

**GURU NANAK'S PHILOSOPHY  
OF  
DIVINE LIFE**

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**BY  
PROF. HARNAM DASS, M.A.**

**Joneja Publications**

685, Guru Nanak Lodge, Sector 11-B,  
CHANDIGARH.



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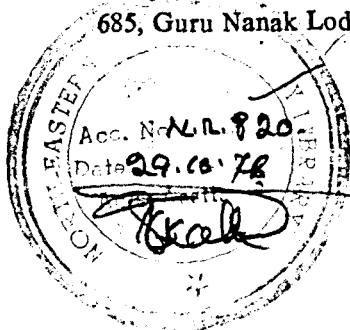
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CHAPTER I

INTRODUCTION

*O saints, O Divinely related comrades,  
Let us join together, with embrace of love;  
And narrate the life stories of God—the Almighty  
Husband, harmoniously;  
Bearing the fact in mind that all our virtues, belong  
to Him and Him alone;  
While all our vices are but the result of our own  
egoism.*

*—Guru Nanak*

According to Guru Nanak, philosophy of life has three aspects :

1. To establish a living relation of harmony and Oneness with God, man 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.

To achieve this purpose the Guru has suggested forcefully that Hukam and Raza (God's will and creative joy); Nadar and Karm (His Grace and Action); Sift and Salah (His praise and its beautiful expression); Vigas and Pargas (evolution and enlightenment of His Sabad); Simran and Sewa (His contemplation and service) and His Truth and Name should be practised with Nad and Ved (spiritual music and wisdom); Tap and Tao (austerity and optimistic enthusiasm); and Dharam and Karam (religion and Karmyoga) with sincere faith and devotion.

For the achievement of this aim the Guru has also given the two great formulas of spiritualism in the japji which are to be put into practice through japa and

divine submission with firm faith in God and unshakeable self-reliance, self-reverence and self discipline.

The formulas are :—

1. God is one Absolute Reality; Onkar (very source of all life, knowledge and joy), Name, Truth, All-Creator, All-Personality, All-Heroism, All Love, Immortal and Timeless, All-Beauty; Unborn and Unlimited, Self-enlightened and self-existent, All-Teacher and All-Grace.

He is Truth in origin, manifestation, modernism and futurity. So he alone is to be contemplated on for self-fulfilment.

2. God is All-Origin, All-Purity, All-Time and All-Immortality and wears one garb of Name, through ages and ages. So submission is to be made to Him and Him alone.

So to adopt the philosophy of Divine life practically is to translate these formulas into action. Surely to grasp the philosophy of Divine life actually is to attune to God fully through assimilation of His wisdom, devotion, action and heroism through Simran and Sewa.

The Guru gives the very gist of his philosophy of Divine life when he says in a verse of Rag Gauri :—

Surely it is our duty to set up Name—the Nectar,  
In our minds as well as in the very expressions of  
our lives.

Verily it is through the grasp of Name alone. That we can become incarnates of Heroic God as well as disinterested Karm.Yogis in the real sense.

The Guru says with firm conviction and practical realism that sincere japa of Name alone is the secret of actual realization of Divine life.

The Guru has used the word Japa in a very vast sense. It has its complete science as well as art. Its idealogy too is vast. To practise japa is to contemplate on God and to repeat one, two or many of His Names according to one's capacity with all the powers of one's personality especially mind, consciousness, intuition, soul, breath and tongue. But he alone can succeed in its evolution who bases it on wisdom, devotion, heroism and selfless service of God and associates it with the virtues of purity, beauty, love, discipline, patience perserverence, austerity, righteousness, optimism and earnestness. For fruition of japa in life the following twelve virtues are quite necessary :—

1. Firm belief in God and His unity,
2. Self reliance.
3. Association with the saints.
4. Practice of God's Omnipresence.
5. Earning of honest and creative livelihood.
6. Complete self-discipline.
7. Gurmukhta or Name centredness.
8. Full concentration.
9. Grasp of His Grace.

10. Attunement to His will.
11. Offering of sincere prayers.
12. Self-respect.

Surely Name-realization alone can divinise life and it is the result of japa-practice alone. The Guru says in the Onkar, "Laha Nam-ratan jap sar"—'The gain of life is Name—The Gem alone. But it is the fruit of japa only.'

Surely Name japa is the very essence of Guru Nanak's philosophy of Divine life. It gives God-realization or self realization to the spiritual aspirant and makes him the upholder of Sehaj status, which is the final stage of human perfection.

The Guru has also explained the fact quite well that to lead the Divine life was to realise the life story of God (katha karna), and this 'katha karna' or vakhanna of God was but to live and express Him practically with full attunement.

The Guru was also of firm opinion that it were the perfect Gurmukhs or God-centred souls alone who could lead the Divine life really.

The Guru also said emphatically that leading of Divine life; formation of Name character; attainment of Sehaj status or evolution of God's kingdom in life were one and the same Reality and only God oriented souls could achieve it. The Guru also said with force that both individual and the society should help each

other in the performancet this heavenly task.

Guru has based his philosophy of divine life on God, Name, Truth, Divine Guruship. Hukam, Sabad, love, Dharm, naturalism, and humanism. But all these spiritual virtues are connected with one and other in in separable union and when one is realized fully the others come as a matter of course.

Guru Nanak was a wonderful Prophet of Divine life. He spontaneously sings of his divine life thus :—

1. I attained the home of sehaj through adoption of the displine of God who is all Heroism.

2. The Revealed education of God the Guru is Nectar.

I have drunk it and become acceptable in His eyes.

I am surely beloved of His Vision.

And my very life has become a veritable paradise.

3. I am Soham, I am He;

And there is no doubt about my complete identification with Him.

4. I have made my mind the very temple of God.

I have put on the garb of a free natured saint.

I bathe in the Tirath of my Atma ever and ever.

I have surely attained permanent salvation of life.

The Guru Nanak was sincerely an ideal Nam-yogi of Divine life and he surely succeeded in spiritualization of his personality, his literature and his Sikh mdvment.

This book 'Guru Nanak's Philosophy of Divine life

has been written mainly through the Grace of the Ideal World-Teacher, Guru Nanak Dev and it is presented to the seekers after God or aspirants after Divine Life in all humility and reverence with the appeal :—

We should take fragrance of Divinity from every scented Pot that we find and perfume ourselves with it.

O friends, if we possess virtues we must share them with others.

O comrades, bear in mind that vices are to be shed completely and they are not to be shared with others at all.

O Dear ones we should wear the silken dress of Divine culture;

We should prepare ourselves for the performance of noble deeds;

We should stick to the posts of our responsibilities unflinchingly;

We should speak the philanthropic language where ever we go;

And we should drink the nectar of life;

After having purified it from the poison of atheism fully.

Surely we should grasp the perfume of divinity from all individuals and societies, that we come accross.

And make our lives fragrant with it.

(Guru Nanak.)

CHAPTER II

DIVINE SONGS OF  
GURU NANAK

*Verily when one gets spontaneous Grace of God  
Through attainment to His Will,  
One's very life becomes a Heavenly song of joy.*

*—Guru Nanak*

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( 1 )

Ek. God is One Absolute Being.

Onkar. He is the very embodiment of life, wisdom and joy.

Sat. He is Truth.

Nam. He is Name.

Karta. He is all-Creator. He is all-Doer.

Purkh. He is all-Personality.

Nirbhai. He is fearless. He is all-Heroism.

Nirvair. He is without enmity. He is all-Love.

Akal. He is Immortal. He is all-Time.

Murat. He is all-Beauty.

Ajuni. He is unborn.

Saibhang He is self-Enlightened and self-existent.

Guru. He is the Guru. He is the all-Teacher.

Parsadi. He is compassionate. He is all-Grace.

He is Truth in Origin.

He is Truth in Manifestation.

He is Truth in modern time.

He will be Truth in the future.

So He alone is to be meditated on for the perfection of life.

*(The fundamental formula and  
prologue of the Japji)*

( 2 )

We can not think of God completely,

Even though we may reflect on Him

CHAPTER III

LIFE AND MISSION OF  
GURU NANAK

*Devotees of God are above the illusions of birth  
and death.*

*They come into the world as spiritual philan-  
thropists.*

*They give Gift of Name to the people of the  
world.*

*They apply them to His devotion.*

*They unite them with Him.—Guru Arjan Dev*

## A BRIEF SKETCH OF GURU NANAK'S LIFE

It was in response to the prayers of the people of India that God sent Guru Nanak into the world as an Ideal Dharm Avtar and a unique liberator to raise it up in practical values of Truth and Name and convert it into His veritable kingdom.

Guru Nanak was born on 15th April, 1469 in Talwandi, which is now called Nankana Sahib, and is situated in district Sheikhpura (Pakistan). His father's name was Mehta Kalian Dass, who was an accountant of the local Bhatti ruler Rai Bular and had also his own lands to supplement his income. Mehta Kalian Dass was a religious-minded man, and was a sociable and honest worker, so he was very popular with the people of the village. The Guru's mother was Tripta Devi. She was the very embodiment of sweetness, purity, love, humility and disinterested service. The Guru's sister Bibi Nanaki was also the very image of ideal woman-hood. It was she indeed, who saw visible God in the Guru first, and began to love, appreciate and worship him as a prophet of the Lord.

The Guru's uncle Lal Chand too, loved and respected him much.

Surely all the people of the village respected and loved him because he possessed sweet nature, charming manners and saintly ways of life. Even in his childhood he became a leader of his

CHAPTER IV

**GURU NANAK'S PHILOSOPHY  
OF NAME-CHARACTOR**

1 To win victory over materialism is  
To grasp the creative Name.  
Which is Truth, Beauty and eternal Optimism  
of mind.

(The Japji)

2 The supermost philosophy of life is  
To set one's mind on God,  
The Giver of cosmic life;  
And realize him,

(The Asa-di-Var)

3 He alone is the educated man, the scholar, the  
seer and God-dedicated soul;  
Who wears the garland of Ram-Nam round  
his neck.

(The Onkar)

4 It is the Eternal God indeed;  
Who has created His Drama of the world.  
Surely there is one life in the whole Universe,  
And that belongs to Him and Him alone,  
Certainly there is no second beside  
Him in the world.  
Verily it is the Gurmukh alone,  
Who realizes the Name-enlightenment,  
And attunes to Him fully.

(The Sidh gosht)

Guru Nanak has explained his philosophy of Name-character in various ways. Surely its main essence is, God-realization and God-manifestation or self-realization and Self-manifestation alone. But this objective, according to the Guru, can be obtained through evolution of Nam-Yoga in life; and it is Gurmukh alone who can achieve it.

**I. God.** Guru Nanak viewed God with three aspects of his Reality and Manifestation. His first aspect is Param Atma, Ap (Supreme Self) and one absolute Being. His aspect of God is above all opposits, distinctions, limitations and definations.

His second aspect is His status of being Nirgun (Attributeless), Nirankar (Formless), Nirvikar (Changeless) and unmanifest and impersonal Reality.

His Third aspect is His phase of being Sargun (Formful), manifest and personal Reality. It was also called His Qudrat (nature), Rachna (creation), Universe, World, Jagat, and Maya. This aspect of God has surely appeared in contrast with His Nirgun. Nirankar and Nirvikar Reality through the miracle of His own Hukam, Name or Sabad.

Guru Nanak has surely given a unique depiction of God in his Bani especially in his Japji, Asa-di-var and Onkar. The Mool-mantra and prologue of the Japji defines God as—

God is Absolute One. He is the very personification

