

Personality and Mission of Guru Nanak

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On the occasion of the 500th birth anniversary of Guru Nanak in 1969, Prof. Ganda Singh, the doyen of Punjab history has brought out a Souvenir volume, *Sources on the Life and Teachings of Guru Nanak*, published by Punjabi University, Patiala. It covered a wide variety of sources in Punjabi, English, Persian and some other Indian languages. He has selected, translated and edited carefully all the primary and secondary sources so that every serious student of Sikh religion may have a complete reference material on Guru Nanak in a single volume.¹ It was the time when Sikh studies was just taking off and several controversial issues relating to the life and teachings of Guru Nanak had cropped up in some of the studies. The volume in question addressed academically to several debatable issues such as status of Guru Nanak as a founder of new religion, his relationship with Kabir, and his visit to Mecca, Baghdad, Ceylone etc. Although the volume produced by Prof. Ganda Singh has withstood in good stead for many a scholars yet very little has been done to enrich the Sikh studies on the basis of these and other sources. The present study takes into account Guru Granth Sahib, the primary source of Sikh religion and attempts to look into the personality of Guru Nanak that have been reflected therein.

At the outset one should keep in mind that Guru Granth Sahib is basically a Scripture therefore its purpose is quite different than that of a chronicle. Although it does not provide biographical details of the life of Guru Nanak yet it can not be ignored altogether as it adds significantly to our knowledge about his personality. The history of the text of Guru Granth Sahib dates back to the time of Guru Nanak whose experience of the numinous forms its very core and basis as well. Guru Nanak's sacred writings in their original form are well preserved in the Sikh Scripture. On the basis of these writings we can vouchsafe that he was always in quest of Truth. One thing which comes out clearly is that neither he was a disciple of any earthly guru nor he was inspired by any god or goddess of Indic or Semitic origin. On being questioned by the yogis once as to who his guru was, Guru Nanak had replied that Transcendental Lord, the Supreme Essence is the Guru that he had met.² In order to express his experience of the numinous, Guru Nanak composed a number of hymns in various Ragas and metres and employed them for worship and devotional purpose. It is a curious blend of devotional music and poetry which speaks volumes of his genius. His compositions such as *Asa Patti* and *Ramkali Onkar* composed on the basis of *gurmukhi* letters are the living testimony to the fact that he was a well-lettered person.³ His discourse with the Nath-Sidhas in the form of *Sidh Gosti* depicts the highest qualities of didactic skills that Guru Nanak had perfected over the years.⁴ Significantly he recalls himself a *shair* whose poetical works are par-excellence in the history of Punjabi literature. Another composition, *Bara Maha Tukhari* provides insights into his

aesthetic sense that he possessed.⁶ He calls himself a divine minstrel whose chief avocation was to sing the glory of God.⁷ He made the God's Will known through the medium of *bani* which is of divine origin.⁸ He confesses that “what the wisdom the Lord has granted, so I speak. I am ignorant and have no power of speech in me. Whatever O God you will so I express.”⁹ He proclaims that the Lord Himself has revealed this holy truth in actual words, to him.¹⁰ Thus he derives his spiritual authority from the self-illuminating eternal Truth.

Guru Nanak's response to the contemporary world order was largely based on the nature of his religious experience. A cursory look at the writings of Guru Nanak affirms that he intensely felt himself to be an instrument of God. Though he never claimed himself to be an incarnation of God yet he acted as a mouth-piece of God. Like a true and genuine prophet neither did he preach withdrawal from the society and world nor did he accept the world as it was. He unequivocally criticized the contemporary evil order in all its forms and manifestations. His criticism of the contemporary religious denominations, social and political set-up suggests that he was completely dissatisfied with the prevalent social order. He was disenchanted to see the moral degeneration in public life. He remarks that I have searched out and distressed to note that there is no way to get out of this age of ignorance.¹¹ He has the courage to call a spade a spade and desired to utter truth at an appropriate time.¹² The compositions known as *Babarvani* confirm that during the invasions of Babar on India, Guru Nanak was in Punjab. He had seen the subsequent death, devastation and plight of women folk from very close quarters.¹³ Perhaps in the history of medieval India, Guru Nanak was the only personality who unequivocally criticized Babar for the rape and rapine committed by his Mughal soldiers.

He proclaims that he has nothing to do with the elite. His sympathy rested with the lowly and the down-trodden strata of society.¹⁴ He refers to the difficulties that he had encountered while delivering his message. As a minstrel of God he intermingled freely with the people irrespective of their caste. Similarly his message was of radical nature. Consequently, people of higher castes not only disliked it but also considered him as an outcaste.¹⁵ He alludes to a critical situation when people instead of believing in his message thought him of a person possessed by an evil spirit.¹⁶

Like a Prophet to bring a radical change in the decadent social order he propounded a new set of ideals and to realize them established new institutions such as Guruship, *Sangat*, *Langar* and *Dharamsal* etc. Through these ideals and institutions he applied pragmatic test to his religious experience which fructified in the form of a new religious dispensation in India. The *bani* of Guru Nanak as enshrined in the Sikh Scripture makes it abundantly clear that Guru Nanak enjoyed the status of a Prophet whose mission was to eradicate evil from all walks of life.

The divine knowledge contained in the *bani* of Guru Nanak is relevant for all the times and is for all the peoples of the world. It belongs to the category of

Prophetic experience, naturally it determines the spiritual as well as temporal contours of Sikhism. The nature of religious experience is such that it can not be transmitted from one person to another nor it can be explained in its totality. It can be realized only at personal level. That is why the nature of religious language is always different than that of the secular language. Guru Nanak has expressed his religious experience in the form of words that too in the form of a religious poetry. It is the first attempt which explains his spiritual encounter with the God. Thus the self-image of Guru Nanak and self-explanation of his mission is abundantly available in Guru Granth Sahib.

The *bani* of Guru Nanak served the purpose of canon and played a decisive role in the formation of Sikh Scripture. We can very safely vouchsafe that the *bani* of Guru Nanak as enshrined in Guru Granth Sahib is the primary and authentic source to explain the divine mission of Guru Nanak on which he has been commissioned by God. It is also the most valid and reliable tool to define the mystical and technical terms employed by Guru Nanak. The touch-stone to understand the mission and percepts of Guru Nanak would remain his *bani* which is the primary and original source of Sikhism.

Although the number of Guru Angad's hymns is small compared to that of his predecessor and successors yet they underline the theological standpoint of Sikhism in a very brief and terse manner. It is believed that Guru Angad has composed a *salok* which depicts sorrowful remembrance of the passing away of his beloved master, Guru Nanak. He feels it behooves one to die before one's beloved as it is a curse to breath after his departure.¹⁷ One may disagree with the traditional interpretation of the *salok* in question but one can not miss to note that it reflects Guru Angad's devotion, obedience, submission to Guru Nanak and the sweet memory he cherished of him. Another *salok* is very revealing in which he says that those who have taken Guru Nanak as their Preceptor there is no need of imparting further teaching to them.¹⁸ It establishes the superiority of Guru Nanak's teachings over all other dispensations that were current at that time.

Significantly Guru Amar Das reiterates the idea of unity of Guruship in Sikhism. He remarks that by the mystic touch of Nanak the disciple is exalted to the status of Preceptor. It is such a miracle which the Creator alone brings about and the spirit merges into the spirit.¹⁹ Similarly Guru Ram Das explains the special relationship between Guru Nanak and the God. According to him Guru Nanak is the Lord and the Lord is pervasive in the Guru and between them there is no difference.²⁰ The same idea finds echo in the hymns of Guru Arjan. He remarks that the divinely inspired Preceptor is endowed with all the faculties and Nanak, the Preceptor is ever in the presence of the Supreme Being.²¹ According to him Guru Nanak is the very image of the Lord.²² He even equates Guru Nanak with the Supreme Lord and proclaims that the anxieties of mind have vanished and Nanak has become the image of Lord.²³ All these references place Guru Nanak with special relationship to God and establish the fact that Nanak was not only a person

but carried the divine spirit which elevated him to the status of a Divine Preceptor. There are other passages in the *bani* of Guru Arjan which read like a tribute to the greatness of Guru Nanak as a religious authority. He says that the God has bestowed on Nanak the station where there is no sorrow but is all joy and bliss.²⁴ The God has placed in the custody of Guru Nanak the treasure of devotion.²⁵ Guru Arjan acknowledges that the treasure of devotion has been bestowed upon him because of the grace of Guru Nanak.²⁶ By the grace of Guru Nanak, the Holy Preceptor all his undertakings have been rendered enjoyable.²⁷ He sings the glory of Guru Nanak and says that what to talk of a sinner like me, whosoever has known and listened to Guru Nanak never- more falls into the trap of transmigration.²⁸

Guru Arjan has observed Sikhism developing into a new religion in India. He remarks that the greatness of Guru Nanak in the form of his mission is visible everywhere in this world.²⁹ He refers to Guru Nanak as *Satiguru* whose message is incomparable with any sort of devotion, knowledge and ritual.³⁰ There is a set of hymns in Guru Granth Sahib where Guru Arjan eulogizes Guru Nanak along with the God. In these hymns he reiterates that those who have received the touch of Guru Nanak, they are liberated from the cycle of birth and death;³¹ they have saved their whole tribe;³² they nevermore fall into transmigration;³³ and they are liberated in this world and the next as well.³⁴ Here the liberating theology initiated by Guru Nanak finds appreciation at the hands of Guru Arjan. Significantly,³⁵ Guru Arjan refers to Guru Nanak as a lamp lighted in the darkness of ignorance. He affirms that it is well-known all over the world that Guru Nanak is the Divine Preceptor. At another place he alludes to Guru Nanak as the world teacher.³⁶ Guru Arjan believes that Guru Nanak's message is of universal value. The *Khatri*s, *Brahmins*, *Vaishyas* and *Sudras* whosoever listens to it finds liberation.³⁷ All these references provide significant insights into the image of Guru Nanak cherished by his immediate successors. They not only find divine sanction behind the religion of Guru Nanak but also discover a personality that has special relationship with the God. They not only pay their homage to Guru Nanak in the form of Divine Preceptor but also uphold the universality and uniqueness of his message.

Rai Balvand and Satta, the minstrel were professional musicians who used to perform *kirtan* at Guru's court during the time of Guru Angad. They continued to do that upto the time of Guru Arjan. Therefore they were contemporaries of the first four successors of Guru Nanak and had served them to spread their gospel through the medium of *Gurbani* singing. They were eyewitness to the developments that had taken place in early Sikhism. They were not really insiders in the strictest sense but what they thought of Guru Nanak and his religion present the image of a follower of the Sikh Gurus. Their composition eulogizing the first five Sikh Gurus is well preserved in the *Ramkali* mode of Guru Granth Sahib.

In the above mentioned composition, Satta and Balvand glorify Guru Nanak's spiritual authority, present him as Guru and *Satiguru* as well, place him in

special relationship with God and even equate him with the Lord.³⁸ They are very emphatic that Guru Nanak is the founder of a new religion. They present Guru Nanak's religion as a *raj*, a new spiritual empire which is instituted on the firm foundation of the Truth.³⁹ They also establish Guru Nanak's superiority of spiritual wisdom over the Indic religious traditions and emphasize that having taken into account all these traditions Guru Nanak has churned out the ocean of *sabad* to establish a new spiritual realm in the form of Sikhism.⁴⁰ In this sense they underline that Sikhism is a religion of *sabad* and notice its doctrinal and institutional significance in the *Panth*. In their opinion the religion founded by Guru Nanak is totally a new and unique dispensation which has divine sanction as well. For them Sikhism is of revolutionary in character and it stands for exclusion of ascetics and inclusion of householders.⁴¹ In this regard they use the metaphor of the Ganges turned upstream. Satta and Balvand affirm that Guru Nanak turned Ganges upstream also by nominating Lehna, one of his disciples on the seat of Guruship established by him.⁴² It was done during the very life time of Guru Nanak.⁴³ Obviously, they reject the hereditary claim of Sri Chand whose variety of Sikhism was a challenge to the doctrinal originality of nascent faith.

They provide legitimacy to the authority of Guru Angad to inform that before nominating Lehna as his successor Guru Nanak has tested all the Sikhs including his sons. They feel that Guru Angad's way to the seat of Guruship was not an easy but difficult one.⁴⁴ Significantly they underline the idea of unity of Guruship, a key doctrine of Sikhism. They emphasize that 'Spirit of Nanak' commingled with that of Angad and so on.⁴⁵ There is basically no difference between Guru Nanak and his successors as they possess the same *gyoti*. Satta and Balvand point out that Guru Nanak's decision to nominate Lehna as his successor was not to the liking of his sons. According to them the sons of Guru Nanak had turned into hypocrites and rebellious.⁴⁶ Guru Angad has received the royal umbrella of Guruship because of his obedience to the Guru.⁴⁷ Whosoever speaks ill of Guru Angad will certainly vanish away.⁴⁸ Thus Satta and Balvand were eye witness to the origin of schism in early Sikhism.

Another category of writings included in the Sikh Scripture relates to the compositions of Bhattas. The Bhattas were traditional bards and had first appeared in the court of Guru Amar Das. They were also the contemporaries of early successors of Guru Nanak and had observed the development of Sikhism from very close quarters. Among the Bhattas, Kalsahar was the leading figure and his eulogy of Guru Nanak finds prominent place in the compositions of the Bhattas. While singing the glory of Guru Nanak he points out that Jogis, Sidhas, Nathas, Rishis, Munis, Shiva, Indra, Brahma, Prehlad, mythical kings, gods and Bhaktas all are praise of Guru Nanak for establishing the *raja-yoga*, the spiritualism of householders. Similarly the historical Bhaktas such as Ravidas, Jaidev, Trilochan, Beni, Namdev and Kabir glorify Guru Nanak for establishing the *sahaj-yoga*, the easy and natural way to God realization.⁴⁹ Taken in the back-drop of Guru Nanak's

world view these remarks achieve much more significance as they also propound the same ideas that have been propounded by Guru Nanak in his writings.⁵⁰ For Kalsahar the spiritual authority of Guru Nanak is much more superior to that of the mythical gods, kings and other personalities. According to him Guru Nanak is the Supreme Preceptor, the sea of comfort, the remover of sins and the ocean of *sabad*.⁵³ He also presents Guru Nanak as the sovereign of *kaliyuga*.⁵⁴ The Bhattas feel that Guru Nanak was such a personality which stood in special relationship with the God. According to Kirat, "The Divine Light, the Lord Himself has assumed the name of Guru Nanak".⁵³ Nalh employs the metaphor of shining moon for Guru Nanak who has taken birth to save the humankind.⁵⁴ Sometimes the Bhattas even equate Guru Nanak with the *avtaras* who had appeared for the cause of righteousness.⁵⁵ They also stress upon the idea of unity of Guruship and affirm that all the Sikh Gurus are mystically one with the 'Spirit of Nanak'.

To recapitulate we can say that Guru Granth Sahib is the primary source on the life and teachings of Guru Nanak. It not only provides a peep into the self image of Guru Nanak but also provides earliest understanding of his mission. Taken together the hymns of Guru Nanak with that of his successors, Satta and Balvand and the Bhattas, one can not fail to notice that Guru Nanak stands in special relationship with God, his religious experience belongs to the category of Prophetic experience, he was a Divine Preceptor commissioned with divine mission, he founded a new religion for which he has the divine sanction, the religion founded by him is unique and revolutionary in character, his message is universally relevant and holds the promise of salvation to every one, the religion founded by him is the religion of *sabad* and it stands for the salvation of householders in an easy and natural manner. A careful reading of the text of Guru Granth Sahib can dispel many a doubts about Guru Nanak. It is the most reliable and authentic source for the appraisal of Guru Nanak's personality and his mission.

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29. ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥
Ibid., p. 611.
30. ਗਿਆਨ ਧਿਆਨ ਕਿਛੁ ਕਰਮ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ।।
ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰ ਨਾਨਕ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ।।
Ibid., p. 612.
31. ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਅਉ ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹਿਓ ॥
Ibid., p. 1386.
32. ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤਿਨ੍ ਸਭ ਕੁਲ ਕੀਓ ਉਧਾਰੁ ॥
Ibid.
33. ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਬਹੁੜਿ ਫਿਰਿ ਜੋਨਿ ਨ ਆਏ ॥
Ibid.
34. ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ ॥
Ibid., p. 1387.
35. ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ ॥
ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ॥
Ibid.
36. ਦਰਸਨ ਪਿਆਸ ਬਹੁਤ ਮਨ ਮੇਰੈ ।।
ਮਿਲ ਨਾਨਕ ਦੇਵ ਜਗਤ ਗੁਰ ਕੇਰੈ ।।
Ibid., p. 1305.

37. ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਸਭ ਏਕੈ ਨਾਮਿ ਤਰਾਨਥ ॥
ਗੁਰੁ ਨਾਨਕੁ ਉਪਦੇਸੁ ਕਹਤੁ ਹੈ ਜੋ ਸੁਨੈ ਸੋ ਪਾਰਿ ਪਰਾਨਥ ॥
Ibid., p. 1001.
38. (a) ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥
Ibid., p. 966.
(A) ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ]
Ibid., p. 967.
(e) ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ ॥
Ibid.
(s) ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵਦੈ ॥
Ibid., p. 966.
(h) ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ ॥
Ibid., p. 967.
39. ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵ ਦੈ ॥
Ibid., p. 966.
40. ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ ॥
ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ ॥
ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇਤ੍ਰਿ ਬਾਸਕੁ ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥
ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾ ਗਉਣੁ ਚਿਲਕਿਓਨੁ ॥
ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ਜਿਣਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ ॥
ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ ॥
ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥
ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥
ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥
Ibid., p. 967.
41. Surjit Hans, *A Reconstruction of Sikh History From Sikh Literature*, ABS Publications, Jalandhar, 1988, p. 179.
42. See above note 39.
43. ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ
ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ ॥
Guru Granth Sahib, p. 966.
44. ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ ॥
Ibid., p. 966.
45. ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥
Ibid., p. 967.
ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥
Ibid., p. 966.
46. ਪੁੜੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ ॥
ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨਿ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ ॥

- Ibid.*, p. 967.
47. ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥ ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥੨॥
ਜਿਨਿ ਕੀਤੀ ਸੋ ਮੰਨਣਾ ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ ॥
.....
ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥
Ibid., p. 967.
48. ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੂਰੁ ॥
Ibid., p. 967.
49. *Ibid.*, pp. 1389-90.
50. Surjit Hans, op.cit., p. 180.
51. ਤਉ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉ ॥੧॥
ਗਾਵਉ ਗੁਨ ਪਰਮ ਗੁਰੂ ਸੁਖ ਸਾਗਰ ਦੁਰਤ ਨਿਵਾਰਣ ਸਬਦ ਸਰੇ ॥
Ibid., p. 1389.
52. ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ ॥
Ibid., p. 1390.
53. ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥
Ibid., p. 1408.
54. ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ ਭਯੋ ਆਨੰਦੁ ਤਾਰਨਿ ਮਨੁਖੁ ਜਨ ਕੀਅਉ ਪ੍ਰਗਾਸ ॥
Ibid., p. 1399.
55. ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ ॥
ਤ੍ਰੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ ਰਘੁਵੰਸੁ ਕਹਾਇਓ ॥
ਦੁਆਪੁਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ਕੰਸੁ ਕਿਰਤਾਰਥੁ ਕੀਓ ॥
ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ ॥
ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ ॥
ਸ੍ਰੀ ਗੁਰੂ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ ਆਦਿ ਪੁਰਖਿ ਫੁਰਮਾਇਓ ॥
Ibid., p. 1390.