

SRI GURU NANAK DEV JI: THEOLOGY AND HUMAN PSYCHOLOGY

Dr. Sondeep Monga

Professor & Head,

Sunny Oberoi Vivek Sadan: Advance Institute of Social Sciences

Sri Anandpur Sahib, Punjab

Abstract

Shri Guru Nanak Dev Ji gave Theology which clears the doubts in human psychology about human life and its relation with God. Human Mind is related to intellect (Buddhi). The Prayer of a Sikh lays emphasis on higher plane for the intellect and lower for the mind. The mind, if let loose, can play havoc and if kept under control can raise spiritually. Shri Guru Nanak Dev Ji gave the method or way life to complete the religious life by action, it must even control the mind. In daily life of humans itself is contemplated as action, action of mind in order to free itself from evil-waging a daily struggle against desire and temptation. Psychologically man feel free from joy and sorrow. He feels love of God called 'Ananda' and Reached at the State of 'Visamad' described in Gurbani. With the ever widening visamad: State of Bliss and the progressive subjugation of man go a developing sense of joy and peace. It is an immense awe, a prodigious wonder engendered by the over whelming, indescribable greatness of God.

Keywords: Sikh Philosophy, Religious Theology, Human Development Process.

Introduction

Human Psychology has strange and complexed nature. All Philosophical and Religions conceptions of thought concentrated to deal with its very nature. May be it belongs to Easton or Westen philosophies of world. Actually Psychology is science of behaviour and mind including conscious and unconscious phenomena as well as feeling and thought in context to society. It is the study of how humans think about each other and how they relate to each

other. Shri Guru Nanak Dev Ji gave Theology which clears the doubts in human psychology about human life and its relation with God. Theology is the critical study of nature of divine. According to Prof. Basil Willey, 'Theology is the notional formulation of what experience seems to mean.'¹ Shri Guru Nanak Dev Ji experienced the Divine which is the ultimate way of Refinement of human psychology which results in good deeds and create an ideal social environment. So Guru Nanak thought revolves around his understanding of the nature of God. Which is an ideal for humans to be adopted and followed. According to him God is one, whom human must praise and who yet for exceeds can form. It is Theology which can be find in Guru Nanak Dev Ji's Shabads and sloks. As W.H. Mcleod says 'For Guru Nanak the meaning and purpose of human existence centres in the divine existence of Eternal one, He who creates, sustains and destroys. He who having created reveals himself in his creation. He who by his grace communicates to man the way of Salvation. Set over against this Sovereign Master is man who, in his unregenerate condition, manifests a corrupt nature cutting him off from the divinely proffered way of salvation. Perverse and way word, deluded by the transitory attractions of this world and the creature of evil impulses. He lives a life which binds him more firmly to the wheel of transmigration and condemns him to an endless cycle of death and rebirth.'² Human being are most brave beings on earth but often the thought of Death creates fear in his mind. Fear leads to mind disturbance and fallacies of world. But in Sikh Spiritual path fear is described positively for human psyche i.e. fear of God leads him to good deeds and his fear will make man fearless. Guru Nanak gave the thought that God is without any Fear; therefore the seeker should shed away all kinds of fears except the fear of Lord. His fear will make seeker fearless because the Fearless will be realized as he said in Gurbani:-

- Bhai te nirbhau paia jisda ant na paravar³
- Bhai vich nirbhau paia ta Sahajai Kai ghar aia⁴

The practice of listening and imbibing the spirit of the scriptures create the fear of Lord.

Human Mind is related to intellect (Buddhi). The Prayer of a Sikh lays emphasis on higher plane for the intellect and lower for the mind. The mind, if let loose, can play havoc and if kept under control can raise spiritually. As Gurbachan Singh Talib says about Shri Guru Nanak Dev Ji's theology. It is a condition of spiritual life. It is the first initial step whereby the soul is prepared to pursue the Absolute the awakened conscience the realization of the presence of God everywhere, so that man may not consider himself ever freed from moral responsibility. It is what in the context of moral life is called Duty... In the mind of man. It is the divine urge, issuing in good action; for its neglect and absorption in evil and ignorance beings retribution in the form of continuing transmigration.⁵ Shri Guru Nanak Dev Ji gave the method or way life to complete the religious life by action, it must even control the mind. In daily life of humans itself is contemplated as action, action of mind in order to free itself from evil-waging a daily struggle against desire and temptation.

Shri Guru Nanak Dev Ji described Spiritual Remedy for this Psychological problem of man that why mind is so interrupting and always concentrate on evils like lust, anger greed, attachments and ego. In His Shabads he called it Maya 'The Mind is maya and runs everywhere. He gave the psychological plans method, of 'Panj Khand' in his 'Japji Bani.' Human beings can step by step adopts these five plans of mind and become ideal person as described in Gurbani 'Panchas' Those who have remembered the Name of God and rewarded in court of Lord.

Shri Guru Nanak Dev Ji gave this theory for each and every human living on earth and no discrimination for any one whether any one belong to his sect or follow him in certain way or not. Actually his motive is to purify the soul and refine the Psychology of Humans. He gave the spiritual path of Five Plans Dharma Khand, Gyan Khand, Saram Khand, Daram Khand and Sach Khand.

'Dharam Khand', Psychologically is plane of piety. It is the initial state of actions requiring us to adopt the real virtues in life by discriminating between good and bad actions. Having imbibed virtues in our practical life and having acted or moved on light path, we enter the next plan i.e. the plane of knowledge 'Gyan Khand.' In this plan seeker observes the vastness of universe he comes to know the various winds, waters, fires, vishnus, Shivas, Brahmas, Pole Stars, Moons, Suns, Spheres, Siddhas Buddhas, Nathas, goddesses, gods, demons, sages, gems, seas, Khanis: division of creations vanies: modes of speech, kings, scriptures and their believes. This planes gives an idea to the seeker that there is no end to all creations and created force and his position in this huge universal set up. After this seeker enter the plan of effort. "Saram Khand' Wherein he washes away all the dirt of passions, ego. The intellect and mind become pure and beautiful. Next plane is plane of Grace 'Karam Kand'. When he realize that Lord is All powerful his powers manifest themselves in a seeker through his Grace and he becomes God like. After fourth plane spiritual path leads to seeker to his goal i.e. the plans of Truth 'Sach Khand.' This plane is the abode of Formless, Experience of Ecstasy, unexplainable state of mind or state of Bliss. Psychologically man feel free from joy and sorrow. He feels love of God called 'Ananda' and Reached at the State of 'Visamad' described in Gurbani.

With the ever widening visamad: State of Bliss and the progressive subjugation of man go a developing sense of joy and peace. It is a path leading onward and upward. The accent is strongly upon ascent to higher levels of understanding and experience. The Experience of vismad is, in this way both a result of Nam Simran and stimulus to more exalted meditation. It is an immense awe, a prodigious wonder engendered by the over whelming, indescribable greatness of God.

'Guru Nanak Dev Ji's moral and Spiritual interpretations of the five planes remind us of journey and goal of the seeker a human. In order to rise from the

plane of piety to the plane of truth 'the seeker has to seek knowledge and make efforts to obtain the Grace of the Lord.'⁶

Conclusion

Guru Nanak Dev Ji gave the contemporary humans a psychological remedy in forms of spiritual discipline. Which is stated as spiritual plane a balanced combination of action, knowledge and devotions. These Ethics are the basis of the spiritual edifice and way out for man i.e. how to live life worthy of goodness. How to deal with problems of life. Guru Nanak Dev Ji's Theology has no place for asceticism and passivity. Activity is the keynote of his philosophy and the basis of his Ethics. Even in Modern Times, It is significant and Healing for Human Psyche.

References

1. Basil Willey, Nineteenth Century Studies, Penguin Edition, P.104
2. W.H. Mcheod, Guru Nanak And The Sikh Religion, Oxford University Press, London 1968, P. 150
3. Adi Granth, Malar Ki Vor, P.1288
4. Adi Granth, Sorathi Mahalla Pehla, P.599
5. Gurubachan Singh Talib, Guru Nanak: His Personality And Vision, Guru Das Kapur & Sons (P) Ltd, Delhi, 1969, P.153, 154
Surinder Singh Kohli, Philosophy of Guru Nanak, Publication Bureau, Panjab University, Chandigarh, 1969, P.178, 174.