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RAKESH K. TIWARI

RAKESH K. TIWARI  
PANDAY

FOUNDATION

**Abstract :** Man is the supreme creation of God and he is the central figure in the whole universe. He possesses intelligence and can know the mysteries of nature because he only has the capacity to have rational thinking with which he can discriminate between good or bad, right or wrong, duty and non-duty. Human birth is precious and everything happens in God's Will. Man's body is composed of five elements (i.e. earth, water, fire, air and ether) and these five elements are manifestation of the Absolute Being. Guru Nanak uses the other terms for *gurmukh* also, such as *brahm-gyani*, *jivan-mukta* and *sachitar*. *Gurmukh* absorbs himself in the True Lord for attaining salvation. Guru Nanak states that human life is the most precious one and it is only in this life that man has the possibility to attain communion with the Supreme Being. For attainment of highest ideal of life, man is advised to follow *nammarga* and cultivate universal consciousness by living life for the service of mankind.

### Statement of the Problem

#### Ideal Man in Guru Nanak Bani

**Delimitations :** The sphere of Guru Nanak Dev's *bani* is very wide and it is not possible for the investigator to cover all aspects of His philosophy. The investigator worked only on concept of ideal man discussed in His *bani*.

#### Objectives of the Problem

- To study about the nature of man in Guru Nanak Dev's *Bani*.
- To study about the Supreme Ideal of life and its attainment mentioned in Guru Nanak Dev's *sbani*.

**1.8 Method and Procedure :** Collection of data is the very important step in Research. There are various methods and techniques for collecting research material. Research methods may be understood as all those techniques, which are used for conducting research. Planning and procedures for the study are essential for the ultimate success of the Research Report. There is need to collect the data from various sources. Sources can be classified into two categories:

- Primary Sources
- Secondary Sources

Primary and secondary resources have been consulted by the investigator to make the work complete in all aspects. Primary resources are the hymns of Guru Nanak Dev and Secondary sources are the number of books, journals, articles of scholars related to the topic. The investigator collected the data from various resources and analyze and select the relevant portion. The present study is mainly philosophical and historical in nature. The investigator tried to interpret with sincerity about Ideal man as propounded by Guru Nanak Dev.

**Introduction :** Man is the supreme creation of God and he is the central figure in the whole universe. He possesses intelligence and can know the mysteries of nature because he only has the capacity to have rational thinking with which he can discriminate between good or bad, right or wrong, duty and non-duty.

Human birth is precious and everything happens in God's Will. God has given intelligence to man for doing good deeds and in reality; man's life is an opportunity to meet the Supreme Being. In this way, man comes into this world by God's order (*Hukam*) and through his own past actions. It is mentioned in Guru Nanak Bani that human life has come after passing through innumerable living species.<sup>1</sup>

(i) **Nature of Man :** There are two constituents of man i.e. body and soul. Man's body is composed of five elements (i.e. earth, water, fire, air and ether) and these five elements are manifestation of the Absolute Being. The body of man undergoes through all the processes of change, i.e. growth, disease and decay. The birth of man as well as the structure of his body is determined by his previous actions and liberation is possible through Divine Grace.<sup>2</sup>

\*Head, Dept. Of Philosophy, Hindu College, Amritsar

\*\*PG Department of Economics, Hindu College, Amritsar

The soul in associating itself with a particular body, practices all types of deeds, both good and bad, in accordance with its past deeds<sup>3</sup>. The body is like a field in which the doer sows the seeds in accordance with its previous impressions as well as under the influence of wavering mind. Due to ignorance of the Supreme Being, man does all evil deeds and neglects the presence of the Divine Being. The body is referred to as a house with nine doors and the tenth gate. The nine doors comprises of two eyes, two ears, two nostrils, the mouth and the two lower outlets. In the *bani* of Guru Nanak, it is stated that the entrance to the tenth gate is possible after closing the nine doors. It means withdrawal of senses from sensual pleasures helps man in concentrating on Divine Name and in hearing the melody of music within oneself.<sup>4</sup> Infact, man's uniqueness lies in power to solve the mystery of nature.

Guru Nanak's analysis of human personality is quite pertinent. He differentiates body, mind, intellect, ego and self. He used the term *mana* in different contexts:

The mind is born of five elements.

It performs both good and bad deeds.<sup>5</sup>

One acts according to the dictates of mind,

Sometimes it expresses virtue, sometimes vice.<sup>6</sup>

O Nanak, mind can attain peace and solace through the praise of the True Name<sup>7</sup>

My mind is the temple and my body the mendicant. My heart within is the pilgrimage place wherein I take holy dip.<sup>8</sup>

The Divine Light dwells in the mind and mind is the emanation of that Light.<sup>9</sup>

The word *mana* covers the functions of the *mind*, the emotions of the *heart* and qualities of the *soul*. *Mana* feels, thinks and decides and it is the source of both goodness and evil. Our evil *mana* can be sublimated by *nam-simran*. Guru Nanak portrays two types of man i.e. *manmukh* (self-willed) and *gurmukh* (God-centred man). The former is attached to the worldly possessions and the latter devotes himself to God and service of humanity. The emphasis of Guru Nanak's *bani* is on the transformation of a *manmukh* into a *gurmukh*. Guru Nanak states:

'Key to emancipation lies in understanding ego'<sup>10</sup>

Guru Nanak states:

One can across the ocean of existence by attuning the mind to the Holy Word and contemplating on 'Nam' while participating in social life, but remaining detached from the world at the same time, like a lotus or duck in water.<sup>11</sup>

Describing the qualities of *gurmukh*, Guru Nanak says:

The God-oriented person loses his ego and realizes a state of equipoise.<sup>12</sup>

*Gurmukh* person speaks the truth and does not tell lie, he follows the Divine Hukam<sup>13</sup>

God-oriented person engages himself in truthful conduct<sup>14</sup>

Guru Nanak uses the other terms for *gurmukh* also, such as *brahm-gyani*, *jivan-mukta* and *sachiar*. *Gurmukh* absorbs himself in the True Lord for attaining salvation. His mission in life is service of humanity and harmony with nature.

(ii) **Haumai** : All the activities of man are directed towards himself; in ego he takes birth and in ego he dies; in ego he gives and in ego he receives; in ego he speaks truth and in ego he