed. The Greek mode of approach was objective; it conceived of knowledge, whether true or false. Epistemology, as a distinct branch of philosophy developed out of the growth of individualism. All that portion of modern philosophy which discusses the possibility, nature and limits of knowledge, or the basis of these pre-suppositions, constitutes Epistemology. T.S. Sodhi (1988) discusses the wider perspective of epistemology by analysing the origin, nature, source, methods, validity and limits of knowledge. Epistemology is the never ending process of exploring the nature of the abstract and authoritative search for knowledge.

G. Marx Wingo (1975) defines the term 'epistemology' as the theory of knowledge. It is concerned with the nature and limits of human knowledge. Some important questions in epistemology are about the nature of cognitive processes, the sources of knowledge and the methods of validating ideas. It means that the fields of philosophical enquiry which investigates the origin, nature, structure, methods, validity and limits of knowledge.
Man is inquisitive by nature. He wants to know more and more to solve the mysteries of life. Guru Nanak Dev has attached great importance to the acquisition of knowledge by which however he means divine knowledge. He has used the word 'gian' for knowledge but other terms such as 'soojh', 'boojh', 'chinana', 'janana', 'sijanana', 'pahchanana', 'sach', 'sujhna', 'wakhanana', 'matt', 'budh', 'sudh' and 'vivek budh' have been used to convey the idea of wisdom or sense of discrimination.

102. मैं ईश्वर से मार नहीं चाहै तरह ||
उसे मर चाहै तरह ||

(गुरु गीता 9, रंगी, अदि गुरु ग्रंथ विंदम 142)

I am ever a sacrifice unto him, who continually hears, understands, and believes in God’s Name.

(Gauri Mahalla 1, Dakhni, Adi Granth page 152).

103. गिनतात भद्रात्र शरीरीले गुरुदेव मेगले गुरी ||

(गुरुगीता 9, अदि गुरु ग्रंथ विंदम 40)

By obtaining the wealth of Divine Knowledge the insight into the three worlds is acquired.

(Sri Rag Mahalla 1, Adi Granth page 60).

104. तुम्हें विनाश दोष ने नेली सहीना जीलट नेली ||

(गुरु गीता 9, अदि गुरु ग्रंथ विंदम 142)

N:—If anyone understand Divine Knowledge he becomes a learned scholar.

(Rag Asa Mahalla 1, patti Likhi, Adi Granth, page 432).
105. Guri bhi ajn path sarai matidi.
   (Var Majh, Mahalla 1, Pauri, Adi Granth page 144)

Eradicating self by the Guru's instruction, I have recognised the Truth.
   (Var Majh, Mahalla 1, Pauri, Adi Granth page 144).

106. Ego is stilled, then is the God's gate seen.

    Without divine knowledge man prattles, prattles and wrangles.
   (Var Asa, Slok Mahalla 1, Adi Granth page 466).

107. Truth is the medicine for all and it removes and washes away the sin.

Nanak makes supplication unto those, who have truth in their lap.
   (Var Asa, Mahalla 1, Adi Granth page 468).

108. Embracing love for the Guru's guild of the saints, wisdom, knowledge, understanding and the Lord's Name are obtained.
   (Majan Mahalla 1, Adi Granth page 1256).

In life's bewildering experiences, light alone can remove darkness, wisdom and knowledge alone can remove ignorance.
With the help of knowledge, man is able to discriminate between good and bad, right and wrong. He shuns evil and follows the virtuous path. He is able to fight the evil impulses of his mind with the sword of knowledge.

109. 

Within thee is the fire of desire. 
Keep thou that in check.
Such a lamp shall untiringly burn day and night.
Float thou such a lamp on the water.
This is the lamp, by which thou shalt procure all knowledge.

(Ramkali Mahalla 1, Adi Granth page 878).

If she banishes her lust, wrath and self-conceit, slays the five thieves through the Lord's Name and armed with the sword of gnosis, grapples with her mind, then her desire is nipped within her very mind.

(Maru Mahalla 1, Adi Granth page 1022).

For the idealist, ultimate Reality exists beyond man's immediate sensory comprehension. He stresses the importance of
the human mind in trying to comprehend the great, all encompassing reality of the universe. Truth comes to man through various ways viz. some plain and simple truths by direct experience, perhaps more complicated truths through rational processes of the mind but ultimately and most importantly through the medium of intuition and insight.

Guru Nanak Dev has not expounded any systematic theory of knowledge. But an outline of epistemology can be formulated from his philosophy. Guru Nanak has taken up this question regarding the acquisition of knowledge. Stanzas from 8th to 19th of Japuji are significant and vital in this context. He lays down threefold steps for the cultivation of knowledge. The three steps are 'Shuniya' (hearing), 'Manne' (believing, accepting or reflection) and 'Ek-Dhyan' (concentration, assimilation or synthesis). 'Sarvana' stands for the study of scriptures under a qualified Guru. Manana means constant reflection upon what has been learnt so that intellectual convictions may be produced in the mind. And lastly 'Nidhiyasana' implies meditation which helps to bring about a direct realisation of the unity of all the things in God.

112. सुनिया मन्नना एक ध्यान विद्वान
(अनुक्रम, सरका ९, अधिक पृष्ठ ३)

The hearkening to (the Lord's Name) renders (the mortal) a scholar, spiritual guide and a monarch.

(Japuji, Mahalla 1, Adi Granth page 3).
By truly believing (in the God's Name) the knowledge of all the spheres is acquired.
(Japuji, Mahalla 1, Adi Granth page 3).

The chosen centre their attention on the Guru alone
(Japuji, Mahalla 1, Adi Granth page 3).

Suniya (hearing) coined in 8th to 11th stanzas of Japuji is the first step of acquiring knowledge. The seeker hears about the lives of the persons who have attained self-realization. He hears about the various experiences of the higher consciousness such as those recorded in the Sastras, Smrities and the Vedas. Scriptures are the intuitive experiences of rishies, seers and Gurus about metaphysics reduced to writing. These are the holy words and not mere speculations but give the knowledge of reality. The hearing leads to the expansion of the consciousness and attainment of divine knowledge on the part of the seeker.

By hearing (the Lord's Name the knowledge of) the four religious books, six schools of philosophy and twenty seven ceremonial treatise is acquired.
(Japuji, Mahalla 1, Adi Granth page 2).
116. **By hearing (God’s Name) the mortal becomes a perfect person, religious guide, spiritual hero and a great yogi.**

(Japuji, Mahalla 1, Adi Granth page 2).

117. **By hearkening to (the Lord’s Name) truthfulness, contentment and Divine knowledge are obtained.**

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

The Guru lays great stress on the hearing and recitation of Shabada or the Holy word. Shabda is considered to be the best source of knowledge even for ordinary people.

118. **By hearing and constantly reading (God’s Name) man gains honour. By hearing (the Name) man easily procures the Lord’s meditation.**

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

But the mere hearing of knowledge is not sufficient. Knowledge to be properly assimilated must be believed, accepted and reflected upon. Guru Nanak has devoted four stanzas (12, 13,
In an inverted vessel nothing can be put and the Nectar is seen falling, into an upright one. The adepts in their trance, beg Thee for the alms of wealth and miracles and shout Thine victory. As is the thirst in man's mind, so is the kind of water, which Thou gives unto him. The very fortunate ones serve their Guru and there is no difference between the Guru and God. They, who in their mind, realise the Master's meditation, them the death's minister spies not.

(Gujri Mahalla 1, Adi Granth page 504).
Logical reflection and disciplined meditation awakens higher consciousness and wisdom in man and then he is able to perceive true wisdom of entire creation. Guru Nanak says that a man of reflection and assimilation receives great honours. He realizes knowledge and becomes a benefactor of humanity.

If thou go by the easy route, then shalt thou gather fruit and receive honour in the world beyond.

(Asa Mahalla 1, Adi Granth page 351)

His own affair the Lord Himself arranges. This affair cannot be arranged by any other. Through the Guru, some rare person understands this marriage, by which truth, contentment, mercy and faith are produced.

(Asa Mahalla 1, Adi Granth page 351)

5.3 (a) Axiology (Concept of Truth and Values)

In the 'Adi Granth', there is multiple use of the term 'sach'. If at one place, the term stands for God, at another place it implies 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, the Guru is true enlightener for the discipline the words of the Guru constitute the 'True' speech. In its broad cosmic ramifications, truth is objective reality, both material and transcendental matter, energy and consciousness. So while truth may defy description or definition, no one searching for it could reject phenomena as illusory or irrelevant without the risk of being misled. Guru Nanak accorded paramount importance to the Truth Values.

122. | By meeting the True Guru truth is produced and becoming truthful man is absorbed in the True Lord. (Sri Rag Mahalla 1, Adi Granth page 18).

123. | The truest of the true is he, who has the True Name in his skirt. The True Lord loves him unto whom His Name is sweet. (Maru Mahalla 1, Adi Granth page 1035).

124. | Blessed is the scribe, O Nanak, who inscribes and enshrines the True Name in his mind. (Sorath Mahalla 1, Adi Granth page 636).
Nanak as many as are the sins, so many are the chains around man’s neck.
If he possesses virtues, then his chains are cut off; those virtues are his brethren and those his brothers.

(Sorath Mahalla 1, Ghar 1, Chaupade, Adi Granth page 595).

The principal problem of man as spelled out in the very first verse of Japuji is, "How can truth be attained and a man becomes 'Sachiara'? How can the dividing wall of falsehood be broken?" The rest of the Japuji is an attempt to provide an answer to this question.

126. विद सचियार उदित है (अनुवाद, भाषा 9, नातिन सूची पंच 1)
How can we be true?
(Japuji Mahalla 1, Adi Granth page 1).

127. विद उदित अपि (अनुवाद, भाषा 9, नातिन सूची पंच 1)
How can the screen of untruth be rent?
(Japuji, Mahalla 1, Adi Granth page 1).

Guru Nanak has constructed his theory of truth in a masterly fashion. To reach the ultimate truth, man passes through various regions or stages of realisation which are
quite psychological. In stanza 35 to 37 of his Japuji, we find ascending levels of truth, starting with the physical and ending with the spiritual. Passing through the realm of 'Dharamkhand' (the realm of perceptual truth) 'Gyan Khand' (the realm of knowledge) 'Saram Khand' (the realm of artistic vision or creativity), 'Karam Khand (realm of action or divine grace) the seeker reaches 'Sach Khand' (the realm of divine Truth).

Dharam Khand (the realm of perceptual truth) is the plane of perceptual truth, consisting of common sense world, the physical social environment of man experienced through the senses. Physically, this level of reality is characterised 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. Here the seeker gets the factual knowledge of the objective world. He acquires the true knowledge of the happenings of this world. In describing this realm, the Guru speaks of the countless species of the biological world and the immense variety of objects perceived.

Ignorance is a spiritual bondage. Human mind does not stop at the sensory level or factual belief. It advances further and enters into the realm of 'Gyan-reflective' vision.

Utter thou the Lord's Name, which shall redeem thee.
By Guru's grace, God, the jewel, is found, wherewith ignorance is dispelled, and the Divine light shines.

(Asa Mahalla 1, Adi Granth page 353).

Enshrining affection for Him, the holyman obtains the jewel of God.
The holyman, all-too-spontaneously, recognises the worth of God, the Jewel.
The pious person practises the true deeds.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 942).

He alone is a divine who deliberates over God's virtues.
Through pondering over the Lord's merits, one is blessed with Divine knowledge.
Rare is the person, who is the giver of virtues in the world.
The true way of life is obtained by Guru's instruction.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 931).
The result is the abundance of knowledge. It is the plane of logical truth. What cannot be observed perceptually, may be inferred or constructed logically. This realm of knowledge helps to develop the synthetic power of the mind. It develops reflective imagination. In this realm there is abundance of knowledge - 'Gyan Prachand' - where a seeker can enjoy millions of wonderful sights and sounds which a master of artistic insight can easily shape.

In the domain of knowledge

Divine deliberation is greatly resplendent.
Celestial strain resounds there from whom myriads of amusements and joys proceed.

(Japuji, Mahalla 1, Adi Granth page 7).

After Gyan Khand comes Saram Khand, the realm of artistic vision or creativity. This realm is characterised by beauty and its aesthetic experience. The seeker's senses are refined here. The mental and moral qualities of the seeker like 'Surti'
'Mati', 'Mana', 'Budhi', i.e. imagination, reason, feelings and intelligence are formed and he receives the enlightenment which the rishis and the yogis receive.

The Lord is my Guru whose meditation, I, His disciple, greatly love.
(Sidh Goshat, Ramkali Mahalia 1, Adi Granth page 943).
133. अभिनव जन्म विभेदकने सनु लड़ दर्श उपी॥
(गुज़री अंक 9, पंक्ति ५, आदि ग्रन्थ पृष्ठ ५०५)

God's seat is free from this
curse and he who is truly
wise utters the Name as his
penance.
(Gujri Mahalla 1, Ghar 4, Adi Granth page 505).

134. भल मानिना भल विभिन्ना भल अंधिमा भांगनी॥
(चहरी अंक १, आदि ग्रन्थ पृष्ठ १३३०)

The mind is an illusionist, the
mind is a saunterer and the
mind wings in the sky like
a bird.
(Parbhati Mahalla, Adi Granth page 1330).

135. युगी चसी चूंचे सुनी॥
(दशा गुरूद्वारी अंक ६, पंक्ति ११६, आदि ग्रन्थ पृष्ठ १५१)

The desire for worldly
plays arises in man's
intellect.
(Rag Gauri Guareri Mahalla 1, Chaupade, Dupade, Adi Granth
page 151).

136. लिदे बल/dev मले नारि माता नारि चंदनी॥
लिदे पाकापे मूरण नियम श्री मूरण॥
(समुद्री, अंक २, आदि ग्रन्थ पृष्ठ १५४)

There inner consciousness, intellect,
soul and understanding are
moulded (afresh).
There the genius of the pious
persons and men of occult-powers
is moulded (a new).
(Japuji, Mahalla 1, Adi Granth page 8).
After passing through the realm of 'Saram Khand' man comes to 'Karam Khand' which has been variously interpreted as the sphere of action or divine grace. This level of Ethical Truth is characterised by Strength (Jor). This is the domain of action expressed through powers, the powers acquired through reflection and intuitive experience in the earlier realm. The seeker is now endowed with moral strength and true wisdom which is the hallmark of a valiant spirit. He is blessed with the love and grace of God.

In the next world, caste and power count not; hereafter, the mortal has to deal with the new beings.

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

The very powerful warriors and heroes dwell there. Within them the might of the Pervading Lord remains fully filled.

The saints of various worlds dwell there. They make merry, That True Lord is in their hearts.

(Japuji, Mahalla 1, Adi Granth page 8).
Ethically, this is the stage of fulfilment, the stage where bliss is the reward of virtue. Meta-physically this is the realm of action which cannot be separated from the human pursuit of truth and hence from moral conduct.

Passing through all these stages, man comes to 'Sach Khand', the realm of Divine Truth or spiritual identification with the Timeless, Transcendent Being, which is the goal the ultimate end and purpose of Human existence, the final consummation of man's ascent to Truth. Sach Khand constitutes the last stage. The perfect self finds the vastness of knowledge here. He is filled with joy. It may be called a mystic experience in terms of direct intuition. It is an experience of realizing Nirankar (The Absolute). The self has both intuitive knowledge (Vekhayi) as well as bliss (Nihal and Vigsaye).

139. देव दिखिये वदि आज्ञातः
    ताहुर रथस्य तथा सूर्यः
    (Japuji, Mahalla 1, Adi Granth, page 8).

The Lord beholds His creation and feels happy by contemplating over it.
O'Nanak describe (the realm of truth) is hard like iron.

140. घम्म देखे भये दिखिये अभिरे तिः
    (Asa Mahalla 1, Adi Granth page 350).

He himself beholds and Himself rejoices. He Himself casts His merciful glance.

(Asa Mahalla 1, Adi Granth page 350).
The light of truth shatters all illusions. Perfection is attained in union with the perfect one.

The true persons, who praise the True Name, remain in peace.

By the Guru's grace, he attains to the highest dignity.

(b) Concept of Values:

G. Marx. Wingo (1975) defines axiology as that which concerns questions of value. General axiological questions are those about the sources and the nature of standards (norms) for value and the processes by which these standards are applied in making judgements (the process of valuation). Axiology is considered to have two sub-categories, ethics and aesthetics. Ethics deals with the problem of value as applied to human conduct. Aesthetics deals with the value as applied to works of art, criteria for beauty as opposed to ugliness and experience when it is concerned with beauty. Axiology is primarily concerned with the philosophical study of value-patterns. These patterns are subject to change. The axiological ethics are coloured, influenced and reflexed from time to time. Sometimes, value-patterns known as value-judgements are yielded to socio-cultural phenomena of the ages. For example, our judgements of good
and evil, right and wrong, better or worse are a kind of genuine empirical knowledge. These judgements of value are subject to the same criterion of validity that we apply to other judgments.

T.S. Sodhi (1988) says that value judgements symbolise our two types of behaviour i.e. subjective and objective. For example, value judgements may be thought of merely an expression of one's feeling and desires that is subjective. In this context, a value has been called an emotion or 'sentiments of approval or disapproval', the satisfaction of a human want or desire. Others think of values as the quality of objects or situations that have worth that is an objective quality of things, such as "that quality of things that evolves and appreciative response". Still others interpret value judgement as some combination of both the subjective and the objective. Different opinions and thoughts may be prevailing about the nature and meaning of axiology but the theory of universal values determines the validity of axiological patterns. For example, values concerned with Beauty, Truth and Goodness are permanent and everlasting.

Value is an intrinsic truth. It is the essential norm and is a measure of all good things in life. It helps men to become more subtle and spiritual.

For the idealist, good life is living in harmony with the universe. The absolute is viewed as the final and most
ethical of all things and persons. God being perfect is regarded perfect in morals. The idealist's epitome of ethical conduct and morality lies in the imitation of Absolute Self. Man is most moral when his behaviour is in accordance with the ideal and universal Moral Law. It is indeed a lofty ideal of morality which suggests that we do right simply to be more perfectly in tune with the Universe.

'Sikhism holds that the values are objective in the sense that the self has to discover them. It conceives them as inalienably subjective qualities of Ideal Entity or self in which all of them are grounded. The very notion of development (the concept of Khandas) points to the fact that the self has to discover the values. The ideal self is called Purukh which is the supreme Entity in which all the values are conserved'.

For the idealists there are eternal values like truth, beauty and goodness and their cultivation in life makes life fruitful and worth living. Guru Nanak Dev being great moral and spiritual teacher, emphasizes the cultivation of these higher values in life. The promotion of intellectual, aesthetic, moral and spiritual values in human life is the dominant theme running through the hymns of Guru Nanak as portrayed on the hundreds of pages of the Adi Granth. "There can be no devotion without cultivation of higher values in life", says Guru Nanak. For the Guru, divine knowledge can be obtained through the practical evolution of higher values alone. And these virtues
like our friends help us to overcome vices.

In Sikhism, great emphasis is laid on the need to overcome evil impulses and vices like Kar (concubiscence), Karodh (anger), Lob (covetousness), Moh (attachment) and Ahankar (pride). These passions and vices are to be sublimated by virtues. To overcome vices, cultivation of higher values in life is essential. Guru Nanak Dev emphasizes practical life. Truth is higher but higher still is truthful living. There can be no worship without good actions. 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.

143. अथिस्ठ तिष्ठ तनं अनुग्रही ||
अथिस्था साह तु उत्ते विप्रातः ||
अथिस्था भवती तु भि त्रिशेषः ||
तुवाह दुहेम तथि न मंगोः ||
(‘युधिष्ठिर’ भाग महानायक १, भिन, भाग त्रिशेष यथा १२५२)

Amassing wealth, the kings become proud.
However, the prized wealth goes not with the mortal.
Of many a kind is the love of mammon.
Save the Name, no one is man's friend and comrade.
(Parbhati Ashitpadis Mahalla 1, Bibhas, Adi Granth page 1252).

144. नमुः तुवें मुः तु विश्रात मुः अननं ||
(‘सीता’ भाग भाग १, भाग त्रिशेष यथा ६२)
(As)everything is underneath
Truth, the living with the Truth is superior to all.
(Sri Raag Mahalla 1, Adi Granth, page 62).
If man does spiritual deeds, then alone, is he true.
(Gauri Mahalla 1, Adi Granth page 223).

If man cleanses his soul with the jewel of gnosis, it goes not dirty again.
(Maru Mahalla 1, Adi Granth page 992).

The profound and unfathomable Name is his Guru and the spiritual guide. Without the Name the world is gone mad.
(Sorath Mahalla 1, Char 1, Ashatpadia, Chautakia, Adi Granth page 635).

Guru Nanak Dev regards virtues as qualities essential to endear the self to the Divine. It is as Guru Nanak says "Charming one's love with the charm of virtues". Immoral conduct can never be a feature of spiritual progress. The three cardinal values of Guru Nanak's religion are 'Kirat Karna' (to earn one's living by honest labour), 'Wand Chhakana' (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 values that socialistic pattern of society can be
established. Besides, these Guru Nanak Dev has emphasized the
cultivation of following cardinal values to be cultivated for
a disciplined life.

1. Sat, Santokh, Vichar, (Truth, contentment and reflection)
2. Daya, Dharam, Dan (Compassion, righteousness and charity)
3. Sidak, Sabar, Sanjam (faith, tolerance and restraint)
4. Khima, Garibi, Seva (forgiveness, humility and service)
5. Bhau, Gyan, Kirt (love, knowledge and work for right
earning).

5.4 Concept of God:

His description of God is unique. There is the one God, the God of all Gods. The Supreme God of souls.

(Asa Mahalla 1, Adi Granth page 350).

My Lord is but one. He is one alone, O brother. He is one in one.

(Asa Mahalla 1, Adi Granth page 350).

O my Creator-Lord, Thou art
Unfathomable and art pervading all places.

(Var Malar, Mahalla 1, Pauri, Adi Granth page 1291).

Guru Nanak's concept of God is given primarily in Japuji Sahib. God to him is Formless (Nirankar). God is Fearless (Nirbhau). God is Omnipotent, Omniscient and Omnipresent. He is Absolute. He is Truth, All Creator, All love Tender, Unborn and Unlimited.
Thus, the fundamental doctrine (Moolmantra) of Guru Nanak's 'Japuji' gives in nutshell the concept of God.

God is Absolute One, True Name, Eternal Reality, Creator of all things. He is without fear and without enmity. He is not subject to time. He is beyond birth and death. He is formless. He is Imminent in His creation. He is known by the Guru's grace.

God is the Supreme Truth, Supreme Consciousness, Supreme Intelligence, Beauty, Bliss and Grace. He is the Sovereign Lord. He is Immortal, Unborn and Self-Existent. He possesses absolute authority and unqualified power. The whole cosmos is working under His Divine Order (His Hukam). But still He is all love, helpful, generous, benevolent, kind, graceful and merciful. He showers His blessings on all. He gives unlimited gifts to human beings. He is Father, Mother, Brother, Friend and Protector of man. He is Hari, Ram, Gopal, Narayan, Allah, Khudaa and Sahib. His manifestations may be many but He alone is and there is no other.
By the Lord's order bodies are produced. His order cannot be narrated.
With His fat the souls come into being and with His fiat greatness is obtained.
By His command the mortals are made high and low and by His written command they obtain woe and weal.
Some obtain gifts through His order and some through His order are ever made to wander in transmigration.
All are subject to His fiat and none is exempt from His fiat.

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

The One Lord has created the forms of Brahma, Vishnu and Shiva and He Himself is the Doer of deeds.

(Ramkali Mahalla 1, Adi Granth page 908).
How much load there is on the bull? If someone understands this, he becomes a true man. There are more worlds beyond (this) earth, more and more.

What power is that which supports their weight from underneath?
The ever-flowing pen (of God), did inscribe the kinds, colours and names of all the beings.

A few know how to pen this account.
The scribed scroll—how voluminous it would be?

What might and fascinating beauty (are Thine, O Lord)?

How great is (Thy) gift? Who can assess its extent.

With One World Thou didst effect the world’s expansion and where by lacs of rivers began to flow.

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

God is the Ultimate Eternal Reality. He Himself is the Creator, Sustainer, Destroyer and Recreator. He does not merely create the world. He watches over it, cares for it, directs it and upholds its path day and night. "He, Who created also destroys. Having destroyed, He builds and having built, He destroyed Casting down. He raises up and raising up He casts down."

He who made the world, watches over it, and yokes the mortals to their tasks.
Thine bounties, 0 Lord, illumine the soul and the moon of gnosis shines in the body.

(Rag Suhi, Chhant Mahalla 1, Ghar 4, Adi Granth page 765).

Breaking and crossing, He Lord fashions and while fashions and making He again shatters. The demolished ones He builds and the built ones He demolishes.
The Omnipotent, care-free Lord dries the filled-up tanks and again fully fills them.

(Dakhni Oankar, Ramkali Mahalla 1, Adi Granth page 935).

God has created the world according to His free will. He is present everywhere. He expresses Himself in nature and also in His creation. He is inside as well as in the limited outside. He lives in every heart. He is Omnipresent, Omnipotent and Omniscient. He is Immortal. God is both Nirgun and Sargun i.e. without attributes as well as with attributes. He is Self-luminous and Self-Expressed.

He, who fashions and destroys the world, that Lord alone knows His Omnipotence.
Seek not the True One far. Recognise Thou, the Lord in every heart.

(Vadhans Mahalla 1, Adi Granth page 581).
God is incomprehensible and indescribable because He has infinite attributes, each with perfeccional excellence.

By Thy power we see, by Thy power we hear and by Thy power we fear and have the essence of happiness.

By Thine power exist the nether regions and skies and by Thine power exists the entire creation. By Thine power are the Vedas, The Puranas and the Islamic, Christian and Jewish books, and by Thine power is all deliberation.

By Thy power is eating, drinking and dressing, and by Thy power is all love.

By Thine power are species, kinds and colours, and by Thine power the living beings of the world.

By Thine power are virtues and by Thine power the vices. By Thine power are honour and dishonour.

By Thy power are wind, water and fire and by Thy power are the earth and dust.
Everything is Thy might. Thou art the Omnipotent Creator, and Thy Name is the holiest of the holy.
Says Nanak, through Thy pleasure, Thou, O Lord beholdest and pervadest everything. Altogether unrivalled Thou art.
(Var Asa, Mahalla 1, Adi Granth page 464).

He has countless names and countless abodes which are beyond the grasp of imagination. In Guru Nanak's words,

There is no limit to (the Lord's) praises and there is no limit to its repeaters. Limitless are (His) workings and limitless (His) givings.
There is no limit to (God's) seeing and no limit to (His) hearing.
What is (the Lord's) mind's motive? It's limit is not known.
The limit of (His) created creation is not discerned.
The bound of (His) this and yonder end is not known.
(Japuji, Mahalla 1, Adi Granth page 5).

But still God is Grateful, Merciful and Benevolent.
Nanak believes in a personal God, a God of Grace to Whom man responds in love:
5.5 Concept of Man:

Man is the supreme creation of God. In the entire universe, he is the only living being who has the capacity to have some understanding of this universe and its maker. No doubt, man is a part of nature, yet he also appears to transcend and exercise considerable control on it. He is a part of the supreme spirit which explains his strength to transcend, over nature. He is a creature of unlimited potentialities. He has the power to attune himself to God and can become one with Him. Man is a matter; he is life; he is mind; he is intellect (reason); he is self (Atma or Soul). He has the ability to realise to the spiritual heights. The purpose of man’s life is to seek God, to find Him and unite with Him. His ego (Haumai) and attachment stand on the way of salvation or self-realisation. Without salvation there is suffering and agony and man is lost in the wilderness of world. He is bound to the world which may be his weakness. He lives only for eating.

God-centred men (Gurmukhs) would raise themselves from ordinary men and women to the level (Brahm-Gyani). Through this
transcendental process a man transforms himself from biological self to human self and from consciousness to super-consciousness. In order to reach the highest stages of self-realisation, Guru Nanak recommends the path of contemplation and illumination.

The true Sikhs of the Guru, who reflect over the Lord assume the permanent dye of madder. Nanak, with the Supreme Nectar of the Lord's love, all the sins are burnt to ashes.

(Rag Suhi, Mahalla 1, Adi Granth page 786).

Make such light and then shalt thou meet the Lord.
When the Word (of His Name) softens this body-soul and service is performed, happiness is obtained.

(In rag Suhi, Adi Granth page 84).

In the words of Mansukhani, "the ideal man of Guru Nanak combines the best of the four castes of the Hindus. He is a Brahmin in his thirst for knowledge and purity, a Kashtriya in his courage, honour, chivalry and patriotism, a Vaishya in his enterprise, skill, industry and generosity, a Shudra in his self-effacement and loving service". 
Guru Nanak is of the view that an ideal man should possess the following qualities or virtues:

1. **Truth:**

   Every man should imbibe the spirit of Truth. Top most priority should be given to Truth. In the Sri Rag Guru Nanak says:

   "The wine of truth is prepared without molasses and in that there is the True Name. I am a sacrifice unto all those who hear and repeat (the True Name). Only then the man is deemed to be intoxicated when he obtains room in God’s mansion.\(^{162}\)

   (Sri Rag Mahalla 1, Adi Granth pages 15-16).

   In Asa-Di-Var Guru Nanak says,

   "Truth is the panacea for all ills; It washes off all sins;\(^{163}\)

   Truth is the medicine for all and it removes and washes away the sin.\(^{163}\)

   (Var Asa, Mahalla 1, Adi Granth page 468).

   Nanak bows to those that have truth within them; Nanak makes supplication unto those, who have truth in their lap.\(^{164}\)

   (Var Asa, Mahalla 1, Adi Granth page 468).\(^{164}\)
But great patience is required for the realisation of Truth. Without the wealth of Truth man cannot obtain peace.

To attain Truth, purity of mind is essential and a person who tells lies can never be pure.

Divine knowledge is not sought by mere words. To explain it is hard like iron.

(Var Asa, Mahalla 1, Adi Granth page 465).

He, who possesses the merchandise and wealth of the True Name, saves himself and saves others, as well.

(Sidh Goshat, Rámakali Mahalla 1, Adi Granth page 944).

Then alone the man is known as true, if the truth be in his heart.

(Var Asa, Mahalla 1, Adi Granth page 468).

(iii) Fearless:

An ideal man is fearless. A man should shed all types of fear except the fear of God. The fear of God will make the man fearless.

(iii) Love:

An ideal man loves all. Every man should possess the
virtues of love. Every man should have love for the God and His creatures i.e. human beings. A life without love is not worth living. It is like a flower without a fragrance. So love and devotion must be cultivated to make life purposeful and happy.

(iv) Malice towards none:

An ideal man does not have any malice towards anybody. He is always amicable and peace-loving. He is devoid of enmity.

(v) Purity:

Purity should be obtained and can be achieved in the company of preceptor. Falsehood must be discarded. Always talk of goodness. Man should be good.

Ever meditate on that Lord, by serving
whom solace is attained.
Why doest thou do such evil deeds, which thou hast to suffer for?
Do not evil at all and look ahead with far-sightedness.
So, throw thou the dice, that thou mayest not lose with the Lord.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 474).

(vi) Justice:
An ideal man possesses the spirit of fairplay and justice. All kinds of injustice should be avoided. In Asa-di-Var, Guru Nanak says, 'the justice of God is based on truth. Therefore, a seeker is required to bear his life on truth and justice.'

O Nanak ! true is the work of the True Lord.

Creating the beings, God has installed the Righteous judge to record their accounts.
There, only the truth is adjudged true and the sinners are picked up and separated out.
The false find no place there and they go to hell with blackened faces.
They who are imbued with Thy Name win, O
Lord. They who are cheats they lose the day.

(Var Asa, Mahalla 1, Pauri, Adi Granth page 463)

(vii) Generosity and Graciousness:

All the human beings should be generous and gracious. We should always aim at helping and serving others. Everybody should exhibit graciousness by forgiving the erroneous and the sinner.

(viii) Sweetness:

Everybody should imbibe the quality of sweetness. Sweet language should be used. Harsh words should be avoided. Everybody should be sweet in deeds and actions. This can prove a panacea of the various ills of our socio-political system.

(They say:) with the decorations of Divine knowledge, contentment and sweet discourses.

(Sri Rag Mahalla 1, Adi Granth page 17).
Speak not ill of another nor involve
thyself in a quarrel.
(Vadhaams Mahalla 1, Chhant, Adi Granth page 566).

Imbued with love, he utters and
makes others utter the truth.
(Parbhati Mahalla 1, Adi Granth page 1344).

In fact, Guru Nanak wanted, to lift man from the lower
stage of Haumaye to the higher stage where only God's will
prevails. According to Guru Nanak's philosophy, the purpose
of man's life is to seek Him (Akalpurakh), find Him and be
united to Him. In the absence of this, there is suffering,
anguish, monotony and man is lost in wilderness of samsara and he
lives only for eating.

5.6 Concept of Religion:

Encyclopaedia of Psychology (Harriman,1946) defines,
"Religion as a system of attitudes, practices, rites, ceremonies
and beliefs by means of which individuals or community put
themselves in relation to God or to a supernatural world and
often to each other and from which the religious person derives
a set of values by which to judge events in the natural world."

Religion consists in the love of God, love of man and
love of godly-living. According to Guru Nanak, there is only
one religion in the universe i.e. unity of mankind and God.
Man is expected to remain man through his manly existence on
this earth.
Religious conditions at the time of Guru Nanak's advent were far from satisfactory. The two main religions were Islam and Hinduism and both these were playing a negative role. Guru Nanak did not accept this division of religion. He writes, "I see here neither a Hindu nor a Muslim, and only a man".  

Religion is based on truthful living. It is pure inward, dynamic and practical. It is a combination of virtues like goodness, righteousness, justice, love, sincerity, service and purity. According to Guru Nanak, there are three cardinal principles of religion:

(i) To earn one's living by honest labour (Kirt Karna)
(ii) To share one's earnings with poor (Wand Chnakna)
(iii) To meditate the name of God (Nam Japna)
They place not their foot in sin,  
do good deeds and practice piety.  
They burn (break) the worldly bonds  
and live on paltry corn and water.  
Thou art a great Bestower and  
Ever, givest gifts, which increase  
day by day.  
(Var Asa, Mahalla 1, Pauri, Adi Granth page 467).

He shows mercy to living beings  
and gives something in charity.  
(Var Asa, Mahalla 1, Adi Granth page 468).

The Lord's Name is an invaluable  
pearl and jewel.  
Imperishable and Immeasurable is  
the True Lord.  
(Ramkali Mahalla 1, Adi Granth page 905).
True religion could be practised only in a life lived in the world.

(1) **Religion in Essence is One:**

Guru Nanak Dev emphasised that the ways are two (may be many), but the Master is one. The Order of that One should be realised. It is why all the forms and classes are one, says Nanak, that only One is to be praised.

182. नाना जी के प्रीत जी में दीन दीनी निभानी।
(दृश्य अभिज, नंबर १, परदिल, अदि गीत पेंट १४२)

He, who deems both the ways lead to one Lord, shall be emancipated.

(Var Majh, Mahalla 1, Pauri, Adi Granth page 142).

183. सद्य जी की बुमी दे दी दीन जी कुद दे! (भाषा अभिज, अदि गीत पेंट ३५५)

In all the colours and forms art Thou. He pardons him on whom He works with favour.

(Asa Mahalla 1, Adi Granth page 355).

Guru Nanak Dev was against idol worship, icon worship as well as against stone worship. He was also against superstitions, superfluous rites and rituals. His religion was Dynamic and Practical. It was certainly based on truthful living - full of dynamism. It was a religion of practical life. His religion consists of love, service, purity, justice, goodness and righteousness.

184. निचे निचे पूजामे निचे दीन जीने लिया दीन आफे देखिय।
(पृष्ठ तीन संथागे नजदीक तरमूं तिहिंदी देखिय।
(तेहिंदि नंबर ९, टूलूबे, अदि गीत पेंट ६३७)

Why worship goddesses and gods
O brother; what can one ask from them and what can they give him?
The stone gods are washed with water, 0 brother, but they themselves sink in water.

(Sorath Mahalla 1, Dotuki, Adi Granth page 637).

They are blind, dumb and the blindest of the blind.
The ignorant fools take stones and worship them.
Those stones when they themselves sink, how shall they ferry thee across?

(Var Bihagra, Mahalla 1, Adi Granth page 556).

5.7 Concept of Nature:

Guru Nanak calls nature as Duniya, Jagat, Jahan, Qudrat, Sansar, Jagg. In Asa Di Var, he says, "Nature is all form (Sarb-Akar), all knowledge (Sarb-Vichar) and all love (Sarb-Piar)."

All the changeable world having mutatis - mutandis as its special features, is the manifestation of God. God created Nature out of His Name, Hukam and Self and made it the Abode, Temple, Manifestation. Nature, according to Guru Nanak, is surely the 'True play of the True Master'. It is a universal mirror in which God is seeing His own face. It is a farm on which He is...
growing the seed of His own name. It is a playground in which He is playing His own sport of love. No one can achieve perfection in life unless one enjoys the sights of nature, follows His laws, finds peace of God on it and sees His vision and presence there. Guru Nanak believes in the Motherhood of Nature.

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Nanak, what has happened to the world? Where there is no friend or guide. Love has ceased even among brethren and kinsmen. How unfortunate that for the sake of such a world, the mortals have lost their faith.

(Varan Te Vadhi, Mahalla 1, Adi Granth page 1410).

187. By Thine power exist the nether regions and skies and by Thine power exists the entire creation.

(Var Asa, Mahalla 1, Adi Granth page 464).

188. By Thine power are the Vedas, the Puranas and the Islamic, Christian and Jewish books, and by Thine power is all deliberation.

(Var Asa, Mahalla 1, Adi Granth page 464).
189. By Thy power is eating, drinking and dressing, and by Thy power is all love.

(Var Asa, Mahalla 1, Adi Granth page 464).

190. By Thine power are virtues and by Thine power the vices. By Thine power are honour and dishonour.

(Var Asa, Mahalla 1, Adi Granth page 464)

191. In the sky's salver, the sun and the moon are the lamps and the stars with their orbs, are the studded pearls.
The fragrance of sandal wood makes, Thy incence, wind Thy fan and all the vegetition Thy flowers, O' Luminous Lord.

What a beautiful 'worship with lamps' is being performed? Such is Thine adoration, O' Lord, the Destroyer of dread.
The celestial strain is the sounding of temple drums.

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

192. Everything is Thy might. Thou art the Omnipotent Creator, and Thy Name is the holiest of the holy.

(Var Asa, Mahalla 1, Adi Granth page 464).
By Thy power are wind, water and fire and by Thy power are the earth and dust.

(Var Asa, Mahalla 1, Adi Granth page 464).

5.8 Guru Nanak’s Philosophy of Life

According to Guru Nanak, there are three aspects of philosophy of life:

1. To establish a living relation of harmony and oneness of God, name and nature.

2. To develop Name character.

3. To work constructively and progressively with continuity, disinterestedness and optimism for establishment of God’s kingdom on earth which means evolution of Divine Hukam in life individually and collectively.

Thou, O my reverend, Beneficient Lord of perfect understanding and munificence, I am but a beggar of Thine. What should I ask for? Nothing remains permanent. O Lord, bless me with Thy Beloved Name.

(Sorath Mahalla 1, Adi Granth page 597).

To achieve this aim, Guru Nanak has suggested that:

1) Hukam and Raja (God’s will and creative joy);
How can we be true and how can the screen of untruth be rent? By obeying, O Nanak, the pre-ordained order of the Lord of will.

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

11) Nadar and Karm (His grace and action);

He, on whom is the grace, of the Merciful, through the Guru, meditates on Him.
Without Lord's fear none can cross the world-ocean.

(Rag Gauri Guareni Mahalla 1, Chaupade, Dupade, Adi Granth page 5).  

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iii) Sifat and Salah (His praise and its beautiful expression);

He, to whom (the Lord) grants praising and eulogizing Him, O Nanak, is the king of kings.

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

iv) Vigas and Pargas (Evolution and enlightenment of His Sabad);

Through Guru's gospel his heart lotus blossoms.

(Gauri Mahalla 1, Adi Granth page 224).

and

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Ever blissful are the saints, O Nanak.

(Japuji, Mahalla 1, Adi Granth page 2).
v) Simran and Sewa (His contemplation and service); and

200. गुरु दी नेमेन्न मचनेह दीनतू ||

(Gauri Mahalla 1, Adi Granth page 223)

The service of the Guru is to ponder over the word.

(Gauri Mahalla 1, Adi Granth page 223).

vi) His truth and name should be practised with:

(a) Nad and Ved (Spiritual music and wisdom),

(b) Top and Tao (Austerity and optimistic enthusiasm);

(c) Dharam and Karam (Religion and Karyayoga) with sincere faith and devotion.

Actions, deed, thoughts given out verbally or in writing from by a person, reveal the philosophy of life of that person. The following thoughts of Guru Nanak Dev are worthy of noting down:

1. "There is neither a Hindu, nor a Muslim; only man".

2. "O man, be not clear with thy God".

3. "God hath created the earth to establish His Rule of Law".

4. "Wheresoever I see, I see no one but Thee".

5. Without One Lord, I know not another. The True Guru has imparted this understanding unto me.

(Sarang Mahalla 1, Adi Granth page 1233),

5. "Truth is alone everything, but higher still is the living of Truth".

201. "Amongst all is contained that One Pure Lord."

(Gauri Mahalla 1, Adi Granth page 223).

202. गुरु मेह नेमेन्न मचनेह दीनतू ||

(Gauri Mahalla 1, Adi Granth page 223)
(As) everything is underneath
Truth, the living with the Truth
is superior to all.

(Siri Raag Mahall 1, Adi Granth page 62).

6. "Do not be greedy." 204

Forsake false avarice and with single mind meditate
thou on the Unseen Lord.
As are the deeds, we do, so is the fruit which
we obtain.

(Var Asa, Mahall 1, Pauri, Adi Granth page 463).

5.9 Four Fundamentals of Guru Nanak's Teachings:

1. Absolute Purity 205

O Pandit, so meditate on the Lord
that His Name may be thy purification,
His Name thy learning, His Name thy
wisdom and way of life.

(Asa Mahall 1, Adi Granth page 355).

2. Absolute Love 206

The love of my dear Beloved,
I have lovingly enshrined within
my mind.
My spouse, the Lord of woods, is
the Master of the meek.

(Prabhati Mahall 1, Adi Granth page 1331).
3. Absolute Honesty

Impute not blame to any one. The fault is of thy own deeds. Whatever I did, for that I have suffered. I blame no one else.

(Rag Asa Mahalla 1, Patti Likhi, Adi Granth page 433).

4. Absolute Unselfishness i.e. elimination of Haumaye and curbing of Trishna.

Who performs the deeds of devotion, austerity and self-restrain. Who observes the faith of humility and contentment and breaking his bonds, is emancipated. Such a Brahman alone is worthy of being worshipped.

(Varan Te Vadhik, Mahalla 1, Adi Granth page 1411).

Guru Nanak's message has an eternal significance for he always felt, thought and acted in terms of the uplift and welfare of humanity - 'Tere Bhane Sarbat Ka Bhala'. He preached oneness of mankind, Brotherhood of man, Fatherhood of God and Motherhood of nature.
All call Thee their own, O Lord, He, whose Thou art not, is picked up and thrown away.

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

5.10 Social and Political Philosophy:

His social and political philosophy was commendable. He believed firmly in equality of all human beings. He wished all human beings to be free from fear, oppression, social slavery and political tyranny. In his youth Guru Nanak revolted against the caste system. He demolished the barriers not only between high and low caste people but also remove the cultural and religious barriers between Hindus and Muslims. He also fought against the sin of untouchability. It was with his efforts that men and women of all faiths, castes and creeds could sit together and eat in the common kitchens of the Guru.

Calling oneself sublime, one does not become good.

(Parbhati Mahalla 1, Adi Granth page 1330).

O Sire, I am not high, neither low nor middling. I am God's slave and I seek His protection.

(Gujri Mahalla 1, Adi Granth page 504).
The Lord asks not mortals caste and birth, so, find thou out the Lord's True Home.
That alone is man's caste and that his glory, as are the deeds, which he does.

(The Parbhati Mahalla 1, Adi Granth page 1330).

Recognise Lord's light within all and inquire not the caste, as there is no caste in the next world.

(Asa Mahalla 1, Adi Granth page 349).

Guru Nanak strongly protested against the treatment meted out to women.

The mouth which ever praises the Lord, is fortunate, rosy and beautiful.

(Earlier women were considered inferior to men. Guru Nanak protested against this inequality. He repeatedly condemned the degeneration of morals, the oppression of the poor by the rich, the corruption and bribery that tainted justice and movement of women. The vil(pardah) system, the early marriage of women,
and the low status given to the fair sex were the direct effect of the Muslim conquest and contributed to women's degradation.²¹⁵

²¹⁵. ਤੇ ਜੀਨਾ ਖੁਲੀ ਸਾਲੇ ਦੀ ਕੋਟੀ ਬਣਾ ਕੇ ਤਾਂਨਾ।

Why call her bad, from whom are born the kings?
(Var Asa, Mahalla 1, Pauri, As Granth 473).

5.11 Logic:

Ghosh, B.N. (1984) defines logic by saying that logic is the science of reasoning. It is science of valid thought. In this context, the meaning of logic may be conceived that logic is the reasoning ability which implies the process of passing from something known and concrete to unknown and abstract. It is concerned with the adequacy of different kinds of service.

Logic is the science of thinking and thinking correctly. Guru Nanak used all the four types of logic, in his Bani and built up arguments which were not only logical but scientific too. Guru Nanak was a philosopher saint who had a message to convey to the masses. Some conceptual difficulties were bound to take place in delivering spiritual things in such a way that they were social, cultural and ethical too. So Guru Nanak made use of all the four types of logic in doing so. However, the beauty, of his presentation is that he used the most appropriate type of message to convey the essence of his deep thought and made these digestable to the common man.
a) Deductive Logic:

Guru Nanak used the argument and proceeded from general to particular, both in his actions as well as his Bani. In Sidh Goshat, Guru Nanak had tried to explain difficult yogic concepts with this logic. About Nam, he says:

Imbued with the Name, the discourse with the men of miracles becomes fruitful.
He, who is imbued with the Lord's Name, ever practises penance.
To be imbued with the Lord's Name, is the true and sublime way of life.
They, who are imbued with the Name, reflect on the Lord's virtues and gnosis.
Without the Name, all that the mortal utters, is useless.
Nanak; all victory is to them, who are imbued with the Lord's Name.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 941).

The difficult concepts of Sehaj, Gyan, humbleness etc. have been explained by Guru Nanak with this type of this logic in his Bani.

b) Inductive Logic:

Guru Nanak was a philosopher who knew it quite well as to which thought were to be explained with the help of this type
of logic. He used the methodology of using the technique of going in from particular to general. While explaining the path of leading worldly life Nanak told them:

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As a lotus-flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 938).
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Guru Nanak, did not use inductive logic in his Bani, time and again as and where it was needed to be used, but made use of it in his life time to dramatise the situation in such a way that the concept of the people were clarified in a systematic way. According to one Sakhi Guru Nanak went to a village. The people gave him a warm reception and looked after him well. When Nanak was to leave that village, he prayed that the village be ruined. Then, he went to another village where he was not welcomed and was not entertained. At the time of departure from that place, he prayed that village should flourish. On making enquiries from Guru Nanak, his disciple who put the question, was told that those who gave him good look up were noble souls and in all possibilities wherever they were to go after the ruin of the village, they were bound to spread nobility. However, those who did not treat Nanak well were undesirable souls and
were bound to spread frustration and bad thoughts wherever they were to go, if their village were ruined. Thus it was better for the noble to be ruined so to spread nobility and to continue to be settled in their village for the unnoble persons, so that their bad activities and also their bad habits and unnoble actions did not spread much. In this way he made the use of inductive logic in a most profitable way.

(c) **Dilectic Logic:**

When Guru Nanak thought the concept could be explained more effectively by the use of dilectic logic, which is a compromise between inductive and deductive logic, he made use of it in his Bani. He used this method also while discussing the theme with sidhas and wrote:

218. (for more details, see the original script)

Without serving the True Guru, Yoga is obtained not. Without meeting the True Guru, no one is emancipated. Without meeting the True Guru, the Name is attained not. Without meeting the True Guru, one suffers immense pain. Without meeting with the True Guru the mortal abides in the Supreme darkness of ego. Nanak, without the Guru, one loses his life and ultimately dies.

(Sidh Goshat, Ramkali Mahalla 1, Adi Granth page 946).
(d) **Pragmatic Logic:**

It consists of the combination of inductive and deductive reasoning and involves the following steps:

1. Problem is recognised and evokes interest.
2. The limits of the problem are determined.
3. Suggestions for its solution are made.
4. Mode of reason and experience is made to test the result of the suggested solution.

The biographer of the Puratram Janam Sakhi revealed that Guru Nanak faced a problem in Mecca where some Muslims objected to his lying down with his feet towards the mosque. Guru got the hint of their misconception and recognised their problem. On getting objection, he requested that his feet be turned to the side where God was not present. This gave a realisation to all that God existed all round and everywhere. In this way Guru Nanak made many difficult concept clear by dramatising the situation. At Hardwar, he felt that people were suffering from superstitions and were offering water to the elders who died long ago. Guru started throwing water to the other side of the sun, while people were throwing water towards the sun. The people asked Nanak as to why was he throwing water in the wrong direction. He answered that he was irrigating his land in his village in the Punjab. People laughed that how could the water go to fields which were hundreds of miles away. Guru Nanak replied that if their throwing of the water could go to those
persons who had died long life and might be in the other world why his water could not go to his lands which were in this world. This made the concept of the people clear about their superstition and misconception.