CHAPTER-3

GURU NANAK: LIFE AND WORKS

There has been a general belief among all people since the earliest times that great leaders, teachers and founders of new systems are born in times of great social and political depression and religious confusion. Indeed, all great religions of the world had their birth in the darkest of such ugly times.

At the birth time of Guru Nanak, Behlol Lodhi was the Sultan of Delhi (1450 to 1488 A.D). By the time Guru grew to manhood, Sikandar Lodhi (A.D. 1488 to 1517) had ascended the throne. He was one of the few bigots who sat on the throne of India. He destroyed temples in the towns and forts that he took from Hindus, and he forbade the people to perform pilgrimages, and bathing on certain festivals at places on the sacred streams within his own dominions. The Muslim of the time exhibited a spirit of intolerance towards the Hindu subjects. The rulers and their agents and officials, big and small, were licentious and haughty despots who rode roughshod on the subjects. Guru Nanak depicts their character and conduct in some expressive words, which may be translated as under:

In Kali-Yuga has occurred, famine of truth, false hood spread.¹

Similarly,

Greed and evil are king and counselor, falsehood their officer. Lust the officer who is called for advice-all three hold conclave to chalk out plane. The subjects, bereft of understanding are carcasses full of straw.²

In the words of S.M Latif, Great jealousy and hatred existed in those days between the Hindus and Muhammadans and the whole non-Musalman population subject to persecution by the Muhammadh rulers.³

It was during this time Guru Nanak begin his crusade against the tyranny of irresponsible bigots and autocrats, and the corrupt practices of Islam, and
declared that all human beings were the sons of the same father and, hence, equal in all respects, in race as in creed, in political rights as in religious hopes. It has been seen that it was religious fanaticism as well as a desire for plunder and sensual satisfaction that had prompted the Muslims to invade India. Thus the Muslim invaders were ruthless beyond description, massacring men without mercy, plundering their homes, lifting women, desecrating and demolishing their temples and robbing the wealth of offerings of centuries that accumulated there. All the ways like persecution, oppression, bribery, economic and political disabilities, and all other conceivable means were employed to force the Hindus to forsake their religion. It gave free reins to the lust, greed and passions of all who had any power over the people. As a result crime, corruption and sin ruled all-around. Both the rulers and ruled, the oppressors and the oppressed, were deep down in moral degradation.

Human Rights and democratic values, of which we hear so much during the present times, were practically unknown during those times and did not exist at all for the Hindus Rule of Law meant the rule of might. In fact, as mentioned earlier, the Hindus did not have even the right to live. The agenda of the Muslim rulers included, apart from plunder and rapine, converting India into Dar-Ul-Islam (house of Islam) from Dar-ul_Harb, (house of Kafirs) so that only Asl-i_Islam or Ahl-i-Kitab (people of Islam/Book) were eligible to live in their territories. Thus the fundamental right of life of Hindus was not safe at time of Guru Nanak.

Similarly, Hindu religion was at its lowest ebb. Its spirit was almost dead. It became a religion of forms and ceremonies, devoid of any sense or meaning. People were forcibly converted into Islam. Hindu religious places were brought down and mosques were built in their place. Hindus were not allowed to perform religious observances and pilgrimages. The common people were living in darkness, superstitions and oppression of all kinds.
Both Brahmins and Kashtriyas who were supposed to be custodians and dispensers of religion and religious knowledge had become corrupt and had reduced religion to a mockery, lacking real life and spirit. So there was a deep degradation all around.

**Birth and childhood of Guru Nanak**

Guru Nanak was born in central Punjab at Rai Bhoe di Talwandi (known as Nankana Sahib, now in West Pakistan) in 1469 A.D. Some biographers have mentioned *Kartik Purnima* as the day of his birth, but others fix it on Baisakh Shudi III. Talwandi was then a small village situated in the midst of a dense forest and waste-land, away from seats of power and tyranny, away from centers of learning and dry philosophy, far off from the arena of political strife and struggle, and away from the horrid, sickening scenes, enacted by the religious bigotry allied with political power. It was in the seclusion of such a village that the great World-Teacher was born. Rai Bhoe, the ruler of Delhi, had been its founder and proprietor. He had owned about a dozen villages around Talwandi. After his death, his son, Rai Bular, had succeeded him. Both Rai Bular and his father were new converts to Islam. They had accepted the religion of the rulers under the effects of force or the influence of some other powerful persuasion.

Guru Nanak’s father’s name has come down in history as Mehta (Land agent or accountant) Kalu, by reason of his being the village land-surveyor (patwari) revenue officer and general factor to the lord of the demesne. He was also a small farmer, a man of moderate means and evidently generally respected for his honesty in dealings. By caste he was a Hindu Khatri of the Bedi Tribe, which would put him in the very best section of Hindu society. The Guru’s mother’s name was Tripta, who bore a daughter, besides her famous son Nanak. The name of Guru Nanak’s sister has come down in history as Nanaki. The panjabi derivation of the names is indicative of the fact of both children being born to their mother in the home of her parents. For the daughter of the
family it was quite usual in the Punjab to go to her parents to be delivered of her first child, as also one or two even after. Little else is known of the family in which the Guru was born.\textsuperscript{8}

Like all Hindus, the happy father sent for the family astrologer, Hardial, to draw up the baby’s horoscope. On hearing what the nurse to say, Hardial is said to have been filled with a mysterious awe and wonder. Before consulting his books and determining the star under which the baby had been born, he wanted to have a look at it. It was an unusual request, but Hardial’s importunities prevailed. The astrologer, who had seen hundreds of babies in his life discerned in this one a light that was to fill all lands and to guide all people to the Eternal Abode of the Supreme Lord. He congratulated Mehta Kalu, saying, Fortunate, indeed, art thou, O Mehta, to have such a one as thy son. He will be a unique king, holding sway over vast dominions and adored by the all sections of humanity. His fame and name will spread far beyond the frontiers of India. Though I shall not live long enough to witness his conquest of the world yet I am happy to have seen him. I am blessed.\textsuperscript{9}

Mehta Kalu was very happy to listen that his only son would acquire fame, wealth and rule.

When Guru Nanak was just five year old, he began to talk of divine things. Sometime he sit for hours with half shut eyes but his father did not like this type of attitude of his only son because he wanted to see him a great man of the world.

**Teachers and Teachings**

To stop wasteful conduct his father decided to send his child to school and Guru Nanak agreed to go. Mehta Kalu took his son, destined to be a world-teacher, to a Pandha, a Brahmin school master. But within short time Pandha discovered that this new pupil was no ordinary child. He had often watched his close eyes and sit for hours as it in ecstasy. He talked very little, but whenever he had an opportunity to speak, his sweet words emphasized the ideal of the realization of ultimate reality.
Pandha surprised to see the *Patti* because the writing on the *Patti* was not what he had expected, or what his pupils generally wrote at that stage of their educational career. It was acrostic on the alphabet. But what an acrostic it was to be written by a child. As in similar compositions in other languages, the letters were taken consecutively, and words whose initials they formed were employed to give metrical expression to the Guru’s divine aspirations, his tenets, and his admiration of the attributes of the creator.\(^{10}\)

A few lines of the acrostic are given below:

> The one Lord who created the world is the Lord of all
> fortunate is their advent into the world, whose hearts remain attached to God’s service.
> O foolish man, why hast thou forgotten Him?
> When thou adjustest thine account, my friend, thou shalt be deemed educated.
> The primal being is the giver; He alone is true.
> No account shall be due by the pious man who understandeth by means of these letters.\(^{11}\)

In 1478 he was put under the tutorship of Pandit Brij Nath Sharma for learning Sanskrit, but within a very short time the Pandit realized the awakened potent faculties of the young child.\(^ {12}\) At the age of eleven i.e. in 1480 the young Guru was sent to Maulana Qutb-ud-Din to learn Persian. There, too, he astonished his teacher by the quickness with which he learnt all that the Mulla taught him. But the Mulla, too, soon found that his pupil was greater than he himself. There are numerous Persian words and some Persian verses of the Guru found in the Granth Sahib, and it may be accepted as a fact that he became a fair Persian scholar.\(^ {13}\)

His scholarly attainments were considerable, as shown by his erudite composition like the Japuji, Asa-di-Var, Siddh Gosti, and Onkar. He often referred to ancient writers and made apt use of classical stories, and had philosophical discussions with, learned Yogis, Pandits, and Sufis, whom he
was always able to convince by the deep learning and hard common sense.\textsuperscript{14} Guru Nanak attended school for few days. One day school master asked Guru Nanak why he was not reading. Guru Nanak replied that he preferred the study of divine knowledge to secular studies then he composed the following hymns:

\textbf{Burn worldly love, grind its ashes and make it into ink; turn}

\begin{quote}
superior intellect into paper.

Make divine love thy pen, and thy heart the writer, ask thy,

Guru and write his instruction.

Write God’s name, write his praises, write that He hath neither,

end nor limit.\textsuperscript{15}
\end{quote}

In 1478, the parents of the Guru called in their Purohit (Priest) to perform the sacrament of the sacred thread, but the young Guru refused to wear the breakable thread and asked for the permanent thread, which the Purohit could not supply. Guru Nanak suggested to Purohit which is included in Asa di Var as:

\begin{quote}
Make compassion the cotton, contentment the yarn,

Continence the knot and purity the twist;

Such is the true scared thread of the self.

Thou Brahmin-Priest ! put this on me shouldst thou have it.

This thread neither snaps nor is soiled; neither burnt nor lost.

Saith Nanak: Blessed are the beings that around their neck put this.

For four cowries is the thread bought and

inside the cooking space put on.

With it some teaching into the wearer’s ear is whispered,

By the Brahmin turned preceptor.

When the wearer dies, the thread falls off—

To the next world without the Thread he departs.

Man is guilty of immeasurable acts of thieving and lechery,

Falsehood and abusive language.
\end{quote}
Guilty is he of immeasurable acts of deceit, of evils done in secret. 
That night and day to the self cling.
The scared thread of cotton is spun, that the Brahmin twists.
A goat they slaughter to celebrate the event,
And then all exhort him to put it on the neophyte.
When worn out it thrown away.
Said Nanak: Had the thread any power in it, snap it would not.\(^\text{16}\)

In this way it was the first time and first incident when Guru Nanak stood against false customs and traditions of the society. Nanak was then sent to Madrasa to learn Persian and Arabic. His teacher was Rukhuddin. The understanding was that after he acquired proficiency in Persian.\(^\text{17}\)

**Before Unique Secular Occupation**

Mehta Kalu often saw his young son deeply absorbed in meditation. Everyone who saw Nanak during those days felt that there was something wrong with him. So he was examined by Hari Das, a leading physician but Guru Nanak expressed:

I suffer pangs of separation; I hunger for him and suffer.
I suffer the fear of dreadful death, I suffer from the ills that must have me as their kill and no remedy of the void would help.\(^\text{18}\)

Thus Nanak suffered from a malady whose cure was beyond his remedy. Kalu Bedi pursued the usual routine with a view to equipping his son for the normal worldly life, but there were clear indications that the boy intended to proceed along a different track. He associated continually with religious men and spent much time in ‘communing with nature, with his own soul, and with his Creator’. Anxious to divert his attention to secular interests, Kalu Bedi tried to keep him engaged in useful occupations such as the herding of buffalos, cultivation of land, shop keeping and dealing in horses. But Guru Nanak’s heart was elsewhere, and due to his unusual behavior he was popularly credited with madness.\(^\text{19}\)
To his mother’s admonitions replied:

**They who love mammon are painfully ignorant.**

Without money goods cannot be had from a shop;

Without a boat man cannot cross the sea;

So, without serving the Guru, there is complete loss.  

In reply to his father’s advice to be cultivator he said:

Make thy body the field, good works the seed, irrigate with God’s name.

Make thy heart the cultivator; God will germinate in thy heart, and thou shalt thus obtain the dignity of nirvan.

He would not be shopkeeper of the usual type:

Make the knowledge that life is frail thy shop, the true Name

Thy stock in trade, make meditation and contemplation

Thy piles of vessels put the true Name into them.

Thus Mehta Kalu did his best to involve his son in business of different type. But Guru Nanak’s attention was towards God only. Mehta Kalu asked his son to go to Sultanpur where his brother-in-law, Jai Ram, the husband of Nanki, was a Modi or steward under the local governor, Dualat Khan. It was hoped that Jai Ram would be able to secure for him employment in Government service. Perhaps it was also hoped that regular engagement in official work and the attractions of a big town would divert his attention to worldly pursuits. In Sultanpur he employed as a storekeeper. There, too, while his body was engaged in performing his work, his heart and soul were with his Maker. It is recorded that when, in weighing out rations, he reached the number thirteen, which in the official Persian language was call *tera*, which, in turn, meant ‘Thine’ in Panjabi, he would pause, his face would assume a look of strange intoxication, and he would several times repeat, in his sweet, melodious voice, ‘*tera han tera, tera*, I am Thine, O Thine, O Lord, Thine’. If the persons to whom the grain had to be dealt out happened to be poor customers, he would
go on weighing it out to them and count each weighment as tera or thirteen. Blessed, indeed, were they on whom thus bestowed, unasked, divine food for soul as they came to have food for the body. His open-handed charity won him the love of the poor and the needy, but his sister and brother-in-law felt uneasy; for he was not saving much out of his earnings. They knew that his father would be distressed to learn that his son was throwing away on beggars and Faqirs all that he earned. Then, his parents decided to marry Guru Nanak. They feared lest the religious zeal which by then was quite clearly visible in his nature, should become too strong and lead him to renounce the world altogether and become a recluse. So they decided to yoke him to family life. In 1487, he was married to Sulakhni, the daughter of Mool Chand of village Pakkho in Gurdaspur district. His elder son, Baba Sri Chand, was born in 1494 and the younger son, Baba Lakhmi Das, in 1496.

Guru Nanak’s parents were to hope that, he would give up his infatuation for Sadhus and Faqirs and divert that love to his wife and family, but the marriage was powerless to divert his heart and soul from the path that he had come to lay down for humanity. When Guru Nanak came from Sultanpur on the thirteenth day of the birth of his first son, he came home from the Modikhana, he was surprised to find elaborate arrangements for ‘purifying’ the house supposed to have been polluted by the birth of the child. Guru Nanak did not believe in this Hindu superstition called *sutak*. He ridiculed the superstitious Hindu belief, ascribed to the *Shastras*, that the birth of a child or the death of any member of the family polluted the house, and special purification rites had to be performed to remove the pollution.

On this occasion he composed the following slokas found in Asa-di-Var:

If we admit the idea of impurity of the birth or death, impurity will be found in everything.

There are worms in cow-dung and in wood;

There are no grains of corn without life.
In the first place, there is life in water by which everything is made green.

How can we keep away this impurity? It enters into our kitchens.
Nanak, impurity cannot be removed in this way; it can be washed away by
divine knowledge.

The heart gets impure with greed, and the tongue, with lying.
The eyes get impure by staring at another’s wealth, his wife, and her beauty:
Nanak these impurities lead the soul of man bound to hell.

All other impurity is superstitious.

Birth and death are ordained; we come and go by His will.
Eating and drinking which God gave as sustenance is pure.
Nanak, the pious persons who know God have no impurity.  

In this way Guru Nanak reject the idea of impurity at death and birth time.

Mehta Kalu again thought that he will make his son engage in some trade or
business. So, Guru Nanak was given sum of twenty rupees and told to make a
good bargain with it. Bala, a trusted servant of the Mehta, accompanied him.
Both went on the way they found a company of Sadhus. These men of religion
had no covering for their bodies except the loin-cloths. Guru Nanak
approached one of them and learnt that the Sadhus had no food for the last
several days. Guru Nanak spent the money given to him by his father to buy
food for starving Sadhus. The place where the hungry mouths were fed by the
Guru Nanak is the site of a Gurdwara called the Sachcha (Khara) Sauda or the
Good Bargain. It is now in Pakistan.  

When they came back to Talwandi, Bala told Mehta Kalu the whole story. Mehta Kalu slapped Guru Nanak. Babe
Nanki rescued her brother from the beating.

In 1497, one day the Guru disappeared while taking a bath in a nearby stream.
He was considered to have been drowned but to the surprise of every body he
appeared again after three days from the same spot, where he had entered the
water. This incident brought a great change in the life of the Guru. He had
been summoned into the presence of the Lord, where he received the
instructions for this future career. It was necessary for him to move into the
world with his message; therefore he had to resign from his service. His first announcement was: “There is neither a Hindu nor a Muslim.” He thought that the condition of India could be reformed if Hindus became true Hindus and Muslims true Muslims.\textsuperscript{27} Thus Guru Nanak received instructions regarding his aim.

**TOUR TO THE EAST**

A little time after, the Guru Nanak planed to go on his extensive tours, called *Udasis*. He finally took leave of his family, devotees, and friends, and take Mardana along with him as his companion. In the beginning, the Guru propagated his mission in the neighboring areas, but soon he finalized his programme and set out for distant countries and lands. He traveled in all the four directions covering thousands of miles and remaining out of his own province for several years at a stretch.\textsuperscript{28} At all places which they visited, the Guru Nanak found the people irreligious, and try to put them on the right path. According to all most all *Janam Sakhis*, Guru Nanak in his first *Udasi*, entered the village Saidpur, now called Eminabed, in the district of Gujranwala, Pakistan. He went to the house of a low caste artisan, Lalo by name. On his request, Guru Nanak stayed with him for a few days which were uncommon for a person of high caste. News soon spread through the Hindu families that a highborn Kashatrriya was staying with the low caste, Lalo, and went about with a Muslim as his companion.\textsuperscript{29}

The news that a saint was staying at the house of low caste carpenter reached Malik Bhago, the chief of the town and a fellow caste man. He was corrupt and wicked. He imposed many hardships on the poor and extracted money from them by unfair and foul means. Once, he was holding a sacrificial feast and had invited all holy men to partake of his repast. He also sent a servant to invite Guru Nanak. The Guru, however, refused to accept the invitation and this sorely pained Malik Bhago.\textsuperscript{30} Then Malik sent special representative and place before Guru Nanak variety of foods but Guru Nanak refused because his
bread was ill-begotten and made from blood sucked from the poor. This made the chief very angry and he asked the Guru to prove his point. At this the Guru sent for a loaf from Lalo’s house. In one hand he held Bhago’s bread and in the other that of Lalo’s. When he squeezed both, from one oozed blood of the exploited poor and from the other the sweet milk of honest labour and human kindness. At this Bhago was touched by a consciousness of his guilt and repented his past mis-deeds and prayed for mercy. The Guru asked him to distribute to the poor his ill-gotten wealth and hence forth to live an honest life of love and service. Bhago was thus regenerated.31

Thus Malik Bhago realised that he had been leading a sinful life. After this incident he associates himself with low caste people and ignores the rules of conduct for high caste. According to Guru Nanak:

‘Truly low caste men are they who forget the Lord;
Without meditation on the supreme Lord, O Nanak,
Man becomes low and despicable a mean outcaste.’
‘Recognize the Divine Spark which illumines every human form. Raise no question of caste or tribe;
for, in the Holy court of the Father above.
There exist no distinctions of caste or creed.’32

In this way Guru Nanak tries to prove that all castes and garbs are irrelevant.

Malik Bhago fell at the Guru Nanak’s feet. Now there was a new light in his eyes, a joy unknown ever before filled his heart and thrilled his soul. The Guru blessed him with the priceless gift of the Name and a life of love and service. According to Guru Nanak one should earn his or her livelihood by hard labour and should share it with other needy persons. Man should not collect wealth through exploitation of the poor masses. Only the earning from one’s own hard labour should be shared with other needy persons and not wealth accumulated through exploitation of the poor masses. This explains Guru Nanak’s proper emphasis on sharing. So exploitation in any form is condemned by Guru as worst sin. According to Guru Nanak, the real cause of the difference and strife between the rich and the poor, low and high is socio-
economic and religious exploitation. According to Guru Nanak the lowest is equal with the highest in race as in creed, in political rights as in religious hope.

After leaving Saidpur, Guru Nanak and Mardana visited the house of a thag (robber) known as Shaikh Sajjan. He builds a temple for Hindu guests and a mosque for Muslim guests. He provided them everything necessary for their comfort and at night he robbed them. Similarly like other guests Guru Nanak and Mardana were also happily received. When night came, Guru Nanak and his companion uttered the following hymn:

My body is like the simmal tree;
men beholding me mistake me.
Its fruit is useless: such qualities my body posses seth.
I am a blind man carrying a burden while the mountainous way is long³³.

On hearing these hymns, Shaikh Sajjan had an instant transformation. He admitted a long catalogue of the most heinous crime he done. He returned all the property of his victims that he had retained in his possession and became the disciple of Guru Nanak, and converted his residence into a Dharmsala. Shaikh Sajjan is said to have made the first Sikh Dharamsala and thus laid the foundation of a forerunner of the Sikh Gurdwaras.

Traveling by short stages and preaching his message to the people in all places, he reached Pakapattan, then called Ajodhan, in the southern part of the Panjab, now in Pakistan. From there he proceeded to visit the shrine of Shaikh Farid, a renowned Muslim Faqir. A saint named Shaikh Brahm (Ibrahim) was then the incumbent of the shrine. On reaching there, the Guru learnt that Sheikh Brahm, or Shaikh Farid II, was out in the woods, doing severe penance in order to acquire religious merit and obtain a glimpse of the Lord. Guru was
against those people who were either engrossed too deeply in vicious pleasures of the world, in utter forgetfulness of the higher needs of their souls, or were too much absorbed in painful, misguided attempts at emancipation of their souls, torturing and starving their bodies in hopes of winning salvation, and neglecting altogether their duties as men towards their fellow beings. He would meet them, discuss things with them, throw light on their inner selves, and give such an impression of life, of love, of divine beauty and goodness, of moral endeavor and excellence. The tale of severe, voluntary suffering undergone by the Sheikh induced the Guru to find him out and show him the right and glorious way to attain his goal. According to Shaikh Brahm one should not combine both secular and religious life. It was impossible for a householder to find God.

But Guru Nanak was against those people who leave the world for spiritual enlightenment, one should not be a escapist, if one want to have a divine glimpse. Guru Nanak opposed people like Sheikh Brahm who practiced austries to realize the Divine. Guru Nanak persuaded Shaikh Brahm to give up painful efforts of torturing his body for salvation.

According to Guru Nanak, there is no need to run away from home and turn a mendicant. The human personality cannot become complete unless the mundane and the mystic, the worldly and the religious, aspects of life are advanced equally and simultaneously. The Guru answered Sheikh Brahm’s all questions, removed all his doubts, and resolved all his problems. He was convinced and converted. He broke his several day’s fast at the bidding of the Guru.

During his this journey toward east, he went to religious centres and holy places of Hindus in the east, along his companion Mardana. He visited the holy places on festive occasions. His methods of approach were dramatic rather than discussion. The first important place where Guru Nanak made a halt was probably Kurukshatra.
Guru Nanak and Mardana reached there on the occasion of a solar eclipse with the object of preaching to assemble pilgrims. There was a traditional prayer to save the Sun God from Rahu and Ketu, an old belief of Brahmins. People were busy in bathing and giving alms to Brahmins hoping that their sins would be cleaned. Guru Nanak observed them and smiled. Needing refreshment, he began to cook a deer which a disciple had presented to him. Brahmins had a superstition that to light a fire and cook anything during the solar eclipse were acts of sacrilege. They hurried to the spot and abused and threaten Guru Nanak for this act. But Guru Nanak invited them to sit and discuss the matter calmly. Guru Nanak pacified the Brahman leader Pandit Nanu Chander with the following hymns:

\[
\text{Man is first conceived in flesh, he dwelleth in flesh.}
\]
\[
\text{When he quickeneth, he obtaineth a mouth of flesh;}
\]
\[
\text{his bone, skin, and body are made of fresh.}
\]
\[
\text{When he taken out of the womb, he seizeth teats of flesh.}
\]
\[
\text{His mouth is of flesh, his tongue is of flesh, his breath is in flesh.}
\]
\[
\text{When he groweth up he marrieth, and bringeth flesh home with him.}
\]
\[
\text{Flesh is produced from flesh; all man’s relations are made from flesh.}
\]

By meeting the true Guru and obeying God’s order, everybody shall go right.

\[
\text{If thou suppose that man shall be saved by himself,}
\]
\[
\text{he shall not; Nanak, it is idle to say so.}
\]

So Guru Nanak wanted to convey the message to the people that by bathing, giving alms and charity to Brahmin, they cannot wash their sins away and rescue the sun God from the clutches of some imaginary demons. The eclipse is a natural phenomena but Brahmins created imaginary stories regarding it just for their own benefits. So it is need to eradicate the evils which defile the mind and heart also. Just remember the God who is the source of all life and power, of all peace and happiness and cultivate noble qualities in yourself.
Guru Nanak’s taking meat was by no means an attempt to inspire his followers to eat meat rather his dialogue with the Pandits was an attempt to shake the pride of the Brahmans, who were the only exponent of the Vedas.

From Kurkshetra the Guru moved on to Karnal and thence proceeded toward Panipat. From Panipat the Guru moved on to Delhi. Sikandar Lodi was then the Emperor. He was oppressing the Hindus and forcing them to choose between Islam and death. All men of religion who preached peace and toleration were picked out by him and put to great tortures. When Guru Nanak visited to Delhi, Guru Nanak and Mardana were, likewise, arrested and put in prison. Like others they, too, were set to work at the handmills and given corn to grind. The Guru did the labour for a time. One day when Guru Nanak sang one of his beautiful, soul-stirring songs all prisoners forgot their mills and ills. The wardeners forgot their duty of enforcing labour. Emperor Sikander also heard of this. Sikander bowed to the Guru and begged forgiveness for his past sins. Sikhandar understood what the Guru wanted him to do. He opened the prison-gates and set free all the prisoners. The Guru then advised him to remember and serve God.

After visiting Kurkshetra Guru Nanak reached Hardwar, one of the most important ancient places of Hindu pilgrimage on the bank of the sacred river Ganga, on the Baisakhi festival, falling on 27th March, 1504. A great crowd was assembled from the four cardinal points for the purpose of washing away their sins. The Guru saw that, while they were cleaning their bodies, their hearts remained filthy; and none of them restrained the wanderings of his mind, or performed his ablutions with love devotion. The people at Hardwar were then throwing water of the Ganges towards the rising sun in the east for the benefit of their ancestors in heaven. Nanak created a sensation by beginning to throw water in the opposite direction. When asked why he was throwing water towards the west Guru Nanak replied that he was watering his fields near Lahore. The people felt amused and asked Nanak how the water
being thrown by him at Hardwar could reach such a distant place in the neighborhood of Lahore. Nanak gave an impressive reply. He said that if Brahman’s handful of water could reach heavens, why his earnest effort would not make the water reach his field in the Punjab. In this way Guru Nanak tried to expose the vanity of the Brahmins and unfolded the mysterious superstitions woven around by them. Guru Nanak preached to the Brahmins the greatness of the Supreme one and the futility of empty religiosity. It was here at Hardwar that Guru Nanak satirized those who had sought to keep their cooking place pure by drawing a circle around their cooking area from being polluted by the shadow of the fourth Varna. Guru Nanak discarded rotten traditions, fought against ignorance and superstitions and showed them new paths.

Form Hardwar the Guru and his companion preceded towards Ayudhia, the birth-place of Sri Ram Chandar. Bairagis, a sect of Vaishnava Sadhus, lived there in large numbers. The Guru met them and had religious discussions with them in order to wean them from the worship of plants and idols and to bring them on the right path of worshipping and meditation of God and serving mankind. Guru Nanak and Mardana traveled from village to village, giving new life and light to the people in every place. After leaving Ayudhia, Guru Nanak reached at Banaras where he had many dialogues with a Pandit, Chatur Das. These dialogues are of great importance. Chatur Das after observing the Guru Nanak’s dress twitted him with possessing no salagram though he called himself a Faqir, with wearing no necklace of sacred basil and no rosary. Guru Nanak replied:

‘O Brahmin, make God thy salgram,
and right conduct thy rosary of Tulsi.

And build the Boat of the Lord’s Name and
Pray: O God, be merciful to me.42

In this way Guru Nanak advised Pandit that do not waste your lives in such vain performances. Some of the Janam Sakhis state that the loving discourses
ended with a long recitation called Dakhni Oankar, later incorporated in the Sikh scripture. On hearing the whole fifty four stanza of the Oankar, the Pandit fell at the Guru’s feet and became a Sikh and possessor of God’s name.

From Banaras, Guru Nanak reached Gaya, the famous place of Hindu pilgrimage, where Lord Budha had made his great renunciation and performed his memorable penance. The Guru was impressed with the atmosphere of peace and tranquility of the place. He also appreciated the eight-fold path of Buddhism as a basis for ethical life. According to the Guru, however, this alone could not end human suffering, which was Buddha’s main concern. Belief in and loving devotion to God and meditation on His Nam (which Buddhism denies) are essential for eternal peace and bliss. Guru Nanak stopped at Chandruli. Here he remained silent and people began to call him Muni. Guru Nanak preached to them the value of Nam, Dan, Sila and Sahaj before proceeding further on his travels. The Guru traveled on, moving from village to village, enlightening people, bringing comfort to the sick and hope to the hopeless.

After a time, the Guru and Mardana reached Patna. They sat a few miles from the city on the banks of the Ganges, a big fair was being held there. People were bathing in the holy waters. To them, too, the Guru showed the right path of winning the pleasure of the Lord. Numerous hearts were won there. Several scholars and philosophers acknowledged him the visible embodiment of the best that was contained in the Shastras. They saw in him the personification of all divine and human virtues. They adored him as their spiritual guide. On his way back to Punjab, Guru Nanak visited Jagan Nath Puri. In the temple, the Hindus were performing ‘Arti’ before the image, going round and round it, carrying baskets in which burnt the earthen lamps and showering flowers on the idol. The Guru stood silent and when asked why he was not participating in the service he, answered:
“This your homage is too small for a God as high as the master of the universe”. And saying this he sang a hymn in praise of the Supreme Being which, for the sweep of its imagination, is unrivalled in the whole gamut of Indian mystic poetry. Said he: The sky is salver; the sun and the moon are the lamps, the spheres of stars are studded in it as jewels; the chandan scented win from the Malai mountain wave and scatter across the fragrance of myriads of flowers. (Thus) is thy worship performed.\textsuperscript{48} In this way Guru Nanak condemned the superfluous rituals of Brahmins and cleaned their mind and awoke their souls. Then they began to live life of love, service and devotion to Lord.

Except these places, Guru visited many other places like Chunian, Pehowa, Aligarh, Mathura, Kanpur, Lucknow, Buxar, Chhapra, Rajgir, Bhagalpur, Manipur, Dacca, Calcutta, Jabalpur, Jhansi, Gwalior, Bharatpur, Rewari, Gurgaon, Jagraon etc.\textsuperscript{49}

**TOUR TO THE SOUTH**

Guru Nanak practiced what he preached. After returning from his first \textit{Udasi} or tour he founded Kartarpur and lived a householder life with his family. He was also doing farming there. After a short period he again decided to resume his travels in order to relieve humanity from suffering and to enlighten them. So he left his home, family once again to undertake another long tour to South. During his South journey, Guru’s dress was extra ordinary like:

- He wore wooden sandals, took a stick in his hand, twisted a rope round his head as a turban, and on his forehead put a patch and a streak.\textsuperscript{50}
- Passing through Bhatner, Bhatinda, etc, he reached Sarsa in the modern district of Hissar. There he met group of Muhammadan Faqirs who were generally believed to possess great occult powers. They misled the ignorant people. They resolved to meet Guru Nanak and try to defeat him in penance, argument, and occult powers, because Guru’s teachings were already
becoming an obstacle in the free spread of Islam. So desiring to lower him in the eyes of the people, the Faqirs asked the Guru if he had performed penances and fasts worthy of a man of religion. The Guru replied that he had no need for them. ‘Penance and fasts’, said he, ‘are useful when over-indulgence in sensual pleasures has spoiled the body or soiled the heart, they can be of help in the task of purifying the mind and heart and cleaning the body of unhealthy, disease-producing element. But they are ever to be regarded as mere means to an end. It is wrong to make penances and it is torture and deform the body and to cripple and crush the human heart. How can the soul be strong when its vehicle is made unfit for its work? It is equally bad to starve the soul and pamper the body.51

In this way Guru Nanak criticized all types of penance and fast as useless to attain salvation. Because performance like these can deform the body equally crush the human heart. Guru Nanak preached love of the Supreme one and the futility of empty religiosity. So he exposed the hollowness of all fasts and penances observed by the Faqirs of those times. The Yogis and Faqirs ultimately confessed that Guru’s techniques and practices were right. They sought Guru’s blessing for enlightenment.

From Sarsa the Guru proceeded towards Bikaner and visited some of its important places. Bikaner was then a stronghold of Jains. Many of those people met the Guru and had discussions with them. Jains believe in ahimsa or non-killing. They consider it an act of religious merit to avoid taking the life of even the meanest or the foulest creature. This creed of non-killing has become a sort of superstition with them. They would not bathe, would not kill even lice, and would scatter their own excreta so that worms may not be produced in it; for they are sure to die later. They filtered water before drinking it. To quote Guru Nanak:

    They spread out their ordure,
    they inhale its smell,
they are shy to look at water.
They have their heads plucked like sheep;
they plucked hands are smeared with ashes.
They spoil the occupations of their parent;
their families weep and wail for them.52

Thus Guru Nanak told them that true religion did not consist in remaining unwashed and dirty. They cannot be godly or religious if they are dirty. They cannot please God unless they free their body and mind from every form of filth and dirt. A pure mind in a pure, clean body is the quintessence of all religious practices.

From Bikaner the Guru moved on to Ajmer. That place was a stronghold of Yogis and Muslim Sufi Faqirs. He held religious discourses with the leading men of both. He told them the right way to win God’s pleasure. He told the Yogis how one could practice true Yoga, and to the Sufis he taught how to lead a life truly in keeping with the basic tenets of Islam. After a circuitous tour through the chief cities and holy places of the Deccan, the Guru reached Cape Comorin. From there he crossed over to Ceylon.53 Thereafter the Guru retraced his steps. Taking ship at Japapatan, he crossed over to the mainland, passing through Rameshwaram, Nagapatam, Tanjaur, Begumpura, etc., he made a tour of the locality. He visited all important places. Everywhere people came flocking to him. They saw the divine glory of his countenances, heard his songs of the Lord, and became transfigured in heart, mind and soul. They found glowing in their own hearts the divine spark in search of which they had vainly run so long after yogis, pirs, and pandits.54

During his journey, the following numerous other important places were visited by the Guru: Kasur, Jaisalmer, Pushkar, Nasirabad, Lodhipur, Abu, Ahmednagar, Ujjain, Hoshangabad, Narsinghpur, Nagpur, Fatehbad, Golconda, Hyderabad, Bider, Pandharpur, Trichanapalli, Sangladip, Coimbatore, Calicut, Goa, Ratnagiri, Nasik, Panchvati, Baroda, Ahmedabad,
Bhavnagar, Junagarh, Porbander, Dwarka, Umarkot, Tanda, Shujabad, Uch, Tulamba, Ferozepore etc.\textsuperscript{55} He had made extensive tour and had conveyed his message to numberless persons. In due course the Guru returned to his birth-place in 1515 A.D. After a short stay there, he visited his sister at Sultanpur. Thence he returned to Kartarpur, where he had left his family.

TOUR TO THE NORTH

After a short stay of Kartarpur, Guru again started on his third \textit{Udasi} or tour with a view to reforming the world. During his journey to the north:

He wore leather on his feet and on his head, twisted a rope round his body, and on his forehead stamped a saffron tilak.\textsuperscript{56}

As usual, he took a circuitous route, visiting villages and important places where people needed his message of work, service, love, prayer, and adoration. On the one hand, he met learned Brahmins, Ascetics, Yogis, Pirs and Faqirs, who, by virtue of their real or feigned learning and supernatural powers, lived lives of slothful ease and sometimes, even of vicious luxury. In his own sweet way he convinced them of the sinfulness of their baneful parasitic lives, and taught them the right way to attain piety and honor. On the other hand, he met men in secular authority, chiefs and kings, who forgetful of their duties towards God and man and their own higher selves, were entangled in superstition and sensual pleasures, and misused their powers in oppressing and tyrannizing over their subjects.\textsuperscript{57} In this way he convinced Brahmins, Yogis, Pirs, Faquirs, and ascetics etc. to discard their false way of life. He also instructed the authoritative people for ignoring their duties to words God, man and their own self. They were indulge in sensuous pleasures and oppressed the poor people and convinced them to adopt a life of action, devotion love and service.

His next target of journey was Gorakhmata. His object in going to Gorakhmata was that he wanted to wean the yogis there from a life of retirement and inactivity, and to lead them to a life of work and devotion, of love and service. He told them to come out of their retirement, because
humanity needs their services. When he went to the Mount Sumer or Kailash and the Mansarowar Lake he met several renowned Siddhas.

A Sidh called Carpat inquired from Guru Nanak about the world like:

‘The world is an ocean,
and is said to be difficult to be cross;
How shall man traverse it?

Guru Nanak replied:

As a lotus in the water remaineth dry,
As also a waterfowl in the stream,

So by meditating on the world and repeating God’s name,

shalt thou be unaffected by the world Nanak is a slave to those,

who remain apart from the world, in whose hearts the one God abideth,

Who live without desire in the midst of desires?58

Guru found that YOGIS and Siddhas have reduced religion to a mockery. They go about begging and extracting food, filling their bellies, and gathering provision for their large families. The condition of the people wretched, indeed. All distinctions of right and wrong, and of good and evil, have disappeared from among them. They have become brutalized and behave like wild beasts, snatching others rights. Social ties have all become loose. Conjugal relations are now an affair of lust and lucre. Sanctity of marriage is no longer respected. Men and women meet and part at will. Sin prevails and round in the land. Kings, whose duty it is to make and enforce good laws, to keep peace in the land, and safeguard their subjects life, honour, and property, have themselves become the greatest criminals. The fence, so to say, is eating up the crop; the shepherds are destroying the sheep. The rulers are oppressing and misusing the people in countless ways. The Qazis and other officials are corrupt. They take bribes and deprive people of their rights. Trodden under this manifold tyranny and slavery, devoid of true education and training, and bereft of leaders and teachers like you, who could have enlightened and organized them, the people have become debased and demoralized. They have
lost their souls. They have become weak in body, mind, and spirit. They have no faith in themselves and no self-respect.\textsuperscript{59}

People were devoid of true education. Leaders of the society like Kings, Qazi, Yogis, all lost their religious duties and moral values. They totally forget their responsibility towards humanity. So the situation was very much dangerous.

At Mount Sumer he had dialogues with Siddhas of Mount Sumer. Here Guru Nanak composed Siddh-Gosti.\textsuperscript{60} Guru advised Siddhas that they can make a far better use of life and help the world better by living in it, and by entering into social relationships, instead of wearing empty forms and doing hard penances. They should exert themselves in the service of mankind. Their love of miracles leads them astray; it has no connection with religion. Give it up. Meditate on God, serve mankind by engaging in useful, humanitarian activities, and led the people to a better, cleaner, and nobler life. Guru Nanak insisted on the Siddhas not to indulge in sensuous pleasures. He observed that if they were true Siddhas they should work for the suffering humanity. He insisted that they should live among the common masses and know the fate of the poor and oppressed people.

In this way Guru Nanak inspired them to live household life and work for humanity. Guru Nanak taught the Siddhas and Nathas the true way of life, asked them to pray Almighty to save the illumined persons, and persuaded them to work for the alleviation of the sufferings of humanity.

The main topics of discussion between Guru Nanak and Siddhas were existence of God, nature of God and way to attain God.

Except Mansarovar, Gorakhmatta, Guru Nanak visited many other important places like: Nurpur, Kangra, Jwalamukhi, Dalhousie, Dharamsala, Manikaran, Rawalsar, Nadaun, Suket, Mandi, Kulu, Chamba, Bilaspur, Kahlur, Kiratpur, Spatu, Garhwal, Mussoorie, Chakrota, Sri Nagar, Badri Narayan, Bhim Kot, Ranikhet, Almora, Nainital, Pilibhit, Gorakhpur, Dholgarh, Pashupati
TOUR TO THE WEST

In his fourth Udasi to west, he traveled across a number of Muslim countries. According to the Macauliffe, “Guru Nanak decided to visit Mecca, the pole star of Muhammadan devotion. He disguised himself in the blue dress of a Muhammadan pilgrim, took a faqir’s staff in his hand and a collection of his hymns under his arm. He also carried with him in the style of Musalman devotee a cup for his ablutions and a carpet whereon to pray.”

In Mecca Guru Nanak lay down to rest with his feet towards the Kaaba. As expected and desired by him, a loud uproar rose at once among the pilgrims and the custodians of the sacred place. They swore at him, they threatened and kicked him and said, ‘why are you sleeping with your feet towards the house of God’? The Guru responded coolly and asked the Muslim to put his feet in a direction away from the house of God. They dragged the Guru’s feet in the opposite direction. The Kaaba was seen to be standing in the direction in which the Guru’s feet had been turned. They took up the feet again and pulled them to another direction. The Kaaba was seen to follow. The Guru wanted to tell them that God dwells in all directions. Indeed, he is the life of all life and the light of all light. The Hajjis (Pilgrims) saw this strange sight and heard these words with wide, open mouths. They realized the truth of what the Guru had said, Guru Nanak convinced the Hajjis that God dwell in no particular direction or place but pervades everywhere.

From Mecca the Guru moved on the Madina. There too, the learned men of the place held a discussion with him. The Quzis and Mulas crowded round the Guru Nanank and interrogated him on the subject of his religion. Further they inquired which was superior, the Hindu or Muslims. The Guru replied, without good acts the professors of both religions shall suffer, neither Hindus nor the
Musalmans shall obtain entrance into God’s court. So after listening the ideas of Guru Nanak they had to bow to him. They learned that it is only the acts of man that makes him superior or inferior not religion to which they belong. All who heard the Guru’s divine songs and soul inspiring discourses became his disciples.

Pirs, Faqirs, Mulas, Pandits, Yogis, and scholars had met him and tried to defeat him in argument. The Guru had touched some inner chords in their hearts and made them see the divine spark which glow and burns in the depths of every human heart, but which get clouded and shrouded in deep thick layers of worldly delusion. In all places he had enjoined upon his disciples to carry to others the message of life, love, light, and joy which he had imparted to them. In this way, the purifying, uplifting and unifying movement which he had started was carried on after him in all places that he visited. He wanted to make people spiritually alive. His presence was needed everywhere. Like a blessing cloud in the rainy season, he went about irrigating with life-giving waters of truth, faith, knowledge, and loves the barren tracts of humanity which came within his way. So where ever he went he spread message of God among human beings.

It is a generally accepted view that Guru Nanak was present at Saidpur when the town was sacked by the Babur. Babur had invaded the Punjab for third time. The year 1520 is assigned to this incident on the basis of Babur’s account. The primary source of information regarding the Saidpur incident is the group of Guru Nanak’s hymns in the Guru Granth, collectively known as Babar-vani. There are clear and direct references to the Mughal-Pathan contest. The Guru says:

> Millions of priests tried by the their miraculous power to restrain the emperor when they heard of his approach. He burned houses, mansions, and palaces; he cut princes to pieces, and had them rolled in the dust.
No Mughal hath become blind; no priest hath wrought a miracle.  

There was a contest between the Mughals and Pathans; the sword was wielded in the battle.  

One side aimed and discharged their guns, the other also handled their weapons.66

When Babar reached Saidpur then started the plunder of and massacre in the city. All men that were found there were murdered in cold blood. Women, whether of high or low families and castes, whether Hindu or Muhammadan, were dragged by the hair in the dusty streets, beaten, outraged, and forced amid tortures to disclose their hidden jewellery and valuable property. The soldiers, intoxicated with victory and wine spared neither child, woman, nor old man. Women and children were led into captivity. All men who somehow escaped the sword were made prisoners and forced to carry their plundered property to the camp of the victorious army. Such was the ‘Holy War’ of Babar for success in which he failed not to invoke the aid of God. The neighbouring villages were also treated in the same manner. Sword, fire, rape and rapine spread desolation all round. The Guru and Mardana were at Saidpur when Babar’s armies fell upon that city. Both of them were taken up prisoners, Guru Nanak was given a load to carry and Mardana was required to act as a groom for the horse of one of the commanders named Mir Khan.67  

A miracle followed when the Guru was carrying loads on his head under orders of a Mughal officer. The matter was reported to Babar who went to see the Guru in prison and fell at his feet on hearing one of his hymns:

No one can kill him, O Kind One, whom  

Thou preservest.

How can the praises be numbered? Thou savest countless beings.......68  

At the Guru’s request Babar released the captives of Saidpur and restored their property, and recalled the military posts which had been stationed round the city.
The tour to Achal Batala and Multan was the last of his tours. Guru Nanak went to Achal Batala in the Punjab, to see the Shivratri fair. Achal Batala was an important centre of Siddha tradition. In Batala the Guru vanquished in argument with all priests who attended the fair, and obliged the followers of the six schools of Indian philosophy to bow before him. The Jogis finally complimented him on his success and said: Hail, O Nanak, great are thy deeds. In Achal Batala and in Multan Guru instructed Siddhas and Muslim Faquirs the principle of his faith and made them spiritually alive. He taught them that how their false renunciation was hampering the progress of their souls. He convinced them that true renunciation consists in remaining unaffected and pure amid allurements and impurities of the world. They and all their followers, thereupon, fell at his feet and joined the holy fellowship which he had founded.

During his last journey he went to the other important places like: Eminabad, Wazirabad, Gujrat, Rohtas, Pind Dadan Khan, Dera Ismail Khan, Dera Ghazi Khan, Shikarpur, Hyderabad (Sind), Karachi, Teheran, Jalalabad, Peshawar, Hasan Abdal, Poonch, Sialkot etc. Guru Nanak spent the last part of his life at Kartarpur. During his stay at Kartarpur, Guru Nanak held daily congregations and converted his headquarted into a Dharamsala or Gurdwara in the true sense of the term. The people of all the four Varnas and from the four corners of the country came there and chanted the hymns of the true Guru. A large number of followers settled at Kartarpur to make it the centre of Nanak’s followers. One of the devotees of Guru Nanak was Lahina, a Khatri from Khadur. Lahina subsequently was to succeed Guru Nanak as the second Sikh Guru. “Lahina must have impressed the Guru by his devotion and ability, for prior to his death Guru Nanak renamed him Angand and appointed him as his successor in preference to either of his sons. His elder son Baba Sri Chand was the founder of Udasi sect. The Younger son Baba Lakhmi Das was a householder. Guru Nanak’s choice of the disciple in preference to either of his two sons as his successor proves the importance he attached to the
continuance of the message he had for the country. He took him to his seat and calling him Angad, the flesh of his flesh and born of his bone saluted him as his successor. He was died soon after, on September 22, 1539.\(^{74}\)

When Guru Nanak died, a quarrel ensued between Hindus and Muslims. Each party claiming that Guru belonged to it and so his last rites should be performed according to the tenents of its faiths. But, says the *Janam Sakhi*, the wise of both the communities settled the dispute, that both should place their flowers on the body of Baba Nanak and which ever party’s flowers would wither away last would be entitled to claim his body. Next morning, the flowers of either party were as fresh as the night before and so both decided to divide the sheet covering his body, the Hindu burning it and the Muslims burying it, for, says the *Janam Sakhi*, his body in the meantime had disappeared into the realm of God carried by angels from the high heavens.\(^{75}\)

Guru Nanak was thus not merely a Bhakta, or a detached of God, but a man deeply involved with the affairs of the world. Not only great poet, musician and philosopher, but also a city builder, a social and political rebel, an integrator of warring creeds and the creator of the new man in the new world supported by a new morality and a God that not only punishes and rewards, but also reclaims and redeems both man and his society.\(^{76}\)

**Works of Guru Nanak**

Friend Lalo! As descends to me the Lord’s word, I express it.\(^{77}\)

Similarly:

I have uttered only that thou hast inspired.\(^{78}\)

Thus Guru Nanak uttered what God revealed to him. *Bani* of Guru Nanak recorded in the Guru Granth Sahib compiled by his fourth successor, Guru Arjan Dev. His *Bani* is full of praise of God it touches every aspect of human life and provides him guidance in all situations.
The *Bani* used the language of the common men, largely Punjabi with liberal use of vocabulary from Persian, Arabic, Sanskrit and regional language of India, or the Sant Bhasha understood practically all over the Indian subcontinent. The *Bani* infuses the spirit of self respect, dignity of labour, and highest ethical and spiritual values. It is revelatory in nature, and expresses a profound spiritual experience.\textsuperscript{79}

The total number of hymns of Guru Nanak recorded in Guru Granth Sahib are 974, written in nineteen musical measures (rags). The major works of the Guru Nanak are Japuji Siddh Gosti, Asa di var, Majh di Var, Malar di Var and Dakhni Oamkar.

Japuji starts with ‘Jap’. ‘Jap’ is the process of meditation through the repetition of God’s Nam. The whole of Sri Guru Granth Sahib revolves around the process and technique to attain God through ‘Jap’. ‘Jap’ does not go alone. It always keeps company with ‘tup’ i.e. austere living and ‘sanjam’ i.e. control of passions through self mortification.\textsuperscript{80}

Japuji is his outstanding composition, which is composed by Guru Nanak in the later year of his life at Kartarpur after his long journeys. This longer poem composed for recitation, guidance and spiritual advancement. Japuji which is the most wonderful creation of Guru Nanak contains the Mul-Mantra in thirty-eight stanzas of varying lengths. Almost all the basic problems on the way to spiritual realization have been touched upon in these hymns. Japuji meant to be recited by the disciples in the early hours of the morning. Guru Nanak wanted his disciples to comprehend the basic tenets through regular study and practice for spiritual progress. According to Guru Nanak we live in the world of names and forms, but our ideal is attainment of the formless and attributeless Lord, for the realization of this ideal several hints have been given in Japuji. Japuji lays emphasis on accepting the Divine will and need for inculcating virtue is stressed. In the end various stages on the path leading to Sach Khand have been discussed.
Japuji is rich in content, for its stanzas not only sing the glories of the Wondrous Lord, but also expose spiritual hypocrisy, religious cant and false beliefs, which are hurdles on the way to the realm of bliss. Japuji clearly denoted how one can move in harmony with *Hukum*, and how one can demolish the wall of falsehood. The seeker is required to have firm faith in one Guru, God, and to abide by His laws and not by the vested interests of the so-called and self appointed representative of the Lord, who are running their shops in the name of religion.\(^{81}\) No idolatry is allowed, because according to Japuji God can neither be created nor embodied in a stone.\(^{82}\) Further, the seeker is exhorted to hold fast to the optimistic faith in the possibility of the realization of the Divine. The main topics which are discussed in Japuji are as follows:

1. **Truth:** The main subject which has been discussed in the Japuji is truth. Guru Nanak has given the name of the God as truth. Truth is immutable and beyond time and space, life and death. It never gets old or worn out. In the very beginning Guru Nanak raised the question that “how can man become true, and how can be wall of falsehood be demolished”? Guru Nanak himself answered, truth can only be realized in concurrence with the Divine Will and Jiva has been instructed to listen and follow inner voice in the form of Hukum which has been perennially an integral part of Jiva. In the Mul Mantra, the poet has given the name of the God as truth, the ever-existent one. Truth is indivisible and imperishable. The finite soul falls into the cycle of birth and death due to the non-realization of truth and it can be achieved only through the grace of Lord, which puts us on the right track and brings equilibrium of action, devotion and knowledge.\(^{83}\) Truth is the basic to the creation, morality, and spirituality. Guru Nanak expects the Jiva to become *sachiar*, i.e., truth oriented. *Sachiar*, is defined by Guru Nanak as the being free from superstitious beliefs that are cherished by the general populace misled by bat-eyed priests. The
sixteenth stanza of Japuji states that the *sachiar* understands the mystery that it is not the mythic bull but Dharam (begotten of compassion and content), which supports and sustains the whole humanity on earth. However, the essence of sach or reality in all its aspects is the life-pulse throbbing in the objects of the universe, thought the thrust of this life-force in the so-called “less evolved” ones is not clearly perceptible. Those contemplating the self to the Supreme of Self are attuned.\(^6\) Thus Guru Nanak emphasized on truth and truthful living.

2. **Jiva:** Instead of considering man as Hindu, Sikh, Muslim, Brahmin, Khatri, Vaish or Sudra, in Sikhism man is visualized as Jiva, having come on this planet to earn goodness through complete surrender to God and service to His creation.

   In this field of action the Jiva undergoes a very hard test, because material forces as keep him away from the Lord. Worldly pleasures attract him, but he gets no satisfaction out of them. At times he is subjected to lust, anger, greed, worldly affection and ego. All time he is hungry, thirsty and jealous of others. He is subjected to several ills and finds his release very difficult.\(^5\)

According to Guru Nanak Jiva is a part of God; it has not the fullness of God and, therefore, cannot be as omniscient as He is.

**Karma and Grace:** The law for birth of man, the Guru says, is the law of Karma. In the court of the Lord man is judged by his actions only. The plane on which we live is the plane of action. Therefore we have to be very conscious about our actions. By our actions we become lowly, by our actions we raise in esteem. We rise and fall because of our actions. There are certain actions which we are enjoined by *Shastras* to perform for our spiritual advancement, but Guru Nanak has strongly rejected such actions.\(^6\) The birth of man is due to his own actions and final libration depends upon the grace of work. Both Karam and Grace are necessary for the spiritual development because Karam put us on right track through the grace of the Lord.
3. **Hukam:** The original meaning of *Hukum* in Arabic is (order) but with the passage of time and with the advancement of Islamic theology, it began to give various meanings. Guru Nanak gives a new meaning to this word. Here it does not mean order pertaining to any decision or command of God, but here it is the universal order. That means the whole universe or the smallest particle of that is in a well-knit order or in perfect arrangement. It moves and works within the fold of that order it is obviously clear that, according to Guru Nanak, *Hukum* is not only the order of God, but it is what created by Him.\(^\text{87}\)

Guru Nanak mention in Jupuji, By His will the universe comes to be-though it is difficult to say how it is so. By His will the living beings come to be and by His will they receive their excellences. High and low come to be by His will they come to obtain their portion of happiness and misery. Some receives gifts by His will, while others toil vainly. Whatevers is by His will, nothing is outside its sway. He who understands His will-he alone can free himself from egoism.\(^\text{88}\)

Thus the whole universe moves and works according to Law of God. Similarly:

- All beings by Divine ordinance arise
- by the ordinance in actions engage
- Some by the ordinance to death submit
- Some by the ordinance in truth are absorbed.
- Saith Nanak: thishappens as the Lord wills
- Nothing in the hands of mere creatures lies.\(^\text{89}\)

Thus, only God is responsible for creation and sustenance. According to Guru Nanak all the worldly powers, wisdom, divinity and austerity are just empty if a man do not understand the Divine order. Therefore man should be humble and should follow the Nam Marg to attain salvation.
4. **Five Plane or Five Khands:** Khand is a part, realm, region or a section of an area. In Khands we pass through different spiritual experience. Without fulfilling certain conditions we cannot reach these Khands. It is a journey of mind also. It is the sort of moral situation in which everyone normally finds himself before he makes an attempt to progress beyond the mere performance of his socially assigned duties. Each region is independent world. The mind learns and absorbs knowledge systematically. It is process of purification of mind. The five mystic regions described by Guru in Japuji are Dharam Khand, Gian Khand, Saram Khand, Karam Khand and Sach Khand. These five Khands are a symbolic representation of the process leading to Sach Khand. These are the five spiritual stages. We will have to scale and ascend step by step to achieve oneness with the God. These five realms or regions will have to be enkindled within through the ascending force of ‘Naam’. The Guru has explained these realms one by one to make us aware of the spiritual and mystic characteristic of each of these realms.

**Dharma Khand:** This world where we are born and act, is a world of piety (Dharma Khand). In the words of Guru Nanak:

> God has created nights and days seasons and occasions
> air, water, fire and nether regions. He has established the earth, amidst these as the place to practice righteous action.

God is supposed to be creator of this universe. In this world of time and space, of days and nights, of lunar dates and seasons, of air, water and fire, there are Jivas of diverse types, colours and names. All are performing their duties in this grand scheme of the universe and all are to be judged by their deeds and actions. There is a special emphasis on actions in the region of dharam. These Jivas bears the fruits of their actions, only liberated ones are received with respect in the court of the Lord because of their actions. In the very first step we come to know about the role of righteousness to help as ascend to the abode of God. The moral agent not
only cultivates moral virtues and performs his social obligations but appears also to be moving towards wider horizons.\textsuperscript{93} Thus this world of piety told us how to adopt the real virtues in life by discrimination between good and bad actions. By adopting virtues qualities in practical life and moveing on the right path, we enter the next stage i.e. the plane of knowledge (Gian Khand).

**Gian Khand:** Gian does not mean the bookish knowledge here. It is not the outward material knowledge gained through the five senses of the body. In the second progressive stage the person is required to seek tri-dimensional realization. These three Khands are the Gian Khand, the Saram Khand and the Karam Khand which are respectively the dimensions of knowledge, aesthetics and action. All these three are to be carried to their ideal ends in an integrated manner.\textsuperscript{94} As it is said by Guru Nanak:

\begin{verbatim}
In the sphere of enlightenment,  
spiritual illumination blazes forth.  
In that sphere reign mystic melody,  
sublime visions, wonder and joy.\textsuperscript{95}
\end{verbatim}

It is the knowledge one gains by ascending the stairs of Jap. In this stage, the seeker observes the vastness of the universe. The wind, water and fire are there. Countless Krishnas and Shivas are there. Number of Brahmas are there creating many types of forms and colours. Countless lands of action, countless precious mountains of Sumer and countless Dhravas are there, giving sermons. Countless indras, moons, suns, and a number of spheres and countless countries are there. Countless Sidhas, Budhas, Nathas and numerous images of Goddesses are there. Numerous gods, demons ascetics and oceans of jewels are there. Countless sources of life forms of speech number of kings and sovereigns are there. The knowledge leads to revelation as our soul encounters myriads of truths unfolded by the Guru ending in the still endless scheme of the God.\textsuperscript{96} This plane gives an idea to the seeker of his position in this huge set-up. It gives him an
impetus to recognize his own potentialities and try to rise on higher planes. He feels elated. 97

So in this stage the seeker observes the vastness of the universe and realizes his own limitations. There seems to be no end of knowledge.

**Saram Khand:** Guru Nanak also stressed the need for aesthetic realization. Beauty is an attribute of this plane. It is beautiful realm in our upward journey. Here we grab a unique opportunity to have an encounter with the greatest, incomparable aesthetic i.e. the God himself. The seeker has realized not only knowledge but also the discernment of beauty, in the socio-physical environment with which he is in perfect harmony. 98 In the words of Guru Nanak:

> The keynote of the realm of spiritual endeavor is beauty. The most exquisite forms are fashioned there. 99

There is infinite beauty all around. Beauty is the major characteristic of Saram Khand and we find the beauty formed here. This region serves as an ideal to form beautiful ideas, things and shapes.

After leaving the plane of aesthetic efforts the seekers enters the next plane i.e. the plane of Grace (Karam Khand).

**Karam Khand:** Karam Khand is integrated with dimension of the aesthetics as well as that of knowledge. 100 Here man acquires the real power and strength. The Lord’s grace is the chief characteristic here. The souls that reach here do so with grace of the Lord. They are the souls that have won the happiness of the Lord through their Jap. Thus Guru Nanak expressed his feelings for Karam Khand as:

> In the realm of grace spiritual power reigns supreme
> There dwell none except the brave and mighty heroes,
> Endowed with the spirit of the all pervading God. 101

Karam Khand is region where the soul has crossed the barriers of life and death. They are the souls that rejoice the ‘anand’ of the Lord’s grace. The Lord is all-powerful. His powers manifest themselves in a seeker through his grace thus the state of full bloom is attained in this plane. The state
achieved in the fourth plane leads the seeker to his goal i.e. the plane of truth (Sach Khand).

**Sach Khand:** Sach Khand is the realm of truth. It is the abode of the formless God. It is the full of Lord’s ecstatic grace. After reaching here, the soul gets the glance of innumerable endless and in explicable khands and other mystic region that are visible from here. Reaching here the soul has become a perfect. Sachiara and gets the reward of being a sachiara by getting God’s grace. This plane is the abode of the formless, who is infinite, and creator and master of the infinite creation. For Sach Khand Guru Nanak said:

> In the realm of truth dwells the formless one, God himself
> Who creates ceaselessly, and watches and blesses all
> With his gracious glance.\textsuperscript{102}

In Sach Khand man becomes one with God. Here the seeker washes away all the dirt of passions, vices and ego. He is purified and beautified. The intellect also becomes pure.

5. **Triple Interpretation of the Five Planes:** The physical interpretation of five planes takes the whole of the creation in its purview. To start-with, we find ourselves on this earth which is the sphere of action. Through action we begin to understand this world and that understanding leads us to the plane of knowledge. Knowledge leads to the purgation in the Saram Khand where Jivas is purged off all the baser emotions and passions. With his mind purified he is able to see the beauty of the creation. But he comes to the real virtue when he enter into the plane of grace which is the swelling place of saints and which is a way to the final stage to Sach Khand.

In order to realize God, the spirit has to travel incessantly through the spiritual planes, inwardly. The planes are the spiritual planes through which the spirit rises during its ascent. As the soul ascends, the body becomes subtle gradually
and vanishes when it reaches the plane of truth, where the formless soul merges in formless God.\textsuperscript{103}

\textbf{Siddh Gosti}

In Siddh Gosti, the Guru has recorded the substance of the discussion in the form of questions and answers. Apart from comments on the practices followed by the Yogi or Naths, the Guru explains his own concept of the Divine, which constitutes the epitome of Sikh metaphysics.\textsuperscript{104}

The ‘Gosti’ simply means mutual discussion or debate. A hymn of seventy three stanzas the Siddh Gosti contains the conversation in poetry of Siddas or Yogis with Guru Nanak. Only two names Charpat and Loharipa, figure in the entire poem and these two Siddhas were the main leaders of their respective sects of Yogis. The Yogis assembled on one side, while Guru Nanak and his companions or disciples were on the other side.

In all his hymns including ‘Siddh Gosti’, we find a demand for the cultivation of a belief which should evolve and present a way of life consistent with truth. For this very fact, Guru Nanak’s hymns have an intrinsic value not only for their wisdom of practical life but also for the high flights of imagination into spirituality. His keen insight witnessed a common bond among the different temperaments of the people and that is why he insisted that truth is for all and that is a unifying force, never a divisive one. He stressed the fundamental truth of all religions and asked Hindus to become better Hindus and Muslims to be better Muslims. Guru Nanak did not write any epic like many great poets, but his hymns are proof enough of his poetic gifts, where we find that it is not the poetry but its subject is more important. His hymns transport us into a spiritual world of awe, where face to face with the vastness of eternal truth we stand wonderstruck.\textsuperscript{105}

Realization of truth and practice of truthful life is the main object of Siddh Gosti. During his journey Guru Nanak meet the Yogis at different places. All the yogis had become superstitious. He had many discussions with them
regarding the tenets of yoga and its implementation in day to day life. Guru Nanak meets with Siddhas and Nathas at four places like, Gorakh Mata, Sumeer Mountain, Nanak Mata and Achal Batala. Most of the scholar are of views that perhaps Siddh Gosti was composed in the last six or seven month of his life. Guru stresses on the following points in Siddh Gosti:

1. Wandering does not lead to purity and serve no purpose.
2. Emancipation is not possible without True Sabad (The Divine Word) realizing the Sabad in the world around and repudiating haumain (the sense of I-am-ness) are essential for this purpose.
3. Sabad is the real Guru, and not the human body or corporal form. Similarly, the real disciple is consciousness concentrated on the Divine word.\textsuperscript{106}

The Siddhas wanted that the Guru should join their way of life but Guru Nanak reject their way of life. Guru Nanak rejected their forced feeding of yoga to the body and explains to them that, they undertake long exercises and penances; fierce their body to abandon sleep, diet and normal life but the required balance is easily and automatically attained by grasping and making the Name a, part and parcel of one’s life.\textsuperscript{107}

Guru Nanak considered that the liberated man is more responsible for helping in the struggle for the downtrodden, more responsible and sensitive towards the destitute, more alert and lively in regard to his surroundings and more full of pain and active sympathy in the troubles of his fellowmen. Such men are called Gurmukh by the Guru in Siddh Gosti and the Guru had put on the garb of an \textit{Udasi} (hermit) in search of Gurmukhs.\textsuperscript{108}

So it shows from the \textit{Bani} of Guru Nanak that Gurmukh has more vibrant and engages himself in the task of upliftment of the downtrodden people. He is more sensible towards his duties, alert regarding his surroundings and full of compassion for all sentient creatures. Siddh Gostt stresses the fact that to equipoise and emancipation, only true Sabad can be helpful and Gurmukh can understand it clearly. He delinks himself from self conceit and remains
detached even in the midst of attachments. The main problem in the Siddh Gosti is emancipation and only Sabad can be helpful in this matter. Man should eradicate his egoistic attitude and false pride. There is no need of tough exercise, penances, dieting etc. The Gurmukh is linked with Sat Guru who helps the disciple in the stilling of the mind and burning of ego. In the conclusion we can say that in the eye of Guru Nanak only Gurmukh is a true yogi.

**Asa di Var**

Asa di Var is another prominent longer poem of Guru Nanak, after Japuji. Asa di Var is more analytical and explanatory. It is sung daily in the congregation by the musician to the accompaniment of musical instruments, whereas Japuji is recited by every Sikh in the early hours of the morning. It is congregational prayer, meant for collective singing in Gurdwaras. It has 24 pauris, each preceded by a varying number of slokas, some of which are composed by Guru Angad Dev. The Var deals with the beliefs and praxis of the major religious orders of the day: exposes the hypocrisy of priestly class exploiting the ignorant masses, criticizes meaningless rituals and superstitions beliefs and condemns social injustice and discrimination based on caste, creed gender etc.\(^{109}\)

Guru Nanak wrote three Vars: Majh di Var, Asa di Var and Malar di Var, which have been included in the Guru Granth. The successors of Guru Nanak followed this practice of writing Vars. Guru Amar Das, the third Guru, wrote four Vars, Guru Ram Dass, the fourth Guru, composed eight, and Guru Arjan Dev, the fifth Guru, wrote six. In all, there are twenty-two Vars in the Guru Granth including the one by Satta and Balwand, the bards in the court of Guru Arjan. All the Vars are set to music and put under Ragas and Raginis in the Guru Granth, like other hymns. Guru Nanak wrote his three Vars in ragas. Asa di Var has twenty-four pauris and each pauri is preceded by two or more slokas. It has eighty-three stanzas in all, including pauris and slokas. While
editing the Var, Guru Angad, the second Sikh Guru, added a few slokas of his own. The number of these slokas is fifteen.\textsuperscript{110}

Except praise of God, social order is the main topic which has been discussed in Asa di Var. Aghoris, Jains, Jogis and their sub-sects as well as their ways to God have been defined. The hybrid society of Hindus, who had been serving the erstwhile Muslim rulers and were suffering from the guilt of being half-Muslim and half-Hindu, has been graphically brought out. However, a major part of this hymn is devoted to the hypocrisies of the decadent Indian social order where the individual psyche was ever in the grip of the fear of endless concatenation of births and deaths.\textsuperscript{111} Similarly through Asa di Var, Guru Nanak has conveyed the message of God to erring human beings practicing sin and avarice. Asa di Var inspires people to get rid of dogmatism, ritualism, casteism, and gender discrimination, which were the evils of Indian society. Metaphysical, ethical, mystical aspects also have been discussed by Guru Nanak in Asa di Var which are as following:

1. **Metaphysics:** According to Guru Nanak there is a only one ultimate reality known as God. He is the creator, sustainer and destroyer of this universe. He is immortal. He is the giver, the owner of all. He gives life and withdraws it. He and his creation both are real. He is all powerful, who creates nature, Jivas and the wonderful world of form and colour. He is present everywhere. He is in skies, in earth, in water, in fire, in eating, in drinking, in wearing and in loving. All work under His fear. He is gracious and merciful. The Jivas are powerless. His Grace saves them. He is great and inexpressible. He takes care of every created thing and keeps it in His view. He is the cause of the actions of a Jiva.\textsuperscript{112} These are certain qualities of that the powerful creator. He is supreme responsible for his vast creation. His wills reigns supreme.

2. **Ethics:** Truth is the highest virtue according to Guru Nanak and truthful living has been emphasized by him. For truthful living the mind has to be
made truthful by casting off the dirt of falsehood by loving truth, by following the truth.

The virtuous are rewarded and sinners are punished in the court of Lord, therefore a code of conduct is essential for an individual. Truth is the remedy for all ills; it washes away all sins. Only humility and modesty bring sweetness. They are the essence of virtues. If one wants to rise higher, he should do good actions and be humble. Further Guru Nanak is against all rituals and formalism. He is against the ritual of wearing a sacred thread and criticized it. Guru Nanak is also against the ritual of alms-giving for the pitris. He makes it clear that one has to be rewarded according to his own actions. He is equally critical of the supposition of impurity caused by child-birth (or miscarriage) in a family.

Guru Nanak also criticizes those people who are devoid of justice. He was also against those people who exploit the right of others. Guru Nanak has denounced exploitation of any kind. He lays special stress on altruism, justice, compassion, love and service. Here the usurpation of what belongs to others is not only vice, but it is rather a sin. Contentment, truthful conduct, right effort fearlessness, compassion, humility, non attachment and temperance should be the constituents of ethical life.

Guru Nanak gives equal rights to women. According to him woman should be honored in the social setup. Guru Nanak was also against the caste system. He preferred to stay at the house of Lalo and declined the invitation of the high official, who was known to be rich and a highborn. Guru Nanak established the institution of Langar, abolishing all barriers of castes system.

3. Mysticism: Mysticism is an indescribable experience. It attempts at grasping the ultimate reality and enjoying divine ecstasy arising from constant inter-communion between an individual and the deity he worships.\textsuperscript{113} God is powerful and Jiva is powerless. Jiva, being the part of Lord, can rise to spiritual heights by adopting virtuous qualities, by remembering his name, and by following the instruction of the religious
preceptor. We must be aware of the false Gurus in the world because they mislead their disciples. The final emancipation is obtained through the true Guru, in whose company the worldly attachments end. There can be no knowledge without Guru. The Guru gives the knowledge and name. Those who remember the Nam are gainers. All others are losers.

According to Guru Nanak the path of mysticism begins with a Guru and ends with him. The Guru is the source, the way, the guide and the ultimate the destiny.

The God’s Mysticism is a revolt against the perpetuated religious mechanism which begins with a distinctive type of practical behaviors and leads to practical satisfaction. It is a gradual process of development and real achievement is possible through efforts. Mysticism of Guru Nanak strives to gain the direct realization of the oneness of all the things and ultimately to merge into the one supreme reality. It is an act of purification and a way of identifying oneself with that reality. Man is suggested to adopt the process of hearing, reflecting and developing the feeling of love.

The most important thing in the mysticism is Sabda or Word. The real bliss is only in being lost in his Nam through Sabda. Another means of achieving the unity is services of others. It is the first and last duty of the devotee to serve God and mankind. He has to work for the well being of humanity. In the mysticism of Guru Nanak service is the most significant means of achieving oneness with God.

According to Guru Nanak this universe is created by God and we cannot fully understand its nature, vastness and depth because our vision is limited but nature is unlimited. We can simply know part of it. Guru Nanak believed that the universe is not only His creation but He Himself is abiding in it. So the whole universe is a manifestation of God. We can conclude that Guru Nanak fought against stagnation in life and by his mysticism he exerted a deep influence on the awakening of popular piety.
Majh di Var

This Var is divided into 27 Pauries and 63 Saloks. Each Pauri has 8 lines. It is the first Var of Guru Nanak among the three. There are many aspects touched in Majh di Var like God, Man, Guru, Nam, Virtue etc. but it is difficult to decide that to whom much importance is given. But it is clear that truth have been emphasized more than the others. Majh di Var is also a description about spiritualism. Var is the form of poetry in which before Guru Nanak the people have sung about brave warriors, kings and folk heroes especially about their marvelous victories.

1. Material World:

The creation: This whole creation is the handy work of God, in fact God himself is identified by his creation:

He himself created the universe and himself gives it thought.\textsuperscript{115}

He creates this universe and he himself is the caretaker of this creation. This creation is of many colours and kinds and it has been created and being run by the Divine will. This will is a Law in itself and it is in force since the very beginning of this world. In the Majh di Var, Guru Nanak has observed that this world is a temple of smoke and so not stable, this world is an illusion because only the persons in illusion get involved in the process of birth and death.

As Guru Nanak said:

One comes and another goes; without the Lord’s name, all is death.\textsuperscript{116}

Although it is true that this world is short lived yet it is important. There are many creatures in this world. Some take birth and some meet death. God knows everything about all creatures. He gives birth to all creatures and put them into the illusion. Every living creature is burning in the fire of desires and this makes his hunger insatiable. There are the illusions, which can be overcome with the help of Almighty only, because nothing happens without His will.
1. Man

**Physical Body:** According to Majh di Var man’s whole life has been divided into nine parts. Up to ten years man enjoys childhood. In twenty years he approaches youth. Thirty is the period of beauty. Forty is the age of full youth. At the age of fifty he begins to become unstable and at sixty he comes to old age. At the age of seventy his wits starts giving way. At eighty he is unable to do any work. At ninety he becomes bed ridden and thus, his physical self heads towards its end. God has beautified man’s body by giving it attractive structure and has blessed it with a soul. Body has sense organs and motor organs. Human body sees with eyes, listens with ears, and walks with feet, works with hands. He eats and wears whatever is gifted to him by God but once destroyed, this body cannot be restructured.\(^{117}\) We cannot get Moksha only by cleaning our body but by the removing ego yet, it is necessary to keep the body clean. According to Guru Nanak:

They the bald-heads that bathe not, O, dust be on their heads.\(^{118}\)

God gives everything to man with Nam, everything is in vain and it is through the Guru’s Grace one receives Lord’s Nam. One puts food in one’s mouth, when bark one’s thirst and hunger. All that one eats becomes dust, yet are we attached to the eats.\(^{119}\)

So both physical and mental purity is needed in order to become one with God.

2. Emotions: Violence, attachment, greed and anger are four rivulets of fire.\(^{120}\) The wise one is a fool if he indulges in ego, greed and lust.\(^{121}\) He, who is in their grip, burns himself and is saved only through Lord’s Grace.\(^{122}\) Without true Guru one’s attachment breaks not.\(^{123}\) He saves all his kins, blessed is his mother who brought him forth.\(^{124}\) They who fear not the Lord are ever in fear and their ego destroys them all.\(^{125}\) Ego is cause of all attachment and ignorance. There is pain in ego says Nanak: if his ego goes through the Guru, he dwells on the Lord’s name.\(^{126}\) He, who loses himself will be approved at the Lord’s court.\(^{127}\) He, who loses himself, knows the truth.
3. Economical Values: In Majh di Var, the economy achievements are given less importance than spiritual values. It is said that without Nam nothing is true. Without the Lord’s Name, there is no other wealth, all else is poison and dust. Guru Nanak says, if the mountains were of gold and silver, studded with jewels and rubies, even then I would worship you, O Lord, and my desire to utter thy praise will go not. Without the Nam of God there is no use of beautiful clothes, sexual pleasure and to sleep on soft beds. Without the Lord’s Nam all that we wear and eat is poison. If I abide in a cave in the mountain of gold or down in the deep of water, whether on the earth, or over the skies even then ego can’t be removed. Treasures full of wealth are emptied in a moment. According to Guru Nanak man thinks that all things will remain his but all these will pass away one day. Guru Nanak says:

He, who imbued with the love of dominion and riches, dances to their tune unashamedly.

Thus all the worldly things are momentary and short living. Man should not attach himself with these things. Only God’s Nam is last living.

4. Intellectuals Values: For mind, the word ‘Mat’ is used. It is said that mind is just like a bird and its nature is determined by the actions done by him in the previous life. Sometime it becomes good and sometime bad. Sometime it is involved in the world and then again is attuned to the highest truth. There is a dark night of falsehood all around and truth can’t be seen in such situation. The wise one is a fool if he indulges in ego, greed and lust. So man should remember the Lord, with the instruction of Guru, to earn the treasureful wealth of devotion.

5. Aesthetical Values: Human body is beautiful. The fool thinks the solid and beautiful mansions will remain his. And mated I with the houris of the heavens. Nanak, all these will pass away. According to Guru Nanak only those people are beautiful who attuned with God, blessed in his understanding and magnificent his glory, who has fixed his mind on the Lord.
6. Ethics Values: In Majh di Var, special emphasis has been laid on ethical values. It tells us about those ideals, which are universally true. In Majh di Var exploitation of the rights of others has been criticized. According to Guru Nanak false is his speech and usurps what is not his and yet he goes out to preach to the others.\(^\text{136}\) By mere talks none goes to the heaven. The evil doer, the foolish, knows not the master, call him a mad cap who knows not himself.\(^\text{137}\) In this world bad actions have bad fruits. Nanak: the fool has this trait in him and what he speaks is all vain.\(^\text{138}\) In Majh di Var good qualities of a Muslims have been discussed. Ideal qualities of man reflected by Guru Nanak are the ideal qualities of an ideal human being.

7. Social Ethics: Discrimination is not done on the basis of caste system in the house of God. What merits is in caste? Know thou the truth within.\(^\text{139}\) In the house of God there is no lower no higher, all are equal. Only actions of man made them lower and higher not the caste.

8. Political Ethics: At the time of birth of Guru Nanak, the political and social conditions were not good. Guru Nanak did not only criticize political condition but also explained the quality of an ideal state and ideal king. Guru Nanak says that the whole world, the pirs, the sheikhs, the kings and the chief will be buried under the earth. The monarchs will also pass away. God alone is eternal.

9. Religious Ethics: In Majh di Var the Guru has repeated many times that there is no use of any other deeds without the Nam Simran of God. Some persons live in the woods and feed themselves on the roots. Some wear the ochre robes and acclaimed as Yogis and Sanyasies. But, within them burns the desire for delicacies and fine raiment. These types of people can never be householders nor have they renounced the world. They are egged on by desires and work within the three modes. So the cycle of birth and death always hangs over their heads.\(^\text{140}\) Some people believe that by singing, dancing and by bathing in holy places, they can get God.\(^\text{141}\) But according to the Guru Nanak all the formalities and rituals are useless only God’s Nam is useful.
10. **Spiritual Values:** Soul comes in this universe according to the wish of God and it works according to Him. The attachment of the bride to her spouse is seasoned by love. She worships her Lord night and days and is held not back. The words make her beauteous and she abides in the castle of the Lord. She prays for truth and walks in his will. God himself unites body and soul and Himself separates them. When Jiva gets separated from God, it indulges in worldly pleasure and suffers pain.

11. **Means of Moksha:** Guru is the primary source for the attainment of moksha. Majh di Var starts from the appreciation of God. The Guru is beneficent, the sanctuary of peace and the light of the three worlds. Without the help of Guru the creature is lost in the darkness. Guru Nanak says that the Guru is the tree of the contentment, which flowers in faith and fruitions in wisdom. So according to Guru Nanak only Guru can quenches the fire of desires through Word. Man should follow the instructions of Guru to reach the ultimate reality that is ‘Moksha’.

12. **Meditation:** In the true mind abides the word is needed to reach at Guru’s home. Without Nam everything is in vain. Only by meditation or Nam we can meet God. Morning time is the perfect time for ‘Nam Simran’ because at that time mind can be attuned with God. When we reach the true gate, we speak nothing but truth.

13. **God:** God is creator, universal and beyond this physical world. He creates the whole universe. He is eternal and away from Maya. He knows everything about everyone. He is creator and great. Human being cannot approach him. Vedas also tries to identify the God but cannot succeed. God is above human experiences.

**Malar di Var**

It is said that Guru Nanak writes Malar di Var in 1521 after the invasion of Babar. Guru Nanak was the eye witness of all the devastation. In Malar di Var, he expresses his feelings about the invasion quite clearly.
1. Material World
The Lord creates Himself and knows Himself. He creates the sun and the moon illumined by His own light. He also creates night and day: O wondrous are his wonders.\textsuperscript{150} About creation Guru Nanak says: Through the thirty-six yugas, He abided in utter chaos, for, such was His will, and He, surrounded all sides by black and wild waters, created by Himself.\textsuperscript{151} Further Guru Nanak says: God Himself creates this universe and Himself takes care of it. Brahma, Vishnu, Mahesh are different names of the power of God. The God, of Himself, creates the earth and then takes care of it.\textsuperscript{152} So this world is created and supported and destroyed by Him. He created this world and living in the every part of the universe. All the things are made by Him. Only God is eternal nothing else. All other things are involved in the process of birth and death. The whole creation is working under the Hukam of God.

2. Man: In His will, the God writes the destinies of all, without the ink or the pen.\textsuperscript{153} All happen as He wills. He is the supreme bestower. God, himself, has created the eighty-four lakhs of species on the earth. Human life is very precious man should avail this opportunity to meet God through Nam Simran.

3. Body: Life is made of air, water and fire and it is affected now by pain, and pleasure. The time passes by day and by night and the body wears off and becomes a mere waste. But still the whole world is involved in involvement. When a man dies, the survivors wail and wish him back alive. Without realization no insight comes. Otherwise they, who weep for dead, would know that they themselves have to die. For, such is the will of God. Those neglectful of Lord are truly dead.\textsuperscript{154} Thus body of Human being is impermanent, while soul is permanent. Who so ever came to this world, one he has to leave it. Everything is momentary, nothing is stable.

4. Feelings: Man is surrounded by the raging fires (of desire) night and day. According to Guru Nanak seeker’s thirst cannot be quenched but it goes on increasing day by day. Lust loves beauty; hunger is tied to the taste.\textsuperscript{155} Greed
loves nothing but riches. Dominions, riches, colour, beauty, caste, all the five are great deceivers and because of these deceivers, man falls in ego. If one is getting rid of ones ego, then one calculates not. The egocentric is enveloped by darkness as is one strayed in the wilderness of the woods. All the attachment is due to the ego. The egocentrics practice falsehood and they, verily, are defeated and humbled at the Lord’s Court. It is only through Guru’s words, ego, desire, attachment can be ended.

5. Economical Values: There are some people who called themselves kings, chiefs. They just love money. Such types of people are poor in the eye of Guru Nanak. According to Guru Nanak without the true Nam one’s honour is torn from head to foot. Those who gather riches attached to others, they loose honour in the house of God.

6. Intellectual Values: Only through knowledge doubt can be eradicate. Through perfect wisdom and concentration, I have rid myself of the soil. Without his fear, one is rid not of one’s doubt and one loves not the name. According to Guru Nanak, praise the Lord’s Name all other knowledge is an illusion.

7. Ethical Values: At the Lord’s court when men are to be judged, their noses will chopped off. The Slanderers and back-biters are fettered and chained he, who by the Guru’s Grace, merges in truth, I acclaimed at the Lord’s court. So man is inspired to do good deeds, to get grace of Lord.

8. Political Ethics: In the Court of Lord there is a complete justice. According to Guru Nanak he alone is learned and wise who practices the Lord’s name. The king should follow the way of justice. The kings who are cruel and do injustice, suck the blood of subjects are shameful.
9. Religious Ethics: Marg of ‘Nam’ is a true Marg. Without ‘Nam’ all other rituals are useless. In the 15th and 16th pauris of Malar di Var Guru Nanak have discussed different rituals like:

Some there are who repair to the woods, composed in their silence.
Others suffer the pangs of wintry frosts and freeze themselves like ice.
Others besmear their bodies with ashes and cleanse themselves not.
Others keep their hair matted, to look wild, and so lose caste with their fellowmen.
Others wander about naked, and doze no, nor sleep.
Others burn themselves in fire, limb, and thus waste themselves away.

Without the (Lord’s) Name, their bodies and reduced to the dust: so why, and for what, shall one grieve for them?

Yea, they alone look Beauteous at the Lord’s at the Lord’s Court who erve the True Guru.¹⁶⁴

So, in the world only the ‘Nam’ of God is useful. Other formalities are useless.

10. Spiritual Section: It is difficult to be virtuous. Haumai and Kama always disturb man. But one who utters his ‘Nam’ becomes stable. The process of birth and death comes to an end for him. God, himself creates the world and gives thought of virtue and sin, which so ever love not the Nam, is involved in the world of three modes. Guru Nanak says:

The egocentrics run wild, bereft of the Lord’s Name.
Though wrapped in a human skin, they have imbibed the animal nature,
And are black from with in. But other through the true word, see the true Lord pervade all.¹⁶⁵

So egocentrics types of people are animal in the form of human beings.

11. Means of Moksha: Without God’s fear, one is rid not of one’s doubt and one loves not the Nam. It is through the true Guru that God’s fear wells up in one, and one is emancipated it is through, the Lord’s fear that one attains equipoise, and one is illumined by God’s infinite light, it is through God’s
fear, does one cross the sea of fear and we attain unto the fear-free Lord of whom there is no end, no finitude. The egocentric knows not God’s fear and he wails, cast in the fire of craving. According to Guru Nanak one finds peace only thorough Lord’s Name, and enshrines the Guru’s wisdom in the heart. Like the other Banis of Guru Nanak in Malar di Var he emphasized that Guru is needed for the attainment of the Moksha. It is through true Guru that one gets emancipated.

As it is said by Guru Nanak,” I am a sacrifice unto my Guru who has brought me true wisdom”. Similarly: By serving the perfect Guru, I have attained unto my perfect Lord. The world lies mad without the Guru and without the Guru one realizes not the Nam. It is through the Guru’s word that one realizes true God. The Guru’s word ferries everyone across the sea of existence only if one realizes it. Those Gurus are mad who pass their spiritual crown on to the undeserving ones, and shamefaced are those who accept their thrones. They are like the mice that can contain themselves not in their holes, but to drag a winnowing basket along with their tails. He, who attached to God, receives his quintessence. Moksha can be attained through a truthful mind. In Malar di Var Guru Nanak emphasised on ‘Nam Bhakti’ because it is a means of Moksha. The Name is the treasure of Bliss and it is through the perfect Guru that one sees it. Without the Lord’s Nam, the body is reduced to dust. The only profit is in the Lord’s Nam, and whosoever in-drinks this nectar, is in peace. When the Lord’s pleasure is upon him, then who can ask him to render the account of his deeds. It is through the Guru’s Word that one praised God with utter devotion, without devotion there is no worship. Those who gathers the Lord’s riches, earns honour and righteousness.

12. Liberation and Liberated Persons: In Malar di Var there is a clear description of liberated person. Those who serve the true Guru, are approved of by God, their soul is merged in God. He alone is the servant of God, who submits to his will.
13. **God**: God is Nirgun as well as Sarguna. No other is equivalent to Him. The Lord Himself creates and knows Himself. He creates the sun and the moon illumined by His own light. Only God is eternal but others come and go. God has neither a father, nor mother, who may have brought Him forth. He neither has form, nor sign, nor any caste. Nothing can be said about the God. The ascetics, the celibates, the Siddhas, the Pir, the religious guides, of these no one knows God’s end. God is unfathomable, unperceivable, unknowable and infinite. He is the only giver; others are beggars at His door. He is beyond sign, beyond colour, unfathomable, which is accountable to no one. He is the treasure of merit, the meritorious master of the universe. It is through the Guru’s wisdom that one can see Him. Within us is the darkness but God is beyond all. He, who is attached to God, receives His quintessence. He, who hears the Gospel of his indescribable God, he is ever in bliss and blest eternally with all the treasures and all miraculous powers.

**Baramah Tukhari**: According to Puratan Janam Sakhi Baramah is the last creation of Guru Nanak. It has three aspects like:

1. Aesthetical Aspect.
2. Social Aspect.

**Aesthetical Aspect**: This aspect of Baraman Tukhari deals with the beauty of nature. The most astonishing fact is that Guru Nanak examines the changing seasons in such a way that the nature itself becomes alive in his description. According to Guru Nanak in the month of ‘Chet’ the spring season is beautiful. There are black worms on flowers. Vegetation flourishes in the open fields. Koel sings sweetly on the mango trees. Black worms hover on flowers. All this beauty arouses the pleasure of the God in the heart of ‘Jeev-Istri’.

In the month of ‘Vaisakh’ the branches don new leaves. In the renovating climate of this month, the Jeev-Istri, whose soul is connected with ‘Shabad’ attains God.
During ‘Jeth’ the earth burns like a furnace. In ‘Haar’ the sun burns in the sky. The earth suffers, and loses strength as if it is burning in the fire of separation. The fire of the sun dries water. The chariot of the sun moves in the sky. ‘Jeav-Istri’ seeks shelter to avoid heat. But the suffering of the sun is for that Jeev-Istri who walks with the weigh of vices. The one who is truthful she does not has to suffer.

In ‘Saavan’ thunder and lightning announces rain. But the Jeev Istri who is away from God husband is sorrowful, suhagan is one with God. ‘Bhadron’ features land filled with water, rain pours in the black night. Peacocks and frogs sing; snakes and mosquitoes bite. Ponds are brimming with water. But the soul separated from God is miserable. It cannot find peace without Him even in such a fine weather. Summer passes when ‘Assu’ comes and winter follows. Greenery is in abundance. In ‘Kattak’ Jeev Istri burns the lamp of life with the light of knowledge putting the oil of love to become with God. In the month of ‘Magghar’ Jeev Istri lives in the constant remembrance of God and thus is relives of all her miseries.

‘Poh’ has dense fogs which dries sap in the grass and plants. But the Jive Istri who is coloured in the love of God, sees divine light in every direction. Drenched in the ‘Rasa’ of Almighty, she enjoy His love. In the month of ‘Magh’ people have holy dips, prays and worship and distribute alms at holy places. But Guru Nanak is of view that the one who has drunk the Maharasa of Nam in ‘Magh’ he is equal to the one who has taken holy dips at 68 places of pilgrimages.

In ‘Faggan’ God makes ‘Jeev Istri’ one with Himself through Guru. All the month, season, dates and days become sacred for the humans who attain God through Guru. All the times and moments become true for such human beings.
**Social Aspect:** This aspect of ‘Baramah Tukhari’ views a glimpse of status of women and discussion on male-female relationship in that age. In the feudal society woman is ornament of the four walls of the house. If her husband goes abroad, she has to live and suffer alone at home. That is why she says that without her husband she is of no worth.

**Spiritual Aspect:** At the initial stage the soul suffers in the separation of God. Even the pleasant weather can not please it. As the separation is death-like for it. It remembers God and feels one with Him. It prays to Him to assimilate it with Himself and attains Him with His grace. A sinful soul is away from salvation even after death. While a virtuous reaches God only by following the teachings of Guru and through the meditation the word of Guru only. The spirit enjoys the bliss through the teachings of Guru only. Knowledge and love come naturally to that soul which is blessed by God.

**Mukti and Mukt Jiva:** To identify yourself is a Moksh. When man gets knowledge he became curious to meet God. Like:
The vices of man then merge in his virtues:

For such is the wisdom one gathers from the Guru.

Cease one’s coming and going and one’s doubt is dispelled.

And one’s soul merges in the over soul and one knows the self through the self.\(^{179}\)

When man gets Moksha with the grace of God he becomes one with Him forever.

**Oamkar and Patti:** These two Banis are based on two current alphabets. The letters are represented by different stanzas which encase the Guru’s ideas and ideals. The alphabet used in the latter poem is Gurmukhi.\(^{180}\)

In this way we have seen that Bani of Guru Nanak touches all aspects of human life. He brought a new life among the dying spirit of humanity, rolling in hatred, disbelief, despair. He enlightened the people to see divine origin. He
spread the message of fatherhood of God and brotherhood of man. He inculcated the spirit of love, service and devotion taking them out of life of sin and error. He provided the peace to the burning soul. He taught humanity the eternal bliss. Guru Nanak mixed religious devotion with worldly duties.

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