The Adi Granth is one of the most sacred books, the world has produced so far. Though, the Sikhs consider it their Guru, i.e. Master, there is hardly any doubt that the philosophy of the Adi Granth is meant for the whole of the mankind. It is the Gospel of Man in the real sense of the word. It transcends all limits and barriers and tends to guide the human destiny in the right direction.

It tells the mankind how to live on this earth and at the same time how to prepare for the next life. Dr. S.S. Kohli has very beautifully and precisely depicted the greatness of this book in the following words:

"Adi Granth, the scripture of the Sikhs, as we have seen, presents before us a universal and practical religion, preached by the Sikh Gurus and other Indian Saints belonging to the Bhakti Movement. There is a parliament of Saints in which the Brāhmaṇa, Kṣatṛīya and Vaishya all sit with the Shūdras, the Hindu sits with the Muslim, the King sits with the lowly; there is no distinction of caste or ego of birth. They all sit on the same plane and sing songs of love. They are poets of the people who are absorbed in the Name of the Lord. They sing in the language of the masses. They are without any hypocrisy and formalism. They are frank and sincere. For them, music is the food of love...." (1)

According to Dr. Rajendra Prasad, "Though the Adi Granth sought to reproduce the spirit of the Bhakti Movement,
it has also its distinctive strain which later helped to
shape the faith and the destiny of the Sikhs. For instance,
it emphasised the practical aspect of life in contrast to
the aspect of withdrawal or renunciation."

Dr. Radha Krishnan, the renowned statesman-
philosopher says: "A remarkable feature of the Adi Granth
is that it contains the writings of the religious teachers
of Hinduism, Islam, etc..."

(a) Guru Nanak, Contemporary Indian
Society and Emergence of Sikh Thought.

It was evident that the emergence of the Sikh
Thought in the 15th and 16th century was a great historical
event, not only for the Indian sub-continent but for the
world as a whole. The Adi Granth is the treasure of the
gems of the Sikh Thought.

Therefore, it is necessary that before embarking
upon the study of any aspect of it, we must be acquainted
with the historical perspective which gave birth to this
great stream of thought. The story starts with the advent
of Guru Nanak on the worldly scene.

Guru Nanak, the founder of the Sikh faith was born
in the year 1469 A.D., in a small town, now known as Nankana
Sahib and forming a part of Pakistan. This was the time
when Bhagti Movement had reached its Zenith and Indian Society
was considerably influenced by it. The Bhagti Movement was
primarily a reformist movement which sought to purge
social evils which had crept deep into the physique
of the social set-up. At the same time, the leaders
of the Bhagti Movement preached spiritualism, also,
the basis of which was the love and fellow-feeling. Guru Nanak, no doubt was impressed by the Bhakti Movement, yet he realized fully the weakness of it. He was not an ordinary saint, thinker or a reformist. On the other hand, he was a great revolutionary who wanted to shake the very foundations of the society. He challenged the kings and their ministers to behave properly in a manner which was unknown to the Bhagats. This type of revolutionary zeal is hardly to be found in the writings of the poets of the Bhagti Movement.

The dark-age is the seilpel,
The kings are the butchers,
And righteousness has taken wings and flown. (4)

(Trans. M.M.S.)

The Kings are tigers and the courtiers dogs.
They go and (harrass) or (awaken) the sitting and sleeping ones. (5)

(Trans. M.M.S.)

Such was the courage of Guru Nanak that he came in direct confrontation with the rulers of the time. He had to undergo the hardships of jail-life by the orders of Babar, the founder of the Mughal Empire. Guru Nanak's hymns, popularly known as 'Babarvan', are full of revolutionary fervour.

If we go through the pages of the contemporary history, we come to realize that the age of Guru Nanak was full of turmoils in all the walks of life. In the field of
religion, there was formalism, dogmatism and chauvinism. The religious leaders of the Muslims, the Hindus and the other small cults as well were a victim of nasty and unholy way of living. They quoted scriptures only to further their own interests. The common man was hard-pressed. He was being fleeced mercilessly. Religion had become a source of pleasure and easy-living for the priestly class, whereas it was a source of awe and fear for the masses. Guru Nanak reminded the Kāzīs, the Brahmans and the Yogis, that they should not indulge in mal-practices and cause hardship to the poor fellowmen. He spoke with a loud and thundering voice:

The Kazi utterth falsehood and so eateth dirt.
The Brahman slayeth life and then bathes.
The Blind Yogi knoweth not the way,
And so all the three are laid waste. (6)

(Trans. G.S.D)

Guru Nanak championed the cause of the poor, the down-trodden and the oppressed. He was against all types of social inequalities. He was pained to see that the caste system was eating up the whole society. He spoke strongly against it.

Nanak seeks the company of those who are of low caste, Among the lowly, nay, rather the lowest of the low. (7)

(Trans. M.M.S)

Guru Nanak spoke bravely in favour of equal
status for woman in society. It was hitherto neglected by the "Hagit Movement. To be brief, Guru Nanak gave a clarion call to the entire Indian People to awaken and work for the establishment of an ideal society, 'Halemi Raj' i.e. the rule of humility, as is termed in the Adi Granth. He taught the people that the differences of the rich and poor; high and the low, are man-made, whereas in the eyes of God all human-beings are equal. The brotherhood of man and fatherhood of God was his slogan. In the words of Dr. Siddheshwar Verma, "The ethical ideal emphasized by Guru Nanak was the spirit of cosmic-consciousness and not a catalogue of copy-book maxims." Puran Singh aptly remarks: "Guru Nanak is the world-teacher. He is also the Teacher of One single poor man unknown to name or fame. With him, thought begins anew."

In the political field, Guru Nanak saw how the high handedness of the rulers was crushing the people. He stood firmly against it and gave birth to a revolutionary movement, which culminated in a force to be reckoned with at the hands of Gurū Gobind Singh.

When we talk of spiritual philosophy of the Sikhs, the basis of the Sikh Movement must be kept in mind. Guru Nanak had firm belief in One God, who was omnipresent, omniscient and omnipotent. He was a firm believer in the idea of man's spiritual elevation. That is why, he laid
emphasis on Simran, Sat Sangat and moral education. But, he sought to create a balance between the worldly life and spiritual life. He was against all types of escapism. He talked of Mukti, Karma and Yoga also, but he had his own concept of them. His approach was never one-sided.

Guru Nanak showed the path and there were other Nine Gurus to propagate it for the uplift and betterment of mankind. To put the faith on sound foundations, many methods were employed, but there is hardly any doubt that the compilation of the Adi Granth was the most meritorious work for the purpose. First compilation was done by the Fifth Guru, who enshrined this great book in the holy Harimandar Sahib at Amritsar. In this first volume, apart from the writings of the Bhagatras, the banis of first five Gurus was compiled. Sixth, Seventh and Eighth Gurus did not write any bani, however, the Ninth Guru, wrote a number of hymns and Shalokas. They were incorporated in the holy Granth later on, by the tenth Guru, who gave the Granth the status of Guru, itself. The bani of the tenth Guru was not entered in the Granth at his own will and it should not lead to any misconception. (10)

The philosophy of the Adi Granth is thus the cornerstone of the Sikh faith. It is the basis, it is the origin and it is the nucleus of the strong movement started by Guru Nanak. The militant aspect of the movement which started from the sixth Guru and reached its zenith at the time of the tenth Guru, is not at all alien to the basic philosophy
of the Adi Granth. Its seed was sown in the verses of Guru Nanak which shone red with the zeal of revolution.

The philosophy of Guru Nanak is decidedly the philosophy of the Sikh faith as a whole. He laid the foundations of the edifice which has attained great significance and elegance with the lapse of about five hundred years. Dr. Gokul Chand Naranag aptly remarks: "Nanak left the Hindus of the Punjab immensely better than he had found them. Their belief had been ennobled, their worship purified, the rigidity of caste considerably relaxed, their minds greatly emancipated and they were now more fit to enter on the career of National progress to which Nanak's successors were destined to lead them." Dr. Taran Singh elaborates it still further, "Right from Guru Nanak, Sikhism was ideally motivated, broad-based and nationally inspired. It tried to inspire and carry with the whole Indian nation. Sikhism was out to fight any type of tyranny and any form of subjugation."

Dr. Sita Handa sees the remedy of all the problems of man in Guru Nanak's teachings.

(b) The Compilation and Composition of the Adi Granth.

As already pointed out the first compilation of the Adi Granth was done by the fifth Guru, i.e. Guru Arjan Dev Ji. It was really a great project which needed hard-work and patience. Guru Arjan Dev collected the works of different saint-poets. The entire material was put into a specific
order and plan. It was an imaginative task which he fulfilled with an extra-ordinary intelligence. Dr. S.S. Kohli writes: "It is really amazing how Guru Arjan, the compiler of Granth Sahib, was able to go through the vast amount of not only the contemporary compositions, but also the poetical works of the saint-poets gone-by, for the purposes of selection. The selection was made on the basis of ideology." (14)

Guru Gobind Singh did his own part by entering the bani of the Ninth Guru. It is really a marvellous achievement. The saint-poets included in the Adi Granth formed a span of six centuries, starting with Bhagat Jaidev of the twelfth century.

As Dr. S.S. Kohli has categorized in his thesis, the poets included in the Adi Granth may be divided into three parts. Among the Pre-Nanak Saints Jaidev, Sheikh Farid, Namdev, Trilochan, Parmanaād, Sudhnā, Benī, Rāmānānda, Dhannā, Pipā, Sain, Kabīr and Ravidās have been given the pride of the place. From amongst the Sikh Gurus Guru Nānak, Guru Ángad Dev, Guru Amar Dās, Guru Rām Dās, Guru Arjan Dev and Guru Tegh Bahadur have been included. There is one shaloka which some writers attribute to Guru Gobind Singh, but it is generally accepted as belonging to the ninth Guru. There are twenty-three more poets namely, Bhikhan, Sūr Dās, Sundar, Mardānā, Kal, Kalsahār, Tall, Jalap, Jall, Kīrat, Sall, Bhall, Nall, Bhikha, Jalani, Das, Gayand, Sewak, Mathura, Sall, Harbans, Satta and Balwand, who were the contemporaries of the first five Gurus. Thus there are in all forty-two poets whose writings have been included in the Ádi Granth.
The entire volume has been divided into thirty one ragas. However, some of the portion has been kept outside the ragas.

It is a misnomer to conclude from the scheme of compilation of the Adi Granth that the philosophy of the Adi Granth is just the same as that of the Sufi Poet Farid or Bhagat Poet Kabir. In fact, while selecting from the writings of the saint-poets, Guru Arjan Dev very carefully judged them from the ideological angle. Only those portions of their writings were included which did not clash with the pragmatic approach to life that Guru Nanak had desired to bestow upon the mankind. Thus the bahi of the saint-poets as included in the Adi Granth claims same reverence as that of the Gurūs. There might be a difference of assertion but there is hardly any contradiction.

As such, the stream of thought that flows through the pages of the Adi Granth, is continuous. It is a single unit and not an agglomeration of divergent views.

(c) The Philosophy of the Adi Granth

Writing on the Sikh Philosophy, which we may call the philosophy of the Adi Granth, Bhai Jodh Singh states:

"Gurū Nānak dealt with problems of philosophy as they arose in his mind or in his conversations or disputations with saints of other persuasions.... Gurū Nānak believed in enquiring into the value (qīmat)... of every human action; its value for the time being or its human value as well as its eternal or divine value. According to him, human values
are derived from man-in-himself and all enduring values from man-in-reality or man-in-God. Reality is realizable only in and through such a valuable life—which is a glory to itself and a glory to God. The Sikh gurus lived such a life and the truths of philosophy—the most uncompromising of them—are illustrated in their lives."

It means that the philosophy of the Adi Granth is a practical philosophy whose celebrated aim is to inculcate the highest values of life in the mind of man. It seeks to relieve the mankind of its sufferings and hardships. It tends to establish the kingdom of heaven on earth itself. It is pragmatic, it is energetic and it is full of inspiration and enthusiasm. Duncan Greenlees has rightly remarked that "It is a practical way of life, leading man straight to his goal, and does not involve itself in verbose theorising."

There are mainly two aspects of the philosophy of the Adi Granth. One is internal and the other is external. Man on the earth has a mission to fulfil. His existence is not meaningless. This world is real and it is an image of God. Therefore, human-beings are supposed to work earnestly and add to the happiness of their fellow-men. They should contribute towards the betterment of the society and uplift of the human race. At the same time, they should strive for the attainment of the unification with the Almighty. Man should have active participation in the activities of the life and at the same time endeavour to achieve spiritual heights. The philosophy of the Adi Granth is against the renunciation of the world to seek purification of soul or to achieve Brahma. As Duncan Greenlees
To tread this path there is no need to 'renounce the world' or to adopt the robes or way of life of the ascetic. God pervades the whole world, including man's homes; he is in the heart itself, and can be found equally in any environment. As He is equally in all, His creatures, none should be despised, injured or unkindly treated— for such contumely is against the Lord and falls back on the head of the offender, throwing him once more on the tortuous paths of re-incarnation in our dark physical world." (17) Bhai Jodh Singh writes: "The Sikh Religion is simple and may be conveniently summed up in four words: Unity, Equality, Faith and Love. The first two words express their ideas about God and Man, the last two determine the course of Sikh conduct for the realisation of the highest bliss." (18)

Dr. S.S. Kohli's remarks about the philosophy of Guru Nānāk are very apt, precise and stimulating.

"The philosophy of Gurū Nānak is a religious philosophy, which lays emphasis on the devotion to God. It is a mirror of Sikh Religion.... The philosophical system of Guru Nanak has its metaphysics, ethics, mysticism and cosmology...." (19)

Dr. Tāran Singh points out that much emphasis in The Adi Granth is laid on the practical aspect of religion and philosophical tune is subdued.

Now, let us discuss in brief, the different aspects of the philosophy of the Adi Granth.

1. GOD— Sikhism is a mono-theistic faith in the real sense of the word. In the very 'Mūl Mantra' of the
Japuji, the nature of mono-theism is elaborated in a fine manner. Guru Nanak has declared in unequivocal terms:

"My master is One, the One alone,
The Absolute One, One-in-One." (22)

S. Balwant Singh says that Guru Nanak had his own concept of God, very much in line with the Upanishadic concept though he defined it in his own way.

The Adi Granth holds the view that all that is created is the manifestation of His Ownself. (24) It is He before whom the head of Guru Nanak bows and he says:

"O, The Unfathomable, Unperceivable
Infinite, Unknowable Lord, take care of me.
On Thou who pervadest everywhere
Whose light illumines all hearts." (25)

Guru Nanak does not believe in the independent existence of Brahma, Vishnu and Siva. According to him all of them are but the part of the ultimate reality. In Rāg Rāmkalī, he says:

Our Creator Lord Himself createth all,
The Brahma, Vishnu, Siva, too are contained in Him the One alone. (26)

It is clear from these and many other examples to be found in the Adi Granth that Sikhism or the philosophy of the Adi Granth is strictly mono-theistic. Prof. Pritam Singh Gill rightly remarks that Guru Nanak rejected poly-theism, idol worship and strongly advocated unqualified mono-theism meaning thereby that God is one and indivisible.... According to Sikhism, God is to be worshipped in both the aspects,
transcendent and immanent. Neither of the aspects is to be excluded. This is the right attitude." Dr. S.S. Kohli has beautifully summed up the entire thesis on the concept of God as contained in the Adi Granth, in the following words:

"Brahman is One without a second. His name is Truth. He is the creator, devoid of fear and enmity. He is Immortal, Unborn and Self-existent. He is Truth, Consciousness and Bliss. He is Omnipresent, Omnipotent and Omniscient. He is changeless and Flawless. When He wills to become many, He begins His Sport like a juggler. He creates the Universe and brings out of Himself. Before the creation, He is in abstract meditation (Sunya Samādhi) and qualityless (Nirguna) but after the creation, He, as Ishwara, manifests Himself as treasure house of qualities (Saguna). He is faultless, holy, light, primal cause and essence, beyond our cognizance, pervasive and everlasting."

"He is a Purusha, who creates the whole Universe. There is none other separate eternal entity except God. He is the creator of Prakriti and three gunas (qualities), i.e. rajas, tamaś and sattva. He is a Purusha distinct from the Purushas (Jīva). He is Adi Purkh (who is from the very beginning) Sat Purakh (Uninfluenced by Time) and Niranjan Purukh (without the influence of maya).

Thus according to Adi Granth, God is the Ultimate reality and the entire Universe is at His bidding. Therefore the prime duty of Ātmān is to worship the basic Truth and
his ultimate aim should be to join it. Ātman is a miniature of God. It remains immortal. When a man is dead, his physical frame perishes, but soul joins the Bigger Soul. This process is the same as a drop of water mingles into the limitless Ocean or as a ray of light joins the Sun. (29)

Now, the question of the creation of the Universe? There is an elaborative discussion of the topic in the Adi Granth. But instead of giving any hypothetical statistics. The Adi Granth declares that it is the creator alone who knoweth how He had come to create His Universe. (30) Talking about Prakriti or Maya, Dr. S.S. Kohli elaborates the view of The Adi Granth in the following words:

"According to the Adi Granth, Prakriti or mâyā is not separate ultimate reality. It has been created by God. It takes the individual away from God and thus leads him towards transmigration. When the influence of Maya vanishes, the Jīva realises Brahma." (31)

There cannot be two views about the fact that the entire philosophy of the Adi Granth revolves around the Ultimate Truth of the Universe, that is God. And that it is the duty of every human individual to strive for the attainment of the Unification with that Ultimate Reality.

For this purpose, the Adi Granth lays down a fine Code of Conduct which includes Nām-Simran, Sat Sang, Blessings of the Guru, Service of the Lord, to obey His will, prayer, and singing of the praise of the Lord and so on. These are some of the basic points which the Adi Granth has emphasized to
Be practised by the individual to attain attunement with the Infinite. In the words of Principal Teja Singh, "The way of religion as shown by Sikhism is not a set of views or doctrines but a way of life lived according to a definite model." (32)

This is the subjective aspect of the philosophy of the Adi Granth. Now, let us discuss in brief the objective aspect also. As already pointed out, the Sikh Faith is neither escapist nor does it believe in mere self-glorification. Rather, it is progressive and shows keen interest in life. It does not believe in severe penances. Rather, it preaches Sehaj Marga, the best way to achieve Godliness. It exhorts the individual that while fulfilling his worldly responsibilities, he should keep the Name of God in mind. Thus says the Adi Granth:

1. Let your life be full of effort,
   And enjoy happiness of the Lord
   As you earn your livelihood. (33)

2. Whilst laughing, playing dressing
   and eating, he gets emancipated. (34)
   (Trans. M.M.S.)

As the philosophy of Adi Granth shows keen interest in life, it exhorts the individual that he should work for the betterment of Society and add to the happiness of his fellow-beings. Therefore, love, selfless service, thinking for others, humility, pardon, sweet words and all other points that make the living on this earth ideal,
are emphasized in the Adi Granth. For example:

1. Sweetness and humility, O Nanak is the essence of merits and virtues. (35)

2. Farid, do thou good for evil, and harbour not wrath in thy mind. (36)

3. Humility is my spiked mace. (37)

(Trans. M.M.S.)

As the philosophy of the Adi Granth stands for the Unity and equality of man, it speaks forcefully against the social evils. Caste-system does not find favour with the Sikh Gurūs. They fought against it. Guru Nanak found better companionship with the poor.

He told the people at large that caste-system does not prevail in the court of Lord. Only good actions of the man are to be accounted for. Boasting of Caste and fame is useless.

1. In the next world, caste and power count not, Hereafter, the mortal has to deal with new beings. (39)

2. Preposterous is Caste and vain the renown. (40)

(Trans M.M.S)

Gurū Nanak championed the cause of woman-folk to give them a status in society equal to men: -

Within a Woman, the man is conceived, and from a woman he is born. With a woman he is betrothed and married. With a woman, man contracts friendship and through a woman
that the systems of propagation keeps on going. When one's wife dies, another lady is sought for. To a lady man is bound. Why call her bad, from whom are born the kings? (41) (Trans M.M.S.)

Guru Amardas strongly advocated against the Sati-tradition and veil-system among the women. It was really a daring step at that time. Thus records the Adi Granth: - They are not called Satis, who burn themselves with their husbands' corpse's. Nanak, they are the Satis, who die with the sheer shock of separation. (42) (Trans M.M.S.)

Thus, the philosophy of the Adi Granth stands for a better human-life on this earth. It stands for good conduct. (43) It seeks to form a society which offers equal opportunity to all in all the spheres of life. It stands against hatred. It speaks for love and harmony.

Thus, the philosophy of the Adi Granth creates a fine balance in human life. It has a strong foundation of spirituality which gives the individual strong footing in the world of material activity.

It is this balance, which separates Sikhism and the traditional Hindu Thought regarding Mukti and Karama. The Adi Granth puts forth the concept of Jivan Mukta, which is decidedly a realistic approach to life. Dr. Sarvapalli Radhakrishnan remarks beautifully: "The barriers of seas and mountains will give way before the call of eternal truth.
which is set forth with freshness of feeling and fervour of devotion in the Adi Granth." Dr. Nihararanjan Ray says, "The Adi Granth is in testament of Sikhism, a religio-spiritual document, yet here is a document that reveals in a telling manner the contemporary social situation in India."

Following words of Prof. Harbans Singh present the true spirit of the philosophy of the Adi Granth in an appropriate way:

"The source of Sikh teaching in the Guru Granth which comprises poetry of deep mystical intuition and fervour as uttered by six of the ten founding Gurus. There is no speculative thesis elaborated in it, nor any codified principles or laws of behaviour. Unmistakable, however, is the basic spiritual and humanistic ideal which emerges as the sovereign rule of life. Faith and love are its principle motives. Belief in God is the primary dynamic of Sikh living. The Guru Granth contains a reverberating and sterling testament of trust in the Absolute. Creation is perceived as grounded in the Divine and informed by a spiritual purpose. Verse of joyous quest, lyrical devotion and humble penitence is interspersed with high moral sentiments. Practical excellence is in fact made an integral part of piety. Self fulfilment is predicted upon active participation: withdrawal is disavowed. To realize God's will in daily life is the consummation of Sikh aspiration. Empty ceremonial and observances are considered as of no avail. In the words of
Guru Nanak: "Sachoh Orey Sabh Ko Uppar Sach achar, i.e., truth is higher than everything, higher than truth is true living." Truth is achieved by living a life of faith, charity and courage. A perfected being is defined in the Sikh Scripture as "One who revels in doing good to others". Altruistic action and righteous character take precedence in the scheme of Sikh Values." (46)

(d) Object of Life According to the Adi Granth.

From the foregoing survey of the philosophy of the Adi Granth, it is not an uneasy job to make a clear cut opinion about the object of life as enunciated in this great scripture. Decidedly, the Adi Granth seeks to establish the superemacy and sovereignty of God, above the whole scheme of affairs of this Universe and activity of human-experience. So, it exhorts the man to strive for the ultimate union with the Ultimate Reality. Human-life is the gift of God, which offers us an opportunity to remember His Name which is the medium of Unification. Guru Arjan Dev, the fifth Guru remarks in this context: -

Thou have been bestowed with human body
This is thy chance to meet the Lord.

The object or goal of human-life is quite clear, but it is equally important to note what are the means to be adopted to achieve it. The Adi Granth opposes the idea of going to forests, escaping the realities of life and
holding the severe penances.

1. Why goest thou, O man, to search God in the forest?
   God, though ever detached, dwells everywhere and abided even with thee. (48)

2. In the midst of worldliness, one can achieve godliness. (49)
   (Trans. M.M.S.)

Dr. S.S. Kohli, in his book 'Sikh Ethics' has drawn a clear and detailed picture of the final object of the human-life under the heading "The Ultimate Goal" and after discussing the various aspects of the philosophy of Sikhism, he comes to the conclusion that the blissful state of Sahaja is the highest and celebrated ideal in the Adi Granth and the Sahaja Marga is the means of achieving it. He calls it "The state of Nirvana in Sikhism," which is very apt. (50)

We can say that realization of self or unification with the Ultimate Reality is the final goal of human life and the Adi Granth, has given us a very simple and matter-of-fact code of conduct to achieve it. To quote Dr. Kohli again: "Sikh Ethics lays great emphasis on the Godly qualities. Their observance makes a human being God-like, which is considered the main objective of our life. He rises high on the spiritual plane and ultimately realizes the Truth or Reality". (51)
Let us Conclude this discussion with the words of Dr. Taran Singh in which he says that the philosophy of the Adi Granth is the mysticism of the practicing of Nam and living in Nam, wherein the soul gets merged in God and achieves the state of spontaneous joy and bliss. The main object of the religion of the Adi Granth is to remove the suffering of human life and lead it to its real blissful destiny. (52)
NOTES, EXPLANATIONS AND REFERENCES

2. Ibid, Appreciation.
3. Selections from the Sacred Writings of the Sikhs, Intro.
"Kūṛh amāvas sach chāṅdarmā dīsai nāḥī kai charhiā."
   (Mājh Vār M.1).
5. "Rāje sīlāh mukaddam kutte.
Jae jāgāin bāṅhe suttē." (Mālar M.1).
Brāhman nāvai jīā āhē.
Jē jē juge na jēnāi āndh.
ĕpē ojārhe kā bāndh." (Dhanasri M.1).
7. "Iĉā āndar nīch jēt nīchī hū atī nīch.
Nānak tinkai sāṅg sēth vadiā sīu kīā rīś."
   (Sīrī Rag. M.1).
10. "It is said that Guru Gobind Singh was asked
by his Sikhs to include his poems in Granth Sahib, but
he refused saying that Adi Granth was the genuine Granth
and his poetry was mere play, therefore it could not be
included in that genuine Granth." (A Critical Study of Adi Gran

11. Transformation of Sikhism, PP. 27.
12. Transactions of Indian Institute of Advanced Studies,
Vol. Four, PP. 291.
17. Ibid, PP. VY.
26. "Brahma Bisan mahē ik mūrat āpe karta kari." (Rāmkīlī M. 1.).
28. Outlines of Sikh Thought, PP. 11-12.
29. (a) "Jīn jal mainh jal āi khatānā. tiu jōtī saṅg jōtī samānā." (Sukhmanī).
   (b) "Sūraj kiran mili āj kā jēl "Gā rām." (Bīlāval M. 5.).
31. Outlines of Sikh Thought, PP. 12.
32. Essays in Sikhism, PP. 51.
33. "Udmu karendiā jiū tū kamāvadiā sukhu bhunchu." (Gūjřī vār M. 5.).
34. "Hasandia Kholandia painandiâ khâvandiâ viche hovai mukti."
   (Gûlîr Vîr M. 5.)
35. "Mîthatt nîvî nânakâ guë chântiâ tatt." (Vîr Asa).
36. "Pandâh bura d like bhalâ kari gussâ man nà hadhái."
   (Sâîk Êarîd).
37. "Carîbah gâdâ humârî.
   Khanna saqal rën chharî." (Horât M. 5).
38. "Nîchhâ andar nîchî jâtî nîchî hû âti nîch.
   Nânak tînkai sang sôtth vaâûtâ siu kiâ rîs." (Sîrî rag M.1)
41. "Bhandi jampìai bhenda nimmîl bhânđî mangan viâhu.
   Bhandahu hovai döstî bhândahu chalai rahu.
   Bhand mûâ bhând bhândi bhandî hovai baâdhanau.
   So kiu nanda akhiâ jìt jampì jîjân." (Vûr Êasă).
42. "Kotî ah nû akhiâni jo marîkâî 1âzi jolani.
   Nânak satîs jannâni je bîrhe chîg marannî." (Jûhî Vîr M.3)
43. "Puchha nolh kitûb nû vadâ hîndû kî muslâmânû.
   Babâ akhe hajiâ shubh amlâi bâghân doven röî."
   (Bhâî Sûrdâs, Vûr. 9.).
44. The Sacred Writings of the Sikhs, Intro. PP. 24.
46. Ethics of the Sikhs, Dr. Àvûr Àînch, Foreword.
47. "Bhûî prësati mûnhâk dehuriâ.
   Gobind milan ki eh terî bariâ." (Asa M. 5.).
48. "Kåhe re ban khojan jâî.
   Tàrâb nîvâî sadâ alôpâ toûl saâgî samâî." (Dhanâsri M. 5).
49. "Añjan māhi niranjan paih." (Majh M.3.).
50. Sikh Ethics, PP. 59-65.
51. Ibid, PP. 29.