

GURU NANAK ON THE MALADY OF MAN

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SHER SINGH

Guru Nanak
on
The Malady of Man

BY THE SAME AUTHOR

Philosophy of Sikhism.

Social & Political Philosophy of Guru Gobind Singh,

GURU NANAK ON THE MALADY OF MAN

Translated & Compiled
by
Dr. Sher Singh



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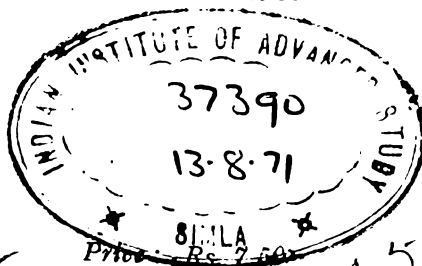
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PREFACE

About five hundred years ago an elemental combination appeared in the birth of a human child at Talwandi (Pakistan). This divine being was named as Nanak who became the founder Guru of the Sikhs. While preaching his mission he had declared that he was conveying to humanity the light of knowledge which God Almighty had revealed to him. At that time he looked around and observed that humanity was sadly entangled in greed and avarice which were deeply rooted in egocentricity. The malady and remedy are suggested in the sacred hymns which he composed and sang. These hymns and songs contained universal truths which have since inspired contentment, joy and peace to many. Being written in Panjabi, Gurmukhi script, they have been accessible only to a very small group of readers. Hence this English translation of some selected hymns of Guru Nanak having a particular reference to man's irrational attachment to the world of appearance—the Maya and its various forms like wealth, property, power and possessions of means and money.

Present day man needs a good deal of shaking. His life today is nothing but a race for riches, a madness for money and a restless pursuit of power and influence by forming cliques and groups on anti-social lines. Even places of prayer and worship and seats of learning and knowledge have been polluted by the baser elements of human nature. Sin has overcome sincerity and vice has replaced virtue. These sources of light and piety have ceased to play an effective and constructive role in moulding

men's minds or in perfecting peoples' personalities. Thus the spider of wealth has woven its web around every place and person. Can't we get out of this web and see things of this world in a correct perspective? Can't we see them in right relationships, placing first things first and last things last? Man's vision is blurred and he is unable to see a pitfall from a plain surface.

But there is no cause for despair: We must not lose faith in the basic character of man. The divine in him must come out victorious. The Guru had himself declared that in the end truth will triumph. So this web must be removed and proper vision restored. We have only to make an honest but serious effort. We have with us the lofty teachings of Krishna and Christ, of Moses and Muhammad and of Buddha and Baba Nanak. We must make a faithful study of these teachings: a study which must be feelingful and action-oriented; not academic and opinion-oriented. It is in this fervent hope that this small book has been compiled. Perhaps a sincere study of these few hymns of Guru Nanak by some sensitive minds may stimulate in them a search of the Real and the True in their own selves and in their far and near surroundings.

Nanak Nam Charhdi Kala,
Tere Bhanai Sarbat Ka Bhala.

Charhdi Kala
Model Town,
Ludhiana

Sher Singh

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The Web of Wealth : Its First Impact.

The human body is the product of the union of mother
and father,

As it was ordained by the Creator,

It was then honoured by the gift of the divine spark;

But this link was lost by the touch of wealth ! —1

Foolish mind ! Why dost thou cherish pride ?

Thou shalt depart as the Master willeth ! 1—*Pause*.

Give up indulgences and get peace in equi-poise;

No body lives for ever. These abodes must be abandoned.

If ever one returns to this world,

Even then after using a little, everything is left behind ? —2

Wearing silk one decorates one's body

And issues commands all over,

Enjoys sleep in a bed of luxury

Then why weep when grappled by death ? —3

Brother ! this domesticity is a whirlwind

Which cannot be swimm'd accross with dead weight of sins.

But, Nanak ! if a rare one is favoured

Then his mind boards the ship of Lord's fear. —4-3

Pursuit of Gold Ruins Many

Where are the stables with playful horses !
 and where are the bugles & trumpets !
Where are the buckled swords and scarlet uniforms,
 I ask ? Where are the mirrors and the smart faces;
 Here they are not seen. —1
This world is thine, O Lord !
Thou maketh or unmaketh it in a moment
 and distributeth riches as thou desireth ! —1
Where are the residential palaces with gates and canopies
 and where are the beautiful seraglios !
Where the luxurious beds of a blonde,
 the sight of whom banishes sleep !
Where Harems in which women supplied betel leaves ! —2

All these have become dust !
Many lost their lives in the pursuit of these riches,
And to many more they brought disgrace !
This wealth can be gathered only through sinful deeds
And it does not go with the dead !
He, whom God destroyes, is first deprived of virtue, —3
When they heard of Babar's invading march,
Then millions of Pirs prayed for his halt !
Princes were cut into pieces and rolled in dust;
Palaces and glorious temples were burnt !
No Moghul became blind
And none could cause miracle ; —4
Moghuls and Pathans fought with each other
Wielding swords in the battle field;
The former aimed guns
And the latter thrust their elephants;
Brothren, they must die,
Whose life's scroll is torn in the God's court ! —5

Hindu women, Turkish, Bhatti and Rajput women,
 One and all suffered :
 The clothes of some were torn from head to foot.
 And others found abode in places of cremations;
 How would those, whose loved ones
 did not return home spend their nights ! —6
 When the creator Himself causes everything,
 Then to whom one can remonstrate ?
 When all pleasures and pains are willed by Thee,
 Then to whom one can weepingly appeal ?
 Says Nanak : the Ordainer ordains joyfully,
 And man gets his lot as ordained. —7

Asa-I : Page 417-18



Wealth Not Faithful To Any !

People make deadly efforts for wealth.
Which is never faithful to them;
One's soul departs in grief
Leaving it behind here (in this world).
The Yama takes hold of the liar mind,
Which is accompanied by his demerits;
But if he has merits then this mind
Will be subdued in its own self.
People perish under possessive feelings
And face; pain being devoid of Name.
Where are the forts, mansions and palaces ?
They finish like a mimic-court.
Says Nanak : Except the true Name,
All appearances are unreal.
God Himself is the wise-being,
And Himself all knowing is He. —42

Wealth is a Trap !

Greed of wealth is a trap all through.
 An ego-centric is dirty, irreputable and frightful ! —6

Gauri-I : Page-222

Wealth Makes People Slaves & Thieves

Mysterious ways of the Creator are not known to any;
 Whatever the Creator does unmistakably happens;
 People pray to God to attain wealth;
 But they get as it is preordained,
 For the sake of wealth they become servants & thieves;
 But this wealth does not go with them any more.
 None but the truthful is honoured in the divine court;
 He who drinks the divine essence is emancipated
 in the end. —50

Ramkali-I : Page-937

cf Wealth-wedded is extremely deaf and blind
 In the midst of humdrum he does not listen to the Guru.

Gauri-IV : Page-313

Wealth & Riches are of God's

A head laden with mere words is my merit,
 O Creator ! mine are mere words !
 All eating, drinking, merry-making is futile
 If God is not remembered in one's heart. —1
 Thou carest not what a man does,
 Because on that he gets into the cycle of births. 1—*Pause*
 Man's intellect is that of intoxicated elephant,
 For what he utters is all false and wrong.
 With what face can one offer prayers;
 When close by are present virtues and vices; —2
 Things are as Thou hast made them,
 There is none besides Thee.
 A man is as wise as Thou makest him,
 Thou movest him as Thou desirest. —3
 The essence of nectar is produced
 In the various tunes of holy music;
 Nanak ! this wealth and riches are of Gods',
 Only if one could understand this idea. 4-9

Baits are Traps.

O dear ! In the third watch of the night sleep overtakes thee
 And anxieties about wealth, son and wife afflict thee;
 Because of these things, wealth, son & wife, this world is
 dear to thee, thou get thyself entrapped by these baits;
 If thou meditatest on Name thou shalt enjoy peace
 Through the Guru's guidance thou shalt be saved from death.
 Without the Name thou remainest in affliction caused by
 birth & death,
 Nanak : In the third phase three modes of wealth
 cling to man. —3

Tukhari-I : Page-1110

Within is Seated the Thief !

Death does not wait for opportune date, time and occasion.

Some have gone, others are going

And still others are rolling ready.

Some have saddled their horses

And others have loaded their luggage,

Then they leave behind armies

Beating drums and beautiful bunlgows,

Says Nanak : this heap of dust gets reduced to dust

Mahla I

Nanak : this fortress of dust falls like a heap of dust. —1

Within is seated the thief,

O dear me ! it is all false and illusory. —2

Sloka-I : Page-1244

Is he a rich man who covets the wealth of others ?

Says Nanak, Only that day one becomes poor

When he forgets the Name. —1

Sloka-I : Page-1244

A Mind Set on Wealth !

The ignorant sets his mind on wealth
And feels worried when it is gone;
Only some rare one gathers the wealth of truth
And cherishes love for pure Name;
If wealth is lost nothing is lost
Provided you are imbued with love of the One.
One should offer ones' mind and head
And have reliance on Him,
Then strifes and struggles are no more
And there is perfect happiness due to the Word;
By worshipping the great God vicious become virtuous;
The thing you have been searching in the forests
Is in fact within thee,
To which you are united by the True Guru
And thus you become free from the suffering of birth & death.

—36

No Truck With So Called The Great !

The words we utter and the meals we eat are all limited;
 Limited is the life-span

And its scenes and sounds are also limited;
 The breaths we take are numbered,

Why ask the learned about them ! —1
 Brother ! this world is an illusory delusion;
 Mentally blind forgets the Name

And is neither here nor there,
 Life began at birth, will end with death which devours all.

1—*Pause*

On the Doomes Day no one will accompany any one.
 Those who will weep will throw you like a heap of hey. —2
 All call Him great, none calls Him less
 None can measure His worth,

Mere words do not make Him Great !
 Regions are full of creatures

But only Thou, O, Master, art truly existent. —3
 Nanak ! I seek not the company of so called the great,
 I am with the lowest among the lowly

And with the humblest of the humble;
 Because Thy Grace blesses those

Places where the humble are looked after ! 4-3

Sri Rag-I : Page-14

Wealth, Cause of Evils !

Wealth was collected, Evil was the result;

Joys & Sorrows arose at the door.

Peace & calmness come only,

By remembring the Master with sincere heart.

—5

Gauri-I : Page-222

cf

If some one strokes his beard on the poor,

The Supreme Being burns it in fire !

The Creator does full justice,

His own people are protected.

—1

Gauri-V : Page-199

Love of Wealth Takes Many Forms.

The mind has been maddened by the crazy dual-mindedness.

The life has been wasted in false greediness;

Once caught in it one does not know where to stop;

Only the True Guru by instilling Name can protect. —1

Neither the passions, nor the greed for wealth come to a stop,

The way out is known to the Creator,

One can get across this dreadful ocean

by meditating on the holy word, 1—*Pause.*

The rulers become haughty on collecting the riches;

But this dear wealth does not go with them;

This love of wealth takes many forms:

But except the Name none keeps company. —2

We see others through our own mind;

And our own mind is moulded by our desires,

And our deeds mould our passions;

By the grace the True Guru one gets into the

abode of peace. —3

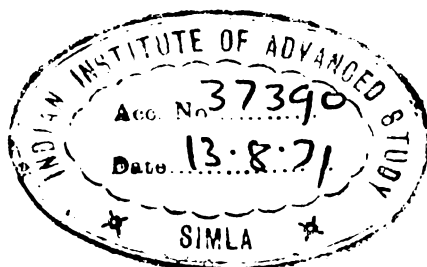
In duality one gets attached to extraneous music;

And inner hypocrisy leads to great suffering;

Light comes only by serving the True Guru

And then one remains attached to the True Name. —4

Prabhati-I : Page-1342



Strayed & Lost in Illusions !

One may practice various Yogic exercises, (inly-washing, heating the spinal chord, extracting nector through the discipline of breathing), but without the True Guru he gets no enlightenment;

He is strayed and lost in illusions;
The ignorant one washes the outer dirt again and again,
without ever cleansing the inner self;

All such deeds, without the Name, are shallow,
like the tricks of a juggler. —1
Name of the Detached Being contains merits of the
traditional six deeds of virtue.

O God : I am allured by sins,
But thou art the ocean of virtues 1-1—*Pause*

The foolish one asserts himself,
and does not know the essence of things,
Therefore his folly engages him in evil deeds,
and he runs after wealth;

Caught by the desires of wealth,
The self-willed earns dishonour through his own words;
Ablutions of the vicious as also his adornings are false; —2
False is the understanding of his mind,

and vain are his arguments;
The false one is haughty and cannot relish the Divine;
Except the Name, everything else is insipid;
One is ruined in the society of the evil minded,

Because it serves poison and embitters life. —3

Enamoured of Other's Wives !

The ego-centric in the wave of an emotion renounces his home,
And calls at the doors of other's for alms,
Without following the True-Guru he neglects his house-hold,
And is caught in the whirl pool of evils.
He keeps on wandering and gets tired of reading scriptures,
But the greed within goes on increasing,
He has a vanishing body,
And yet he does not concentrate on the holy word,
He keeps on filling his belly like an animal. —1
Dear ! a real recluse adopts such a line :
That he has unbreakable attachment with the Guru's word,
He is satiated in the Lord's Name 1—*Pause*
Another puts on a mendicant's dress dyed in ochre solution ;
Tearing his clothes he puts on a wallet,
Which is really a cloak for collecting wealth;
He begs from door to door and gives instruction to one & all,
But being mentally blind he loses respect,
Being in illusion he does not concentrate on the word,
And thus loses the game in gambling. —2

Mad after wealth, he gives preference to poison over nector,
He does not understand the will of God,

And remains at the level of animals,
Because the effects of past deeds cannot be effaced. —5

With a begger's bowl in hand, and a begger's cloak on his body,

His mind is filled with deep rooted greed.
Has discarded his own wife, but is enamoured of others' wives,

Under the dominance of sex-impulse;
He instructs others, but does not concentrate on the Holy Word,

He is thus involved in all that is Bizzaree.

Outwardly he is composed, but inside he has bitter poison,

Consequently the Yama will denounce him. —6

A true recluse is he who serves the Guru,

And gets rid of ego-centricity;

Who does not beg for food and clothing,

And accepts whatever comes in the routine;

Who does not talk non-sense, and treasures

forgiveness and destroys greed through God's Name. —7

Praise be to that house-holder,

Who is attached to the feet of the Lord,

And as such is a real recluse and Yogi.
 He is a recluse when in the midst of hopes he is free from hopes
 (Has a detached mind) and concentrates on one God.
 He enjoys peace through the remembrance of God,
 And is in self-cultivated trance;
 As a Guru-guided man his mind does not waver & keeps it in check,
 He makes a search of his inner-self,
 And discovers in it the Name! —8
 Brahma, Visnu and Siva are superior only,
 If they contemplate and absorb themselves in Name;
 O God, thy light pervades,
 In all forms of life and speech and their sources;
 All kinds of peace and freedom are attained,
 Through the divine word & its cultivation in one's heart.
 Says Nanak, you cannot get release without the Name,
 Which is the correct method of swimming across. —9-7

Think of Wealth's Creator !

One amasses gold and silver, false wealth; poison and dust !

By amassing wealth one is called wealthy,

but he suffers in conflicts;

The truthful gather the Truth; the invaluable true Name !

With the realisation of the pure,

One gets true glory through true words;

O dear, the wise friend ! Thou art the lake and the swan,

I am a sacrifice to him, who cherishes the True Lord;

Wealth or possession is alluring, but think of its creator,

If you understand the True one,

Then poison and nectar are one in essence,

God is My Host !

By God's grace one contemplates through wisdom,
And gets glory through studies;
Within himself he realises his own self,

And gets the nector of Name — 1
O creator, Thou art my host.

I beg only one charity from Thee, Give me Thy Name. 1—*Pause*
Thus the five thieves will be kept under check,

And self centredness will be removed,
As a result of divine knowledge,
Evil-mindedness and vicious tendencies disappear. —2

I beg alms from God thus wise,

Contentment as butter, good deeds as milk,
Chastity and modesty as rice, compassion as wheat,

And self realisation as loafy bowl. —3
Making forgiveness and patience as milch cow,

The calf of my mind sucks milk of spiritual peace,
I ask robes of Lord's praises and humility,

So that I move about ever in His praise —4-7

Attached or Detached ! Who ?

Man's coming could not be stopped,

How can his going he held back !

He who created knows the real secret,

Every thing will merge upto Him —1

Excellent art Thou and excellent is Thy will !

Everything happens as you make it happen,

None else can do anything 1—*Pause*

Like the pot of a rotating Persian wheel,

One is emptied and the other is filled;

Similar is the game of the Master, befitting His own glory. —2

By following the path of inner light, the vision is reversed:

The enlightened one sees in his mind,

Who is attached and who is detached. —3

One remains liberated, if one dedicates all hopes to Him.

Attached or detached is judged,

By being accepted by Him who created all. —4-8

First Love of the Sinner

The sin is evil but the sinner loves it;
He loads sin and spreads it all round
If one gives up sin and realises his real self,
Then for him there is no grief, no loss, no worry !
How to save oneself from hell and destruction;
How to be free from births and deaths,
 and the evil of destructive falsehood.
When the mind is engulfed in snares and strifes,
How the one dug deep in sins can be saved without Name. —38

Multi Motived Mind !

In this world, dear are the sons and wives;
 In fact it is an expansion of greed for wealth.
 If one reflects on the essence of the Guru's word,
 The True Guru breaks Yama's noose. —9
 Deceived in illusions one treads many paths,
 The self-willed burns in many fires,
 But by meditating on the nector of Name,
 Given by the All-wise Guru one gets real peace ! —10
 On account of poisonous snake of Maya
 And multi-motived mind many are ruined
 Without the True Guru true love cannot be kindled,
 And imbued in devotion one gets full satisfaction. —13

Self-Reflection leads to Self-Satisfaction

Man came to this world with four motives,
 His mind got filled with worldliness (Maya-Siva-Sakti).
 Forgetting the only One he loses the battle,
 Because the mentally blind neglects the Name. —6
 If one dies a child; his sports are remembered,
 And they weep recalling his cheerfulness ;
 But bewails are mistaken, He whose it was took it away. —7
 If one dies in youth what can one do ?
 People weep owning the deceased.
 They waste and weep motivated by wealth,
 Woe be to such a life in the world. —8
 Black hair have become grey,
 Without the Name he departs and is lost,
 Evil minded fool is wasted,
 And in vain do they weep saying they are robbed. —9
 One would not weep if one knows oneself
 Such a knowledge is got if one meets the True Guru,
 Without the Guru the heavy gate will not open,
 One gets emancipation only through the Word. —10

Are n't You Ashamed of Begging ?

Yogi ! you instruct the people, and fatten your belly
 Leaving your posture, how can you attain the Truth ?
 Indulging in love for women, greed and possessiveness ;
 Neither a house-holder nor a recluse !
 Yogi ! be steady and free yourself
 From the see-saw of desires and suffering. —1
 Are you not ashamed of begging, from door to door !
 You sing songs, but do not seek thy innerself; 1—*Pause*
 How can you then be relieved, of pain and suffering ?
 You should lovingly saturate your mind, with Guru's Word
 And enjoy the gift of calm reflection. —2
 You besmear your body with ashes, and practice hypocrisy,
 With mind attached to wealth, you will be punished by the Yama.
 A broken bowl devoid of alms of love,
 Keeps you chained to the cycle of birth and death. —3
 You call your self celebrate, but do not control your sex impulse,
 Allured by worldly pleasures, you hanker after wealth;
 You are devoid of kind-heartedness, and the light of divine flame,

And thus ensnared from all sides,

You go on sinking deeper & deeper. —4

Putting on many garbs, you practise deceit,

Like a juggler you perform many false feats ;

The innerself is burning, on account of too many worries,

How can you get salvation without virtuous deeds. —5

Having bored ears you put on quartz rings,

But these in no liberation without scientific knowledge.

You indulge in pleasures of the tongue and the sex

And thus behave like an animal, there is no escape. —6

The Yogis and the wordly people alike are in the Three modes;

Only by contemplating on the Word will the griefs end.

The True word is pure, and the Yogi meditates on it correctly. —7

O God ! you are all powerful and possess the Nine treasures;

You create and destroy as you please

Says Nanak, A Yogi is a friend of all the Three worlds, .

He has chastity, truth, restraint and alertness. —8-2

Ramkali-1 Page-903

Beauty and Kingship Last Not Long !

God Himself is the word and the approving authority.
 He Himself the reflector and himself the wise. —1
 Thou seest thy manifestation of force;
 Thou art the bestower of accepted Name. —1
 Such is thy immaculate holy Name !
 I am a seeker and Thou art invisible and mysterious. 1—*Pause*
 Attachment to wealth is like loving a discarded wife,
 Who is notorious and is devoid of virtue;
 Beauty and kingship last not long !
 Only by realising Name one gets light in darkness. —2
 I have renounced after tasting it, no doubt is left now.
 The Father is visible, Then how can one be a bastard !
 He is the One, fearless, the creator and the cause of all. —3
 One conquers one's self through the Word,
 And thus the mind kills its ownself, realises
 The Truth and exercises restraints, —4
 Thus one thinks of nothing else,
 I sacrifice myself on such a Guru Nanak,
 Who hath imbued in me Name and emancipated me.

Neither Beauty Nor Eyes Smart !

There is no merit in me, I am all demerits,
 Then how to secure union with the Lord !
 Neither do I have beauty, nor my eyes are smart
 Neither a proud pedigree, nor etiquette and sweet speech. *1-Pause*
 The bride should come with a 'makeup' of mental poise;
 A woman is really married, if her husband likes her. —2
 He has neither a form nor a sign;
 He cannot be remembered towards the end.
 I have neither intuition, nor intelligence or cleverness;
 O Lord ! be merciful, and unite me with thy feet. —4
 The husband does not like too smart a wife ;
 Such a woman is beguiled by the illusion of wealth, —5
 One merges in the Lord by removing egoism ;
 Then the beloved wife gets the nine treasures. —6
 For many life-cycles I suffered in separation,
 Now my beloved Lord, the Ruler, hold me by the hand. —7
 Submits Nanak ! The Master is present,
 And was so in the past, and will be so in the future ;
 Only if the Dear pleases, thou can't enjoy His Union.

Suhi Ashtpadi-1 Page-750.

Falsehood is Dominant !

O Lalo ! I communicate the knowledge, which I receive
 Through the Master's message.
 O Lalo ! he (Babar) has come from Kabul,
 With a wicked horde (a wedding party of sin),
 And demands by force the gift (of wealth and women),
 O Lalo ! falsehood is dominant,
 And modesty and righteousness have disappeared ;
 O Lalo ! Qazis and Brahmins are helpless,
 The Satan is officiating instead ;
 Muslim Women, O Lalo ! read the Quran,
 And in affliction utter the name of God (Khuda);
 Among these O, Lalo ! you can include,
 Hindu women of different castes ;
 Says Nanak, Wedding songs of bloodshed,
 And frontal mark of blood in place of saffron are applied,
O Lalo ! —1
 In this land of the dead Nanak sings,
 The praises of the Lord and utters the idea ;
 He who hath created this world of varieties,
 Himself alone watcheth it all from afar ;
 That master is True, His effort is True,
 And He will dispense true justice ;
 India will realise my word,
 When human bodies are cut into pieces ;
 Then coming in Seventy eight (1578 Vikram),
 And going in ninety Seven (1597) !
 Will be replaced by another brave man ! (Sher Shah)
 Nanak utters the word of Truth,
 It is the time for Truth, hence he relates the truth. —3-5

You Snatch What Belongs To Others !

All birds have gathered under the tree,
 Some are hot tempered and some sweet tongued ;
 After rising when the sun sets they depart
 As their turn comes ! —1
 Those who commit sins are absolutely ruined,
 The angel of death catches hold of them and butchers them,
 The creator puts the sinner in hell,
 And the Accountant demands the accounts —2
 Neither brother nor sister accompany him,
 He departs leaving behind property, youth, and riches ;
 He does not know the merciful creator God,
 And so is crushed like sesame —3
 O men ! You snatch what belongs to others,
 Without knowing that God within thee hears and sees,

Thus wordly greeds drag you into the ditch,
 Without knowing your lot after that ; —4
 He takes birth and dies and after death is reborn again and again,
 He suffers a lot in this long chain,
 The ignorant fellow suffers because he knows not his creator—5
 Forgetting the creator he is deluded,
 In the intricate play of the world he is sad or pleased,
 Not getting into the company of the saints with faith
 And patience, he is bewildered in his self-willedness. —6
 God manages this game all by Himself,
 Some are taken out and some are entangled,
 Every one out of his destiny is tossed hither and thither —7
 If God is pleased then the individual remembers Him ;
 And is saved from hell in the company of the saints,
 Nanak is blessed with nectar of Name,
 He, therefore, always sings His praises. 8-2-8

Shakles of too many Desires !

Mutterings, austerities and clevernesses,
 Are like wanderings in the desert,
 Without getting at the right track ;
 Without a clear vision one cannot achieve one's aim,
 Devoid of Nam one faces dust. —1
 The Master is truly real, the world comes and goes !
 An individual who serves the Truthful is saved. 1—*Pause*
 The world is in shackles of greed and too many desires,
 Some feel detached under the guidance of the True one.
 Those who have Name contain a lotus like blossomed heart
 They need not entertain any fear of the Yama. —2
 The people overcome by women have fallen in love with them,
 Being attached to sons and wives they forget the Name.
 Thus people waste their lives and loose the game.
 The essence of activity is the service of the True Lord. —3
 Such a person has a sense of ego only in an outward way,
 Otherwise in the heart of heart he is free and not polluted.
 He burns the greed of wealth through Guru's Word ;
 In his heart he always remains attuned to the immaculate Name—4
 He restrains the mind and keeps it in check,

Only through Lord's grace one gets into the society of such
faithful ones.

Without the Guru one remains lost in transmigrations,
Only the Lord's grace leads to union with Him, —5
Any attempt to describe the Beautiful is futile

It is describing the Indescribable, He is beyond evaluation.
All thy pains turn into pleasures in His Will,
The True Name effaces all the pains. —6

If one understands the Word then he can see the True One,
And the state of music and rhythm without
the use of hands and feet,

If the true one is in mind then all pleasures are there,
If he is kind, then the protector gives protection, —7

If one understands the word he loses his self-sense,
And getting an insight of the three worlds he merges in
the True One.

If one ceaselessly reflects on the Word,
Then, says Nanak, he is bedecked by the praiseworthy Lord !

—8-2

The World bound by the greed of wealth
 Falls a prey to the Yama of Death
 Only by cherishing Name one is freed from shackles,
 The world is in shackles ; free are those
 Who have conquered their ego ;
 Many, in the world, claim to be wise, but very few are morally
 virtuous;
 Many, in the world, are scholars, but very few make use of
 their learning:
 Without serving the True Lord, all behave in arrogance —6
 All feel miserable, a rare one feels happy ;
 All feel sick because they indulge in excess and weep ;
 The world loses its real worth when we know
 That it is created and destroyed—it is transitory ;
 Only he, who follows Gurus Word, realises this. —7
 At a dear price, he gets the Immensely weighty,
 The eternal, the Undeceiveable, in Guru's guidance ;
 He is realised in Love with deeds performed to His liking,
 according to His Will ;
 That is what Nanak, the humble proclaimeth ! —8-3
 Asa-1 Page-413

Wealth & Youth As Enemies !

They whose heads were beautified,
 With hair-plaits and vermillion linings ;
 Those heads are shaved with scissors, and filled with dust ;
 They lived in palaces, and now a seat is denied even in public.
 Hail to Father lord ! Hail ! —Pause.

O Primal Person, none can comprehend Thy limits.
 And the ways thou beholdest thy transformations. —1
 When they were wedded, their spouses adorned their company ;
 They were brought in palanquins, with arms adorned with ivory ;
 On arrival water was waved, and glittering fans were donned ;—2
 Lacs were showered when they sat, and lacs when they stood ;
 They ate coconuts and dates and enjoyed in beautiful beds,
 (Now) their pearl strings broken,
 They have ropes round their necks. —3

Youth and wealth, which were attached to their hearts,
 Have now become their enemies !
 Officials have, now, been commanded,
 To march them off in dishonour ;

It is His Will, some may be honoured and some punished ! —4
 Had He been remembered before, then why one be punished !
 But, the nobles amidst merry making and mirth,
 Had lost all fore thought.
 Thus when Babar's word prevails, princes starve.
 Some have lost their prayer time,
 And some even the hour of worship ; —5
 How can Hindu women bathe and sit in sacred squares,
 To apply frontal marks on their fore-heads !
 Those who never had remembered Rama,
 Are not allowed even to utter Khuda. —6
 Some happen to return home,
 And people make inquiries about the well-being of some ;
 It has fallen to the lot of some to bewail and 'mourn for ever ;
 Nanak ! What can a man do ?
 Every thing happens according to His Will. —7

All Allured By Wealth !

Brother ! Hope and desire are bondage,
Religious rites and formalities are chains ;
Dear ! the people take birth according to virtues and vices,
And oblivious of the Name they perish ;
Brother ! All men, allured by wealth, perform worthless deeds ;—
Hearken ! rites minded Pundit !
The act, which brings peace,
Consists in concentrating on the spiritual-self, O brother
1—Pause.

My dear ! You perform worldly deeds,
And talk of Vedas and Shastras !
Thus wise, my dear ! the dirt of hypocrisy will not be removed,
And the innerself will not be purified !
Thou, like the spider are ensnaring thyself,
Upside down in thy own web ! —2

$\frac{1}{2}$ $\frac{1}{3}$ $\frac{1}{4}$ $\frac{1}{5}$ $\frac{1}{6}$ $\frac{1}{7}$ $\frac{1}{8}$ $\frac{1}{9}$ $\frac{1}{10}$

What Shall I Ask For ?

O Supreme Giver ! perfectly wise Philanthropist,

We are just beggars at thy door!

What shall I ask for, here nought is ever lasting !

Therefore give me my Lord thy dear Name !

-1

Sorath 1-Page-567

Nectar In Thy Heart !

The water treasure, for which you came into the world,

That nectar is with the Guru ;

This fruit cannot be gathered in a divided state of mind,

You must give up hypocritic garb and cleverness.

O my self ! Be steady, do not go any where !

That Nectar is in thy heart, in thy home ;

Searching it away from thine self will make thee suffer a lot !

Give up evil, gather virtues,

Thou wilt repent by doing evil deeds :

Without knowing good from evil,

Thou wilt go down again and again ; —2

Why dost thou wash thy outer-self, when within thee there is so

much dirt of greed and falsehood :

The innerself gets purified,

Only if thou meditate on immaculate Name. —3

Shake off greed and slander, renounce falsehood,

Then the Guru's Word will yield the fruit of Truth.

O God ! Keep me as Thou willest,

Nanak, thy servant, sings Thy praises. 4-9

Sorath-1 Page-598

Be Wise, O Mind !

Thou canst not protect thy own house from being robbed,
 Then why dost thou cast an evil eye on the houses of others !
 He who renders service according to the Guru's Word,
 Enjoys the Nectar and can guard his house. —1
 Be wise, O mind ! What counsel are you following !
 O, unlucky one ! you will repent afterwards,

Because you are indulging in pleasures other than the
 Divine One !

You welcome the gains and weep over the losses, *Pause.*
 These pleasures and pains are all preordained,
 God's man is happy with the idea that,

It is He who makes us suffer pains and pleasures. —2
 Anything higher than the essence of God cannot be pointed out,
 Those who have tasted it are satiated.

He who has lost this Essence in the lure of wealth,
 Has gone astray due to evil counsel —3
 The essence of mind is the vital breath of the body,

In which prevadeth the Holy Spirit
 If thou blesseth then one can sing Thy praises,

And get satisfaction by attachment to the Lord ; —4
 This God's essence is obtained in the company of the holy,

and by meeting the Guru the fear of death is no more !
 Says Nanak, the Guru-minded, are destined to meet the Lord,
 By meditating on His Name. 5-10.

Sorath 1-Panch Pade : Page-598

Who Knows What Will Happen !

Thou art in deception, Thou knowest not,
 That thy beloved Master is with thee !
 The writ of past deeds is inscribed on the fore-head !
 The fruit of past deeds cannot be removed,
 Who knows what will happen ;
 Thou hast neither the merit of good deeds,
 Nor of having loved the Lord,
 Thou shalt weep for thy misdeeds !
 One's wealth and youth are like the shade of an Aak-plant,
 And as soon as one becomes old the end is reached ;
 Says Nanak, without the Name one remains in divorce,
 Which is caused by false conduct.

—1

Befallen one ! Thou hast lost home and hearth,
 Live by the will of God !
 By meditating on the True Name,
 Thou shalt get the abode of peace ;
 Thou art here for a few days,
 Hence remember God and get Peace !
 By realising the Truth, thou livest in thy own home,
 And ever enjoy the company of thy spouse.
 Let all people hearken, without devotion to God.
 Thou canst not reside in thy true home,
 Says Nanak, If thou art imbued in God,
 Then thou joinest thy spouse,
 And remainest attached to the True name.

--2

If a wife loves her husband, then the wife is liked by him,
 Such a wife is immersed in her beloved,
 And contemplates on his Word.
 In this contemplation she becomes God's beloved,
 And serves Him in all humility,
 God, The Beloved, then dispells from her mind,
 All material attachments,
 And she continues to enjoy God's love.

She remains imbued in the love of the True Lord,
And thus conquering her mind she shines red ;
Says Nanak, the bride thus resides in Truth,
And is in deep love of the Lord. —3
A woman gets credit in her husband's house,
If she endears herself to him ;
Uttering of futile words is of no avail ;
She utters falsehood without any success,
And does not see the Master ;
The husband forsakes the evil wife,
Who spends her night in separation ;
That woman cannot enter her husband's abode,
Who does not obey the Master and remains in chains.
Says Nanak, if she realises her ownself,
She, with her mind towards the Guru, will achieve peace ! —4
Blessed is the wife who has understood her spouse.
Without the Name she remains false,
And is occupied in falsehood,
She gets merit by devotion to God, and He thus likes her,
She, then, remains imbued in His love.
Thus imbued in love she enjoys the company of her spouse,
Who is ever youthful and happy !
She blossoms in the Lord's word,
And enjoys fruits of merit in her In-Laws ;
Nanak ! she gets glory in the union with the Lord,
And looks beautiful in His company. 5-3
Dhanasari—Chhant-I Pge-688

Wealth-A Lotus Leaf !

Wealth, youth and flower
fly away after a few days !
As the lotus leaf disappears
after having brought forth flowers. —24

Sri Rag-I Page-22

Pride of Beauty & Wealth !

By the conceit of wealth and pride of Beauty,
Is lost this opportunity of birth.

...

Nanak ! off one has to go,
 Then why amass this wealth ! —27

Sri Rag-I Page-23

Robbed by Greed & Avarice !

Men are robbed

By desire for alluring wealth-son, wife and relatives.
For riches and beauty, by greed, avarice and pride !
These allurements have killed me,

Same is true of the whole world ! —1-3

Sri Rag-I Page-60

—o—

By forsaking pride, is Heaven achieved !

—1

Gauri-I Page-153

Poisons Himself To Death !

Mad after wealth,

Man is in search of means, day and night ;
He does not remember God.

And poisons himself to death !

Sorath-1 Page-596

The True Wealth Can Neither Be Burnt Nor Stolen !

This wealth of God's name permeates every where ;
 The self-willed wanders about thinking it afar ;
 This commodity of wealth of Name is in our heart ;
 But only he whom Thou givest, is emancipated. 1—*Pause*
 This wealth can neither be burnt nor stolen,
 Neither this wealth will sink nor its possessor be punished. —2
 Look at the greatness of this wealth
 That it gives peace day and night at every place. —3
 Brother ! Isn't it a wonderful thing ?
 Who can claim to have been emancipated without it ? —4
 Nanak says, That the secret of the Indescribeable is this
 That only the True Guru can bestow this wealth. —5-8

SOME MORE HYMNS

Humility is Our Club !

Humility is our club ;
Double-edged-dagger of ours is to be the dust under the feet of all;
No vicious person can face these weapons !
The perfect Guru has given this true counsel. —1
God's name is a refuge for the saints ;
Who ever remembers this Name gets salvation,
The whole of humanity can be saved thus !
Lord's praises are sung in the company of saints ¶1 — Pause
Thus was obtained perfect Divine wealth.
Says Nanak, By humbling one's egoistic self
One feels the presence of the Supreme every where. —2-16-80

Sorath-V Page-627

God's Name is this Wealth of Mine !

Neither shall I keep it hoarded,
Nor shall I trade in it for my living. 1—*Pause*
God's name is my farm and also my refuge ;
At Thy feet do I practise devotion. —1
His name is my capital and also my riches ;
Away from Thee I know nothing else. —2
His name is my kinsman, my brother ;
His name is my companion to the last. —3
Says Kabir, I am slave to him,
Whom God keeps detached in all attachments. —4-1

Kabir Page-1157

Man is Born Naked and Departs Naked !

None will remain here, be he a king or an emperor !
 My God king ! Thou art my nine treasures
 All my riches, wealth and wife are dedicated to Thee. 1 — *Pause*
 None came with man and nothing will go with him ;
 Where are they who had elephants tied at their doors ! — 2
 Foolish Rawan ! He had Lanka fort of gold !
 But what did he carry with him. — 3
 Says Kabir, contemplate on divine virtues
 For the gambler departs empty handed ! — 4 — 2

Kabir Page-1157

No one shows any Regard to the Poor !

The poor may try in thousands of ways,
But the rich will not adopt him. 1—*Pause*
If the poor goes to the rich,
The latter turns his back to him. —1
And when the rich calls at the poor,
He is escorted in with respect. —2
The poor and the rich are both brothers ;
But one cannot over rule the Divine Power. —3
Says Kabir, The poor is really he,
Whose heart is devoid of God's name —4-8

Kabir Page-1159

Wealth of the Wealthless

The Guru's word dwells within me ;
 This commodity does not sink in water,
 Is not stolen by a thief, nor can it be burnt by fire ;
 It is wealth for the destitute,
 A staff for the blind, and mother's milk to the baby.
 Says Nanak, through Merciful Lord's Grace
 Has been found a rescue-boat in the sea. —2-1
Dhanasari-V Page-679

Troublesome in the End !

Pauri

People collect money, property and wealth,
 Which in the end prove troublesome ;
 They decorate their houses and palaces,
 None of which accompany the soul ;
 They keep on breeding horses of many hues,
 Which ultimately serve no purpose ;
 Friends ! attach your minds to God's Name,
 Which will befriend you in the end ;
 Says Nanak, Those who remember Name,
 Such righteous men enjoy peace ! -17
Sorath-IV Page-647

Chagrin of Mind !

To whom shall I tell the chagrin of my mind ?
 Overtaken by the greed for money,
 It runs to all (ten) directions in the hope of riches. 1—*Pause*
 For the sake of pleasures,

He suffers a lot and cringes to one and all,
 Like a dog he falters at doors,

And is not aware of the remembrance of God —2
 He wastes his life in vain,

And is not ashamed of people's jeers,
 Says Nanāk, why does he not sing the praises of God,
 So that irrationality is banished from within. —2-233

More Wealth More Worries !

Only he is in worries who has more of it (wealth) ;
 He who is short of it keeps on wandering (in its search) ;
 He who is free from both is really blessed !

A study of all Vedas and Shastras confirms that
Anger, sadness, and misery come
from too much indulgence in the house hold ;
And successful is he who leads a detached life.

—2

Asleep, though awake, because of destructive doubts ;
 Friend ! there is no salvation without the Guru ;
 In the society of the pious,
 One sees God and is free from the bonds of egoism, —3

They say activity is captivity and inactivity is slanderous,
 Deep attachment brings worries in the mind.
 By Guru's Grace pleasure and pain look alike,
 And God is seen in every human heart. —4

Worrying doubts occur while living in the world,
(Therefore) The Imperceptible and Indescribable is not seen,
He who is guided by Him, realises Him,

And is thus protected like a child. —5

One renounces worldliness but it cannot be absolutely renounced. If one gathers it then it leads to fear.

He whose honour is protected within this world,

Is a Saint deserving service from all. —6

He who is brave knows how to die.

The run-away coward wanders in transmigration ;

Hence whatever happens is good,

Thuswise knowing the divine will, one burns his evil-mindedness. 7

God engages people as He wills,

He sees everything fitting in his own plan.

Says Nanak, Thou art the giver of perfect peace,

If Thou blessest then Thy name is cherished. —8-1-7



(3) $\mathcal{A} \vdash \text{true}$ if $\mathcal{A} \models \text{true}$.

Slok¹

The humble is happy, because

Says Nanak, The great arrogants ruined themselves in pride !

He, who is proud of his kingdom, is a dog fallen in a hell ;

becomes a worm in ordure ;

Will get involved in the cycle of births and deaths ;

Is a blind and ignorant fool ;

Feels emancipated in this world and enjoys peace in the next. I

Should realise that not a blade of grass will go with him ;

Can be finished in the twinkling of an eye ;

Can be reduced to ashes in a moment ;

Will be humiliated by the Yama ;

Will be accepted in the divine court ! II

Satisfaction comes from contentment,
 All our efforts remain directed towards dreamy achievements ;
 All embracing peace is got through remembrance of God,
 Which comes to only a few through good luck ;
 Nanak ! always remember God,
 Who Himself is the cause of all causes.. V
 I say, what is there in the hands of this man,
 God, the creator, is the doer of all deeds.
 He Himself is all in all,
 And things take shape as He designs them .
 God, who is nearest as well as farthest from man,
 Does everything according to his own pleasure ;
 Being Himself One and Many He sees everything,
 Understands everything and makes discriminations ;
 Nanak ! He is eternally present in everything,
 And He does not die, does not perish and does not come & go. VI
 All instructions and understandings come from Him,
 God has mingled Himself in everything,
 He Himself expanded Himself,
 And thus everything is His and He is the cause of all ;
 He alone is present in the inner most recesses,
 Then how can there be anything besides Him ?
 He plans His own ways, and causes countless wonderful deeds ;
 The object of His consciousness is His own self,

And no body can evaluate this state of His mind. VII
 God, the Lord, is true, very true,

Only divinely gifted can explain this,
 Among the crores of people only a rare one knows that,
 All His creation is also true-manifestation of the True one ;
 Thy form is all through exquisite, most elegant and beautiful ;
 Thy word is all through pure,

And it is heard and appreciated by all.
 Nanak ! God's name is holy and pure,
 And it is remembered in one's heart only through Love. VIII



Rulers & Ruled Shall All Perish

This is such a play, that none is allowed to continue for ever.
 Follow the straight line, otherwise, some may push you. 1—*Pause*
 Brother ! Death will overtake all,

Children, old and the young !
 Poor man is just a mouse, to be eaten up by the cat-death. —1
 It does not bother, whether one is wealthy or poor ;
 This death is so powerful, That it kills all-Rulers or the ruled !
 Things are different, in the case of the approved holy men.
 Such people are under the protection of the Supreme,

And they never die, nor do they come and go ;
 Kabir ! Dear soul, listen : Thou shalt realise the Lord,
 By detaching thyself from son, wife, wealth and worldliness ; 4-1

GURU NANAK

1469-1539 A. D.

A Biographical Outline.

Birth

He was born in 1469 A. D. (Christian Era) (1526 Vikrama Era) in the village of Talwandi in the chieftainship of Rai Bular in the reign of Bahlol Lodhi. The village is now called Nankana Sahib and is a Tehsil town in Pakistan. It is also an important railway station on Lahore—Jaranwala-Lyallpur road. There is some controversy about the actual date of the birth of Guru Nanak. According to some he was born on the full moon of November (Katrik) and according to others on the 1st of Baisakh (13th of April,) of the same year.

Education

At the age of seven (1476 A. D.—1533 V. E.) he was taken to Gopal Pandha for being taught Devanagri-Hindi. Two years after that a Sanskrit teacher Brij Nath tried to teach him Sanskrit. Next year Mullah Rukn Din gave him lessons in Persian. It is reported that the child showed no interest in scholastic education. He rather perplexed his teachers by asking mystical questions about the significance of various letters of different alphabets.

Sacred thread ceremony

When he was about twelve years old his parents tried to initiate him into Hinduism by putting on the Sacred Thread. The boy Guru strongly protested against these formalities. His protests are contained in important hymns which constitute an

ellegant condemnation of outward forms and symbols in religion, if they do not correspond to character qualities within.

Indifference to money making jobs

The Guru's father Mehta Kalu Chand tried to get the boy interested in farming, in looking after cattle, in starting a grocer's shop in a nearby market but every effort of his father brought sad disappointment to him because the Guru spent all his time in meditations and all his money in feeding the poor and the hungry. To relieve her father of the worries about his son the Guru's sister Nanaki took him to Sultanpur where her husband Dewan Jai Ram got him a job of a store-keeper under Daulat Khan—the Muslim Chief of that place. It was almost a part-time job and the Guru got ample time for meditation and prayers.

Married life

Guru Nanak was married at the age of 18 to Sulakhani, daughter of Mool Chand of Pakhoke Randawe, but then working at Batala in 1487 A. D. His first son Sri Chand was born in 1494 and second son Lahmi Chand in 1497. The second child was about three years old when the Guru in response to an inner divine call decided to go out to preach his mission of the unity of God and universal brotherhood of man. His emphasis was an honest house-hold life with single hearted devotion to God and sincere service of mankind.

Journey as a World Teacher : First Trip 1500 A. D. to 1506 A. D.

After visiting important places in the Panjab the Guru reached Delhi in 1502 in the reign of Sikandar Lodhi. From Delhi he went to Banaras, Patna, Dacca, Manipur, Imphal, Burma, Bengal, Jagan Nath, Jabalpur and Bhopal. He was back in the Panjab in the beginning of 1506 A. D.

Second Trip 1506 to 1510 A. D. :

During this journey the Guru visited southern Panjab,

Rajasthan, Marwar, southern India and Ceylon. He came back to the Panjab via Junagarh and Multan and reached Talwandi in the beginning of 1910.

Kartarpur Founded

The Guru stayed at home for about four years. During this period he decided to establish a spiritual centre at the bank of the Ravi and named it Kartarpur. He shifted his family to this new colony in 1514 A. D.

Third Trip 1515 to 1517 A. D.

He spent two years in visiting places of pilgrimage situated in the Himalayas and its foot hills in Utar Pradesh.

Fourth Trip 1518 to 1522 A. D.

For about three years the Guru travelled in countries to the west of India and among other places visited Mecca, Madina, Bagdad, Tashkand, Samarkand. He returned to the Panjab through Peshawar and Hasan Abdal. He reached Kartarpur towards the end of 1521 A. D.

Last years of life

After that he spent the last seventeen years of his life at Kartarpur—the kingdom of God on earth where from he migrated to the heavenly abode in 1539 A. D.

While at Kartarpur he continued to visit religious centres in the Panjab and held discussions and dialogues with the followers of other faiths. One such dialogue is recorded in the form of a long hymn entitled Siddha Goshti.

Among the notable disciples of Guru Nanak the chief was Bhai Lehna who succeeded him as the second Guru of the Sikhs and was known as Guru Angad Dev. The other disciples whose names are mentioned, were Rai Bular, the chief of his native village; Mardana, a Muslim minstrel of his village; Bebe Nanaki, his elder sister; Daulat Khan, the Nawab of Sultanpur, Bhai

Lalo, the carpenter of Saiyadpur (Emanabad); the robber of men converted into a friend of people Sheikh Sajjan of Harappa; Krishn Lal and Har Lal, the two Pandits of Banaras; a Muslim queen Nurshah of Kamrup in Assam; Mul Chand of Sialkote, Duni Chand of Lahore; Bhai Buddha, Malo. Bhago, Bhagta, Ohri and Bhagirath all of whom met the Guru at Kartarpur; Saido and Gheho met him in the South; Raja Shivanabh of Ceylon; Harsu, a smith; Sihan a calico printer; Brahm Das of Srinagar-Kashmir; Jodha of Khadur and Shahzada who succeeded his father Mardana as the minstrel of the Guru and remained with him till the end.

His Works

Guru Nanak composed 2949 stanzas, including some long hymns like Japji, Asa Di War, Dakhni Omkar, Siddha Goshti and Bara Maha Tukhari. All these are included in the Adi Guru Granth—The Bible of the Sikhs—edited and compiled by the 5th Nanak—Guru Arjan Dev in 1604 A. D. It is written in old Panjabi-Hindi in Gurmukhi script.¹

1. Recently the Holy Book has been translated into English by Dr. Gopal Singh and published by Messrs Gurdas Kapur & Sons, Delhi in 1961. It is in 4 vols. and is entitled Sri Guru Granth Sahib.

Reviews and Opinions about some other books of Dr. Sher Singh.

1—Philosophy of Sikhism¹

by Dr. Sher Singh
Extracts from some Reviews.

'The Pioneer', Lucknow, 27th March 1967

It is the first attempt at the philosophisation of the Sikh religion on Western lines. The author has tried to present in this book a short yet masterly exposition of the main tenets and philosophy of Sikhism.....

The Statesman, Calcutta, May 7, 1967.

The present author tries to show that Sikhism is not an out growth of Hinduism but a new religion.

The Deccan Herald, Bangalore, July 9, 1967 :

Dr. Sher Singh's book is a pioneer work of great merit with many comparative references to modern Western philosophers and a detailed analysis of the sources of Sikhism..... The author rightly points the special emphasis placed by Sikhism on the aesthetic devotional side of religion,.....on the futility of sanyas.....futility of all rituals.....

The Times of India—New Delhi, August 27, 1967 :

Philosophy of Sikhism first published more than twenty years ago remains to this day the erudite study of the tenets of the faith and their relation to Hinduism and Islam.....

The National Herald—August 27, 1967 :

Dr. Sher Singh in the book under review has undertaken a comprehensive study of the philosophical facet of the religion : its genesis and snythesis with other religions of the Indian subcontinent. This book, therefore, meets a much felt need.

1. Published by Sterling Publishers, Delbi & Julluhdur.

The Mountain Path, Madras, October, 1967 :

According to the author, the main philosophy of the Sikh faith is Wismad Marga, the Path of Wonder, which teaches one to preceive the Divine as the Lord of Beauty and to serve him in all walks of life with a constant remembrance of His Name and Grace.

The Hitada, December 24, 1967 :

It is a thought provoking treatise by the learned author. He has explained the notable features of Sikhism as a religion and has ably interpreted it as applicable for the benefit of man not only in India but in the world as a whole.

... ..

It is a book which deserves the attention of every educated person.

II Social and Political Philosophy of Guru Gobind Singh

by Dr. Sher Singh

Extracts from some Reviews.

Sunday Statesman—August 10, 1967.

Mr. Sher Singh argues that Khalsa was not only a necessary reaction to adverse circumstances but the outcome of a definite socio-politico-religious philosophy.

Times of India—New Delhi—August 27, 1967 :

Dr. Sher Singh has a well-deserved place of honour amongst Sikh Theologians.....The Social and Political Philosophy of Guru Gobind Singh is the outcome of the author's dedication to the study of Sikhism in relation to man in general and to the social and political conditions in India in particular.....It is a pioneer attempt to interpret the teachings of the 10th Guru in a political context

The National Herald. July 16, 1967 :

Dr. Sher Singh has done a singular service to the cause of making known the socio-political teachings of Guru Gobind Singh by producing this learned treatise.....The responsibility of Sikh youth to live upto the ideals of Guru Gobind Singh is never greater than today. Works of great thinkers like that of Dr. Sher Singh will inspire them to follow truth, become truthful and represent truth in all walks of their lives.

The Mail, Madras, July, 8, 1967.

Dr. Sher Singh has done great service in expounding the social and political philosophy of the great Sikh Guru Gobind Singh, in a clean way against the back-ground of the modern concept of democracy.....The last chapter is admirable.

The Pioneer, Lucknow, July, 1, 1967.

It is good study of a religious movement which became a militant organisation in the face of the danger of elimination.

The Hitavada, December 24, 1967.

The book explains the principal tenets of the Khalsa. After giving a biographical sketch of Guru Gobind Singh the author presents an analysis of the Guru's views on social and political aspects of man's life. The author's observations on the Hindu Sikh Unity deserve wider audience.

III Some Individual Readers Write :

Nairobi-Kenya—The E. A. Central Committee :

“Dr. Sher Singh has taken pains to convey the Sikh thought and philosophy to the world at large. We have been much impressed by his views on Sikhism” 3.1.68.

Baridha, Basti—Shri T.N. Pandey, (23.12.67)

The two books deserve praise from everyone Indian or non-Indian. The writer has done a remarkable job with great ability and thoroughness.

New Delhi—Shri M. C. Bhatia—Advocate : (5.12.67)

Throughout my life I had remained in touch with Sikh History and Sikh thought. I read so many books on these subjects by eminent authors, but I am loud in expressing my opinion that none so far had made such a realistic approach as has been done by Dr. Sher Singh.

Narration of events of history is one thing while diving deep to gather underlying ideas which revolutionise the shape of prevailing atmosphere is quite another. The author has tackled both so nicely philosophically as well as scientifically.

Patan-Gujrat Shri—I. Shukla : (7.12.67)

(Head of the Deptt. of English)

I have read both the books of Dr. Sher Singh and found them illuminating and profound. He has rendered service of a signal nature not only to Sikhism but also to the cause of better understanding among fellow Indians who will certainly derive benefit and inspiration from efforts like his. My congratulations to him for his painstaking and perceptive works.

Delhi-Shri M. Bart Armstrong : (16.12.67)

The ideas of Guruji's philosophy—Religions, Social and Political have been given by the writer in a very splendid way. I must congratulate the author and highly appreciate his effort.

IV. Some Earlier Opinions

1. Bhai Sher Singh, M.Sc. from Doda-Kashmir.

I have just completed perusal of your book "Amrit-Jiwan" and hasten to congratulate you on your excellent and faithful narrative of true Sikh life. The book has done me much personal good and I have no doubt that it will do others the same.

2.

6/F Model Town,
Lahore.

Dear Sir,

Through the kindness of learned friend Sardar G.B. Singh, who is a well known writer, I had the pleasure of reading your valuable book "Maran Ton Pichhon." I have read several other books on the subject but the manner in which you have handled it is peculiarly your own. You have put life in the dry bones of this dry subject and have made it so interesting that one cannot lay aside the book without going through the whole of it. In giving the views of various philosophers and schools of philosophy on Death and Hereafter, you have successfully

combined brevity and lucidity with comprehensiveness and I cannot but admire your skill in presenting such a difficult subject in such an attractive form. I congratulate you on the success which has attended your efforts and pray to God that the book may have wide circulation and be a source of solace and comfort to those who are afraid of death.

With kind regards,

Faithfully Yours
Harkishan Das,
M.A., P.E.S, (Retd.)

3. House Boat No. 301, (Haren)
Chahar Bagh, Srinagar.

Most respected Dr. Sahib,

I spent two months at Pahalgam and shifted to this place only last week.

Two years back it was at Pahalgam that I read your book *Philosophy of Sikhism*. So often I thought of congratulating you and of conveying my personal thanks to you as a Sikh. Undoubtedly you have done a great service to the Sikh Panth. Your treatment of the relationship between Kabir and Guru Nanak and your comparison of Sikh Philosophy with the Philosophies of Hinduism and Islam is based on deep research and is extremely convincing. Also last year and this year too at Pahalgam and at Karachi during my lectures I have been making an appeal to the audience to read this book but most of them want to read it in Gurmukhi. Recently I met, the publisher of this book and asked him to publish its Gurmukhi translation. Kindly do render it in Gurmukhi, that will be a still greater service.

(Translated from Panjabi)

Yours
S. S. Amole

4. Bhadaur House,
Ludhiana.

Respected Dr. Sahib,

Kindly accept respectful Fateh.

I have read your "Message to the Villagers of the Panjab" in the Independence Number of 'Pendur Junta.' It is a very good article and is full of passionate love for the villagers. Never before had I read such an article.

I was under the impression that your writings were full of researches, scholarship, learning and philosophical insights meant only for the highly educated, but after reading this 'Message to the Panjabis. I have formed the opinion that you have the heart of a suffering Kisan and you sincerely feel for them and that you have made a pathetic appeal to our brethren in the villages to rise and raise themselves up.

Excellent indeed !

(Translated from Panjabi)

Yours
Harbhajan Singh,
Manager,
Panjab Gyani Press.

5. Dharamanant Singh,
Ex-Principal

Platoneum
G. T. Road,
Amritsar,

My dear brother,

Though we have met but once, which perhaps, you would not recollect, in the sacred precincts of the Golden Temple, about twenty or twenty five years ago, yet I consider myself always with brothers like yourself at the feet, or in the bosom, of Guru Nanak. I have always admired your erudition and lofty conceptions of Gurbani, but I have no words to express my joy which I felt while reading your monumental work—Gurmat Darshan—recently published by the S.G.P.C. Amritsar.

Sweetest friend ! you have done such a mighty service to the sublime mission of Guru Nanak, and now I really think that the day is very near when, through our Master minds like yourself, the gospel of Sikh Gurus will reach the outer most boundaries of the terrestrial globe. I am still carefully preserving your previous articles, which appeared in the Weekly Paper of Prof. Sekhon about fourteen years ago. This opinion of mine regarding your illustrious self has been in my mind ever since you were a student but what particular incident has today prompted me to write to you this epistle I consider almost a miracle, and I sincerely believe that the spirit of Avinashi Sant Sunder Singh Ji Maharaj of Bhindar has been present in my study for the last 48 hours. For is it not curious that a certain friend of mine, who is in the habit of visiting me regularly for the last ten years should never before mention to me anything about Sant Sunder Singh Ji, but yesterday, just at the moment when I was engaged in writing a short reminiscence of Sant Attar Singh Ji Maharaj of Mastuana, and was feeling anxious to know some details about the luminary of Bhindar, he should suddenly appear and enquire the cause of my unusual anxiety and on my telling him the same, he should immediately run to his house and within fifteen minutes brings me your lovely life of Sant Sundar Singh ji, which you published in 1934. I have touchingly read it and enjoyed its contents and pictures, Some of its contents actually brought tears in my eyes and for the moment I felt transported to a higher sphere.

Your fraternally,
Dharmanant Singh.

6. Bansi Bazar,
 Ferozepur City.

Dear Sir,

Sat Sri Akal. I am studying your book "Gurmat-Darshana" and before waiting to finish it I feel compelled to send you my hearty congratulations on writing such a book.

I had read your Philosophy of Sikhism and had thoroughly enjoyed its reading but the contents of the book in hand are a source of great pleasure and satisfaction. I have not as yet come across in Panjabi a book of such deep researches. Gurmatt Prabhakar, Gurmatt Sudhakar, Gurmatt Nirnai, Gurmatt Sidhanta, Bandgi Nama have got their respective places but Gurmatt Darshan is really unique. I request you to publish a Hindi version of it as well. I remember that about two years back, a renowned and eminent educationist of Poona who was the Principal of a College in that city after reading your Philosophy of Sikhism had expressed a wish that such a valuable book should be made available to the Hindi reading public also.

(Translated from Panjabi)

Pritpal Singh.

7.

Delhi.

Adorable Atman,

I have read with much interest your book Philosophy of Sikhism ! and appreciate the courage and truth you have tried to expound. May you realise the Highest Goal.

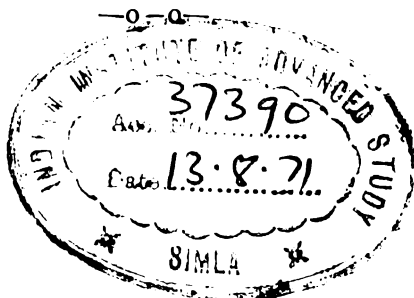
Thy Ownself

Som Nath Trikha

Kashmere Gate

Principal R.R. Kumaria wrote about the Panjabi Primer prepared by him.

"It is a distinct improvement on old Primers. It follows the psychological method of approach to the child in the matter of learning the rudiments of the mother tongue."



REVIEWS

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