



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oaṅkār saṭ nām kartā purakhḥ nirbhā'o nirvair akāl mūrati ajūnī saibhā'n gur parsād.



THE SIKH BULLETIN GURU NANAK AND HIS BANI

January-February 2015

ਮਾਘ-ਫੱਗਣ ੫੪੬ ਨਾਨਕਸ਼ਾਹੀ

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Volume 17 Number 1&2

Published by: Hardev Singh Shergill, President, Khalsa Tricentennial Foundation of N.A. Inc;
3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA Fax (916) 933-5808
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

In This Issue/ਤਰਕਰਾ

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
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Ik oaṅkār saṭ nām kartā purakhḥ nirbhā'o
nirvair akāl mūrati ajūnī saibhā'n gur
parsād.

I would interpret this opening verse in
Guru Granth Sahib as:

*'There is One and Only, a Singular
Reality, whose True Name is The Creator,
that created Itself; It has no human
attributes such as fear, enmity, limited life
span, an image and therefore it does not
communicate with the Prophets directly
or through others, as the Semitic religions
claim, nor does it incarnate as a human
as Hinduism claims. IT can only be
comprehended through knowledge.'*

That is also why Guru Nanak named the
commune he established in his later life,
'Kartar Pur' and salutation as 'Sat Kartar'.
His followers were called 'Nanakpanthi'.

Hardev Singh Shergill

Technical Associate

Amrinder Singh

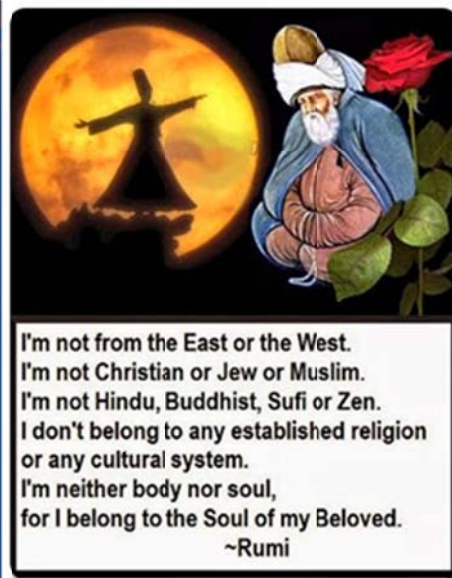
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CONSCIOUSNESS MAKES MAN DIVINE, A HUMAN



I'm not from the East or the West.
I'm not Christian or Jew or Muslim.
I'm not Hindu, Buddhist, Sufi or Zen.
I don't belong to any established religion
or any cultural system.
I'm neither body nor soul,
for I belong to the Soul of my Beloved.
~Rumi

Jalāl ad-Dīn Muhammad Rūmī (Persian: جلال‌الدین محمد رومی), also known as **Jalāl ad-Dīn Muhammad Balkhī** (جلال‌الدین محمد بلخی), **Mawlānā** (مولانا, "our master"), **Mevlānā**, **Mevlevī** (مولوی *Mawlawī*, "my master"), and more popularly simply as **Rūmī** (1207 – 17 December 1273), was a 13th-century Persian^{[1][8]} poet, jurist, **Islamic scholar**, theologian, and **Sufi** mystic.^[9] Rumi's influence transcends national borders and ethnic divisions: **Iranians**, **Tajiks**, **Turkish**, **Greeks**, **Pashtuns**, other **Central Asian Muslims**, and the Muslims of **South Asia** have greatly appreciated his spiritual legacy for the past seven centuries.^[10] His poems have been widely translated into many of the world's languages and transposed into various formats. Rumi has been described as the "most popular poet"^[11] and the "best selling poet" in the **United States**.^{[12][13]}

Rumi's works are written mostly in **Persian**, but occasionally he also used **Greek**,^{[14][15][16]} **Arabic**, and **Turkish** in his verse.^{[17][18]} His *Mathnawī*, composed in **Konya**, remains one of the purest literary glories of the Persian language.^{[19][20]} His works are widely read today in their original language across **Greater Iran** and the Persian-speaking world.^[21] Translations of his works are very popular, most notably in **Turkey**, **Azerbaijan**, the United States, and South Asia.^[22] His poetry has influenced **Persian literature**, but also **Turkish**, **Punjabi**, **Hindi**, and **Urdu**, as well as the literature of some other **Turkic**, **Iranian**, and **Indo-Aryan** languages including **Chagatai**, **Pashto**, and **Bengali**.
Wikipedia

BOOK REVIEW

Book Title:

Nanak: The Guru - The Founder of Sikhism

Authors: Prof. D. S. Chahal, Dr. K.S. Thind, Dr. A. S. Dhaliwal

Edited by: Jesse Schell

Year of Publication: 2014, Pages: 44

Published by: Institute for Understanding Sikhism, Laval, QC, Canada

Book Review by Dr Solomon Naz

The most difficult part of a religion is to explore and expound the main doctrinal aspects of life. The major problems, rightly termed as its polemics, are an area where most of the complexities lie. In my school days, I was faced with this confusion and the tangled web of the idealism and fanaticism of Islam and Hinduism. Christianity had its own grey areas, which were to a great extent repudiated in the second century of the Year of Christ under the oversight of King Constantinople. There, they sifted the superior and spurious and cleansed the major doctrinal aspects of Christianity. No religion can be determined or perpetuate in its entirety unless we determine its doctrines, and above all create the theology of that religion. To be more specific, the violence and repudiation of human rights and social evils in Islam are the same polemics that were not purged in its early history. Now it is next to impossible to determine the mainstream right strands acceptable in Islam - Sunnis or Shiites, Sufis or Mirzais, or the modern way of absolutism "WAHEED" Allah in the hands of idealistic terrorism.

Sikhism, the youngest in the race of religions has its own polemics. Its origin and proliferation has its own ebbs and flows since the fifteenth century. Internal political upheavals and instability created by the foreign invasions, the social divisions and racial castigation, and above all accursed poverty in Punjab had made its scholars insensate to the ecclesiastical issues. The cradle of Sikhism remained for centuries, a racially divided and shattered people. To think above any basic needs in these circumstances was a deadlock vision. If the 14th and 15th century saw revolutions in socio-political and religious spheres of society under the influence of Martin Luther and futuristic scholars of renaissance and industrial revolution in Europe, it

was entirely a different scenario in relation to India. We find the birth of the first Guru in 1469 in Punjab. In 1521, when the first Mughal Babar invaded India, Guru Nanak must be fairly in his early fifties.

Just imagine, who would be in a position to comprehend the basic philosophy of the Nanakian way of life? All Hindus, no matter what denomination they belonged to were being forcibly proselyted to Islam. The rest of the Hindu ruling classes, lords and Rajas, were winning favour through matrimonial alliances with the ruling Muslim class. The impact of "Jazia", a non-Muslim forced religious tax, had further crippled religion, social and economic order. There was only one group left to defend the Hindu society from this onslaught. They were the Sikhs of Punjab. They had braved torture, executions, and wars, even to the point of sacrifice of the Gurus. Precisely, when we lament why were those polemics not rectified and doctrines of Sikhism were not determined, it looks next to impossible under these circumstances. Who could have been in a mind set to occupy their time for religious discourses when their own survival was at stake?

No history and its philosophy will be justified enough if its prevalent conditions of those times are ignored. Maybe, this could be my answer to the confusion about Sikh doctrines and theology.

It is a great honour to read a booklet on *Nanak: The Guru - The Founder of Sikhism* authored by Dr Devinder Singh Chahal, Dr K S Thind, and Dr A S Dhaliwal. As I have already mentioned about the travails the Sikh religion has passed through, these new scholars of Sikh religion are doing fantastic work. No matter how arduous, conflicting and contradictory it may look, yet they are doing something and Dr Devinder Singh Chahal is one of those chosen ones. To me, it is irrelevant to know that his scholarship is in science or religion. He has authored so many books already on Sikh religion. Rather it enhances the beauty and vision of a religious philosophy if it reflects all its hues and colors through a scientific prism. Dr Devinder Singh Chahal is one of those pioneers who have delineated a footpath for the Sikh scholars to make wider and more durable highway for the generations to come. Godhead no doubt, is determined through Nanakian philosophy as an absolute truth, yet its manifested reality is portrayed in myriads of biological

and ecological systems of life. It gives me great elation that a scientist like Dr Devinder Singh Chahal talks about the composition of a substance through five elements described by Guru Nanak. All beings and humans, in essence come out of the same source and are therefore, related with one or the other. God alone is the “PITTAM” Pita the father of us all. Nobody is small or big. Does that philosophy depict the same scientific knowledge we determine by Microcosmic and Macrocosmic order of life today? Yes it does.

The greatest visionary flow in a prophetic order depicts life as a (1) Deliverer (2) Reconciliator (3) and a Restorer. In this booklet on Nanakian philosophy Dr Devinder Singh Chahal explains, how Guru Nanak is a deliverer from ignorance, darkness to light. He unites and reconciles the microcosmic being to the immensity of Godhead. Finally, he restores humanity and all organic and inorganic being to eternity. It is not enough to call it a successful effort alone (It is far more than that) by Dr Chahal in explaining the main doctrines of Guru Nanak's philosophy

The Sikh scholars of today are making great efforts to bring to the knowledge of people the scientific analysis of Sikh religion. It is a very profound and befitting exegesis of philosophy of Guru Nanak. My humble suggestion to Dr Devinder Singh Chahal will be one and only one that is to formulate Sikh theology out of these doctrines; he sketched out, inerrant and irrevocable. Most of these doctrines could be systematized in relation to God, nature, humanity and approachability to God.

Dr Solomon Naz is a retired Professor of Comparative Religious Studies, Canadian Christian College, York University, ON, Canada. (416-271-1040) Email: solomon.naz@gmail.com

NOTE: This booklet, *The Guru - The Founder of Sikhism*, is available on Web site, iuscanada.com, under the heading eBooks.

www.iuscanada.com

and also at

www.sikhbulletin.com January- February 2015 Sikh Bulletin

NANAK: THE GURU, The Founder of Sikhism

INTRODUCTION

Who is Nanak?

Some have presented Nanak as a Sufi (mystic man in Islam), a follower of the Bhagati Movement, a social reformer while some Sikh and non-Sikh writers had misunderstood his philosophy and labelled him as the founder of Sikhism - the hybridization of Hinduism and Islam. In this booklet, Nanak has been represented as the Guru and the Founder of the unique philosophy called Sikhi, which has been anglicized as Sikhism.

Political and Social Disorder at the Time of Guru Nanak

The Lodhi Dynasty ruled parts of Northern India, Punjab and Khyber Pakhtunkhwa from 1451 to 1526. It ended because of the continuous attacks by Rana Sanga of Mewar and later by Babur, the Turco-Mongol invader from Uzbekistan [1]. Under these circumstances, the political and social disorder was at the lowest ebb. Guru Nanak lived during this time and has described it as follows:

ਕਲਿ¹ ਕਾਤੀ² ਰਾਜੇ³ ਕਾਸਾਈ⁴ ਧਰਮੁ⁵ ਪੰਖ⁶ ਕਰਿ⁷ ਉਡਰਿਆ⁸

॥

Kal kāṭī rāje kāsāī ḏharam pankh kar udriā.

This is the time¹ when the kings³ have knives² in their hands like butchers⁴ (time of political and civil disorder) and righteousness has flown⁸ away like a winged bird^{6,7}.

ਕੂੜੁ⁹ ਅਮਾਵਸ¹⁰ ਸਚੁ¹¹ ਚੰਦ੍ਰਮਾ¹² ਦੀਸੈ¹³ ਨਾਹੀ ਕਹ¹⁴ ਚੜਿਆ¹⁵

॥

Kūr amāvas sach chandarmā ḏisai nāhī kah chāriā.

The moon¹² of truth¹¹ has been covered (darkened)¹⁰ with falsehood⁹ and that moon which was supposed to enlighten the darkness (night) is not seen^{13,15} anywhere¹⁴.

ਹਉ¹⁶ ਭਾਲਿ¹⁷ ਵਿਕੁੰਨੀ¹⁸ ਹੋਈ ॥

Ha^o bhāl vikunnī hoī.

ਆਧੇਰੈ¹⁹ ਰਾਹੁ²⁰ ਨ ਕੋਈ ॥

Ādhārai rāhu na koī.

I¹⁶ am worried¹⁸ about finding¹⁷ the way²⁰ in this darkness¹⁹ (situation as described above).

ਵਿਚਿ ਹਉਮੈ²¹ ਕਰਿ ਦੁਖੁ²² ਰੋਈ²³ ॥

vich ha=umai kar dukh ro=ī.

ਕਹੁ²⁴ ਨਾਨਕ ਕਿਨਿ²⁵ ਬਿਧਿ²⁶ ਗਤਿ²⁷ ਹੋਈ ॥੧॥

Kaho Nānak kin biḍh gaṭ ho=ī. ||1||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 145.

The people are suffering²² and crying²³ as the result of their egoistic actions²¹.

Nanak says²⁴ how to find that²⁵ way²⁶ with which he can eliminate²⁷ such suffering?

AGGS, M 1, p 145.

Farooqi [2], while describing the opinion of Iqbal about Guru Nanak, described the political and social disorder at the time of Guru Nanak as follows:

"This was a time when the Hindus were hopelessly divided among themselves and were dominated by the Lodhi dynasty of Afghans who had established themselves at Delhi. Hinduism had become a set of formalities and ceremonies. The object of the religious formalities was no longer understood or sought to be understood. The Hindus worshipped the elements and incarnations of God in various forms. Even many a Muslim had lost touch with the real spirit of their revolutionary religion and were going to the mosques as if to repeat certain set of Arabic words without understanding or seeking to understand their import."

Farooqi continues to write that:

"Such were the times when Guru Nanak appeared and it was given to him to reform the society as he found it. As pointed out above, political lawlessness, social confusion, religious corruption, moral degradation and spiritual slavery were the order of the day. No doubt, Rama Nand, Gorakh and Kabir had already introduced reforms in northern India to raise the people from this spiritual lethargy; but they utterly failed to perceive the true principles of reform. That Guru Nanak succeeded in bringing about the much needed reform is sufficiently clear in the History of Sikhs and the History of Punjab by late Syed Muhammad Latif [3]."

Guru Nanak, in view of the existential reality and the principles of belief prevailing in India, laid the seed of magnanimous moral action and revolutionized the religious praxis into a new and unique system, 'Sikhi' (anglicized 'Sikhism'), as explained by Guru Arjan:

ਬਲਿਓ¹ ਚਰਾਗੁ² ਅੰਧਯਾਰ³ ਮਹਿ ਸਭ⁴ ਕਲਿ⁵ ਉਧਰੀ⁶ ਇਕ

ਨਾਮ⁷ ਧਰਮ⁸ ॥

Bali=ō cṡarāg andh=yār meh sabh kal udhri ik nām

dharam.

ਅਗਸਤ, ਮ: 5, ਪੰਨਾ 1387.

Here ਨਾਮ (Naam) means hukm, law.

Here ਧਰਮ (Dharam) means duty, good deeds, virtues, righteousness, justice.

Guru Nanak has lit¹ a lamp² (formulated) the laws⁷ of righteousness/justice⁸ to remove the ignorance³ of the whole⁴ of humanity⁵ to enable them to cross⁶ the sea of life. AGGS, M 5, p 1387.

Keeping in view the above theme, Cunningham has also reported that before Guru Nanak many religious reformers appeared on Indian soil to improve the political and social disorder as follows ([4] p -34):

"They aimed chiefly at emancipation from priesthood, or from the grossness of idolatry and polytheism. They formed pious association of contented quietists or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon the people to throw aside every social as well as religious trammel and to arise a new people, freed from the debasing corruption of ages. They perfected forms of dissent, rather than planted the germs of nation and their sets remain to this day as they left them. It was reserved for Guru Nanak to perceive the true principles of reform and to lay those broad foundations which enabled his successor, "Gowind", to fire the mind of his countrymen with a new nationality and to give practical effect to the doctrine that the lowest is equal with the highest in race as in creed, in political rights as in religious hopes and aspirations."

BRIEF LIFE HISTORY

Finding real facts about Guru Nanak's life is like finding a lost ring in murky water. The followers of Sikhi have distorted the facts of his life by creating many myths around him. The following brief life-history of Guru Nanak is based on the writing of Dawe [5] in *Encyclopaedia of Sikhism*.

Nanak was born on Vaisakh Sudi (days of the waxing of the moon) 3, 1526 Bikrami (April 15, 1469 CE) at Rai Bhoi Ki Talwandi, now called **Nankana Sahib**, about 65 Km southwest of Lahore, in what is now Pakistan (Fig. 1). His father, Mehta Kalu, was a Patwari, an accountant of land revenue, in the government. However, Cunningham ([4] p 35) reported

that he was grain merchant. His mother was Bibi Tripta. He had an elder sister called 'Nanaki'. However, most Sikhs celebrate his *Parkash Divas* (birthday) on *Pooranmashi* (the day of the full moon) of *Kartak* 1526 *Bikrami* [*Kartak* is the month in Indian (*Bikrami*) calendar which falls during the months of October and November]. It was Karam Singh, a Sikh Historian, who tried to convince the Sikhs that Guru Nanak was born on April 15, 1469 [6]. Although a new Nanakshahi calendar has been adopted by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar, still the SGPC could not change the celebration of Birthday in April because pressure from *Sants* and *Babas* (religious leaders of various groups) and other organizations.



Figure 1: Gurdwara Sahib Nankana Sahib. Birth place of Guru Nanak.
Photo by: Prof DS Chahal

There is every possibility that Nanak was actually born at his mother's ancestral village Chahal near Lahore. In those days at the time of child birth, mothers usually went to their parent's home for the delivery of the baby and would stay there for some time afterwards [7]. Cunningham ([4] note # 1, p 35) had the same idea that the ancestral village of Guru Nanak's mother was Kanakatch about 15 miles south of Lahore and that Nanak was born there.

Nanak's father is usually addressed as 'Mehta Kalu'. In fact, it should be named as 'Kalu Mehta' since 'Mehta' is a surname, which is one of several sub-castes among Hindus. Most of the writings about Guru Nanak refer his sub-caste as 'Bedi' based on *Bachitar Natak* and writings of Bhai Gurdas, Vaaran [8].

Guru Nanak was married to Bibi Sulakhani, daughter of Mulchand Chona of Batala on Bhaddon Sudi 7, 1544 Bikrami (September 24, 1487 CE). He fathered two sons, Sri Chand (b.1494 CE) and Lakhmi Das (b 1497 CE) [5].

Kshitichandra Chakravarty, a lawyer by profession, was attracted to teachings of Guru Nanak. He wrote, *NANK*, a biography in which he hails him as a harbinger of the Bhakti movement [9].

In Search of Truth

According to Prof John Bowker, editor, *The Oxford Dictionary of World Religions*, "... that revelation is always contingent—that is, no matter how strong the claims may be that a particular text or collection of texts comes from heaven or from God, it is always related to the particular historical circumstances in which it first appeared. And that means, in turn, that it is related to the transmission of a particular system." [10]

This has also been quoted by Noor in his book, "Connecting the Dots in Sikh History" ([11], p 21) to relate it to the story about the disappearance of Guru Nanak in the Vein rivulet.

"After resigning his job as Modi of Daulit Khan Lodi's Modikhana (Government Store) Nanak was spending more and more time in meditation and seclusion. One day in August 1499, after the monsoon rains, he went for a bath in Vein, a rivulet, which flowed past the town of Sultanpur. He swam upstream for meditation in his favourite place in the wilderness near the riverbank. He was missing for three days. With his clothes lying on the riverbank, people believed he had drowned. Friends and family were miserable, unable to hold their tears; they hoped and prayed for the safe return. But Nanak, in quest of truth, after a mystical experience, full of inspiration and a clear vision, returned to Sultanpur, with a glow on his face and Na ko Hindu, na ko Musalman* on his lips. 'Where were you Nanak?' They asked. Na ko Hindu, na ko Musalman, was his cryptic answer to that and every other question."

*There is neither a Hindu nor a Muslim.

Dawe [5] also narrated this story that one day Guru Nanak failed to appear for work following his early

morning ablutions at the bank of the river Vein which flowed past the town of Sultanpur. He had been missing for three days and nights, and it was feared that he had drowned. Rapt contemplation of God had brought him to an intimate communion with the Divine. He seemed to have received a call to go forth into the wider world to preach the vision vouchsafed to him. The *Puratan Janam Sakhi* describes his mystical experience in terms of direct encounter with the Divine; also, Bhai Gurdas [8] who says, *Vaar*, 1.24, that Guru Nanak was invested with his commission in *Sach Khand*, the Abode of the Eternal One. The first words Guru Nanak uttered on reappearance were: “*There is no Hindu, there is no Musلمان.*”

This story is also accepted by the SGPC, that at the age of 38, on August 1507, Guru Nanak Sahib heard God's call to dedicate himself to the service of humanity after bathing in the Vein rivulet Near Sultanpur Lodhi. The very first sentence which he 'uttered then was, "*There is no Hindu, no Musلمان*" [12].

But Udham Singh on the other hand emphasized that Guru Nanak uttered ‘*Waheguru*’, ‘*Waheguru*’ after appearing from the Vein rivulet. ([13], p 54). In some stories, Guru Nanak uttered the ‘*Mool Mantra*’ while in others he recited the whole ‘*JAP*’, the first bani. In some stories, he remained in water for three days. In some stories, the year is 1507 while in others it is 1499. There are such diverse opinions on this episode.

Many Sikh scholars like Noor have tried to prove that Nanak received a revelation or enlightenment at the age of 30 when he came out of the Vein rivulet as if he had no knowledge of spirituality or vision before. Noor ([11], p-21-24) has tried unsuccessfully to justify the above statement as truly said by Nanak. On the other hand, some scholars also tried unsuccessfully to justify the episode at the Vein rivulet and the disappearance of Nanak for three days by quoting the following verse of Guru Nanak, saying that during these three days Nanak was in the court of God:

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥

Ha-o dhādhī vekār kārāi lāi-ā.

ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

Rāt dīhai kai vār dharahu furmāi-ā.

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥

Dhādhī sachai mahal khasam bulāi-ā.

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥

Sachī sifāt sālāh kapṛā pāi-ā.

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥

Sachā amrit nām bhojan āi-ā.

ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ

Gurmatī khādhā raj tin sukh pāi-ā.

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥

Dhādhī kare pasāo sabad vajāi-ā.

ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥੨੭॥ ਸੁਧੁ ॥

Nānak sach sālāhi pūrā pāi-ā. ||27|| sudhu

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 150 (AGGS, M 1, p 150) [98].

Its literal Translation by Manmohan Singh (SGPC, Publication) from “sriganth.org” is given as follows [15]. However, there is great need to interpret it in its real perspective to discover the real message of Guru Nanak in this verse:

“*Me, the bard out of work, the Lord has applied to His service.*

In the very beginning He gave me the order to sing His praises night and day.

The Master summoned the minstrel to His True Court.

He clothed me with the robe of His true Honour and eulogy.

Since then the True Name has become my ambrosial food.

They, who under the Guru's instruction eat this food to their satisfaction, obtain peace.

By singing the Guru's hymns, I the minstrel spread the Lord's glory.

Nanak, by praising the True Name I have obtained the perfect Lord.”

Sant Singh interpreted the same as follows copied from “sriganth.org” [15] :

“*I was without any work but God engaged me as minister (minstrel).*

When God summoned me in Its true court, God ordained me right from the beginning whether it is day or night praise (the God).

God dressed me with the robe of truth.

God served me the food, the elixir of Naam.

Those Guru-oriented who ate this food (of Naam) attained all the pleasures and peace.

Now I, the minister, is disseminating the teachings loudly.

Nanak has attained the Perfect (God) by praising the True God."

Here I am quoting this verse just to show that if we look into the above verse critically we do not find even slightest hint, which could justify that Guru Nanak could have said, "Na ko Hindu na ko Musلمان.", or he uttered the "Mool Mantra", recited the "JAP", or uttered "Waheguru". There is also no indication in this verse that Nanak was in the court of God during those three days when he disappeared in the Vein rivulet.

Moreover, our research of the Gurbani indicates that Guru Nanak has not declared anywhere such a statement and even close to that of "Na ko Hindu, na ko Musلمان"(neither there is a Hindu nor a Muslim) in his bani incorporated in the AGGS. However, it was Guru Arjan who has said it entirely in different way, "Na hum Hindu na Musلمان" ("I am neither a Hindu nor a Muslim") in his following verse [16] p 16-17):

ਵਰਤ¹ ਨ ਰਹਉ² ਨ ਮਹ ਰਮਦਾਨਾ³ ॥
 varat na raha^o na mah ramdānā.
 ਤਿਸੁ⁴ ਸੇਵੀ⁵ ਜੇ ਰਖੈ ਨਿਦਾਨਾ⁶ ॥੧॥
 Tis sevī jo rakhai niḍānā. ॥1॥
 ਏਕੁ⁷ ਗੁਸਾਈ⁸ ਅਲਹੁ⁹ ਮੇਰਾ ॥
 Ēk gusāī alhu merā.
 ਹਿੰਦੂ¹⁰ ਤੁਰਕ¹¹ ਦੁਹਾ ਨੇਬੇਰਾ¹² ॥੧॥ ਰਹਾਉ ॥
 Hindū turak duhān neberā. ॥1॥ rahā^o.
 ਹਜ¹³ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ¹⁴ ਪੂਜਾ¹⁵ ॥
 Haj kābai jā^o na tīrath pūjā.
 ਏਕੇ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥੨॥
 Ēko sevī avar na dūjā. ॥2॥
 ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ¹⁶ ॥
 Pūjā kara^o na nivāj gujārā^o.
 ਏਕ ਨਿਰੰਕਾਰ¹⁷ ਲੇ ਰਿਦੈ¹⁸ ਨਮਸਕਾਰਉ¹⁹ ॥੩॥
 Ēk nirankār le riḍai namaskārā^o. ॥3॥
 ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥
 Nā ham hindū na musalmān.
 ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ²⁰ ਪਰਾਨ²¹ ॥੪॥
 Alah rām ke pind parān. ॥4॥
 ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ²² ॥
 Kaho Kabīr ih kīā vakhānā.

ਗੁਰ ਪੀਰ ਮਿਲਿ²³ ਖੁਦਿ²⁴ ਖਸਮੁ²⁵ ਪਛਾਨਾ ॥੫॥੩॥

Gur pīr mil khud khasam pachhānā. ॥5॥3॥

ਅਗਸ, ਮ: 5, ਪੰਨਾ 1136.

I do not practice² the fasts¹ (of Hindus), nor do I observe the month of Ramadaan³ (the Roza³).

I serve⁵ only the One⁴, who protects all till the end of life⁶. 1.

My God is only One⁷, Who is called Gosain⁸ (by the Hindus) and Allah⁹ (by the Muslims).

I have separated¹² myself from (religious practices) of them both, the Hindus¹⁰ and the Muslims¹¹. Pause.

I do not make pilgrimages¹³ to Mecca, nor do I worship¹⁵ at Hindu sacred shrines¹⁴.

I serve no other than the Only One. 2.

I do not perform Hindu worship, nor do I offer¹⁶ the Muslim prayers.

I have understood in my mind¹⁸ and pay my obeisance¹⁹ to the One, the Formless¹⁷. 3.

I am neither a Hindu, nor a Muslim.

My body²⁰ and life²¹ belong to the One (who is) Allah (for Muslims) and Ram (for Hindus). 4.

Oh Kabir! This is what I say²²:

That the one-self²⁴ can realize²⁶ the God²⁵ through Guru - Pir (Spiritual Teacher)²³. 5. 3.

AGGS, M 5, p 1136. ([16] p 16-17)

In the above verse, Guru Arjan, based on the philosophy of Guru Nanak, declared, "I am neither a Hindu nor a Muslim". This is the Nanakian Philosophy that the Sikh Gurus and the disciples (the Sikhs) of Guru Nanak are neither Hindus nor Muslims. This phrase, "I am neither a Hindu nor a Muslim" is quite different than that being quoted in the above story about Guru Nanak declaring "There is neither Hindu nor Muslim".

Before Guru Arjan, Bhagat Kabir had alienated himself from the practices of the Hindus and the Muslims:

ਉਲਟਿ ਜਾਤਿ ਕੁਲ ਦੇਉ ਬਿਸਾਰੀ ॥

Ulat jāṭ kul dō^oū bisārī.

ਸੁੰਨ ਸਹਜ ਮਹਿ ਬੁਨਤ ਹਮਾਰੀ ॥੧॥ |

Sunn sahj mēh bunat hamārī. ॥1॥

ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੇਉ ॥

Hamrā jhagrā rahā Na ko^oū.

ਪੰਡਿਤ ਮੁਲਾ ਛਾਡੇ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥

Pandit mulā'n chhāḍe dō^oū. ॥1॥ rahā^o.

ਬੁਨਿ ਬੁਨਿ ਆਪ ਆਪੁ ਪਹਿਰਾਵਉ ॥

Bun bun āp āp pahirāvāṁo.

ਜਹ ਨਹੀ ਆਪੁ ਤਹਾ ਹੋਇ ਗਾਵਉ ॥੨॥

Jah nahī āp tahā hoṁe gāvāṁo. ॥2॥

ਪੰਡਿਤ ਮੁਲਾਂ ਜੇ ਲਿਖਿ ਦੀਆ ॥

Pandit mulāṁ jo likh dīā.

ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੂ ਨ ਲੀਆ ॥੩॥

Chhād chāle ham kachhū na līā. ॥3॥

ਰਿਦੈ ਇਖਲਾਸੁ ਨਿਰਖਿ ਲੇ ਮੀਰਾ ॥

Ridai ikhlās nirakh le mīrā.

ਆਪੁ ਖੋਜਿ ਖੋਜਿ ਮਿਲੇ ਕਬੀਰਾ ॥੪॥੭॥

Āp kḥoj kḥoj mile kabīrā. ॥4॥7॥

ਅਗਰਾਸ, ਕਬੀਰ, ਪੰਨਾ 1158-1159.

Here is the literal translation by Dr Sant Singh Khalsa from "SriGanth.org" [15]:

"Turning away from the world, I have forgotten both my social class and ancestry.

My weaving now is in the most profound celestial stillness. 1.

I have no quarrel with anyone. I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. 1.

I weave and weave, and wear what I weave. Where egotism does not exist, there I sing God's Praises.

2. Whatever the Pandits and Mullahs have written, I reject; I do not accept any of it.

3. My heart is pure, and so I have seen the Lord within. Searching, searching within the self, Kabeer has met the Lord. 4. 7."

AGGS, Kabir, p 1158-59.

Both verses of Guru Arjan and of Bhagat Kabir do not support the statement, "There is no Hindu, no Musalman". The emphasis is that neither Guru Arjan nor Bhagat Kabir accepted or practiced any concept of Hinduism or of Islam. Now it becomes the duty of Sikh researchers and theologians to represent the revelation to Guru Nanak in its real perspective while keeping in view his bani, especially the above verse, ਹਉ ਢਾਢੀ

ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥ (Haṁ dhādhī vekār kārāi lāiā.)

[To me, the bard out of work, the Lord has applied to His service.]

Although Dawe [5] has also narrated the above story, he described Nanak as a precocious child, showing early maturity of mind, who even at the age of five questioned the purpose of life. On the other hand, he was a dreamy child often indifferent to his studies and inattentive to everyday duties. He did not settle for the routine observance of rituals and rules. He refused to wear *janeu* [Sacred thread worn around the neck and under one arm] at the age of about 8 or 9, a ritual to initiate a person as a Hindu. His family was worried that Nanak was emotionally or physically ill. A physician was summoned, who declared after examining him that he does not need any healing but was set for healing others. His father decided to send him to his sister, Nanaki, and her husband, Jai Ram, at Sultanpur where he served as keeper of *modikhana*, a government storehouse, of Nawab Daulat Khan Lodhi. He fulfilled his duties and won admiration of everyone for his diligence. He served for more than 12 years as a keeper of the government provision store. However, he was not satisfied with this job.

So we cannot pinpoint a particular time of revelation to Guru Nanak as is explained in the disappearance in Vein rivulet at the age of about 30 or 38 years. **Rather it was a continuous process of revelation right from the beginning of his life.**

Karam Singh, a Sikh historian, [6] says that there are many unscientific and illogical stories fabricated about the life of Guru Nanak. Therefore, we have avoided delving further into such stories.

Cunningham ([4] note # 2, p 35) reported from a Persian manuscript, *Siar ul Mutakharin*, that Nanak was carefully educated by Saiyid Hasan and he also studied the most approved writings of Muhammadans and learned all the earthly sciences from Khizar, i.e. the prophet Elias. It indicates that Nanak had a great vision right from the beginning and refused to accept various rituals and religious rules being practiced at his time. He started to discover the truth through dialogue with his primary school teachers and later took long voyages to have intellectual discussions with heads of various religious centers and institutes.

Travels of Guru Nanak

At the age of about 30, Guru Nanak started to undertake long travels in South Asia and Middle East to visit the heads of various religious places to know

their religious philosophy and to exchange the philosophy formulated by him. These travels/voyages are called the *Udasis* of Guru Nanak.

Fauja Singh and Kirpal Singh [17], Sikh historians, have collated the information from various sources into three major travels as follows; however, some writers break them into five different travels:

1. From Talwandi to Sultanpur to Banaras to Dhubri to Assam to Dacca to Ceylon to Ujjain to Mathura to Talwandi.
2. From Talwandi to Kailash (Sumer) Parbat to Talwandi.
3. From Talwandi (some say from Kartarpur) to Hinglaj to Mecca to Baghdad to Kabul to (Talwandi) Kartarpur.

Besides these travels there are many short ones in the Punjab and adjoining areas. The irony is that no definite dates for any travel have been given by them and no details of the discussions held during these travels, are available with the exception of some bani of Guru Nanak (*Arti*, *Sidh Gost*, *Oankaar Bani*, *Babar Bani*, etc).

Dawe [5] also reported in *The Encyclopedia of Sikhism* that it is difficult to establish an exact itinerary of Guru Nanak's travel. Customarily they are grouped into four lengthy journeys (*Udasis*) to the east, south, north, and west. He further said that Guru Nanak's traveling ended around 1521 with the establishment of Kartarpur. He had also mentioned that Guru Nanak was an eyewitness to the havoc created during the invasion of Saidpur (now Eminabad) in the district of Gujranwala, Pakistan by Zahir ud-din Muhammad Babar in 1520/1521.

Travels to the Middle East

Fauja Singh and Kirpal Singh [17] have mentioned that according to *Janam Sakhis* (biographies of Guru Nanak) by Meharban and Bhai Mani Singh, Guru Nanak had travelled to Palestine, Syria, and Turkey although there is no definite supporting evidence. Some writers of *Janam Sakhis* have extended his travels even to some countries in Central Asia. Nonetheless, it is evident from the information collected by Fauja Singh and Kirpal Singh that the complete travels of Guru Nanak are still to be discovered.

According to Fauja Singh and Kirpal Singh [17], Guru Nanak boarded a boat which sailed from Sonmiani through Gulf of Eden and Red Sea to Jeddah (Al Aswad), a port near Mecca. They say that after visiting Mecca and Medina Guru Nanak traveled directly to Baghdad in Iraq then to Tehran and Kabul and finally back to (Talwandi) Kartarpur. They argued that Guru Nanak followed the direct and shortest route to Baghdad rather than the long route through Palestine, Syria, and Turkey as mentioned in some *Janam Sakhis*.

According to Fauja Singh and Kirpal Singh, Guru Nanak started his travels at Talwandi, going first to Sultanpur to meet his sister before proceeding further. From Sultanpur he went to Pakpattan (Ajodhan) to renew his old contacts with Sheikh Ibrahim Farid II. He proceeded to Multan to meet Baha-ud-Din, a descendant and successor of famous Sheikh Baha-ud-Din Zakaria, founder of Suhrawardhy Sufi Silsah in India. From Multan Guru Nanak proceeded to Uch (Deogarh). Here Guru Nanak had a meeting with Sheikh Haji Abdulla Bukhari (d. 1526 CE), a successor of Kalal-ud-Din Bhukhari. Leaving Uch Guru Nanak went to Sukkur then to Lakhpat (Basta Bander) probably by boat (in the river Sind?). Mr Sukhvir Bilkhu has reported on the Gurdwara Sahib Lakhpat [18] which was built to commemorate Guru Nanak's visit.

Guru Nanak proceeded to the seashore where at Kuriani he visited the old temples of Koteswar and Narayna Swami. He then traveled further to Sonmiani (or simply Miani). Before boarding a boat to Mecca, he visited a Hindu temple in Hinglaj. There is a Nanak Dharamsala (inn) in this town.

However, Trilochan Singh [7] has reported that there are some indications that Guru Nanak visited Cairo (Egypt). During World War II, Sikh soldiers were shown a place on the outskirts of the town where there was a stone memorial to Guru Nanak. Captain Bhag Singh, the founding managing editor of the *Sikh Review*, was told about the existence of this monument when he was at Cairo during World War II. Unfortunately, he could not go there to confirm the information and to see it. Trilochan Singh [7] has also reported from the work of Sydney Nettleton Fisher [19] that in Egypt or in Istanbul (Turkey) Guru Nanak had met the Emperor of Rum (Ottoman), Salim (1511-1520 CE). Trilochan Singh further says that Guru Nanak

might have visited Jerusalem.

Because of a lack of any solid evidence, Fauja Singh and Kirpal Singh [17] further strengthened their views that the shortest route from Baghdad to Mecca for hajj (the pilgrimage) was first marked and prepared for Khalifa Harun Rashid's wife, Zubaida Begum. During 14th century, Ibn Batula adopted the same route for his journey from Baghdad to Mecca. They have ignored the fact that the passage to Palestine, Syria, and Turkey and then to Baghdad is much easier than that of direct route proposed by them. They have also ignored another fact that while in Mecca Guru Nanak was very close to the center of ancient civilization in Cairo (Egypt) and center of the Jews, Jerusalem (Israel), and a Sufi center established by Hazrat Mevlana (Moulana) Jalaluddin Rumi in Konya (Turkey), whose philosophy was very prevalent not only in the Middle East but also in India and now in the West.

Since Guru Nanak has not left any place connected with Sufism, and religious centers, therefore, there is every possibility that Guru Nanak might have visited the ancient civilization in Cairo (Egypt), the Wailing Wall of Herod's temple in Jerusalem, the Sufi center started by Hazrat Mevlana (Moulana) Jalaluddin Rumi in Konya (Turkey) and he might have met the Emperor of Rum (Ottoman), Salim, in Cairo or Istanbul (Turkey).

Chahal [20] was attending an International Conference on Bio-energy in Istanbul, Turkey in 1994. On the last day of the conference all the participants went on a cruise in the Straits of Bosphorus (Bosporus) connecting the Black Sea and the Sea of Marmara (about 32 km) long. The Straits of Bosphorus is an important place where the East ends (mainland of Turkey on the Asian continent) and the West starts (Istanbul is on the European continent). On his return from the cruise, he discovered a big monument about 12 ft. high and about 5 ft. wide constructed in mortar. It is situated in a public park at the shore of the Straits of Bosphorus on the European continent, Istanbul, Turkey. It has some inscription in the Arabic/Persian alphabet. He found 'Nanak' inscribed at the end of the first line of its inscription. The bulk of inscription was not legible because of the effect of weathering and there are some small and big cracks, which were filled with cement. Moreover, it is in the old Turkish language in the Arabic alphabet that is difficult to read. However, he

was able to read "Nanak" for sure since he knew the Arabic alphabet and took pictures of the monument with its inscription for further investigation later (Figs. 2, 3 and 4).

Further research to decipher its inscription remained dormant for 12 years until he visited Lahore, Pakistan to participate in an International Conference on Guru Nanak Heritage for Peace on February 18, 2006. He met Mr. Iqbal Qaiser, the author of the book, *Sikh Shrines in Pakistan*, and Mr. Syed Afzal Haider, senior advocate of the Supreme Court of Pakistan, and the author of the book *Baba Nanak* (Fig. 5).



Figure 2: Monument at the shore of Bosphorus showing the name of NANAK at the end of the first line. Bosphorus is a strait connecting the Mediterranean and Black sea where the East meets the West. This monument is facing toward Bosphorus from the western side of Europe in the city of Istanbul, Turkey. Photo by: Prof DS Chahal

These men helped Chahal to decipher the first line of the inscription, which is in Turkish language. It indicated that it is dedicated to Guru Nanak. The first line translated by Mr Iqbal Qaiser is as follows:

In Turkish language (Transliterated in Gurmukhi Script):

ਜਹਾਂਗੀਰ ਜਮਾਂ ਹਿੰਦ ਲਤ ਅਬਦ ਅਲ ਮਾਜੀਦ ਨਾਨਕ ।

(Jehangir jaman hind lat abd al majid Nanak.)

Meanings in Punjabi:

ਜਮਾਨੇ ਦਾ ਮਾਲਕ ਹਿੰਦ ਦਾ ਬੰਦਾ ਰੱਬ ਦਾ ਨਾਨਕ ।

(jamanay da malik, hind da banda, rab da Nanak)

Meaning in English:

The Lord of the time, resident of India, Nanak – the man of God.

This translation encouraged Chahal to take up a research project to verify if this NANAK word really stands for Guru Nanak. If it were so, then it would confirm that Guru Nanak traveled to Istanbul, Turkey, which is often quoted in some of the biographies of Guru Nanak.

The Institute for Understanding Sikhism (IUS) took up this research project on May 8 – 22, 2007 by a team of two researchers, Professor Devinder Singh Chahal and Dr Avtar Singh Dhaliwal in collaboration with Mr Tugrul Biltekin, First Secretary, Embassy of Republic of Turkey, Ottawa. Prof Dr Yurdagul Mehmedoglu and Prof Dr Suleyman Derin were appointed as the liaison officers between the Institute for Understanding Sikhism and the Faculty of Divinity, Marmara University, Uskudar, Istanbul by the Dean, Prof Dr Raşit KÜÇÜK [21].

Their research revealed that what was apparent as NANAK is in fact KHANAK (N) in which the hook of letter *khey* of the Arabic alphabet was damaged by weathering. Therefore, the inscription has been deciphered and translated by various experts as follows:



Figure 3: Blown up view of the top portion of this monument showing “Abdul Majid Nanak”.

Photo by: Prof DS Chahal



Figure 4: The other side of the same monument showing the backside, which faces the city of Istanbul, Turkey.

Photo by: Prof DS Chahal

A new translation by Dr Mudassar from Lahore was received through Mr Iqbal Qaiser as follows:

(zamaanay ki jahaangeeri tera takht hai Abdul Majeed Khan) ...

English translation:

*"Abdul Majeed **Khan**, the rule of the world is your*

throne."

The word, which looks like NANAK, is, in fact, the wiped out word "Khan".

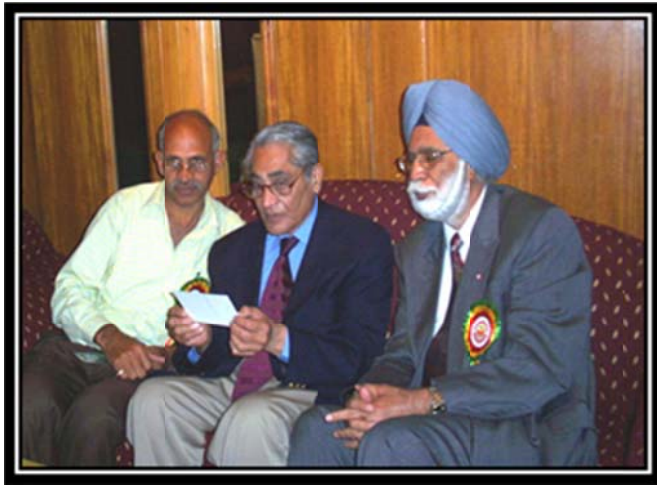


Figure 5: Mr Iqbal Qaiser, the author of the book, Sikh Shrines in Pakistan, and Mr Syed Afzal Haider, Senior Advocate of the Supreme Court of Pakistan and author of the book, Baba Nanak, translating the inscription on that monument for Prof DS Chahal.

On the other hand, the interpretation of first line sent by Mr Agat from Istanbul, the friend of Mr Tim Sibia from the UK, is as follows:

"The changing time's ruling king to the world is Abdülmecid Sultan."

Dr Ali Ulvi Mehmedoglu and Dr Yurdagül Mehmedoglu helped Chahal and Dhaliwal to decipher and translated the first line of that inscription as follows (Fig. 6):

Jehangir jaman ma'dalet Abd-Al-majid KHANIN (KHANAK). (Original language)

Its English translation:

"Abd-al-Majid Khan is conqueror of the world and dispenser of justice."

This interpretation appears to be more logically correct than the all others are.

Now the question is:

If the word is KHANIN or KHANAK then why it is being translated as 'Khan' or 'Sultan'? Dr Ali

Mehmedoglu says that KHAN is HAN in old Turkish language. Nevertheless, the word is easily read as KHANAK. On the other hand, he admitted that there is no word like KHANAK in Turkish language.



**Figure 6: Dr Ali Ulvi Mehmedoglu and Dr Yurdagül Mehmedoglu translating the inscriptions on the above monument and that on the wall of Guru Nanak's Shrine in Baghdad.
Photo by: Prof DS Chahal**

Could it be possible that NANAK has been inscribed as KHANAK?

In an inscription on the wall in a shrine in Baghdad Nanak has been addressed as Majeed (Mecid) as "Mecid Baba Nanak" as discussed later. Therefore, "Jehangir jaman ma'dalet Abd-Al-majid KHANIN (KHANAK)", could be interpreted as follows:

"The servant of Allah, KHANAK (Nanak), is conqueror of the world and dispenser of justice". These wordings are equally applicable to Guru Nanak and Abd-al-Majid Khan, who was the emperor of the Ottoman Empire.

On the other hand an incomplete reference, [19], quoted by Dr Trilochan Singh ([7] p 494) indicates that Guru Nanak met Emperor of Rum, Salim (1511-1529) in Egypt or at Istanbul.

A thorough research about this reference at the biggest library at the Marmara University, Uskudar, Turkey could not reveal the existence of such information

quoted by Trilochan Singh about the visit of Guru Nanak with Emperor Salim.

Chahal and Dhaliwal also visited the shrine of Sufi Mevlana (Maulana) Jalaluddin Rumi at Konya, Turkey and held discussions with Prof Chuchuk and others professors at Selcuk University. They looked at the records at the biggest library there but could not find any reference related to the visit of Guru Nanak in Konya.

Travel from Mecca to Medina to Baghdad via Cairo, Syria and Turkey and Azerbaijan (but not directly to Baghdad as mentioned by Fauja Singh and Kirpal Singh) can be justified by the presence of Commencing Verse (commonly called Mool Mantra) of the AGGS inscribed on the wall of a temple near Baku, Azerbaijan as reported by Modi in his article [22].

The inscription in Fig. 7 has been deciphered and rewritten line by line exactly the same way as it appears in the picture as follows:



Figure 7: Inscription of the Commencing Verse (commonly called as Mool Mantra) of the Aad Guru Granth Sahib on the wall of a temple near Baku, Azerbaijan. Reproduced from Ref. 22.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਆਜੁਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜਪੁ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸ
ਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਸਤਿ ਗੁਰ ਪ੍ਰ

ਸਾਦਿ ॥ ਬਾਝਾ ਜਾਟੂਸਾਰਕੁ ਥਾ ਜਿਸ ਕਾ ਚੇਲਾ ...

ਤਾਰੂ ॥ ਸਹਬਿ ਕਾ ਚੇਲਾ ... ਵਾਬ ਕੇ ਸਾਹ ਜਿਸ ਕਾ ਚੇਲਾ
ਉਹੋਸਾਹ ਧਰਮ ਕੀ ਜਗਹ ਬਨਈ

A wild guess from the words deciphered so far indicates that the words ਜਿਸ ਕਾ ਚੇਲਾ (*the disciple of whom*) have been used at least two times in 5th – 7th lines and then at the end there is ਧਰਮ ਕੀ ਜਗਹ ਬਨਈ [*place of dharam (religion) is built*]. Is that possible that there may be two disciples or only one disciple of Guru Nanak, who have/has built this religious place. It is obvious that the ਚੇਲਾ (disciple) of Guru Nanak has tried to convey some message of Guru Nanak along with the Commencing Verse. Unfortunately, the inscription is damaged so much that complete message could not be deciphered.

It indicates that Guru Nanak was well known even in Central Asia and might have visited that temple near Baku, Azerbaijan on his way to Baghdad. It is evident from the above discussion that there are conflicting reports about the travel of Guru Nanak in the Middle East, which requires a serious research project to settle this issue. Similarly, there is a need to conduct research on the other travels of Guru Nanak throughout South Asia. Such research projects on the travels of Guru Nanak could reveal pertinent information useful to construct the real life of Guru Nanak and his mission.

Guru Nanak in Baghdad

There is a small building outside of Baghdad. The inscription on its wall indicates that it is dedicated to Guru Nanak.

The present inscription is in Arabic and Turki as shown in Fig. 8:

The above inscription is seen two times on the inside wall of the shrine as shown in Plate II in Ref. 7. It appears from the picture that the top original inscription is little damaged; therefore, the same message has been again inscribed beside the old one. Moreover, this inscription is not on the stone used by Guru Nanak to sit as described by Trilochan Singh.

Its free translation given by Dr Trilochan Singh is as follows [7]:

“Behold, a wish has been fulfilled by Holy and High Providence. That the building of Baba Nanak has been newly built with the help of seven aulat (great walis/saints). That the happy murid (committed follower) of God (Baba Nanak) has started a fountain of grace issuing new water in the land.” 917 Hijri.



**Figure 8: Inscription on the wall of Guru Nanak's Shrine in Baghdad.
Reproduced from Ref. 7.**

The same translation has been reported on the internet, which is based on papers by Sewaram Singh and Manjit Singh in 1969 (as reported by Chahal in Ref. # [23]). But Major Gurmukh Singh [24] has interpreted it differently:

“Look what was wished by the Glorious Lord in His Majesty—that a new establishment be built for the saint Baba Nanak—The seven gave help and there came this chronogram: The blest disciple performed a meritorious work. May He then recompense it?”

Chahal [23] got this inscription transliterated into the roman alphabet by Dr Ali Ulvi Mehmedoglu and Dr Yurdagul Mehmedoglu, Professors in Faculty of Divinity, Marmara University, Uskudar, Turkey, as follows in Turkish language:

*Gör ki murad eyledi Hazret-i Rabbi Mecid Baba Nanak
fakir ola ta ki imaret-i cedit
Yediler imdad edip geldi ki tarihine Yaydı tevvab-ı
icrayına inni müridun said Hicri – 917*

Note: The letter ‘C’ without any accent is pronounced as ‘J’ in Turkish language.

The above inscription was translated into English by Dr Mehmedoglus as follows:

Allah the Almighty willed that this monument or building of humble Baba Nanak will be a new benevolent foundation for dissemination of wisdom. Seven saints came to help to erect this building on Hijri 917.

Note: The numeral ‘seven’ (7) is auspicious number in Sufism.

The translation by Dr Mehmedoglus is quite different than that of given by others. I think the translation by Dr Mehmedoglus is more appropriate for Guru Nanak’s mission of the dissemination of wisdom.

Syed Chan Shah Pir Qadri [25] reported about Guru Nanak’s stay in Middle East as follows:

*“The Udasis or accounts of the travels of Baba Nanak Sahib tell us that he traveled to Mecca for the Haj. He is also said to have **spent six long years in Baghdad**, which was then a major centre for the Sufis. Here he studied with many leading Sufis of his day, and it is said that he was presented by the Sufis of the city with a turban as a token of respect and honor. In Baghdad, in the courtyard of the shrine of Hazrat Bahlol Danaai, a famous Sufi, there is a shrine, which mentions that Baba Nanak Sahib stayed there. The shoes, the Muslim-style prayer mat [ja-namaz] and the blanket of Baba Nanak and the copy of the Holy Qur’an which he used to regularly read, are also preserved there.”*

Still in another article, “Guru Nanak: Was he Muslim?” Ajmad Qurashi reported that Guru Nanak stayed in Baghdad for about 12 years [26].

The above suggestions of either a six year or a 12 year stay in Baghdad support the findings of Chahal and Dhaliwal [27] that Guru Nanak could have stayed in Middle East for at least 11 years. This is his longest period of travel in the Middle East (Islamic countries). But very little is apparent about this area and Islam in any of his writings except the Babar bani [24]. Even the so-called *Mekke Ki Gosht* written by Guru Nanak is not available now. However, some of the writings of

Rukn-ud-din and some of the so-called writings of Guru Nanak as reported by Dr Trilochan Singh [7] are worth analyzing to find out more about Guru Nanak's mission in Middle East.

After Baghdad, Guru Nanak returned to India through Kabul. He reached Eminabad, close to Rawalpindi (now in Pakistan) during 1521 when this town was ruined and Babur killed many innocent people. Dowe [5] [28] [29] writes that Guru Nanak was an eye witness to this destruction.

Dawe [5] reported in *The Encyclopedia of Sikhism* that it is difficult to establish an exact itinerary of Guru Nanak's travel. Chahal and Dhaliwal [27] have also found that there was a lot of confusion about the travels of Guru Nanak in the Middle East as reported by Fauja Singh and Kirpal Singh [17], and Trilochan Singh [7].

NANAK — THE GURU

The Sikh Gurus

Chahal [30] and Baldev Singh [31] in their research articles have outlined that Nanak was declared as Guru first by Guru Angad and then by Guru Amardas, and Guru Ramdas in their Bani. Finally, Guru Arjan confirmed in his Bani that Nanak is the Guru:

1. Guru Angad

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ¹ ਜਿਨ² ਗੁਰੂ ਨਾਨਕ ਦੇਉ³ ॥੧॥

Fin ka°o ki°ā updesī°ai jin gur Nānak de°o. ॥1॥

ਅਗਸਤ, ਮ: 2, ਪੰਨਾ 1.

What teachings can be imparted¹ to those² who have the Guru Nanak as their enlightened teacher³?

AGGS, M 2, p 150

2. Guru Amardas

The next Guru, Amar Das, also says that Nanak is the Guru:

ਨਾਨਕ ਜਿਨ੍ਹ ਕਉ ਸਤਿ¹ ਗੁਰੂ² ਮਿਲਿਆ ਤਿਨ੍ਹ ਕਾ ਲੇਖ³
ਨਿਬੜਿਆ⁴ ॥

Nānak jinḥ ka°o satgur mili°ā tinḥ kā lekḥā nibṛi°ā. ॥

ਅਗਸਤ, ਮ: 3, ਪੰਨਾ 435.

Those, to whom Nanak, the true¹ Guru², has imparted

his philosophy, their deeds³ have been accounted⁴ for."
AGGS, M 3, p 435.

3. Guru Ramdas

Thereafter, Guru Ram Das, also says the same thing:

ਧਨੁ ਧੰਨੁ¹ ਗੁਰੂ ਨਾਨਕੁ ਸਮਦਰਸੀ² ਜਿਨਿ ਨਿੰਦਾ³ ਉਸਤਤਿ⁴
ਤਰੀ ਤਰਾਂਤਿ ॥

Dḥan dḥan gurū Nānak samadrasī jin nindā ustat tarī tarānt. ॥

ਅਗਸਤ, ਮ: 4, ਪੰਨਾ 1264.

Praise worthy¹ is Guru Nanak, who treats everybody equally² and has overcome⁵ the character of slandering³ and praising⁴ others (for selfish purposes) and helps others to overcome⁶ this nature. 4.5.

AGGS, M 4, p 1264.

And

ਨਾਨਕ ਗੁਰੂ¹ ਗੁਰੂ² ਹੈ ਪੂਰਾ³ ਮਿਲਿ⁴ ਸਤਿਗੁਰ⁵ ਨਾਮੁ⁶ ਧਿਆਇਆ⁷
॥

Nānak gurū gurū hai pūrā mil satgur nām dḥi°āi°ā.

ਅਗਸਤ, ਮ 4, ਪੰਨਾ 882.

Nanak is the Guru¹ of Gurus², is the complete³ and true Guru⁵ by understanding⁴ him one can realize/comprehend⁷ God⁶.*

AGGS, M 4, p 882.

* ਗੁਰੂ¹ ਗੁਰੂ² 'Guru Guru' means 'Guru of the Gurus' according to Bhai Kahn Singh [32].

4. Guru Arjan

The most important phrase of the fifth Guru, Arjan, is quoted here, which clearly confirms that Nanak is the Guru:

ਗੁਰੂ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ¹ ਪੇਖਿਆ² ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ³ ਨ
ਪਰਿਆ ਰੇ ॥

Gur Nānak jin suni°ā pekḥi°ā se fir garbhās na pari°ā re.

ਅਗਸਤ, ਮ 5, ਪੰਨਾ 612.

Those, who have heard¹ and analyzed² the philosophy of Guru Nanak, do not fall into ignorance³ again.

AGGS, M 5, p 612.

Bhai Kahn Singh's Mahan Kosh:

ਪੇਖਨਾ: ਪ੍ਰੇਣਾ, ਨਿਹਾਰਨਾ, "ਪੇਖਿਓ ਲਾਲਨ ਪਾਟ ਬੀਚਿ ਖੇਏ".

ਵਿਚਾਰਣਾ, ਸੋਚਣਾ, "ਬਹੁ ਸਾਸਤ ਸਿਮਿਰਤੀ ਪੇਖੈ ਸਰਬ ਢੰਦੋਲਿ"
(ਸੁਖਮਨੀ), ਤਮਾਸ਼ਾ, ਖਲ "ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਜਗ ਕਉ ਜਾਨਿ" ਮ:
9, ਨਜਾਰਾ, ਦਿਰਸ਼ਯ । (*Pekhna*: Means to evaluate,
show, game, scene)
ਪੇਖਿ: ਦੇਖਕੇ, ਪੇਰਕਣ ਕਰਕੇ, "ਪੈਖਿ ਦਰਸਨੁ ਨਾਨਕ ਬਿਗਸੇ" ।
(*Pekh*: To evaluate. To see)

Therefore, ਪੇਖਨਾ ਜਾਂ ਪੇਖਿ / ਪੇਖਿਆ (*Pekhana jan pekh/pekhia*) whether 'Khakha' is with or without *siari* (accent on letter as ਖਿ) it means "to see" as well as ਪ੍ਰੇਰਣਾ (*prerana*) to evaluate and ਸੋਚਣਾ (*sochana*) to think. In the above phrase, ਪੇਖਿਆ (*pekhia*) means 'evaluated', 'understood'. And ਗਰਭਾਸਿ (*garbas*) has been used metaphorically as 'ignorance' since when the developing embryo is in the womb; it is ignorant about the outside world. Its only link is with the mother who supplies all the nutrition through her blood for its growth.

Guru Arjan further strengthened the above statement as follows:

ਸਭ¹ ਤੇ ਵਡਾ² ਸਤਿ³ ਗੁਰੂ⁴ ਨਾਨਕੁ ਜਿਨਿ ਕਲ⁵ ਰਾਖੀ ਮੇਰੀ ॥

Sabḥ te vadā satgur Nānak jin kal rākhī merī. ॥
AGGS, M 5, p 750.

Dr Gopal Singh [33], Dr Talib [34], Prof Sahib Singh [35] and many others have interpreted it as follows:
Guru Nanak is greatest of all who has protected my honor.

But if we look in to the SGGS Gurmukhi-Gurmukhi Dictionary [15] which defines "ਕਲ" as ਸ਼ਕਤੀ (*shakti*), ਸਮਰਥਾ (*samartha*), ਤਾਕਤ (*takat*), ਸੱਤਿਆ (*satya*), ਧਰਮ-ਸਤਾ (*dharma satta*) (Energy, capability, power, truth, religious status). If we take the meaning of "ਕਲ" (*kal*) as "capability" then its interpretation would be quite different than that of the above translations:
The true³ Guru⁴ Nanak is the greatest² of all¹ the Gurus who has made me capable⁵ to understand God.

But some theologians consider that *Sat Guru* is God

and interpret that phrase as follows:

Nanak says. "The God is greatest of all who has protected my honor."

However, Guru Arjan explains in the following phrase that Nanak is also **Sat Guru**:

ਨਾਨਕ ਸਤਿ¹ ਗੁਰਿ² ਭੋਟਿਐ³ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ⁴ ॥

ਹਸੰਦਿਆ⁵ ਖੇਲੰਦਿਆ⁶ ਪੈਨੰਦਿਆ⁷ ਖਾਵੰਦਿਆ⁸ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ⁹ ॥੨॥

Nānak satgur bḥeti³ai pūrī hovai jugat.
Hasandī⁵ā kḥelandī⁶ā painandī⁷ā khāvandī⁸ā viche hovai mukat. ॥2॥

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 522.

Guru Arjan advises that:

Those, who have accepted³ Nanak as their true¹ Guru² (true enlightener), find the perfect way of life⁴.

That is:

One can get salvation⁹ by following the philosophy of Guru Nanak while laughing⁵ (being happy), playing⁶ (right games), dressing⁷ (proper dress - but not deceptive one) and eating⁸ (properly).

AGGS, M 5, p 522.

The following verse of Guru Arjan explains that he is asking Nanak to impart his wisdom/knowledge (philosophy) onto him:

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧ ਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥੧॥

Nānak sikh de^ee man parītam sādḥsang bhram jāle. ॥1॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠ ਪਸਾਰੇ ॥੨॥

Nānak sikh de^ee man parītam bin har jhūṭh pasāre. ॥2॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥੩॥

Nānak sikh de^ee man parītam har lade kḥep savlī. ॥3॥

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥੪॥

Nānak sikh de^ee man parītam kar santā sang nivāse. ॥4॥

ਨਾਨਕ ਸਿਖ¹ ਸੰਤ² ਸਮਝਾਈ³ ਹਰਿ⁴ ਪ੍ਰੇਮ ਭਗਤਿ⁵ ਮਨੁ⁶ ਲੀਨਾ⁷

॥੫॥੧॥੨॥

Nānak sikh sant samjhāī har preme bhagat man līnā.

||5||1||2||

ਅਗਸਤ, ਮ: 5, ਪੰਨਾ 79-80. (AGGS, M 5, p 79-80.)

The part, “ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ” (Nānak sikh dēe man parītam), is common in all the four phrases.

Prof Sahib Singh [35] interpreted, ਨਾਨਕੁ ਸਿਖ ਦੇਇ (Nānak sikh dēe), as ਨਾਨਕ (ਤੇਨੂੰ) ਸਿੱਖਿਆ ਦਿੰਦਾ ਹੈ (Nanak advises you).

Giani Harbans Singh [36] also interpreted, ਸਿਖ ਦੇਇ, as ਨਾਨਕ (ਤੇਨੂੰ) ਸਿੱਖਿਆ ਦਿੰਦਾ ਹੈ (Nanak advises you).

The above part is followed by “ਮਨ ਪ੍ਰੀਤਮ” (man parītam), means “my dear mind”.

Therefore, the logical interpretation is:
Guru Arjan requests:

Oh my dear mind! Guru Nanak imparts his advice/wisdom to you that:

1. The company of noble people will eliminate superstitions/doubts.
2. Except the God all others (gods, goddesses) are falsehood (perishable expansion).
3. Gather only the beneficial/profitable business of understanding God.
4. Live in the company of noble people.

Thereafter Guru Arjan says:

The teachings¹ of Sant² (Guru Nanak) makes us understand³ how to devote⁵ our minds⁶ toward⁷ the love for God⁴.

AGGS, M 5, p 79-80.

Note: Nanak (ਨਾਨਕੁ) in first four phrases in which ‘Kaka’ is with ‘onkar’ (ਕੁ) that means here Nanak himself is writing. In the fifth phrase ‘Kaka’ is without ‘onkar’ (ਕ) in Nanak (ਨਾਨਕ) that means the pen name of Guru Arjan. However, this rule is not applicable everywhere since at some place Nanak (ਨਾਨਕ) without ‘onkar’ on ‘Kaka’ also means Nanak himself.

Swayiay of Guru Arjan explains that Nanak is the Guru and his bani (Word) is a lamp of wisdom (enlightener) for the whole humanity:

ਬਲਿਓ ਚਰਾਗੁ¹ ਅੰਧਯਾਰ² ਮਹਿ ਸਭ ਕਲਿ³ ਉਧਰੀ⁴ ਇਕ ਨਾਮ⁵ ਧਰਮ⁶ ॥

Baliṃo cḥarāg andh̄yār meh sabh kal uḍh̄rī ik nām d̄haram.

ਪ੍ਰਗਟੁ⁷ ਸਗਲ⁸ ਹਰਿ ਭਵਨ⁹ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ¹⁰ ॥੯॥

Pargat sagal har bhavan meh jan Nānak gur pārbarahm. ॥9॥

ਅਗਸਤ, ਮ 5, ਪੰਨਾ 1387.

Note: ਇਕ ਨਾਮ ਧਰਮ (*nām d̄haram*) = ਧਰਮ (*Dharam*) is usually interpreted as ‘Religion’ but it also means ‘duty’/ ‘righteousness’. According to Guru Nanak, ਨਾਮ used here means ‘righteousness’. Therefore, here ਇਕ ਨਾਮ ਧਰਮ has been interpreted as ‘the religion of righteousness’.

Nanak, the Guru, and an image of Infinite God¹⁰, has appeared⁷ in the whole⁸ world⁹ as a light¹ to dispel⁴ darkness (ignorance)² from the whole world³ under one religion⁶ of righteousness⁵.

AGGS, M 5, p 1387.

Bhatt

1. Satta Doom

Besides the Sikh Gurus, Satta Doom, who was a *kirtania* (hymn singer) in the *darbar* (court) of Guru Arjan, declared that Guru Nanak has promulgated a new philosophy and challenged many wrong religious beliefs, which has been symbolized as ‘changing the course of Ganges’ in his following verse in the AGGS:

ਹੋਰਿਓ¹ ਗੰਗ² ਵਹਾਈਐ³ ਦੁਨਿਆਈ⁴ ਆਖੈ ਕਿ ਕਿਉਨੁ⁵ ॥

Horiṃo gang vahāīai duniāī ākhai kē kiṃon.

ਨਾਨਕ ਈਸਰਿ⁶ ਜਗਨਾਥਿ⁷ ਉਚਰਦੀ⁸ ਵੈਣੁ ਵਿਰਿਕਿਉਨੁ ॥

Nānak īsar jagnāth uchhadi vāi virikiṃon.

ਅਗਸਤ, ਸੱਤਾ ਡੂਮ, ਪੰਨਾ 967.

The people⁴ of the world say what a strange⁵ philosophy of the highest order⁸ has been promulgated³ by Nanak, the controller of the world^{6,7}, which is like changing¹ the course² of Ganges².

AGGS, Satta Doom, p 967.

ਹੋਰਿੰਓ ਗੰਗ (Horin'o gang) = 'Changed the course of Ganges' is an allegoric expression for entirely changing the traditional eastern philosophy into a new philosophy of highest order. Satta Doom has also addressed Guru Nanak metaphorically as ਜਗਨਾਥਿ (the Controller of World) in his praise. The above verses clearly indicate that Nanak has realized a new philosophy and he is accepted as the Guru by the Sikh Gurus and Satta Doom.

The above argument indicates that Sikh Gurus who succeeded to the 'House of Nanak' and a Bhatt, Satta Doom, have accepted Nanak as the GURU.

Sikh Literature

Sikh literature other than the AGGS also supports that Gurbani is that bani, which was uttered by Guru Nanak and by his successors to the 'House of Nanak':

1. Bhai Kahn Singh

Bhai Kahn Singh [37] defines bani as follows:

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਜਾ-ਨਸ਼ਿਨ ਸਤਿਗੁਰਾਂ ਦੇ ਮੁਖ ਤੋਂ ਅਕਾਲ ਦੀ ਪ੍ਰੇਰਣਾ ਨਾਲ ਪ੍ਰਗਟ ਹੋਈ ਬਾਣੀ ਦੀ 'ਗੁਰਬਾਣੀ' ਸੰਗਯਾ ਹੈ।

"The bani (word), which has been revealed through the mouth of Satguru Nanak and the successor Satgurus under the inspiration of the Akal (the God), is called Gurbani."

The above definition of 'Gurbani' is based on the above discussion. Nevertheless, Bhai Gurdas has diluted this term and defined 'Gurbani' is a bani which has been revealed by any spiritually enlightened man is called *Gurbani*. However, Bhai Kahn Singh insists that the word '*Gurbani*' is especially used for the '*bani*' of our Satgurus [a note in Ref. #[37]].

Bhai Kahn Singh [37] had also emphasized that Nanak was established as the Guru of the humanity as is indicated in his definition of Guru:

“ਅਗਯਾਨ ਵਿਨਾਸ਼ਕ, ਸਤੋਯ ਤੇ ਹਿਤ ਉਪਦੇਸ਼ਟਾ ਦਾ ਨਾਉਂ ਗੁਰੂ ਹੈ, ਪਰ ਇਸ ਸ਼ਬਦ ਦੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਵਿੱਚ ਰੂਚੀ ਸ਼ਕਤੀ ਹੈ, ਜੋ

ਕਰਤਾਰ ਵਲੋਂ ਸੰਸਾਰ ਮਾਤ੍ਰ ਦੇ ਉੱਧਾਰ ਵਾਸਤੇ ਜਗਤ ਗੁਰੂ ਥਾਪੇ ਹਨ।”

“Guru is the name for the truth that dispels ignorance, but this word (Guru) has a special power in Guru Nanak who has been established as the Guru for humanity by the God.”

2. Gurbilas Patshahi 6

Although there is a lot of misinformation about *Sikhi* (Sikhism) in *Gurbilas Patshahi 6* (anonymous) but if, grain can be separated from chaff, and then it is possible to glean some very important information buried in *Gurbilas Patshahi 6*. Guru Hargobind had imbibed the teaching of Guru Nanak, which provided immense spiritual pleasure/bliss to him. He further advised Guru Har Rai to imbibe the teachings of Guru Nanak [38]:

ਜੇ ਸਿਖਯਾ¹ ਗੁਰ ਨਾਨਕ ਕੇਰੀ। ਸੇ ਦੀਨੀ ਸੁਖਸਿੰਧੁ² ਘਨੇਰੀ³।...

ਏ ਬਿਧਿ⁴ ਸਿਖਯਾ⁵ ਦਈ ਅਪਾਰ⁶। ਗੁਰ ਹਿਰ ਰਾਇ⁷ ਹੀਏ ਸਭ ਧਾਰ⁸।

ਅਦਿਆਇ 21, ਪੰਨਾ 796 (Adayai 21, p 796) ([39], p 99)

Note: ਬਿਧਿ (*Bidh*) = A gift of mixed dry fruits and sweets exchanged between bride's and groom's parents. Here it has been interpreted simply as 'gift'.

That teaching¹, which was imparted by Guru Nanak, gives lots³ of spiritual pleasure/bliss²...

Guru Har Rai was advised to imbibe⁸ this gift⁴ of the teaching⁵, which is boundless⁶ (in wisdom), in his (Har Rai) heart⁷.

Then at the time of his demise, Guru Hargobind again advised the Sikhs to serve the Sikhs and accept the guidance of Guru Nanak:

ਗੁਰਸਿਖਨ ਕੀ ਸੇਵਾ ਕਰੀਯੋ। ਏਕ ਟੇਕ ਗੁਰ ਨਾਨਕ ਧਰੀਯੋ।

Gursikhan ki seva kario. Aek taek gur Nanak dhario.

ਅਦਿਆਇ 21, ਪੰਨਾ 796 (Adayai 21, p 796) ([39], p 99)

Serve the Sikhs of the Guru (Nanak). Accept the guidance of Guru Nanak.

It is also evident from the above discussion that some Sikh literature other than the AGGS also support that Nanak is the Guru who promulgated the bani (Word).

And the Sikh Gurus who succeeded to the 'House of Nanak' accepted, practiced and preached it.

CONTINUITY OF MISSION OF GURU NANAK

Bhai Lehna was a *Pujari* (devotee) of the goddess Durga at his village Khadur, near Amritsar and used to take pilgrims to Devi at Jvalamukhi in the hills (in Himachal) every year. He became a disciple of Guru Nanak in his late twenties. Guru Nanak bestowed the name of Angad on him to signify that the disciple had become as much part of him as his own limb (*ang*) since he whole heartedly served him. The *Janam Sakhis* (life stories of Guru Nanak) and *Mehma Prakash* (enlightening praises) lay insistent stress on the patient, unquestioning loyalty of Angad, the disciple, distinguished him in this respect not merely from Guru Nanak's sons but also from other reputable disciples whose endurance proved to have limits [39].

Almost all the Sikh historians including Mcleod [39] agree on one point that Guru Nanak bestowed Guruship onto Angad by-passing his sons on Har *vedi* (days of the waning of the Moon) 13, 1596 Bikrami / June 13, 1539. Mcleod says that although there is no truth in these anecdotes found in *Janam Sakhis*, the decision was made by Guru Nanak on the supreme loyalty and obedience of Angad. Karam Singh [6], a Sikh historian, has reported that all such anecdotes in *Janam Sakhi* by Bhai Bala are unscientific and illogical. On the other hand, one does not find any anecdote to show any evidence if Guru Nanak ever tried to test the intellect of Angad about his understanding philosophy of Guru Nanak.

Immediately after the passing away of Guru Nanak, Guru Angad shifted to his village Khadur for the preaching of the philosophy of Guru Nanak. This School of Nanakian Philosophy was continued by the five Sikh Gurus until further bestowing of Guruship on any living person was discontinued by the last (tenth) Guru, Gobind Singh. He bestowed Guruship onto the 'Aad Granth' in 1708, to which the Bani of Guru Teg Bahadur was also added in around 1705, as accepted by the majority of the Sikh historians, theologians and the Sikh preachers. The above 'School of Nanakian Philosophy' accepts 'Nanak as the Guru' as discussed earlier.

On the other hand, Sikh history also tells us that Baba

Sri Chand (1494-1629), the elder son of Guru Nanak, continued to preach the teachings (philosophy) of Guru Nanak at Kartarpur. When this place was swept away by the flood in river Ravi, Baba Sri Chand started the same institution at a new place across the Ravi, a place safe from floods. This institution of preaching was named after Nanak as 'Dehra Baba Nanak' (The House of Baba Nanak). This school of Baba Sri Chand is called as *Udasi*. The *Matra* (may be 'Mantra'), the sacred incantation or composition, attributed to the Udasi Saint, Balu Hansa, records that Baba Sri Chand received enlightenment from Nanak, the perfect Guru, and after the passing away of the latter he started his own sect [40]. Balu Hansa was one of four preachers (Almast, Phul, Gobind/Gonda, and Balu Hansa) appointed by Baba Gurditta, son of Guru Hargobind [40]. Therefore, it is hard to understand why his sect is called *Udasi* when Baba Sri Chand was enlightened by the perfect Guru, Nanak, his own father. Some Sikh Gurus also supported this school [40]. It appears as if two parallel schools of Nanakian Philosophy continued – One by Guru Angad at Khadur Sahib and the other by Baba Sri Chand at Kartarpur, which was later shifted to Dehra Baba Nanak.

Later on it is said that a lot of Vedantic philosophy was amalgamated in the teachings of Guru Nanak by the school of Baba Sri Chand. The 'school' run by Guru Angad is considered by majority of the Sikh theologians and scholars to be the right 'School of Nanakian Philosophy', which was continued by next 8 Gurus. Guru Gobind Singh was the last in this series of ten Gurus.

IS THE PHILOSOPHY OF GURU NANAK ORIGINAL AND UNIQUE?

Bouquet [41] writes that "Sikhism is the fruit of the hybridization between Islam and Hinduism." McLeod [42] says that it is the usual interpretation of the religion of Guru Nanak and his successors, and among Western writers it would appear to be an universal assumption. According to this interpretation Sikhism is properly regarded as a blend of Hindu beliefs and Islam by quoting Noss's statement [43] - 'an outstanding example of conscious religious syncretism', a noble attempt to fuse in single system elements drawn from two separate and largely disparate religions. McLeod further quotes Khushwant Singh [44] who evidently expresses the same

interpretation: “Sikhism was born out of wedlock between Hinduism and Islam.”

McLeod continues to strengthen his assumption slightly differently than that said so far:

“Sikhism cannot be located wholly within the area of Hindu tradition, it cannot be regarded as sect of Islam, and we can hardly accept the claim that it was delivered by direct, unmediated inspiration from on high.” [42].

After discussing Sikhism as hybridization of Hinduism and Islam McLeod [42] takes it towards the Sant tradition:

“In contrast to this ‘mixture’ theory, we can postulate an ‘admixture’ theory, and it is this second interpretation which is advanced in this paper. It affirms a basically Hindu origin and holds that Muslim influence, although certainly evident, is nowhere of fundamental significance in the thought of Guru Nanak. The religion of Guru Nanak, and so of Sikhism as a whole, is firmly imbedded in the Sant Tradition of Northern India, in the beliefs of the so-called Nirguna Sampradaya.”

It is just possible that the above observations about placing Guru Nanak in the ‘Sant Tradition’ might be based on the writings of some scholars, especially Prof Sahib Singh, who is of this view in his interpretation of the bhagat bani. He emphatically proves that bani of the Bhagats of Sant Tradition is exactly in conformity of the Bani of Guru Nanak ([35] Vol. 10). If it is true then this finding leads to a new question: Is the bani of Guru Nanak based on the bhagat bani since some bhagats and Sufis had written their bani before Guru Nanak?

The above assertions of McLeod are based on his biased opinion and on the misinterpretations of the bani of Guru Nanak by some Sikh scholars under the influence of Vedantic philosophy. However, McLeod has failed to look into other historical information, especially, reported by Dr Trilochan Singh ([7], p-383) about Guru Nanak’s stay in Baghdad according to *Make di Gosht*:

“He was able to establish that his religion was something quite distinct and different from the popular

orthodox Hinduism.”

Similarly, Macauliffe described Guru Nanak as follows:

“Guru Nanak was not a priest either by birth or education, but a man who soared to the loftiest heights of divine emotionalism, and exalted his mental vision to an ethical ideal beyond the conception of Hindu or Muhammadan.”[45]

Moreover, he continued to describe Guru Nanak’s contributions as:

“Now there is here presented a religion totally unaffected by Semitic or Christian influence. Based on the concept of unity of God, it rejected Hindu formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the theological beliefs of Guru Nanak’s age and country.” ([45]p- Liv).

SOME BASIC PRINCIPLES OF GURU NANAK’S PHILOSOPHY

It is important to understand the terms *Sikh* and *Sikhi* before we discuss some basic principles of Guru Nanak’s Philosophy:

Sikh – The Follower

ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ¹ ਗਿਆਨਿ² ਮਨ ਮਜਨੁ³ ਅਠਸਠਿ⁴ ਤੀਰਥ⁵ ਸੰਗਿ

ਗੁਰੇ ॥

Amrit nīr giān man majan aṭṣaṭh tīrath sang gahe.
One who bathes³ (studies) in the knowledge², which helps to live successful life¹, is equivalent to bathing in the so-called 68⁴ sarovars (ponds), sacred places⁵.

ਗੁਰੁ ਉਪਦੇਸਿ⁷ ਜਵਾਹਰ ਮਾਣਕ⁸ ਸੇਵੇ⁹ ਸਿਖੁ¹⁰ ਸੇ ਖੋਜਿ¹¹ ਲਹੈ

॥੧॥

Gur updes javāhar mānak seve sikh so kḥoj lahai. ||1||
The above teachings⁷ of the Guru⁶ (or enlightening teachings) are like valuable stones;⁸ the one, who can discover¹¹ this and follow/practice⁹ it, is a Sikh¹⁰.

AGGS, M 1, p 1328.

(It means the follower of teachings of the guru is a Sikh.)

Sikh – Advice

On the other hand, ‘Sikh’ also means ‘advice’:

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

Jeṭī sirath upāī vekhā vīṇ karmā kē milai lai ॥

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ
ਸੁਣੀ ॥

Mat vich ratan javāhar māṇik je ik gur kī sikh sunī.

ਅਗਸਤ, ਜਪੁ # 6, ਪੰਨਾ 2.

If one could listen (understand) even once to the advice of the Guru; one's wisdom is enhanced (full of valuables stones) since it has been seen that no living being in this world can obtain anything without good hard work.

AGGS, Jap # 6, p 2.

Sikhi

‘Sikhi’ means teachings:

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰ³ ਵੀਚਾਰਿ⁴ ॥

Sikhī sikhīā gur vīchār.

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 456.

*Sikhi¹ is that teaching*² which is based on the philosophy**⁴ of the Guru³.*

AGGS, M 1, p 465.

*Teachings: something that is taught, e.g. a point of doctrine.

**Philosophy: the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

The Principles

There are some basic principles of the philosophy of Guru Nanak on which the foundation of ‘Sikhi’ (Sikhism) is based. Even though throughout the Gurbani it is vehemently emphasized that the basic principles are for comprehension, realization and internalization, still the current methods and modes of the mentors of Sikhi do not practice and promote these principles. So much so that none of these phrases of bani of Guru Nanak are included in the book, *Sabd Kirtan*, by Dr Santokh Singh [46]. It appears that intentionally or unintentionally the Sikhs are being kept ignorant about the basic principles of philosophy of Guru Nanak. Some of these Basic Principles are

discussed as follows:

1. ਵੀਚਾਰੁ (Vichaar)- Philosophy

Guru Nanak is advising the Pundit to discover the philosophy in the sacred books rather than just reciting to their followers.

ਪੰਡਿਤ¹ ਵਾਚਹਿ² ਪੋਥੀਆ³ ਨਾ ਬੁਝਹਿ⁴ ਵੀਚਾਰੁ⁵ ॥

Pandit vāchēh pothīā nā būjhēh vīchār.

ਅਨ⁶ ਕਉ ਮਤੀ⁷ ਦੇ ਚਲਹਿ⁸ ਮਾਇਆ⁹ ਕਾ ਵਾਪਾਰੁ¹⁰ ॥

An ka^o matī dē chālēh māiā^o kā vāpār.

ਕਥਨੀ¹¹ ਝੂਠੀ¹² ਜਗੁ¹³ ਭਵੈ¹⁴ ਰਹਈ¹⁵ ਸਬਦੁ¹⁶ ਸੁ ਸਾਰੁ ॥੬॥

Kathnī jhūṭhī jag bhavai rahī sabad so sār. ||6||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 56.

During the time of Guru Nanak:

The Pundits¹ recite/read² the sacred books³ for the people but never tried to discover⁴ and explain the philosophy⁵ in them.

Advising⁷ others⁶ for money⁹ is nothing more than conducting⁸ business¹⁰ for personal gain.

The whole world (population)¹³ is wondering¹⁴ about the discussion¹¹ of falsehood¹² but do not try to live¹⁵ according to the (sabd) philosophy¹⁶.

AGGS, M 1, p 56.

ਸਬਦੁ¹⁶: Sabd here means philosophy which has been explained by Guru Nanak in Stanza (pauri) # 38.

Now the same job of Pandits has been taken up by *granthis* and the Sikh mentors who recite bani from the Aad Guru Granth Sahib for the Sikh families either at their homes or at a gurdwara but don't explain to them the philosophy in the bani. They take the money for this job and go home.

Considering yogic prevalent practices time of using a begging bowl and a staff for survival in addition to the yogic philosophy; Guru Nanak recommended the following:

ਪਤ੍ਰ¹ ਵੀਚਾਰੁ² ਗਿਆਨ³ ਮਤਿ⁴ ਡੰਡਾ⁵ ਵਰਤਮਾਨ⁶ ਬਿਭੂਤੀ⁷ ॥

Paṭ vīchār giān mat dandā varatmān bibhūtān.

ਅਗਸਤ, ਮ 1, ਪੰਨਾ 360. AGGS, M 1, p 360.

Guru Nanak advising the Yogi that:

My begging bowl¹ is my philosophy/idea/thought²; and knowledge³ and wisdom/intellect⁴ is my walking cane⁵ – all are presently⁶ like ashes⁷ smeared on my body,

meaning always with me.
AGGS, M 1, p 360.

2. ਵੀਚਾਰੁ Vichaar)- Deliberation/Contemplation

Guru Nanak realized during his lifetime that there would be very few of his followers who would contemplate the philosophy embodied in his bani. Indeed, that has become the factual truth. Guru Nanak wrote:

ਬਾਣੀ¹ ਬਿਰਲਉ² ਬੀਚਾਰਸੀ³ ਜੇ ਕੇ ਗੁਰਮੁਖਿ⁴ ਹੋਇ ॥

ਇਹ ਬਾਣੀ ਮਹਾ⁵ ਪੁਰਖ⁷ ਕੀ ਨਿਜ ਘਰਿ⁸ ਵਾਸਾ⁹ ਹੋਇ ॥੪੦॥

Baṇī birla^o bīchārsī je ko gurmukh ho^e.
Ih baṇī mahā purakh kī nij ghar vāsā ho^e. ||40||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 935.

"Only the rare² Guru-oriented⁴ deliberates/contemplates³ on the bani (word)¹.
This bani (word) is of the pre-eminent⁶ preceptor⁷,
Is imbibed⁹ in one's own mind⁸ (only through its deliberation/internalization)."
AGGS, M 1, p 935.

The term 'Guru-oriented' (intellectual/exalted person) used in the above phrase has been defined by Guru Nanak as follows:

ਕਥਤਾ¹ ਬਕਤਾ² ਸੁਨਤਾ³ ਸੋਈ⁴ ॥

ਆਪੁ⁵ ਬੀਚਾਰੇ⁶ ਸੁ ਗਿਆਨੀ⁷ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Kathṭā baktā suntā soⁱ.
Āp bīchāre so giānī hoⁱ. ||1|| rahā^o

ਅਗਸਤ, ਮ: 1 :ਪੰਨਾ.152

The one⁴, who discusses¹, teaches² others, hears³ others and analyses⁶ oneself⁵, is the giani (intellectual/exalted person)⁷.
AGGS, M 1, 152.

3. Importance of Deliberation/Discussion

Deliberation/discussion on Sabd is most important for the Sikh to understand Gurbani in its real perspective:

ਸਭਸੈ¹ ਉਪਰਿ² ਗੁਰ³ ਸਬਦੁ⁴ ਬੀਚਾਰੁ⁵ ॥

Sabhṣai ūpar gur sabaḍ bīchār.

ਅਗਸਤ, ਮ: 1, ਪ: 904.

The highest¹ importance² is given to the deliberation /

discussion⁵ on the sabd (philosophy)⁴ of the Guru³.
AGGS, M 1, p 904.

ਗੁਰ ਕੀ ਸੇਵਾ¹ ਸਬਦੁ² ਵੀਚਾਰੁ³ ॥

Gur kī sevā sabaḍ vīchār.

ਹਉਮੈ⁴ ਮਾਰੇ⁵ ਕਰਣੀ⁶ ਸਾਰੁ⁷ ॥੭॥

Ha^oumai māre karṇī sār. ||7||

ਜਪ⁸ ਤਪ⁹ ਸੰਜਮ¹⁰ ਪਾਠ¹¹ ਪੁਰਾਣੁ¹² ॥

Jap tap sanjam pāṭh purāṇ.

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ¹³ ਮਾਨੁ¹⁴ ॥੮॥੬॥

Kaho Nānak aprampar māt. ||8||6||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 223.

The service ¹to the Guru is to comprehend ³the philosophy² of the Guru.

What is that philosophy ?

Getting rid ⁵of ego ⁴and to do good ⁷deeds.⁶

What is the benefit of good deeds and getting rid of ego?

Accept¹⁴ that doing good deeds and knowing the God is above¹³ all your meditation⁸, austerities⁹, self-control and reading¹¹ of the Puranas¹².

AGGS, M 1, p 223

The service to the God is to contemplate the philosophy in the Sabd and practicing it. The main principle of the philosophy given here is that eliminating the ego and doing good deeds for the humanity is the greatest service of all.

Thereafter, Guru Nanak advises that one must use wisdom before taking any action to resolve one's problems:

4. Evaluation before Accepting

Guru Nanak advises not to have faith on any philosophy or suggestion or teachings before its proper evaluation:

ਸੁਣਿ¹ ਮੁਖੇ² ਹਰਣਾਖੀਏ³ ਗੁੜਾ⁴ ਵੈਣੁ⁵ ਅਪਾਰੁ⁶ ॥

ਪਹਿਲਾ⁷ ਵਸਤੁ⁸ ਸਿਵਾਣਿ⁹ ਕੈ ਤਾਂ ਕੀਚੈ¹⁰ ਵਾਪਾਰੁ¹¹ ॥

Suṇ mundhe harṇākhī^e gūrā vaiṇ apār.

Pahilā vasaṭ siṭhāṇ kai tān kīchai vāpār.

AGGS, M 1, p 1410.

Oh innocent devotee (bride)² with inquisitive eyes of a deer³!

*Listen¹ to the deep⁴ message of infinite⁶ wisdom⁵.
First⁷, evaluate⁹ everything⁸ then buy/accept/adopt^{10, 11}.*

5. Use of Wisdom (ਅਕਲਿ)

Continuing the above advice Guru Nanak emphasizes using wisdom to find out what is right and what is wrong:

ਅਕਲਿ¹ ਏਹ ਨ ਆਖੀਐ² ਅਕਲਿ³ ਗਵਾਈਐ⁴ ਬਾਦਿ⁵ ॥

Akal eh na ākhīai akal gavāīai bādī.
That wisdom³ which leads⁴ to arguments⁵ is not called¹ wisdom¹.

ਅਕਲੀ⁶ ਸਾਹਿਬੁ⁷ ਸੇਵੀਐ⁸ ਅਕਲੀ⁹ ਪਾਈਐ ਮਾਨੁ¹⁰ ॥

Aklī sāhib sevīai aklī pāīai mān.
One can understand⁸ God⁷ only by using the intellect⁶;
and by using the intellect⁹ one attains honor¹⁰.

ਅਕਲੀ¹¹ ਪੜ੍ਹਿਹ¹² ਕੈ ਬੁਝੀਐ¹³ ਅਕਲੀ¹⁴ ਕੀਚੈ ਦਾਨੁ¹⁵ ॥

Aklī parh kai bujhīai aklī kīchīai dān.
With the intellect¹¹, one should read¹² to discover¹³ the truth.

In addition, one should use the intellect¹⁴ to evaluate the cause before donating charity¹⁵ for that cause.

ਨਾਨਕੁ ਆਖੈ¹⁶ ਰਾਹੁ¹⁷ ਏਹੁ ਹੋਰਿ¹⁸ ਗਲਾ¹⁹ ਸੈਤਾਨੁ²⁰ ॥੧॥

Nānak ākhīai rāhu eh hor galān saitān. ||1||
Nanak Says16:
This is the real path¹⁷; all other¹⁸ preachings (talks)¹⁹ lead to devilish actions²⁰.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1245. (AGGS, M 1, p 1245).

6. Equality

Contrary to the prevailing inequality because of caste, creed and color classifications, Guru Nanak promulgated Equality:

ਸਭੁ¹ ਕੇ ਉਚਾ² ਆਖੀਐ³ ਨੀਚੁ⁴ ਨ ਦੀਸੈ⁵ ਕੋਇ⁶ ॥

Sabh ko ūchā ākhīai nīch na dīsai koī.

ਇਕਨੈ⁷ ਭਾਂਡੇ⁸ ਸਾਜਿਐ⁹ ਇਕੁ¹⁰ ਚਾਨਣੁ¹¹ ਤਿਹੁ ਲੇਇ¹² ॥

Iknaī bhāṇḍe sājiāi ik chāṇaṇ tihu loī.

ਅਗਗਸ, ਮ: 1, ਫੰਨਾ 62.

*Call³ everyone¹ high², none appears⁵ to be low⁴;
Everyone⁷ has been moulded⁸ from the same matter⁹;
And the same¹⁰ source of energy¹¹ is found¹² in all.*

AGGS, M1, p 62

7. Freedom of Expression

There is complete freedom of expression in the philosophy of Guru Nanak:

ਜਬ¹ ਲਗੁ² ਦੁਨੀਆ³ ਰਹੀਐ⁴ ਨਾਨਕ ਕਿਛੁ⁵ ਸੁਣੀਐ⁶ ਕਿਛੁ⁷ ਕਹੀਐ⁸ ॥

Jab lag dunīā rahīai Nānak kichh sunīai kichh kahīai.

ਅਗਗਸ, ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 661.

"As long as^{1,2} one lives⁴ in this world³ one must listen⁶ to others⁵ and allow others to express⁸ their views⁷ (to find the truth and live amicably)."

AGGS, M 1, p 661.

8. Importance of Research:

Guru Nanak's philosophy encourages conducting research to understand Gurbani in its real perspective. Guru Nanak says that those who conduct research progress:

ਖੋਜੀ¹ ਉਪਜੈ² ਬਾਦੀ³ ਬਿਨਸੈ⁴ ਹਉ ਬਲਿ ਬਲਿ⁵ ਗੁਰ⁶ ਕਰਤਾਰ⁷ ॥

Khojī upjai bādī binsai ha'o bal bal gur kartārā.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1255.

"The researcher¹ progresses² while the other (discursive and aimless)³ perishes⁴; (Nanak) sacrifices⁵ himself to the Guru⁶, the Creator⁷."

AGGS, M 1, p 1255.

9. Altruism

Guru teaches that that education is good which can be applied for the welfare of the humanity:

ਵਿਦਿਆ¹ ਵੀਚਾਰੀ² ਤਾਂ ਪਰਉਪਕਾਰੀ³ ॥

viḍiā vīchārī tān parupkārī.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 356.

Nanak Says:

That education¹ is worthwhile, which is applied² to the welfare of humanity³.

AGGS, M 1, p 356.

Similarly, that service is good which is applicable to the welfare of the humanity:

ਵਿਚਿ¹ ਦੁਨੀਆ² ਸੇਵ³ ਕਮਾਈਐ⁴ ॥

ਤਾ ਦਰਗਹ⁵ ਬੈਸਣੁ⁶ ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਬਾਹ⁷ ਲੁਡਾਈਐ⁸ ॥੪॥੩੩॥

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 26

Vichḥ duniā sev kamāḥḥai.

Tā dargēh baisaṇ pāḥḥai.

Kaho Nānak bāh ludāḥḥai. ॥4॥33॥

While living¹ in this world² the one, who serves³ humanity, attains peace of mind⁴.

Nanak says that one waves⁸ his arms⁷ in happiness (this is a great honor)^{5,6}.

AGGS, M 1, p 26.

* ਦਰਗਹ: It is usually translated as 'Court of God'.

Since there is no such court of God according to Nanakian Philosophy, therefore, it is metaphoric expression of 'great honor or Peace of Mind'.

ਜੇਤੇ¹ ਜੀਅ² ਤੇਤੇ ਸਭਿ ਤੇਰੇ³ ਵਿਣੁ⁴ ਸੇਵਾ⁵ ਫਲੁ⁶ ਕਿਸੈ ਨਾਹੀ ॥

ਦੁਖੁ⁷ ਸੁਖੁ⁸ ਭਾਣਾ⁹ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ¹⁰ ਜੀਉ¹¹ ਰਹੈ ਨਾਹੀ ॥੪॥

॥

Jēte jīa tēte sabh tere viṇ sevā fal kisai nāhī.

Dukh sukh bhāṇā terā hovai viṇ nāvai jīo rahi nāhī. ॥4॥

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 354.

All¹ the living beings² (on this earth) are Yours³ (means equal);

Without⁴ service⁵ to them (humanity), no one obtains any reward⁶.

Guru Nanak says:

All the problems⁷ and pleasures⁸ in life are happening⁹ under the Laws of Nature¹⁰.

If we don't follow these laws then it becomes difficult for us to live (peacefully)¹¹.

AGGS, M 1, p 354.

Note: ਨਾਵੈ (nāvai) here means emulating and living by the 'Laws of Nature'.

10. Sharing of Material Wealth

Sharing of earning for the uplift of the humanity:

ਘਾਲਿ¹ ਖਾਇ² ਕਿਛੁ³ ਹਥਹੁ⁴ ਦੇਇ ॥

Ghāl khāḥḥai kichh hathahu dēḥḥai.

ਨਾਨਕ ਰਾਹੁ⁵ ਪਛਾਣਹਿ⁶ ਸੇਇ ॥੧॥

Nānak rāhu pachhāṇēh seḥḥai. ॥1॥

ਅਗਸਤ, ਮ: 1, ਪ 1245.

"Nanak Says:

The one, who earns by the sweat of his brow¹ and shares² some³ of his earning for the welfare of the humanity, Nanak says that one has recognized⁶ the real path⁵ of life.

AGGS, M 1, p 1245.

It is not only sharing of the earnings but sharing of the philosophy / knowledge / wisdom with that of others and accepting the best ones and discarding the worst ones as explained in the following stanza in item # 11:

11. Sharing of Intellectual Wealth (Multiculturalism)

Guru Nanak recommends the sharing of the wealth (earnings) for the welfare of humanity as discussed earlier and a novel system of sharing intellectual wealth (wisdom) with other communities. This system may be equated to the multiculturalism adopted in Canada. Most of the peoples take the multiculturalism in a very narrowly as taking part in folk dances, social functions, religious holidays, etc. of other communities. Guru Nanak emphasized that one should not only share the material or cultural values of other communities, but if one possesses particular qualities and virtues, share these freely and discard their demerits/evils while adopting virtues:

ਗੁਣਾ¹ ਕਾ ਹੋਵੈ² ਵਾਸੁਲਾ³ ਕਢਿ⁴ ਵਾਸੁ⁵ ਲਈਜੈ ॥

Guṇā kā hovai vāsulā kadh vās laḥḥai.

ਜੇ⁶ ਗੁਣ⁷ ਹੋਵਨਿਹੁ ਸਾਜਨਾ⁸ ਮਿਲਿ⁹ ਸਾਝੁ¹⁰ ਕਰੀਜੈ ॥੧॥

Je guṇ hovniḥ sājnā mil sājh karījai.

ਸਾਝ¹² ਕਰੀਜੈ¹³ ਗੁਣਹੁ¹⁴ ਕੇਰੀ ਛੇਡਿ¹⁵ ਅਵਗਣ¹⁶ ਚਲੀਐ ॥

Sājh karījai guṇah kerī chhōd avgaṇ chālīḥḥai.

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 765.

If you posses² (a bag of)² wisdom/philosophy¹, open⁴ it to be shared⁵ with others.

If⁶ your friends⁸ have good principles/philosophy⁷ share^{10,11} them together⁹.

Only share^{12,13} good principles/philosophy¹⁴ and reject¹⁵ the others, which are not good¹⁶.

AGGS, M 1, p 765.

12. Praise of Woman

Guru Nanak has highest praise for women and has indicated her importance in raising the future humanity in the following verses:

ਭੰਡਿ¹ ਜੰਮੀਐ² ਭੰਡਿ³ ਨਿੰਮੀਐ⁴ ਭੰਡਿ⁵ ਮੰਗਣੁ⁶ ਵੀਆਹੁ⁷ ॥

Bḥand jammī^{ai} bḥand nimmi^{ai} bḥand mangan vī^āhu. .

ਭੰਡਹੁ⁸ ਹੋਵੈ ਦੇਸਤੀ⁹ ਭੰਡਹੁ¹⁰ ਚਲੈ ਰਾਹੁ¹¹ ॥

Bḥandahu hovai dōstī bḥandahu cḥalai rāhu.

ਭੰਡੁ¹² ਮੁਆ¹³ ਭੰਡੁ¹⁴ ਭਾਲੀਐ¹⁵ ਭੰਡਿ¹⁶ ਹੋਵੈ ਬੰਧਾਨੁ¹⁷ ॥

Bḥand mu^a bḥand bhālī^{ai} bḥand hovai bandhān.

ਸੇ¹⁸ ਕਿਉ ਮੰਦਾ¹⁹ ਆਖੀਐ²⁰ ਜਿਤੁ²¹ ਜੰਮਹਿ²² ਰਾਜਾਨ²³ ॥

So ki^o mandā ākhī^{ai} jīt jamēh rājān.

ਭੰਡਹੁ²⁴ ਹੀ ਭੰਡੁ²⁵ ਉਪਜੈ²⁶ ਭੰਡੇ²⁷ ਬਾਝੁ²⁸ ਨ ਕੋਇ²⁹ ॥

Bḥandahu hī bḥand ūpjai bḥandai bājh na ko^e.

ਨਾਨਕ ਭੰਡੇ³⁰ ਬਾਹਰਾ³¹ ਏਕੇ³² ਸਚਾ³³ ਸੋਇ ॥

Nānak bḥandai bāhrā eko sachā so^e.

ਜਿਤੁ ਮੁਖਿ³⁴ ਸਦਾ³⁵ ਸਾਲਾਹੀਐ³⁶ ਭਾਗਾ³⁷ ਰਤੀ ਚਾਰਿ ॥

Jīt mukh sadā salāhī^{ai} bhāgā ratī cḥār.

ਨਾਨਕ ਤੇ ਮੁਖ³⁸ ਉਜਲੇ³⁹ ਤਿਤੁ ਸਚੈ⁴⁰ ਦਰਬਾਰਿ⁴¹ ॥੨॥

Nānak tē mukh ūjle tīt sachai darbār. ||2||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 473.

From a woman¹ is our birth²; in a woman's³ womb one grows⁴; to a woman⁵ one is engaged⁶; to a woman one is wedded⁷.

With a woman⁸ one establishes friendship⁹ and with a woman¹⁰ one starts life¹¹.

When a woman¹² is dead¹³ another woman¹⁴ is sought¹⁵ and with a woman¹⁶ we are attached¹⁷ and raise a family.

Why call²⁰ woman¹⁸ evil¹⁹ who²¹ gives birth²² to kings²³ and all?

From a woman²⁴ is born²⁶ a woman²⁵, without²⁸ woman²⁷ there will be none²⁹.

Nanak says:

There is only One³², the Eternal³³, Who is not dependent³¹ upon woman³⁰.

That person³⁴, who always³⁵ praises³⁶ the One, is very fortunate³⁷.

That person's face³⁸ glows³⁹ in the court⁴¹ of God⁴⁰ (means contented).

AGGS, M 1, p 473.

13. Origin of Universe

Guru Nanak has very clearly mentioned that the universe came into existence with the forceful bursting of stored energy in ONE (ਏਕੇ - ੴ). Forceful bursting of stored energy in ONE (ਏਕੇ - ੴ) is very much comparable to the Big Bang Theory of the 20th century:

ਕੀਤਾ ਪਸਾਉ¹ ਏਕੇ ਕਵਾਉ² ॥

Kītā pasā^o eko kavā^o.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰਿਆਉ³ ॥

Fis tē ho^e lakh dārī^ā.

ਅਗਸਤ, ਜਪੁ 16, ਪੰਨਾ 3.

The universe exploded with one sound² (bang) and started to expand¹.

Thereafter many things³ appeared.

AGGS, Jap 16, p 3.

Previously I have interpreted the word ਕਵਾਉ as 'sound'; in fact, it means 'bang' (the swift release of a store of effective force or energy. When the bang occurred for the first time there was no sound produced. Moreover, ਕਵਾਉ does not mean a 'Word' or 'Sabd' as usually interpreted by many authors but it means 'hukm' (order) according to *Mahan Kosh* [32]. However, *Mahan Kosh* also says that ਕਵਾਉ is from

ਕਵਾ, which means 'energy'. Almost all the scholars have ignored this meaning. Now I have modified the above interpretation while keeping in view the meaning of ਕਵਾਉ (ਕਵਾ) as 'energy' as follows:

The universe exploded from one source of energy² (One - Singularity) and started to expand¹. Thereafter many things³ appeared.

Because:

1. ਪਸਾਉ (Pasao - Pasara) means to expand.

2. ਕਵਾਉ (Kavao) usually it means 'sound', 'word', 'note', or 'hukm' (Order). However, here ਕਵਾਉ is from ਕਵਾ, which means energy according to *Mahan Kosh*. Therefore, ਏਕੇ ਕਵਾਉ means 'From one source of Energy' (ਏਕੇ stands for 'Singularity', which is also called 'Nothingness').

ਦਰੀਆਉ (*Daryao*) has been literally interpreted as rivers or many living beings by many scholars. Keeping in view the methodology used by Guru Nanak to express his philosophy ‘**ਦਰੀਆਉ**’ has been used as a metaphor for ‘things’. What are those things? Scientifically what appeared after the Big Bang was a large number of galaxies each composed of a large number of stars (suns) and their planets? Therefore, the ‘**ਲਖ ਦਰੀਆਉ**’ (*Lakh Daryao*) has been used to represent ‘many things’ because of limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form the Earth and water in our solar system – The Earth was formed first then water fell on it. Therefore, ‘**ਲਖ ਦਰੀਆਉ**’ (*Lakh Daryao*) is a metaphoric expression of ‘many things’ (that means starting from elementary particles to particles to nucleosynthesis of atoms which gave rise to many galaxies).

The concept of ‘**ਦਰੀਆਉ**’ (*Daryao*) in Nanakian Philosophy as ‘things’ has been explained by Guru Arjan so that the metaphor, ‘**ਦਰੀਆਉ**’ (*Daryao*), may not be misunderstood as ‘**ਰਿਵਰ**’ as has been understood by some scholars in the above phrase of Guru Nanak:

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥੧॥

Ēk kavāvai te sabh hoā. ||1||

ਅਗਸ, ਮ: 5, ਪੰਨਾ 1003.

From one source of energy¹ (Singularity) everything² appeared.

AGGS, M 5, p 1003.

‘**ਏਕ ਕਵਾਵੈ**’ in the above phrase is same as ‘**ਏਕੋ ਕਵਾਉ**’ of Guru Nanak’s previous phrase. In addition, **ਕਵਾਵੈ** is from **ਕਵਾ**. **ਕਵਾ** means ‘energy’ according to *Mahan Kosh*.

14. Infiniteness of Universe

The universe is still expanding since the Big Bang occurred. According to the present day knowledge of science, no limit has been established. Guru Nanak explains infiniteness of universe as follows:

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

Pātālā pātāl lakh āgāsā āgās.

Oṛak oṛak bhāl thake vēd kahan ik vāt.

After great research, the Vedas have said definitely that:

There are hundreds of thousands of nether worlds, and hundreds of thousands of skies.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

Sahas aṭhārah kahan kaṭebā asulū ik dhāt.

On the other hand:

The Semitic books say that there are eighteen thousand worlds and that is the fact.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Lekhā hoē ta likhīai lekhai hoē viṇās.

Nānak vadā ākhīai āpe jāṇai āp. ||22||

ਅਗਸ, ਜਪੁ # 22, ਪ 5.

However, Nanak says:

It cannot be possible to count because the person counting may reach the end of his life while counting and even then, it will still be incomplete (since the number of the celestial bodies in the Universe is unlimited).

He further says that:

(The God) is the Great who knows the account (of the celestial bodies in the Universe). 22.

AGGS, Jap # 22, p 5.

Theme

In this stanza Guru Nanak refers to the discrepancy that the Vedas say that there are hundreds of thousands of *Patal* (nether worlds) and hundreds of thousands of skies while on the other hand the Semitic books say that there are 18,000 worlds. This is the information in the Vedas and Semitic books but these are not the views of Guru Nanak. However, some scholars and preachers erroneously interpret that it is Guru Nanak, who says that there are *lacs* (hundreds of thousands) of *Patal* (nether worlds) and *lacs* of skies.

Scientifically there is no ‘nether world’; it is an ancient myth. Similarly, there is no sky. The blue color we see is the color due to the depth of the air through which the sunlight passes before coming to us. In fact, it is a void or space.

After quoting the information available as the accepted concepts of that time, thereafter, Guru Nanak says that the cosmos (the Universe) contains a countless number of celestial bodies. The real number would be only known to the God, the Creator.

According to the present scientific information available, there are billions of galaxies and each galaxy is composed of billions of stars and their planets and moons. Our Sun is one of the billions of stars of our galaxy, Milky Way, having nine planets revolving around it.

15. *Hukm - Laws of Universe*

Guru Nanak emphasizes that every action and reaction (process) or phenomenon that is happening in this universe and in all the living beings are governed under the Laws of Universe. Nothing can happen outside of these laws. Guru Nanak calls them as ਹੁਕਮ (*hukm*):

ਹੁਕਮੈਂ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥

Hukmai andar sabh ko bāhar hukam na ko'e.

ਅਗਸਤ, ਜਪੁ # 2, ਪੰਨਾ 2

Every action and reaction is going on under the Laws of Nature¹.

Nothing can happen without these Laws of Nature².

AGGS, Jap # 2, p 2.

Guru Nanak further says that there are the same Laws of Nature throughout this Universe:

ਏਕੈ ਹੁਕਮੁ ਵਰਤੈ ਸਭਾ ਲੇਈ ॥

ਏਕਸੁ ਤੇ ਸਭਾ ਓਪਤਿ ਹੋਈ ॥੭॥

Ēko hukam varṭai sabh lo'ī.

Ēkas te sabh opat ho'ī. ||7||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 223.

The same (one)¹ Laws of Nature/Universe² are operating³ in all⁴ the worlds⁵ (the whole Universe); since the whole Universe⁷ appeared from ONE⁶ - Singularity (ੴ).

AGGS, M 1, p 223.

16. *Concept of God*

In the philosophy of Guru Nanak God is an Abstract/Eternal/Transcendent Entity. Guru Nanak even before the beginning of time and space has reported the existence of such God:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

Ād sach jugād sach.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ||1||

ਅਗਸਤ, ਜਪੁ ਸਲੋਕ 1, ਪੰਨਾ 1 ਅਤੇ ਮ: 5 ਸਲੋਕ, ਪੰਨਾ 285.

Was in existence² before the beginning of time and space¹;

Was in existence in the past³; Is in existence in the present⁴;

Will remain in existence forever⁵ (in the future)."

AGGS, Jap, p 1 & AGGS, M 5, p 285.

It is apparent from the above stanza that no specific/descriptive name has been assigned to this Entity, which exists forever, by Guru Nanak. However that Entity has been represented as a logo, ੴ, found in the Commencing Verse in the beginning of the Aad Guru Granth Sahib (AGGS). The Commencing Verse of the AGGS, which is commonly called *Mool Mantra* by the Sikhs at large and by almost all Sikh scholars of the AGGS, actually defines God. Chahal [47, 48] has discussed in detail that the Commencing Verse of the AGGS clearly indicates that it is not a *Mool Mantra* but a precise and concise definition (*manglacharan*) of the Abstract/Transcendent Entity. The logo, ੴ, is followed by its attributes which distinguishes it from other concepts of the God as follows:

ੴ

Ik Oh Beant

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ

ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

saṭ nām karṭā purakh nirbhā'o nirvair akāl mūrati ajūnī saibhān gur parsād.

The One and Only (Singularity) - That is Infinite; Exists;

Source of every creation;

Without fear

(Not governed by any other);

Without enmity;

Timeless (Without effect of time);

Takes neither birth nor dies;

(Never comes into an anthropomorphic form)

Originated by Itself;

Enlightener; and Bounteous.

In some religions, God incarnates in a human form with different names at different times and in most instances, the incarnated god has a wife or a consort. Guru Nanak rejects the incarnation of God into human form and the having of a wife or consort. Accordingly, God does not appear into any anthropomorphic form in Nanakian Philosophy, which is also accepted by Albert Einstein, the Noble Laureate [49].

17. Mantra System

In the following phrases the mantra system is clearly rejected by Guru Nanak. In spite of this fact it is mostly preached by *sants/babas* (saints), preachers, *kathakaars* (narrators), and *kirtanias* (hymn singers) and even by many scholars that one should recite the above Commencing Verse (Mool Mantra) and certain bani from the Aad Guru Granth Sahib again and again to get their wishes fulfilled. Consequently, Sikhism is becoming a mythic and ritualistic religion. A couple of verses support the Nanakian philosophy which emphasizes that **jap** (repetition of mantra or a verse), tap (mortification), magical formulae, magical hymns, mystic characters, and religious hypocrisies are of no avail to comprehend God and to get their wishes fulfilled:

ਜਪੁ¹ ਤਪੁ² ਕਰਿ ਕਰਿ ਸੰਜਮ³ ਥਾਕੀ⁴ ਹਠਿ⁵ ਨਿਗ੍ਰਹਿ⁶ ਨਹੀ
ਪਾਈਐ⁷ ॥

Jap tap kar kar sanjam thākī haṭh nigrāhi nahī pāī⁷ ai.
ਨਾਨਕ ਸਹਜਿ⁸ ਮਿਲੇ⁹ ਜਗਜੀਵਨ¹⁰ ਸਤਿਗੁਰ¹¹ ਬੁਝ¹²
ਬੁਝਾਈਐ¹³ ॥੨॥

Nānak sahj mile jagjīvan satgur būjh būjhāī¹³ ai. ||2||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 436.

By practicing recitation ,¹austerity ²and self-discipline ,³people have grown weary ;⁴even after stubbornly ⁵practicing these rituals, they still have not been able ⁶to realize God .⁷

God can only be realized⁹ steadily⁸ through the method¹² explained¹³ by the True Guru¹¹.

AGGS, M 1, p 436.

Moreover, Guru Nanak rejects dependence on any type of mantra system in his philosophy:

ਤੰਤੁ¹ ਮੰਤੁ² ਪਾਖੰਡੁ³ ਨ ਜਾਣਾ ਰਾਮੁ⁴ ਰਿਦੈ⁵ ਮਨੁ⁶ ਮਾਨਿਆ ॥

Tanṭ mantṭ pakḥand na jāṇā rām ridai man māniā .

ਅੰਜਨੁ⁷ ਨਾਮੁ⁸ ਤਿਸੈ ਤੇ ਸੂਝੈ⁹ ਗੁਰ ਸਬਦੀ¹⁰ ਸਚੁ¹¹ ਜਾਨਿਆ

॥੪॥

Anjan nām tisai te sūjhai gur sabdī sach jāniā. ||4||

ਅਗਸਤ, ਮ: 1, ਪੰਨਾ 766.

"I (Nanak) do not believe in magical formulae¹, magical hymns² (including diagrams of mystical characters - yantra-mantra) and religious hypocrisies³, because my mind⁶ is imbibed⁵ with the God⁴. The collyrium⁷ is the teachings of the Guru⁸, that made (me) capable to understand⁹ the Almighty¹¹ through the teachings of the Guru¹⁰."

AGGS, M 1, p 766.

CONCLUSIONS

1. According to Dawe Nanak was a precocious child, showing early maturity of mind. He did not settle for the routine observance of rituals and rules. At about the age of 8 or 9 he refused to accept *janeu* (Sacred thread for Hindus worn around the neck under the arm) ceremony to be initiated as a Hindu.
2. He was taught approved writings of Muhammadans from Saiyad Hassan and learned all the earthly sciences from Khazir, the prophet Elias. He studied Hindu philosophy from trained Brahmans.
3. He was accepted as the GURU by the four Sikh Gurus who succeeded to the House of Nanak as is indicated in their bani.
4. Historically he was also accepted as Guru by Guru Hargobind and who also instructed Guru Har Rai and the Sikhs to follow Nanak as the GURU.
5. Satta Doom declared in his bani that Guru Nanak promulgated unique philosophy of highest order.
6. Macauliffe declared, "Guru Nanak was not a priest either by birth or education, but a man who soared to the loftiest heights of divine emotionalism, and exalted his mental vision to an ethical ideal beyond the conception of Hindu or Muhammadan."
7. Keeping in view all the information it appears that Guru Nanak has a vision to formulate new and unique philosophy even before the age of 30 – the historical time of revelation.
8. Thereafter, he started long travels throughout

South Asia and Middle East to discuss his philosophy with the mentors of various religions and sects.

9. Cunningham declared, "*It was reserved for Guru Nanak to perceive the true principles of reform and to lay those broad foundations which enabled his successor, "Gowind", to fire the mind of his countrymen with a new nationality and to give practical effect to the doctrine that the lowest is equal with the highest in race as in creed, in political rights as in religious hopes and aspirations.*"
10. Some basic principles of philosophy of Guru Nanak have been discussed for general information to the readers.
11. Based on his unique philosophy Guru Nanak is accepted as the Founder of Sikhi – which has been anglicized as Sikhism.
12. Reference to various fictitious stories found in various *Janam Sakhis* (biographies of Guru Nanak) has been intentionally avoided to be discussed about the life and the contributions of Guru Nanak in this book.

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Chahal, D. S., Thind, K. S., Dhaliwal, A. S. 2014. Nanak: The Guru - The Founder of Sikhism.

Institute for Understanding Sikhism, Laval, Quebec, Canada.
(www.iuscanada.com) - eBooklet: Nanak: The Guru)

PREFACE

Many books and articles have already been written about Guru Nanak's life and his contributions. Some present him as a mystic man and a prophet sent by God for the welfare of humanity; others write that he was a reformer and follower of the Bhagati Movement so much so that some say that he was a follower of Bhagat Kabir. Still others are of the view that he was creating a bridge between Hinduism and Islam. Currently the general trend is to represent him as a preacher of Vedantic philosophy, although even those who present him in this way admit that on certain points he differed from Hinduism.

A critical analysis of the literature indicates that there is a great need to represent him based upon his philosophy as embodied in his bani. However, the various interpretations of his bani currently available have been done under the shadow of Vedanta. We, however, have interpreted his bani by using the application of science and logic to represent the real theme / philosophy in it.

Now the question is:**Who is Nanak?**

In this book it has been tried to represent Nanak as the Guru based on the Gurbani incorporated in the Aad Guru Granth Sahib. In our subsequent books his bani will be interpreted by using the application of science and logic. Some of the basic principles of his philosophy are presented in this book.

To comprehend the truth in the bani as written and promulgated by Guru Nanak, one must compare the results of preconceived opinions of the 'Unknown' by historical interpreters which are based on theology against the scientific approach appreciated and adapted by Guru Nanak himself. He applied all the evidence including historical; and religious literature and religious praxis in search of the truth. He came to the realization that the ultimate explanation of reality lies in accepting the freedom of natural phenomena (*Hukm-ਰੁਕਮੁ*) and living by (*ਮੰਨੇ*) it. This book is only an introduction to the founder of Sikhi(sm) and its basic principles.

Guru Nanak, the founder of Sikhi(sm) (1469-1539 CE), was a divinely inspired, well- educated by the mentors of Islam and Hinduism, and extensively

travelled person who, at very young age, had realized the 'Truth' about the Reality - God and natural phenomena. From his writings incorporated in the Aad Guru Granth Sahib, the Holy Scripture, it becomes obvious that through discourses, discussions and observation of the praxis in various religions, he discovered religious mentors deluged with ego (*haumae ਹਉਮੈ*), promulgating nothing more than chaos by indulging in self- serving gains.

Knowing that humanity in general has the capacity to be deceived or deceives itself by believing in anything but the truth; most religious authorities with their clever, but often abstruse meanings have shielded the ancient interpretations of the Reality from humanity. They have promulgated the presence of a fearful and judgmental God in the very midst of human ignorance, doubts, fears, and sinfulness. It was these superfluous and superstitious beliefs of which Guru Nanak and the succeeding Sikh Gurus did not approve. For these reasons this booklet has been written and published using critical analysis (*Bibek Budhi*) to evaluate "historical theology" and the false promulgation of religious ethos.

This booklet reflects the brief life history of Guru Nanak, the political and religious chaos in India during early 15th and 16th century, the travels of Guru Nanak, and the declaration and honoring of Nanak as the Guru. It also discusses the story of the revelation to Guru Nanak when he emerged out of Vein rivulet after three days and the story about the succession of Bhai Lehna to the 'House of Nanak'. All other fictitious stories about his life, found in various *Janam Sakhis* (biographies), have been avoided. The question of whether the philosophy of Guru Nanak is original and unique has also been explained in brief.

The Gurbani phrases or Sabds and their transliterations have been copied with permission from www.srigranth.org, maintained by Dr Kulbir Singh's son, Jasjeet Singh Thind. The interpretations of these phrases and Sabd are either by the authors or by some other authors and in that case their names are mentioned at appropriate places. The manuscript has been critically edited by Mr Jesse Schell from New Zealand to make it understandable by native English speakers in Western countries.

The Authors, Laval, Quebec, Canada.

25 October 2014

The IUS Research Monograph #5

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