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**LIFE AND TEACHINGS
OF
GURU NANAK**

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FOREWORD

I am happy to acknowledge that Professor Prithipal Singh Kapur has prepared this brief introduction to the ideas and ideology of Guru Nanak, the founder of the Sikh religion. This brief introduction is meant for a layman as well as the believer. The central idea presented by Professor Kapur is that Guru Nanak Dev enunciated a new religion which did not derive much from the prevailing religions of India. It was an altogether a new philosophy. I congratulate Professor Kapur for doing this service to the University.

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PREFACE

Much has been written on Guru Nanak the founder of Sikh faith during the past three decades. Scholars making studies on his life and teachings intensively have differed violently on the historicity of the events enveloping his life and in the process have failed to appreciate the unique features of his gospel viz. catholicity, tolerance and co-existence which have become more relevant in the emerging multi-cultural, multi-racial, multi-religious and more interactive order of the present day world.

I had all along a feeling that a simple but short account of the life and teachings of Guru Nanak would go a long way to disseminate correct information regarding the contribution made by the Guru and his votaries towards the world civilization. It was with this end in view that a treatise was prepared in 1986. The attempt was aimed at presenting a short account of life and teachings of the founder of Sikhism in a simple but meaningful manner.

The essay has now been revised at the behest of Dr. S.P. Singh, Vice-Chancellor, Guru Nanak Dev University, Amritsar who proposes to make it available to a larger number of people who wish to know as to what Guru Nanak and Sikhism stand for.

This decision of Dr. S.P. Singh is significant in view of the recent painful discovery that world at large knows so little about the Sikhs and Sikhism in this age of fast developing information technology despite the fact that the Sikhs can be spotted all over the globe.

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The emergence of Guru Nanak on the Indian horizon in the last quarter of fifteenth century is not a strange or sudden phenomenon. India had witnessed a long spell of turmoil and humiliation since the death of Harsha.¹ External vigilance had weakened to a vanishing point and as a result Indians had lost all sense of patriotism and national honour. Shankra's rise in the South was initially looked upon as a symbol of revivalism but the inroads of Islam and its appeal of monotheism, proved a damper for the resurgent zeal of the followers of Shankara and the movement did not make much headway for quite some time. On the political plain, the Rajputs in the North and Vijaynagar Kingdom in the South failed to resurrect the concept of Indian political greatness as witnessed in ancient India. The Bhakti schools that followed raised high hopes for religio-social reform but after some time they also quieted down without giving any effective shaking to the traditional and out-moded concepts of piety, as also the rites and rituals associated with religious observances. It was left for Nanak to raise the voice of Truth² with an authority hitherto unknown to any of those who preceded him and instill self-confidence among the people of this sub-continent.

Nanak, the seeker of welfare for all as God's will (*Tere bhāne Sarbat dā bhalā*) was born in 1469 A.D. at Talwandi, a village sixty four kilometers. from Lahore (now Nankana Sahib in Pakistan). From all accounts Nanak was an extraordinary child right from his birth. At the age of five, Nanak is believed to have begun to toddle with the ideas of God and such other spiritual complexities. Although, Nanak's sister Nanaki, and the headman of the village, Rai Bular were

attracted towards the child and saw in him the spirit of the Divine. Nanak's father, Kalu original name : Kalyan Chand, often became morose at his abnormal behaviour. At seven, Nanak was sent first to a Hindu and later to a Muslim teacher. According to the Sikh chroniclers, Nanak surprised both of his teachers with the sublimity of his divine knowledge at that tender age.³ It is said that young Nanak preferred the company of seekers of the holy path, mendicants and recluses whose favourite haunt was a forest situated not far from the outskirts of Talwandi. These doings of Nanak scared his father who ever remained keen to see him grow as a successful householder.

Kalu persistently tried to turn Nanak's mind away from his spiritual pursuits. He tried to interest his son in various vocations even when he was a lad. The *Janam Sakhis* tell us that Nanak was introduced to such occupations as cattle rearing, agriculture and trade, but he remained deeply involved in his quest for discovery of the 'True Name'. Despite best efforts, his father failed to turn away the attention of the divine child from 'other worldly' affairs. In consequence; father Kalu and mother Tripta felt completely disillusioned about the future of their only male child. Superstitious as they were, as per the then current beliefs and practices, they started apprehending lest some evil spirit should have possessed the beautiful young lad. To cast of the spell of the evil spirit, the parents summoned an exorcist. Nanak is said to have addressed the exorcist with a hymn now enshrined in the *Adi Granth*:-

"Some say I am under the spell of a spirite; Others say I have physical ailment or have gone mad; Whereas Nanak has gone mad for the Almighty God I knoweth none except him".⁴

After this came the turn of an apothecary who was summoned "to cure the physical ailment from which Nanak might be suffering". The healer had to get back as in the words of Nanak "the ignorant physician knoweth not that pain is in my heart".⁵ Nanak reacted in the same manner when the family arranged the *Yajnopavit*, a ceremony designed to make him wear *Janeu* or the sacrificial thread, as an insignia to indicate that he belonged to an upper caste.⁶ In yet another

bid to interest Nanak in the secular affairs, Kalu and Tripta arranged his marriage at an early age of fourteen.⁷ His little wife Sulakhni could also do little to wean him away from the Godly path. At last the elders of the family and the wise of the community thought of changing the environs of Nanak. His sister, Nanaki took him to Sultanpur Lodhi (modern Kapurthala district) and her husband Jai Ram got him the job of a storekeeper (*Modi*)⁸ in the commissariat of the local Nawab, Daulat Khan Lodhi. To the amazement and gratification of all his relations, Nanak did remarkably well in his new environs and the job. He appeared to have taken to the life of a perfect householder with some religious disposition. He collected a group of people around him and sang the praises of God until late in the night. Soon he earned the reputation of being one of the most honest officials of the state. During this period, he also begot two sons, Sri Chand and Lakhmi Chand in 1494 and 1497 respectively. But for Nanak this was only a sojourn. He had yet a long way to go. He kept looking forward to the opportunity.

One day, early in the dawn, Nanak as usual went to the nearby rivulet, *Baen* for his bath but did not return. His attendant after waiting for a long time came to the town to tell the news that Nanak had got drowned in the rivulet.⁹ The celebrated poet-scholar and preacher of Sikhism, Bhai Gurdas who wrote his ballads (*vars*) not later than half a century after Guru Nanak (a nearest possible source on the first Guru), states : "The benefactor Almighty Lord listened to the cries of humanity and sent Guru Nanak to this world. In the *Sachkhand*¹⁰ Nanak washed His feet, eulogised Him and made his disciples drink ambrosia of His feet. He gave the message of Unity of God and denounced the four-fold caste system to emphasise equality. The pauper and the king carry the same dignity and are equal....Nanak came to redeem the fallen world (*Kalyuga*).¹¹ The *Janam Sakhi* tradition has also preserved for us a mystic as well as interesting account of Nanak's audience before *Pārbrāhm Parmeshwara*, the Almighty Lord and his anointment as Guru (the Enlightener) which

clearly seems to have been based on the above account given by Bhai Gurdas:

"As God willed, one morning he (Nanak) went as usual towards the nearby rivulet (baen, which has been flowing on the northern side of Sultanpur Lodhi since centuries), along with a servant. There, he himself walked into the river for the morning ablutions leaving his garments with the servant. At that very moment on a command from the Almighty; Nanak was carried to the heavenly court where his arrival was announced by the attendants. The Almighty Lord showered His blessing on Nanak....and offered him a cup full of nectar of Nam which he was asked to drink. Nanak drank the cup full of nectar and soon after that Almighty (Parmeshwara) announced grant of His grace to Nanak saying.....'whosoever get worthy of your favour shall be recipient of my benevolence. While I remain Parbraham Parmeshwara you would be (designated) the Guru Parmeshwara'. At this, Nanak fell prostrate before the Almighty Lord who granted him a robe of honour (siropa) and sent him to this world of mortals".¹²

Modern scholars like Macauliffe have tried to rationalise the *Janam Sakhi* account by saying that after the bath in the *Baen*, Guru Nanak disappeared in a nearby forest for contemplation. In whatever manner the scholars might like to interpret this account found recorded in the *Janam Sakhis*; it has to be conceded that this was the most decisive moment and a turning point in the life of Guru Nanak. Guru Nanak had a vivid mystic experience, remained in communion with the Supreme Being and came back as a realized master—World teacher—Guru Nanak.¹³ His first utterance thereafter was 'There is no Hindu, no Musalman'.

Through this cryptic statement; Guru Nanak pronounced that "both mankind and God are indivisible". That he attached no importance to garbs and labels is implicit in this statement. Guru Nanak repudiated the idea of distinctions between religious systems, high or low. He went beyond these distinctions and fostered a religion of spirit which was thus

set to disseminate the vision that he was endowed with; to the multitude that aimed at "acceptance of a genuine dialogue rather than formal conversion as the goal of transcending particularisms of contending cultures and feuding religions".¹⁴ Henceforth his utterances have a unique feature—categorical assertions that they carry within. Guru Nanak declares in unequivocal terms "without God I know not another" and "if some one grasps this thing; there is but one religion of truth".¹⁵ Guru Nanak got into the stream for a bath that symbolizes rejuvenation. He emerged from the rivulet after three days not to disclose the mystery of his disappearance but as a Guru invested with full authority to deliver sermon of Truth¹⁶. Even at the risk of repetition, we have to state here that Guru Nanak answered every query with the words, "there is no Hindu, no Musalman," proclaiming the oneness of all the peoples and religions.¹⁷ This slogan in itself threw a direct challenge to the hegemony of the orthodoxy, both the *Mullah* (Muslims) and the *Brahmins* (the Hindus). Therefore, they joined hands to conspire to call Nanak a heretic and get him summoned to the presence of the Nawab of Sultanpur Lodhi. The Nawab received Nanak only to get convinced from the discourse delivered by him : "it is so easy to call oneself a Muslim but far too hard to become one".¹⁸ This was a clear signal that Nanak had taken to the task entrusted to him by the True Lord in the right earnest. That is what makes Bhai Gurdas say "Guru Nanak had been endowed with the mission to redeem the suffering humanity".¹⁹

Guru Nanak, now undertook long travels to preach his gospel. His principal journeys covered the area from snow-bound Himalayas in the north to the island of Sri Lanka in the South, and from Assam in the east to Mecca and Baghdad in the west. The itinerary of these travels of Guru Nanak includes mostly the centres of orthodoxy of Hinduism, Islam, Jainism and Buddhism, where he is believed to have held discourses with the notables professing knowledge of the divine and the orthodox clergy. His teachings and preaching methods were unconventional and dramatic which stirred the

tender feelings of the human mind. At Kurukshetra, on the eve of the solar eclipse fair he got a buck cooked. This act of so-called sacrilege of the holy land of Kurukshetra on the part of Guru Nanak aroused the orthodoxy who prepared to physically strike him down. But the Guru challenged a learned Pandit, Nahnun Chandra to have discussion with him on the issue. Nanak told the Pandit, it was futile to have taboos in matters like food. Only the ignorance of the divine knowledge led the people to imbibe belief in such superstitions.²⁰ The story of Guru's visit to Mecca is equally revealing. He lay down to sleep with his feet stretched towards the *Kaaba*. A *mullah*, the mosque attendant appeared and cried out "you blasphemous fellow! Why have you gone to sleep with your feet stretched towards the house of God". 'My friend', answered Baba Nanak 'Lay my feet in whatever direction, the house of God is not'. When the *mullah* moved Nanak's feet, the *Kaaba* moved in the same direction.²¹ The legend of these extensive tours is replete with accounts of the great Guru's toiling journey through the forests, caves and mountains, his encounters with cannibals, dacoits, the enchantress of the land of magic and witchcraft (Assam) and the Yogis. He met ascetics, devotees of rigorous virtue who defied morals, yoga adept Sidhas and Naths and moved them all by his soul stirring message. Guru Nanak is believed to have spent twenty five years journeying in different parts of India, adjoining countries and Western Asia. His was a life of wandering in pursuit of dissemination of the Truth and in helping humans everywhere to live a better life.²²

In the *Janam Sakhi* literature these odysseys of Guru Nanak are described as *udasis*—a term usually used for those who renounce the world—a misnomer. But the Guru never became a recluse. He only donned various types of robes during his travels and his visits to the places of pilgrimage. After these hectic journeys the Guru settled along with his family at village Kartarpur on the bank of river Ravi (now in Pakistan)—a village he had himself founded—and began to lead the life of a pious house-holder, like the one he had earlier

led at Sultanpur Lodhi. After all, he had all through advocated a harmonious combination of the cloister and the hearth. This was the period when the magic of the personality of Guru Nanak and the impact of his teaching had begun to be felt. His was the name mentioned and revered all over. The anecdotes of his successful debates on spiritual matters with the renowned figures of the various religions were much talked about and relished by the people. It was during this period that Guru Nanak visited Achal²³ near Batala to have a discourse with the Sidhas (the ascetics endowed with supernatural powers).²⁴ A large number of people flocked to Achal on *Shiva Ratri* fair to have a glimpse of Nanak and hear his sermon. Bhangar Nath, the chief of the Sidhas started the argument by saying, "You have given up the life and dress of an ascetic, and have polluted the order of the holy and brought bad name to us all".²⁵ The Guru with a meaningful smile on his face replied, "You are mistaken; you have taken to the life of renunciation, you despise the house-holder and for food and clothing you go to their door step. This is strange type of renunciation to live and enjoy on the earnings of others. You are also born to a woman whom you call mother. How can you forsake her? The real path of renunciation is to lead a detached and pure life amidst the impurities and temptations".²⁶ On miracle, Guru Nanak said, "Except the truth and name of the Lord no miracle could heal the misery. Man hath absolutely no shelter to seek except the True Name". Such was the impact of this sermon of Nanak on the Sidhas that they bowed before him and hailed him for his spiritual attainments.²⁷ In the same manner the Muslim saints of Multan and the renowned Sheikh Ibrahim of Pak-Patan also accepted the truth of his gospel. Sheikh Ibrahim used to fast for days together to attain religious merit. To him, the Guru said, "It is a sin to deny oneself the necessities of life. Starvation never leads one to spiritual bliss".

Kartarpur, now became a place of pilgrimage for the people from where they got message of deliverance. People like Lehna (Guru Angad) and Budha were attracted to this

place and they became the devoted disciples of the master. It was at Kartarpur that Guru Nanak started some of the practices and institutions which formed the basis for the Sikhs being marked out as a distinct community.²⁸ According to Fredric Pincott, the Guru created "a brotherhood of God fearing republicans". The ideal institution of *Langar* had a start and the code of daily prayer, beginning with *Jap Ji* in the morning and the ending with *Sohila* in the evening was evolved. After consolidating his mission, and nominating Angad as his successor, the Guru departed for *Sach Khand* (abode of Truth) in September 1539 A.D. It will be of great interest to relate the legend about the departure of the Guru. The Muslim disciples of the Guru wanted to bury his remains, and his Hindu followers on the contrary, wanted cremation. As per the instructions of the Guru, floral wreaths were placed by the Hindus on the left and the Muslims on the right side of the body. But when the sheet was removed nothing was found beneath it except the flowers. The Hindus and the Muslims removed their respective flowers. All the Sikhs (followers of the Guru) saluted the spot where Muslims constructed a tomb and the Hindus raised a shrine. Both have since been washed away by the river Ravi, "perhaps providentially, so as to avoid idolatrous worship of the guru's last 'resting' place".²⁹

In his teachings, Guru Nanak did not mince matters. He preached what he had understood clearly and had himself practised. His was a case of realization. His teachings bear testimony to his own experience of God.

The characteristic expression of this experience is found in the hymns of His praise sung by Guru Nanak. Three things stand out pre-eminently in the teachings of Guru Nanak, viz. the True and only one God, the Guru and the Name. The Guru's declaration on the nature of God has been quite appropriately put at the beginning of the Sikh Scripture (*The Adi Granth*). The name assigned to it—The *Mul Mantra* (The credal statement of faith) carries the exact meaning that it is meant to convey. It defines God in the following words :

There is but one god whose name is true, the Creator, devoid of fear and enmity, immortal, unborn, self-existent by the favour of the Guru.

REPEAT HIS NAME

The True One was in the beginning.

the True One was in primal age.

The True One is now also O' Nanak,

the True one shall also be.³⁰

For Guru Nanak "The Lord's name is Truth" and it washes off the dirt of ego. But the name of Lord can only be sung under the Guru's instruction. The Guru is the main link in the chain and the pivot on which everything hinges.³¹ Explaining the role of the Guru in salvation, the Guru explains "when we meet the true Guru, we are blessed with the jewel of contemplation and we surrender our minds to the Guru and attain the all loving God. We receive the gift of salvation and our sins are washed away.³² To eliminate every possibility of confusion, Guru Nanak has clearly stated in Sidha Goshti, "the word is the Guru and the mind continually is the disciple". Guru is the voice of God, the Guru is word, the Truth of God himself. Nanak has rejected all conventionalism and ritualism and based his ideal man on the "purity of character". He did not preach escapism and positive injunctions are found in his hymns against austere asceticism involving renunciation, celibacy and penance. He emphasizes that man can progress spiritually even when engaged in worldly activities. The ultimate goal towards which Guru Nanak points is a state of "supreme bliss", which is a state of peace; of consummate joy and perfect tranquility, a condition to ascending of all human beings.

The outstanding feature of Guru Nanak's doctrine is its consistency. It is the clarity and cohesion of thought that has made the perpetuation of his teachings possible. Despite this, the nature of Guru Nanak's teachings has been variably interpreted by scores of writers. Some have called him "a Hindu reformer of modern times"; a reformer in the best and truest sense of the word or "reformer of a high order".³³ Many

others assert that he was a revolutionary who laid the foundations of a new religion; set aside the *vedas* and books of Islam and exhorted his followers to repeat the name of that infinite Lord who surpassed all conception.³⁴ Those who have not been able to comprehend the thought contained in the hymns of Nanak have tried to hastily conclude that the doctrine of Nanak sought to present a synthesis of Islam and Hinduism. The author of *Dabistan-i-Mazahib*, Mobid Ardistani believes that Guru Nanak was trying to bridge the gulf between the Hindus and the Muslims. The remark remains relevant so long as it is not intent to present the teachings of Guru Nanak as a syncretism of Hinduism and Islam. Guru Nanak did not make any effort, conscious or otherwise, to reconcile Hindu and Muslim beliefs. For him True Religion lay beyond these two systems.³⁵ He was a founder and an innovator. His pithy utterance 'No Hindu no Musalman' remains basic to his gospel. It was aimed at pronouncing the revelation that came to Guru Nanak in such explicit terms : "There is no Hinduism or Islam; what is valid in my own vision, my own dispensation, which I have just received".³⁶ Guru Nanak does not divide human beings. On the other hand, he aimed at demolishing all divisions of mankind, social or spiritual. In the eyes of Guru Nanak, a true believer does not tread minor paths and/or stray into sectarian tracks.³⁷ He extols only such believers in True Religion and says :

*"In this world, rare are such persons, assaying whom, the Lord consigns to His treasury. They rise above caste and colour and do away with worldly love and avarice. They, who are imbued with the Lord's Name, are the pure places of pilgrimage and they are rid of the ailment and filth of ego. Nanak washes the feet of those, who, by the Guru's grace love their True Lord."*³⁸

Guru Nanak's appearance in this world was an act of providence. The truth he enunciated dispelled ignorance and sin. He laid emphasis on reality of faith. The life of faith does not aim at leading the humans away from this world which

Guru Nanak thought is real and embraces human life in its various aspects. His gospel presents a complete message with a spirit of affirmation. None of the nine Gurus diluted or modified it. The creation of the *Khalsa* by Guru Gobind Singh is not a departure from the teachings of Guru Nanak, but rather a logical development.

Guru Nanak presented a unique worldview which gave birth to a new order—original and revealed—not as a restatement of any of the then extant views. For scriptural evidence of the distinctiveness of Sikhism, one need go no further than to heed Guru Arjan proclaim, "*Na hum Hindu na Musalman, Allah Ram ke pind puran*"⁷⁹ (We are neither Hindus or Musalmans, we are the very life & breath of the Almighty God)—an emphatic reassertion of Guru Nanak's slogan '*Na Ko Hindu Na Musalman*' (There is no Hindu no Musalman).

NOTES

1. Pannikar, K.M., *A Survey of Indian History*, 88.
 2. ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕ ਆਖੈ,
ਸਚ ਸੁਣਾਇ ਸੀ ਸਚ ਕੀ ਬੋਲਾ॥ (ਗੁਰੂ ਗ੍ਰੰਥ, 723)
 3. ਪੁਰਾਤਨ ਜਨਮਸਾਖੀ (ਸੰਪਾਦਕ : ਭਾਈ ਵੀਰ ਸਿੰਘ), 21.
 4. ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ॥ ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ॥
ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ, ਨਾਨਕੁ ਬਉਰਾਨਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰ ਨ ਜਾਣਾ॥
(ਮਾਰੂ ਮਹਲਾ ਗੁਰੂ ਗ੍ਰੰਥ, 991)
- See also Khazan Singh, *History & Philosophy of Sikh Religion*, 63.
5. Var Malar, *Adi Granth*, 1279.
 6. ਮਿਹਰਬਾਨ ਵਾਲੀ ਜਨਮ ਸਾਖੀ, 63 (ਕਿਰਪਾਲ ਸਿੰਘ : ਜਨਮ ਸਾਖੀ ਪਰੰਪਰਾ ਵਿਚੋਂ)।
 7. *Janam Sākhis* give divergent versions about the age at which Nanak was married.
 8. Literally *Modi* is one who distributes grain, see Kahan Singh, *Guru-shabad Ratnakar Mahankosh*, 998.
 9. Macauliffe believes that Guru Nanak disappeared in a nearby forest, *The Sikh Religion*, S. Chand & Co., New Delhi, first reprint in India, 1963, Vol. I, 34.
 10. The abode of Truth.
 11. Bhai Gurdas, *Var I, Pauri 23*.
 12. Vir Singh (ed.), *Puratan Janam Sakhi Sri Guru Nanak Dev Ji*, 40-41.
 13. W.H. McLeod, *Guru Nanak and the Sikh Religion*, Oxford University Press, Delhi, 1976, 107.
 14. Kapur Singh, 'Guru Nanak : The Founder of a World Religion.' *Journal of Sikh Studies*, Guru Nanak Dev University, Amritsar, Vol.II-I, 1975, 10-11.

15. *Adi Granth*, Maru Mahala I, 991, Basant Mahala I, 1178.
16. ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ, 41 (Translation from Gopal Singh, *Guru Nanak*, 8).
17. Taran Singh, The sermon at Sultanpur (in *Perspectives on Guru Nanak*, 485). *Var Majh*, Sloka, 8.
18. ਮੁਸਲਮਾਣ ਕਹਾਵਟ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣ ਕਹਾਵੈ॥ (ਗੁਰੂ ਗ੍ਰੰਥ, 141)
19. Bhai Gurdas, *Var I*, Pauri, 23-24.
20. ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੁਰਖੁ ਝਗੜੇ ਗਿਆਨ ਧਿਆਨ ਨਹੀਂ ਜਾਣੈ ॥ (ਗੁਰੂ ਗ੍ਰੰਥ, 1289)
21. *The B-40 Janam Sakhi*, 52-53, (Tr. W.H. McLeod)
22. Chatterjee, Suniti Kumar, Sri Guru Nanak Dev Puja Pradakshina, (in *Guru Nanak : A Homage*, 42)
23. There is an ancient temple at Achal dedicated to Lord Mahadeva.
24. ਯੋਗੀ ਜਮ ਸ਼ਕਤੀਵਾਨ, ਕਾਨ੍ਹ ਸਿੰਘ, ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, 147.
25. ਭੇਖ ਉਤਾਰ ਉਦਾਸ ਦਾ, ਵੱਡ ਕਿਉਂ ਸੰਸਾਰੀ ਰੀਤ ਚਲਾਈ। ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 1 (44)
26. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨ ਰਹੀਐ...॥ (ਗੁਰੂ ਗ੍ਰੰਥ, 730)
27. ਸਿੰਧ ਬੋਲਨ ਸੁਭ ਬਚਨ
ਧਨ ਨਾਨਕ ਤੋਰੀ ਵਡੀ ਕਮਾਈ॥ ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 1 (44)
28. It is not fair to say that Guru Nanak did not consciously lay the foundations of a new community. In fact, Guru Nanak himself had given a clear indication as to the final form of Sikhism : Kapur Singh, *Baisakhi of Guru Gobind Singh*, 8.
See also I.J. Singh, *The Sikh Way, A Pilgrim's Progress*, 111-13. (The Centennial Foundation, Ontario, 2001).
29. Macauliffe, *The Sikh Religion*, Vol. 1, 191.
30. Japji (Translation by Macauliffe in *The Sikh Religion*, Vol. 1, 195).
31. Banerjee, I.B., *Evolution of the Khalsa*, Vol. 1, 112.
32. Sri Rag Mahla 1; Ashtpadian, *Adi Granth*, 59.
See also Gurbachan Singh Talib (tr.), *Sri Guru Granth Sahib*, Vol. 1, 123.
33. Narang, G.C. *Transformation of Sikhism*, 24,
Griffin, Lepel, *Ranjit Singh*, 52.
Gupta, H.R., *History of Sikh Gurus*, 79.
34. Macauliffe, *The Sikh Religion*, Vol. I, 194.
35. McLeod, W.H., *Guru Nanak and the Sikh Religion*, 161.
36. Mujeeb, M., *Guru Nanak's Religion, Islam & Sufism* ('Guru Nanak's Life, Times and Teachings' Edited by Gurmukh Nihal Singh & Published by Guru Nanak Foundation, 116-17).
37. ਜਪੁ ਜੀ ਪੌਤੀ 14; ਨਰੈਣ ਸਿੰਘ, ਜਪੁਜੀ ਸਾਹਿਬ ਸਟੀਕ, 125.
38. ਐਸੇ ਜਨ ਵਿਚਲੇ ਜਗ ਅੰਦਰ, ਪਰਖਿ ਖਜਾਨੇ ਪਾਇਆ ॥
ਜਾਤਿ ਵਰਨ ਤੇ ਭਏ ਅਤੀਤਾ, ਮਮਤਾ ਲੋਭੁ ਚੁਕਾਇਆ ॥
ਨਾਮਿ ਰਤੇ ਤੀਰਥ ਸੇ ਨਿਰਮਲ, ਦੁਖ ਹਰਿਮੇ ਮੈਲ ਚੁਕਾਇਆ ॥
ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਨੈ ਜਿਨਾ ਗੁਰਮੁਖਿ ਸਾਚਾ ਭਾਇਆ ॥੮॥ (ਗੁਰੂ ਗ੍ਰੰਥ, 1345)
See also, Manmohan Singh (tr.), *Sri Guru Granth Sahib*, Vol. 8, 4441.
39. *Adi Granth*, 1136.