



The Nature of God and Man in the Writings of Guru Nanak



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Abstract

My study is about the Nature of God and Man reflected in the writings of Guru Nanak and the relation between the two. Though it's difficult to understand the two individually but there exists a link which binds the two together. Guru Nanak's way of approach to religion and its aspect urged a belief in him that altogether resulted in dealing life and the world differently in a mode which he created. He started a new way of religion with new philosophies and teachings which took the time to owe its place in the society. Though his ideologies stand out different from others but these teachings and sayings, somewhere, were something which talked about the unknown reality i.e. the power, the reality that exists within the same world without our knowledge. In the Holy Book, Guru Granth Sahib Ji, Nanak himself and through his Successors have talked about ideal nature of God and the True nature of Man. Nanak says that we are men of evil deeds but we all, in the end, come to the feet of Lord in His Honour to make ourselves honorable. My study also talks about the link between God and Man in terms of their nature which relate each other in every aspect.

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1. Introduction

The circumstances were unpleasantly basic. The Hindus were partitioned into a few ranks. There was no sensible freedom to Hindus. Such were the days Nanak was born. He was born in the year 1469 A.D. in the town Talwandi, forty miles toward the southwest of Lahore. The maternity specialist saw the weird light at the season of Guru's introduction to the world. Purohit Hardayal was called to set up the birth move of the new conceived. The pandit was astounded to locate the exceptional stars of the kid. He guaranteed the cheerful father that the kid was bound to be an extraordinary and remarkable identity. Guru Nanak started to his genuine nature from his childhood. He was sent to the school of a pandit however, later it was found that the child himself was teaching

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him. "Sasa, the letter of the alphabet, means that He is the lord of all who has created the entire universe. Those who bend their minds and heart towards Him and worship Him make their life useful in this world" (Arjun 432).

The purest identity that Guru Nanak was whose whole life from life to death was one of the extreme dedication to God and caring administration to mankind, not just considers himself one of the ordinary citizens yet recognizes himself and blends with the lowliest. Bhai Gurdas, the most punctual Sikh author says in his sonnets that when Guru Nanak got orders from God before leaving on lecturing visits, twin graces were offered to him firstly 'Naunidh Nam', a definitive fortune of God's name and furthermore 'Garibi', lowliness. With such a stance of quietude, he smashed the common wrong convictions. He dismisses the rank framework and lectured correspondence of humankind. He craved humankind to evade all wrong and pointless practices and dedicate their hearts to Name of God which was the main genuine resort of man. Guru Nanak invalidated the wrong convictions which completely floated away from the embodiment of genuine religion constituted by confidence in one God and in human characteristics of truth, graciousness, and equity. The way in which Nanak smashed the current structures gave an unmistakable sign that he was up, not for repairing the old ones, but rather of developing an altogether new one.

The Guru proclaimed 'there was no Hindu and no Muhammadan'. As there was no distinction between them, as they were all equivalent and same according to God, as they all were offspring of same God. He had confidence in correspondence of humankind and lectured the solidarity of God. While pronouncing with most extreme accentuation the solidarity of God, Guru Nanak accepted for himself a place of most extreme modesty. He disposed of the hypothesis of incarnations of God. God never takes birth and never bites the dust. He is one and amorphous. Through true devotion and dedication, one can accomplish the genuine elegance of the deathless truth, God. God was the ruler and Guru of Guru Nanak and he was flawlessly tuned into His will.

His Bani was the celestial disclosure however not as he guaranteed himself as the incarnation of God. Or maybe the dialect was Guru Nanak's, however, the substance was the Will of God. God appointed Nanak to set up another individual, another religion, unadulterated and sufficiently solid to experience the solid stream of deception, lip service, narrow-mindedness, viciousness and maintain truth, dharma and light celestial. The lessons and methods of insight of Kabir had enlivened Nanak all things considered. They both have practically same methods of insight and convictions which stamped them unique in relation to others. They were a piece of bhakti development, rejected perfect love and numerous other physical methods of love, had confidence in Unity of God, never supported any religion and made their own particular manner of living which was really in the Name of God. For them there exists just The One, and immaculate and genuine dedication to Him would prompt to the way of extreme reality and illumination.

Guru Nanak's lessons are drilled in three ways-Vand Chakk: sharing and helping the individuals who are in need, Kirat Karni: legit winning, with no sort of abuse or extortion; Naam Simran: reiteration of God's name to control the five indecencies of the human identity. Guru Nanak underlined on Nam Japna or redundancy of God's name as a way to feel God's nearness and elegance. Vand Chakk implies eating in the wake of imparting to others. The working of the rule can be found in all the Gurudwaras of the Sikhs. The individuals who took after his lessons and turned into his devotees came to be known as Sikhs. Along these lines, the base of Sikh religion was laid. Master Nanak dedicated his life lecturing Sikhism. He went to a few better place far and wide enlightening individuals concerning a definitive truth. He trained individuals to have legit occupation for work, impart hard-earned sustenance to others and serving them and carrying on with an existence of nobility. Well, Guru Nanak lectured most profound sense of being and in addition ethical quality. He focused on equity amongst man and man, religions, social and additionally financial status.

Various occasions of his broad visits are reflected in Guru Nanak's own songs and longer pieces. These incorporate Japji Sahib, Majh Ki Var, Patti, Asa Di Var, Dakhni Onkar, Sidh Gosht, Thhiti, Bara Mah and Var Malhar are recorded in the heavenly Guru Granth Sahib Ji. Japji Sahib has its own Unique Style of Verse, more worried with propounding major truths.

2. Research Methods

The research intends to explore and examines more about specific substance. For this paper, I have alluded a few books furthermore made notes so I can concentrate on my paper and attempted my best to cover every one of the subtle elements required for my paper. As the paper completely talks about the Nature of God and Man as portrayed by Nanak in his works. I had attempted to concentrate on the principle thought of Guru Nanak through which he discusses the unprecedented characteristics of God and every single distinctive trait of a Man in this whole universe. Guru Granth Sahib Ji, the heavenly book, incorporates Nanak's lessons which through and

through give a greater view of the possibility of Nature of both God and Man. I hope and attempted to do full equity by giving all the applicable points of interest in my paper.

3. Results and Analysis

Nature of God

“Ik Onkar, Sat Naam, Karta Purakh, Nirbhau, Nirvair, Akal Murat, Ajuni, Sai Bhang, GurParsad.” (Nanak 1)

The 'Mool Mantra' is the principal divine revelation to Guru Nanak. These words constitute the fundamental traits of God. These are the primary expressions of Guru Granth Sahib and are rehashed towards the beginning of each new Rag. There is no restriction to His qualities and these lines give a basic comprehension to human personality which is loaded with God's gestures of recognition. The figure "one" gives light on the idea of 'Unity of God' and the word 'Onkar' infers that the God is boundless and exhibit all around. This second quality implies that He exists, and He is Truth. He and His name are one. The incomparable cognizance is the maker of the universe and all that is in it. He himself is self-made. Guru Nanak says He is with no dread and without an ill will with anyone. He is with no frame or shape. He has no physical appearance and is feasible through the medium of God's Name. What's more, He never takes birth and never passes on, however, he is a positive identity that can be figured it out. The last property infers that the God is Enlightener and brimming with kindness. He is the thoughtful sparkling kind soul. Guru Nanak does not recognize the theory of human Divine creatures, the incarnations, who depicted God in a limited sense as opposed to what He truly is. God is a perpetual nearness, Truth endless, Genuine Name, a spirit without birth, without death. As an unimaginable unlimited soul, he can't be contained in a body, in a particular shape. He is nebulous. The certified method for God, who is accessible everywhere and in everyone is to be really made sense of it. God is the creator of all that exists including the material world and souls. He is both the capable and material explanation behind the world. In the wake of making all that He indwells in everything; He is 'Karta Purakh'. He is free of all malevolence and fear and offers the opportunity to everyone to have effect in the session of life and finish his goal. Furthermore, He is so exceptional and big-hearted that on reviewing Him with faultless and honest to goodness heart, he absolves each one of their wrongdoings.

There are many verses in the Holy Book Guru Granth Sahib Ji that discussions about Unity of God: "Without Him, nobody else is there; He was in the first place, He is in the center and He will be at last" (Arjun 1001). Despite the fact that there are a number of names connoting His energy and His reality, yet with the exception of the One Supreme God, no other God and Goddesses are acknowledged.

The God is one who has no incarnations, He takes no birth and never passes on. Furthermore, one who takes birth and is conceived in a human shape is never be called as God, i.e. can never speak to the Ultimate Reality. The soul of God dwells all over the place. His Name is open to Man. God and His Name are one. Master Nanak does not make any qualification between Names of God acknowledged by Hindus or Muslims or so far as that is concerned by some other religion. He says that neither we are Hindus nor Muslims however the bodies and souls of the Supreme Being, Call Him Allah or Call Him Ram. There might be a huge number of Names of God, in light of His forces and Qualities. In any case, one name is for all circumstances. There is a various name, for example, "Sat Nam" is the ideal primal Name as per Nanak. Likewise, Guru Nanak determines the possibility that it is the decision of man to recollect God by any Name yet the recognition must be from an immaculate given heart. "Har, Har, The Name of the Lord is of high repute to his fans, it is the sea of peace – treasure it inside the heart" (Nanak 353).

Guru Granth Sahib Ji being a book of heavenly tunes that are loaded with affection, commitment and transcendence of Him generally address God as father, mother, ruler, spouse, sibling and companion. The pieces of many holy people and bhaktas in the last some portion of Guru Granth Sahib say one new Name 'Wahguru'. The way a man expresses a characteristic sound "Ah" or "Wah" on watching something greatly exceptional or brilliant, so is "Wahguru" signifies 'Superb Guru', i.e. an illuminating soul which indefinable. He is so effective and divine that He Himself made this universe and delivered His own non-physical State of Name. Furthermore, He made the nature and watched the working of it with intrigue. It is consequently held by Guru Nanak that God made the universe by His will. He additionally delivered the nature, and everything came into life by such normal and interminable procedure of advancement. He observed this with His advantage. It is acknowledged that before the universe appeared thusly there was a condition of obscurity which would keep going forever.

Guru Nanak has said a couple of basic qualities as incarnations of God and requested that people make one indistinct God as a protest of love and nobody else. He connected dauntlessness and courage of man with God who is without dread. Without the idea of one genuine God, without resting complete confidence in Him there

can be no genuine variance and opportunity out of dread regardless of on the off chance that one is overcome enough amazing. The nature of valor is available among Sikhs since they love One God who is valiant Himself, 'Nirbhau'. Furthermore, "Nirvair" implies that He is free from a wide range of ill will with anybody. Guru Nanak has disliked all hypotheses and proclaimed one of the crucial truths—the parts of God being splendidly free of ill will or supports to anybody. It is just a one's own particular deeds that convey some closer to God, and others more remote from Him. On one side is the man with his deeds as indicated by which he will be remunerated and on the opposite side is the Gracious Merciful God. This infers in the event that somebody progresses just a single stride towards the feet of God, He propels crores of ventures to meet the Gurmukh. Gurmukh is one who faces towards God with all integrity and Manmukh is one who takes after his own psyche and moves towards malicious. Hence the God is remaining with His arms extended. Any individual who progresses towards Him He pulls him up to be closer to Him. The administration of God is reasonable and equal to the administration of Humanity. On the off chance that a man performs activities as that of a Gurmukh, the lenient God excuses his past sins. God excuses by His own particular kindness and not through any other individual or at anybody's proposal. He is "Gur Prasad".

Nature of Man

Before anything unordinary occurred on earth the man has as of now carried on with a long existence of considerations, writing, and theory. There was the primary stage when the man gave all significance to himself and never understood the presence of something supernatural. At that point, Man viewed himself as everything and God as nothing. Later he started to put stock in the marvels of the common bodies and started to love them. At that point came the belief system discussing 'Self is God'. God existed now and was something yet the man was additionally something. The best logician, the Shankaracharya held that there exist the single reality of Brahman and everything else including man and nature is a figment like a fantasy. Accordingly, God got to be everything and man was nothing. Later different philosophies showed up which held that God was God and Man was Man. Guru Nanak contradicted the possibility of reality and deception. For him Man and matter are not fantasies, they are substances. He says, "O master, the immense divisions of thy creation are genuine; the whole universe is genuine; the different areas are genuine; the bodies in that are genuine" (Nanak 463). Master Nanak has put Man like reality and inside God's law of nature. Everything existing on the planet is masterminded by His will. Each Man performs as indicated by His will. What's more, the flawlessness and mayhem are likewise taken care of by Him. It is just by His will we are living Beings and By His will, we accomplish human status. In the succession of God's tendency, man's status is most noteworthy. "O Man every single living being are thy workers; Thou craftsmanship their ruler in this world" (Arjun 374).

Man's body is a machine with each of the five detects. However, before this machine shows up in this world, God embedded in it His very own piece Self, the Spirit, and the Atman. This soul is all awareness, everyone of that makes a machine body cognizant and dynamic. The spirit with God's light and beauty have every single subjective quality of God yet its dynamic application is constrained. The spirit sets aside the opportunity to raise the internal identity of a man. Be that as it may, the minute the internal identity talks and considers 'I am so', 'I did this', 'I know everything', the reason for good vanishes. This feeling of I is known as "Haumain" in the reasoning of Guru Nanak. The constraint of Haumain in man can fulfill him great, honest, savvy, dedicated, immaculate. However, then again it can likewise make a man false, abhorrent, miserable, nasty, and so forth which recommends that he has moved far from God. The Haumain is a revile and is given the name of "Ahankar" or inner self and is likewise named as "Davait" which means feeling of power second to God. This Haumain of man is the wellspring of abhorrence and not God, who is constantly great. The Haumain affirming itself as free of God is the reason for malice. It diverts man from the beams of light to the void of haziness and malice. A man ought to dependably loan towards God to feel His nearness and understand His will. As a consequence of which the murkiness blurs and light of goodness reflects. The person who is out of the grip of Haumain feels the nearness of God all over and moves along God's will. This is the phase of 'Brahm Gyani' that is one who acknowledges God as everything and all over. Such stage is just accomplished when God's name takes lives in human personality and heart. Guru Nanak told the world that the "I" of man which is the highest as a primary concern is not God. Behind the layer of Haumain dwells God. This genuine cognizance is available for everybody. The obtaining of God or the genuine information of Him means acknowledging Him in each other. The "I" as the will of man attests no more when Will of God working in the whole universe is figured it out.

In spite of the way that the stage is respected one, however, its achievement is not as straightforward as it appears. There are various inconveniences that lie before man along these lines and he completely needs some

assistance with the voyage of the fight. God's Name and God's Grace are two impeccable wellsprings of offer assistance. Haumain does not pass by physical acts. The otherworldly cure of reflection on God's Name when connected properly and over and again create a condition of ease of psyche. In this condition of Sahj, man understands God's submit all that is going on around. He agonizes not over inconveniences occurring for him and gets to be distinctly not over upbeat when common delights come to him. He accomplishes a condition of serenity of psyche and a feeling of surrender to God's Will. His brain turns out to be free from stresses and uncertainty. His Name is pharmaceutical to every issue and ailment. It is an association of man and God. It can reduce Haumain of man. By the venturing stool of His Name man climbs to its statutes. As man's Haumain gets lesser with His Grace and Name qualities, for instance, truth, grit, hate, altruism, sentiment indestructibility all enters him to an always expanding degree. Honestly, Guru Nanak's fundamental objective was to lift man from the lower period of Haumain to the higher one where simply God's Will wins. The primary course through which one can crush Haumain is by reflection or repeating His Name. No capability of religion, position, and group matters at all when man accomplishes the higher stage and thoroughly surrendering to God's Will. To be sure the Haumain is regular to the point that it is controlling the minds of the all-inclusive community, mankind, and telling the activities of humankind. It is there in wealth in everybody. Because of this, there are burden, strife, fear, weight, and smarts winning all around. This drive is filling in as reality to the world ending up being honest to goodness experiences. This is the fundamental stage in Guru Nanak's thinking with respect to nature of man. The last stage is the completed surrender and affirmation of God's will with the governance of truth, grit, goodness, value, impartiality, mercy and peace in man's life and exercises. There are other main issues that accomplishes change in the midst of progress of man from first to the last stage. One is the man's turning towards God and contemplating His Name. God is not unmistakable yet rather he can see the hand of God behind the drapery of Haumain. The second is the thinking of Guru's vow i.e. the Gurbani in Guru Granth Sahib Ji which watches out for to annihilate His Haumain. The third fundamental thought in this is the 'Sat Sangat', the social affair of genuine ones set up like Gurudwaras where the exchange of significant experiences happens through singing and translating Gurbani. This helps one to beat his Haumain and join with God. The last factor is the affirmation of God's Will and losing the drive of Haumain over one's cerebrum. "When one meets God, self-love resigns and after that one understands His will and his own particular predetermination" (Nanak 353). This a little bit at a time watches out for to secure qualities that are of God Himself. Exactly when God has control over everything and is powerful, man no more remains fragile. The capability of man and God is achieved by the mass of Haumain. A couple does not have confidence in these strategies for knowledge but instead the people who have encountered such substances and have comprehended its vitality past imaginative vitality are surer about their higher experiences.

4. Conclusion

The general thought of Guru Nanak offered shape to the current reality. The seven properties, for example, His unity, His genuine shape, Without birth, Without dread, His action, His great power and equity, and His benevolence cover all and give a comprehensive learning about Nature of God. Nanak has confidence in genuine and unadulterated commitment. The God, characterized by Guru Nanak, is one who even deals with the individuals who watch over Him, wear not express gratitude towards God, the Giver, for their everyday bread, and in this way, Nanak says He is constantly Merciful. Likewise, Guru Nanak provided for the world a hypothesis with his fairly new terminology, Man by his inclination is slanted more towards wrong than towards great. His psyche is frail and turns out to be simple prey to strengths of fiendishness. Evil Powers which are considered as malicious are sorted in an unexpected way - Kam (desire), Krodh (outrage), Lobh (covetousness), Moh (attachment), and Ahankar (pride). These are normal impulses delivered in man and are not detestable as long as the length of it is restricted to points of confinement of any acknowledged law of morality. They are normal senses of man which are proposed to fill fundamental and valuable needs. In any case, these get to be underhanded when they are followed up on by 'Haumain' of man. The individuals who take after their brains and go towards shrewdness are called 'Manmukh', and the individuals who keep faces towards God, which is all integrity, are called 'Gurmukh'. The administration of God is identical to the administration of humankind and a Gurmukh sees One God is everybody. Be that as it may, the length of the drape of Haumain is amongst Him and man, and God has dependably been a riddle and will remain a puzzle. On taking after the most direct way of Guru Nanak's reasoning, unquestionably the drapery will be lifted and God and Man will stand eye to eye.

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Biography of Author

I Ashmeet Kaur pursuing BA (Hons) English from Amity University Lucknow Campus. I am good at reviewing opinions of different people and eventually I try to make up my way accordingly as per situations. I am very hardworking and sincere towards my work. I believe my work will simply provide you an overview of my personality and I trust to give my best and hope it remains the same till last.