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INTRODUCTION

The Department of Guru Nanak Studies was set up in 1971 with the objective to make provision for the study and research on the Life and Teachings of Guru Nanak Dev and their cultural and religious impact in the context of Indian and World Civilizations.

To implement this objective, besides other academic activities, *Journal of Sikh Studies*, a referred Journal was introduced in 1974 under the sublime guidance of Prof. Pritam Singh, the Founder Head of the Department of Guru Nanak Studies. Earlier this journal was bi-annual but from 2007, as per university publication policy, it has been published annually. The main focus of this Journal is on different aspects of Sikh Studies and Punjab Studies and it comprises of research papers of scholars expertise in their field and also research scholars. This Journal is a regular feature of departmental academic activities till date and has gained recognition among Journals of National and International repute. No separate subject-wise index of this journal has published till date, though author wise index from 1974-1976; 1974-1979 and 1974-1996 as prepared by S. Raghubir Singh Tak and Dr. Sabinderjit Singh Sagar is available in the respective issues of the journal.

We, the Faculty members of the Department of Guru Nanak Studies wish to bring out a small booklet in the form of *Subject-Wise Index of Journal of Sikh Studies (1974-2015)* covering sixty bindings in the last forty-one years. This comprehensive subject-wise index is divided in four parts. The first part includes general themes relating to different aspects of Sikh Studies viz., Sikh Philosophy, Sikh Religion, Sikh History and Punjab Studies, Sikh Literature, Sikh Culture, Sikh Social Concerns, Sikh Institutions, Sikh Politics, Sikh Art and Architecture, Sikh Religious Texts. The second part comprises of articles relating to Sikh Gurus,

Bhagats and Prominent Sikh Personalities. The third part contains articles relating to Modern Issues, Comparative Study and Field-Work. The fourth comprises of the Book Reviews of about ninety-nine books reviewed by scholars and published in this Journal.

This brief booklet will be of immense value for the scholars and researcher working in the field of Sikh Studies. I am grateful to all faculty member for their valuable suggestions and especially to Mrs. Sandeep Kaur Brar for her assistance and dedication in preparing this subject-wise index of the Journal of Sikh Studies.

Prof. Shashi Bala

EDITORIAL

The Department of Guru Nanak Studies was set up in 1971 with the objective to make provision for the study and research on the Life and Teachings of Guru Nanak Dev and their cultural and religious impact in the context of Indian and World Civilizations.

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The present volume of the journal is divided into two parts; the first part comprises of eleven articles relating to spiritual, philosophical, social, political and literary aspects of the Sikh Studies; and the second part includes Subject-Wise Index of Journal of Sikh Studies (1974-2015) covering sixty volumes published during the last forty-one years. No separate subject-wise index of this journal has published till date, though author-wise index from 1974-1976; 1974-1979 and 1974-1996 was prepared by S. Raghubir Singh Tak and Dr. Sabinderjit Singh Sagar which is available in the respective issues of the journal.

The Faculty members of the Department of Guru Nanak Studies felt the need to bring out a comprehensive subject-wise index of this journal which will certainly prove to be ready reference for the research scholars. This index provides information in four ways; the first part includes general themes relating to different aspects of Sikh Studies viz., Sikh Philosophy, Sikh Religion, Sikh History, Punjab Studies, Sikh Literature, Sikh Culture, Sikh Social Concerns, Sikh Institutions, Sikh Politics, Sikh Art and Architecture, Sikh Religious Texts; the second part comprises of articles

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We, the faculty members of the Department of Guru Nanak Studies, are grateful to all the scholars and research fellows who have contributed their articles for this journal and also those scholars who are members of advisory board and others who have reviewed the articles by giving their valuable suggestions from time to time. I am also thankful to Mrs. Sandeep Kaur Brar for her assistance and dedication while preparing this subject-wise index of the Journal of Sikh Studies.

Shashi Bala (Prof.)

IDEA OF PEACE IN SRI GURU GRANTH SAHIB

Prof. Gurmeet Singh Sidhu

In the context of religion and violence, peace studies highlight three main views. First, violence is inherent in religion and war against others is justified on the basis of the religion. Second, religion does not create violence or war rather peace is the real aim of the religion. Third, religion neither creates war nor justifies but it depends on how people interpret the religion. In this paper we will try to understand vision of peace through Sri Guru Granth Sahib, which is a scripture of the Sikhs. The entire Sikh community respects Sri Guru Granth Sahib as the spirit of Guru. The utmost respect to the Guru is seen in the life of the Sikhs. The Guru gives sacred energy and Guru is the charisma that creates sacredness. The Sikhs meet their Guru in the *Gurdwârâ* (house of the Guru). The Guru unites and guides the *sangat*. The Sikhs have learnt this from the oriental legacy of showing respect to high dignitaries like the kings. As per Sikh tradition, *Satgur(u)* is the King of kings. His powers are supreme because He is Creator. Being a Creator he protects and gives freedom and security. *Gurbânî* tells that all kings, even the world is not stable. Only *Akal Purakh* is everlasting. His crown is true and eternal. All human beings are equal to Him. Such real King is not a person. *Gurbânî* enlightens to obey His will (*hukam*). *Gurbani* is a message of Guru (*Sabad*) and Sri Guru Granth Sahib is complete compilation (*Granth*) of *Shabad*.

The structure of the *Granth* is unique because it is a sacred anthology of teachings that gives an analogous thought of oneness. The Guru tells that *Bani* is one that enlightens His oneness. *Gurbânî* is a revealed message which is common for all. Thus, the *Granth* is not reserved for the Sikhs, it is also a scripture of humanity. It is open to all because it is a *Shabad-Guru*. Generally, Guru means a guide, teacher or light, but for the Sikhs as Guru Nanak says, Guru is *Sabad*. The *Sabad* is true Guru (guide/sacred light) which guides to find the path of peace. A noble idea of peace is depicted in this holy book that is possible by the grace of *Waheguru*. *Waheguru* is a phenomenal God. *Gurmukhî* word *Wah(u)* means limitless. *Waheguru* grants happiness, joy, freedom, pleasure and spontaneous poise. Therefore, Sikhism deals the question of peace on

two different levels. First, in Sikhism individual finds peace with his or her commitment with *Waheguru*. The complete submission to *Waheguru* inspires to serve for others because in union of limitless God a devotee receives His attributes. Secondly, real commitment makes the person free from fear. Such liberation constructs true character. Thus a person who lives under the guidance of *Satgur(u)* (True-Guide) is capable of forsaking egoism, which is the main cause of violence.

Gurbani as holy light illuminates the mind. A person who receives the grace of the Guru attains His peace. *Gurbânî* deals with the issue of peace on two levels; personal and social. A being finds inner peace by his or her personal experience. *Gurbânî* teaches us how to purify the mind from bad deeds. On the personal level, war against others is not an aim of Sikhism. However war against injustice is justified for social cause. But war is not an alternative rather it is a last option. It is important to note that the entire text of Sri Guru Granth Sahib enlightens us to live in peace. Moreover, its structure itself gives a message of co-existence and peace.

1. Emblem of Peace

Sri Guru Granth Sahib has a special status among the world scriptures because the Sikhs believe that Sri Guru Granth Sahib is living eternal Guru which is guiding them. Its holy message makes mind and body cool and squashy. Whoever follows its teachings recognizes the grace of *Waheguru*. In this world every religion has own scripture that address to a particular religious community. However, the scripture of the Sikhs is not reserved for any specific community. "In this respect the interfaith dialogue initiated by the Guru from the prominent part of the ideology of Sri Guru Granth Sahib is that people of all religions are convinced to shed everything which does not include becoming truly religious i.e. to have peaceful love and obedient relationship of man with God because anything other than love mars the peace of the self and its relationship with God."¹ Sri Guru Granth Sahib gives freedom to discover peace and recognizes various paths for the same. Pluralistic nature and structure of this holy text gives a message of modesty, brotherhood, love, and peace. The structure of its composition itself is an emblem of peace. Specific features of this text are directly linked with peace. Guidance of the Guru shows the path of peace. Sri Guru Granth Sahib is a sacred treasure that gives peace. It is not possible to explore its mystical meanings however we try to note some important features that are directly linked with peace phenomenon.

1.1. *Sabad Guru*: As per Guru *Sabad* is Creator, which is formless but resides in all forms. Therefore as per Sikhism, God is not a being rather He is Creator of beings. Guru Nanak clearly writes that His Guru is *Sabad*. In the experiences of Guru, the spirit (*Jot*) of Guru is more important than body. Guru Nanak has transferred his Guru-Jot to his disciple Bhaî Lehnâ. By Guru-jot, disciple (Bhaî Lehnâ) of Guru becomes Guru Angad and Guru Nanak bows his head in the respect of his Guru. The transfer of Guru-jot is a new mystical experience of Guru, because by *Sabad*, Bhaî Lehnâ becomes Guru Angad (part or *jot* of the Guru). As per Sikh experience, Guru and the disciple (Sikhs), God and Guru have phenomenological relations. Indeed, without the Guru, liberation (*Mukti*) or peace is not possible. The true Guru, *Satgur(u)* shows the path of truth. He guides the humankind to cross the ocean of worldliness. Thus, *Sabad* or scripture (Sri Guru Granth Sahib) is the Guru for the Sikhs. Sri Guru Granth Sahib, the holy *Granth* (scripture), contains the divine ‘*Sabad*’ (hymns) of those mystics who have experienced the God. In the form of *Sabad*, that experience is of living as Guru. Thus, the physical form of the Guru or body is not important because the spirit of God (*Sabad*) is Guru. In Sikh tradition real Guru is not a being or human body but *Sabad*. Sri Guru Granth Sahib is a sacred and revealed *Bânî* that has directly come from God, as per Sikh thought *Sabad* (*Bânî*) is a form Guru that is equal to God. Fifth Guru, Guru Arjan writes *pothî paramesvar kâ thân*. Tenth Guru, Guru Gobind Singh has transferred His Guru Jot to the *Granth*. He orders to all Sikhs that the *Granth* should be regarded as the living/eternal Guru. After the tenth Guru, Sikhs discover the *Jot* of Guru in the *Granth*. Sri Guru Granth Sahib is model of living Guru that is beyond time and space. Sri Guru Granth Sahib begins with the *Mool Mantra*, the basic statement of belief; there is One Supreme Being, the Eternal Reality, The Supreme Being is the Creator, without fear and devoid of enmity, immortal, never incarnated, self-existent, attained by grace of Guru. It is common vision of God that unites all religions on one platform. As per Sikhism, God is One, Himself appears in multiple forms. Oneness of God in the form of *Ek Onkâr* (t) is one. He is *Kartâ Purkh*, *Waheguru*, and Creator of everything. He is One. As per Guru, *Waheguru* has singular as well as plural nature. His monotheistic form is unique because He gives equal importance to all forms. *Waheguru* is one but his oneness provides

multiple experiences of happiness. He is one source but does not subjugate others. His openness is very important to maintain peaceful environment. Pluralistic model of monotheistic God is open to all and recognizes various faiths and their identities. The true believers of such God do not hate any faith rather they protect their human rights and religious freedom.

- 1.2. *Symphony of Text*: It is the only scripture, which has been written by various contributors who belonged to different faith traditions. However, all give a same message of peace. Sri Guru Granth Sahib contains the compositions of various spiritual personalities belonging to different faiths, cultural and linguistic backgrounds. The *Granth* contains the *Bani* (compositions) of six Gurus, fifteen *Bhagats* (mystics), eleven *Bhatts* (traditional singers) and three Sikhs. The multiple compositions of the *Granth* gives unified message of Truth and truthful living. Contributors from different parts, have shared their mystical experience of peace in this *Granth*. Sheikh Farid was a Sufi saint of 12th century who has contributed four *Sabads* and 130 *salokas*. Bhagat Kabir was a prominent saint of medieval times whose *Bani* is contained in Sri Guru Granth Sahib. Similarly *Bani* of Bhagat Ravidas, Bhagat Jaidev, Bhagat Nâmdev, Bhagat Trilochan, Bhagat Paramânda, Bhagat Sadhnâ, Bhagat Benî, Bhagat Ramânand, Bhagat Pîpâ, Bhagat Dhanâ, Bhagat Bhîkan, Bhagat Surdâs is included in the *Granth*. Devotees give equal respect to the *Bani*, for them *Bani* of various writers gives one message of God. They believe *Bani* as sacred symphony of one reality. The structure of text is a unique model of interfaith dialogue.
- 1.3. *Original Message*: Sri Guru Granth Sahib is the only scripture that has been originally written by the contributors. Majority of scriptures have been taken in written shape from oral traditions. Many of them have been prepared by their followers. This *Bani* is a direct revelation. Guru and various contributors wrote directly. In addition to the *Bani*, this *Granth* has been written, collected and edited by the Guru himself. Fifth Guru, Guru Arjan compiled and edited the *Bani* of various authors. Guru has incorporated the sacred writings originally as he received from his ancestor Gurus. He writes about his experience of *Banis* "The *Bani* of His Word emanated from the Primal Lord. It eradicates all anxiety"² The founder of Sikhism, Guru Nanak sang his *Bani* and people who came to listen felt themselves in joy in the presence of the Guru. Guru Nanak composed

Banî and collected the *Banî* of various mystics. Bhâi Gurdâs was contemporary of Guru Nanak and Six Gurus. He was also copier of Sri Guru Granth Sahib. He notes that Guru Nanak carried a book under his arm whenever he went on world tours. In addition to this *Janamsakhîs* (biographical stories) give same information that Guru Nanak collected writings of various mystics. Guru himself writes about the nature of *Banî*, “As you inspire him to speak, O Lord, so does servant Nanak speak”³ It is important to note that multiplicity of one text presents a common spirit of One God. Guru Arjan writes, “He Himself is the One and He Himself is the many”⁴

- 1.4. *Structural Harmony*: The structure of Sri Guru Granth Sahib itself presents a paradigm of harmony because it is based on *ragas* (musical meters). Music is an art or form of vocal and instrumental sounds which produce harmony. Sri Guru Granth Sahib is the only scripture based on *ragas*. Moreover its poetical radiance and dialogical form produces a peaceful environment. The listeners of *Banî* enter in sacred world and they feel calmness. The entire text of the *Granth* is a collection of divine words and each word gives a message of same spirit. The structure of Sri Guru Granth Sahib has mainly three parts and is organized in accordance with specific *ragas*. The first section (pages 1–13) is *Nitnem Bânî*, contains *Jap(u)*, *So Dar* and *Sohilâ Banî* called *Nitnem Bânî*. The lengthy second part is *ragbadh Banî*, which is based on 31 *ragas* and 30 sub *ragas* (pages 14–1352), and the third and final part is a short epilogue containing miscellaneous compositions (pages 1353–1429) and last page (1429–30) is *Ragmalâ*. The *Granth* has a sequence of *ragas* as; 1. *Sri raga*, 2. *Majh*, 3. *Gauri*, 4. *Asa*, 5. *Gujari*, 6. *Devagandhari*, 7. *Bihagara*, 8. *Vadahansu*, 9. *Sorathi*, 10. *Dhanasari*, 11. *Jaitasari*, 12. *Todi*, 13. *Bairari*, 14. *Tilang*, 15. *Suhi*, 16. *Bilaval*, 17. *Gond*, 18. *Ramkali*, 19. *Nat Narain*, 20. *Mali Gaura*, 21. *Maru*, 22. *Tukhari*, 23. *Kedara*, 24. *Bhairau*, 25. *Basant*, 26. *Sarang*, 27. *Malar*, 28. *Kanara*, 29. *Kalian*, 30. *Prabhati*, 31. *Jaijavanti*. These *ragas* are also a base for editorial design of the *Granth*, Guru has placed *Bânî* accordingly to the *ragas*.
- 1.5. *Oneness*: Sri Guru Granth Sahib is a *Granth* (volume) of 1430 pages, which contains *Bânî* of 35 mystical personalities based on 31 *ragas*. However entire *Bânî* has a status of Guru and the Sikhs give equal respect because they believe that *Bânî* comes from God.

Founder of Sikhism Guru Nanak (1469-1539) writes his experience “O Lalo, I am uttering whatever comes from Master”⁵. In fact different mystics have received their *Bânî* from same source and compositions give a same message of Oneness of God. *Bânî* tells that One God gives peace. *Bânî* grants belief in Oneness that is source of Peace. Third Guru, Guru Amardâs writes, “One can get everlasting peace from *Bani*”⁶ The *Bânî* of different mystics gives a message of brotherhood and commonness. The *Bânî* tells that we all have come from the same spirit and there is no other. So, the universal spirit of *Bânî* is important to build a peaceful culture. This scripture is a lively example of interfaith dialogue and a model of co-existence and world peace. The Gurus suggested that we should be true to our own faiths. Guru teaches that all faiths are respectable because they lead to the One Truth. Sri Guru Granth Sahib tells:

Some call Him, Raam – Raam,
and some call Him – Khudaa-i.
Some serves Him as - Gusain, others as Allah.
He is the cause of causes, generous Lord.
He showers His grace and Mercy upon us
Some bathe at sacred shrines of pilgrims,
and some make the pilgrimage to Macca.
Some perform devotional worship services,
and some bow their heads in prayer.
Some read the Vedas, some the Koran.
Some wear blue robes and some wear white.
Some call themselves Muslim, and some call themselves Hindu.
Some yearn for paradise and others long for heaven.
Says Nanak, one who realizes the *hukam* of God's Will,
knows the secrets of His Lord and Master.⁷

As per Guru, Oneness of God is unique because of its multifarious nature. By joining this truth a being fulfils multiple desires. His experience is *Vismâd* (wondrous happiness). The *Vismâd* is a mystical music full of joy. It is a harmony of multiple sounds, which provides sacred peace. In this experience mind enjoys happiness and feels itself in peace. *Vismâd* is a sacred vibe; at this stage a being feels himself in union with God. In

this sacred union a being merges in this energy, which is unending source of peace. As per Gurbhagat Singh, “*Vismâdic* space of multiple sounds, knowledge, forms, colours and ways is different from the space of Shankara’s one-folded Brahman or the ‘Verily one’ Allah of Qur’an. It is the Truth Realm or *Sach-Khand* from where *Nirankar* (formless) watches His own creation in the joy of His kindness”⁸ Gurbhagat Singh further traces a model of sacred capital and he discovers its connection with peace. According to him, *Gurbanî* creates a new model of life as well society. He writes, “For peace and freedom from anxiety, Sri Guru Granth Sahib, has pointed out the possibility of re-organizing the society of *Sukh* an analogue/correlate of the *Vismâdic* universe - the universe of joyous wonder, and beauty with ceaseless song and celebration. It will trade to generate capital that is sacred and belong to ‘the beloved.’”⁹ *Gurbanî* is a song of beloved and whole of His creation is singing in His honour. Whoever finds His sacred adore of *Naam* lives in peace. Guru Râmdâs tells that *Bânî* is Guru and Guru is *Bânî*. Thus, *Bânî* and Guru both are same. The sacred union of both gives us *Amrit* (Nectar). This *amrit* is a sacred treasure of *Nâm*.

2. Symbol of Peace:

In Sikh thought, peace is not a situation or condition after war or against war rather it is a mysterious aim of life. Mystery and peace both are common features of religion. A being in peace feels and enjoys a lot but he or she cannot express it in words. We are able to explain our physical experiences. Indeed, peace gives relaxation, contentment, joy and comfort but these are biological levels of peace. Sometimes a being discovers mental peace from pain also. A devotee shows commitment and finds peace when he passes through the process of torture. Sikhism has a rich tradition of sacrifice. As per *Gurbânî*, a warrior fights for him or her faith. A real devotee sacrifices his or her life but does not turn his or her from the field. Guru has set such a model of sacrifice and commitment to his faith. Fifth Guru, Guru Arjan is known as a King of martyrs. He was in peace while facing different kinds of tortures. A devotee feels attached to his or her Beloved. They wanted to stay forever and separation from Beloved gives pain to them. Devotees seem uneasy in the search of Beloved, however they find peace by memorizing their Beloved. Fourth Guru, Guru Râmdâs writes, “Without the Lord, I cannot live for even a second like addict who dies without his drug. I die without the Lord”¹⁰ Guru Arjan writes about his attraction towards the Guru, “When I could

not be with You for just one moment, the Dark Age of *Kali Yuga* dawned for me”¹¹

We have noted that the word *Shântî* of Punjabi language gives the meanings of peace. However, word *Sîtal* (cool, coolness, and calmness, spontaneous or natural harmony) has symbolic meanings of peace. We can understand it in the opposition of fire or violence. In Sri Guru Granth Sahib, *mâyâ* or fire is symbol of violence. The fire of ego creates tension in life. Uncontrolled fire of ego (which is character of *mâyâ*) creates disorder and imbalances. Fire of *mâyâ* (violence) spreads everywhere, none can control it; however by the guidance of true Guru it can be controlled. By His grace a person kills his or her inner evils. Guru Arjan thanks to the God as, “Giving me your hand, you saved from the terrible fire, when I sought your Sanctuary”¹² Fire of evil creates tensions and anxiety in mind. The *Satgur(u)* (True Guru) shows the path to pass the ocean of fire. By getting liberation from *mâyâ*, devotee’s soul sings in His praise, “You care for me, and bless me with total peace, You Yourself cherish me.”¹³ *Gurbani* does not reject *mâyâ*, rather Guru tells how to control it. As per *Gurbânî*, *Nâm* controls this fire. The Guru converts it into *amrit*. Same (controlled) fire serves the society. *Mâyâ* is like energy, its controlled form becomes useful. However the same uncontrolled fire becomes destructive and dangerous. Therefore it depends on us how we use it. By taking *amrit* a devotee feels in peace and he lives in joy and finds that his desires are fulfilled. His mind and body come in balance because the fire within has been quenched. Kapur Singh writes that Sikh Gurus have changed the previous concepts for the welfare of society:

In Sikhism, the term *mâyâ*, is retained but it is interpreted otherwise so as to make it not a category of existence, but a mere stage and plane in the involution of the spirit. The result of this re-interpretation is replete with tremendous consequences for the practical outlook of man¹⁴.

Sikh Gurus make it necessary that the highest religious discipline must be practiced while remaining active in socio-political life. In the union of Guru, life becomes fruitful. Fifth Guru, Guru Arjan writes, “Fruitful is that day, and beauteous is that night, and countless are the joys, celebrations and pleasures”¹⁵ Therefore, a being can discover peace by the grace of God. *Gurbânî* makes it clear that *Gurmukh* (Guru oriented) lives in peace and *manmukh* (egocentric) burns in the fire of *mâyâ*. As per *Gurbânî*, *manmukhs* are unsighted people. They do not know the reality. Sightlessness

is a symbol that shows unawareness of *Nâm*. The minds of such people are attached to *mâyâ* and they cannot attain peace. Third Guru Râmdâs writes, “The blind, self-willed *manmukh* is consumed by burning rage; without the *Sabad*, peace is not obtained”¹⁶ As per Guru *manmukh* is like a worm which is addicted to poison. In this sense *manmukh* is blind, burns in the fire of *mâyâ* and eats poison. Blindness, fire and poison create uneasiness, anxiety and violence.

Fire of ego (violence) burns the body. Water controls the fire and makes peace possible. Guru uses water as a symbol for peace, it is formless and we can give it any shape. The nature of water is cool and formless. Indeed cooling in hot weathers becomes a sign of peace. However *Bânî* presents different symbols beyond weather. *Gurbânî* tells, “Winter season is not cool, O Nanak only the holy friends of the noble temper are cool and clam”¹⁷ In this symbolic sense, Guru Amardâs prays as, “Oh God save the burning world through anyway by bestowing your kindness”.¹⁸ For this burning world there is a need of *amrit* (coolness) *Nâm*, which is *Bânî*. *Gurmukh* is an enlightened person takes *amrit* and obeys the *Hukam* (order) of the God.

To overcome religious conflicts it is essential to understand the true spirit of the religion. The Sikh religion teaches about the real contemplation to God, which gives wondrous happiness. The people who attain such status of spirituality love humanity. Their devotion to God makes them humble and gracious. Experience of God gives them peace. However, as per *Gurbânî* it is beyond our expressions. Water is a symbol of humbleness and peace. Generally we use water to control the fire. In this discourse fire is symbol of war or violence. “My burning agony ended, my mind at sight of the holy Master is cooled”¹⁹ “Then mind and body is in poise and peace and the fire of desire quenched.”²⁰

Rudolf Otto notes some important features of religious experience as; “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him”²¹ *Gurbânî* tells us that the real religion is love and God loves everyone. *Waheguru* is a wondrous God. He is kindhearted because He is source of love. His love cannot be seen but can be felt. For example good and evil are in ourselves and only we know about it. Others do not know what is happening in our mind. Similarly people do not know the faith of others and they try to impose their own faith. Imposition becomes cause of conflicts. To overcome such kind of rigidity, Sri Guru Granth Sahib tells

that people may be different by the faith but all human beings have one spirit. A person who believes in the true spirit of religion, he or she does not hate anybody. Through this true message the Guru unites people on one platform. This platform is not all-inclusive rather it is pluralistic. Sikhism endorses the right of every person and religion. It is common because “the System of thought (Sri Guru Granth Sahib) did not start in opposition to a particular religion nor it start as the stream flowing from in between any two religious traditions of divergent nature and origin. It is rather an independent thought system providing general surface to meet the truth yet the peaceful relationship with all the religious systems and communities is very well maintained. This is the truth given to the religious persons of the world as a whole”²² Sikh thought emerges from mystical experiences of truth. In fact truth is singular as well as plural. Rather in the experience of *Sikhī* singularity and plurality both are same parts (sides) of one Truth. Sikh thought builds bridge between personal and impersonal, inner and outer world. In the view of *Gurbānī* even enemy becomes friend because for a true devotee there is no other. The Sikh thought creates a new dialogue beyond otherness. “The concept of limitless God is very significant for all because no religion can claim on such God. Everyone can attain true union with Him and thereby receives countless happiness. If someone creates limits or walls against others, such person cannot find His grace because God is free from all boundaries. God is beyond all forms rather He lives in His numerous forms and He has countless character.”²³ On the path of truth, Sikhism highlights positive peace by the teachings of equality, social justice, freedom and kindness.

3. Archetype of Peace:

Sri Guru Granth Sahib presents a unique paradigm of peace, which is different from the theories of non-violence and war. The model of Sikh peace builds combinations between personal and social peace. At personal level a being is free to recite and listen the *Banī* with true devotion. Guru tells that a true devotee, *Gurmukh* dies and lives with God. As per Guru, *Gurmukh* (Guru oriented) always lives in peace. Because the “*Gurmukhs* are imbued with the *Sabad* because of that they are at peace, having lost their self-conceit”²⁴ The main hurdle on the path of peace is ego. *Gurbānī* tells that anger/ego and unfulfilled sexual desires are more dangerous as these burn the body. Guru Nanak explains by the example of borax, which dissolve the gold. He writes, “Unfulfilled sexual desire and unresolved anger waste the body away, as gold is dissolved by borax”²⁵. *Gurbānī*

tells that one who merges in the *Sabad* shall never have to die again, his service is totally approved. Guru is like golden touch stone (*pâras*) that transforms the life. One who takes the grace of the Guru remains attached to the True Lord. The Guru has a mystical power “that makes the heart cool, poised, and brings joy everlasting”²⁶. Ego is main hurdle in the path of peace. The Guru tells a way to win over the evils of ego. “Joy-cooled are thereby body and mind, their fire assuaged. And while engaged in worldly pursuits, to one is Manifested the Divine incarnation of joy”²⁷. “Would body and mind be cooled and in love of the Lord be dyed”²⁸. “By the Master’s wisdom is the heart ever joyous, as is egoism repudiated and annulled”²⁹ *Gurbânî* lodges peace in the hearts of people. Even burning hearts cool down in the presence of *Bânî*. In true congregation (*Sat-Sangat*) devotees find mystical peace. Further the Guru tells that in the company of the holy we shall cross over the terrifying and difficult world-ocean. Moreover in this world we can live in peace but without *Sat-Sangat* no one finds peace. “By devotion to the Lord’s *Nâm* are body and mind joy-cooled and in serenity immersed”³⁰ “Then are body and mind made cool, wrath lifted. And with egoism annulled, in the supreme is the self absorbed”³¹

In contrast to this, true disciples of Guru find peace because they feel satisfied within. “Thereby is body and mind joy-filled (cooled), and realization of truth comes. Consider how water – weeds and the lotus in water differently behave”³² “My body and mind are in bliss (cool), as in the holy Preceptor’s Word (*Sabad*) am I absorbed”³³ “Thereby his mind and body in joy (cool), and poise he gets, Myself: laud the Lord in a way”³⁴ Therefore a person discovers peace from inner self and Guru guides for this. “The Guru brought my bride (peace) to my home (self) and I obtained total happiness”³⁵ Bride is a symbol of peace and home represents inner self. Bride feels joy and happiness in His presence. In this process devotee knows about the value of *sangat*. *Sevâ* of *sangat* is the most sacred duty. While participating in *sangat* a person finds peace. The Guru tells that we are responsible for serving the society because this world is holy creation of God and He resides in His creation. A person who takes this responsibility finds His happiness. Sikh thought does not create a division between personal and social peace. Invisible peace becomes visible in Sikh *sangat* and in Sikh *sangat* an individual attains invisible peace. By participation in the *sangat*, one can vanish his or her evils. Therefore, in this model negative and positive, personal and social, inner and outer peace are interconnected.

3.1 Personal Peace:

Sukhmani Banî in Sri Guru Granth Sahib specifically tells how to live in peace. The Sikhs call it as the psalm of peace. Basically this *Banî* helps to control the mind. According to Bhagat Kabir, a person who wins over the mind lives in peace. “Conquering the mind, one conquers the world, and then remains detached from corruption”³⁶ This being is projected in *Sukhmani Banî*, as a *Brahmgyânî*, who lives a routine life, however remaining *nirlep* (neutral) from secular world and he looks towards with a fair-mind vision. He does not differentiate between allies and opponents. *Gurbânî* tells about the qualities of such mystic as *mitar satar sabh ayk samâne jog jugat nesânî*.” He sees friends and enemies as all the same; this is the sign of the manner of Yoga.”³⁷ *Gurbânî* (Sri Guru Granth Sahib) makes it clear that peace resides in our inner self but due to lack of knowledge ignorant people try to find it in outer world. By the symbol of deer *Gurbânî* clears that the heavy fragrance of musk is within the deer itself, but he is confused and deluded and always shakes his horns looking for it. With this example *Gurbânî* explains the situation of peace seeker. A seeker discovers peace from inner self, through the grace of the Guru, who shows the path of peace. Fourth Guru, Guru Râmdâs explains his own experience as “Wandering, rambling and roaming through the forests and woods. I exhausted myself, and then in my own self (*Ghar*) the Perfect Guru saved me”³⁸

3.1.1. Love:

According to *Gurbânî* love is a path to attain God. A person, who loves God, loves everyone. Love is only the mean to control the fire of egoism. Love is an important mean to attain peace in life. Egoistic does not live in humanity, but the social responsibilities give peace. In reference to Augustine’s *confessional* faith John D. Caputo writes that “when we confess our love for something besides ourselves, (on one etymology) when we ‘bind ourselves over’ (*re-ligare*) to something *other*, which means something other than to ourselves, or (on another etymology) when we gather ourselves together (*re-legere*) and center ourselves on a transforming focus of our love”³⁹ Self love does not grant peace because an egoistic person lives in his or her own world. They do not know that different originalities have right of independence. An egocentric person does not care for others. He believes in his temporal power, which is not permanent. Such persons do not confess that their power comes from a greater power. A being has independent identity however he or she is a part of larger

or greater power “Something grander and larger than us comes along and bowls us over and dispossesses us. Something overpowers our powers, potencies, and possibilities, and express us to something impossible. Something makes a demand upon us and shakes us loose from the circle of self love, drawing us out of ourselves and into the services of others and of something to come”⁴⁰ *Gurbânî* tells that harmony with nature and others is a basic requirement of peace. Regarding this vision, the opening and ending lines of the Sikh prayer are very significant. Everyday entire Sikh *Panth* remembers first the *Bhagutî* (sword) a symbol of God. In the last, they beg to say that *Waheguru* may endow peace and prosperity comes to everyone.

Vision of Peace:

1. Inner Peace:

Inner peace and outer peace both are interconnected in Sikhism. *Gurbânî* tells that peace implies inside but ignorant people try to find it from outside. Guru Amardâs writes, “The self (*ghar*) within is filled with *amrit* (nectar, a spring of peace), but the self-willed *manmukh* does not get the taste of it. He is like a deer, who does not recognize its own musk-scent, it wanders around, deluded by doubt”⁴¹ Sri Guru Granth Sahib illuminates the mind and washes the dust of evils. By practicing the *Nâm*, *Gurmukhs* know that God resides within them. Guru oriented person follows the path of peace, but such persons are rare. The Guru further clears that the minds and bodies of the devotees are cooled and soothed and their tongues enjoy the sublime taste. Therefore to live in peace, *Sabad* is mean, by the *Nâm* wells up, through the *Sabad*, we are united in the Lord’s union.⁴² However a person can discover outer peace, while living inner (mental) peace. We can find such kind of peace in the company of the Holy. The God enlightened people feel this, to whom this subtle essence comes. Guru Arjan writes. “I dwell in peace in myself and I am at peace outside”⁴³ In this *Sabad* our inner-self (*Ghar*) obtains spiritual peace. It is also true in worldly life. A person who feels peace at his or her home also finds peace outside. Thus, peace is an experience of God. Being becomes humble and sober in His experience. “Sober religious person makes even of his religious peace a very sober thing. Danger still hovers in the air about it. Flexion and contraction are not wholly checked. It is sparrow like and childish after our deliverance to explode into twittering laughter and caper-cutting, and utterly to forget the imminent hawk on bough. Lie low; rather, lie low; for you are in the hands of a living God”⁴⁴.

Gurbânî tells that such mystical peace is not a transitory phenomenon rather mystic feels peace in all places and conditions. Guru writes about his experience of peace as, “Standing up I am at peace! Sitting down, I am at peace. I feel no fear, because this is what I understand. The One, My Lord and Master is my Protector”⁴⁵ Protection of God provides sense of security. His devotee enjoys life without any fear or terror. So peace is not a condition, it is a state of mind. In the union of God a being feels secure and safe. Fourth Guru, Guru Ramdâs writes, “Devotion (love) to the Lord is an ocean of peace. By the *Gurmat* (teachings of Guru) *mâyâ* and miraculous (*riddhîs and siddhîs*) powers fall to at devotee’s feet”⁴⁶ A being who realizes peace, dedicates himself or herself to social service because he or she knows the truth of life. “One who dwells in the company (*sangat*) of the saints finds a great peace”⁴⁷ “Man who eradicates cruelty from within his own mind, looks upon all the world as his friend”⁴⁸. As per Sikhism, peace is a personal feeling, which a being finds in the company of God.

2. Transformation :

Peace is transformation of mind. It is basic question in peace studies, can we change the wicked or demon? As per Sikhism, Guru has power to transform violent minds. By the grace of the Guru, bad or evil persons have turned on the path of goodness. *Gurbânî* tells that there is no good or bad in the vision of God. It is our deeds (*karma*) that construct our future. For example farmers reap what they sow. The Guru guides us for good life. *Gurbânî* is a sacred energy that transforms human mind. Even chemicals of human body change by the grace of Guru. Wicked personalities have changed in the presence of Guru. Guru Râmdâs tells that Guru has a sacred/divine power that changes our nature and taste. Through the symbol of crow he explains this change. It is nature of crow that “You may place ambrosial nectar before crows and ravens, but they will be satisfied only by eating manure and dung with their mouths”⁴⁹ With the grace of Guru such kind of wicked people turn to the path of peace and they become swans (symbol of righteous). Because “The Holy Preceptor, whose utterance is truth is pool of Immortality, bathing in it crows into swans turn”⁵⁰ In this symbolism crow represent *manmukh* and swan is a symbol of *Gurmukh*. *Gurbânî* cleans the impurities of mind and creates *Gurmukh*. These persons are lucky as Guru tells, “O Nanak, blessed, blessed and very fortunate are those who, through the Guru’s guidance with the *Nâm*, wash away the fifth of their hearts”⁵¹. Therefore,

as per Sri Guru Granth Sahib, no one is bad or good, it depends on us what we chose to do and receive the same fruit that we have seeded. In this sense our actions (*karma*) build our character. Guru explains as *jaisâ beejai taisâ khâvai* (As they plant, so shall they harvest).⁵² As per Sikhism our *karmas* (actions) are not fixed, we can change ourselves through good deeds. Similarly peace is not impossible we can discover it.

Discovery of peace is a most difficult task but Guru makes it easy and simple by giving *Sabad* to meditate. Peace studies identify cause of violence on the basis of genetics, chemical disorder, personal and social degenerations etc. *Shabad* has a sacred power to alter the chemistry of mind. "The special pattern of the *Sabad Guru*, stimulate the hypothalamus to change the chemistry of brain"⁵³ As per Guru, the aim of life is to make union with our source (*Nâm*). Guru uses feministic symbol to express the union with beloved. A person, who is in union with God, lives happy and peaceful life. The Beloved's bride (spirit) is happy wife (because of union with Beloved) she (not only female, male also) enjoys all pleasures. On the other side, a person who forgets his Beloved does not receive His love, lives like a widow. A real devotee does not suffer pain. She (both male and female) meditates on God. She is blessed and very fortunate. Such person sleeps peaceful because her sins are erased and she wakes to the joy and love of *Nâm*.⁵⁴ In His love everything transforms and Guru makes it possible. "Parched deserts can He turn into cool spots; Specks of iron into gold"⁵⁵ The experience of *Sabad* transforms our personality. "A *Sabad* is template of information that directs the structuring of information itself. It builds the mental DNA to direct the flow and character of the mind"⁵⁶ Therefore to discover the peace, it is necessary to transform under the guidance of *Sabad* Guru. In experience of God a being looks beyond worldly calculations and finds pleasure and pain as one and the same. However, while living a worldly life a being does not remember His Master; forgetting the *Nâm* he becomes the cause of hate. We hate others under the influence of *mâyâ* (illusion) which is false attachment. By and large worldly attached people try to find peace by collecting capital and power but at the end they fail to find peace. Therefore *maya* is an illusion. In this illusion wicked-minded people do not understand the truth of life. They try to kill their opponents, and want to establish their power but that is not real and permanent, because at the end all kinds of rulers/kings die. As per Guru, temporal power is temporary and it is not a source of peace.

3. Respect of Fellows:

Egocentric people destroy their life and they do not respect others. All the time they believe themselves best from others. But Guru-oriented people live humble life. Guru Nanak writes, "I am not good, no one is bad"⁵⁷. *Gurbânî* tells that love is the way to peace. *Gurmukhs* have quality of humbleness. One who knows himself as lowly, shall be accounted as the highest. Guru Nanak writes, "Surrendering our minds to our Guru, we find universal love."⁵⁸ Dharam Singh writes that religion provides the basis for peace, solidarity and social integration. "Love for mankind, equality and justice in social affairs, compassion for the weak and the helpless and selfless service to mankind through altruistic activities are some of the values common to each religion."⁵⁹ With reference of Bhai Gurdâs he mentions that Sikhism has been working as a needle to create harmony among different religions not as a scissor, which tears apart. He observes, "The Sikh doctrine of divine unity and ethnic equality implies the universal fatherhood of God and the universal brotherhood of mankind. Such a sense of equality is must to bring peace and harmony in society"⁶⁰ As per *Gurbânî*, "One who eradicates cruelty from within his own mind looks upon all the world as his friend"⁶¹ Therefore, ego is a basic problem that creates violence. By the grace of Guru we can win over our ego and find peace in our inner self. Kâbîr Ji suggests, "You know that whatever happens to your neighbors, will also happen to you"⁶². It is a fundamental principle of peace that what you want you should give to others.

4. Freedom:

Peace is freedom of enjoyment. Sikhism teaches that freedom is possible by the grace of Guru and a true being enjoys freedom. Indeed, religion is not social obligation; it is a state of mind. A true devotee is attached to God by his or her choice. As a true devotee of God, Guru prays, "I bow down, and lay to ground in humble adoration, countless times, to the all-powerful Lord, who possesses all powers. Please protect and save me from wandering"⁶³. In such a commitment a devotee has a faith in *Waheguru* that He will protect him. God's protection gives safety and freedom. Guru tells that a humble being prays to God. His prayer gives satisfaction and mind becomes cooled (in peace) and soothed. On the other side, those who are totally absorbed and preoccupied with *mâyâ* are dead souls. They do not find happiness anywhere. Such egocentric and greedy people live in false world. They do not know how to find freedom. In the slavery of *mâyâ* they waste their life and time. A person who knows the reality of life becomes free from the burdens of false life.

5. *No Enemy:*

As per the teachings of Sri Guru Granth Sahib, other/s is not enemy. However five enemies reside in our inner self. These are *kâm*, *krodh*, *lobh*, *moh*, *ahankâr* (lust, anger, greed, attachment and self-importance/ego). These are five opponents of religion/peace. *Gurbani* identifies them as evils, thieves, robbers, enemies and demons. They try to divert and disturb the life. A religious person attempts to conquer over them. Therefore, killer is not a warrior rather real warrior is he who fights against these five demons. These five evils not only affect personal life but these are also causes of personal, social and political conflicts. So war against any person, group, nation or religion is not justified. Moreover, demon or evil is not far from us. By knowing the way through the Guru, we can win the demon. Arjan Dev Ji tells, "Egoism is the wall standing between us and pride separates us, however I can hear Him nearby. There is a curtain between us, like the wings of a butterfly. Unseen, seems He far. As the Lord of the universe has shown grace; He has dispelled all my suffering."⁶⁴ Guru Arjan further explains that when the Guru tore down the wall of egoism, then I found my Merciful Lord and Master.⁶⁵ In this context Guru raises a question that who has seized and conquered the five powerful fighters. Is there anyone strong enough? And further tells that He alone, who conquers and defeats the five demons, is perfect warrior in this dark-age."⁶⁶ Guru Nanak declares that to maintain peace it is important we should be true to our religion. According to him base of religion is compassion, which holds us, one who understands this becomes truthful. The Guru gives importance to truthful living. Without compassion truthful living is not possible. Fourth Guru, Guru Ramdâs writes, "Whatever the Lord does, He sees that as good, such is the devotional service He performs. He sees friends and enemies as all same, this is the sign of true (religion) Yoga."⁶⁷ Therefore, in the court of God all are friends and a true religious personality has no enemy because there is no other. All come from same source. *Gurbani* tells, "So whom can we call bad, since there is no other."⁶⁸ Sri Guru Granth Sahib constructs a positive attitude towards life as well as others. The Guru tells us about the way to find goodness. Guru Nanak writes clearly, "Let us form a partnership and share our virtues. Let us abandon our faults and walk on the path."⁶⁹ Furthermore, the Guru advises that "One has basket of fragrant virtues should enjoy its fragrance"⁷⁰.

6. *Forgiveness:*

Peace is not possible without forgiveness. Indeed, violence is inherent in human psyche. As an organic instinct, human beings struggle for their survival. However it is also not easy to always live in wars. After the experience of fight/war people want peace. To maintain peace in life and society, forgiveness is very effective virtue. For maintaining peace, a traditional Buddhist story of three monkeys suggests that do not look at bad, do not speak bad and do not listen to bad happenings. However, *Gurbânî* gives more advance alternative of violence that is forgiveness. Bâbâ Farid writes, “Faridâ, do not turn around and strike those who strike you with their fists. Kiss their feet, and return to your own home.”⁷¹

7. *Liberation from Fear:*

Indeed, fear is cause of violence. We cannot discover peace while living in fear. Psychologically, fear is another kind of violence. Enemy wants to create fear. History of wars tells about a fact that there is no victory in wars because winner loses in the war of ethics. Their illusion creates fear. Nobody has power to win the world but it is fear that becomes source of power. Any person or nation who creates more fear that becomes more powerful. However, human beings cannot enjoy their life or peace under threat. A person who lives under fear gives more threat to others. Sociological studies tell that children who live under the fear of punishment become more aggressive outside the home. They try to dominate and find false happiness from their ultra-violent actions. Indeed, a being that lives under the threat of fear does not find peace. At macro level, freedom is a must to maintain a peaceful environment. Message of Sri Guru Granth Sahib liberates us from fear. Basic nature of being has been depicted in this *Granth*. *Waheguru* is only One who has no enemy and no fear. Moreover, Sikh thought creates a new persona (*Gurmukh*) who is not afraid. *Gurbânî* liberates from all kinds of fears. A true devotee of the Guru is not afraid because Guru has liberated him or her with His grace. Gaston Bachelard tries to understand roots of fear inside the being. “The fear does not come from outside. Nor is it composed of old memories. It has no past, no physiology. Nothing in common, either with one’s breath taken away. Here fear is being itself. Where can one flee, where find refuge. In what shelter can one take refuge? Space is nothing but a ‘horrible out-side-inside.’”⁷² As per Sikhism, only Creator is fearless in His vision there is no other. In His experience there is no fear. Guru Arjan writes, “Meditating on the Fearless Lord (*nirbhao japai*), all fear departs”⁷³

Guru provides space and security for his followers. By taking the grace of Guru, subalterns become brave. "By touch of the Master's feet are mind and body rendered pure; from the mind is gone illusion and lifted is fear"⁷⁴ Guru Arjan presents paradigms of peace. He writes:

When you are confronted with terrible hardships,
and no one offers you any support,
When your friends turn into enemies,
and even your relatives have deserted you,
and when all supports have way,
and hope has been lost-
if you then come to remember the Supreme Lord God,
even the hot wind shall not touch you.⁷⁵

Guru tells that one who surrenders to Him becomes limitless. *Waheguru* is immeasurable. He is a source of powers. In union of such sacred energy a being receives spiritual power. His experience gives peace which is endless phenomenon.

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SRI GURU GRANTH SAHIB: AN IDEAL THEORY OF LIFE

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In Indian Philosophical Tradition from *Rig-Veda* to onward the 'Theory of life' had remained of due importance. According to this theory, human existence should follow an ideal way of living. This concept is concerned with religious and ethical values in classic literature and philosophy. Human being is a social being. His personality is influenced by the society in which he lives. The socio-cultural and political conditions of contemporary times of *Banikars* were not up to the mark. There was a great downfall in the living standards of people. Man was totally indulged in materialism, so *Gurbani* convinced a particular way of living to uplift humans.

In *Gurbani* '*Jugat*' word is famous for way of living. *Gurbani*'s ideology unfolds the mystery of human life, man's birth and other mysteries which are related with his future. On the other hand *Gurbani* also decodes, what is the life for? What is its goal? And which value system should be adopted? There are various views about human life in different religions. In *Vedic* religion there are four goals of human life. First goal is *dharma* means duty. Second goal is *artha* translated as wealth and power, a person needs them in order to raise a family and keep a household. The third goal is *kama*, simply, is pleasure, and it refers to the desires of the mind and the physical body. Although *kama* and *artha* are permissible goals, they are not as significant as the fulfillment of *dharma*. It's sort of a set of standards by which a person should live. Fourth goal is *moksha* means liberation, realization of the Self, and it is the ultimate destination of this human life. It is the stage of inner realization that the individual self is the same as the Supreme Self.

These goals are depicted as four '*purusharthas*' of human life. According to Lord Buddha to live a balanced life and attain salvation, for that eightfold path (*ashtang marga*) is necessary. Eightfold path includes Right View, Right Intention, Right Action, Right Speech, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.¹ In Buddhism the ultimate goal of human life is called '*nirvana*'. The word *nirvana* comes

from the root meaning 'to blow out' and refers to the extinguishing of the fires of greed, hatred and delusion and freedom from all sufferings.² When these emotional and psychological defilements are destroyed by wisdom, the mind becomes free, radiant and joyful and at death one is no longer subject to rebirth. Buddhism stresses on good deeds to make this life successful because human life is only a form which is conscious as well as able to think.³

Rishi Patanjali of Yoga School observes that the ultimate goal of human life is to emerge out of *traiguni maya*. It is essential to control mind to discard illusions. For this one has to control his desires. *Ashtanga yoga* is needed to be adopted. Eight Limbs of *ashtanga yoga* are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhayana* and *Samadhi* ⁴. A man attains salvation through these stages. The Carvakas stress on eat, drink and be merry. Wealth and enjoyment are the objects of human existence.⁵ According to *Bhagawad Gita*, *Dharma*, *Artha*, *Kama* are the means of attaining the salvation. The fear of death haunts us forever. Human being can get rid of individuality when one can transcend it and realize its true status.⁶ Sufism has advised to reject materialism to attain the mystic experience. To attain this bliss man has to pass through the four stages named *sharriyat*, *tarikah*, *marfat* and *hakikat*

Religions contemporary to Gurus laid stress on the salvation of human soul. For that man has to lead a balanced life. *Gurbani* also advised man to live balanced life. Jainism and Yogis laid stress to renounce the world. But according to *Gurbani* man can achieve higher detachment in the householder's life and need not to renounce the world. God dwells in the heart of man but man is unaware of this fact. The words 'flower' and 'mirror' symbolize God and 'fragrance' and 'reflection' are used to signify human soul. Thus it is very difficult to differentiate them from each other. According to *Gurbani*:

Why do you go looking for Him in the forest? Although He is unattached,

He dwells everywhere. He is always with you as your companion.

Like the fragrance which remains in the flower, and like the reflection in the mirror,

The Lord dwells deep within; search for Him within your own heart,
O Siblings of Destiny.⁷

False ways of achieving the ultimate goal such as to renounce the

world, 'shaving head', 'wearing saffron' and actions like the juggles are condemned which are only to take the shelter of religion for their bread and butter.

What is the use of shaving your head, and wearing saffron robes?

Abandoning Truth, you cling to falsehood; your life is uselessly wasted away.

Practicing hypocrisy, you fill your belly, and then sleep like an animal.⁸

Eastern and Western philosophical traditions define human being from different perspectives. According to the Judaism and Christianity, God has created man in His own image. In Semitic tradition man is known as '*Usharful Makhluakat*'⁹. Vedic tradition states that a man is the abode of gods. Man can achieve his ultimate goal only through human body. Jainism believes that even gods (*jivas* of heaven) have to acquire human form to get salvation¹⁰. On the other side, philosopher Karl Barth considers man a very petty creature. A man is a sinner, useless, and powerless creature. Kierkegaard also takes him as a complex and tragic creature.¹¹ Greek philosopher, Plato states, if a man is lost in his desires and physical pleasures then his body in itself is a constraint on him as a punishment. His soul is in bondage because of his sins so he should re-establish his purity and try to emerge out of the life based on desires¹². According to *Gurbani* it is a wonderful experience to achieve real human life.

This human birth is so difficult to obtain; the *gurmukh* obtains it.¹³ Socrates also teaches man to 'know thyself'. *Upnishads* also laid stress on the self realization.¹⁴ *Gurbani* also advises human being for self introspection:

They, who understand their soul, are themselves the Supreme Soul.¹⁵

Gurbani explains that the main aim of man is to identify his origin from where he takes birth. According to Guru Amardas:

Acknowledge your origin, and then you shall know your husband Lord,

And so understand death and birth¹⁶.

There are two ways of life in *Gurbani*: first, *maya* - oriented and second, *naam* (God) -oriented. Message depicted in *Gurbani* tries to transcend *maya* - oriented human being to *naam* - oriented human being.

Gurbani determines the limitations of human life according to the three phases of life: childhood, youth and old age. It strongly recommends the rejection of *maya* but a man on the other side spends his life in worldly pleasures. According to *Gurbani*:

There are three stages of one's life: as child, young and old,
But all the three are vain, Saith Nanak, if one dwells not on God.¹⁷

These stages of human life point to the fact that life is a process of change and a state of flux. *Gurbani* tries to connect human existence from childhood to death with religious path to attain spiritual knowledge but human beings indulge themselves in false practices leaving the path of truth¹⁸

One wastes away one's youth in vice, and one's childhood in ignorance,
And becoming old too, one knows not; why is one lured thus away by evil?¹⁹

After spending his childhood and youth, he has to cry and repent. The terms *Bawra*, *Haura*, *Murakh*, *Anjaan*, *Mudh Mann* are used for a *maya* - centric human being. All these terms are homogeneous and refer to foolishness of a man who is under the spell of *maya*. He loses his precious life in meaningless activities, and as a result of it, he has to burn in repentance and his future indicates to noose of death. Different forms of *maya* are discussed in *Gurbani*. The system of relationships, which is one of the important forms of *maya*, plays a major role in the life of a man. According to *Bani*:

In this world, I have not found any true friend.
The whole world is attached to its own pleasures,
Wives, friends, children and relatives —
all are attached to wealth.
And when trouble comes, no one is with you.
When they see a poor man, they all forsake his company and run away.
So what should I say to this crazy mind, which is affectionately attached to them?²⁰

In the opening lines of the above stanza, the nature of relationship system has been described. There is no true friend in this world. The next lines describe the nature of wife, friends, children and relatives who are

attached to man due to materialism. And when he falls from his economic status, these relations also come down with his worldly position. The short life of these relations is also described as these are meant only for this world, not for another world. *Gurbani* considers these as false relations that are timely and selfish but man gives them utmost priority. But *naam simran* which is established against the false love is constant and it is always with man even after the physical death. On the whole, it can be said that *Bani* rejects the world of false love and advises to emerge in true name of Almighty. In Guru Granth Sahib, the word *mann* is used to signify human mind. The term *mann* devotes to various conditions of human mind in *Gurbani*. These conditions of human mind are described in various phases like fickleness, consciousness, curiosity and integrity. *Gurbani* is useful to control the wrong interests of human mind and it lays stress on the integrity of human mind. Various ways are used in *Gurbani* to control such a mind and to guide it in right direction. Greed or avarice, a form of *maya*, is also rejected in *Gurbani*:

Should I tell the condition of the mind? Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth. For the sake of pleasure, you suffer such great pain, and you have to serve each and every person. You wander from door to door like a dog, unconscious of the Lord's meditation. You lose this human life in vain, and you are not even ashamed when others laugh at you. O Nanak, why not sing the Lord's Praises, so that you may be rid of the body's evil disposition?²¹

The man lost in worldly pleasures is identified with the animal nature and the terms, such as *lobh* (greed), *maya* (Illusion), *moh* (love) have been used in the above given lines to depict the life of such a person. *Gurbani* personified the greed, attachment and *maya* as the features of the animals. These are the basic instincts of animals. When human being analyses these symbols of *Gurbani*, then he at once analyses his mind and start thinking. The other form of *maya* is *haumai* means pride, self, ego etc. It is essential to kill *haumai* for a disciplined person because one cannot attain real knowledge without it. According to *Gurbani*:

Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations as charity while still taking pride in their minds — O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust.²²

That mortal, who forsakes egotism, and realizes the Creator Lord - says Nanak, that person is Liberated; O mind, know this as true.²³

The terms, such as pilgrimages, ritualistic fasts and donations have been used for the spiritual development of a man. If a man becomes egoist while performing religious duties then all his doings prove vain which is symbolized with an elephant, which smears mud on his body after taking bath in clean and holy water. A man should follow the divine order to get spiritual upliftment. In *Gurbani* the concepts of sexual desire and anger are also given:

The heart of the sinner is filled with unfulfilled sexual desire. He cannot control his fickle mind. The Yogis, wandering ascetics and renunciates — this net is cast over them all. Those who contemplate the Name of the Lord cross over the terrifying world-ocean. Servant Nanak seeks the Sanctuary of the Lord. Please bestow the blessing of Your Name that he may continue to sing Your Glorious Praises.²⁴

In the above hymn, the man lost in sensual pleasures has been depicted as a sinner. A man should try to save himself from committing a sin. Sensual pleasures attract a person to the world of sins, which kills the priceless knowledge. Actually, *jogis*, *jangams*, and *sanayasis* symbolize the tradition to control the attentions because such people believe to become free from the sensual desires after *yog sadhna*. But, according to *Gurbani*, *jogis* cannot get rid of their sexual desires even after their efforts. This world, full of terrors has been symbolized as *bhawasagar* in *Gurbani* and it can be crossed with *naam simran* which is acquired through the grace of God. One more method, *hukam* is suggested for a constructive life-style. It has been also used for the order of God in *Gurbani*. As a result of it, the whole universe is progressing under the divine order and nothing is possible without it:

By the *Hukam* of His Command we come,
and by the *Hukam* of His Command we go.²⁵

Gurbani describe the dialectical situation of a man who discards the name of God and adopts the materialistic, sensual and short-lived life-style. He spends his life under the stress between *maya* and *hukam*. The concept of *hukam* is presented against the self chosen life-style. The divine order can be understood through the grace of guru. Otherwise, *maya* controls the mind of a person and he is caught in the trap of death. As a result of it, it has been stated that a person gets the punishment of his deeds in the next world. To avoid these conditions and to acquire the ideal

virtues, *Gurbani* inspires man to seek the sanctuary of God, so that he could get rid of bad deeds. Buddhism also believes that the future of a person depends upon his deeds. It is also said that no power can remove the consequences, means a person has to live with the consequences. According to Hinduism, one can get rid of some particular consequences but only through good deeds. While in Sikhism, all the consequences can be turned positive by seeking the sanctuary of God. In the *Gurbani* the sanctuary of God is depicted by mythic figures like Ganika, Dhruv, Ajamal, Narayan, Gaj, Panchali etc. According to *Bani*:

O mind, contemplate the Sanctuary of God. Meditating on Him in remembrance Ganika the prostitute was saved; enshrine His Praises within your heart. Meditating on Him in remembrance, Dhruo became immortal, and obtained the state of fearlessness. The Lord and Master remove suffering in this way — why have you forgotten Him? As soon as the elephant took to the protective Sanctuary of the Lord, the ocean of mercy, he escaped from the crocodile. How much can I describe the Glorious Praises of the *Naam*? Whoever chants the Lord's Name his bonds are broken. Ajaamal, known throughout the world as a sinner, was redeemed in an instant. Says Nanak, remember the *Chintaamani*, the jewel which fulfills all desires, and you too shall be carried across and saved.²⁶

Mythic figures Ajamal, Ganika, Gaj, Dhruv portrayed again and again in *Gurbani* because a reader can easily internalize it through repetition. Here these words are used in the context of God and the prayers to God. To examine the worth of these mythical accounts, one can study the myths related with them. In the first myth Ganika was a prostitute. A sage gave her a parrot who always chanted *Ram naam*. It affected Ganika so deeply that she also started chanting *Ram naam* and it led to her salvation. The second myth is related with Dhru who was the son of King Utaanpaad. Dhru's step mother forbade him to go into the lap of his father and she wanted her own son to be the King after his father. Dhru devoted himself in the prayers to God and he got the throne but now he had no interest in the kingdom. Thus by reciting the name of God he emerges with the supreme reality. The third is the myth about 'Gandharav' who took birth as an elephant due to some curse. When he stepped into the pond of Varun then a tiger caught him. Then the elephant prayed to God and got salvation. The fourth myth is about Ajamal who got married to a prostitute. A son named Narayan was born in their family and Ajamal got salvation by calling

the name of his son in the last moments of his life. The myths of Ajamal and Ganika belonged to the same category. Both of them were wrong doers in the beginning of life but became ideals in the later lives. Both got salvation through 'Ram' and 'Narayan' but they had not chanted these names in the traditional way. In both the myths, 'Ram' is the name of the parrot and 'Narayan' is the name of the son. These names were no longer remaining the names of worldly creatures rather became the attributes of God. Thus, these myths state that by reciting the name of God, even sinners get salvation.

The mythical figures of Gaj and Dhru prove the grace of God. Gaj was in crisis and prayed to the God for shelter and got salvation. The child Dhru started his prayers to get kingdom but he got both the kingdom as well as the grace of God. So, *Gurbani* depicts God as merciful Who removes all tensions and man gets rid of all problems through *naam simran*.

The biggest obstacle in the way of man to God is *maya* and its various forms. *Gurbani* depicts three positions to discard *maya* and acquire the *naam*. In the first position, a man being deeply rooted in *maya* has forgotten the God. In the second position, the life of *manmukh* has been constructed against the life of *gurmukh*. The life-style of a *manmukh* is depicted as :

One who knows that pain and pleasure are both the same, and honor and dishonor as well, who remains detached from joy and sorrow, realizes the true essence in the world. Renounce both praise and blame; seek instead the state of *nirvaanaa*. O servant Nanak, this is such a difficult game; only a few *gurmukhs* understand it!²⁷

The difference between the binaries: thick and thin, praise and condemnation etc has been deleted for a *gurmukh* by the order that he should avoid the both. These binaries should be discarded by a *gurmukh*, thus all the conditions have been omitted. The similarity has been constructed between the oppositions because if he adopts some of the binaries of the world then he can discard only some of the elements of the *maya* but cannot get rid of it. *Gurbani* preaches that a man is capable of reciting *naam simran* can attain the state of spiritual fearlessness and lasting happiness. *Gurmukh* is taken as knowledgeable person. His life-style becomes an inspiration for others:

The mortal who renounces mines, avarice, worldly attachment and self conceit ;Says Nanak, he himself is saved and saves others as well.²⁸

The third position presents the ideal life-style:

He, who has abandoned the poison of *maya* and withdrawn into himself,

He, O mind, is a man of destiny: His lot is awake.²⁹

A person discards *maya* completely on this stage and he acquires the position of 'fearlessness' and he becomes free from every fear. This position presents man's mingling with Supreme Self. *Gurbani* rejects the life of religious mal-practices to live an ideal life. Actually, in the age of *Banikars* many religious mal-practices were popular, such as going to the religious places for holy bath, wearing saffron robes, shaving the heads, and having the fasts. A man, busy in these practices, does not control his own mind, does not pay attention to the message of Guru.

In *Gurbani*, the model of an ideal man is presented. He has been urged to save existence of his inner essence. Only an ideal man can properly understand the spiritual power which helps to integrate the whole existence against oppression. Once he realizes this; he becomes fearless, free from all jealousy and hatred by adopting the ideal life mode.³⁰ According to *Bani*:

He, who fears no one, nor makes others afraid,

He alone is wise, o mind, he alone knows his God.³¹

It is clear from the above discussion that according to *Gurbani* the most important thing in life is *naam* and the most avoidable thing is *maya*. *Naam* -oriented is represented in detached (*sehaj*) condition. He maintains this spirit of detachment with the materialistic world. This type of human being transcends himself from materialism and social constraints to annihilate ego and adapt acceptance of the laws of nature. And he is ready to care and share with everybody without any distinction on the basis of caste, colour, creed, gender and socio- economic standards. *Gurbani* overruled all these different types of divisions, so that one should be known by one's worth and not by one's caste. The institutions of *langar* and *sangat* are the practical methods to realize the tradition of Sikhism. *Naam* -centric human being feels the presence of God in each being at every place. This changes his social behavior. So he adopts the way of *seva* and manual labor for the cause of humanity, whereas *maya* -centric man is selfish and thinks of his own means. *Naam* -oriented lives fearlessly and is ready to fight for the goodwill of others. Such type of way of life is taken as an ideal way of life. But this can be achieved only with the guidance

and grace of the Guru. Hence *Gurbani* traces the whole trajectory of man from being *maya* -centric to *naam* -centric.

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ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ ਸਮਾਰਿ ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥ ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥ *Ibid*, p. 1186.
25. ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥ ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥ *Ibid*, p. 151.
26. ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੋ ॥
ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ
ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਹੈ ਬਿਸਰਾਇਆ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ
ਤੇ ਛੂਟਾ ॥ ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ਅਜਾਮਲੁ ਪਾਪੀ
ਜਗੁ ਜਾਨੈ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥
Ibid, p. 632.
27. ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ
ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ਜਨ ਨਾਨਕ ਇਹੁ
ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ *Ibid*, p. 219.
28. ਜੋ ਪ੍ਰਾਨੀ ਮਸਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥
ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥ *Ibid*, p. 1427.
29. ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥ *Ibid*
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ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥ Sri Guru Granth Sahib, p. 1427

PATH OF SPIRITUAL PROGRESS: FIVE KHANDS

Prof. Jaspreet Kaur Sandhu

The opening composition of Sri Guru Granth Sahib is supposed to be the gist and substance of the whole of the Holy Scripture. The *Japuji* is considered the epitome of Sri Guru Granth Sahib. It is one of the major compositions of Guru Nanak Dev. He composed this in the later years of his life, for the recitation, guidance and spiritual advancement of his disciples. This composition is in Punjabi, a language used for the first time by Guru Nanak as the vehicle of expression of highly philosophic and religious thoughts. It is the most important of the five *Banis* that a Sikh is enjoined to recite every day. It is with this composition that the Holy Sikh Scripture Guru Granth Sahib begins and from one point of view, the rest of the Scripture may be regarded as an exposition of the philosophic doctrines and religious teachings contained in the *Japuji*.

In *Japuji* almost all the problems covering spiritual and social life have been touched upon by Guru Nanak. In the beginning the problem of how to become truthful (*sachiar*) has been raised by Guru Nanak and very interestingly, we find in the end of this longer hymn that the way and method of the realization of the Supreme Truth has been graphically enunciated by the great Guru. Besides the *Mul Mantra* and the epilogue, there are thirty-eight stanzas of varying meters and length in this composition. The *Mul Mantra* gives us an insight into the nature of the Supreme Reality of Guru Nanak's vision. In the next thirty-eight (38) stanzas, the Guru has dealt with this subject at length, laying emphasis on those means by which the wall of falsehood can be demolished. From Stanza 34 onwards we see that four stages have been made available for the realization of Truth or *Sach Khand*.

Here, towards the end of this composition are given the five *Khands* which are referred to as five stages of spiritual progress "which are at the same time degrees of the Supreme Reality mystically intuited by the Guru."¹

Five Khands

The Five *Khands* of the *Japuji*, is a unique composition. It is unique because it is not found anywhere else in the whole of Sri Guru Granth Sahib, nor has it been repeated in any other holy work of the Sikhs or other faiths. These stanzas are remarkably written in superb, symbolic poetic language, unfolding vast mysteries of man's inner world and Supreme Reality's vast creation, inviting human beings to explore them.

The *Five Khands* of the *Japuji* comprise Stanzas 34, 35, 36 and 37 of the text. The word '*khand*' has been used to form a composition as *Dharam Khand*, *Gian Khand*, *Saram Khand*, *Karam Khand* and *Sach Khand*. The word '*Khand*' in Punjabi means a part, a piece but here it is generally rendered by scholars as levels or stages of spiritual progress. It is variously referred to as spheres, regions, realms, planes, dimensions also.

The *Five Khands* or stages stand for ethico-spiritual development of the devotee. They are very important for the understanding of ethico-spiritual progress of man. According to Sikhism, man is a part of the *Brahmand* (Cosmic) and both are inseparable from each other. Separateness comes because of ignorance through ego (*haumai*) and union takes place with the knowledge of the self and annihilation of ego, where human body acts as a medium. For this purpose, one need not renounce the world, but only the worldliness. These *Khands* show how man should grow inwardly and develop his sense with the help of contemplation. In order to lead a balanced life in society, one has to develop morally and socially. The *Five Khands* guide a human being ethically and spiritually so that he gets enlightenment and vision of the Supreme Reality. These stages are the way to reach the goal.²

The concept of the spiritual journey running into several stages is found in other religious traditions as well. The number of stages and the nomenclature may vary, but the broad features of the journey are the same. Almost all the religions believe in the spiritual progress of man, though along with some similarities, we find some differences in their philosophy, in the nature of ultimate goals, and in the mode of *sadhana* through which the end is achieved. In the Vedanta the five *kosas* and four states of consciousness may be considered as stages of spiritual progress. The ultimate end is knowledge of *Atman* and *Brahman* which are identical in nature.

In Buddhism, there are ten stages of spiritual progress called the *dash bhumis*. The Buddhists do not believe in God but they do believe in the inner struggle of man between good and evil. No God exists, but man has to make his own efforts to get rid of sufferings. The ultimate end is *Nirvana* which is the end of all kinds of sufferings. In a way *asrama-dharma* of the Hindus also describes the various stages of spiritual progress. “The difference in this respect, however, lies in the fact that in Sikhism, the *khands* do not stand for controls as in Buddhism, nor can they be described as divisions of life as implied in *asrama-dharma*.”³ In the Islamic religion the seven *Muqamats* of the Sufis are stages which were developed by the Muslim Sufis in their works, culminating in union with Allah. In Jainism, there are fourteen stages of spiritual progress known as *gunasthanas*. The ultimate stage is known as *Ayogi Kevali (moksh)* which means liberation from the bondage of all *karmas*, good or bad.

From the above study, it can be said that the idea of spiritual progress is present in all religions although the number of stages of spiritual progress varies with different religions. Some scholars have tried to compare them with the stages of Five *Khands* in Sikhism. But it is difficult to compare them. The state of realization according to Guru Nanak is extremely hard to express. Here we shall have a look into each one of them, through the Nanak's *bani*, in order to understand the stage of spiritual progress culminating in the realization of the ultimate as a result of which the ‘ego’ withers away from the human mind.

1. Dharam Khand

The first stage of spiritual progress is the *Dharam Khand*; *Dharam* is the basis of great cultures, because it leads towards virtuous life. In the whole range of Indian literature, the word *Dharam* has been used frequently. It connotes not only law, justice, customary observance and duty, but also virtue, morality and religious merits.⁴ According to Guru Nanak, there is no legendary Bull beneath earth, there is only *Dharma*, the universal law supporting it. *Dharam* he says is born out of the conjugal relationship between mercy (*daya*) and of contentment (*santosh*). Mercy is the mother of *Dharma*.⁵ Macauliffe calls *Dharam Khand* the realm of righteousness.⁶ This earth is considered as *Dharamsal* which is set up for the performance of one's duty. Duty usually may be performed either out of a sense of social responsibility or through moral awareness but Guru Nanak links this sense of duty to man's consciousness of divine justice,

where in His court he will be judged according to his moral deeds. While being here the seekers or devotees have to understand the importance of day to day *Karma* (*karmi karmi hoi vichar*) and the importance of other fellow beings who are similar to us are also striving for the Truth which is the final aim of the universe.

II. Gian Khand

The second stage of spiritual development is the *gian khand* generally interpreted by the scholars as the realm of knowledge. Wazir Singh calls it “the plane of logical Truth. What cannot be observed perceptually may be inferred or constructed logically.”⁷ This stanza of *Japuji* contains the description of this vast cosmos and tells the seeker about the depth of the creation of the Supreme Being. The seeker learns that there are many kinds of the originating life force and hence are the different kinds of air, water etc. Not only this geographically also different climates and regions are there. Our limited knowledge is unable to conceive and perceive the whole phenomena. One should not feel that our earth is the only centre of the cosmos rather as the present day science has proved that there are numerous solar systems and hence numberless earths and other planets. It is not possible for one to count the number of regions, mountains, rivers and so-called creators like Brahma are there. Here the seeker also comes to know about the various religions and mystical traditions. Vinoba Bhawe explains it as “the stage of spiritual illumination.” He says that in the previous stage, “the seeker purifies his character by acquiring the power of discrimination between what is moral and immoral. When the mind obtains the height of non-attachment, it enters the sphere of illumination.”⁸ The seeker here becomes aware of the universe and the mystery of existence. This is the true sphere of divine knowledge. In this sphere the inner mind through intuition has the vision of the entire universe. Through such experience, man finds himself at the centre of the universe. This kind of knowledge is not based on the senses. This knowledge is lodged in the inner mind, the soul.⁹ Through the creation, man gains knowledge of the Creator from whom he emanates. The curtain of falsehood, which obstructed from his view the scientific, cultural and spiritual efforts of diverse countries and habitation gets removed and these come to be respected and understood. This understanding and acceptance of inter-relatedness gives him a sense of harmony with the socio-physical environments. This simultaneous experience of expansion of vision and of the sense of humility leads to wonder i.e. *vismaya* or *vismad*. The whole

effort of the *khand* is to “serve the dual purpose of removing narrow egoism and open up a panoramic vista of deep and widespread knowledge.”¹⁰ With the help of knowledge, one can distinguish between good and bad and it is the sense of reason which leads him to the spiritual growth.

III. Saram Khand

The third stage of the spiritual progress is *Saram Khand*. This is the sphere of spiritual endeavour. Wazir Singh says it as the “Realm of creativity as aesthetico-spiritual experience.”¹¹ This sphere refers to the beauty of mind and spirit. This is the value of balanced state of human mind for which terms like *sehaj*, *anand* and *vismad* etc. are used. This state springs from the ecstasy obtained from *Nam-Simran*. At this stage, man acquires new awareness and powers. To become worthy of receiving the divine grace, one must chisel one’s *Surati* (Consciousness) which is a unifying thread for all human faculties. This chiselling of *Antahkaran* (*man*, *buddhi*, *cit* and *ahankara*) would erase even the layers of ego (*haumai*) from individuals or one’s mind. In this stage the individual is required to adopt the *Surati Marga* or the way of consciousness leading to super-consciousness.

IV. Karam Khand

This is the fourth stage of spiritual progress. Stanza 37 of the *Japuji* contains both *Karam Khand* and *Sach Khand*. Here we will only deal with the portion concerning the *Karam Khand*. Many Sikh scholars differ with one another regarding the meaning of the word *Karam*. Some consider it from Sanskrit origin and the others think it came from Persian origin. Likewise some call it the realm of Action (Sanskrit) and other calls it the realm of Grace (Persian). Gopal Singh says that “*Karam* in the text is used in its Persian sense meaning Grace and not in the Sanskrit sense, where it means *Karma* or the law of cause and effect.”¹² In Sikhism *Karam Khand* is the sphere where reigns the Divine Grace. In this sphere the pot of the heart of the seeker which so far was lying faced downwardly now becomes straight and upward to receive the grace of the Supreme Reality.

Guru Nanak says that the structure of this condition is nothing but power and the seeker becomes full of energy and power due to the grace of God, and because of the same the worldly desires have no impact upon him. The process of liberation (*Moksh*) with grace initiated is now brought to completion. All sense of dualism ends here. Now the devotee is one

with the Almighty and with those who have attained this state of bliss. One could reach here only after achieving a heroic victory over the evil deeds. Guru Nanak further delineates in this Stanza the personality of such individual remains beyond the power of description. This is the stage of fulfillment, the stage where bliss is the reward of virtues. This blissful state of *Karam Khand* is not in any way separate from *Sach Khand* or Domain of Supreme Truth.

V. Sach Khand

The final stage of spiritual progress i.e. *Sach Khand* where the *Nirankar* (formless) resides. This is the realm of the Truth which is beyond description. In Guru Granth Sahib no where we find the *Sach Khand* described as having any geographical spot. This is the highest state of God-realization, of lifting the veil separating the finite ego from the infinite. In this realm, the self may abide eternally with God, called here *Nirankar* (the Formless Being). One can only experience it, but cannot describe it, for here words cease to have any meaning and no analogies can help in describing the unique. *Sach Khand* as the realm of Divine Truth where the will of an aspirant gets in tune with the divine will and he is known as *Sachiara* as he functions accordingly. The absolute is described as a dynamic reality and not a static one. Sher Singh says that “these are five steps in the evolutions of the individual’s inner consciousness.”¹³ The description of this *khand* is short and terse. In the end, Guru Nanak says that to describe it is rather tough task.

From the foregoing, we can conclude that the five *khands* of the *Japuji* as stages of spiritual progress are unique in themselves. Each stage springs out from the previous stage, at the same time it does not negate the previous stage. Each stage has its own significance which is no less than any other. The *Sach Khand* stage cannot be achieved without passing through the previous stages. All these five stages are possible in man’s life. When the individual has passed all the four and reaches the fifth, it does not mean that he has nothing to do with the other four. These five stages do not exclude each other. Spiritual progress through these stages is not sudden but is gradual. The lower stages are complementary to the higher and higher are complementary to the lower ones. Although the seeker progresses step by step, yet on reaching the last stage of enlightenment, he does not abandon the effort to enlighten others. In present society also he can lead his life according to the values laid down in all the *khands*. In this way, all the stages are interlinked with one another.

The aspirant who follows this path becomes a balanced and emancipated being. The main aim of Guru Nanak Dev is to turn an ordinary being into an enlightened person (*Brahm Gyani*), to unite the separated soul with its Source, to create a society of God-conscious people through whom peace and harmony can be established among fellow creatures.

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SIKHISM AND CONTEMPORARY INDIAN RELIGIOUS TRADITIONS

Dr. Raminderjeet Kaur

The Indian subcontinent is a vast ocean of Religious Traditions, where every aspect of spiritual as well as empirical concern is dealt in detail. Sikhism is comparatively a new and Innovative Theology in which all these concerns are held in high esteem and in more practical way. To understand Sikhism in context of contemporary philosophies and mark it as a shift from the paradigms prevailing around, one needs to know the followed traditions at the time of its advent. For that purpose following information will provide the sufficient view of contemporary scenario.

Vedic Thought

Vedas are known as antique treasure of the ancient literature and all the Indian philosophical traditions can be easily traced in the Vedas. The word 'Veda' rooted in '*Vid*', means 'knowledge', which can be of any object or the way of life. Vedas are not any particular compositions rather they convey the meaning of knowledge which may pertain to anything. However, we know very little about the Vedic times because let alone the history writings, the ancient *rishis* have nowhere appended even their names to the literature created by them. The period of Vedic literature spreads from three to four thousand years, though it is difficult to decide when the Vedas were created. However, the philosophers like Max Muller and Bal Gangadhar Tilak stretch their time from 4000 B.C. to 1200 B.C.

It is a well known fact that no record was maintained by the ancient people of their religious and literary works and the Vedas also were carried forward by next generation to generations orally. That is why they are known '*Shruti*' also. One more belief is prevalent in Indian society that *Vedic Mantras* were never created by any human being and either they were taught to *rishis* by God Himself or the *rishis* happened to visualize them in their trance (*samadhi*) and hence the *rishis* are known as the '*mantra drishta*' as well.

Since the Vedic literature represents the complete working of the ancient mind that is why this is essentially a literature having all sorts of

diversities in it. Grossly one can divide the whole Vedic literature in four different categories, '*Samhita*' is known as the collection of *mantras* and the remaining categories are known as *Brahmanas*, *Aranayaks* and *Upnishads*.

Four collections are available in the Vedic *mantras* and these are: *Rig*, *Sama*, *Yajur*, and *Atharva*. These four collections are called the four Vedas and *Rig Veda* is held as the oldest one. In this collection the compilation of *mantras* pertaining to Agni, Indra, Varuna, Usha, Savit, Vishnu, Rudra, Marut have been done. In *Yajurveda* the compilation pertaining to sacrificial *mantras* has been done and many a *mantra* in this Veda are of the *Rig Veda*, though some of the prose writings of this Veda are also there in. The *mantras* of this Veda are sung on religious occasions of different sacrifices. Two further collections of this Veda are known as '*Krishna Yajurveda*' and '*Shukla Yajurveda*'. *Shukla Yajurveda* is known by the name of '*Vajsnayi Samhita*' also.

Practically there is not much relevance and importance of *Samveda* because by and large in this Veda the *mantras* from the *Rig Veda* have been repeated to explain that in which exact notation these are to be sung. That is why this Veda is known as 'Book of Chants' also. To alleviate the sufferings and attainment of pleasures many rituals have been defined in the *Atharva Veda*. In this *Granth* many methods and *mantras* have been given for the appeasement of the ghosts and witches and that is why this work is known for the exposition of the lower life style of Indian life in the earlier times. For the *Vedic Yajna* or sacrificial activity four main *purohitas* are required; *hota*, recites the *mantras* to eulogise the gods and invokes the presence of the gods for that sacrificial act; to please gods through melodious voice *udgata* sings the *mantras*; *adhvaryu* in fact maintains this whole ritual through set rules and the fourth *Brahma* who is supposed to be quite adept in the Veda, *Vedangas* takes care of whole of the *yajna*.

The above mentioned four collections are supposed to have been created for the four *purohitas* mentioned above; *Rig* for *hota*, *Sama* for *udgata*, *yajur* for *adhvaryu* and *Atharva* for *Brahma*.

Brahmanas Granth

These *Granthas* explain the *mantras* of the Vedas. In *Brahmana Granth* the description of the method and required material for *Yajna* is described in detail. *Mantras* are only poetry but the *Brahmana Granthas*

are prose writings. In the collection of *Mantras* are prayers for gods whereas in the *Brahmana Granthas* different methods of performing the *Yajnas* are given. These *Granthas* treatises explaining theology of the 'Rik' *Samhita* and these *Granthas* are distinctly different having a literary style. These prose writings explain sacred significance of rituals of vedic *yajnas* for those who are not already familiar with them. To quote Prof. Macdonell, "they reflect the spirit of an age in which all intellectual activity is concentrated on the sacrifice, describing its ceremonies, discussing its value, speculating on its origin and significance."¹

These works are full of dogmatic assertions, fanciful symbolism and speculations of an unlimited imagination in the field of sacrificial details. Says S.N. Dasgupta:

The sacrificial ceremonies were probably never so elaborate at the time when early hymns were composed. But when collection of hymns were being handed down from generations to generations the ceremonials became more and more complicated which required the distribution of different sacrificial functions among several distinct classes of priests.²

One may imagine that it was a period when the caste system was getting established and sacrifice and elaborate rituals required engaging wise and religious minds who belonged to higher castes only. In fact, speculative thinking and philosophical understanding was thus subordinated to service of the sacrifice and as a result the production of most fanciful sacramental and symbolic system unparalleled anywhere was evolved. The closing period of Brahman treatises is believed to be not later than 500 BC.³

Some famous *Brahmana Granthas* are *Aitreya Brahmana*, *Taittiriya Brahmana*, *Gopath Brahmana*, *Shatpath Brahmana* etc.

Aranyaks and Upnishads

When *Brahmana Granthas* were compiled explaining the details of ritualistic worship, the further development came into being in the form of 'Aranyaks' or 'forest treatise'. One could imagine that probably these works were composed for old men who had retired to the forests and were thus unable to perform elaborate sacrifices requiring a lot of energy and articles to be used and in the forests the people were unable to procure them as well. Now the great merit was derived from the meditations on certain symbols and for example the *manas*(mind) was taken in place of the horse to be sacrificed (*Ashawmedh Yajna*).

There are directions for meditating upon the dawn as the head of horse, the sun as the eye of the horse, the air as its life and so on. Dasgupta further holds “This is indeed a distinct advancement of the claims of speculations and meditations over the actual performance of complicated ceremonials of rituals.”⁴ This trend shows that amongst a certain section of intelligent people the ritualistic ideas began to give away and philosophical speculations about the nature of Truth gradually substituted the gross animal sacrifices.⁵

Upnishads are 108 in number but the chief Upnishads are supposed to be 11 only on which the great Shankaracharya has produced his commentaries. These Upnishads are: *Isha*, *Kena*, *Katha*, *Prashna*, *Mundak*, *Mandukya*, *Taittiriya*, *Aitiraiya*, *Chandogya*, *Brahadaranyaka*, *Shvetashvatar*. In the Upnishads the thoughts pertaining to non-dualism in the Vedas have been expanded and developed. When the *Brahman Granthas* were in the process of formulation and the different explanations were given of the ritualistic worship, the philosophical thought of the Vedas was almost forgotten by the people.

The meaning of word *Upnishad* is ‘to listen to the teacher by sitting near him’. We all know that in the *Brahman Granthas* the methodology of the sacrifices is described but in the *Aranyaks*, the main ideas tell us as to how the original act of sacrifice got transformed into symbolic value system.

In *Brahadaranyaka Upnishad* it is seen that instead of sacrifice of horse the whole of universe has been transformed and imagined as a horse. By this time people started thinking that the real meaning of sacrifice in *Yajna* is totally dependent on the meditation or *Samadhi*. Now the *rishis* started making their disciples understand the importance of meditation and this way *Upnishads* came into being. *Upnishads* take people on the way of knowledge whereas the rest of Vedic literature takes man to the way of ritualism.

Detailed discussion about lower and higher knowledge has been taken up in *Upnishads* and at various places the *rishis* have very boldly declared Vedas, grammar, astronomy, art of pronunciation and similar branches of knowledge as the lower knowledge and have further told that that knowledge is higher which links human beings directly with the Supreme Being. In *Upnishads* the whole of the cosmos has been accepted as developed from the Supreme Being Who Himself is beyond all boundaries of time and space. Supreme element is known as *Sati*, *Chitt* and *Ananda*

also. Objectively this supreme element is called *Brahm* and when seen subjectively the same has been named as *Atman*. In *Upnishads* the five layers of human personality have been discussed which are known as *Annamaya*, *Pranamaya*, *Manomaya*, *Vijnanmaya* and *Anandmaya Koshas*. Detailed discussions about transmigration and liberation are there in the *Upnishads*.

Shastras

Six systems in Indian philosophy are known as *Shastras* which are *Sankhya*, *Yoga*, *Nyaya*, *Vaisheshik*, *Purva Mimansa*, *Uttar Mimansa* or the *Vedanta*. It is difficult to decide about the dates and sources of these *shastras* but one fact is definite that we find a penetrative philosophical inquisitive mind set in these writings. These *shastras* are written in such concise aphorisms, that for understanding them a lot of labour and devotional knowledge is required.

Sankhya is the theory concerning the origin of universe and *Prakriti* and *Purusha* are main characters responsible for evolutionary creation. One is the plurality of selves called *Purusha*, and the second is unlimited primal matter called *Prakriti*. *Purusha* is considered as pure consciousness but inactive and the second (*Prakriti*) is unlimited cosmic energy devoid of consciousness. The contact between the two gives rise to world of things and beings. *Prakriti* is said to be made up of three subtle elements *Sativika* (virtues), *Rajas* (passion) and *Tamas* (dullness). These three elements enter in different portions into the material composition of all things and beings in the world, making each one different in nature and character.

The cause of soul's misery and suffering according to *Sankhya* philosophy is its mistaken identification with the body, mind, intellect and ego. The dissolution of identification is necessary for liberation of self from bondage of material existence and as it is not so easy *Sankhya* suggested true knowledge of the true self as a means of salvation from non-self (comprising body, mind and intellect).

Kapil Muni is supposed to be the author of this *shastra*. The *Yogashastra* is based on *Yoga sutras* of Patanjali, which have four cantos. The first being *Samadhi Pad* dealing with nature and aim of concentration, explaining the means to realize this end. The second *Sadhna Pad*, the third *Vibhuti Pad* deals with supra-normal powers which can be acquired through Yoga and the fourth one *Kaivalya Pad* describing the nature of

liberation and the reality of transcendental self.⁶ Yoga Philosophy is not only theoretical but practical also which takes care of the final liberation of *Purusha* through eight fold path. Yoga with the growth of religious and philosophical ideas in Rig-Veda one finds that the religious austerities were generally very much valued. *Tapas* (asceticism)- and *brahmacharya* (celibacy) were regarded as greatest virtues and considered as being productive of the highest power.⁷

As these ideas of asceticism and self-control grew, the force of the growing passions was felt to be as uncontrollable, thus the word ‘Yoga’ which originally applied to the control of steeds began to be applied to the control of the senses.⁸ S.N. Dasgupta further elaborated the idea of connecting *Sankhya* philosophy with *Yoga* with reference to Maitrayani in the conversation of *Shakyayana* and *Brhadhratha* “where we find that the *Sankhya* metaphysics was offered in some quarters to explain the validity of the *yoga* processes and it seems therefore that the association and grafting of the *Sankhya* metaphysics on the *yoga* system as its basis, was the work of the followers of this school of ideas which was subsequently systematized by Patanjali.” According to Patanjali, *Yoga* does not mean union but spiritual effort to attain perfection through control of the body, senses and mind and through right discrimination between *Purusha* and *Prakriti*.⁹

Nyaya Shastra belongs to Gotam who considers *purusha* as the efficient cause of creation but does not attribute him the quality of being the material cause. *Vaisheshika* is the creation of *Rishi Kanad* who counts different categories of matter. Both *Nyaya* and *Vaisheshika* are regarded as having similar philosophy. Both are complimentary to each other. *Vaisheshika* develops metaphysics and ontology and *Nyaya* develops logic and epistemology. Both agree in viewing the earthly life full of sufferings as bondage of soul and in regarding liberation which is absolute cessation of suffering as the supreme end of life. Both agree that bondage is due to ignorance of reality and that liberation is due to right knowledge of reality. *Vaisheshika* takes up the exposition of reality and *Nyaya* takes up right knowledge of reality.¹⁰ *Mimansa*’s author Gemini has told that which *mantra* is to be recited and which methodology to be used at what type of sacrifice and *Yajna*. This *Shastra* tells that Vedas are not the creation of human beings. It is the doctrine of self validity of knowledge which forms the cornerstone in which the whole structure of *Mimansa* philosophy is based. It advocates that all knowledge excepting the action of remembering is valid in itself.¹¹

Vedanta is known after the name of Badrayan Vyas and in this *Shashtra* the various thoughts pertaining to *Upnishads* have been cleared and reconciled by its learned author. These *Sutras* are known as *Sharirik Sutra*, *Uttar Mimansa*, *Brahmsutras* and *Vedanta*. The other prominent Vedantic philosophers (*Acharyas*) are Ramanuja, Madhva, Nimbark and Vallabha.

Puranas

These are 18 in number namely *Brahm Purana*, *Vishnu Purana*, *Padam Purana*, *Vayu Purana*, *Bhagvata Purana*, *Naradiya Purana*, *Markandeya Purana*, *Agni Purana*, *Bhavishya Purana*, *Brahmvaivarta Purana*, *Linga Purana*, *Kurma Purana*, *Varaha Purana*, *Matsya Purana*, *Skand Purana*, *Vamana Purana*, *Garuda Purana* and *Brahmanda Purana*.

The number of *Shalokas* in all these *Puranas* is supposed to be four lakh six hundred and out of these *Brahm Purana* is the oldest one. In almost all these *Puranas* cosmology, creation after dissolution, the genealogy of sun and moon, gods and great deeds done by the dynasties of sun and moon are described. Because in these *Puranas* attractive stories are described, they are also known as Vedas of the masses.

Tantra

Tantras are also the ancient heritage of Indian subcontinent but in the tradition built by the *Vedas*, *Shastras* and *Upnishads* we find that great commentators and grammarians have flourished and by and large one can hold that they have tried their best to mould the concepts and rituals of the aborigines, directly or indirectly in their own thought frames and in this work they have succeeded also. The biggest example of this enterprise are the *Tantra Granthas*, which are mostly kept away from general masses by telling people that they are obscene and they pamper low instincts in the human beings. Perhaps that is why the *Tantras* are even today for most of the readers nothing but paradoxical literature which is just related to magic sorcery and occult powers. Many Indian and foreign scholars have written about the *Tantras* but whatever could come before the people is that *Tantras* do not teach us more than the supernatural powers and the maximum we know about them is that many a king had *tantrics* at their disposal for the sake of sex pertaining medicines and elixirs. Very little has been thought about the fact that what were the objectives of the scholars who presented the *Tantras* in such an abominable

shape and in fact what is the meaning of *Tantras*. Pandit Gopinath Kaviraj, Sir John Woodroffe, P.C. Bagchi, S.N. Dasgupta, Harprasad Shastri, M.P. Pandit, Mercea Eliade and N.N. Bhattacharya, et.al. are such scholars who have deeply studied that heritage which is even older than the Vedas or at least is a parallel heritage and they have given to the people the right perspective of the *tantra* and its role in the life of the masses. While discussing tantric doctrines, Sir Charles Eliot avers that apart from the ceremonial which they inculcate, the general principles of *Tantra* breathe a liberal and intelligent respect. Caste restrictions are minimized; travelling is permitted; women are honored; they can act as teachers; the burning of widows is forbidden, widow can remarry and murder of women is peculiarly heinous. Prostitution is also denounced. Whereas Christianity is sometimes accused of restricting its higher code to Church and Sundays, the opposite may be said of *Tantrism*. Outside the temple its morality is excellent.¹² A few important names of *Tantra Granthas* are *Kularnava Tantra*, *Sharada Tilak*, *Mahanirvana Tantra*, *Tara Tantra*, *Hevjra Tantra*, *Rudrayamala Tantra* and *Yoni Tantra* etc.

Bhagavad Gita

Gita also called ‘Gospel of Humanity’, ‘Lord’s Song’ is the most popular and sacred book of Hinduism contained in *Bheeshmaparva of Mahabharata*, the greatest sanskrit epic. It is believed that Arjuna was horrified at the thought that he has to fight with his relatives and friends. When he refuses, Lord Krishna instructs him that it is his duty as a prince, as a warrior, as a righteous man to fight against evil and restore peace and order. Lord Krishna imparted him that soul is indestructible, eternal, immovable, unmanifest, immutable and only bodies are destroyed, not the soul. *Gita* tries to build up philosophy of *Karma* based on knowledge and supported by *Bhakti* in a beautiful manner. And in the end when the teachings have been imparted the Lord simply says - ‘Do as you please.’ In this way *Gita* represents a unique synthesis of Action, Devotion and Knowledge.

Shramanic Traditions

Religious history of India tells that *Shramanic* tradition was older than the Vedic thought which became prevalent in India with the entry of Aryans into this subcontinent. The seals and coins excavated at Mohenjodero and Harappa also tell that long before the advent of Aryans into India, many *Munis* undergoing typical penances were the inhabitants of this land.

Some evidences are available in *Rigveda* (*Keshi Sukta*) also, in which an Aryan holy man looks to be very much full of wonder on looking at a naked *Sanyasi* with long matted hair.

In *Rigveda*, it is shown that these naked ascetics actually not only belonged to *shramanic* culture but they were in fact native people who were conquered and vanquished by the hordes of Aryans flowing into India through Punjab.

With the establishment of Aryan dominance, it is needless to say that *shramanic* culture of this land had to maintain a very low profile. This culture again emerged in the times of Buddha and Mahavira who were contemporary of each other along with the *Upnishadic* period. Indian history tells that many Indian kings and Emperors like Ashoka were deeply influenced by the Non-violence principle of this movement and did their best to spread Buddhism far and wide.

However, as we know that Vedic culture represented the fighting and imperialistic interests of Aryan culture but side by side we can feel proud of Vedic lore in which naturalism, pantheism, polytheism, monotheism, and even monism are abundantly available. Not only this, the Vedic thought envisaged in its texts inspired Govindpada, Gaudpada, Shankracharya of southern India around ninth century and needless to say that the Great Shankracharya upto this day is known as the main representative exponent of Advaita Vedanta. After Shankracharya we see the emergence of great thinkers like Ramanuja (*Vishistadvaitvad*), Madhavacharya (*dvaitavad*), Vallabha (*Shudhadvaitavada*) and Nimbarka (*dvaitadvaitavada*). These great scholars and saints have made people even today, proud of their religious heritage which was brought to light by these great men of learning and sterling character.

Later on based on Vedic thought, various commentaries on *Brahmsutras* and the *Gita* etc. were written and further this Vedic thought inspired many others to write upon the Vedic lore. Punjab was the main centre for the study of Vedic lore and history tells us that around 600 B.C. to 500 A.D. the Taxila University situated in Qandhar province of erstwhile Punjab, was a great centre of education where the students from distant places such as Varanasi, Rajgriha, Pataliputra, Mithila, Ujjain, etc. would come to learn about the literature, medicines and surgery. It is mentioned in *Dhammpada* that Prisenjit, the king of Koshal and a king of Lichhvi dynasty were classmates at Taxila. Bimbisara, the king of Magadha sent Jivak Kumar Bharatyia to learn about medicine and the *Kapalmochna*

Vidya (Head surgery). Everyone knows that Kautiliya also known as Chanakya is also supposed to have remained here as Professor of Political Science and from him Chandragupta Maurya learnt the art of militancy and diplomacy.¹³ It was Vedic lore which made India known to the whole world. Similarly, the *Gita* is also a product of Punjab and Vedic lore became the repository of doctrines of *Gian* (knowledge), *Bhagati* (devotion) and *Karma* (action). In this longer hymn the great synthesis of all these three doctrines was made by Lord Krishna who ultimately prevailed upon Arjun for fighting the atrocities perpetrated by those who were cruel towards the “have nots”. It is the *Gita* which is also the fountain head of Indian mental makeup showing the balance among the attachment, detachment and the righteous action. Hundreds of commentaries were also produced by great scholars on this great text.

Simultaneously Buddhism and Jainism representing the *shramanic* traditions were also emerging. These both religions were based on ethical values and their great exponents, Buddha and Mahavira were contemporary of each other. Their thoughts were totally opposed to the Vedic violence and excessive indulgence into ritualistic activities. Buddhism put greater emphasis on individual morality and revived that non-violent culture which was operative here even long before the advent of Aryans. Through their precepts Buddhist disciples not only talked about the religion of kindness, humanity and equality but also through their actions spread their religion which was precisely known after the name of Lord Buddha, Buddhism. Whereas the Vedic tradition sanctioned animal sacrifices to make happy their gods, on the other hand Buddhism stood firmly against such sacrifices. The chequered history of Buddhism puts forth, that, under the influence of Buddhist thought many kings abandoned violence and made *Ahimsa* (non-violence) as a guiding force of their life. Buddhism pondered upon the freedom from individual and collective suffering and the *Bikshus* of Buddhism after their master Gautama Buddha the Great, discussed about it when they met in their first and second councils at Rajgir and Vaishali. Here Buddhism got bifurcated into two bigger sections known as Hinayana and Mahayana having different views about teachings of *Vinaya*. They both were preaching Buddhism and authenticated their theories in the name of same Lord Buddha.

Buddhism produced great philosophers such as, Vasubandhu, Sanghabhadra, Kumarlat, Vasumitra, Asang, Dinnaga, Dharmakirti, Nagarjuna, Chandra Kirti et al. These philosophers contributed a lot for

the development of Indian philosophy. When *Huns* invaded India Buddhism suffered a serious setback and by seventh and eighth century A.D. the Vaishanava and Shaiva tradition of Indian subcontinent almost uprooted the Buddhist ideology from India and with the advent of Muslim invasions on India Buddhism was almost fully annihilated and a neo-Hinduism emerged in which many sects and religious groups came to the forefront.

However, one cannot deny the fact that it was Lord Buddha alone on Indian soil who simply based on ethics and without the props of God and *atman* could establish such a strong tradition, which though was made null and void in India flourished in China, Japan, Sri Lanka and many other countries of world.

Shaiva and Shakta Traditions

While discussing *Shaiva Sidhanta* and history of *Tantras*, Prof. C.D. Sharma and Prof. Kamlakar Mishra both agree that the worship of Shiva or Rudra goes back to the Vedas¹⁴ and the tradition of *Tantras* (*Agamas*) enjoys the same status as the Vedas. Glorification of Rudra whose this whole universe has been accepted as the manifestation is found in the *Aranyakas*, *Mahabharata* and some *Puranas* etc. The sacred literature of *Shaivas* puts forth four schools of *Shaivism* - *Nakulish-Pushupati*, *Pratyabhijna* and *Raseshvara*. *Shaivism* is further divided into *Vir Shaivism*, and *Shaiva Sidhanta*. *Vir Shaivism* is also known as *Lingayat* which is practised these days in Southern India. *Pratyabhijna School* or *Kashmir Shaivism* is known as the representative of *Northern Shaivism*. *Kashmir Shaivism* is known as most authentic and prominent with regard to interpreting the *Tantras* and the first name in the history of *Kashmir Shaivism* is Vasugupta who flourished in Eighth Century A.D. He discovered the *Shivasutras* which presents the gist of *Shaivasadhna* based on non-dualistic philosophy of the *Tantras*. In *Shaiva Sidhanta* Shiva is supreme reality and is called '*Pati*' or 'Lord' who possesses the attributes of being self existence, essential purity, intuitive wisdom, infinite intelligence, freedom from all bonds, infinite grace or love, omnipotence and infinite bliss. As put up by C.D. Sharma, just as "the Potter is the first cause, his staff and wheel are instrumental cause and clay is material cause of the pot, similarly Shiva is the first cause, his *Shakti* is the instrumental cause and *Maya* is the material cause of this world."¹⁵ The relation of Shiva and *Shakti* is known as that of 'Identity' though the *shakti* is the power of the Lord. The *shakti* is consciousness, unchanging and eternal energy. In *Shaiva Sidhanta* the individual souls are called *pashu*,

because like cattle they are bound by rope of *avidya* to this world. The bound souls mistake themselves as infinite and limited in the will, thought and action and in liberation are restored to their original nature - the *Pati* or the Lord. After the removal of bondage the soul becomes one with Shiva and shares His glory and greatness.

In *Kashmir Shaivism*, Shiva is the only reality, “The one without a second.” He creates everything by mere force of his will and He is the Subject as well as the object rather He makes the world appear in himself as if it was distinct from Him, though it was not really so. Shiva in *Kashmir Shaivism*, is known as the transcendental eternal background of this universe and in the immanent aspect, He is called *Vishvamic* having in himself the *shakti* conceived as a power of self consciousness by which Shiva manifested Himself as this universe on his own transcendental background. His *shakti* has many aspects such as *chit* (knowing), *anandu* (delight), *ichchha* (will), *jnana* (knowledge) and *kriya* (action). *Maya* in *Kashmir Shaivism* is neither the material cause of the universe nor the principle of illusion; it is that aspect of power (*shakti*) of Shiva through which He manifests Himself as many. For attaining liberation the recognition (*pratibhijna*) of this reality is essential. A love-sick woman cannot get any consolation and joy even though her lover may be present near her unless she recognizes him. The moment recognition dawns she becomes all joy and puts off her all bondages and becomes one with Shiva.

The most important name in history of *Kashmir Shaivism* is Abhinava Gupta (between 10th and 11th Century) who wrote famous commentary *Vimarshini* on the *Pratibhijna Karikas*. His renowned work *Tantraloka* is a systematic and rational account of the tantric philosophy and religion, wherein one finds that Abhinava Gupta gives a complete picture of the *Shaiva* thought. Prof. Kamalankar Mishra in detail has pondered upon the historicity as well as authenticity and the theory that the *Tantra* is post Vedic in his work “*Significance of Tantric Tradition*”. He says:

The language of *tantrics* is post Vedic Sanskrit which was systematized by Panini. Moreover there is internal evidence, namely, that in *Tantra* itself there is mention of Veda. All this indicates that *Tantra* is post Vedic and therefore many scholars guess that the time of *Tantra* roughly ranges from 1000 B.C. to 500 A.D.¹⁶

There is another theory that the *tantric* system (*Shaivism*) originally belongs to Dravadians. Dravadians are considered as original natives of

India prior to advent of Aryans. They are said to have been worshipping Lord Shiva and were following tantric way of life. The Vedas were composed by Aryans who came later. In other words, the Vedas are of the Aryans and *Tantras* are of the Dravidian and since the Dravidian inhabited India before the advent of Aryans then, the *Tantras* have to be placed prior to the Vedas. Regarding language of *Tantras* one could say that the *Tantra* literature existed in the form of oral and practical tradition from the pre-Vedic time and that it was put into writings only later¹⁷ (after the Vedas).

However, it is at least certain that the *tantric* culture is a part of ancient culture of India and existed side by side with the Vedas. If study of ancient Indian culture may reveal the impact of *Tantra* on the Indian life, then if not older than Veda, we can accept that the *Tantra (Shaivism)* is as old as the Vedas.

Yoga Tradition

The *Upnishadic* philosophy tried to prove that the knowledge of the Vedas and its allied literature is the lower kind and is known as the *aparavidya* - lower knowledge. They call only that *vidya*, *paravidya*, or *true knowledge*, which gives direct realization of Absolute Truth and that, is *yoga-vidya* - the spiritual approach to Absolute Truth. This spiritual approach covers those physical and psychical processes which are employed to discover man's Supreme inner essence through *samadhi*. *Samadhi* is nothing but the realization that the *jivatman* is *Paramatman* and *yoga* is not this *samadhi* or realization, but the means by which it is attained.¹⁸

Medieval India consists of three types of people of which one were fanatical Muslims, second were orthodox Hindus and third were the *yogis*, who tended to threat the God fearing innocent Indians with their occult powers. *Yogis* had emerged on the ground of revolt against the stiff caste classification and orthodox attitude of society, but they too could not maintain any equality among themselves and with other fellow beings. Externally, the *yogis* struck at the caste system fiercely and rebuked the superiority derived out of it, but internally every follower of the *yoga-marga*, considered himself superior to the low creatures of society. He pitied the extroversion of others, ridiculed them through many complex dialogues and hoped that the people should feel taken aback after seeing his magical feats. On the other hand, the devoted *bhakta* accepted wholeheartedly the four fold classification of society, and its hierarchy. He obligingly felt himself as a drowning passenger in the world-ocean and

repented grossly for the sins committed by him. He was, however, hopeful that the all-pervading God might listen to his cry one day and liberate him from the bondage of the life. Among the yogi and the *Bhakta* one was proud of his knowledge and the other of his own ignorance. One was confident of his own self, the other relied on Rama. One considered love as a weakness, the other considered knowledge as harsh.¹⁹

These extremes were the fertile grounds for the suspicions and superstitions in society. People faced a spiritual and social loss and the result was not healthy. Two reactions of this were evident among the common men. A doubt was created in the heart of the devoted householder by the teaching of the *yogis*. The common man started thinking that *maya* is horrible, which in no way would free the mortals from bondage and the way of achievement is tedious; the man without *yoga* practice shall be led to tortures known only to God; God knows how long he would wander in the cycle of transmigration. The world-ocean is devouring us, illusions of *maya* are infinite and the way of practice (of *yoga*) is very rough and tough; the battalions of impediments are there obstructing the way and the lot of the poor householder is bound to be hopeless. On the other side, the *bhakta* had made the common man totally carefree. Even by mistake if anybody happened to recite *Hari-nama*, he need not do anything else; the gates of heaven are obliged to be opened if once the mark of Vishnu is put on the forehead; if somehow you get the *Tulsi* beads, your place in *goloka* is reserved. *Kaliyuga* is the best of all the ages because mental sins breed no fruit in it, yet the mental sacrifices bring full harvest of happiness. Ram's name is greater than Rama himself; hence there is no reason for any worry. *Yoga* left the householder to be more suspicious than required whereas *bhakti* made him excessively optimistic.²⁰ Tulasi Das is also annoyed when he says that Gorakh gave the call for *Yoga* and thus forced *bhakti* to run away.²¹

Dr. Radhakrishnan observes that according to the *Vedas* we find it necessary to meditate upon the Divine Light in order to attain sacredness. There is mention of *Munis* in the olden scriptures and in the *Atharvaveda* it is quite clearly stated that with practice of austerity, supernatural power can be attained.²² Indians have always remained eager for more and more knowledge and its assimilation in practical life. For this purpose thousands of people devoted their lives to this high deal. Ancient literature is replete with such descriptions of austere life and asceticism.

Mukti being the ultimate aim of Indian philosophy can be attained by two methods. One method takes recourse to knowledge and the other to action. The way of knowledge is a pure intellectual process which pushes man on the way of quietism and renunciation of action (*sanyasa*, *vairagya*). Yoga on the other hand in the *Gita* is supposed to be disciplined and unselfish activity, which is quite in contrast to quietism or the way of knowledge.

Unfortunately, *Yoga* has been considered as mortification of body (flesh) only, which is not true; rather it was all about the control of body. The aim of *Yoga* was to set the individual free from *Prakrti*. The highest form of *prakrti* is *chitta* and *yoga* directs the way through which man can free himself from the bondages of *chitta*;²³ gives the psychic power over the physical aspects, solitude, meditation and finally ecstasy is attained.²⁴

The *Bhagavad Gita's Yoga* says that those who lack the higher plane of the intellect should not be taken away from active life and they should not be confused by the elite. The scholar is urged to get engaged in desireless action and he should inspire others also for the same.²⁵ But the *yogis* on the one hand, had bade goodbye to the struggles of life and on the other, prompted many kings also to leave their kingdoms and become *yogis*. Raja Gopi Chand and queen Mainamati of Bengal, Bhartrihari of Ujjain, Puran Bhagat (Chaurangi Nath) and King Rasalu of Sialkot are few examples of those who in spite of being kings and queens abdicated their thrones in favour of *yoga-marga* and Gorakh, Jalandhar, et al are said to be their initiators. Kings gave up their thrones to preach the doctrine of the Natha sect. The renunciation of King Gopi Chandra of Bengal, in the eleventh century created a sensation all over India, which even at the present time continues to be echoed in poems, dramas and popular ballads sung by minstrels amongst rural folk. Bhartrihari was initiated by Jalandhari who according to the traditions of the *yogis* was himself the prince of Hastinapur in Northern India. Chaurangi Nath, another Nath Yogi initiated by Matsyendra Nath, was the son of King Devapala of the Pal Dynasty of Bengal.²⁶

Yogis considered *Kundalini* as the source of *shakti*, which is to be awakened through six *chakras* and is considered as rare and most difficult practice. Guru Nanak also hinted in his hymns about these *chakras*.²⁷ Guru had talked about the Naval Lotus which when illuminated 'Niranjan' is realized.²⁸ Similarly in *Raga Sorath* in the Guru Granth Sahib, Guru Arjan Dev is surprised to see the vanished things that were

great cause of his anxiety. Now he sleeps in peace as his inverted heart lotus has bloomed. In the heart (with the blooming of lotus) he has seen the Lord whose knowledge is spoken of as unfathomable.²⁹ The way of the blooming of this lotus is described by Guru Nanak by saying that when with the help of '*Guru-Sabad*' (the precept of the Guru) the desires are spent and the mind becomes satiated, the lotus blooms.³⁰ In *Siri Raga* it is said that the man by obtaining the water of God's *naam* through the Guru, should quench the four fires of cruelty, worldly love, anger and greed and remain dead in life. Thus the heart lotus blooms and fills with nectar which makes one contented.³¹ The Guru inspires the followers to weed out evil, wickedness and sins. Leaving these, and becoming single-minded, one should meditate on the Lord and when Lord's meditation, arduous service and control of evil passions become guides, then does the heart lotus bloom and nectar trickle.³² Obviously one finds here a direct and firm departure by Guru Nanak who never forgets ethical aspects of his theological doctrines.

These *yogis* in the middle ages had attained many mental powers which were more or less misused by them. The *yogis* in the 14th and 15th centuries, whom Guru Nanak happened to meet at various places in India, had degenerated into the lowest ebb of their personal gratifications. These *Natha* and *Siddha yogis* were required to teach human society to value self-control as superior to physical enjoyment, self-sacrifice as superior to self-aggrandizement, self-conquest as superior to the conquest of others, spiritual self-fulfillment as superior to materialistic advancement, but in the words of Bhai Gurdas, a learned Sikh theologian and a contemporary of the fifth Guru Arjan Dev, they (the *yogis*) had fled from society and hidden themselves in the mountains. They did not spare any opportunity of running down the other sects of the *yogis* as well as the general public in order to increase their own influence.³³ Some of the *Siddhas* were trying their best to find out a *rasayan* which could make them immortal.³⁴ Their position had greatly degenerated and they were more feared than respected.

Though *Upnishadic* philosophy had marked a shift of emphasis from practical aspect (reciting of *Mantras* and performance of various rituals) of *Dharma* to the philosophical reasoning. But these *yogis* never cared for the call of *Upanishads* that concentration upon the supreme is the best, indulgence only in *Shastras* is low, achievement through the *mantras* is still lower and wanderings from one place to another for these purposes is the lowest.³⁵ The true delight as the *Gita* says, is enjoyed by that knower of the self who detaches the senses from the envy of and

the attachment to the world.³⁶ The *yogis* were unknown to that supreme bliss and were engaged in increasing their respective sects and followers. Their yoga was no more the efforts to meet the Absolute Truth; rather they had left the world in order to save themselves from turmoil and labours of day to day life. *Karmayoga* of the *Gita* had very slight impact upon them.

This has been delineated by Guru Nanak in his *Sidh Gosti* when asked by Charpat, the *Siddha*, as to how this world ocean could be swum. Guru Nanak says that as the duck swims the water without allowing its feathers to get wet and as the lotus remains unaffected by water, similarly by remaining amidst the world but without becoming worldly and through the attention fixed on the '*Sabad*' with the help of the *Naam* we can cross the world ocean.³⁷ The *yogis* in the medieval period were wanting in this faculty. They only respected those who were superior to them on the basis of the miracles and *tantra-mantras*. That is why they were feared rather than loved.

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**SIKH LITERATURE ON SACRED SIKH
HERITAGE ((1880-1930): RELICS OF THE
SIKH GURUS**

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Although much has been written on the Sikh past, yet neither the scholars nor the historians of Sikhism and the Sikh institutions have made adequate efforts to conserve the very rich and diverse Sikh cultural heritage in general and the sacred relics of the Sikh Gurus lying in historical Sikh shrines and private possessions, in particular. This is a high time to find out such repositories of historical relics which constitute the core of the sacred Sikh heritage. With a view to this, the proposed attempt has been made to collect information on the relics of the Sikh Gurus mentioned in the Sikh literature written exclusively on the Sikh shrines by the Sikh scholars like Pandit Tara Singh Narotam, Giani Gian Singh and Giani Thakur Singh during the late 19th and 20th centuries. Bhai Kahn Singh Nabha's *Gurshabad Ratnakar Mahankosh* (Encyclopedia of the Sikh Literature) also contains some useful information on the sacred sites and relics of the Sikh past, which is available in a scattered form, hence not included in this paper.

I

Pandit Tara Singh Narotam (1822-1891) is perhaps the first Sikh scholar, who has given a detailed account of the historical Sikh shrines including some information on the sacred relics of the Sikh Gurus then located in some of the premier Gurdwaras of much historical importance.¹ So far as Narotam's social background is concerned, he was born in A.D 1822 at Kahlwan village near Qadian in Gurdaspur district of the Punjab. In his twenties, he is said to have joined the Dera of Pandit Gulab Singh Nirmala at Patiala. There, he gained some knowledge of the Sikh literature from Pandit Gulab Singh.² He also got education in Sanskrit and Vedic literature from Amritsar and Banaras. It is notable that for his literary attainments, he had received sufficient patronage from the rulers of the Patiala state. Significantly, he is also known to have established a famous Nirmala Dera at Patiala, known as Dharm Dhuja. He stayed at this place for a very long period. In A.D 1857, he became 'Sri Mahant' of the Nirmal

Panchayati Akhara at Haridwar after the death of his predecessor, Mahant Kubria.

Narotam is well known for his contribution to the Sikh literature. His literary creations can be divided into four categories: exegetical, lexicographical, theological and doctrinal. Some of his notable works are *Waheguru Sabdarth* (1862), *Teekas Bhagat Bani Ka* (1872), *Gurmat Nirnay Sagar* (1877), *Teeka Guru Bhai Dipika* (1879) and *Sri Guru Tirath Sangreh* (1884). He was well versed in the Vedic, Sanskrit and Puranic lore and hence, has quoted from it profusely.³ *Sri Gur Tirath Sangreh* is one of the famous works of Pandit Tara Singh Narotam on historical Sikh Shrines. It is very largely based on the information supplied to him in written form by Giani Gian Singh, his disciple and close associate, who had personally visited several Sikh sacred sites and had collected very valuable information on the Sikh Shrines and sacred relics of the Sikh Gurus of considerable historical importance.⁴ It is significant to note that Narotam as a scholar did acknowledge with due regard the help rendered to him by Giani Gian Singh in the completion of his work. It was compiled in A.D 1884.⁵ Pandit Tara Singh Narotam died in Patiala in 1891.⁶ According to Bhai Kahn Singh Nabha, *Sri Gur Tirath Sangreh* was published posthumously in 1940.⁷ It contains considerable information on the historical Shrines and relics of the Sikh Gurus.

II

Pandit Tara Singh Narotam's detail of the sacred relics of the Sikh Gurus is significant and hence notable. For example, he refers to the *chola* (cloak) of Guru Nanak Dev at Dera Baba Nanak in the possession of Bawa Kabul Singh Bedi. One of the *pothis* of Guru Nanak Dev is in the possession of the descendants of Prithi Chand at Guru Har Sahai in Ferozepur district.⁸ The cot (*palang*) of the third Sikh Guru, Guru Amar Das, was in the possession of Gill Jatts of village Mudhar along with shoes and dress of Guru Arjan Dev.⁹ The swords called *miri* (temporal) and *piri* (spiritual), and some other weapons of Guru Har Gobind are found at Akal Bunga (Akal Takht) in Amritsar in the precincts of Golden Temple.¹⁰ A *chola* (cloak) was claimed to be in possession of a Brahmin to whom it was handed over by a Muslim in 1831. It was made of cotton and was of *badami* colour.¹¹ One spear (*barchha*) of the sixth Guru was in the possession of Maharaja Karam Singh of Patiala.¹² Another spear was in the possession of Surkaniya village of Guraya in Lahore district.¹³ The *rabab* (rebec) and *degcha* (a huge iron pot) of Guru Hargobind's times

and three recessions of Guru Granth Sahib (*Bhai Banno Di Bir*) were available at Anandpur Sahib.¹⁴

Some of the weapons of Guru Gobind Singh such as two swords, and one Kattar were in the possession of Natha Singh Nihang of a dera at village Kapurgarh in the Nabha State.¹⁵ Guru's *siropa* was kept in the house of the ruler of Nabha.¹⁶ Five sacred relics of the Guru were available in the house of the then Maharaja of Patiala.¹⁷ The sword of the Guru, which he had given to Lakhbir or Lakhmir, was taken to Bhadaur by his grand daughter and was in the possessions of a family of her in-laws.¹⁸ Significantly, some of the *Hukamnamas* of Guru Gobind Singh, were also found at different places. In 1685, the Guru blessed Budu Shah Sayyid of Shadoura with a *Hukamnama*, and he had also blessed the Sayyids of Nurbur with another *Hukamnama*.¹⁹ In 1705, the Guru also conferred upon Nabhi Khan and Gani Khan brothers a *Hukamnama* as they had helped him to move out from Machhiwara. Besides this, three *Hukamnamas* and a recession of Guru Granth Sahib were available in the Gurdwara at Anandpur Sahib.²⁰

III

Giani Gian Singh's *Gurdham Sangreh* also contains very useful information about two dozen *bungas* (hospices) including that of Natha Singh Shahid's at Sialkot and the *bungas* of Jassa Singh Ramgarhia, Sadda Singh and Hira Singh Nakkais. Each of these *bungas* was then getting two rupees a month.²¹ In the last of the *Gurdham Sangreh*, Giani Gian Singh has given very valuable information regarding the Sikh relics then available in some historic Sikh Gurdwaras. For instance, he has made a special reference to the precious (gifts) relics donated or gifted to Guru Gobind Singh by the rulers of princely states of Nabha, Patiala and Jind at different times. Gian Singh saw these relics (*Kamarkase*), arms and precious stones, at the historic Gurdwara, Abchalnagar or Sri Hazur Sahib, at Nander in Maharashtra. Significantly, Giani Gian Singh writes that many of the relics had been lost due to the changing historical situation and the carelessness of the Sikh leadership.²² In this way, *Gurdham Sangreh* is an important source of information on the centers of Sikh cultural heritage. Thus, he has given information, both in the text as well as in footnotes, about the Sikh relics, which he himself could see during his visits to the important Sikh Gurdwaras in and outside the Punjab.

IV

Giani Thakar Singh has also devoted considerable space to the relics of the Sikhs Gurus in his *Sri Gurduare Darshan* (1923). This information is very useful for understanding the Sikh cultural heritage. The relics of Guru Nanak mentioned by him include his *Chola Sahib* (cloak), then in possession of Kabul Singh, Bedis of Dera Baba Nanak. It was claimed to have been given to Guru Nanak by the ruler of Bagdad;²³ *Pothi*, small version of Sri Japuji Sahib;²⁴ rosary (*mala*) in possession of the sodhis.²⁵ *Topi* of the Guru was located at Kiratpur Sahib in Gurdwara Sheesh Mahal;²⁶ and the *Seli* (cord) of Guru at Kiratpur in Sheesh Mahal Gurdwara;²⁷ and the weights and measures eleven in number, which the Guru used in the commissariat (*modikhana*), at Sultanpur were found lying in Gurdwara Hat Sahib.²⁸

The stick of Guru Angad Dev, which he had given to Bhai Jagat Ram Arora, resident of Kabul, is the only relic of the Guru mentioned by Thakar Singh.²⁹ The two *pothis* of Guru Amar Das were located at Goindwal, one in the possession of Baba Mohan, eldest son of the Guru and another in the possession of the descendants of Bhai Gurdas at Ahyiapur in Hoshiarpur district.³⁰ Guru Ram Das's only relic i.e. "*Ghan Pothi*" was found in the custody of the descendants of Baba Handal.³¹ The relics of Guru Arjan Dev included his *Jorra* (pair of dress) at village Madhar in Lahore district³² and a musical instrument, *Tamboora*, which the Guru himself played in the *sanctum sanctorum* of Golden temple and was spotted at Peshawar.³³

The most important historical relic of the Sikh Gurus is the Adi Sri Guru Granth Sahib compiled by Guru Arjan at Ramsar and then installed in the Darbar Sahib at Amritsar.³⁴ The original version of the Adi Granth, brought to Kartarpur by Guru Hargobind, was in the possession of the Sodhis.³⁵ Some relics of Guru Arjan such as dress, *topi* and *kurta* were spotted in a village Bilga in Jalandhar district.³⁶ The important relics of Guru Hargobind, mentioned by Thakar Singh, included *Sri Sahib* (Sword) located at Kartarpur;³⁷ five arms, including Miri and Piri, worn by the Guru, at Akal Bunga in Amritsar;³⁸ one *barsha* (spear),³⁹ *Gurj*,⁴⁰ *Kattar*,⁴¹ *Chola* (cloak),⁴² *Barsha* (Spear) at Patiala;⁴³ *Jamdaren* at district Lahore;⁴⁴ *rabab* (rebeck) ⁴⁵ and *degbar* (huge iron pot) for *Langar*.⁴⁶

Some other relics of Guru Hargobind are *Bhai Bano di bir* (recension), version of Guru Granth Sahib,⁴⁷ a big spoon (*karchha*) for preparing *langar*, handed over to Bhai Rupa by the Guru;⁴⁸ and a *Loh*

(Cauldron).⁴⁹ Relics of Guru Har Rai in the possession of the Sodhis of Kartarpur, are *Khanda dudhara* (double edged sword) and a stick.⁵⁰ One *gutka* (small copy of *bani*) which the Guru gave to Suthre Shah, who further handed it over to his disciple Rajal Shah;⁵¹ and stick of the Guru were in the possession of the ruler of Jaipur.⁵²

Important relics of Guru Tegh Bahadur included a *simrana*, a woolen rosary consisting of 28 beads, which was offered to the Guru by a Bairagi Sadhu, Janaki Das Sarhand, who had gone to Anandpur for the Guru's *darshan*; the Guru is said to have gifted it to Bhai Mihan.⁵³

Significantly, the historical relics of Guru Gobind Singh mentioned by Thakar Singh in his *Sri Gurdware Darshan* are largest in number and given in more detailed manner. The name of each place where these relics were displayed for the public viewing too, has been mentioned by him. Important relics included five arrows in the custody of Bhai Chattar Singh of village Rupa in the Malwa;⁵⁴ two swords (*Shree Sahib*) in the custody of Natha Singh Nihang of village Kapurgarh in Nabha state;⁵⁵ One *katari* in the house of the ruler of Nabha;⁵⁶ comb (*kanga*) with hair, half turban (*dastar*), long *kirpan*, too, in the house of the ruler of Nabha.⁵⁷ One *barchha* (spear);⁵⁸ a quiver with five arrows;⁵⁹ *hukamnama* with the Guru's signatures;⁶⁰ a *Shree Sahib* (sword) with words, "*darshan krega, nihai hohega*"⁶¹ a copy of Guru Granth Sahib with Guru's signatures;⁶² a *Katar* that the Guru had given to Bhai Lakhmir;⁶³ 11 arrows at village Siana;⁶⁴ a *khanda*, dagger;⁶⁵ *nagani* or nagdaun;⁶⁶ a handook or *Ramjangan* ?, gifted to the Guru by Kabuli Singh of Sabo ki Talwandi in the Malwa region;⁶⁷ *bhala* (spear);⁶⁸ *saif sarohi*;⁶⁹ and *katar*, *bhishua*, *jamdarr*, *bhia*, *jamdhar*, which the Guru had mentioned in *sastarnam mala* in detail.⁷⁰

Some of the other important relics are the *hukamnamas*, which Guru Gobind Singh gave to some of his close associates. For instance, there is a *hukamnama*, which he had given to Sayyid Budhu Shah of Sadhaura in 1685;⁷¹ a *hukamnama* given to Sayyid Ali Shah of Nurpur in 1705;⁷² and a *hukamnama*, given to Nabhi Khan and Ghani Khan.⁷³ Besides, there are thirteen more *hukamnamas* in the possession of Brahmans.⁷⁴ Most probably all these Sikh relics of the Sikh Gurus which are of considerable historical value especially the *hukamnamas* of Guru Gobind Singh, might have been either seen by Thakar Singh himself during his visits to the historic Gurdwaras or he might have got many of these relics, as articles of Sikh faith, may this information from the works of his predecessors on

Sikh Shrines; Pandit Tara Singh Narotam and Giani Gian Singh respectively not be available now.

V

To sum up, it is necessary to underline the significance of the Sikh historical literature written on the shrines and sacred sites and relics of the Sikh Gurus, during the late 19th and early 20th centuries. Pandit Tara Singh Narotam, Giani Gian Singh and Giani Thakur Singh, have done commendable job to collect information on the sacred relics of the Sikh Gurus available in the premier or greater Sikh Gurdwaras of their own times. Moreover, these Sikh scholars seem to have laboured very hard conducting personal surveys and making visits to the sacred sites and shrines connected with the lives and activities of the Sikh Gurus as well as some notable events of Sikh history. However, it may significantly be noted that some sacred sites/places and even some shrines listed by them in their accounts are strictly speaking, not historical at all. Also, several of these sacred sites/and religious structures or shrines may not be now easily traceable, whereas some of these may also be found now in a very dilapidated condition. It may not be wrong to presume that even some of the shrines and sacred relics might have disappeared under the force of the historical circumstances. Significantly, it thus, seems that many of these relics of the Sikh cultural heritage which the scholars might have seen with their own eyes are not available at present. Nonetheless, much has been conserved or preserved by the Sikh scholars in their works, which needs further probing and verification as well as corroboration with what is now available in the greater/premier Sikh shrines and Sikh institutions, libraries and Sikh museums as well. On the whole, these relics of the Sikh Gurus not only generate strong sense of their faith and a lot of reverence among the Sikhs for their Gurus, but also, much of this materiality of the Sikh past as an important aspect of the cultural heritage of the Sikhs needs to be carried out further, by the present generation and for the benefit of the coming generations too.

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ਏਕ ਪਲੰਘ ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ ਜੀ ਕਾ ਮੱਦ੍ ਗ੍ਰਾਮ ਮੇਂ, ਗਿੱਲ ਜ਼ਿਲ੍ਹੇਦਾਰੋਂ ਕੇ ਘਰ ਮੇਂ ਹੈ।... ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਕਾ ਆਸਾ, ਜੋਤਾ ਭੀ ਇਨ ਕੇ ਘਰ ਮੇਂ ਹੈ। ਜੋ ਛਠੇ ਗੁਰੋਂ ਕੇ ਇਕੀਸ ਨੰਬਰ ਮੇਂ ਲਿਖਾ ਹੈ।
10. *Loc.cit.* :
ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਕੇ ਅੰਮ੍ਰਿਤਸਰ, ਅਕਾਲ ਬੁੰਗੇ ਸਾਹਿਬ ਮੇਂ ਮੀਰੀ ਪੀਰੀ ਕੀ ਤਲਵਾਰ ੨, ਬਰਛਾ ੧, ਗੁਰਜ ਸਰਬਲੋਹ ਕੀ ੧, ਕਟਾਰ ੨.
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12. *Ibid.*, p. 290 :
ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਸੇ ਸੇਵਾ ਕਰ ਸੁਹਾਣੇ ਖਿਤਾਬ ਵਾਲੇ ਮੁਸਲਮਾਨੋਂ ਨੇ ਬਰਛਾ ਲੀਆ।...ਸੋ ੧੮੮੮ ਮੇਂ ਪਟਿਆਲੇ ਮਹਾਰਾਜ ਕਰਮ ਸਿੰਘ ਕੇ ਸਮੇਂ ਦੇ ਗਿਆ।
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ਗੁਰੂ ਜੀ ਨੇ ਕਟਾਰ ਦੀਨੇ ਲਖਮੀਰ ਕੋ ਬਖਸ਼ੀ ਸੇ ਲਖਮੀਰ ਕੀ ਪੋਤੀ ਆਪਣੇ ਸਹੁਰੇ ਘਰ ਭਦੌੜ ਲੇ ਆਈ। ਅਬ ਭਦੌੜ ਸਰਦਾਰੋਂ ਕੇ ਹੈ।

19. *Ibid.*, p. 293 :

ਏਕ ਹੁਕਮਨਾਮਾ ਗੁਰੂ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਸੰਮਤ ੧੭੪੨ ਮੇਂ ਸਢੇਰੇ ਵਾਸੀ ਬੁੱਧੂ ਸ਼ਾਹ ਸੱਯਦ ਕੋ ਬਖਸ਼ਿਆ।...ਏਕ ਹੁਕਮਨਾਮਾ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਮਹਾਰਾਜ ਨੇ ਸੰਮਤ ੧੭੬੨ ਮੇਂ ਨੂਰ ਪੁਰ ਗ੍ਰਾਮ ਕੇ ਸੱਯਦੋਂ ਕੋ ਦੀਆ।

20. *Ibid.*, pp. 293-94 :

ਏਕ ਹੁਕਮਨਾਮਾ ਗੁਰੂ ਮਹਾਰਾਜ ਨੇ ਸੰਮਤ ੧੭੬੨ ਮੇਂ ਨਬੀ ਖਾਂ ਗਨੀ ਖਾਂ ਪਠਾਣੋਂ ਕੋ ਬਖਸ਼ਿਆ, ਜਿਨ੍ਹੋਂ ਨੇ ਮਾਛੀ ਵਾੜੇ ਸੇ ਮਹਾਰਾਜ ਕੀ ਸਵਾਰੀ ਕਾ ਪਲੰਘ ਉਠਾਇਆ ਇਨ ਸੇ ਔਰ ਹੁਕਮ ਨਾਮੇ ਸਮਾਨ ਅਰਦਾਸੋਂ ਕੇ ਹੈ।

21. *Ibid.*, pp. 184-185 :

(1) ਨਬਾ ਸਿੰਘ ਸ਼ਹੀਦ ਸਿਆਲਕੋਟ ਵਾਲੇ ਦਾ (2) ਸੂਦਾਰ ਜਸਾ ਸਿੰਘ ਰਾਮਗੜੀਏ ਦਾ (2) ਸੱਦਾ ਸਿੰਘ ਤੇ ਹੀਰਾ ਸਿੰਘ ਨਕਈ ਏਨਾਂ ਸਾਰੇ ਬੁੰਗਿਆਂ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬਾਂ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੁੰਦਾ ਹੈ, ਇਨ੍ਹਾਂ ਸਭਨਾਂ ਨੂੰ ਦੋ ਦਮਤੇ ਮਹੀਨਾ ਬ੍ਰਤਾਰੇ ਲੰਗਰੋਂ ਮਿਲਦੇ ਹਨ, ਪਰ ਹੁਣ ਬ੍ਰਤਾਰੇ ਬੰਦ ਕਰਕੇ ਨਕਦੀ ਕਰ ਦਿੱਤੀ ਗਈ ਹੈ।

22. *Gurdham Sangreh*, pp. 185-188

ਏਸ ਗੁਰਦਵਾਰੇ ਅਬਚਲ ਨਗਰ ਸਾਹਿਬ ਜੋ ਸਿੱਖ ਰਾਜੇ ਸੂਦਾਰ, ਹਥਿਆਰ, ਬਸਤ੍ਰ, ਮਾਲਾ ਮੋਤੀ, ਆਦਿਕ ਭੇਜਦੇ ਰਹੇ ਉਨ੍ਹਾਂ ਦੀ ਫਰਦ ਅਤੇ ਕੀਮਤ॥ ਸੰ: ੧੯੪੪ ਬਿ: ਨੂੰ ਮਹੰਤ ਨਾਨੂ ਸਿੰਘ ਦੇ ਚਾਟਤੇ ਖੇਮ ਸਿੰਘ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਕੰਠੇ ਵਿਚੋਂ ਕੁਝ ਤੇਈ ਲੜੀਆਂ ਦੇ ਸੌ ਚੌਦਾਂ ਮੋਤੀ ਤੇ ਪੰਦ੍ਰਾਂ ਸੌ ਰੁਪਯਾ ਨਕਦ ਚੁਰਾਯਾ ਸੀ ਉਹ ਸਭ ਕੁਝ ਕਢਾਕੇ ਦੂਬਾਰ ਸਾਹਿਬ ਦੇ ਖਜਾਨੇ ਵਿੱਚ ਜਮਾ ਕਰ ਦਿੱਤਾ, ਏਸੇ ਭਾਂਤ ਏਨ੍ਹਾਂ ਸੂਦਾਰਾਂ ਨੇ ਹੋਰ ਭੀ ਅਨੇਕ ਚੌਰੀਆਂ ਕਢਾਕੇ ਬਹੁਤ ਪਦਾਰਥ ਦੂਬਾਰ ਸਾਹਿਬ ਦੇ ਖਜਾਨੇ ਵਿੱਚ ਜਮਾਂ ਕਰ ਦਿੱਤਾ ਜਿਸ ਤੋਂ ਫੇਰ ਖਜਾਨਾ ਕਾਇਮ ਹੋ ਗਿਆ।

23. *Ibid.*, p. 385 :

ਚੋਲਾ ਸਾਹਿਬ ਜਿਸ ਉਤੇ ਅਰਬੀ ਅੱਖਰ ਲਿਖੇ ਹੋਏ ਹਨ। ਇਹ ਚੋਲਾ ੧ ਗਜ਼ ਲੰਬਾ ਅਤੇ ਅਗਰ ਤਨੀਆ ਹੈ। ਰੰਗ ਬਦਾਮੀ ਕੱਪੜਾ ਬਹੁਤ ਬਾਰੀਕ ਹੈ। ਬਗਦਾਦ ਦੇ ਬਾਦਸ਼ਾਹ ਸਲੇਮ ਨੇ ਬਾਬਾ ਜੀ ਨੂੰ ਬਤੌਰ ਨਜ਼ਰ ਭੇਟਾ ਦੇ ਪਹਿਰਾਇਆ ਸੀ ਜੋ ਡੇਰਾ ਬਾਬਾ ਨਾਨਕ ਬੇਦੀ ਕਾਬਲਾ ਸਿੰਘ ਜੀ ਦੇ ਘਰ ਹੈ।

24. *Ibid.*, pp. 385-386 :

ਪੋਬੀ ਸ੍ਰੀ ਜਪੁਜੀ ਸਾਹਿਬ ਆਦਿਕ ਬਾਣੀ ਦੀ ਜਿਸ ਵਿਚ ਆਦਿ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਬਾਣੀ ਹੈ।

25. *Ibid.*, p. 386 :

ਮਾਲਾ ਅਠੋਤਰੀ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਭੀ ਇਨ੍ਹਾਂ ਸੋਢੀਆਂ ਸਾਹਿਬਾਂ ਦੇ ਹੀ ਪਾਸ ਹੈ ਜਿਸ ਦਿਆਂ ਮਣਕਿਆਂ ਦਾ ਪਤਾ ਨਹੀਂ ਲੱਗਦਾ ਜੋ ਕਿਸ ਚੀਜ਼ ਦੇ ਹਨ ਅਤੇ ਜੀਓ ਪੋਤਿਆਂ ਵਰਗੇ ਮਣਕੇ ਹਨ।

26. *Loc.cit.* :

ਟੋਪੀ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਸ੍ਰੀ ਕੀਰਤਪੁਰ ਸਾਹਿਬ ਸ਼ੀਸ਼ ਮਹਿਲ ਵਿਖੇ ਹੈ।

27. *Loc.cit.* :

ਸੇਲੀ ਭੀ ਕੀਰਤਪੁਰ ਸਾਹਿਬ ਸ਼ੀਸ਼ ਮਹਿਲ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਹੈ।

28. *Loc.cit.* :

ਸੁਲਤਾਨਪੁਰ ਹੱਟ ਸਾਹਿਬ ਜੀ ਵਿਚ ੧੧ ਵੱਟੇ ਮਹਾਰਾਜ ਜੀ ਦੇ ਹੱਥਾਂ ਦੇ ਜਿਨ੍ਹਾਂ ਨਾਲ ਬਾਬਾ ਜੀ ਨੇ ਦੁਕਾਨ ਕੀਤੀ ਸੀ।

29. *Ibid.*, p. 386 :
ਸੋਟੀ ਜੋ ਮਹਾਰਾਜ ਜੀ ਨੇ ਪਰਮ ਪ੍ਰਸੰਨ ਹੋ ਕੇ ਕਾਬਲ ਨਿਵਾਸੀ ਭਾਈ ਜਗਤ ਰਾਮ, ਜਾਤ ਅਰੋੜੇ ਨੂੰ ਬਖਸ਼ੀ।
30. *Ibid.*, p. 387 :
ਸ੍ਰੀ ਗੋਇੰਦਵਾਲ ਸਾਹਿਬ ਜੀ ਚੁਬਾਰੇ ਬਾਬੇ ਮੋਹਨ ਜੀ ਵਿਖੇ ਜੋ ਦੋ ਪੋਥੀਆਂ ਜਿੰਨ੍ਹਾਂ ਦਾ ਪ੍ਰਸਿੱਧ ਨਾਮ ਸੈਚੀਆਂ ਹਨ
ਜੋ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਲਿਖਾਈਆਂ।
31. *Loc.cit.* :
ਇਕ ਪੋਥੀ ਜੋ ਘਨ ਆਰਤੀ ਦੇ ਨਾਮ ਤੋਂ ਪ੍ਰਸਿੱਧ ਹੈ।
32. *Ibid.*, p. 387 :
ਇੱਕ ਜੋੜਾ ਜੋ ਮੋਚ ਪੰਦਰਾਂ ਪੱਕਾ ਹੈ ਅਤੇ ਬਦਾਮੀ ਰੰਗ ਦਾ ਹੈ ਤੇ ਹਜ਼ੀਰਾ ਵਾਲੇ ਰੋਗੀਆਂ ਦੇ ਗਲ ਛੁਹਾਇਆ ਰੋਗ
ਦੂਰ ਹੁੰਦਾ ਹੈ।
33. *Loc.cit.* :
ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਸਮੇਂ ਦਾ ਤੰਬੂਰਾ ਸਾਜ ਬਲਵੰਡ ਸਤੇ ਦੇ ਪ੍ਰਬਾਇ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਆਪ ਤੰਬੂਰਾ ਪਕੜ ਕਰ
ਕੀਰਤਨ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਜੀ ਅੰਦਰ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਕੀਤਾ ਜੋ ਪਿਸ਼ਾਵਰ ਵਿਚ ਹੈ।
34. *Ibid.*, p. 388 :
ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੇ ਪ੍ਰਤੱਖ ਸਰੂਪ ਜੋ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਸ੍ਰੀ ਰਾਮਸਰ
ਸਾਹਿਬ ਜੀ ਗੁਰਦੁਆਰੇ ਵਿਖੇ ਸਭਨਾਂ ਸਤਿਗੁਰਾਂ ਜੀ ਦੀ ਬਾਣੀ ਇਕੱਤਰ ਕਰ ਅਤੇ ਆਪਣੀ ਬਾਣੀ ਉਚਾਰਨ ਕਰ
ਭਾਈ ਗੁਰਦਾਸ ਸਾਹਿਬ ਜੀ ਤੋਂ ਲਿਖਵਾਹਿ।
35. *Ibid.*, p. 389 :
ਗੁਟਕਾ ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਜੀ ਦਾ ਡੇਢ ਇੰਚੀ ਚੋੜਾ ਅਤੇ ਢਾਈ ਇੰਚ ਲੰਬਾਈ ਲਿਖਤ
ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨਾਲ ਮਿਲਦੀ ਹੈ।
36. *Loc.cit.* :
ਪਿੰਡ ਬਿਲਗਾ ਜਿਲ੍ਹੇ ਜਲੰਧਰ ਵਿਚ, ਜਾਮਾਂ ਟੋਪੀ ਤੇ ਕੁਤਤਾ ਹੈ।
37. *Loc.cit.* :
ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਤੋਲ ੬ ਸੋਰ ਪੱਕਾ ਅਤੇ ਚੋੜਾਈ ੭ ਇੰਚੀ, ਅਰ ਅੱਧੋਂ ਅੱਗੇ ਚੋੜਾਈ ਪਿਪਲੇ ਤੱਕ ੫ ਇੰਚੀ ਹੈ।
38. *Loc.cit.* :
ਸ੍ਰੀ ਸਾਹਿਬ (ਤਲਵਾਰ) ਮੀਰੀ ਦਾ।
39. *Loc.cit.* :
ਸ੍ਰੀ ਸਾਹਿਬ (ਤਲਵਾਰ) ਪੀਰੀ ਦਾ।
40. *Ibid.*, p. 390 : ਬਰਛਾ।
41. *Loc.cit.* : ਗੁਰਜ, ਕਟਾਰ।
42. *Loc.cit.* :
ਚੋਲਾ ਮਹਾਰਾਜ ਜੀ ਦੇ ਅੰਗ ਦਾ ਲੰਭ ਖੱਤ੍ਰੀਆਂ ਦੇ ਪਰੋਹਤ ਪਾਸ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਵਿਖੇ ਹੈ।
43. *Loc.cit.* :
ਬਰਛਾ ਜੋ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਸੇਵਾ ਕਰ ਸੁਹਾਣੇ ਵਾਲੇ ਸੱਯਦਾਂ ਨੇ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਪਾਸੋਂ ਲਿਆ ਸੀ ਅਤੇ
ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਵਸਤੂ ਜਾਣ ਕੇ ਸਰਦਰ ਨਾਨੂ ਸਿੰਘ ਜੀ ਬੂੜੀਏ ਵਾਲੇ ਨੇ ਜੰਗ ਕਰ ਆਪਣੀ ਰਿਆਸਤ ਵਿਚ
ਸਥਾਪਨ ਕੀਤਾ।
44. *Loc.cit.* : ਜਮਦਾਤ ਜਿਲ੍ਹੇ ਲਾਹੌਰ ਗੁਰੂ ਪਿੰਡ ਵਿਚ ਜੋ ਤਹਿਸੀਲ ਸ਼ਰਕਪੁਰ ਵਿਚ ਹੈ।
45. *Ibid.*, p. 391 : ਰਬਾਬ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦਾ।

46. *Loc.cit.* : ਦੇਗਬਰ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਲੰਗਰ ਦਾ।
47. *Loc.cit.* :
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਭਾਈ ਬੰਨੇ ਜੀ ਦੀ ਬੀੜ ਦਾ ਜਿਸ ਉੱਤੇ ਸੰਮਤ ੧੭੩੨ ਵਿਚ ਦਰਸ਼ਨ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਨੇ ਸ੍ਰੀ ਜਪੁਜੀ ਸਾਹਿਬ ਜੀ ਦਾ ਪਾਠ ਆਰੰਭ ੧੯ ਤੋਂ ਲੈ ਕੇ ਗੁਰਪ੍ਰਸਾਦਿ ਤੱਕ ਮੂਲ ਮੰਤਰ ਲਿਖਿਆ ਅਤੇ ਪਾਠ 'ਅਜੂਨੀ ਸੈਭੰ' ਦੀ ਜਗ੍ਹਾ 'ਅਜੂਨੀ ਸੰਭਵ' ਲਿਖਿਆ ਹੈ।
48. *Loc.cit.* :
ਕੜਛਾ ਜੋ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਭਾਈ ਰੂਪਾ ਜੀ ਨੂੰ ਬਖਸ਼ਿਆ ਅਤੇ ਬਚਨ ਕੀਤਾ ਲੰਗਰ ਅਤੁੱਟ ਚਲਾਉ ਜੋ ਸਦਾ ਹੁਣ ਤੱਕ ਵਰਤਦਾ ਹੈ।
49. *Loc.cit.* : ਲੋਹ ਜੋ ਸਾਹਿਬਾਂ ਨੇ ਬਖਸ਼ੀ।
50. *Ibid.*, pp. 391-392 :
ਖੰਡਾ ਦੁਆਰਾ ਜਿਸ ਉਪਰ "ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਸਹਾਇ" ਲਿਖਿਆ ਹੋਇਆ ਹੈ ਅਤੇ ਅੱਗੇ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਦਾ ਨਾਮ ਲਿਖਿਆ ਹੋਇਆ।
51. *Ibid.*, pp. 392-393 :
ਇੱਕ ਗੁਟਕਾ ਸੁਬਰੇ ਸ਼ਾਹ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿ ਰਾਇ ਸਾਹਿਬ ਜੀ ਨੇ ਬਖਸ਼ਿਆ ਸੋ ਉਸ ਨੇ ਆਪਣੇ ਚੇਲੇ ਰੁਜਾਲ ਸ਼ਾਹ ਨੂੰ ਦਿੱਤਾ ਜੋ ਰਜਾਲ ਸ਼ਾਹੀ ਸੁਬਰਿਆ ਦੇ ਪਾਸ ਹੈ।
52. *Ibid.*, pp. 393-394 :
ਇੱਕ ਸਿਖ ਦਿਲਵਾਲੀ ਮਹਾਰਾਜ ਜੀ ਨੂੰ ਬਾਲਕ ਸਰੂਪ ਜਾਣ ਖੇਲਣ ਵਾਸਤੇ ਦੇ ਗਿਆ ਸੀ। ਉਹ ਛੁੱਟੀ ਹੱਥ ਲੈ ਕੇ ਮਹਾਰਾਜ ਬੰਗਲੇ ਸਾਹਿਬ ਜੀ ਤੋਂ ਇਕੱਲੇ ਹੀ ਤੁਰ ਪਏ ਅਤੇ ਰਾਜ ਮਹਿਲ ਵਿਚ ਆਪ ਚਰਨ ਪਾਏ, ਇਹ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਪਵਿੱਤਰ ਸੋਟੀ ਮਹਾਰਾਜ ਜੈਪੁਰ ਦੇ ਘਰ ਰਾਜਧਾਨੀ ਸ਼ਹਿਰ ਜੈਪੁਰ ਰਾਜਪੁਤਾਨੇ ਵਿਚ ਹੈ ਅਤੇ ਸਟੇਸ਼ਨ ਖਾਸ ਰੇਲ ਦਾ ਜੈਪੁਰ ਹੈ।
53. *Ibid.*, p. 394 :
ਇੰਨ੍ਹਾਂ ਸਤਿਗੁਰਾਂ ਨੇ ਆਪਣੇ ਹੱਥ ਦਾ ਸਿਮਰਨਾ ਜੋ ਅਠਾਈਆਂ ਮਣਕਿਆਂ ਦਾ ਬਣਿਆ ਹੋਇਆ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਬੈਰਾਗੀ ਸਾਧੂ ਜਾਨਕੀ ਦਾਸ ਸਰਹੰਦ ਨਿਵਾਸੀ ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਜੀ ਵਿਖੇ ਦਰਸ਼ਨ ਕਰਨ ਗਿਆ ਭੋਟਾ ਦੇ ਆਇਆ।
54. *Ibid.*, p. 395 :
ਪੰਜ ਤੀਰ ਭੀ ਮਹਾਰਾਜ ਜੀ ਨੇ ਬਖਸ਼ੇ ਜੋ ਭਾਈ ਰੂਪੇ ਨਗਰ ਦੇਸ ਮਾਲਵੇ ਵਿਚ ਭਾਈ ਚਤਰ ਸਿੰਘ ਜੀ ਦੇ ਘਰ ਹਨ।
55. *Loc.cit.* :
ਦੋ ਲਤਵਾਰਾਂ (ਸ੍ਰੀ ਸਾਹਿਬ) ਰਾਜ ਨਾਭੇ ਵਿਚ ਪਿੰਡ ਕਪੂਰਗੜ੍ਹ ਭਾਈ ਨੱਥਾ ਸਿੰਘ ਜੀ ਡੇਰੇ ਹਨ।
56. *Loc.cit.* :
ਇੱਕ ਕਟਾਰੀ ਭੀ ਇੰਨ੍ਹਾਂ ਦੇ ਹੀ ਡੇਰੇ ਹੈ। ਮਹਾਰਾਜਾ ਨਾਭਾ ਦੇ ਘਰ ਵਿਖੇ।
57. *Loc.cit.* :
ਕੰਘਾ ਇੱਕ ਕੇਸਾਂ ਸਮੇਤ; ਅੱਧੀ ਦਸਤਾਰ ਰੰਗ ਬਦਾਮੀ, ਕ੍ਰਿਪਾਨ ਲੰਬੀ ਤਿੰਨ ਇੰਚੀ, ਮਹਾਰਾਜ ਨਾਭਾ ਜੀ ਦੇ ਘਰ ਹੈ।
58. *Ibid.*, p. 395 :
ਬਰਛਾ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਹੱਥ ਦਾ।
59. *Loc.cit.* :
ਭੱਥਾ ਤੀਰਾਂ ਦਾ ਜਿਸ ਵਿਚ ਡੇਢ ਸੌ ਜੌਹਰ ਹੈ।
60. *Ibid.*, p. 396 :
"ਤੇਰਾ ਘਰ ਸੋ ਮੇਰਾ ਘਰ, ਮੇਰਾ ਘਰ ਸੋ ਤੇਰਾ ਘਰ" ਇਹ ਹੁਕਮਨਾਮਾ ਸਾਹਿਬਾਂ ਦਾ ਦਸਖਤੀ ਹੈ।

61. *Loc.cit.* :

ਸ੍ਰੀ ਸਾਹਿਬ (ਤਲਵਾਰ) ਜਿਸ ਉਪਰ ਲਿਖਿਆ ਹੈ, ਜੋ ਦਰਸ਼ਨ ਕਰੇਗਾ, ਸੋ ਨਿਹਾਲ ਹੋਵੇਗਾ।

62. *Ibid.*, p. 395 :

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਆਦਿ ਜਿੰਨ੍ਹਾਂ ਦਾ ਆਕਾਰ ਜਿਲਦ ਦਾ ਕਿਤਾਬੀ ਤਰ੍ਹਾਂ ਦਾ ਹੈ, ਇੰਨ੍ਹਾਂ ਦੇ ਪਹਿਲੇ ਪੱਤੇ ਸ੍ਰੀ ਗੁਰੂ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਪੰਥ ਦੇ ਵਾਲੀ ਜੀ ਦੇ ਦਸਤਖਤ ਹਨ।

63. *Loc.cit.* :

ਕਟਾਰ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਦੀਨੇ ਪਿੰਡ ਦੇ ਵਾਸੀ ਭਾਈ ਲਖਮੀਰ ਜੀ ਨੂੰ ਬਖਸ਼ਿਆ।

64. *Ibid.*, pp. 396-397 :

ਹਿੰਦੂਆਂ ਦੇ ਪ੍ਰਸਿੱਧ ਤੀਰਥ ਪਹੋਂਏ ਤੋਂ ਦੋ ਕੋਹ ਪੱਛੋਂ ਦੇ ਪਾਸੇ ਵੱਲ ਪਿੰਡ ਸਿਆਣੇ ਗੁਰਦੁਆਰੇ ਵਿਖੇ ਚੰਗੇ ਤੋਲਦਾਰ ਗਿਆਰ੍ਹਾਂ ਤੀਰਾਂ ਦੇ ਮੁੱਖ ਹਨ ਅਤੇ ਸੱਤ ਮੁੱਖਾਂ ਤੋਂ ਬਿਨਾ ਭੁਕੇ ਹਨ।

65. *Ibid.*, p. 397 :

ਖੰਡਾ ਜਿਸ ਦੀ ਲੰਬਾਈ ਤਿੰਨ ਫੁੱਟ ਸਾਢੇ ਚਾਰ ਇੰਚੀ ਹੈ।

66. *Loc.cit.* :

ਇਸ ਦਾ ਨਾਉਂ ਨਾਗਣੀ ਜਾਂ ਨਾਗਦੋਣ ਹੈ।

67. *Ibid.*, pp. 397-398 :

ਬੰਦੂਕ (ਜਾਂ ਰਾਮਜੰਗਾ ਜੋ ਲੰਬਾ 4½ ਫੁੱਟ ਹੈ। ਇਹ ਮੁਲਕ ਮਾਲਵੇ ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ ਵਿਚ ਭਾਈ ਕਾਬਲੀ ਸਿੰਘ ਨੇ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਭੇਟਾ ਕੀਤਾ।

68. *Ibid.*, p. 398 :

ਭਾਲਾ ਇਸਨੂੰ ਬਰਛਾ ਭੀ ਕਹਿੰਦੇ, ਇਸ ਦੀ ਲੰਬਾਈ ਅੱਠ ਫੁੱਟ ਅੱਧ ਇੰਚੀ ਹੈ ਅਤੇ ਦਸਤਾ ਲੱਕੜੀ ਦਾ ਹੈ।

69. *Loc.cit.* :

ਜਾਂਸਰੋਹੀ ਇਸ ਦਾ ਨਾਉਂ ਹੈ ਅਤੇ ਲੰਬਾਈ ਚਾਰ ਫੁੱਟ, ਸਾਢੇ ਤਿੰਨ ਇੰਚ ਹੈ।

70. *Ibid.*, pp. 398-399 :

ਇਸ ਦੇ ਨਾਉਂ ਕਟਾਰ, ਬਿਛੂਆ, ਜਮਦਾਤ, ਭੀਆਂ, ਜਮਧਰ, ਆਦਿ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਸ਼ਸਤ੍ਰ ਨਾਮ ਮਾਲਾ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਜੀ ਵਿਚ ਬਿਸਥਾਰ ਨਾਲ ਲਿਖੇ ਹਨ।

71. *Ibid.*, p. 399 :

ਇੱਕ ਹੁਕਮਨਾਮਾ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਸੰਮਤ ੧੭੪੨ ਮਹੀਨੇ ਚੇਤ ਦਿਨ ੧੭ ਬੁੱਧਵਾਰ ਸਵੇਰ ਵੇਲੇ ਸੱਯਦ ਬੁੱਧੂ ਸ਼ਾਹ ਨੂੰ ਬਖਸ਼ਿਆ।

72. *Loc.cit.* :

ਇੱਕ ਹੁਕਮਨਾਮਾ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਸੰਮਤ ੧੭੬੨ ਮਹੀਨੇ ਮਾਘ ਦਿਨ ੧੪ ਸੋਮਵਾਰ ਸੱਯਦ ਅਲੀ ਸ਼ਾਹ ਨੂਰਪੁਰ ਵਾਲੇ ਨੂੰ ਬਖਸ਼ਿਆ।

73. *Ibid.*, p. 400 :

ਇੱਕ ਹੁਕਮਨਾਮਾ ਮਹਾਰਾਜ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਸੰਮਤ ੧੭੬੨, ਮਹੀਨੇ ਮਾਘ ੧੪ ਦਿਨ, ਐਤਵਾਰ ਰਾਇ ਪਲੰਘ ਸਵਾਰੀ ਛੱਡ ਨਬੀ ਖਾਨ ਗਨੀ ਖਾਨ ਮਲੇਰ ਵਾਲਿਆਂ ਨੂੰ ਸਿਰੋਪਾਉ ਦੇ ਬਚਨ ਕਰ ਤੁਹਾਡਾ ਨਗਾਰਾ ਬਜੇਗਾ।

74. *Loc.cit.* :

ਤੇਰ੍ਹਾਂ ਹੁਕਮਨਾਮੇ ਮਹਾਰਾਜ ਜੀ ਦੇ ਇੰਨ੍ਹਾਂ ਤੋਂ ਵੱਖਰੇ ਹਨ।...ਇੰਨ੍ਹਾਂ ਵਿਚੋਂ ਬਹੁਤ ਸਾਰੇ ਹੁਕਮਨਾਮੇ ਬ੍ਰਾਹਮਣਾਂ ਪਾਸ ਹਨ।

**GURU GOBIND SINGH: A HUMANITARIAN OF
MEDIEVAL TIMES (IN THE CONTEXT OF
ISLAM AND MUSLIMS)**

Dr. Mohd. Habib

During 1666 AD the ninth Guru, Guru Tegh Bahadur was travelling east of Patna to the regions of Bihar, Assam after leaving his wife, family members and Sikh *sangat* at Patna, Bihar. In fact, he was on the mission to spread the words of Guru Nanak to the whole of India. Therefore, he took his family and other Sikhs along with him including his wife Mata Gujri who was expecting a baby. It was difficult for Mata Gujri to continue or due to some other reasons she was halted at Patna with some other Sikhs and Guru Tegh Bahadur moves on his journey as per his schedule. During this period of her stay in 1666 AD, Mata Gujri ji became the mother of a prince named as Gobind Rai. Thus, Gobind Rai who was anointed later on as Guru Gobind Singh the tenth master of Sikh Panth was born in the city of Patna in Bihar. The city is now known as Patna Sahib in the memory of the strong humanitarian Sikh Guru, Guru Gobind Singh.

The history shows that before Guru Tegh Bahadur, Guru Nanak, the first Guru visited this place on his way to the holy land Gaya, the place where Buddha was enlightened. Guru Nanak was aware of the importance of Pataliputra. At that time he was spreading the message of unity of God and unity of mankind to create the unity and equality among the people of various sects and castes. During this period he met Salis Rai Johri, a great devotee of him who was so influenced by Guru Nanak's teachings that he changed his huge house into a *Dharamsala*. It is said that Guru Tegh Bahadur also stayed here during his visit to Patna.

If one traces the beginning of 'Sikh Religion', which is also known as a 'Gurmat Tradition', 'Sehaj Marag' and 'Khalsa Panth' and is without any bias in the context of Islam and Muslims. One thing is very much clear that neither the torch bearers of this new faith nor the followers of the faith put forth any kind of antidote to Islam and any kind of challenge to the contemporary Muslims in particular and Muslim society in general. However, it somehow had developed severe differences with the contemporary Government of Mogul dynasty after the rule of Emperor

Akbar. Of course, they were also Muslims but the ruler's primary purpose was ruling as per their own designs. There is also a misconception among the people that the contemporary Muslims, being Muslims, were in tune with the contemporary government and were supportive to every policy of the government. Moreover, to consider the government as a Muslim Government which was guided by Islam is also erroneous. It was purely a feudal and dynastic government established by their own mighty military power. The history shows that Islam was disassociated from the governing place after the death of fourth Caliph H. Ali(R) in 660 AD.

However, it was known as caliphate but it is doomed to be dynastic and lost Islamic spirit of governance. Moreover, the change of governance set the process of feudalization of Islam itself. From that point of time Muslim Society in general was ruled by autocratic rulers of various dynasties in various geographical areas of the world. First it was known as caliphate of various dynasties. Later on it was divided in different sultanates and kingdoms. The history also witnessed that there were various movements which emerges among Muslims against these autocratic rulers to revive the lost spirit of Islamic governance of equality and liberty. In the context of governance and Islamic spirit the same thing had happened time and again on the Indian soil also. The movement or religious faith which was initiated by Baba Nanak might be co-related with them in Muslim context. Therefore, when Guru Gobind Singh announced as mentioned in his writings known as '*Bachitar Natak*' '*hum eh kaaj jagat mo aye...*'¹ that means 'I have a mission to bring back the justice in society'. In the same anthology he mentions that he is inspired by the divine force being the foremost disciple of the Almighty when he states '*Mein hon param purakh ko dasa*'. The Muslim Society, particularly of Punjab expresses to it an accepting nod as they sense it as the answer of their inner voice to go back to the Islamic way of governance of equality and liberty. When the mission created mass awareness in Punjab and the contemporary government got alerted considering it a challenge. The Muslim Society did not look towards the movement on communal and religious grounds rather they supported Guru Gobind Singh wherever and whenever they found a chance. As a matter of fact, he was also representing Punjab and peasantry resentments against the rulers. Nevertheless, Guru Gobind Singh himself has a non-sectarian approach as he said '*Hindu Turak kou Rafzi Imam Saafi Manas ki jaat sabhe aike Pehchanbo*'² which vividly states that mankind is a single family and we ought to take care of each other as the members of a family.

Moreover, the whole Sikh tradition and history as such from the very beginning had an amicable approach towards the Muslim Society and its heritage. In this context a few generally discussed examples of the tradition seem appropriate to be mentioned here. Right from the very beginning the tradition mentioned that Guru Nanak was first identified out of his family as a godly person by the king Bular known as Raye Bular Bhatti. He was a Muslim ruler of the region presently known as Nankana Sahib in Pakistan.³ That is the region in which Baba Nanak was born and brought up. In the later period, Baba Nanak in his travels known as 'Udasis' took Mardana Rabbabi a Muslim musician as his companion who spends at least fifty four years of his life in the company of Baba Nanak. During his travels Baba Nanak met Peer Buddan Shah in the jungles of district Ropar in Punjab, now popular as Kiratpur Sahib, who preserved miraculously milk given to him for long time up to his new incarnation known as 'Chhevan Jama' or 6th Patshahi means when his spiritual consciousness transformed into 6th Guru, Guru Hargobind Sahib.⁴ It is also an accepted fact among Sikh *Sangat* or the followers that whenever Baba Nanak felt mystical intensity to express his spiritual and moral teachings in his own ways of expression known as '*Bani*', he used to say to Mardana to play Rabab, *Bani* is about to flow.⁵ Besides his own *Bani* Baba Nanak collected and gave due respect to the similar kinds of expressions of other Saints and Sufis of India. Among these Baba Farid was a renowned Sufi who's '*Kalam*'- expression of mystic experience become an integral part of the Sikh Scripture- Sri Guru Granth Sahib. Not only Baba Farid but the *Kalam* of Sant Kabir, Bhagat Sadhana, Bhagat Bhikhan, Satta and Balwand also belong to the Muslim lineage. Therefore, Sri Guru Granth Sahib is repository of Islamic ethos along with other mystic ideas. It is such a unique scripture which preserve various languages of India along with some other aspects of Muslim Heritage of language and culture. When the movement which began with the hymns of Baba Nanak and his teachings reached at the point of its crystallization and institutionalization known as 'Panthic developments', its character still remains composite and Muslim heritage was incorporated so much so that even the foundation stone of the central temple known as Golden temple of the growing community was laid down by Sai Miyan Meer- the famous Qadri Sufi.⁶

As per Sikh tradition when Guru Gobind Singh was born at Patna in Bihar, he was acknowledged as an auspicious child at birth and was declared as a great spiritual, temporal and none sectarian humanistic leader of future in the very cradle and infancy by Peer Bhikam Shah of Distt.

Kurukshetra, Haryana through the sense of his mystical vision. It is said that he himself took trouble along with his disciples to visit the city Patna Sahib in Bihar just only to have a glimpse of the newly born future guide and spiritual leader.⁷ In the later period Bhikam Shah was instrumental to bring close Peer Buddhu Shah to Guru Gobind Singh. He was the renowned Sufi Peer of Sadhaura residing in Shivalik hills. Sadhaura was a Jagir of that time which belongs to the family of the Peer. Now it is a part of Ambala district in Haryana. The place is very close to Paonta Sahib in Himachal Pardesh. Paonta became a famous place of historic importance because of Guru Gobind Singh who selected it as a centre of his activities. Peer Buddhu Shah developed affinity with Guru Gobind Singh apparently because of common spiritual and humanistic ideas of Sufism and *Gurmat*. He admired the young Guru for his humanistic values and became his ally in the war against the enemies of the Guru. To him the struggle of the Guru was justified in the prevailing situations and circumstances. The moment, he came to know that five hundred Pathan soldiers had betrayed the Guru. Those were the Pathans who were employed by the Guru to protect Paonta Sahib as per peer's recommendation; he immediately decided to fight with the side of the Guru along with his sons and disciples. Eventually Peer Buddhu Shah lost his sons and many disciples in the war but the support of the Peer ultimately resulted in the victory of the Guru. It was the first fully fledged battle of Gurus' life which is known as the battle of Bhangani. The battle proved decisive to the Sikh Panth which changed the destiny of the Panth forever and cleared the future course of action to the Guru. Nevertheless, the Guru expressed his deepest gratitude to the Peer. When the Peer came to meet the Guru after the battle, he was preparing to receive *Sangat*- the followers. At that moment the Guru gifts him as a sign of gratitude whatever was in his hand, which were a turban and a comb with hairs. Peer Bhudhu Shah regarded the gift as the most precious thing throughout his life; the gift was preserved in his lineage generation after generation.⁸

In the early periods of 18th century the Sikh movement or Khalsa Panth in the leadership of Guru Gobind Singh came into direct conflict with the Mogul ruling establishment. Therefore, after the war of Anandpur Sahib and Chamkor Sahib, Guru Gobind Singh took refuge in Machiwara near Samrala in Ludhiana district of Punjab. The area was confined by the imperial forces in search of Guru Gobind Singh. At this critical movement the two Muslim brothers of Pathan clan known as Nabi Khan and Gani Khan came forward to rescue the Guru from the confinement in the

disguise of '*Uch da Peer*'. The Uch city of Bahawalpur province of Punjab now in Pakistan was famous at that time for Sufi Peers and holy men.⁹ The Guru in the disguise of a Peer was carried forward in a palanquin on the shoulders of Nabi Khan and Gani Khan with the help of two others. The palanquin was deducted and suspected by one of the army commanders. To make it sure, that the person in palanquin is really a Peer of Uch, one Qazi known as Peer Muhammad was called upon to do the witness of authenticity of the Peer. Though the concerning Qazi recognized the real identity of the Guru but knowingly to save the Guru and to give him the safe passage he said let him go, he is the real Peer who is devoted in Allah's praise.¹⁰ This was the sacrifice of Nabi Khan, Gani Khan and Qazi Peer Muhammad which proved a second breather to Guru Gobind Singh after the battle of Bhangani in which Peer Budhu Shah appears as a savior of the growing Panth. After the escape in disguise of *Uch da Peer*, Guru Gobind Singh stayed at Raikot in the district Ludhiana of Punjab in the house of his another Muslim devotee, Rai Kalha or Kalha Rai- A wealthy landlord or Jagirdar. Here the Guru gathers together the information about his family through Noora Mahi who was deputed by Ray Kalha to do intelligent services to the persecuted Guru. The feedback of the intelligence services of Ray Kalha makes the Guru able to plan judiciously his next course of action. Here the Guru also expresses his grief and complaint of the local establishment to the centre government by writing '*Zafarnama*'. As per tradition *Zafarnama* was delivered to Aurangzeb at Ahmednagar in the South of India.¹¹ The study of the events reflects that the supporter and devotees of the Guru were not only among Muslim masses but there were many among the elite and governing classes also. In this context the change of Muslim mind of Punjab towards Guru Gobind Singh is quite apparent in the incident of dissention of Nawab Sher Mohammad Khan of Malerkotla from the Subedar of Sirhind-the Speer head of the government action against the Guru. Though Sher Khan was a bitter enemy of the Guru in earlier battles and wanted to take revenge on the Guru for the killing of his brother by him in a battle. Nevertheless, when the Subedar of Sirhind announced the capital punishment to the very young age children of Guru Gobind Singh known as '*Sahibzadas*' of the Guru, he openly denounced the order of the Subedar as an unlawful and irreligious act which is popular as '*Ha da Nahra*' in Sikh tradition and Punjabi folk. Moreover, the Nawab goes to such extent that he wrote letters of complaint of this incident to the Emperor, Aurangzeb.¹²

The tradition of the Sikh Panth is full of such kinds of examples which show the harmonious relations of Gurus and the Panth with the contemporary Muslim Society of Punjab. The *Janamsakhis* of Baba Nanak are also the best example of these kinds of close relations of Sikh tradition with Indo-Islamic tradition from the very beginning, which resulted in social intermixing, composite culture and mutual cooperation. Besides the above examples there were many other Muslims also who made their remarkable contribution in the development of Sikh tradition. Among them the name of Malu Shekh, Ubare Khan, Wazir Khan, Bhai Abdullah, Sunder Shah, Babak Rababi, Khwaja Abdullah, Memoon Khan, Saida Beg, Said Khan, Nihang Khan, Bibi Mumtaz, Alam Khan and Mian Jamal have become the unforgettable part of the Sikh memory.¹³

Despite losing his children, Guru Gobind Singh remains surrendered to the Will of the Almighty. He said that his children had come to him from the Creator. And that he understood that it was the time to sacrifice them for the cause of Almighty. When a few of his Sikhs attempted to gather the bodies of his two eldest sons from the battlefield, Guru Gobind Singh asked them what they were doing. They replied that they wanted to give his sons a proper funeral. Guru Gobind Singh told them that they should then stop and pick up all of the bodies – for all of the boys and men lying dead on the battlefield were equally his sons. Guru Gobind Singh's life was full of struggle, he sacrificed everything for the cause of Almighty.

One of Guru Gobind Singh's contributions to the world was the message of unity and equality among all sections of society. The Guru strongly felt his responsibility to create the unity among the people of Punjab in particular. Therefore, he stressed on the message of the universal brotherhood to the whole mankind. The Hindus, Muslim, Sikhs and others felt that they were treated fairly and equally within the domain of the Guru. In early period of the struggle the Guru's activities were centered in the area of Anandpur Sahib, which became an example of development and social change in his period. The process of reformation was spearheaded in this region by Guru Tegh Bahadur which was part of the kingdom of various Hindu kings and chiefs, where the Brahmanic brand of caste distinction was rigidly observed. Fellow human beings were confined in various caste and suffering of untouchables. Hindu kingdoms were often at war with one another and were subjugated by the Mogul rulers. To get freedom from caste rigidity people were accepting Islam, particularly from the lower castes who were not even allowed to enter the temples of the religion that they were a part of. By joining Islam they could rapidly rise

to the class of rulers and able to rule those who had called them untouchable only days before. Wars and skirmishes were a common occurrence in those days. However, by the efforts of the Guru's slowly and steadily this mood of agitation changed with the introduction of principles of self respect, equality and the unity of man. Thus, they provided discipline similar to Islam with in the tradition.

To conclude the above discussion it seems quite appropriate to say that the *Gurmat* Movement, Sikh faith and tradition which was initiated from the teachings of Baba Nanak was always considered by the Muslim Society as their own but with its distinct features. Later on the movement came in conflict with the Mogul establishment due to some administrative reasons but instead of its distinctive features it remained in emotional and ideological association with Islam and the contemporary Muslim Society. To the contemporary Muslim folk of Punjab, Guru Gobind Singh was understood as a liberator of the people and of the oppressed.

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**PERSPECTIVES FROM GURU NANAK TO
GURU ARJAN IN THE CONTEXT OF WILLIAM
IRVINE'S *THE LATER MUGHALS***

Harpreet Kaur

During the rule of British government in India, the administrators wrote many writings about Sikhs and Sikh religion in accordance with their own desire or as dictated by British government policies. Among these writers, William Irvine is well known for his writing about the history of Mughal Period.

William Irvine was born in Aberdeen city in Scotland on 5th July, 1840.¹ His father's name was William Irvine, an advocate and mother's name was Margaret Garden. After the death of his father during his childhood, his mother brought him to London.² He went into business after leaving school at the early age of fifteen. He was appointed in Admiralty at the age of nineteen. He stayed there for a year or two; but having acquired a very good knowledge of French and German, he finally resigned and went to King's college of London to complete his studies. He passed the examination of 1862 for entering in the Indian Civil Service.³

He arrived in India on 12th Dec. 1863.⁴ It was that time when India was under the rule of British government and officers were placed on different posts in India according to their qualification. William Irvine was also elected in the field of administration. He joined to the North-Western Provinces Civil Service as assistant Magistrate of Saharanpur (Uttar Pardesh) in June. He was sent to Muzaffarnagar (U.P) for the period of four years (April 1865-July 1869).⁵ He was married to Teresa Anne in 1872.⁶ After his marriage he served in Farrukhabad (U.P) from June 1875 to April 1879 as joint Magistrate. He served long time in Ghazipur (U.P) for seven years firstly as a revenue settlement officer and then as collector. He left the service on 27th March 1888 as Magistrate of Saharanpur.⁷ He retired from job in the age of forty-eight. Besides, German and French, he was also proficient in Persian language. So he collected and read Persian historical manuscripts. About his collection of Persian manuscripts, Jadunath Sarkar reports that he made a collection of original manuscripts "which was unapproached by any of the public

libraries of Europe”.⁸ He had a wealth of original Persian sources like *Chahar-e- Gulshan*, *Ahkam-i-Alamgiri* etc.⁹

The Asiatic Society of Bengal¹⁰ made Irvine an honorary member in 1908. He was vice-president and member of the council of the Royal Asiatic Society. He also served in the council of the central Asian and other learned societies.¹¹ When he started his work on Niccolao Manucci¹², shortly after he was attacked by disease.¹³ After bearing long illness, he passed away on Friday 3 Nov, 1911.¹⁴ He died at his house in Castelnau, Barnes (London) and was buried in the old Barnes cemetery in the same grave with his wife.¹⁵

Works

Irvine started to write during his service. He wrote many books and papers. His work entitled *The Rent Digest* or the law of procedure relating to landlord, tenant and Bengal Presidency published in 1869.¹⁶ During his job as Revenue Settlement Officer and collector, he wrote the settlement report of District Ghazipur which was printed in 1886.¹⁷ His area of interest was the history of Indian Mughals. So, he wrote a scholarly work on *The Army of the Indian Moghuls* published in 1903.¹⁸ His work entitled *The Travels of Manucci* (original name *Storia do Mogor*) has been most appreciated by the European of all his works. Irvine rediscovered Manucci's MSS at Berlin and Venice in 1899. His translation was published in 4 volumes in “Indian Texts Series” in 1907 and 1908.¹⁹

Besides these works, he wrote many papers including Bangash Nawabs of Farrukhabad, Jangnama of Farrukh Siyar and Jahandar Shah, Emperor Aurangzeb Alamgir, Political History of the Sikhs by Contemporary Writers, Mughal Army etc. that have been published in different journals from time to time.

His most important work is *The Later Mughals*. The chapters of this book also appeared in the *Asiatic Quarterly Review*, but mainly in the *Journal of the Asiatic Society of Bengal*.²⁰ *The Later Mughals* consists of two volumes divided into seventeen chapters. The first volume consists of one to five chapters and second consists of six to thirteen chapters. The chapter II to VI was printed in his life time and chapter I and VII from the fall of the Sayyid Brothers in 1720 to the death of Rustam Ali Khan in Feb. 1725 bear marks of his revision and correction.²¹ He wanted to consult *The Sikh Religion* of Macauliffe, so he delayed to publish Bahadur Shah Chapter I and Chapter VII. The editor of this

book Sir Jadunath Sarkar found a note in the MS. of Chapter I written by Irvine in which advice has been given to compare the chapters related to Sikh Gurus with the dates in the biographies of Macauliffe's *Religion of the Sikhs*.²² Before giving the description of Banda Singh Bahadur, Irvine devotes fifteen to seventeen sections of the first Chapter of Volume I to the history of ten Gurus of the Sikhs and doctrines of their religion under the title 'The Sikhs, Their Origin and History' from page 73 to 92. In this paper the life of first five Gurus (Guru Nanak to Guru Arjan) has been presented in the context of *The Later Mughals*.

Guru Nanak

William Irvine begins with the birth of Guru Nanak, the first Guru of the Sikhs and admits Guru Nanak's birth in the month of *Baisakh* 1526 (April- May 1469 A.D.) at the village of Talwandi. About the geographical situation of this village, he reports that this village is situated on the Ravi river, 35 miles from south west of Lahore, in the sub-division Sarakpur and district of Lahore, now called Nanakana Sahib.²³ In this way he accepts the month of *Vaisakh* as the birth and Talwandi as the birth place of Guru Nanak. There are three views concerning the birth of Guru Nanak. *Puratan*,²⁴ *Meharban*²⁵ and *Bhai Mani Singh Wali Janamsakhi*²⁶ accept that Guru Nanak was born in the month of *Vaisakh* in 1526 *Samvat*. Whereas *The Janamsakhi Bhai Bala*²⁷ and *Bansawlinama* by Kesar Singh Chhibar accept the month of Katak and *Samvat* 1526.²⁸ Sarup Das Bhalla's *Mehma Parkash* gives the different date from above sources i.e. 1525 *Samvat* and month *Vaisakh*.²⁹ It can be said that Irvine agrees with the first view.

Regarding the father of Guru Nanak, Irvine informs that Kalu³⁰ was the father of Guru Nanak, who was a Khatri of the Bedi sub caste. He had the occupation of *Patwari* or account keeper of the village.³¹ Irvine did not give a single reference about the mother of Guru Nanak.

Without describing the education of Guru Nanak, Irvine reports that he had a contemplative nature and he was not fitted to manage with the duties of village life.³² He incorporated two incidents of the life of Guru Nanak. First, Guru Nanak allowed his father's buffaloes to destroy the field and second he spent the capital on *fakirs* which he had been given for trade.³³ Due to this reason, his parents arrived on the conclusion that he was lacking in sense.³⁴ But the compositions of Guru Nanak in Sri Guru Granth Sahib reject the above view. He could not travel in different areas, nor could have dialogued with the leaders of other religions and nor could

compose his own writings in this way. Later Irvine described that Guru Nanak assisted his brother-in-law Jai Ram of Sultanpur as a grain agent in the service of Nawab Daulat Khan Lodhi. He started his career as a religious teacher from this time and his first saying was “There is no Hindu and no Musalman”.³⁵

Regarding the travels of Guru Nanak, Irvine said that he travelled in different parts of the country during his life time. Without going into detail, Irvine only mentions that the rest of his life was passed in wandering about the country.³⁶ Actually Guru Nanak’s long travels are called *udasis*. His first travel was towards East, second to South, third towards North and fourth to West.³⁷ During these travels, he had visited the different parts of the country and outside of country. The purpose of these travels was the welfare of society, to dialogue with the leaders of other religions to find out the solutions of contemporary problems etc. In the view of Irvine about the travels of Guru Nanak, the facts are so much mingled with fables that it is impossible to disentangle them.³⁸ When Irvine had presented the above view, no advanced study of the *Janamsakhis* was available at that time. In twentieth century, many research works have been done critically on the different aspects of *Janamsakhis*³⁹.

Besides this, he notices that Guru Nanak seems to have consort with Muhammadans especially with the successors of Sheikh Farid. Some writers considered him as a Muhammadan and not as a Hindu innovator.⁴⁰ The above view of Irvine is not certain because Guru Nanak had also gone to the Hindu pilgrimages like Jagannathpuri, Haridwar, Banaras and Kurukshetra etc. He mentions 1538 as the year of death of Guru Nanak at Kartarpur in Jalandhar Doab.⁴¹ There are two views regarding the year of the death of Guru Nanak. *Puratan Janamsakhi*,⁴² accepts 1595 *Samvat* i.e. 1538 A.D. whereas *Mehma Parkash (Vartak)*,⁴³ *Bhai Mani Singh Wali Janamsakhi*⁴⁴ and *Bansawlinama*⁴⁵ reports 1539. Irvine was also mistaken about the death place of Guru Nanak. He is of the view that Guru Nanak died in Jalandhar Doab.⁴⁶ The town Kartarpur where Guru Nanak passed away is not situated in Jalandhar Doab as Irvine said but in Bari Doab. The Kartarpur of Jalandhar doab was founded by Guru Arjan.

After describing the life of Guru Nanak, Irvine reports about the marriage of Guru Nanak in the last. He was married to the daughter of *patwari* and he had two sons.⁴⁷ Here Irvine did not give any detail about the marriage of Guru Nanak. Guru Nanak was married at the age of

sixteen with the daughter of Mul Chand Chauna of Pakhoke Randhawa on 24 Sept, 1987. Her name was Sulakhani who gave birth to two boys: Sri Chand born on 24 Sept, 1494 and Lakhmi Das born on 13 Feb, 1497.⁴⁸ Irvine also views that Guru Nanak did not live long with his wife.⁴⁹ Actually, when Guru Nanak had gone to *udasis*, his wife lived with his family. She lived with Guru Nanak after his return from *udasis* at Kartarpur. Regarding the choice of his successor, Irvine states that Guru Nanak chose his disciple Lahina as his successor, instead of his sons.⁵⁰

Guru Angad Dev

Guru Angad was the second Guru of the Sikhs. Irvine mentions that he was a Trihun Khatri and named as Angad by Guru Nanak. In his opinion, Guru Angad was ‘totally unlettered’.⁵¹ Here he is not correct in his view because sixty-two *salokas* of Guru Angad incorporated in Guru Granth Sahib reject his assumption. It is considered that Bhai Pheru Mal, father of Guru Angad was a shopkeeper and reputed person. He was an educated man, so he gave proper education to his son according to the need of that time.⁵² It is said that he also spread the *gurmukhi* script among common people. If he was unlettered, how can he read *gurmukhi* and spread it. It is also the tradition that Guru Angad made a primer for the children. According to Dr. Leitner:

Guru Angat like Professor Huxley, did not consider it to be beneath his dignity to write primers for children, and he accordingly wrote a number of mottos and moral maxims which accompany the letters of alphabet.⁵³

So Guru Angad Dev was not unlettered. He was literate and he had taken bold steps for the spread of *gurmukhi* script. Later, he mentions that Guru Angad resided at Khadur where he died on 6 March, 1552 after nominating Amardas as his successor.⁵⁴

Guru Amardas

Guru Amardas was the third Guru of the Sikhs. Irvine reports that he was a Bhalla Khatri born in 1509 A.D. at Vasarka⁵⁵ in the district of Amritsar.⁵⁶ There are two dates about the birth of Guru Amardas. *Bansawlinama* accepts 1509⁵⁷ and Teja Singh and Ganda Singh have mentioned 5 May, 1479 as the date of birth of Guru Amardas.⁵⁸

Furthermore Irvine concludes that after his guruship, Guru Amardas moved to Govindwal⁵⁹. He made a great well with eighty-four steps down

to the water there and a great *mela* is still held every year.⁶⁰ Actually large number of people attracted towards Guru Amardas also from other faiths. The town of Goindval developed into a big religious centre. So, a *baoli* was constructed for the use of visitors in 1559.⁶¹ In the last, Irvine mentions that Guru Amardas died on 14 May, 1574 after nominating his son-in-law Ramdas.⁶²

Guru Ramdas

Guru Ramdas was the fourth Guru of the Sikhs. In the view of Irvine, Guru Ramdas was a Khatri of the Sodhi clan born at the village of Guru Chak.⁶³ But he was born in Chuna Mandi Lahore on 24 Sept, 1534⁶⁴. Regarding the formation of Harmandir Sahib and Amritsar tank, Irvine reports that Guru Ramdas got a large income from the voluntary offerings of his disciples. He invested all to the restoration of an old tank which he called Amritsar. A temple called Harmandir was build in the middle of it.⁶⁵ The town which builds up round the tank was initially known as Ramdaspur and later it was called as Amritsar. He notices its significance as this city is the spiritual centre of the Sikh Religion, 32 miles far from the east of Lahore. In his view, the tradition asserts that this land was granted to the Guru by Emperor Akbar and this is not improbable.⁶⁶ Actually Guru Ramdas attained the place of Amritsar alongwith 500 *bighas* of land as a *jagir* and gave Rs. 700 to the landlords of Tung who owned this land.⁶⁷ So this land was purchased by Guru Ramdas. While giving the formation of the word *chak*, he mentions:

The word *chak* in the revenue language of Upper India means a slice or portion of the village area. A piece of land detached and given to a *faqir* would naturally be known as *chak* Guru or Guru Chak.⁶⁸

He is of the view that Guru Ramdas died on 3 March, 1581.⁶⁹

Guru Arjan Dev

Guru Arjan was the fifth Guru and editor of Sri Guru Granth Sahib. Irvine reports that he was the son of Guru Ramdas. The hereditary succession began with him which continued to the end and added wealth and influence of the later Gurus. The Sikhs grew gradually to look upon them as their actual sovereigns.⁷⁰ He considers Guru Arjan as “an active and enterprising man and the first Guru who meddled with politics.”⁷¹ If we see the background of Sikhism, all Sikh Gurus before Guru Arjan were aware about the situation of their states at their time. They interfered in

the religious as well as the political conditions according to the time. There are many references existed in Guru Granth Sahib regarding the political conditions at the time of Gurus. Guru Nanak has also criticized the contemporary political kings in his compositions:

Kali-yuga is turned knife, rulers butchers:

Righteousness on wings is flown.⁷²

Greed and evil are king and counselor; falsehood their officer.⁷³

Moreover Irvine observes the contribution of Guru Ramdas and Guru Arjan as, “his father Ramdas having provided in Amritsar a holy rallying place Arjun undertook to give them sacred scriptures.”⁷⁴ Regarding the compilation of *the Adi Granth* by Guru Arjan Irvine wrote:

He busily collected the verses of his predecessors, added many of his own, and completed the work with extracts from the popular writings of previous saints. Kabir the weaver of Magahar in the Basti district, and others, calling the whole by the name of *Granth* or ‘The Book’. Being composed in their mother tongue, it was intelligible to the vulgar, who knew nothing of the Sanskrit in which the Brahmans veiled their holy writings.⁷⁵

So, Irvine noticed that the Scripture edited by Guru Arjan does not only consist of the compositions of the predecessors of Guru Arjan but also incorporates the sayings of weaver like Kabir, and composed in the mother tongue of the people for their understanding instead of Sanskrit.

Regarding the *Dasvandh*, he says that Guru Arjan replaced the voluntary offerings of his disciples into tax.⁷⁶ This tax was received by the collectors appointed by him and these men forwarded the money once a year to him. They were known as *masands* whose oppressions figure largely in the later traditional history.⁷⁷ Actually the reason behind it was that Guru Arjan’s brother Prithi Chand took away the offerings from the disciples of Guru. At the time of Guru Arjan, the offerings were increased and the obstacles raised by Prithi Chand made it necessary for the satisfactory arrangement of money. For this, Guru Arjan said that every Sikh should set aside *dasvandh* for the fund of Guru and remit it through approved *masand*.⁷⁸ So the word tax is not appropriate word for it because tax is not voluntary but *dasvandh* was the voluntary offerings. Moreover he states the corruption of the word *masand* with the reference of Ernest Trumpp which mentions ‘the corruption of the Arabic word *masand* in its meaning of a prop or support, and metaphorically, a deputy.’⁷⁹ According

to Ganda Singh and Teja Singh, the word *masand* has been derived from Persian word *masnad* meaning an elevated seat. As the Sikh preachers, being representatives of the Gurus, were offered higher seats in congregations called *masnads* or *masands*.⁸⁰

Irvine asserts that Guru Arjan laid aside the garb of a holy man and adopted the state of a grandee who traded on a great scale.⁸¹ He has noticed the organizing way of Guru Arjan, so he wrote that he proved himself as a man of great originality, as an organizer and Sikh community increased and spread quickly far and wide over the Punjab.⁸² At the time of Guru Arjan a number of the people were attracting towards Sikhism. Bhai Gurdas also mentioned that at the time of Guru Arjan the persons of low castes; namely potters, goldsmiths, calico-printers, bards, *chandals* etc. had come into the fold of Sikh Panth.⁸³

Moreover, he added that there are vague and unsatisfactory accounts of martyrdom of Guru Arjan but it happened at Lahore in 1606. He gives one reason according to which Guru Arjan did the offence of participating in the rebellion of Prince Khusro and he died from the ill-treatment as prisoner in the hands of Emperor Jahangir.⁸⁴ Besides this there are other reasons that depict about the martyrdom of Guru Arjan. Jahangir states in his *Tuzk* that on the river Beas there was a Hindu named Arjun who had kept the shop warm for three or four years. He had captured Hindus and followers of Islam. So, he desired to stop “this vain affair or to bring him into the assembly of the people of Islam.”⁸⁵ This is the one reason for the arrest of Guru Arjan because his teachings attracted the Hindus and Muslims and it was intolerable for Jahangir. As in Sikhism there is no discrimination on the basis of caste, creed and gender. Guru Arjan was also preaching this message to the society. So, a great number of the people got attracted towards Sikhism.

Sikhism originated with Guru Nanak and his successors played their significant role in the development of Sikhism. Guru Nanak enunciated the belief in One God, rejected the discrimination on the basis of caste, creed and gender etc. Guru Angad spread Gurmukhi script and established *Mal Akharas*. Guru Amardas abolished *Sati* and *Pardah* system in Women and also established twenty-two *manjis* for preaching the mission of Guru Nanak. Guru Ramdas laid the foundation of the Holy city of Amritsar. Guru Arjan's main contribution is the compilation and editing of *the Adi Granth*.

Consequently, it may be said that although William Irvine's account on the first five Sikh Gurus is very brief but many important points have been discussed by him. While depicting the lives of the Gurus, he has also mentioned their contribution in the establishment of towns, tanks, institutions and making of the Sikh Scripture. It seems that he has mostly stressed upon the writing of Ernest Trumpp so he has repeated his mistakes. Besides Ernest Trumpp, he has also consulted Persian sources like *The Siyar-ul-Mutakhrein* by Mir Ghulam Husain Khan, *Masir-i-Alamgiri* by Muhammad Saki etc., English sources like *India Tracts* by Major James Browne, *Sketch of the Sikhs* by John Malcolm, *History of the Sikhs* by J.D. Cunningham and English translation of *Sakhi Book* by S. Attar Singh Bhadaur etc. for the description of the Sikh history. So Irvine depended upon Persian as well as English works and was impressed by the significance of Macauliffe's work, so he wanted to consult it for the history of the Sikhs. From the above account of the Sikh Gurus, we come to know the views of William Irvine about them. Besides his some misunderstandings, the contribution of Irvine can't be ignored. When Irvine was writing, it was the period of the genesis of the Sikh Studies. No abundance of works regarding Sikhism had come out till this time. His contribution in the collection of Persian manuscripts and history of the Mughal period can be regarded as the milestone. Sir Jadunath Sarkar notices the significant points in Irvine's sketch of early Sikh history. He viewed this history as "an attempt to get rid of the fable mixed up with the Sikh legends, and to work the residue of fact into some sort of historical order, to clear the story, as far as possible, from numerous discrepancies and obscurities of place and date, the introduction of new matter from contemporary Muhammadan sources."⁸⁶

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SIKHISM UNDER THE RELIGIOUS LEADERSHIP OF GURU ANGAD DEV

Ramandeep Kaur

The Sikh religious leadership owes its origin to the birth of Guru Nanak Dev in the year 1469. He was a divine preceptor, commissioned by God for the moral and spiritual upliftment of human beings in the period of *Kalyuga* when there was complete decay of moral and spiritual values that is very much evident from the verses of Guru Nanak Dev and other contemporary scriptural and historical sources. It was not an easy task to be accomplished within a short span of time. To accomplish his mission, there was need of a line of successors after Guru Nanak Dev. Keeping this in view, Guru Nanak Dev established the institution of Guruship and he was followed by nine successors. Nature and mission of all the ten Gurus remained unchanged because there was working one *jot* (spirit) within them though they were bodily different.

Guru Nanak Dev passed away in 1539 but before his demise, he appointed Bhai Lehna as his successor and renamed him as (Guru) Angad Dev. In the words of Mcleod, "Before he died, Nanak chose a successor, one who was to follow him as leader and guide of Nanak-panth."¹ His role and responsibility as an heir of spiritual leadership of Guru Nanak Dev is very crucial because he has to consolidate and organize a faith which was yet in its initial form.

Bhai Lehna was born on March 31, 1504² at Sarai Naga, at present in the district of Muktsar, Punjab. His mother was Daya Kaur³ and father was Pheru Mal who was a trader. After his father's demise, the family was shifted to Harike, a village close to river Satluj in the *pargana* of Patti. However, on account of fall in business, Bhai Lehna, with his family moved to Khadur, now a prominent village in district of Amritsar.⁴ He was married to Mata Khivi in the year 1519. She was the daughter of Devi Chand, who lived in the village Sangar situated near Khadur, since blown away by the winds of transience, and now remained only by its ruins.⁵ Two sons Datu and Dasu and two daughters Amro and Anokhi were born to them.⁶

Before coming into contact of Guru Nanak Dev, Bhai Lehna was a staunch follower of Devi. Annually, he used to lead the followers of goddess of his area to visit Jawalamukhi, a Hindu pilgrimage centre near Kangra.⁷ He heard about the personality and mission of Guru Nanak Dev from some *faqirs* while on his way to Jawalamukhi.⁸ Their remarks about Guru Nanak Dev aroused his curiosity to meet the Guru. After his visit, as per-chance he heard a Sikh of Guru Nanak Dev at Khadur reciting *bani* of Guru Nanak Dev which touched the heart of Bhai Lehna and he expressed his keen desire to have an audience with Guru Nanak Dev. Next time, when he was going to Jawalamukhi to pay his annual visit with his *Jatha*, on the way, he stopped at Kartarpur to meet Guru Nanak Dev. Kesar Singh Chhibar has given reference of this event of meeting of Lehna with Guru Nanak Dev on his way to Jawalamukhi.⁹ This meeting with Guru Nanak Dev proved to be a turning-point in his life. He left the *Jatha* of Devi's devotees and stayed at Kartarpur in the service of Guru Nanak Dev. After a few days of his stay at Kartarpur, on the advice of Guru Nanak Dev, he returned to Khadur for looking after his family. After making the arrangement of looking after his family, he came back Kartarpur for his permanent stay with his Master Guru Nanak Dev. He served Guru Nanak Dev with such a devotion and dedication that he proved himself to be his most worthy disciple.

Guru Nanak Dev conducted a series of trials of his followers and sons to test the commitment and eligibility for the next successor. There are several references in *Janamsakhis* and other Sikh sources regarding these trials.¹⁰ The Guru's sons did not come up to the measures of greatness and holiness requisite for a fit successor to him. They proved intractable and disobedient. Bhai Satta and Balwand have left this impression in their composition.¹¹ At last Bhai Lehna remained successful due to his complete devotion and faith in Guru Nanak Dev.¹² His devotion convinced the Guru that Lehna would make a better leader than either of his own sons. Then Guru Nanak Dev, according to the author of *Parchian Sewa Das* said to Bhai Lehana:

O man, you have won the game, I congratulate you. He, who obeys you, shall obey me, he who serves you, serves me. You are me and I am you. He, who regards you and me as different, will stay separate from the Guru.¹³

A similar viewpoint has been expressed in *Puratan Janamsakhi* and *B-40 Janamsakhi*¹⁴ regarding the changing of his name from Lehna

to Angad. "Your name is Angad son, you are wholly mine and you will not be separated from my body (*ang*). You were born from my body."¹⁵ In the words of Muhammad Qasim, writer of *Ibratnama*, "As he (Guru Angad Dev) was favoured by his (Nanak's) knowledge laden eyes, he became cognizant of spiritual truths and the foundations of the common wealth of faith."¹⁶ Guru Nanak Dev broke down the traditional system of nomination of heir by giving *Gurgaddi* to his follower, Bhai Lehna, although he had his own sons. He reversed the tradition¹⁷ and during his life time, he placed a coconut and five *paise* before Angad (Guru), in token of having nominated him as successor and merged his own light into him.¹⁸

The nomination of Angad (Guru) to the Guruship is a fact of profound importance in the Sikh history. By doing so, Guru Nanak Dev made it clear that he wanted his ideals should strike roots among the people. Moreover, by nominating Angad Dev as successor, a precedent or tradition was established by virtue of which the Sikhs were integrated into a community under the un-interrupted leadership.¹⁹ In this context, Ernest Trump is right when he says, "The disciples (Sikh) of Nanak would no doubt have soon dispersed and gradually disappeared as the disciples of many other Gurus before Nanak, if he had not taken care to appoint a successor before his death."²⁰

After assuming *gurgaddi*, in accordance with Guru Nanak Dev's instructions, (Guru) Angad came and settled in Khadur.²¹ He carried on his missionary work during a period of political turmoil. There was struggle for power between the Mughal and Afgan rulers. Humayun, the Mughal ruler lost his throne soon after the passing away of Guru Nanak Dev. After his defeat by Sher Shah Suri, in May 1540,²² Humayun reached Lahore and inquired about the possibility of having saintly blessings for recovery of his throne. It was a common practice of medieval India to seek the moral support of religious personalities by the fugitive kings or princes in the wake of political crisis. In order to seek the assistance and blessings of Guru Angad Dev, he proceeded to Khadur, where Guru Angad Dev had established his seat. In *Suraj Parkash Granth*, there is reference regarding the meeting of Humayun with Guru Angad Dev.²³ Guru Angad Dev told the Emperor that he had lost the throne because of injustice and misrule in his Kingdom. Nevertheless, this meeting seems to have had little effect on the course of contemporary politics.²⁴

The task of Guru Angad Dev, as a religious leader of the Sikhism after Guru Nanak Dev was not easy. The Sikh community, being infant,

had to face a number of dangers. A very serious threat came from Baba Sri Chand, elder son of Guru Nanak Dev who was considering himself the most eligible successor of his father according to the traditional hierarchical norms. It was a surprise for him that his father chose Angad Dev as his successor. According to *Janamsakhi (B-40)*, Sri Chand asked his father, “you have bestowed (your) royal authority upon an ignorant *khatri*, what will happen to us?”²⁵ Similar views regarding the opposition of Sri Chand have been expressed by Kesar Singh Chibbar²⁶ and Bhai Santokh Singh²⁷ in their works. He refused to accept the spiritual leadership of Guru Angad Dev and started preaching Guru Nanak’s message in his own style which laid emphasis on celibacy and renunciation in contrast to the teachings of Guru Nanak Dev. Being the son of Guru and endowed with his personal merits, he started making a deep impact on the people. He also remained successful in attracting a number of followers to his fold and organized his *Udasi* sect. Guru Angad Dev responded the situation with his great intelligence and courage by preaching the masses the real spirit of Guru Nanak’s teachings and taught them to live pure amidst the impurities of the world while leading the life of householders and not to abandon the world because this world is the dwelling place of the True Lord; within it is the dwelling of the True Lord.²⁸ Hinduism also posed a serious threat to Sikhism. It is general tendency of Hinduism to grasp other religions and communities. It was not difficult for Hinduism to accommodate the followers of Guru Nanak within its fold and absorb them totally in course of time. But Guru Angad Dev made his best efforts to maintain the originality and distinctiveness of the Sikh faith.

The mission of Guru Angad Dev was not different from that of his predecessor, Guru Nanak Dev. He strengthened the principles and institutions established by Guru Nanak Dev and also introduced new ones for the purpose of meeting the emerging needs of the developing community. During his pontificate, Khadur became the centre of the Sikh faith as Kartarpur had been in Guru Nanak’s time. The routine life of Guru Angad Dev has been depicted by Bhai Santokh Singh as consisted of the following activities: During the last watch of the night, he would rise, bath and then meditate until the daybreak. Then the musicians sang *kirtan*. He was always present in the *sangat*. Later he used to preach and expound the Guru’s hymns.²⁹ The spiritual atmosphere prevailing at Khadur has also been depicted by Bhai Satta and Balwand in their composition.³⁰

He was a passionate leader who strengthened the unifying institutions of *sangat* and *pangat* introduced by Guru Nanak Dev. Mata Khivi, the wife of Guru Angad Dev was given the responsibility of *langar*. Under the spiritual leadership of Guru Angad Dev, she undertook the responsibility of maintaining the institution of *langar* very successfully. Bhai Satta and Balwand have depicted the institution of *langar* and contribution of Mata Khivi in their verse.³¹ The *langar* was freely served to all without any kind of discrimination and thus strengthened the principle of equality and brotherhood of mankind.

Guru Angad Dev took keen interest to impart the knowledge of *Gurmukhi* and *Gurbani* to the children. The *dharamsala* at Khadur besides serving the purpose of spiritual development grew into a centre of learning. In the words of Dorothy Field, "Guru Angad's chief contribution to the religion was the invention of a special alphabet to be used for the writing of the Guru's hymns."³² Guru Angad Dev was conscious of the fact that the developing language needed a better script. He polished up the shapes of the letters of *Lande* and *Mahajani*, so as to make them fit for recording the scripture of the Sikh Religion.³³ According to Ganda Singh, "The *Devnagri* and *Arabic* or *Persian* scripts were already there, no doubt, but they did not meet the requirements of the Punjabi language in respect of its correct writing and expression."³⁴ It is also a tradition that he wrote primers for the children to make them learn *Gurmukhi*. In the words of Dr. Litener:

Guru Angad, like Professor Huxley, did not consider it to be beneath his dignity to write primers for children, and accordingly wrote a number of mottos and moral maxims which accompany the letters of the alphabet.³⁵

He popularized the use of *Gurmukhi* by scribing the *pothis* of *gurbani* in this standardized script for circulation among the Sikh masses. The *pothis* scribed by Guru Angad Dev later on played a vital role during the compilation of the writings of the Gurus. It has been aptly remarked that the credit for initiating the work that finally led to the compilation of (Guru) *Granth Sahib* is also due to Sri Guru Angad Dev.³⁶ The *Gurmukhi* script imparted a distinct identity to the Sikhs as an original and separate community both from the Hindus and the Muslims.

It has also been stated in many Sikh Sources³⁷ that he commissioned a person named Pairha Mokha to record the life stories of Guru Nanak Dev in the form of a *Janamsakhi* which is called '*Bhai Bale wali*

Janamsakhi’ because Bhai Bala, who was believed to be a companion of Guru Nanak, said to have dictated these stories to Pairha Mokha. But the internal evidences of this *Janamsakhi* does not relate it to the time period of Guru Angad Dev. Secondly the existence of Bhai Bala as a companion of Guru Nanak Dev is also controversial.

Apart from the religious and educational activities, Guru Angad Dev also gave his proper attention towards the physical development of the Sikhs. He encouraged the Sikhs to participate in rural games especially the wrestling and for this very purpose, he earmarked an arena (*Akhara*) at Khadur where wrestling matches were organized, in his personal presence.³⁸ Thus he laid the foundation of the martial spirit amongst the Sikhs.

Guru Angad Dev, along with the preservation of the *bani* of Guru Nanak Dev, which he himself handed over to him in the form of *pothi*, also composed 63 slokas. He put forward the ideology and philosophy of Guru Nanak Dev in his *slokas* in very simplified manner. He composed *bani* not under his personal name but under the name of ‘Nanak’ which helped to establish the idea of unity of *guruship*. In his hymns, he laid emphasis on the oneness and supremacy of the Supreme Lord³⁹ and insists that the whole universe is working under the command of His Divine Will or *Hukum*.⁴⁰ By His Command, some are merged into Him, and some, by His Command, are destroyed. Some, by the pleasure of His Will, are lifted up out of *maya*, while others are made to dwell within it.⁴¹ He has given great importance to the need of true Guru who can lead man from the darkness of ignorance towards the light of wisdom. If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.⁴² Without the Guru, the door of the mind cannot be opened. No one else holds the key in hand.⁴³ Service to the True Guru is fruitful and rewarding. By serving Him, the fruits are obtained.⁴⁴ It is by the grace of Guru that man may know the way of liberation. Without the True Guru, emotional attachment is not broken. All have grown weary of performing empty rituals.⁴⁵ Meditation on the True Name is very important according to the hymns of Guru Angad Dev. In his view, cursed is that home and shameful is that life, which is without the Name of the Lord.⁴⁶ Meditation, austerity and everything come through belief in the Lord’s Name. All other actions are useless.⁴⁷ He also gave stress on the performance of good deeds. In his words, “Why do you do such evil deeds, that you shall have to suffer so?”⁴⁸ He also remained keen observer of political situation prevailed in the region at that time and did not hesitate to comment on the prevailing social and spiritual degeneration.⁴⁹

When Guru Angad Dev became popular in the area of Khadur due to his divine personality, he had to face opposition from a local religious leader named Tapa.⁵⁰ He was disturbed to a great extent by the popularity of Guru Angad Dev. During the same time, at per-chance, draught broke out in the area. Tapa used it as a best opportunity and blamed Guru Angad Dev's activities for this situation. He instigated the people to drive away the Guru from the area to please the god of rain.⁵¹ Taking into consideration the situation, Guru Angad Dev voluntarily left Khadur and retired to the area of Khan Rajada.⁵² But soon the people realized their mistake and they requested Guru Angad Dev to join them at Khadur. On their request he returned Khadur to continue his mission.

Guru Angad Dev remained busy in his missionary activities in Khadur and its neighboring areas throughout his pontificate. Although he did not preach Sikhism to distinct lands unlike Guru Nanak Dev, but he projected Khadur as radiating centre of Sikh doctrines and value system. Bhai Gurdas has given a detail of the names of the persons in his *Var* who became Sikhs during Guru Angad Dev's time.⁵³ He practically taught the principle of '*Kirt Karna, Naam Japna and Wand Chhakna*'. Although, there was practice of *langar* on a large scale that was open to all without any kind of discrimination, yet he lived on coarse food earned by him by twisting the strings of *munj* and practically preached the principle of '*Kirt Karna*' to his followers.⁵⁴ He carried on the mission of Guru Nanak and led his followers with utmost care and dedication. In Guru Angad's time its (Sikh religion's) trunk towered on high, and its roots penetrated the earth....⁵⁵ He directed his beloved follower Amardas (Guru) to establish a town Goindwal on the river Beas.⁵⁶

He breathed his last on March 29, 1552 A.D.⁵⁷ and his light assimilated with the Supreme Light. Before his death, he nominated his beloved follower Amardas as his successor during his life time and continued the tradition of *gurgaddi* initiated by Guru Nanak Dev.

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ਹਮ ਕੋ ਛੂਛਾ ਛੋਰ ਪਯਾਨੇ। ਥਾਪਯੋ ਲਹਿਣਾ ਅਪਨ ਸਥਾਨੇ।
...ਦਈ ਅਪਰ ਕੋ ਸਰਬ ਬਡਾਈ। ਤੁਮਰੇ ਸੁਤ ਕਯਾ ਜਗ ਮਹਿ ਪਾਈ ?
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ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
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ਕਰਹਿ ਸੋਚ ਪੁਨ ਧੋਵਹਿ ਪਾਵਨ। ਪਾਵਨ ਹੋਨ, ਕਰਹਿ ਰਦਧਾਵਨ।
ਬਹੁਰ ਬਦਨ ਅਰਬਿੰਦ ਪਖਾਰੈਂ। ਸੀਤਲ ਨੀਰ ਸ਼ਨਾਨ ਸੁਧਾਰੈਂ।
ਨਿਜ ਅਨੰਦ ਮੈਂ ਨਿਸਚਲ ਹੋਇ। ਲਗਿ ਸਮਾਧਿ ਨਿਰਵਿਕਲਪ ਜੋਇ।
ਬਹੁਰ ਰਬਾਬੀ ਕਿਰਤਨ ਗਾਵੈਂ। ਸੁਨਹਿ ਬੀਚ ਸੰਗਤਿ ਹਰਖਾਵੈਂ।
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ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥ *Ibid.*
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...ਤਿਸ ਉਪਰੋਂ ਸਭ ਉਤਾਰਾ ਕੀਤਾ।
ਜਸਨਮ ਸਾਖੀ ਕਾ ਪੁਸਤਕ ਬਣਾਇ ਲੀਤਾ।
Giani Gian Singh, *Panth Parkash, op.cit.*, p. 568.
ਸੁਨਿ ਗੁਰ ਮਗਨ ਹੋਇ ਗੁਨਿ ਅਚਰਜ, ਭਾਈ ਪੈੜਾ ਲਿਖ ਹੀਂ।
ਭਈ ਜਨਮ ਸੋ ਸਾਖੀ, ਜੋ ਅਬਿ ਸਬਿ ਸਿਖ ਪਿਖਹੀਂ।
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ਪਹਰ ਤੀਸਰਾ ਏਵ ਬਿਤਾਵਹਿ। ਪਹਿਲਵਾਨ ਤਬਿ ਗੁਰੂ ਬੁਲਾਵਹਿ।
iml ihNAwie bhupr ih AKwW iBr ihNAw mihNbl Dir BwW

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ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥
40. *Ibid*, p. 148.
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥
41. *Ibid*, p. 463.
ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
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ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
[ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸ੍ਰੋਤਮੁਖੀ ਭਾਣੀ ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥]
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
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ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥
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ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਗੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ ॥
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ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥
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ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥ 1 ॥
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ਇਕ ਖਡੂਰ ਮਹਿ ਤਪਾ ਰਹਤ ਹੈ। ਅਪਨੀ ਸਤੁਤਿ ਜੋ ਸਦਾ ਕਹਤਿ ਹੈ।
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ਸਭਿ ਮਿਲ ਜਾਵਹੁ ਅਬਿ ਉਸ ਪਾਸ। ਅਪਨ ਗ੍ਰਾਮ ਤੇ ਦੇਹੁ ਨਿਕਾਸ।
ਜਬਿ ਸੋ ਗ੍ਰਾਮ ਨਿਕਸ ਕੈ ਜਾਇ। ਬਹੁਰ ਤੁਮਾਰੇ ਹਵੈ ਮਨ ਭਾਇ।
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54. Kesar Singh Chhibar, *op.cit.*, p. 17.
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SOCIO- ETHICAL PERSPECTIVE OF CONTENTMENT IN SRI GURU GRANTH SAHIB

Manpreet Singh

Sri Guru Granth Sahib is the treasure house of knowledge and wisdom of the utmost reality of universe, revealing the ultimate goal of human life and recommending the way to achieve it. The Sikh religion is one of the most profoundly spiritually moralized religions; founded on the spiritual-ethical message of Sri Guru Granth Sahib. The hymns of holy preceptors comprise of deep mystical experience of Supreme Reality, which is not just the fundamental, spiritual and humanistic idea, but it manifests the sovereign rules and principles of life. Ethics defined by the Sikh Gurus is not a simple term as discipline such as 'good', 'right' or 'duty' but it fabricates the whole human behavior with high moral values and virtues which are not just helpful in upbringing the social life but also imbibe the source of spiritual enlightenment.

The state of being satisfied or a feeling of satisfaction and divine happiness is known as contentment. Contentment has been defined in various ways by philosophers, psychologists and intellectuals. It is a state of supreme happiness, peaceful realm and ultimate satisfaction of mind which accepts honour and dishonour, victory and defeat, pain and pleasure in the same manner. It is a state of fulfillment and perfection which is above all human afflictions, sufferings, jealousy, attachment and feeling of competition. It is a measure of the spiritual evolution of the devotee. Patience, detachment, temperance, happiness, peace, satisfaction etc are the corollaries of contentment. Contentment is beautifully defined throughout the Holy Scripture as *Sabr Santokh*, which means a state of happiness and ultimate satisfaction that never fades. *Gurbani* inspires and blesses the seeker to realize the Supreme Reality so as to facilitate an understanding of bliss phenomena. It is a string of contentment which holds man together in proper social order. Happiness and satisfaction cannot be obtained from material enjoyments but lies in knowing and accepting the Divine Will. Contentment can be defined as a studiously cultivated state of mind, which accepts both success and failure in the same manner calmly after what he could do best out of him with all efforts¹.

Contentment is one of the greatest moral virtues which paves the way to Ultimate Bliss. A contented person rises higher by continuous doing of one's utmost effort and leaving the rest to God². Human life on this planet is full of misery, depression, sorrow and sufferings. The whole surroundings of the world seem a tensed and unhappy place. In so-called modernized western society, human beings are living in stress and miseries. In this consumerist culture, people everywhere, in spite of major enhancement in the standards of living and economic conditions feel a sense of dissatisfaction and unhappiness. The crucial problem arises as to how it is possible for man to sublimate his instinctive impulses to lead a balanced life amidst grief and sufferings of life. Desires have no limits and human makes continuous efforts for their fulfillment and at last they earn nothing but diseases, frustration, depression and psychic disorders. Satisfaction and happiness come very rare in their way and their materialistic attitude makes them sufferers, dishonest, jealous, angry and full of hatred. This deflation in one's personality causes a spiritual degradation that would result in obliviousness of spiritual consciousness.

However, the above stated facts do not mean that one should not endeavor to improve one's standard of living. Contentment implies that our spiritual development is more important than all type of material gains and fames of worldly existence. Contentment helps one in all walks of life to cultivate health, happiness, harmony and it paves the way to righteousness. Many of the suicidal cases, cases of family breakups and drug addiction occur due to frustration and materialistic attitude of a person. Contentment plays a major role in saving the individual from despair, frustration and slackening of efforts in the face of personal failures. Contentment is a state of mind that eliminates the extreme of prodigality and dissipation and leads to transcendence of ego and narrow self. In this way Contentment means neither to accept poverty, misery or hunger nor acceptance of status quo without making an effort to change or readjust to the prevailing situation. Rather it inculcates a spirit of optimism (*Chardi Kala*) and stimulates one to do service for the welfare of humanity (*Sarbat Da Bhala*). Contentment brings peace and calmness to the mind. This state of calmness and fulfillment brings us closer to the Almighty, because where there is complete peace; the mind can focus on the ultimate reality.

The holy Scripture, Sri Guru Granth Sahib inspires the spiritual seeker and provides guidance for cultivation of this state of mind. From the very beginning to the close of Guru Granth Shaib the Gurus emphasize

on the importance of contentment by frequently mentioning this virtue and co-relating it with other virtues imperative for the development of human personality and its spiritual pursuits. The sovereignty of this ethical virtue is marked as an epitome by co-relating contentment with other virtues in *Japuji* by Guru Nanak Dev and in *Mundavni* by Guru Arjan Dev. Guru Nanak Dev describes in *Japuji* that those who listen to the Name of Lord are bestowed with three precious virtues i.e. truthfulness, contentment and divine wisdom³. And even at the close of the Sikh Scripture, Guru Arjan Dev has summed up the essence of whole wisdom and spiritual experience of the holy preceptors by stating that in the spiritual salver are placed three virtues i.e. truth, contentment and wisdom⁴. This indicates the significance of contentment as the most imperative virtue to fabricate the spiritual voyage of seeker's life.

The aim of present paper is to study the meaning of contentment as defined in Sri Guru Granth Sahib along with its implications in the ethical and socio-religious contexts and to illuminate the significance of contentment in modern times for leading the utmost divine life which is illustrated by the Gurus.

Ethical Perspective

All the religious scriptures stress on the cultivation of ethical virtues like, truth, compassion, reverence, restrain, love, sympathy, non-violence and temperance etc. These virtues are practiced not only for personal development but also for their social, psychological, religious and spiritual importance. Contentment is one of the most pre-requisite virtues for sublimation of one's instinctive impulses to lead a life of equilibrium amidst sorrows, grief, pain and sufferings. Contentment is not only a personal virtue but is also stated as social virtue. It is like a treasure which gives happiness not only to the man who possesses it but also to others with whom he interacts. According to Guru Nanak Dev, Truth is the only supreme existence, which existed even before the existence of this universe and all creation. This Prime Truth exists now and will exist forever and ever⁵. Truth is the prime essence for the ultimate existence of the whole universe. In *Gurbani* time and again, Gurus emphasize on truthful life which is indispensable condition for ultimate aim of the seeker. The other virtues necessary for life of enlightenment are contentment, compassion, reverence, restrain, tolerance, love, sympathy, non-violence, devotion and knowledge etc. The cardinal virtue, contentment finds expression along with truth, compassion, love, patience, celibacy and other ethical virtues.

In the Sikh thought contentment is defined not as mere virtue but it has been accorded a place along with divine wisdom, Lord's name and supreme spiritual stage of the devotee.

The uniqueness of this state of mind is that it accentuates the path of faith and belief in the Will of Supreme Lord '*Waheguru*'. It encourages the individual to withdraw himself from the slavery of the chronic disease of ego, greed, lust, anger and to strengthen supreme awareness and divine wisdom. Avtar Singh⁶ considers wisdom as fundamental virtue that plays a key role in Sikh ethics. He believes that the socially active and spiritually enhancing way of life persuaded by the Gurus may become demanding and therefore to keep stress and frustrations in balance the virtue of contentment becomes integral to the Sikh moral system.

The term '*achaar*' is derived from the Sanskrit root '*châr*' i.e. character, moral conduct and human value and is used in *Gurbani* as an ethical conduct and term '*gun*' is used for values and good qualities. *Gurbani* time and again does emphasis that the prime source of ethical and moral values are the teachings of eternal Gurus. It may be important to define here that the term *Sat* and *Sach* are used for Absolute and also as an ethical virtue truthfulness. The term *sachiyar* in *Gurbani* is described as the zenith of self realization and *sachiyara* is used for the one who has realizes himself through the Divine Will of Lord. Prof. Avtar Singh has defined the term *sachiyara* as an ideal or real self, the morally good person who rises higher and higher and moves away from his narrow view-point (*haumai*). The term such as *brahmgyani*, *gurmukh* and *sant* used by Guru Arjan Dev are the synonyms of *sachiyara*. In nut-shell, Guru Nanak used *Sachiyara* for God and significantly enough, the use of the same word for God and ideal-self points out the basic relationship, the nature of relation and its beatitude.⁷

Guru Angad defined the importance and need of true Guru in the *salok* embedded in the beginning of *Asa ki Var* 'If hundred moons and thousand suns rise and appear with such a glow, there will be pitch darkness without the Guru'⁸. Teaching of the Guru is lighthouse for the seeker to enlighten him with the ethical virtues and moral values. There are various examples in *Gurbani* which illustrate that how Guru is the treasure house of moral values. The hymns of Guru Granth Sahib not only emphasize the necessity of Guru in one's life but also exhibit how the teachings of Guru fabricate the righteousness in human being. As Bhat Nal says in *Gurbani* that without the Guru, there will be absolute darkness in one's life and no

one get the profound understanding of wholly other without the Guru. In the absence of true Guru man would not be able to get divine comprehension and not even the ultimate liberation⁹. This defines that the absence of Guru will lead to stagnation devoid of blessings of Lord. Guru not only shows the way to seeker for ethical life but also blesses one with the treasure of *naam* i.e. the supreme wisdom of utmost reality. Guru Arjan says that meditating on the Lord's Name is the supreme and paramount ethical deed than doing too many religious rituals, various ceremonial rites and worships¹⁰.

Guru Nanak has emphasized on the greatness of *naam* by saying that Guru's word is the supreme source of ethical virtues. The essence of the *naam* guides man to develop virtues and to get transformation from within their own self. Guru Nanak says in *Parbhathi Raga* :

If one keeps mum, world call him fool. If speaks much, get separation from Lord's love. If man realizes that all the sins and faults will be adjudicated in Lord's Court then man understands the value of *naam* and paves the way for virtuous life. Thus, Guru Nanak says, "Without the Name of Lord how can one bear good conduct."¹¹

Guru Arjan also stresses on the importance of Guru in human life by describing that the Guru is the mentor for seeker and guides him on all paths of life, spiritually as well as socially. Guru says, 'By meeting the Guru one does learn the pious conduct and troubles will never touch him'¹². While discussing Contentment as the important virtue with other virtues, Guru Arjan also described the message of Guru; one's accumulate compassion and contentment¹³. Again Guru says that as a bride wears the ornaments to fashion herself for her husband. The soul (bride) has to wear the ornaments of truthfulness, contentment, compassion and duty to make pleasing to their Lord husband¹⁴. Here in this *shabad*, Guru Arjan mentions that the beauty of one's life is fashioned with good conduct and contentment is one of it. Further in *Sri Raga*, Guru Sahib guides humanity by showing the most excellent way of life. Guru says 'cultivate the habit of truthfulness, contentment and humility in day to day life; this is the way to live tremendous and topnotch life'¹⁵.

Socio – Religious Perspective

Society and ethics are like two dimensions of one coin. Both are inter-related to each other. Society is influenced by ethics and ethics hinges on the kind of society one lives in. Gurus time and again stressed upon the integration of spiritual and social life. Sri Guru Granth Sahib is a

scripture of humanity wherein we come across the lofty spiritual ideas and moral teachings¹⁶. The ideology of Gurus denies the age old tradition and beliefs of *ashram dharma* theory of division of man's life into four stages. Instead Gurus emphasize on the goodliness of the household life. Guru Nanak preached the supremacy of balanced life of trinity (*Kirt Karni, Naam Japna, Vand Chakna*) i.e. earning by honest labour, leading a social life and meditating on the Lord's Name while sharing with the needy persons. Guru Nanak while on his journeys met *Siddhas* several times at Sumer Parbat and Achal Batala. In a highly philosophical composition '*Siddh Gosht*' Guru Nanak has mentioned about his encounter with *Siddhas*. While conversing with *Siddhas*, Guru Nanak pointed out their life of renunciation by living in the caves and edges of Himalayas. Guru Nanak told them that mere mental and physical penance for accruing the magical powers would not lead to liberation. Abandoning the society and family for sake of earning magical power and increasing age do not help to eliminate ego which creates hurdles in conquering mind and getting the eternal stage of equipoise and contented mind. The *Siddhas* asked Nanak the way to attain equipoise state of mind and supreme stage of contentment? Guru Nanak replied, Guru's word wipe out the poison of ego and one can abide in his inner-self of fearlessness¹⁷. Guru Nanak believed that liberation can be attained while living an honest and truth oriented householder life and earning through righteousness.

Sri Guru Granth Sahib not only gives religious knowledge but also throws some light on political, social and cultural conditions of the time¹⁸. Today human race seems to be the most tensed breed on this planet. The so-called modernized western society concepts trapped humans into infinite stress and tension. People are everywhere keen to improve their standard of living and economic conditions by any means. This rat-race of showing off and having high monetary status in society displays causes for dissatisfaction. Possession and acquisition are becoming important than use or utility. Human beings are making continuous efforts for the fulfillment of their cravings and at last they earn nothing but diseases, frustration, depression and psychological disorders. The Gurus and Bhagtas stressed on the spiritual consciousness and ethical living and tried to keep people away from evil deeds and superstitious rituals in the name of religious practices.

The religious philosophy of Guru Nanak was a great revolutionary challenge to the traditional dogmatism, orthodoxy and superstitious practices

of medieval period¹⁹. Guru Arjan says that true religion must be exemplified by ethical deeds, virtuous principles, honest living, sincerity of heart and fearless zeal for truth²⁰. As *Gurbani* says the whole human race is burning in the fire of desire and has lost the ultimate aim of life in the darkness of greed, arrogance and excessive egoist attitude²¹. Satisfaction and happiness are very rare in the present times, when materialistic attitude is making humans sufferer. In *Gurbani* desires are often stated as a metaphor of fire, which never quench. Guru Nanak enunciates that the limitless desires of man are like a fire of forest, which never gets extinguished by its own²². As the desires of man never quench and he remains unsatisfied like fire which never quench with woodlands²³. Dr. Jaswant Singh Neki has defined desire as a vessel which can never be filled till the top and stated that one is unable to fight with desires because one entrenched in desire can even sell his/her soul for its fulfillment²⁴. This fire of desires can only be satiated through Guru's word. In *Maru Raga*, Guru Nanak defines that mind embedded in desires is like a poisonous snake and the Guru's teachings act like an annular of poison²⁵. Guru says, if seeker listens to the teachings of Guru and implements those in his life then the poison of desires in mind is cured by the medicinal quintessence of Guru's word. Human and society cannot be seen as different; both depend upon each other rather an ideal man is the basis of society. The ideal man is defined as *gurmukh* in *Gurbani* and the terms *brahmgyani*, *sant*, *sachiyaar* are also used as synonyms of it. *Manmukh* are self characterized by narrow egoistic will and are those who disobey the divine will of supreme reality and listen to their own mind. *Gurbani* says *manmukhs* are self-willed and utterly virtueless and without the wisdom of Guru's word, they die in frustration²⁶. Without realizing the essence of *shabad*, man lives in frustration and dies in the same soreness. How can one imagine a model of gratifying society from frustrated beings? Frustrations are of two kinds, negative and positive. Negative frustration arises in the mind of self-willed person who does not accept divine will and employs evil deeds for the possession of something as doing comparisons to others. While enunciating about positive frustration, Prof. Avtar Singh²⁷ states that, contentment does not mean fatalism, defeatism or compromise with evil. Rather, it is directly contrary to any compromise with evil. A man who refuses to surge forward and is not prepared to face the frustrations, which may have to be encountered in the process, cannot be called a man of contentment. The acceptance of both success and failure calmly and doing efforts toward economic well being through ethico-spiritual process makes one contented being.

Guru Nanak time and again emphasizes on the importance of moral values and ethical virtues for creating a contented individual and well-gratified society. That individual is *gurmukh* who is freed from greed, possessive nature and obeys the divine will of Universal Lord. Here liberation from greed and endless desires does not mean that accepting present situation without making effort for improvement in one's condition. It is not just the acceptance of poverty, hunger and pains. Guru Nanak says in *Raga Ramkali* that one has to live in this world free from all the mud of greediness and over indulgence like a lotus which stays afloat untouched upon the surface of the water and like a duck which swims gently without turning its feather wet. With the consciousness on Guru's word one crosses the atrocious ocean of dreadful desires²⁸. For making the society perfect and contented, one has to live peacefully, happily and contented in the family. The Sikh religious philosophy commends the family life and holds that a householder, who disciplines his senses, begs for contemplation, austerity and self control is as pure and chaste as the water of Ganges²⁹. There is no denial of the fact that the stress of Guru Granth Sahib is on the regulation of human relations by the spiritual principles³⁰. As Guru says only those spread happiness and peace outside if they dwell in peace and happiness inside their own heart³¹. This harmony of inside and outside happiness takes place with the blessings and meditation of Almighty. When Lord bestows His blessings on the being, there is joy inside the home and happiness outside too³². For becoming blessed, *Gurbani* emphasize on the holy company of virtuous people. Surroundings always effect on the psychology of the being, so good society also influences one to do good and vice versa. That's why Gurus and Bhagtas time and again insist us to avoid the company of unbelievers and cynics because in their company one does not get virtues and ethical values for making joyous life. Bhagat Kabir says, only associate with saints (spiritually awakened people) who will pave the way towards salvation, avoid the company of infidels they would bring you to ruin and stagnate your life³³. Guru Nanak says through the company of holy persons one becomes holy and cultivate virtues and wash off his sins.³⁴ This practice creates an ideal society based on spiritual wakefulness and ethical upbringings. In this manner one becomes untouched from greed, anger, lust, attachment, conceit and all the vices and makes perfection in society. Guru Amardas says, such person remains detached within family and society³⁵.

Another social implication of contentment defined by the Gurus and Bhagtas in *Gurbani* is cultivation of values such as universal brotherhood,

tolerance, peace and social equality. Guru Nanak and other Gurus wiped out the sickness of inequality prevailing in the society by creating institutions like *dharamshala*, *sangat*, *langar*, *pangat* and by declaring that the whole humanity is one. Man is to be honoured neither by caste nor creed nor by material possessions, but by his deeds. Guru Nanak strictly condemned the distinction among the different castes³⁶. As earlier defined, collecting wealth and making monetary status never makes one satisfied and happy. Guru Arjan says that man earns thousands but he runs after lakhs but satisfaction never comes in his way by chasing more and more wealth, without contentment no one gets ultimate satisfaction³⁷. It is explicitly stated that materialistic attitude never paves the way for satisfaction but only contentment does. Guru Arjan says that even a poor gets contented with little material possession, if he is blessed with the company/ congregation of saints and holy persons. There can be bliss in poverty or in grinding grain in quern or wearing coarse blanket. Here, 'quern grain and coarse blanket' are used as symbols of poverty. But with the Guru's grace one can be contented in disfavored conditions or in poverty. But on the other hand, a person with worldly possessions and kingdom might not get ultimate satisfaction without Guru's Name³⁸.

The stress is laid on the dignity of labour and honest work to raise man above the materialistic level because sincere devotion to work is an honest worship of God³⁹. Thus, it is clarified that the contented person is he, who is free from fear or despair and is man of optimistic spirit having faith in the message of Sri Guru Granth Sahib. Guru Amardas elucidates this stage by saying that only a pure person, free from guile and viciousness can be called the "embodiment of truth and contentment".⁴⁰ Patience and contentment are two jewels for making life peaceful and happy. Guru Nanak makes a solemn declaration that all beings have to understand that ethical conduct is the only true foundation of human life on this planet. This gives the paradigm of Sikh ethical virtues of social life and paves the way for happiness and contented life.

Thus contentment plays a major role in saving the individual from despair, frustration and slackening of efforts in the face of personal failures. Contentment avoids the extremes of prodigality and dissipation and it transcends ego and narrow self. Contentment does not mean to accept poverty, misery or hunger. It is not acceptance of status quo without making an effort to change or readjust to prevailing situation. It is the quality of optimism (*Chardi Kala*) and hope based upon welfare of humanity (*Sarbat*

Da Bhala). A continuous string of disappointment leads to depression and to mental and physical sickness. Desires lead to mental and physical distortion of mind. Contentment brings peace and calmness to the mind. This state of calmness and fulfillment brings us closer to the Almighty, because where there is complete peace; the mind can focus on the Ultimate Reality.

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TOWARDS UNDERSTANDING THE CONCEPT OF *SACHIA*

Sukhdeep Singh

In Sikh religion *Sat* is the most important word. Guru Nanak's *Japuji* or Guru Granth Sahib begins with this word *Sat*. It is the first word after the symbol <> (*Ek Onkar* can be approximately translated as the one dynamic being. *Ek* symbolized by the numeral 1(one) qualifies the soleness, oneness or wholeness of God¹. *Sat* is the word which means actual, true, truth. *Sat* or *Sach* is the Punjabi form of the Sanskrit *Satya*. *Satya* or *Satyam* is widely used term in the philosophical thought of India. It signifies eternality, continuity and unicity. In the *Upanishads*, *Sat* (truth) is the first of the three essential characteristics of Brahman, the other two being *Chit* (intelligence) and *Anand* (bliss). In Vedanta philosophy, the one permanent reality, Brahman is called *Sat*, while the phenomenal fluxional word is named *asat* (non-real)².

In Sikh religion *Sat* is non-duality. *Asat* or *maya* is not the antonymous of *Sat*. *Sat* is the one dynamic being, eternal, all pervasive reality. "He Himself is true, and all that He has made is true. The entire creation came from God."³ Guru Nanak says:

Thou are the One True Lord and Master of all the other beings, of so many worlds.⁴

Sat is not only an abstract notion of Supreme Reality, but is also a practical principle of human conduct. In *Asa Di Var*, Guru Nanak describes it as:

Thou alone are the True Lord. The Truth of Truths is pervading everywhere. He alone receives the Truth unto whom Thou give it, then he practices the truth.⁵

According to Dr. Dharam Singh,

God is One and He is the Formless and Nameless in His Transcendent, Unmanifest state, the entire immanent, material world is His creation in which He manifests Himself as spirit. All the material phenomena become in essence, one with the divine, however, only a man with higher degree of consciousness (*surati*) can perceive the same Impersonal, Unmanifest God in all the manifest forms of the material world.⁶

Man with higher degree of consciousness is *Sachiar*. The person that the Sikh Gurus intends to shape is *Sachiar*. *Sachiar* is a very much practical term. According to Guru Nanak the goal can be achieved only through deeds. He says:

By mere talk, people do not earn passage to heaven.

Salvation comes only from the practice of truth.⁷

About *Sachiar* he says:

Truth is higher than everything; but higher still is truthful living.⁸

It is just a symbolic way of emphasizing that just realizing the truth is not the end, the ideal is to live the active life of truth. For this active life of truth, Guru Nanak preaches the *garisath marga*. This is what Guru Nanak preaches to the *Yogis*. Guru Nanak says:

One who calls himself a Guru or spiritual teacher, but goes around begging, don't ever touch his feet. One who works for what he eats, and gives some of what he has. O. Nanak, he knows the path.⁹

That is the *jan parupkari* or the *Sachiar*. *Sachiar* is a person full of moral spirituality that means spirituality and ethics simultaneously are present in a *Sachiar*. Virtues are required for *bhakti*. Guru Nanak says, without virtue, devotional worship is not possible:

Without earning your luminous excellences no devotion is possible.¹⁰

But the *jan parupkari* are above both birth and death, they give gift of soul, and practice devotional worship, they inspire others to meet the Lord.¹¹ *Sachiar* for Guru Nanak is so important that in the first *pauri* of *Japuji* after giving the so-called religious practices, he raises the question that how to become a *Sachiar*? He says:

One may transcend even a million meditations;

Continuous mental absorption cannot lead to silence;

Nor can sensual over-indulgence satisfy craving;

Nor can any one of the countless clever thoughts help one to be true.

Then how to break the wall of falsehood?

By accepting Lord's Command inscribed in us, says Nanak.¹²

All human actions performed under the influence of *haumai* go against the *Hukam* (Will of God). He who acts against the *Hukum* is

manmukh and he who lives life in accordance with the *Hukum* or accepts His Commands is a *Sachiar*. In the second *pauri* of *Japuji*, Guru Nanak describes *Hukum* as:

By the Inexpressible Divine Command are fashioned different forms. The Divine Command is beyond discourse. By the Divine Command are beings created, by the Divine Command are they honored. By the Divine Command are determined high and low, by the Divine Command are written pains and joys that visit. By the Divine Command are blessed some, by the Divine Command some go through the cycle of birth and death. All are within the Divine Command without exception. Says Nanak, only by recognizing the Divine Command can one speak without ego.¹³

So *Hukam* or Divine Command cannot be recognized unless ego or *haumai* is abolished and ego cannot be abolished until *Hukam* is recognized. An egoistic person according to Guru Nanak is *kur*. The nature of false person and his consciousness is defined in the following hymn:

To the counterfeit he calls the genuine, and worth of genuine, he knows not. The blind man goes by the name of an assayer, strange is this Dark Age. The one who is slept he calls awake and one who is awake he says asleep. The living one he says dead and he weeps not for those who are really dead. He who is coming, he says, is going, and one who has gone he says to have come. Man calls another's property his own, and his own he likes not. What is sweet he calls bitter and the bitter he calls sweet. One imbued with Lord's love, he slanders. Such is what I have seen in the Dark Age. Man serves the hand-maiden but the Master he sees not. By churning the pool water, no butter comes out.¹⁴

The self-willed *manmukh* is trapped in the darkness of falsehood, he has nothing to do with modesty and righteousness, and he practices nothing but falsehood. Stating the false or *kur* nature of the worldly phenomena, Guru Nanak says:

False is the King, false are the subjects and false is the entire world.¹⁵

Although falsehood prevails in the entire world but its remedy is truth itself. The nature of the truthful person or *Sachiar* is defined as:

Then alone the man is known as truth, if the truth be in his heart.

His filth of falsehood departs and he washes his body clean.¹⁶

Sat is the source of being a *Sachiar*. This key word *Sat* comes with *Satpurakh* (God), *Satguru*, *Satnam*, *Satsangat*. These are the imported phases of the journey to be a *Sachiar*. Individual effort is not enough, one has to experience these phases to become a *Sachiar*. *Satpurakh* or *Akalpurakh* is the eternal, all-pervasive reality. According to Guru Nanak, He is true in the beginning, True before the time cycle. He is the True, He will be the True.¹⁷ Only he receives the truth unto whom He bestows His Grace:

Thou alone are the True Lord.
 The Truth of Truth is pervading everywhere.
 He alone receives the truth, unto whom
 Thou give it, then he practices, Truth.
 Meeting the True Guru, Truth is found.
 In his heart Truth is abiding.¹⁸

Although God alone is the giver of the Truth, but Truth is found only when one meets the True Guru. Without the *Satguru* truth cannot be found:

The True Lord Himself created the world, without the Guru, there is only pitch darkness.¹⁹

In the Sikh religion, *Satguru* has the great importance. In fact Sikh religion is based on Guru-Sikh relation. The concept of Guru is the most powerful concept in the entire theory and practice of Sikhism which renders a distinct characteristic to Sikhism. Guru-Sikh relation is the most essential feature of Sikhism. The word *Gursikh* or *Gurmukh* shows the importance of this Guru-Sikh relation. The Guru-Sikh relation gives priority to learning (*Sikhna*) and it presupposes a moment of transformation in the Sikhs. Guru is not an ordinary teacher, according to *Gurbani*:

He who has realized the True Lord is called the true Guru.
 In his association, his disciple is saved by singing God's praise, O Nanak.²⁰

In the *Mul Mantra* after giving the description of God, it is said that God can be realized with the grace of Guru. *Gurparsad* is one of the attributes of God in the *Mul Mantra*. Often it is said that "by Guru's Grace" God is accessed and that is indicated by the term *Gurparsad*. The term *Gurparsad* (Guru's Grace) itself is an interesting term unique to *Gurbani* and Sikhism. Usually in the religious literature, Grace is attributed

only to God. Grace is an equivalent term by status to God. The idea of Grace gets an articulated expression in Buddhism when Buddha is described as the carrier of compassion (*Maha Karuna*) and kindly looks at the suffering human beings. In Hindu religious usage, in continuance of anthropological and folk religiosity, the mother goddess is attributed as the repository of creativity and Grace. Mother is perceived as the natural embodiment of love and compassion, and consequently she is empowered with Grace. In Sikhism no distinction of male God and Mother Goddess is made and *Parsad* or Grace belongs to the One God Who is formless. In addition, we have the specific attribute of *Gurparsad* or Guru's Grace. Shifting of the function of Grace from God to Guru informs something important about the core place of Guru in Sikh religion, even when it is not aimed to reduce the significance of the concept of God. Apart from the divinity attributed to Guru, it tells about the moral power of Guru in Sikhism. There are several references, which show that God and *Satguru* are one:

The Guru and the Transcendent Lord are one and the same pervading and permeating amongst all.²¹

The main cause of falsehood or *kur* is ego and it cannot be abolished without Guru. "Engrossed in egotism, the world perishes. Without the Guru, there is utter darkness."²² And, "Within your conscious mind, you may say anything, but without the Guru selfishness is not removed."²³ Only the True Guru is the destroyer of ego. "Serving the True Guru, the mind becomes immaculate and pure, egotism and corruption are discarded."²⁴ It is stated:

Listen to this wonder, O sibling of destiny, the Guru has given me this understanding. I threw off the veil of illusion. When I met my Lord and Master, then, I forgot my jealousy of others. This is a wonder which cannot be described. They alone know it, who have tasted it. Says Nanak, the truth has revealed to me. The Guru has given me the treasure. I have taken it and enshrined it within my heart.²⁵

Guru and God are not only the same but Guru is also the mediator to the realization of God. The Guru has shown me the way to hold to the Lord's feet. When this mind is wholly held then mortal deems Guru and God as one and the same.²⁶

The Sikhs who serve and obey the *Satguru* are *Sachiar*. "The true Sikhs sit by the side of the Guru and serve him. The false ones find

no place even through search.”²⁷ And “the false one goes and mingles with the false ones.”²⁸ *Satnam* is another important aspect to be a *Sachiar*. *Satnam* as Name of God is the first manifestation of God as related or given to the humans. Through the Name, God is revealed to the humans and is expressed in human language. “The Lord of Himself created His ownself and assumed, He Himself the Name.”²⁹ Dr. Dharam Singh while describing the Sikh metaphysical thought says:

In the Sikh metaphysical thought, this non-dual reality has also been given the attribute of *naam* that is *Sat*. In fact, *naam* is a “primordial *Sakti* which creates all forms of the manifest world. Hence, *naam* is the material, efficient, formal and final cause of the manifest world.” Such a primordial *Sakti* or *naam* is naturally *Sat* or true. In the Sikh scripture the word *naam* has been given a three dimensional connotation-*naam* as the divine cause of manifestation, as means for truth-realization, and as truth itself.³⁰

When a person with the grace of Guru acts in accordance with the Guru and practices *Satnam* only then he can break the wall of falsehood and he becomes free from the bondage of ego. Guru Nanak says, “Ego is a chronic disease, but it has also its curing medicine. If the Lord bestows His Grace, then man acts according to Guru’s instruction, this is the cure for ego.”³¹ Bhai Gurdas says, “The true Guru Nanak Dev inspired people to remember the True Name of the Lord whose form is Truth. Founding *dharamsala*, the place for *dharma*, at Kartarpur, it was inhabited by the holy congregation as the abode.”³²

This holy congregation or the *satsangat* is the practical form for practicing *naam* and accompanying the true Guru. *Satsangat* is considered essential for the spiritual edification and progress of an individual. Both *naam* or *shabad* and the true Guru is necessary for a *sangat* to become a *satsangat*. In Guru Granth Sahib, it is mentioned that, “without the True Guru there is no *sangat*, no congregation. Without the *shabad* no one can cross to the other side.”³³ The history of the *satsangat* goes back to the times of Guru Nanak, who established *sangat* at various places, where the Sikhs met and sang or recited the hymns or *shabads* of *Gurbani*. It was called the *Dharamsala*. At the present time Sikhs meet at Gurdwara in the presence of the Sri Guru Granth Sahib and recites the praise of God. *Satsangat* is taken as place of religious and ethical training. The question arises which type of *sangat* is a true *sangat*, “How is the society of saints known”? and then Guru Nanak gives the answer, “where the Name of

One Lord is mentioned.”³⁴ And Guru Ramdas says, “How am I to find my God? Bless me with the gift of the Lord’s teaching. The Lord *Har*, *Har*, abides in the society of the saints, joining this *sangat*, the Lord’s glories are known.”³⁵ *Satsangat* helps a person to uplift him spiritually and morally. There is clear evidence in *Gurbani* that *satsangat* is essential to be a *Sachiar*. “If one joins the society of the saints, then one comes to embrace love for the truth. Praising the True Lord with a truthful mind one becomes true in the court of the True.”³⁶

As already stated in the earlier part of the paper that *Satpurakh*, *Satnam*, *Satguru* and *Satsangat* are the phases of a journey to be a *Sachiar*, but these are not the different phases. These are as Guru Gobind Singh says: “God is ever one though He takes many forms,” ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥ ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ॥ (*Jaap Sahib*) The *Satpurakh* and *Satnam* is one, the Guru is the *sarguna* form of the *Satpurakh*; *Satnam* cannot be experienced without the Guru and in the *sangat* the Guru is all-pervasive. When Guru Gobind Singh created the Khalsa, firstly he baptized the five Sikhs known as *Panj Pyare* and the Guru himself got baptized by the Khalsa. The Guru became ‘*aapay gur chela*’ (ਆਪੇ ਗੁਰ ਚੇਲਾ). By this act God, the Guru and the follower (Khalsa) became one in spirit. This is the ultimate state of a person. Here at the spiritual level, Sikh becomes one with *Sat* and when the Sikhs at the time of ‘*amrit sanchar*’ (nectar ceremony) take the ‘sip of *amrit*’ from the same bowl (*batta*) they become one at sociological level. All the pride of caste and social status being removed, they become the members of the same family. The Khalsa created by Guru Gobind Singh is the *Sachiar* of Guru Nanak. Guru Gobind Singh says that, “The Khalsa is my determinate form. I am immanent in the Khalsa.”³⁷ (ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ, ਖਾਲਸੇ ਮਹਿ ਹਉ ਕਰਉ ਨਿਵਾਸ॥) According to Dr. Jasbir Singh Ahluwalia:

The idea of the spirit self-determinating in history and then getting diffused in the Khalsa, in people hood, appears for the first time, through Sikh metaphysics, in the history of speculative thought of the world. The Khalsa here does not mean a particular community in a particular form, in a particular region; it, rather, means common wealth of enlightened human beings at a higher level of spiritual growth—a divine brotherhood of those who in the language of Guru Nanak are *Sachiar* (embodiment of truth and truthful living) and in the language of Guru Gobind Singh are ‘*Jujhar*’ (the socially committed and active for righteous cause). Here was a new

revolutionary concept in the history of the world, the divine in humanity and humanity in divine.³⁸

Prof. N. Muthu Mohan wrote in his article that:

Guru Nanak's question of *Sachiar* could be turned into an individualistic one. What Guru Gobind Singh did through the Khalsa is that he turned the *Sachiar* into a social ideal and active ideal. Khalsa is the dialectical pair of the *Sachiar*. As their foundation were same, one easily turns into another. *Sachiar* is more of contemplative type whereas the Khalsa ideal is practical. A contemplative philosophy has been transformed into a praxis based one.³⁹

The Khalsa is "the phenomenal form of the Timeless Who manifests Himself in the corporate body of the Khalsa."⁴⁰ (ਅਕਾਲ ਪੁਰਖ ਕੀ ਮੂਰਤ ਏਹਾ ਪ੍ਰਗਟਿ ਅਕਾਲ ਖਾਲਸਾ ਦੇਹਾ) That is why, "Khalsa is the wonderous of the God, victory is to God. (ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ)." The Khalsa is expansion from ego-consciousness to cosmic-consciousness. All his action is performed under the *Hukam*. And he who lives in accordance with the *Hukam*, is *Sachiar* according to Guru Nanak. This Khalsa is *Sachiar* of Guru Nanak, *Jan Parupkari* of Guru Arjan, combination of *Miri Piri* of Guru Hargobind and the Khalsa of Guru Gobind Singh. He is one with God." The saint abides in the Lord, and the Lord in the saint. The Lord Himself is but one, of this there is no doubt." ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨੁ ਮਹਿ ਪਾਰਬ੍ਰਹਮ॥ ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮ॥ The *Sachiar* become one with *Sat* or God but he lives in '*Sehaj*' or cosmic balance. In Sufism at such a position there is the possibility of '*An-al-haq*' and in Hinduism there is the possibility of '*Aahm Brahamasmi*' but the *Sachiar* after attaining this supreme position still lives in '*Sehaj Avastha*.' He lives with 'Lotus like feet' (*Charan Kamal*) of the Guru and lives a dynamic life for the upliftment of the society. About such a person Guru Arjan Dev says:

Blessed, blessed, blessed is the advent of Lord's serf by whose Grace the entire world is saved. The object of the advent of Lord's serf is this that in the company of Lord's serf the Name is remembered. He Himself is emancipated and emancipates the world. Unto that slave of the Lord, Nanak ever, makes an obeisance.⁴¹

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**SIKH INSTITUTIONS OF *DHARAMSALA*,
SANGAT AND PANGAT: IN THE CONTEXT OF
PERSIAN AUTHORS**

Samrath Kaur

In ordinary speech or writing, people often use the word institution for an organization with some specific purpose, as a public or charitable institution. Sometimes it is used to denote any set of people in organized interaction; for example, family or club or government. Organisations and institutions are not the same thing. An organisation is a group formed to meet a specific goal, e.g., a college or a hospital. An institution, however, is not an actual group or association. It is a system of beliefs, norms, values, positions and activities that develop around a basic societal need. It is an established pattern of behaviour that fulfils the specific needs of a society. A certain way of doing or acting is repeated over a period of time, it gains the acceptance of members of a society and gradually settles into an established pattern, which is termed 'institution'. Institutions survive and continue to exist because they are socially sanctioned (through acceptance by members of a society). They are also governed by specific rules and regulations. Thus, those practices that are regulatory and continuously repeated and sanctioned and maintained by social norms, and are significant parts of the social structure are called institutions.¹

It is said that there is a doctrine or aim behind the origin of any institution. If that doctrine or aim is to be ignored, then institution becomes a practice. In brief, any institution before its existence passes through many stages viz. idea, notion, doctrine and practice. There is no denying the fact that the Sikh institutions have also passed through many stages. Nevertheless, it is to be noted that seeds of some of these institutions are sprout during the time of Guru Nanak. Guru Nanak has given the middle path for salvation. To establish such type of religion, some institutions were the need of time. Therefore, it is obvious that to fulfil the desired aim, institutions play a significant role. These may be either in tangible form or in intangible form. In the origin and development of every religion, there are two important aspects – the first is doctrinal aspect based on mystical or religious experience and the other is social aspect in the form of institutions

and rituals. Any religion is based on the doctrines, which are the religious experiences of its prophets or leaders, but for the development of religion, its social aspect in the form of institutions are also necessary. The ideal of Sikh religion stress along with individual's growth, social change too. Therefore, some institutions are developed to manifest the theoretical aspect of religion. These play a vital role in spiritual growth of human beings.

In the establishment of Sikh religion, the Sikh institutions have played a significant role. These Sikh institutions have brought out the ethical norms in practical form. These help in making the unity of Sikh Panth and consequently Sikh society could be set up as an organized society. These institutions were based on the ethical doctrines of the Sikh Gurus and formed the ethical discipline for the early Sikh society, which reflected through its social ideals. Also, these institutions have played a vital role in forming the unique existence of Sikh religion and also create Sikh culture. To comprehend the growth of Sikh religion, it is necessary to understand the origin and development of Sikh institutions. The focus of this paper, thus, is on the early institutions of *Dharamsala*, *Sangat* and *Pangat/Langar* which played a significant role in organizing the early Sikh Panth and the increasing number of its adherents and then we will observe the views of Persian authors regarding these institutions.

Dharamsala

In the origin and development of Sikh religion, the institution of the *dharamsala* (Gurdwara) has a unique significance. The word is taken from Sanskrit *dharamsala*, lit. court of justice, tribunal, charitable asylum, religious asylum, stands in Punjabi for a place of worship or the village hospice. *Dharamsala* as a Sikh institution is the precursor of Gurdwara.² The word Gurdwara has many meanings: abode of the Guru, through the Guru, place of worship for the Sikhs, a building which had been erected for preaching Sikh religion and where Sikh Scripture is installed. The Sikh religious places from the time of Guru Nanak to Guru Arjan were named as *dharamsalas* where the religious discourses were held either in the presence of a Guru or a Sikh devotee who presided over the *sangat* (congregation) in the absence of the Sikh Guru.³

Theologically speaking, for a Sikh whole of this earth is veritably a *dharamsala*, a place to practise *dharma*. However, the origin of *dharamsala*, where the early Sikhs used to meet for worship and devotion, can be traced back to the times of Guru Nanak. A cursory glance at Sikh sources reveals that during the itineraries of Guru Nanak quite a few people

felt attracted to his faith. Wherever Guru Nanak found his disciples, he not only organised them into congregational circle (*sangat*) but motivated them also to build a religious centre, the *dharamsala*. Obviously, the *dharamsala* presupposes a Sikh *sangat*, which was in fact a pre-requisite for its emergence at a particular place.⁴ Bhai Gurdas remarks about its origin: Wherever Guru Nanak visited that place became a place of worship. The most important centres including those of the yogis visited by the Guru became spiritual centres. Even houses have been turned into *dharamsalas* where *kirtan* was sung on the eve of Baisakhi.⁵

We know that the *dharamsalas* initially came into existence during the time of Sikh Gurus. These were of an utmost necessity to organise the Sikhs into well-knit units. Towards the end of sixteenth century during the pontification of Guru Arjan, there were many new *dharamsalas* as he laid foundation of various Gurdwaras and transformed the old *dharamsalas* into Gurdwara where congregation were continuously held. During his time, besides Kartarpur, there were Khadur, Goindwal, Ramdaspur, Tarn-Taran, Kartarpur and Sri Hargobindpur, which became important centres of Sikh *sangat* of the Punjab. With the introduction of the institution of *manji* and later on the *masand* system, the Sikhs appointed on these institutions played significant role to build up *dharamsalas* in their respective areas and zones. There is every likelihood that some of the devout and spirited Sikhs might have had performed yeomen's service to found *dharamsalas* at different places of Punjab and country as well. But the *dharamsalas* might have come up at those places where the Sikhs had a sizeable number. Most of the *dharamsalas* came up at those places which had been sanctified by the Sikh Gurus themselves. They were built up either to commemorate their sacred memory or to enshrine the holy relics associated with them. Hence, such *dharamsalas* were attraction of special reverence and subsequently got prominence over the local or community *dharamsalas*.⁶

The Sikh mission of establishing *dharamsalas* in different regions and cities of the country had to face strong opposition from some vested interests. The Sikh sources as well as the Persian sources include references which depict the jealous and hostile attitude of the Mughals officials and others. In *Tuzuk-i-Jahangiri* (1606), Emperor Jahangir states that the Sikh *dharamsala* was no more than a *dukan-i-batil* (shop of falsehood) which he desired to shut down at the earliest.⁷ Surat Singh of *Tazkira Pir Hassu Teli* (1647) himself visited the Sikh shrine which was built in the memory

of Guru Nanak. However, he was a disciple of Pir Hassu Teli, but was attracted by Guru Nanak's spiritualism and his compositions. He writes that at a time his mother took him to the *mazar* of Guru Nanak at Kartarpur on the Ravi. He narrates his pilgrimage as:

My mother took hold of my hand and started the journey; we went to the village (*deh*) of Baba Nanak. When we bowed our heads for pilgrimage to [the shrine of] the Baba, [we saw that] there was a *mari* [*marhi*, a funeral shrine], and by the side of the *mari*, was his tomb (*mazar*). Having taken the benefit from the dust of his pure tomb, whose name is *shukr* (thanksgiving), we returned contented to our home.⁸

From this, it is explicit that until 1647 shrine and a tomb of Guru Nanak was established on the banks of the River Ravi at Kartarpur. Writing in 1780 Murtaza Hussain Allah Yar also makes reference of Gurdwara in the memory of Guru Nanak. He writes that there was a place which is 12 *kos* from Batala at the bank of River Ravi, named Dehura Baba Nanak (Dera Baba Nanak), where the descendants of Guru Nanak used to reside.⁹

Sujan Rai Bhandari of *Khulasat-u-Tawarikh* (1696) has counted the names of places associated with the Sikh Gurus, "On the distance of forty *kos* to the North of capital, there is the old city of Sambhal in which there is a place of worship called Harmandir. Attached to it, is a place called Nanak Mata where the followers of Baba Nanak assemble and offer worship... There is a jurisdiction (*pargana*) of Haibatpur Patti in *Doab Bari*. In this jurisdiction, Chak Guru Hargobind is a place where there is a beautiful tank and garden and people gathered there on the day of Baisakhi. Two or three *kos* from it, is the sacred shrine of Ram Tirath. A few *kos* from there, is the town of Batala... On the bank of river Ravi, there is a place of Baba Nanak, which is twelve *kos* from Batala. Descendants of Baba Nanak live there up to the present day... Coming out of the mountain of Tibet the river Sutlej is divided into two parts. The first is Makhawal, where Guru Gobind Rai resides, and the other is Kiratpur, where Guru Hargobind and Guru Har Rai had used to reside, it (Sutlej) again becomes one in the neighbourhood of Ropar.¹⁰ Similarly, Chaturman of *Chahar Gulshan* (1759-60) also makes reference of some religious places of the Sikhs. Nanak Mata: A place near Sambhal, where the disciples of Guru Nanak muster together in large numbers on some fixed days. Chak Guru Nanak is in the territory of Haibatpur Patti, Guru

Hargobind, who is fifth on the succession of Guru Nanak, has laid out a pleasant garden and tank there. So many people assemble there on the Baisakhi day. After spending one or two days, the people returned to their homes.¹¹ Khafi Khan of *Muntakhab-ul-Lubab* (1731) writes that the Sikhs had made *Dharamsalas* in famous cities and towns.¹² Yahya Khan and Muhammad Ali Khan Ansari of *Tazkirat-ul-Maluk* (1736-37) and *Tarikh-i-Muzaffari* (1800) respectively write that the followers of Guru Nanak had erected the *dharamsalas* in every village, town and city.¹³

The importance of Gurdwara and respect for it in the Sikh life is clearly shown from Qazi Nur Muhammad's *Jangnama* (1764), as he corroborates the story of thirty Sikhs willingly sacrificing their lives in defence of Darbar Sahib, Amritsar by challenging a thirty-thousand strong Afghan cavalry outside the gate of the religious place of the Sikhs. He said that as these Sikhs withdrew from the battle, they did not stop on the way until they reached Guru Chak. It is the place of pilgrimage (*ziyaratgah*) of the Sikhs.¹⁴ Budh Singh Arora of *Risala Dar Ahwal Nanak Shah Darvesh* (1783) writes that on the spot where Guru Tegh Bahadur suffered Martyrdom, a monument has been erected, which is still in being, and offerings are made at it. It is a famous place of worship.¹⁵

The development of the institution of Gurdwara in the sixteenth century witnessed a big growth in the status of Sikhism. This institution became a symbol of hope for the depressed and miserable. The *sangat* in the Gurdwara is united by a common bond of religion and the suffering of the all. It is believed that the prayer performed by the *sangat* at Gurdwara could heal the sick souls. Also it provided an ample opportunity to the Sikhs to practise the virtue of *sewa* (selfless service).

Sangat

Actually, *Sangat* is Punjabi form of the Sanskrit term *sangti*, means company, fellowship, association. In Sikh vocabulary, the word has special connotation, it stands for the body of men and women gathered religiously, especially in the presence of the Guru Granth Sahib.¹⁶ The institution of *Sangat* was founded by Guru Nanak which is a common mode of worship and a common social organization based on equality among the human beings. In *Sangat*, the disciples of Guru Nanak met in the evenings as brothers-in-faith, sang the hymns of the Guru and derived inspiration for remoulding their lives.¹⁷ The *sangats* set up by Guru Nanak became the holy body or the *Sadh-Sangat*. Guru Nanak offered two things to his Sikhs in setting up *sangats*: the holy Word and Organised Fellowship.¹⁸

It became a religious duty of a Sikh to join the *sangat* and thereby share in the communal personality of the Guru. For this institution of *sangat*, it was natural to develop during the latter half of the sixteenth century into that of *Sadh-Sangat*. The subsequent transformation of *sangats* into *Sadh-Sangats* was facilitated by the original intention of Guru Nanak in setting up these *sangats*.¹⁹ It has been rightly observed by I.B. Banerjee that “the original idea with regard to the *sangat*, appears to have been that of *sat* or *sadh sangat*, i.e. association with the pious.”²⁰ Guru Nanak says in one of his compositions that the *sangat* is the society of holy men. The Name of God is mentioned there.²¹ For the Sikhs, *sangat* was an association of an individual with the *Gurmukh*. For such a *sangat* to become a *sadh sangat* was just a revered step. Sitting in the *sangat* had great influence on one’s mind and personality for even bad and wicked person could be reformed in the company of good people.²² This was so because *sangat* repudiate distinctions of caste and birth and advocated the eulogy of only one God. The Sikh Gurus saw in the *sangat*, the assembly of truth-seekers and worshippers of God which encouraged the Name of God in them. It is stated in the Sikh Scripture, “Associating with the Truth, one attains truth and loves the True Nam.”²³ The Sikh Gurus during their discourses in *sangat* would repeatedly ask the devotees to repeat the Name of God, renounce pride and restrain desire. Also, Bhai Gurdas says, “the congregation of the pious Sikh, i.e. *sadh sangat* is the true abode (*sach khand*) of God and the Formless One resides in it.”²⁴ The importance given to *sangat* to such an extent that it assigned even a higher position- according to a popular saying which was aptly described in the statement that the *sangat* was twenty one measures as compared with the twenty measures of the Guru.

The importance of *sangat* in the Sikh religion is extremely great. Guru Ramdas emphasised the importance of *sangat* when he referred to it as the “indwelling house of God.” In one of his compositions, Guru Arjan Dev described its significance while dilating on the sort of effect it produced on the individuals constituting it. He observed that in the company of saints, the mind hindered not wildly; in the company of saints, the soul attains to happiness; in the company of saints, man glimpses the invisible; in the company of saints, we reach the height of the spirit; in the company of saints, we enter the Lord’s presence, in the company of saints, we acquire all virtues; and so on. Also, “the one, who takes refuge at the feet of the saints, has entered on the path of salvation. But he, who vilifies the saints, falls into an endless cycle of births.”²⁵ Bhai Gurdas says that one disciple

is a single Sikh; two form a holy association; but where there are five present, there is a God himself. Further, he has assumed Guru Nanak as the founder of *sangat*, but origin of *sangat* owes not to some date, day or month, i.e. it is the daily practice, and it is *sach-khand* where God dwells. God dwells in *sangat* in both forms- *Nirguna* and *Sarguna*. He has given the example of tree and fruit to clear the concept. That is, as from tree the fruit and from fruit (seed) again the tree grown i.e. tree and fruit are the same, so is the simple philosophy that the Guru and the Sikh are the same.²⁶

The importance of *sangat* is clearly explicit when the Yogis asked Guru Nanak to work a miracle, he replied that, in carrying on his mission he relied on nothing but the Word and the assembly. Wherever he went, he left behind him a *sangat*, or association of his followers, with an injunction to build a Gurdwara, for the purpose of meeting and singing his hymns together, and in a short while, a network of Sikh temples sprang up all over the country.²⁷ Also, Bhai Gurdas shows its importance as, "I have no support at all, other than holy congregation of God-loving people and Guru's utterances."²⁸

Guru Gobind Singh, even before he invested his Sikhs with the authority of the Panth, used to show great reverence for them. It was in these terms he once spoke about them: "It is through them that I have gained my experience; with their help have I subdued, my enemies; through their favour. I am exalted, otherwise there are millions of ordinary men like myself whose lives are of no account." However, a leader, he nevertheless considered himself a servant of his people; "To serve them pleases my heart; no other service is so dear to my soul." "All the substance in my house, nay, my soul and body are at their disposal."²⁹ Now we are turned to the Persian authors that what they had written about the institution of *sangat*.

According to the *Dabistan-i-Mazahib*, it was an established custom that, if anybody desired a gift from heaven, he would mention it before a company of Sikhs, who would come together solemnly and pray for him. The Guru in his own case too would ask his followers to do the same for him.³⁰ Khafi Khan says about the Sikhs: 'Their Guru lived like a *faqir* near Lahore. Even from the beginning, he had established *sangats* and temples (*dharamsalas*) in every city and town of note under a saint.³¹ Yahiya Khan also mentions that they installed *sangats* (*dharamsalas*) in every village, town and city. These *sangats* include one head and others

were his disciples. Muhammad Ali Khan observes that the Nanak shah is *dervesh* like the Muslim saints established *sangats* (*dharamsala*) in every city, town and village and used to live there. If any one entered there, they did not abstain them and fulfil his need.³²

Ghulam Hussain Khan says that the religious persons of the Sikh community could not distinguish from that of Muslim saints. Their habitations used to be called *Sangats* and one person presides over the rest of people. He writes the account as “In time of yore (years), the religious persons of that fraternity could not be distinguished, either in their garb or their usages, from the Musalman dervishes; nor is the difference easily perceptible even to this day. They live in communities both in villages and towns, and their habitations are called *Sangats*, where we always see someone who presides over the rest.”³³

The role of *sangat* in Sikh way of life in the sixteenth century was indeed laudable. With Sikh *sangat* passing through an evolution in the first half of the sixteenth century under the watchful eyes of Sikh Gurus and developing into *Sadh Sangat*, the Sikh society had found itself emerging on a pretty strong footing. The devotees attained the strength natural to those united under a bond. The *sangat's* prime aim was to form a pure, pious and an integrated congregation under one roof. The establishment of *sangat* was a revolutionary step. It practically helped in removing the distinctions of caste, creed, sex and race. All were considered equal. It worked for equality and brotherhood and sisterhood of humankind and elevated the spiritual life of the people. As institutions, the *dharamsalas* and the *sangat* are the locus of an ethical life of humility, honesty and service (*sewa*).

Pangat/Langar

Another institution further expanded the idea of common humanhood among the *sangat*. It was that of *langar/Pangat*. This institution of free community kitchen was as old as Sikh Religion. The *langar*, known in Sanskrit as *Analgrah* meaning the cooking place or the community kitchen was started by Guru Nanak and continued by his successors.³⁴ This institution originated almost simultaneously with that of *sangat*. It performed a four-fold function. First, it imparted a secular dimension to the *sangat*. Secondly, it added to the functional efficiency of the Sikh organization. Thirdly, it translated the principle of equality into practice, making it obligatory for all people, whatever their status in life, to sit on the ground and eat together. Fourthly, it served as a cementing force among the followers of

Sikh religion.³⁵ It was used as a powerful institution for the uplift of the downtrodden who had been groaning under the yoke of socio-economic-political inequalities and religious discrimination prevalent in the society at that time.³⁶

The institution of *Langar* in Sikhism is commonly known as *Guru-ka-langar* which means *langar* of the Guru, *langar* in the name of the Guru or *langar* attached to a *Gurdwara* (Guru's home). *Langar* is a Persian word meaning: 'an alms house', 'an asylum for the poor and the destitute', 'a public kitchen kept by a great man for his followers and dependents, the holy men and the needy.' *Guru-ka-langar* conveys more the last meaning than other meanings as it was 'run by the Guru' and is being 'run in the name of the Guru.'³⁷

The ideals of love and social service, honest labour and sharing one's food with others, the repetition of the holy Naam and worship of God were not only preached to the people by the Sikh Gurus, but were also applied by them in their daily life. Guru Nanak was against the existing social distinctions and divisions in the society and tried to bring unity in the ranks of the people by inculcating in them a common mode of worship by starting the social institutions of *Sangat* and *Pangat*. *Sangat*, stands for association of people and *Pangat* stands for sitting and eating together in the same row in *Guru-ka-langar*.³⁸

The *langar* for all, attached to the *Gurdwaras* is a unique institution. It aimed at removing the distinctions of caste and creed far back five hundred years ago. Since then it has endured through all the ups and downs in Sikh history. It is as popular today as it was in the time of Guru Nanak who established it. It developed among the Sikhs the spirit of discipline and service and the will to give away something in the cause of religion and humanity. It created and maintained feelings of brotherhood and equality between man and man. In *langar* all sit in a line without any distinction to eat food cooked and served by persons of any caste. They were called a *pangat*. The *langar* gives us a glimpse of real Sikhism both in theory and in practice.³⁹

We know that the idea of community kitchen prevailed in the ancient times and even practised on some ceremonial occasions, but its real value was lost with the passage of time. Both the idea and the practice of inter-dining were no longer in vogue in medieval times, because the division of the society into different social orders had widened the gap of human hood. Guru Nanak saw this harm caused by the divisions and

demarcation of the society into social barriers. “So, he started *langar* as crusade against social injustice, oppression and tyranny of the caste-system. The ideals of love and service, fraternity and equality were taught and practised by the followers of the Gurus while participating in the *langar*. Guru Nanak taught the people that all human beings were the children of God and, as such, all were brothers and sisters. The Guru’s *langar* was to be open to all, where all were to be seated and served food together, irrespective of caste or social status.⁴⁰ The institution of *pangat/langar* spread equality among all and helped to remove untouchability and other prejudices born of the caste system. Thus, *langar* grew into an institution where practical ethics and social service are practised. It helped the Sikhs in sublimating their personal ego for the service of humankind.

The practice beset by Guru Nanak was followed by his successors, who make it as a living force to unite the people at one common platform. Guru Angad organized the *langar* on large scale. He and his wife, Mata Kheevi, worked in *langar* and helped in cooking and distribution of food. “Guru Angad spent all the offerings, which he received, on *langar* at Khadur, where free food was distributed to persons of all creeds, and the pilgrims who came to see the Guru from distant places. The Guru’s kitchen provided delicious dishes like rice boiled in milk (*kheer*) with ghee.⁴¹ Satta and Balwant, the bards, say in Sri Guru Granth Sahib:

Says Balwand, Guru Angad’s consort, Khivi, is a good wife, who gives dense leafy shade of solace to all. She distributes *langar* in Guru’s kitchen. Nectar-sweet rice-pudding mixed with clarified butter.⁴²

The institution of *langar* became a regular institution during the time of Guru Amardas. He set a Sikh centre at Goindwal where *langar* was served to the devotees who visited to see him. He had made a rule that when anyone wanted to see the Guru, first one must take food in the *langar*.⁴³ It is said that he even insisted to the Mughal Emperor, Akbar to take food first in *pangat*, and then he came to see him. Akbar was so much impressed and requested the Guru to allow him to donate some grants to contribute in the *langar*, but the Guru politely refused his offer. Guru Amardas inducted the institution of *Manji* to disseminate the teachings and to consolidate the Sikh religion. It is obvious that the *manjidars* had established *dharamsalas* in their territories and set up arrangements for *langar* there.⁴⁴

Guru Ram Das started *langar* at Ramdaspur (Amritsar) under his direct supervision. The supervision of the *langars* at Kartarpur, Khadur and Goindwal was entrusted to different devout Sikhs. Also, Guru Ramdas gave the *langar* new dimensions based on theological measures. House, temple, palace and inns seems to him sacred if the Sikhs and needy persons serviced there. The omnipresence of God seems visible to him in the services of *langar*. He writes that the Lord Himself is the field; Himself the farmer and Himself He grows and grinds the corn; Himself He cooks and Himself He gives the dishes and puts food in them; Himself He sits down to eat it; Himself He gives the water, toothpick and Himself He offers water for gargling; He Himself calls and seats the congregation and Himself sees it off.⁴⁵ It is explicit that during the time of Guru Ramdas the services related to *langar* helped in one's spiritual growth.

Guru Arjan Dev, like his predecessors, worked hard for the maintenance of *langar*. Under Guru Arjan Dev the institution of *langar* blossomed into its fullest glory. The Sikh devotees considered it a part of their religious duty to serve in the *langar*. It is assumed that to enter into the Gurdwara and to return without eating *langar* was considered to be sinful. To work and to contribute for *langar* became for them a sacred duty.⁴⁶ The institutional importance of the *langar* in Guru Arjan's time is confirmed by Bhai Gurdas who explicitly identifies 'grinding corn' and 'keeping the fires burning under the oven' as opportunity for *sewa* among the *sangat* in the *dharamsala*.⁴⁷

Similarly, the successor Gurus continued the practice of running a kitchen. Towards the end of sixteenth century, the *langar* became a well-established religious institution of the Sikhs. Its expansion to centres not only happens to the headquarters of the Guru, but threw also the responsibilities of maintaining it to the Sikhs. According to I.B. Banerjee:

The institution of *langar* and its maintenance became the responsibility of the entire Sikh community.⁴⁸

The author of *Dabistan* wrote that during the time of Guru Arjan, the Sikhs increased and became numerous, and there were not many cities in the inhabited countries where Sikhs were not to be found. To consolidate the Sikh Panth, Guru Arjan Dev converted the practice of charity to *daswandh* and deputed *masands* at different territories to collect tribute and offerings from the Sikhs. From this collection, they used to run the *langars* in the *dharamsalas*.⁴⁹ Again, he wrote that during the time of Guru Hargobind whosoever, with Guru's name on his lips, entered the

house of any Sikh was received with warmth and served with food. By now, the *langar* grew into a regular institution and devout Sikhs started running regular free kitchens in their houses. Everybody was served with food and nobody was refused food or allowed to starve. The Sikhs were served with love and devotion.⁵⁰

Also, Sujan Rai wrote that the Sikhs regarded it as the greatest devotion if a stranger and a traveller came to them in the name of their Guru. He said that if a person were to come at even midnight and mentions the name of Baba Nanak, however stranger and unknown he may be, nay, even if he were a thief, a robber or an evil-doer, they looked upon him as a brother and a friend and served him to the best of their ability.⁵¹

Budh Singh Arora in his *Risalah* writes that Guru Tegh Bahadur used to keep an open kitchen (*langar*) for all his followers and visitors with the help of offerings received from all directions; this brought great numbers to participate of his bounty.⁵² The author of *Haqiqat-i-Sikhan* mentions that the Guru ordered the Sikhs not to entertain any prejudice against the low castes; everyone who wished to join their circle should all eat together. This custom prevails among them even today.⁵³

To sum up, the institution of *langar* was based on two principles: selfless service (*sewa*) and charity. It invoked pride among the Sikhs in the service done for others. Selfless service became a cardinal principle of the Sikhs. It proved of great help in establishing social equality, in breaking bonds of caste system, in establishing dignity of labour and in developing spirit of service and unity. In addition, it inducted the feeling of human hood among the Sikhs. It gave the people the vision of casteless society where all could claim equal status. The institution of *langar* and *sangat* contributed a lot in the growth of Sikh religion. These two became the important constituents of a Gurdwara. Wherever the *sangat* was established this led to the emergence of *langar*. As we know, Persian authors were not directly concerned with the Sikhs as their purpose was not to write the Sikh history. They have referred to the Sikhs in their works when and wherever it was necessary. Interestingly, some Sikh institutions in the form of doctrinal and ethical precepts are not unknown to them. They were aware about the Sikh institutions of *Dharamsala*, *Sangat* and *Pangat* and their role in the Sikh life.

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ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ।
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ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥
ਅਤੇ
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥ ...
26. *Varan Bhai Gurdas*, 13, 19 & 9.
ਇਕੁ ਸਿਖ ਦੁਇ ਸਾਧ ਸੰਗੁ ਪੰਜੀ ਪਰਮੇਸਰੁ ।
27. Teja Singh, *op. cit.*, p. 36.
28. *Varan Bhai Gurdas*, Var 1, Pauri 42. ਗੁਰੁ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹੈ
ਰਾਈ ।
29. Teja Singh, *op. cit.*, p. 40. *Sri Dasam Granth*, p. 1355.
ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸ਼੍ਰੁ ਮਰੇ ॥
ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀ ਮੋਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥
30. Ganda Singh, *Makhiz-i-Tawarikh-i-Sikhan*, p. 48.
31. Khafi Khan, *op. cit.*, p. 103.
32. Dr. Balwant Singh Dhillon (ed.), *op. cit.*, pp. 223 & 260-61.
33. John Briggs (tr.), *The Siyar-ul-Mutakherin*, Allen & Co., London, 1831, p. 111.
34. Bhai Kahn Singh Nabha, *op. cit.*, p. 1076.
35. Fauja Singh, 'Development of Sikhism under the Gurus', *Sikhism* ed. by L.M. Joshi, Punjabi University, Patiala, 2009, p. 6.
36. Dr. Sudarshan Singh, *op. cit.*, p. 85.
37. Parkash Singh, *Community Kitchen of the Sikhs*, Singh Brothers, Amritsar, 1994, p. 14.
38. *Ibid.*, p. 91.
39. Hari Ram Gupta, *History of the Sikhs*, Vol. I, Munshiram Manoharlal Pub., New Delhi, 2000, pp. 393-94.
40. Dr. Sudarshan Singh, *op. cit.*, p. 86. & I.B. Banerjee, *op. cit.*, p. 270.
41. Teja Singh & Ganda Singh, *A Short History of the Sikhs*, Punjabi University, Patiala, 2006, pp. 17-18.
42. Sri Guru Granth Sahib, p. 967.

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜਾਲੀ ॥
ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥

43. Sarup Das Bhalla, *Mehma Parkash*, ed. by Kulwinder Singh Bajwa, Singh Brothers, Amritsar, 2004, p. 73.
ਮੇਰੇ ਦਰਸਨ ਨੋ ਤਬ ਆਵੈ ਜਬ ਮੇਰੇ ਲੰਗਰ ਮੋ ਪ੍ਰਸਾਦਿ ਪਾਇ ਕਰ ਆਵੈ ।
44. Balwant Singh Dhillon, 'Langar Sanstha: Nikas te Vikas', *Parmukh Sikh Sansthavan*, Guru Nanak Dev University, Amritsar, 2005, p. 108 & Teja Singh & Ganda Singh, *op. cit.*, p. 22.
45. Sri Guru Granth Sahib, p. 550.
ਆਪੇ ਧਰਤੀ ਆਪੇ ਹੈ ਰਾਹਕੁ ਆਪਿ ਜੰਮਾਇ ਪੀਸਾਵੈ ॥
ਆਪ ਪਕਾਵੈ ਆਪਿ ਭਾਂਡੇ ਦੇਇ ਪਰੋਸੈ ਆਪੇ ਹੀ ਬਹਿ ਖਾਵੈ ॥
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ਆਪੇ ਸੰਗਤਿ ਸਦਿ ਬਹਾਲੈ ਆਪੇ ਵਿਦਾ ਕਰਾਵੈ ॥
46. D.S. Dhillon, *op.cit.*, p. 205 & L.M.Joshi (ed.), *Sikhism*, p. 8.
47. *Varan Bhai Gurdas*, Var
48. I.B. Banerjee, *op. cit.*, p. 255.
49. Ganda Singh (tr.), 'Guru Nanak and Nanak-Panthis', *The Panjab Past and Present*, p. 52.
50. Ganda Singh, *Makhiz-i-Tawarikh-i-Sikhan* , p. 49.
51. Ganda Singh (tr.), 'Khulasat-u-Tawarikh', *The Panjab Past and Present*, p. 363.
52. Ganda Singh, *Early European Accounts of the Sikh*, p. 22.
53. J.S. Grewal, *Guru Tegh Bahadur and the Persian Chroniclers*, Guru Nanak Dev University, Amritsar, 1976, p. 66.

BOOK REVIEWS

JAPUJI: Exegesis & Poetic Rendering, Author: *Dr. S.S. Bhatti, Chandigarh*, Publisher: Sanbun Publishers, New Delhi, Year of Publication: 2015; Pages:132; Price: Rs. 150.00 (Paper Back), Reviewed by: Dr. Hardev Singh Virk, Visiting Professor, SGGS World University, Fatehgarh Sahib, Punjab (India).

Dr. S.S. (Surendra Singh) Bhatti is a celebrated author with three doctorates in his kitty on three different subjects of his intensive life-long study. He is a multi-dimensional personality who does not believe in specialization, as understood in modern world dominated by Science & Technology, but who imbibes the spirit of “Holism” in his life and letters. In the Preface to *Japuji*, he writes: “My professional involvement in *Creativity* does not permit me to believe in *Specialisation*. My credo is *Comprehensivity* not *Specialisation* which, with its characteristic emphasis on knowing more and more about less and less, ends up by distorting, in my view, the personality and perception of the specialist.”

In my review of literature, I found *Japuji* had been rendered into different languages; translated or used as a tool for exegesis more than 250 times. The first exegete of *Japuji* was Udasi Sadhu Anandghan, whose *Tika* was challenged and replaced by Garb Ganjani Tika of Nirmala (Bhai) Santokh Singh on the bidding of Uday Singh, the ruler of Kaithal. It was first published in 1910. In my view, this book under review is a by-product of the Ph.D. Thesis of the author on “*Creative Mysticism: A Study of Nanak Bani with Special Reference to Japuji*” submitted to Punjab University Chandigarh.

Author claims that his interest in *Gurbani* was inherited from his father. But he also claims in the Preface: “My research is thus the outcome of an assiduous application of the tools and methods of Architecture I have developed as teacher, theorist, researcher, and practitioner to the exegesis of *Gurbani*”. I will like to call the technique used by the author as Architectonics of *Gurbani*. His assertion is valid that this approach has not been applied before to the study of *Gurbani*; to see Guru Nanak’s Bani in a new light – holistically. Dr. Bhatti has shown deep reverence and gratitude to the author of *Japuji*; “Guru Nanak is a prophet class apart because he brought ‘religion’ on a platter to the doorstep of the masses

– illiterate, uninitiated, and without patronage of the clergy”.

The Prologue and Epilogue follow the preface and are helpful in delineating the technique used by the author in this exegesis. The author visualizes the Guru Nanak’s vision in the following terms: “Guru Nanak’s Creative Mysticism lays the foundation for a non-denominational, non-communal, non-sectarian, non-ethnic system of Holistic Humanism whereby anyone and everyone is urged to an optimistic view and a fulfilling Way of Life”. The author defines a Sikh in the Epilogue as follows: “A Sikh is not a ruler. He is created to be servant of all humanity without any discrimination on the basis of caste, creed, colour, or race. And yet he rules the world by winning everyone’s heart with love, humanity, compassion, selfless service that may be consummated in sacrificing his life for the sake of Dharma and the freedom to practice it in his own special way”.

In the introductory paras to *Japuji*: Exegesis, the author embarks upon his journey by calling *Japuji*, universally called *Japuji Sahib*, as the divine message received by Guru Nanak in his Revelation. This Revelation is communicated to common folks, who have been most cruelly oppressed and most wily exploited throughout the course of human history, in a staggering variety of metaphors to deliver the message. The author has himself used a beautiful metaphor of ‘artesian wells’ to explain the spontaneity of language used by Guru Nanak to preach his message. Most of foreign scholars are in a trap when involved in the exegesis of *Gurbani*. The author removes this trap by his exhortation: “Guru Nanak Bani is fresh and original, and by no means, a rehashing or syncretism of prevalent Hindu or Islamic religious thought”.

In his characteristic style, the author elaborates the Architecture of *Japuji* in terms of (a) Design, and (b) Structure and Form. *Japuji* is considered to be the epitome and magnum opus of Guru Nanak in the sacred Bani of Sri Guru Granth Sahib compiled by Guru Arjun. It is not set in *Ragas*. This *Dhur ki Bani* was revealed to Guru Nanak and transmitted to people who came in his contact during his odysseys over long periods of time in India and abroad. It consists of 38 *pauris*, called levels by the author using his professional terminology. On the one hand, author claims that he does not believe in *Specialisation* but on the other, he has interpreted *Japuji* using tools of his own *Specialisation*. For example, he writes: “Guru Nanak’s *Japuji* is an Edifice (Architecture) of the Soul whose Concept has been stated in the *Mool Mantra* (the creedal proclamation)”.

Under the heading ‘Design of *Japuji*’, author shows comprehensively (pages 22-24) based on his knowledge of geometry, archaeology, history, seismology and physics (nuclear reactors, optics and gravitation). In the history of exegesis of *Japuji*, no other author has ever used the concept of geometry with such a distinction as the present author. He has used the metaphors of geometrical solids for interpreting concepts of *Japuji*. Some of the examples are as follows: “The Architecture of God’s Temple, as revealed by Guru Nanak, is an absorbing Construct of Time-Space Continuum employing all the basic geometrical solids: cube, pyramid, cone, sphere, cylinder, tetrahedron, and prism”. Further, the author uses metaphor of cylinder to explain *Naam-Simrin*: “Cylinder capped by a hemisphere, gives the shape of the Nuclear Reactor in which fission builds up a chain reaction to produce enormous quanta of energy from a tiny nucleus. *Naam-Simrin* is akin to bombardment of the nucleus with neutrons in that *Naam* is repeatedly aimed at the nucleus, the crucial centre of soul-consciousness (*Surt*), lodged within the cranium cavity”. The author has used the metaphor of Prism to explain the Transcendence and Immanence of God beautifully. As a physicist, I fail to understand and appreciate how the author has used the concepts of Physics with such alacrity and accuracy. The only other author who comes to my mind is Professor Puran Singh, who used scientific terminology with eclat in his prose.

Under the heading ‘Structure and Form of the *Japuji*’, the author displays his knowledge of Relativity Theory of Einstein and makes use of it to interpret *Japuji*. “The Time-Space Continuum, in Guru Nanak’s Revelation, holds the interdependence, inter-relationship, and interaction between Time and Space as *sine qua non* to their unique function as the two Elements of which the Architecture of Cosmos is made. The one and only one evidence of God’s Incomparable and Inalienable Architectonics is the existence of Nature in its bewildering Bounty and breathtaking Beauty”. The author compares the Edifice of *Japuji* to a 38-Storey Skyscraper starting from the Four-Pillar foundation of *adisachjugadisach; haibheesach, Nanak hoseebheesach*. Literally *pauri* corresponds to step, stair or more precisely, level or floor. Hence the author starts his study of *Japuji* using ‘level’ for *pauri*.

From page 25 to 64, the author has interpreted *Japuji* level by level in his own unique style following no beaten track. According to author, Guru Nanak’s discourse has elements of directness, daring and interaction.

Guru Nanak poses a question: “How to be a *Sachiar*”? He demystifies and almost condemns the four techniques adopted by orthodox Hinduism for obtaining liberation (*moksha*) in life and advocates his own method: *hukam raja-eechalna, Nanak likh-aanaal*”Submission to His Edict-Fiat Who’s Master of His will”. At level 2, Guru Nanak explains His Edic-Fiat and stresses that Humility is the Cardinal Principle and indispensable to the life of a Sikh. At level 4, the author has created some flutter by interpreting the first stanza: *saachaa sahib saachnaa-ay* as follows: “Guru Nanak stresses and reiterates that True is the Master, True His Justice”. Almost all other exegetes of Japuji interpret it: “True is the Master, True is His Name”. Why the author interprets ‘*naa-ay*’ as ‘Justice’ is beyond my comprehension. It needs some justification by the author but it is missing in the text.

It is well known assumption in the Sikh Tradition that Guru Nanak’s *Japuji* is an abstract of Sri Guru Granth Sahib, and *Japuji* is an elaboration of *mool mantra*. At level 5, Guru Nanak rejects Idolatry which has been Hinduism’s mainstay. At level 6, ritual bathing is considered futile if it is without the God’s express approval. At level 7, Guru Nanak is taking up other issues like inordinately-long life, the prestige and power of glory in this world but without God’s grace, all these traits and acquisitions of power and pelf are worthless. From level 8-11 are next four *pauris* devoted to the virtues and fruits of hearkening (*suniai*) the Holy Word. Next four *pauris* from level 12-15 are devoted to *manne/mannai*, which connotes that every idea needs to be put to the intellectual rigors of deep reflection (*vichar*) before accepting it at its face value, to avoid falling into trap of blind faith. Guru Nanak disapproves the life of mendicants, ascetics, fakirs, as they are an unsavory burden on human society.

At level 16, Guru Nanak moves on to take up the question of Cosmogony. Guru Nanak explodes the prevalent Myth of a Bull supporting the earth on its horns – with logical and scientific reasoning. The author reiterates that Guru Nanak Bani is neither Mythology, nor Metaphysics, not even Poetry (Muse) - nor Mysticism or Creativity treated as be-all and end-all of intellectual and/or psycho-emotional pastime. Then how to grasp the distinctiveness of Guru Nanak’s approach? In my own writings, I labelled Guru Nanak’s approach as *Scientific Vision* but Dr Bhatti has called it a *unique Revelation*. The author is a firm believer in Guru Nanak’s Revelation when he writes: “By virtue of Creative Mysticism, Guru Nanak *sees* what is happening in the Universe. Where is the Mythical

Bull standing when, in the vast emptiness of Space, countless worlds twirl about – unsupported? Nobody – absolutely no body, anywhere in the world – had proclaimed the Truth in such categorical and convincing terms, in the 15th century! Does one still need a proof of the Guru's unique Revelation"? Some scientists, who indulged in exegesis of *Japuji*, try to ignore the Revelation theory in *Gurbani* and call it Guru Nanak's empirical observation, as a scientist makes it in a laboratory. There are others who project Guru Nanak as a fore-runner of Renaissance in Europe. But Dr. Bhatti has proved it logically in his own way in *Japuji*.

Guru Nanak talks of himself as *neech* (depraved and lowly) while recounting millions of purblind fools, liars, cut-throats and sinners in this world in *pauri* 18. If we leap frog to level 22, we find Guru Nanak presents a bewildering glimpse of the Cosmic Expanse such as not hitherto been attempted by any Prophet. It speaks volumes for the authenticity and magnificence of his Revelation, which is made of an altogether special stuff: Creative Mysticism wrought in the mint of the Soul, furnished, fuelled, and fired by the Divine Grace.

Towards the end of his discourse in *Japuji*, Guru Nanak is guiding the seeker to the final stages of his Spiritual Pilgrimage. According to author: "Ethics, *Dharma*, The Cosmic Moral Law, is the ineluctable matrix of Guru Nanak's Creative Mysticism whereby he insists that Life is a rare and difficult performing art which can be aesthetically appreciated and artistically created only by living it fully, deeply, and inspired. In the last four *pauris*, Guru Nanak speaks of 5 Spiritual Realms: *Dharam Khand*, *Gyan Khand*, *Saram Khand*, *Karam Khand* and *Sach Khand*. In Sikh praxis, Guru Nanak established: "Truth is the highest of all forms of Reality, but higher than Truth is Truthful Living". The *Japuji* text ends with a *Slok* attributed to Guru Angad, which according to the author is the most concise, succinct and stupendous of all summaries and commentaries on Guru Nanak's *Japuji*.

In the second part of the book, *Japuji: Poetic Rendering*, the author has provided a translation of *Japuji* in Free Verse, along with its Transliteration for the readers who are not well versed with Gurmukhi Script. In the Inference, the author recounts how he was motivated to render the *Japuji* in to English after his study of Scriptures of major World Religions; as a consequence his fascination grew for Guru Nanak's divine lyricism. Author's experience of three-decade-long practice of writing poetry in four languages stood him in good stead.

I was looking for howlers in the text, to my surprise, there are hardly any except on page 33, where 'Holy Word' is written as 'Holy World'. Another trait of the Author is his fascination for use of Capital Letters in the Text. In my view, the original Text of *Japuji* needs to be juxtaposed along with explanation of *pauris* (levels) for sake of convenience. I congratulate the author for creating a unique exegesis of *Japuji* in conformity with the needs of younger generation well versed with Architecture, Science and Technology. However, the common reader will find some new concepts and English terminology used by the author, somewhat hard to digest.

The Granth of Guru Gobind Singh, Essays, Lectures and Translations, Author : Kamalroop Singh and Gurinder Singh Mann, Publisher: Oxford University, Press, 2015 Reviewed by Prof. Paramvir Singh, Dept. of Encyclopaedia of Sikhism, Punjabi, University, Patiala

Dasam Granth is an important source of Sikh tradition and history and have a great impact on the Sikh psyche. The authenticity and authorship was not in debate till mid nineteenth century. Kesar Singh Chhibber, *Bansavlinama Dasan Patshahian Ka*, described Dasam Granth in context of Guru Granth Sahib and refer its status after the Sikh Scripture. Almost every Sikh scholar accepts that Guru Gobind Singh infused courage and bravery among the Sikhs through martial training and compositions. He wrote his compositions at Paonta and Anandpur Sahib. Zafarnamah was his last composition which he wrote to emperor Aurangzeb in 1705 from Dina Kangar, a village in Malwa region. Few compositions of the Guru are comprised in *Nitnem* and Sikh ceremony of *Amrit Sanskar* and few of them are always under debate in terms of authenticity and authorship, Charitro Pakhyan is one of them. It is believed that all the literature and valuables of Guru Darbar were lost when Guru Sahib evacuated Anandpur Sahib. Guru Granth Sahib was recreated by Guru Gobind Singh at Talwandi Sabo and he gave it the status of Guru at Nanded. Guru Granth Sahib did not comprise the compositions of Guru Gobind Singh. It is believed that the hand written Pothis of the *Granth* were collected by Bhai Mani Singh, one of the most trustworthy Sikh of Guru Gobind Singh and his wife Mata Sundri.

Sikh tradition shows that the *Granth* came into limelight again in the nineteenth century when Bhai Mehtab Singh went to liberate Amritsar from Massa Rangar. It is believed that the decision was made to intact

Dasam Granth in the form prepared by Bhai Mani Singh if Bhai Mehtab Singh returned successfully in his mission. However, the story came to light in the 20th century Sikh literature but no question of authorship raised at that time. The *Granth* was a part of Sikh tradition and revered along with Guru Granth Sahib in historical Gurdwaras. We may see the continuation of the tradition among the Nihang Singhs and at the Takhts Sri Patna Sahib and Takht Sri Hazur Sahib at Nanded.

Authorship of Dasam Granth is a matter of debate among the Sikh scholars. In this regard, number of books, articles and lectures have been written and delivered. A new book on *The Granth of Guru Gobind Singh: Essays, Lectures and Translations* has been published by Oxford University Press. The book is a joint effort of Kamalroop Singh and Gurinder Singh Mann of United Kingdom. Both are young and energetic scholars and shows keen interest in the study of manuscripts related to Sikhism. The authors translated the apocryphal compositions which are not the part of standard copy of Dasam Granth. Lakhi Jangle Khalsa, Nishan-i-Sikhi, Var Sri Bhagauti Ji Ki, Var Malakaus Ki, Sri Bhagauti Asatotra, Ugradanti Chhakka, Sansahara Sukhamana, Rag Asa/Rag Sorath, Asphotak Kabitt Svaiye, Gobind Gita, Indra Kavach are few compositions the authors noticed in manuscripts at different places and translated them for wider circulation. Authors view these compositions prior to the creation of the Khalsa. Few of these apocryphal writings were also referred by the Sodhak Committee, analysed thirty-two Birs of Dasam Granth, in his report, quoted by authors, as 'Devi Ji ke Ustati or Namu Ugradanti Ananti Svaiya; in the old days the Khalsa Singhs read this description of themselves. However, this is not from the Guru, as some aspects of these *Bani* are not anywhere noted elsewhere in the DG, even though this *Bani* is well known.' Authors are of the view that the Sodhak Committee presented their view on the basis of thirty-two Dasam Granth Birs available to them for examination. There are manuscripts available at different places comprised the compositions termed as apocryphal. Stressing on their view the authors states that, 'This is highly significant as the apocrypha are still considered to be written by the Guru, and as a result they are a part of Sikh liturgy.'

Authors gave a detailed description of Dasam Granth in Sikh psyche and tradition. The *Prakash* of the *Granth* at Takht Sahiban and its examination at Sri Akal Takht Sahib by Sikh scholars for about five years shows the importance of this *Granth* among the Sikhs. Sikhs views the *Granth* as complimentary to Guru Granth Sahib. They referred Guru

Granth Sahib as an epitome of spirituality and Dasam Granth as a key source of temporality. Now the efforts are being made to oust the *Granth* from the Sikh memory which is least possible. Authors state that, 'The DG was written as a complimentary or a secondary scripture to the AG. With the advent of the British and the Sikh reformist movements, the power of the Akali Nihangs weakened and attempts were made to dislodge the scripture from Sri Akal Takht Sahib. This also led to the removal of the *Granth* from many Gurdwaras which were in the care of Akali Nihangs, and ultimately the DG compositions were also shortened in the daily liturgy.'

The book is focused on the study of apocryphal writings and their relation to the tenth Guru. Authors put their whole efforts in the study of manuscripts of Dasam Granth and discovered their impact in the age old tradition of Nihang Singhs. The compositions engraved on Tamar Patars, swords and other materials shows the love of *Granth* among the Nihang Singhs, the real guardians of Punjab in the eighteenth century.

Glossary, Bibliography, index and the detailed references at the end of chapters add to the interest and information of the readers. The book is worth reading for those having interest in Sikh religion and history. It is hoped that this pioneer work will help to create interest in the further reading of Dasam Granth.

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