

WHEN GURU NANAK CAME

The 15th and 16th centuries have a very important place in human history. It was a period of change, awakening, enlightenment, resurrection and revolt. The people had become fed up with the high-handedness of the priest class and their hollow rituals, materialistic outlook, meaningless ceremonies and spiritless worship. Great atrocities were committed in the name of religion. Ego is of several kinds. But the ego of religion is the most dangerous and develops even into human barbarities. This sets one religion against another and creates bad blood between man and man. The weak have to suffer at the hands of the strong. History tells us that early Christians in Europe had to suffer terrible tortures. They were herded together in an arena to face hungry lions. When the beasts tore them apart and began to eat them, the persecutor tyrants enjoyed the scene and acclaimed the play. Sometimes these Christian victims were tied to poles and lighted as torches in the Roman assemblies and banquets. Thus, the Romans satiated their religious egos. Similar and much more horrible and inhuman atrocities were committed in India in the name of religion. The shameful treatment meted out to the Sudras (today called scheduled castes) by higher castes were in no way less barbaric. This was also done in the name of religion. In the same way the atrocities, tyrannies and humiliating degradations inflicted on Hindus by bigoted Muslim rulers were also in the name of religion and to satisfy their egos. The person inflicting, by this arrogance of religious ego, these atrocities considered that he was performing a very noble and sacred function which would earn him a direct entry

to heaven. But in reality he climbed down to beastly animal level. It can only be an inhuman beast who can order a living human being to be placed in a boiling kettle, have red hot sand poured on another's head, flay people alive, remove their skulls and hack them limb by limb. Not only this, it is only such a beast of a man who can massacre small children and put them in their mothers' laps. Sikh history is an unending tale of such sufferings and sacrifices.

At that time, in the subcontinent, the Brahmin and the *Qazi* reigned supreme. The Brahmins had manoeuvred in such a way that the brainy and intellectual part of the masses was locked away in their self-seeking custody. The reading of scriptures and other books of knowledge and teaching to select pupils was their main function in life. No other caste could interfere in this matter. If a low caste person happened to listen to the *Ved Mantra*, red hot molten lead was poured into his ears. All others functioned as instruments only of the Brahmin priest. Even of the ruler, he was the undisputed adviser. Amongst the Muslims, even this camouflage was lifted. It was straight the *Qazi* himself who held court and tried cases and pronounced judgements.

The priest class amongst the Hindus and Mohammedans as well as Christians monopolized in their own way their different gates to heaven and salvation, where their followers could buy the admission tickets.

It was in this context that people revolted against the priest class. This change came about almost in every country in the world; in India, Asia, and also Europe, i.e., in Hinduism, Islam and Christianity. We find that in Europe great thinkers appeared in these two centuries, like Martin Luther (1483-1546) in Germany, Calvin (1509-1564) in France, Zwingli (1484-1531) in Switzerland, Hugh Latimer (1490-1555), Thomas Cranmer (1489-1556) in England, John Fisher (1459-1535), and Tindal (1656-1733) and Coverdale (1514-1568), who were modifiers of the testament. Consequently, those who protested against the Roman Catholic priests came to be known as Protestants. Amongst Muslims the movement of Sufism started.

In India, Bhagti Marg took its birth as a rebellion against

Brahmin priesthood. This was spearheaded by Rama Nand, Kabir, Nam Dev, Ek Nath, Jai Dev, Chaitanya, Valabh Acharya, Ravi Dass, Pipa, Sadhna, Beni, Trilochan, etc. This rebellion or awakening was in protest against formalism, ritualism and ceremonies shorn of spirit reality. This movement was a tirade against superstition and blind faith. All the old stale ideas, philosophies and formalities were trashed and recast. All this effort, this change and evolution was like churning curd, which brought forth the butter, in the shape of Sikhism.

Guru Nanak was born in 1469. The conditions in India which prevailed at that time can be known from Guru Nanak Dev's own words. In *Rag Asa*, he says :

No one feels compassion on simply seeing a person.

ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥

For, without "lubrication" no one will move.

ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥

The ruler administers justice when his palm is greased.

ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥

No one is moved in the name of God.

ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥

Nanak says : They have human forms and bear ostentatious names.

ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥

But their deeds are of dogs who wait at the door for food and orders.

ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥

This depicts the conditions of corruption and injustice prevailing at that time amongst the people as well as the rulers. This description would perhaps be even more appropriate for the conditions prevailing at the present moment.

As regards the political degradation, the Satguru says in *Asa di Var* :

Sin is the King, Greed the Minister, Falsehood the Mint-master.

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥

And lust the Deputy to take counsel with, they sit and

confer together.

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

About the subject people also, the Satguru has reprimanded, remonstrated the ignorant and disrespectful for foolish submission as such :

The blind subjects, out of ignorance, pay homage like dead men.

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥

The Satguru has also referred to the Hindu mentality of slavishness in the following words in *Asa di Var* :

They tie a loin cloth (ਧੋਤੀ), a sacrificial mark (ਟਿੱਕਾ), and rosary, yet live on those whom they call *Malechhas*.

ਧੋਤੀ ਟਿਕਾ ਤੇ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥

They perform Hindu worship in private, yet they read the scriptures of Mohammedans and mimic their manners :

ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥

The conditions then prevailing are very vividly and comprehensively mentioned in the following *Salokas* of *Asa di Var* :

Those who devour men, read the *Nimaz*.

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥

Those who ply the dagger have sacred thread on their necks.

ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥

In such people's houses, the Brahmins blow their Conches :

ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥

And they relish the same food.

ਉਨਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥

They trade in lies with the capital of falsehood.

ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥

And earn their livelihood by speaking lies.

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥

Decency and faith are remote from them.

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥

For, Nanak, falsehood prevails everywhere.

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

With all their sacred marks on the forehead and their loincloths tucked in behind,

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥

They are butchers of the world, with knives in their hands.

ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥

To be acceptable to the ruling class, they wear blue clothes.

ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥

They earn their living from those whom they call *Malechhas*; yet they worship *Puranas*.

ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥

They eat meat of a goat killed in the Mohammedan fashion with the unutterable words pronounced on it.

ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥

Yet, they allow no access to their cooking squares.

ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥

Having smeared a place for cooking purposes, they draw a line around it;

ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥

And sitting within, false as they are,

ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥

They say : Touch not ! Do not touch it !

ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥

For, this food of ours will be polluted.

ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥

But their bodies are already defiled with their foul deeds, zani *ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ* ॥

And their hearts are false even while they rinse their mouths.

ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥

Says Nanak, we should worship the Truth;

ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥

If we are pure, we shall obtain it.

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥

Thus, the Satguru has pointed out the weaknesses in both the rulers and ruled, Mohammedans and Hindus, and misguided people of every school of thought, irrespective of any class, creed or personality.

As a contemporary and an eye-witness, the Satguru has given a very moving and graphic account of the bloody happenings during Babar's invasion of India. He says in *Rag Asa* :

They who wore beautiful tresses and the partings of whose hair were dyed with vermilion.

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

Have their locks now shorn with scissors, and dust is thrown upon their heads.

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ, ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

They dwelt in their palaces; now they cannot find a seat in public.

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥

Hail, Father ! Hail !

ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥

O Primal Being, Thy limit is not known; Thou makest and beholdest the different phases of existence.

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸੁ ॥੧॥ਰਹਾਉ॥

When they were married, they appeared beautiful near their spouses;

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥

They came in their sedans adorned with ivory;

ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥

Water was waved round their heads, and glittering fans over them.

ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥

They had hundreds of thousands waiting on them sitting, and hundreds of thousands waiting on them standing.

ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥

Eating coconuts and dates they sported on their couches; ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥

But now chains are on their necks, and broken are their strings of pearls.

ਤਿਨ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥

Wealth and beauty which afforded them pleasure, have now become their enemy.

ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨ੍ਹੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥

The order was given to the soldiers to take and dishonour them.

ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥

If it pleases Him, He giveth honour; and if it pleases Him, He giveth punishment.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥

If they had thought of Him before, why should they have received punishment ?

ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥

But they had lost all thought of God in joys, in spectacles, and in pleasures.

ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥

When Babar's rule was proclaimed no prince ate his food.

ਬਾਬਰ ਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

Some lost their five times of prayer, others their hours of worship.

ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥

How shall Hindu women now bathe and apply frontal marks without their sacred squares ?

ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥

They who never thought of Ram are not now allowed even to mention Khuda.

ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

Some return to their homes; others go around and enquire about the safety of their dear ones.

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥

But some are destined to sit and weep in pain.

ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥

What pleaseth God, O Nanak, shall happen; What is man ?

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

Where are those sports, those stables, and those horses ?

Where those bugles and clarions ?

ਕਹਾ ਸੁ ਖੇਲ ਤਬੋਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥

Where are those who buckled on their swords and were mighty in battle ? Where those scarlet uniforms ?

ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰੜਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥

Where those mirrors and fair faces ? They are not to be seen here.

ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

This world is Thine, O Lord of the earth.

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥

In one moment Thou establishest and disestablishest;

Thou distributest wealth as Thou pleasest.

ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਂਈ ॥੧॥ਰਹਾਉ॥

Where are those houses, those mansions, and those palaces ? Where those beautiful seraglios ?

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥

Where are those easy couches and those women, a sight of whom banished sleep ?

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

Where is that betel, those betel-sellers, and those fair ones ? They have disappeared.

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

For wealth many are ruined; this wealth hath disgraced many.

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

It is not amassed without sin, and it accompanies not the dead.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

Him whom the Creator destroyeth, He first depriveth him of virtue.

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

Millions of priests tried by their miraculous power to restrain the Emperor when they heard of his approach.

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥

He burned houses, mansions, and palaces; he cut princes to pieces, and had them rolled in dust.

ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥

No Mughal hath become blind no priest hath wrought a miracle.

ਕੋਈ ਮੁਗਲੁ ਨਾ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੪॥

There was a contest between the Mughals and Pathans; the sword was wielded in the battle.

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

One side aimed and discharged their guns, the others advanced their doped elephants.

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

They whose letter hath been torn in God's court must die, my brethren.

ਜਿਨ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨਾ ਮਰਣਾ ਭਾਈ ॥੫॥

There are the wives of Hindus, of Turks, of Bhattis, and of Rajputs.

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥

The robes of some were torn from head to foot; the dwellings of others became their places of cremation.

ਇਕਨਾ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨਾ ਵਾਸੁ ਮਸਾਣੀ ॥

How could they whose beloveds came not home pass the night ?

ਜਿਨਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥੬॥

The Creator acteth and causeth others to act; to whom shall we complain ?

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥

Misery and happiness are according to Thy pleasure; to whom shall we go and bewail.

ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੇ ਹੋਵੈ ਕਿਸਥੈ ਜਾਇ ਰੁਆਈਐ ॥

The Commander is pleased in issuing His orders; Nanak, man obtaineth what is allotted to him.

ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥੭॥੧੨॥

Guru Nanak Dev so deeply felt the pain that he made a moving appeal to his Creator and even remonstrated with Him at the great suffering the people were put to. His mention about it is reproduced here :

Babar ruled over Khurasan and hath terrified Hindustan.

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥
 The Creator takes no blame to Himself; it was Death
 disguised as a Mughal that was let loose.
 ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥
 When there was so much slaughter and lamentation, and
 groaning, didst not Thou, O God, feel compassion ?
 ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥
 Creator, Thou belongest to all.
 ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥
 If a tyrant slays a tyrant, one is not angry;
 ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ਰਹਾਉ॥
 But if a ravening lion fell on a herd, its master should
 show his manliness.
 ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥
 The dogs (Lodhis of Delhi) have thrown away the
 priceless inheritance; when they are dead, no one will
 remember them with regard.
 ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥
 O God, Thou Thyself joinest and Thou Thyself separatest
 — lo ! This is Thy greatness.
 ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥
 If any one gives himself a great name and enjoys himself
 to his heart's content.
 ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨ ਭਾਣੇ ॥
 In the Master's view, he is as a worm which nibbleth
 corn;
 ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥
 But he who while alive is dead, may gain something, O
 Nanak, by repeating the Name.
 ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੩॥੫॥੩੯॥
 Then again in *Rag Tilang*, the Satguru movingly describes :
 As the word of the Master comes to me, so do I make it
 known, O Lalo.
 ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥
 Bringing a wedding party of sin Babar has descended
 from Kabul and demands by force “wealth and country”

as bride.

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥

Qazis and Brahmins are swept aside, the devil presides over marriage service.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥

Muslim women read the Quran, and in suffering call upon God.

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥

Hindu women of high or low castes all meet the same fate.

ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿੰਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੇ ॥

They sing the paeans of murder, O Nanak, and smear themselves with saffron of blood.

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੇ ॥

Nanak sings the praises of the Master in this city of corpses, and expresses his thoughts.

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥

He Who created all and assigned them different positions, looks on them sitting alone unattached.

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੇਲਾ ॥

True is the Master, true His decision, and true also His command.

ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥

When bodies shall be cut like shreds of cloth; Hindustan will remember what I say.

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥

Coming in '78 (*Samvat* 1578) departing in '97 (Mughal Humayun left - A.D. 1540 *Samvat* 1597) and then shall arise another disciple of a hero (Sher Shah Suri took over).

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥

Nanak utters the Word of the True One, for now is the time to proclaim the Truth.

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥੨॥੩॥੫॥