

UNIQUE COMMUNICATION PHILOSOPHY OF GURU NANAK

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ABSTRACT

Having attained salvation at Vein River in Sultanpur Lodhi, God revealed to Him that he should share with the world his own experiences with truth. Guru Nanak set out with the declaration of equality of all beings since all were the various forms of the God. God made no religions; neither Hindus nor Muslims; for that matter no other religion is created by God. Religions are man-made. God loves all equally; God differentiates none. This was a unique message; it was a great message since the rulers considered it their birth right to rule over others and treat them as pawns in the keg of their power. He trotted the entire globe not caring for the extreme hardness and difficulties and communicated with rich and poor; high and low; God fearing and the hardened criminals with his sweet, melodious voice accompanied by the mystical music instrument; taking every one along in the wave of truth, love and compassion; equality and fraternity in God; instantly convincing everyone. This paper discusses his great power of communication he had that no one could resist him; everyone moved and floated with him!

INTRODUCTION

One is wonderstruck at the effectiveness of Guru Nanak's communication. Whomsoever he communicated with, the impact was instant and positive. He communicated at home, at workplace or during his travels; he communicated with relatives & friends, employers, religious leaders, kings and their ministers, and the ordinary people in Punjab, in India and around the world. The records in *Sri Guru Granth Sahib*, *Janam Sakhis*, *Varan Bhai Gurdas* or later resources reveal that his word was accepted as gospel truth on all circumstances. This is because he dealt with truth; he spoke truth and truth alone; he understood the ultimate meaning of truth and he passed this message of truth to all, truthfully. He entered into dialogue; he held discourses; he composed poetry or sang his hymns in an appropriate language to communicate as per the situation, context and contact. It turned out to be effective at all occasions. The lyrical *Sabd*s in accompaniment of the music of *rebec* of Mardana his companion, created vibrations even in the most hardened minds; the written *Sabd*s became a philosophy for his followers to follow. Another wonder is that, this following of Guru Nanak's *Sabd* is spread over to the entire globe within these 500 years or so and is ever reverberating and increasing so fast that it has the potential to take over every functional mind in the globe. What is so special in his hymns? What is so philosophical in his poetry and music that it changes the mind of listeners and the readers alike spontaneously? This is the subject of study here.

Love is attracting and attaching; hence the philosophy of his communication was to propagate love for God; equality and common brotherhood. He started this by breaking the wall of falsehood. He decided to approach the powerful, head on. He used dialogue as a method of communication. His dialogue was through simple and easily understandable words followed by poetic discourses in accompaniment of music.

Guru Nanak's communication can be discussed under the following categories:

1. Communication with God
2. Communication with parents and relatives
3. Communication with Kings and courtiers
4. Communication with religious elite
5. Communication with saints and *bhagats*
6. Communication with general masses

COMMUNICATION WITH GOD

Guru Nanak received the Order from God in Vein River at Sultanpur Lodhi to reach out to the people and convey His message. Since it was God's message; it was the Gospel Truth which he wanted to convey to the entire world. Even



after he set up for travels he communicated with God regularly and the *bani* was revealed to him from time to time. The evidence of his communication with God is available in his hymns. He accepted that he only said whatever the God asked him to speak about. ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ॥

AGGS, M 1, p 722.

His communication with God is evident from his various other hymns as well. In one of the hymn he speaks to God about His being master of the total activity and knowledge when he says that “O God! You yourself are the small wooden tablet, the pen and the writing on the tablet. You are the only One; hence why should we call you the second. You are within all the beings and make all plans. There is no One without You and You are in each body. You know your actions and reactions and You can estimate Your worth. You are invisible, imperceptible and inaccessible. You are revealed through the Guru’s Teachings. Deep within, there is ignorance, suffering and doubt; through the spiritual wisdom of the Guru, they are eradicated. He alone meditates on the Naam, whom You unite with Yourself, in Your Mercy. You are the Creator, the Inaccessible Primal Lord God; You are all-pervading everywhere. To whatever You link the mortal, O True Lord, to that he is linked. Nanak sings Your Glorious Praises.”

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ॥ ੨ ॥ ਪਉੜੀ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਬਣਤ ਬਣਾਈ ॥

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਤੂ ਰਹਿਆ ਸਮਾਈ ॥

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਦਾ ਤੁਧੁ ਕੀਮਤਿ ਪਾਈ ॥

ਤੂ ਅਲਖ ਅਗੋਚਰੁ ਅਗਮੁ ਹੈ ਗੁਰਮਤਿ ਦਿਖਾਈ ॥

ਅੰਤਰਿ ਅਗਿਆਨੁ ਦੁਖੁ ਭਰਮੁ ਹੈ ਗੁਰ ਗਿਆਨਿ ਗਵਾਈ ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਸੋ ਨਾਮੁ ਧਿਆਈ ॥

ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਰਵਿਆ ਸਭ ਠਾਈ ॥

ਜਿਤੁ ਤੂ ਲਾਇਹਿ ਸਚਿਆ ਤਿਤੁ ਕੋ ਲਗੈ ਨਾਨਕ ਗੁਣ ਗਾਈ ॥

AGGS, M 1, p 1291.

This way he not only makes the Un-manifest, Manifest but also gives out the qualities so that He can be easily understood by those who have no way to understand Him. He gives out His attributes to explain Him further. “The nine regions, the seven continents, the fourteen worlds, the three qualities and the four ages — You established them all through the four sources of creation, and You seated them in Your mansions. He placed the four lamps, one by one, into the hands of the four ages. O Merciful Lord, Destroyer of demons, Lord of *Lakshmi*, such is Your Power — Your *Shakti*. Your army is the fire in the home of each and every heart. And Dharma — righteous living is the ruling chieftain. The earth is Your great cooking pot; Your beings receive their portions only once. Destiny is Your gate-keeper.”

ਨਉ ਸਤ ਚਉਦਹ ਤੀਨਿ ਚਾਰਿ ਕਰਿ ਮਹਲਤਿ ਚਾਰਿ ਬਹਾਲੀ ॥

ਚਾਰੇ ਦੀਵੇ ਚਹੁ ਹਥਿ ਦੀਏ ਏਕਾ ਏਕਾ ਵਾਰੀ ॥ ੧ ॥

ਮਿਹਰਵਾਨ ਮਧੁਸੂਦਨ ਮਾਧੋ ਐਸੀ ਸਕਤਿ ਤੁਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਘਰਿ ਘਰਿ ਲਸਕਰੁ ਪਾਵਕੁ ਤੇਰਾ ਧਰਮੁ ਕਰੇ ਸਿਕਦਾਰੀ ॥

ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ ਤੇਰਾ ਭੰਡਾਰੀ ॥ ੨ ॥

AGGS, M 1, p 1190.

You can feel as if a true picture of God is appearing in your mind: “What can I say with only one tongue? I cannot find your limits. Those who contemplate the True Word of the *Sabd* are absorbed into You, O Lord. Some wander around in saffron robes, but without the True Guru, no one finds the Lord. Justice is in Your Hands, O Lord; You are pleasing to my mind. You create the creation, and gaze upon it, O Creator Lord. You give Your Support to the uncounted beings and creatures. You are the Profound, Unfathomable Ocean of Virtue. You are the Unknowable, the Immaculate, and the most Sublime Jewel. You Yourself are the Creator, with the Potency to create. You are the Independent Ruler, whose people are at peace. Nanak is satisfied with the subtle taste of the Lord’s Name.”

ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਕਰਣਹਾਰੁ ॥

ਜੋਤਿ ਜੀਅ ਅਸੰਖ ਦੇਇ ਅਧਾਰੁ ॥ ੫ ॥

ਤੂ ਸਰੁ ਸਾਗਰੁ ਗੁਣ ਗਹੀਰੁ ॥

ਤੂ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਰਮ ਹੀਰੁ ॥ ੬ ॥

ਤੂ ਆਪੇ ਕਰਤਾ ਕਰਣ ਜੋਗੁ ॥

ਨਿਹਕੇਵਲੁ ਰਾਜਨ ਸੁਖੀ ਲੋਗੁ ॥

AGGS, M 1, p 1190.

This is how he made the indescribable; describable; the impossible, possible. See further description: “You are the all-powerful Creator. Your Name is the Holiest of the Holy. O Nanak, through the Command of Your Will, You behold and pervade the creation; You are absolutely unrivalled”.

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥

AGGS, M 1, p 464.

In the bowl of the sky, the sun and moon are the lamps; the stars in the constellations are the pearls. The fragrance of sandalwood is the incense, the wind is the fan, and all the vegetation are flowers in offering to You, O Luminous Lord. What a beautiful lamp-lit worship service this is! O Destroyer of fear, this is a prayer before You; Your worship service. The sound current of the *Sabd* is the sounding of the temple drums. Thousands are Your eyes, and yet You have no eyes. Thousands are Your forms, and yet You have not even one form. Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am enchanted with Your play! The Divine Light is within everyone; You are that Light. Yours is that Light which

shines within everyone. By the Guru's Teachings, this Divine Light is revealed. That which pleases the Lord is the true worship service. My soul is enticed by the honey-sweet lotus feet of the Lord; night and day, I thirst for them. Bless Nanak, the thirsty song-bird, with the water of Your Mercy that he may come to dwell in Your Name.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ

ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ

ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥ ੧ ॥

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤਭੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ

ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ

ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ

ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ

ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥

AGGS, M 1, p 663.

Describing about himself Guru Nanak compares himself with fish while the God is compared with an ocean.

ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥ ੧ ॥

ਨ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥

ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ ॥੧॥ ਰਹਾਉ ॥

ਤੂ ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥

ਜੋ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ ॥

ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥

ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ ॥ ੨ ॥

ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ ॥

ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ ॥

ਨਾਨਕੁ ਏਕ ਕਹੈ ਅਰਦਾਸਿ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥ ੩ ॥

ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ ਮਿਆਨੋ ॥

ਆਪੇ ਵੇਖੈ ਸੁਣੈ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੋ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੋ ॥

AGGS, M 1, p ???

He accepted the Will of God and described the ever-existent nature of God beautifully.

ਜੋ ਤੁਧ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰਿ ॥

AGGS, M 1, p 4.

ਕਰਤਾ ਤੂ ਮੈ ਮਾਣੁ ਨਿਮਾਣੇ ॥

ਮਾਣੁ ਮਹਤੁ ਨਾਮੁ ਧਨੁ ਪਲੈ ਸਾਚੈ ਸਬਦਿ ਸਮਾਣੇ ॥ ਰਹਾਉ ॥

ਤੂ ਪੂਰਾ ਹਮ ਉਚੈ ਹੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਚੈ ॥

ਤੁਝ ਹੀ ਮਨ ਰਾਤੇ ਅਹਿਨਿਸਿ ਪਰਭਾਤੇ ਹਰਿ ਰਸਨਾ ਜਪਿ ਮਨ ਰੇ ॥੨॥

ਤੁਮ ਸਾਚੇ ਹਮ ਤੁਮ ਹੀ ਰਾਚੇ ਸਬਦਿ ਭੇਦਿ ਫੁਨਿ ਸਾਚੇ ॥

ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਸੇ ਸੂਚੇ ਮਰਿ ਜਨਮੇ ਸੇ ਕਾਚੇ ॥

AGGS, M 1, p 596-7.

COMMUNICATION WITH PARENTS AND RELATIVES

His communication with parents; father Kalyan Chand and mother Tripta and father-in law Mula was extremely reserved. He showed no feeling of love, anger, dissatisfaction, remorse or disenchantment at their actions. He knew that whenever they asked him or tried to force him to do something ritualistic or worldly; they were performing their parental duty sincerely in worldly manner according to the customs and service of the time. They had no independent thinking and vision as he had. He however never spoke any word which could hurt their feelings. They wanted him to be a successful worldly man while Guru Nanak had developed love for God which restrained his attachment to *maya*. This conflicting situation created regular heartburning to which his father or father in law could never reconcile. Guru Nanak never lowered his respectful attitudes despite the bad temperament of his father and father-in-law. His biological parents and parents-in-law apparently were different than the philosophical father. Rather than getting attached to his worldly relations he got permanently attached to God his spiritual father. At Kartarpur however, the entire family including his wife and the two sons lived happily and shared the *kirtan* functions at his home merrily. His sons however did not have that sense of spiritual attainment and failed to measure up to Guru Nanak's testing. Angad his dearest disciple won over Guru Nanak's heart through his high spiritual achievements and was accepted as the next in succession. Guru Nanak had lot of love for his sister Bebe Nanaki; the sister too had inherent love for her younger brother. There was lot of understanding between them: Possibly she understood his Godly feelings and had developed a sense of respect as well as strong attachment for him. *Janamsakhis* and other stories do not have much on record to state any worthwhile communication with his near and dear ones.

COMMUNICATION WITH POLITICAL ELITE

Kings, courtiers, local political heads, local administrative heads etc., were the people in power in whose contact Guru Nanak communicated openly and

freely. Guru Nanak observed the conditions of the society and found that the system of kings and slaves has entered into a state of deep degradation. The philosophy of 'might is right' had crossed all limits, turning the mighty towards blind and bloody justice and 'rule at any cost by any means' formula. They suppressed the public zealously. The administrators, assistants and helpers not only helped the kings to unleash tyranny but also drew the share of flesh. His first contact was with the village head; Rai Bullar. Guru Nanak explained to him that he was not to suppress and to squeeze the public but to serve them. Rai Bullar became his first follower. After his schooling he joined the service of the Governor of Sultanpur Lodi. Guru Nanak made him to understand the importance of equality and brotherhood and service of humanity. Guru Nanak's visit to the centre of administrations and religious power was to expose the wrong methodology used by these powerful persons to squeeze and subdue the poor. He met various saints and exchanged his words with them. Surprisingly almost all saints and *Bhagats* of that period had the same thought process. The only difference was that they did not apply their thought process to help the downtrodden and to bring the change in the rotten systems which the society was bearing. Guru Nanak visited the downtrodden and explained that there is no better or inferior as all is the same. Kings, *Qazis*, *mullahs* and *Brahmins*; all are performing their worldly duties and are not the mediators of God. They are as in dark as any one of the public. To accept as gospel truth and to perform the way these self-seekers want is not right. How can a blind person explain the riddles of a curving path? Everyone being equal must bow his head to God and God alone Who is the supreme. Rest all is equal. This wave of equality created a sense of feeling of change among the masses and they started shunning away rituals and throwing away the shackles of falsehood created by the vested interest. This way Guru Nanak started a powerful movement against the tyrannical oppression of the kings and their countries and wrong guidance by the people by *Qazis*, *Mullah* and *Pundits*.

COMMUNICATION WITH TEACHERS AND RELIGIOUS HEADS

Next in contact were his teachers; the Pandha and the Mullah. He explained them the meaning of true education and the true life. Village Pundit was the next person in contact. He had come to perform the sacred thread ritual. He explained him the worthlessness of rituals and importance of truthful living and truthful conduct. This way he had established the communication at his village; the first place of his experience.

At Sultanpur Lodhi, he also communicated with the royal *Qazi* and *Mullah*. He explained *Mullah* the worthlessness of the walls among religions. He explained that all religions accept that there is only one God, 'You cannot

make him personal by giving him different names.' Allah and Ram are the names of the same God. He belongs to the entire world and is no one's personal property. One must accept all beings as equal and perform service to them. Similarly he reached Haridwar and explained the uselessness of rituals. Using rituals to usurp people of their earning is unacceptable to God. One must earn his livelihood through hard work. Instead of usurping others' property one must share his own earning with others. No one brought anything when born and will take nothing when he leaves. Why amassing wealth then? Since everything is given by God, one must share what he earns among God's beings.

He approached the *Siddhas* who did hard penance to reach God. Guru Nanak explained them that God is not for one but belongs to all. He can be best pleased through service to the people. This is easier and better way to please God, than by hard penance. He asked them to go to the people who now require directions for breaking the wall of falsehood. They must help them to come out of the agony of ignorance.

His visit to Mecca the centre of Muslim religious power was another path breaking event. Here he came in contact with the most powerful authorities of Islam. His characteristic dialogue delivered through poetry and music followed by actions made them speechless and accept him as God's agent.

COMMUNICATION WITH RELIGIOUS ELITE

The religious leaders the *Qazi* and *Mullahs* modified the religious edicts according to the wishes of rulers and according to their own selfish ends. The Mullahs and Brahmins acted as self styled gurus/guide to lead the people to salvation. They however, were themselves ignorant about the true path to the God. They only tricked the people to increase their earnings but provided no solution. They had created a net of rites and rituals which squeezed the public of their hard earned money.

COMMUNICATION WITH GODLY PERSONS

The philosophy that Guru Nanak unfolds is that all life is one. It is Divine because God is the only reality, a combination of substance, consciousness and energy. Diversity has sprung up from Divine unity because His Will has so ordained. The destiny of each individual being is the return to its Divine Source. Human life is a great opportunity for such return or self-realization. Unfortunately men often lose sight of reality and chase shadows - attachment to wealth and power; pursuit of pleasures of flesh that sap a man's physical and spiritual vitality; egotistical concern for imposing one's own beliefs on others that often leads to deeper involvement in error, and the like. To regain Divinity man must consciously and assiduously pursue Truth in all spheres

of life, the social and the ethical, the mental and the spiritual. In fact self-realization or realization of the Divine is in essence the realization of the Truth; it is the progressive widening of the consciousness through meditation to comprehend the whole power and glory of life. The process of widening of consciousness is not helped but hindered by the eschewing of any experience. A man must, therefore, fully participate in life but not submit himself to its allurements.

The realization of Truth, the attainment of glory and power of life, comes through ethical excellence, pursuit of knowledge, creative endeavor to promote general good, modesty and the experience of sense of grace. Man regains Divinity when he attains to the region of Truth:

*In the region of truth, the Formless Absolute dwells.
He blissfully contemplates His creation with compassion*

- *There, there are regions, constellations, universes,*
- *If one attempted to describe these, there would be no end.*
- *There, there are myriads of habitations, myriads of forms.*

As His will ordains, so does it all proceed.

He sees and blissfully meditates.

O Nanak, it is extremely hard to describe.

AGGS, Jap # 37, p 8)

COMMUNICATION WITH MASSES

The world at the time was in darkness of ignorance about the real path to reach the God. Guru Nanak took upon himself to remove the ignorance and spread light of knowledge, the real Truth about the True God. Along with this he was to propagate the temporariness of the world of *maya*: the *bharmjal* and fallacies of rites and rituals. Philosophy of communication of Guru Nanak was to reach the maximum; the ignorant may be the low or the high. He was to convey to the highest and the powerful that they are created by the same God as was the poorest of the poor. To the poor he was to convey that they are not the slaves or unpaid servants. No one has the right to oppress others. They are neither the secluded nor the rejected. They have all the right to live and enjoy life as any king, any high official or any religious leader. All the religions are born out of One God and for ensuring that the human beings live comfortably and peacefully and by remembering Him. Religions were not for oppression and suppression. He found that poetry and music were the best smoothest, easiest and direct way to reach the high and the low. He communicated with people to share knowledge about God and society. He explained the God is in many forms giving out numerous attributes.

UNIQUENESS OF GURU NANAK'S PHILOSOPHY OF COMMUNICATION

The masses were so obsessed that they had accepted this state of degrading slavery as their fate and had lost their will to fight. This passiveness was deadly. The total degradation of the society was total from which they had to be brought up to a respectable level of living. For this the dead spirits were to be enlivened; a new type of life and new thinking process has to be inculcated. It needed a total resistance, a total transformation a total regeneration. It required a strong determination, total commitment and the capability to lead the masses either by force or by convincing and changing the entire thought process.

Guru Nanak had born in the deep of this malignancy. As he grew, he understood all the complications and took upon him to redeem the masses by making the rulers to realize their follies and the masses to understand the danger being done by their passivity. He set upon a philosophy which was unique not even yet thought of or practiced.

CONCLUSIONS

The main features of philosophy of communication of Guru Nanak can be summed up as under:

- (a) Communicate Truth and truth alone to subvert the increasing dark of ignorance.
- (b) His language was language of love; love for God and his entire universe. This included all and excluded none; hence it gave a personal touch for each and everyone.
- (c) Communicate to disseminate knowledge and the word of God and listen to the sufferings of the people and ameliorate the conditions of the poor.
- (d) Communicate with maximum people; highest and the lowest.
- (e) Communicate by direct contact initially and then propagate through congregations and *sangats* by establishing seats at important centers.
- (f) Communicate in the most easily understandable language. Language of the masses e.g., Panjabi, *Lehndi*, *Sadh Bhakha* etc. was adopted by him as against the colloquial languages of Pundits and mullahs i.e., Sanskrit, Arabic or Persian, though he used these languages too when communicating with kings, courtiers, mullahs and pundits.
- (g) Communicate with maximum points of contact. He used both verbal and non verbal communication. In non-verbal communication he used spread of aura and music vibrations and in verbal communication he used speaking, listening, reading and writing. He kept regular records of his own verses and allowed others to copy his verses freely. He also collected hymns of other saints of

the period which were later handed over to Guru Angad.

- (h) He stirred the feelings of the listeners through music and discussions. This is the unique method of effective communication of Guru Nanak
- (i) To instill confidence and will to stand against injustice among the downtrodden and to remove fear from the minds of all. He was not afraid of facing the ferocious Lodi king at Delhi or Babar at *Saidpur*. Likewise he stood firm at his viewpoints while facing Pundits at Kurukshetra, Hardwar, Banaras, Allahabad, Ajodhya or Mullahs at Mecca and Medina.
- (j) While communicating with the learned he adopted their colloquial vocabulary to reply in their own language.
- (k) Methodology of communication started with creation of suitable calm, serene, environment for peaceful dialogue in sweet voice and polite tone touching the heart instantaneously; spread of magnetic aura, simple, straight and to the point delivery; and closed with poetic deliberations accompanied by lilting music. The magnetic effect of this delivery was instant acceptance. It was further firmed in by actual activity and actions to exhibit the suitability of application of what he sang.
- (l) Giving the message of unity and Supremacy of God, Love and remembrance of God, equality fraternity and brotherhood, truth and truthful living, service to humanity, earning and sharing and performing meditation or remembering God while performing normal duties without going to secluded place and doing any hard penance.
- (m) Whatever he preached he put the same into action. There was no duality. This won over the confidence of the people and caused attraction and a multiplier effects of his words.
- (n) He preached with love, sweetness, politeness with a sense of belongingness. His actions created inquisitiveness and magnanimity.

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(Continued from page 76)

All that is visible is His Nature; All that is heard too is His Nature....In the nether regions and skies is the manifestation of His Nature; Of His Nature are all the manifestations.

AGGS.M1, p.464 [1]

In a way, scientific study of Nature is sanctioned in Sikh religion in an identical manner as it was pursued by Kepler and Newton in the Christian world. (Do you need this sentence to validate Nanak's philosophy?)

To sum up the concept of Supreme Reality as presented in AGGS is unique, scientific and revolutionary. It is not a mere abstraction. Its realization is possible through the practice of *Sabd* and *Naam*. Guru Nanak was blessed with the vision of God or Reality in Nature:

ਸਾਂਤਿ ਪਾਵਹਿ ਹੋਵਹਿ ਮਨੁ ਸੀਤਲ ਅਗਨਿ ਨ ਅੰਤਰਿ ਧੁਖੀ ॥

ਗੁਰ ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥

demolishing inner cravings with attained realization, and mind being at peace; The God's presence was revealed to Guru Nanak in the three worlds; In the woods, waters and over the earth.

AGGS. M5, p.617 [1]

CONCLUSIONS

Guru Nanak's concept of God is unique but it needs to be interpreted in modern scientific context. The originality of Guru Nanak's concept of God has been over-shadowed because of the theological and mythological terms used by him. *Ik Oankar, Karta Purkh and Akal Murat* delineate some unique features of Supreme Reality. Guru Nanak's concept of God is more universal and can prove to be a harbinger of World peace. Spiritual and empirical domains are not opposite poles of Reality as propagated by Vedanta School of Philosophy.

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