

GURU NANAK : HIS STATUS AND SALIENCE

A Paper

read by

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His Status and Salience

The Sikhs like to think and assert that the birth of Guru Nanak (1469-1539) anticipated and synchronised with a major shift and a grave crisis in human mind and affairs and that the Life-Force that creates, sustains and controls the Universe flashed on to our earth, to restore spiritual imbalances, to underline priorities in newly arisen human problems and to afford guidance to man in his onward spiritual fulfilment. "The inky darkness of falsehood has completely eclipsed the moon of Truth."¹ "No mile-post is visible to man in this altogether un-illuminated situation"², and to redeem him from this utter helplessness "the God Himself manifested His effulgence"³, are the phrases employed in the Sikh scripture to indicate and communicate the situation, and the context of Guru Nanak's advent. The ages-old isolation, virtually separating Asia from Europe, was diffused through newly developed maritime contacts. The Renaissance and Reformation in the West had cracked the shell covering the European mind and the intellectual movement of human understanding, broadbased on rationalism and materialism, had taken birth. The tool of scientific research was on the point of conferring superior military power and organisational skills in the hands of Europeans that would subdue the Oriental mind and Asia, paralysing the latter's autonomy and spontaneity, completely. The critical Moment in the history of mankind had arrived about which Teilhard de Chardin has said :

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1. ਕੂੜ ਅਮਾਵਸ ਸਚ ਚਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕੈ ਚਾੜ੍ਹਆ ।—ਮਾਝ.
 2. ਅੰਧੇਰੇ ਰਾਹੁ ਨ ਕੋਈ ।—ਮਾਝ.
 3. ਆਪ ਨਾਰਾਯਣ ਕਲਾ ਧਾਰ ਜਗ ਮਹਿ ਪਰਵਰਿਓ ।—ਭੱਟ ਸਵੱਈਏ.

“In every domain, when anything exceeds a certain measurements, it suddenly changes its aspect, condition or nature. The curve doublesback, the surface contracts to a point, the solid disintegrates, the liquid boils, the germ-cell divides, intuition suddenly bursts on piled-up factsCritical points have been reached,.....jumps of all sorts in the course of development.”⁴

In his poem, *Nullus*, D. H. Lawrence refers to such a Moment in his own words :

There are said to be creative pauses,
Pauses that are as good as death itself.
And in these awful pauses,
The evolutionary change takes place.

Hindu mind is familiar with this idea out of which the grand doctrine of *avatarvada* and the profound religion of Brahmanism has emerged. *Bhagvadgita* refers to it as, *yada yadahi dharamasva gilanir bhavati* : ‘whenever a cosmic moral imbalance occurs’⁵ The status of Guru Nanak has to be appreciated in this grand oecumenical context and not in relation to the back-drop of a marionette-show, as has been done so far by non—Sikh historians and scholars. European scholars, mostly rate Guru Nanak as the founder of a “sect”⁶. It is presumed by them that the ‘opinions’ which Guru Nanak held and preached were mere re-interpretations of doctrines and dogmas of Hinduism while Guru Nanak did not question the Hindu dogmas and doctrines themselves, for, a ‘sect’ is no more than a sub-division of a religion or the main divisions of a religion. It is tacitly, thus, asserted that Sikhism is not an independent, autonomous religion, a judgment or appraisal that Guru Nanak himself as well as the Sikhs have, throughout the past five centuries

4. *Phenomenon of Man*.

5. IV. 8.

6. *Cambridge History of India*, IV. 244.

regarded as a term of abuse and devaluation, unless it is born out of gross ignorance. Guru Nanak himself proclaims : "Whatever I say is directly inspired by God."⁷ Nanak the Third asserts : "The ever-true revelations of the Guru are direct manifestations of the Divine Impulse, and the Guru is merely the mouth-piece."⁸ Nanak, the Fourth unambiguously says that, "Guru Nanak, the lowest of the, lowly, as a human being, speaks exactly as God directly prompts him to"⁹ Likewise, Nanak, the Fifth declares : "Guru Nanak's speech is made for him by God Himself."¹⁰ Again, that "Guru Nanak recognises no authority, no doctrine, except that directly revealed to him by God."¹¹ It is clear, beyond doubt that all the ten Manifestations of Guru Nanak, and his followers, the Sikhs have, from earliest times, and throughout their history, claimed and asserted that Guru Nanak is an independent prophet in his own right and Sikhism is an autonomous world-religion, and no sect or syncretism, no derivation or plagiarism.

2

The true status of Guru Nanak is '*the Guru*' and he is demonstrably not a 'reformer' as Davy Cunningham in his *History* calls him. A 'reformer' is one who restores an already established religion to its supposed original purity or amends it to remove its supposed defects. A 'reformer' accepts the validity of the already established religion and does not directly or indirectly, repudiate or foreswears his unswerving allegiance to it. Guru Nanak, however, is emphatic and explicit that he "follows that what is directly revealed to him by God", *rah-numai khudai man ast*.¹² Bhai Gurdas

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7. ਤਾਂ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾਂ ਤੁਝੈ ਕਹਾਇਆ ।—ਵਡਹੰਸ.
 8. ਸਬਦੇ ਉਪਜੇ ਅੰਮ੍ਰਿਤਬਾਣੀ ਗੁਰਮੁਖ ਆਖ ਸੁਣਾਇਆ ।—ਮਾਝ.
 9. ਦਾਸਨ ਦਾਸ ਕਹੈ ਜਨੁ ਨਾਨਕ ਜੇਹਾ ਤੂ ਕਹਾਇਹਿ
ਤੇਹਾ ਹਓ ਕਰੀ ਵਖਿਆਨੁ ।—ਸੂਹੀ.
 10. ਨਾਨਕੁ ਬੋਲੈ ਤਿਸਕਾ ਬੁਲਾਇਆ ।—ਮਲਾਰ.
 11. ਅਪੁੰ ਪਰ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਮੇਸਰ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਓ ।—ਸੋਰਠ.
 12. *Janam-sakhi Bala, Goshti.*

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(1558—1637), an unimpeachable authority on Sikhism and contemporary Sikh historical episodes tells us (Var 1.33) that when on his visit to the holy Mecca, the priests of Ka'ba found out that he was not a true believing Mussalman and that he carried a book under his arm containing his own credentials, then asked him point-blank to refer to his 'book' to answer the question of questions as to whether the Muslim insights into Reality and the Muslim way of life was valid or the Hindu religion and its practices. Guru Nanak's fearless reply was, "Neither one nor the other. Not the credo but the deed counts."¹³ If Guru Nanak, then, neither is the founder of a sect nor a reformer is he to be deemed an *avtar* of the Hindu tradition or a 'prophet', *an-nabi*, of the Semitic tradition? The reply to both the questions is in the negative. An *avtar* is the descent of God, on earth in non-human or human form, while the very first line in the Sikh-scripture refers to God as, *ajuni*, beyond genesis. A curse is imprecated in the *Guru Granth*, on the head of those who dare to conceive of or describe God as having taken birth : *so mukho jale jo kahe thakur joni*. Guru Nanak is not a 'prophet' of the Semitic tradition, since the line of such 'prophets' is fiercely believed as having ended finally, by Christians with the crucifixion of Christ till the Day of judgment, when Jesus, the Christ will return to earth, and by the Muslims, with Mohammad, who sternly claimed : "I am the last of the Prophets" *anna akhirul-anbia*. Besides, the functional appearance of an *avtar* as well as a *nabi-rasul* is fixed and well-defined, altogether out of focus with the essence of Sikh religion, the Religion of the Name, preached by Guru Nanak : *Guru Nanak ke ghar keval nam hai*, as the Sikh scripture puts it. An *avtar* descends down to earth to restore the social chaos and ethical imbalance to its pre-determined, original harmony : *dharam sthapanarthayach sambhavami yuge yuge*. A Semitic prophet is commissioned by God, *rasul*, to rejuvenate the religion already preached by the premier

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13. ਪ੍ਰਛਣ ਖੋਲ ਕਿਤਾਬ ਨੋ, ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ?
 ਬਾਬਾ ਆਖੇ, 'ਹਾਜੀਓ, ਸੁਭ ਅਮਲਾ ਬਾਝੋ ਦੋਵੇਂ ਰੋਈ ।
 ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੋਇ, ਦਰਗਹ ਅੰਦਰ ਲਹਿਨ ਨ ਢੋਈ ॥'

Prophet, Abraham, after salvaging its original purity.¹⁴ An *avtar* functions, so to say, as a 'stabiliser' to an electric machine, to regulate an even flow of current necessary for its smooth and efficient performance; it is external to the machine and it does not amend or interfere with the machine but intervenes only when the even flow of electric voltage transgresses normalcy. An *avtar* is not a revolutionary and does not insert himself into History to change its trends or functional destiny. He activates himself only when the primordial and prefixed cosmic order is threatened with corruption. He reestablishes the settled tradition by destroying anti-conservative forces, by lancing the abscess of *adharma*, the locus of infection, so to say, but he reveals no newer goals or destiny to society and creates no new or higher system of values. His penultimate function is, *maryada purshotam*, the hero who puts the tradition and establishment back on its rails. A prophet renews and regenerates that which is already there, but has been obfuscated and corrupted and he functions by inserting himself in the historical process by initiating human ferment and movement that makes its presence felt in the course of History, unlike an *avtar* who descends from High-above to remove some cog in the machine of History; he creates no new ferment in human affairs and gives no new orientation to the historical process. The *Guru*, on the other hand, is different from both of them, the *avtar* and the prophet, in as much as he (1) reveals a new value-system for mankind, (2) inserts himself in History to give birth to new trends and fresh movement aiming at prevalence of the newly revealed value-system and he thus (3) initiates a genuine revolution in the affairs of mankind by flashing out a new destiny for man. The Sikh scripture is clear about this connotation of the concept of the *Guru*: "the Guru is the perennial spring of pure Life Force which is competent to remove impurities and parablepsis of the human soul, and the Guru, therefore, is the only fulfilment and refuge for man for him to transcend himself from

14. *Koran*. 25.14.

humanity to divinity."¹⁵ But the Sanskrit word, *Guru* is a rather vague as well a very comprehensive word in Indian sacred and secular literature and this fact is responsible for a great deal of confusion about the status of Guru Nanak in the minds and writings of Sikhs and non Sikhs, Indians and foreigners. A Government of India Report, published in 1882, while dealing with "Indigenous Education in the Punjab", informs the reader that,

"Among Sikhs there are three kinds of *gurus*,
educational, religious and spiritual."

The reference is to a school teacher, a Divinity teacher and the initiator of the Sikh baptismal ceremony. All these are referred to, in common speech, as *gurus*. Besides, the instructor of any art or craft is called a *guru* by the learner. There is a fifth sense of the concept *guru* in relation to spiritual care and guidance, by the adept, of his disciple, which relationship is strictly personal and mutual to the two individuals concerned. Such a *guru* is called, a *nurshid* amongst Sufi Orders. *Rudrayamal*, a tantric text defines such a *guru* as "one who practices himself what he preaches."¹⁶ Besides, such a *guru* should be "a disciplined introvert", *antra lokashyo* and free from "outward orientation and poverty of mind", *bahir drishtih mano daridrya varjitam*. The heretic and schismatic persons in the Sikh community, the *Neonirankaris* and *Radhasowamis*, who insist and argue that a personal human *guru* is a 'must' for Sikh spiritual discipline, have this concept of *guru* in mind and it is on account of their gross ignorance or cussedness that they equate this connotation of the concept *guru* with the status-significator of the Sikh Gurus and Guru Nanak. The true Sikh doctrine of the Guru-status has been clearly defined in the *Guru Granth* as God operating in human sphere

15. ਗੁਰ ਦਰਿਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ।
ਸਤਿਗੁਰਿ ਪਾਈਐ ਪੂਰਾ ਨਾਵਣ ਪਸੁ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥

---ਪ੍ਰਭਾਤੀ

16. ਸ੍ਰਯਮ ਆਚਰਤੇ ਜਿਸ੍ਰਯਮ ਆਚਰੇ ਸਥਾਪਯਾਪਿ ।

and guiding and enlightening the human mind. "The Guru is there in every human heart, such is the scheme of things as created by God."¹⁷ "The Guru is the eternal God Himself, omnipresent and ever-lasting, implicit in every human heart, adamant and indestructible."¹⁸ "When this Voice of God becomes explicit and specific it assumes the form of the Word of the Guru, for him to proclaim it to the world."¹⁹ "The mortal frame of him who thus proclaims the Word of the Guru is not the Guru."²⁰ "It is this Word that is the guide and light for mankind and those blessed by the Grace of God alone receive and accept it"²¹ "The speech of a pretender or a mimicker is no substitute for this Word of the Guru."²² "In the absence of this Guide and Light, the Word of the true Guru, man labours and laments in confusion and darkness."²³ Such is the true status of Guru Nanak.

3

Earlier a reference has been made to the Moment of Crisis and the advent of Guru Nanak. It has been hinted that a major shift in human attitudes, that was to affect the entire mankind, had occurred resulting, in definite solidifications in human psyche gradually, through the seventeenth century, and maturing by the end of the eighteenth century, the exact span of History corresponding to the epiphany of Sikhism and its finalisation by Nanak the Tenth, 'Guru Gobind Singh. A. N. Whitehead has given us a phrase, 'mental climate', to express this phenomenon ²⁴ The mental climate charac-

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17. ਸਤਿਗੁਰ ਤੇ ਖਾਲੀ ਕੋ ਨਹੀਂ ਮੇਰੇ ਪ੍ਰਭ ਮੇਲ ਮਿਲਾਏ । ਸਲੋਕ ਮ: 3 ।
 18. ਸਤਿਗੁਰ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨ ਆਵੈ ਨ ਜਾਇ,
ਉਹ ਅਬਿਨਾਸੀ ਪੁਰਖ ਹੈ ਸਭ ਮੈ ਰਹਿਆ ਸਮਾਇ ।—ਸੂਹੀ.
 19. ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗਰਮੁਖ ਆਖ ਸੁਣਾਇਆ ।—ਮਾਝ.
 20. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ।—ਨਟ, ਅਸਟਪਦੀ
 21. ਗੁਰਬਾਣੀ ਇਸ ਜਗ ਮਹਿ
ਚਾਨਣੁ, ਕਰਮਿ ਵਸੈਮਨਿਆਇ ।—ਸ੍ਰੀਰਾਗ ਅਸਟਪਦੀ
 22. ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ।—ਸਲੋਕ, ਮ: 3
 23. ਬਿਨ ਸਬਦੇ ਜਗ ਬੈਰਾਨੰਨ ।—ਸੋਰਠ.
 24. *Science and the Modern World.*

teristic of the modern world (17th C—mid—20th C) was well settled in the general mind. The mental climate of a period, this period in particular, consists of those fundamental assumptions which are current in the period, which are accepted as self-evident and which form the common ground of different world-outlooks constructed during that period. Such assumptions are not expressed and explained as explicit philosophies but none-the-less they form the basis of philosophies constructed and attitudes adopted during that period. Such one assumption, more or less, unquestioned during the 17th, 18th and 19th centuries, has been that there exists an Order of Nature that can be investigated and comprehended by scientific enquiry and experimentation, illustrated in modern science, particularly, the Physics. This has led to the general outlook on all departments of human thought and activity, including religion, philosophy, aesthetics and art, called 'scientific materialism'. It is based on the supposition that reality of the world may be exhaustively described in terms of the abstractions found so successful in modern science. These abstractions are, mass, force, location in space and time, in the main. The human mind therefore must be understood by reduction into these abstractions, and since it is the human mind which is exclusively concerned with the religious 'experience and quest the religious experience' the artistic and aesthetic values form no part of the reality; they are merely expressive of its own constitution and not indicative of any aspect of the real world. They throw no light on the constitution of the world and they are expressive of nothing more tangible than our own subjective needs, in the last resort, our biological needs. They point to no universal purpose in things and are, therefore, trivial for a mature mind, not fit for engaging a serious minded person's interest or attention. They are trivial because here nothing but accidental and non-essential subjective needs and appetites are involved. That which does not fit in with the materialistic universe of science, forms no part of reality and is liable to be wholly dismissed. This doctrine, that the whole of reality may be exhaustively described in terms of the fundamental scientific

concepts elaborated in Europe during the 17th century, the precise period, during which Sikhism was unfolding itself into its fulness and maturity, has only recently been destroyed during the last three or four decades of new developments in thought. The basis is found in the fact that the elements ignored by science, ex hypothesi, cannot come into question or disturb it. If religious experience, the artistic, and aesthetic cognitions form part of reality, how is it that the scientific description is to be deemed as complete? It is now becoming increasingly clear to well-informed minds that the materialist outlook and objective scientific attitude and approach towards reality is, *ab initio*, vitiated and this recent shift in the mental climate of intellectuals has now acquired greater force, due to the fact that materialist conceptions have been found to be inadequate in the very fields in which they achieved their greatest triumphs, and the Quantum Physics and the General Theory of Relativity have done the job. Physics, on which science, the materialist outlook is based, deals with but one aspect of reality, namely, its structure and remains, perpetually within its own domain by the device of cyclic definition.⁶ Thus the mental climate brought about by scientific materialism is cracking up, bringing the relevance of Guru Nanak's teaching nearer and nearer to acceptance by the generality of mankind, fulfilling the prophesy made in the Epilogue of the *Guru Granth* to the effect that the "mankind shall not be able to turn its back, forever and permanently, on teachings of Guru Nanak."⁶ But in the meantime, much harm has already been done. Collapse of modern societies is mainly traceable to one, single fact, the so called, scientific materialistic outlook as the determinant of the mental climate prevalent during the 19th and early 20th century. It is the firm preference of the modern man for the secondary reality, which we call, *vyavaharik satya* to the primary reality, the Absolute Reality, *pramatha satya*. Marxism,

25. *Eddington, Mathematical Theory of Relativity.*

Also, Science, Religion and Reality.

26. ਇਹ ਵਸਤੂ ਤਜੀ ਨਹਿ ਜਾਈ ।—ਮੁੰਦਾਵਣੀ.

permissiveness in sex, hippism women's lib, streaking, youth revolt, secularism, leftism, communism, socialism and atheism are directly traceable to this one major shift in human attitude to which Guru Nanak's teachings furnish an effective antidote and cure. Bhai Gurdas was literally right in saying that the "advent of Guru Nanak clears the spiritual smog of mankind."²⁷

4

What are salient teachings of Guru Nanak that are directly relevant to the modern human situation ? Religion is a form of experience in which a man seeks to come into rapport with the Absolute Reality, thereby attaining security amidst the hazards of self-hood. Religion is what man does with his solitariness. It arises when we are frustrated with all earthly values and fail to achieve security and fulfilment through them, money, sex, hunger, power, reputation, good name, physical health and adulation. It is the consequent realisation born in the human heart that contact with something enduring, peaceful, leading to integration with wholeness that annuls man's basic alienation with the world, which environs and confronts him. To this basic human situation there are numerous references in the Sikh scripture. "There is no enduring fulfilment for man in wealth, enjoyment and culture of senses, or seeing what the world has to show."²⁸ Passions and desires cannot be calmed through indulgence "just as fire cannot be extinguished by adding more and more fuel to it." *jio pavak indhan nahi dhrape*. "There is no abiding security for man, except through refuge in God."²⁹ That this, indeed, is the basic human situation and its cure is through rapport with God, now finds powerful support even from modern atheist understanding of the problem :

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27. ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੰਧੁ ਜਗਿ ਚਾਨਣੁ ਹੋਆ—ਵਾਰਾਂ.
 28. ਸੁਖ ਨਾਹੀ ਬਹੁਤੇ ਧਨ ਖਾਟੇ, ਸੁਖ ਨਾਹੀ ਪੇਖੇ ਨ੍ਰਿਤ ਨਾਟੇ,
ਸੁਖ ਨਾਹੀ ਬਹੁ ਦੇਸ ਭ੍ਰਮਾਏ ।—ਭੈਰਉ ॥5॥
 29. ਹਰਿ ਸਾਝ ਰਾਖਾ ਕੋਇ ਨਾਹੀ—ਆਸਾ.

"I have treated many hundreds of cases in the second half of my life.....There has not been one whose problem, in the last resort, was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook."³⁰

How pithily and succinctly Guru Nanak has revealed this truth, of basic relevance to mankind to day, that "man is afflicted with illness, and rapport with God is the cure, for, infections result from a false outlook."³¹ Thus has Guru Nanak called upon man to turn God-words by declaring that "all outlooks, social planning and political endeavours are futile and vain unless they are fundamentally grounded in fear of God."²² Since "love of and rapport with God is not possible except through fear of God."³³ "Without fear of God, there is no redemption for man."³⁴ This is the first and fundamental salience of Guru Nanak's teachings in relation to the modern human situation. The second such a salience is that a man of religious enlightenment must remain socially committed and must not insulate and separate himself from the society and its problems. On his visit to Kailash mountain and his dialogue with anchorites, he raised an accusing finger against them by saying that they are responsible for the current deplorable state of society with no one to guide and instruct the society. "The men of refinement and culture have escaped into inaccessible mountains and none is left there to guide and succour the society", as Bhai Gurdas tells us.³⁵ The Sikh scripture describes those who do not serve the society with all

30. Carl G. Jung, *Man in Search of Soul*. p. 294.

31. ਸੰਸਾਰ ਰੋ ਗੀ ਨਾਮ ਦਾਰੁ ਮੈਲ ਲਾਗੈ ਸਚੁ ਬਿਨਾ ।—ਗੌੜੀ

32. ਭੈ ਬਿਨ ਘਾੜਤ ਕਚਨਿਕਰ, ਝੁਠਾ ਸੰਚਾ ਝੁਠੀ ਸੱਟ—ਆਸਾ

33. ਬਿਨ ਭੈ ਭਾਓ ਨ ਹੋਵਈ । Also, ਜਿਨਿਮਨਿ ਭੈ ਤਿਨਿ ਮਨ ਭਾਉ ।

—ਸਲੋਕ ॥1॥

34. ਬਿਨ ਭੈ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰ ।

35. ਸਿਧ ਛਪ ਬੈਠੇ ਪਰਬਤੀ ਕੌਣ ਜਗਤ ਕੋ ਪਾਰ ਉਤਾਰਾ ।—ਵਾਰਾਂ

their talents and resources, as guilty of a most heinous sin.³⁶ It is the hallmark of Guru Nanak's teachings that social commitment and self purification are complementary to each other.³⁷ Guru Nanak assures mankind, on the authority of the divine revelation vouchsafed to him that, 'compassion of God is so great and His mercy so vast that if mankind earnestly and sincerely accepts and follows the Guru's teachings the human society shall be so exalted that men will be transmuted into gods on earth.'³⁸ And where else shall we find teachings so simple and so noble that they not only meet all requirements of the modern human situation but also hold out vistas of spiritual heights so far unattained and unundreamt of by the social homosapiens :

- * Do you want all your aspirations fulfilled and your basic situation redeemed? Then, accept and act Truth.
- * Live in nearness to God, through the Discipline of the Name.
- * Through utmost humility, seek pronpinquity to God.
- * Harm and hurt no one and rest in peace at the centre of your own heart.
- * Nanak declares for all to hear : God is omnicompetent to purify and exalt, the fallen and debased.

ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹ,
ਸੋ ਸਚੁ ਕਮਾਵਉ ।
ਨੇੜੇ ਦੇਖੋ ਪਾਰਬ੍ਰਹਮ,
ਇਕ ਨਾਮ ਧਿਆਵਉ ।
ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ,
ਹਰਿ ਸੰਗ ਸਮਾਵਉ ।
ਦੁਖ ਨ ਵੇਈ ਕਿਸੈ ਜੀਅ,
ਪਤਿ ਸਿਓ ਘਰ ਜਾਵਉ ।
ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖ,
ਨਾਨਕ ਸੁਣਾਵਉ ॥

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36. ਮਾਣਸ ਜਨਮ ਕਰ ਭਲਾ ਨ ਕੀਨੋ ਤਾਤੇ ਅਧਿਕ ਡਰਓ । Also,
ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਈ ਚੁਨੀ ਅਹਿਵਾਲ,
ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਲ ਬਨਜਰ ਬੇਬਾਕ—ਤਿਲੰਗ
37. ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ, ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ ਗਤਿ ਪਾਈ ।— ਧਨਾਸਰੀ.
38. ਬਲਿਹਾਰੀ ਗੁਰੁ ਆਪਣੇ ਵਿਓਹਾਰੀ ਸਦਵਾਰ,
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਬਾਰ— ਆਸਾ ਵਾਰ.

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