

THE PANJAB PAST AND PRESENT

Vol. III, 1969
(Parts I and II)

GURU NANAK'S BIRTH QUINCENTENARY VOLUME

SOURCES
of
THE LIFE AND TEACHINGS
of
GURU NANAK

Edited by
GANDA SINGH



DEPARTMENT OF PANJAB HISTORICAL STUDIES
PUNJABI UNIVERSITY, PATIALA



ਗੁਰਦੁਆਰਾ ਜਨਮ-ਅਸਥਾਨ, ਨਨਕਾਣਾ ਸਾਹਿਬ
Birth-place of Guru Nanak at Nankana Sahib

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CONTENTS

Foreword by S. Kirpal Singh Narang	6
Editorial	9
INVOCATION (from <i>Sri Dasam Granth</i>) by Guru Gobind Singh translated by Ganda Singh	25
IN PRAISE OF GURU NANAK (<i>Sri Guru Granth Sahib</i> , English version by Dr Gopal Singh) by Poet Kal	26
GURU NANAK, AS GURU GOBIND SINGH SEES HIM (from <i>Sri Dasam Granth — Bachittar Natak</i>)	30
LIFE OF GURU NANAK ACCORDING TO BHAI GURDAS (<i>Vārān</i>) translated by Dr. W. H. McLeod	32
GURU NANAK AND NANAK-PANTHIS (from the <i>Dabistan-i- Mazahib</i>) translated by Ganda Singh	45
THE LIGHT OF GLORY (from the <i>Mehimā Prakāś</i> , Vartak, translated by Dr W. H. McLeod	54
THE STORY OF GURU NANAK (from the <i>Bhaktalilāmrit</i>) by Mahipati, trans, by Justin E. Abbott and N. R. Godbole (<i>Nectar from Indian Saints</i>)	88
GURU NANAK (from <i>Sketches of the Hindoos</i>) by Q. Crauford	100
NANAK THE FOUNDER OF SIKH NATION (from <i>A Journey from Bengal to England</i>) by George Forster	102
NANAK SHAH FOUNDER OF SIKH RELIGION (from <i>Sketch of the Sikhs</i>) by Lt.-Col. Sir John Malcolm	105
ACCOUNT OF THE SIKHS—NANUKU (from <i>A view of the History, Literature and Religion of the Hindoos</i>) by W. Ward	114
NANAK SHAHIS (from <i>Religious Sects of Hindus</i>) by H. H. Wilson	116
NANAK THE TEACHER (from <i>The Punjab : Being a Brief Account of the Country of the Sikhs</i>) by Lieut.-Colonel Steinbach	120
HISTORY OF GOOROO NANUK (from <i>The History of the Sikhs</i>) W.L. M'Gregor	122

GURU NANUK (from <i>History of the Punjab</i>) by Wm. Murray and Henry T. Prinsep	133
NANAC SHAH (from <i>The History of the Sikhs</i>)	142
GURU NANAK THE FOUNDER OF SIKHISM (from <i>A History of the Sikhs</i>) by Joseph Davy Cunningham	149
NANUK (from <i>The History of the British Settlements in India</i>) by Members of the SPCK	157
GURU NANAK, THE INDIAN REFORMER (from <i>Pictures of Indian Life</i>) by Robert Needham Cust	158
NANUK (from <i>The British in India</i>) by Rt. Hon'ble Sir William Milbourne James	169
GURU NANAK (from <i>History of the Panjab</i>) by Syad Muhammad Latif	171
NANUK THE FOUNDER OF SIKHISM (from <i>The Sikhs and the Sikh Wars</i>) by General Sir Charles Gough and Arthur D. Innes.	188
THE SIKH ORDER OF UDASIS (from <i>The Mystics, Ascetics, Saints of India</i>) by John Campbell Oman	190
NANAK THE REFORMER (from <i>The Sikhs</i>) Sir John J. H. Gordon	192
SPIRITUAL EMANCIPATION BY NANAK (from <i>The Transformation of Sikhism</i>) by Dr Sir Gokal Chand Narang	197
BABA NANAK THE FIRST SIKH GURU (from <i>The Religion of the Sikhs</i>) by Dorothy Field	207
LIFE OF NANAK AND THE SIKH ORDERS (from <i>A Glossary of the Tribes and Castes of the Punjab and NWFP</i>) by Sir Denzil Ibbetson and Sir Edward D. Maclagan	211
NANAK THE FOUNDER OF SIKHISM (from <i>Indian Studies</i>) by General Sir O'Moore Creagh	224
GURU NANAK (from <i>Influence of Islam on Indian Culture</i>) by Tara Chand	229
BABA NANAK (from <i>A Short History of the Sikhs</i>) C.H. Payne	238
GURU NANAK (from <i>Teachers of India</i>) by C. A. Kincaid	249
FOUNDER OF SIKHISM : BABA NANAK (from <i>The Land of the Five Rivers</i>) by Hugh Kennedy Trevaskis	253
FOUNDER OF SIKHISM—GURU NANAK (from <i>Encyclopaedia of Islam</i>) by Sir Muhammad Iqbal	255
GURU NANAK (from <i>The Sikh Review</i>) by Dr. Kurt F. Leidecker	258
NANAK (from <i>Sufis, Mystics and Jogis of India</i>) by Bankey Behari	263

GURU NANAK AND HIS RELIGION IN HIS OWN WORDS (from <i>Essays in Sikhism</i>) by Prof. Teja Singh	271
GURU NANAK (from <i>The Gospel of the Guru Granth Sahib</i>) by Duncan Greenlees	281
GURU NANAK THE MIRROR OF MEDIAEVAL INDIA (from <i>The Spokesman</i>)	295
GURU NANAK'S MISSION TO THE MUSLIMS (from <i>The Sikh Review</i>) by Mohan Singh Kalra	299
NANKANA SAHIB (from <i>India as I Knew It</i>) by Sir Michael O'Dwyer	312
GURU NANAK'S SHRINES IN WEST PAKISTAN (from <i>Sikh Shrines in Pakistan</i>) by Khan Muhammad Waliullah Khan	314
GURU NANAK'S VISIT TO UCH by the Editor	322
THE HISTORICAL GURDWARA AT DACCA (from <i>The Sikh Review</i>)	324
GURU NANAK IN LADAKH (from <i>The Sikh Review</i>) by Lt. Kirpal Singh	325
GURU NANAK IN TIBET (from <i>Indian Times</i>) by Tarungpa Tulku	327
GURU NANAK'S VISIT TO TIBET (from <i>The Sikh Review</i>) by Major N. S. Issar	329
GURU NANAK AT PURI WITH SRI CHAITANYA AND HIS FOLLOWERS by Ganda Singh	334
GURU NANAK AT BAGHDAD (from <i>The Divine Master</i>) by Sewaram Singh	340
ON READING AN ARABIC INSCRIPTION AT BAGHDAD (from <i>Snow Birds</i>) by Ananda Acharya	344
HOROSCOPE OF GURU NANAK — A STUDY (from <i>Notable Horoscopes</i>) by B. V. Raman	345
DESCENDANTS OF GURU NANAK, Chola Sahib, Chhannian, Una and Kallar Branches	349
CONTEMPORARIES OF GURU NANAK by Ganda Singh	353
EXTRACTS FROM PERSIAN WORKS	
<i>Translated into English</i>	
DABISTAN-i-MAZAHIB by Zulfiqar Ardistani — Guru Nanak and Nanak-panthis, translated by Ganda Singh	45
JOT BIGAS by Bhai Nand Lal 'Goya' (from <i>Kulliyat-i-Bhai Nandlal Goya</i>), translated by Ganda Singh	359
KHULASAT-U-TAWARIKH by Sujan Rai Bhandari—Guru Nanak, translated by Ganda Singh	361

CHAHAR GULSHAN by Rai Chatarman—Guru Nanak, translated by Ganda Singh	365
IMAD-u-SA'ADAT by Sayyed Ghulam Ali Khan—Guru Nanak translated by Ganda Singh	365
KHALSA NAMA by Bakht Mall — Guru Nanak, translated by Ganda Singh	367
TAWARIKH-i-SIKHAN by Khushwaqt Rai—Guru Nanak, translated by Ganda Singh	370
TARIKH-i-PANJAB by Ghulam Muhayy-ud-Din <i>alias</i> Bute Shah—Guru Nanak, translated by Bhagat Singh	377
IBRAT NAMA by Mufti Ali-ud-Din—Baba Nanak, translated by Bhagat Singh	381
CHAHAR BAGH-i-PANJAB by Ganesh Das Bادهرا—Guru Nanak, translated by Ganda Singh	384
KHALIS NAMA by Ratan Chand Bal—Guru Nanak, translated by Bhagat Singh	386
SELECTIONS FROM THE HYMNS OF GURU NANAK, Editor	388
GURU NANAK'S IMPACT ON HISTORY by Ganda Singh	413
BIBLIOGRAPHY by Ganda Singh	425

PUNJABI SECTION

ਅਰਦਾਸ (ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ) ਵਿਚੋਂ, ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਪਰਗਟੇ ਨਾਨਕ ਰਾਇ (ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ—ਬਚਿਤ੍ਰ ਨਾਟਕ ਵਿਚੋਂ), ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ	੧ ੨
ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉਂ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ), ਕਵੀ ਕਲ-ਸਹਾਰ	੩
ਗੁਰੂ ਨਾਨਕ ਸੰਬੰਧੀ ਗੁਰ-ਸ਼ਬਦ, ਮਹਲਾ ੧, ੨, ੩, ੪, ੫, ਬਲਵੰਡ ਅਤੇ ਸੱਤਾ ਹਕੀਕਤਿ ਰਾਹ ਮੁਕਾਮ ਰਾਜੇ ਸ਼ਿਵਨਾਭ ਕੀ (ਪੁਰਾਣੀ ਹਥ-ਲਿਖਤੀ ਬੀੜ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਅੰਤਲੇ ਪਤਰਿਆਂ ਤੋਂ)	੯ ੧੨
ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਪ੍ਰਸਿੱਧ ਸ਼ਰਧਾਲੂ, (ਵਾਰਾਂ) ਭਾਈ ਗੁਰਦਾਸ	੧੩
ਕਰਤਾਰਪੁਰ (ਜਾਲੰਧਰ) ਗੁਰਦੁਆਰਾ ਸ਼ੀਸ਼ ਮਹਲ ਵਿਚ ਬ੍ਰਾਜਮਾਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪਹਿਲੀ ਲਿਖਤੀ ਬੀੜ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਉਣ ਦੀਆਂ ਥਿੱਤਾਂ	੨੫
ਸੂਚਕ ਪ੍ਰਸੰਗ ਗੁਰੂ ਕਾ, ਭਾਈ ਬਹਿਲੋ	੨੬
ਜੋਤਿ ਬਿਕਾਸ (ਪੰਜਾਬੀ), ਭਾਈ ਨੰਦ ਲਾਲ ਗੋਇਆ	੨੯
ਸਾਖੀ ਪਹਿਲੇ ਮਹਿਲੇ ਕੀ, ਭਾਈ ਸੇਵਾ ਦਾਸ	੩੦
ਗੁਰੂ ਨਾਨਕ (ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼ ਵਿਚੋਂ), ਬਾਬਾ ਸਰੂਪ ਚੰਦ	੩੨

ਪਹਲੇ ਮਹਲੇ ਕੀ ਜਨਮ ਸਾਖੀ (ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਵਿਚੋਂ), ਭੰਗੂ ਰਤਨ ਸਿੰਘ ਸ਼ਹੀਦ	੪੭
ਭਗਤ ਕਬੀਰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੇ ਗੁਰੂ ਨਹੀਂ ਸਨ, ਡਾ. ਭਾਈ ਜੋਧ ਸਿੰਘ	੫੮
ਬਾਬੇ ਨਾਨਕ ਦਾ ਹਾਲ (ਸਿਖਾਂ ਦੇ ਰਾਜ ਦੀ ਵਿਥਿਆ), ਸ਼ਰਧਾ ਰਾਮ ਫਲੌਰੀ	੬੨
ਗੁਰੂ ਨਾਨਕ ਜੀ ਕੇ ਗੁਰਦੁਆਰੇ (ਸ੍ਰੀ ਗੁਰ ਤੀਰਥ ਸੰਗ੍ਰਹ), ਪੰਡਿਤ ਤਾਰਾ ਸਿੰਘ ਨਰੋਤਮ	੬੬
ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਅਸਥਾਨ (ਰਿਪੁਦਮਨ ਪ੍ਰਕਾਸ਼) ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ	੭੬
ਇਰਾਕ, ਈਰਾਨ ਅਤੇ ਅਫਗਾਨਿਸਤਾਨ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇ ਅਸਥਾਨ (ਗੁਰਦੁਆਰਾ ਦਰਪਣ) ਕਵੀਰਾਜ ਪੰਡਿਤ ਅਰਜੁਨ ਮੁਨੀ	੯੧
ਗੁਰ-ਅਸਥਾਨ, ਬਗਦਾਦ ਸੰਬੰਧੀ ਚਿੱਠੀ, ਕਰਤਾਰ ਸਿੰਘ ਸੰਸਾਰਪੁਰੀ	੯੭
ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ, ਗਿਆਨੀ ਹਰਚਰਨ ਸਿੰਘ	੧੦੫
II ਗੁਰਦੁਆਰਾ ਝੰਡਾ ਸਾਹਿਬ, ਬਾਗੋਸਵਰ	੧੦੭
ਅਹਿਵਾਲਿ ਫਰਜ਼ਦਾਨਿ ਵਾ ਖਾਨਦਾਨ ਵਾ ਗੁਰਦੁਆਰਿਆਨਿ ਗੁਰੂ ਨਾਨਕ (ਖੁਰਸ਼ੀਦ ਖਾਲਸਾ ਉਰਦੂ) ਬਾਬਾ ਨਿਹਾਲ ਸਿੰਘ	੧੦੯
ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਨਾਨਕ-ਪੰਥੀ (ਗੁਰ ਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨਕੋਸ਼) ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ	੧੧੬
II ਵੇਦੀ ਵੰਸ਼ (ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼) ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ	੧੨੨
ਕੈਫੀਅਤਿ ਖਾਨਦਾਨਿ ਸਾਬਿਜ਼ਾਦਗਾਨਿ ਬਾਬਾ ਨਾਨਕ ਜੀਓ	੧੨੪
ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚੋਂ ਕੁਝ ਵਿਸ਼ੇ-ਵਾਰ ਚੁਣੇ ਸ਼ਬਦ, ਸੰਪਾਦਕ	੧੩੨

PERSIAN AND URDU

MURSHID-i-KAMIL by Bhai Nand Lal	5
SALTANAT-i-AWWAL —Guru Nanak by Bhai Nand Lal	6
NANAK by Dr Sir Muhammad Iqbal	9
GURU NANAK by Munshi Bisheshwar Prasad Manawar Lakhnavi	10
GURU NANAK by Puran Singh 'Hunar'	12
SARUR-i-AZAL by Muhsbi Tilok Chand 'Mehrum'	13
MAQTAL-i-NANKANA by Maulana Zafar Ali Khan	16
TARIKH-i-HIND PAR IK NAZAR by Maulana Zafar Ali Khan	18
GURU BABA NANAK by Rai Bahadur Kanhaya Lal	21
BAYAN-i-HALAT-i-GURU BABA NANAK SAHIB by Sayyad Shah Bhika Musafir	26
VALIMAT-i-NANAK by Janab Mehdi Nazami	40

FOREWORD

This Special Guru Nanak Number of the *Panjab Past and Present* is a Souvenir Volume being brought out by the Punjabi University on the occasion of the 500th birth anniversary of the Great Guru. This volume is being released on the occasion of the International Seminar on the Life and Teachings of Guru Nanak which is being held from September 3 to 5 in the University highlighting the uniqueness and significance of his great and universal message. The Guru wanted man to understand the essence of religion and not to be lost in the multitude of forms. The form, he held, was the outward crust depicting the time and conditions in which a particular religion was born. The essence or fundamentals in every religion—Truth, Love, Sacrifice, Service, Self-denial remains the same throughout. There could be no better way to pay tribute to the great Guru than to place before those interested in his study all the available source material to think for themselves how great is the message of the Guru.

All the primary/secondary books/writings on Guru Nanak whether in English, Punjabi or Persian, etc., have been included at one place so that every serious student of Sikh religion may have a complete reference material on the Jagad Guru, the World Teacher, Guru Nanak, in a single handy volume. It has been also priced very moderately.

Dr. Ganda Singh, Honorary Research Fellow of the University, who has spent all his life in the study and collection of the original sources on the Punjab history was entrusted with this important and laborious work.

Some rare and valuable material hitherto not very much known has been included in this volume. Among those which deserve special mention are Bhai Sarup Chand Bhalla's *Mehma Prakash* in verse and in prose, *Gurtirath Sangrah* of Pandit Tara Singh Narotam which is now out of print, and the Marathi work *Bhaktabilamrita*. Dr Ganda Singh in the volume under reference has also used Oriya manuscript of the *Chaitanya Bhagvat* of Ishwar Dass which Dr Biman Bihari Mazumdar used in his *Chaitanya Chariter Upadan* establishing beyond doubt the meeting of Guru Nanak with Chaitanya Maha-Prabhu in 1510 at Jagan Nath Puri.

Apart from reproducing sources on Guru Nanak and translating most of them into English, Dr Ganda Singh has appended a very useful Introduction to this Souvenir Volume. Through this Introduction, the learned Sikh historian has thrown a flood of light on some of the most controversial matters connected with the life and teachings of Guru Nanak. This Introduction coming after Dr McLeod's book on Guru Nanak is all the more important. Dr McLeod has rejected many sakhis of Guru Nanak questioning even the visit of Guru Nanak to Mecca, Baghdad, Ceylon, etc. Dr Ganda Singh has reiterated that evidence of Bhai Gurdas, a relative of the Sikh Gurus and a knowledgeable person and a man of unimpeachable integrity, should not have been easily brushed aside by Dr McLeod. Besides, most of the events connected with Baghdad and Assam visits to which Bhai Gurdas and other Sikh sources refer to, have now been corroborated by Dr Kirpal Singh's recent researches and also by actual geographical and authentic data.

In this Introduction, several other controversial issues relating to the life and teachings of Guru Nanak in the light of the study of this vast source material have been also taken up. For example, Dr Ganda Singh feels more than convinced that Guru Nanak was born on April 15, 1469 Vaisakh Sudi 3, 1526, and not on Katik Sudi 15, Puranmashi, 1526 Bikrami. He has also tried to establish that Guru Nanak was born at Nankana Sahib and not at the place where his maternal grandparents were settled. Similarly, he has analytically examined the position of Bhai Bala vis-a-vis Bhai Mardana as a companion of Guru Nanak in his Udasis or Missionary tours. He has also tried to throw a good deal of light on the relationship between Guru Nanak and Kabir which to this day is a great controversial point.

As regards the fact that Sikhism is an offshoot of Hinduism or is an independent religion, this Souvenir Volume provides a lot of original material to the reader to draw his own conclusions. To me, it seems that Sikhism questioned some of the cardinal principles of Hinduism such as the caste system, sanctity of Sanskrit language, Braham-Vishnu-Shiva Trinity, belief in the divine origin of the Vedas etc. Besides, Guru Nanak's establishment of Sangats and also his appointing a chosen disciple during his own life time to succeed him as a Guru and to continue and expand his work point to a well-thought out plan that he had in his mind for the development of Sikh community, a regular church under the guidance of the Guru.' Guru Nanak and his successors were also strongly against asceticism and renunciation of the world which are extolled by almost all sections of Hindus.

As will be seen from the study of the original sources as contained in this Volume, Guru Nanak met Sidhs, Yogis, Kazis, Mullas and Brahmins and insisted on one thing that no religious practice or dogma could be of any use to a man in his spiritual salvation unless he attended to his responsibilities and duties towards his fellow-beings. He emphasized over and again that without rendering selfless service punctuated by Love and compassion for the Creator's creation, no one could reach Him.

KIRPAL SINGH NARANG
Vice-Chancellor,
Punjabi University, Patiala

EDITORIAL

In keeping with the objective of the *Panjab Past and Present*, we present in this *souvenir* volume for the Quincentenary of Guru Nanak's birth in 1969 A.D., 2026 Vikrami, rare and out of print material on the life and teachings of the Guru collected from sources not readily available to students and scholars of history. In addition to old English works of the eighteenth and nineteenth centuries, we have included extracts from such of the works as are in common demand by research workers but are not easily available to them. There are others which we have included on account of their special value for historical, geographical and philosophical research.

With a view to giving our readers the idea of what the successors of Guru Nanak and their contemporaries thought of him, we have culled relevant portions from *Gurū Granth Sāhib*, the *Dasam Granth*, and *Vārān* of Bhai Gurdas and from the writings of Bhai Nandlal. Some of these have been translated into English.

From amongst the earliest *janam-sākhis* of the Guru, the *Purātan Janam-sākhī*, Sodhi Meharban's *Janam-sākhī* and Bhai Bala's *Janam-sākhī* are available in print, as also, though rare, the *janam-sākhī* ascribed to Bhai Mani Singh. An old manuscript of the *Purātan Janam-sākhī* was translated into English by Dr. Ernest Truemp and was included along with a summary of Bhai Bala's *Janam-sākhī*, in the introductory portion of his translation of the *Ādi Granth*, published by Secretary of State for India in London in 1877.

Next comes Bhai Sarup Chand Bhalla's *Mehmā Prakāsh*, in verse and in prose. The Guru Nanak Section of the manuscript in verse is being soon published by the Languages Department of the Government of the Punjab, Patiala. We have, therefore, included in this volume the biography of Guru Nanak from the *Vārtak* or prose manuscript made available to us through the courtesy of the Sikh History Research Department of the Khalsa College Amritsar. It has been translated for us by Dr. W. H. McLeod to whom we are highly indebted for it.

In addition to the selection of the hymns of Guru Nanak from the *Gurū Granth Sāhib*, we have also arranged them under different topics for the convenience of scholars. There is yet another selection of them in English translation from the writings of Max Arthur

Macauliffe, Prof. Teja Singh, Sir Jogendra Singh, Raja Sir Daljit Singh and of the editor of this volume.

Brief accounts of the shrines of Guru Nanak have been taken from the rare and out of print *Gur-Tiruth Sangrah* of Pandit Tara Singh Narotam, the *Ripudaman Prakāsh* of Giani Gian Singh, and the *Gurdwārā Darpan* of Pandit Arjun Muni (for Gurdwaras in Central Asia). For further study, the inquisitive reader may consult the *Nānak Prakāsh* of Bhai Santokh Singh, the *Gurdhām Sangrah*, the *Panth Prakāsh* and the *Tawārikh Gurū Khālsā* of Giani Gian Singh, in addition to *Gurdwārē Darshan* of Giani Thakur Singh and the detailed list published by the Shromani Gurdwara Prabandhak Committee. There are quite a large number of temples scattered all over the country and in foreign lands raised and managed by the Udasi Saints and Nanak-Panthi Sikhs and Sadhus. A detailed search for them has yet to be made. We hope the Shiromani Gurdwara Prabandhak Committee will soon move in this direction.

The account of the Sikh Shrines in Pakistan by Muhammad Waliullah Khan, Superintendent of the Western Circle of Archaeology, Pakistan, will be found of particular interest, as also the accounts of the visits of Guru Nanak to Ladakh, Tibet, etc.

We have also been able to give from different sources some account of the origin and development, and of the ways and manners, of the Udasi order founded by Guru Nanak's elder ascetic son Baba Sri Chand, and of the lineal descendants of the Guru from his second son Lakhmi Das based on rare manuscript records in the collection of the editor. Much of the information contained therein has come to light for the first time. There are innumerable branches of the family, but we have included here the pedigrees of only the four representative branches, the Chola Sahib branch, the Chhannianwali branch, the Una branch of Baba Sahib Singh and the Kallar branch of Sir Baba Khem Singh.

The accounts of Ritha Sahib and Jhanda Sahib Gurdwaras by Giani Harcharan Singh of Nanak Matta indicate how the records of the Sikh Shrines in the Uttar Pradesh and other states are being calculatedly tampered with by some of their selfish custodians in order to convert them and the lands attached thereto, into their personal properties. The case of the centuries-old Gurdwara at Dacca in East Pakistan is worse still. The Shrine has been demolished and its site has been made over to a private citizen for a residential building.

The publication by Dr. Biman Bihari Mazumdar of two passages from the Uriya manuscript of the *Chaitanya Bhāgavat* of Ishwar Dasa in his *Chaitanya Chāritēr Upādān* (Calcutta University, 1939) has established beyond doubt the meeting of Guru Nanak and Chaitanya

Prabhū and his followers at Puri in 1510. With the help of the *Chaitanya Charit̄r Upādān* and other literature on the subject, we have been able to give a brief account of the Vaishnav devotees of Chaitanya along with whom the Guru participated in *Kīrtan*, the divine music, in the sacred city of Jagannath.

The chapter on Guru Nanak in the Marathi work of the eighteenth century, the *Bhaktalīlāmrita* of Mahipati, reproduced here in English translation by Abbot, Godbole and Edwards, introduces into the life of Guru Nanak some new stories which are not to be found in any other biography. Mahipati does not mention the source of his information. No motive, however, can be attributed to him for the play of his imagination in inventing the stories. Evidently, he heard them from some travelling mendicants from the up-country.

In the Urdu section, the reader will find a few selected tributes to the great Guru culled from the works of poets of national and international fame like Dr Sir Muhammad Iqbal, Maulana Zafar Ali, Munshi Tilok Chand Mehrum and others. The poem of Mehdi Nazami on *Tālimāt-i-Nānak* taken from his recent book the *Nazar-i-Nānak* is a piece of commendable merit.

Among the Persian sources which have been translated into English for the convenience of scholars, the *Dabistān-i-Mazāhib* is the oldest and its author Zulfiqar Ardistani Azur Sasani, popularly known as Maubid (and wrongly mentioned as Mohsin Fani) counts, himself amongst the acquaintances of the sixth and seventh Sikh Gurus Hargobind (1606-1645) and Hari Rai (1645-1661). The next is the *Khulāsāt-u-Tawārikh* by Sujjan Rai Bhandari of Batala who completed it in 1697-98 when Guru Gobind Singh, as mentioned therein, was twentytwo years old. He appears to have had first-hand knowledge of the then followers of Guru Nanak. His description of the devotion of the Sikhs to the Gurus and of their relations with their neighbours, both friends and foes, deserve special attention of the students of the Panjab history,

The relevant sections of *Chahār Gulshan* of Rai Chatarman, the *Imād-u-saādat* of Sayyad Ghulam Ali Khan, and of the works of Ganesh Das Badehra (*Chahār Bāgh-i-Panjāb*), Ratan Chand Bal (*Khālis Nāmāh*), Khushwaqt Rai (*Tawārikh-i-Sikhān*), Bakht Mall (*Khālis Nāmāh*), and of Mufti Ali-ud-Din (*Ibrat Nāmā*), and Ghulam Muhayy-ud-Din *alias* Bute Shah (*Tarikh-i-Panjāb*) have been translated into English for the first time and will, it is hoped, be found useful for research work. We are thankful to Prof. Bhagat Singh, M A., of the Mahendra College, Patiala, for translating some of them. We have not been able to include here some of the Persian works mainly because their stories are either based on the faulty sources or their writers have been

influenced by prejudices of the second half of the eighteenth century when the Sikhs were freeing their land from under the yoke of tyrannical Mughal rulers or of aggressive usurpers from across the north-western passes. There were also, among these, some writers who wrote their books to order under the instructions of the political and military officers of the East India Company, then rapidly rising to political power in the country. Their works should, therefore, be cautiously used in researchful studies.

The main subject of the volume being the same, repetition in the narration of events and the explanation of the Guru's teachings was inevitable. It, however, places before the reader the study of the subject from different angles and traces the development of research therein with the availability of new material and the application of new methods. It is with this point of view that the contents in different sections have been arranged in chronological order.

So far about the material that has been collected in this volume. We now come to some of the problems that scholars have to face in the objective study and use of material available to them. It may be observed in the very beginning that the art of writing of scientific history is of Semitic origin. The people of India in the past have, no doubt, been great scholars. But their fields of study were confined mostly to fiction and poetry or to sciences like mathematics, medicine and astronomy. They were not interested in the science of history and the art of writing it. This was mainly due to their attitude towards life which to them was *māyā* and *mithyā*, illusive and unreal, with an ever-rotating wheel of over eight million transmigrations. The exact recording of them, therefore, had no purpose and meaning for them, with the result that they left to us no chronicles, autobiographical memoirs or factual histories. It was with the advent of Muslim believers in one life that the art of historiography came to be introduced into the land of Bharat, but the caste-tight conservative Hindu mind fed upon poetical fiction of the Puranas could not for centuries get into the spirit of objective history, and their writings on biographical and historical subjects also could not remain uninfluenced by fictional traditions.

This can be very clearly seen in the *janam-sakhis* of Guru Nanak as well with the difference that their writers, instead of drawing upon their own imagination for new stories, have borrowed the idea and details of some of them from Buddhist, Jewish and Muslim sources with modifications to suit the particular events they were narrating. To illustrate this, it will suffice to quote only one example of the physical movement of the Ka'aba at Mecca in support of Guru Nanak's message about the omnipresence of God.

According to the Islamic traditions, the Ka'aba has been occasionally moving from its earthly base to comply with the wishes of the Almighty *Allāh* and His angels, and to do honour to the Holy Prophet Muhammad and to receive and meet, at long distances from Mecca, His accepted saints and holy men.

At the time of Noah's flood, says the biographer of the Prophet, the Almighty Allah ordered his angels to lift up to heaven the house of Ka'aba. On the night of the birth of the Prophet, it is recorded on the authority of his grandfather, Hazrat Abdul Mutlib, who is said to have been then present in the Ka'aba, that all the four walls of the Ka'aba all at once bent down and prostrated in adoration, and the sound of *Allāh-hū-Akbar* came from the *Bait-ul-Allāh*, the temple of Mecca [Muhammad Saleh Sufi, *Swāneḥ-Umri Rasūl-i-Maqbūl*, p.47; Muhammad Tahir, *Rauzat-u-Safā Qasas-ul-Ambiā*, p. 151-2; *Ajāib-ul-Qasas*, p. 239].

Maulana Farid-u-Din Attar Nishapuri (523-627 H.) records it in the *Tazkirāt-ul-Auliya*, p. 62, that when the old and infirm Hazrat Rabi'a of Basra went for a second time for the *hajj*, she saw Ka'aba in the jungle coming to receive her. This is also mentioned by Muhammad Waris Kamil in his *Safinat-ul-Auliya*, p. 246.

The author of the *Tārikh-i-Farishtā*, Mullah Muhammad Qasim, states on the evidence of Hazrat Makhdum-i-Jahaniyan Sayyid Jalal-ud-Din Husain Bukhari of Uch and of Shaikh Abdullah Shāfe'i, that on one occasion the Ka'aba itself travelled all the way to India for a pilgrimage to *Qutb-ul-Hind* Shaikh Nasir-ud-Din Mahmood as he was then in a state of self-denial and God-intoxication and could not visit Mecca for the *hajj* [*Tārikh-i-Farishtā* (Persian), Vol. ii, 416; Urdu trans, Vol. ii, 646].

The *Hadīqat-ul-Auliya* of Ghulam Sarwar Lahauri mentions a number of miracles of saintly persons in bringing to life human beings and animals and arriving at Mecca from distant places within a short time after closing their eyes and then reopening them [pp. 21, 51-52, 54, and 48].

Taking their cue from these and similar other traditions recorded in religious literature of other creeds, the early Sikh scholars introduced into the incidents of Guru Nanak's life such details as appear to be improbable to modern scholars. But at times, unwarrantedly, they go a step further and reject the whole story as unacceptable. In saying this, I have in mind the account of the visits of Guru Nanak to Mecca, Medina and Baghdad. Historically speaking, there is nothing improbable in these visits. Ever since the advent of Islam in India, there had been a regular annual flow of Indian pilgrims for *Hajj* to

the holy city of the Prophet, both by land and sea. The distance between the western boundary of India and the eastern coast of the Red Sea where Mecca is situated, is almost the same, if not less, as between the northern boundary of Kashmir and the southern point of India, near Ceylon, which were visited by the Guru. And then, there were regular caravan trade routes between Mecca (via Medina) and Baghdad and northern India, via Teheran, Meshed (Iran), Herat and Kabul (Afghanistan). In addition to these, there were other trade routes as well. But the Hajj pilgrims from India generally travelled by the sea route to the Arabian port of Jiddah, nearest to Mecca. There were, as such, no unconquerable hazards in the way of Guru Nanak to the holy city of Mecca and to return home via Baghdad and Kabul.

To conclude the discussion on the Guru's visits to Mecca and Baghdad, we have the evidence of Bhai Gurdas who is the earliest writer on the subject. He was the most knowledgeable person among the Sikhs of the sixteenth and seventeenth centuries. He was born in about 1546 A.D., within a decade of the death of Guru Nanak, and may be said to be a semi-contemporary writer who must have heard the accounts of the Guru's visits to these places from the Master's closest associates. The first line of the 35th *pauri* of *Vār I* (*Vārān* Bhai Gurdas) — *Bābā giā Baghdād nūn bāhir jāē kiā asthānā* (Baba went to Baghdad and stayed outside)— is very significant from historical point of view. The Guru actually did stay outside to the west of the city of Baghdad, near a graveyard across the river Tigris, as is shown in the map facing page 104 (Panjabi Section), and is described by Sewaram Singh in his *The Divine Master*, p. 155, on the authority of his brother Captain Dr. Kirpal Singh, IMS, who was in Baghdad in 1918 and who visited the place several times, prepared a site plan of the memorial and took photograph of the memorial slab. Sardar Kartar Singh of Sansarpur (Jullundur), President of the Central Sikh Committee Baghdad, also prepared for the *Mahānkosh* of Bhai Kahan Singh a map of Baghdad showing the site of the place where Guru Nanak first stayed during his visit to Baghdad, and also took photographs of the compound and of the slab on the platform on the spot. These are being reproduced in the present volume, along with a letter of his dated May 5, 1932, addressed to Sardar Khazan Singh, with a copy to the undersigned.

Bhai Gurdas was a relative of the second successor of Guru Nanak and an uncle of the fifth Guru Arjun under whose guidance he wrote the first manuscript of the *Gurū Granth Sahib*. He was, naturally, therefore, one of the best informed persons about the life of the Guru, and his evidence, corroborated by actual geographical facts, cannot be treated lightly or dismissed as improbable.

Similarly, the accounts of the visits to Mecca and Medina, mentioned by Bhai Gurdas, and the voluminous literature on the Guru's discourses with the Muslim divines there, cannot be said to have come out of nothing. They are definitely based on the actual visit of the Guru to those places and on discussions that took place there between Guru Nanak and the Muslim divines, some of whom, apparently, belonged to the Panjab—Multan, Uch, Pak Pattan, Panipat, etc., etc.,— and understood his language.

LEGENDS ABOUT THE GURU

Like other religious leaders, quite a large number of legends have, no doubt, grown up round the name of Guru Nanak as well. "Legends however legendary they may be," says Greenlees, "are seldom without historical value; for to know the anecdotes that are current about a man during or shortly after his life-time is to know at least something of the man himself." As far as Guru Nanak is concerned, the various anecdotes connected with his life, whether legendary or otherwise, point to his spiritual greatness, his faith in the Almighty, his unshakable convictions, indomitable courage and fearlessness, his persuasive eloquence and his winning smile and humour which all contributed to his towering personality and extraordinary success of his mission. Of all the world prophets, Guru Nanak was the greatest travelled man and this speaks volumes for his zeal for the dissemination of his divine doctrines in India and abroad, in countries thousands of miles away from his homeland

MIRACLES

Almost all the miracles found in the *janam-sākhis* can be traced back to the literature of pre-Sikh religions. The early Sikh *Sadhūs*, particularly of the Udasi order, were great scholars of Sanskrit, Pali and Persian. Some of them were great travellers as well. With the zeal of inspired missionaries, they soon spread themselves all over the country, and in the border lands, and established Nanak-Panthi centres, popularly known as *deras* and *dharamsālās*, with *Gurū Granth Sāhib* installed therein, at most of the places of Hindu pilgrimage. Here they preached the message of Guru Nanak, ran schools for children and free community kitchens for the casual visitors. Being ascetics, they were in no way entangled in family and property meshes. They employed their leisure hours, therefore, in the study of Sikh scripture and *janam-sākhis* as well as the ancient lore of India and other countries. In the light of this knowledge they lectured to their audiences on the superiority of their faith. It was, evidently, then that some of the miraculous stories came handy to them and became current among the people to ultimately find their way into the *janam-sākhis* of Guru Nanak.

If, however, there is any truth in these supernatural stories related about earlier saints and sages of India and other countries, they can also be repeated, in some form or other, in the case of Guru Nanak as well.

THE MIRACLE OF GURU NANAK

Guru Nanak was, however, a great miracle worker in the history of India. His greatest miracle was to inject a new spirit and fresh life into the dry and decaying bones of its people emasculated by the run-away from-the-world teachings of the Nath Yogis. He availed himself of every opportunity to visit their prominent centres and assemblages and, not unoften, entered into long discussions with their leaders, exposed the evil effects of their sluggish ways on the lives of the Hindu masses and saved them from their demoralising influence.

During his discussion with the Sidh Yogis on the Sumer *parbat*, identified by B.C Law in his *Mountains of India*, p.2, with Rudra Himalaya in Garhwal, the Sidhs playfully asked him: "How goes it with the world, Nanak?" The Guru in a meaningful satire replied:

The Moon of Truth is not to be seen, Nathji, and
the darkness of Falsehood prevails . . .

The Sidhs are hiding themselves in the mountains.

Who, then, is there to save the world ?

The Yogis, devoid of knowledge (of the real purpose of life)
are busy night and day in plastering their bodies with ashes.

Without a true guide, the world is sinking in ignorance."

—Bhai Gurdas, *Vārān*, I,29.

Guru Nanak was not, however, the person to sit idle in slumbering meditation like the Sidhs and Yogis. He was deeply interested in active life of useful service to the community through which alone was its salvation possible—*Vich duniyā sev kamāiyē tā dargeh bāisan pāiyē*—if we serve in the world, then alone can we find a seat in the court of heaven. He, therefore, moved from place to place, and from country to country, from burning sandy deserts to frozen icy mountains, covering thousands of miles on foot, proclaiming the message of his faith and energizing people to be up and doing, through word and deed, for a new struggle in life. His immediate successors could not undertake extensive tours to keep in close touch with all the *Sangats* abroad to keep his work going there. The periods of their Guruship were comparatively short. At home, in the Panjab, however, they knit the disciples together into a community of the servants of the people. But with change in the attitude of the Mughal empire towards the Sikh movement, it willy-nilly developed into a militant church under Guru Hargobind and Guru Gobind Singh. Thus, with the inspiration and

teachings of the Gurus, the people of the Panjab, who, before the advent of Sikhism, were only a crop for foreigners to mow, were transformed into a new people to be reckoned with, both socially and politically, not only by the rulers of the country but also by the foreign usurpers who were casting their greedy eyes on the land of Bharat. The Panjab, with no geographical entity or political status before the Sikhs stood up as its defenders and saviours, became, in less than a century after the death of the last successor of Guru Nanak, a sovereign state with its boundaries extending from Sindh to Tibet and from Jamuna to the Khyber pass—a thing which will, perhaps, now remain a dream for all time to come. This was verily a miracle of the teachings of Guru Nanak.

THE DATE OF GURU NANAK'S BIRTH

The generally accepted date of the birth of Guru Nanak is Katik Sudi 15, *Puranmāsī*, 1526 Bikrami, corresponding to the month of November. This is mentioned in the *janam-sākhī* ascribed to Bhai Bala and in the biographies based on it. The late Sardar Karam Singh however, questioned the authenticity of this *janam-sākhī* in his *Katik kīh Vaisakh*, and held, on the basis of more historical and reliable *janam-sākhīs*, that the Guru was born on Vaisakh Sudi 3, 1526 Bk., April 15, 1469. The *Vilāyat wāli Janam-sākhī* and the others of its group, including the *Purātan Janam-sākhī*, Sodhi Meharban's *janam-sākhī*, Sarup Chand Bhalla's *Mehmā Prakāsh*, both in prose and verse, all support this date. Sodhi Meharban was a grandson of the fourth Guru Ram Das, and a nephew of the fifth Guru Arjan. His information about the date of Guru Nanak's birth should certainly be more reliable.

It is not improbable that sometime after the creation of the *Khālsā* by Guru Gobind Singh on the first of Vaisakh, 1699 Bikrami, March 29, 1756 (O.S.) the celebration of Guru Nanak's birthday at Nankana Sahib clashed with the celebration of the birth of the *Khālsā* at Anandpur. Nankana Sahib being away from the centres of Sikhism at Amritsar and Anandpur, with no convenient means of transport, it was, perhaps, feared that the celebration of Guru Nanak's birthday, which, at times, according to lunar reckoning, fell within a few days of Vaisakhi, might with the passage of time come to be neglected. It was, therefore, perhaps, found expedient to shift it to the beginning of the winter to suit the convenience of the agricultural classes who formed the bulk of the Sikh community and had to look to the harvesting of their wheat crop beginning immediately after the Vaisakhi festival.

PLACE OF BIRTH

There is no doubt about Talwandi Rai Bhoie, now called Nankana Sahib, being the birth-place of Guru Nanak. Raypur, mentioned in

some of the early English works, is only a misreading of 'Rai Bhoi' written in Persian *Shikastā* script. Bhatti was the name of the tribe to which the founder of the village, Rai Bhoi, and his descendant Rai Bular, belonged and not of the district in which it was situated.

To say that he was born at the residence of his maternal grandparents (*Nānakā ghar*) is nothing more than a conjecture based on the etymology of his name, Nanak. The Panjab custom for a girl to go to her parents' house for the birth of her first child was not observable in his case. Guru Nanak was not the first child in the family. He had an elder sister named Nanaki. Moreover, the custom was not a 'must' in all families and was not strictly followed in all cases. It only depended upon the circumstances of the two families and on the distance between the places of their residence. In the case of Guru Nanak's mother, none of them was favourable. Guru Nanak's father Mehta Kalu's family was better placed at Talwandi Rai Bhoi than his wife Tripta's parents in the village of Chahal near Batala in the Gurdaspur District. The distance between the two places was about a hundred miles to be covered in four days in a bullock cart or a palanquin, spending at least three nights on the way. This was neither comfortable nor without risk for her in a delicate state of health.

BHAI BALA

With Sardar Karam Singh's criticism of Bhai Bala's *Janam-sākhī*, Bala, a companion of Guru Nanak in early youth, became a controversial figure. Some scholars came to doubt his very existence. A close study of the various *janam-sākhīs* and of the revenue records of the town of Nankana Sahib in the district of Sheikhpura, in West Pakistan, leads us to the conclusion that his existence as a contemporary and a companion of Guru Nanak at Nankana Sahib cannot be ignored. He appears in the pedigree of the Sandhu Jats of Nankana Sahib (the old Talwandi Rai Bhoi), and there still exists, outside the town, a well known as *Bhāi Bālē dā Khooh*. Deeply attached and tied down to his ancestral lands, as all Jats generally are, he had not stayed with Baba Nanak at Sultanpur where the latter was employed in the *Modikhāna* of Nawab Daulat Khan and lived with his wife and children. For his travels in India and abroad, Guru Nanak had found in Bhai Mardana, a professional minstrel, a more congenial and useful a companion who could play on the rebeck while he sang his divine hymns. Bala, therefore does not figure as a permanent and prominent companion of the Guru to appear more often in the pages of history. He is, no doubt, mentioned in the *Janam-sākhī* associated with his name, as a companion of the Guru on his travels also, but in the absence of this mention in the *Purātan* and Sodhi Meharban's *Janam-sākhīs*, we may reasonably

infer that Bala did not accompany the Master in his far off travels either in India or abroad.

GURU NANAK'S TEACHERS

The name of the Bhakha and the Persian teachers of Guru Nanak, the *Pāndhā* and the *Mullā*, are not mentioned in any of the early *janam-sākhis*. In later recensions of Bhai Bala's *Janam-sākhī*, however, we come across the names of Pandit Hardyal, the astrologer, and Qazi Qutb-ud-Din as teachers of the two subjects. Talwandi Rai Bhoi was then a small village, a cluster of mud houses, of which there are still many at the present Nankana Sahib. It was neither the headquarters of any administrative unit of the central or provincial government, nor a centre of trade, education or religion, to attract renowned scholars and divines who could have exercised any appreciable influence over the mind of Nanak. It is, therefore, historically unsound to suggest that Guru Nanak's inspiration had come from Muslim saints, particularly from one Sayyed Hasan, mentioned by the *Siyar-ul-Mulākherin*. In the whole range of the Muslim literature of that time we do not find any person by that name who might at any time be said to have come into contact with Guru Nanak at Talwandi Rai Bhoi, Sultanpur or at any other place.

It is true that Guru Nanak's was an age of the mingling of the Semitic and Hindu cultures and there was a conflict in the minds of some of the thinking saints and scholars, Sadhus and Sufis. But centuries-old traditionalism, superstition and fanaticism had been so strongly entrenched in the minds of people that they could not be easily shaken off. The hold of the Brahmans, and of the Yogis, was still there strengthening many a superstition in the Hindus and exploiting them. Some effort had, no doubt, been made by a few Bhaktas in enlightening the people, but that had not been very successful. It was reserved for Guru Nanak to lead and guide the people on to the path of One God, the creator and the common father of the universe, and to lay the foundation of the Sikh church through a line of successors to continue his work, both of spiritual and social service, and to remove the artificial barriers created between men and men and between nations and countries. It seems, and we have no doubt about it, that Guru Nanak's thoughts and views had welled up from the deeps of inspiration in his own heart and that in his new dispensation he owed practically nothing to what he received either from his teachers or any one else at Nankana and Sultanpur. And when he issued forth from Sultanpur to preach his message, he was thirty years of age and his views had been fully formed and occasionally expressed to all types of people, Hindus and Muslims.

HIS EDUCATION

The *janam-sākhis* tell us that Guru Nanak did not pay the desired attention to his studies at the Pandit and Mulla schools. This, however, does not mean that he remained illiterate. The truth, apparently, is that as an exceptionally brilliant and intelligent youngman, he acquired much quicker than other students of his age the knowledge that these schools could impart to him. Talwandi Rai Bhoi was then only a small village with no Muslim *Khānqāh* or *Yogi Math* to attract any great divines and scholars to establish schools of advanced studies there. As such, it can only be said that Guru Nanak was not a traditional type of scholar who had learnt up and could repeat from memory rules of grammar and declensions and inflections of words. But there is no denying the fact that he had acquired sufficient working knowledge of Persian and arithmetic to secure the position of a storekeeper in the provincial government of the Lodhis. Without it a non-Muslim could not have been employed in a responsible government job. Macauliffe tells us in *The Sikh Religion*, i.,33, that "Jai Ram introduced Nanak as an educated man to the Governor, Daulat Khan, who appointed him storekeeper and gave him a dress of honour as a preliminary of service." A liberal use of Arabic and Persian words in the Guru's hymns is also a clear indication of his knowledge of these languages.

Some idea of his knowledge of Indian languages and philosophy can be had from a close and critical study of his writings, particularly the *Japji* and the *Sidh Gosht*, which speak volumes for his erudition and thoughtfulness. But it is meaningless to talk of Guru Nanak from a dry scholastic point of view. He was a man of God, a divine, and had drunk deep at the fountain of His Knowledge. And in that field he stood second to none.

GURU NANAK AND KABIR

There is a good deal of misunderstanding, particularly amongst scholars fed on Kabir-panthi literature, about the relations between Guru Nanak and Kabir. Because there is a sprinkling of Kabir's verses in the Sikh scripture, they have come to think that Guru Nanak was directly indebted to him for his teachings. They forget that the Sikh holy book contains, in addition to the compositions of the Sikh Gurus, the verses not only of Kabir, but also of a number of other saints, Hindu and Muslim, like Shaikh Farid, Namdev, Trilochan, Ravidas, Bhikhan, etc., etc. Moreover, the compilation of the scripture was made by the fifth Guru, Arjun, more than sixty years after the death of Guru Nanak. There is no reliable evidence that Guru Nanak met Kabir during his life-time to have any close contact with him or to be influenced by his teachings.

In fact, Guru Nanak's was an age of religious upheavals all over the world which produced great men of revolutionary views. The closing years of the fifteenth century, when Guru Nanak was preparing himself for the dissemination of his doctrines of the unity, omnipotence and omnipresence of the formless and self-existent God, and of the brotherhood and equality of man, the far off Europe witnessed the births of saints and scholars like Martin Luther (1483-1546) and St. Ignatius of Loyola (1491-1556), followed by Jean Calvin (1509-1564) in the first decade of the sixteenth century, when the Guru had set out on his first missionary tour.

If the account of Giani Gian Singh's *Tawārikh Gurū Khālsā* (revised 1923 Urdu edition), p. 29, is to be accepted, Guru Nanak and Kabir met near the village of Pusa in 1563 Bikrami, 1506 A.D. He was then thirty seven years of age and had been out on his missionary tours for almost a decade. He had by this time visited most of the Hindu *Tīraths* and the *Dargāhs* of Muslim theologians and Sufis in north-western India and the centres of Gorakphanthi Yogis where he had delivered his message and had long discussions and discourses explaining his ideas of Godhead and of service of humanity without any distinctions of caste and creed. This was certainly not the stage in the life of Guru Nanak when he could be said to have been in any way inspired and influenced by Kabir in the formulation of his spiritual and social ideas. Had he been in any way directly or indirectly indebted to Kabir, he or some one from amongst his successors or disciples, would have referred to it in his writings. On the other hand, he tells us in a number of his hymns that he had had his inspirations direct from the Almighty Lord who alone was his Master and that he was only His Master's voice.

As the word comes to me from the Lord,
so (do I speak) know ye, O Lalo.

— *Tilang, Ghar 3, v-1.*

By myself I know not what to say,
All that I have said is by His Command.

— *Sūhi, Gunwanti-3.*

Japa, Tapa (silent meditation and austerities)
and *Sanjam* (the control of desires)—
of these *Karma* (activities or ways of worship)
I know not any;

I only remember and repeat Thy Name;
And so have I met God as my Guru,
And have obtained deliverance through the True Name.

— *Rāmkali, Ghar 1, Chauṡade, vi-3.*

The Imaculate Lord, the Supreme Light (the light of all lights), not separate or away from me (pervading in all),

The Infinite Supreme Being, the Almighty God, Him, Nanak has found as Guru.

—*Sorath*, xi-5.

I have met the True Guru,
who is the Creator of the Creation,
Reflecting on His works, I have put my faith in Him.

—*Ramkali*, *Asht*. viii-4.

In the light of the above discussion and the letters of Dr Bhai Jodh Singh dated July 26 and 31, 1969, published in the Punjabi Section, pp. 58-61, dealing with this subject, it will be historically incorrect to say that Guru Nanak owed the inspiration of his spiritual and social ideas to Kabir or to anyone else.

SIKHISM NOT A SECT OF HINDUISM

The same may also be said about the views of some scholars who hold that the religion of Baba Nanak was an offshoot or a reformed sect of Brahmanical Hinduism. It is true that Guru Nanak was born in a Hindu family, but the religion founded by him and stabilized by his successors was as separate from his ancestors' religion as were Christianity and Islam from the religions of the ancestors or parents of Lord Jesus Christ and Prophet Muhammed. Under divine inspiration Guru Nanak had broken away from his ancestral faith, and had not embraced any other religion. Whenever questioned, he declared in unambiguous words that he was neither a Hindu nor a Muslim. His religion was his own, independent of Hinduism and Islam.

To quote Dorothy Field, the author of *The Religion of the Sikhs* (London, 1914), p. 19 :

There is a tendency at the present day to reckon the Sikhs as a reformed sect of the Hindus; and this has become a matter for controversy among the Indians themselves. The word Hinduism is undoubtedly capable of a very wide application, but it is questionable whether it should be held to include the Sikhs in view of the fact that the pure teachings of the Gurus assumed a critical attitude towards the three cardinal pillars of Hinduism, the priesthood, the caste system, and the Vedas. A reading of the *Granth* strongly suggests that Sikhism should be regarded as a new and separate world-religion, rather than as a reformed sect of the Hindus.

SIKHISM ESTABLISHED ACCORDING TO A PLAN

The visits of Guru Nanak to the centres of various religions in India and abroad on occasions of special festivals to deliver his

message to the largest possible numbers, the establishment of *sangats* in different places with missionaries attached to them and, above all, the appointment of a chosen disciple during his own life-time to succeed him as Guru to continue and expand his work, point to a well thought-out plan that he had in his mind for the development of Sikh congregations into a regular church under the guidance of the Guru. We have clear indications to this effect in the *Vārān* of Bhai Gurdas who tells us in a number of verses that the Guru installed Bhai Lehna as Guru Angad in his own image for the continuance of his mission of Sikhism as a new and a separate religion independent of Hinduism and Islam. He says :

He (Guru Nanak) struck his coin in the world and inaugurated the establishment of his holy *Panth*.

He installed Lehna during his life-time and had the *Gurū's* canopy set over his head

Having merged his light with the light (of Lehna , the great Guru changed his form. [1-45]

He proclaimed the worship of the True God (against that of Gods and goddesses) and, having established a *dharamsalā* (a place of religion) at Kartarpur, he created an abode of truth in the congregation of saints

He firmly laid the foundation of the abode of truth in the congregation of saints and inaugurated the *Panth* of the Godly saints.

The Hindus have (their religious centres) on the Ganges (at Hardwar) and at Banares, and the Mussulmans in Ka'aba at Mecca;

But the hymns of Baba Nanak are being sung in every home to the accompaniment of cymbals, drums and rebecks.

[xxiv, 1-4]

This means that the religion of Guru Nanak was not confined for its worship to the places of pilgrimage, but had spread to every home and hamlet and had become a part of the Sikh community. [i, 27-6]

The subsequent history of the Sikh community stabilized into *sangats* and prepared for its development into a distinct nationality under the succeeding Gurus, with a new scripture written in the vernacular of the people in a newly developed script, and encouraged to refuse to bow down to suppression and tyranny by priests or princes, show that Guru Nanak was not an enwrapt visionary like Kabir and other saints and faqirs but was a man of practical foresight. He could clearly see that men and women had to live in the world and, therefore, a religion of renunciation of faqirs and Sadhus could not be the faith

of an active community engaged in social pursuits, much less of the people living on the borders from across which poured into the country swarms of greedy marauders and unscrupulous invaders. Guru Nanak was deeply interested in the worldly and socio-political well-being of his countrymen. He would not, therefore, confine himself to a life of traditional prayer and meditation. He protested with tears of blood at the helplessness of his countrymen reduced to abject slavery, upbraided the rulers of his day for not manfully standing up against the foreign invaders and awakened his people to a new political consciousness saying, "Kings are butchers, cruelty their knife. *Dharma*, the sense of duty and responsibility, has taken wings and vanished." According to him, it was fools and idiots who ruled with little regard to the good of the people.

This, in the due course of time, created, in the followers of Guru Nanak a will to resist evil and to stand up in defence of injured innocence wherever they found it. This led to the transformation of Sikhs into soldier-saints and saint-soldiers under Guru Hargobind. And when he was questioned by the great Maratha Saint *Sāmarth* Ramdas in about 1634 at Srinagar, in Garhwal, about this change, which he thought was a deviation from the teachings of Guru Nanak who was a *Tyāgi Sādhu*, Guru Hargobind said: "Guru Nanak had not renounced the world, but had renounced *māyā*, i.e., self and ego. As for himself, he exclaimed, he was "internally a hermit and externally a prince. Arms mean protection to the poor and destruction to the tyrant." This appealeth to my mind—*yēh hamārē man bhāvī hai*—was the reaction of *Sāmarth* Ramdas.

This development in religious thought of the Sikh Gurus and their followers, as mentioned earlier, had a revolutionary effect not only on the lives of the Sikhs in the Panjab but, through *Sāmarth* Ramdas and his followers, it also stirred the soul of Maharashtra to rise against the tyranny of the Mughals in the South.

GANDA SINGH

INVOCATION*

by

GURU GOBIND SINGH

By the Grace of the One Supreme Being

Victory to the One Wonderful God.

May the Almighty Lord protect us.

Ode to the Lord by the Tenth Guru [Gobind Singh]

*Having first of all invoked the Almighty Lord, think of
Guru Nanak.*

*Think then of Guru Angad, Amar Das and Ram Dass;
may they help us !*

Remember Arjun, Hargobind and the great Hari Rai;

*Think of the great Hari Krishan whose sight dispells
all sorrows and pains ;*

*Remember Tegh Bahadur, and the nine treasures shall
come hastening to our homes ;*

May they help us in all places !

*Culled from the *Dasam Granth* of Guru Gobind Singh (*Var Sri Bhagauti ji hi*), and translated by Ganda Singh.

IN PRAISE OF GURU NANAK*

by Poet KAL

Contemplating, with a single mind, the Beneficent Lord, the God,
Who is the mainstay of the Saints, and is ever manifest (in
His creation), and

Enshrining His Blessed Feet in my heart,

I sing the praises of Nanak, the Guru of Gurus. (1)

I sing the praises of the sublime Guru, the Ocean of Bliss, the
Dispeller of sin, the Blesser of the Word :

Yea, of whom sing all men of wisdom and of sobriety and content-
ment, and whom contemplate the Yogis and the Jangams too,
And of whom sing Indras and God's devotees like Prehlada, who
have realised the Soul,

Sayeth the poet Kala, "I Sing the praises of Nanak, the Guru, who
hath attained unto *Rajyoga*." (2)

Of him sing the king Janaka and the great Yogis of the Way,
Who is All-Powerful and filled with the essence of God :

Of him sing Brahma's sons, and the Saints and the Adepts, and
men of Silence ; yea, of him, who is not deceived by (*Maya*),

Of him sing Dhoma, the seer, and Dhruva of eternal station; yea,
of him who, through loving adoration (of God), Knew His
Taste ;

Sayeth the poet Kala, "I Sing the praises of Nanak, the Guru,
who hath attained unto *Rajyoga*." (3)

Of him sing Kapila and the Yogis of his kind; yea, of him, who's
the Immaculate Prophet of the Infinite God;

And of whom singetn Jamadagani's son Parshurama who was
divested of his axe and prowess by Raghuvira.

**Swaiye Mahala I, II, Sri Guru Granth Sahib*, pp. 1389-91, adapted from Dr Gopal Singh's English version (Vol. IV), pp. 1319-20.

GURU NANAK*

As Guru Gobind Singh sees Him

In the family of those Bedis was born the Great Guru Nanak.
He bestowed peace upon all Sikhs and protected them in all
places. 4

He established this [Sikh] dharma in the Kali [-age]; and showed
the Way to all good people.

Those who came unto his path were never tormented by sin. 5
Whosoever took to his path, their sins and worries were all taken
away by the Lord.

Pain and hunger never worried them. They were never entangled
by the snares of death. 6

Nanak established Angad as [the succeeding] Guru. He did this
to proclaim [and continue] *dharma* in the world.

Then was he known by the name of Amar Das. The Great man
lit lamp from lamp. 7

When he came to the time of benefaction [transfer of gift, of
spirit], Ram Das was then known as Guru.

To him was transferred the old gift, and Amar Das took the path
to heaven. 8

In Angad was recognized the Great Guru Nanak himself, and in
Amar Das was accepted [the presence of the spirit of]
Angad.

Ram Das was known to be the very self of Amar Das. The saints
could see it; the ignorant could not realize it. 9

All took them [the Gurus] to be different; their Oneness was
realized by the very few exceptional ones only.

Those who realized this; they alone got to the reality. Without
[the real] understanding, the reality cannot be attained. 10

*From the *Dasam Granth* of Guru Gobind Singh (*Bachittar Natak*), rendered into English by Ganda Singh.

THE LIFE OF GURU NANAK

according to *Bhai Gurdas*

W.H. McLeod

Bhai Gurdas's account of the life of Guru Nanak is to be found in stanzas 23-45 of his first *var*, and in stanzas 13-14 of his eleventh *var* he gives a list of some of the Guru's more important followers. He has elsewhere devoted other stanzas to Guru Nanak¹ but with the exception of occasional brief references his treatment is exclusively eulogistic and adds little to our knowledge of the life of the Guru. The *var*¹ group of stanzas differs from other such passages dealing with Guru Nanak in that its panegyric includes specific details relating to his life and travels². To this discourse the eleventh *var* appends the names of a few disciples. Although these tell us little about Guru Nanak himself the list derives a certain interest from the author's practice of adding sub-caste titles to many of the personal names.

The theme of the first *var* is the mission of Guru Nanak. Reference is made to his five successors, but with marked brevity in an epilogue of only three stanzas. The *var* begins with an invocation, proceeds to an account of the creation of the world, and then offers some brief comments on the first three of the four cosmic ages (*yuga*). This leads to the primary emphasis of these introductory stanzas, namely the chaos and depravity of the fourth cosmic age, the *Kaliyuga*³. In a rapid survey the various religions of India are covered, reference being made in turn to each of the six systems of Hindu philosophy, to Buddhist and Jain belief, and finally to Islam. Special stress is laid upon the mounting degeneracy of the age (stanza 17) and upon the hopeless inadequacy of both Hindu and Muslim religious leaders (stanza 21). Stanza 22 reiterates the seriousness of the world's condition and indicates that the remedy can come from God alone. Finally, in stanza 23, Bhai Gurdas brings us to the actual remedy.

1. *Var* 24 : 1-4. *Var* 26 : 16, 26 ; 30-31.

2. For a brief discussion of Bhai Gurdas's first *var* see W. H. McLeod, *Guru Nanak and the Sikh Religion*, pp. 14-15, 29-30 (hereinafter cited as *GNSR*).

3. Lit. "the Age of Strife". In the translation which follows it is rendered "the Dark Age".

GURU NANAK AND NANAK-PANTHIS

(MID-SEVENTEEN CENTURY)

From the *Dabistan-i-Mazahib*, translated by Ganda Singh

NANAK PANTHIS¹, who are known as Guru-Sikhs² or disciples of the Gurus (Nanak and his successors), have no belief in idols and idol-temples. Nanak is from the Bedis; and Bedis are a sub-caste of the Khattris.³ In the reign of His Majesty, the late Emperor Zahir-ud-Din Babur—may God illumine his argument — he (Nanak) became famous. Before the victory of the late Emperor (Babur), he (Nanak) was a *Modi*⁴ to Daulat Khan Lodhi who was one of the high officials of Ibrahim Khan Emperor of Delhi. And, *Modi* is an official in charge of the granary.

Once a saint came to him and captivated his heart so much so that Nanak, going to his shop, gave away (in charity to the poor) all his own and Daulat Khan's grain that he had in the shop and stores. He then severed his connection with his wife and children. Daulat Khan was astonished to hear this. As he saw signs of saintliness in Nanak, he refrained from molesting him. In short, Nanak underwent severe austerities. At first he reduced his food, and after some time, he depended upon drinking a little of cow's milk. After that he lived on *ghee* and then on water. Lastly he lived on air like those who, in Hindostan, are called *Pavanaharis* or consumers of air alone.⁵

Some people became his disciples. Nanak believed in (was convinced of) the unity of God as it is laid down in the tenets of Muhammad. He also believed in the doctrine of transmigration.

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1. *Panth* is a Sanskrit word meaning path, *Nanak-Panthi*, therefore, literally means a person following the path of Nanak, that is, a disciple of Nanak.
 2. *Sikh* is a Panjabi word for the Sanskrit *Shishya*, meaning a disciple.
 3. The second of the four castes of the Hindus.
 4. A commissariat or supply officer.
 5. There is nothing in the biographies of the Guru to substantiate this statement. It appears to have been based on the authority of some one who wished to represent the Guru as one of the old Hindu recluses who are generally respected for their austerities.

THE LIGHT OF GLORY

from the *Mahima Prakas Vartak*

translated with introduction by
W. H. McLeod

Introduction

For the historian of the Panjab the eighteenth century constitutes a considerable problem. It was for the Panjab a turbulent century, a condition which is only too clearly reflected in a paucity of contemporary source materials relating to the period. This scarcity applies as much to the janam-sakhi literature as to other sources, and for this reason the janam-sakhi tradition referred to as the *Mahimā Prakāś*, 'the Light of Glory', occupies a position of some significance within the total corpus of janam-sakhi materials. The *Mahimā Prakāś* janam-sakhi tradition is too recent to be used as a primary source for the life of Guru Nanak, but it warrants attention as an important link in the janam-sākhi chain. Through the development of the janam-sakhis there can be traced a corresponding development in the Sikh understanding of the mission of Guru Nanak and of the Sikh self-understanding of the nature of the Sikh *panth*. Within this continuing process the *Mahimā Prakāś*' tradition commands its own distinctively eighteenth century importance.

There are two works which belong to this tradition, namely the *Mahimā Prakāś*' *Vārtak* and the *Mahimā Prakāś*' *Kavitā*. The similarities of content and expression are sufficiently close to warrant bracketing them within a single tradition, but the *Vārtak* and *Kavitā* are nevertheless two distinct works, each distinguished from the other by fundamental differences. Both deal with all ten Gurus and both devote particular attention to Guru Nanak. The *Vārtak* is, however, appreciably shorter than the *Kavitā*. Moreover, as their respective names indicate, the *Vārtak* is in prose and the *Kavitā* in metre. Most significant of all, at certain points their disagreement goes beyond mere terminology to positive contradiction. Two notable instances of this latter feature are provided by the differing dates which are given for both the birth and the death of Guru Nanak.¹ Such radical divergence illustrates the looseness of the term 'tradition' when used to designate any particular group of janam-sakhis. Areas of correspondence

1. GNSR, pp. 94, 100.

THE STORY OF GURU NANAK

(Written 1774)

Mahipati*

180 9. In the land of the Punjab lived Nanak who was endowed
with supreme knowledge, and when indifference to worldly things
was aroused in him, a hindrance occurred. 10. You might ask
what that was. Possessing a great fortune, he wondered in his
mind how it should be spent. 11. For (said Nanak to himself)
181 with money there are many calamities, life itself being in peril;
even a person who is indifferent to worldly things may be led to
give himself up to sensual objects because he is in possession of
a fortune. 12. Through the desire of a fortune, one's own brothers
may become one's enemies; fortune may spoil friendship and
create a scruple in one's mind. 13. Wealth begets evil intentions
and destroys the good intentions of a seeker after spiritual riches;
thieves destroy one's life on account of their desire for wealth.
14. Wealth is in peril of a foreign invasion; kings plunder a
wealthy person; and if a rich man has a family, he is in danger
of dacoity. 15. The desire for wealth is censured, if it is seen in
a person considered to be free from a worldly spirit; money re-
ceived in charity destroys one's possession of good deeds. 16.
What is the need of describing at length the dangers arising from
the possession of wealth? Even pious and loving Vaishnavs forget
God when they obtain wealth. 17. A wealthy person is worn by
anxiety, for he always worries how he shall protect his wealth.
A wealthy person is always unsatisfied; therefore, wealth is a
powerful creator of hindrances. 18. So thinking to himself the
wealthy Nanak was wondering how his money should be spent; so
that after becoming free from hindrances he might worship
Shri Hari.

NANAK BUILDS A TEMPLE TO THE DISLIKE OF THE MUSLIMS

19. As the result of thus thinking in his mind, he started to

* *Bhaktaliamrit*, Marathi, written in 1774 A.D., Chap, 1, translated by Justin E. Abbott, N. R. Godbole, and revised and edited by J. F. Edwards (included in *Nectar from Indian Saints*, 180-196). Poona, 1935.

GURU NANAK

Q. Crauford*

358 On crossing the Attuck, we enter the territories of the Seiks,¹
a people who owe their religion to a Hindoo named Nanuck of the
Khatry or Rajah cast. His father, Baba Caloo, possessed a small
district in the province of Lahore, names Telvandi,² where
359 Nanuck was born in the year of Christ 1470 [1469]. Many
stories are told of wonderful indications given by him, in his
infancy, of uncommon wisdom and sagacity. He seems to have
possessed strong powers, but which received no further cultivation
beyond the usual education of the young men of his cast,
consisting in little more than learning, reading, writing, and arith-
metic; and hearing the Shastras, or dissertations on the laws and
religion of their country.

According to the custom of the Hindoos, he was married in
his early years to one of his own tribe, by whom he had two
sons.

It appears that he soon became an admirer of the Narganey
[Niranjani]³ worship, and used to declaim against the folly of
idols, and the impiety of offering adoration to any but the Supreme
Being.

360 Having often expressed a desire to travel, at the age of
about twenty-five year, he quitted his family, and visited Bengal
and most of the eastern provinces of Hindostan. In a second
excursion he went to the south, it is said, as far as the island of
Ceylon: and in a third, he went into Persia and Arabia. Those
different journies seem to have taken up about fifteen years. But
on his return from the third, he declared his intention of not quit-
ting his native country any more; and having expressed a wish of
fixing his retreat on the border of some river, at a distance from
any town, the Rajah of Calanore, who had become one of his dis-
ciples, granted him a piece of land on the banks of the Ravy,

* *Sketches of the Hindoos*, London, 1790.

1. *Seik* is said to mean disciple.
2. He was a Patwari or village accountant, at Talvandi Rai Bhoi which was held as an estate by Rai Bular, a Bhatti Rajput, Muslim by faith—GS.
3. Worship of the One formless God. *Niranjan* literally means the Supreme Lord.

NANAK THE FOUNDER OF SIKH NATION

George Forster*

254 Nanock¹ the founder of the Sicque nation, was born in the year of the Christian era, 1469, during the reign of Sultan Beloul,² at the village of Tulwundy,³ about sixty miles to the westward of Lahore. Nanock appears to have possessed qualities happily adapted to effect the institution of a new system of religion. He was inflexibly just; he enjoyed from nature a commanding elocution, and was endowed with a calm passive fortitude, which successfully supported him through the long course of a dangerous occupation. The tenets of Nanock forbid the worship of images, and ordain that the places of public prayer shall be of plain construction, and devoid of every exhibition of figure. A book, entitled the *Grunth*, which contains the civil and religious institutes of Nanock, is the only typical object which the Sicques have admitted into their places of worship. Instead of the intermediation of subordinate deities, they are directed to address their prayer to one God, who, without the aid of any delegate, is to be considered the unassociated ruler of the universe.⁴ Though many essential differences exist between the

255

**A Journey from Bengal to England*, London, 1798, Vol. I.

1. He was of the *Chittery* or second cast of Hindoos, and according to secret belief of the Sicques, a species of secondary incarnation of the Supreme Deity.
2. A Patan king of Delhi, who reigned previous to Baber's conquest of Hindostan.
3. This village is now known by the name of Rhaypur [Rai Bhoi]. The terms given by the Sicques to their places of worship are *Sanghut*, *Durmsallah* and *Dairah*, words signifying, in the Hinduee, an assembly of the people, a charitable or pious foundation, and a house. This last appellation seems to be applied in an eminent sense, as "the house." The Sicques, in commemoration of the place of Nanock's birth, have erected an edifice at Tulwundy, where a grand festival is annually celebrated.
4. When it is noticed that the worship of the Hindoos is loaded with a mass of puerile ceremony, and oftentimes conducted with a ridiculous grimace, it will not seem surprizing that a creed, founded on principles calculated to promote the establishment of a simple uniform religion, and promulgated by a man of distinguished tribe and exemplary manners, should draw to it proselytes even in the bigotted regions of India.

NANAC SHAH, FOUNDER OF SIKH RELIGION

Lt.-Col. Sir John Malcolm*

INTRODUCTION

When with the British army in the Penjab, in 1805, I endeavoured to collect materials that would throw light upon the history, manners, and religion of the Sikhs. Though this subject had been treated by several English writers, none of them had possessed opportunities of obtaining more than very general information regarding this extraordinary race; and their narratives therefore, though meriting regard, have served more to excite than to gratify curiosity. 1

In addition to the information I collected while the army continued within the territories of the Sikhs, and the personal observations I was able to make, during that period, upon the customs and manners of that nation, I succeeded with difficulty in obtaining a copy of the *Adi Granth*,¹ and of some historical tracts, the most essential parts of which, when I returned to Calcutta, were explained to me by a Sikh priest of the Nirmala order whom I found equally intelligent and communicative, and who spoke of the religion and ceremonies of his sect with less restraint than any of his bretheren whom I had met with in the Penjab. This slender stock of materials was subsequently much enriched by my friend Dr. Leyden, who has favoured me with a translation of several tracts written by Sikh authors in the Penjabi and Duggar dialects, treating of their history and religion; which though full of that warm imagery which marks all oriental works, and particularly those whose authors enter on the boundless field of Hindu mythology, contain the most valuable verifications of the different religious institutions of the Sikh nation. 2

It was my first intention to have endeavoured to add to 3

**Sketch of the Sikhs*, London, 1812.

1. The sacred volume of the Sikhs. The chief who gave me this copy, sent it at night, and with either a real or affected reluctance, after having obtained a promise that I would treat it with great respect. I understand, however, that the indefatigable research of Mr. Colebrooke has procured not only the *Adi Granth*, but also the *Dasima Padshah ka Granth*; and that, consequently, he is in possession of the two most sacred books of the Sikhs.

ACCOUNT OF THE SHIKHS¹ — NANUKU

W. Ward*

431

The founder of this sect was *Nanuku*, a Hindoo of the Kshutriyu cast, born in the year 1469, at Rai-Bhoe-dee Tuluwundee, a village in the district of Majha, in the Punjab.

Sir John Malcolm has related² a number of particulars respecting the life and travels of Nanuku, the substance of which is, that he discovered an early attachment to a devout life, which his father found it impossible to counteract; and at length became famous as a prophet: according to Bhaee-Gooroo-Vulee [Gurdas Bhalla], author of the *Gnanu-Rutnavulee*, [*Bhagat Mala Bhagat Ratanāvali*, Var xi] a work in the Sikh dialect, he travelled to all the sacred places of the Hindoos and Musulmans, and even to Mecca. In these journies, as the author is informed by a learned Sikh employed in the Serampore printing-office, he obtained many disciples, and at the time of his death, which happened when he was advanced in years, left not less than 100,000 persons in different countries who were attached to him as their religious guide.

Nanuku appears to have resembled Choitunyu, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shews.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the Musulman mendicants, with whom he was very familiar; further, that God dwells in the devout, and that this divine inhabitation renders the ascetic an object of reverence and even of worship; and that hence it became a duty to seek the society of devout mendicants. The other two points

- *A View of the History, Literature and Religion of the Hindoos*, Serampore, Vol. II, 1815.
- 1. The followers of Nanuku are sometimes called Gooroo-mookhee, "from the mouth of the teacher," but generally Shikhs, from Shishyu, a disciple. [It is, in fact, the script of their language which is called *Gurmukhi* and not the Sikh people themselves—GS.]
- 2. In his *Sketch of the Hindoos*, Asiatic Researches, Vol. xi. [Sir John Malcolm's essay is entitled the *Sketch of the Sikhs* and not of the 'Hindoos.'—GS.]

NANAK SHAHIS

H. H. Wilson*

149

A sect of much greater importance is that which originated with Nanak Shah, and which, from bearing at first only a religious character came, in time, to be a political and national distinction, through the influence of Muhammadan persecution and individual ambition. The enterprising policy of Govind Sinh and the bigotry of Aurangzeb converted the peaceful tenets of Nanak into a military code, and his speculative disciples into the warlike nation of the Sikhs. It is not, however, in their political capacity that we are now to consider them, but as the professors of a peculiar form of faith, which branches into various sub-divisions, and is by no means restricted to the Punjab. At the same time it is unnecessary to detail the tenets and practices of the Sikhs, as that has been already performed in a full and satisfactory manner.

The Sikhs, or Nanak Shahis, are classed under seven distinctions, all recognising Nanak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice, or by a distinct and peculiar teacher. Of these the first is the sect of the Udasis.

UDASIS

These may be regarded as the genuine disciples of Nanak, professing, as the name denotes, indifference to worldly vicissitudes. They are purely religious characters devoting themselves to prayer and meditation, and usually collected in *Sangats*, colleges or convents; they also travel about to places of pilgrimage, generally in parties of some strength. Individuals of them are to be met with in most of the chief cities of Hindustan, living under the patronage of some man of rank or property, although they never solicit alms; and although ascetics, they place no merit in wearing mean garments or dispensing altogether with clothes. On the contrary, they are, in general, well dressed, and,

* *Religious Sects of the Hindus*, Sushil Gupta, Calcutta, 1958 [first published in the *Asiatic Researches*, XVI, 1828, XVII 1832; Bishop's College Press, 1846; reprinted 1862].

NANAC THE TEACHER

Lieut.-Colonel Steinbach*

154 An enemy of discord, he [Guru Nanak] treated the convictions of others with great deference, though he firmly maintained that they were founded in error; and coupling this course of teaching with an extremely simple and devout manner of life, he neither created cabals among the people whom he visited,
155 nor raised up personal enemies and persecutors. The result was a very extensive conversion of his countrymen from the Brahminical and Mahomedan religions to a belief in pure deism. The new disciples of Nanak called themselves Sikhs—a term derived from the Sanscrit, and applicable to the followers of any particular teacher. It has remained with the people to this moment. At length, after a few years spent in pilgrimages and peregrinations even to Mecca and Medinah, Nanak committed his views and opinions to paper, producing a book of instructions to his followers. Nanac's last journey was from Moolton to Kinterpore [Kartarpur] on the banks of Ravee, where he died, after giving proofs of Divine confidence by the performance of what the people supposed to be miracles. Nanac was succeeded in the office of teacher of the new doctrines by a low caste man, named Lehana, who had long been his most faithful and attached servant and disciple, and to whom he bequeathed his mantle and the title or name of Angad. Angad lived but a short time, and was in like manner succeeded by a menial of the name of Amera Dos. Both of these men advanced the interests of the Sikh religion by their piety and austerities, and were further aided in the work of proselytism by sundry fortunate accidents, which impressed the people with a confidence in *their enjoyment* of the immediate patronage of the Almighty. ...

156 ... [According to Guru Nanak] There is no God but one God. "A hundred thousand of Mahomets, a million of Brahmas, Vishnus, and a hundred thousand Ramas stand at the gate of the Most High. These all perish. God alone is immortal."

157 God made all men alike. He created no distinctions of caste; therefore, all such divisions are offensive to the Most High.

* *The Punjaub : Being a Brief Account of the Country of the Sikhs*, London. 1846 .

HISTORY OF GOOROO NANUK

W. L. M'Gregor*

26
Sikhs

The Sikhs, who inhabit the Punjab and hold possession of the country, had their origin, like other nations, in small beginnings: but unlike those of Europe, instead of making conquest their first object, the Sikhs began by uniting themselves into a distinct religious sect, or offset from the Hindoos, having religious tenets of their own, and obeying, as their head, a teacher, or *Gooroo*.

Gooroo

Some native historians explain the word *Gooroo* to be derived from *Giroh*, a crowd or assemblage of people of different castes. But the more general acceptation of the word 'Gooroo' is that significant of teacher, and the followers of this teacher are named Sikhs or learners.

27 (Bedee) and the last was Govind Singh (Sodee).

31

Nanuk was born in the year of the Hijera 892, corresponding to the year of the Christian era 1468¹ and to 1525 of Bikermajeet, in the 32nd year of the reign of Belol (Lodi). Nanuk's father, whose name was Kalloo of the Chuttree caste, was a native of the village of Tilwundy, but Nanuk was not born there, though stated to be so by both Forster and Malcolm. Tilwundy is about sixty miles from Lahore (Forster), and twenty south of Wuzeerabad, on the route from thence to Umritsir in latitude 32° 4'—(Thornton). In the time of Forster (1782) the village was known by the

Birth of
Nanuk

**The History of the Sikhs*, London, 1846, Vol. I.

1. In Malcolm's *Sketch of the Sikhs*, the year 1469 is given; but the year in the text is the correct one, since the calculation is made with both the era of the Hijera, and that of Bikermajeet. Malcolm most likely followed Forster, who also assumed 1469 as the year of Nanuk's birth. In Dow's history of Hindostan, Bikermajeet is said to have died in eighty-ninth year of the Christian era. The Mussulman authors of the history of the Sikhs preserve invariably a period of fifty-seven years between the Christian era and that of Bikermajeet, or Samvat.

[Vikram Samvat 1526, corresponding to 1469 A.D. is the correct date of the birth of Guru Nanak, as accepted by his followers.]

GURU NANUK*

Wm. Murray, Henry T. Prinsep, etc.

79

Whilst the Punjab was during the sixteenth century, a scene of endless contentions for power amongst foreign races, a religious sect, humble in its origin, unpretending in its primitive character, silently arose amidst the tumult of arms, and in spite of persecution, laid the foundations of a great state, which might have exerted a permanent influence upon the political destinies of India.

Nanuk, a Hindu of the Cshatriya caste and Vidi [Bedi] tribe, was born in A.D. 1469, at the small village of Talwandi (since become a town, and now called Rayapur) [Talwandi Rai Bhoi], on the banks of the Beas, in the district of Bhatti¹ and province of Lahore. His father, whose name was Calu, had one son, Nanuk, and one daughter, Nanaci, who married a Hindu named Jayram, employed as a grain-factor by Doulut Khan Lodi, afterwards governor of the Punjab.

80

Nanuk is represented to have been from his childhood inclined to devotion, and indifferent to worldly concerns. His father endeavoured to divert his mind from this religious tendency, and amongst other expedients, gave him money to purchase salt at one village to sell it at another, for profit. Nanuk undertook the commission, and accompanied by a servant, named Bala, of the tribe of Sandhu, proceeded towards the village where he was to buy the salt. On the road he fell in with some Fakirs (holy mendicants), who were suffering from want of food, which they had not tasted for three days. Nanuk, affected by their condition, observed to Bala, "The gain of this world is transient, I wish to relieve these poor men, and thus obtain gain which is eternal." His companion (who became afterwards the favourite disciple of Nanuk) commended his proposal, and the money

* *History of the Punjab* (author not mentioned on the title page), vol. I, London, 1846.

1. Rayapur is a misreading of Rai Bhoi written in Persian script. It is not situated on the bank of any river. It lies to the South-West of Lahore. There was never any district by the name. It is now situated in the district of Sheikhpura (Pakistan).

NANAC SHAH*

Nanac Shah, the founder of the sect, since distinguished by the name of Sikhs¹, was born in the year of Christ 1469, at a small village called Talwandi², in the district of Bhatti,³ in the province of Lahore. His father, whose name was Calu was of the Cshatriya cast, and Vedi tribe of Hindus, and had no family except Nanac, and his sister Nanaci, who married a Hindu of the name of Jayaram, that was employed as a grain-factor by Daulet Khan Lodi, a relation of the reigning emperor of Delhi. Nanac was, agreeably to the usage of the tribe in which he was born, married to a woman of respectable family, at an early age⁴, by whom he had two sons, named Srichand and Lacshmi Das. The former, who abandoned the vanities of the world, had a son called Dherm Chand, who founded the sect of Udasi; and his descendants are yet known by the name of Nanac Putrah or the children of Nanac. Lacshmi Das addicted himself to the pleasures of this world and left neither heirs nor reputation.⁵

Nanac is stated, by all Sikh writers, to have been, from his childhood, inclined to devotion; and the indifference which this feeling created towards all worldly concerns, appears to have been a source of continual uneasiness to his father; who endeavoured, by every effort,

* *The History of the Sikhs* (author, anonymous) Calcutta, 1846.

1. Sikh or Sicsha, is a Sanskrit word, which means a disciple. or devoted follower. In the Punjabi it is corrupted into Sikh : it is a general term, and applicable to any person that follows a particular teacher
2. This village, or rather town, for such it has become, is now called Rayapur [Talwandi Rai Bhoi]. It is situated on the banks of th· Beyah, or Hyphasis. [Rayapur is a misreading of Rai Bhoi written in Persian Script. It is situated to the South-West of Lahore and not on the bank of Beyah or Beas.]
3. Bhatti is the name of the tribe to which Rai Bhoi, the founder of the village belonged, and not of the district.]
4. He is called, by some authors, Kalu Vedi [Bedi]; but Vedi is a name derived from his tribe or family,
5. Several Sikh authors have been very precise in establishing the date of the consummation of this marriage, which they fix in the month of Asarh, of the Hindu era of Vicramaditya, 1545 [1488 A. D.]
6. The author, here, is confused. Of the two sons of Guru Nanak, the elder Sri Chand turned an ascetic and became the founder of the Udasi order. Lachhmi Chand was a house holder and his descendants from Dharm Chand onwards are known as Nanak-potras.

GURU NANUK THE FOUNDER OF SIKHISM*

Joseph Davy Cunningham

[In the Punjab] The limits of Race and Religion are not the same, otherwise the two subjects might have been considered together with advantage. In Ludakh the people and the dependent rulers profess Lamaic Boodhism, which is so widely diffused throughout Central Asia, but the Tibetans of Iskardo, the Durdoos of Ghilghit, and the Kukkas and Bumbas of the rugged mountains, are Mahometans of the Sheea persuasion. The people of Cashmeer, of Kishtwar, of Bhimbur, of Pukhlee, and of the hills south and west to the salt range and the Indus, are mostly Soonee Mahometans, as are likewise the tribes of Peshawur and of the valley of the Indus southward, and also the inhabitants of Mooltan, and of the plains northward as far as Pind-Dadun-Khan, Chuneot, and Depalpoor. The People of the Himalayas, eastward of Kishtwar and Bhimbar, are Hindoos of the Brahminical faith, with some Boodhist colonies to the north, and some Mahometan families to the south west. The Juts of "Manjha" and "Malwa" are mostly Sikhs, but perhaps not one-third of the whole population between the Jhelum and Jumna has yet embraced the tenets of Nanuk and Govind, the other two-thirds being still equally divided between Islam and Brahminism. ...

In "Malwa" alone, that is, about Bhutinda and Soonam, can the Sikh population be found unmixed, and there it has passed into a saying, that the priest, the soldier, the mechanic, the shopkeeper, and the ploughman are all equally Sikh. ...

The observers of the ancient creeds quietly pursue the even tenor of their way, self-satisfied and almost indifferent about others; but the Sikhs are converts to a new religion,

11

The religion of the Sikh country

12

15

Sikhism an active and pervading principles

* *A History of the Sikhs* London, 1849.

[Note :— We have retained only such of the footnotes as were found to be necessary to clarify or explain some points in the text, The others containing irrelevant or unnecessary discussions have been left out.—GS]

NANUK

Members of the SPCK*

Since the death of Ranjeet Singh, the Seikhs had been growing every day more disorganized, in consequence of their domestic feuds and intestine divisions. This singular race, which first came into political existence during the sixteenth century, owed its religious constitution to Nanuk and Govind. The former was born in the year 1469, near Lahore. His father being only a small tradesman, inhabiting a remote northern village, his education could scarcely have extended beyond the first rudiments of knowledge. Yet he was well versed in the Koran and Shastars, and comprehended thoroughly the Hindoo and Mohammedan systems. At an early age strong religious emotions arose in his mind; he grew dissatisfied with his family creed, and wandered through India, seeking for truth. After a long pilgrimage, he returned home without feeling himself convinced either by the Mohammedan or the Hindoo. From that time he became desirous of effecting a species of compromise between the doctrines of both these systems. He rejected the manifold deities of the Brahmins, believing God to be one and invisible. The supreme Lord, he taught, would reward men according to their works of piety and virtue when the day of reckoning arrived, in which punishment should certainly overtake the sinner. Like the Brahmins, he admitted into his new creed the doctrine of transmigration, by which the soul, passing through different bodies, is thus gradually purified from its transgressions. Disclaiming the power of working miracles, he forbade his disciples to consider him as an inspired teacher, while he looked upon Mohammed and the founders of Brahminism as having been raised up by God to promulgate certain beneficial though diverse portions of divine truth. He inculcated the duty of universal toleration, and discountenanced, though he did not declare sinful, the favourite asceticism of his countrymen.

396

397

**The History of the British Settlements in India*, London, 1855.

GURU NANAK THE INDIAN REFORMER*

Robert Needham Cust

The Life of a person, who by his actions and precepts has influenced the ideas, and consciences, of a large number of number of his fellow-creatures, both during his life-time and for centuries after his death, can never be devoid of interest. When that influence has not been owing to his wealth, rank, or power, but simply to his own merits, that Man must be called truly Great; and, when we find that his motives were unselfish, that after a long life devoted to the instruction of others in the paths of Virtue, and Moral Purity, he died poor, delegated his office, not to his children, but to one of his disciples, whom he considered most virtuous, *that Man must be considered truly Good, as well as truly Great.*

194

Such was Baba Nanak, the first Teacher and founder of the Sikh tenets. However much we may differ with him in many of his doctrines, we cannot but admit, that he was one of those, to whom the Almighty has vouchsafed special blessings; for during a long life of seventy years, he laboured unceasingly at one object, viz., to reform the lives and religion of his countrymen, to break through the tyranny of Priestcraft, Ritual, and Caste. He taught that purity of thought, word and deed, abstinence from Lust, Anger, and Avarice, were better than feeding Brahmans, or making offerings at Temples. He tried to amalgamate the Hindu and Mahometan Religions, and convince all, that they were really brothers, descended from one Father. He lived long enough to see the seed, which he had sown, bring forth fruit : that in after age the plant has been choked by the thorns of corruptions, is owing to the imperfection of all things human : that he made the noble attempt, that he set the example in his own life, and partially succeeded, is his greatest praise.

195

There are some, who have tried to impose upon the ignorant by asserting that Nanak was an incarnation of the Deity, and that he worked miracles; those may believe this, who like, but they must remember, that he lived only three hundred and fifty

**Pictures of Indian Life*, London, 1881.

NANUK

Rt. Hon'ble Sir William Milbourne James*

The original founder [of the Sikh fraternity] was Nanuk, who was, in the truest sense of the word, a religious reformer. His tenets breathed the spirit of the purest morality and self-denial, even to austerity ; and he endeavoured to establish the worship of the One God, purifying the religious belief of his countrymen alike from the debasing idolatries of the Brahmans and the intolerant bigotry of the Mohammedans. Universal brotherhood and equality were the basis of the new faith; the entire absence of caste distinction was the rule of the new church. Whoever was initiated into the body was received with a solemn rite, in which men of all castes participated, in token that between them for the future there was to be no caste. Originally the followers of Nanuk were by profession and by practice a peace society, but as their numbers multiplied they attracted the attention of the rulers, and they were, as all religious reformers have always been, persecuted, oppressed, and slandered. A new organization was given to them by their second founder, Govind [Singh], by which they were taught the right of self-defence against their oppressors; the exhibition of manly courage in resistance was made their great duty, the practice of military arts their paramount education. 270

For some generations there was a succession of pontiffs, first the successors of Nanuk the peaceful, next the successors of Govind the warlike, each of whom was acknowledged as the "Gooroo" or Spiritual Head, in whom was supposed to dwell the Divine Spirit. But ultimately, and long before the period of our narrative, all individual spiritual headship was abolished, and it was accepted as part of their creed that the Divine Spirit which had lodged in the individual Goooroos had now mystically entered in some ineffable manner into the whole congregation of the *Faithful*, and thus the *Khalsa*, or fraternity became itself a mystic and sacred body. In their new organization, as in their old, they were cruelly persecuted. Wholesale massacres, the most atrocious tortures, the burning of towns, the devastation of the country, were the modes resorted to by the Mohammedan sovereigns 271

* *The British in India*, London, 1882.

GURU NANAK

Syad Muhammad Latif*

Nanak¹ was born at Talwandi, a village on the Ravi, above Lahore, in the Sharkpur Tahsil, in the Samvat year 1526 (1469 A.D.), at the time when the Emperor Bahlol

240
Birth of
Nanak
1469 A.D.

**History of the Panjab*, Calcutta, 1891.

1. The incidents of the life of Nanak, the founder of the religious system of the Sikhs, have been fully described in his *Janam-sakhis* or narratives of his life, but these are so full of fictions and fabrications, as to render it almost impossible to distinguish between the imaginary and the real; hence the history of the Sikhs during this period is involved in a haze of mystery. The most authentic of these narratives was found in an ancient manuscript believed to belong to the latter part of the time of Guru Arjan, from the fact that its characters and the idioms in which it was composed were obviously ancient, and that the phraseology agreed with the known diction of the Guru. A copy of this manuscript was presented to the library of the East India House by the celebrated H.P. Colebrook, and it has been translated *verbatim* into English by Dr. Trumpp, and incorporated in his valuable translation of the *Adi Granth* of Baba Nanak. This *Janam-sakhi* is written in the most bombastic and hyperbolic language, picturing the preposterous performances attributed to Nanak in the highest colours; but it may nevertheless be considered a sober composition when compared with the works of the some kind of later origin. I have carefully compared the *Janam-sakhi* of the India Office library, translated by Dr. Trumpp, with the current *Janam-sakhis*, and find much in the latter which is omitted in the former. This fact clearly proves, I think, that the additions are of a later date and deserving of little credit. On the other hand, as observed by Dr Trumpp, every point in the old *Janam-sakhi* which throws an unfavourable or doubtful light on Nanak, has been carefully passed over in the latter *Janam-sakhis*. In my sketch of the life of Baba Nanak I have adopted what seemed to me the safest course, namely, that of mentioning all facts which are found both in the old *Janam-sakhi* alluded to above, and in the latter *Janam-sakhis*, including those of which an epitome appears under mark B. in Dr. Trumpp's compilation, since these facts receive corroboration from all available sources. Fabulous stories have been avoided as far as possible, and an attempt has been made to describe facts in their nakedness. Yet it should be remembered that the original writers were men who occupied a very low position in the scale of civilization, and whose education and

[Contd. on next page]

NANUK THE FOUNDER OF SIKHISM

General Sir Charles Gough and Arthur D. Innes*

- 16 Nanuk, the founder of the Sikh sect, was born in 1469, in the neighbourhood of Lahore. A seeker after truth from his earliest years, he tried study, solitary meditation, travel, and intercourse with his neighbours, but failed to find either in Islam or in the current Hinduism the satisfaction which his soul desired; but he penetrated beneath the crust of observances and conventions, and found the root of the matter in the Unity of God and the equality of men before Him. He made no attempt to formulate
- 17 his religious teaching scientifically, nor did he attempt to frame a creed; but, if it is legitimate to apply an exceedingly modern terminology to what was in effect his doctrine, it might be said that he found salvation in good deeds as the fruit of a good will. He set himself to teach men the way of salvation, not as a ruler, but as a servant of God to whom the light had been shown, coming to bring not strife among men but peace.

Nanuk is remarkable as being not only a really great reformer but one who seems to have inspired singularly little animosity. He appears to have remained on excellent terms alike with Hindus and Mohammedans, insomuch that when he died a dispute arose as to whether his body should be buried as a Mussulman's or burned as a Hindu's, since he acknowledged Mohammed as well as the Hindu 'incarnations' as among the prophets of God. The secret of the personal favour in which he was held seems to have lain not merely in the gentleness of his disposition and the charm of his character, but also in the manner in which he put forth his claims, and the total absence of any pretensions for himself which could be interpreted as arrogant or impious. When he denied the religious importance of caste, he did not denounce the Brahmins, while to the Mohammedans he appeared as a Hindu who was almost persuaded to be a Mohammedan. The unostentatious virtue of his own life, the absence of austerity combined with the practice of the moral principles which he preached, appealed to the humanity of those with whom

**The Sikh and the Sikh Wars*, London, 1897.

THE SIKH ORDER OF UDASIS

John Campbell Oman*

194 Of the mendicant orders which sprang out of Sikhism I have selected the *Udasis*, *Nirmalis*, and *Akalis* for notice here, more especially on account of the peculiar and picturesque circumstances to which the latter two owe their beginnings.

195 The *Udasis*.¹ This order of *Sadhus*, which is an extremely numerous one in the Punjab, was founded by Siri Chand, eldest son of Baba Nanak. Siri Chand lived to see the sixth *Sikh guru*, Har Govind, and, when he was over a hundred years old, he adopted Gurditta, a son of the last-named *guru*, to succeed him as abbot of the order of the *Udasis*. But Gurditta, being a sporting character and a married man, was disqualified from being a proper head of the brotherhood. He therefore made over the spiritual leadership of the order to four men who were to act as his *masands* or deputies, and these four became the founders of the four principal sub-orders, called *dhuans*, or hearths, into which the *Udasis* are divided.

It is stated that, when Siri Chand's claims to succeed his father Baba Nanak in the *guruship* were passed over by his venerable parent in favour of Angad, one of his most devoted followers, the disappointed son threw ashes on his head and person, in token of his grief and abasement; and to this day *Udasis* hold ashes in great esteem in memory of this painful event, the ashes, for ceremonial purposes mixed with calcareous earth, being sometimes made into large balls several inches in diameter.

Udasis are usually decently clad in salmon-coloured clothes. They wear a pointed cap on the head and a black cord known as a *selee* round the neck. They carry a *jholi* or bag hanging from the shoulder, and a *toomba* or dried pumpkin which serves as a water-pot. A black *asan*, or small carpet, often forms a part of their travelling outfit. Some wear a mass of matted hair on their heads, others go almost clean-shaven, there being apparently no general rule on this matter. The use of flesh, spirits, and tobacco is denied to the *Udasis*. Many members of the order are

**The Mystics, Ascetics, Saints of India*, London, 1903.

1. *Udasi* = grief, dejection [also detachment].

NANAK THE REFORMER

Sir John J. H. Gordon*

- 13 The Sikh religion originated with the teaching of Nanak who from being a wandering Hindu devotee settled down about the year 1500 as a missionary preacher to his countrymen, proclaiming a deistic doctrine, embracing what was best in the two ancient faiths of Hindu and Buddhist—the personal God of the one and the spiritual equality of the other. He was born in 1469 in a village near Lahore in the Punjab, the son of a jat [? Khatri] farmer and small trader. As a boy he was thoughtful, reserved, and inclined to devotion. He early showed the bent of his mind
- 14 by puzzling his teacher with question as to the existence of God. At the age of nine he shocked the family Brahman priest by refusing to be invested with the sacred thread at the Hindu ceremony of initiation, contending that it was a useless form. As a youth, to the distress of his father, he was antagonistic to the ways of the world, despising money-making. Later on marriage failed to divert his mind from the religious turn. He then at the age of thirty-two became a public preacher, and, garbed as a fakir, left his home to attain religious wisdom by travel and intercourse with others in the foreign lands, accompanied by four companions as disciples, one of them being the family bard. His sayings and the verses he composed in praise of God were sung by this minstrel to the sound of the *rabab*, or Eastern lute, as he said the ‘skill of the strings’ was necessary to attract listeners. His family now looked on him as mad. In his ardent desire to find a resting-place among the conflicting creeds of men he wandered over all India, and visited Ceylon, Mecca, Persia, and Kabul. The story is told of him that while at Mecca the
- 15 Kazi observed him asleep with his feet towards the holy *Kaaba*, the object of Mahomedan devotion. He was angrily roused, abused as an infidel, and asked how he dared to dishonour God’s house by turning his feet towards it. “Turn then, if you can, in a direction where God’s house is not,” was his reply.

**The Sikhs*, London, 1904.

SPIRITUAL EMANCIPATION BY NANAK

Dr Sir Gokal Chand Narang*

It is usual to say that Sikhism, as founded by Nanak, was a sect of peaceful disciples, and retained its original character until the ministry fell into the hands of Guru Govind Singh. He was, it is said, an ambitious man, and transformed this sect of peaceful devotees into a band of fanatical warriors. It is, undoubtedly, true that the political aspirations of the Sikhs became more pronounced under the leadership of the tenth Guru, but a careful study of the Sikh History must show that the process of transformation had begun long before the time of Guru Govind [Singh]. Govind [Singh] himself, in fact, as well as his work, was the natural product of the process of evolution that had been going on ever since the foundation of Sikhism. The harvest which ripened in time of Guru Govind Singh had been sown by Nanak and watered by his successors. The sword which carved the Khalsa's way to glory was, undoubtedly, forged by Govind [Singh], but the steel had been provided by Nanak, who had obtained it, as it were, by smelting the Hindu ore, and burning out the dross of indifference and superstition of the masses, and the hypocrisy and pharisaism of the priests.

"All religious movement," the German Emperor once said, "are in reality political movements." And this is true in so far as the inspiration for all public movements, comes from religion. Even the mild and tender religion of Buddha led to the establishment and consolidation of the most glorious and united empire that India had ever seen before the establishment of the British Empire. The untutored Arabs, when inspired by the teaching of the Prophet, became the teachers of the whole Western World, and carried the flag of victory to Bengal on the one hand and Spain on the other. Europe became what she is now only when Luther enfranchised her intellect, purified her religion, and, by breaking the chains which bound her to the Papal Chair, raised her from a cringing position to a position of liberty, self-respect and self-assertion. Puritanism led to the establishment of real

BABA NANAK

THE FIRST SIKH GURU

Dorothy Field*

The Sikhs¹ became a nation by reason of their faith,—and a fine nation of stalwart soldiers. 9

There is a tendency at the present day to reckon the Sikhs as a reformed sect of the Hindus; and this has become a matter for controversy among the Indians themselves. The word Hinduism is undoubtedly capable of a very wide application, but it is questionable whether it should be held to include the Sikhs in view of the fact that the pure teaching of the Gurus² assumed a critical attitude towards the three cardinal pillars of Hinduism, the priesthood, the caste system,³ and the Vedas.⁴ A reading of the *Granth* strongly suggests that Sikhism should be regarded as a new and separate world-religion, rather than as a reformed sect of the Hindus. The founder of the religion, Nanak, was on the one hand the spiritual descendant of monotheistic reformers within Hinduism, but on the other, Muhammadan influences caused him to break away very much more from the older faith, and to admit much that might be directly traced to the followers of the Prophet. The subsequent enmity of the Muhammadans, and the consequent development of martial tendencies on the part of the Sikhs, can only be understood in the light of history, and for that reason we will consider briefly the lives of the Sikh Gurus, before going further into the question of doctrine. 11

* *The Religion of the Sikhs* (Wisdom of the East series), John Murray, London, 1914.

1. Sikh, literally "disciple."

2. Guru (literally *great*) signifies "teacher."

3. The Hindus recognise four great castes: Brahmans, or priests; Kshatriyas, or warriors; Vaisyas, or traders; and Sudras, or serfs. These castes were mapped out in rigid demarcation, and were supposed to have been created separately, the Brahmans having sprung from the head of Brahma and the other castes from other parts of his body. It will be seen that this belief in a fundamental distinction between various human beings must have a strong effect on religious and social life.

4. Veda (lit. *knowledge*) is a term given to the ancient Indian Scriptures, of which there were four sections.

LIFE OF NANAK AND THE SIKH ORDERS

Sir Denzil Ibbetson and Sir Edward D. Maclagan*

Nanak, the founder of the Sikhs faith, was the son of Kalu Chand¹, a Khatri of the Bedi section, and was born at Talwandi², a village on the Ravi not far from Lahore, on the full moon day in Katak Sambat 1526, or 14 years earlier than Luther. His father was a simple peasant, employed by Rai Bhoie, a Muhammadan Rajput of the Bhatti tribe, the owner of the village, as an appraiser of produce. His mother's name was Tripta. 676

When only 5 years old the sister of Nanak's mother, Bibi Lakho came to see her sister and observing the boy's indifference

* *A Glossary of the Tribes and Castes of the Punjab and N.W.F.P.*, Vol. I, Lahore, 1919.

1. One account avers that Kalu or Kallu had no sons until one day a *faqir* visited his hut and was there fed, whereupon he sent some fragments of his meal to Kallu's wife promising her a famous son. She went, as is customary, for her confinement to Mari near Kot Kachwa (or Kana Kachha, 15 miles south of Lahore) where her parents lived. Here her son was born and he received the somewhat disparaging name of Nanak, because he was born in the house of his *nana* or *maternal* grandfather. See McGregor's *History of the Sikhs*, I, p. 32, and Cunningham's ditto, p. 40, and note. This account is rejected by the better-informed who say that Hardial, the family priest, drew up the boy's horoscope and divined for him the name of Nanak to which his parents objected as it was common to both Hindus and Muhammadans. The priest rejoined that his calculations disclosed that the boy was destined to be revered by both creeds: *Philosophic Hist. of the Sikh Religion*, by Khazan Singh, Lahore, 1914, p. 55. B. Gurbakhsh Singh however writes: "Guru Nanak's sister was older than himself and she was named Nanaki. The brother was given her name, as it very often happens. This is a simpler and more natural explanation than the other two given. Perhaps the girl was born in her maternal grandfather's house and so named Nanaki"

2. Talwandi Rai-Bular or "of wit and wealth" is now called Raipur: McGregor, I, 32. [Raipur is only a misreading Rai-Bhoi]. The date of Nanak's birth is also given as the 3rd of light half of Baisakh.

At Talwandi now stands the famous Nankana Sahib on the site of the house, in which Nanak was born; the Kiara Sahib, the sacred field into which Nanak when absorbed in contemplation let his father's cattle stray but in which no sign of damage done to the crop could be found; a temple on the site where a snake shaded his face with its hood while he lay sunk in contemplation and another where the shade of the tree stood still: Khazan Singh, *op. cit.*, p. 60

NANAK

THE FOUNDER OF SIKHISM

General Sir O'Moore Creagh*

47 Nanak, the founder of Sikhism, was born in A.D. 1469; he was the son of a village shopkeeper of the Bedi sub-division of the Kshatris (bania). His father, though not wealthy, was a respectable man. He is said to have commenced preaching when a little over ten years of age and so to have reigned as Guru over sixty years. He died in A.D. 1538 [?1539], aged about seventy-one. As is the custom of Hindus, he married early and had two sons, whom, with his wife, he left in his father's house in the village of Talwandi on the Ravi while he was a wanderer.

He travelled for several years through India, Ceylon, Afghanistan, Persia and Arabia. He was accompanied in his travels by his village mirasi (musician), a Musalman named Mardana, whom he had converted to his views, and Lahna, a man of his own caste who subsequently became his successor, Bala, a Jat, and one Budha. These names are venerated among Sikhs. Nanak was devoted to music and poetry. His praise of the Divinity and his admonitions to his disciples he put into verses and sang them to his followers to the accompaniment of the rabab, a kind of guitar, played by Mardana, who was a skilful musician. In the Sikh worship to-day music is a necessity.

In his travels, in which he spent several years, returning home periodically, he mixed with people of all religions and studied their various beliefs. Many stories are told of him while on his wanderings. To relate them all would take volumes. I will mention two which are characteristic.

It is said that while at Mecca he was found sleeping with his feet to the Kaaba and brought before the Kazi (judge), who said, "Infidel! how dare you dishonour God's house by turning your feet to it?" Nanak replied: "Turn them, if you can, in a dissection where the house of God is not."

On his return home after a long absence on one of his journeys, his father, mother, father-in-law, uncle and other

**Indian Studies*, Hutchinson & Co., London.

GURU NANAK

Dr Tara Chand*

166

The Punjab was on the highway along which Muslim arms and culture passed into India. In the fifteenth century the province had longer been under Muslim rule than any other. Its towns and villages were honeycombed with Muslim saints and faqirs. Panipat, Sirhind, Pakpattan, Multan and Uch were places where famous Sufi Shaikhs had spent their lives, and the names of Baba Farid, 'Ala-ul-Haq, Jalal-ud-Din Bukhari, Makhdum Jahaniyan, Shaikh Isma'il Bukhari, had become household words for piety and devotion. The ferment in the minds of men set up by them prepared the intellectual *milieu* in which a synthesis of ideas could take place.

In the district of Gujranwala, in the Tahsil of Sharkpur, is the small village of Talwandi [now known as Nankana Sahib, in Pakistan] which is situated on the banks of the river Ravi. Rai Bular, a Bhatti Rajput, was the Lord of this village, and he had a Bedi Khatri as an accountant whose name was Mehta Kalu Chand. The accountant was held in respect by the villagers and also by the Rai. On the full-moon day of Kartik (November) 1469 A.D. the Mehta was blessed with a son. His family priest gave him the name of Nanak, a name common to both Hindus and Musalmans. At the age of seven he was sent to school to learn Hindi, two years later to study Sanskrit, and shortly after to Mulla Qutb-ud-Din to learn Persian. It is difficult to say how much he profitted by the teaching of the Pandit and the Mulla. Tradition relates the usual kind of miraculous story regarding the precocity and astonishing wisdom of the Child. It may, however, be presumed that the son of the accountant who was destined by his father for government service acquired some working knowledge of Hindi and Persian. It is also likely that he did not show any violent desire for learning, and therefore he was tried on many odd jobs like agriculture, cattle-tending and shop-keeping with equal fruitlessness. Nanak was a moody meditative child more given to reverie and day-dreams than

167

**Influence of Islam on Indian Culture*, Indian Press, Allahabad [1922].
1946.

BABA NANAK

C. H. Payne

11 1469 A.D. is the first date in Sikh history. It was in this year, half a century before Babar laid the foundations of the Moghul empire, and thirty years before Vasco da Gama landed at Calicut, that Baba Nanak, the founder of the Sikh community, was born. This event, so small in itself, yet fraught with such far-reaching consequences, took, place at Talwandi, a little village near Lahore, on the banks of the Ravi.

The Ravi is one of the five branches of the river Indus, from which the Punjab (*panj*, five, and *ab*, water), the home of the Sikh people, derives its name. These five streams are the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. The Punjab may be described as the triangular piece of land lying between the last-named tributary and the Indus proper, its base being a line drawn from Simla to the Khaibar Pass.

13 The Sikh kingdom, at the time of its greatest expansion under Ranjit Singh, included, besides this triangle, the states of Kashmir and Jammu, on the northern side of the above-mentioned base line; the districts of Hazara, Peshawar, Kohat, and Bannu, which make up the present North-West Frontier Province; and the district of Derajat, lying between the Indus and the Sulaiman mountains. The Punjab is divided into five sections by the branches of the Indus. These sections are called doabs [*do* two, and *ab*, water,] and their names, taken in order from west to east, are the [Sindh] Sagar, the Jetch, the Rechna, the Bari, and the Jalandhar *doabs*.² The Bari Doab, between the Ravi and the

**A Short History of the Sikhs*, London.

1. Derajat (the land of *deras* or camps) was the camping-ground of many of the early Afghan invaders of India. Their halting-places often developed into towns, some of which such as Dera Ismail Khan, Dera Ghazi Khan, Dera Fatteh Khan--still bear the names of Afghan chiefs.

2. The positions of the *doabs* may be easily remembered, as the name of each is composed of letters taken from the names of the two rivers by which it is enclosed. Thus the Bari Doab is between the Beas and the Ravi; the Rechna is between the Ravi and the Chenab; the Jetch is between the Jhelum and the Chenab; and the Bist Jalandhar is between the Beas and the Sutlej. The names were invented by the Emperor Akbar.

GURU NANAK

C. A. Kincaid*

The first thing that strikes a visitor to Sind from the Deccan, 47
after he had absorbed the difference in the physical geography,
is the gulf between the Hindus of Sind and the Hindus of
Maharashtra. There was an old Greek proverb that said, '*Sophias
arche, kurio phobos*' or the fear of one's lord is the beginning of
wisdom. That may have worked well in Hellas, but in India
independent enquiries will prove more valuable. If my visitor
then begins to probe the matter, he will find that the bulk of the
so called Hindus are not orthodox worshippers of the Hindu Triad,
but disciples of Nanak Shah. The next stage of enquiry is for the
visitor to find one who was Nanak Shah; and in this chapter I
propose to save him further trouble by giving a short sketch of
that much-revered spiritual leader.

In the month of November, A.D. 1469, Nanak was born in
Talwandi in the modern district of Lahore. His parents were
Kalu the village accountant and Tripta his wife. Like Zoroaster,
Nanak is said to have been born laughing or, to use his mother's
phrase, his first cry was, 'as the laughing voice of a wise man
joining a social gathering.' Many tales are told of his precocious 48
intelligence, but although he was so quick to absorb knowledge,
he soon abandoned worldly studies, telling his school-master: 'To
your accomplishments I prefer the study of divine knowledge.'
He then, like many another religious reformer, betook himself
to the woods and listened to the teachings of the sages and
anchorites, who had sought shelter there from religious persecu-
tion. From them he learnt a great deal; and at fourteen his
education was far wider than that of other boys of his age. It
was, however, time for him to marry and he married Sulakhani,
the daughter of one Mula, a resident of Batala in the Gurdaspur
District. She bore him in due course two sons, Chand and
Lakshmidas.

His father Kalu was anxious to see his son settled in life and
after great difficulty persuaded him to become a shopkeeper. He
gave Nanak money with which to buy, at the neighbouring town

**Teachers of India*, London 1927,

FOUNDER OF SIKHISM : BABA NANAK

Hugh Kennedy Trevaskis*

Whilst the British were resting on their laurels and turning the sword of the soldier into the measuring rod and chain of the Settlement Officer; whilst the sepoy army was degenerating under Generals who reviewed their troops in buggies, and Colonels who held parades in pyjamas from the tops of bungalows, a formidable military power had arisen on the banks of the Sutlej. The vitality of this power lay in a new religion, which had its basis in one of the inevitable revolts of the human soul against the tenets of Brahminism. Many of these revolts were strangled at birth, but Sikhism, like Budhism, came to fruition. Founded by Baba Nanak, a Khatri born near Lahore¹ in 1469, in its origin Sikhism had much in common with Budhism. "Nanak and Buddha alike revolted against a religion overladen with ceremonial and social restrictions; both rebelled against the sore burdens which the priests would have them bear. But the form which the doctrines of each assumed was largely influenced by his surroundings. Buddha lived in the centre of Hindu India, and among the many gods of the Brahmins; these he rejected; he knew of nought else; and he preached that there was no God. Nanak was born in the Province which then formed the border land between Hinduism and Islam; he was brought up under the shadow of the monotheism of Muhammad, and he taught that there was one God." But that God was neither the God of the Muhammadan² nor of the Hindu,³ but the God of the Universe, of all mankind, and of all religions. The burthen of his teaching was, "there is no Hindu and no Muhammadan." He rejected the wisdom of the Scribes and the mint and anise and cummin of the Pharisees, and taught that salvation lay in repentance and in pure and righteous conduct. He believed in transmigration, but held that the successive stages were but purifications, and that at last the soul cleansed from its sin went to dwell with its Maker. He did not despise or attack the Hindu and Muham-

**The Land of the Five Rivers*, London, 1928.

1. At Nankana Sahib, the scene of the massacre of Akalis in 1921.

2. *Allah*.

3. *Parmeshar*.

FOUNDER OF SIKHISM—GURU NANAK

Sir Muhammad Iqbal

SIKHS. The term "Sikh" literally means a "learner", a "disciple". The name was for the first time given to the followers of Nanak, the founder of the Sikh faith in the Punjab in the xvth century. 417

HISTORY

Sikhism was founded, like Buddhism, as protest against the spiritual despotism of the Brahmans and as a revolt against the restrictions of the caste system and the exaggeration of Hindu ritual. It aimed at teaching social equality and universal brotherhood, abolishing sectarianism and denouncing superstition. Nanak, the founder of the creed, was born of Khatri parentage in 1469 at Talwandi (now called after him Nankana), a small town not far from Lahore. He did not receive much school education, yet he was from his early youth given to meditation and original thinking, and was, like the Arabian prophet, gifted by nature with strong common sense. He showed an aversion to all sorts of worldly pursuits and it was with some difficulty that he was persuaded by his father to go to Sultanpur (at present in the Kapurthala state) to enter the private service of Nawab Dawlat Khan Lodhi, the governor of the province. The Nawab appointed him storekeeper to his household, and he performed his official duties for several years to the satisfaction of his employer. In his leisure hours he retired to the jungles for meditation, and tradition says that in one of these devotional excursions he was taken in a vision to the Divine Presence and there received his mission to preach to the world that "there is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful". Nanak now left the service of the Nawab and became (at the age of 30) a public preacher. He began a series of tours in the course of which he visited all parts of India, particularly the sacred places of the Hindus and shrines of Muslim saints. Wherever he went he held controversies with priests and shaikhs, 418

**Encyclopædia of the Islam*, London, vol. IV, 1934.

GURU NANAK

Dr. Kurt F. Leidecker*

It is my belief that only India could have produced the Sikh, and only *Bharata* could have given birth to Guru Nanak.

What other country provided conditions such as permitted this great leader to be what he was and the Sikh community to practise what they believe? Could the west have played host to either?

42

Let us scan the cultural and political history of Europe at the time of the first Guru, revered Guru Nanak, whose birthday we are celebrating today. That is, let us briefly survey the Europe of the period A. D. 1469 to 1539, or, better, Saka 1391 to 1461. We can leave America out of this for the moment because it was only being discovered in 1492.

The Portuguese were establishing under Albuquerque the Portuguese motherland in Goa and Emanuel the Great was flourishing in splendour because of the onerous white man's burden he so magnanimously took upon his shoulders.

Spain was reeling under Tomas de Torquemada, Inquisitor General. Slave ships plied the ocean. Machiavelli wrote his *Il Principe*. Martin Luther was declared an outlaw. The Anabaptists were inhumanly tortured. Tobacco found its way into Europe which began a gruesome series of wars between Protestants and Catholics.

Let us be fair, however. Great things, too, were happening in Europe. Universities were founded, Thomas a Kempis left us his *de imitatione Christi*, the Postal system was introduced, Kopernikus searched the heavens, Leonardo da Vinci, Rafael, Durer, Michel Angelo and Titian achieved the ultimate, in the arts.

India's history, likewise, was edging forward from crisis to crisis owing to greedy hands stretching out towards her riches. But one of the brightest spots in that age which gave us a Kabir, was doubtless the birth of Guru Nanak at Nankana Sahib in the Punjab.

* The Sikh Review, Calcutta, December, 1961.

NANAK

Bankey Behari*

A strange pilgrim entered the holy shrine at Mecca, where sat the faithful ones rapt in meditation. Tired, he stayed over in the place while the others had left. Unmindful, in his sleep, he turned his feet towards Kaaba (shrine). The Arab priest saw it, came and kicked him for that sacrilegious act, and questioned, "who art thou sleeping infidel ? Why hast thou, O sinner, turned thy feet towards God?" Perfectly calm, answered the strange pilgrim, "Turn, O, faithful one, these feet in the direction in which He is not." Tradition assigns a miracle on the occasion. As the priest in a rage dragged his feet in the opposite direction, the shrine followed the revolutions of his body. 203

This same strange pilgrim had some years earlier surprised the Brahmins of Hardwar by a similar and queer act. As the pilgrims at Hardwar were offering oblations to the manes with the Ganges water, their faces being turned towards the East, he approached them and inquired as to what they were doing. They replied that they were satifying the thirst of their ancestors who were dead and were in the other world. He took up the advice and turning his face towards the West began to offer his oblations. The priests enraged asked what he meant by that unholy act, inasmuch as he had his face turned in the opposite direction. He replied, "My fields are situated in the Punjab in that direction, and it is hot season, my fields must be parched, I am trying to water them." The priests said "Fool ! how can the fields situated so far off be watered by sprinkling water here." At once he retorted, "greater fools are you, who think that by offering water oblations here the dead ancestors in the other world can be satisfied !"

This strange pilgrim was born in 1469, by the side of the Ravi in the Punjab adjoining a forest, in the small village of Talwandi; situated some twenty-four miles from Lahore. His birth had been heralded by many ominous signs, and the astrologers of

* *Sufis, Mystics and Yogis of India*, Bharatiya Vidya Bhawan, Bombay, 1962.

GURU NANAK AND HIS RELIGION IN HIS OWN WORDS

Prof. Teja Singh*

Guru Nanak's sympathetic way of dealing with the existing religions of the world is often ministerpreted by those superficial observers of Sikhism who see in our great Guru nothing more than a reformer, who carried a message of peace for everybody, and who found here nothing to quarrel with. His largeness of view, in holding all men equal before God, is brought forward to witness that he recognised no defects in the prevailing systems of belief. The popular opinion about him is that he was a great *Faqir*, like so many others who from time to time have been appearing in India to enrich its sacred literature and reawaken for a time the love of God in the minds of its people. It is said that if his own work was creative in any way it was only on the social side, i.e., it was only corruptions in society that he attacked, not the doctrines on which that social system was based.

9

Yet, if he had nothing constructive, his powers—let them have been as transcendent as they would—must have passed away unproductive and blighted, as has happened in so many cases, as Swami Ram Tirath, Tolstoy, etc. If he had brought with him no new truth, no new support for the tottering humanity, we, his followers, would have lived our little day among the ignoble sects of an effete civilisation and would have passed off and been heard of no more. If, then, Sikhism has made a mark among the religions of the world and if it is destined to hold its ground loftily in future, it must have had, in spite of what it appears now, a substantial originality given to it by its founder.

Guru Nanak, upon his advent, found religion a seething mass of moral putrefaction. He detected among its elements a certain superstition, which would make out an end of everything which was first intended only as a means. He saw living spirit dried up into formulae, and formulae, whether of mechanical worship, or meritorious readings, or contracts of reward and punishment, were ever so contrived as to escape making any

10

**Essays in Sikhism*, Sikh University Press, Nisbet Road, Lahore, 1944.



GURU NANAK I

Duncan Greenlees*

In the simple village of Talwandi, about forty miles from Lahore, were living a Kshatriya farmer and village official named Mehta Kalu and his wife Tripta. Kalu was the son of one Sivaram and Banarasi, and the family had come to that village from the Amritsar district some years before. They were worthy people, honest and hard-working, with the normal share of religious piety. Early on the morning of Saturday 15th April, 1469, their hearts were gladdened by the birth of a son, whose glory was destined to shine out through the centuries. They called him NANAK, and the astrologer who attended his birth foretold he would rule both Muslims and Hindus and would worship one only God. xxxiv

At the age of five little Nanak began to talk of God, and his prattling words were admired by all. At seven he was sent to the village primary school under one *Pāndha*¹ and learned what his teacher knew, but he is said to have often embarrassed the poor man by penetrating questions into the reality behind all things.² When he was just eight his elder sister, Nanaki, was married to Bhai Jairam, revenue collector for the Nawab Daulat Khan of Sultanpur, and left him alone with his parents. Next year, 1478, they insisted on investing him with the sacred thread to which his caste in Hindu society entitled him, though for a long time he rejected it and asked for a real thread, spun from mercy and contentment, which the pundit could not promise him. At school he learned to read and write, and acquired some sound knowledge of the current Hindi dialect; in order to succeed his father some day as village accountant he learned Persian also, and we have acrostic in Persian said to have been written in his childhood. xxxv

**The Gospel of the Guru-Granth Sahib*, Madras, 1960; 2nd edition.

1. Gopal *Pandha* is said to have taught him Hindi; Pandit Brijnath to have taught him Sanskrit, and Sayyid Hasan other things.

2. He is said to have demanded the esoteric meaning of the first letter of the alphabet, just as Jesus did in GMC 15 : 3. Such children are very difficult pupils !



GURU NANAK

The Mirror of Mediaeval India

Guru Nanak sowed the seed of spiritual democracy. The process of its germination and growth is still in progress and will continue to flourish for his message is for the world at large. 51

As a true mirror of mediaeval India, we find in him the following hymns which are surcharged with rare pathos and tell what has been well described as *Babarwani*, i.e., Babar's carrying of fire and sword in the conquered India.

The hymns that describe the lurid condition of India at the time of Babar's invasion are some of the choicest gems of poetry to be found in the *Guru Granth Sahib* and their historical value is unquestioned. They may be considered leaves from Mother India's autobiography written by herself or dictated to her truest son which he recorded in his very life's blood: *Khun kē sohilē gūrē Nānak...*

The master relates the following heart-bleeding tale of India and its destiny under the Mughals to brother Lalo, the first disciple of Guru Nanak who lived in Eminabad :

As the word of the Master cometh to me so I reveal it unto thee, O Lalo.

With his fiendish forces Babar presses on from Kabul and demands forced gifts from the people, O Lalo.

Decency and righteousness have taken wings and vanished, falsehood stalks abroad, O Lalo.

The *qazis* and the *brahmins* have now been supplanted by the devil who reads the marriage services, O Lalo.

Even the Muslim-conquered ladies are suffering, and they read the holy books to call upon the Supreme One, O Lalo.

The high-caste Hindu ladies, as also the low ones, also groan under the yoke of tyranny, O Lalo.

Dirges of murder gush out from the sore hearts, Nanak, and blood is being shed in place of saffron, O Lalo.

In this city of corpses, Eminabad, I sing elegies of woe and sound notes of warning, O Lalo.

*The Spokesman weekly, Guru Nanak Number, 1968.

GURU NANAK'S MISSION TO THE MUSLIMS

Mohan Singh Kalra*

It is an admitted fact that Muslims in general, all over the world, are greatly influenced by the dictates of their priests, commonly known as *pirs*, *faqirs*, and *valis*. There is a firm belief amongst the ordinary Muslims that *pirs* exercise super-natural powers, and can change the course of Divine will and destiny by certain occult knowledge which they have attained and enjoy. The literate and the ignorant are all alike so far as the *pirs'* mystic spell is concerned. Thousands of them approach the *pirs* to obtain charms and blessings for securing worldly gifts of wealth, children, promotions, and victories over their enemies. The implicit faith of the Muslims in the spiritual powers of the *pirs* at times reaches the limits of obsession and may even detract from the absolute Muslim faith that God is the sole bestower of all blessings. One may even be tempted to consider the idea of duality by looking at the undisputed authority by the *pirs* over the mass of the faithful. 46

Such a circumstance in the belief of the simple Muslim was much stronger in the past, especially in the times of the Muslim rulers. In India, in fact, the Muslim rulers led the masses in seeking all kinds of heavenly favours from the *pirs* who, from time to time, exercised political domination over the rulers. Akbar the Great travelled barefoot a long distance to Fatehpur Sikri to beg for the gift of a son from a renowned Muslim divine. Jehangir used to visit Hazrat Mian Mir near Lahore to obtain divine blessings for the fulfilment of his cherished desires. *Dargahs* at Nizamuddin near New Delhi and Ajmer used to be the frequent objective of pilgrimages by Muslim kings and powerful administrators. Last moment dictations from the *pirs* have changed the course of some very important events of history. In fact, contrary to the tenets of religion and the strict dictates of the Holy Book, the *pirs* were, in practice, sanctified and even deified. No earthly being could challenge their sway or gainsay their rulings.

**The Sikh Review*, Calcutta, November, 1960.

NANKANA SAHIB

Sir Michael O'Dwyer*

31 Clark, as Deputy-Commissioner, chaperoned us for the first part of the tour. That included a halt at the famous shrine of Nankana Sahib, the birthplace of Guru Nanak, the revered founder of the Sikh religion. It was then in the heart of the jungles, thirty miles from the nearest railway station and on the anniversary of the Guru's birth was visited by a few hundred pious pilgrims.

32 The Mahunt, or abbot in charge, and his disciples were maintained by the pilgrims' offerings and by a precarious income from the thousands of acres of dry and waste land surrounding the shrine, which the British Government, following the example of previous rulers, had assigned for its maintenance. We got a hearty welcome from the priests, presented our offerings of a few rupees at the shrine, and received customary *parshad* or sweetmeats. That was Nankana in 1886.

When I next visited it as Lieutenant-Governor in 1917, the barren jungles had been transformed by the Lower Chenab Canal into a fertile plain of rich cultivation; the railway ran through it and brought in tens of thousands of Sikh pilgrims from all parts of the Punjab; a prosperous town and market had sprung up; the humble little shrine had become one of the largest and richest foundations in Northern India; the offerings of the faithful and the income of the revenue-free lands had risen from a few hundreds of pounds to tens of thousands annually. Sometime before my visit the old abbot had died and his successor, whom I think he nominated, had to be approved by me as Head of the Government from whom he held the lands revenue-free. The approval was only a formality; but the new incumbent made a favourable impression on me, and out of regard for the shrine and the valiant Sikh worshippers I stretched a point to present him with some 30,000 rupees which were in dispute between the shrine and the Government. He undertook to spend it on improving the pilgrims' quarters and fulfilled his promise. I little foresaw then the appalling tragedy which was impending.

**India As I knew It*, London, 1925.

GURU NANAK'S SHRINES IN WEST PAKISTAN

Khan Muhammad Waliullah Khan

former Superintendent, Archaeology, Western Pakistan Circle, Lahore

ATTOCK DISTRICT

1. *Gurdwara Panja Sahib at Hasan Abdal*

The story of 'Panja Sahib' is told variously, but the gist is as follows :—

Once Baba Guru Nanak happened to visit Hasan Abdal. Here on the top of a hill lived Baba Wali Qandahari, a Muslim Saint (according to others, Yar Ali). Baba Wali Qandahari, also known as Baba Hasan Abdal, a descendant of the Sayyids of Sabzwar, visited Punjab with Mirza Shah Rukh son of Taimur, sometimes between 1408 to 1447 A.D. Even today, there is a small whitewashed shrine (*baithak*) attributed to this Muslim Saint. Guru Nanak coming to the place asked one of his disciples to fetch water from the spring. The water was, however, refused by the saint. Thereupon Baba Nanak miraculously made the spring to abandon that place and to flow from the spot where he was standing. The Muslim Saint was much annoyed with the intruder and rolled down a rock to crush him. Guru Nanak, however, gently stopped the missile by the push of his open hand. The hand left an impression on the rock (Pl. No. 2). Subsequently this rock became an object of great reverence for the followers of the Guru who started calling it Panja Sahib.

During the reign of Ranjit Singh the trans-Indus territory was annexed by Hari Singh Nalwa who constructed a temple with a tank on this spot. Later on the temple was replaced by a two storied building with beautiful frescoes in the interior depicting life stories of Guru Nanak and other gurus. In 1928 the Gurdwara Parbandhak Committee took over the management of the shrine and built a new and magnificent three storied temple (Pl. No. 3) in grey sandstone in place of the old shrine. The tank was also enlarged and rebuilt in marble. Around the temple there is an open space paved with marble.

**Sikh Shrines in Pakistan* (Memoir of the Department of Archaeology in Pakistan, No. 3) published by Ministry of Education and Information, Government of Pakistan, 1962.

GURU NANAK'S VISIT TO UCH

According to a local tradition at Uch, popularly known as Uch-sharif, Guru Nanak visited that place on his way back from Multan after his sojourn with the *peers*, particularly with *Peer Baha-ud-Din*. The Guru is said to have stayed at Uch for some time and in memory thereof the Muslim saints of this place, the chief of whom is known as *Gaddi-nishin Mukhdum Sahib*, have preserved in their *Toshakhana* five relics of the Guru. These relics are wrapped in a yellow cloth and are kept in an aluminium box. Any devotee of Guru Nanak who wishes to see them can do so with the permission of the *Kardar* or manager of the Makhdum Sahib.

These relics are :

- (i) A pair of wooden sandals (*kharāwān*),
- (ii) A T-shaped wooden stick, called *Bairagan*,
- (iii) A stone *gurj*,
- (iv) Two stone bangles, and
- (v) A wooden boat, about 1½ foot long and one foot wide.

According to the Makhdums, the river Panjnad, as it is called after the junction at this place of the five rivers of the Panjab—also called Chenab by the local people—used to flow in olden days near the town of Uch, now five miles away. Guru Nanak, *Peer Baha-ud-Din* of Multan, *Mast Qalandar* and the Makhdum of Uch crossed it together in a small boat sitting on its four corners.

Uch is an old town situated on a high ground on the 14th mile of the 20-mile long canal railway which takes off from Dera Nawab Sahib, a tehsil of the erstwhile State of Bahawalpur, and links Panjnad with the Lahore-Karachi main railway line.

The population of Uch before the partition of the country in 1947 was between two to three thousand. The *Peers* or *Makhdums* of Uch-sharif are held in great religious reverence by the Muslims of West Pakistan and they hold the *gaddi* in primogenitary inheritance along with a big tax-free *jagir* or landed property. The annual *Urs* or fair is held there in the month of August and devotees from all over the country, some even from foreign lands, come to this holy shrine to pay their homage. The procession on this occasion is led by the Makhdum Sahib and His Highness the Nawab Sahib of Bahawalpur sitting on separate elephants.

THE HISTORICAL GURDWARA AT DACCA

“During past days, there has been a considerable amount of vocal concern expressed by the Sikhs over the destruction of the 17th century *gurawara* building, in the Rayer bazar of Dacca and the sacred site being passed over to a Muslim citizen for constructing a residential house over it, during the recent eruption of Muslim fanaticism in East Pakistan.

This historical *gurdwara* commemorates the visit of Guru Nanak to Dacca in the first decade of the sixteenth century, and the baked brick well within the enclosure of a complex of sacred halls and buildings, in chaste Bengal-Sarcenic architectural style was already there when Nanak the Ninth, Guru Tegh Bahadur, hallowed the spot in the year, 1667. At that time, the place was the headquarters of a flourishing episcopal Sikh basilica called, *Hazuri Sangat*, and it was under the direct management and control of the Sikh Headquarters at Anandpur Sahib.

Besides being a monastery and college of Sikh missionaries, it contained a library, housing valuable and original Sikh sacred writings and manuscripts.

During the Mughal period, this sacred Sikh centre enjoyed peace and even protection from the Mughal sataraps, and during the British period, throughout, it remained recognised as a ‘protected monument’ under the famous statute of Lord Curzon and till 1949, it was managed and tended by Sikh priests and revered by the devout.

In March 1964, the disturbing news percolated into India and to the Sikhs that this great Sikh Centre of worship had been razed to the ground by Pakistan Muslims and that its site is being occupied by a newly erected private residence.

In discharge of my parliamentary duties, I took this matter up last March, and the facts, so far ascertained at Government level reveal that the sacred structures were destroyed, the well was polluted in the traditional style with cow’s blood, and then gutted, in the year 1950, and the Sikh priests were driven away the same year. The East Pakistan authorities, apparently, condoned this sarcenic vandalism. Now, in February 1964, the site has been passed over for erection of a private residence by a Pakistan Muslim citizen.

**The Sikh Review*, Calcutta, June, 1964, p. 54-55.

GURU NANAK IN LADAKH

Lt. Kirpal Singh

I have had the privilege of getting the back issues of your highly informative Magazine *The Sikh Review* from one of your life members. I must say they have given me food for thought and a broader angle of vision so as far Sikh religion and history are concerned. With particular interest I have read the account of Guru Nanak having gone to unexplored Tibet. In that very connection I have something to bring to your notice.

There is a legend coming down to this day that Guru Nanak also went to Ladakh. There are a few landmarks in Ladakh which are ascribed to the visit of Guru Nanak. One particular spot is about 24 KM from Leh on Leh-Kargil Road. There is an unevenly round rock lying by the side of the road. It is about 8 to 9 feet high and 7 to 8 feet diameter. It had got a cavity in its mass which shows the head, shoulders and body up to waist of a human being as if somebody had been thrust into it. The story goes as under :

Guru Nanak and Bala (people say Bala but I think he might be Mardana) were on their way from North West towards Leh. Bala started getting afraid of some *rakshasa* (demon) following them. That *rakshasa* started troubling Bala because Guru Nanak was beyond the reach of these evil bodies. Bala got frightened and requested the Guru for protection. When they reached that particular spot where the stone is lying, they say, Guru Nanak pushed that *rakshasa* against the stone into which his body was imbedded as if a hard substance is pushed into soft earth and gets stuck into it. The body of *rakshasa* having been firmly struck into the rock degenerated into a stone figure clearly marking out shape of its head, shoulders and body up to waist, 1 to 1½ foot deep in the cavity of the rock. From there Guru, as story goes, moved on to the present township of Leh. He sat under a tree which is still standing firm on its roots. The age of tree surely tells of being quite old and might have got blessing of the Guru to stand as a token of memory. People treat that tree as sacred and say that Guru Nanak sat under it.

The stone was first seen and story was known by the Army Border Road Organisation workers through some local Buddhist

**The Sikh Review*, Calcutta. August, 1966, p. 17-18

GURU NANAK IN TIBET

Tarungpa Tulku*

It gave me great pleasure when I was asked to write this article as I have wanted for a long time to say something about my impressions of the Religion of the Sikhs in India, and of my connections with it. After my escape from Tibet, I live as a refugee in India for several years, alongside so many of my countrymen. There I had the great good fortune to be looked after by a Sikh family, by Baba Bedi, his English wife, and their three children. While I was with them, I was able to visit many of the Sikh holy places and I was given hospitality there.

My interest in Sikhism is not only a personal one, however. In Tibet, Guru Nanak is revered as an emanation of Guru Padmasambhava. Many of our pilgrims visited Amritsar and other holy places which they looked upon as equal in importance to Buddha-Gaya. They always said that the Sikhs treated them with great respect and were very hospitable: 'as our expression goes, they bowed down to their feet.' It seems that Sikhs really practice the doctrine of their religion; perhaps they are the only ones who give such wonderful dana to travellers.

Most Tibetans know that Guru Nanak visited Tibet, and the mystical ideas of our two religions are very similar. I have noticed that Sikhs never worship images in their shrines, but that there is in the centre the book, the *Guru Granth Sahib*. In our tradition, one of the last things that the Buddha said was that in the dark age after his death he would return in the form of books. "At that time," he said, "look up to me and respect me." Just as we do not believe in mystifying rituals, so in the Sikh ceremonies, it seems that the people simply read and contemplate the words of their text, so that no misunderstandings arise.

I was very interested in the Sikh symbolism of the three daggers: in Buddhism, a knife often appears as the cutting off of the roots of the three poisons, greed, hatred, and illusion. I was also very interested in the Sikh practice never to cut one's hair, as this is also the practice among Tibetan hermits and contemplatives. The most famous of these was Milarepa, who said that there were three things that should be

**Indian Times*, Delhi, March 6, 1966, p. 3.

GURU NANAK'S VISIT TO TIBET

Rimpoche Nanak Guru

Major N. S. Issar*

After de-training at Siliguri in West Bengal, nearly 70 miles of rather tiring and nerve-breaking twists and turns landed us at Gangtok, the capital of Sikkim State. Here the road bifurcates. The eastern section heads for the majestic and once most treaded pass between India and Tibet — Natu La. The other track continued in northerly direction for many days journey till we hit Pegong. After a night's rest we were fresh to resume our journey to the unknown. We climbed the Pegong feature in the welcome rays of winter morning sun which had turned the countryside into a golden landscape. From the forward ledge of this feature we had the first glimpse of Lachen Chu and Lachung Chu marrying up and resulting into the mighty restless Tista river. The scenic beauty of the valley of river tri-junction is one that it shall probably ever remain beyond the descriptive power of any pen. It is a flat stretch about one mile long and nearly half a mile wide accommodating the small hamlet of Chunthang dotted with fluttering prayer flags and colourful lively people. We were now at the gates of greater Himalayas.

The winter of North Sikkim is long and rigorous. Snow covers the ground for over half the year. The loneliness of its vast solitudes appals the heart and naught living meet the eye. The rocky wastes of the elevated regions with its scanty acres, where the stars can be discerned at mid-day and the thin air scarcely bears the sound of thunder to the ear, yields unequalled crops of simplicity and truth through the ages old influence of Lord Buddha's ancient Word. Chunthang too has its heritage and richness, being in this part of the world. We had seen abundance of maize and potato crop in the surrounding areas. At places barley and millet were also grown. The fruit trees were loaded with peaches, plums, pears, appricots and other hill fruits. About half a century ago some Christian missionary had penetrated this virgin soil and introduced apples and cross. Only apple survived the rigours of climate, and it was also blossoming.

We descended to the river bed and crossed Lachen Chu over a shaky cane bridge, swinging and bumping at each step. Village

**The Sikh Review*, January, 1965, p. 21-26.

GURU NANAK AT PURI
with
Sri Chaitanya and his followers

Ganda Singh

According to the Sikh accounts Guru Nanak visited Puri in the year 1566 Bikrami, corresponding to April 1509-March 1510 [*Gursabdaratnākar Mahānkosh*, new edition, p. 375]. The shrine of Jagannath here is of particular attraction for the Vaishnavite Hindus who gather here in large numbers for the *Rath-Yatra*, or Chariot festival, held on Asarh Sudi 2, in June or July. At the time of the after-dusk *arati*, performed in the temple with a large number of lamps lighted for the purpose, and flowers and censers placed on salvers, the Guru was invited to participate in it. He was, however, not interested in this type of artificial worship, "while the expanse of the firmament, the sun and the moon, the procession of stars, the natural incense of the sandal, the winds and forests, were the fitting accessories of Nanak's purer worship of the God of creation." He then recited there his well known hymn on the real *arati* of God beginning with '*Gagan mai thāl*' [*Dhanasri, Arati*]. This bewildered both the priests and the worshippers present there.

Here he also exposed a Brahman who used to tell the people that with his eyes closed he could see the secrets of the world with his mental eyes. And, when he had closed his eyes, the Guru quietly hid his water-jug which he was unable to find [Macauliffe, *Sikh Religion*, i. 81-83].

Dr Bimanbehari Majumdar tells us in his *Chaitanya-chariter Upādān*, on the authority of Ishwardas's *Uriya Chaitanya Bhāgavat*, that at Puri Guru Nanak also met the great Vaishnava saint Krishna-Chaitanya, popularly known as Chaitanya *Prabhu*. The two saints seem to have spent some time together and enjoyed the divine music, *Kīrtan*, in which both of them found special pleasure.

The *Chaitanya Chariter Upadan* [Calcutta University, 1939, 1959] has quoted, on page 500, the following two passages wherein Guru Nanak is mentioned as participating in *Kīrtan* with Chaitanya *Prabhu* and his disciples and devotees. These passages have been transliterated into Devnagri, Gurmukhi and Roman scripts, and translated into English for the benefit of our readers.

GURU NANAK AT BAGHDAD

Sewaram Singh*

152 At Baghdad, the Master (Guru Nanak) stayed at the graveyard outside the town, and Mardana as usual was with him. Early in the morning before dawn, Mardana, as usual, played upon the *Rabab*, and the Master sang his song about the infiniteness of God and His Creation wherein occurred the expression: "There are numerous *pātāls*, earths, and innumerable *ākāshs*, skies," when some Muhammadan who was listening to it and understood its purport went and reported the blasphemy of the utterance, inasmuch as the Koran had mentioned seven earths and seven skies only, to the *Sajjadanashin* of the shrine of Peer Dastgir Abdul Qadir Jilani. The Dastgir Pir directed the offender to be stoned to death, and numerous people of the town immediately armed themselves with stones and rushed out. In the meanwhile the Master's morning prayers had concluded, and at the end the Master shouted out his greetings of *Sat Kartar*, in a voice full of Divia Electricity, which immediately disarmed the people. On this, one of the Peers, Bahlol by name, came forward and had a discourse with the Master on the subject of the Morning Song. The Peer was accompanied by his son, and such was the effect of the Master's answers, which it may be mentioned were never argumentative, that first the son and then the father confessed their conversion and admitted the truth of the maxim that Almighty God's creation was not confined to seven earths and seven skies, but was composed of millions and millions of planets and universes. The Master stayed in Baghdad for four months and held many conversations with the Peers and other holy men of the place. Before his departure from there he was presented with a robe as a token of respect and submission, on which some verses in Arabic characters were inscribed. This *Chola* or Robe is still preserved at Dera Baba Nanak. Bhai Santokh Singh mentions a similar Robe, with inscription on it in five different characters, having descended on the Master from the Heavens in Abyssinia.

153 Swami Anandacharya, now said to be settled in Norway,

**The Divine Master*, Lahore, 1930.

II
*On Reading an Arabic Inscription
In a Shrine Outside the Town of Baghdad
Dated 912 Hejira*

Shri Ananda Acharya*

- 182 Upon this simple slab of granite didst thou sit, discoursing
 of fraternal love and holy light, O Guru Nanak, Prince
 among India's holy sons !
 What song from the source of the Seven Waters thou didst
 sing to charm the soul of Iran !
 What peace from Himalaya's lonely caves and forests thou
 didst carry to the vine-groves and rose-gardens of
 Baghdad !
- 183 What light from Badarinath's snowy peak thou didst bear to
 illumine the heart of Bahlol, thy saintly Persian disciple!
 Eight fortnights Bahlol hearkened to thy words on Life and
 the Path and Spring Eternal, while the moon waxed and
 waned in the pomegranate grove beside the grassy
 desert of the dead.
 And after thou hadst left him to return to thy beloved
 Bharata's land, the fakir, it is, said, would speak to
 none nor listen to the voice of man or angel;
 His fame spread far and wide and the Shah came to pay him
 homage—but the holy man would take no earthly
 treasures nor hear the praise of kings and courtiers.
 Thus lived he—lonely, devoted, thoughtful—for sixty
 winters, sitting before the stone whereon thy sacred feet
 had rested;
- 184 And ere he left this house of Ignorance he wrote these words
 upon the stone: "Here spake the Hindu Guru Nanak
 to Fakir Bahlol, and for these sixty winters, since the
 Guru left Iran, the soul of Bahlol has rested on the
 Master's word—like a bee poised on a dawn-lit honey-
 rose."

**Snow Birds*, Macmillan and Co., London, 1919.

HOROSCOPE OF GURU NANAK

A Study

B. V. Raman*

Birth Details :— Born on 8th November 1470 (O.S.)† at 73 midnight (L M.T.). (Lat. 31° 39' N., Long. 74° 47' E.)

Planetary Positions :— The Sun 220° 30' ; the Moon 38° 18' ; Mars 211° 24' ; Mercury 232° 24' ; Jupiter 164° 30' ; Venus 186° ; Saturn 39° 6' ; Rahu 263° 48' ; and Lagna 136° 28'. Ayanamsa 15°.

		Moon Saturn	Kethu	Moon Saturn		Jupiter Kethu	
	RASI				NAVAMSA		Mars
			Lagna				
Rahu	Sun Mars Mer	Venus	Jupiter		Venus Rahu	Sun Mer.	

Balance of Sun's dasa at birth : Year 0-9-23.

Special Features. — Simha Lagna rises unsuspected by or unassociated with any malefics or benefics. The lagna is Vargottama and even in the navamsa, the lagna is unafflicted. This gives an exalted nature and a strong will, and renders the

74

**Notable Horoscopes.* Bangalore, 1956.

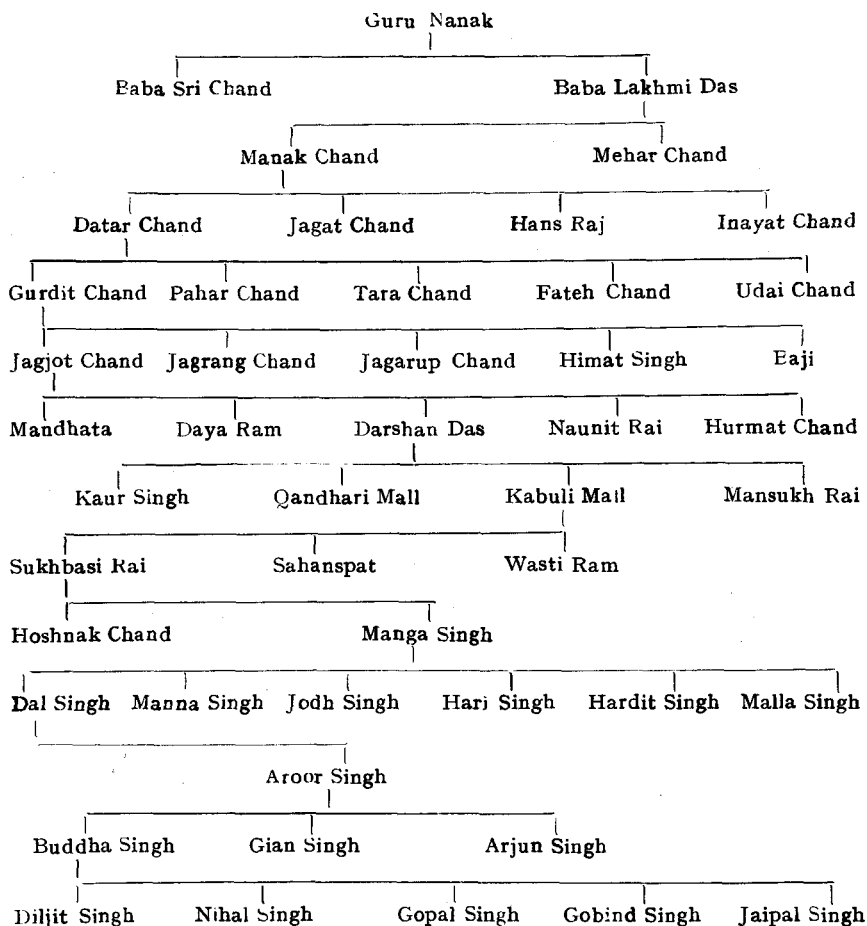
† I am indebted to Mr. Nahar Singh Gyani of Gujjarwal, Ludhiana District, for the birth details of Guru Nanak. According to most reliable sources, the Guru was born on the full Moon day of Karthika, Samvat 1526. Thursday at midnight, in the nakshatra of Krittika, Simha Lagna. The English date corresponds to 20th October 1469, but the week day is Friday and nakshatra will no doubt be Krittika but the week day would be Saturday. According to the custom prevalent in certain parts of N. India, the year mentioned always refers to the past year (gata) and not to the current year. It is therefore reasonable to infer that the Guru was born in Karthika Sukla Pournimasi after 1526 Samvat, which actually means he was born in 1527th Samvat corresponding to 9th November 1470, on which date Krittika nakshatra and Thursday coincide. I am therefore inclined to feel that the correct date of birth is 8-11-1470.

DESCENDANTS OF GURU NANAK

I

DERA BABA NANAK

Chola Sahib Branch



For more details, please refer to the record in possession of Bedi Diljit Singh Chola Sahib, Dera Baba Nanak, and to the *Chiefs and Families of Note in the Panjab*, vols I, II and III, Lahore, 1940.

CONTEMPORARIES OF GURU NANAK

Ganda Singh

GURU NANAK

Born at Talwandi Rai Bhoi, now called Nankana Sahib, Panjab,
West Pakistan.

Baisakh (Lunar) Sudi 3, 1526 Bikrami

Baisakh (Solar, Mesh) 20, 1526 Bikrami, 1391 Saka

Shawwal 3, 873 Hijri

April 15, 1469 A.D.

According to Bhai Bala Janam-Sakhi tradition Guru Nanak was
born on Katik Sudi 15, 1526 Bk., corresponding to October 20,
1469 A.D.

Died at Kartarpur (near Dera Baba Nanak) on the western bank
of the river Ravi, West Pakistan.

Assuj Vadi 10, 1596 Bikrami

Assuj 7, 1596 " 1461 Shaka

Rabbi-ul-Akhir 23, 946 Hijri

September 7, 1539 A.D.

GURU ANGAD (Bhai Lehna)

Born at Nange di Serai, succeeded Guru Nanak June 14, 1539

Died at Khadur March 29, 1552

GURU AMAR DAS

Born at Basarke, May 5, 1479

Died at Goindwal September 1, 1574

CONTEMPORARY RULERS OF INDIA

BAHLOL KHAN LODHI

Crowned 1450 A.D.

Died 1488 A.D.

SIKANDAR LODHI, son of Bahlol Lodhi

Crowned 1488 A.D.

Died 1517 A.D.

IBRAHIM LODHI, son of Sikandar Lodhi

Crowned 1517 A.D.

Died Rajjab 7, 932 Hijri

April 19, 1526 A.D.

EXTRACTS FROM PERSIAN WORKS

Translated into English

JOT BIGAS

Bhai Nand Lal 'Goya'

ਗੁਰੂ ਨਾਨਕ ਆਮਦ ਨਰਾਇਨ ਸਰੂਪ
ਹਮਾਨਾ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਰੂਪ ॥ 1 ॥

Guru Nanak came into the world as an image of God—Verily
the image of the All-Light and the Formless.

ਹੱਕਸ਼ ਆਫਰੀਦਾ ਜਿ ਨੂਰਿ ਕਰਮ
ਅਜੋ ਆਲਮੇ ਰਾ ਫ਼ਜ਼ੂਜ਼ਿ ਅਤਮ ॥ 2 ॥

God created him out of the light of His benevolence; the whole
universe is benefitted from his great generosity.

ਹੱਕਸ਼ ਬਰ-ਗੁਜ਼ੀਦਾ ਜਿ ਹਰ ਬਰ-ਗੁਜ਼ੀਂ
ਨਸ਼ਾਂਦਸ਼ ਜਿ ਹਰ ਬਰ-ਤਰੀਂ ਬਰ-ਤਰੀਂ ॥ 3 ॥

God raised him above every selected one, and has seated him
above His every chosen one.

ਹੱਕਸ਼ ਗੁਫਤ ਖੁਦ ਮੁਰਸ਼ਦੁਲ-ਆਲਮੀਨ
ਨਜ਼ਾਤੁਲਵਰਾ ਰਹਿਮਤੁਲ ਮੁਜ਼ਨਬੀਨ ॥ 4 ॥

God himself called him the guide of the two worlds— a source of
salvation to the mankind and of mercy to the sinners.

ਸ਼ਹਿਨਸ਼ਾਹਿ ਦਾਰੈਨ ਕਰਦਸ਼ ਖ਼ਿਤਾਬ
ਅਜੋ ਤਾਲਿਬਾਂ ਰਾ ਕਰਾਮਤ ਨਸ਼ਾਬ ॥ 5 ॥

God addressed him as the king of kings of the two worlds. From
him the seekers receive generously.

ਹੱਕਸ਼ ਆਰਾਸਤ ਖੁਦ ਤਖ਼ਤਗਾਹਸ਼ ਬੁਲੰਦ
ਜਿ ਹਰ ਫ਼ਰੁਖ਼ੇ ਸਾਖ਼ਤਸ਼ ਅਰਜ਼ਮੰਦ ॥ 6 ॥

God Himself decorated his high place of throne, and made him
worthy of every excellence.

ਹਮ ਨਾਨਕ ਅਸਤੋ ਹਮੁ ਅੰਗਦ ਅਸਤ
ਹਮੁ ਅਮਰਦਾਸ ਅਫ਼ਜ਼ਲੋ ਅਮਜ਼ਦ ਅਸਤ ॥ 23 ॥

Nanak is also the same, and Angad also; the virtuous and
glorious Amardas is also the same.

**Kulliyāt-i-Bhāi Nandlāl Goyā*, edited by Ganda Singh (1968), 159-60;
Bhāi Nandlāl Granthāvalī, 161-64.

KHULASAT-U-TAWARIKH

Sujan Rai Bhandari

GURU NANAK

Forty kos to the north of the capital (Delhi) is the old city of Sambhal and therein is Harimandir which is an old place of worship. It is said that the last person to manifest divine light will appear there. Attached to it is a place called Nanak-Matta where the disciples and devotees of Baba Nanak gather together for worship and benediction. To the north of it is a mountain called Kamayun. 63

In Chak Guru Hargobind, in the jurisdiction of Patti Haibatpur, there is a beautiful tank and a garden where people collect in large numbers on the day of Baisakhi. Two or three kos from it is the sacred shrine of Ram Tirath. A few kos from it is the town of Batala. 66

Twelve kos from Batala on the bank of the river Ravi is the place of Baba Nanak whose descendants live there up to the present day. During his time, he (Baba Nanak) was the leader of the caravan on the Path of Truth, a torch-bearer on the Way to real religion (or unquestioning obedience to the Lord), a manifestor of the splendour of Divine light and a spectator of the dawn of Divine mysteries. In his verses in the Indian vernacular, he has inculcated in explicit language, and with brilliant similes, the Reality of God, His omnipotence and absolute Unity. 69

It is said that this chosen man of the world was born during the reign of Sultan Bahlol Lodhi at Talwandi Rai Bhoie in the Bikrami year one thousand five hundred and twenty-six, corresponding to eight hundred and seventy-three Hijri (1469 A.D.) and lived there in the house of his ancestors. As from the very beginning he was the recipient of divine favours, there appeared in him in young age signs of revelation of mysteries, miracles and super-human things. Many people became his faithful disciples. Having visited many parts of the world, he came to Batala, where he was married, and he settled down in the jurisdiction of Batala in a village on the bank of the river Ravi. His fame as

CHAHAR GULSHAN

(1759-60)

Rai Chatarman

GURU NANAK AND OTHER GURUS

Nanak-matta is a place contiguous to Sambhal and devotees of Nanak collect there in large numbers on a fixed day. 47b

Nanak-Panthis are the followers of their (Sikh) prophets. 138b
Nanak was an excellent person. His followers have declared against the Vedas and have set up a separate way of life, probably innovated by his successors. During the time of Nanak the number of his followers was relatively small. They are now so numerous that in every country and in every city they are in thousands. In some places, which are especially theirs, they gather together in lakhs (hundreds of thousands).

Guru Nanak was absorbed in divine devotion and was lost in Him. The ways and practices of his followers, and their *tilak* and dress, are different [from the Hindus].

Up to Guru Gobind [Singh], all the ten (Gurus) live in accordance with the authority of (ways authorized by) Guru Nanak. These ten prophets are called *Mahal* (Mahala). After them the others, who occupied their position, are not recognized [as Gurus by the community]. Some accept them.

—Trans. Ganda Singh

*From the manuscript preserved in the Khuda Bakhsh Oriental Public Library, Bankipur, Patna, Persian Mss No. 92.

*IMAD-U-SA' ADAT**
(1223 A.H., 1808 A.D.)

Sayyed Ghulam Ali Khan

RISE OF THE SIKHS

During the time of the Dweller of Heaven Zahir-ud-Din-Muhammad Babur Padshah Ghazi, there was a Saint by the name of Nanak from amongst a tribe of the Khatris known as the Bedis. As he had for a long time detached himself from the world and its entanglements, and as in the Court of God no man's labour is lost, he attained to the position of a pious divine. As it appears from his sweet sayings, he had realized God. His utterances were like those of sages, full of mysteries. He did not divert his attention to the world.

His disciples are of two kinds—some shave their heads while others leave all the hair of their heads unshaven. In their armies barber is not to be found. Out of ten thousand there are hardly to be found one or two persons who shave their hair. In the terminology of the faithful the army of the hair-keepers is called the *Khalsa* and the shaven ones are known as *Khulasa*. In their lives the disciples have no fear of death and they all had one and the same belief.

—Trans. Ganda Singh

*Published by Nawal Kishor Press, Kanpur, 1864.

KHALSA NAMAĦ

(1810 A.D.)

Bakht Mall

GURU NANAK

There lived, during the reign of Sultan Babar, Kalu, a Bedi Khatri by caste, in the village of Talwandi attached to parganah of Rai Bhoi in the *talluqa* of Lahore. He had a son and a daughter, named Nanak and Nanaki. Nanak was married to Jai Ram, who was a *modi*, a storekeeper, to Daulat Khan Lodhi, a near relative of the (Lodhi) Sultan. When Nanak grew up to be a young man, his father arranged for his marriage in a respectable family. He had two sons named Sri Chand and Lakhmi Dass. Sri Chand turned an ascetic, and Lakhmi Das became a wordly man. His son Dharam Chand at first founded the order of the Udasis [In fact the Udasi (ascetic) order was established by Sri Chand who had himself taken to the life of asceticism and not by Dharam Chand]. His descendants and followers are known as *Nanak Potras* or grandsons of Nanak. Nanak was devoted to the worship of God from his very childhood and remained unaffected by worldly affairs. Seeing him not doing anything, his father felt disappointed. Un-mindful of this, Nanak led a free life. It is said that one day Nanak went to look after the sown fields. Having eaten some thing at noon, he went to sleep in the shade of a tree. As the sun inclined towards the west and its hot rays fell on the face of Nanak, a black snake raised its hood from the ground and interposed its spread hood between the sun and his face so that he might not be disturbed by the severity of the heat. Rai Bular, the master of the place, then happened to return from hunting and came upon Nanak all alone. Realizing his greatness, he (Rai Bolar) covered his (Nanak's) face and went home. Nanak also woke up in due course of time and went his way.

After some time, his father told him to take some money, buy salt from a certain village and sell it at another so that he might have the benefit of profit and do some work. Nanak agreed to it. His father sent a peasant, named Bala Sandhu, to accompany him. Nanak proceeded to the village from where salt was to be purchased. Bala accompanied him. On the way they stopped on the bank of a pond

* This manuscript was written for and at the instance of Col. Sir John Malcolm, the author of *Sketch of the Sikhs*, published by John Murray in London, 1812.

TAWARIKH-I-SIKHAN*

(1811 A.D.)

Khushwaqt Rai

GURU NANAK

Nanak Shah was born with a brilliant face and a shining forehead in the house of Kalu Bedi Khattri in the Panjab in the village of Talwandi Rai Bhoi in the province of Lahore in the year 1526 Bikrami [corresponding to A.D. 1469]. His father was a *mutasaddi* (a *Patwari*, a revenue clerk). At the age of five he was sent to school for reading and writing. As one who had received his education from the day of eternity and had studied at the court of the Timeless, Nanak learnt no word other than *Alif* which represents the Oneness of God. And on whatever the teacher said, he read out a divine verse for each letter and told him that he wished to have knowledge that would lead him to salvation, while whatever he was being taught would cause him to be entangled [in worldly affairs]. His father did not know the spiritual height to which Nanak had attained, and, in ignorance, set him to the grazing of cattle. Faithful and resigned to His will, Nanak was externally engaged in that occupation but internally he was absorbed in his meditations. One day his cows ate up the green corn of a poor man, leaving not a blade standing. The peasant complained to Rai Bular, the ruler of the place, who called him for enquiry. Nanak said that the peasant had made a wrong complaint. The servants of the ruler found the field to be more fresh and green than ever. Divine power had supplied the remedy on behalf of Nanak and had made it green. All were wonder-struck at this.

Nanak was one day sleeping in the shade of a tree. The ruler during his rambles passed by that way and when he returned in the evening the shade of the tree had not moved away from his head. On another day Nanak was sleeping in the hot sun. A huge snake spread his hood to shade him. The ruler was (happened to be) there and, seeing these wonderful things, was convinced that Nanak was endowed with spiritual powers and was, in fact, one of the divine saints and prophets. He—the Rai—advised his father not to look upon him with contempt as he was one of the accepted ones at the divine court and had shown signs of his spiritual greatness. After some time he

* This manuscript was originally written in 1811 for Col. David Ochterloney of the East India Company's service. The portion dealing with Guru Nanak is translated from the manuscript in the collection of Dr. Ganda Singh.

TARIKH-I-PANJAB

Ghulam Muhay-ud-Din *alias* Bute-Shah

GURU NANAK

Information about the Sikh community recorded in this Daftar is based on Baba Nanak's *Janamsakhi* and Persian books from the library of Jawahar Singh Sodhi, works of Shankar Joshi and books compiled by Munshi Sohan Lal and Mufti Khair-ud-Din and the history of India written by Ahmad Shah of Batala. And I have also taken the facts of these events from the oral evidence of some Granthis (Sikh priests) and old Sikhs. A lot of difference of opinion regarding the dates of birth and death of Guru Nanak and other Gurus has crept in. But the events regarding which most of the authorities agree have been recorded in this book and the responsibility of accuracy or inaccuracy rests with the original authors. It is said that during the reign of Sultan Bahlol Lodhi a son was born to Kalu Khatri, of Bedi clan, of village Talwandi Rai Bhoi situated in the Doaba Rachna between the Ravi and the Chanab in the province of Lahore. When he reached the age of maturity he was attracted by the feelings of divine benevolence, and a desire of getting godly light and living in seclusion occupied his mind and consequently he withdrew himself from the affairs of the world. To have better understanding of divine knowledge he passed his days and nights in the company of the mendicants. Whatever in cash or kind he got from his father was given away in charity to Fakirs. His father studied his behaviour and inclinations and out of paternal affection advised him to engage himself in some business but nothing had any effect on him. Kalu was a businessman and he desired that his son should also practise the same profession efficiently.

His (Nanak's) sister Nanaki was married at Sultanpur situated in Doaba Bist Jullundur. They were running a shop there. Nanak was given some capital in the form of cash and kind and was asked to sell commodities on profit at their shop. Guru Nanak had no interest in the affairs of the world. A keen desire of collecting spiritual capital for the next world had possessed his heart. And in a few days' time by distributing all that was there in the shop to the poor and the needy, he achieved the divine dividends. That shop called *Hatti* in which Guru Nanak used to sit is there at Sultanpur even up to the present day and is the place of pilgrimage for his devotees. After

IBARAT NAMA H

Mufti Ali-ud-Din

BABA NANAK

Based on the research of the old newswriters and modern historians it has been narrated that in 874 A.H. corresponding to 1468 A.D. or 1525 Bikrami [873 A.H., 1469 A.D., or 1526 Bk.] two children were born to Kalu Khatri of Bedi clan as a divine gift. At that time India was under the rule of Lodhi Sultan ... Kalu hailed from the village of Talwandi Rai Bhoi Bhatti which was attached to the province of Lahore and was situated in the west of the capital at a distance of 25 kos in the Bar of Doaba Rachna, of Dula Bhatti, opposite Nabi Pur Qureshian. The boy was named Nanak and the girl, Nanaki. After Nanak attained the age of twelve years (?), he was engaged to the daughter of Mula Khatri of Batala which was a part of Lahore province and was situated at a distance of 40 kos in the north. The girl (Nanaki) was given away in marriage to Jai Ram Khatri of Sultanpur, situated in the Doaba Bist Jullundur (Lahore Province).

After these arrangements, Baba Nanak started taking delight in the company and friendship of saints and in retiring into seclusion. Kalu asked him to take up some vocation that should bring them necessaries of life but it is said that Baba Nanak did not pay willing attention to his father and confined himself exclusively to matters close to his heart, and he continuously meditated on God. The foolish people said that Baba Nanak had turned mad and they advised his father to arrange for his treatment. Accordingly his father called for a physician to cure him. When the physician put his hand on Nanak's pulse, the latter spoke thus : "(O Physician) you are not aware of my internal malady, it is no good treating me externally."

After hearing these words, the physician told Kalu that his son was not ill but was passionately in love with God and had his mind focussed on the Absolute. After hearing this, Kalu desisted from giving medical treatment to his son. Thereafter, his mother admonished him in various ways and exhorted him to take up some work for sustenance, but it was all in vain. In utter helplessness Nanak's parents left him entirely to himself. When his sister's husband Jai Ram came to know that Nanak had adopted an attitude contrary to the wishes of his parents and was observing utmost indifference, he called

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CHAHAR BAGH-I-PANJAB*

Ganesh Das Badehra

GURU NANAK

As students of history know, *Khalsā* is an interpretation of Guru Gobind Singh put on the nation of the Sikhs whose origin may be traced back to Baba Nanak *Shah*, a saint. The account of Baba Nanak and his followers in brief is that up to the time this book is being compiled, three hundred and eighty one years ago, Baba Nanak was born, in the house of Kalu, a Bedi Khattri, at Talwandi Rai Bhoi Bhatti, during the reign of Sultan Bahlol Lodhi in 880 (?873) Hijri, corresponding to 1526 Bikrami, Baisakh Sudi 4. Having taken to a life of detachment and meditation at the age of fifteen, he had many disciples and devotees from amongst Hindus and Muslims. He was free from religious fanaticism and had happy relations with both. He visited several countries and his fame for his knowledge of God and his persuasive power of speech spread in every place. After some time he was married in the town of Batala and settled down at Kartarpur on the bank of the river Ravi in Batala area. At that very place he died. The place of his mausoleum is called Dera. During this time his descendants founded a town there known by the name of Dera Baba Nanak.

The fame of the excellence and supernatural powers of the celebrated Baba greatly increased during the reign of Zahir-ud-Din Muhammad Babur *Badshah*, and many a noble and mendicant benefitted from his saintly company and impressive discourses.

From amongst his companions his attendant named Bala, and a minstrel named Mardana, received the blessings of his presence, night and day.

The Gurumakhi Script is an invention of Guru Nanak. His verses on the Unity of God and other counsels are called *Banī* and the book, wherein the *banī* of the Guru and his successors is compiled, is known as the *Granth Sahib*. His disciples, who in the Panjabi language are called Sikhs, show great reverence and respect to it and the person appointed to read it is called *Bhai*. The hearers sitting around the

*The author's autograph copy is in possession of Dr Ganda Singh, Patiala. The one edited by Kirpal Singh and Dewan Singh is published by Khalsa College, Amritsar, 1965.

*KHALIS NAMA**

Ratan Chand Bal

GURU NANAK

A Fakir named Nanak was born on the 4th of Baisakh, 1526 Bikrami [April 15, 1469 A.D.], in the house of Baba Kalu to Mata Tipran (Tripta) in the town of Talwandi Rai Bhoi during the reign of Bahlol Lodhi. Nanak's birth took place in his mother's ancestral house. From his very infancy signs of the manifestations of miracles and divine lustre began to appear in him. And the news of his secret revelations and the realisation of the True One spread in the whole world. His variegated Hindi poetry composed about the reality of the Absolute shows his concept regarding the Oneness of God in bright and shining verses. A musician named Mardana, who was a distinguished devotee amongst the Guru's close followers, remained in his company day and night. The holy verses that related to the divine secrets and spiritual matters and that had been uttered by the holy Nanak through his godly tongue, were sung by Mardana in melodious and marvellous tunes enthralling the hearts of the listeners and attracting them to the Guru's religious tenets and devotion. And many of the seekers of the purity of heart made their souls clean of hypocrisy and deceit by meeting the Guru and hearing his preachings and verses of admonition. And this distinguished community (of his disciples, the Sikhs) worships and meditates on the verses of their Guru. The faith that this community enshrines in their hearts for their Guru is rarely to be found in any other community.

In India the knowledge of Sanskrit is in vogue through the Hindus. But this language is very difficult to learn and understand as it is like a deep and fathomless ocean with shores unknown. Even a close examiner and scrutinizer of this language is able to have just a superficial knowledge of it. Nanak who had enjoyed the presence of the Most High, through the strength and dint of the revelations of his heart and divine blessings, introduced new knowledge through easy words. He selected the easy letters from Sanskrit, and the new script was named Gurmukhi. The contents of all the Vedas and Shastras have been rendered into Hindi language and written in Gurmukhi

*Manuscript in the collection of Dr. Ganda Singh, Patiala; also Panjab University Library, Lahore(Pakistan), No. 167.

SELECTIONS FROM THE HYMNS of GURU NANAK

The selection has been made with the help of the following works :
 Macauliffe, Max Arthur. *The Sikh Religion. Its Gurus, Sacred Writings and Authors.* Oxford, 1909.

Daljit Singh, Raja Sir. *The Voice of the Gurus* : Selection rendered into English by Sir Jogendra Singh. Lahore, 1934.

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In addition to these, a number of hymns have been selected by the editor from the *Sri Guru Granth Sahib* for the Panjabi Section of the present issue of the *Panjab Past and Present* and have been rendered into English by him for this Section.

For the convenience of the readers, the hymns have been arranged under the following sub-headings :

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| 1. God, Conception of | 20. Live a Virtuous Life |
| 2. Limitless is God's Nature | 21. Practise Truth and Honesty |
| 3. Universe, Creation of | 22. Real Religion |
| 4. The Right Path | 23. Real Hermit |
| 5. Devotion | 24. A Truly Learned Man |
| 6. Idol Worship | 25. A Real Muslim |
| 7. Salvation | 26. Castes are a Folly |
| 8. Human Body is the Temple
of God | 27. Good Deeds |
| 9. Discipline | 28. True Men |
| 10. Real Happiness | 29. Desirelessness |
| 11. Remember Him to be Happy | 30. Humility |
| 12. Love and Service | 31. The Age of Tyranny |
| 13. Mind Impure, Body Impure | 32. Invasion of India by Babur |
| 14. Food and Dress | 33. After the Sack of Saidpur
(Eminabad) |
| 15. Base Acts | 34. After the Defeat of the
Lodhis |
| 16. Hypocrisy | 35. Change in Circumstances |
| 17. Abandon Vice and Falsehood,
Pursue Virtue and Truth | 36. After Seeing People Dispose
of their Dead at Saidpur |
| 18. Effect of Company | |
| 19. As you Sow, so shall you
Reap | |

GURU NANAK'S IMPACT ON HISTORY

Ganda Singh

Over six millions Sikhs playing a conspicuous role in the social and political life, not only of India, their homeland, but also of all the countries in the east and west wherever they have domiciled as permanent immigrants or as temporary residents, are a living practical example of the impact of the life and teachings of Guru Nanak on history. Like the Guru himself they are a practical people, always up and doing, bubbling with energy ready to be yoked to solve the problems of life. They are never afraid to put their hand to any type of work that comes their way and they would strive every nerve to make it a success. And it is by sheer dint of hard work that they have won a place for themselves in their occupations and professions. The world knows them as one of its bravest of soldiers, both of peace and war. With his hand at the handle of the plough or at the steer of the tractor, the Sikh is the hardiest peasant who becomes one with the land for raising his crops. But he is at his best in the field of battle when he is called upon to fight in defence of his motherland or for the protection of the weak and helpless, at home or abroad. Guru Nanak's belief in the Unity of God and selfless service of mankind has given to the Sikhs their character of unswerving faith in God and Guru, and in patriotism and sacrifice with which they not only freed the Panjab from under the yoke of the oppressors and usurpers in the eighteenth century but also carved for it, under Maharaja Ranjit Singh, in the first half of the 19th century, a place of strength and honour on the international map and made a gift of it to India to stand as a sentinel on its north-western frontier to defend it against all future invasions from that quarter.

The teachings of Guru Nanak related most to the spiritual uplift of mankind and social goodwill and understanding among people of different creeds and classes based on the common fatherhood of God and brotherhood of man. According to him, there is but One God who is All-Truth, Immortal, Unborn and Self-existing Creator, Fearless and Without hate. He is neither the Allah of the Muhammadans nor Rama or Krishna of the Hindus, but God of the universe, of all mankind and of all religions. For the promotion and advancement of human goodwill and happy relations, Guru Nanak refused to recognize the man-made distinctions of castes and classes, of high

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Ganda Singh

ABBREVIATIONS

- ALP Archives Department Library, Patiala
ASB Asiatic Society (of Bengal) Library, Calcutta
BLC Buhar Library (National Library), Calcutta
BM British Museum, London
CPL Central Public Library, Patiala
GS Dr Ganda Singh, Patiala
HSL Hyderabad State Library, Hyderabad A.P.
IO India Office, London
JIH Journal of Indian History, Trivandrum
KCA Khalsa College, Amritsar
MUL Aligarh Muslim University, Aligarh
OPB Oriental (Khuda Bakhsh) Public Library, Bankipore, Patna
OUP Oxford University, London
PPL The Panjab Public Library, Lahore, Pakistan
PPP Panjab Past and Present, Patiala
PUL Panjab University Library, Lahore, Pakistan
RAS Royal Asiatic Society, London
SGPC Shiromani Gurdwara Parbandhak Committee, Amritsar

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PUNJABI SECTION

ਅਰਦਾਸ
ਗੁਰੂ ਨਾਨਕ ਲਈ ਧਿਆਇ

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ*

ੴ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ॥

ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ॥

ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ॥

ਪਾਤਸਾਹੀ ੧੦ ॥

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ॥
ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰ ਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥
ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੂੰ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ॥
ਸ੍ਰੀ ਹਰਿ ਕ੍ਰਿਸਨ ਧਿਆਈਐ ਜਿਸੁ ਡਿੱਠੇ ਸਭ ਦੁਖ ਜਾਇ ॥
ਤੇਗ ਬਹਾਦਰ ਸਿਮਰੀਏ ਘਰ ਨਉ ਨਿਧ ਆਵੈ ਧਾਇ ॥
ਸਭ ਥਾਈਂ ਹੋਇੰ ਸਹਾਇ ॥ ੧ ॥

*ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਜੀ (ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਦੀ) ਵਿਚੋਂ ।

ਪਰਗਟੇ ਨਾਨਕ ਰਾਇ

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ*

ਦੋਹਰਾ

ਤਿਨ ਬੇਦੀਯਨ ਕੇ ਕੁਲ ਬਿਖੇ ਪ੍ਰਗਟੇ ਨਾਨਕ ਰਾਇ ॥
ਸਭ ਸਿੱਖਨ ਕੋ ਸੁਖ ਦਏ ਜੱਹ ਤੱਹ ਭਏ ਸਹਾਂਦਿ ॥ ੪ ॥

ਚੌਪਈ

ਤਿਨ ਇਹ ਕਲ ਮੇ ਧਰਮੁ ਚਲਾਯੋ ॥ ਸਭ ਸਾਧਨ ਕੋ ਰਾਹੁ ਬਤਾਯੋ ॥
ਜੋ ਤਾ ਕੇ ਮਾਰਗਿ ਮਹਿ ਆਏ ॥ ਤੇ ਕਬਹੂੰ ਨਹੀ ਪਾਪ ਸੰਤਾਏ ॥ ੫ ॥
ਜੇ ਜੇ ਪੰਥ ਤਵਨ ਕੇ ਪਰੇ ॥ ਪਾਪ ਤਾਪ ਤਿਨ ਕੇ ਪ੍ਰਭ ਹਰੇ ॥
ਦੂਖ ਭੂਖ ਕਬਹੂੰ ਨ ਸੰਤਾਏ ॥ ਜਾਲ ਕਾਲ ਕੇ ਬੀਚ ਨ ਆਏ ॥ ੬ ॥
ਨਾਨਕ ਅੰਗਦ ਕੋ ਬਪੁ ਧਰਾ ॥ ਧਰਮ ਪ੍ਰਚੁਰਿ ਇਹ ਜਗ ਮੋ ਕਰਾ ॥
ਅਮਰਦਾਸ ਪੁਨਿ ਨਾਮੁ ਕਹਾਯੋ ॥ ਜਨ ਦੀਪਕ ਤੇ ਦੀਪ ਜਗਾਯੋ ॥ ੭ ॥
ਜਬ ਬਰਦਾਨਿ ਸਮੈ ਵਹੁ ਆਵਾ ॥ ਰਾਮਦਾਸ ਤਬ ਗੁਰੂ ਕਹਾਵਾ ॥
ਤਿਹ ਬਰਦਾਨਿ ਪੁਰਾਤਨਿ ਦੀਆ ॥ ਅਮਰਦਾਸਿ ਸੁਰਪੁਰਿ ਮਗੁ ਲੀਆ ॥ ੮ ॥
ਸ੍ਰੀ ਨਾਨਕ ਅੰਗਦਿ ਕਰਿ ਮਾਨਾ ॥ ਅਮਰਦਾਸ ਅੰਗਦ ਪਹਿਚਾਨਾ ॥
ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਕਹਾਯੋ ॥ ਸਾਧਨਿ ਲਖਾ ਮੂੜ ਨਹਿ ਪਾਯੋ ॥ ੯ ॥
ਭਿੰਨ ਭਿੰਨ ਸਭਹੂੰ ਕਰਿ ਜਾਨਾ ॥ ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ ॥
ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧ ਪਾਈ ॥ ਬਿਨ ਸਮਝੇ ਸਿਧ ਹਾਥ ਨ ਆਈ ॥ ੧੦ ॥
ਰਾਮ ਦਾਸ ਹਰਿ ਸੋ ਮਿਲ ਗਏ ॥ ਗੁਰਤਾ ਦੇਤ ਅਰਜਨਹਿ ਭਏ ॥
ਜਬ ਅਰਜਨ ਪ੍ਰਭ ਲੋਕ ਸਿਧਾਏ ॥ ਹਰਿ ਗੋਬਿੰਦ ਤਿਹ ਠਾ ਠਹਰਾਏ ॥ ੧੧ ॥
ਹਰਿ ਗੋਬਿੰਦ ਪ੍ਰਭਲੋਕ ਸਿਧਾਰੇ ॥ ਹਰੀ ਰਾਇ ਤਿਹ ਠਾ ਬੈਠਾਰੇ ॥
ਹਰੀ ਕ੍ਰਿਸਨਿ ਤਿਨ ਕੇ ਸੁਤ ਵਏ ॥ ਤਿਨ ਤੇ ਤੇਗ ਬਹਾਦਰ ਭਏ ॥ ੧੨ ॥
ਤਿਲਕ ਜੰਵੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥
ਸਾਧਨਿ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਯਾ ਪਰੁ ਸੀ ਨ ਉਚਰੀ ॥ ੧੩ ॥
ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸਿਰਰੁ ਨ ਦੀਆ ॥
ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕ੍ਰਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥ ੧੪ ॥

ਦੋਹਰਾ

ਠੀਕਰਿ ਫੌਰਿ ਦਿਲੀਸਿ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ ॥
ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥ ੧੫ ॥
ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ॥
ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥ ੧੬ ॥...॥ ੫ ॥

*ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਜੀ (ਬਚਿਤ ਨਾਟਕ) ਵਿਚੋਂ । For English translation, see p. 30-1.

ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉਂ

ਕਵੀ ਕਲ

ਸਵਯੇ ਮਹਲੇ ਪਹਿਲੇ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਕ ਮਨਿ, ਪੁਰਖ ਧਿਆਇ ਬਰਦਾਤਾ । ਸੰਤ ਸਹਾਰੁ, ਸਦਾ ਬਿਖਿਆਤਾ ॥
ਤਾਸੁ ਚਰਨ ਲੇ ਰਿਦੈ ਬਸਾਵਉ । ਤਉ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉ ॥ ੧ ॥

ਅਰਥ :

ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਇਕਾਗਰ ਮਨ ਨਾਲ ਸਿਮਰ ਕੇ, ਜੋ ਬਖਸ਼ਿਸ਼ਾਂ ਕਰਨ ਵਾਲਾ ਹੈ, ਜੋ ਸੰਤਾਂ ਦਾ ਆਸਰਾ ਹੈ ਅਤੇ ਜੋ ਸਦਾ ਹਾਜ਼ਰ-ਨਾਜ਼ਰ ਹੈ, ਮੈਂ ਉਸ ਦੇ ਚਰਨ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾਉਂਦਾ ਹਾਂ, ਅਤੇ [ਇਹਨਾਂ ਦੀ ਬਰਕਤਿ ਨਾਲ] ਪਰਮ ਸਤਿਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਗੁਣਾਂ ਨੂੰ ਗਾਉਂਦਾ ਹਾਂ ॥ ੧ ॥

ਗਾਵਉ ਗੁਨ, ਪਰਮ ਗੁਰੂ ਸੁਖ ਸਾਗਰ, ਦੁਰਤ ਨਿਵਾਰਣ, ਸਬਦ ਸਰੇ ॥
ਗਾਵਹਿ ਗੰਭੀਰ ਧੀਰ, ਮਤਿ ਸਾਗਰ, ਜੋਗੀ ਜੰਗਮ ਧਿਆਨੁ ਧਰੇ ॥

ਅਰਥ :

ਮੈਂ ਉਸ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਗੁਣ ਗਾਉਂਦਾ ਹਾਂ, ਜੋ ਪਾਪਾਂ ਦੇ ਦੂਰ ਕਰਨ ਵਾਲਾ ਹੈ ਅਤੇ ਜੋ ਬਾਣੀ ਦਾ ਸੋਮਾ ਹੈ । [ਗੁਰੂ ਨਾਨਕ ਨੂੰ] ਜੋਗੀ, ਜੰਗਮ ਧਿਆਨ ਧਰ ਕੇ ਗਾਉਂਦੇ ਹਨ, ਅਤੇ ਉਹ ਲੋਕ ਗਾਉਂਦੇ ਹਨ ਜੋ ਗੰਭੀਰ ਹਨ, ਜੋ ਧੀਰਜਵਾਨ ਹਨ ਅਤੇ ਜੋ ਉਚੀ ਮਤ ਵਾਲੇ ਹਨ ।

ਗਾਵਹਿ ਇੰਦ੍ਰਾਦ, ਭਗਤ ਪ੍ਰਹਿਲਾਦਿਕ, ਆਤਮ ਰਸੁ ਜਿਨਿ ਜਾਣਿਓ ॥
ਕਬਿ ਕਲ, ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ, ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥ ੨ ॥

ਅਰਥ :

ਜਿਸ ਗੁਰੂ ਨਾਨਕ ਨੇ ਆਤਮਕ ਆਨੰਦ ਜਾਣਿਆ ਹੈ, ਉਸ ਨੂੰ ਇੰਦਰ ਆਦਿਕ ਅਤੇ ਪ੍ਰਹਿਲਾਦ ਆਦਿਕ ਭਗਤ ਗਾਉਂਦੇ ਹਨ । 'ਕੱਲ' ਕਵੀ [ਆਖਦਾ ਹੈ]—ਮੈਂ ਉਸ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਸੋਹਣੇ ਗੁਣ ਗਾਉਂਦਾ ਹਾਂ ਜਿਸ ਨੇ ਰਾਜ ਅਤੇ ਜੋਗ ਮਾਣਿਆ ਹੈ [ਭਾਵ ਜੋ ਗ੍ਰਿਹਸਤੀ ਭੀ ਹੈ ਤੇ ਨਾਲ ਹੀ ਮਾਇਆ ਤੋਂ ਉਪਰਾਮ ਹੋ ਕੇ ਹਰੀ ਦੇ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ] ॥ ੨ ॥

ਗਾਵਹਿ ਜਨਕਾਦਿ, ਜੁਗਤਿ ਜੋਗੇਸੁਰ, ਹਾਰ ਰਸ ਪੂਰਨ, ਸਰਬ ਕਲਾ ॥
ਗਾਵਹਿ ਸਨਕਾਦਿ, ਸਾਧ ਸਿਧਾਦਿਕ, ਮੁਨਿ ਜਨ ਗਾਵਹਿ, ਅਛਲ ਛਲਾ ॥

*ਸਵਯੇ ਮਹਲੇ ੧,੨ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), ਪੰਜਾਬੀ ਅਰਥ ਵਲੋਂ ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ, 'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਰਪਣ' ਜਿਲਦ ੧੦, ਪੰ. ੪੫੩-੬੪. For English translation, see pp. 26-29

ਗੁਰੂ ਨਾਨਕ ਸੰਬੰਧੀ ਗੁਰ-ਸ਼ਬਦ

ਮਹਲਾ ੧

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥
ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥
ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥
ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥
ਸਚਾ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥
ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥
ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥

—ਮਾਝ ਵਾਰ

ਮਹਲਾ ੨

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥
ਪਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰੁ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥ ੨ ॥

—ਸ੍ਰੀ ਰਾਗ ਵਾਰ

ਮਹਲਾ ੩

ਨਾਨਕ ਗੁਰ ਤੇ ਗੁਰੁ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ ॥
ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥

—ਗੁਜਰੀ ਘਰ ੧

ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥
ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥
ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ ॥
ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿਨਾਮ ਧਿਆਇਆ ॥
ਹਰਿ ਦਾਤੈ ਹਰਿਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ ॥

—ਸ੍ਰੀ ਰਾਗ ਕੀ ਵਾਰ

ਮਹਲਾ ੪

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥

—ਆਸਾ ਛੰਤ ਘਰ ੧

ਹਕੀਕਤਿ ਰਾਹ ਮੁਕਾਮ ਰਜੋ ਸਿਵਨਾਭ ਕੀ

ਹਕੀਕਤਿ ਰਾਹ ਮੁਕਾਮ ਸਿਵਨਾਭ ਰਾਜੇ ਕੀ । ਨਾਗਾ ਪਟਣੁ ਬਿਦਰ ਤਿਜਾਵਰ ਸਹਗਾਹ ਤਹਾ
ਕਾ ਰਾਜਾ ਆਇਰਾਪਤਿ ਨਾਇਕੁ ਹੈ ॥ ਤਹਾ ਵਲਾਇਤ ਰਾਮਰਾਜੇ ਕੀ ਹੈ । ਤਹਾ ਤੇ ਲੋਕੁ ਜਹਾਜਿ ਚੜਤਾ
ਹੈ ॥ ਤਿਨਿ ਦਿਨ ਤਿਨਿ ਰਾਤਿ ਵਿਚਿ ਜਾਪਾ ਪਟਣੁ ਪਾਰ ਕਾ ਬੰਦਰੁ ਹੈ ॥ ਤਹਾ ਜਾਇ ਉਤਰਤਾ ਹੈ
ਸੇ ਸਿੰਘਲਾਦੀਪੁ ਹੈ । ਚਉਦਹ ਸੇ ਗਾਉ ਵਿਚਿ ਵਸਦਾ ਹੈ । ਤਹਾ ਸਤ ਰਾਜੇ ਸੇ । ਗੁਰੂ ਬਾਬੇ ਕੇ ਬਚਨਿ
ਇਕੁ ਰਾਜੁ ਹੋਆ ਹੈ । ਸਿਵਨਾਭ ਰਾਜੇ ਕੀ ਸੰਤਤਿ ਸਦਾਵਦਿ ਸਹਰਿ ਹੈ ॥ ਤਖਤਗਾਹ ਤਹਾ ਅਬ ਰਾਜਾ
ਮਇਆ ਦਓਨੀ ਹੈ । ਰਾਜੇ ਰਾਇ ਸਿੰਘ ਕਾ ਬੋਟਾ ਰਾਜੇ ਸਿਵਨਾਭ ਕਾ ਪੋਤਾ ਹੈ । ਤਹਾ ਗੁਰੂ ਕੀ
ਧਰਮਸਾਲਾ ਹੈ । ਸੰਗਤਿ ਜੁੜਤੀ ਹੈ ਕੀਰਤਨੁ ਹੋਤਾ ਹੈ ਰਸੋਈ ਬੀਸ ਮਣ ਲੂਣੁ ਹਰੋਜ ਲਗਤਾ ਹੈ ।
ਨੇਕਾ ਪਟਣੁ ਬੀਜਾ ਨਗਰ ਤੇ ਇਕਤ੍ਰੀ ਕੋਸ ਹੈ । ਘਰ ਭਾਟੜਿਆ ਕੇ ਬੇਗਾਪੁਰੁ ਬੀਜਾਪੁਰ ਤੇ ਕੋਸ ਅਸੀ
ਹੈ । ਅਰੋਗਾ ਪੇਠਿ ਹੈ । ਤਹਾ ਸੰਗਤਿ ਚੰਗੇ ਭਾਟੜੇ ਕੀ ਹੈ । ਤਿਸ ਕੀ ਗਿਰਦ ਨਿਵਾਹੀ ਸਿਖ ਸੰਗਤਿ ਬਹੁਤੁ
ਹੈ । ਅਰੁ ਭਾਟੜਿਆ ਕੇ ਘਰ ਤੇ ਕਜਲੀਬਣ ਕੋਸ ਅਸੀ ਹੈ । ਤਿਰੀਆ ਰਾਜੁ ਹੈ । ਤਹਾ ਭੀ ਗੁਰੂ ਬਾਬੇ
ਕਾ ਦੇਹਰਾ ਹੈ । ਸੰਗਤਿ ਭਾਟੜਿਆ ਕੇ ਜੁੜਤੀ ਹੈ । ਓਥੈ ਗੁਰੂ ਸਿਧਾ ਨਾਲਿ ਗੱਸਟਿ ਕਰਿ ਕੈ ਪੂਜਾ ਖਿੰਚਿ
ਲੀਤੀ ਹੈ ਸੁ । ਤਬ ਸਿਧ ਗੁਰੂ ਕਾ ਜੋਰੁ ਅਜਮਾਇ ਕੈ ਪੈਰੀ ਆਇ ਪਖੇ ਹੈਨਿ । ਓਸ ਬਾਓ ਕਾ ਨਾਉ
ਕਜਲੀਬਣੁ ਤ੍ਰਿਆ ਰਾਜੁ ਹੈ । ਤਹਾ ਭੀ ਸੰਗਤਿ ਹੈ ॥

ਇਹ ਉਤਾਰਾ ਸੰਮਤ ੧੭੫੩ ਬਿ. (ਸੰਨ ੧੬੯੬ ਈ.) ਦੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਲਿਖਤੀ ਬੀੜ ਤੋਂ ਹੈ ਅਤੇ ਇਹ
ਲਿਖਤ ਹੋਰ ਬਹੁਤ ਸਾਰੀਆਂ ਹਥ-ਲਿਖਤੀ ਬੀੜਾਂ ਦੇ ਅੰਤ ਵਿਚ ਭੀ ਦਿੱਤੀ ਹੋਈ ਹੈ । ਇਸ ਦਾ ਮੇਲਾਨ ੧੭੯੬
ਬਿਕਰਮੀ (੧੭੩੯ ਈ.) ੧੮੧੧ ਬਿਕਰਮੀ (੧੭੫੪ ਈ.) ੧੮੪੫ ਬਿਕਰਮੀ (੧੭੮੮ ਈ.), ੧੮੫੪ ਬਿਕਰਮੀ
(੧੭੯੭ ਈ.) ਅਤੇ ੧੮੯੧ ਬਿਕਰਮੀ (੧੮੩੪ ਈ.) ਦੀਆਂ ਲਿਖਤੀ ਬੀੜਾਂ ਨਾਲ ਕੀਤਾ ਗਿਆ ਹੈ ਅਤੇ ਸਭ ਵਿਚ
ਇਹੋ ਹੀ ਲਿਖਤ ਹੈ । ਕਿਧਰੇ ਕੋਈ ਫ਼ਰਕ ਨਹੀਂ ਹੈ ।

ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਪ੍ਰਸਿੱਧ ਸਰਧਾਲੂ

ਭਾਈ ਗੁਰਦਾਸ*

ਵਾਰ ੧

(ਦੇਸ ਦੀ ਧਾਰਮਕ ਹਾਲਤ)

ਚਾਰ ਵਰਨ ਚਾਰ ਮਜ਼ਹਬਾਂ ਜਗ ਵਿਚ ਹਿੰਦੂ ਮੁਸਲਮਾਣੇ ।
ਖੁਦੀ ਬਖੀਲੀ ਤਕੱਬਰੀ ਖਿੱਚੋਤਾਨ ਕਰੇਨਿ ਧਿਛਾਣੇ ।
ਗੰਗ ਬਨਾਰਸ ਹਿੰਦੂਆਂ ਮੱਕਾ ਕਾਬਾ ਮੁਸਲਮਾਣੇ ।
ਸੁੰਨਤ ਮੁਸਲਮਾਨ ਦੀ ਤਿਲਕ ਜੰਵੂ ਹਿੰਦੂ ਲੋਭਾਣੇ ।
ਰਾਮ ਰਹੀਮ ਕਹਾਇੰਦੇ ਇਕ ਨਾਮ ਦੁਇ ਰਾਹ ਭੁਲਾਣੇ ।
ਬੇਦ ਕਤੇਬ ਭੁਲਾਇ ਕੇ ਮੋਹੇ ਲਾਲਚ ਦੁਣੀ ਸੈਤਾਣੇ ।
ਸੱਚ ਕਿਨਾਰੇ ਰਹਿ ਗਿਆ ਖੰਹ ਮਰਦੇ ਬਾਹਮਣ ਮਉਲਾਣੇ ।
ਸਿਰੋਂ ਨ ਮਿੱਟੇ ਆਵਣ ਜਾਣੇ ॥ ੨੧ ॥

(ਮਹਾ ਪੁਰਖ ਦੀ ਲੋੜ)

ਚਾਰੇ ਜਾਗੇ ਚਹੂੰ ਜੁਗੀਂ ਪੰਚਾਇਣ ਪ੍ਰਭ ਆਪੇ ਹੋਆ ।
ਆਪੇ ਪੱਟੀ ਕਲਮ ਆਪ ਆਪੇ ਲਿਖਣਹਾਰਾ ਹੋਆ ।
ਬਾਝ ਗੁਰੂ ਅੰਧੇਰ ਹੈ ਖਹਿ ਖਹਿ ਮਰਦੇ ਬਹੁ ਬਿਧਿ ਲੋਆ ।
ਵਰਤਿਆ ਪਾਪ ਜਗਤ੍ਰ ਤੇ ਧਉਲ ਉਡੀਣਾ ਨਿਸਦਿਨ ਰੋਆ ।
ਬਾਝ ਦਇਆ ਬਲ ਹੀਣ ਹੋ ਨਿੱਘਰ ਚਲੋ ਰਸਾਤਲ ਟੋਆ ।
ਖੜਾ ਇਕ ਤੇ ਪੈਰ ਤੇ ਪਾਪ ਸੰਗ ਬਹੁ ਭਾਰਾ ਹੋਆ ।
ਥੰਮੇ ਕੰਇ ਨ ਸਾਧ ਬਿਨ ਸਾਧੁ ਨ ਦਿੱਸੇ ਜਗ ਵਿਚ ਕੋਆ ।
ਧਰਮਧੋਲ ਪੁਕਾਰੈ ਤਲੈ ਖੜੋਆ ॥੨੨॥

(ਗੁਰੂ ਨਾਨਕ ਆਯਾ)

ਸੁਣੀ ਪੁਕਾਰ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰ ਨਾਨਕ ਜਗ ਮਾਂਹਿ ਪਠਾਯਾ ।
ਚਰਨ ਧੋਇ ਰਹਿਰਾਸ ਕਰਿ ਚਰਨਾਮ੍ਰਿਤੁ ਸਿੱਖਾਂ ਪੀਲਾਯਾ ।
ਪਾਰ ਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਕਲਿਜੁਗ ਅੰਦਰ ਇਕ ਦਿਖਾਯਾ ।
ਚਾਰੇ ਪੈਰ ਧਰੰਮ ਦੇ ਚਾਰ ਵਰਨ ਇਕ ਵਰਨ ਕਰਾਯਾ ।
ਰਾਣਾ ਰੰਕ ਬਰਾਬਰੀ ਪੈਰੀ ਪਵਣਾ ਜਗ ਵਰਤਾਯਾ ।
ਉਲਟਾ ਖੇਲ ਪਿਰੰਮ ਦਾ ਪੈਰਾਂ ਉੱਪਰ ਸੀਸ ਨਿਵਾਯਾ ।
ਕਲਿਜੁਗ ਬਾਬੇ ਤਾਰਿਆ ਸੱਤਿਨਾਮ ਪੜ੍ਹੇ ਮੰਤ੍ਰ ਸੁਣਾਯਾ ।
ਕਲਿ ਤਾਰਣ ਗੁਰ ਨਾਨਕ ਆਯਾ ॥੨੩॥

*ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਵਿਚੋਂ ।

Stanza Nos. 23 to 45 of the first Var and Nos. 13 and 14 of Var XI have been translated into English by Dr. W.H. McLeod, vide pp. 33-44.

ਕਰਤਾਰਪੁਰ (ਜਾਲੰਧਰ) ਗੁਰਦੁਆਰਾ ਸ਼ੀਸ਼ ਮਹਲ ਵਿਚ ਬ੍ਰਾਜਮਾਨ
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪਹਿਲੀ ਲਿਖਤੀ ਬੀੜ ਵਿਚ
ਸ੍ਰੀ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਉਣ ਦੀਆਂ ਥਿੱਤਾਂ*
ਪੰਨਾ ੨੫/੨

ਚਲਿਤੁ ਜੋਤੀ ਜੋਤਿ ਸਮਾਵਨ ਕਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਮਤ ੧੫੯੬ ਅਸੂ ਵਦੀ ੧੦ ਸ੍ਰੀ ਬਾਬਾ ਨਾਨਕ ਦੇਵ ਜੀ ਸਮਾਣੇ ।

ਸੰਮਤ ੧੬੦੯ ੨੭ ਸੁਦੀ ੪ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਅੰਗਦ ਜੀ ਸਮਾਣੇ ।

ਸੰਮਤ ੧੬੩੧ ਭਾਦਉ ਸੁਦੀ ੧੫ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਅਮਰ ਦਾਸ ਦੀ ਸਮਾਣੇ ।

ਸੰਮਤ ੧੬੩੮ ਭਾਦਉ ਸੁਦੀ ੩ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਸਮਾਣੇ ।

ਸੰਮਤ ੧੬੬੩ ਜੇਠ ਸੁਦੀ ੪ ਸੁਕਰਵਾਰ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਅਰਜੁਨ ਦੇਵ ਜੀ ਸਮਾਣੇ ।

ਸੰਮਤ ੧੬੬੫ ਚੇਤ ਸੁਦੀ ੧੦ ਸ੍ਰੀ ਗੁਰੂ ਬਾਬਾ ਜੀ ਸਮਾਣੇ ਕੀਰਤਪੁਰ,

ਸੰਮਤ ੧੭੦੧ ਚੇਤ ਸੁਦੀ ੫ ਆਇਤਵਾਰ ਨਉ ਘੜੀਆਂ ਰਾਤ ਜਾਂਦੀ ਸੀ । ਸਤਿਗੁਰੂ ਕਰਣ
ਕਾਰਣ ਸਮਰਥ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰੰਕਾਰ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਕਰਤਾ ਪੁਰਖੁ ਸ੍ਰੀ ਹਰਿ
ਗੋਬਿੰਦ ਜੀ ਸਮਾਣੇ ਕੀਰਤਪੁਰ ਦੇ ਹੇਠ ਥਾਪਲ ਪਤਾਲ ਗੜ੍ਹ ਨਾਉ ਥਾ ਕੋਠੇ ਵਿਚਿ ਪੰਜ
ਦਿਹੁ ਸਾਂਗ ਹੋਆ । ਰਾਤ ਆਂਵਦੀ ਸਮਾਣਾ । ਨਦੀ ਉਤੇ ਦਾਗ ਦਿੱਤਾ ਰਾਜ ਕਹਲੂਰ ਦੇ
ਵਿਚਿ ਅਗੇ ਜੋ ਗੁਰੂ ਭਾਵੇਗਾ ਸੋ ਹੋਵੇਗਾ ਤਾਂ ਕੋਈ ਜੀਵੇਗਾ ਸੋ ਲਿਖੇਗਾ । ਗੁਰੂ ਕੀ ਗਲ
ਗੁਰੂ ਜਾਣੈ ॥

*‘ਸ੍ਰੀ ਕਰਤਾਰੀ ਪੁਰੀ ਬੀੜ ਦੇ ਦਰਸ਼ਨ’, ਸੰਪਾਦਕ ਭਾਈ ਜੋਧ ਸਿੰਘ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, ੧੯੬੮,
ਪੰਨਾ ੪੫

†ਸ੍ਰੀ ਬਾਬਾ ਗੁਰਦਿੱਤਾ ਜੀ ।

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਸੂਚਕ ਪ੍ਰਸੰਗ ਗੁਰੂ ਕਾ*
ਭਾਈ ਬਹਿਲੋ ਜੀ

ਗੁਰ ਅੰਗਦ ਪਹ ਬਾਲਾ ਆਇਆ । ਜਨਮ ਪ੍ਰਸੰਗੁ ਸੁ ਭਾਖ ਸੁਨਾਇਆ ।
 ਬਾਲ ਖੇਲ ਪੁਨ ਕਥਾ ਸੁਨਾਈ । ਬਿਦਯਾ ਪੜ੍ਹਨ ਕਥਾ ਪੁਨ ਗਾਈ ॥ ੧ ॥
 ਰਾਇ ਬੁਲਾਰੈ ਪਰਚਾ ਪਾਯੋ । ਤਰ ਛਾਯਾ ਮਾਹਿ ਪੁਨ ਫਨ ਛਾਯੋ ।
 ਖੇਤ ਚਰਾ ਗਊ ਫੇਰ ਜਮਾਯਾ । ਬੀਸ ਰੁਪੈਯੇ ਸੌਦੇ ਧਾਯਾ ॥ ੨ ॥
 ਸੰਤ ਰੇਨ ਬਨ ਮਹਿ ਤਬ ਪਾਏ । ਬਾਲੇ ਤੇ ਲੈ ਬੀਸ ਖੁਲਾਏ ।
 ਕਾਲੂ ਪਿਤਾ ਬੈਦੁ ਲੈ ਆਇਆ । ਜੈ ਰਾਮੁ ਨਾਨਕੀ ਸੇ ਪੁਨਾਇਆ ॥ ੩ ॥
 ਗਡਵਾ ਛਾਪ ਸਾਧ ਕੇ ਦਈ । ਗੋਨੇ ਫਿਰ ਬੇਬੇ ਜੀ ਗਈ ।
 ਸੁਲਤਾਨਪੁਰ ਨਾਨਕ ਨਿਰੰਕਾਰੀ । ਮੋਦੀ ਖਾਨਾ ਲੀਯੋ ਸੰਭਾਰੀ ॥ ੪ ॥
 ਫੇਰ ਨਾਨਕ ਕੀ ਕ੍ਰੁਤਮਾਈ ਹੋਈ । ਚੜ੍ਹੀ ਜੰਵ ਪੁਨਾਏ ਸੋਈ ।
 ਦੁਲੋ ਦੁਲਹਨ ਦੋਨੇ ਆਏ । ਪੁਰ ਸੁਲਤਾਨੇ ਮਾਹਿ ਰਹਾਏ ॥ ੫ ॥
 ਬੇਈ ਮਹਿ ਅਠ ਬਾਸਰ ਰਹੇ । ਖੋਜੇ ਖਾਨ ਸੇ ਪਾਏ ਨਹੇ ।
 ਬਹੁਰੋ ਬੈਠੇ ਦੇਖੇ ਨਾਥ । ਅਬਗਤ ਜਾਨ ਨਿਵਾਯੋ ਮਾਥ ॥ ੬ ॥
 ਲੇਖਾ ਕੀਨਾ ਦੇਨਾ ਆਇਆ । ਦੋਲਤ ਖਾਨ ਖੁਦਾਇ ਠਹਰਾਇਆ ।
 ਪੰਡਤ ਸੇਤੀ ਚਰਚਾ ਕਰੀ । ਸਾ ਮੇ ਜਾਨਯੋ ਪੂਰਨ ਹਰੀ ॥ ੭ ॥
 ਮੁਲਾਂ ਕੋ ਭੀ ਪਰਚਾ ਦੀਆ । ਸੈ ਪਰਮੇਸਰ ਭੂਤ ਨਾ ਬੀਆ ।
 ਕਾਜੀ ਖਾਨ ਨਿਮਾਜ ਪਵਾਈ । ਘੋੜੀ ਘੋੜੇ ਤਾਂਹ ਲਖਾਈ ॥ ੮ ॥
 ਤਜ ਗ੍ਰਿਹੁ ਫੇਰ ਭਏ ਨਿਰਬਾਣ । ਮੂਲੇ ਕੀਨੀ ਚਰਚਾ ਆਣ ।
 ਮਰਦਾਨਾ ਕਾਲੂ ਪਠਿਓ ਸੁਧਿ ਲੇਨ । ਫਿਰੰਦੇ ਤੇ ਰਬਾਬ ਲਿਯੋ ਸੁਖਦੇਨ ॥ ੯ ॥
 ਚਲਾ ਮਰਦਾਨਾ ਹੋਇ ਉਦਾਸਾ । ਜੈ ਰਾਮਹ ਰਾਖਾ ਦੇਇ ਦਿਲਾਸਾ ।
 ਲਾਲੋ ਕੇ ਰਹੇ ਏਮਨਾਬਾਦ । ਭਾਗੂ ਕੋ ਲੀਯੋ ਪ੍ਰਸਾਦ ॥ ੧੦ ॥
 ਤਾਂ ਕੀ ਲੁਚੀ ਲੋਹੂ ਚੋਆ । ਲਾਲੋ ਰੋਟੀ ਦੁਧ ਬਿਲੋਆ ।
 ਤਿਲਵੰਡੀ ਬਾਬਾ ਮਰਦਾਨਾ ਗਏ । ਰਾਇ ਬੁਲਾਰ ਅਤੇ ਪ੍ਰੀਤਮ ਭਏ ॥ ੧੧ ॥
 ਲਾਲੋ ਤੇ ਹੋ ਬਿਦਾ ਸਿਧਾਯਾ । ਸਿਧੋ ਕੀ ਬਸਤੀ ਮਹਿ ਆਯਾ ।
 ਮਰਦਾਨਾ ਪੋਟ ਬਾਂਧ ਲੈ ਆਯੋ । ਸਜਣੁ ਠਗੁ ਪੁਨ ਆਨ ਤ੍ਰਾਯੋ ॥ ੧੨ ॥

*ਭਾਈ ਬਹਿਲੋ ਦੀ ਰਚਨਾ ਵਾਲੀ ਇਕ ਪੁਰਾਤਨ ਲਿਖਤੀ ਪੋਥੀ ਵਿਚੋਂ । ਭਾਈ ਬਹਿਲੋ, ਫਫੜੇ ਭਾਈ ਕੇ ਵਾਲੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੇ ਸਮਕਾਲੀ ਸਨ । ਉਨ੍ਹਾਂ ਦਾ ਦੋਹਾਂਤ ਚੇਤ ਸੁਦੀ ਨੌਵੀ ਸੰਮਤ ੧੬੬੦ ਬਿ., ੨੪ ਮਾਰਚ, ੧੬੦੪ ਈ. ਨੂੰ ਹੋਇਆ ਸੀ ।

ਜੋਤਿ ਬਿਕਾਸ ਪੰਜਾਬੀ*

ਭਾਈ ਨੰਦ ਲਾਲ ਗੋਇਆ

ਨਾਨਕ ਸੋ ਅੰਗਦ ਗੁਰ ਦੇਵਨਾ
ਸੋ ਅਮਰ ਦਾਸ ਹਰਿ ਸੇਵਨਾ ॥ ੨੭ ॥

ਸੋ ਰਾਮ ਦਾਸ ਸੋ ਅਰਜਨਾ
ਸੋ ਹਰਿ ਗੋਬਿੰਦ ਹਰਿ ਪਰਸਨਾ ॥ ੨੮ ॥

ਸੋ ਕਰਤਾ ਹਰਿ ਰਾਇ ਦਾਤਾਰਨਾ
ਸੋ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਅਗਮਿ ਅਪਾਰਨਾ ॥ ੨੯ ॥

ਸੋ ਤੇਗ ਬਹਾਦੁਰ ਸਤਿ ਸਰੂਪਨਾ ।
ਸੋ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਹਰਿ ਕਾ ਰੂਪਨਾ ॥ ੩੦ ॥

ਸਭ ਏਕੋ ਏਕੋ ਏਕਨਾ ।
ਨਹੀਂ ਭੇਦ ਨਾ ਕਛੁ ਭੀ ਪੇਖਨਾ ॥ ੩੧ ॥

*ਕੁੱਲੀਆਤਿ ਭਾਈ ਨੰਦ ਲਾਲ 'ਗੋਇਆ', ਸੰਪਾਦਿਤ ਗੁਡਾ ਸਿੰਘ, ਸਨ ੧੯੬੩, ਪੰਨਾ ੧੭੧-੭੨;
ਭਾਈ ਨੰਦ ਲਾਲ ਗੋਇਆਵਲੀ, ਸਨ ੧੯੬੮, ਪੰਨਾ ੧੮੯ ।

ਸਾਖੀ ਪਹਿਲੇ ਮਹਿਲ ਕੀ*

ਸੇਵਾ ਦਾਸ

ਸਚ ਖੰਡ ਸਤਿਗੁਰ ਬਸੈ ਸੁਪੁ ਸਾਂਤ ਕੀ ਦੇਸੁ ।
ਬੇਗਮ ਪੁਰਿ ਹੈ ਨਗਰ ਨਾਮ ਤਹਾ ਕੀਓ ਪ੍ਰਵੇਸ ॥ ੧ ॥
ਤਿਹ ਪੁਰ ਕੇ ਬਾਸੀ ਸਭੇ ਸਹਿਜ ਸਰੂਪੀ ਸੰਤ ।
ਇਕ ਰਸ ਏਕੋ ਆਤਮਾ ਚਾਲਹਿ ਏਕ ਮਤੰਤ ॥ ੨ ॥
ਜੈਸੇ ਚੰਦਾ ਏਕ ਹੈ ਘਟਿ ਪ੍ਰਤਿ ਬਿੰਬ ਅਨੇਕ ।
ਤੈਸੇ ਸਭਨਾ ਸੈ ਬਸੈ ਸਤਿਗੁਰੂ ਏਕ ਬਬੇਕ ॥ ੩ ॥
ਆਸਾ ਉੱਦਮ ਕਛ ਨਹੀ ਕਰਹਿ ਸੁ ਸਹਜ ਸੁਭਾਇ ।
ਹਰਖ ਸੋਗ ਨਹ ਬਿਆਪਹੀ ਨਿਹਕਰਮੀ ਨਿਜ ਥਾਇ ॥ ੪ ॥
ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਗੁਬਿੰਦ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਨਿਵਾਸ ।
ਜਗਤ ਉਧਾਰਨ ਕਾਰਨੇ ਗੁਰੂ ਅੰਗਦ ਕੀਓ ਪ੍ਰਗਾਸ ॥ ੫ ॥
ਗੁਰੂ ਅੰਗਦ ਅਮਰ ਨਿਵਾਜਿਆ ਸੇਵਾ ਤੇ ਸੁਖ ਦੀਨ ।
ਜਿਓ ਦੀਪਕ ਪ੍ਰਕਾਸੀਐ ਦੇਨੋ ਸਮਸਰ ਕੀਨ ॥ ੬ ॥
ਗੁਰੂ ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਮਹਿ ਪਾਇਓ ਆਪਨਾ ਭੇਦ ।
ਗੁਰਮਤ ਸਿੰਧ ਅਥਾਹ ਗੁਰ ਅਟਲ ਅਖੰਡ ਅਛੇਦ ॥ ੭ ॥
ਗੁਰੂ ਰਾਮਦਾਸ ਭਇਓ ਸੁ ਪ੍ਰਸੰਨ ਅਰਜਨ ਪਲਟਿਓ ਰੂਪ ।
ਨਿਰੰਕਾਰ ਵਪੁ ਧਾਰਿਆ ਪ੍ਰਗਟੀ ਜੋਤਿ ਅਨੂਪੁ ॥ ੮ ॥
ਗੁਰੂ ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਪਰਿ ਹੂਏ ਪਰਮ ਕ੍ਰਿਪਾਲ ।
ਕਾਰਨ ਕਰਨ ਸਮਰਥ ਗੁਰ ਪਰਮ ਬਿਰਦ ਪ੍ਰਤਿਪਾਲ ॥ ੯ ॥
ਗੁਰੂ ਹਰਿਗੋਵਿੰਦ ਹਰਿ ਰਾਇ ਕਉ ਜੋਤਿ ਕੀਆ ਭਰਪੂਰਿ ।
ਜੀਵਨ ਮੁਕਤਿ ਪਦੁ ਬਖਸ਼ਿਆ ਜੋ ਤ੍ਰਿਹੁ ਦੇਵ ਤੇ ਦੂਰਿ ॥ ੧੦ ॥
ਗੁਰੂ ਹਰਿ ਰਾਇ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਪਰਿ ਕੀਨੀ ਖੁਸ਼ੀ ਅਪਾਰ ।
ਤੰਤ ਸਿਉ ਤੰਤੁ ਮਿਲਾਇਆ ਅਕਲ ਕਲਾ ਨਿਰਧਾਰ ॥ ੧੧ ॥
ਗੁਰੂ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਬਹਾਲਿਆ ਆਪਨੇ ਆਸਨ ਆਨਿ ।
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਨਾਮ ਜਿਹ ਪੂਰਨ ਪੁਰਖੁ ਪ੍ਰਗਟਾਨਿ ॥ ੧੨ ॥
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਪਲਟੀ ਆ ਆਪਣੀ ਜੋਤਿ ਅਥਾਹੁ ।
ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਜਿਹਿ ਦਸਵਾਂ ਮਹਲ ਪਾਤਿਸਾਹੁ ॥ ੧੩ ॥

* ਪਰਚੀਆਂ ਸੇਵਾ ਦਾਸ, ਪ੍ਰਕਾਸ਼ਤ ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪਟਿਆਲਾ, ੧੯੬੨, ਪੰਨਾ ੪੯-੫੪ ।

ਗੁਰੂ ਨਾਨਕ*

ਬਾਬਾ ਸਰੂਪ ਚੰਦ

ਸ੍ਰੀ ਪਾਰਬ੍ਰਹਮ ਅਥਿਨਾਸੀ ਨਿਰੰਕਾਰ ਨਿਰੰਜਨ ਭਗਤ ਬਛਲ ਪਤਤ ਉਧਾਰਨ ਜੀ ਨੇ ਕਲ ਜੁਗ ਵਿਖੇ ਬਹੁਤ ਅੰਧਕਾਰ ਵਰਤਾਰਾ ਬਰਤਿਆ ਦੇਖ ਕਰ ਕਿਰਪਾ ਕਰ ਕੇ ਨਿਰੰਜਨੀ ਅਉਤਾਰ ਧਾਰਾ ਜਗਤ ਕੇ ਉਧਾਰਨੇ ਕੇ ਨਮਿਤ ਸਰਬ ਕਲਾ ਸੰਪੂਰਨ ਭਗਤ ਬੈਰਾਗ ਜੋਗ ਗਿਆਨ ਸੰਜੁਗਤ ਸਰਬ ਉਪਮਾ ਸਪੰਨ ਸੰਬਤ ੧੫੨੬ ਮਾਸ ਬੈਸਾਖ ਤੀਜ ਚਾਂਦਨੀ ਰਾਤ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਪਹਰ ਰਾਤ ਰਹਦੀ ਤਿਲਵੰਡੀ ਰਾਇ ਭੋਇਆ ਭਟੀ ਦੇ ਵਿਚ ਕਾਲੂ ਬੇਦੀ ਦੇ ਘਰ ਆਉਤਾਰ ਲੀਆ, ਸਰਬ ਦੇਵੀ ਦੇਵਤਾ ਸਿਧ ਮੁਨ ਜਨਿ ਦਰਸਨ ਕੋ ਆਏ, ਬੜਾ ਮੰਗਲਾਚਾਰ ਹੂਆ, ਜੋ ਪਰਮੇਸਰ ਨੇ ਜਗਤ ਕੇ ਉਧਾਰਨੇ ਨਮਿਤ ਔਤਾਰ ਲੀਆ ਹੈ ਅੰਮ੍ਰਿਤ ਬਰਖਾ ਕਰੀ, ਬੋਲੇ ਵਾਹਿਗੁਰੂ ॥ ਆਗੇ ਸਾਖੀ ਚਲੀ ॥

ਏਕ ਸਮੇਂ ਮਾਤਾ ਤਿਪਤੋ ਜੀ ਬਾਬੇ ਜੀ ਕੋ ਲੈ ਕਰ ਅੰਗਣ ਦੇ ਵਿਚ ਸੁਤੀ ਥੀ ਜੋ ਗੋਰਖ ਨਾਥ ਜੀ ਆਏ ਆਣ ਕੈ ਸਬਦ ਕੀਆ, ਅਲਖ ਜਾਗੈ ਤਬ ਸਬ ਸੋਏ ਥੇ ਬਾਬੇ ਜੀ ਨੇ ਗੋਦੀ ਸੇ ਜਵਾਬ ਦਿਤੋਨੁ ਸੋਵੈ ਨਾ ਜਾਗੈ ਤਬ ਗੋਰਖ ਜੀ ਬਹੁਤ ਪ੍ਰਸੰਨ ਹੋਇ ਪਰਨਾਮ ਕੀਤਾ ਅਰ ਮੁਖ ਤੇ ਕਹਿਆ "ਹਉ ਵਾਰਿਆ, ਹਉ ਵਾਰਿਆ" ਤਬ ਬਾਬੇ ਜੀ ਆਖਿਆ ਵਾਰਿਨ ਜਾਵਾ ਏਕ ਵਾਰ" ਤਬ ਗੋਰਖ ਜੀ ਬਹੁਤ ਪ੍ਰਸੰਨ ਹੋਏ ਇਤਨੇ ਮੇ ਬੇਦੀਆ ਕੀ ਕੁਲ ਕੇ ਲੋਕ ਇਕਠੇ ਹੋ ਕਰ ਗੋਰਖ ਜੀ ਕੋ ਆਖਨ ਲਗੇ ਹੇ ਜੋਗੀ ਤੈ ਕਿਸ ਕੋ ਨਮਸਕਾਰ ਕੀਤੀ ਅਰ ਕਿਸ ਕੋ ਪ੍ਰਦਿਖਨਾ ਕੀਤੀ ਤਬ ਨਾਥ ਜੀ ਕਹਾ ਤੁਮ ਨਹੀਂ ਜਾਣਤੇ ਤੁਮਾਰੇ ਕੁਲ ਵਿਚ ਪਰਮੇਸਰ ਨੇ ਭਗਤ ਅਉਤਾਰ ਧਾਰਾ ਹੈ ॥ ਇਸ ਸੋ ਬਹੁਤ ਜਗਤ ਤ੍ਰਿਤਾਰਥ ਹੋਗਾ ॥ ਮੈਂ ਇਸ ਵਾਸਤੇ ਨਮਸਕਾਰ ਕੀਆ, ਇਆਹ ਕਹਿ ਕੇ ਗੋਰਖ ਜੀ ਰਮਤੇ ਭਏ ॥ ਬੋਲੇ ਵਾਹਿਗੁਰੂ ॥

ਆਗੇ ਕਾਲੂ ਨੇ ਹਰਦਿਆਲ ਪਰੋਹਤ ਕੋ ਬੁਲਾਇਆ ਜੋ ਲਡਿਕੇ ਕਾ ਨਾਮ ਰਖਨਾ ਹੈ ਬੇਦ ਮਿਰਜਾਦਾ ਅਉਰ ਕੇਦਾ ਕੁਲ ਮਿਰਜਾਦਾ ਕਰ ਕੇ ਲਡਿਕੇ ਕਾ ਨਾਉ ਰਖੀਏ ॥ ਤਬ ਹਰਦਿਆਲ ਪਰੋਹਤ ਨੇ ਸਬ ਮਿਰਜਾਦਾ ਬਿਧ ਬਿਧਤ ਕਰਕੇ ਪੜੀ ਨਿਕਾਲੀ ਜੋ ਨਾਮ ਵਿਚਾਰ ਕੇ ਰਖੀਏ ਤਬ ਕਿਆ ਦੇਖੇ ਜੋ ਲਡਿਕੇ ਕੀ ਮਹਮਾ ਅਪਰ ਅਪਾਰ ਹੈ ॥ ਆਖਿਓ ਸੁ ਇਸ ਲਡਿਕੇ ਕੀ ਮਹਮਾ ਨਾਮ ਕੀ, ਨਾਮ ਕਾ ਮਹਾਤਮ ਅਪਾਰ ਹੈ ॥ ਧੰਨ ਭਾਗ ਕੁਲ ਕੇ ਹੈ ਜਿਸ ਮੇਂ ਸਾਧ ਨੇ ਅਉਤਾਰ ਲੀਆ ਹੈ ॥ ਤਬ ਕਾਲੂ ਕਹਿਆ ਵਿਚਾਰ ਕੇ ਨਾਮ ਰਖਿਆ ਚਾਹੀਏ ਤਬ ਪਰੋਹਤ ਨੇ ਨਾਨਕ ਚੰਦ ਨਾਮ ਰਖਿਆ ॥ ਤਬ ਬੇਦੀਆਂ ਨੇ ਕਹਿਆ ਜੋ ਸਾਡੀ ਕੁਲ ਵਿਚ ਐਸਾ ਨਾਮ ਕਦੇ ਨਹੀਂ ਰਖਿਆ ॥ ਤਬ ਪਰੋਹਤ ਆਖਿਆ ਜੋ ਅਗੇ ਜੁਗਾਂ ਵਿਚ ਰਾਮ ਚੰਦ ਕ੍ਰਿਸ਼ਨ ਚੰਦ ਅਬ ਨਾਨਕ ਚੰਦ ਨਾਮ ਹੈ ਇਸ ਕੋ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਸਬਦ ਜਪੈਗੇ ॥ ਸਬ ਬੇਦੀ ਪ੍ਰਸੰਨ ਹੋਏ ਅਰ ਇਕ ਦਿਨ ਜਪ ਤਪ ਅਰ ਮਹਮਾ ਇਸ ਕੇ ਕੁਲ ਦੀ ਹੋਵੇਗੀ ਇਹ ਕਹ ਕੇ ਪਰੋਹਤ ਵਿਦਾ ਭਇਆ ॥ ਬੋਲੇ ਭਾਈ ਵਾਹਿਗੁਰੂ ॥ ਸਾਖੀ ਹੋਰ ਚਲੀ ॥

ਆਗੇ ਜਬ ਬਾਬਾ ਜੀ ਸਾਤ ਬਰਖ ਕੇ ਹੁਏ ਤਬ ਕਾਲੂ ਜੀ ਨੇ ਜਨੇਊ ਕਾ ਅਰੰਭ ਕੀਆ ਲੋਕ

*ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼ (ਵਾਰਤਕ) ਲਿਖਤੀ, (ਖਾਲਸਾ ਕਾਲਜ, ਅੰਮ੍ਰਿਤਸਰ) ਵਿਚੋਂ ।

Translated into English under the title of 'The Light of Glory' by Dr. W.H. McLeod, pp. 54-87.

ਪਹਲੇ ਮਹਲੇ ਕੀ ਜਨਮ ਸਾਖੀ*

ਭੰਗੂ ਰਤਨ ਸਿੰਘ ਸ਼ਹੀਦ

ਦੋਹਰਾ

ਤੋ 'ਮਰੀ' ਨੈ ਫਿਰ ਕਹਯੋ ਸਭ ਹਮ ਦੇਹੁ ਬਤਾਇ ।
ਕੋਨ ਸਾਲ ਐ ਕਾਲ ਕੋਨ ਦੇਸ ਕੋਨ ਐ ਥਾਇ ॥ ੧ ॥

ਰਤਨ ਸਿੰਘ ਬਾਚ

ਚੌਪਈ

ਸਾਲ ਸੁਨੋ ਅਬ ਬਿਕ੍ਰਮ ਰਾਇ । ਪੰਦ੍ਰਾਂ ਸੌ ਐ ਛਬੀਆ ਥਾਇ ।
ਤਲਵੰਡੀ ਬੁਲਾਰ ਭੋਇ ਰਾਇ । ਢਿਗ ਲਹੌਰ ਐ ਕਸੂਰਹਿ ਦਾਇ ॥ ੨ ॥
ਖੱਤ੍ਰੀ ਜਾਤ ਉਸ ਬੇਦੀ ਕਹਾਇ । ਲਿਯੋ ਅਵਤਾਰ ਇਸੈ ਕੁਲ ਮਾਹਿ ।
ਹੁਤੀ ਕੁਲੈ ਵਹ ਅਤ ਧਰਮ ਕਾਰੀ । ਜਿਨ ਮੈਂ ਨਾਨਕ ਜਨਮ ਲੀਯੋ ਧਾਰੀ ॥ ੩ ॥
ਸਤਿਜੁਗ ਮੈਂ ਜੋ ਜੋਗ ਥਾ ਭਯੋ । ਜਿਹ ਮਧ ਜਨਮ ਸੁਨ ਨਰਸਿੰਘ ਲਯੋ ।
ਐ ਤ੍ਰੇਤੋ ਮੈਂ ਜੋਗ ਭਯੋ ਸੋਊ । ਰਾਮ ਜਨਮ ਮਧ ਧਰਯੋ ਸੋਊ ॥ ੪ ॥
ਦੁਆਪਰ ਜਨਮਯੋ ਕਿਸ਼ਨ ਯੋਗ ਸਿਧ । ਨਾਨਕ ਜਨਮ ਕੁਲ ਮਿਲੀ ਸੋਊ ਬਿਧ ।
ਪਿਤਾ ਨਾਮ ਥੋ ਕਾਲੂ ਦਾਸ । ਮਾਤ ਨਾਮ ਥੋ ਤ੍ਰਿਪੁਤੋ ਤਾਸ ॥ ੫ ॥

ਦੋਹਰਾ

ਧਰਮ ਮਾਹਿ ਹੋਵਤ ਘਨੇ ਧਨ ਮਹਿ ਥੇ ਕਛੁ ਉਨ ।
ਕਿਛੁ ਕੁਲ ਕੋ ਕੁਛ ਉਨਹਿ ਕੋ ਆਇ ਪ੍ਰਗਟਯੋ ਬਡ ਪੂਨ ॥ ੬ ॥
ਭਲ ਸਾਇਤ ਐ ਭਲ ਘੜੀ ਭਲੋ ਨਿਛੱਤ੍ਰ ਜੋਗ ।
ਭਲੀ ਰਾਸ ਐ ਗ੍ਰਿਹ ਭਲੇ ਐਸਰ ਭਲੇ ਸੰਜੋਗ ॥ ੭ ॥
ਜਨਮਤਿ ਹੀ ਤਿਹ ਮਾਤ ਪਿਤ ਬਦਯੋ ਬਹੁਤ ਪ੍ਰਤਾਪ ।
ਰਿੱਧਿ ਸਿੱਧ ਨਉ ਨਿੱਧ ਜੁਤ ਦੀਯੋ ਭੂਮ ਧਨ ਆਪ ॥ ੮ ॥

ਚੌਪਈ

ਆਵਿਲ ਗਡਨ ਕੋ ਪਿਰਥੀ ਖੁਣਾਈ । ਤਹਾਂ ਦਰਬ ਤਿਸ ਨਦਰੀ ਆਈ ।
ਮਾਤ ਪਿਤਾ ਦਿਲ ਵਧਯੋ ਹੁਲਾਸ । ਪੰਡਤ ਸਦ ਪੁਛਯੋ ਬਡ ਖਾਸ ॥ ੯ ॥

ਦੋਹਰਾ

ਪੰਡਤ ਟੇਵਾ ਲਿਖ ਧਰਯੋ ਮਨ ਮੈਂ ਬਡਿ ਸੁਖ ਪਾਇ ।
ਮੁੜ ਮੁੜ ਬਾਲਕ ਰੂਪ ਲਖ ਮੰਦ ਮੰਦ ਮੁਸਕਾਇ ॥ ੧੦ ॥

*ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼, ਅੰਮ੍ਰਿਤਸਰ, ਪਹਿਲੀ ਵਾਰ, ਸਨ ੧੯੧੪ ਈ., ਪੰਨਾ ੧੧-੨੫; ਦੂਜੀ ਵਾਰ, ਸਨ ੧੯੩੯, ਪੰਨਾ ੮-੧੯

ਭਗਤ ਕਬੀਰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੇ ਗੁਰੂ ਨਹੀਂ ਸਨ*

ਡਾਕਟਰ ਭਾਈ ਜੋਧ ਸਿੰਘ

ਮੈਂ ਇਹ ਸਮਝਦਾ ਹਾਂ ਕਿ ਜਿਹੜੇ ਸੱਜਣ ਇਹ ਲਿਖਦੇ ਹਨ ਕਿ ਕਬੀਰ ਜੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਗੁਰੂ ਸਨ ਉਨ੍ਹਾਂ ਸਾਰੇ ਇਤਿਹਾਸਿਕ ਤੱਥਾਂ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਆਪਣੇ ਸ਼ਬਦਾਂ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਨਹੀਂ ਵਿਚਾਰਿਆ। ਲਗ ਭਗ ੩੦ ਸਾਲ ਦੀ ਆਯੂ ਤੀਕ ਗੁਰੂ ਨਾਨਕ ਪੰਜਾਬੋਂ ਬਾਹਰ ਨਹੀਂ ਗਏ, ਨਾਂ ਹੀ ਪੰਜਾਬ ਵਿਚ ਕੋਈ ਪਰਚਾਰ ਦਾ ਦੌਰਾ ਕੀਤਾ। ਜਿਸ ਤਰ੍ਹਾਂ ਬੁੱਧ ਦੇਵ ਜੀ ਨੂੰ ਜਦੋਂ ਸਚਾਈ ਲਭ ਪਈ ਮਗਰੋਂ ਉਨ੍ਹਾਂ ਪਰਚਾਰ ਅਰੰਭਿਆ ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਨਿਰੰਕਾਰ ਨੂੰ ਸਾਖਿਆਤ ਕਰਨ ਮਗਰੋਂ ਪਰਚਾਰ ਸ਼ੁਰੂ ਕੀਤਾ। ਗੁਰੂ ਧਾਰਨ ਕਰਨਾ ਰਸਤਾ ਲੱਭਣ ਲਈ ਅਤੇ ਉਸ ਪੁਰ ਚੱਲਣ ਲਈ ਜ਼ਰੂਰੀ ਹੁੰਦਾ ਹੈ। ਜੇ ਬੇਈ ਨਦੀ ਦੀ ਘਟਨਾ ਤੋਂ ਪਹਲੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਕਬੀਰ ਜੀ ਨੂੰ ਮਿਲੇ ਹੁੰਦੇ ਤਾਂ ਵੀ ਇਸ ਮਨੋਤ ਲਈ ਕੋਈ ਯੁਕਤੀ ਖਿਚ ਤਾਣ ਕੇ ਦਿੱਤੀ ਜਾ ਸਕਦਾ ਸੀ। ਪਰ ਜਦੋਂ ਸਚਾਈ ਪ੍ਰਗਟ ਹੋ ਗਈ ਫਿਰ ਗੁਰੂ ਕਾਹਦੇ ਲਈ ਧਾਰਨਾ ਸੀ। ਪੁਰਾਣੀ ਜਨਮ ਸਾਖੀ ਵਿਚ ਸਾਫ਼ ਲਿਖਿਆ ਹੈ ਕਿ 'ਨਾਮ ਦਾ ਪਿਆਲਾ' ਉਨ੍ਹਾਂ ਨੂੰ ਨਿਰੰਕਾਰ ਦੀ ਦਰਗਾਹ ਵਿਚੋਂ ਮਿਲਿਆ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਆਪਣੀ ਪਹਲੀ ਵਾਰ ਵਿਚ ਇਸ ਦੀ ਪੁੱਛਤਾ ਕਰਦੇ ਹਨ :

ਪਹਿਲਾਂ ਬਾਬੇ ਪਾਯਾ ਬਖਸ਼ਦਰ ਪਿੱਛੋਂ ਦੇ ਫਿਰ ਘਾਲ ਕਮਾਈ।

ਰੇਤ ਅੱਕ ਆਹਾਰ ਕਰਿ ਰੋੜਾਂ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ।

ਭਾਰੀ ਕਰੀ ਤਪੱਸਿਆ ਬਡੇ ਭਾਗ ਹਰਿ ਸਿਉਂ ਬਣਿ ਆਈ।

ਬਾਬਾ ਪੈਧਾ ਸੱਚ ਖੰਡ ਨਉ ਨਿਧਿ ਨਾਮ ਗਰੀਬੀ ਪਾਈ।

ਬਾਬਾ ਦੇਖੈ ਧਯਾਨ ਧਰਿ ਜਲਤੀ ਸਭਿ ਪ੍ਰਿਥਮੀ ਦਿਸ ਆਈ।

ਬਾਝਹੁ ਗੁਰੂ ਗੁਬਾਰ ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ।

ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਰੀਤਿ ਚਲਾਈ।

ਚੜ੍ਹਿਆ ਸੋਧਣ ਧਰਤਿ ਲੁਕਾਈ ॥ ੨੪ ॥ ਵਾਰ ॥ ੧ ॥

ਕਬੀਰ ਬਾਬਤ ਜੋ ਰਵਾਇਤ ਹੈ ਉਸ ਵਿਚ 'ਰਾਮ' ਦੇ ਨਾਮ ਦੀ ਪ੍ਰਾਪਤੀ ਉਨ੍ਹਾਂ ਨੂੰ ਰਾਮਾਨੰਦ ਜੀ ਤੋਂ ਹੋਈ। ਭਾਈ ਸਾਹਿਬ ਲਿਖਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੂੰ 'ਨਾਮ' ਅਤੇ 'ਗ੍ਰੀਬੀ' ਦੀਆਂ ਦਾਤਾਂ ਸਚਖੰਡ ਵਿਚ ਆਪ ਹਰੀ ਤੋਂ ਪ੍ਰਾਪਤ ਹੋਈਆਂ।

ਮਾਝ ਰਾਗ ਦੀ ਵਾਰ ਦੀ ੨੭ਵੀਂ ਪਉੜੀ ਵਿਚ ਗੁਰੂ ਜੀ ਆਪ ਲਿਖਦੇ ਹਨ :

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਰੈ ਲਾਇਆ। ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਵਰਮਾਇਆ।

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ। ਸਚੀ ਸਿਫਤਿ ਸਲਾਹ ਕਪੜਾ ਪਾਇਆ।

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਖਾਇਆ। ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ।

ਢਾਢੀ ਕਰੈ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ। ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ।

*ਚਿੱਠੀ ਮਿਤੀ ੨੬ ਜੁਲਾਈ, ੧੯੬੯; ਅਤੇ ਚਿੱਠੀ ਮਿਤੀ ੩੧ ਜੁਲਾਈ, ੧੯੬੯।

ਬਾਬੇ ਨਾਨਕ ਦਾ ਹਾਲ*

ਸ਼ਰਧਾ ਰਾਮ ਫਲੋਰੀ (ਸੰਪਾਦਕ ਪ੍ਰੋ. ਪ੍ਰੀਤਮ ਸਿੰਘ)

ਜਿਲੇ ਲਾਹੌਰ ਤਸੀਲ ਸ਼ਰਕਪੁਰ ਦੇ ਅਲਾਕੇ ਰਾਇ ਭੋਇ ਦੀ ਤਲਵੰਡੀ ਨਾਮ ਪਿੰਡ ਵਿਖੇ ਜੋ ਹੁਣ ਨਨਕਾਣਾ ਕਰਕੇ ਆਖੀਦਾ ਹੈ ਕਾਲੂ ਨਾਮੇ ਵੇਦੀ ਖੜੀ ਦੇ ਘਰ ਜੋ ਉਸ ਵੇਲੇ ਪਟਵਾਰੀ ਸਾ ਸੰਮਤ ੧੫੨੬ ਸਨ ੧੪੬੯ ਈਸਵੀ ਵਿਖੇ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸੀ ਦੇ ਦਿਨ ਅੱਧੀ ਰਾਤ ਨੂੰ ਪੁਤ੍ਰ ਜੰਮਿਆ । ਜਾਂ ਕਾਲੂ ਨੇ ਆਪਣੇ ਕੁਲ ਪਰੋਹਤ ਨੂੰ ਖਬਰ ਦਿਤੀ ਤਾਂ ਉਸ ਨੇ ਸ਼ਾਸਤ੍ਰ ਰੀਤ ਮੂਜਬ ਵਿਚਾਰ ਕਰ ਕੇ ਉਸ ਬਾਲਕ ਦਾ ਨਾਉਂ ਨਾਨਕ ਰੱਖਿਆ ਅਤੇ ਕਿਹਾ ਕਿ ਹੇ ਕਾਲੂ ਇਹ ਬਾਲਕ ਬਹੁਤ ਉਤਮ ਅਰ ਧਰਮ ਮੂਰਤ ਹੋਵੇਗਾ ਬਹੁਤ ਲੋਕ ਇਸ ਦੇ ਪਿਛੇ ਤੁਰਨਗੇ ਇਹ ਪਰਮੇਸਰ ਦਾ ਪਿਆਰਾ ਹੈ ਬਹੁਤਿਆਂ ਦੇ ਭਰਮਾਂ ਨੂੰ ਖੋਵੇਗਾ । ਅਰ ਇਹ ਬੀ ਯਾਦ ਰੱਖ ਕਿ ਇਹ ਬਾਲਕ ਨਹੀਂ ਕੋਈ ਅਉਤਾਰੀ ਹੈ ਇਸੀ ਸਬੱਬ ਇਸ ਦਾ ਨਾਉਂ ਨਾਨਕ ਨਿਰੰਕਾਰੀ ਹੈ । ਇਹ ਇੱਕ ਨਿਰੰਕਾਰ ਪਰਮੇਸੁਰ ਨੂੰ ਹੀ ਸੱਤ ਜਾਨੇਗਾ ਹੋਰ ਕਿਸੇ ਨੂੰ ਨਹੀਂ ਮਾਨੇਗਾ । ਇਹ ਸੁਣ ਕੇ ਕਾਲੂ ਬਹੁਤ ਪਰਸਿੰਨ ਹੋਇਆ ਜਾਂ ਜਨਮ ਦੀਆਂ ਸਭ ਰੀਤਾਂ ਰਸਮਾਂ ਕਰ ਕੇ ਪਰੋਹਤ ਨੂੰ ਖੁਸੀ ਨਾਲ ਵਿਦਿਆ ਕੀਤਾ ਤਾਂ ਬੋਲਿਆ ਕਿ ਹੇ ਪਰਮੇਸੁਰ ਮੈਂ ਤੇਰਾ ਤਨ ਮਨ ਤੇ ਸੁਕਰ ਕਰਦਾ ਹਾਂ ਜੋ ਅਜਿਹਾ ਬਾਲਕ ਮੇਰੇ ਗਰੀਬ ਦੇ ਘਰ ਉਪਜਾਇਆ । ਹੁਣ ਉਸ ਦਾ ਵਰਤਾਰ ਐਉਂ ਆਖਦੇ ਹਨ ਜਾਂ ਨਾਨਕ ਨੇ ਆਪਣੇ ਬਰਸਾਂ ਦਾ ਹੋਇਆ ਤਾਂ ਪਿਤਾ ਦੀ ਆਗਿਆ ਮੂਜਬ ਗਰਮੀ ਦੀ ਰੁਤੋ ਮਹੀਂ ਚਰਾਉਣ ਜੰਗਲ ਨੂੰ ਗਿਆ ਮਾਰੇ ਗਰਮੀ ਦੇ ਘਬਰਾ ਕੇ ਜਾਂ ਇੱਕ ਦਰਖਤ ਹੇਠ ਸੁੱਤਾ ਪਿਆ ਸਾ ਤਾਂ ਆਖਦੇ ਹਨ ਕਿ ਇੱਕ ਕਾਲ ਨਾਗ ਨੇ ਉਸ ਦੇ ਮੁਖ ਪੁਰ ਫਣ ਖੋਲ ਕੇ ਛਾਇਆ ਕੀਤੀ ਹੋਈ ਸੀ ਇਤਨੇ ਵਿਚ ਰਾਏ ਬੁਲਾਰ ਨੇ ਜੋ ਉਸ ਜਗਾ ਦਾ ਮਾਲਕ ਸਾ ਤਿਸ ਦਾ ਇਹ ਹਾਲ ਦੇਖ ਕੇ ਮਨ ਵਿਚ ਕਿਹਾ ਕਿ ਇਹ ਬਾਲਕ ਕੋਈ ਪਰਮੇਸੁਰ ਦਾ ਭਗਤ ਹੈ ਅਰ ਉਸ ਦੇ ਪਿਉ ਨੂੰ ਆ ਕੇ ਸਮਝਾਇਆ ਕਿ ਤੇਰਾ ਬਾਲਕ ਬਹੁਤ ਉਤਮ ਹੈ, ਜਾਂ ਨਾਨਕ ਪੰਦਾਂ ਬਰਸਾਂ ਦਾ ਹੋਇਆ ਤਾਂ ਪਿਤਾ ਨੇ ਬੀਹ ਰੁਪਯੇ ਅਰ ਇਕ ਭਾਈ ਬਾਲਾ ਨਾਮੇ ਨੌਕਰ ਜੋ ਕਦੀਮ ਤੇ ਘਰ ਵਿਖੇ ਰਹਿੰਦਾ ਸਾ ਟਹਿਲ ਵਾਸਤੇ ਨਾਲ ਦੇ ਕੇ ਕਿਹਾ ਕਿ ਹੇ ਪੁਤ੍ਰ ਤੂੰ ਕੋਈ ਅੱਛਾ ਸੌਦਾ ਖਰੀਦ ਲਿਆਉ ਜਾਂ ਨਾਨਕ ਉਸ ਨੂੰ ਸੰਗ ਲੈ ਕੇ ਖੱਟਣ ਨਿਕਲਿਆ ਤਾਂ ਦੂਰ ਜਾ ਕੇ ਇੱਕ ਫਕੀਰਾਂ ਦੀ ਮੰਡਲੀ ਜੋ ਅੰਨ ਵਸਤਰ ਤੇ ਹੀਣ ਸੀ ਦੇਖੀ ਅਰ ਤਰਸ ਖਾ ਕੇ ਓਹ ਬੀਹ ਰੁਪਯੇ ਉਨ੍ਹਾਂ ਨੂੰ ਖੁਲਾ ਦਿੱਤੇ ਉਸ ਬਾਲੇ ਟਹਿਲੂਏ ਨੇ ਬਬੇਰਾ ਸਮਝਾਇਆ ਕਿ ਤੈਨੂੰ ਕਾਲੂ ਨੇ ਕੋਈ ਅੱਛਾ ਸੌਦਾ ਖਰੀਦਣ ਲਈ ਘਲਿਆ ਹੈ ਤੂੰ ਰੁਪਯਾਂ ਨੂੰ ਮੁਖਤ ਕਿਉਂ ਗੁਆਉਂਦਾ ਹੈ ਪਰ ਨਾਨਕ ਨੇ ਇਕ ਨਾ ਮੰਨੀ ਸਗਵਾਂ ਐਉਂ ਆਖਿਆ ਕਿ ਹੇ ਬਾਲੇ ਪਰਮੇਸੁਰ ਦੇ ਨਾਉਂ ਉਤੇ ਸਾਧਾਂ ਨੂੰ ਖੁਲਾਉਣੇ ਤੇ ਪਰੇ ਹੋਰ ਅੱਛਾ ਸੌਦਾ ਕਿਆ ਹੈ ? ਇਉਂ ਕਹਿ ਕੇ ਘਰ ਨੂੰ ਮੁੜੇ । ਜਾਂ ਕਾਲੂ ਨੇ ਗੱਲ ਸੁਣੀ ਤਾਂ ਨਾਨਕ ਨੂੰ ਅਜਿਹੀ ਮਾਰ ਮਾਰੀ ਕਿ ਰਾਇ ਬੁਲਾਰ ਤਾਈਂ ਖਬਰ ਪਹੁੰਚੀ । ਰਾਇ ਨੂੰ ਜੋ ਨਾਨਕ ਦੇ ਮੁਖ ਪਰ ਸੱਪ ਦੀ ਛਾਇਆ ਦੇਖ ਕੇ ਅਕੀਨ ਹੋ ਰਿਹਾ ਸੀ ਬੀਹ ਰੁਪਯੇ ਆਪਣੇ ਪਾਸੋਂ ਦੇ ਕੇ ਨਾਨਕ ਨੂੰ ਮਾਰੋਂ ਛੁਡਾ ਦੱਤਾ, ਨਾਨਕ ਜੋ ਫੇਰ ਬੀ ਪਰਮੇਸੁਰ ਦੇ ਨਾਉਂ ਪੁਰ ਕੁਛ ਕੁਛ ਘਰੋਂ ਕੱਢ ਕੇ ਖਰਚ ਕਰ ਦਿੰਦਾ

*'ਸਿੱਖਾਂ ਦੇ ਰਾਜ ਦੀ ਵਿੱਥਿਆ,' ਜਲੰਧਰ, ੧੯੫੬ ।

ਗੁਰੂ ਨਾਨਕ ਜੀ ਕੇ ਗੁਰਦੁਆਰੇ*

ਪੰਡਿਤ ਤਾਰਾ ਹਰਿ (ਸਿੰਘ) ਨਰੋਤਮ

੧. ਤਲਵੰਡੀ ਗ੍ਰਾਮ ਲਾਹੌਰ ਸੇ ਤੀਸ ਕੋਸ ਪੱਛਮ ਜਨਮਥਾਨ ਨਨਕਯਾਣਾ ਸਾਹਿਬ, ਮੇਲੇ ਦੋ, ਕਾਤਕੀ ਪੁੰਨਯਾ, ਨਿਰਜਲਾ ਏਕਾਦਸੀ, ਪੁਜਾਰੀ ਉਦਾਸੀ। ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਪਿਤਾ ਕਾਲੂ ਜੀ ਕੇ ਘਰ ਵੇਦੀ ਬੰਸ ਮੇਂ ਸੰਬਤ ੧੫੨੬ ਮੇਂ ਕਾਤਕ ਸੁਦੀ ਪੁੰਨਯਾ ਕਾਤਕ ਪ੍ਰਵਿਸਟੇ ਤੇਰਾਂ ਗੁਰਵਾਰ ਅਧੀ ਰਾਤ ਕੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਕਾ ਅਵਤਾਰ ਹੂਆ। ਪਿਤਾ ਨੇ ਸਾਤ ਵਰਸ ਕੀ ਅਵਸਥਾ ਮੇਂ ਪਾਂਧੇ ਪਾਸ ਬੈਠਾਏ। ਉਸ ਕੇ 'ਜਾਲ ਮੋਹ ਘਸਮਸ ਕਰ' ਇਤਯਾਦਿ ਉਪਦੇਸ਼ ਕੀਆ। ਕਾਜੀ ਪਾਸ ਬੈਠਾਏ ਤਿਸ ਕੇ 'ਯਕ ਅਰਜ' ਇਤਯਾਦਿ ਪ੍ਰਾਰਥਨਾ ਸਿਖਾਈ। ਵੈਦ ਕੇ 'ਵੈਦਾ ਵੈਦ ਸੁ ਵੈਦ ਤੂੰ' ਇਤਯਾਦਿ ਉਪਦੇਸ਼ ਕੀਆ। ਸਮਾਣ ਮਗਵਾਇਆ। ਤਿਸ ਕੇ 'ਕੋਈ ਆਖੇ ਭੂਤਨਾ' ਇਤਯਾਦਿ ਉਪਦੇਸ਼ ਕੀਆ। ਜਨੇਊ ਸਮੇਂ ਬ੍ਰਾਹਮਣ ਕੇ 'ਦਯਾ ਕਪਾਹ' ਇਤਯਾਦਿ ਉਪਦੇਸ਼ ਕੀਆ। ਅਵਤਾਰ ਹੋਨੇ ਕਾ ਅਧਿਕ ਬ੍ਰਿਤਾਂਤ ਅੰਤ ਕੇ ਲਿਖੇਂਗੇ।

੨. ਨਾਨਕਸਰ, ਸਿੱਖ। ਇਸ ਤਲਾਵ ਮੇਂ ਗੁਰੂ ਜੀ ਬਾਲ ਅਵਸਥਾ ਮੇਂ ਬਾਲਕੋ ਸਾਥ ਮਿਲ ਅਸਨਾਨ ਕਰਤੇ। ਤਲਾਵ ਪੱਕਾ ਹੈ। ਤੀਰੇ ਪੈ ਮੰਜੀ ਸਾਹਬ ਹੈ। ਜਨਮਥਾਨ ਸੈ ਚਾਰ ਸੈ ਕਦਮ ਅਗਨ ਕੋਣ ਮੇਂ ਹੈ।

੩. ਕਿਆਰਾ ਸਾਹਬ, ਸਿੱਖ। ਈਹਾਂ ਗੁਰੂ ਜੀ ਨੇ ਮਹਖੀਯੋਂ ਕਾ ਖਾਯਾ ਖੇਤ ਵੈਸਾ ਹੀ ਹਰਾ ਕੀਆ ਥਾ।

੪. ਮਾਲ ਸਾਹਬ, ਉਦਾਸੀ। ਈਹਾਂ ਗੁਰੂ ਜੀ ਕੇ ਮੁਖ ਪੈ ਸਰਪ ਨੇ ਛਾਯਾ ਕਰੀ ਥੀ। ਯਹ ਮਾਲ ਸਾਹਬ ਜਨਮ ਥਾਨ ਸੇ ਕੱਚਾ ਕੋਸ ਈਸਾਨ ਕੋਣ ਮੇਂ ਹੈ।

੫. ਤੰਬੂ ਸਾਹਬ, ਨਿਹੰਗ, ਬਨ ਕੇ ਬਿਛ ਕਾ ਨਾਮ ਤੰਬੂ ਸਾਹਿਬ ਹੈ। ਈਹਾ ਗੁਰੂ ਖਰਾ ਸੋਦਾ ਕਰ ਚੂਹੜਕਾਣੇ ਸੇ ਆਯ ਕੇ ਬਾਹਰ ਬੈਠ ਰਹੇ। ਬਾਬਾ ਕਾਲੂ ਵਹਾਂ ਪਹੁੰਚ ਮਾਰਤਾ ਪੀਟਤਾ ਘਰ ਲੇ ਆਯਾ। ਅਬ ਉਸ ਬਨ ਕੇ ਬਿਸਤਾਰ ਪੰਚਵੰਜਾ ਕਦਮ ਘੇਰ ਕਾ ਹੈ। ਯਹ ਜਨਮਥਾਨ ਸੇ ਪਾਂਚ ਸੈ ਕਦਮ ਈਸਾਨ ਕੋਣ ਮੇਂ ਹੈ।

੬. ਚੂਹੜਕਾਣਾ, ਗ੍ਰਾਮ ਨਨਕਾਣੇ ਸੇ ਬਾਰਾਂ ਕੋਸ ਉਤ੍ਰ, ਖਰਾ ਸੋਦਾ, ਸਿੱਖ। ਪੰਦ੍ਰਾਂ ਬਰਸ ਕੀ ਅਵਸਥਾ ਮੇਂ ਬੀਸ ਰੁਪਏ ਪੂੰਜੀ ਦੇ ਸਾਥ ਬਾਲੇ ਕੇ ਦੇ ਕਰ ਪਿਤਾ ਨੇ ਕਹਾ ਖਰਾ ਸੋਦਾ ਕਰਨਾ। ਗੁਰੂ ਜੀ ਨੇ ਸੰਤਰੇਣ ਬੈਰਾਗੀ ਕੀ ਜਮਾਤ ਕੇ ਭੋਜਨ ਖੁਲਾਯਾ। ਯਹ ਖਰਾ ਸੋਦਾ ਕੀਯਾ।

੭. ਸੁਲਤਾਨਪੁਰ ਸਹਰ ਕਪੂਰਥਲੇ ਸੇ ੧੫ ਕੋਸ ਪੱਛਮ, ਹੱਟੀ ਸਾਹਬ ਸਹਰ ਕੇ ਦੱਖਣ ਪਾਸੇ, ਸਿੱਖ। ਆਪਨੇ ਬਹਨੋਈ ਜੈ ਰਾਮ ਪਾਸ ਸੁਲਤਾਨਪੁਰ ਪਹੁੰਚ ਸੋਲਾਂ ਬਰਸ ਕੀ ਅਵਸਥਾ ਮੇਂ ਗੁਰੂ ਜੀ ਨੇ ਦੋਲਤ ਖਾਨ ਲੋਦੀ ਪਠਾਣ ਕਾ ਮੋਦੀਖਾਨਾ ਕੀਆ। ਈਹਾਂ ਗੁਰੂ ਜੀ ਕੇ ਤੋਲਨੇ ਕੇ ਵੱਟੇ ਰੱਖੇ ਹੈਂ। ਰਾਜ ਕਪੂਰਥਲੇ ਕਾ ਹੈ, ਜਿਲੇ ਜਲੰਧਰ।

*'ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹ', ਟੈਂਪਲ ਪ੍ਰੈਸ, ਅੰਬਾਲਾ, ਸੰਬਤ ੧੮੪੧ ਬਿ., ਸਨ ੧੮੮੪ ਈ., ਪੰਨਾ ੯-੨੩

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਅਸਥਾਨ*

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ

੧. ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ (ਜਿਲਾਂ ਲਾਹੌਰ) ਰਾਇ ਭੋਇ ਦੀ ਤਲਵੰਡੀ। ਲਾਹੌਰੋਂ ਤੀਹ ਕੋਹ ਸਟੇਸ਼ਨ ਖਾਸ, ਏਥੇ ਸੰਮਤ ੧੫੨੬ ਬਿ: ਕੱਤਕ ਦੀ ਪੂਰਨਮਾਸੀ ਨੂੰ ਢਲੀ ਰਾਤ ਕਲਯਾਨ ਰਾਇ ਬੇਦੀ ਖੱਤਰੀ ਦੇ ਘਰ ਮਾਈ ਤ੍ਰਿਪਤਾ ਜੀ ਦੇ ਉਦਰ ਤੋਂ ਸਤਿਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਅਵਤਾਰ ਹੋਇਆ, ਏਹ ਧਾਮ ਪਹਿਲਾਂ ਧਰਮਚੰਦ ਬੇਦੀ ਨੇ ਸੰਮਤ ੧੬੧੧ ਬਿ: ਨੂੰ ਤਿਆਰ ਕਰਾਇਆ, ਸੇਵਾ ਅਕਾਲੀ ਸਿੰਘ ਕਰਦੇ ਸੇ, ਉਪਦੇਸ਼ ਕਰਨ ਦਾ ਸੁਭਾਉ ਹੋਣ ਕਰਕੇ ਟਿਕ ਕੇ ਨਾ ਬੈਠੇ। ਮਗਰੋਂ ਇਕ ਉਦਾਸੀ ਨੇ ਕਬਜ਼ਾ ਕਰ ਲਿਆ, ਰਾਜੇ ਤੇਜਾ ਸਿੰਘ (ਬ੍ਰਹਮਨ ਸਿੱਖ) ਨੇ ਸੰਮਤ ੧੮੪੨ ਨੂੰ ਧਾਮ ਪੱਕਾ ਤੇ ਰਾਮ ਚੰਦ ਅਕਾਲ ਗੜ੍ਹੀਏ ਨੇ ਤਲਾਉ ਪੱਕਾ ਬਣਵਾਇਆ, ੧੮੦੦੦ ਅਠਾਰਾ ਹਜ਼ਾਰ ਘੁਮਾਂ ਜ਼ਮੀਨ ਮਾਫੀ ਤੇ ਹੋਰ ਕਈ ਹਜ਼ਾਰ ਦਾਮੀ ਭੀ ਹੈ। ਪੂਜਾ ਉਦਾਸੀ ਸਾਧੂ ਲੈਂਦੇ ਹਨ, ਜੋ ਆਪਣੇ ਸੁਖ ਭੋਗਣ ਵਿਚ ਹੀ ਖਰਚ ਕਰਦੇ ਹਨ, ਵਿੱਦਯਾ ਤੇ ਗੁਰ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਲਈ ਤਿਆਰ ਨਹੀਂ, ਨਾਂ ਹੀ ਆਏ ਗਏ ਨੂੰ ਲੰਗਰ ਦਿੰਦੇ ਹਨ।

੨. ਨਾਨਕ ਸਰ ਮੰਜੀ ਸਾਹਿਬ। ਏਥੇ ਕੱਚੇ ਤਾਲ ਵਿਚ ਇਸ਼ਨਾਨ ਕਰਦੇ ਹੁੰਦੇ ਸਨ, ਇਕ ਮੁੰਡਾ ਏਥੇ ਡੁਬ ਕੇ ਮਰਿਆ ਜਿਉਂਦਾ ਕੀਤਾ ਸੀ, ਜ਼ਮੀਨ ੨੦੦ ਦੋ ਸੌ ਘੁਮਾਂ ਹੈ। ਹੋਰ ਜੋੜ ਮੇਲਿਆਂ ਦੀ ਚੜ੍ਹਤ ਬਹੁਤ ਹੈ। ਪੁਜਾਰੀ ਨਿਰਮਲੇ ਸਿੱਖ ਹਨ।

੩. ਕਿਆਰਾ ਸਾਹਿਬ। ਏਥੇ ਚੌਣੇ ਦਾ ਖਾਧਾ ਹੋਇਆ ਖੇਤ ਹਰਾ ਕੀਤਾ ਸੀ, ੩੦੦ ਤਿੰਨ ਸੌ ਘੁਮਾਂ ਜ਼ਮੀਨ, ਹੋਰ ਚੜ੍ਹਤ ਹੈ, ਪੁਜਾਰੀ ਸਿੱਖ।

੪-ੳ. ਮਾਲ ਸਾਹਿਬ। ਏਥੇ ਪੀਲੂ ਦੇ ਬਿਰਛ ਹੇਠ ਬਿਰਾਜੇ ਤਾਂ ਬਿਰਛ ਦੀ ਛਾਇਆ ਦੁਪੈਰ ਤਾਈਂ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਮੁਖਾਰ ਬਿੰਦ ਤੇ ਬਣੀ ਰਹੀ, ਆਮਦਨ ਚੜ੍ਹਾਵੇ ਦੀ ਹੈ, ਪੁਜਾਰੀ ਸਿੱਖ।

ਅ. ਮਾਲ ਸਾਹਿਬ। ਏਥੇ ਇਕ ਚਿੱਟੇ ਸੱਪ ਨੇ ਫਣ ਫੈਲਾ ਛਾਇਆ ਕਰ ਰੱਖੀ ਸੀ ਕਿ ਇਤਨੇ ਨੂੰ ਰਾਇ ਬੁਲਾਰ ਸ਼ਿਕਾਰ ਖੇਡਦੇ ਹੋਏ ਨੇ ਇਹ ਕੌਤਕ ਦੇਖਿਆ ਤਾਂ ਅਸਚਰਜ ਹੋ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਕਰਾਮਾਤੀ ਜਾਣਿਆ। ਏਥੇ ੨੦੦ ਦੋ ਸੌ ਬਿੱਘੇ ਜ਼ਮੀਨ ਤੇ ਹੋਰ ਚੜ੍ਹਤ ਦੀ ਆਮਦਨ ਹੈ, ਪੁਜਾਰੀ ਸਿੱਖ।

੫. ਤੰਬੂ ਸਾਹਿਬ। ਏਥੇ ਤੰਬੂ ਜੇਹੇ ਬਣ ਦੇ ਬਿਰਛ ਹੇਠ ਓਸ ਵੇਲੇ ਲੁਕੇ ਸਨ, ਜਦ ਲਾਹੌਰੋਂ ਸੱਚਾ ਸੌਦਾ ਲੈਣ ਗਏ ਹੋਏ ਰਸਤੇ ਵਿਚ ਸੰਤਾਂ ਨੂੰ ਪੁੰਜੀ ਖੁਲਾ ਆਏ ਸਨ। ਹੁਣ ਓਸ ਬਿਰਛ ਦਾ ਪੈਂਹਠ ਗਜ ਦਾ ਘੇਰਾ ਹੈ। ੫੦੦ ਪੰਜ ਸੌ ਘੁਮਾਂ ਜ਼ਮੀਨ ਤੇ ਹੋਰ ਪੂਜਾ ਹੈ। ਪੁਜਾਰੀ ਨਿਹੰਗ ਸਿੰਘ ਹਨ।

੬. ਚੂੜ੍ਹਕਾਣਾ ਖਰਾ ਸੌਦਾ। ਏਥੇ ਸੰਤਾਂ ਨੂੰ ਭੋਜਨ ਛਕਾ ਕੇ ਬਚਨ ਕੀਤਾ ਕਿ ਪਿਤਾ ਜੀ ਨੇ ਖਰਾ ਸੌਦਾ ਕਰਨ ਨੂੰ ਕਿਹਾ ਸੀ, ਸੌ ਏਦੂੰ ਚੰਗਾ ਖਰਾ ਸੌਦਾ ਹੋਰ ਕੋਈ ਨਹੀਂ। ਏਹ ਧਾਮ

*'ਰਿਪੁਦਮਨ ਪ੍ਰਕਾਸ਼', ਭਾਗ ਪਹਿਲਾ, ਭੂਪਿੰਦਰਾ ਸਟੇਟ ਪ੍ਰੈਸ, ਪਟਿਆਲਾ, ਵੈਸਾਖ ੧੯੭੬ ਬਿ., ਅਪ੍ਰੈਲ ਸਨ ੧੯੧੯ ਈ.

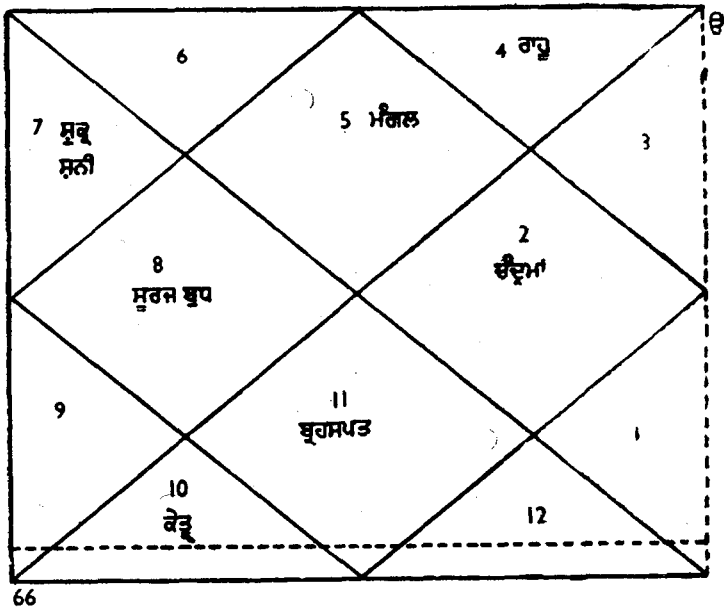
ਇਰਾਕ, ਈਰਾਨ ਅਤੇ ਅਫਗਾਨਿਸਤਾਨ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇ ਅਸਥਾਨ

ਪੰਡਤ ਅਰਜੁਨ ਮੁਨੀ

ਬਹਿਲੋਲ ਲੋਦੀ ਪਾਦਸ਼ਾਹ ਦੇ ਵਕਤ ਮੇਂ ਗੁਰ ਨਾਨਕ ਜੀ ਕਾਲੂ ਚੰਦ ਮਹਿਤੇ ਕੇ ਘਰ ਮੇਂ ਸੰਮਤ ੧੫੨੬ ਬਿਕ੍ਰਮੀ ਕੇ ਕਾਤਕ ਸੁਦੀ ਪੂਰਣਮਾਸੀ ਬਾਰ ਦੇਸ ਜ਼ਿਲਾ ਲਾਹੌਰ ਮੇਂ ਰਾਇ ਭੋਇ ਦੀ ਤਲਵੰਡੀ ਮੇਂ ਇਕ ਪਹਿਰ ਰਾਤ ਰਹਿਤੇ ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਸੇ ਪ੍ਰਾਦੁਰ ਭਾਵ ਹੂਆ ।

ਪੰਡਤ ਕੋ ਬੁਲਵਾਯਾ । ਪੰਡਿਤ ਨੇ ਦਾਈ ਦੌਲਤਾਂ ਸੇ ਹਾਲ ਪੂਛਾ । ਦੌਲਤਾਂ ਨੇ ਕਹਾ ਸੇ ਐਸਾ ਲੜਕਾ ਆਜ ਤਕ ਕੋਈ ਨਹੀਂ ਦੇਖਾ ਏਕ ਦਮ ਜਨਮ ਸਮੇਂ ਘਰ ਮੇਂ ਪ੍ਰਕਾਸ਼ ਹੋ ਗਿਆ ਥਾ ਪੰਡਿਤ ਜੀ ਨੇ ਲਗਨ ਕੁੰਡਲੀ ਖੋਚ ਕਰ ਕਹਾ ਜੇ ਬੜੇ ਪ੍ਰਤਾਪੀ ਹੋਵੋਂਗੇ ਇਨ ਕੋ ਆਗ ਪਾਨੀ ਰਾਸਤੇ ਦੇਵੋਂਗੇ । ਸਿਰ ਪਰ ਛਤ੍ਰ ਹੋਵੇਗਾ । ਦੇਵਤਾ ਮਨੁਸ਼ਯ ਸਭ ਇਨ ਕੋ ਤਾਬਾ ਮੇਂ ਹੋਵੋਂਗੇ । ਜਗਤ ਕਾ ਸਚਾ ਮਾਲਿਕ ਹੋਵੇਗਾ ਵਹ ਲਗਨ ਕੁੰਡਲੀ ਯਹ ਹੈ ॥ ਯਥਾ

ਯਹ ਲਗਨ ਕੁੰਡਲੀ 'ਨਾਨਕ ਚੰਦ੍ਰਦਯ' ਮੇਂ ਲਿਖੀ ਹੈ :



ਤਲਵੰਡੀ ਗਾਮ ਲਾਹੌਰ ਸੇ ਤੀਸ ਕੋਸ ਹੈ । ਪੱਛਮ ਕੀ ਤਰਫ ਜਨਮ ਸਥਾਨ ਨਾਨਕਾਣਾ ਸਾਹਿਬ ਅਜ ਕਲ ਪ੍ਰਸਿਧ ਹੈ । ਮੇਲੇ ਦੋਂ, ਕਾਤਕੀ ਪੂਰਣਮਾਸੀ ਔਰ ਨਰਜਲਾ ਏਕਾਦਸੀ, ਪੁਜਾਰੀ ਉਦਾਸੀ ॥ ੧ ॥

* 'ਗੁਰਦੁਆਰਾ ਦਰਪਣ' ਕਿਰਤ ਕਵਿਰਾਜ ਪੰਡਤ ਅਰਜੁਨ ਮੁਨੀ, ਪ੍ਰਤਾਪ ਹਰੀ ਪ੍ਰੈਸ, ਲਾਹੌਰ, ੨੦ ਜੂਨ, ੧੯੨੩, ਪੰਨਾ ੧੮-੧੯ ਅਤੇ ਇਹ ਕੁੰਡਲੀ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਕ੍ਰਿਤ ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ (ਸਨ ੧੮੯੧ ਈ.) ਭਾਗ ੧, ਗੁਰੂ ੧ ਦੇ ਪੰਨਾ ੫੧ ਪਰ ਭੀ ਦਿਤੀ ਹੋਈ ਹੈ—ਸੰਪਾਦਕ

ਗੁਰ-ਅਸਥਾਨ ਬਗਦਾਦ ਸੰਬੰਧੀ ਚਿੱਠੀ

ਕਰਤਾਰ ਸਿੰਘ ਸੰਸਾਰਪੁਰੀ

ਸੈਂਟਰਲ ਸਿੱਖ ਕਮੇਟੀ ਬਗਦਾਦ (ਇਰਾਕ)

THE CENTRAL SIKH COMMITTEE

Baghdad (Iraq)

ਨੰ: ਕ/17

Date 5-5-1932

ਸੇਵਾ ਵਿਖੇ

ਸ੍ਰੀਮਾਨ ਸਰਦਾਰ ਸਾਹਿਬ ਸ. ਖਜ਼ਾਨ ਸਿੰਘ ਜੀ, ਪੀ. ਜੀ. ਐਸ. (ਰੀਟਾਇਰਡ), ਸਿਆਲਕੋਟ

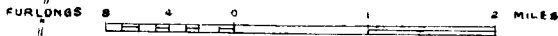
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ। ਆਪ ਜੀਓ ਨੇ ਜੋ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੇ ਬਗਦਾਦ ਫੇਰਾ ਪੌਣ ਦੀ ਬਾਬਤ ਪੁਛ ਕੀਤੀ ਹੈ ਉਸ ਦਾ ਉਤ੍ਰ ਸੈਂ ਆਪ ਜੀਓ ਨੂੰ ਸੈਂਟਰਲ ਸਿਖ ਕਮੇਟੀ ਬਗਦਾਦ ਦੇ ਹੁਕਮ ਨਾਲ ਦੇ ਰਿਹਾ ਹਾਂ। ਉਤ੍ਰ ਦੇਣ ਬੀਂ ਪਹਿਲਾਂ ਸੈਂ ਬੰਨਤੀ ਕਰ ਦੇਵਾਂ ਕਿ ਸੈਂਟਰਲ ਸਿਖ ਕਮੇਟੀ ਨੇ ਆਪਣੀ ਵਲੋਂ ਇਸ ਦੇ ਮੁਤਅੱਲਕ ਖੋਜ ਕਰਨ ਦੀ ਬਹੁਤ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਅਤੇ ਅਜੇ ਭੀ ਖੋਜ ਨੂੰ ਜਾਰੀ ਰਖੇਗੀ। ਕਮੇਟੀ ਇਸ ਗੱਲ ਦਾ ਪਤਾ ਲੈਣ ਵਿਚ ਬਹੁਤ ਜੁਟੀ ਰਹੀ ਹੈ ਕੇ ਕਿਸੇ ਤਰਾਂ ਅਰਬੀ ਕਿਤਾਬਾਂ ਵਿਚੋਂ ਹਵਾਲੇ (References) ਮਿਲ ਜਾਣ ਜਿਨਾਂ ਤੋਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਬਗਦਾਦ ਜਾਣਾ ਅਛੀ ਤਰਾਂ ਸਾਬਤ ਹੋ ਜਾਵੇ। ਇਥੋਂ ਦਾ ਇਤਿਹਾਸ ਅਰਬੀ ਜਾਂ ਤੁਰਕੀ ਜ਼ਬਾਨ ਵਿਚ ਹੋਣ ਕਰਕੇ ਪੂਰੀ ਸਫਲਤਾ ਦਾ ਪ੍ਰਾਪਤ ਹੋਣਾ ਕਠਨ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਇਕ ਹੋਰ ਮੁਸ਼ਕਲ ਇਹ ਹੈ ਕਿ ਛੇ ਸਤ ਸੌ ਹਿਜਰੀ ਤੋਂ ਲੈ ਕੇ ਇਕ ਹਜ਼ਾਰ ਹਿਜਰੀ ਤਾਈਂ ਦਾ ਇਤਿਹਾਸ ਬਹੁਤ ਹੀ ਘਟ ਮਿਲਦਾ ਹੈ। ਜੋ ਕੁਝ ਭੀ ਖੋਜ ਕਰਨ ਨਾਲ ਅਜੇ ਤਾਈਂ ਪਤਾ ਲਗਾ ਹੈ ਉਹ ਆਪ ਜੀਓ ਦੀ ਸੇਵਾ ਵਿਖੇ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ। ਪਹਲਾਂ ਆਪ ਜੀਓ ਦੀ ਚਿੱਠੀ ਦੇ ਹਰੇਕ ਪੈਰਾਗਰਾਫ ਦਾ ਉਤ੍ਰ ਦੇਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਵੇਗੀ ਉਸ ਤੋਂ ਬਾਦ ਹੋਰ ਕੁਝ ਲਿਖਿਆ ਜਾਵੇਗਾ।

ਪੈਰਾਗਰਾਫ ੨ :

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਬਗਦਾਦ ਜਾਣ ਵਿਚ ਸੱਕ ਤਾਂ ਕੋਈ ਨਹੀਂ ਕਿਉਂਕਿ ਇਸ ਗੱਲ ਦੀ ਆਮ ਚਰਚਾ ਅਕਸਰ ਇਰਾਕ ਵਿਚ ਸੁਣੀ ਗਈ ਹੈ, ਅਤੇ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਬਾਣੀ ਤੋਂ ਭੀ ਉਨ੍ਹਾਂ ਦਾ ਬਗਦਾਦ ਜਾਣਾ ਸਿਧ ਹੁੰਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਮਜ਼ਹਬਾਂ ਦੀ ਜ਼ਬਾਨੀ ਭੀ, ਜੋ ਬਹਿਲੋਲ ਦਾਨਾ ਦੀ ਜ਼ਿਆਰਤਗਾਹ ਦੀ ਪੁਸ਼ਤ ਦਰ ਪੁਸ਼ਤ ਸੇਵਾ ਕਰਦੇ ਆਏ ਨੇ, ਇਹੀ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਬਗਦਾਦ ਜ਼ਰੂਰ ਫੇਰਾ ਪਾਇਆ। ਬਹਿਲੋਲ ਦਾਨਾ ਅਤੇ ਸ਼ੇਖ ਅਬਦੁਲ ਕਾਦਰ ਜੀਲਾਨੀ ਦੀ ਸੱਜਾਦਾ-ਨਸ਼ੀਨਾਂ ਨਾਲ ਗੱਲ ਬਾਤ ਕੀਤੀ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣਾ ਮੁਰੀਦ ਬਣਾਇਆ। ਬਾਬਾ ਨਾਨਕ ਦਾ ਨਾਉਂ ਲੈਣ ਨਾਲ ਬਹੁਤ ਸਾਰੇ ਅਰਬੀ ਇਕ ਦਮ ਸਮਝ ਜਾਂਦੇ ਨੇ ਕਿ ਬਾਬਾ ਨਾਨਕ ਹਿੰਦੂਆਂ ਦਾ ਨਬੀ ਸੀ ਜੋ ਮੱਕਾ, ਮਦੀਨਾ, ਬਗਦਾਦ ਅਤੇ ਕੰਧਾਰ ਵੰਗੈਰਾ ਸਾਰੇ ਗਿਆ। ਪਰ ਅਜੇ

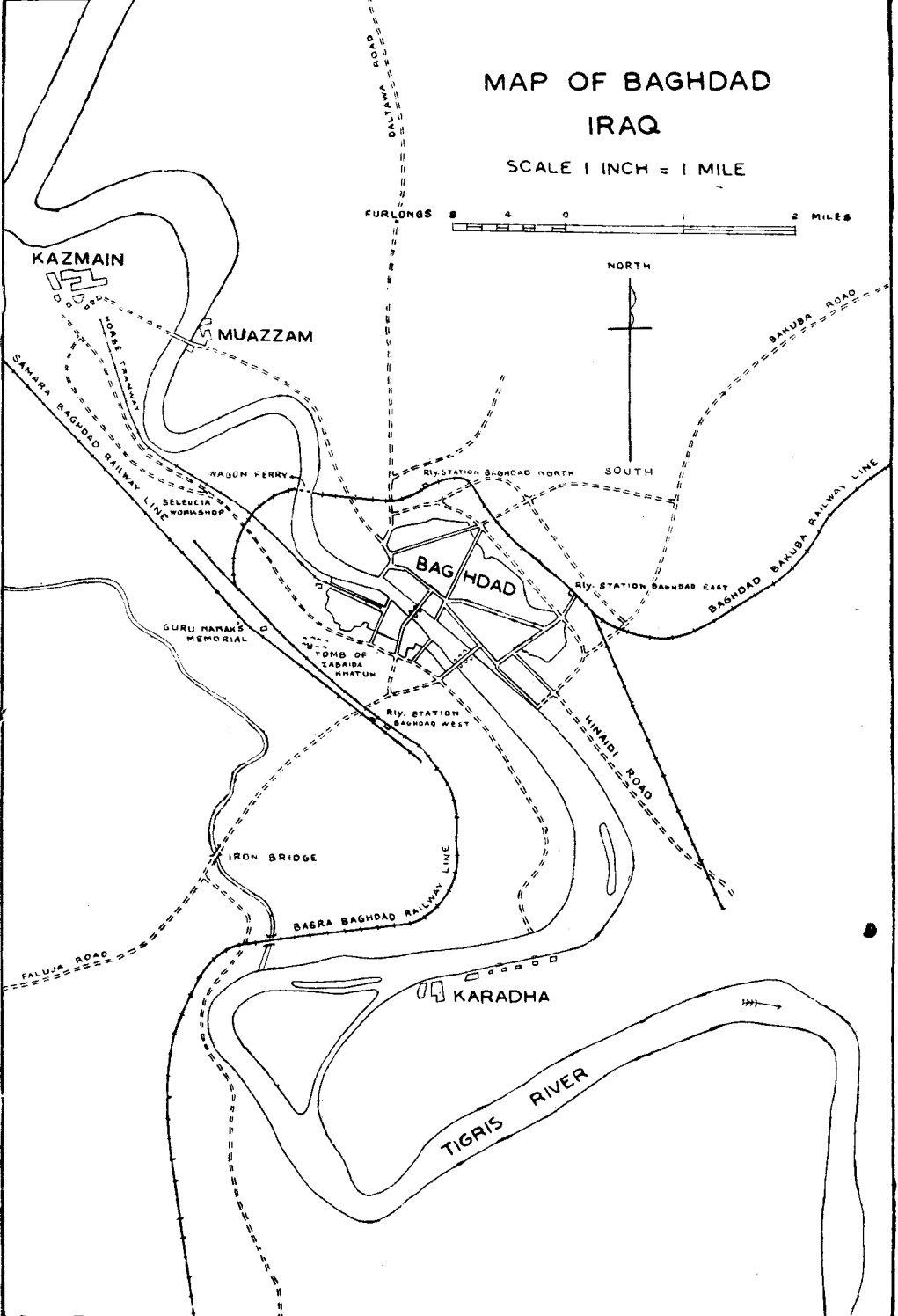
MAP OF BAGHDAD IRAQ

SCALE 1 INCH = 1 MILE



NORTH

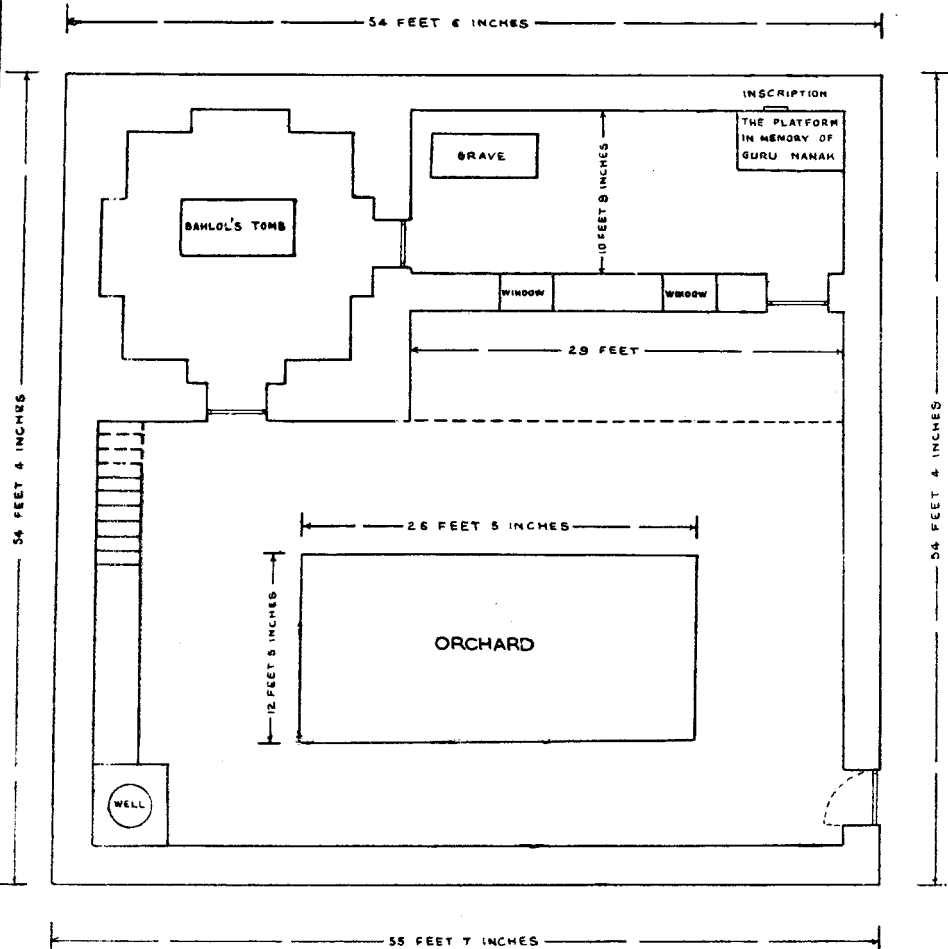
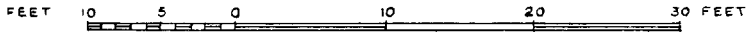
SOUTH



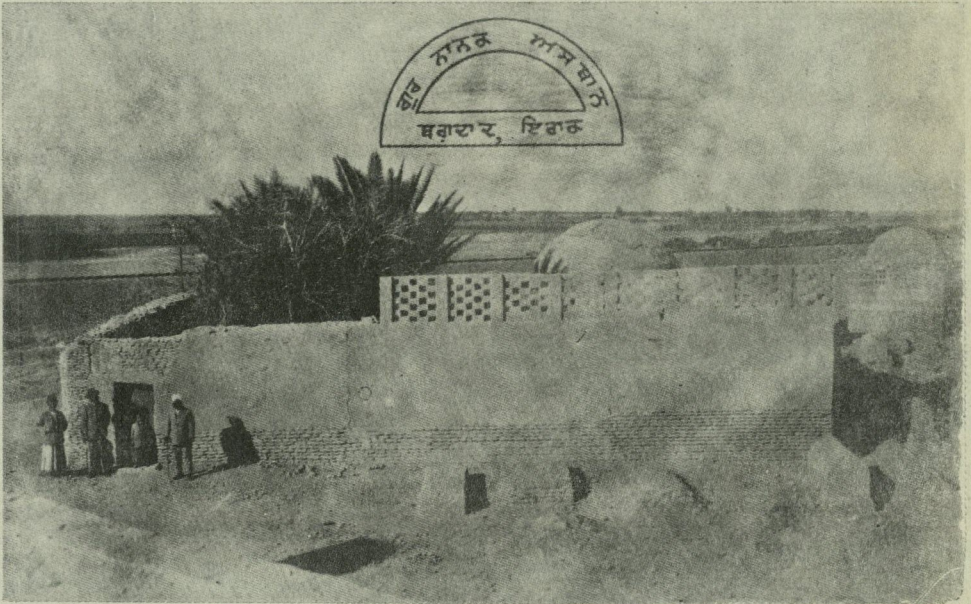
MAP SHOWING THE SITE OF PLATFORM
IN MEMORY OF GURU NANAK AT BAGHDAD

IRAQ

SCALE 1 INCH=8 FEET



ਗੁਰੂ ਨਾਨਕ ਅਸਥਾਨ
ਬਗਦਾਦ, ਇਰਾਕ

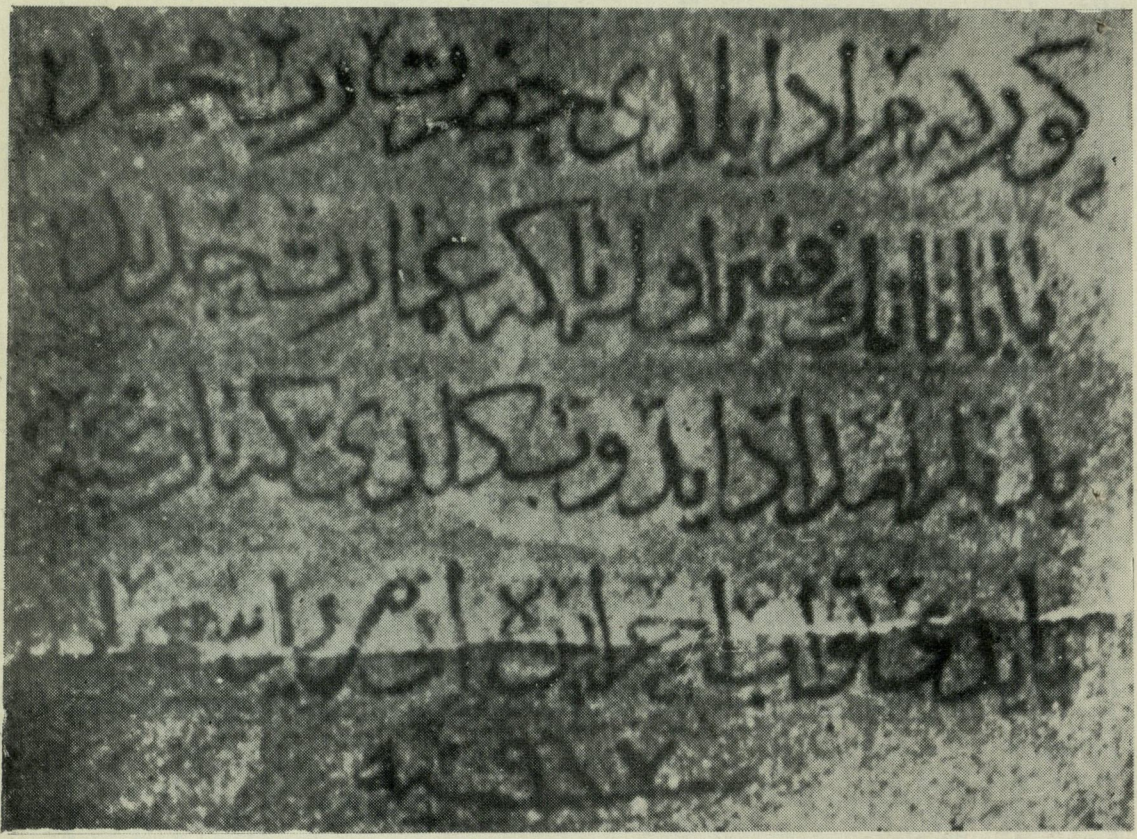


ਗੁਰੂ ਨਾਨਕ-ਅਸਥਾਨ ਬਗਦਾਦ

MAP SHOWING THE SITE OF PLATFORM
IN MEMORY OF GURU NANAK AT BAG-DAL

PLATE I

SCALE 1:100,000



ਗੁਰੂ ਨਾਨਕ ਸੰਬੰਧੀ ਸਿਲਾ-ਲੇਖ

ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ*

ਗਿਆਨੀ ਹਰਚਰਨ ਸਿੰਘ

ਇਸ ਸਾਲ ਵੈਸਾਖ ਪੂਰਨਮਾਸੀ ਸੰਨ ੧੯੬੯ ਈ. ਤੇ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ ਦੀ ਯਾਤਰਾ ਲਈ ਲਖਨਉ, ਦਿੱਲੀ ਆਦਿ ਦੂਰ ਦੂਰ ਤੋਂ ਆਈਆਂ ਸੰਗਤਾਂ ਨੂੰ ਬਰਸਾਤ ਕਰਕੇ ਅਤੇ ਇੰਤਜ਼ਾਮ ਦੀ ਕਮੀ ਕਾਰਨ ਕਾਫੀ ਤਕਲੀਫ ਉਠਾਉਣੀ ਪਈ। ਬਹੁਤ ਸਾਰੇ ਗੁਰਸਿੱਖਾਂ ਨੇ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਨਾਨਕ ਮਤਾ ਸਾਹਿਬ ਨੂੰ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ ਦਾ ਪ੍ਰਬੰਧ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਹਲਦੁਆਨੀ ਪਾਸੋਂ ਲੈਣ ਲਈ ਲਿਖਿਆ। ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਹਲਦੁਆਨੀ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੇ ਬੜੀ ਸੂਝ ਬੂਝ ਤੋਂ ਕੰਮ ਲਿਆ ਅਤੇ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ ਦਾ ਪ੍ਰਬੰਧ ਹੋਰ ਸੁਚੱਜੇ ਢੰਗ ਨਾਲ ਕਰਨ ਲਈ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਨਾਨਕ ਮਤਾ ਸਾਹਿਬ ਨੂੰ ਲਿਖਿਆ। ਫਲ ਸਰੂਪ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ ਦਾ ਇਤਿਹਾਸ ਫੋਟੋ ਆਦਿਕ ਪੂਰੇ ਵੇਰਵੇ ਦੇ ਲੈਣ ਲਈ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨਾਨਕ ਮਤਾ ਸਾਹਿਬ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਦਾਸ ਫੋਟੋ ਗ੍ਰਾਫਰ ਸਮੇਤ ੨੨-੫-੬੯ ਨੂੰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਚਲ ਪਿਆ। ਨਾਨਕ ਮਤਾ ਸਾਹਿਬ ਤੋਂ ਸ੍ਰੀ ਰੀਠਾ ਸਾਹਿਬ ੩੦ ਮੀਲ ਅਤੇ ਹਲਦੁਆਨੀ ਤੋਂ ੪੨ ਮੀਲ ਹੈ। ਦੁਰਗਾ ਪਿੱਪਲ ਤਕ ਜੰਗਲਾਤ ਰੋਡ ਹੈ, ਅਤੇ ਤਿੰਨ ਮੀਲ ਤਕ ਜੀਪ ਜਾਂ ਟਰੱਕ ਹੋਰ ਜਾ ਸਕਦਾ ਹੈ। ਪੰਜ ਮੀਲ ਦੀ ਸਖਤ ਪਹਾੜੀ ਚੜ੍ਹਾਈ ਤੋਂ ਬਾਦ ੭ ਹਜ਼ਾਰ ਫੁਟ ਬੁਲੰਦੀ ਤੇ ਮੀਨਾਰ ਪੜਾ ਪੈਂਦਾ ਹੈ, ਅਤੇ ਪੰਜ ਮੀਲ ਦੀ ਚੜ੍ਹਾਈ ਜਿਤਨੀ ਹੀ ਉਤਰਾਈ ਮਗਰੋਂ ਉਸ ਮਹਾਨ ਪਵਿੱਤਰ ਅਸਥਾਨ ਦੇ ਦਰਸ਼ਨ ਹੁੰਦੇ ਹਨ ਜਿਥੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਆਪਣੀ ਮਿਹਰ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਕੌੜੇ ਜ਼ਹਿਰ ਰੀਠੇ ਵਿਚ ਮਿੱਠਾ ਅੰਮ੍ਰਿਤ ਰਸ ਭਰ ਕੇ ਸਿੱਧਾਂ ਦੀ ਅਤੇ ਮਰਦਾਨਾ ਜੀ ਦੀ ਭਖ ਨਵਿਰਤ ਕੀਤੀ ਸੀ। ਚੌਹਾਂ ਪਾਸਿਆਂ ਤੋਂ ਪਹਾੜਾਂ ਦੇ ਵਿਚਕਾਰ ਘਿਰੀ ਹੋਈ ਇਸ ਸੁੰਦਰ ਵਾਦੀ ਵਿਚ ਲਧੀਆਂ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਮੌਜਾ ਚੌੜਾ ਪਿਤਾ, ਪੱਟੀ ਤਲੀਰਾ, ਜ਼ਿਲਾ ਅਲਮੌੜਾ (ਉੱਤਰ ਪ੍ਰਦੇਸ਼) ਵਿਚ ਗੁਰਦੁਆਰਾ ਰੀਠਾ ਸਾਹਿਬ ਤੇ ਸੁੰਦਰ ਕੇਸਰੀ ਨਿਸ਼ਾਨ ਝੁਲ ਰਿਹਾ ਹੈ। ਹਲਦੁਆਨੀ ਸੰਗਤਾਂ ਦੇ ਉੱਦਮ ਨਾਲ ੨੫x੩੦ ਫੁੱਟ ਦਾ ਟੀਨਾਂ ਦੀ ਛੱਤ ਦਾ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦਾ ਕਮਰਾ ਬਣਿਆ ਹੋਇਆ ਹੈ। ਵਿਚ ਸੁੰਦਰ ਪਾਲਕੀ ਤੇ ਮਹਾਰਾਜ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੈ। ਰੀਠਾ ਸਾਹਿਬ ਜੀ ਦੇ ਪੇੜ ਹਨ। ਇਕ ਗੁਰਦੁਆਰਾ ਜੀ ਦੇ ਸਾਹਮਣੇ ਇਕ ਖੰਬੇ ਪਾਸੇ। ਨਾਲ ਹੀ ਜੋਗੀ ਢੇਰ ਨਾਥ ਦਾ ਪੁਰਾਣਾ ਮੰਦਰ ਹੈ, ਜਿਸ ਵਿਚ ਫਾਉੜੀ, ਚਿਮਟਾ, ਧੂਣੀ ਆਦਿ ਦੀ ਪੂਜਾ ਹੁੰਦੀ ਹੈ। ਗੁਰਦੁਆਰੇ ਦਾ ਇੰਤਜ਼ਾਮ ਮਹੰਤ ਖੁਸ਼ਹਾਲ ਨਾਥ ਜੀ ਕਰਦੇ ਹਨ, ਅਤੇ ਢੇਰ ਨਾਥ ਮੰਦਰ ਦੀ ਪੂਜਾ ਮਹੰਤ ਗੰਗਾ ਨਾਥ ਜੀ। ਏਹ ਦੋਨੋਂ ਸਕੇ ਭਾਈ ਹਨ। ਇਨ੍ਹਾਂ ਤੋਂ ਪਹਿਲਾਂ ਖੇਮ ਨਾਥ, ਅਮਰ ਨਾਥ, ਸੂਰਤ ਨਾਥ ਸੇਵਾ ਕਰਦੇ ਰਹੇ ਹਨ। ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੇ ਸਾਹਮਣੇ ਥੋੜਾ ਜਿਹਾ ਵਿਹੜਾ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਹਲਦੁਆਨੀ ਨੇ ਲੰਗਰ ਲਈ ਇਕ ਖੇਤ ਹੋਰ ਖਰੀਦਿਆ ਹੈ। ਮਹੰਤ ਖੁਸ਼ਹਾਲ ਨਾਥ ਪਾਸ ਦਸ ਏਕੜ ਜ਼ਮੀਨ ਹੈ। ਪਰੰਤੂ ਸੁਆਰਥ ਵਸ ਉਹ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਨੂੰ ਕੋਈ ਟੁਕੜਾ ਜ਼ਮੀਨ ਦੇਣ ਨੂੰ ਤਿਆਰ ਨਹੀਂ। ਰਾਤ ਬਿਸਰਾਮ ਕਰ ਕੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੇ ਇੰਤਜ਼ਾਮ ਨੂੰ ਬਿਹਤਰ ਬਣਾਉਣ ਲਈ ਅਤੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੀ ਨਵੀਂ ਉਸਾਰੀ ਲਈ ਵਿਚਾਰਾਂ ਕੀਤੀਆਂ। ਪਵਿੱਤਰ

*ਖਾਲਸਾ ਸਮਾਚਾਰ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, ੧੩ ਹਾੜ, ਸੰਮਤ ੨੦੨੬ ਬਿ., ੨੬ ਜੂਨ, ਸੰਨ ੧੯੬੯ ਈ.

ਗੁਰਦੁਆਰਾ ਝੰਡਾ ਸਾਹਿਬ, ਬਾਗੋਸ਼ਵਰ*

ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਨਾਨਕ ਮਤਾ ਸਾਹਿਬ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਅਲਮੌੜਾ ਤੋਂ ਗੁਰਦੁਆਰਾ ਰੀਠਾ ਸਾਹਿਬ ਦੇ ਕਾਗਜ਼ਾਤ ਕਢਵਾ ਕੇ ਜਿਸ ਦਾ ਹਵਾਲਾ ਦਿੱਤਾ ਜਾ ਚੁੱਕਾ ਹੈ. ਅਸੀਂ ੫-੬-੬੬ ਨੂੰ ਸ੍ਰੀ ਵਿਸਾਖੀ ਰਾਮ ਅਤੇ ਸ. ਆਸਾ ਸਿੰਘ ਜੀ ਹਲਦੁਆਨੀ ਸਮੇਤ ਅਲਮੌੜਾ ਤੋਂ ਚਲ ਕੇ ਬਾਗੋਸ਼ਵਰ ਪਹੁੰਚੇ। ਰਸਤੇ ਵਿਚ ਗੋਮਤੀ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਪੁਰਾਤਨ ਸ੍ਰੀ ਬੈਜਨਾਥ ਮੰਦਰ ਦੇ ਦਰਸ਼ਨ ਕੀਤੇ। ਬੈਜਨਾਥ ਤੋਂ ੧੪ ਮੀਲ ਅਗੇ ਸਰਜੂ ਨਦੀ ਅਤੇ ਗੋਮਤੀ ਦੇ ਸੰਗਮ ਦੇ ਕਿਨਾਰੇ ਬਾਗੋਸ਼ਵਰ ਸ਼ਹਿਰ ਵਸਿਆ ਹੋਇਆ ਹੈ, ਜਿਥੇ ਬਾਗੋਸ਼ਵਰ, ਜਿਸ ਦੀ ਗੈਜ਼ਟੀਅਰ ਅਨੁਸਾਰ ਵਾਕਏਸ਼ਵਰ, ਬਾਣੀ ਦਾ ਦੇਵਤਾ, ਜਾਂ ਬਾਘ ਏਸ਼ਵਰ (ਸ਼ੇਰੋ ਕਾ ਦੇਵਤਾ), ਦੇ ਨਾਮ ਨਾਲ ਪੂਜਾ ਹੁੰਦੀ ਹੈ। ਹੋਰ ਵੀ ਭੈਰੋਂ ਮੰਦਰ, ਤ੍ਰੈ ਜੁਗੀ ਦੇਵਤਾ ਦਾ ਮੰਦਰ, ਰਿਸ਼ੀ ਮਾਰਕੰਡੇ ਦਾ ਤਪ-ਅਸਥਾਨ ਦੇਖਣ ਦੇ ਯੋਗ ਹਨ। ਇਥੇ ੧੦-੧੨ ਘਰ ਪੰਜਾਬੀ ਸਹਿਜਧਾਰੀਆਂ ਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਸ੍ਰੀ ਭਗਵਾਨ ਦਾਸ ਕੱਕੜ, ਡਾਕਟਰ ਮਨੋਹਰ ਲਾਲ ਜੀ ਅਤੇ ਸ੍ਰੀ ਮੋਹਰ ਚੰਦ ਕਪੂਰ ਆਦਿ ਮੁਖੀ ਸਜਣ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਨਾਲ ਲ ਕੇ ਅਸੀਂ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਦੇ ਉਸ ਅਸਥਾਨ ਦੇ ਦਰਸ਼ਨ ਕੀਤੇ ਜਿਥੇ ਮਹਾਰਾਜ ਜੀ ਨੇ ਚਰਨ ਪਾਏ ਸਨ। ਇਸ ਜਗਾ ਸਰਜੂ ਨਦੀ ਦੇ ਕਿਨਾਰੇ ਘਾਟ ਦੇ ਉਪਰ ਬਣੀ ਹੋਈ ਹੈ, ਪੁਜਾਰੀ ਸ਼ਿਵ ਲਾਲ ਸ਼ਾਹ ਨੇ ਸਾਰੀ ਜ਼ਮੀਨ ਉਤੇ ਕਬਜ਼ਾ ਕਰ ਕੇ ਘਾਟ ਦੇ ਕਿਨਾਰੇ ਆਪਣੇ ਪਕੇ ਮਕਾਨ ਬਣਾਏ ਹੋਏ ਹਨ। ਮਹਾਰਾਜ ਜੀ ਦੇ ਪਵਿਤਰ ਅਸਥਾਨ ਲਈ ਕੇਵਲ ੨੦'x੨੫' ਦੀ ਜਗਾ ਮੁਕਾਨ ਦੇ ਅੰਦਰ ਛੱਡੀ ਹੋਈ ਹੈ, ਜਿਥੇ ਛੋਟਾ ਜਿਹਾ ਬੜਾ ਸਾਹਿਬ ਬਣਿਆ ਹੋਇਆ ਹੈ ਅਤੇ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਝੂਲ ਰਿਹਾ ਹੈ। ਇਸ ਬੜੇ ਸਾਹਿਬ ਨੂੰ ਜਾਣ ਲਈ ਬਾਜ਼ਾਰ ਵਿਚੋਂ ਛੋਟੀ ਜਿਹੀ ਗਲੀ ਪੁਜਾਰੀ ਨੇ ਛੱਡੀ ਹੋਈ ਹੈ। ਮੌਜੂਦਾ ਪੁਜਾਰੀ ਦਾ ਨਾਮ ਸ਼ੰਕਰ ਲਾਲ ਹੈ ਜੋ ਇਕ ਮਾਮੂਲੀ ਜਿਹਾ ਹੋਟਲ ਚਲਾ ਰਿਹਾ ਹੈ। ਅਗੇ ਜੋ ਰਸਤਾ ਬੜੇ ਸਾਹਿਬ ਤੋਂ ਘਾਟ ਨੂੰ ਉਤਰਦਾ ਸੀ ਉਹ ਪੁਜਾਰੀ ਨੇ ਬੰਦ ਕਰ ਦਿੱਤਾ ਹੋਇਆ ਹੈ। ਪੁਰਾਣੇ ਪਾਂਡਿਆਂ ਆਦਿ ਨੂੰ ਪੁਛਣ ਤੋਂ ਇਸ ਗਲ ਦਾ ਪਤਾ ਲਗਾ ਸੀ ਕਿ ਏਹ ਗੁਰੂ ਨਾਨਕ ਦੇਵਤਾ ਦਾ ਅਸਥਾਨ ਹੈ। ਪ੍ਰੰਤੂ ਪਟਵਾਰੀ ਪਾਸੋਂ ਸਾਰੇ ਕਾਗਜ਼ਾਤ ਦੇਖਣ ਤੋਂ ਖਸਰੇ ਖਤੋਨੀ ਵਿਚ ਬੜਾ ਸਾਹਿਬ ਲਿਖਿਆ ਹੋਇਆ ਤਾਂ ਮਿਲਦਾ ਹੈ ਪ੍ਰੰਤੂ ਗੁਰੂ ਮਹਾਰਾਜ ਦਾ ਨਾਮ ਕਿਤੇ ਨਹੀਂ ਮਿਲਦਾ। ਫਿਰ ਪੁਜਾਰੀ ਨਾਲ ਗਲ ਬਾਤ ਕੀਤੀ। ਉਸ ਦੇ ਪਾਸੋਂ ਪੁਰਾਣੇ ਕਾਗਜ਼ਾਤ ਦੇਖੇ ਤਾਂ ਉਸ ਵਿਚ ਮਹਾਰਾਜ ਦੇ ਗੁਰਦੁਆਰਾ ਦਾ ਨਵਾਂ ਪਲਾਟ ਨੰ: ੪੩੬ ਅਤੇ ਪੁਰਾਣਾ ਨੰ: ੧੨੨ ਮੌਜ਼ਾ ਕੜੂਰ ਮੜ ਸ਼ਾਮਲ ਟਾਊਨ ਏਰੀਆ, ਬਾਗੋਸ਼ਵਰ ਪੱਟੀ ਤਲਾ ਕਤਿਉਰ ਪਰਗਣਾ ਦਾਨ ਪੁਰ, ਤਹਿਸੀਲ ਅਲਮੌੜਾ, ਖਾਂਟ ਖਾਤਾ ਨੰ: ੧੩/੧੬੮ ਮੰਦਰ ਗੁਰੂ ਦੇਵਤਾ ਲਿਖਿਆ ਹੋਇਆ ਮਿਲਿਆ। ਚਿਤ ਨੂੰ ਬੜੀ ਪ੍ਰਸੰਨਤਾ ਹੋਈ। ਕਿੱਥੇ ਪੰਜਾਬ ਹੈ ਅਤੇ ਕਿੱਥੇ ਬਾਗੋਸ਼ਵਰ ਕਿ ਜਿਥੇ ਆ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਨੇ ਚਰਨ ਪਾ ਕੇ ਧਰਤੀ ਨੂੰ ਭਾਗ ਲਾਏ। ਅਜੀ ਉਨ੍ਹਾਂ ਸਾਰੇ ਪੰਜਾਬੀ ਸਰਧਾਲੂਆਂ ਦੀ ਮੀਟਿੰਗ ਕੀਤੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਇਕ ਗੁਰਦੁਆਰਾ ਕਮੇਟੀ ਬਣਾ ਦਿੱਤੀ ਜਿਸ ਦੇ ਪ੍ਰਧਾਨ ਸ੍ਰੀ ਭਗਵਾਨ ਦਾਸ ਜੀ ਕੱਕੜ ਪਰਵਾਨ ਹੋਏ।

*ਲਿਖਤ ੭ ਅਗਸਤ, ੧੯੬੬

ਅਹਿਵਾਲਿ ਫਰਜ਼ਦਾਨ ਵਾ ਖ਼ਾਨਦਾਨ ਵਾ ਗੁਰਦੁਆਰਿਆਨਿ

ਗੁਰੂ ਨਾਨਕ

ਬਾਵਾ ਨਿਹਾਲ ਸਿੰਘ, ਬਾਵਾ ਗੁਰਮੁਖ ਸਿੰਘ

ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ—

ਸੰਮਤ ੧੫੫੧ ਸਾਵਨ ਬਦੀ ਏਕਮ ਮਵੱਰਖਾ ੫ ਕੋ ਬ-ਮੁਕਾਮ ਸੁਲਤਾਨਪੁਰ ਸ੍ਰੀ ਨਾਨਕੀ ਜੀ ਹਮਸ਼ੀਰਾ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਕੇ ਘਰ ਮੇਂ ਜਹਾਂ ਗੁਰੂ ਸਾਹਿਬ ਚੰਦ ਅਰਸਾ ਸੇ ਕਿਆਮ ਪਜ਼ੀਰ ਥੇ ਬਾਬਾ ਸਿਰੀ ਚੰਦ ਜੀ ਨੇ ਜਨਮ ਲੀਆ । ਪਸ ਜਹਾਂ ਲਾਲਾ ਜੈ ਰਾਮ ਬਹਿਨੋਈ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਕਾ ਘਰ ਥਾ ਵਹਾਂ ਜਨਮ ਅਸਥਾਨ ਸ੍ਰੀ ਚੰਦ ਜੀ ਕਾ ਹੂਆ ਔਰ ਗੁਰੂ ਸਾਹਿਬ ਭੀ ਉਸ ਘਰ ਮੇਂ ਬੂਦੇ ਬਾਸ ਰਖਤੇ ਰਹੇ । ਬਾਦ ਤਹਿਕੀਕਾਤ ਬੇਦੀ ਵ ਉਦਾਸੀ ਸਾਹਬਾਨ ਕੋ ਜੋ ਫੀ ਜ਼ਮਾਨਾ ਉਦਾਸੀ ਸੰਤ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਵਾ ਲਖਨੌਰ ਵਾ ਪਟਿਆਲਾ ਵਗੈਰਾ ਮੇਂ ਫੀਲ-ਨਸ਼ੀਨ ਅਮੀਰ-ਉਲ-ਉਮਰਾ ਹੈਂ, ਸੁਲਤਾਨਪੁਰ ਮੇਂ ਯਿਹ ਗੁਰਦਵਾਰਾ ਕਾਇਮ ਕਰਨਾ ਚਾਹੀਏ । ਬਾਦ ਇੰਤਕਾਲ ਜੈ ਰਾਮ ਵ ਬੀਬੀ ਸਾਹਿਬਾ ਜੀ ਕੇ ਬ-ਸਾਲ ੧੫੭੫ ਸਿਰੀ ਚੰਦ ਜੀ ਮਇ ਅਪਨੀ ਵਾਲਦਾ ਕੇ ਅਪਨੇ ਨਾਨਕੇ ਮੌਜਾ ਪੱਖੋਕੇ ਰੰਧਾਵਾ ਤਹਿਸੀਲ ਬਟਾਲਾ ਮੇਂ ਤਸਰੀਫ ਫਰਮਾ ਹੋ ਗਏ ਥੇ । ਬਾਦ ਬ-ਸਾਲ ੧੫੭੭ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਕੇ ਹਜ਼ੂਰ ਮੇਂ ਆ ਗਏ ਥੇ ਫਿਰ ਬ-ਸਾਲ ੧੫੮੨ ਕਰਤਾਰਪੁਰ ਰਾਵੀਆ ਮੇਂ ਮਇ ਜ਼ਮਲਾ ਖ਼ਾਨਦਾਨ ਆ ਕਰ ਆਬਾਦ ਹੂਏ ਥੇ ।

੨. ਫਿਰ ਸਾਲ ੧੫੯੬ ਮੇਂ ਸਿਰੀ ਚੰਦ ਸਾਹਿਬ ਜੀ ਨੇ ਡੇਹਰਾ ਸਾਹਿਬ ਆਦਿ ਪਾਦਸ਼ਾਹੀ ਜੀ ਸੇ ਬ-ਫਾਸਲਾ ੭ ਕੋਸ ਜਾਨਬ ਉੱਤਰ ਰਿਹਾਇਸ਼ ਫਰਮਾਈ ਥੀ । ਅਬ ਵਹਾਂ ਟਾਹਲੀ ਸਾਹਿਬ ਨਾਮ ਗੁਰਦਵਾਰਾ ਹੈ, ਪੁਜਾਰੀ ਉਦਾਸੀ ਹੈਂ ।

੩. ਔਰ ਡੇਹਰਾ ਸਾਹਿਬ ਸੇ ਬ-ਫਾਸਲਾ ੧੦੦ ਕਦਮ ਦੂਸਰਾ ਯਾਦਗਾਰ ਟਾਹਲੀ ਸਾਹਿਬ ਸ੍ਰੀ ਚੰਦ ਜੀ ਕਾ ਵਾਕਿਆ ਹੈ, ਪੁਜਾਰੀ ਸਾਧ ਹੈਂ ।

੪. ਔਰ ਤੀਸਰਾ ਯਾਦਗਾਰ ਸ੍ਰੀ ਚੰਦ ਜੀ ਕਾ ਲਾਹੌਰ ਮੇਂ ਪੁਖਤਾ ਮੰਦਰ ਗੁੰਬਦ-ਦਾਰ ਰੇਲਵੇ ਦਿਹਾਤਾ ਕੀ ਜਾਨਿਬ ਸ਼ਮਾਲ ਬ-ਕਨਾਰਾ ਸੜਕ ਸ਼ਾਲਾਮਾਰ, ਮੌਸੂਮ ਟਾਹਲੀ ਸਾਹਿਬ ਵਾਕਿਆ ਹੈ ।

੫. ਬਾਦ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਕੇ ਸ੍ਰੀ ਚੰਦ ਸਾਹਿਬ ਜੀ ਨੇ ਅਪਨਾ ਲਿਬਾਸ ਬ-ਈਮਾਇ ਗੁਰੂ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਉਦਾਸੀ ਸੰਤ ਕਰਕੇ ਬ-ਮੌਜਾ ਬਾਨ ਇਲਾਕਾ ਦੀਨਾ ਨਗਰ ਜੋ ਡੇਹਰਾ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਸੇ ਬ-ਫਾਸਲਾ ੧੯ ਕੋਸ ਹੈ ਰਿਹਾਇਸ਼ ਵ ਅਸਾਇਸ਼ ਇਖਤਿਆਰ ਫਰਮਾਈ ਜਹਾਂ ਅਬ ਤਕ ਯਾਦਗਾਰ ਦਰਬਾਰ ਵ ਬਾਉਲੀ ਜੀ ਵ ਜਾ-ਨਸ਼ੀਨ ਉਦਾਸੀ ਸਾਧ ਹੈਂ । ਇਸੀ ਜਗ੍ਹਾ ਸਾਲ ੧੬੬੦ ਮੇਂ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਹਾਜ਼ਰ ਆ ਕਰ ਸ੍ਰੀ ਸੁਖਮਨੀ ਸਾਹਿਬ ਸੁਨਾਈ ਔਰ ਬਕੀਆ ਪੂਰੀ ਕਰਕੇ ੨੪ ਅਜ਼ਟਪਦੀ ਪਰ ਭੋਗ ਡਾਲਾ । ਔਰ ਯਹਾਂ ਹੀ

*ਖ਼ੁਰਸ਼ੀਦ ਖਾਲਸਾ, ਰਾਜ ਅੱਵਲ, ਮੁਅਲਿਫਾ ਬਾਵਾ ਨਿਹਾਲ ਸਿੰਘ ਬਾਵਾ ਗੁਰਮੁਖ ਸਿੰਘ, ਲਾਹੌਰ, ੧੮੯੦ A.D.

(ਉਰਦੂ)

ਗੁਰੂ ਨਾਨਕ ਅਤੇ ਨਾਨਕ-ਪੰਥੀ*

ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਨਿਵਾਸੀ

ਨਾਨਕ ਦੇਵ ਸਤਿਗੁਰੂ । ਸਿੱਖ ਧਰਮ ਦੇ ਆਚਾਰਯ, ਅਗਯਾਨ ਅੰਧਕਾਰ ਦੇ ਵਿਨਾਸਕ, ਸੂਰਯਰੂਪ ਜਗਤ-ਗੁਰੂ ਨਾਨਕ ਦਾ ਜਨਮ ਵੈਸਾਖ ਸੂਦੀ ੩ (੨੦ ਵੈਸਾਖ) ੧੫੨੬ (੧੫ ਅਪ੍ਰੈਲ ਸਨ ੧੪੬੯) ਨੂੰ ਬੇਦੀ ਕਾਲੂ ਚੰਦ ਦੇ ਘਰ ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਦੇ ਉਦਰ ਤੋਂ ਰਾਇ ਭੋਇ ਦੀ ਤਲਵੰਡੀ ਵਿਚ (ਜੋ ਹੁਣ ਨਨਕਾਣਾ ਪ੍ਰਸਿੱਧ ਹੈ) ਹੋਇਆ* ।

ਸੰਮਤ ੧੫੩੨ ਵਿਚ ਗੋਪਾਲ ਪੰਡਿਤ ਪਾਸ ਹਿੰਦੀ, ਸੰਮਤ ੧੫੩੫ ਵਿਚ ਬ੍ਰਿਜਲਾਲ ਪੰਡਿਤ ਪਾਸ ਸੰਸਕ੍ਰਿਤ ਅਤੇ ਸੰਮਤ ੧੫੩੯ ਵਿਚ ਮੌਲਵੀ ਕੁਤਬੁੱਦੀਨ ਪਾਸ ਪੜ੍ਹਨ ਬਿਠਾਏ, ਪਰ ਇਨ੍ਹਾਂ ਤੋਹਾਂ ਉਸਤਾਦਾਂ ਨੂੰ ਆਪਣੇ ਆਤਮਿਕ ਬਲ ਨਾਲ ਸ਼ਾਗਿਰਦ ਬਣਾ ਕੇ ਸਮਝਾਇਆ ਕਿ ਵਿਦਯਾ ਦੇ ਤੱਤ ਜਾਣੇ ਬਿਨਾਂ ਪੜ੍ਹਿਆ ਹੋਇਆ ਆਦਮੀ ਭੀ ਮੂਰਖ ਹੈ । ਇਸੇ ਵਰ੍ਹੇ ਕਾਲੂ ਜੀ ਨੇ ਖੜੀਆਂ ਦੀ ਗੀਤਿ ਅਨੁਸਾਰ ਹਰਦਿਆਲ ਕੁਲ-ਪੁਰੋਹਤ ਤੋਂ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਜਨੇਊ ਪਵਾਉਣ ਦਾ ਪ੍ਰਬੰਧ ਕੀਤਾ । ਜਦ ਪੁਰੋਹਤ ਨੇ ਜਨੇਊ ਲੈ ਕੇ ਮੰਤ੍ਰ ਉਪਦੇਸ਼ ਸਾਹਿਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਦੇ ਗਲ ਪਹਿਰਾਉਣਾ ਚਾਹਿਆ, ਤਦ ਸਤਿਗੁਰੂ ਨੇ ਜਨੇਊ ਨੂੰ ਜਾਤਿ ਬੰਧਨ ਜਾਣ ਕੇ ਪਹਿਰਣੋਂ ਇਣਕਾਰ ਕੀਤਾ ਅਰ — 'ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤ' ਆਦਿ ਸ਼ਲੋਕ ਉਚਾਰੇ, ਜੋ ਵਾਰ ਆਸਾ ਵਿਚ ਹਨ ।

ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਮਨ ਸਦਾ ਕਰਤਾਰ ਦੇ ਚਿੰਤਨ ਵਿਚ ਲੀਨ ਰਹਿੰਦਾ ਸੀ ਅਰ ਵਿਹਾਰਾਂ ਵਲ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦੇ ਸਨ, ਪਰ ਬਾਬਾ ਕਾਲੂ ਜੀ ਦੀ ਵੱਡੀ ਇੱਛਾ ਸੀ ਕਿ ਕਿਵੇਂ ਘਰ ਦੇ ਧੰਧਿਆਂ ਵਿਚ ਲੱਗਣ । ਇਕ ਵਾਰ ਪਿਤਾ ਨੇ ਕੁਝ ਰੁਪਯੇ ਦੇ ਕੇ ਆਪ ਨੂੰ ਸੌਦਾ ਕਰਨ ਭੇਜਿਆ, ਰਸਤੇ ਵਿਚ ਕਈ ਦਿਨ ਦੇ ਭੁੱਖੇ ਵਿਦਵਾਨ ਸਾਧੂ ਮਿਲੇ, ਸਾਰਾ ਧਨ ਉਨ੍ਹਾਂ ਦੇ ਖਾਨ ਪਾਨ ਵਾਸਤੇ ਅਰਪ ਦਿੱਤਾ । ਜਦ ਘਰ ਆਏ ਤਦ ਪਿਤਾ ਜੀ ਨੇ ਬਹੁਤ ਤਾੜਨਾ ਕੀਤੀ । ਇਸ ਦਸ਼ਾ ਨੂੰ ਦੇਖ ਕੇ ਰਾਇ ਬੁਲਾਰ, ਜੋ ਤਲਵੰਡੀ ਦਾ ਸਰਦਾਰ ਸੀ ਅਤੇ ਜਿਸਦਾ ਨਿਸ਼ਚਾ ਸੀ ਕਿ ਨਾਨਕ ਦੇਵ ਪੂਰਣ ਗਯਾਨੀ ਸੰਤ ਹਨ, ਬਹੁਤ ਦੁਖੀ ਹੋਇਆ । ਉਸ ਨੇ ਮੁਨਾਸਿਬ ਜਾਣਿਆ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੂੰ ਸੁਲਤਾਨਪੁਰ ਬੀਬੀ ਨਾਨਕੀ ਜੀ ਪਾਸ ਭੇਜ ਦਿੱਤਾ ਜਾਵੇ, ਤਾਂ ਕਿ ਗੁਰੂ ਜੀ ਦੀ ਸ਼ਾਂਤਿ ਵਿਚ ਵਿਘਨ ਨਾ ਪਵੇ । ਸੰਮਤ ੧੫੪੧ ਵਿਚ ਬੀਬੀ ਨਾਨਕੀ ਜੀ ਦਾ ਪਤੀ ਜੈ ਰਾਮ ਆਪ ਨੂੰ ਸੁਲਤਾਨਪੁਰ ਲੈ ਗਿਆ ਅਰ ਸਭ ਦੀ ਪ੍ਰੇਰਨਾ ਕਰਕੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਦੌਲਤ ਖਾਂ ਲੌਦੀ ਦਾ ਮੋਦੀਖਾਨਾ ਸੰਮਤ ੧੫੪੨ ਵਿਚ ਸਾਂਭਿਆ ।

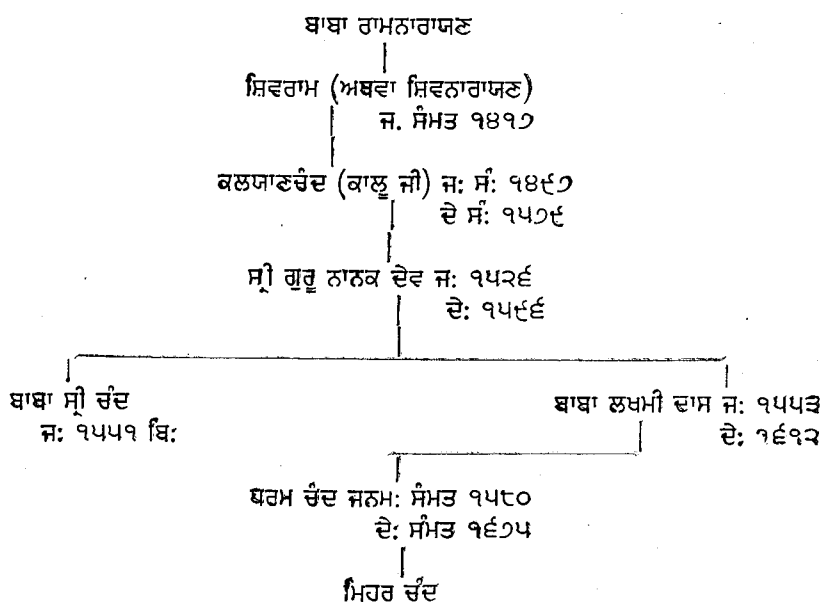
੨੪ ਜੇਠ ਸੰਮਤ ੧੫੪੪ ਨੂੰ ਆਪ ਦਾ ਵਿਆਹ ਮੂਲ ਚੰਦ ਜੀ ਦੀ ਸੁਪੁਤ੍ਰੀ ਸੁਲਖਨੀ ਜੀ ਨਾਲ ਹੋਇਆ, ਜਿਸ ਤੋਂ ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ ਜੀ ਅਤੇ ਲਖਮੀ ਦਾਸ ਜੀ ਜਨਮੇ ।

ਰਾਜਯੋਗੀ ਗੁਰੂ ਜੀ ਨੇ ਵਿਚਾਰਿਆ ਕੇ ਘਰ ਬੈਠ ਕੇ ਉਪਦੇਸ਼ ਕਰਨ ਨਾਲ ਸੰਸਾਰ ਤੇ ਪੂਰਨ ਉਪਕਾਰ ਨਹੀਂ ਹੋ ਸਕਦਾ, ਇਸ ਲਈ ਵੱਟ ਈਰਖਾ ਵੈਰ ਨਾਲ ਸੜਦੀ ਹੋਈ ਲੁਕਾਈ ਨੂੰ ਅੰਮ੍ਰਿਤ

*ਗੁਰਸ਼ਬਦਰਤਨਾਕਰ ਮਹਾਨਕੋਸ਼—Encyclopædia of Sikh Literature (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਨਿਵਾਸੀ), Patiala, 1931, 1960

II ਵੇਦੀ ਵੰਸ਼

ਵੇਦੀ ਵੰਸ਼ । ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਵਡੇ ਸਪੁਤ੍ਰ ਯੋਗਿਰਾਜ ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ ਜੀ ਦੇ ਵਿਦੀ ਵੰਸ਼ ਨਹੀਂ ਹੋਈ, ਕਿਉਂਕਿ ਉਹ ਬਾਲ ਬ੍ਰਹਮਚਾਰੀ ਸਨ । ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ ਲਖਮੀਦਾਸ ਤੋਂ ਵੇਦੀ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਦੀ ਪੀੜ੍ਹੀ ਚੱਲੀ ਹੈ । ਵੇਦੀਵੰਸ਼ ਅੰਮ੍ਰਿਤਸਰ, ਸਿੰਥਲੀ (ਜਿਲਾ ਅੰਬਾਲਾ), ਸੁਭਾਗਪੁਰ, (ਰਿਆਸਤ ਕੋਟਾ), ਹੁਸ਼ਿਆਰਪੁਰ ਦੇ ਜਿਲੇ (ਊਠਾ, ਅਜਨੋਹਾ, ਆਨੰਦਪੁਰ, ਕਿਤਣਾ, ਗੋਪਾਲੀ, ਜੱਸੋਵਾਲ, ਦੌਲਤਪੁਰਾ, ਪਿੰਡੋਰੀ, ਪੌਸੀ, ਪੰਜੋੜਾ, ਬਲਾਸਪੁਰ, ਬਾੜੀਆਂ, ਬਿਰੜੋਂ ਅਤੇ ਮੱਲਾ), ਹੌਤੀ ਮਰਦਾਨ, ਕਪੂਰਥਲੇ ਦੇ ਰਾਜ ਵਿਚ (ਫਗਵਾੜਾ ਅਤੇ ਲਖਪੁਰਾ), ਕਾਬੁਲ, ਕੋਟਲੀ (ਜਿਲਾ ਸਿਆਲਕੋਟ), ਗੁਰਦਾਸਪੁਰ ਦੇ ਜਿਲੇ (ਸੰਘਰ, ਗੁਰਦਾਸਪੁਰ ਖਾਸ, ਦੇਹਰਾ ਬਾਬਾ ਨਾਨਕ, ਧਰਮਕੋਟ ਅਤੇ ਬਟਾਲਾ), ਚੱਕ ਨੰ: ੪੧੭ (ਲਾਯਲਪੁਰ), ਚੱਕ ਬੇਦੀਆਂ ਨੰ: ੬੧ (ਸੇਖੂਪੁਰਾ), ਜਲੰਧਰ ਦੇ ਜਿਲੇ (ਗੁਣਾਚੌਰ, ਜਲੰਧਰ, ਖਾਸ, ਫਲੌਰ, ਬੰਗਾ ਮਲਜੀਹਾਂ, ਮੱਲਾ ਬੇਦੀਆਂ ਅਤੇ ਮਚਰੋਵਾਲ), ਨਾਭਾ, ਪੇਸ਼ਾਵਰ, ਰਾਵਲਪਿੰਡੀ ਦੇ ਜਿਲੇ ਕੱਲਰ ਅਤੇ ਰਾਵਲਪਿੰਡੀ ਖਾਸ—ਆਦਿਕ ਅਸਥਾਨਾਂ ਵਿਚ ਆਥਾਦ ਹੈ, ਪਰ ਸਭ ਤੋਂ ਪ੍ਰਸਿੱਧ ਬਾਬਾ ਕਲਾਧਾਰੀ ਜੀ ਦੀ ਸ਼ਾਖ ਹੈ, ਜਿਸ ਦਾ ਵੰਸ਼ਵਿਕਸ਼ (ਸ਼ਜਰਾ) ਹੇਠਾਂ ਦਿਤਾ ਗਿਆ ਹੈ—



*ਗੁਰਸ਼ਬਦਰਤਾਨਕਰ ਮਹਾਨਕਸ਼ (੧੯੩੦), ਜਿਲਦ ਚੌਥੀ, ਪੰਨਾ ੩੩੧੯-੨੦.

ਕੈਫੀਅਤਿ ਖਾਨਦਾਨਿ ਸਾਹਿਬਜ਼ਾਦਗਾਨਿ ਬਾਬਾ ਨਾਨਕ ਜੀਓ*

ਗੁਰੂ ਨਾਨਕ ਜੀ ਪੰਦਰਾਂ ਸੌ ਸੰਮਤ ੧੫੯੬ ਅਸੂ ਸੁੱਦੀ ਦਸਮੀ ਸਮਾਏ ਸ੍ਰੀ ਬਾਬਾ ਜੀ ਸਮਾਏ ਕਰਤਾਰਪੁਰੁ । ਨਦੀ ਦੇ ਕਨਾਰੇ । ਤੇ ਅਸੀਂ [ਗੁਰੂ ਅੰਗਦ] ਖੜ੍ਹੁ ਮੈਂ ਆਇ ਗਏ । ਸਾਹਿਬਜ਼ਾਦੇ ਜ਼ਿੰਦ ਕਰਨ ਲਗੇ । ਤਾਂ ਸਾਡੇ ਪਸੰਦ ਝਗੜਾ ਨਾ ਹੂਆ । ਹੁਣ ਮੈਂ ਮਹਮੇ ਖੈਰੇ ਸਿਖ ਦੇ ਕੋਲੁ ਝਬ ਕਰਦਾ ਹਾਂ । ਅਸੀਂ ਚਲਣਾ ਹੈ । ਕੋਈ ਸਾਥੀ ਵੇਖਦੇ ਹਾਂ । ਕਰਤਾਰ ਮੇਲ ਕਰ ਦੇਵੇਗਾ । ਜੋ ਆਮਰ ਕੀ ਪੌੜੀ ਚੜੇਗਾ ਸੋ ਸਾਡਾ ਹੋਵੇਗਾ । ਭਗਤ ਵਡਾ ਹੋਵੇਗਾ । ਭਗਤ ਵਲ ਮਿਲੇਗਾ । ਅਸੀਂ ਏਥੇ ਲੁਕ ਕੇ ਰਹੇ ਹੈ । ਤੇਰਾ [ਭਾਈ ਬਾਲੇ ਦਾ] ਕਰਤਾਰ ਵਲੁ ਧਿਆਨ ਹੈ ਸੋ ਸਾਨੂੰ ਲਬ ਲੈਆ । ਤੋ ਭਾਈ ਬਾਲੇ ਅਰਜ ਕੀ ਕਿ ਮੇਰਾ ਸਰੀਰੁ ਫੁਟ ਜਾਵੇ ਤਾਂ ਯਹ ਬਾਤ ਹਛੀ ਹੈ । ਫੁਣ ਮੈਂ ਬਿਰਧ ਹਾਂ । ਗੁਰੂ ਜੀ ਕਹਾ ਦੇਹ ਫੁਟੇਗੀ ਮਹੀਨੇ ਦੁਹ ਮੈਂ । ਹੁਣੇ ਦੋ ਮਹੀਨੇ ਸਾਡੇ ਪਾਸੁ ਰਹੁ । ਤਾ ਭਾਈ ਬਾਲਾ ਗੁਰੂ ਅੰਗਤ ਜੀ ਪਾਸ ਰਹਾ । ਦੋਇ ਮਹੀਨੇ ਪੀਡੇ ਸੈ ਭਾਈ ਬਾਲੇ ਦੀ ਦੇਹੁ ਫੁਟੀ । ਗੁਰੂ ਜੀ ਬਾਲੇ ਨੂੰ ਅਪਨੀ ਹਥੀ ਸਜਕਾਰੁ ਕੀਆ । ਹੋਰ ਸਿਖ ਕਹੇ ਕਿ ਬਾਲੇ ਨੂੰ ਅਸੀਂ ਢਾਗ ਦੇਤੈ ਹੈ ਤੋ ਗੁਰੂ ਅੰਗਦ ਜੀ ਹੁਕਮੁ ਕੀਆ ਕਿ ਭਾਈ ਬਾਲੇ ਤੇ ਗੁਰੂ ਨਾਨਕ ਮੈਂ ਭੇਦ ਕੋਈ ਨਹੀਂ । ਏਹੋ ਗੁਰੂ ਦਾ ਤੇ ਸਿਖਾਂ ਦਾ ਭੇਦ ਹੈ । ਹੋਰ ਕੁਛੁ ਨਹੀਂ । ਤੇ ਹੁਕਮੁ ਗੁਰੂ ਅੰਗਦ ਸਿਖ ਕੇ ਕਰਾ ਜੋ ਕੋਈ ਜਨਮੁ ਸਾਖੀ ਆਦ ਤੇ ਲੇ ਕਰੁ ਸੁਣੇਗਾ ਸੋ ਸਿਖ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਹਜ਼ੂਰੁ ਰਹੇਗਾ । ਸਚੁ ਖੰਡ ਕਾ ਅੰਬਰਤ ਪਹੁੰਚੇਗਾ । ਕੀਰਤਨ ਸੁਣੇਗਾ ਗੁਰੂ ਕੇ ਹਜ਼ੂਰੁ ਰਹੇਗਾ । ਬੋਲੇ ਵਾਹਿਗੁਰੂ ਜੀ । ਸਾਖੀ ਪੂਰੀ ਹੋਈ । ਸਤਕਰਤਾਰ । ਬਖਸਣਾ । ਸਤਕਰਤਾਰ । ਵਾਹਿਗੁਰੂ ਜੀ । ਸਾਖੀ ਪੂਰਨ ਹੋਈ ।

ਬਾਬਾ ਸ੍ਰੀ ਚੰਦ ਲੰਬਰ ੧ । ਏਕੁ ਰੋਜੁ ਏਕ ਸਨਆਸੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਪਾਸ ਆਏ ਕੀਰਤਪੁਰ ਮੈਂ ਆਣ ਮੁਲਾਕਾਤ ਕੀ । ਬਚਨ ਸੁਨੇ ਤੇ ਗੁਰੂ ਹਰਿ ਰਾਇ ਜੀ ਦੇ ਪਾਸ ਅਰਜ ਕੀਆ ਕਿ ਮੈਂ ਮਾਈ ਹਿੰਗਲਾਜੁ ਪਰਸੰਨ ਚਲਾ ਜਾਤਾ ਹੂੰ । ਤੇ ਮੈਂ ਤੇਰਾ ਦਰਸਨ ਕਰਕੇ ਮੇਰੀ ਤਬੀਅਤ ਖੁਸ ਹੋਈ । ਅਬ ਮੇਰੇ ਪੁਰ ਮਿਹਰਬਾਨੀ ਕਰ ਕੇ ਮੁਜੇ ਸੇਵਕ ਕਰੀਏ । ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਹਾ ਕਿ ਤੁਮੁ ਡੇਰੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਜਾਹਿ । ਤੇਰੀ ਮਨੋ ਕਾਮਨਾ ਪੂਰੀ ਹੋਵੇਗੀ । ਕੀਰਤਪੁਰ ਸੈ ਤੁਰ ਕਰਿ ਭਗਤਿ ਗਿਰ ਡੇਰੇ ਬਾਬੇ ਨਾਨਕ ਜੀ ਦੇ ਤੁਰ ਗਿਆ । ਕੋਈ ਦਿਨ ਪੀਡੇ ਸੈ ਮਿਹਰੁ ਚੰਦ ਕੋ ਜਾਇ ਮਿਲਾ । ਮੇਹਰ ਚੰਦ ਪਾਸ ਅਰਜ ਕੀਆ ਮੁਜੇ ਸੇਵਕ ਕਰੀਏ । ਉਸੇ ਵਕਤ ਬਾਬਾ ਮੇਹਰ ਚੰਦੁ ਛੋਟੀ ਉਮਰ ਮੈ ਸੇ । ਅਪਨੇ ਬਾਬਾ ਜੀ ਪਾਸੁ ਲੇ ਗਏ ਸ੍ਰੀ ਚੰਦ ਸਾਹਿਬੁ ਪਾਸੁ ਬਾਰਨ ਮੈ ਜਿਲਾ ਸਿਆਲਕੋਟ ਮੈ । ਜਾਇ ਅਰਜ ਕੀਆ ਗੁਰੂ ਹਰਿਰਾਇ ਸੋਚੀ ਨੇ ਏਕੁ ਭਗਤਿ ਗਿਰ ਸਨਆਸੀ ਭੇਜਆ ਹੈ ਆਪ ਨੇ ਦਰਸਨ ਵਾਸਤੇ । ਬਾਬੇ ਸ੍ਰੀ ਚੰਦ ਨੇ ਉਸੇ ਵਕਤ ਭਗਤਿ ਗਿਰ ਕੋ ਬੁਲਾਇ ਲੀਆ ਤੇ ਮੇਹਰ ਚੰਦ ਕੀ ਹਥੀ ਭਗਤਿ ਗਿਰ ਕੋ ਸੇਲੀ ਟੋਪੀ ਅਨੰਤ ਕੀ ਹਥੀ ਮੇਹਰ ਚੰਦ ਕੀ । ਅਬ ਭੱਖ ਉਦਾਸੀ ਭਗਤਿ ਭਗਵਾਨ ਕਾ ਹੈ । ਬਾਬਾ ਲਖਮੀ ਦਾਸੁ ਲੰਬਰ ੨ । ਏਕੁ ਰੋਜੁ ਬਾਬਾ ਲਖਮੀ ਦਾਸੁ ਘੋੜੇ ਉਪਰ ਕਾਠੀ ਪੁਵਾਇ ਕਰ ਸ਼ਿਕਾਰ ਖੇਡ ਕਰਿ ਆਏ । ਦੋ ਸਹੇ ਕੁਜ ਕੇ ਲਇ ਕਰ ਅਪਨੇ ਘਰ ਕੋ

*ਇਕ ਪੁਰਾਣੀ ਹਥ-ਲਿਖਤ 'ਕਯੂਫਾਤਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ' ਵਿਚੋਂ ਜੋ ਡਾਕਟਰ ਗੰਡਾ ਸਿੰਘ ਦੇ ਸੰਚੇ ਵਿਚ ਹੈ ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚੋਂ
ਕੁਝ ਵਿਸ਼ੇ-ਵਾਰ ਚੁਣੇ ਸ਼ਬਦ

ਉਦਾਸ-ਉਦਾਸੀ

- ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ ਮੋਹ ਪਿਆਸਾ ॥
ਨਾਨਕ, ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ ॥ —ਆਸਾ ਛੰਤ (੩)
- ਜੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੇ ਨਾਨਕੁ ਭਇਆ ਉਦਾਸੀ ॥ —ਮਾਰੂ (੧੧)
- ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ॥
ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਸਾਚ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ ॥ —ਪ੍ਰਭਾਤੀ (੧੭)

ਉਦਾਰ ਚਿੱਤ —

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਹ ॥ ਨਾਨਕੁ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ —ਵਾਰ ਸਾਰੰਗ (੨੨)

ਉਪਦੇਸ਼—

- ਛੋਡਹੁ ਪ੍ਰਾਣੀ, ਕੂੜ ਕਥਾੜਾ ॥
- ਸਾਕਤ ਕੂੜਿ ਪਚਹਿ ਮਨਿ ਹਉਮੈ, ਦੁਹਮਾਰੰਗਿ ਪਚੈ ਪਚਾਈ ਹੇ ॥
ਛੋਡਹੁ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ॥ ਪੜਿ ਪੜਿ ਦਝਹਿ ਸਾਂਤਿ ਨ ਆਈ ॥ ...
- ਛੋਡਹੁ ਕਾਮ ਕ੍ਰੋਧੁ ਬੁਰਿਆਈ ॥ ਹਉਮੈ ਧੰਧ ਛੋਡਹੁ ਲੰਪਟਾਈ ॥...
ਬੋਲਹੁ ਸਾਚੁ ਪਛਾਣਹੁ ਅੰਦਰਿ ॥ ਦੂਰਿ ਨਾਹੀ ਦੇਖਹੁ ਕਰਿ ਨੰਦਰਿ ॥
ਬਿਘਨੁ ਨਾਹੀ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ਇਉ ਭਵਜਲੁ ਪਾਰਿ ਲੰਘਾਈ ਹੇ ॥ —ਮਾਰੂ ਸੋਲਹੇ (੬)
- ਸਤ ਸੰਤੋਖਿ ਰਹਹੁ ਜਨ ਭਾਈ ॥ ਖਿਮਾ ਗਹਹੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮੁ ਚੀਨਹੁ ॥ ਗੁਰੁ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ ॥ —ਮਾਰੂ ਸੋਲਹੇ (੯)
- ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰ ਗਇਆ ਹੈ ਮਰਣਾ ॥
ਖਸਮ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਨਹੀ ਰਹਣਾ ॥ —ਮਲਾਰ (੧)

ਉਪਦੇਸ਼ਕ—

- ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦ ਲਿਖਾਈਐ ॥ —ਵਡਹੰਸ (੧)
- ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥ —ਧਨਾਸਰੀ (੨)

ਅਕਾਲ ਪੁਰਖੁ—

- ਤੂੰ ਅਕਾਲ ਪੁਰਖ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥ —ਮਾਰੂ ਸੋਲਹੇ (੧੮)

ਅਤੀਤ—

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀਂ ਰਾਈ ॥

ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥

ਚਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥

—ਗਉੜੀ ਅਸਟਪਦੀ (੧੫)

ਰਹੈ ਅਤੀਤੁ ਜਾਣੈ ਸਭੁ ਤਿਸਕਾ ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਹੈ ਇਹੁ ਜਿਸਕਾ ॥

—ਬਿਲਾਵਲ ਅਸਟਪਦੀ (੨)

ਮਨ ਮਹਿ ਮਨੁਆ ਚਿਤ ਮਹਿ ਚੀਤਾ ॥ ਐਸੇ ਹਰਿ ਕੇ ਲੋਗ ਅਤੀਤਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਸਾ ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸਾ ॥

—ਅਸਟਪਦੀ(੪)

ਅਵਧੂਤ—ਸੰਤੋਖੀ ਜੋਗੀ—

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ ॥ ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥

ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੇ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥

ਸੋ ਅਉਧੂਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ ॥ ਅਹਿਨਿਸਿ ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਵੈ ॥

ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੇ ॥ ਹੋਵੇ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ ਅਮੁਲੈ ॥

ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ ॥ ਸਚਿ ਨਾਮ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ ॥

ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥ ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥

ਦੀਖਿਆ ਦਾਰੂ ਭੋਜਨੁ ਖਾਇ ॥ ਛਿਅ ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ ॥

—ਰਾਮਕਲੀ (੫)

ਆਨੰਦ, ਆਤਮਕ—

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥

ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥

ਸਹੁ ਕਰੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਪਾਈਐ ॥

ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥

—ਤਿਲੰਗ (੪)

ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ ਭਾਇ ॥

ਨਾਨਕ ਵਿਛੜਿ ਨਾ ਦੁਖ ਪਾਏ ਗੁਰਮਤਿ ਐਕ ਸਮਾਏ ॥

—ਸੂਹੀ ਛੰਤ (੧)

ਬੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ ਨੈਣੀ ॥

ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਫੂਟੀ ਵਿਧਣ ਰੈਣੀ ॥

—ਧਨਾਸਰੀ ਛੰਤ (੩)

ਅੰਮ੍ਰਿਤ, ਘਟ ਮਾਹੀ—

ਜਿਸੁ ਜਲਨਿਧਿ ਕਾਰਣਿ ਤੁਮਿ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰੁ ਪਾਹੀ ਜੀਉ ॥

ਛੰਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥

ਮਨ ਰੇ ਬਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ।

ਬਾਹਰਿ ਢੂੰਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ ॥

—ਸੋਰਠਿ (੯)

ਇਸਤ੍ਰੀ ਨਿੰਦਾ ਨਾ ਕਰੋ—

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵਿਆਹੁ ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੇ ਰਾਹੁ ॥

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
 ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਭੰਡੇ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
 ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
 ਨਾਨਕ ਤੇ ਮੁਖਿ ਉਜਲੇ ਤਿਤੁ ਸਚੇ ਦਰਬਾਰਿ ॥

—ਵਾਰ ਆਸਾ (੧੯)

ਇਸ਼ਨਾਨ, ਸਨਾਨ, ਸੁੱਚਮ—

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥
 ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ, ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
 ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

—ਵਾਰ ਆਸਾ (੧੭)

—ਵਡਹੰਸ ਛੰਤ (੧)

ਅੰਤਰਿ ਮੈਤੁ ਲੋਭ ਬਹੁ ਬੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ
 ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ ॥ —ਸੋਰਠਿ (੯)

ਜਲਿ ਮਲਿ ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨੁ ਹੋਇ ॥
 ਗਿਆਨਿ ਮਹਾਰਸਿ ਨ੍ਹਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ ॥ —ਸੋਰਠਿ ਅਸਟਪਦੀ (੪)

ਸੱਚ (ਸਤਯ)—

ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੇ ਤੋਲਿ ॥ —ਸਿਰੀ ਰਾਗੁ (੨੧)

ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ, ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥...

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ, ਉਪਰਿ ਸਚੁ ਆਚਾਰ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੧੪)

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿ ਅਨਦਿਨੁ ਸਚੁ ਲਵੇ ॥ —ਵਾਰ ਗਉੜੀ (੨੧)

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ, ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥

ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੈ ਹਛਾ ਧੋਇ ॥

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ, ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥

ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖਦੁਆਰੁ ॥

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ, ਜਾ ਜੁਗਤਿ ਜਾਣੇ ਜੀਉ ॥

ਧਰਤਿ ਕਾਇਆ ਸਾਧਿਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨ ਦਾਨੁ ਕਰੇਇ

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥

ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪੁ ਕਛੈ ਧੋਇ ॥

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨਿ ਸਚੁ ਪਲੇ ਹੋਇ ॥

— ਵਾਰ ਆਸਾ (੧੦)

ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥ ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ । —ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੩)

ਸਤਸੰਗੁ, ਸਾਧੁ-ਸੰਗ—

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

—ਸਿਰੀ ਰਾਗੁ

ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੈ । ਗੁਣ ਕੇ ਧਾਵੈ ਅਵਗੁਣ ਧੋਵੈ — ਆਸਾ ਅਸਟਪਦੀ (੫)

ਪਾਰਸੁ ਭੇਟਿ ਕੰਚਨੁ ਧਾਤੁ ਹੋਈ ਸਤ-ਸੰਗਤਿ ਵਡਿਆਈ ॥ — ਗੁਜਰੀ ਅਸਟਪਦੀ (੪)

ਸਚ ਬੋਲਹਿ—

ਬੋਲਹਿ ਸਾਚ ਮਿਥਿਆ ਨਹੀਂ ਰਾਈ । ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥

ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥ ...

ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥

ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ ॥

ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖ ਲਖਾਇਆ ॥... ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥

ਜਿਨਕੇ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਤੀ ॥ ਤਿਨਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥

ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ ॥ — ਗਉੜੀ ਅਸਟਪਦੀ (੧੫)

ਸਿੱਖੀ

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ — ਵਾਰ ਆਸਾ (੫)

ਸੁਖ—ਦੁਖ—

ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨਾ ਮਾਗੈ ਕੋਇ ॥

ਸੁਖੁ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥ — ਸਿਰੀ ਰਾਗ ਅਸਟਪਦੀ (੭)

ਦੁਖਾ ਤੇ ਸੁਖ ਉਪਜਹਿ ਸੁਖੀ ਹੋਵਹਿ ਦੁਖ ॥ — ਪ੍ਰਭਾਤੀ (੨)

ਸੁੱਚ-ਸੁੱਧੀ-ਪਵਿਤ੍ਰਤਾ—

ਤਨੁ ਸੂਚਾ ਜੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਰਾ ਨਾਉ ॥ — ਸਿਰੀ ਰਾਗੁ (੧੫)

ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪੜਿ ਪੁਸਤਕ ਭਾਰ ॥

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥ — ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੯)

ਜੇ ਰਤੁ ਲਗੇ ਕਪੜੇ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥

ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ, ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥

ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੇ ਮੁਖਿ ਲੇਹੁ ॥

ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਝੂਠੇ ਅਮਲ ਕਰੇਹ ॥ — ਸਲੋਕ ਵਾਰ ਮਾਝ (੬)

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ — ਵਾਰ ਆਸਾ (੧੭)

ਸੂਤਕ ਪਾਤਕ—

ਬਿਨੁ ਨਾਵੈ ਸੂਤਕੁ ਜਗਿ ਛੋਤਿ ॥ — ਆਸਾ ਅਸਟਪਦੀ (੪)

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥

ਗੋਹੈ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ । ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਣਿ ਸੋਈ ॥
 ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ ॥ —ਬਿਲਾਵਲੁ ਅਸਟਪਦੀ (੧)
 ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥ —ਸਿਰੀ ਰਾਗੁ (੩੦)
 ਕਥਨੀ ਝੂਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੫)
 ਜਗਿ ਗਿਆਨੀ ਵਿਰਲਾ ਆਚਾਰੀ । ਜਗਿ ਪੰਡਿਤੁ ਵਿਰਲਾ ਵੀਚਾਰੀ ॥
 ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੋਟੇ ਸਭ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥ —ਆਸਾ ਅਸਟਪਦੀ (੩)
 ਭਣਤਿ ਨਾਨਕੁ ਬੂਝੈ ਕੋ ਬੀਚਾਰੀ ॥ ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ ॥ —ਸੋਰਠਿ (੧੨)
 ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥ —ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੨)

ਕਰਤਾ ਪੁਰਖ—

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥ —ਆਸਾ (ਸੋਦਰੁ ੩)
 ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰਿ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥
 ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥
 ਸਾਚੈ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
 ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੋਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ ॥
 ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ ॥
 ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਜਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ ॥ —ਸੋਰਠਿ (੬)

ਕਰਤਾਰ ਅਭੁਲ ਹੈ—

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੧੨)
 ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭ ਕੋਈ, ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ ॥ —ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੪)

ਕਰਤਾਰ ਸਰਬ ਸ਼ਕਤੀਮਾਨ ਹੈ—

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥
 ਘਾਹੁ ਖਾਨ ਤਿਨਾ ਮਾਸ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥
 ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ ॥
 ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥
 ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥ —ਵਾਰ ਮਾਝ
 ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥
 ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥ —ਵਾਰ ਆਸਾ (੧੬)

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰ ॥
 ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
 ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
 ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨੁਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
 ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥
 ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥

ਕੁਦਰਤਿ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
 ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥ —ਵਾਰ ਆਸਾ (੧੨)
 ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੇਗੁ ॥ ਦੇਦਾ ਰਹੇ ਨ ਚੂਕੇ ਭੋਗੁ ॥ —ਆਸਾ ਸੋ ਦਰੁ
 ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ॥ ਤੂ ਪੁਰਖੁ ਅਲੋਖ ਅਗੰਮ ਨਿਰਾਲਾ ॥
 ਮਾਰੂ, ਸੋਲਹੇ (੧੮)

ਕਰਤਾਰ ਦਾ ਹੁਕਮ ਮਾਨੈ—

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ ॥
 ਮਾਨੈ ਹੁਕਮੁ ਸੋਹੇ ਦਰ ਸਾਚੈ ਆਕੀ ਮਰਹਿ ਅਫਾਰੀ ॥ —ਮਾਰੂ (੧੦)

ਕਰਤਾਰ ਬਣਾ ਵਿਚ ਨਹੀਂ—

ਕਿਆ ਜੰਗਲੁ ਚੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥
 ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥
 ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰ ਨਾ ਜਾਣੀਐ ॥
 ਗੁਰੁ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਡਾਣੀਐ ॥ —ਆਸਾ ਅਸਟਪਦੀ (੧੭)

ਕਰਤਾਰ ਪਤਿਤ ਪਾਵਨ ਹੈ—

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥ —ਸਿਰੀ ਰਾਗੁ (੩)

ਕਰਮ-ਅਦ੍ਰਿਸ਼ਟ

ਦਏ ਦੋਸ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸ ਕਰੰਮਾ ਆਪਣਿਆ ॥
 ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋ ॥ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ —ਆਸਾ ਪਟੀ (੨੧)
 ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥ —ਵਾਰ ਆਸਾ (੧੦)
 ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ ॥ —ਸਿਰੀ ਰਾਗੁ (੪)

ਕਲਹਿ-ਝਗੜਾ—

ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ ਖਪੀਐ ॥ —ਵਾਰ ਮਾਝ (੯)
 ਬਿਨੁ ਬੂਝੈ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥ —ਗਉੜੀ ਅਸਟਪਦੀ (੮)
 ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥ —ਵਡਹੰਸ ਛੰਤ (੧)

ਕਾਲ—

ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥
 ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੪)
 ਜੋ ਉਪਜੈ ਸੋ ਕਾਲ ਸੰਘਾਰਿਆ ॥
 ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ ॥
 ਮਾਇਆ ਸੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ॥ ਕਾਲੁ ਨ ਛੋਡੇ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥
 ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ ॥ ਕਾਲੁ ਨ ਜੋਹਿ ਸਕੇ ਗੁਣ ਗਾਇ ॥
 —ਗਉੜੀ ਅਸਟਪਦੀ (੧੪)

ਕਿਰਤ ਕਮਾਈ—

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਹਿ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ —ਵਾਰ ਸਾਰੰਗ (੨੨)

ਕੁਸੰਗਤਿ—

ਦੁਸਟੀ ਸਭਾ ਵਿਗੁਚੀਐ ਬਿਖੁਵਾਤੀ ਜੀਵਣ ਬਾਦ ॥ —ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੩)

ਕੁਰਬਾਨੀ, ਪ੍ਰੇਮ—

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

—ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ (੨੦)

ਕੁਲ ਕਾਨ, ਕੁਲ ਰੀਤਿ—

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੇ ॥ —ਵਾਰ ਵਡਹੰਸ (੧੦)

ਕੌੜਾ (ਫਿੱਕਾ) ਅਤੇ ਮਿਠਾ ਬੋਲਨਾ—

ਨਾਨਕ ਫਿਕੇ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥

ਫਿਕੇ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥

ਫਿਕਾ ਦਰਗਹ ਸੁਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ ॥

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥

—ਵਾਰ ਆਸਾ (੨੦)

ਟੁਟ ਪਰੀਤਿ ਗਈ ਬੁਰਬੋਲਿ ॥

—ਰਾਮਕਲੀ ਓਅੰਕਾਰ (੨੮)

ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨ ਚਲੇ ਸਚਿ ਖਰਾ ਸਚਿਆਰਾ ਹੇ ।

—ਮਾਰੂ ਸੱਹਲੇ (੭)

ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ।

ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥

—ਸਿਰੀ ਰਾਗੁ (੪)

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥

—ਵਾਰ ਆਸਾ (੧੯)

ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਈਐ ॥

—ਵਡਹੰਸ ਛੰਤ (੧)

ਕ੍ਰੋਧ—

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ । ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥ ੧੮ ॥

—ਰਾਮਕਲੀ ਦੱਖਣੀ ਓਅੰਕਾਰ

ਖਾਣਾ ਪੀਣਾ ਪਹਿਰਨਾ—

ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾਕੇ ਜੀਅ ਪਰਾਣ ॥

ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤ੍ਰੁ ਹੈ ਜੇਤਾ ਪਹਿਨਣੁ ਖਾਣੁ ॥

—ਸਿਰੀ ਰਾਗੁ (੫)

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੇ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥

—ਸਿਰੀ ਰਾਗੁ (੭)

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੋਨ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

—ਵਾਰ ਅਸਾ (੧੮)

ਓਨੀ ਦੁਨੀਆਂ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਬੋੜਾ ਖਾਇਆ ॥

—ਵਾਰ ਆਸਾ (੭)

ਸਉ ਓਲ੍ਹਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ ॥

ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੇ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ ॥

- () ਫਿਟੁ ਆਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ ॥ —ਵਾਰ ਸੂਹੀ (੧੬)
- ਬਹੁ ਸਾਦਹੁ ਦੁਖੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥ —ਮਾਰੂ ਸੋਹਲੇ (੧੪)
- ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ ਪਾਇਆ ॥ —ਮਲਾਰ (੩)
- () ਖਾਇਆ ਮੈਲੁ ਵਧਾਇਆ ਪੈਧੇ ਘਰ ਕੀ ਹਾਣਿ ॥
ਬਕਿ ਬਕਿਵਾਦੁ ਚਲਾਇਆ ਬਿਨੁ ਨਾਵੈ ਬਿਖੁ ਜਾਣਿ ॥ —ਪ੍ਰਭਾਤੀ (੧੩)

ਖਿਮਾ—

- () ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥ ਰੋਗੁ ਨ ਬਿਆਪੇ ਨ ਜਮ ਦੋਖੰ ॥
ਗਰੁੜੀ ਅਸਟਪਦੀ (੭)
- ਖਿਮਾ ਵਿਹੂਣੇ ਖਪਿ ਗਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥
ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੂਏ ਬਿਸੰਖ ॥ —ਰਾਮਕਲੀ ਓਅੰਕਾਰ (੪੯)

ਖੋਜਣਾ—

- () ਖੋਜੀ ਉਪਜੈ ਬਾਈ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ ॥ —ਮਲਾਰ (੩)

ਗੁਣ-ਅਵਗੁਣ—

- () ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੋਹ ॥ —ਸਿਰੀ ਰਾਗੁ (੧੭)
- ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੬)
- () ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥ —ਆਸਾ ਅਸਟਪਦੀ (੧੩)
- () ਜੇ ਚਲਹਿ ਗੁਣ ਨਾਲਿ ਨਾਹੀ ਦੁਖੁ ਸੰਤਾਪਣਾ ॥ —ਸੂਹੀ ਅਸਟਪਦੀ (੩)
- () ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥
ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲ ਸਾਝ ਕਰੀਝੈ ॥
ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗੁਣ ਚਲੀਐ ॥ —ਸੂਹੀ ਛੰਤ (੪)
- () ਗੁਣੀ ਗੁਣੀ ਮਿਲਿ ਲਾਹਾ ਪਾਵਸਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਵਡਾਈ ॥ —ਭੈਰਉ (੬)
- ਨਾਨਕ ਸੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤਿ ॥ —ਵਾਰ ਸਾਰੰਗ (੨੨)
- () ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥ —ਸੋਰਠਿ (੧)

ਗੁਰਬਾਣੀ—

- ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥
ਇਹ ਬਾਣੀ ਮਹਾਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ —ਰਾਮਕਲੀ ਓਅੰਕਾਰ (੪)

ਗੁਰਮੁਖ-ਸਨਮੁਖ, ਮਨਮੁਖ-ਵੇਮੁਖ—

- () ਗੁਰਮੁਖਿ ਕੂੜੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ ਭਾਇ ॥
ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ —ਸਿਰੀ ਰਾਗੁ (੨੧)

ਗੁਰੁ ਨਾਨਕ ਦਾ ਗੁਰੁ—

- ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੌਈ ਜੀਉ ॥ —ਸੋਰਠਿ (੧੧)

ਹਰਿ ਗੁਰ ਮੂਰਤਿ ਏਕਾ ਵਰਤੈ ਨਾਨਕ ਹਰਿ ਗੁਰੂ ਭਾਇਆ ॥ —ਮਾਰੂ ਸੌਹਲਾ (੧੨)

ਸਤਿਗੁਰੂ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

ਓਹ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ —ਸੂਹੀ ਮ. ੪, ਅਸਟਪਦੀ (੧੧)

ਅੰਧਾ ਅਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥

ਆਪਿ ਮੁਸੈ ਮਤ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ ॥ —ਸੂਹੀ ਛੰਤ (੫)

ਗ੍ਰਿਹਸਤ—

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰਬਾਰੁ ॥ —ਵਾਰ ਆਸਾ (੧੧)

ਸਚਿ ਸਿਮਰਿਐ ਹੋਵੈ ਪਰਗਾਸੁ ॥ ਤਾਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥

ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥ ਪੁਤ੍ਰ ਕਲਤੁ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥ —ਧਨਾਸਰੀ (੪)

ਸੋ ਗਿਰਹੀ ਜੋ ਨਿਗੁਰੁ ਕਰੈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ ਕਰੇ ॥

ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਰੀਰੁ ॥ ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ ॥ —ਵਾਰ ਰਾਮਕਲੀ (੧੨)

ਮਨਮੁਖੁ ਲਹਿਰ ਘਰੁ ਤਜਿ ਵਿਗੂਚੇ ਅਵਰਾ ਕੇ ਘਰ ਹੇਰੇ ॥

ਗ੍ਰਿਹ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰੁ ਨ ਭੇਟੈ ਦੁਰਮਤਿ ਘੁੰਮਨ ਘੇਰੈ ॥

ਦਿਸੰਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੇਰੇ ॥ —ਮਾਰੂ ਅਸਟਪਦੀ (੭)

ਕੀਤਾ ਪਾਵਣਾ—

ਸੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥...

—ਵਾਰ ਆਸਾ (੧੪)

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥

—ਵਾਰ ਆਸਾ (੧੭)

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥

—ਵਾਰ ਆਸਾ (੨੦)

ਪ੍ਰਤਿਗਯਾ— ਸੰਕਲਪ—

ਨਾਨਕ ਚੁਲੀਆਂ ਸੁਚੀਆਂ ਜੇ ਭਰਿ ਜਾਣੇ ਕੋਇ ॥

ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆਂ ਸਚੁ ਧਿਆਨੁ ॥

ਪਾਣੀ ਚਿਤ ਨ ਧੋਪਈ ਮੁਖਿ ਪੀਤੇ ਤਿਖ ਜਾਇ ॥

—ਵਾਰ ਸਾਰੰਗ (੭)

ਜਨੇਊ (ਯਗਯੋਪਵੀਤ)

ਦਇਆ ਕਪਾਹ, ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ, ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤਾ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਏਹੁ ਤੁਟੇ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੇ ਪਾਇਆ ॥

ਸਿਖਾ ਕੰਨਿ ਚੜ੍ਹਾਈਆ ਗੁਰੁ ਬ੍ਰਹਮਣ ਬਿਆ ॥

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇ ਤਗਾ ਗਇਆ ॥

—ਵਾਰ ਆਸਾ (੧੫)

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆਂ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥

ੲਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮੁਣੁ ਵਟੇ ਆਇ ॥
ਕ੍ਰੋਹਿ ਬਕਰਾ ਰਿਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਖਾਇ ॥
ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥
ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥

—ਵਾਰ ਆਸਾ

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥
ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੂਤੁ ॥
ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥ ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥
ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥ ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥
ਵੇ ਤਗਾ ਆਪੇ ਵੜੈ ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘੜੈ ॥
ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥ ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥
ਸੁਣਿ ਵੇਖਹੁ ਭੋਕਾ ਇਹੁ ਵਿਡਾਣੁ ॥ ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁ ਜਾਣੁ ॥

—ਵਾਰ ਆਸਾ

ਜਾਤਿ ਵਰਣ—

ਫਕਤੁ ਜਾਤੀ ਫਕਤੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ —ਵਾਰ ਸਿਰੀ ਰਾਗੁ (੩)

ਜਾਤੀ ਦੇ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥ —ਮਾਝ ਵਾਰ (੧੦)

ਖਸਮ ਵਿਸਾਰਹਿ ਤੇ ਕਮ ਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ । —ਆਸਾ (ਸੋਦਰੁ ੩)

ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥ —ਆਸਾ (੩)

ਖਲੜੀ ਖਪਰੀ ਲਕੜੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੋ ਧੋਤੀ ਕੀਨੀ ॥

ਤੂੰ ਸਾਹਿਬ ਹਉ ਸਾਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤ ਕੈਸੀ ॥ —ਆਸਾ(੩੩)

ਆਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੇ ਜੀਉ ਨਵੇ ॥

ਜਿਨ ਕੀ ਲੇਖੇ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ ॥ —ਵਾਰ ਆਸਾ (੧੧)

ਜਾਤਿ ਬਰਨ ਕੁਲ ਸਹਸਾ ਚੂਕਾ ਗੁਰਮਤਿ ਸਬਦਿ ਬੀਚਾਰੀ ॥ —ਸਾਰੰਗ (੩)

ਜਾਤਿ ਜਨਮੁ ਨਹੁ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥

ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ —ਪ੍ਰਭਾਤੀ (੧੦)

ਐਸੇ ਜਨ ਵਿਰਲੇ ਜਗ ਅੰਦਰਿ ਪਰਖਿ ਖਜਾਨੇ ਪਾਇਆ ॥

ਜਾਤਿ ਵਰਨ ਤੇ ਭਏ ਅਤੀਤਾ ਮਮਤਾ ਲੋਭੁ ਚੁਕਾਇਆ ॥ —ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੭)

ਜੀਵਨ, ਮਰਨ

ਜੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ —ਵਾਰ ਮਾਝ (੧੦)

ਜੀਵਨ ਦੀ ਕੋਈ ਅਵਧਿ ਨਹੀਂ—

ਹਮ ਆਦਮੀ ਹਾ ਇਕਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥

ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੇ ਸਰੇਵਹੁ ਜਾਕੇ ਜੀਅ ਪਰਾਣਾ ॥

ਅੰਧੇ ਜੀਵਨਾ ਵੀਚਾਰਿ ਦੇਖਿ ਕੇਤੇ ਕੇ ਦਿਨਾ ॥ —ਧਨਾਸਰੀ (੨)

ਜੀਵਨ-ਮੁਕਤ—

ਜੀਵਨ ਮੁਕਤੁ ਸੁ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ —ਮਾਰੂ ਅਸਟਪਦੀ (੨)

ਜੋਗ (ਯੋਗ)—

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੇ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥

ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁੰਡਾਈਐ ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ॥

... ..

ਜੋਗੁ ਨ ਬਾਹਰ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾਂੜੀ ਲਾਈਐ ॥

ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨਾ ਤੀਰਥਿ ਨਾਈਐ ॥

... ..

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਪਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥

ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੇ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥

... ..

ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥

ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਝੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥ ੪ ॥

—ਸੂਹੀ (੮)

ਜੋਗੀ (ਯੋਗੀ)—

ਜਗੁ ਪਰਬੋਧਹਿ ਮੜੀ ਬਧਾਵਹਿ ॥ ਆਸਣੁ ਤਿਆਗੁ ਕਾਹੇ ਸਚੁ ਪਾਵਹਿ ॥

ਮਮਤਾ ਮੋਹੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥ ਨਾ ਅਉਧੂਤੀ ਨਾ ਸੰਸਾਰੀ ॥ ੧ ॥

ਜੋਗੀ ਬੈਸਿ ਰਹਹੁ ਦੁਬਿਧਾ ਦੁਖੁ ਭਾਗੈ ॥ ਘਰਿ ਘਰਿ ਮਾਂਗਤ ਲਾਜ ਨ ਲਾਗੈ ॥ ੧ ॥

ਰਹਾਉ ॥

ਗਾਵਹਿ ਗੀਤ ਨ ਚੀਨਹਿ ਆਪੁ ॥ ਕਿਉ ਲਾਗੀ ਨਿਵਰੈ ਪਰਤਾਪੁ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਰਚੈ ਮਨਿ ਭਾਇ ॥ ਭਿਖਿਆ ਸਹਜ ਵੀਚਾਰੀ ਖਾਇ ॥ ੨ ॥

ਭਸਮ ਚੜਾਇ ਕਰਹਿ ਪਾਖੰਡਿ ॥ ਮਾਇਆ ਮੋਹੁ ਸਹਹਿ ਜਮਡੰਡੁ ॥

ਫੂਟੈ ਖਾਪਰੁ ਭੀਖ ਨਾ ਭਾਇ ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਆਵੈ ਜਾਇ ॥ ੩ ॥

ਬਿੰਦੁ ਨਾ ਰਾਖਹਿ ਜਤੀ ਕਹਾਵਹਿ ॥ ਮਾਈ ਮਾਗਤ ਤੈ ਲੋਭਾਵਹਿ ॥

ਨਿਰ ਦਇਆ ਨਹੀ ਜੋਤਿ ਉਜਾਲਾ ॥ ਬੂਡਤ ਬੂਡੇ ਸਰਬ ਜੰਜਾਲਾ ॥ ੪ ॥

ਭੇਖ ਕਰਹਿ ਖਿੰਥਾ ਬਹੁ ਬਟੁਆ ॥ ਜੂਠੇ ਖੇਲੁ ਖੇਲੇ ਬਹੁ ਨਟੁਆ ॥

ਅੰਤਰਿ ਅਗਨਿ ਚਿੰਤਾ ਬਹੁ ਜਾਰੇ ॥ ਵਿਣੁ ਕਰਮਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੇ ॥ ੫ ॥

ਮੁੰਦ੍ਰਾ ਫਟਕ ਬਨਾਈ ਕਾਨਿ ॥ ਮੁਕਤਿ ਨਹੀ ਬਿਦਿਆ ਬਿਗਿਆਨ ॥

ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਲੁਭਾਨਾ ॥ ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੇ ਨੀਸਾਨਾ ॥ ੬ ॥

... ..

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਸੁ ਚੀਤੁ ॥ ਨਾਨਕ ਜੋਗੀ ਤ੍ਰਿਭਵਣ ਮੀਤੁ ॥

—ਰਾਮਕਲੀ ਅਸਟਪਦੀ (੨)

ਝੂਠ (ਅਸਤਯ)

ਮੁਖਿ ਝੂਠੇ ਝੂਠੁ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥

—ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੫)

ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥

—ਵਾਰ ਮਾਝ (੫)

ਕੂਕਰ ਸੂਕਰ ਕਹੀਅਹਿ ਕੂੜੀਆਰਾ ॥ ਭਉਕਿ ਮਰਹਿ ਭਉ ਭਉ ਭਉਹਾਰਾ ॥

ਮਨਿ ਤਨਿ ਝੂਠੇ ਕੂੜੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਦਰਗਹ ਹਾਰਾ ਹੈ ॥

—ਮਾਰੂ ਸੋਲਹਾ (੯)

ਤਪ—ਤਪੀਆ

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਰਡ ਨਾ ਬਾਲਿ ॥
ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੋੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ ॥ —ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ (੧੮)

ਤੀਰਥ—

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੧੨)

ਤੀਰਥੁ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮ ਹੈ ॥

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥ —ਧਨਾਸਰੀ ਛੰਤ (੧)

ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ ॥ —ਵਾਰ ਮਲਾਰ (੧)

ਥੋੜਾ ਸੋਣਾ, ਖਾਣਾ, ਬੋਲਣਾ—

ਓਨ੍ਹੀ ਦੁਨੀਆਂ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥ —ਵਾਰ ਆਸਾ (੭)

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥ —ਧਨਾਸਰੀ (੭)

੨ ਰਵੇਸ਼—

ਅਲਹੁ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥ ਛੋਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ ॥

ਹੋਇ ਪੈਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰ ॥ ਇਹੁ ਦਰਵੇਸੁ ਕਬੂਲੁ ਦਰਾ ॥

ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ ॥ ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ ॥

ਸੋ ਮੁਲਾ ਮਲਉਨ ਨਿਵਾਰੈ ॥ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ ॥ —ਮਾਰੂ ਸੋਲਹਾ (੧੨)

ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ ॥ —ਵਾਰ ਮਾਰੂ (੧੨)

ਦੂਰੰਦੇਸੀ—

ਅਗੋ ਦੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਿ ਲੈ ਸਜਾਇ ॥ — ਆਸਾ ਅਸਟਪਦੀ (੧੧)

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥ —ਵਾਰ ਆਸਾ (੨੧)

ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ ਭਾਰੇ ॥ —ਵਡਹੰਸ ਅਲਾਹਣੀਆਂ (੪)

ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਦੀਰਘੁ ਸੁਖੁ ਪਾਵੈ ਗੁਰੁ ਸਬਦੀ ਮਨੁ ਧੀਰਾ ॥

—ਤੁਖਾਰੀ ਬਾਰਹਮਾਹਾ (੩)

ਦੇਵਾਨਾ, ਦੀਵਾਨਾ—

ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ ਪਛਾਣਈ ॥ —ਵਾਰ ਮਾਝ (੯)

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾਂ ਭੈ ਦੇਵਾਨਾ ਹੋਇ ॥

ਏਕੀ ਸਾਹਿਬ ਬਾਰਹਾ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾਂ ਏਕਾ ਕਾਰ ਕਮਾਇ ॥

ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਦੂਜੀ ਅਵਰ ਸਿਆਣਪ ਕਾਇ ॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾਂ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ ॥

ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ ॥ —ਮਾਰੂ (੭)

ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਮਹਾ ਬਿਖੁ ਪੀਵੈ ਮਾਇਆ ਕਾ ਦੇਵਾਨਾ ॥ —ਮਾਰੂ ਅਸਟਪਦੀਆ (੭)

ਦੇਵੀ ਦੇਵਤਾ—

ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ ॥
ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ ਤੇਹਿ ॥ —ਸੋਰਠਿ ਅਸਟਪਦੀ (੪)

ਧੀਰਜ—

ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤਿ ਕਰਹਿ ਮਤ ਤੂ ਕਰਹਿ ਪੁਕਾਰ ॥
ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥
ਨਿਰਭਉ ਸਦਾ ਦਇਆਲੂ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ ॥ —ਸਿਰੀ ਰਾਗੁ (੧੮)

ਨਮਸਕਾਰ, ਸਿਜਦਾ, ਪ੍ਰਣਾਮ—

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥
ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥ —ਵਾਰ ਆਸਾ (੧੪)
ਤੁਧਨੋ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ ॥ ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ ॥
ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ ॥ ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥ —ਰਾਮਕਲੀ (੮)

ਨਾਮ—

ਇਕਿ ਤੀਰਥਿ ਨਾਵਹਿ ਅੰਨ ਨ ਖਾਵਹਿ ॥ ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਦੇਹ ਖਪਾਵਹਿ ॥
ਰਾਮਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਤੁ ਬਿਧਿ ਪਾਰ ਲੰਘਾਈ ਹੇ ॥ —ਮਾਰੂ ਸੋਲਹਾ (੫)
ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੇ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਭਿ ਮਰੈ ॥ ੨ ॥
—ਭੈਰਉ (੮)

ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ ॥ —ਵਾਰ ਮਲਾਰ (੨੭)

ਨਾਮ ਲਿਖਕੇ ਵੇਚਣਾ—

ਧ੍ਰਿਗੁ ਤਿਨ੍ਹਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ ॥
ਖੇਤੀ ਜਿਨ ਕੀ ਉਜੜੈ ਖਲਵਾੜੇ ਕਿਆ ਥਾਉ ॥ —ਵਾਰ ਸਾਰੰਗ (੨੦)

ਨਿੰਮ੍ਰਤਾ (ਨਿੰਮ੍ਰਤਾ, ਹਲੀਮੀ)—

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥ —ਵਾਰ ਆਸਾ (੫)
ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥ —ਵਾਰ ਆਸਾ (੧੪)

ਨਿਰਮਲ—

ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਸਾਲਾਹੀ ॥ ਜਪਿ ਹਰਿ ਨਿਰਮਲੁ ਮੈਲ ਗਵਾਵਣਿਆ ॥
ਜੇ ਨਿਰਮਲ ਸੇਵੈ ਸੁ ਨਿਰਮਲੁ ਹੋਵੈ ॥ ਹਉਮੈ ਮੈਲੁ ਗੁਰ ਸਬਦੇ ਧੋਵੈ ॥
—ਮਾਝ ਅਸਟਪਦੀ (੧੬)

ਨਿਰਮਲਾ—

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥
ਨਾਮੁ ਸਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਰਿਧਾਰਿ ॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੮)

ਨਿਰੰਕਾਰੀ—

ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥ ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ ॥

—ਰਾਮਕਲੀ ਅਸਟਪਦੀ (੩)

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ॥

—ਵਾਰ ਸਾਰੰਗ (੭)

ਪਸ਼ੂ—

ਮਨਮੁਖ ਵਿਣੁ ਨਾਵੈ ਕੁੜਿਆਰ ਫਿਰਹਿ ਬੇਤਾਲਿਆ ॥

(੧) ਪਸ਼ੂ ਮਾਣਸ ਚੰਮਿ ਪਲਟੇ ਅੰਦਰਹੁ ਕਾਲਿਆ ॥

—ਪਉੜੀ ਵਾਰ ਮਲਾਰ (੧੪)

ਪਰਇਸਤ੍ਰੀ-ਪਰਧਨ—

ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੇ ਹਉਮੈ ਵਿਚ ਦੁਖ ਘਾਲੇ ॥

—ਵਾਰ ਮਾਝ (੪)

(੧) ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

(੨) ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਣੀਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥

—ਵਾਰ ਮਾਝ (੭)

ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੇ ਹਉਮੈ ਕਰਤ ਗਵਾਇਆ ॥

ਪਰਧਨ ਪਰਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ ॥

ਸਬਦ ਚੀਨਿ ਭੈ ਕਪਟ ਨ ਛੁਟੈ ਮਨਮੁਖਿ ਮਾਇਆ ਮਾਇਆ ॥

(੩) ਅਜਗਰ ਭਾਰਿ ਲਏ ਅਤਿ ਭਾਰੀ ਮਰਿ ਜਨਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥

—ਮਲਾਰ (੩)

ਪਾਖੰਡ-ਭੇਖ—

ਵਾਇਨ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥ ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰਿ ॥

ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੇ ਪਾਇ ॥ ਵੇਖੈ ਲੋਕੁ ਹਸੇ ਘਰਿ ਜਾਇ ॥

(੧) ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥ ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥...

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥ ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥

ਬਸਤੁ ਨ ਪਹਿਰੈ ਅਹਿਨਿਸਿ ਕਹਰੈ ॥ ਮੋਨਿ ਵਿਗੂਤਾ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥

ਪਗ ਉਪੋਤਾਣਾ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥ ਅਲੁਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥

ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥

ਰਹੇ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

—ਵਾਰ ਆਸਾ (੫,੬)

ਘੋਲੀ ਗੋਰੂ ਰੰਗੁ ਚੜਾਇਆ ਵਸਤੁ ਭੇਖ ਭੇਖਾਰੀ ॥

ਕਾਪੜ ਫਾਰਿ ਬਨਾਈ ਖਿਥਾ ਝੋਲੀ ਮਾਇਆਧਾਰੀ ॥

ਘਰਿ ਘਰਿ ਮਾਗੈ ਜਗੁ ਪਰਬੋਧੈ ਮਨਿ ਅੰਧੈ ਪਤਿਹਾਰੀ ॥

ਭਰਮਿ ਭਲਾਣਾ ਸਬਦੁ ਨ ਚੀਨੈ ਜੂਐ ਬਾਜੀ ਹਾਰੀ ॥ ੨ ॥

—ਮਾਰੂ ਅਸਟਪਦੀ (੭)

ਪੰਜ ਠਗ—

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨਿ ਪੰਜੇ ਠਗ ॥

ਏਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥

ਏਨਾ ਠਗਨਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥

ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੇਤੇ ਮੁਠੇ ਜਾਹਿ ॥

—ਵਾਰ ਮਲਾਰ (੨੩)

ਪਡਤ—ਪਾਧਾ

ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥ ਭੀਤਰਿ ਹੋਂਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥ —ਗਉੜੀ (੪)

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮਨਾਮ ਲਿਵਲਾਇ ॥

ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ ॥

ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ ॥

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ ॥

ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ ॥

ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥

ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੇ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥

—ਰਾਮਕਲੀ ਦਖਣੀ ਓਅੰਕਾਰ (੫੨)

ਪ੍ਰੇਮ—

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲੁ ਮਰਣੁ ਤਿਨੇਹਿ ॥ ੧ ॥...

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥

ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖੁ ਘਣੈ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥ ੨ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਕ ਮੇਹ ॥

ਸਰ ਭਰਿ ਬਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦੁ ਨ ਪਵਹੀ ਕੇਹ ॥੩॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥

ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥ ੪ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥

ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਆਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ ॥੫॥ —ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀ (੧੧)

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ —ਸਿਰੀ ਰਾਗੁ ਪਹਰੇ (੧)

ਜੇ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣ ਨ ਕੀਜੈ ॥

—ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ (੨੦)

ਬਾਬਰ—

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ ॥

ਆਪੇ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

—ਆਸਾ (੩੯)

ਜਿਨ ਜਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

ਮਹਲਾ ਅੰਦਰਿ ਹੋਈਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥ ੧ ॥

—ਆਸਾ ਅਸਟਪਦੀ (੧੧)

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥
 ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥...
 ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥...
 ਦੂਤਾ ਨੋ ਫਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥
 ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥...
 ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕ੍ਰਿਏਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥ ੫ ॥
 ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥
 ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥
 ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੇ ਖੁਦਾਇ ॥ ੬ ॥

—ਆਸਾ ਅਸਟਪਦੀ (੧੨)

ਇਸੁ ਜਰਿ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥
 ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੇ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥...
 ਕੋਟੀਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥
 ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕ੍ਰਿਏਰ ਰੁਲਾਇਆ ॥
 ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥
 ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥
 ਓਨੀ ਰੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥
 ਜਿਨ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨਾ ਮਰਣਾ ਭਾਈ ॥ ੫ ॥

—ਆਸਾ ਅਸਟਪਦੀ (੧੨)

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨ ਵੇ ਲਾਲੇ ॥
 ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੇ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥
 ਸਰਮ ਧਰਮ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥
 ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲਿ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥...
 ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੰਗੂ ਪਾਇ ਵੇ ਲਾਲੇ ॥ ੧ ॥...
 ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥
 ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ ॥ ੨ ॥ ੩ ॥ ੫ ॥^੧

—ਤਿਲਗ (੫)

ਬੰਦਗੀ-ਬੰਦਾ

ਕੁਦਰਤਿ ਕਰਿ ਕੇ ਵਸਿਆ ਸੋਇ ॥ ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

—ਵਾਰ ਸਿਰੀ ਰਾਗੁ (੭)

ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ ॥

—ਆਸਾ (੩੬)

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣੁ ਕਉ ਦੀਦਾਰੁ ॥

—ਵਾਰ ਆਸਾ (੬)

ਭਾਣਾ—

ਜਿਨਾ ਭਾਣੇ ਕਾ ਰਸੁ ਆਇਆ ॥ ਤਿਨ ਵਿਚਹੁ ਭਰਮ ਚੁਕਾਇਆ ॥

—ਸਿਰੀ ਰਾਗੁ

ਭੋਗ—

ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖ ਸਬਾਇਆ ॥ ਸੁਖਹੁ ਉਠੇ ਰੋਗ ਪਾਪ ਕਮਾਇਆ ॥

—ਵਾਰ ਮਾਝ (੪)

ਬਹੁ ਸਾਦਹੁ ਦੁਖੁ ਪਰਾਪਤਿ ਹੋਵੈ ॥ ਭੋਗਹੁ ਰੋਗ ਸੁ ਅੰਤਿ ਵਿਗੋਵੈ ॥

—ਮਾਰੂ ਸੌਲਹਾ (੧੪)

ਭਰਮ—

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਰਹਰੁ ਪਰ ਨਿੰਦਾ ॥ ਲਬੁ ਲੋਭੁ ਤਜਿ ਹੋਹੁ ਨਿਚਿੰਦਾ ॥

ਕ੍ਰਮੁ ਕਾ ਸੰਗਲੁ ਤੋੜਿ ਨਿਰਾਲਾ ॥ ਹਰਿ ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥—ਮਾਰੂ ਸੌਲਹਾ (੨੧)

ਮਹਾ ਰਸ—

...ਭਾਉ ਭਗਤਿ ਗੁਰਮਤੀ ਪਾਏ ॥ ਹਉਮੈ ਵਿਚਹੁ ਸਬਦਿ ਜਲਾਏ ॥...

ਬਿਸਮ ਬਿਨੋਦ ਰਹੇ ਪਰਮਾਦੀ ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਏਕ ਲਿਵਲਾਗੀ ॥

ਦੇਖਿ ਨਿਵਾਰਿਆ ਜਲ ਮਹਿ ਆਗੀ ॥ ੫ ॥...

ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ ॥

ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ ॥ ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਖਾਏ ॥ ੭ ॥

—ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀ (੨)

ਮਨ—

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥ ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥

—ਗਉੜੀ ਅਸਟਪਦੀ (੨)

ਮਨ ਦੀ ਕਠੋਰਤਾ—

ਚਿਟੇ ਜਿਨਕੇ ਕਪੜੇ ਮੈਲੇ ਚਿਤ ਕਠੋਰ ਜੀਉ ॥

ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਉਪਜੇ ਦੂਜੈ ਵਿਆਪੇ ਚੋਰ ਜੀਉ ॥

—ਸੂਹੀ ਅਸਟਪਦੀ (੨)

ਮਨੁੱਖਾ ਦੇਹ—

ਅੰਮ੍ਰਿਤੁ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ ॥

ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ ॥

ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ ॥ ੧ ॥

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਹਉ ਤੁਹੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ ਲਾਇ ਤਬਾਰੀ ॥

ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ ॥

ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੇ ਰਹੀਏਹਿ ਛੁਟੜਿ ਹੋਈਅਹਿ ਨਾਰੀ ॥ ੨ ॥

—ਗਉੜੀ (੧੩)

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥

—ਗਉੜੀ (੧੮)

ਮੜੀ, ਕਬਰ, ਮਸਾਣੀ—

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ॥ ਮੜੇ ਮਸਾਣਿ ਨ ਜਾਈ ॥

—ਸੋਰਠਿ ਅਸਟਪਦੀ (੧)

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਚੇਤਹਿ ਨਾਹਿ ॥

ਮੜੀ ਮਸਾਣੀ ਮੂੜੇ ਜੋਗ ਨਾਹਿ ॥

—ਬਸੰਤ ਅਸਟਪਦੀ (੫)

ਮਾਸ—

ਪਹਿਲਾ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥

ਜੀਉਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਤੁ ਚੰਮੁ ਮਨੁ ਮਾਸੁ ॥

ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥

ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥

ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥

ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝੀਐ ਤਾਕੋ ਆਵੈ ਰਾਸਿ ॥

ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥

—ਵਾਰ ਮਲਾਰ (੨੫)

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੇ ॥

ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੇ ॥...

ਮਾਸਹੁ ਨਿੰਮੈ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰ ਕਹਾਵੈ ਪਾਡੇ ॥

ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥

—ਵਾਰ ਮਲਾਰ (੫)

ਮਿਤ੍ਰ—

ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੇਈ ॥

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥

—ਤਿਲੰਗ ਅਸਟਪਦੀ (੧)

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥

ਸੂਹੀ ੧ (੩)

ਮੂਰਖ—

ਨਾਨਕ ਮੂਰਖੁ ਏਹਿ ਗੁਣੁ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥

—ਵਾਰ ਮਾਝ (੧੨)

ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੈ ਨਾਹੀ ਨਾਉ ॥

—ਮਾਰੂ ਅਸਟਪਦੀ (੧੧)

ਮੂਰਤਿ ਪੂਜਾ (ਪਾਸਾਣ ਪੂਜਨ)—

ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨਵਾਸਾ ॥ ਭਰਮਤ ਡੋਲਤ ਭਦੇ ਉਦਾਸਾ ॥

ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥ ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥ —ਧਨਾਸਰੀ ਅਸਟਪਦੀ (੨)

ਮੰਗਣਾ—

ਲੋਕੁ ਧਿਕਾਰੁ ਕਰੈ ਮੰਗਤ ਜਨ ਮੰਗਤ ਮਾਨੁ ਨ ਪਾਇਆ ॥

—ਰਾਮਕਲੀ (੮)

ਛਾਦਨੁ ਭੋਜਨੁ ਮਾਗਤੁ ਭਾਗੈ ॥ ਖੁਧਿਆ ਦੁਸਟ ਜਲੈ ਦੁਖੁ ਆਗੈ ॥
 ਗੁਰਮਤਿ ਨਹੀ ਲੀਨੀ ਦੁਰਮਤਿ ਪਤਿ ਖੋਈ ॥ ਗੁਰਮਤਿ ਭਗਤਿ ਪਾਵੈ ਜਨੁ ਕੋਈ ॥
 ਰਾਮਕਲੀ ਮਹਲਾ (੧੧)

ਘਰਿ ਘਰਿ ਮਾਂਗਤ ਲਾਜ ਨ ਲਾਗੈ ॥ -ਰਾਮਕਲੀ ਅਸਟਪਦੀ (੨)

ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੈ ਸਮਾਇ ॥ ਕਾਹੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ ॥ -ਵਾਰ ਰਾਮਕਲੀ (੧੨)

ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ ॥ ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ ॥
 ਮਖਟੁ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥ ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ ॥
 ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥ ਤਾਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥
 ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ -ਵਾਰ ਸਾਰੰਗ (੨੨)

ਰੋਗ-
 ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾ ਤਨਿ ਉਤਿ ਖਲੋਏ ਰੋਗ ॥ -ਮਲਾਰ (੭)

ਲੋਭ-
 ਲਾਲਚੁ ਛੋਡਹੁ ਅੰਧਿਹੋ ਲਾਲਚਿ ਦੁਖੁ ਭਾਰੀ ॥ -ਆਸਾ ਅਸਟਪਦੀ (੧੫)
 ਲਬੁ ਅੰਧੇਰਾ ਬੰਦੀਖਾਨਾ ਅਉਗਣ ਪੈਰਿ ਲੋਹਾਰੀ ॥ -ਬਸੰਤ ਅਸਟਪਦੀ (੮)

ਵਰਤ-
 ਅੰਨੁ ਨ ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ ॥ ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਤਿਪਤਿ ਨਹੀ ਥੀਜੈ ॥
 -ਰਾਮਕਲੀ ਅਸਟਪਦੀ (੫)

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥
 ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨੁ ॥ -ਵਾਰ ਸਾਰੰਗ (੨੧)

ਵਿਚਾਰ-ਬਿਬੇਕ-
 ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸੁ ਪੀਜੈ ॥
 -ਕਲਿਆਨ ਅਸਟਪਦੀ (੪)

ਵਿਦਯਾ, ਬੁਧਿ-
 ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ -ਵਾਰ ਮਾਝ (੬)
 ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾ ਪਰਉਪਕਾਰੀ ॥ -ਆਸਾ (੨੫)
 ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥ ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥
 -ਵਾਰ ਆਸਾ (੧੯)

ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥ ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥
 ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥ ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਾਰਾ ॥ -ਜੋਰਠਿ (੧੨)

ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਇ ॥
 ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥
 ਅਕਲੀ ਪੜਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥
 ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾ ਸੈਤਾਨੁ ॥ -ਵਾਰ ਸਾਰੰਗ (੨੦)

URDU SECTION

دور اس کے نام کی عظمت کہوتے ہیں گناہ
 زحمت و غم مانگتے ہیں اس کی رحمت سے پناہ
 بے گماں اس پر کھلیں گے جو کریگا ذکر رب
 زہد کے دنیا کے تن کے رازِ مخفی سب کے سب

ماخوذ از نذرِ نانک
 ہندوستان پبلیکیشنز، غازی آباد
 صفحات ۱۸۸-۱۹۵

وید ہیں مرشد کی باتیں علم و حکمت سیکھ لے
جادہ حق دیکھ لے ستر حقیقت سیکھ لے

صورت مرشد سے ظاہر برہما کا روپ ہے
مہرتا بااں ایشور ہے اور مرشد دھوپ ہے

نام میں اس کے بڑی عظمت ہے اس کا نام لے
جادہ حق کے مسافر اس کی رسی بھتام لے

ایشور ہے رام ہے گوپال ہے کرتار ہے
خالق کونین ہے وہ مالک و مختار ہے

رب کی خوشنودی سے بہتر کوئی بھی تیر تھ نہیں
حق رہے راضی تو ہے یہ حج اکبر بالیقین

تیرے مرشد کی اگر تجھ پر نظر ہو جائے گی
بیش قیمت عقل تیری مثل زر ہو جائے گی

نیک ہوں اعمال تو انسان پائے گا نجات
ورنہ لا حاصل ہے سارا خاکدان کائنات

بھول مت جانا کہ یہ ہے ایک ہی حکمت کی بات
یاد رکھنا ساری دنیا کی ہے خالق ایک ذات

عشق کی دھن میں اگر لیتا ہے کوئی اس کا نام
دونوں عالم میں وہ رہتا ہے ہمیشہ شاد کام

کوئی اس کی بخششوں کا کر نہیں سکتا شمار
کوئی اس کی قدرتوں کا کر نہیں سکتا حصار

کون کر سکتا ہے اس معبود کی حمد و ثنا
رحمِ مادر میں جو پہنچاتا ہے بچے کو غذا

حاضر و ناظر بھی ہے وہ مخفی و مستور بھی
شاہد پرندہ نشیں نزدیک بھی ہے دُور بھی

اس کا ہر قانون محکم ہے بدل سکتا نہیں
آدمی اس کی حکومت سے نکل سکتا نہیں

ہے محبتِ عدل میں شامل کہ وہ رحمان ہے
رُوبرو پُرکھو کے لیکن کرم ہی سے مان ہے

پیشِ خالق کو کرے کیا ایسی کوئی نذر ہے
ذکرِ ربِ دل سے کرے انساں تو اسکی قدر ہے

خلق کا خالق ہے وہ اس کا کوئی خالق نہیں
صرف وہ رازق ہے کوئی دوسرا رازق نہیں

کوئی بھی اوصافِ ربِ گن کر بتا سکتا نہیں
حق کی صورت کوئی بھی بُت گر بنا سکتا نہیں

صوتِ حق ہے اور لبِ مرشدِ حجاب ساز ہے
سن کہ مرشد کی صدا میں رام کی آواز ہے

اس نے فرمایا کہ وہ مختار ہے غفار ہے
خالقِ ابرو ہو او خاکِ دبرگ و بار ہے

اس نے فرمایا کہ خالقِ ایک ہے اور لا شریک
کوئی بھی اس کی مشیت میں نہیں ہوتا شریک

اس نے فرمایا رضائے حق پہ خود کو چھوڑ دو
دامِ باطل اور زنجیرِ ہوس کو توڑ دو

روحِ انساں بے رضائے خالقِ مرگ و حیات

قیدِ زنجیرِ الم سے پا نہیں سکتی نجات

آبِ دریائے مقدس قلب دھوسکتا نہیں

بے محبتِ عمر بھر دل پاک ہوسکتا نہیں

کون جانے اس نے کیوں سنسار کو پیدا کیا

حسنِ دنیا پر بشر کو کس لیے شیدا کیا

عزت و ذلت کا دینا ہے اسی کے ہاتھ میں

سب حسابِ عمر لینا ہے اسی کے ہاتھ میں

حکم سے اس کے بشر کو عشق کی دولت ملی

ساری مخلوقات پر انسان کو عزت ملی

امرِ رب کو جو سمجھ لے وہ گھنٹا کرتا نہیں

آدمی اپنی آنا کے زعم میں مرتا نہیں

تعلیمات نانک

جناب مہدی منظمی

آدمیت جاگ اٹھی اس کی تعلیمات سے
نور کی رو پھوٹ نکلی پردہٴ ظلمات سے

اس نے فرمایا خدائے دیر و کعبہ ایک ہے
عالم کثرت کو پیدا کرنے والا ایک ہے

اس نے فرمایا ازل سے تا ابد باقی ہے وہ
بزم امکان زند بادہ نوش ہے ساتی ہے وہ

اس نے فرمایا کہ حق موجود تھا قبلِ ازل
اس نے فرمایا کہ خالق لم یلد ہے لم یزل

اس نے فرمایا کہ حق ہے حی و قیوم و عظیم
اس نے فرمایا کہ بحر و برک کا خالق ہے رحیم

اس نے فرمایا کہ حق قادر بھی ہے عادل بھی ہے
وہ بصیر و ناطق و عالم بھی ہے عاقل بھی ہے

حکایت

لگا پھرنے نانک بہ شہر و دیار
 رہے ایک مدت تلک وہ ادھر
 عبادت کا ان کے جو شہرہ ہوا
 بصد چشم مثل شہ کیقباد
 ڈرے ایمن آباد کے مردوزن
 و ایمن ہوا عین ماتم کا گھر
 کیا ان پر از بسکہ جور و ستم
 لگے ہنسنے سب ان پہ بیگاریاں
 یہ دنیا گویا امتحاں کا ہے گھر
 کہ دونوں جہانوں میں جس کا ہے راج
 عبادت سے غافل ہوا ایک دم
 وہی دے گا آخر کو عزت ہمیں
 گئے خوف سے سب کے سب تھر تھرا
 معافی طلب ہیں نہان و عیاں
 سپاہی لشکر تھے سب بے خبر
 انھیں دیکھ بادشاہ نے کہا

تعلق کو سب چھوڑ لے ساتھ یار
 گئے ایمن آباد وہ خوش سیر
 تھا کام ان کا ہر وقت یاد خدا
 اسی میں شہ بابر نیک زاد
 ہوا آ کے اس شہر میں خیمہ زن
 لیا لوٹ لشکر نے سب مال دزر
 سپاہیان لشکر نے مل کے بہم
 دیا سر پر بار اور کہا ہو رواں
 کہا مت ہنسو ہم پہ اے بے خبر
 وہ مالک ہمیں آزماتا ہے آج
 کیا بار سے میرے سر کو جو ختم
 وہ مالک ہے دی جس نے ذلت ہمیں
 سپاہیوں نے جب اس سخن کو سنا
 سبکدوش کرے کہا اے جوان
 ترے حال اور قال سے سرسبر
 غرض پیش سلطان حاضر کیا

حکایت

سیاحت میں پھرتے تھے وہ ذی شعار
برہمن تھے مشغول پوجا و باں
وہ دیتے تھے پتروں کو پانی تمام
کہا کیوں کیا جانب شرق رو
بہ امداد سورج یہ پاکیزہ آب
سنا جب یہ نانک نے اس کا کلام
لگا پانی اوچھالنے زور تر
تو کیا کرتا ہے حرکت ناصواب
کہا میرے ہیں کھیت کرتار پور
میں دیتا ہوں پانی کہ سیراب ہوں
ہنسنے برہمن اور کہا کیا عجب
یہاں سے ہے کرتار پور دؤر تر
دیا نانک اہل دل نے جواب
نہیں پہنچتا جب کہ پانی وہاں

گئے میلہ گنگا پہ یا ہر دوار
گذر ان کا ان پر ہوا ناگہاں
انہوں نے جو دیکھا عبت ان کا کام
برہمن نے ساتھ ان کے کی گفتگو
پہنچتا ہے مردوں کو اور ہے ثواب
سوئے غرب منہ کر کے یہ نیک نام
برہمن لگے کہنے اے بے خبر
بتا ہم کو دے جلد اس کا جواب
وہ بے آب سب خشک ہیں سر بسر
بہ امداد میرے وہ شاداب ہوں
بھلا کس طرح پانی پہنچے گا اب
تو اس کو شمس اپنی کو ضائع نہ کر
کہ اے برہمن پوج خانہ خراب
تو کس طرح مردوں کو پہنچے گا ہاں

برہمن ہوئے نادم و شرمسار
ہنسا ہنس کے رخصت ہوا ذی شعار

حکایت

یہ حالات لکھتا ہے انگلہ عجب
زیارت کو کعبہ کے اندر گئے
گورونانک اوتار نے یہ کہا
لگے کرنے شور و شغب سب عرب
سمیٹ اپنے پاؤں کو بیٹھاٹھ کے تو
یہ بیت خدا ہے معظم بنا
کہا پچ تو کہتے ہو تم سب مگر
کہا سب نے ہے یہ موحد فقیر

گئے تینوں وہ طرف ملک عرب
وہاں تینوں جا کر کے بیٹھے رہے
کیے پاؤں کعبہ کی جانب وہاں
کہا اس کو اے بے خرد بے ادب
وگر نہ چلا جا یہ تھی گفتگو
بہ تعظیم کعبہ تو سر کو جھکا
کرو پاؤں میرے جدھر ہونہ گھر
نہ چھیڑو یہ ہندی ہے صافی ضمیر

حکایت

پھرے ملک کابل کی جانب وہ سب
وہاں ایک ترکھان تھا خوش مقام
مثل کھڑپا کے تھا اس کا ضمیر
بلے اس سے جا کر تینوں وہاں

خراسان میں آئے تینوں یہ جب
خراسان میں اس کا لالو تھا نام
وہ روحانی جازب تھا گویا فقیر
گورونانک اس پر ہوئے مہرباں

چلے آئے کرتے ہوئے تینوں سیر
گئے پہنچ پنجاب میں نیخیر

ترک کردن بابا نانک صاحب تعلقات دنیا

درفتن برائے سیر ہر دیار

ابھی تھا وہ سلطانی پور میں مقیم
ملا آ کے نانک سے اور یہ کہا
ریا اس میرا سی کو اب یہ جواب
میرا راز مخفی رکھیں تو کہوں
کہا کس جگہ لے چلو گے مجھے
میرا سی کو از بس تھا اس پر یقین
میرا سی سے نانک نے پھر یہ کہا
غرض نکلے دونوں نہ کی کچھ خبر
جو الا مکھی جب یہ دونوں گئے
اسی طرح سے بھائی بابا ملا
ہوئے سوئے بنگالہ تینوں رواں
کہیں جا کے یہ دودھا ہاری ہوئے
ہزاروں فقیروں سے جا کر لے

یہاں پہنچا مردانہ تھا وہ فہم
کہ کالو نے بھیجا ہے جا اس کو لا
نہیں دیکھتا جانے میں کچھ ثواب
اگر تو چلے ساتھ میں لے چلوں
کہا سیر عمدہ کراؤں تجھے
ہنسی سے کہا چھوڑ دو نہ کہیں
کہ جب تک ہے دم تو نہ ہوگا جدا
دیا چھوڑ دونوں نے سلطانی پور
کیا لہنا کو چیلہ وہاں سے چلے
یہ تھا ذات سندھو اور جاٹ تھا
کام رو دیس دیکھا بہ امن داماں
کہیں جا کے یہ پون ہاری ہوئے
سنیاسی و جوگی پر غالب رہے

وہاں جس نے بحث ان سے آکر کیا

اسے غالب ہونے نہ ہرگز دیا

بڑھایا خدا نے انھیں اس قدر
 جو مشہور سوڈھی ہیں پنجاب میں
 ملقب ہیں بیدی وہ پنجاب میں
 معزز ہیں جس جا میں وہ ذی شعار
 کہ ہر شہر میں ان کے ہیں چند گھر
 وہ اولاد مند نشینوں کی ہیں
 وہ پیر سکھوں کے ہر باب میں
 علوم فقر میں بسا ہوشیار

حکایت

یہ کہتے ہیں نواب با صد نیاز
 کہا میں نے نانک کو مسجد میں آ
 یہ سنتے ہی وہ میرے ساتھ ہو لیے
 میں جب پڑھ چکا واں نماز عصر
 ملا مجھ کو باہر تو میں نے کہا
 کہا کس طرح پڑھتا میں واں نماز
 تو گھوڑوں کو قندھار میں تھا گیا
 وہ نواب تھا اب کہ منصف مزاج
 کہا اس نے سچ ہے جو تو نے کہا
 گیا تھا میں اک روز پڑھنے نماز
 پڑھاؤں تجھے میں نماز خدا
 میں نیت کو باندھے وہ بیٹھے رہے
 کہیں اس کا پایا نہ میں نے اثر
 کیا تو نے کیوں نہ بھلا اقتدا
 نماز خدا سے تو تھا بے نیاز
 میں قندھار سے ہو کے واپس ہٹا
 وہ منظور تھا صاحب تخت و تاج
 نماز فقر میں تو ہیں راہنما

حکایت

تھا ایک قاضی نیک دیں نامور
 ہمیشہ سے رہتا تھا سلطانی پور

ملازم تھا بہنوئی اس کا وہاں
 کیا منشی مودی خانہ اسے
 دیانت سے کرتا تھا ہر ایک کام
 فراغت جو پاتے کبھی کام سے
 فقیروں کی صحبت میں جا بیٹھتے
 اثر صحبت نیک دل میں ہوا
 فقیروں کے اصراف میں بر ملا
 تھا ایک حاسد بدسیر بدخصال
 محاسب نے دیکھی جو ان کی کتاب
 محاسب مع حاسد بدشعار
 دیانت جو ثابت ہوئی خان کو
 کبھی پھر نہ پوچھا حساب و کتاب

اسے بھی کیا پیش اس کے یہاں
 سمجھ بیٹھے تھے ساکے منشی جسے
 خوشی خان صاحب تھے اس سے مدام
 اور اس کام کے سب سرانجام سے
 خدا سے وہاں لو لگا بیٹھتے
 خدا کی محبت میں محو ہو گیا
 جو تھا مودی خانہ میں اڑنے لگا
 کہا خان سے جا کے اس نے یہ حال
 رقم فاضلہ تھی بر دئے حساب
 ہوئے دونوں غمگین اور شرمسار
 صحیح سمجھا ناک کے ایمان کو
 کیا ان کے سب حاسدوں کو خراب

شادی شدن بابا ناک صاحب بخانہ لالہ مولا

موضع پکھو کے رندھاوے

کیا باپ نے پھر تو اس کا بیاہ
 مگر حکم مذمب کی تعمیل کی
 سری چند دلچھی ہوئے دوپسر
 وہ راضی نہ تھا اور بھرتا تھا آہ
 خدا نے اسے نیک اولاد دی
 وہ تھے نیک اختر بسا خوش سیر

اُدھر ماں اور باپ تھے سارے اس
 فقیروں میں بیٹھا ہوا وہ ملا
 خفا بیٹھا تھا گھر میں اس کا پدر
 تو یہ لالہ کالو نے کی گفتگو
 وہ تو نے کہاں کھویا اور کیا، کیا
 کیا میں نے فقرا کے سر پر نثار
 طمانچہ دیا اس کے زخساں پر
 پدر اور پسر میں یہ حائل ہوا
 یہ بیٹا ترا ہے بسا خوش صفات
 سمجھ لو یہ بعد اس کے کچھ مت کہو
 تو یہ ہوگا بس خاص بندہ خدا

کئی روز نانک رہا ان کے پاس
 گئے ڈھونڈھنے اس کو ہر ایک جا
 وہ لے آئے نانک کو جب اس کے گھر
 پسر جب پدر کے گیا روبرو
 کہ میں نے تجھے زر جو کچھ تھا دیا
 کہا اے پدر صاحب اقتدار
 خفا ہو گئے اس کے گفتار پر
 بلا ہرنے دیکھا جو یہ ماجرا
 کہا لالہ کالو سے سن میری بات
 جو سختی بھی تم پر کرے تم سہو
 اگر ایسا ہی حال اس کا رہا

روانہ کر دن لالہ کالو بابا نانک را بنخانہ جے رام داماد خود بمقام سلطانپور ضلع جالندھر

وہ جے رام کو تھی بیا ہی گئی
 دوا بہ جالندھر میں سلطانپور
 براہیم لودی کا وہ رشتہ دار
 وہ حاتم زمانہ کا تھا ہو بہو

تھی اک دخت نام اس کا تھا نانکی
 روانہ کیا اپنی دخت کے گھر
 وہاں ایک حاکم تھا دولت شعار
 سخی رسم دل اور بسانیک خو

بیان حالات بابا گورونانک جی موجد مذہب سکھاں

از قلم سید شاہ بھیکہ مسافر

وہ تھا اہل دل اور صافی ضمیر
خیالات نیک اور پرہیزگار
وہ کالو کے گھر میں ہو پیدا ہوا
صدق نیک سے گوہر آبدار
تھا سن چودہ سو ساٹھ نوعیسی
یہ لڑکا عجائب ہے پیدا ہوا
موتھ بنے گا یہ یزداں پرست
وہ تلونڈی راے بھوئی کی تھی
پدر بیدی پاندھ کے لے کر گیا
کہا کیا پڑھاتے ہو اے استاد
کہ ہو جائے جس سے خدا سے ملاپ
کہا اس سے ہرگز میں واقف نہیں

گورونانک اوتار سکھوں کا پیر
فقیرے موحد عبادت گزار
شبستان عصمت سے پیدا ہوا
ظہور عجائب سے تھا زمی وقار
تھا نانک تولد ہوا جس گھڑی
برہمن بنجومی نے اُس دم کہا
بتوں کی کرے گا قدر ساری پست
جہاں رہتا تھا کالوشاہ کھتری
برس پانچ کی عمر میں جب ہوا
کہا اُس نے کر اوڑا اڑا کو یار
کر دو واقف اُس علم سے مجھ کو آپ
ہوا سُن کے خاموش پاندھا وہیں

گورو بابا نانک

رائے بہادر کنھیا لعل

یہ شخص ایک فقیر موجد صلح کل خدا دوست صاحب کشف و کرامت و بے طمع صاحب عبادت و ریاضت تھا۔ ہر ایک شخص اور ہر ایک قوم کے ساتھ اس کی دلی محبت تھی۔ مزاج اس کا تعصب مذہبی سے خالی تھا۔ اخلاق اس کے بہت اچھے تھے۔ غضب و تہر و بد مزاجی تو خالق حقیقی نے اس کے جسم میں پیدا ہی نہیں کی تھی۔ محبت و رحم و لطف و سخاوت کی اس کو عادت تھی۔ طالبِ نیا یا طالبِ خدا جو اس کے روبرو جاتا، خالی نہ آتا۔ ۱۵۲۶ء ہجری مطابق ۱۸۱۳ء و ۱۸۶۹ء میں بعد سلطنت سلطان بہلول لودھی موضع تلونڈی رائے بہوئی واقع دوآبہ رچنا میں جو اب ضلع لاہور تحصیل شرقپور کے متعلق ہے۔ کالو کھتری بیدی کے گھر میں نانک پیدا ہوا۔ اس کے ایک بڑی بہن تھی جس کا نام نانگی رکھا گیا تھا۔ اور وہ سہمی جیرام کھتری ساکن سلطان پور کے ساتھ منسوب ہوئی اور گورو نانک کی شادی مولاکھتری بٹالہ کے رہنے والے کی لڑکی سے ہوئی۔ خورد سالی کی عمر میں جب گورو نانک بھی چھ سات برس کی عمر کا تھا۔ کبھی گھر سے باہر نہ جاتا اور لڑکوں کے ساتھ نہ کھیلتا۔ ہر ایک کام سے خدا کی یاد کو بہتر جانتا، اکثر اوقات خاموش رہتا۔ جب ماں باپ بلاتے تب بولتا، ورنہ چپکے بیٹھ رہتا۔ نانک کے اقربا اور عزیزوں نے جب اس کا یہ حال دیکھا تو سب کو فکر ہوئی اور سب نے مل کر نانک کے باپ کو کہا کہ تیرے بیٹے کی صحت میں خلل ہے۔ طبیبوں سے اس کا علاج کرانا چاہیے۔ کالوان کے کہنے سے ایک طبیب کے پاس گیا اور اس کو گھر بلایا۔ طبیب نے جب نبض نانک کی

تاریخ ہند پر اک نظر

مولانا ظفر علی خاں

لاجپت رائے نے تاریخ تو لکھی ہے مگر
جس سے روشن ہو ضمیر اس میں وہ تحکیم نہیں

مسئلہ یہ ہے کہ باایں ہمہ عظمت ہندو
کشور ہند میں کیوں صاحبِ دہیم نہیں

سینکڑوں سال سے اغیار کے ہیں کیوں یہ دیں
اور دے ان کی غلامی کے جراثیم نہیں

اس تنزل کے علل پر ہے مورخ کو عبور
لیکن اصلی جو سبب ہے وہی تسلیم نہیں

ہیں فقط اس لیے اغیار کے محکوم ہنود
کہ انھیں دی گئی توحید کی تسلیم نہیں

آج جھک جائیں اگر ایک خدا کے آگے

سرافلاک جھکے ان کے لوا کے آگے

خالصہ سچی تو وہی قوم ہے جس کے معبور
کثرت اندوز تھے کاشی کے صنم خانوں سے

مقتل ننگانہ

مولانا ظفر علی خاں

خون امرت سر کی سرخی رونقِ ننگانہ ہے
 کس قدر رنگیں ہماری بزم کا افسانہ ہے
 جنسِ آزادی کی ارزانی مسلم ہے مگر
 خون ابنائے وطن اس جنس کا بیعانہ ہے
 سر کے بل چل کر اکالی آئے مقتل کی طرف
 دل میں ہے شوقِ شہادت اور بے تابانہ ہے
 جن کے قتلِ عام کا گھر گھر میں ماتم ہے بپا
 زندہ جاوید ان کی ہمتِ مردانہ ہے
 بے بصر سمجھے ہیں اک انبارِ خاکستر جسے
 اس کے ہر ذرے میں رقصاں شوکتِ شاہانہ ہے
 بت گری اس عہد میں ہے عقل و دانش کی دلیل
 بت شکن اس دور میں مجنون ہے دیوانہ ہے

نہ ہو گلبانگ مستوں کی تو دنیا بزم ماتم ہے
 ہمارے دم سے کچھ کچھ زندہ ہے دارالفنا باما
 غنیمت جان کر صحبت کو اک دو جام پیتا جا
 میانِ محفلِ رندانِ دُردِ آشام پیتا جا

گورونانک دیو

مبارک ہوئے احرار تجھے صاحبِ قرآنِ تیری
 رکھے بس سُرخرو تجھ کو شرابِ ارغواںِ تیری
 دل فرخندہ تیرا، واقف رمزِ حقیقت ہے
 اگر ہے ترجمانِ دلِ حقیقت میں زباںِ تیری
 مگر جب کیفیتِ دل میں ہے، کیفِ مے کی حثا کیا
 غرض محفل سے کیا، خلوت ہو جبرئیل جنابِ تیری
 مئے انگور پی کر کوئی متوالا ہوا تو کیا
 رہا بے کیفِ دل، شغلِ مئے دینا ہوا تو کیا

وہ مے اپنی ہے جس سے بن پیے مخمور رہتے ہیں
 خیالِ چشمِ ساتی کے نشے میں چور رہتے ہیں

سُرورِ ازل

شہنشاہِ بابر اور گورونانک دیو کا مکالمہ

منشی تلوک چند محروم

بابر

ہماری بزمِ عشرت میں جو لے آیا خدا بابا

تو بسم اللہ جامِ بادۂ احمر چڑھا بابا

جہاں میں آبِ رز سے کون سا ہے پاک تر پانی

کہ دھسل جاتا ہو جس سے دفترِ ماوشما بابا

نہ میخانے کو دیکھا چاہیے چشمِ حقارت سے

کہ ہوتی ہے یہ ہیں سے بخود می کی ابتدا بابا

نہ یوں ہی میکشوں کو خاک پر بیٹھا ہوا دیکھو

پہنچتی ہے نظر ان کی سرفوق السما بابا

صدا حق کی سنتے ہیں سدا وہ شیشہِ رمے سے

اسی سے دل ہیں زندوں کے حقیقت آشنا بابا

صراحی کھولتی ہے راز دل جب بانگِ قلقل سے

فلک سے ہیں پکارا اٹھتے ملائک مرحبا بابا

گورونانک

پورن سنگھ ہنر امرتسری

تجلی بار مہر عالم انوار ناناک تھے
مقرب تھے محبت ایزد غفار ناناک تھے
پرستاران باطل کے ربائے رب نہیں سکتی
نہ کیوں گردش میں آنا جام وحدت بزم کشرتیس
انھیں کے دم سے دنیا میں ہوا حیا حریت
اجالا نور حق کا ہو گیا سارے زمانے میں
ہمیں منزل سہی مشکل اگر ہوتی تو کیوں ہوتی
نہ کیوں ان کی جبیں سے جلوۂ نیر عیاں ہوتا!

فروغ دیدہ ہر طالب دیدار ناناک تھے
حقیقت آشنا و محرم اسرار ناناک تھے
جہاں میں جس حقیقت کے علم دار ناناک تھے
شراب ساغر توحید سے سرشار ناناک تھے
امام و پیشوائے امت احرار ناناک تھے
کہ باطل کے لیے اک تیغ آشبار ناناک تھے
ہماری کارواں کے کارواں لار ناناک تھے
پے پرچشم تماشا مشرق انوار ناناک تھے

کمی ہرگز نہ ہوگی جاں نشاری میں ہنر مجھ سے
ہرے آقا، ہرے مالک، ہرے سردار ناناک تھے

از آہنگ غزل
آزاد بک ڈپو ہال بازار امرتسر

گورونانک

منشی بشیشور پرساد منوّر لکھنوی

ہے پاک منتر واہ گورو کا زبان پر
 ہے دل میں یاد مرشد عالی وقار کا
 سر جس کے آگے خم شہ لودی نے کر دیا
 مالک کا ایک بندہ مقبول ہو گیا
 قائم ہے جس کی یاد میں نکانہ آج تک
 شبوں میں گھول گھول کے امت چکھا دیا
 لیا جو اپنے ساتھ نرنکار کا پیام
 جس کا نظیر جس کا مقابل کہیں نہیں
 اہل جہاں کا ہادی اکرم کہیں جسے
 توحید کی صدا تھی نہاں اس کے سائیں
 کعبہ مطیع جنبش چشم ضمیر تھا
 دیر و حرم کے فرق کو نابود کر دیا
 اک مسلک عظیم کی بنیاد ڈال دی

کیوں ہونہ آج اپنا دماغ آسمان پر
 آواز گوش زد ہے بس ایک افکار کی
 پارس جسے فرائض مودی نے کر دیا
 تیرہ کے جب شمار میں مشغول ہو گیا
 زندہ ہے جس کے فیض سے مردانہ آج تک
 جس نے سبق اکال پرش کا پڑھا دیا
 نانک کے نام سے ہے جو مشہور خاص و عام
 قائل ہے جس کا ایک جہاں کچھ ہمیں نہیں
 مرشدیہ وہ تھا مرشد اعظم کہیں جسے
 خود کو مٹا چکا تھا یہ راز دنیا میں
 درویش حق شعار تھا کامل فقیر تھا
 عرفاں کا نور سینہ صافی میں بھر دیا
 راہِ نجات بہر خلافت نکال دی

نانک

سر محمد اقبال

قوم نے پیغامِ گوتم کی ذرا پروا نہ کی
 آہ! بد قسمت رہے آوازِ حق سے بے خبر
 آتشکار اس نے کیا جو زندگی کا راز تھا
 شمعِ حق سے جو منور ہو یہ وہ محفل نہ تھی
 آہ! شورِ رکے لیے ہندوستانِ غم خانہ ہے
 برہمن سرشار ہے اب تک منے پندار میں
 بتکدہ پھر بعدِ مدت کے مگر روشن ہوا
 نورِ ابراہیم سے آزر کا گھر روشن ہوا

پھر اٹھی آخر صدِ توحید کی پنجاب سے
 ہند کو اک مردِ کامل نے جگایا خواب سے

از بانگِ درا

سلطنت اول گورونانک

شاه نانک حق کیش

بھائی نند لال گویا

نام او شاه نانک حق کیش

کہ نیاید چنو دگر درویش

پیش او کار جملہ جاں بازی

چہ ملائک چہ حاضران تمام

در رہ وصف او چہ پویم من

صد ہزاراں مریدش از ناسوت

ہمہ لاهوتیاں بیپائی او

جلوہ اش داں تحت و فوق نکو

ذکر توصیف ذات را لائق

بر افرزد ز یک دگر سبحاں

از عنایات حضرت وہاب

خاک اقدام خاص و عام توام

فقرا و فقرا سرافرازی

طالب خاک او چہ خاص و چہ عام

حق چو خود و اصفش چکویم من

صد ہزاراں مریدش از ملکوت

ہمہ جبروتیاں فدائی او

ہمہ ناسوتیاں ملائک او

جانشینان او از و لائق

ابد آبا قدر و جاہ و نشان

مرشد العالمیں شدش چو خطاب

گفت من بندہ و غلام توام

مرشد کامل گورونانک

بھائی نند لال گویا

گورونانک آن مرشد کامل ست	که فضلش بہر دو جہاں شامل است
ز شبیدش یکی حرف شد آشکار	کہ ہر ہر ہری را بگو بار بار
ز ہر دم ز ہر دل عیاں ہر ہر است	ہمہ آشکار و نہاں صرصر است
ز باد و ز آب و ز آتش شنو	ز صوت و ز سموات کن جستجو
یکی حرف تعلیم و عمری مدام	یکی حرف تعظیم و قدر تمام
ز ہی ست گورستگور و واہ واہ	کہ آمد یکی حرف را جلوہ گاہ
بیک حرف آنہا کہ دل بستہ اند	ز نقد و ز نسیہ فرارفتہ اند
ز خلد و ز فردوس برتر شدہ	بلاہوت و باہوت سرور شدہ
ہمہ ملک و ملکوت در پائی شاہ	ز ہر جانی برتر بود جانی شاہ

سر لعل بادہ بی پائی ہمہ

کہ شد پائی شاہ جانفزائی ہمہ

از عرض الفاظ

کلیات بھائی نند لال گویا : ۲۱۳، ۲۱۴

نسخ خطی و مطبوعات فارسی

جن کے اقتباسات کے انگریزی ترجمے مجموعہ ہذا میں شامل ہیں

- دبستانِ مذاہب _____ ذوالفقار اردستانی (آذر ساسانی)
- خلاصۃ التواریخ _____ منشی سجان رائے بھنڈاری بٹالوی
- جوت بگاس _____ بھائی نند لال گویا
- چہار گلشن _____ رائے چتر من
- عمار السعادت _____ سید غلام علی خاں
- خالصہ نامہ _____ منشی بخت مل
- تواریخ پنجاب _____ منشی خوشوقت رائے
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- چار باغ پنجاب رسالہ صاحب نما _____ منشی گنیش داس بڈہرہ

فہرست

- ۵۔ مرشد کامل (از عرض الالفاظ) ————— بھائی نند لعل گویا
- ۶۔ سلطنت اول گورو نانک (از گنج نامہ) ————— بھائی نند لعل گویا
- ۹۔ نانک (از بانگ درا) ————— ڈاکٹر سر محمد اقبال
- ۱۰۔ گورو نانک ————— منشی بشیشور پرساد منور لکھنوی
- ۱۲۔ گورو نانک (از آہنگ غزل) ————— پورن سنگھ ہنر ام تسری
- ۱۳۔ سرور ازل (از گنج معانی) ————— منشی تلوک چند محروم
- ۱۴۔ مقتل ننگانہ (از جیات) ————— مولانا ظفر علی خان
- ۱۸۔ تاریخ ہندیراک نظر (از جیات) ————— مولانا ظفر علی خان
- ۲۱۔ گورو بابا نانک (از تاریخ پنجاب) ————— رائے بہادر کنھیالعل
- ۲۶۔ بیان حالات بابا گورو نانک صاحب (از تاریخ پنجاب) ————— سید شاہ بھیکہ مسافر
- ۳۰۔ تعلیمات نانک (از نذر نانک) ————— جناب مہدی نظمی

پنجاب

پاسٹ اینڈ پریزنٹ

جلد سوم ۱۹۶۹ء

شمارہ خاص

ماخذِ سوانح و تعلیماتِ گورنمنٹ

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