
Journal of Religious Culture

Journal für Religionskultur

Ed. by / Hrsg. von

Edmund Weber

Goethe-Universität Frankfurt am Main

in Association with / in Zusammenarbeit mit
Matthias Benad, Mustafa Cimsit, Natalia Diefenbach, Martin Mittwede,
Vladislav Serikov, Ajit S. Sikand, Ida Bagus Putu Suamba & Roger Töpelmann

in Cooperation with the Institute for Religious Peace Research / in Kooperation mit dem Institut für
Wissenschaftliche Irenik

Assistent Editor/ Redaktionsassistentin Susan Stephanie Tsomakaeva

ISSN 1434-5935 - © E.Weber – E-mail e.weber@em.uni-frankfurt.de;
<http://publikationen.ub.uni-frankfurt.de/solrsearch/index/search/searchtype/series/id/1613>;
<http://www.irenik.org/journal-of-religious-culture/blog-post/>

No. 266 (2020)

Gurū Nānak and his Message to Humanity

By

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The quincentenary of the Prakāsh Purab of Gurū Nānak in 1969 was celebrated at global level which inspired the scholars to delve deep in understanding the life and teachings of the Gurū. The 550th birth anniversary of Gurū Nānak comes this year on 12 November 2019 and the year-long celebrations have already started in November 2018. Observance of Gurburabs (the days of the Gurūs) is not new to Sikhism. Sikhs celebrated, a couple of years ago, the 350th birth anniversary of the tenth Gurū Gobind Singh in January 2017. Such celebrations remind us of the message of the Gurūs - *Bābāñīā kahāñīā put saput karēni*, a scriptural hymn, means the stories of ancestors make the children wise. Keeping in mind this message of Gurū Amardās, the third Gurū of the Sikhs, the community now gears up to celebrate the 550th Prakāsh Purab of Gurū Nānak. The teachings of Gurū Nānak made a widespread impact on the masses irrespective of their socio-religious background. The Janamsākhī tradition of the Sikhs tells us the impact of Gurū Nānak almost on every section of society. Meharbān Janamsākhī explores the names of people, who joined the Gurū at Kartārpur, as *giānī* (enlightened), *dhiānī* (meditator), *bairāgī* (ascetics), *udāsī* (indifferent to worldly attachments), *atīt* (recluse), *bhagvān* (god), *munḍīā* (a Hindu recluse without hair), *baisano* (worshipper of Hindū deity Vishnū), *brahamchārī* (celibate), *jogī* (practitioner of Yoga), *digambar* (a follower of Jain tradition), *sanniāsī* (a recluse living in forests), *tāpasī* (a woman practitioner), *dūdhādhārī* (who lives only on milk), *bhagatīā* (worshipper), *rabābī* (rebeck player), *birahī* (who feels pangs of separation), *bhēkhadhārī* (wearer of a garb), *sidh* (who has attained certain spiritual and miraculous powers), *sādhu* (mendicant), *fakīr* (a detached person), *kāmal* (spiritually elevated), *daravēsh* (holy man), *sābar* (contented), *gaus* (Muslim saint), *aulīā* (friend of God), *ulamāu* (Muslim scholars), *khōjī* (researcher), *vādī* (debater), *pīr* (Muslim teacher), *paikambar* (prophet), *hindū* (follower of Hinduism), *musalmān* (follower of Islam), *grahasat* (house holder), *rājā* (king), *rañk* (poor), *jatī* (celibate), *satī* (truthful), *haṭhī* (self-willed), *tapī* (practitioner of penances), *khatrī* (warrior caste of Hindu society), *brāhaman* (ritual practitioner of Hindu society), *vaish* (trading caste of Hindu society), *shūdar* (the lowest of the four of Hindu castes), *chār varan* (four categories of the Hindu social system), *pañḍit* (learned Brahmin), *kavit* (poet), *kavīsar* (reciter of folk poetry), *gunījan* (wise person) etc.¹ The celebration of 550th Prakāsh Purab of Gurū Nānak

stimulates the followers to come close to each other. Even we may see its great impact on India and Pakistān governments who are gearing up to open their international border to give access to pilgrims to reach Kartārpur, the place where Gurū Nānak breathed his last.

Gurū Nānak, the founder of Sikhism, came to this world in 1469, at Talavaṇḍī Rae Bhoi, known as Nankānā Sāhib, now in Pakistān. He grew as an extra-ordinary child who always remained away from worldly attachments and influenced his teachers with his spiritual views. He saw two major communities, Hindūs and Muslims, of this country in conflict with each other in the name of religion. Muslims were the rulers who were crushing and tyrannizing the non-Muslims in the name of religion. This was the main cause of conflict in the society. The Hindūs adopted the ruler's way of life. They performed their own worship at home but outside they recited the prayers of Muslims and adopted their way.² Muslims used the word *kāfir* for the Hindūs and the Hindūs called them *mlechh*. The use of derogatory words took the people away from truth and truthful living and never created in them the sense of peace and harmony. Their conflict led them nowhere except creating the distrust, hate, disharmony, anger etc. Bhāi Gurdās, a contemporary of the 3rd to 6th Gurū, describes the whole situation, among the two major communities, in these words:

Chāri varani chāri majahabān jagi vichi hindū musalmāṇe.

Khudī bakhīli taKābārī khiñchotāṇi karenī dhiñāṇe.

Gaṅg banārasī hindūān makā kābā musalmāṇe.

Sunnati musalmāṇ dī tilak jaññū hindū lobhāṇe.

Rām rahīm kahāide iku nāmu dui rāh bhulāṇe.

Bed kateb bhulāi kai mōhe lālach dunī saitāṇe.

Sachu kināre rahi giā khahi marade bāmhaṇi maulāṇe.

Siro na miṭe āvaṇi jāṇe.³

There are four castes of Hindūs and four sects of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted and violent. The Hindūs make pilgrimages to Haridvār and Banāras, the Muslims to the Kābā of Meccā. Circumcision is dear to the Muslims, Tilak (frontal mark) is sacred to the Hindūs. The Hindūs invoke Rām, the Muslims, Rahīm, but in reality there is only one God. Since they have both forgotten the Vedas and the Katebas, worldly greed and devil have led them astray, Truth is hidden from both; Brāhmins and Maulvīs kill one another by their animosities. Neither sect finds liberation from transmigration.

The tension between the two major religious communities shows that the essence of religion was completely lost among them. Gurū Nānak says:

kali kātī rāje kāsāi dharamu pañkh kari uḍariā.

kūru amāvas sachu chandramā dīsai nāhī kah chariā.⁴

Kali-yuga is turned knife, rulers butchers: Righteousness on wings is flown. This is the dark night of evil; The moon of truth is no where visible, nor risen.

This kind of situation arose because people, especially the religious leadership failed to follow the true spirit of religion; the political leadership also failed to perform their *rāj-dharam*. Priestly and ruling class completely failed in providing justice to the people. In the eyes of Gurū Nānak, there were three major religious leaders who were supposed to lead the people on the spirituality-oriented path of life but all of them failed in their duty. ‘The Qāzī tells lies and eats filth, the Brahmin kills and then takes cleansing baths, the Yogī is blind and does not know the way. The three of them devise their own destruction, says Gurū Nānak in a hymn.⁵

The deterioration in the values paved the way for political subjugation of the country. Invaders especially from the north-west came at will and looted the country and molested the masses. It was the time when the ruled Hindu class had become ‘like a patient etherized on the table’: they left so demoralized that instead of facing the oppressing armies, they vainly prayed to their deities to intervene on their behalf. In one of his hymns Gurū Nānak refers to this situation:

Koṭī hū pīr varaji rahāē jā mīru suṇiā dhāiā.

Thān mukām jale bij mandar muchhi muchhi kuir rulāiā.

Koī mugalu na hoā andhā kinai na parachā lāiā.⁶

Millions of spell-binders tried to stop the lord Babar, when report of his invasion went abroad. Hindu temples and Muslim sacred spots went up in flames, and princes cut to pieces with dust were mingled. No Mughal by such spells was struck blind; none by their spells was affected.

The socially divided framework of the society could not bring the masses together to fight against the common enemy. The fractured society had lost its strength of unity and consequently suffered at the hands of invaders. The invaders came to this country in small groups and looted and molested the large number of people and exploited their economy and family.

Sikandar Lodhī was on the throne at the time of Gurū Nānak. He tried to convert Hindūs to Islām but utterly failed in protecting the masses from the invaders coming from Afghānistān. Gurū Nānak realized the plight of the masses and pondered over the situation. He discovered that lack of the values of modesty and righteousness and emergence of falsehood in the rulers as the main cause of suffering.⁷ The disappearance of truthful way of life of the people brought misery to them. If the people start following value oriented lifestyle they can counter any vile situation and remain fearless. Gurū Nānak worked to elevate the socio-spiritual level of the masses and he travelled a lot to bring them together.

Gurū Nānak was at Sultānpur Lodhī when he set out on long odysseys to preach the message of God. Before starting his journey, he had a mystic experience which is written in almost every source related to his biography. The important one is the account of Gurū Nānak himself. In one of his hymns the Gurū revealed that I was a bard and God assigned me a task. He commanded the bard to remain in His service day and night. He summoned me in His presence and bestowed the robe of Divine laudation.⁸ The hymns of Gurū Nānak are the supreme testimony about his relationship with the Lord. The personal experience of the Ultimate Reality prepared Gurū Nānak for a special mission to preach the message of God and to bring humanity at one platform. In another hymn Gurū revealed that he had experienced the Supreme Lord and He is the Gurū of Nānak:

*Aparampar pārabrahamu paramēsarū Nānak Gurū miliā soī jīu.*⁹

The transcendent Supreme Being, Supreme Lord, by the Master's guidance has to me been united.

The other important source is composition of Bhāi Gurdās who recorded the spiritual experience attained by Gurū Nānak. In his odes he said:

*Pahilā bābe pāyā bakhasu dari pichho de phiri ghāli kamāi.*¹⁰

First of all Bābā Nānak obtained the gate of grace (of Lord) and then he underwent and earned the rigorous discipline.

Purātan Janamsākhī, considered the oldest biography of Gurū Nānak, recorded the same account in detail. 'One day Gurū Nānak went to river Vein to bathe with Mardānā and disappeared. He was summoned to the presence of God where he was offered a cup of nectar which was accepted. God said, Nānak anyone on whom you bestow your grace, shall have my grace, anyone who has your mercy, shall have mine. My name is Supreme Lord; Thy name is Divine Gurū'.¹¹ After three days Gurū Nānak appeared on the bank of river. The people had

thought that he might have drowned in the river but his sudden appearance surprised all of them. They gathered around him and wanted to know what had happened to him. Gurū Nānak just proclaimed: *na ko hindū na musalmān*. Scholars and Sākhikārs defined this message of the Gurū: none is Hindū or Muslim before God, all are His children; some other interpreted that this message of the Gurū has revealed that both Hindūs and Muslims had forgotten the teachings of their respective religious scriptures.

According to the Janamsākhī tradition, the Gurūship was bestowed upon Gurū Nānak by God Himself and he preached the message revealed to him at Sultānpur. For Gurū Nānak, Shabad (Divine word) is supreme and preceptor to him.¹² This statement of the Gurū implies that he did not follow any personal Gurū and the word of God is his source of revelation. He delivered the word sent to him by the Lord.¹³ This testimony of Gurū Nānak himself reveals that he attained the spiritual authority direct from God which established him as His new messenger and it distinguished him from other religious traditions of India. Prof. Balwant Singh Dhillon opines, “It suggests that the nature of religious experience of Gurū Nānak was radically different from that of the Sants of medieval India. There was no mediator; he stood in direct relation with God. It places him in the category of a prophet who addressed the people in the name of God. He worked as a mouth-piece of God and invoked Divine sanction behind his mission. This type of Divine claim is very unique which distinguishes him from the Sant tradition of those times.”¹⁴ Prof. Dhillon stressed the original and independent thought of Gurū Nānak. Macauliffe in his research on Sikhism under the title *The Sikh Religion*, in six volumes, very rightly pointed out that “Now is here presented a religion totally unaffected by Semitic or Christian influences. Based on the concept of the unity of God, it rejected Hindū formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the theological beliefs of Gurū Nānak’s age and country. As we shall see hereafter, it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system.”¹⁵ Likewise Harbans Singh, ed-in-chief of *The Encyclopaedia of Sikhism*, opined, “It would, however, be wrong to picture him (Gurū Nānak) as undertaking a kind of syncretistic union between Hindūism and Islām. He was not striving to achieve a judicious mixture of elements from each that would be acceptable to all. His intention was more radical. He was seeking a new religious alternative beyond what was to be found in conventional Hindū or Islāmic belief.”¹⁶

Gurū Nānak presented his views at the religious centres of different faiths. He visited Allāhābād, Baghdād, Banāras, Chittāgong, Chung Thong, Dhākā, Delhi, Dhubrī, Gayā, Gauhātī, Gorakhmatā, Haridwār, Hasan Abdāl, Kolkatā, Kurukshetra, Mattan, Meccā, Multān, Pānīpat, Patnā, Purī, Saidpur, Srī Lankā, Sylhut, Tibbet, Tulambā, Vrindavan, and so on. Gurū Nānak preached God-centered holistic life system where there is no place for polytheism, asceticism, dogmatism, superstition, dishonesty, hatred etc. He gave place to the life affirmative principle of unity in diversity where every human being is welcome in the name of God. He preached *ek pitā ekas ke hum bārik*, i.e., there is one Father and we all are His children. Gurū Nānak preached his message to every section of society irrespective of his caste, colour and creed. Equality and justice was the main focus of his teachings which further paved the way for dignity and respect to every human being. Gurū Nānak explored the universal triune formula for God oriented social way of life, i.e., *nām japnā* (recite the Name of God), *kirat karnī* (honest means of earning) and *vaṇḍ chhakaṇā* (sharing). The Udāsīs (preaching tours) of Gurū Nānak removed the ignorance and led the people to Divine path, Bhāi Gurdās described the advent and impact of Gurū Nānak in these words:

*Satigur Nānak pragaṭiā miṭi dhundhu jagi chānaṇu hoā.
 Jiu kari sūraju nikaliā tārē chhapi andheru paloā.
 Singh bukē miragāvalī bhannī jāi na dhīri dharoā.
 Jithē bābā pair dhari pūjā āsaṇu thāpaṇi soā.
 Sidh āsaṇi sabhi jagat de Nānak ādi mate je koā.
 Ghari ghari andari dharamasāl hovai kīratanu sadā visoā.
 Bābe tāre chāri chaki naukhaṇḍi prithavī sachā dhoā.
 Guramukhi kali vichi paragaṭu hoā..¹⁷*

With the emergence of the true Gurū Nānak, the mist cleared and the light scattered all around as if stars disappeared and the darkness dispelled with the sun-rise. It is like the flocks of escaping deer who cannot have endurance as the lion roars in the forest. Wherever Bābā put his feet, a religious place was erected and established. All the Siddh places now have been renamed in the name of Nānak. Every home has become a place of Dharma where singing of hymns has become a daily liturgy. Bābā Nānak gave deliverance to all the four directions and the nine divisions of earth. Gurmukh (Gurū Nānak) has emerged in this Kaliyuga, the dark age.

Gurū Nānak did not believe in conversion rather he preached a Hindū to be a true Hindū and a Muslim to be a true Muslim. Muslim rulers were in power at that

time and they felt it their religious duty to convert a non-Muslim to Islām. Even under the influence of the Sūfīs people were converting to Islām but the major difference between these two was that the Sūfīs were generous to the masses and they worked for the welfare of the people. People came close to the Sūfīs following their message of love, service, humility and devotion and converted to Islām. The major conversion took place among the lower strata of the society who were being suppressed by the priestly class. The method of rulers for forcible conversion was not accepted in the society. Gurū Nānak did not advocate conversion, rather, he wanted people to follow the path of God living virtuous way of life. For him good deeds are more important than following rituals. He declared the traits of a true Muslim:

*Mihar masīti sidaku musalā haku halālu kurāṇu.
Saram sunnati sīlu rojā hohu musalmāṇu.
Karaṇī kābā sachu pīru kalamā karam nivāj.
Tasabī sā tisu bhāvasī Nānak rakhai lāj.¹⁸*

Make thy mosque of compassion, thy prayer-mat of sincerity; the Koranic scripture of honest and legitimate earning. Be modesty thy circumcision, noble conduct thy Ramadan fast - Such a Mussalman shouldst thou be. Be the Kaaba thy good deeds, truth thy preceptor; Good actions thy Kalima and Namaz. Make thy rosary of what pleases God: Thus, saith Nanak, will thy honour before God be vindicated.

In another hymn Gurū Nānak elaborated the five daily prayers of a Muslim. A true Muslim follows the Muslim code of conduct and perform Namāz five times a day to remain attuned to the will of God (Allāh). The prayer without virtuous way of life is hypocrisy which is not accepted in the teachings of any prophet of the world. Gurū Nānak stressed on the truthful way of life and he described the true meaning of Namāz in Islām:

*Pañji nivājā vakhat pañji pañjā pañjē nāu.
Pahilā sachu halāl dui tījā khair khudāi.
Chauthī nīati rāsi manu pañjavī siphati sanāi.
Karaṇī kalamā ākhi kai tā musalamāṇu sadāi.¹⁹*

Five are the Muslim prayers; five their appointed hours, five their names. These be the true prayers: Truthfulness is the first legitimate earning the second; the third prayer to God for universal weal. The fourth is sincerity of heart and mind; the fifth, laudation of God. Recite the Kalima of noble acting - Thus may one be truly called Mussalman.

The message of Gurū Nānak emphasized the need to overcome ego and to follow the path of God. Submission is the only way on this path but it does not mean that there is no need of deeds. Good deeds shape conduct and character which uplift the socio-spiritual level of life. Gurū Nānak believes in the law of *karma* and doing good to others is supreme which gives satisfaction and boosts morality. The purpose of every deed should lead to the welfare of humanity. He addressed all socio-religious leaders of his time and instructed them to lead a life true to their religious ideal. Focusing on their traits, he said he alone is a *yogī*, who understands the way. By Gurū's grace, he knows the One Lord. He alone is a *Qāzī*, who turns away his mind from the world, and who, by Gurū's grace, remains dead while yet alive. He alone is a *Brāhmin*, who contemplates God. He saves himself, and saves all his generations as well. One who cleans his own mind is wise. One who cleans himself of impurity is a Muslim. One who reads and understands is acceptable. Upon his forehead is the Insignia of the Court of the Lord.²⁰

Gurū Nānak wanted people to recite the name of God with purity of mind and heart. For him the Truth is higher but truthful living is higher than Truth. Our outer garbs and mere talk of the religious values lead us nowhere until and unless we follow them in our deeds. Mere idol worshipping and bathing at pilgrimage centres cannot liberate us nor lead us to heaven. Even if anybody makes donations with ill-gotten earning he will suffer consequences as is evident from the *Bānī* of Gurū Nānak:

Jē mohākā gharu muhai gharu muhi pitarī dēi.

Agai vasatu siñāñīai pitarī chor karei.

*Vadhīahi hath dalāl kē musaphī ēh karēi.*²¹

Should a burglar rob some house, and out of his booty offer charity in his manes' name; In the hereafter shall the offering be recognized, and the manes be branded as thieves; and Judgment shall be that the mediator's hands be chopped off.

The above quoted hymn of the Gurū explores that the vices attract swiftly and, sometimes, people follow the path which is short but leads to evil. The opportunities come in life but with riddles which should be come over by earnestness and diligence. The need is to follow the path of righteousness which leads towards the ultimate goal of life. It is believed that the people living a righteous life remain free from the worldly sufferings. It does not mean they do not suffer, but they face all worldly sufferings accepting them as the will of God. He

who follows righteous path despite any worldly suffering is called Gurmukh (an ideal man) in Gurbānī. Gurmukh, in the views of Gurū Nānak, is ever imbued in the love of God and eliminates hate and envy.²²

Gurū Nānak is Gurmukh, as stated in *Vāran Bhāi Gurdās*, who spoke against the tyranny and injustice of the ruling and priestly class and led humanity to the path of God without any worldly fear. He visited the religious places of Hindūs and Muslims and made a dialogue with the priestly class, against whom we cannot think to speak of even today, and enlightened them to the path of God. He raised his voice against the invader Bābār who, in one of his expedition in 1520 during the reign of Lodhī dynasty, very cruelly molested the people of Eminābād, now in Pakistān. Gurū Nānak and his companion Mardāna were arrested and kept along with other prisoners. In the prison they were made to grind the corn but the soldiers and the captives were surprised to see the Chakkī (hand-driven millstone) of Gurū Nānak revolving by itself. The news reached Bābār and he came to see the miracle. He was impressed by Gurū Nānak and wanted to set him free but the Gurū refused to leave unless other prisoners were also set free. Before leaving the prison with other prisoners the Gurū instructed Bābar to remain just to the people. A Gurdwārā at this place commemorates the incident. Gurū Nānak recorded the whole scene in his hymns commonly known as Bābaravāṇī, derived from a line of his hymns - *Bābaravāṇī phiri gai kuiru na rōṭī khāi*. There are four hymns, related to this incident, at different pages of Gurū Granth Sāhib. Gurū Nānak spoke truth at the time when nobody dared to do so.

Gurū Nānak gave the message to live in harmony. He preached love and mutual-respect. God is the creator and the ultimate goal of life is to get liberated from worldly pursuits but it is not possible without treating His creatures as equal. The distinction in the name of so-called caste and class leads towards bondage. The unity in the name of God brings people together and creates a common platform where there is no place for intolerance and disrespect. Gurū Nānak provided a basis for the unity of mankind divided in the name of so-called castes and creeds. He stressed nobody is high or low before God and everybody should be treated as equal. In one of his hymns he declared:

*Nīchā andari nīch jāti nīchī hū ati nīchu.
Nānaku tin kai saṅgi sāthi vaḍiā siu kiā rīs.
Jithai nīch samālīani tithai nadari tērī bakhasīs.*²³

The lowest among the low-caste; those still lower and contemned - Nanak is by their side; He envies not the great of the world. Lord! Thy grace falls on the land where the poor are cherished.

Gurū Nānak initiated a dialogue with every section of the society without any distinction of their status, colour, race and geographical area. He considered every human being a creation of God and there is no need to discriminate with anyone. The purpose of the dialogue was to bring everybody on the path of God and to create a sense of service toward others. Everybody should shed his ego or false pride and come close to others for wider ecumenical understanding.

Gurū Nānak advocated the freedom and liberation of women. She was forced to sacrifice her life on the pyre of her husband. Gurū Nānak opposed the antagonistic attitude toward her. The Gurū considered women as equal to other members of the society. He said continuity of human race is not possible without women. why she be called inferior, who gives birth even to kings.²⁴

In the last phase of his life the Gurū settled at Kartārpur, the town established by himself on the bank of river Rāvi now in Pakistān on Indo-Pāk border. He remained there for about eighteen years and started the way of life now followed by the Sikhs. Bhāi Gurdās commented on the life Gurū Ji had started at Kartārpur:

Phiri bābā āiā karatārapuri bhekhu udāsī sagal utārā.

Pahiri sasārī kapare mañjī baiṭhi kīā avatārā.

Ulaṭī gaṅg vahātōni gur aṅgadu siri upari dhārā.

Putarī kaulū na pāliā mani khōṭe ākī nasiārā.

Bāñī mukhahu uchārītai hui rusnāī miṭai andhārā.

Giānu gosāṭi charachā sadā anahadi sabadi uṭhe dhunakārā.

Sodarū āratī gāvīai ammrit vele jāpu uchārā.

*Guramukhi bhāri atharabaṇi tārā.*²⁵

Then Bābā (Nānak) returned to Kartārpur where he put aside his attire of a recluse. Now putting on a householder's dress, he sat splendidly on a cot (and executed his mission). He made the Ganges flow in the opposite direction because he chose Angad for heading the people (in preference to his sons). The sons did not obey the commands and their minds turned hostile and unstable. When Bābā uttered hymns, the light would spread and darkness dispel. Discussions for the sake of knowledge and the melodies of unstuck sound were heard there. Sodar and Āratī were sung and in the

ambrosial hours Japu was recited. The Gurmukh (Nānak) saved the people from the clutches of *tantra*, *mantra* of Atharvaveda.

Kartārpur was the main centre of Sikhism at the time of Gurū Nānak. After coming to this town he invited his family and started cultivation along with preaching the message of God. It was a new tradition in the Indian religious system in which the Gurū rejected the prevalent belief in Sanyās Ashram and held that family life was not a hindrance on the way to God-realization. Gurū Nānak resumed his normal worldly life alongside preaching the Divine message. He gave final shape to his compositions now comprised in Gurū Granth Sāhib in 19 Ragas (musical measures). His main compositions are *Āsā Kī Vār*, *Bārāmāha*, *Japu*, *Oaṅkār*, *Paṭī*, *Sidh Gostī*, *Vār Mājh* and *Vār Malār*. He established the code of socio-religious conduct for his followers. Laṅgar, sitting together in line at the same level for a meal, became inevitable for everybody irrespective his caste, sex, age and status. This was a new tradition started by Gurū Nānak to feed the needy, bringing people together and efface the differences. Now this tradition of Gurū Nānak has become the identity of the Sikhs throughout the globe. He continued his mission by appointing Bhāī Lehnā, later known as Gurū Angad, as his successor.

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5. *Kādī kūrū bōli malu khāi.*
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Jōgī jugti na jāṅai andhu.
Tīnē ujārē kā bandhu. Gurū Granth Sāhib, p. 662.
6. *ibid.* pp. 417-18; Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. II, p. 885.
7. *Saramu dharamu dui chhapi khaloe kūrū phirai paradhānu ve lālo*. Gurū Granth Sāhib, p. 722.
8. *Hau dhādhī vekāru kārai lāiā.*
Rāti dihai kai vār dhurahu phurmāiā.
dhādhī sachai mahali khasami bulāiā.
Sachī siphati sālāh kapaṛā pāiā. Gurū Granth Sāhib, p.150.
9. *ibid.*, p. 599; Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. II, p. 1263.

10. *Varan Bhāi Gurdās*, Var 1, Stanza 24. Eng. tr. by Prof. Jodh Singh, *Varan Bhāi Gurdās: Text Transliteration and Translation*, vol. I, p. 54.
11. Kharak Singh, *Gurū Nānak: A Prophet with a Difference*, p. 51.
12. *Sabadu Gurū surati dhuni chela*. Gurū Granth Sāhib, p. 943.
13. *Jaisi mai avai khasam ki Bānī taisara kari gianu ve lalo*. Gurū Granth Sāhib, p. 722.
14. Prof. Balwant Singh, *Gurū Nānak: His Status and Personality*, the paper was presented as an Inaugural Address at the Sixth South Asian History Conference held at Punjabi University, Patiala on 1-3 February 2019.
15. Max Arthur Macauliffe, *The Sikh Religion: Its Gurūs, Sacred Writings and Authors*, pp. liv-lv.
16. Harbans Singh, *Gurū Nānak and Origins of the Sikh Faith*, p. 221.
17. *Varan Bhāi Gurdās*, Var 1, Stanza 27. Eng. tr. by Prof. Jodh Singh, *Varan Bhāi Gurdās: Text Transliteration and Translation*, vol. I, p. 57.
18. Gurū Granth Sāhib, p.140; Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. I, p. 288.
19. *ibid.*, p. 141; Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. I, p. 289.
20. *So jogī jo jugati pachhāṇai.*
Gur parasādī eko jāṇai.
Kājī so jo ulaṭī karai.
Gur parasādī jīvatu marai.
So brāhamaṇu jo brahamu bīchārai.
Āpi tarai sagale kul tārai.
Dānasabandu soī dili dhovai.
Musalamāṇu soī malu khovai.
Paṛiā būjhai so paravāṇu.
Jisu siri daragah kā nīsāṇu. Gurū Granth Sāhib, p. 662
21. Gurū Granth Sāhib, p. 472. Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. II, p. 1002.
22. *Guramukhi vair virōdh gavāvai.* Gurū Granth Sāhib, p. 942.
23. *ibid.*, p. 15; Eng Tr. by G.S. Talib, Sri Guru Granth Sahib, vol. I, p. 37.
24. *Sō kiu mandā ākhīai jitu jammahi rājān.* Gurū Granth Sāhib, p. 473.
25. *Varan Bhāi Gurdās*, Var 1, Stanza 38. Eng. tr. by Prof. Jodh Singh, *Varan Bhāi Gurdās: Text Transliteration and Translation*, vol. I, p. 68.