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# ABSTRACTS OF SIKH STUDIES

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April-June 2024 / 556 NS

## EDITORIAL

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## EDITORIAL

### ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ

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“Sweet are the uses of adversity” says Shakespeare (As you like it). *Dukh Daroo Sukh Rogh Bhaya* says Guru Nanak. Both these universal truths bring out the wisdom and psychological benefits which follow from these two paradoxical statements/ situations. It comes through the complete effacing of human ego following the disastrous decisions and acts of rashness an egoistic protagonist might have taken and performed acts of rashness in a bloated state of being in power, especially being in political power. This is what seems to have happened in the case of the present premier political party of the Sikhs and its leadership in Punjab. Its decade old rule over Punjab from (2008-2018) and some of its disastrous decisions taken with an unbridled egoism and consequent acts of rashness have caused an immense damage to Sikh community and Punjab State. It not only brought it down from power, and made it completely irrelevant in Punjab power politics but also caused immense damage to its reputation and credibility. From remaining in power in Punjab for decades since the State’s reorganization in 1966, its tally in the present Punjab/ State Vidhan Sabha has been reduced to just three legislators. This more-than-half-a decade hibernation and irrelevance in Punjab politics has taught the Akali leadership a stern lesson and compelled it to beg pardon from all the stake holders including its own party veterans who had parted ways with it, as well as all the other party foras. The change of stance from arrogance to humility, from arbitrariness to neutral consultations and from preference to personal family interests to promise to safeguard Sikh community’s political, religious and economic interests, and to protect and promote the country’s / nations democratic and federal structure — is the sweetest virtue which seems to have resulted from this tumbling of its ego from top to the bottom.

It is a hard earned wisdom and heavily paid humility acquired. The determination to struggle for what legitimately belongs to the Sikhs and Punjab instead of bargaining for a few parliamentary seats with the ruling party (BJP) at the centre in the coming Lok Sabha elections is the greatest reward of this new awakening. It has now been clearly manifested in a resolution passed in its core committee meeting held on March 22, 2024 at Chandigarh. Such a transformation is devoutly to be wished and overwhelmingly supported by all the Sikhs. This will not only galvanize the entire community but also enable the Shiromani Akali Dal to bargain for its legitimate demands from the ruling dispensation at the centre. We endorse this line of approach.

The latest resolution passed at the core committee meeting of United Shiromani Akali Dal on March 22, 2024 at Chandigarh has reiterated its firm resolve that ‘party will continue to put principles above politics and never deviate from its historical role as a champion of the interests of Khalsa Panth, all minorities as well as Punjabis.’ It has also included other important pending Sikh and Punjab issues like the long pending release of Bandi Sikhs, the non-fulfillment of demands of Kissans and agricultural labourers, the centre’s attempts to damage and break the SGPC by setting up separate Gurdwara Committees and Management Boards for Delhi, Haryana and Sikh Takhts at Hazoor Sahib Nanded and Patna Sahib, opening of land trade routes through Attari and Ferozepur, defence of Human rights in the wake of draconian National Security Acts, preserve democracy and basic structure of India’s constitution and its federal spirit and maintain communal harmony in the state.

All these issues included in this resolution are of paramount importance for the Sikhs and State of Punjab. These have remained unresolved for decades during which Akalis remained share-holders in power at the centre. Now that the assertive ruling BJP has refused to be a junior partner and decided to take a bigger part in the allocation of parliamentary seats in Punjab in the coming Parliamentary election, the Shiromani Akali Dal has no choice but to return to its Panthic agenda. Hence its March 22, 2024 resolution highlighting the core

Sikh issues. This resolution is partly the result of its failure to strike a deal with the now-turned-stronger partner (BJP) and partly the result of its own humiliation/ rejection among the Sikhs. It has now no other option but to struggle determinedly and unitedly for the realization of long-pending demands.

The foremost and the most urgent amongst these issues is the continuous incarceration of Sikh prisoners much beyond having completed their court awarded jail sentences. Bhai Balwant Singh Rajaona, a death-row prisoner, has neither been sentenced nor did the long-pending mercy petitioner to the president on his behalf made by SGPC has been addressed. He continues to be incarcerated in the narrow humanly inhabitable cell (Chakki) meant for death row prisoners for the last 29-30 years. This incarceration is being carried out against all canons of justice and moral and human norms.

Another Sikh prisoner Prof Devinder Pal Singh Bhullar who has been mentally deranged and physically incapacitated as a result of his longer-than-sanctioned sentence is another victim of illegal detention. Similarly, Jagtar Singh Hawara, his two companions and several other Sikh prisoners confined in various jails in India continue to suffer against all canons of natural justice. Shiromani Akali Dal must start a long, planned and sustained struggle against this injustice till these Sikh prisoners are released.

Similarly, Punjab farmers and farm labourers' demands, which have now become all India demands, have been pending even after the central government had withdrawn anti farmers laws after a very prolonged agitation at the Delhi borders against these laws. Even after the written agreement between the kisan umbrella organization Sanyukt Kissan Morcha (SKM) and the government of India regarding the withdrawal of these laws and to form a joint committee of Farmers and Government representatives to fix the minimum support price (MSP) of 23 crops, no demand of the farmers and labourers has been fulfilled. The recent agitation launched by a splinter group of Kissan Union at Shambu and Khanauri Haryana Punjab borders have resulted in the death of one farmer as a result of firing by Haryana Police,

serious injuries to another and death of eleven even others as a result of sickness and injuries to many others at the barricaded borders as a result of firing poisonous tear-gas shells through drones by the Haryana Police. Shiromani Akali Dal Minister in the central Govt had to resign his post in the wake of Central Govt's anti-farmer laws and later had to withdraw support from the NDA government. With now total parting of ways with ruling BJP, it is incumbent upon Shiromani Akali Dal to provide complete and active support to the united Kisan leadership in their struggle for the fulfillment of their legitimate demands. It must endeavour to win back the trust of its biggest vote bank among the kisans and agricultural labourers.

BJP rule during the last ten years, has been marked with, despite its comparatively better economic agenda, with majoritarian authoritarianism, religious intolerance, repression against minorities especially Muslims and Dalits, authoritarian passage of certain arbitrarily made laws violating some established parliamentary procedures and damaging the sanctity and credibility of several well-established national institutions and misuse of Government agencies like ED, CBI, IB, Central Security Forces against political opponents and imprisonment of some of the enlightened intellectuals, civil and human rights activities. There is an environment of undeclared emergency in the country which needs to be protested against. During the period of emergency in 1975, Shiromani Akali Dal, with its leadership and cadres, had play a leading role against the declaration of emergency and it was instrumental in getting, it lifted and getting democracy restored in the country. The political situation in the country in the coming months is likely to be more undemocratic, authoritarian and majoritarian against minorities. Shiromani Akali Dal, if it really believes in its principles and core agenda of safeguarding its distinct religious identity and minority rights and Sikh interests, must be prepared to launch a concerted struggle against any such unconstitutional acts.

With the BJP now directly in the political contest and the demographic profile of Punjab changing very fast due to the large

influx and settlement of migrant labourers in Punjab and the Sikh youth turning apostate in majority, Shiromani Akali Dal, under the aegis of the SGPC must set up an academic institution for the proper propagation and preaching of Sikh religion in the modern context. It should prepare a dedicated enlightened cadre of male and female Sikh preachers in the graded categories with a recognized national and international level diplomas, degrees and doctoral level certifications. There exists a big pool of retired, dedicated Sikh scholars in Punjab and outside who can easily fulfill the faculty needs for such an institution. These properly trained preachers and equipped with soft skills and well-versed in Punjabi, Hindi and English language then can be posted in village, regional and national level Gurdwaras, Gurdwaras in foreign countries and as Sikh ambassadors at national and international foras. A detailed proposal for setting up such a project was already submitted by Institute of Sikh Studies to Sri Akal Takht Sahib and SGPC at the behest of the then Jathedar S Harpreet Singh in 2022. But, like some earlier projects, it was consigned to the official files.

Finally, with the reorganization of Shrimaoni Akali Dal and its resolution to revive its commitment to uphold and realize its core Panthic priorities, there are both immediate short term as well as long term and permanent issues which need to be addressed if it remains faithful and sincere to its Panthic character. While the immediate, short term priority is to make itself politically relevant by fighting the coming parliamentary election and win some seats, the long-term and permanent priority is to save Punjab from the demographic invasion in the state's urban and industrial centres. While the influx of Hindu migrant labour population may not be possible to be curbed, the present generation of Sikh children and Sikh youth can be persuaded, influenced, and inspired to maintain their Sikh identity, culture and heritage through investing adequate religious, educational, financial and cultural inputs in collaboration with the existing pool of Sikh professional experts in diverse fields across the globe. The establishment of a religious training institution suggested above is one such endeavour

worth urgent consideration. Shiromani Akali Dal's political existence in the long-run also depends on the basis of Punjab remaining a Sikh majority State. Since the existing economic, industrial and financial and administrative State of affairs in Punjab is not conducive for migration of Sikhs to Punjab from outside, preserving the Sikh character of existing Sikh population is the only alternative. This should remain the core Panthic issue of the reunited Shiromani Akali Dal. The sooner it is taken up with determination and proper planning, the better it is.

ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥  
ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥

ਪੰਨਾ ੧੧੮੫

## SIKHS JOIN CENTENARY MARCH OF VAIKOM SATYAGRAHA AGAINST UNTOUCHABILITY

JASPAL SINGH SIDHU\*

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For most of Sikhs, it could be surprising that the historic protest against untouchability held against the management of the Mahadeva (Shiva) Temple in Vaikom town located in the Kottayam district of Kerala in 1924, was participated by Sikhs from Punjab too. Not only that, the jatha of Sikhs despatched from Amritsar by the Shiromani Gurdwara Parbandhak Committee (SGPC) — a volunteer (non-statutory) body at that time — also ran a ‘langar’(a free common kitchen) at Vaikom for around 300 days to serve food to untouchables along with others. Also, the Sikh Jatha contributed Re 2000 in cash to the organizers of the Vaikom protests, known as the Vaikom satyagraha. The running of the langar there was a direct hit on the obnoxious Indian caste system that has been segregating and downgrading crores of people to a sub-human level for ages.

Since the satyagraha (peaceful protest) was a long-drawn phenomenon, it drew the intervention of Mahatma Gandhi too at that time. Claiming himself a Sanatani Hindu, Gandhi was a staunch supporter of the caste system. He maintained that the caste division in Indian society was based on the professions and skills that had kept the Hindu samaj intact and united. But, Gandhi opposed untouchability knowing well that in modern times such malice had the potential of breaking up the ‘Hindu samaaj’. In those days, Jyotirao Phule, Periyar, and Dr Ambedkar had already ignited the consciousness of the Dalits against the caste system and even they were seeking separation for the Dalits and untouchables from the Hindu society, dominated by Brahmins and upper caste people since ages. That is why, Gandhi

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pressured the leaders of the Sikh jatha led by Labh Singh and Baba Kirpal Singh to leave Vaikom. Gandhi had pertinently pressurized the jatha leaders to close the langar there.

On March 24, 1924, the Times of India (TOI) reported from Cochin about the arrival of the SGPC jatha at Vaikom, and the number of Sikhs was given as 12. The TOI also reported on April 28, 1924, about the Jatha holding of the langar under the heading "Akalis for Vaikom Opening of Free Kitchen". On May 22, TOI reported that Mahatma Gandhi wanted discontinuation of the langar. But the Jatha leaders pointedly conveyed to Mahatma Gandhi that they would leave only after receiving instructions from the SGPC, Amritsar. Much later on August 20, 1967, a TOI article by P C Roy Chaudhary under the title "Amid Life" recalled the "Akalis Lend Help" to the Vaikom protest and mentioned that "The Akali Sikhs from Punjab under Sardar Labh Singh ran free kitchen for months and fed volunteers also the delegates of Sree Narayana Dharma Paripalana (SNDP) conference at Vaikom." Sree Narayana was a great social reformer in Kerala in the late 19th century who campaigned against a heinous practice enforced in Kerala by upper caste elite that women belonging to low castes had to keep their breasts naked/ uncovered in public places.

Similarly, eminent scholar/ writer Sant Singh Sekhon also mentioned the Vaikom satyagraha in his autobiography "Swai Jeevani" edited by Dr Tejwant Singh Gill. Vaikom is located near Cochin and Ernakulum where Sekhon had visited 1932-33. His trip to the south was funded and sponsored by the SGPC. Sekhon writes that Ezhava, land tillers were untouchables in Kerala who were not allowed to travel and visit the roads and streets near the Hindu temples and were struggling against that and other kinds of untouchability. He says some Ezhava had become Sikhs following the preaching of the Sikh Mission whose office was located in Ernakulum and one Hari Singh from Barra Pind in Jalandhar was the in-charge of that office. Sekhon even mentions that Master Tara Singh led a jatha of Sikhs from Punjab to participate in the satyagraha. He also gives details that he went with Master Tara Singh to meet Dr Ambedkar in Bombay and the plan for setting up the SGPC's Khalsa College in Bombay was finalized as part of Baba Sahib's grand scheme to embrace Sikhism along with his

followers. However, Dr Ambedkar never became a Sikh and embraced Buddhism two months before he died in 1955.

All these past events have left shadowed remembrance of the active role the Sikh missionaries had played in the South at the beginning of the 20th century. Noticeable remnants of Dravidian(Dakhni) Sikhs are traceable here and there in the south. The centenary observance of the Vaikom satyagraha by 'Dakhni Sikhs' this year was also the reflection of the earlier zeal of the Sikh missionaries.

Since the present SGPC dispensation is being controlled by the Akali Dal, a close ally of the Bharatiya Janta Party (BJP) which is the custodian of the system and old Hindu culture, the Dakhni Sikhs said that they could not think of inviting the SGPC for the 100th year celebrations of Vaikom protest. Similar views they are having about other Sikh institutes including Damdami Taksal of the present days and particularly "Deras" run by 'Sikh Sants'. Dakhni Sikhs openly criticize "Dera heads" reeling under the deep influence of Brahmanism, the fountainhead of the dehumanizing Indian caste system.

Perhaps because of the above factors, Dravidian Sikh leaders approached the Kendri Singh Sabha, Chandigarh seeking their participation in the centenary celebrations of the Vaikom satyagraha. Towards the end of last February (2024) the celebrations began from the same venue from where Dravidian movement leader E V Ramaswamy, known as Periyar had launched satyagraha 100 years ago. And, a delegation of the Kendri Singh Sabha was present there.

Interestingly, a march was organized on February 29 (2024), named as "Dastaar March" (a procession of turbaned people, Sikhs) by the Bahujan Dravida Party (BDP) representing the "Dakhni Sikhs" (Sikh converts from the South). The BDP participants were donning turbans and women's "keski" (a small turban) and scarves marking a difference in dresses than those of other south Indians wearing there.

Chanting "bole so nihal... sat sri Akal' slogans the march moved off towards the road encircling the mini-fort-like building of Mahadev Temple (Shiva Temple) after saluting the huge statue of Periyar in a park. Before the 1924 satyagraha, no untouchable was allowed to step

onto peripheral roads of the Temple. Dalits had to take a 'faraway route' involving three kilometers more distance to reach from one side of the temple to the other. The Kendri Singh Sabha president Prof Sham Singh along with BDP chief Jeevan Singh led the march carrying Sikh emblems. Dalit leaders—Jaswinder Singh and Rajwinder Singh Rahi and journalists Jaspal Singh Sidhu and Major Singh joined the marchers. Later, a seminar on "Essence of Sikhism: Social Equality and Social Justice" was also organized where two dozen Dalit and tribal leaders from Madhya Pradesh, Tamil Nadu, Kerala, and Chhattisgarh spoke in their native languages emphasizing that the core of Sikhism and the practices of the Guru period have been the fight against the caste system and to achieve social equality and social justice. Such practices have liberated the Sikh followers from mental and physical slavery imposed by the Brahmanic priestly order. The Sikhs are ordained to lead a truthful family and societal life seeking to escape from the illusionary concept of 'Heaven and Hell' and the Brahmanical 'karma' theory.

No doubt, our symbolic participation in the centenary celebrations of the Vaikom satyagraha made us ponder over how the Sikhs in general and even their prime institutions like SGPC too have lost their zeal to fight against the caste system and other social evils. And how it happened that a majority of Sikhs, never tired of claiming themselves as a "distinct and unique brotherhood and even a separate nation" but in practice they have virtually reverted to Brahmanical religious mould leaving very thin a shade difference between the Sikhs and the Hindu societies? Is it not the fact that the close religious and cultural affinity between the Hindus and the Sikhs has been prompting the Hindutva leaders not only to claim that 'Sikhs are part of pan-Hindu samaaj' but also attempt to absorb them into the majority community of India? Why and how at present, the Sikh fraternity/brotherhood/ panth could on with carry such a glaring dichotomy of practicing parts of Hinduism and at the same time pronouncing 'Sikhs are a separate nation' with 'Khalistan' as a political goal?

There are many such reasons which restrict the spread of the Sikh religion among the crores of downtrodden in the south and elsewhere even as the Sikh philosophy and practice are more attractive

and conducive to such marginalized people. Sikh missionaries had a good start as crusaders against the Brahmanical caste-ridden society towards the end of the 19th and early 20th centuries. But like Dakhni and many other Sikh converts outside Punjab but they were gradually eclipsed after the Independence when the Indian Deep state adopted an undeclared agenda of building India as a Nation-State. As natural consequences of such an agenda went to the emboldening of the Hindutva forces which, more often enjoying the State patronage bulldozed, the minorities.

According to sociologists and political scientists, the rise of nationalism among the Indian Hindu majority in the late 19th century as consequent to the prevailing Western ‘Nation-State’ political formulations had prompted Congress leaders and champions of the freedom movement to work for promoting Indians as a ‘Hindu Nation’. Such political moves evoked a strong reaction among the Muslims particularly and other Indian minorities who also began describing themselves as ‘separate people or nations’. This trend was also followed by conscious and palpable attempts by leaders of each Indian religious denomination- Hindu, Muslims, and Sikhs particularly— to tend and fence their flocks on social and political planks. That division in the Indian society was also promoted by the British as part of their ‘divide and rule’ policy. Ultimately, India was divided into presumably ‘two nations’ in 1947 India and Pakistan. The rise of ‘religious nationalism’—a political phenomenon in the sub-continent in the 1940s also forced the Sikh leaders to declare themselves as a “separate nation”. Though the Sikh leaders chose to remain in India, the ‘Sikh nationalism’ has still not reconciled with the reality of the day and its frequent surfacing on the ground is being projected as a “Punjab problem” by the Indian rulers.

The projection of Sikhs as a “separate nation” (Sikh nationalism) coupled with the rise of Hindutva brigades and their Hindu Rashtra projects weaned away crores of “Kabirpanthis, Nanakpanthis and Satnaamis” from the fold of Sikhism and scuttled the spread of “Sikhi” outside Punjab. Now, some of the Dakhni Sikhs who are also the followers of Baba Sahib Ambedkar have begun to turn to Sikhism which provides the much-required rationale and spiritual strength to

fight against the Indian social inequality/ caste and to oppose oppression of all sorts. As Tamil Jeevan Kumar who turned Jeevan Singh last year after embracing Sikhism says that his extended family members are both Christians and Muslims but he chose to become a Sikh after listening to Rajneesh's commentary on Guru Nanak and Kabir's slokas in Gurbani.

This indicates that people are becoming Sikhs on their own and not by the efforts of SGPC and any other Sikh organization. Let the Sikh thinkers now ponder over how to spread Baba Nanak's teachings, relevant to the world of the day or remain contented with the politicization of 'Sikh Panth' as a "Sikh Nation"! Instead of branding Sikhs a nation, they would do better to highlight the core values of Sikhism and propagate these among the other communities.

□

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥  
ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥  
(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੯੨੦)

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥  
ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥  
(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੩੨੪)

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥  
(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੭੪੮)

## AN EXTRACT FROM EARLY FRENCH TRAVELLER'S OBSERVATIONS ON THE SIKHS

GURJIT SINGH CHEEMA\*

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I recently translated the memoirs of an 18<sup>th</sup> century visitor to India<sup>1</sup>. The memoirs of this visitor were for the first time published by the Ecole Francaised' Extreme Orient in 1971 under the title *Voyage en Inde*<sup>2</sup>. They are quite bulky, running into more than 700 pages, and while his observations are sometimes erroneous, they are always interesting. We often tend to be unduly influenced by the writings of British visitors, so the observations of non Anglo-Saxon European, particularly one critical of the British, can - and often do sometimes present refreshingly different insights.

Louis Laurent de Federbe, Comte de Modave came to India in 1774 in search of fortune – like most European travellers at the time. He had come prepared for this country, and had read all the available literature on India, but of course India has an infinite capacity for springing surprises. And the Sikhs were a new people, who did not exist in the time of Bernier – at least on the political scene, if we except the brief appearance of Guru Arjan Dev in the time of Jahangir. Francois Bernier (1620-1688) A French Traveller, one may add, was treated like a Baedeker (1801-1859) who published a guide book by Modave.

Modave fell into the common error of regarding the Sikhs as having sprung from the Rajputs. To quote him:

Two other great nations have emerged out of these people, namely the Jats and the Sickes. Their origins are not disputed. One and all are agreed on this. I do not know when exactly the Jats and the Sickes gave up the name of Rajput, which in my opinion it would have been

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great to retain. I am also unable to say when this separation took place, but it is generally accepted that the Sickes and the Jats are part of the Rajput people....<sup>3</sup>

He describes the Sikhs as ‘the most singular of all the nations seen today in the Mughal Empire.’

They have, he goes on to say, ‘shaken off the yoke of most Brahminical superstitions.’ He then quotes Mr Dow [an English officer and scholar who wrote an early history of ‘Indostan’] to the effect that they are the followers of a prophet who, in modern times, came out of Tibet, freed them from this yoke under which the other Indians are still languishing. But several people of this nation, people of good sense who have some knowledge of their affairs and history, have assured me that their reformer did not at any time come from Tibet, and that he drew the instruments that broke the idol of superstition from within their own nation.<sup>4</sup>

Then he comes to their gurus. He attributes to these gurus the destruction of idolatry among this people, but being a conservative Catholic himself (in spite of his personal acquaintance with Voltaire (1694–1778) and other philosophers of the Enlightenment) he does not consider that to be an unmixed blessing, ‘because they have substituted a dangerous doctrine for a religion that is despicable as a whole, but which nevertheless had some institutions useful for the happiness and tranquillity of society.’ He names the ten gurus; their names and spellings are unsurprisingly distorted, but there are some startling errors:

‘These celebrated men are Ram-Rah [Ram Rai?], Gobin[Gobind], Baudda, Bava Naneck, Gurou Auguet [Andad?], Amerdas, Ram Das, Teck Bahadour, Gorou Argent, Santeck Singh. It was towards the middle and the end of the last century that these ‘doctors’ who were for the most part Brahmins, published their doctrines from which time they have in a relatively short period, made great progress, or if you will, the greatest ravages.’<sup>5</sup>

He has indeed given us ten names, but they are not in the correct order, and we have among them some notable omissions and some additions. By ‘Ram-Rah’ I presume he means Ram Rai, but though he

is an interloper here, the error is understandable, because Ram Rai had acquired some fame in Delhi and had enjoyed the imperial favour, and presumably still had some followers in the capital. But who is 'Santeck Singh'? As for 'Baudda', I suppose he could be identified with Baba Buddha, who, though he never ascended the guru-gaddi, was something of a king-maker, having installed six gurus on the *guru gaddi*.

In this connection (at the risk of being thought frivolous) I am tempted to cite a recent Punjabi film *Mastaney*. There is a particle of truth in that movie, in that it shows how little was known about the Sikhs, even in Lahore around 1739. Modave came to Delhi about 38 years after the Nadir Shahi (1688-1747) Founder of Afshard Dynasty of Iran incursion, and though by this time the Sikh power was supreme in Punjab (and Sirhind), it would still be twenty years before Ranjit Singh (1780-1839, First Maharajaj of Sikh Empire), became the maharaja. So, knowledge about the Sikhs, especially in Delhi, would still be sketchy. Another laughable error - Modave assumes is that the Sikh gurus were Brahmins!

As a Catholic, Modave placed a high value on social stability, and he recognised the role played by the caste system in India.

'They started by destroying the public religion, so that one sees neither temples nor idolatories in the country held by the Sickes. The motive for overthrowing temples is based on the 'mystery' of their philosophy. The universality of things makes up an individual whole, and this general force is spread throughout nature, and it is by this that the stars move in their courses, plants grow, animals breathe, and is what men have honoured by the name of God. But this God is none other than the immensity itself, so that men, plants, planets and the stars are part of this universality, and therefore of the Divinity itself. Nothing can be more absurd than to make a cult into the divinity, for it would be tantamount to worshipping oneself. This destructive idea has had, as we have seen, the strangest consequences. It entered the philosophy of the Persians, among whom it gave birth to the mysterious sect of the Sufis, who adhere, roughly to the same principles as these Sicke doctors. This overthrow of the established religion gave rise to great changes in the civil status. The Sickes have however, have

apparently left the caste system intact, but they have changed the economic order. One can pass, according to one's choice from one caste to another by observing certain gradations in these changes. Foreigners of whatever religion can be incorporated into the nation, and are placed in one of the castes, as circumstances may suggest. In their political institutions, they have tried to distance themselves from the Musulmans, as much as they could. This is a revenge they have permitted themselves because of the long oppression under which the Musulmans have kept them.

Their law prescribes that each Sicke must wear a tooth of a boar in his turban. Before starting their meal they never fail to take out this tooth and grind their food with it.<sup>6</sup>

This is indeed startling, and it is the first time I have heard anything like this. Nihang Singhs certainly wear a lot of curious iron-mongery, but a boar's tooth? I wonder from where he got this idea.

### **THEIR CONGRESS**

What is unique among them is that they have retained a kind of sovereign pontiff who would be very idle if he were to occupy himself only with matters of religion, but it is in his presence that once a year the general congress of the nation is held. This parliament remains in session for 10 to 12 days. This short space of time suffices to regularize all their public affairs. All the members of the confederation are united among themselves. The place of assembly is a small hermitage with a tank, 20 *kos* south of Lahore, and five *kos* from the royal highway. This place is called *Guru ka Chak* (Gourouck-chek) (Amritsar). The six principal chiefs of the Sickes come here, bringing with them their premier captains. They deal with all matters that interest the nation. They decide on military expeditions which they plan to execute during the year. If there are any disputes, the pontiff decides as an arbitrator.

The description of the Akal Takht and the *gurmattas* that were pronounced by it is quite accurate. By 'sovereign pontiff' I suppose he means the Jathedar of the Akal Takht. France at that time was still ruled by absolute monarchs and the French parliament (the Estates General) had not met for more than 130 years. Thus the idea of this 'Congress' which met at least once a year, must have struck him as

quite novel.

### **THE SIKH CONFEDERATION**

It is now 25 years since the Sickes recovered their liberty. Since that time, they have come to inhabit all the country north of Delhi, between Panipat and the Chenab River. They have driven out the Musulmans and broken the iron chains that had bound their brothers in the Punjab. Thereafter they conquered Multan, obliging the King of Kandahar to abandon that fair province to them. The general government of the people is entrusted to six main warlords, who are, in a way, aristocratic, at least in political matters, but the civil state is – like in the rest of Asia – subject to an absolute and arbitrary authority. Each Sicke general treats his dependents as he sees fit. His children succeed to his authority. The federal union is only for common security. The people, as in the rest of India, are subject to a government that is absolute – whatever name one may choose to give it.

The Sickes are extremely satisfied with the changes that have occurred both in their religion and government. None of those with whom I had the opportunity to talk about these matters seemed to retain any of the superstitions of the other Indians. Even harmless customs had been abandoned as soon as they perceived the least relation with religious rites. Finally, it is perhaps unexampled that a people should have so easily renounced their laws and customs which had been in vogue for so many centuries. History is full of the horrors that have so often accompanied similar changes in the religious and civil constitution.

### **THE PROSPERITY OF PUNJAB**

But if the Sickes are happy to have done away with superstition, they are no less satisfied with the fairness and gentleness with which they are governed. It is no more than 12 or 15 years since humane principles were introduced in their administration. They claim that they have already benefitted from these changes, that agriculture and trade show renewed vigour and activity in their provinces which one does not see in their neighbours. They say that the present condition of the city of Lahore is the proof of the excellence of their administration. The city markets are full with new fabrics; silk is

cultivated with such success that it cannot fail to increase; the fields are tilled with great care and attention; irrigation which one cannot neglect is much easier and more abundant than in Hindustan, because water is present everywhere at moderate depth and they know the art of raising it with the pots and wheels<sup>7</sup> so that they can send it where it is needed.

### **THEIR MILITARY POWER**

The general strength of the nation consists of 100,000 cavalry, and 50,000 *piyadas*, or infantry. The arms are swords, bows and arrows, lances and matchlocks. All this paraphernalia is forged in the workshops of Lahore. The greatest luxury of the Sickes is to have the best arms, offensive and defensive. Apart from the horses that are bred in their own country those that are imported from Persia and Turkestan are obliged to cross their country, which renders the maintenance of cavalry very easy. At present their armies do not have any artillery. I believe that this weakness has arrested their progress, and it is only because of this that the Rajputs, Mughals and Marathas, have been able to contain them. If they have had some success against the King of Kandahar, it is because the armies of that prince are no better than those of the Sickes. They do have some cannons in their arsenals but they have very little training in the art of serving them. They find this paraphernalia to be more of an embarrassment in their expeditions, as it slows their movements.

### **CAVALRY REDOUBTABLE**

Their cavalry is far more dreaded than that of their neighbours. It is accused of excessive ferocity in combat. They rarely give quarter to their enemies, and to show their determination not to spare anyone, they let their hair loose in the wind – this is always the signal for a general carnage without mercy. I believe that all that has been said about the valour of the Sickes is quite exaggerated. I have seen a body of their horse in the environs of Delhi while I was in the capital. Their movements were quite confused and uncertain, no different from those of other soldiers of this great country. I can well imagine that they all come from the same mould and if we were to wage war on them, on sound military principles, we would be able to beat them as easily as any of the others<sup>8</sup>.

His observations about their relative freedom from superstition are interesting, but his observation about the fluidity of caste among them might not have been very accurate, though it does suggest that this may have the general belief among others. Certainly, a social revolution had been achieved but without the usual horrors associated with similar social and religious revolutions in Europe. Here Modave is probably referring to the centuries of religious strife and controversy that accompanied the Reformation and Counter-Reformation in Europe – the massacres and Inquisition, and the burnings at the stake. And Modave is quite astonished at the ease with which this was achieved in Punjab.

But what is most startling is his description of the relative prosperity of Punjab, and his use of adjectives like ‘gentle’, ‘fair’, and ‘humane’ while describing the administration of Punjab, even though it had no unified government, and was under the control of six warlords. Of course, the number of ‘warlords’ given by him was inaccurate – the number of *misl*s is usually given as twelve, rather than six, and each *misl* was comprised of a number of independent chiefs. But then, we must remember, the Comte de Modave did not enter Punjab proper. Whatever he wrote was derived from informants in Delhi.

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3. *Soldier of Misfortune*, Part 2, pp 453-54.
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6. *Ibid.*, pp. 463-464
7. Obviously, the ‘pots and wheels’ signify the Persian wheel or well.
8. *Ibid.*, pp 464-466.

## **DABISTAN-I MAZAHIB ON THE DISTINCT ENTITY OF THE SIKHS**

**DR J.S. GREWAL\***

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The *Dabistan-i-Mazahib*, written in the middle of the seventeenth century, is one of the earliest Persian works to be translated into English. A fresh translation of the portion dealing with the Nanak-Panthis has been published in *Sikh History from Persian Sources* (eds. J.S. Grewal and Irfan Habib, tr. Irfan Habib, New Delhi: Tulika, 2011, pp. 59-84).

The dictionary meaning of *dabistan* is 'a school'. It is used as a metaphor for a book. The dictionary meaning of *mazhib* (singular of *mazahib*) is a creed, a sect, a set of doctrines or a set of institutes. The people who profess a creed or who belong to a sect, or who subscribe to a set of doctrines or institutes are referred to as *tabqa*, *ta'ifa*, *jama'at*, *guroh*, *firqah*, or *panth*. These terms are used more or less as synonyms, though the meaning can differ in certain contexts. In the eyes of the author of the *Dabistan* each category taken up by him was a distinct entity. We can even say that each category of people possessed an identity of their own. Whether or not it was an independent identity is a matter for further examination.

The *Dabistan* is divided into a number of *ta'lims*, literally 'lessons' or 'instructions'. We may call them 'parts'. Each part is further divided into *naẓars*, literally 'views' or 'visions' or 'sights'. We may refer to them as sections. The second part of the book deals with the fundamentals of the various categories of people in the Indian subcontinent. However, it is entitled *dar baẓ namudan aqaid-i-Hinduan*. It is meant to unravel the fundamental ideas, tenets, beliefs and

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attitudes of 'the Hindus'. At one level the Hindus of the *Dabistan* are the peoples of India (*abl-i Hind*). At another level they are equated with the Brahmans (*brahama*) and, by extension, with the people who followed the Brahmanical systems of belief and practice. This context has to be kept in view.

The part dealing with 'the Hindus' is divided into twelve sections. The first three sections relate to the 'orthodox' (*mutasharri*) among the Hindus. They believed in the four Vedas, the four *yugas*, and the four-caste social orders. They had their Shastras, Smritis and Puranas. They held the Epics in high esteem. They subscribed to the doctrines of *karma*, transmigration, and incarnation. They worshipped idols in temples. They used the sacred thread and the sacred mark, and they performed *yagya* or *hom*. They upheld the practice of *sati*. The author of the *Dabistan* distinguishes the Vedantists from the 'orthodox': the former sought liberation through knowledge (*gian*). Their philosophy is expounded in the fourth section. In the fifth section are discussed the ideas of the Sankhians who propounded the doctrine of Purusha and Prakriti. The sixth section deals with Yoga -- with the twelve *panths* of the *Jogis* and the ten *panths* of the *Sanyasis* as its most conspicuous representatives. The seventh section relates to the Shaktas who worshipped the Goddess under various names, including Jagdamba and Durga. The Vaishnavas are the subject of the eighth section which takes into account the various orders of the Bairagis. Among them are included Kabir and Namdev. The ninth section deals with the Charvaks as the upholders of materialism. The tenth section relates to *abl-i-tark* who made logic the mainstay of their philosophy. The eleventh section talks of the Jains, called Jatis (Jain monks). They subscribed to the doctrine of transmigration but not to the doctrine of incarnation. In fact, the Jatis disapproved of the laws (*shari'at*) of the Brahmans. We can see that these eleven sections cover a vast ground, dealing with religions and philosophies of the peoples of India.

What is implicit in the title of the second part is made explicit in the title of its twelfth section: *dar 'aqaid-imukhtalifa-iabl-i Hind*. It deals with the religious principles and practices of the peoples of India other than those treated in the first eleven sections. The first category taken up in the twelfth section is that of the 'Muslim Sufis', with their fourteen

orders traced to two of the disciples of Hasan Basri, including the Chishtiya and the Suhrawardiya order. Peculiarly Indian were other categories of *fuqara* (plural of *faqir*) in India who were not Muslims. Among them were the followers of Gosain Hari Das, known as Niranjani; the followers of Dadu, known as Dadu-Panthis; and the followers of Baba Piara, known as Piara-Panthis. Then there were the worshippers of the Sun, the Moon, the Stars, the Fire, the Water, the Wind and the Earth. Significantly, the last category taken up in this section is that of the Nanak-Panthis, also known as *Gursikhs*.

What we have said so far may give the impression that the Nanak-Panthis stand bracketed with rather unimportant categories. But that would be a wrong impression. In the first place, the Sufis are also treated in this section as a category of the men of piety in India. Furthermore, though the Nanak-Panthis form only a part of a section, the space given to them is more than what is given to any whole section in this part of the book. The 'orthodox' Hindus alone get more space than the Nanak-Panthis because three sections are given to the former.

The traits of the Nanak-Panthis noted by the author of the *Dabistan* distinguish them from all other peoples treated in the book. The Sikhs did not make any distinction between Guru Nanak and his successors, regarding them all as one. Indeed, if anyone of them did not regard Guru Arjan (the fifth *mahal*) exactly as Guru Nanak (the first *mahal*) he was treated as an unbeliever (*kafir*). Guru Hargobind used the title "Nanak" for himself in his letters to the author of the *Dabistan*. That explains why every Sikh was regarded as the Sikh of Guru Nanak, and why the Panth was called the Nanak-Panth.

The Sikhs looked upon their Guru as the 'true king' (*sachcha patshah*) in contrast with the temporal king. The Guru's representative (*gumashta*) was called Masand (from the Persian *masnad*) to indicate his importance. The Masands used to come to the Guru at the time of Baisakhi, bringing with them offerings collected from the Sikhs, and receiving a turban from the Guru as a parting gift. A large number of persons became Sikhs of the Guru through their mediacy. The *Dabistan* says that there was hardly any city in the world in which there were no Sikhs, and the Masands used to collect offerings from all the cities and towns. To demonstrate that the Sikhs did not care for the distinctions

of caste, the author underlines that a Brahman could accept a Khatri as his leader, and a Khatri could accept a Jat as his leader, though the latter belonged to the lowest category of Vaishyas. In fact, many of the important Masands of the Guru were Jats, and Brahmans and Khatri became Sikhs of the Guru through their mediacy. If a Sikh visited another in the name of the Guru, he was to be treated like the Guru himself. The *Dabistan* underlines that the collective prayer of the Sikhs was regarded as more efficacious than the prayer of a single person, even that of the Guru.

Like the Brahmanical principle of inequality, the Sikhs rejected the idea of renunciation (*udas* or *tark-iduniya*). That was why they took either to agriculture, or trade, or service (*naukari*). Being productive, they could contribute towards the Guru's treasury. The author of the *Dabistan* observed that Guru Hargobind maintained 700 horses, 300 horsemen, and 60 matchlock men on a permanent basis at Kiratpur. This was the result of a deliberate policy in which hunting, eating of meat, wearing of arms, and martial activities were encouraged. Being a teacher, Guru Hargobind could think of giving practical lessons to his opponents on the field of battle in effective use of the sword. The Sikhs did not observe any Brahmanical taboos about food and drink. There was nothing of the worship (*'ibadat*) and austerities (*riazat*) stipulated by the law books of the Hindus (*shara'-i-Hinduan*) among the Sikhs.

The Sikh belief in transmigration distinguished them from Muslims, and the Sikh insistence on the unity of God distinguished them from Hindus. The *Dabistan* says that the followers of Guru Nanak had nothing to do with idols in temples. The Sikhs never recited the Hindu scriptures (*mantarba-i-Hunud*). Indeed, the *bani* of Guru Nanak was in the language of the peasants of the Punjab (*zuban-i-jattan-i Panjab*); his followers had no concern with Sanskrit which was regarded by the Hindus as the language of gods. This description underscores the distinctive character of Sikh doctrines and practices in relation to the three great religious traditions of the seventeenth-century India: the Islamic, the ascetical and the Brahmanical. It is important to note that Guru Nanak rejected all the three. Coupled with the evidence of the *Janamsakbis*, Bhai Gurdas, and Guru Granth Sahib, the *Dabistan*

clinches the issue of the distinctiveness of early Sikh identity.

To conclude, for the author of the *Dabistan-iMazahib*, the Nanak-Panthis or the “Sikhs-of-the-Guru” (*Gursikhan*) were a distinct entity. Their identity was based on their peculiar doctrines and institutions, and their social attitudes, including their sense of commitment to matters temporal as well as spiritual. It is difficult to find a stronger statement of a distinct Sikh identity. It may be added that the Gurus themselves regarded the path of Guru Nanak as totally new and they looked upon the Sikh Panth as the instrument of universal redemption (J.S. Grewal, *Recent Debates in Sikh Studies: An Assessment*, New Delhi: Manohar, 2011, pp.101-17).

## GURU GOBIND SINGH'S CONCEPT OF ALTERNATIVE COMMUNITY

DR. J. JAYAN\*

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Guru Gobind Singh's philosophy creates the dynamic spirit in the Sikh community. He changes the existing social norms on the basis of moral values and he empowers the people through the political ideology by which the meaning of collective life is revealed. The Guru does not recommend the life of a hermit. Through the formation of Khalsa, Guru Gobind Singh evolves an alternative community on the basis of social equality, economic justice and respect for dignity of labour.

Guru has the view that the organized ruling class denies the demands and needs of the so-called lower class. The elite communities are organized on the basis of power, wealth and ideology. Again, due to the foreign invasions, the houses of the ordinary people were frequently looted. "They were not allowed to keep gold, silver and money in their homes; they could not ride horses. In the western India they could not wear turbans even. They did not wear silken and other good clothes."<sup>1</sup> It is in this circumstance that Guru Gobind Singh addressed the people, gathered on the Baisakhi congregation of 1699, about the need of an alternative community. He proclaimed that "All the four castes Hindus for each of whom the Ved-shastras have laid down different rules, should abandon those altogether. Follow one path and adopt one form of adoration (of God). They should consider one another as equals, and no one should think himself preferable to another. They should leave aside all those rites and customs, and be progressive in their pursuits.... None of the Hindu deities, such as

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\* From the *Perspectives on Guru Gobind Singh Ji*, Edited by S Gajindar Singh, IOSS, 2011. E-mail: <jayanjoseph\_jj@yahoo.com>

Rama, Krishna, Brahma and Devi etc, are to be adored.... Men of all the four castes should eat out of the same vessel and reform one another...<sup>22</sup>

After the creation of Khalsa, Guru Gobind Singh is said to have declared, "Without political power, Dharma cannot be practised, and without Dharma, the society would be an admixture of scum. Nobody will offer you sovereignty. It will have to be obtained with the force of arms."<sup>23</sup> Guru Gobind Singh realizes that, the weak and the oppressed are the easy victims of the powerful people. Therefore, he equipped the downtrodden to face the persistent threat from the powerful.

*"A man not free to bear arms in self-defence, and  
One unable to proclaim his free sovereign status with unshorn hair,  
Is like a miserable sheep,  
Inviting all and sundry to catch it by the ears and  
Lead it to the nearest slaughter-house."*<sup>24</sup>

Gulam-Moh-ud-din, a Persian historian, reports about the initiation of Khalsa and refers to the Guru's injunction: All of you think alike, forget religious differences, shun caste based rituals, worship alike, join common brotherhood, do not consider anyone inferior to you, eat from the same dish, and shun mutual animosity.<sup>25</sup>

Through the formation of Khalsa, Guru Gobind Singh established an alternative society which is free from Hindu and Muslim pattern of social order. Guru Gobind Singh decided to withdraw power from the Mughals and to confer it on the Sikhs. He empowered the Sikhs to enjoy full sovereignty in the society. The term 'Khalsa' is an Arabic word. There are various interpretations of the term Khalsa. One of the general meanings of this term is free from impurities or pure. According to Nirbhai Singh the term 'Khalsa' was prevalent in the Mughal revenue records. "It was the confiscated land from the local princes who became rebels and refused to pay revenue to the emperor."<sup>26</sup> Kapur Singh observes, "Khalsa is a Perso-Turkish administrative term, which means, 'royal' not subordinate to any one; answerable to no subordinate; sovereign directly administered by the sovereign."<sup>27</sup> Therefore, by using this term, Guru Gobind Singh gives special identity to the followers of the Sikh Gurus, an identity, which

distinguished them from the Hindu and Muslim socio-political system. It also refers that Sikh community is not lower to Hindus or to Muslims or to the prevailing political norms.

Apart from other religious institutions, Khalsa focuses on socio-political and religious aspects of the Sikh community. Khalsa tries to change the then prevailing social hierarchy and inequality and also the political uncertainty in the community. The Guru realized that unless the problem of casteism is eliminated, there cannot be any major change in the life-style of common person, because social inequality and class hierarchy deeply influences the day to day functioning of the society.

Again, Guru Gobind Singh deconstructs this business-oriented myth created by the crafty priests. To eradicate the priesthood in Indian tradition, Sikh Gurus allow every individual in the community to read the hymns of Guru Granth Sahib. Thus the people are protected from any interference of priesthood in the Khalsa or Sikhism. By the time of Guru Gobind Singh, the Masands became corrupt and degenerate; their actions and position became almost identical to the Hindu religious priests. The Masands collected money from the individuals to perform Pujas and rituals on their behalf. "Sainapat, Guru Gobind Singh's court poet who had spent a number of years with Guru Gobind Singh presented the aim of the creation of the Khalsa as to annihilate the wicked and the sinful and to remove all adversity... By it, Guru Gobind Singh established a direct link with his disciples, putting an end there by to the undesirable agency of the Masands."<sup>8</sup>

In Sikhism, the idea of God is conceived by the Gurus from the moments of socio-political reality. The idea of God is related to the highest as well as the lowest member of the society. The Sikh Gurus consider God as the emancipator of the suppressed. The same idea is inculcated in the ideals of Khalsa. The libertine aspect of the idea of God is explained with the terms like protector and the sword. In one place Guru Gobind Singh says, "I bow to the scimitar, the two edged sword, the falchion and the dagger. I bow to the holder of the mace. I bow to the arrow and the musket. I bow to the sword, spotless, fearless, and unbreakable; I bow to the powerful mace and lance."<sup>9</sup> The Guru gives self-confidence to make individuals feel like warrior and king.

Again, Guru Granth Sahib says, "From rusted iron I have been transformed into gold by uniting in the union."<sup>10</sup> This shows the transformation of the peasants (they use only iron instrument) into rulers (users of gold objects). According to Guru Gobind Singh, the person who believes in Khalsa must be of religious faith, meek and must be in possession of weapons to maintain one's own sovereignty and integrity.

Guru Gobind Singh fights against tyranny and oppression and uses force as the last resort. In the "Zafar Namah or Fateh Nama – 22, he says, forced by the circumstances, I came forward and planned the use of arrow and gun. When all other means have failed, it is lawful to have a last resort to the sword."<sup>11</sup>

It is in this context; Guru explains the ideals of Khalsa from metaphysical and social milieu and explains the nature of individual as a saint-soldier who is ready to sacrifice his/her life at the altar of truth. This shows the need for using weapons and also the idea of a brave soldier who is committed to the realization of social justice. Guru Gobind Singh, in another instance, says that sword was the first creation of the Creator. Guru Gobind Singh also affirms that he got the power to defend the army of enemies due to God. "God empowered us and we contained the battle."<sup>12</sup> Guru Gobind Singh creates the awareness of freedom and bravery among the oppressed and the suppressed classes. He raises an army to defend the Sikh community. Thousands of warriors give their lives for the sake of Sikh community. It is also possible to see that the Guru gives equal importance to activities which lead to mental and physical fitness. "Guru Gobind Singh kept the Sikhs busy in hunting, riding and village sports. But it was all on a limited scale, as Guru Gobind Singh did not have full leisure due to the enmity of hill Rajputs on the one hand and that of Turks and Mughals on the other hand."<sup>13</sup> Guru Gobind Singh believes that it is necessary for the oppressed people to gain confidence, intentionally and consciously, through the self imposed rules of service, discipline, hard work and sacrifice.

The roots of Khalsa can be seen from Guru Nanak himself. He developed a community which was based on hard working, free from

begging and a society fully committed to serve the poor and needy. The notion of superiority based on caste, family, power and self, stands out rightly rejected. Similarly, occupational taboos, superstitions, rituals and concept of previous births were also rejected.

As an alternative society, Khalsa stresses the need of ethical norms. The superstitious belief, rituals, idol worship and tomb worship are criticized and declared futile for spiritual progression. The use of intoxicants like tobacco and evils like gambling and theft are condemned in the severest terms. In the Sikh institutions the "Use of tobacco in any shape is prohibited. Gambling, especially the play of caupar (a kind of chess) and visiting prostitutes. The Sikhs maintained the highest standard of moral conduct in the combat zone also. "According to Qazi Nuruddin the author of *Fatubat-Nama-i-Samadi*, the Sikhs are wicked, haughty, and ungrateful but if a woman falls into their hands they look upon her as their mother." "The Khalsa derived their strength from the forbearance of sensual pleasures," says Forster.<sup>14</sup>

Generally, the group of five maintains the internal administration. Even the Guru was also considered one among them. After the formation of Khalsa, Guru Gobind Singh said, "The Khalsa is the Guru and the Guru is the Khalsa. There is no difference between you and me."<sup>15</sup> The Khalsa believes in the democratic principles, which provide equality and justice in the functioning of the organization. At the time of the creation of Khalsa, Guru Gobind Singh selected five members (Panj Pyaras) who founded the nucleus of the Khalsa. Complete equality was practised in the Khalsa. The Panj Piaras were drawn from different castes. It is said that, it represents a form of self-government provided by ancient sages as Panchayat or a council of five. Panchon Men Parmeshwar which means, God is present in the council of the chosen five, was the famous saying in those days.<sup>16</sup>

In this sense, Khalsa resembles the village administration of the medieval age. Khalsa promises dignified status, complete social equality and spiritual elevation to all irrespective of caste and birth. Khalsa gives respect to the rights of the individual, for example that of equality, which is contrary to the social norms of Vedic Brahmins. Vedic

Brahmins develop the concept of Varna Dharma and justice (Dharma) on the basis of social hierarchy and punishment (Danda). According to Hindu mythology the so-called lower class revolted against the higher class. "The Devatas in turn approached Brahma to create a powerful person to save the Devatas and maintain order. Thus Brahma created a ruler who ruled with the help of Danda. Though this is a 'Divine Right' explanation, it also suggests that God created the state to protect the ruling class- the Devatas, and also justifies any amount of force used against the mass or Rakshasas by the rulers or Devatas."<sup>17</sup> It is clear that Rakshasas are none other than the so-called lower class people and the Devatas are the higher class.

In Khalsa there is no monarchical head, no authoritarian chain of command and responsibility, and because a recognized procedure existed, for decision making by the whole community corporately. Certainly every member of the Khalsa has equal rights to take any decision concerning the future of the community.

In general, Khalsa creates an alternative community based on the principles of mutual help, co-operation, tolerance and collective wellbeing. Through this, Guru unites the scattered society and creates a complete independent courageous alternative community.

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ਖਾਲਸਾ ਹੋਵੈ ਖੁਦ ਖੁਦਾ ਖੂਬੀ ਖੂਬ ਖੁਦਾਇ  
ਆਨ ਨ ਮਾਨੈ ਆਨ ਕੀ ਇਕ ਬਿਨ ਸਚੇ ਪਾਤਸਾਹਿ

– Sri Gur Panth Parkash

## LEGENDARY PIONEERS SHAMSHER SINGH ASHOK: LIFE AND WORK

DR TARUNDEEP SINGH\*

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An embodiment of simplicity, determination, focussed approach and passionate pursuit for scholastic excellence, Shamsheer Singh Ashok can be counted amongst the foremost contributors in contemporary times to the translation, editing, compilation and interpretation of north Indian cultural, social, philosophical, historical and religious literature. Though he didn't have formal higher educational degrees in his name, his works have inspired many research works and Ph.D. theses.

Shamsheer Singh was born into a well-off landlord family in village Guwara, of Patiala State on February 10<sup>th</sup>, 1904. His father, S.Jhabha Singh, felt pride in tracing his ancestry to Bhai Ajab-Ajaib, who he said was among the Sikhs who had the honour of serving Guru Arjan Dev, the fifth Sikh Guru. Shamsheer Singh Ashok was the only surviving child of his parents. His other siblings expired in young age due to various reasons. Shamsheer Singh also had a weak constitution in childhood and was often sick which made his mother afraid of sending the child to school where children often received thrashing from the teachers in those times. Though himself illiterate, Jhabha Singh wanted his son to be educated. Hence Shamsheer Singh was sent to learn *lande* (an indigenous language for contemporary accountancy) so that he could manage revenue records and legal issues. However, he was disappointed to learn that his teacher wouldn't be teaching him to read Gurmukhi as he wanted to read the newspapers like the village patwari. Till the age of 11-12 years, his time was wasted from standpoint of learning. It was now that he decided that he will focus

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on getting really educated. Being determined to learn, but not in a regular school allowed Shamsheer Singh to learn different disciplines from different, and often the most learned and appropriate teachers available. He started learning Gurmukhi from Bhai Kirpa Singh *Darzi*. From him, he also learnt to read and interpret Sikh scriptures, Guru Granth Sahib, Dasam Granth, *Varan* of bhai Gurdas etc. He learnt Sanskrit and its grammar written by Panini from Pandit Bhaskaran and at Amargarh, Arabic, and Persian from Lala Ramsaran Das Patwari, and Kullu Khatri, Devnagri and Punjabi poetry from Bhai Narain Singh Ballabh, literary criticism, editing and historical research from Teja Singh Bhasorh, Sikh philosophy, history and literature from Sant Sangat Singh Nirmale tolewaliye, among others. Although his mother passed away in 1918 and father in 1921, it did not restrict the learning of social skills. He passed Giani in 1928 and Prabhakar in 1931 He also prepared for Munshi Fazil, the highest degree for Persian but could not appear for the exam. Later he also cleared Matric and F.A. Hence, he became well versed in Urdu, Persian, Arabic, Hindi, Punjabi, Sanskrit and English. Shamsheer Singh spent 4 years (1934-38) under the tutelage of Bhai Kahn Singh Nabha, from whom he learnt the art of lexicography and became deft in editing and compilation of philosophical and historical literature. He endeared himself so much to his teacher with his scholarship, simplicity and humility that Bhai Kahn Singh Nabha addressed him as 'mum priye' in one of his couplets.

His translation of *mudra rakash* play was so impressive that he was given appointment as a research scholar at the Sikh National College, Lahore. Shamsheer Singh Ashok served on various positions in different capacities from 1943 till his retirement in 1981, but for major part of his time, he was with the Shiromani Gurudwara Prabandhak Committee and the Language Department, Patiala, Punjab. In the initial days during and after his studies, he indulged in a bit in the writing of poetry as well. ' *Mazloom Bir, Sorath Beeja*' and translation of ' *Srimad Bhagwat Gita*' are some of the examples of his outstanding poetic gift. However, he soon turned to what he excelled in-religious, social, cultural and historical research. He wrote, edited and translated numerous books, pamphlets, papers during his work. He was so absorbed in his work that he would remain away from home for many

months at a time. The task of bringing up the kids and managing affairs of lands and household were by and large accomplished by his better half and elder son. So much so that even for his daughters' wedding, he came home only for one day and left for work the very next day after the wedding. However, he ensured that his children, especially girls, did not suffer from lack of formal education. Both his sons and both daughters were well educated and retired from good positions. He also contributed fully to the society as a member of the education wing of the Panch Khalsa Diwan.

Though he didn't crave much for recognition, Shamsheer Singh Ashok was honoured with numerous awards for his outstanding work during his lifetime. An honour by Sant Harchand Singh Longowal for his book '*kirtan te Isdi Sangitak Parampara*', '*Shiromani Punjabi Sahitkar*' by the Language Department, Punjab in 1978, 'Gurbaksh Singh Preetlari Award' at Punjabi Sahit Sangam, Jaurhepul, Gold medal by *Lok Likhari Sabha*, Amritsar, '*Sarvottam Lekhak*' By Punjab Govt, awards by SGPC, award for poetry during Akali Lehar, awards by many Sahit Academies. A seminar on his life and works by Punjabi University and two souvenirs on his contribution in 1978 and 1984 are a few amongst many other awards that were bequeathed on him.

Shamsheer Singh Ashok led the life of a simple gursikh. He had cheerful demeanour and integrity of character. Whosoever met him was immediately impressed by his gravitas and attracted to him. He was a good host and liked to be around friends and like-minded people. He preferred the company of gursikhs and was strongly critical of alcohol and tobacco consumption.

In the eighteenth and nineteenth centuries, during the Sikh rule and following the fall of sikh empire, sikh masses came under Vedic, Islamic and Christian influence. The Hindu reformist movements like Ramakrishna mission, Brahmo Samaj and Arya samaj and the policy of the British to undermine the indigenous system of education and religions and promoting English schools and Christian missionaries gained momentum. The contemporary reformist Sikh movements {Namdhari and Nirankari movements} worked hard to wean the Sikhs away from such influence and Vedic ritualism. The start of Sikh reformist movement called Singh Sabha movement in 1873-74 carried

forward the work of reformation. Shamsheer Singh Ashok's contribution to this historical Sikh movement is immense.

The Singh Sabha movement focussed on shedding the Vedic, Islamic and Christian influences on the Sikh thought and way of life, inspiring Sikh youth to be educated and develop personalities on the lines of Sikh *Rebat*, which required existing literature to be edited and purged of the adulteration which had crept into it during the time following the downfall of Sikh empire. New literature needed to be written to inspire Sikhs in order to connect them with their rich history and immense spiritual wealth. The same genre of exegesis of gurbani as was prevalent in the guru period started being used again. Bhai Veer Singh, Principal Teja Singh, Sardul Singh Kavishar, Piara Singh Padam, Bhai Kahn Singh Nabha and his mentee Shamsheer Singh Ashok were amongst the leading literary scholars who contributed immensely to these efforts in the 20<sup>th</sup> century.

In his writings, Shamsheer Singh Ashok relied on Guru Granth Sahib and other original sources including historical writings and hand written manuscripts. For this, he often had to travel far to access these works and hence interacted with scholars of other schools of thought. He compiled a list of handwritten manuscripts (*Punjabi hath likhtan di soochi, Bhag pehla, Punjabi hath likhtan di soochi bhagdooja, Sadda Hath likhat Punjabi Sabit, Barah Maha Hakumat Rai, S. Chubarh Sigh Bhadaurbiye di Vaar, etc.*) which serve as reference works for students of Sikh history, religion, sociology and philosophy till date. Using the reference of these handwritten manuscripts, he edited numerous books like *Sri Sant Ren Granthawali Bhag pehla, Gurusabad Ratnakar Mahan Kosh, Heer Waris, MuKbal de Kisse, Janamsakhi Sri Guru Nanak Dev Ji (Sodhi Meharwan) Janam Sakhi Guru Nanak Hindalian Wali, Goshtan Guru Nanak Bhai Bala Mardana Ad, Gur Mehma Prakash, Sri Guru Sobha, Gur Bilas Patshahi Dasvi* amongst many others works. He added extensive footnotes in his writings, citing sources and explaining meanings of difficult words and idioms making it easy for the reader to understand with clarity.

The massive and unique repertoire of his works includes writings on Sikh *Rebat*, principles and values, Sikh literature, Sikh history, History and Culture of Punjab, editing and compilation of handwritten

manuscripts, translation of plays, poetry and religious documents amongst others. His depth of understanding of the Sikh thought was such that he often responded to the questions and challenges to the faith by other schools of thoughts through his writings. He dwelt on the Sikh character and the way of life based on the handwritten manuscripts of the Guru period and succeeding period in '*Guru kbalsey de nishan atey bukamnamey*'. He also compiled and edited '*Guru kbalsey de rehatnamey*' which remained unpublished. Ashok believed that *Raagmala* in Guru Granth Sahib had not been written by the Gurus and he had passionate discussions and disagreement with Bhai Veer Singh regarding this. Similarly, in *Bachittar Natak te Hor Rachnavan – Ikadhbayan*, he believed that not all the compositions in *Dasam Granth* are composed by Guru Gobind Singh and *Bachitar Natak* and *Chandi di Vaar* have been composed by Guru Gobind Singh's court poets.

His historical work on Punjab extends from the medieval times to the 20<sup>th</sup> century with emphasis on the Guru period and the Sikh rule. His writings on important personalities include Guru Arjan Dev ji, Guru Hargobind Ji, Bhai Mardana, Bhai Jaita, Hari Singh Nalwa, Bhai Kahan Singh Nabha amongst others. He also compiled and edited *Pracheen Jangnamey* which includes 14 *vaars* including *jangnama Bhangani*, *jangnama Sri Guru Gobind Singh*, *Anandpur di Vaar*, *Vaar Hari Singh Nalwey di*, *Labore di kbanajangi*, *Jangnama Labore*, *Gaddar Di Vaar* amongst others. He dwelt on the history of Punjab in '*Vedic kaalvich Punjab the sankriti te smajik Jeevan*, *sapat sindhu*, Mohen-jodaro and Harrappa civilisations, invasions by the Babylonians, Aryans and Mughals, the bhagti movement, establishment of the Sikh rule in *Punjab da sankhep itihās* and *Sikh Raj da ant*. He wrote about the Nirankari Movement, Naamdhari movement, Gaddar Movement and the Singh Sabha Movement in *Punjab diyaan lehran athva sikhān di navi Jagriti (1850-1910)*.

Ashok also wrote about the geography, language, the prevalent caste system, various religious and social schools of thought, the evolution of Buddhist and Jain thought, the Sikh Guru period and the socio-religious movements of the 18-20<sup>th</sup> century in *Punjabi Jeevan atey Sanskriti*. Ashok has written on the history of many gurudwaras adding important written accounts of the oral history about them.

Ashok also had in depth understanding of the texts of other Indian religions and wherever he needed to explain the principles of Gurmat, he would quote liberally from these religious texts especially when discussing the puranic personalities like Indra, Rudra, Brahma, Ram, Lakshman, Krishna Arjun, Pandavas and Kauravas etc. as referenced in Guru Granth Sahib's text.

Being a polyglot, Ashok was also an excellent translator. Examples of his capabilities as a translator are embodied in the translation from Sanskrit to Punjabi of *Srimad Bhagwat Geeta* and *Aadmi di Parakh*. He used the most appropriate words peculiar to a language while writing on topics associated with that language. For example, while writing on musical traditions, when he talks about the background of Islamic music, he uses Islamic vocabulary. Through his research he also established that Sanskrit and Punjabi both evolved from Prakrit rather than Punjabi evolving from Sanskrit as was believed by many experts then.

Some of his available radio and TV interviews include '*Mahabharat de samay da Punjab, Lobri de tyohaar da pichokarh, Mahashivratri da Sandesh, Punjab de mele, utsav te rimaaq, Gurbani de Chanan vich bhana, Pagg, Siddhi pagg, Thukvinpagg, Lok Gatha-pariprekh kahaniyan, Ajje vi kandan boldiyan-pind sanghol, Amritsar ka Swarn Mandir amongst many more.*

Shamsher Singh Ashok kept a meticulous routine and continuity in his work and kept passionately toiling towards his favourite work of expounding principles of gurmat and various aspects of sikh history and philosophy till his late years. He was deeply impacted and saddened by operation Bluestar, and the burning of Sikh reference library in 1984. He had worked on most of the rare handwritten manuscripts in this library which were burnt to ashes in the blaze. He visited the reference library afterwards its destruction but was so shocked to learn of the loss of this rare and valuable documents that he fell ill and could not recover despite medical treatment and passed away on 14<sup>th</sup> July 1986. His last rites were attended by eminent scholars, writers and luminaries from many universities, Sahit Academies, Kendri Singh Sabha, SGPC and Language Department, Punjab amongst others.

Throughout his career Shamsher Singh Ashok edited, translated, compiled, wrote more than 300 books, tracts and pamphlets, lectured

extensively with many of his lectures being published and wrote numerous papers for many journals.

Not only is his academic repertoire is immense and unique, but bulk of it is seminal and foundational. The significant number of research works based on it bears a testimony to its academic credibility and referential value. Undoubtedly, he is one of the legendary pioneers of Gurmat literature, Sikh theology and Sikh history as well as a saviour of Sikh heritage.

*The narratives of the fore-fathers make their descendants good children. They accept that which is pleasing to the Guru and perform the deeds accordingly. Go and consult thou the Simritis, the Shashtras, Vyas, Sukhdev, Narad and all those who utter the sublime words.*

*They, whom the True Lord attaches, remain attached to the True Name and remember ever the True Name.*

*Nanak, approved becomes the advent of those in this world, who save all their generations.*

Innate passion to acquire excellence in one's chosen discipline and relentless pursuit to realise one's dream even without possessing the necessary tools and means to acquire perfection in that discipline, sometimes, proves as rewarding as the utilization of recognized skills and techniques. But such a dispensation manifests in very few and rare individuals. History bears witness to the life and contribution of such geniuses in every society. Shamsheer Singh Ashok (1904-1986) was such a rare scholar of Sikhism who achieved excellence on the basis of his innate passion than on his planned academic education.

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## SAVIOURS OF THE KASHMIR VALLEY FIRST BATTALION OF THE SIKH REGIMENT

LT GEN R.S. SUJLANA\*

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In early August 1947, 1<sup>st</sup> Sikh stationed at Dehradun, was specially selected to move to Delhi for the epoch ceremonies to mark the Independence of India. A contingent of the Battalion along with those of the then Royal Indian Air Force and Royal Indian Navy presented arms, and personnel of 1<sup>st</sup> Sikh had the honour to unfurl the Tricolour of Independent India at the India Gate at 6.00 p.m. on 15 August 1947 and again, at the historic Red Fort at 8.00 a.m. on 16 August. While the ceremonies were underway, the rest of the Battalion under the command of Lt Col Dewan Ranjit (DR) Rai were ordered to Gurgaon, Palwal and Rewari for Internal security duties to maintain peace in the large-scale communal strife and vicious rioting taking place in these areas. The Battalion performed their thankless task in an exemplary and impartial manner... about the conduct of the Commanding Officer (CO), the report mentioned, 'His bearing was scrupulously correct and at the same time very dignified... a battalion reflects the personality of its commander.'<sup>1</sup>How true this was, proved itself correct when the next crisis dawned; the choice to meet that challenge straight away fell again on 1st Sikh.

### A TRYST WITH DESTINY

The State of Jammu and Kashmir had acceded to India but Pakistan refused to accept this and they took upon themselves to invade and capture the State by force. To avoid being directly blamed, they disguised this as a local rising by so-called raiders (or Kabailis, comprising tribesmen, mostly Pathans, Chitralis and the vicious

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Mahsuds from the NWFP) but adequately reinforced by regular Pakistani troops 'on leave' with the 11<sup>th</sup> (PAVO) Cavalry in mufti. They were commanded by Brigadier Akbar of 6/13 Frontier Force Rifles, under the pseudonym "General Tariq". On 22<sup>nd</sup> Oct 1947, this force swept aside the scanty troops of the State force and captured Muzaffarabad and Domel on the Kashmir border. Thence they sacked Uri and moved to invest Baramulla, just an hour's drive from Srinagar. Gradually the strength of these Kabailis increased to 15,000 and they started infiltrating into the State of J&K from various directions, but their main thrust remained towards the Vale of Kashmir. They created a rather delicate situation for India which had to be countered. However, no definite plan could be worked out as the overall situation was very fluid, with little or no information of where all, in what strength the raiders had reached. To add, being late October, winter was on the horizon and it was necessary to beat the snow, lest the airstrip at Srinagar and the road to Srinagar over Banihal Pass got blocked; thus, speed was of essence and risks inherent.

To counter this developing grave situation, on 26<sup>th</sup> Oct 1947 evening, it was decided to dispatch Indian troops to the Valley. A small but lethal force was to be flown in at priority on 27 Dec morning, while the 77 Parachute Brigade (Chindits) from Gurdaspur was to proceed by road towards Jammu and further as the situation warranted. The honour of the leading troops to reach Srinagar by air was given to 1<sup>st</sup> Sikh; a battalion with an enviable war record of victories, decorated with many Theatre and Battle Honours and numerous gallantry awards. The decorated included Jamadar Nand Singh, Victoria Cross and 8 personal decorated with the Military Cross (MC); the choice could not have been better to save the Valley. Early morning of 27<sup>th</sup> Oct, Lt Col DR Rai, the CO was issued his operational task at the Delhi airfield to fly in to Srinagar, with two of his own companies and a battery of 13 Field Regiment (Sikh troops) placed under command to function in an infantry role. The task given to the Lt Col DR Rai was to secure the aerodrome and the civil wireless station located there; to push back the enemy from the neighbourhood of Srinagar, and aid the local government to maintain law and order.<sup>2</sup> As there was a total information blackout of the enemy and the necessity of secrecy, the CO was

instructed that on reaching the Valley he must visually scan the airstrip from the air, look around for signs of the raiders and confirm whether the enemy had occupied any positions in the area. If yes, he was to return to Jammu and land there for further orders. If not, as per his personal appreciation, he was to land and fulfill the tasks. Such an operational instruction must surely be unique in modern military history; a clear indication of extreme uncertainty and hazards involved.

### **THE FLY IN AND FIRST BATTLE**

The first group of troops led by the CO, were positioned at the airfield by 0330 hours on 27<sup>th</sup> Oct<sup>3</sup> and flown in by the C-47 Dakotas of the 12 Transport Squadron Air Force from Palam airport at the crack of dawn. The aircrafts arrived overhead the Srinagar airstrip unscathed, the eagle eyes of Col DR Rai saw no apparent signs of the enemy, undeterred he took the command decision to land. The first Dakota with Lt Col DR Rai touched down at Srinagar at 0830 hours on 27 Oct 1947<sup>4</sup>. The troops deplaned immediately led by the CO, rapidly organised the local perimeter defence around the airstrip, to make it safe for the additional troops being flown in. Having done so, the CO then had two options; to either wait for additional troops and fight the raiders off when they reached and attempted to capture the airstrip; or, carry the battle to the approaching enemy. True to his professionalism and bold nature, the CO took the latter option and moved on to lead his troops towards Baramulla. This daring initiative was most appropriate and timely as reports indicated that elements of Pakistani militia had starting entering Srinagar City; reports also indicated that the enemy some 5000 strong had spread mayhem in Baramulla, indulging in large scale looting, arson, and rape.

Undeterred, Col Rai led his 264 men by civil buses, to push forward to Baramulla. Once he reached the outskirts, he assessed the situation and ordered his troops to take up a defensive position close to the town, now famous as 'Mile 32 Hill'. Towards the evening they were reinforced by another company of troops of 1<sup>st</sup> Sikh led by Major Harwant Singh, MC which had landed by 1400 hours earlier in the day. The first battle of Independent India soon commenced, the fighting was fierce with heavy exchange of mortar shells and firing by automatic

weapons. Col Rai had a dual role to perform, rush back to Srinagar to direct the additional troops landing forward to their dispositions while his focus remained with his Battalion and the battle at hand. The enemy rapidly built up and increased the intensity of their attacks, the danger of 'Mile 32 Hill' getting outflanked was distinct, so Col DR Rai decided to occupy an alternative position a little distance to the rear. While this was underway, he himself stuck to the frontline with his men. While directing his men in battle his final calling came, 'thus fell a gallant son of India in defence of freedom and of the weak,'<sup>25</sup> the CO was killed, but he ensured that the enemy would not be allowed to move towards Srinagar. It was a big loss, but battle had to go on; Major Sampuran Bachan Singh took over as the next CO. The actions of Col Dewan Ranjit Rai, has been thus described by a Pakistan military historian, '*...with no reserve of men or ammunition, Rai made an attack on the invading force as if he had the whole division at his support. He saved Srinagar Airfield, dashed down the Baramulla Road, delayed the raiders by a vital 36 hours and enabled reinforcements sent by air to land at Srinagar. He saved Srinagar, although he gave his life in the effort.*' In recognition of his supreme sacrifice and resilient leadership, Col Dewan Ranjit Rai was awarded the first Maha Vir Chakra (posthumously) of Independent India.

There was no respite from operations, 1<sup>st</sup> Sikh remained engaged in continuous heavy fighting till 22 Dec 1947. Pakistan regular troops had openly joined the invasion; many defining battles followed, victory lay at their feet; the important ones being, the decisive battle at Shalateng which broke the back of the raiders and the capture of Baramulla. Post the capture of Baramulla, the first act was to recover the mortal remains of Col DR Rai and all the other gallant men, to cremate them with full military honours. Later a memorial was built at 'Mile 22 Hill' for 1<sup>st</sup> Sikh, it still stands as a proud reminder of the valiant actions of the heroes of the Battalion. Many more heroics and valiant acts followed; Naik Chand Singh at Nalwar, earned the MVC, and at Bhatgiran overlooking Uri, Jamadar Nand Singh, Victoria Cross was awarded the MVC, but this was to be his last charge, he laid down his life; a military legend passed away as one of the most highly decorated soldiers of the Commonwealth. In Feb 1948 they threw out

the enemy from Kupwara and Trahagam; then in May 48, they led the advance to capture Tithwal and Richmar Gali. In Oct 1948, Pak regular troops launched a heavy attack on a small forward defensive position held by just four men led by Lance Naik Karam Singh but the resilience of these few men beat back the enemy. Lance Naik Karam Singh, a recipient of the Military Medal in Burma was now decorated with the Param Vir Chakra for his dare devilry; his act was described thus, ***‘the strange spectacle of a black-bearded and bold soaked giant jumping out of the trench and bayoneting the attackers had a weird effect on the enemy<sup>6</sup>...dauntless and a born leader of men in crisis, where spirits could neither be subdued by fire nor hardships...’***<sup>7</sup>

1<sup>st</sup> Sikh was finally de-inducted from the Valley in the winter of 1948, they were honoured with the Battle Honours ‘Srinagar 1947’ and ‘Tithwal 1948’ and Theatre Honour ‘Jammu and Kashmir 1947-48’. In his farewell message loaded with paeans, Maj Gen (later the Chief) K S Thimayya, wrote, ***‘During these 13 months of operations in the Kashmir Valley fighting for free India, you surpassed all previous records and further enhanced your traditions as a fighting force. The Valley will always sing your praises and echo to the deeds of gallantry performed by you. Some of you have lost all you owned in the West Pakistan...your families displaced and many of you are still without a house. Despite all this you have fought hard and kept your morale high and enhanced the reputation of the Indian Army.’***

#### Care of Refugees

It was not just battling with the enemy, but battalions of the Sikh Regiment undertook many deliberate actions to rehabilitate families who had suffered during the mayhem by the Pak Raiders. These efforts to locate and evacuate the families and ameliorate their suffering were spread over a large area, including Kupwara, Uri, Srinagar, Poonch and Rajouri(See article Martyrdom and Sacrifice, by Dr JS Sarna, in Abstracts of Sikh Studies, Jan-Mar 2024 for details). A very special effort was made to collect orphans mostly around the ransacked villages around Baramulla, some 250 Sikhs were collected

and brought back to safety as ‘children’ of the Sikh Regiment to ameliorate their sufferings. These Sikh orphans were formed into a Sikh Boys Company, and shifted to a hostel at Sabathu for their care and education, later they were shifted to the Sikh Regimental Centre. Many of these boys grew up to join the Sikh Regiment as soldiers and other professions. Since then, this concept of a Boys Hostel has continued for martyrs’ children, now known as the Bal Bhawan.

It was undoubtedly the initial daring actions of 1<sup>st</sup> Sikh led by Col Dewan Ranjit Rai and 12 Squadron Air Force, true to the Motto of the Sikh Regiment ‘*Nische Kar Apni Jeet Karon*’, which saved the Kashmir Valley and ensured that the State of Jammu and Kashmir remained an integral part of India. Today the 12 Squadron Air Force stands proudly affiliated to the Sikh Regiment and 27 Oct has been perpetuated as the Infantry Day.

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## INTERFAITH DIALOGUE AND SRI GURU GRANTH SAHIB\*

DR JAGBIR SINGH

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In the present-day globalized world, comprising of diverse cultural traditions and religious identities, the significance of interfaith dialogue can hardly be over-emphasized. The processes of globalization are fast turning our planet into a virtual 'global village' where people of diverse faiths and cultural traditions are obliged to share the common social space out of sheer necessity. In this 'global' village the diversity of faiths is often exploited by divisive forces to create conflicts and tensions in society. In such an environment, interfaith dialogue and understanding is the only alternative available to us to create an atmosphere of communal harmony and peaceful co-existence. Accepting the diversity of co-existing faiths in society it takes a tolerant view of the otherness of other faiths. In practical terms, it amounts to an acknowledgement that one's own faith is not the sole and exclusive source of truth. A lasting peace in society is possible only when different faiths of the world are understood in their proper perspectives. Therefore, it is not only desirable but essential that the people belonging to different faiths understand and appreciate each other better.

Dialogue is a mode knowledge and understanding used in interpersonal communication as well as in textual production. It is natural to human beings in their existential concerns. Most important thing in dialogue is the world view of the participants which needs to be taken into account. Every conversation has its cultural and communicative significance. Its meaning is unique to the sender and

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\* Courtesy: *Interfaith Dialogue in Sri Guru Granth Sahib (Civilization Context)* by Dr Jagbir Singh, Publication Bureau, Punjabi University, Patiala, 2016, pp-110-132

recipient and it is based upon their understanding of the world which is influenced by their socio-cultural background. According to Bakhtin, our understanding of an utterance, text, or message, is contingent upon their culture background and experience.<sup>1</sup> In genuine dialogue the self and the other are present to each other as authentic beings. It calls for openness and equality and the readiness to discard false appearances. Dialogue involves the encounter of different perspectives, views and worlds. It can be either spoken or silent. Therefore the key to dialogue is respect for the other, a willingness to listen, and a readiness to learn.

Interfaith studies require contextual re-reading of the scriptures of world religions in the light of contemporary concerns. Our present concern is with Sri Guru Granth Sahib, the holy scripture of Sikhism.<sup>2</sup> In our view, the Sikh scripture can play a vital and constructive role in creating an atmosphere of interfaith harmony in the contemporary world. For this purpose, we shall be exploring the text and discourse of this scripture for insights and models relevant for interfaith dialogue and understanding. Guru Nanak, the founder of Sikh faith has emphasized the significance of dialogue as a mode of knowledge in clear terms in one of his compositions. In *Rag Dhanasri*, the Guru states: “As long as we live in this world, O Nanak, we should listen to something and speak something. I have searched enough but found no way to remain here; so, remain dead while yet alive.”<sup>3</sup> Living in the consciousness of death is a mystic expression of spiritual enlightenment achieved through the agency of dialogue. The Sikh Scripture employs this very dialogical mode in dealing with the mystico-ethical issues in general and more particularly with the issues of interfaith nature in its textual space.

Prof. Dharm Singh observes, “The compilation of the Sikh scripture is another concrete example of the Sikh acceptance of religious pluralism. It can undoubtedly be called the unique scripture in its emphatic statement that revelation is neither religion specific nor region-specific nor person-specific. It holds that revelation to different prophets in different historical-cultural milieus was expressed by them in the language, idiom and metaphor that best suited them, and that the revelation in each case was genuine. It is in confirmation of this that Guru Arjan while compiling the scripture included in it

hymns of several holy men coming from other traditions along with those of the Gurus."<sup>4</sup>

In the scriptural tradition of the Indic Civilization, especially in Hindu dharma, the importance of dialogue as a mode of knowledge is well established. For instance the whole discourse of Bhagavad Gita is in the form of a dialogue between Krishna and Arjun. Similarly the Upanishads abundantly employ dialogical mode in presenting and clarifying the philosophical issues of life and living. The text of Sri Guru Granth Sahib is no exception. It employs dialogue as a textual strategy to settle issues relating to beliefs and practices of various faiths. The discourse of this scripture deals not only with inter-faith issues of Indic dharma traditions but dealing particularly with contemporary Islam in India it connects with inter-civilizational issues of interfaith dialogue.

As stated earlier also, the most characteristic feature of Sri Guru Granth Sahib is its pluralistic vision of truth and reality and its inclusive approach towards diverse faiths. Prof. K. Nurul Islam has stated, "Sikhism is a religion which was founded on the principles of interfaith understanding, mutual respect and harmony. Sri Guru Granth Sahib is a unique sacred text in the history of world religions. The pattern of this text was conceived and worked out in such a way that it can integrate various religions and varnas of India, spiritually, religiously and emotionally... Acceptance of all faiths, and interfaith tolerance and understanding are basic to the teachings of Sri Guru Granth Sahib."<sup>5</sup>

The inclusion of the hymns of Medieval Indian Saint-Poets belonging to diverse faiths (both Hindu and Muslim) alongside those of the Sikh Gurus is a clear proof of its inclusive and pluralistic approach toward religion. As Prof. Shashi Bala observes, "The basic structure of the scripture shows its cosmopolitan spirit which is against religious exclusivism, dogmatism, fundamentalism and egoistic individualism. To avoid the possession of religion by the priestly class and by the political dominance, the stress is laid on one religion of truth for the whole mankind, which is eternal." In fact the universal message of Sri Guru Granth Sahib not only accepts the diversity but also the distinct identity of these faiths. Although it often criticizes

the hypocrisy of the practitioners of faiths, it makes a clear distinction between the inner spiritual essence of these faiths and their outer formal practices. It will be interesting to note that the compiler of the Sikh scripture, Guru Arjan Dev has acknowledged the spiritual attainment of the Saint-Poets in his hymns. For instance in the following verses in Raga Basant the Guru states:

Dhanna served the Lord, with the innocence of a child.  
 Meeting with the Guru, Trilochan attained the perfection of  
 the Siddhas.  
 The Guru blessed Beni with His Divine Illumination.  
 O my mind, you too must become the Lord's slave.  
 Jaidev gave up his egotism.  
 Sain, the barber, was saved through his selfless service.  
 Do not let your mind waver or wander; do not let it go anywhere.  
 O my mind, you too shall cross over, seek the Sanctuary of  
 God.  
 O my Lord and Master, You have shown Your Mercy to them.  
 You saved those devotees.  
 You do not take their merits and demerits into account.  
 Seeing these ways of Yours, I have dedicated my mind to your  
 service.  
 Kabir meditated on the One Lord with love.  
 Namdev lived with the Dear Lord.  
 Ravidas meditated on God, the Incomparably Beautiful.  
 Guru Nanak is the Embodiment of the Lord of the Universe.<sup>7</sup>

Dhanna, Trilochan, Beni, Jaidev, Sain, Kabir Namdev Ravidas are the prominent Saint-Poets of the medieval Indian Bhakti Movement.

Guru Arjan Dev has commended the unique spiritual qualities and the devotional life style of these Bhaktas. The inclusion of the hymns of these Bhaktas in Sri Guru Granth Sahib points towards the pluralistic vision of the scripture and presents a fine example of unity in diversity of the different faiths. This fact has also been acknowledged in the Encyclopedia of Sikhism as: "These two streams mingle together completely and no distinctions are ever made among the writings emanating from them. They all, the writings of the Gurus

as well as those of the Bhagats constitute one single text. On any point of precept and doctrine, both will have equal validity. Both enjoy equal esteem and reverence. In fact, the notion of two does not exist. Both signal one single metaphysical truth.”<sup>8</sup> In Bani of the Bhaktas and Sikh Gurus there is complete identity at the level of ideology which is reflected in its main doctrinal themes.

The philosophical basis of interfaith dialogue lies in the recognition and acceptance of multiple paths to the realization of one Ultimate Truth. All the faiths of Indic Civilization subscribe to this view which can be considered as the core tenet of these dharma traditions. This oft-quoted core tenet is expressed for the first time in Rigveda, the most ancient scriptural text of Indic Civilization: *Ekam sad vipra bahudha vadanti agnim yamam matarishwanam abub.* (Truth is one, but the learned refer to it in different names like Agni, Yama and Matarishwan). Here the idea of truth represents the all-pervading impersonal Reality which is essentially a philosophical rather than theological concept. The Vedic deities like Agni, Yama and Matarishwan can be taken as personalized symbolic representations of the Ultimate Reality in its various manifestations. In other words the theological diversities are sought to be dissolved in the unitive consciousness of the ground of all being named as ‘sat’ (Truth).<sup>9</sup>

Similarly in *Bhagavad Gita*, Lord Krishna, the Divine Incarnate, states: “As people approach me, so I receive them. All paths lead to me”<sup>10</sup> This is reaffirmation of the Vedic injunction of multiple paths leading to one Ultimate Reality/ Supreme Being. The only difference is that the idea of impersonal Reality or Truth is expressed in theological terms.

In Sri Guru Granth Sahib the same core tenet of the multiple paths to Reality/Truth is expressed in various forms at many places. For instance Guru Nanak in Sri Raga states: *eka surati jete hai jia, surati vibhuna koena kia, Jebi surati teha tina rabu.*<sup>11</sup> (One is the awareness among all beings. No one has been created without this awareness. As is their awareness, so is their way). *Surati* (awareness or consciousness) is the cognitive capability provided to all beings, jivas, with which they are able to interact meaningfully with the environment and choose their

path to liberation. Whichever path a jiva takes in life ultimately depends on the state of its awareness. Guru Gobind Singh, the tenth Sikh Guru, has also posited the similar view of man and his approach towards the Supreme Being. In one of his compositions included in Dasam Granth he states: *apiapani buddhi hai jeti. barnat bhinna bhinnu tubi teti.*<sup>12</sup> (Depending on the intellect at our disposal, each one of us describes you in diverse terms). Buddhi is the instrument of knowledge which is the universal possession of human beings. All depends on the state of intellect of each one of us to visualize or conceptualize the Supreme Being. In other words every description of the Supreme Being, conditioned by our state of intellectual capability and its limitations, will be different. The logic of the argument is that the diverse descriptions of the Ultimate Reality or Supreme Being are not the issues for to be debated or fought for. In Rag Bilaval Guru Amar Das states:

The fire of suffering is consuming the world, have mercy, save it. Whichever be the door to liberation, lead it to save itself.<sup>13</sup>

Reflecting the true spirit of pluralism, the Guru prays to the Almighty to be savior of humanity by which ever path it finds its salvation. Here the recognition of the validity of diverse paths to liberation is firmly established. In a similar vein Bhakta Kabir also states: *ja kai jiajaisi buddhi hoi. kabikabir, janaigasoi.*<sup>14</sup> (As is the intellect of a being, says Kabir, so will it come to understand). In this verse Kabir emphasizes the role of buddhi (intellectual capability) in our understanding of the Divine. According to this view, our comprehension of Ultimate Reality is contingent on our intellectual capabilities but not so in the case of Ultimate Reality itself which is universal and non-contingent. Therefore it makes no difference how differently we comprehend one unchanging Ultimate Reality. All these statements clearly establish the philosophical vision of Sikh scripture which supports the multiple approaches to Truth.

Pluralism is an article of faith. It is not just toleration or acceptance of diversity. It is an engagement with the diversity of co-existing faiths in society. In real sense of the term, pluralism means active participation in a two-way process of interaction for gaining knowledge and understanding of each other's faith. In other words pluralism is more

than tolerance of differences. It also requires knowledge and appreciation of diversity. Moreover pluralism does not mean abandoning the distinctiveness of our own faith.

Dialogue in the real sense is possible among the equals. To engage ‘the other’ in a genuine dialogue process, we need to treat him as our equal, which is most conducive attitude for a meaningful dialogue on matters of faith. The discourse of Sri Guru Granth Sahib deals with the idea of ‘the other’ from a philosophical perspective. In Rag Gauri Guru Nanak states in clear terms: *duja kaunu kaha nahi koi. sabha mahi eku niranjanu soi.*<sup>15</sup> (Who is the other? and where he is? There is on one. There is only one Supreme Being who is all-pervading). This metaphysical concept of the unity of all existence is the foundation on which the whole edifice of Sikh world view is raised. This unitive consciousness does not treat anyone as alien or other. Recognizing the Supreme Being as creator and sustainer of the created universe inspires us to treat all beings as equals. This is the very consciousness that Guru Nanak expresses in *Sri Rag*: “There is only the One Supreme Lord; there is no other at all. Soul and body all belong to Him; whatever pleases His Will comes to pass. Through the Perfect Guru, one becomes perfect; O Nanak, meditate on the True One ”<sup>16</sup>

In this hymn the unity of Supreme Lord is evoked in such a manner that there is no space for the other. Although the ‘other’ in this hymn refers to the metaphysical non-duality but decontextualizing the discourse in contemporary terms we can extend its meaning to include all beings along with their beliefs and practices sharing the common space of All Being. The idea of oneness of the Supreme Being and equality of all being in his eyes is beautifully expressed in the symbolic language of human relations in the following couplet of Guru Arjan Dev in *Rag Sorath*: *eku pita ekasa ke hama barik tu mera guru hai.* (The Father is one and we all are his children, you are my honored Guru).<sup>17</sup> The same idea is expressed in more clear terms in the following verse of Guru Arjan Dev in *Rag Majh*: “You are the Universal Father of all, O my Lord. Your nine treasures are an inexhaustible storehouse... You dwell deep within each and every heart. All share in Your Grace; none are beyond you.”<sup>18</sup>

In the metaphysical idiom of Sri Guru Granth Sahib “The Supreme Lord is pervading all places and interspaces. The One is the Giver of all-there is no other at all? In His Sanctuary, one is saved. Whatever He wishes comes to pass. 19 In fact Guru Arjan Dev goes one step ahead. He places the ‘other’ in the category of a friend which is recognized as a relationship among equals. In practice our relationship with the other become problematic when there is enmity between us on any account. There is a beautiful statement to this effect in Dhanasri Rag by Guru Arjan Dev:

No one has remained an enemy for me, and I am no one’s enemy.  
The Supreme Being, who expanded His expanse, is within us  
all;  
I learned this from the True Guru,  
I have friendliness for all beings and I am a friend of everyone.<sup>20</sup>

This attitude of friendliness for all jivas has been expressed in one of the seminal texts of Indic Civilization, Yajur Veda: “Let all the jiva-s look towards me with a gaze of friendliness. Let me look with this friendly gaze towards all. Let all look towards each other in with this gaze of friendliness.”<sup>21</sup>

The insight expressed in this text is representative of cosmic vision where all enmity is dissolved. It is a prayer invoking the emotion of mutual friendliness in all the jivas of the universe. In Buddhism also the significance of friendliness has been emphasized in a forceful manner. In Buddhist *dharma* tradition *karuna* (compassion) and *maitri* (friendliness) are considered two cardinal virtues for realization and attainment of salvation (*nirvana*). The text and discourse of Sri Guru Granth Sahib follows these glorious traditions of Indic *dharma* traditions. As a matter of fact the pluralism of the Sikh Scripture has its roots in the non-dualistic perception of Ultimate Reality which is all-pervading. It perceives one Lord (*prabhu*) in the whole of creation. For illustration some of the verses are quoted below:

Perceive the presence of Atam and Rama in all beings.  
The perfect One is all-pervading.<sup>22</sup>  
All are in the One, and the One is in all.  
This is what the True Guru has shown me.<sup>23</sup>

O my brethren! Do not be deluded by any doubt.  
 The Creator is in the Creation, the Creation is in the Creator,  
 Totally pervading and permeating all places.  
 The clay is the same, but the Potter has fashioned it in various  
 ways.<sup>24</sup>

Obviously, the idea of Guru Arjan Dev in compiling a text like *Adi Granth* (which was later installed as a living Guru by Guru Gobind Singh and accorded the status of sacred scripture of Sikhism) was to celebrate the diversity of all faiths and mystic experiences of Saints and at the same time, to establish the fundamental unity of spirituality and faith through the scripture of *Sri Guru Granth Sahib*. In this scripture he attempted to give space to all the enlightened minds operating on the same level of spiritual vibration. The stress on the essential spiritual unity of all faiths does not mean the negation of the individual identity of other faiths. Rather it is the awareness of unity amidst apparent diversity of faiths. The Sikh Scripture gives due space to the separate identity of different religious communities along with their distinctive beliefs and practices. This awareness is portrayed in *Raga Ramkali* where Guru Arjan Dev observes:

Some call Him, 'Ram, Ram', and some call Him, 'Khuda-i'.  
 Some serve Him as 'Gusain', others as 'Allah'.  
 He is the Cause of causes, the Generous Lord.  
 He showers His Grace and Mercy upon us.  
 Some bathe at sacred shrines of pilgrimage,  
 And some make the pilgrimage to Mecñà.  
 Some perform devotional worship services,  
 And some bow their heads in prayer.  
 Some read the Vedas, and 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, he the secrets of his Lord and Master.<sup>25</sup>

In this passage the belief-systems, the religious practices and conceptual categories of the major religions (Hinduism and Islam) are placed in a composite frame of reference and the signifiers of both

the traditions used as signifiers to construct a meaning that emphasizes unity in diversity. At the same time the discourse recognizes, accepts and celebrates the religious and cultural differences. As we see, this discourse presents a counter-ideological model in the context of emergent religious fundamentalism. In a way it is confronting and opposing the reactionary ideology used as political weapon oppression. A similar semiotic strategy is at work in the following verses of Kabir: "If Allah lives only in the mosque, then to who does the rest of the world belong? According to the Hindus, the Lord's Name abides in the idol, but there is no truth in either of these claims. O Allah! O Ram! I live by Your Name. Please show mercy to me, O Master. The God of the Hindus lives in the southern lands, and the God of the Muslims lives in the West. So search in your heart look deep into your heart of hearts; this is the home and the place where God lives."<sup>26</sup>

The invocation of Allah and Rama by Kabir is most significant from the perspective of understanding and acceptance of the diversity of faiths. Allah and Rama are prime symbols of two Islam and Hinduism. Kabir is attempting to transcend the theological barriers of the belief-systems associated with these symbols to make them the representations of one Supreme Being/Ultimate Reality. It lays the foundation of genuine interfaith dialogue at Philosophical level where the theological particularities of diverse faith are dissolved. In fact the efficacy of interfaith is intimately connected with the issues of particularity and universality of faiths. From this perspective a meaningful dialogue can be initiated not only at interfaith level but even at inter-civilizational level. It is the context in which the following statement of Kabir in Rag Prabhati can be gainfully interpreted: *bed kateb kabo mat jbuthe jbutha jo na bicarai.*<sup>27</sup> (Do not say the Vedas or the sacred Books (of Islam, Christianity etc.) are false, false are the people who do not contemplate on them). This philosophical vision of cosmic consciousness is the trade mark of the ideology of Sikh Scripture. The following famous verse of Kabir demonstrates the liberating force of this cosmic vision in metaphysical idiom: "First, Allah created the Light; then, by His Creative Power, He created all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad?"<sup>28</sup>

Interestingly the existential situation of the medieval Indian society, in which the text and discourse of Sri Guru Granth Sahib participates, is very much similar to our present times. There is a plurality of contending religious beliefs and practices represented by various sects of Hinduism, Jainism and to some extent of Buddhism. The socio-cultural reality is reflective of these plural world outlooks.

Presently, we are concerned with the study of Sri Guru Granth Sahib. We will be studying the models of inter-faith dialogue and understanding provided by the saints and gurus in this Holy Scripture. In this connection I would like to quote a very significant passage from Sri Guru Granth Sahib. In *Rag Ramkali*, Guru Arjan Dev says in a mood of prayer:

Be kind and compassionate to me, O Creator Lord.  
Bless me with devotion and meditation, O Creator.  
Says Nanak, the Guru has rid me of all doubt.  
Allah and Parbrahm are the same.<sup>29</sup>

Allah and Braham are the prime signifiers of the two religious traditions (the Muslim and the Hindu). The discursive strategy of the text of Sri Guru Granth Sahib here is of inclusivism. By indicating the spiritual unity/oneness of these signifiers, peaceful co-existence and communal harmony is emphasized. Such a unifying consciousness emerges only in an atmosphere of inter-faith dialogue and understanding. This is precisely the ideological position of the Gurus, Saints and Sufis whose compositions have been included in this sacred text.

In the above passage the belief-systems, the religious practices and conceptual categories of the major religions (Hinduism and Islam) are placed in a composite frame of reference and the signifiers of both the traditions used to construct a meaning that emphasizes unity in diversity. At the same time, the discourse recognizes, accepts and celebrates the religious and cultural differences. In this manner, the text tries to resolve the outward/manifest differences of the two traditions and emphasize the essential unity of divine experience. We can find no better example of inclusiveness and harmony than this.

One of the important aspects of the Sri Guru Granth Sahib is its all-embracing character. Apart from the compositions of the founders

of Sikh faith it includes hymns and couplets of Saint-Poets rendered in their own language and idiom were so dovetailed as to find a complete correspondence with themes or motifs in the compositions of the Sikh Gurus. When we look at the discourse of Sri Guru Granth Sahib, we find that its language is predominantly metaphysical. It employs the conceptual terms and signifiers of the various religious and philosophical traditions to construct its meaning and message. Its message relates to the final meaning of human existence as well as to the socio-cultural concerns of humanity. It also provides us significant insights to construct a model for engaging in an inter-faith dialogue and understanding, which is the urgent need of contemporary reality.

Another important feature of the Sikh Scripture is that the conceptual terms of various faiths relating to their beliefs and practices are present in its textual space. In contemporary idiom these elements of the text function as its inter-text. Although most of the conceptual terms used here belong to the dharma traditions of Indic Civilization but the terminology of one of the prominent faiths of Abrahamic Civilization, Islam (along with Sufism) is also present in its intertextual space. In fact this is the space where the discourse of Sri Guru Granth Sahib enters into a dialogue with these diverse traditions.

In the compositions of the Scripture this interfaith dialogue mostly takes the form of a meditative reflection on the beliefs and practices. With the exception of ‘Siddha Gosti’, a long poetic composition of Guru Nanak, where interfaith dialogue is constructed in the form of a conversation between Guru Nanak and the Siddhas, the contending parties of the dialogue are mostly absent in the discourse of Gurbani. But this absence of the contending parties of the dialogue does not affect the inherently positive attitude of the authors of text towards the true essence of their faith. In fact the pluralistic thinking and inclusive approach of the authors of the Scripture is the vantage point of these interfaith meditations which accepts the validity of alternate paths to one Supreme Reality.

Accepting the spiritual core of diverse faiths they respond to their philosophical suppositions and ritual practices in a dispassionate manner. Their critique of these faiths, if any, is not directed at the

spiritual core of these faiths. It only confronts the empty formalism and meaningless ritual practices of these faiths. There is always a tendency to restore the true significance of these practices by redefining the symbolism involved. By way of illustration we can take a few examples. For instance, responding to the ceremony of wearing sacred thread (*janeu/yagyopavita*), Guru Nanak states in Rag Asa:

Make compassion the cotton, contentment the thread,  
Modesty the knot and truth the twist,  
This is the sacred thread of the soul:  
If you have it, then go ahead and put it on me,<sup>30</sup>

Here we find an attempt at redefining the symbolic significance of sacred thread in ethical terms. With a wonderful stroke of genius, the Guru exposes the empty ritualism involved in the ceremony, without meaning any offence. In fact this is one of the typical textual strategies of Gurbani when dealing with such ritual practices. A similar critique of empty ritualism is visible in the following verses of Kabir in Rag Asa: “The Malini (gardener) is plucking off the leaves, there is life in each and every leaf, but that stone idol, for which she tears off those leaves - That stone idol is lifeless. The Malini is mistaken in this manner. The True Guru is the Living Lord. Brahma is the leaves, Vishnu the branches, And Shiva is the flowers. When you break these three gods, whose service are you performing?”<sup>31</sup>

The dialogic situation depicted in this verse is representative of two contending faiths of Medieval Bhakti Movement, namely the Saguna Bhakti and the Nirguna Bhakti. Committed to the ideology of Nirguna Bhakti, Kabir speaks from the position of all-pervading formless Supreme Being (*nirguna nirakar Brahman*) and tries to show the emptiness of the ritual formalism practiced by the proponents of Saguna Bhakti. But there is no outright rejection of the beliefs and practices of the contending faith. Prof. Shashi Bala observes, “There are innumerable references in the Holy Scripture about the contemporary nomenclature of religious texts, modes of worship etc. This mention is inevitable being the necessity of communicating their own religious experience which could have been easily accessible to the masses through the prevalent idiom. Guru Nanak and the other spiritual

composers of the scripture were fully acquainted with the religious texts of all contemporary traditions and the ways of living of the followers of those traditions.<sup>32</sup> A similar situation of interfaith dialogue is presented in the following oft-quoted composition of Guru Nanak in Rag Dhanasri:

Upon that cosmic plate of the sky,  
 The sun and the moon are the lamps.  
 The stars and their orbs are the studded pearls.  
 The fragrance of sandalwood in the air is the temple incense,  
 And the wind is the fan. All the plants of the world are  
 The altar flowers in offering to You, O Luminous Lord.  
 What a beautiful Aarti, this is! O Destroyer of Fear,  
 This is Your Ceremony of Light.  
 The Unstruck melody of the Shabad is  
 The vibration of the temple drums.  
 You have thousands of eyes, and yet you have no eyes.  
 You have thousands of forms,  
 And yet you do not have even one.  
 You have thousands of Lotus Feet,  
 And yet you do not have even one foot.  
 You have no nose, but you have thousands of noses.  
 This Play of Yours entrances me.  
 Amongst all is the Light-You are that Light.  
 By this Illumination, that Light is radiant within all.  
 Through the Guru's Teachings, the Light shines forth.  
 That which is pleasing to Him is the lamp-lit worship service.<sup>33</sup>

In the real sense of the term, this composition is a sort of an interfaith dialogical response to traditional Aarti from the perspective of cosmic vision of Ultimate Reality shared by authors of the Sikh Scripture. According to hagiographical accounts these verses were composed by Guru Nanak at the time of his visit to Jagannath temple at Puri. Rabindranath Tagore was so impressed by this Aarti that he translated it into Bengali. He is also said to have called this Aarti of Guru Nanak an anthem for whole of the universe. This Aarti enhances the meaning and significance of a traditional ritual practice performed at temples.

The Sikh Gurus and Saint-Poets of the Scripture are well acquainted with the prevalent belief-systems and ritual practices of the Sanatan dharma as well as its philosophical traditions. They respond to these issues from the insider point of view as most of them, if not all, were born into Hindu families. Therefore in spite of their ideological differences their critiques of these ritual practices are not those of the outsiders. There is always an honest urge to understand them and dialogically respond to them in the context of their core philosophical concerns without a trace of condemnation. The issues of this interfaith dialogue are mostly related to the essential spiritual core of *dharmā* and its cardinal ethical values. They attempt to provide new symbolic interpretation to these practices by placing them in a broad philosophical context. This is also in tune with the textual strategy of Upanishads, where ritual practices like Ashvamedha Yajna are interpreted in the light of cosmic symbolism in a similar manner.

Here are some more such examples where the authors of Gurbani try to interpret outward religious behavior in ethical terms to place them in their global vision dharma. For instance Guru Ramdas in Rag Sarang states: "Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their chanting beads - they are the most excellent people. Those who take the Way as their loincloth, and intuitive awareness their ritualistically purified enclosure, with good deeds their ceremonial forehead mark, and love their food - O Nanak, they are very rare."<sup>34</sup> According to Guru Nanak it is only the act of meditation on the Supreme Truth and the true essence of Atam (Self) which liberates us and not the ritual actions.<sup>35</sup> "The truly learned scholar (pandit) is the person who instructs his own mind. He searches for the Lord's Name within his own soul. He drinks in the Nectar of the Lords Name. By the words of wisdom of such a pandit, the whole world lives."<sup>36</sup>

In the similar vein, the discourse of Gurbani confronts the beliefs and practices prevalent in the Muslim community of India. Although the dialogic position of the most of the composers of Gurbani, in this context is that of an outsider but the pluralist its attitude keeps the outsider self in check. In the same dispassionate manner the Gurus

and Saint-Poets respond to the empty ritualism of the followers of Islam and their hypocrisy in daily life. In Rag Majh Guru Nanak states: "There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the Name of God. Let the fourth be good will to all, and the fifth the praise of the Lord. Repeat the prayer of good deeds, and then, you may call you a Muslim."<sup>37</sup> Here the ethical values of truthfulness, honesty, charity, good will and praise of the Lord are associated with daily prayers (*navaz*) to be offered five times a day by devout Muslims. Here, the focus is on ethics of conduct rather than on formal ritual activity. Similarly the hypocrisy of religious functionaries is exposed in the discourse of Gurbani: "Becoming judges, they sit and administer justice. They chant on their *tasbi* rosary), and call upon God. They accept bribes, and block justice. If someone asks them, they read quotations from their books in support of their arguments."<sup>38</sup>

In another significant passage of such interfaith dialogic discourse all the leading hypocritical functionaries of different faiths (Qazi, Brahman and Jogi) are mentioned together and subjected to severe criticism on account of their corrupt practices: "The Qazi tells lies and eats 'filth' (filth refers to fruits of corrupt practice); the Brahmin kills and then takes cleansing baths. The Yogi is blind, and does not know the Way. The three of them devise their own destruction. He alone is a Yogi, who understands the Way. By Guru's Grace, he knows the One Lord. He alone is a Qazi, who turns away from the world, and who, by Guru's Grace, remains dead while yet alive. He alone is a Brahmin, who contemplates God. He saves himself, and saves all his generations as well."<sup>39</sup>

The most interesting aspect of interfaith dialogue in Sri Guru Granth Sahib is related to the transcendent and immanent aspects of Reality. Transcendence of the Supreme Being (God, Allah) is typically an Abrahamic theological concept. According to it God is the formless Supreme Being, wholly different from material universe and beyond its physical laws. He is said to be the creator and controller of the universe but he remains outside of his creation. He communicates with humanity through his messengers (prophets). The idea of

Immanence of the Supreme Being is quite opposite to the above idea of Transcendence. According to it the Supreme Being is said to be fully present in the beings and the material universe. It also corresponds to the idea of pan-theism. The typical instance of the concept of immanence of Supreme Being/Ultimate Reality is found in Hindu tradition along with its philosophical systems. But there is an effort to harmonize the two opposing concepts in the global concept of Brahman variously expressed as *para/apara* and *nirguna/saguna*. Sikhism also subscribes to this view at philosophical level. Prof. N. Muthu Mohan observes, “Sikhism proposes an integrative monotheism. It does not accept the classical oppositions found in the history of religions such as God and world. Transcendence and immanence, nirguna and saguna, one and many, creator and created.”<sup>40</sup> Guru Arjun in Rag Asa says:

“Wherever I look, I see that One Lord alone. Deep within each and every heart, He Himself is contained. He Himself is the sun, and the rays emanating from it. He is concealed, and He is revealed. He is said to be of the highest attributes, and without attributes. Both converge onto His single point. Says Nanak, the Guru has dispelled my doubt and fear with my eyes, I perceive the Lord, the embodiment of bliss, to be everywhere.”<sup>41</sup>

As an illustration a few more verses from the text of Gurbani can be quoted: “From His state of absolute existence, He assumed the immaculate form, from formless, He assumed the supreme form.<sup>42</sup>... He Himself is formless, and also formed; the One Lord is without attributes, and also with attributes.<sup>43</sup>... He possesses all qualities; He transcends all qualities; He is the Formless Lord. He Himself is in Primal Samadhi.<sup>44</sup> The discourse of Gurbani posits the idea of Ultimate Reality which is both transcendent and immanent at the same time. In its response to Islam it attempts to assimilate the monotheistic idea of personal transcendent God into its fold in an inclusive manner. This interfaith dialogical response is beautifully expressed in the discursive universe of Sri Guru Granth Sahib. For instance in Rag Ramkali Guru Nanak states: “He Himself is near at hand, and He is far away. He Himself is all-pervading, permeating everywhere,”<sup>45</sup> Again in the same Rag, “Your Light is prevailing everywhere. Wherever I look, there I

see the Lord.<sup>46</sup> Still again In Sri Rag. Guru Nanak states, “He Himself is near, and He Himself is far away; He Himself is in-between. He Himself beholds, and He Himself listens.”<sup>47</sup> The terms used for transcendence and immanence are taken from spoken idiom *nerai* (near) *duri* (far away) for ease of communication. These efforts at synthesizing of opposing concepts relating to two different Civilizations reflects the spirit of renaissance ushered by medieval Bhakti movement. In this context the following verses from Dasam Granth are most relevant: *kabu veda rita, kabu tasion viparita; kabu triguna atitakabusar gunas meta ho.*<sup>48</sup> (Somewhere you work in accordance with Vedic rites and somewhere quite opposed to these; Somewhere you are devoid of the three attributes and somewhere you are present with all these attributes). The spirit of this synthesis is reflected in the underlying unity of all faiths in another verse of Guru Gobind Singh: “The temple and the mosque are the same, the *puja* and the *namaṣ* are the same, all men are the same; it is through erroneous judgment they appear different ... All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water... let no man, even by mistake, suppose there is a difference.”<sup>49</sup>

In ‘Siddha Gosti’ composition of Guru Nanak we find an excellent example of interfaith dialogue. Composed in conversational style, it is a poetic rendering of dialogical exchange of views between Siddhas (the ascetics or Jogis) and Guru Nanak. It is comparatively a long composition containing 73 poetic stanzas, the main theme of which relates to two divergent world views - the Siddha and the Gurmat world views. “The text itself does not provide any clue as to the time and place of its composition, though it is generally placed in the last years of Guru Nanak’s life when he had finally settled down at Kartarpur,”<sup>50</sup> Prof. Dharam Singh observes, “Guru Nanak’s Sidha Gosti as we find it included in the scripture, is a sort of spiritual dialogue between Guru Nanak and the Siddhas on the Sikh philosophy of life vis-à-vis the philosophy of yoga. Throughout the long-drawn dialogue, the serenity and sobriety is retained and the aim is to realize the truth. Guru Nanak is of the view that it is only through meaningful dialogue that truth can be arrived at. It is also this sort of attitude which modern mind must cultivate so as to resolve most of the socio-political and

inter- and intra-community problems.”<sup>51</sup>

The composition begins with an invocation to Supreme Being and a Sants): show of reverence for the assembly of the learned (the Siddhas and the Sants)

The Siddhas, sitting in their traditional posture, formed an assembly shouted, ‘Salute this gathering of Saints.’ I offer my salutation to the One who is true, infinite and incomparably beautiful. I cut off my head, and offer it to Him; I dedicate my body and mind to Him. O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction.”<sup>52</sup>

This invocatory piece also contains an indication of the central theme of the composition in the following statement: *kia bhaviai saci suca hoi, saca sabada binu mukati na koi.* (What is the use of wandering around? Purity comes only through Truth. Without the True Word of the Shabad, no one finds liberation.)<sup>53</sup>

The attitude of reverence for the contending party (the other) of the dialogue, as expressed here, is a traditional convention of our Indian culture. It creates an appropriate atmosphere congenial to interfaith dialogue where differences of opinion in matters of beliefs and practices are sought to be clarified and resolved if possible. Such an interfaith dialogue, if conducted with good will and honesty, can provide an excellent opportunity to understand each other’s philosophical positions and theological assumptions better. It is a win-win situation for both parties.

The Siddhas initiate the dialogue with some preliminary queries addressed to Guru Nanak regarding his personal life, his source of knowledge and his Guru, to which the Guru responds in a polite manner. And then the Siddhas ask a pertinent philosophical question: “The world is said to be an ocean which is treacherous and impassable; how can one cross over?” The answer is also forthcoming- “As the lotus flower floats untouched upon the surface of the water, and the duck swims effortlessly through the stream; with one’s consciousness focused on the sabda (Word/vehicle of liberative knowledge), one crosses over this terrifying world-ocean. Nanak, chants the Name (of the Lord). One who lives alone, as a hermit, enshrining the One Lord

in his mind, remaining unaffected by hope in the midst of hope and sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave."<sup>54</sup> Here the classical symbol of a lotus flower growing in water drawing its sustenance from the mud below and yet remaining untouched by it has also been used to illustrate the point that man can live a detached life in this world and realize the Supreme Lord by enshrining His Name in his heart. So has been the symbol of the duck swimming in water without wetting its wings.<sup>55</sup>

In this composition the true spirit of interfaith dialogue is maintained in accepting the validity of Truth possessed by the contending party but its empty ritualism is not tolerated either. In a polite manner Guru Nanak is able to show the hollowness of certain ritual practices using the conceptual terminology of Siddha world view and way of life. Guru Nanak's views become apparent, not only in his condemnation of external symbols, empty rituals and life of renunciation but also in many other ways. According to Guru Nanak meditating on the unchanging Truth (the Name or essence of Supreme Being) and living a life of detached attachment is the only way to real liberation.

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2. Note: In common parlance the discourse of Sri Guru Granth Sahib is referred to as Gurbani. While the term Sri Guru Granth Sahib is mostly used in the scriptural sense, it is more appropriate to use Gurbani in the discursive sense of the term.
3. ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥ ਭਾਲਿ ਰਹੇ ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ॥ Sri Guru Granth Sahib, 661.
4. Dharam Singh, "The Sikh Spirit and the Global Society. (Keynote Speech) in *Understanding Sikhism Research Journal*, January June 2005, Vol. 7. No.1.
5. Dr. Kazi Nurul Islam is Professor and Chairman of the Department of World Religions and Culture at the Dhaka University in Bangladesh. His paper on Sri Guru Granth Sahib a Model for Interfaith Understanding is posted on the website -

- <http://www.sikhchic.com/faith/>
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  7. Sri Guru Granth Sahib, 1192.
  8. Encyclopedia of Sikhism, vol. I, Punjabi University, Patiala, 1995, pp. 312-13.
  9. The Rigveda itself indicates that Truth is one एकं सद्धिप्राबहुधा वदन्त्यग्निममातरिश्वानमहुः (*ekam sad vipra babudha vadanti agnim yamam matariswanam abuh*) (Rigveda Samhita 1.164.46) (meaning Truth is one, but the learned refer to it in different names like Agni, Yama, Matariswan). But the concept that there is a single Parabrahman and that all Gods are its forms, is more clearly Visible towards the Vedanta (Upanishads). Its implications can be seen in later sections, especially when we discuss Darshanas and Puranas. See, [www.hindupedia.com](http://www.hindupedia.com)
  10. येयधामांप्रपद्यन्ते तांस्तथैवमजाम्यहम् समवर्भानुवर्तन्तेमनुष्याः पार्थसर्वशः ४/११ Bhagavad Gita 4:11.
  11. Sri Guru Granth Sahib, 25.
  12. Dasam Granth
  13. ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ॥ Sri Guru Granth Sahib, 853.
  14. Ibid, 343
  15. Ibid, 223.
  16. ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚਾ ਸੋਇ ॥ Ibid. 45.
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  18. ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ॥ ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੋਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥੨॥ ਸਭੁ ਕੇ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰਹੈ ਵੁਠਾ ॥ ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥ Ibid, 97.
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  21. . मित्रस्यमाचक्षुषासर्वाणिभूतानिसमीक्षन्ताम  
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  50. <http://www.thesikhencyclopedia.com/> 51
  51. Dharam Singh. "The Sikh Spirit and the Global Society' In Understanding Sikhism Research Journal, January - June 2005, Vol. 7, No. 1. 52
  52. ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੇ ॥ ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੇ ॥ ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥ ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥੧॥ Sri Guru Granth Sahib, 938.
  53. Ibid, 938.
  54. ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ ॥ ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੇ ॥ ਆਪੇ ਆਪੇ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥੪॥ ਸਾਚੁ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮ ਮੁਰਗਾਈ ਨੇ ਸਾਣੇ ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ ਰਹਹਿ ਇਕਾਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਹਿ ਨਿਰਾਸੇ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ ॥੫॥ Ibid, 938.
  55. <http://www.thesikhencyclopedia.com/>

## BHAGAT DHANNAJI

PRINCIPAL PRABHJOT KAUR\*

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*Bhagat* Dhanna ji was born in the village Dhuan in Tonk area of Rajasthan, in north west India in the year 1416, in a Jat family. He got initiated from Swami Ramanand in Kashi, the present-day Varanasi, which was a high seat of learning in those times. He was a man of high moral values who believed in doing things with his own hands. By profession, he was a farmer. Basically, a simple, innocent man, he was fond of the company of saintly people whom he would serve with childlike faith and devotion.

Bhai Kahan Singh Nabha, the respected author of Gurshabad Ratnakar Mahan Kosh, the Sikh encyclopedia, is of the opinion that *Bhagat* Dhanna was initially an idol worshipper, but as he became more enlightened, he realized that it was not proper to worship the idols. A legend in Indian tradition says that once with a childlike innocence *Bhagat* Dhanna implored a stone idol to take milk from his hands, otherwise he will not eat anything. It is said that looking at the firm resolve of a true devotee, the milk was consumed. This legend finds mention in the poetry of Bhai Gurdas, who has referred to many prevalent stories from Hindu mythology, just to bring home certain points so as to make the common man understand the spiritual truths through his familiar medium, even though the authenticity of the story may be not confirmed.

Guru Arjan Dev ji, in one of the *sabads* in Rag Asa on page 487, relates how *Bhagat* Dhanna was initiated into *Prema bhagati* (devotional Love). Guru Sahib says, listening to the inspiring stories of *Bhagat* Namdev, *Bhagat* Kabir, *Bhagat* Ravidas, and *Bhagat* Sain; *Bhagat* Dhanna

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ji was motivated to be follow their path. So he put himself wholly into deep meditation and as a result the fortunate Dhanna had a direct communion with God:

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥  
ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥  
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥ ੧ ॥  
ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥  
ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥ ੨ ॥  
ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥  
ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥ ੩ ॥  
ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥  
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥ ੪ ॥ ੨ ॥

(ਪੰਨਾ ੪੮੨)

*Namdev's mind was fully absorbed in the devotional worship of the Cherisher of the world, As a result the calico printer who was worth half a shell became worth millions.*

*Kabir abandoned weaving and stretching the threads and was absorbed in the love of the lotus feet of the Lord, as such a lowly weaver became an epitome of excellence.*

*Ravidas used to carry the dead cows everyday and had renounced the love of Maya. He would be in the company of saintly people and became popular there and was fortunate to have a blessed vision of the Lord.*

*Sain the barber, who did menial work in the village became popular in every home. The Supreme Lord dwelt in his heart and was counted among the devotees.*

*Listening to the stories of the saintly bhagats (like Namdev, Kabir, Ravidas, and Sain) Dhanna started worshipping God with deep devotion, as a result of which fortunate Dhanna had a vision of the Lord of this earth.*

Here the fifth Guru, Guru Arjan Dev ji, clearly tells us how Bhagat Dhanna was motivated to be devotee of the Supreme. We don't get any evidence of Bhagat Dhanna being an idol worshipper either from his own compositions or from any other composition in Guru Granth Sahib. All the three *sabads* (two in *raag Asa* and one in *raag Dhanasari*) of Bhagat Dhanna ji, that find place in Sri *Guru Granth Sahib*, speak of

his pure selfless loving devotion for the Lord:

In one of his Sabads, Dhanna ji advises the devotees to be under the benevolent care of God, who is there to look after everyone. Even the needs of a worm lying encased in a stone from where it cannot come out, are taken care of by God.

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ ॥  
ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥  
ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ ॥ ੧ ॥  
ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥  
ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥ ੨ ॥  
ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੇ ਮਾਰਗੁ ਨਾਹੀ ॥  
ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੁ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ ॥

(ਪੰਨਾ ੪੮੮)

*O my consciousness, why don't you remember the Merciful One,  
You should not know anyone else.*

*You may run around the whole world, whatever happens, happens as  
per the Will of the Creative One.*

*In the water of the womb of the mother, He created human body with  
ten doors. Such is the Master that He gives it sustenance even in the  
fire (heat) of the womb*

*A worm lying hidden in the stone knows not how to come out, still  
God sustains it. O Dhanna, don't be afraid you will be taken care of  
by Him in the same way.*

In another of his *sabads*, Bhagat Dhanna demands as a matter of right from God, as one would demand from a father, all the basic necessities of life:

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥  
ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥  
ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥ ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥  
ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥ ੧ ॥  
ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥ ਇਕ ਤਾਜਨਿ ਤੁਚੀ ਚੰਗੇਰੀ ॥  
ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥ (੬੯੫)

*O Lord of the earth, I worship You, the arranger of the affairs of  
those who do Your devotional worship.*

*I beg of you to give me pulses, flour and ghee in abundance,  
My mind shall be pleased to get all this.*

*I also beg of You to give me shoes, nice clothes and grains of seven kinds.*

*I also ask of you to give me, milch cow and buffalo, and also a fine horse from Turkestan, (Turkey)*

*Your Dhanna also asks for a good virtuous wife (to take care of the home.)*

Bhagat Dhanna asks for all these necessities as a matter of right because he believes, he belongs to God who arranges everything for His devotees.

In spite of all the evidence of *Bhagat Dhanna* being a true devotee of God, some people even today tend to believe that he was an idol worshipper. We should refrain from believing anything that is not supported by evidence from *Gurbani*. *Gurbani* authenticates that *Bhagat Dhanna* served God with childlike innocence.

ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ॥

(ਪ. ੧੧੯੨)

*Dhanna served God like an innocent child.*

No doubt, he could win the Love of the Lord by innocent service and Love and not by worshipping the idols.

Another inference that one could easily draw from Dhanna's life is to lead a happy, contented life by aspiring and praying for the basic necessities of life Dhanna Bhagat and his life style is a role model for modern people involved deeply in consumerist culture and suffering from several bodily and psychic maladies and polluting the environment as well and making life unlivable for other species as well on this planet.

□

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ ॥  
ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ॥  
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ. ੬੩੭

## NATIONAL MOVEMENTS AGAINST THE BRITISH RULE

ASHOK SINGH BAGRIAN\*

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### ABSTRACT

In the struggle of for Independence of India, Jallianwala Bagh incident has a unique place. As we all know that the gathering there cut across the political and or communal divide. It was symbolic of united India versus the foreign rule. Another aspect which has not been given due place in history is that Jallianwala Bagh represents the State (Punjab) in British Empire. Punjab was the only State which the Britishers had to the fight to last to annex. All other states were duped or manipulated and taken over. In the British rule of 200 years over India and Punjab was its part for less than half, i.e. 1849 – 1947. It was Punjab where the maximum anti-British activities took place. Another significant fact of the history is the link between Punjab and Bengal that the INA (Indian National Army) initially started by a Sikh (Gen Mohan Singh) and later taken over by a Bengalis (Ras Bihari Boss and Subhash Chander Bose).

The INA trials, the stories of Subhas Chandra Bose (“Netaji”), as well as the stories of INA’s fight during the Siege of Imphal and in Burma were seeping into the glaring public-eye at that time. These, received through the wireless sets and the media, fed discontent and ultimately inspired the sailors to strike. In Karachi, revolt broke out on board the Royal Indian Navy ship, HMIS Hindustan off Manora Island. The ship, as well as shore establishments was taken over by mutineers. Later, it spread to the HMIS Bahadur. A naval central strike committee was formed on 19 February 1946, led by M. S. Khan and

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Madan Singh. The next day, ratings from Castle and Fort Barracks in Bombay, joined in the revolt when rumours (which were untrue) spread that HMIS Talwar's ratings had been fired upon. (<https://en.wikipedia.org>)

Yet another fact of the History that when Subash Chander Bose left India, it was Sardul Singh Cavasher, who played a major role in Neta Ji's escape. As a youngster I saw a cartoon in Urdu Newspaper showing a parrot in a cage. The parrot has face of Sardul Singh Caveeshar, the line below read – *Bol Mian Mithu Subbash Kahan Gaye*.

This paper is intended to be a critical survey of the Indian National Movement through the unity of the Hindu, Muslim and Sikhs against the British Government.

In its initial days of 1885, when Indian National Congress (INC) was formed, its main agenda was to bring together a group of educated individuals on a common platform to influence policymaking rather demand independence from British rule. Therefore, in the first three decades of its existence, the Congress was only an elite organization dominated by English-educated, urban middle-class Indians. The early phase of Indian Nationalism with respect to Indian National Congress was also known as Moderate (Naram Dal) Phase (1885-1905) and among the liberal leaders, the most prominent were Firoz Shah Mehta, Gopal Krishna Gokhale, Dada Bhai Naoroji, Ras Behari Bose, Badruddin Tayabji, etc. The moderate leaders had full faith in British Government and adopted the path of Protest, Prayer and Petition. But in 1907 INC split into another group known as Extremist faction (Garm Dal) and the leader of this group was like Dadabhai Naoroji, Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Gopal Krishna Gokhale etc. It is worth mentioning that they had no political ideology but a keen desire to free the country from British rule. Gradually INC became a full-fledged political party and a group of nationalists where leaders of different temperaments belonged to different religions stood together for the cause of gaining Independence from the British rule. These leaders were not only from different religion but of different personalities also.

Dr Zakir Hussain, an educationist and nationalist from

Hyderabad, who was elected Vice- Chancellor of Jamia University at the age of 29 years, and later Vice-Chancellor of the Aligarh Muslim University in 1948, Khan Ahdul Ghaffar Khan, who founded an organization of non violent revolutionaries, Maulana Abul Kalam Azad, who Joined INC during Swadeshi Movement and president of Khilafat Committee, who Presided over the Congress Special Session at Delhi in 1923, to become the youngest President, Madan Mohan Malaviya, a moderate leader and a lawyer by profession, Muhammad Iqbal, a renowned poet and a lawyer by profession, Sardul Singh Cavicasher, a renowned Sikh and supporter of Mahatma Gandhi's National movements. Vallabhbhai Patel, social reformer from Gujarat, popularly known as Sardar Patel, all joined together for this cause.

It will not be wrong if we say that in the beginning of 1910, Congress became a group of revolutionaries rather than a political party. Therefore, we can say that all the National movements that started in India to free it from the clutches of British Jaws, majorities of their leaders were directly or indirectly from Congress Party. For instance the Swadeshi movement started by Lokmanya Bal Gangadhar Tilak, consisted of Bipin Chandra Pal, Lala Lajpat Rai, V. O. Chidambaram Pillai, Sri Aurobindo, Surendarnath Banerji, Rabindranath Tagore. The First World War started in the year of 1914 and this war was fought among the nations of Europe to get colonial monopoly. When the Great War started the British Government made a request to the Indian leaders to help the British in their time of crisis. Indian leaders agreed but they put their own terms and conditions i.e. after the war was over, the British government would give Constitutional (legislative and administrative) powers to the Indian People. The steps taken by the British government during this War I created unrest among the Indian people because Govt had taken huge loans from different institutions to meet the war expensive which they had to repaid. For this purpose they increased the taxes and started collecting the revenue forcefully. The people of India were already living in miserable conditions, resulting people's revolt against the Govt and they had to face protest from the society and this was the basic point from where the National Movement started because the *Naram Dal* (moderate) and *Garam Dal* (extremist) came together in 1916 at

Lucknow Congress session. Non-cooperation movement was run nationwide against the Rowlatt Act in 1919.

Revolutionary youth turned violent and they started killing unpopular British officials, committed dacoities to finance their activities and looted arms. They established their centres in Punjab, Bengal and Maharashtra etc. Among these young revolutionaries were Khudiram Bose, Prafulla Chaki, Bhupendra Nath Dutt, Sardar Ajit Singh, Lala Hardayal, Sardar Bhagat Singh, Raj Guru, Sukhdev, Chandra Shekhar Azad, etc. They started organizing secret societies, murdered many British officers, disrupted railway traffic, engaged in organized attack on British installations. Members of the Gadar Party Lehar were also quite active outside India in 1913-14.

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥  
 ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੋਜਕ ਕਿਨਿ ਪਾਈ ॥ ੧ ॥  
 ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥  
 ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥  
*How did Hindus and Muhammadans originate?*  
*Who initiated this path?*  
*Thou maker of disputations! consider in thy mind—*  
*Who are those that shall get paradise and hell?*  
*Kazī, what strange scripture hast thou expounded?*  
*None knowing what to them has happened.*

Guru Granth Sahib, p. 477

Hindus-Sikhs-Muslims was fully prepared to make sacrifices for each other. This was the spirit between Hindus, Sikhs and Muslims before 1919. British Govt was under threat to see the unity between these communities and started to create a bad blood among them. The communities at that time had full belief in Guru Gobind Singh's sayings: "Some are Hindus and some Mohammadans, some Rafzis and some Imam Shafis, but know that they all belong to the same caste – Humanity", "Kartar or the Creator of the Hindus and Karim or Generous of the Moslems, are one; even by mistake regard them not as different", (India's Fight for Freedom, Sardul Singh Caveshar, 1934, p. 364)

There was a massive support from the world especially from Labour Party of America and American Socialist Party to the Indian

people to get it free from British slavery. For example Democratic National Convention was held in San Francisco, California. The Gadar Party sent a delegation consisting of Bishan Singh, Puran Singh and Santokh Singh to present the case of India's Independence. Delegation spoke before the Resolutions Committee, "If Turkish misrule could make Armenia fit for independence why then not India should be free after enjoying the good rule of the British? They further asserted that "if the Democratic Party can after eighteen years advocate to restore the sovereignty of the Filipinos, can it not be expected that the time has arrived when India-cultured and intelligent India – after one hundred and sixty years' of painful association with the British should completely separate from the British?" (The Independent Hindustan, 1920, page 17)

In the same meeting Executive Secretary of the 'Friends of Freedom for India' also presented the case of the India's complete freedom. Labour Party of America and American Socialist Party strongly advocated the case of India in America. Germany was openly supported Indian for spreading disturbances and throw the Britishers out of the Country. Japanese were also against the British because they was very well aware that British was doing his best to play China against Japan and its agenda was to isolate Japan from the world-politics.

Thus, the whole country was on unrest. Therefore, almost all the residents of Punjab (Hindu-Muslim-Sikh) directly or indirectly participated in the freedom fight movement of India. Indian National Congress was also quite active to throw the yoke of slavery the Indian people. Lokmanya Tilak had also started the Home Rule League in Bombay province, which was quite vigorous in the country and its slogan "Swaraj is my birth right and I shall have it" became a popular saying. After Lucknow session of INC, Tilak, Congress and Muslim came together and demanded of self government after the World War 1.

These all above movements discussed above, put the British Govt under pressure and it was necessary for the government to set an exemplary threat in the mind of Indian people, especially Punjabis who were in the forefront of the freedom struggle. The protests across the country, particularly in Punjab were originally caused by the passage

of the Rowlatt Act in 1919. The draconian act, passed to curb civil liberties of the general masses in the country, caused large scale protests throughout the country. The protests were particularly severe across Punjab.

Colonial Govt had prepared a cunning plan well before the incident to send a strong message to the public. Many officials were taken in confidence because the step being taken by the Govt perhaps was going to be one of the worst moves in the human history. Finally, British Govt had done the most heartless massacres of innocent people of Punjab. Not many people really know the fact that Hindus, Muslims and Sikhs were all part of the spate of protests in Amritsar and other cities of the unified Punjab that ultimately resulted in the massacre which took place on April 13, 1919 – dreadful tragedy of Jallianwala Bagh.

General Dyer, the man who was known as the butcher of Amritsar, oversaw the massacre involving the death of hundreds of people. He himself admitted, a few years after this massacre, before the Hunter Commission of inquiry that the mob on the occasion would have been dispersed without firing a single bullet, but he resorted to firing as “they would have come back and laughed”. Without any sign of remorse, he went on to add that had he got hold of a machine gun. They had to endure 10 minutes of firing as unarmed civilians. Witnesses report that the youngest victim was six months old, one of the oldest was 80.

After the massacre British Govt issued an apology-cum-warning circular which expressed the intention of the Govt and showed that the architect of this carnage was well-prepared under the patronage of British Govt. A circular issued by Miles Irving, Deputy Commissioner, Amritsar on April 18, 1919 and published in the ‘Report of the Punjab Sub-Committee of the Indian National Committee’, Vol 2, 1920, p. 119, is reproduced below:

“Ignorant and wicked people have circulated false rumours and it is the intention of the Government that real facts be not known. It is necessary for Government that no such false rumours should get circulated. It is desirable that information regarding all such ridiculous

news be at once communicated to the Deputy Commissioner so that he may be able to contradict false news and promulgate the correct news.

The real facts regarding the incident that took place on Sunday in the city of Amritsar are as follows:-

“The General Sahib had issued a proclamation that no gathering should assemble without his permission, no meeting be held and no procession take place. The General Sahib and myself went in person to the city and warned the residents of the city by beat of drum, that, in case any meeting was held it would, if necessary, be dispersed by means of bullets. Disregarding this order of the General Sahib, some ill-wishers of the Government arranged for a meeting, and induced many persons to attend the meeting by false pretences and gave out that a Diwan would be held there. But the people were not informed of the danger in going there.

About 5 p. m., the General Sahib, with about fifty Indian troops, went to the spot. There was no European soldier with him. Seeing the soldiers, the people showed an attitude of defiance. On this, the order to fire was given with the result that many were wounded and many killed.

The Government is sorry that some innocent persons were seduced by wicked people to go there and got killed. But everyone should bear in mind that obedience to the order of the General Sahib is obligatory, and that the General Sahib will not, in future put up with any kind of unrest.”

Miles Irving,

Deputy Commissioner, Amritsar Distt

Dated 18th April, 1919

During this emergence, unity showed by the Hindu-Muslim-Sikh had created a new history in the northern reign of the country. This unity was a great to jolt the British government and it was a sign of danger for British Empire. Under these circumstances, to maintain their imperial rule, Govt had executed their lethal policy of ‘divide and rule’. The people of the country who were harmoniously living without any religious contradiction was being scattered on the name of religion by the British. Misconception was being created between

these communities. It will not be wrong to say that British had governed India through 'divide and rule,' policy. But the unity of the people was still alive. To prove this an example can be given in the course of Shaheed Udham Singh, who had killed General Dyer in London in 1939. When he went to London bearing a false name – Mohammed Singh Azad – was really important. Mohammed is a Muslim name, Singh is Sikh, and Azad means freedom. When somebody asked him that why he did this, his was message was crystal clear: "Just read my name and know why I did this."

Carnage of Jallianwala Bagh opened a new chapter in the struggle for independence of India. It makes the Indian freedom struggle one of the biggest democratic movements against British imperialism and became the best image of nationalism. It was the unity which showed by Subhash Chander Bose's Indian National Army when a slogan of harmony came from Red Fort "*Lal Qile se aae awaz, Sahgal Dhillon Shah Nawaz, Teenon ki ho umar daraz*" (Meaning – Sahgal, Dhillon, Shah Nawaz, comes the voice from the Red Fort. May the trio live long)

The role of all the sections of the Indian society made it possible to compel the British to leave India. Unity of Hindus, Muslims, Sikhs and other minority communities of the India presented a new example before the world. Such religious pluralism has been existing for many last centuries and it became difficult for British to break this bond of unity.

There is an urgent need for a similar national unity in India at present as well. Jallianwala Bagh memorial is an icon of Indianness. It stands as a memorial that impresses upon us the need for integrity, commitment and the unity of our people. The mortar of this memorial has the blood and bones of Indians. It is another interesting fact that the people, who laid down their lives in this tragic incident. May they be Hindus, Sikh, Muslims and others, they were all Indians. It was this spirit that prevailed among the masses and the leaders of the time to stand up against the atrocities of the Govt of the time. It may be worthwhile to mention that Gen Dyer exhausted all his ammo. This was a turning point which made the Britishers realize that their time to quit had come.

With this kind of spirit, people can fight any anarchy.

Long live the spirit of Jallianwala Bagh

## MENTAL HEALTH AND WELL-BEING: A PERSPECTIVE FROM SIKHISM

DR. DEVINDER PAL SINGH\*

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In the realm of mental health and well-being, various cultural and religious perspectives offer unique insights into understanding and addressing the complexities of the human mind. Sikhism, a monotheistic religion, was founded by Guru Nanak in South Asia in the 15th century. It places significant emphasis on the holistic well-being of individuals. This article explores the teachings of Sikhism regarding mental health, the interconnectedness of mind, body, and spirit, and the practical applications of these principles in fostering mental well-being.

### THE SIKH CONCEPT OF MIND, BODY, AND SPIRIT:

Sikhism views the human being as a harmonious blend of mind, body, and spirit. The holistic approach to well-being in Sikh philosophy considers these components as inseparable entities, each influencing the others. The mind, according to Sikhism, is a reflection of the divine, and maintaining mental health is essential for aligning oneself with the divine order [1-2]. Guru Amar Das proclaims:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥

*O my mind, you are the embodiment of the Divine Light - recognize your origin.*

M. 3, SGGS, p. 441

Guru Nanak emphasized the importance of maintaining a balance between the physical, mental, and spiritual aspects of life [3-4]. Sikhs believe that the mind when disciplined and focused, can transcend

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the challenges posed by the material world. Through meditation, prayer, and self-discipline, individuals can attain a state of mental equilibrium, contributing to overall well-being. Guru Nanak encourages us to train our minds in contemplation of God.

ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ॥

The Gurmukhs train their minds to contemplate the Lord, the Supreme Soul.

M. 1, SGGS, p. 18

### MEDITATION AND MINDFULNESS IN SIKH PRACTICES

One of the fundamental practices in Sikhism that promotes mental health is meditation, known as “*Simran*,” or remembrance of the divine [5]. This meditative practice involves repeating and contemplating the sacred name of the divine, fostering a sense of inner peace and tranquillity. *Simran* is a tool to silence the restless mind, promoting mindfulness and self-awareness. Guru Arjan urges us to meditate on God.

ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਰੀ॥

In meditation, remember within your mind the One Lord.

M. 5, SGGS, p. 407

Through regular meditation, Sikhs aim to detach themselves from worldly anxieties and stresses, allowing the mind to connect with the divine essence. This practice not only enhances mental focus but also serves as a coping mechanism for managing stress and promoting mental resilience.

### COMMUNITY SUPPORT AND SOCIAL HARMONY

Sikhism places a strong emphasis on community and social welfare [6]. The concept of “*Sangat*,” or community gatherings, is integral to Sikh practices, providing a support system for individuals facing mental health challenges. The sense of belonging to a community and the mutual support offered within the *Sangat* contribute to a positive mental environment. Guru Arjan proclaims the benefits of *Sat Sangat* (the True Congregation). He articulates:

ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ॥

*All peace is found in the True Congregation.*

M.5. SGGS, p. 180

Sikhs believe in the principle of “*Seva*,” or selfless service, encouraging individuals to help others in need. Engaging in acts of kindness and service not only fosters a sense of purpose but also enhances one’s mental well-being. The Sikh community’s commitment to social harmony and support creates an environment where individuals feel understood, accepted, and cared for, reducing the stigma associated with mental health issues. Guru Nanak emphasizes the importance of doing *Seva* (selfless service). He says:

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ॥

*You shall find peace, doing selfless service.*

M.1, SGGGS, p. 25

### ACCEPTANCE AND DETACHMENT

Sikhism teaches the importance of accepting the present moment and acknowledging both joys and challenges as part of the divine plan[6]. This perspective on acceptance aligns with principles of mindfulness and cognitive-behavioural therapy, emphasizing the need to focus on the present rather than dwelling on past regrets or future anxieties.

Moreover, Sikhism advocates for detachment from material possessions and ego, recognizing these as potential sources of mental distress. By fostering a mindset of contentment and humility, Sikhs aim to mitigate the impact of societal pressures and expectations on mental well-being. Guru Teg Bahadur proclaims the significance of detachment in one’s life as:

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥

*One who has forsaken all sin and corruption, who wears the robes of neutral detachment -says Nanak, listen, mind: good destiny is written on his forehead.*

M. 9, SGGGS, p. 1427

### CHALLENGES AND STIGMAS

Despite the rich teachings of Sikhism promoting mental health, challenges and stigmas persist within the community. Cultural and societal norms may contribute to the reluctance of individuals to

discuss mental health issues or seek professional help openly. Addressing these challenges requires a collective effort to promote awareness, education, and open dialogue within the Sikh community. Guru Arjan emphasizes the importance of awareness, learning and open dialogue within the community. He enunciates:

ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ ਗਾਲ ਗਲੋਹੀ॥

*O Nanak, spiritual wisdom, meditation and glorious greatness (physical and mental wellness) come from dialogue and discourse with Your Saints (experts).*

M. 5, SGGS, p. 207

In conclusion, Sikhism provides a holistic perspective on mental health and well-being, emphasizing the interconnectedness of mind, body, and spirit. Through practices like meditation, community support, and the principles of acceptance and detachment, Sikhs strive to cultivate a balanced and resilient mental state. However, challenges such as stigma and cultural norms persist, necessitating ongoing efforts to promote mental health awareness and destigmatize seeking professional help within the Sikh community. By incorporating these teachings into everyday life, individuals can strive for mental well-being while remaining grounded in the spiritual principles of Sikhism.

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## GURU TEGH BAHADUR – A MEHMA PARKASH PERSPECTIVE

G.S. KHURANA\*

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*Mehma Parkash* (Two Volumes) is a classic written in Punjabi by Sarup Dass Bhalla, eighth generation descendent of Baba Mohri, son of Guru Amar Das. His work is primarily in verse with prose written here and there. The work according to latest research work, it was compiled in 1833 Bikrami/ 1776 AD. It has been republished by the Language Department Punjab. The first volume has been published under the title “*Guru Nanak Mehma*” and it pertains to life, teachings, mission, and philosophy of Guru Nanak. Volume two is in two parts. In part I, there are 172 episodes (Sakhis) on the lives of Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev. In Part II, there are more Sakhis covering major events in the lives of Guru Hargobind, Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur and Guru Gobind Singh including one episode in prose on Banda Singh Bahadur.

In this Article we will deal with the life of Guru Tegh Bahadur as described in *Mehma Parkash*.

Guru Tegh Bahadur was the youngest son of Sixth Sikh Guru, Guru Hargobind and was born on April 1, 1621 to Mata Nanki at Amritsar. His earlier name was Tyag Mall - patience, self-control, contentment and detachment being his prominent characteristics apart from valour which he displayed during a battle with Mughal Army. It earned him the name Tegh Bahadur. He became preceptor of Guru Nanak's House on 11<sup>th</sup> August 1664 while he was at Baba Bakala where he had shifted after Guru Hargobind had made Har Rai (son of Baba Gurditta) as his successor. Tegh Bahadur remained engrossed in

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life of deep meditation for about 20 years at Bakala. Guru Harkrishan became the 8<sup>th</sup> Sikh Guru and died in childhood after an attack of smallpox at Delhi. But before his death, he ordained Tegh Bahadur at “Baba Bakala” as his successor.

“It is quite clear that by his dying prophetic words “Baba Bakala”, Harkrishan had meant his grand uncle Tegh Bahadur who had been living in the village ever since the death of his father Hargobind in 1644. Nevertheless a whole army of claimants from his collaterals had set themselves up at Bakala, each claiming himself as the eighth Sikh Guru’s successor. The chief contenders were Dhirmal and Ram Rai” (Khushwant Singh History of Sikhs, Vol I, p 67-68)

There was a clamour among the Sikh sangat for identification of true Guru and for unveiling the imposters. Mata Nanki was equally concerned about the prevailing situation. She sent for Bhai Gharia, a devout Sikh of Guru Hargobind, at Amritsar and Baba Dwarka Das, grandson of Baba Mohri and a respected figure at Goindwal by writing letters to them. They reached Bakala and were respectfully received at Bakala by Mata Nanki. They tried to persuade Dhir Mal to respect the word of Guru Harkrishan and accept Tegh Bahadur as the Guru. But it was of no avail. Thereafter, in the presence of large number of Sikhs proclamation was made and, traditional practice of anointment was made by applying Tilak on forehead of Guru Tegh Bahadur by placing a coconut and five ‘Paisa’ at his feet.

According to Sarup Das Bhalla, this ceremony was performed by Baba Dwarka Das whereas most of the historians are of the view that in the meanwhile, a Sangat from Delhi led by Dewan Dargah Mal also proceeded towards Bakala and a few prominent Sikhs went to Kiratpur from where Baba Gurditta (Grandson of Baba Budha) also joined and the traditional ceremony was performed by him on 11.08.1664 (Satbir Singh in “ਇਤਿ ਜਿਨਿ ਕਰੀ”, page 47-48)

The dissenter Dhir Mal did not reconcile to this anointment and continued with his evil designs. However, Sangat from all sides came to pay obeisance to Guru Tegh Bahadur and he advised Sikhs to remain calm.

It fell upon Makhan Shah Lobana to clear the mist and proclaim from the house top the identity of the real Sikh Guru by shouting

“Guru Ladho Re”. He was a rich merchant and used to transport by ship merchandise for the Mughal Army. In about September/ October 1666, his ship had got engulfed in a heavy storm and despite massive efforts could not reach the shore. He was a devout Sikh of the Sikh Gurus. He repeatedly recited Japji Sahib with devotion and concentration making a prayer for the safe landing of his loaded ship and vowed to present one hundred (100) Mohars (gold coins) before the Guru. His prayer was answered and his ship alongwith the crew landed safely. To redeem his vow, he went to Delhi to personally pay obeisance to Guru Harkrishan. On being informed that the real Guru was at Bakala, he along with his wife and sons reached Bakala. He was dismayed to find Dhirmal and several others posing as Sikh Gurus and accepting donations. He resolved in his mind that he will present the vowed donation only to the real Guru. He was sure that real Guru could be discovered by him by putting all the fake Gurus to test. So, he started putting two mohars before each of the fake Gurus. When he went to Dhirmal who was hoping for a huge present from the rich merchant, he presented a Siropa to the merchant. After visiting all these pretenders, he finally went to Guru Tegh Bahadur feeling if he was the real Guru, he will remind him of his promised amount of 100 Mohars. So, when he put two mohars before Guru Tegh Bahadur, he reminded and told Makhan Shah how his prayer was answered by the Guru after suffering an injury while rescuing his Ship. So how he could forget his own prayer and vow now? This episode has been described in Mehma Parkash in beautiful devotional verses by Sarup Das Bhalla. This episode exposed all the fake Gurus and declared Guru Tegh Bahadur as the real Guru. The sangat also accepted Guru Tegh Bahadur as the 9<sup>th</sup> Sikh Guru.

After the doubts having been cleared, devotees from far and near flocked to Bakala. Guru Tegh Bahadur holding Diwan, blessed one and all, by reciting Gurbani and spread the message of Gurbani, freedom of faith, truthful living and futility of rituals and superstitions. After Diwali festival, Guru Tegh Bahadur along with Makhan Shah Lobana, and some other Sikhs went to Amritsar, where the Masands in connivance with Harji had closed the doors of the Deori of Harmandir Sahib. Guru Tegh Bahadur held diwan at a nearby platform which is

now known as Gurdwara Thara Sahib. From there, they proceeded to Valla, Tarn Taran, Khadoor Sahib, Goindwal. After a short stay at these places asking visiting sangats to remain calm despite this unpleasant event at Amritsar, he made a plan to visit Malwa Area and went to Lakhi Jangal.

In *Mehma Parkash*, Sarup Das Bhalla has skipped the details of this visit in Majha area visit and has straight away jumped to Lakhi Jangal where large number of people came to pay obeisance. Dhirmal went to Aurangzeb and prompted him to intervene in what he called the dispute about Guruship. Aurangzeb sent a message to Guru Tegh Bahadur wanting to see him. Guru Tegh Bahadur was clear in mind that Aurangzeb will require him to display miracles and his intentions were of an evil nature. Guru Tegh Bahadur went to Talwandi Sabo and after a short stay went to Dhamtan (Haryana) where a Gurdwara was set up. Diwans were held and message of universal brotherhood was spread. Sikh Sangat swelled in numbers. A reference has been made to devoted service of Nand Lal who while carrying on head water filled pot had sustained injury on his head while carrying a bucket of water for the Guru. Mata Nanki blessed Bhai Moha and Lakhmir who had rendered services and were actively spreading Gurbani message for and wide in the area.

Guru Tegh Bahadur had no ill-will against any one, was fearless, and had a divine vision about present and future. He knew that Aurangzeb will press upon him to show miracles and he had set up a police post in the area where Guru Tegh Bahadur used to go hunting and also used to hold diwans. Sikhs told him about the presence of police personnel in the area to take him away but Guru Tegh Bahadur was unfazed. He told the Sikhs that he has no fear of any force and was prepared to stick to his principles, and that he was detached and free from the feelings of pain, sorrow or pleasure and that he would act according to the Will of God. Hearing such words, the Police personnel became sure that it was none else than Guru Tegh Bahadur. They asked him to surrender but Guru Tegh Bahadur told them that he had no fear of any body and was prepared to accompany them to Delhi. He joined the police force on horseback towards Delhi. Aurangzeb felt that he could ask Guru Tegh Bahadur to prove his

Guruship by showing miracles. He did ask for that but Guru Tegh Bahadur snubbed him by saying clearly that he could not be a rival to God and his faith was in the Almighty God. Aurangzeb was told that God prevailed in every object in the universe and was aware of deeds of all human beings and that only justice prevails before him and evil-doers are always punished. The conversation between Aurangzeb and Guru Tegh Bahadur has been adequately described in *Mehma Parkash* by the Author in a Poetical language.

In *Mehma Parkash*, an incomplete version has been given regarding martyrdom of Bhai Mati Das. He narrates that Bhai Mati Das was martyred separately before Guru Tegh Bahadur's martyrdom. This part of life of Guru Tegh Bahadur in *Mehma Parkash* cannot be accepted in the light of established historical fact that Bhai Mati Das alongwith Bhai Sati Das and Bhai Dayala were martyred together before Guru Tegh Bahadur after they had left Anandpur Sahib on the prayer of Kashmiri pundits.

Sikh Sangat in Eastern Part of the Country also earnestly wanted Guru Tegh Bahadur to visit their area and he visited various places. Sarup Dass Bhalla records that Sikhs were so excited about the visit of Guru Tegh Bahadur that someone prepared a throne for the Guru, a mother prepared material for Puja, another made clothes for Guru to wear, a devotee raised the height of entrance of his house to facilitate entry of Guru Tegh Bahadur on horseback. A Sikh renovated flooring of his house and everyone waited for having a glimpse of Guru Tegh Bahadur and to seek blessings to realize their dreams of well being. The author made references to characters in Ramayan, Mahabharat, Hindu gods and goddesses, Hindu pilgrimage places to highlight the divinity of Guru Tegh Bahadur. It reflects author's own knowledge and discreet acceptance of Hindu mythology.

Guru Tegh Bahadur had visited Agra, Benaras, Allahabad but in *Mehma Parkash*, the author has made references to these areas as pilgrimage centres of Ganga, Yamuna, the confluence of 'sacred' rivers and has proceeded to highlight Manakpur in Bihar where one Yogi named Malook Das was misleading people through performing rituals and biased statements about Guru Tegh Bahadur. He was reprimanded and made to realize his folly. His doubts were removed and he came

an ardent follow of Guru Tegh Bahadur.

On reaching Paryag Raj, a sacred place for being the confluence of rivers Ganga, Yamuna and Saraswati, Guru Tegh Bahadur was greeted by a large number of people eager to have a glimpse and seek his blessings (Sarup Das Bhalla in Mehma Parkash in keeping with his inclination towards gods, likened this visit of the Guru to the legendary visit of Lord Krishna to Kurukshetra, thus showing his preference for Hindu mythology. According to Mehma Parkash, Guru Tegh Bahadur alongwith Sikhs also had ablutions in the waters of the sacred place. It is further recorded that Mata Nanki and Mata Gujri also came there and out of motherly love, Mata Nanki asked for the pleasure of having a grandson. Leaving them in a house arranged by the “Raja” (ruler of the area) there, Guru Tegh Bahadur went to Benaras where various Pandits came to pay respect. Guru Tegh Bahadur, recited Gurbani removed their doubts and prejudices about rituals and emphasized purity of thoughts and deeds Sangat of Jowanpur came there which included a devout Sikh named Gurbax. He used to recite kirtan and spread message of Gurbani at Jowanpur and surrounding areas. Guru Tegh Bahadur blessed him and held a Diwan at his place.

Another ardent follower Phago (popularly known as Chacha Phago) was living in Sarsram. Sure that his devotion will bear fruit to welcome Guru Tegh Bahadur, he built his house with raised height of entrance door so that Guru Tegh Bahadur on horseback could enter his house. Guru Tegh Bahadur honoured his wish. During stay at that place, congregations were held and Phagu became known as a devout Sikh. Phagu used to collect material and cash for Guru ghar from residents of nearby places and honestly send it to Guru on certain occasions.

During a diwan, Phago accounted for all that he had collected for Guru Tegh Bahadur including a Ber fruit. Through this incident, the Guru conveyed that any offering by a Sikh is not measured by its money value but by the sincerity of devotion with which it is offered.

Passing through difficult and uneven territory, Guru Tegh Bahadur and Sikhs went to the area of Mirzapur, where Guru had ablutions in a rivulet known as cursed. Telling the people that it is the

human body which is infested with vices and sins but not any stream of water. Similarly, at Karamvasha, he preached that bad deeds and thoughts are redeemed by meditating on the 'Nam' and doing good deeds and not by performing rituals. All these incidents are narrated in 9<sup>th</sup> and 10<sup>th</sup> Sakhis. These Sakhis highlight Guru's spiritual enlightenment and his educating the masses.

At Gaya, at Brahmni Ghat where Phalgu Pandits presented 'Janeu' and other articles for performing some rituals for the emancipation of his ancestors, Guru Tegh Bahadur highlighted the futility of such meaningless rituals. The Pandits frankly admitted that they were engaged in such rituals only to earn their livelihood by performing such rituals. Guru Tegh Bahadur advised them to lead an honest and contented life and not mislead innocent people.

Then, Guru Tegh Bahadur went to Patna where a 'Gurmukh Sikh' vacated his house where Diwan was held and hundreds of believers came and listened to Gurbani verses. Regular kirtan was held and Guru Tegh Bahadur blessed one and all. He emphasized that miracles are against the Will of God and every individual must accept Divine 'Hukam' and live accordingly. Mata Nanki prayed for a grandson and Guru Tegh Bahadur himself stated that her prayer may be fulfilled by the Divine Will. The child will grow to relieve humanity of evil and tyranny. Thus, the prophecy about Guru Gobind Singh's birth is mentioned in Sakhi 12. The child born will spread 'Dharama in all directions and eliminate evil. It is stated that there were jubilations among Sikhs.

Guru Tegh Bahadur then went to a nearby place Alamganj to encourage the Sikhs doing service and spreading message of Sikh values. Bhai Jagta alias Jaita Seth was a known resident of the area who was running a flourishing Halwai shop and used to spend all his earnings in feeding poor and performing religious activities. Guru Tegh Bahadur went to his place in recognition of his services and way of life. Certain residents complained Guru Tegh Bahadur staying with him on the plea that he never took bath. The poetical imagination of Sarup Das Bhalla in Mehma Parkash states that Ganga used to come to his place in the wee hours to touch his feet and for him it amounted to his holy bath. We can infer that he was a pious soul engrossed in

meditation in early mornings and in seclusion without showing off his visits to Ganga for ablution every day. Guru Tegh Bahadur blessed him advising him to live as a devout Sikh and continue with meditation and spreading message of universal love.

While at Patna, Sangat from Bengal came there and requested Guru Tegh Bahadur to visit Sikh centres Bengal in order to give strength to the spread of Sikh faith. Guru Tegh Bahadur, finding appropriate time, took a few Sikhs and went to Mughher situated at Ganga's Bank. He did not enter into the palace of the ruler and held Diwan outside the palace which attracted large population of the area. He then proceeded to Malda where he could not find any Sikhs. From there, the Guru proceeded to Dacca, the Capital city of modern Bangladesh.

Bulaki Das was Guru's Masand at that place, His aged mother was a believer and devotee of Sikh Gurus. She had herself prepared a throne to seat Guru Tegh Bahadur and had also woven a dress for him. Guru Tegh Bahadur went to her house. He took seat on the throne and also put on the dress. The lady had been praying that she be granted a boon for having a glimpse of Guru Tegh Bahadur all the time. Tegh Bahadur granted her that wish by stating that she will find him always by her side. She was thus emancipated by the grace of Guru Tegh Bahadur. This Sikh centre had been established by Bhai Almast and later on run by Bhai Natha and now Bulaki Das.

Before Guru Tegh Bahadur left Dacca, the mother of Baluki Das asked for permission to draw/ paint a picture of Guru Tegh Bahadur who told her that a picture was no substitute for Gurbani or Guru but on her insistence and acknowledging her devotion, Guru Tegh Bahadur agreed. She sent for a reputed painter who painted the picture of Guru Tegh Bahadur but could not replicate Guru's face as he could not look at the face of Guru Tegh Bahadur. So the Guru himself completed the picture. (It was in Dacca that Guru Tegh Bahadur was intimated about the birth of Gobind Singh at Patna.

From Dacca Guru Tegh Bahadur along with Raja (Ram Singh), (the name is not mentioned) by Sarup Das Bhalla went to Gangamati by the side of river Brahmaputra and stayed at a raised place set up by the forces of the Raja. That place has come to be known as Damdama

Sahib. When king of Kamrup came to know of it, he stationed his army on the other side of the river and tried to play a miracle for which he used to take pride and exploit people. Guru Tegh Bahadur told the Raja that Raja of Kamrup will try to divert the flow of the river water and his army should retreat to the raised area. A few army personnel of Raja did not move and were carried away by the river flow. Raja was depressed but Guru Tegh Bahadur raised his spirit and told him to have faith in the Almighty. At this place, the Guru brought out reconciliation between Raja Ram Singh and Raja of Kamrup and ended their lifelong enmity. This episode highlights the Divine enlightenment of Guru Tegh Bahadur and his moral influence over Assam's feudal chiefs. Upon return to Patna, the first meeting between father and son took place. It was an emotional meet. Guru Tegh Bahadur felt happy to see, the handsome child, gave a kiss on the forehead of Gobind, took him in his lap and went to the house where Mata Gujri was staying. Sarup Das Bhalla, in an embellished poetry, has described the features and movements of young son equating these with the charisma of Puranic, mythological figures, and celestial bodies such as the sun, moon, etc. Thereafter sangat collected at the house of Mata Gujri and in the Diwan Guru Tegh Bahadur delivered sermons on cultivation of Sikh values. During his stay at Patna, Guru Tegh Bahadur had a premonition about the rise of forces of intolerance and tyranny and the need to set up a new Panth which could fight such a dispensation.

So, on a fine mooning, Guru Tegh Bahadur made young Gobind Singh wear a new dress, and set him on a throne. Then reciting Gurbani performed the traditional ceremony of his anointment by applying Tilak on forehead and placing a coconut, thus declaring Gobind Singh as the tenth Sikh Guru. It was acclaimed by Sangat as the savior of faith, protector of the downtrodden and aggrieved humanity. Guru Tegh Bahadur proclaimed that the tenth Guru Gobind Singh will henceforth set up his own organization to meet the challenges of the time.

Guru Tegh Bahadur, then, in the company of Raja Ram Singh, went to Delhi where the Emperor was told about the settlement with Kamrup in Assam and the mediation efforts of Guru Tegh Bahadur.

Since Aurangzeb was not quite happy about that, Guru Tegh Bahadur advised Raja (Ram Singh) to return to his state. Raja accepted the advice and returned to his state. Aurangzeb kept on repeatedly pressing upon Guru Tegh Bahadur to show miracles to prove his Guruship or convert to Islam abandoning his faith. Guru Tegh Bahadur refused to oblige him.

It is at this stage that Sarup Dass Bhalla plays havoc with Sikh history and Sikh sentiments. He concocts his own imaginary account of Guru Tegh Bahadur's martyrdom. He makes no mention of Guru's return to Anandpur, visit of Kashmiri Pandits to the Guru for the protection of their religion and Guru's journey to Delhi and arrest at Agra and final martyrdom at Chandni Chowk at Delhi. He also gives his own version about the purported telepathic dialogue between the Guru and his son and quotes the two saloks of Guru TEgh Bahadur. Upon receiving the summons from Aurangzeb and before the arrival of a Court official, he describes the Guru as sitting on a wooden stool and asking for the services of a strongly built Rajput to ply his sword upon his head and beheading him. After he is beheaded, his severed head and body are shown to have reached Ananadpur Sahib. All these events having been occurred before the arrival of the Mughal official and the news having reached Guru Gobind Singh at Patna and asking Guru Gobind Singh to be prepared for more such sacrifices in future. Instead of narrating the exact sequence of the whole saga of this martyrdom, as available in historical records, Sarup Das Bhalla waxes eloquent upon Guru Tegh Bahadur's sacrifice by showering purported blessings from ancient Indian saints like Meeran, Kabir, Ravidas, Sain, Namdev etc. This kind of subjective and arbitrary narration of main event and several other events narrated in nineteen episodes about Guru Tegh Bahadur by Sarup Dass Bhalla in Mehma Parkash reduces the authenticity and credibility of this work. Since it is a nearly contemporary compilation and the author professes to be the devout Sikh of the Sikh Gurus, and a distant descendant of the third Sikh Guru's family it has some worth as a reference work containing some reliable facts. Its poetic diction replete with faith and devotion compensates for its chronological and factual draw backs. The contents of this classic need to be critically analysed and correct historical facts provided in place of imaginary and subjective facts.

**JAPUJI**  
**ENGLISH TRANSLATION OF PAURIS/ STANZAS 24 TO 26**

**PROF KULWANT SINGH\***

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**JAPUJI**

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥  
ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥  
ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥  
ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ॥  
ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥  
ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥  
ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥  
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥  
ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥  
ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥  
ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥  
ant na siftee kahan na ant.  
ant na karnai dayn na ant.  
ant na vaykhan sunan na ant.  
ant na jaapai ki-aa man mant.  
ant na jaapai keetaa aakaar.  
ant na jaapai paaraavaar.  
ant kaaran kaytay billaahi.  
taa kay ant na paa-ay jaahi.  
ayhu ant na jaanai ko-ay.  
bahutaa kahee-ai bahutaa ho-ay.  
vadaa saahib oochaa thaa-o.

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**TRANSLATION**

Countless are Divine virtues,  
 Countless are ways of expressing these virtues.  
 Countless are His ways of creation;  
 Countless are His ways of beneficence;  
 Countless are His ways of observation;  
 Countless are His ways of receiving feedback.  
 Impossible it is to make a guess.  
 As to what is going on in His mind indeed.  
 Impossible it is to make any assessment;  
 of the extent and magnitude of His creation.  
 Impossible it is to keep a count indeed.  
 Of the number of His created species.  
 Countless is the number of seekers of truth;  
 Who are desperate to know the extent of His creation.  
 The fact is that the magnitude of His creation;  
 Cannot be measured through any measurement.  
 Nor can the dimensions of His creation's size,  
 Be accurately be measured by any one indeed.  
 The more one tries to express one's assessment /calculation.  
 The More it exceeds one's speculation it.  
 He is undoubtedly the supreme Lord;  
 Most exalted is his status indeed.  
 Highest above the higher is His station;  
 Supreme above all is His Name;  
 If there is anyone higher than Him;  
 Who happens to exist perchance;  
 He alone can know the extent;

oochay upar oochaa naa-o.  
 ayvad oochaa hovai ko-ay.  
 tis oochay ka-o jaanai so-ay.  
 jayvad aap jaanai aap aap.  
 naanak nadree karmee daat. ||24||

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥  
 ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥  
 ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥  
 ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥  
 ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥  
 ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥  
 ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥  
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥  
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥  
 ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥  
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥  
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥  
 ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥  
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥  
 ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥  
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥  
 ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥੨੫॥  
 bahutaa karam likhi-aa naa jaa-ay.  
 vadaa daataa til na tamaa-ay.  
 kaytay mangahi joDh apaar.  
 kayti-aa ganat nahee veechaar.  
 kaytay khap tutahi vaykaar.  
 kaytay lai lai mukar paahi.  
 kaytay moorakh khaahee khaahi.  
 kayti-aa dookh bhookh sad maar.  
 ayhi bhe daat tayree daataar.  
 band khalaasee bhaanai ho-ay.  
 hor aakh na sakai ko-ay.  
 jay ko khaa-ik aakhan paa-ay.  
 oh jaanai jaytee-aa muhi khaa-ay.

Of supreme Divine Lord's Majesty.  
 The fact is that Divine Lord alone knows;  
 The exact size and magnitude of His creation.  
 Nanak, the boon to comprehend His majesty also;  
 Comes through the dawning of His Divine Grace. || 24 ||

Greatest is His benediction,  
 Its extent is beyond expression.  
 He is the greatest benefactor;  
 With least expectation in return.  
 Innumerable warriors beg for His blessings;  
 Their numerical strength is uncountable.  
 Countless others also beg for his blessings;  
 Impossible it is to keep their count.  
 So many others make misuse of His blessings;  
 Degrading themselves by indulging in vices.  
 Countless other keep on receiving His blessings;  
 Without acknowledging and being grateful.  
 Several others are naive and undeserving;  
 Who keep on receiving His blessing without reciprocation?  
 Countless are afflicted with suffering and penury;  
 Who keep on suffering throughout their life span.  
 This too is to be taken as part of His blessings;  
 Which the Divine benefactor administers as per His Will.  
 Release from Human bondage through  
 According to the operation of the Divine Will.  
 None else can object or interfere in this Divine scheme;  
 As it is beyond their jurisdiction indeed.  
 Should anyone being recipient of his bounties;  
 Have the audacity to claim these as his own achievements;  
 Such a reprobate person is bound to receive;  
 Endless rebuffs on his face for his arrogance.  
 He alone knows what each deserves;  
 He alone rewards those worthy of reward.  
 Many among those getting rewarded;  
 Express their gratitude for His beneficence.

aapay jaanai aapay day-ay.  
 aakhahi se bhe kay-ee kay-ay.  
 Jis no bakhস্য sifaa saalaah.  
 naanak paatisaahē paatisaahu. ||25||

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥  
 ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥  
 ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥  
 ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥  
 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥  
 ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥  
 ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ ॥  
 ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥  
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥  
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥  
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣੁ ॥  
 ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣੁ ॥  
 ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦੁ ॥  
 ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦੁ ॥  
 ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥  
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥  
 ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥  
 ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥  
 ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥  
 ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥  
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥  
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥  
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥  
 ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥  
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥  
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥ ੨੬ ॥

amul gun amul vaapaar.  
 amul vaapaaree-ay amul bhandaar.  
 amul aavahi amul lai jaahi.  
 amul bhaa-ay amulaa samaahi.  
 amul Dharam amul deebaan.

Whosoever is blessed by the Divine Lord;  
 He is engaged in devotional eulogisation of Him.  
 Nanak, such a devout person can truly,  
 Be called a supreme King among kings. ||25||

Priceless are His Divine virtues;  
 Priceless is the bargain dealing in these virtues.  
 Priceless is the stature of spiritual traders;  
 Princeless is the value of stocks in this trade.  
 Priceless is the status of those entering this trade;  
 Priceless is the Status of those existing after buying.  
 Invaluable are indeed those committed to this trade.  
 Invaluable are those as well who get absorbed in it.  
 Invaluable is the worth of Divine justice;  
 Invaluable is the Divine court that dispenses it.  
 Invaluable are the measuring scales of this Justice;  
 Invaluable is the extent of its acceptance indeed.  
 Invaluable is efficacy of this Divine justice;  
 Invaluable is the impact of its stamping mark.  
 Invaluable is the value of Divine benediction;  
 Invaluable is the impact of its pronouncement.  
 Invaluable undoubtedly is Divine blessing.  
 Beyond expression in words it is indeed.  
 Because those attempting to express its worth;  
 They fall silent getting completely absorbed in it.  
 The Vedic texts have attempted to articulate Divine cosmic power.  
 So have the ancient Pauranic texts<sup>3</sup> tried to eulogize Him.  
 So have the readers of other ancient texts praised;  
 And attempted to explain their contents.  
 So have the Hindu Gods such as Brahma<sup>4</sup> and Indira<sup>5</sup>  
 Who have similarly eulogized the Divine Lord.  
 So have Lord Krishna<sup>6</sup> and his milk maid<sup>7</sup> consorts  
 Who have together praised and eulogized Him.  
 So have Lord Shiva and his camp followers the Sidhas;  
 Who have like wise articulated the Divine attributes.  
 So have countless others with enlightened souls done;

amul tul amul parvaan.  
amul bakhsees amul neesaan.  
amul karam amul furmaan.  
amulo amul aakhi-aa na jaa-ay.  
aakh aakh rahay liv laa-ay.  
aakhahi vayd paath puraan.  
aakhahi parhay karahi vakhi-aan.  
aakhahi barmay aakhahi ind.  
aakhahi gopee tai govind.  
aakhahi eesar aakhahi siDh.  
aakhahi kaytay keetay buDh.  
aakhahi daanav aakhahi dayv.  
aakhahi sur nar mun jan sayv.  
kaytay aakhahi aakhan paahi  
kaytay keh keh uth uth ja-ye.  
aytay keetay hor karayhi.  
taa aakh na sakahi kay-ee kay-ay.  
jayvad bhaavai tayvad ho-ay.  
naanak jaanai saachaa so-ay.  
jay ko aakhai boluvigaarh.  
taa likhe-ai sir gaavaaraa gaavaar. ||26||

Who have dwelt upon His virtues and eulogized Him  
 So have even the Demons and several other gods done;  
 Who have acknowledged and articulated His Divine virtues.  
 So have spiritual sages, saints and exclusive hermits done.  
 Who have sung paens in praise of the Divine Lord.  
 Myriads have already attempted to eulogize Him.  
 Myriad others still keep on eulogizing Him.  
 Myriad others while engaged in His eulogization,  
 They keep on departing from this world in harness  
 Even if myriad others are created for this task  
 And they also remain engaged in His articulation.  
 Even then, His true worth is beyond any expression.  
 Irrespective of the increase in the number of His devotees.  
 Howsoever grand he wishes to be;  
 He is capable of becoming so indeed.  
 Nanak, He alone knows the extent;  
 Of His Divine majesty and grandeur.  
 Even if somebody speaks ill of Him;  
 And indulges in expletives;  
 Such a foul-mouthed person is likely to be considered;  
 An errant fool among the knaves indeed. || 26 ||

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### REFERENCES

4. Brahma and Indira: Brahma is a Hindu god, referred to as the creator within the Trimurti, the Trinity of Supreme Divinity. Wikipedia
5. Indira: Indira is the king of Devas (God - like deities) and Swarag (Heaven) in Hinduism. He is associated with the sky, lightening, weather, thunder, storms.
6. Krishna: He is the god of protection, compassion, tenderness and love and is one of the most popular and widely revered among Indian Divinities - Wikipedia
7. Milk maids, consorts, gopies: Gopi or Gopika (Sanskrit) in Hinduism are worshipped as the consorts and devotees of Krishna within the vaishnavism and Krishnaism - Wikipedia.

## INTERPRETATION OF PAURIS/STANZAS 24 TO 26 OF GURU NANAK'S JAPUJI

### INTERPRETATION

Since Guru Nanak, in his meditative trances and mystical vision, visualized the Divine Cosmic power to be infinite, eternal, all pervasive, invisible but experienceable, he has endeavoured to articulate his impression about Divine identity in the nearest possible communicable language in these three stanzas. So grand, vast and majestic is His extent, sway and eternal presence that it is impossible to measure its extent in humanly designed countable numerals or numerical terms or mathematically verifiable numbers. The more one explores, verifies and records its magnitude the more it seems to increase. Since such a bit by bit exploration, calculation and verification always remains partial and incomplete, Guru Nanak, true to his calling of being a man of faith and mystical vision, chooses words and phrases with infinite connotations. These major terms and phrases used in these three Pauris/ Stanzas are : *Ant Na*, *Babuta* and *Amul* which stand for uncountable, plenty and invaluable. Neither His attributes and virtues can be counted, nor the extent of his pervasive power measured nor even His blessings can be articulated through human efforts. It is only through His grace and blessing that one can feel, realize and experience His presence and pervasiveness.

So enormous, colossal, vast and immeasurable is His benevolence and propensity to confer blessings and boons on His creation that He expects nothing in return from His beneficiaries. Countless warriors and other kinds of seekers keep on begging for various kinds of boons and benefits. There are quite a significant number among these seekers who remain ungrateful even after receiving their desired benefits and fail to acknowledge his benevolence. Since He, being sovereign, autonomous and independent in his opinion, His will to shower His benevolence and or display His wrath is also His own. As a result of this seeming arbitrariness and its unpredictability, there occurs long spells of destitution and suffering in the lives of some of His created species, areas, regions, continents and nations. These spells of such

viciousness also get lifted according to His Divine Will. Guru Nanak seems to state that everything and every occurrence is an integral part of His grand Design. Since we, human beings, are not fully conversant with the enormity and working of this Grand Design, some of these events may appear to be arbitrary and discriminatory. But such a feeling is the result of human ignorance rather than any imperfection in His Grand Design. Any piecemeal attempt to challenge the operation of His Divine Will without the complete knowledge of His Grand Design is bound to expose the futility of one's own act of defiance. Instead of landing into such a catch 22 situation created by the human egoistic urge to verify every natural phenomena cognitively, Guru Nanak's way of Grasping the Divine mystery is the way of reposing complete faith in the Divine Cosmic Power as it seems to exist and pay obedience to His Divine Will as it seems to prevail. Since His essential nature and presence is sacred and sanctimonious, synchronization of human antennas with the sole Divine power of entire cosmos through the remembrance and eulogization of His sacred Name enables us to understand His essential nature. Spiritual enlightenment in Guru Nanak's reckoning is the highest achievement in human life. It comes through faith, devotion and Divine Grace rather than through any cognitive calculations.

Therefore, it is always beneficial to follow the spiritual pathway which projects the wealth of Divinity as well those who deal with it as invaluable. This wealth consists of Divine virtues, spirituo-moral values and abstract mystical communion with the Divine cosmic power instead of any concrete, material gains and acquisitions. This is a realm of abstract ideas, visions and indescribable experience which the practitioners of this spiritual trade or way of life experience. Since this is a realm of infinite value which even the sacred scriptures like Vedas and pauranas have failed to describe, it has to be entered individually through remembrance of and meditation upon the sacred word and realized at the individual level. Since the medium of language is inadequate to describe the identifiable contours of Guru Nanak's mystical experience, Guru Nanak chooses to call it *Amul* or Invaluable. Seekers of truth adopting and following Guru Nanak's spiritual pathway, as laid down in Japuji verse, may also share this experience.

## ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ

### ਪ੍ਰੋਫੈਸਰ ਕੁਲਵੰਤ ਸਿੰਘ\*

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ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥  
ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥  
ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੇ ਪਾਰਿ ਪਇਆ ॥  
ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥  
(ਪੰਨਾ 469)

ਸਿੱਖ ਧਰਮ ਦਰਸ਼ਨ ਸ਼ਾਸਤਰ, ਸਿੱਖ Theology, ਸਿੱਖ ਫਲਸਫੇ Sikh Philosophy / ਸਿੱਖੀ ਰਵਾਇਤਾਂ ਤੇ ਰਹੀਤਾਂ Sikh Traditions ਤੇ ਸਿੱਖ Practices ਅਤੇ ਕੁਦਰਤ Nature, ਅਤੇ ਕੁਦਰਤੀ ਵਿਧਾਨ Laws of Nature ਦੇ ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ Natural environment/ Ecology ਵਿਚਕਾਰ ਬਹੁਤ ਗੂੜ੍ਹਾ ਸੰਬੰਧ ਹੈ। ਇਸ ਲੇਖ ਵਿੱਚ Sikh theology ਤੇ Eco-theology ਵਿਚਕਾਰ ਮੁੱਢੋਂ ਹੀ ਚਲੇ ਆ ਰਹੇ ਡੂੰਘੇ ਸਬੰਧਾਂ ਬਾਰੇ ਨਿਸ਼ਾਨਦੇਹੀ ਤੇ ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਵੇਗੀ। ਇਸ ਲੇਖ ਦਾ ਸਿਰਲੇਖ 'ਬਲਿਹਾਰੀ ਕੁਦਰਤੁ ਵਸਿਆ ਜਾਂ Sikh Theology rooted in Eco-Theology, ਇਸ ਲੈਕਚਰ ਦੀ ਰੂਪ ਰੇਖਾ ਬਾਰੇ ਹੀ ਸੰਕੇਤ ਦਿੰਦਾ ਹਾਂ। ਅੰਗਰੇਜ਼ੀ ਦੇ ਸ਼ਬਦ Eco-theology ਦਾ ਤੱਤਸਾਰ ਕੁਦਰਤ, ਸਮੁੱਚੀ ਕਾਇਨਾਤ, ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ ਤੇ ਕੁਦਰਤੀ ਸੋਮਿਆਂ ਦੇ ਸੰਚਾਰ ਦੇ ਨਿਯਮਾਂ ਤੇ ਇਨ੍ਹਾਂ ਨਿਯਮਾਂ ਦੀ ਪ੍ਰਕਿਰਿਆ ਪ੍ਰਣਾਲੀ ਤੋਂ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਸਿੱਖ theology ਦਾ ਤੱਤ ਸਾਰ ਈਸ਼ਵਰੀ ਦੈਵੀ ਸ਼ਕਤੀ ਜਾਂ ਸਰਵ ਸ਼ਕਤੀਮਾਨ ਬ੍ਰਹਮੰਡੀ ਸ਼ਕਤੀ Supreme Cosmic Power / Waheguru Akalpurkh ਦੀ ਹੋਂਦ, ਸਰੂਪ ਤੇ ਇਸ ਦੈਵੀ ਸ਼ਕਤੀ ਦੇ ਮੂਲ ਸੁਭਾਅ ਤੇ ਚੱਕਰ ਚਿਹਨ ਆਦਿ ਬਾਰੇ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਂ ਦੇ ਰਹੱਸਵਾਦੀ ਅਨੁਭਵ ਤੇ ਵਿਚਾਰਧਾਰਾ ਦਾ ਦੂਜਾ ਨਾਂ Sikh Theology ਹੈ।

ਇਸ ਲੇਖ ਵਿੱਚ ਇਸ ਨਿਕਟਵਰਤੀ ਸਬੰਧ ਨੂੰ ਸੌਖੀ ਭਾਸ਼ਾ ਵਿੱਚ ਸਮਝ ਆਉਣ ਵਾਲੀ Communicative ਸ਼ਬਦਾਵਲੀ ਰਾਹੀਂ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ।

ਅੱਜ ਦੇ ਮੌਜੂਦਾ ਆਧੁਨਿਕ ਯੁੱਗ ਵਿੱਚ ਵਿਸ਼ਵ ਪੱਧਰ ਤੇ ਹੋ ਰਹੀਆਂ Global religious studies ਵਿੱਚ ਵਿਸ਼ਵ ਦੇ ਕਈ ਧਰਮਾਂ, ਧਾਰਮਿਕ ਵਿਧਾਨਾਂ Religious Theologies ਤੇ ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ ਵਿਚਾਲੇ ਸੰਬੰਧਾਂ ਦਾ ਅਧਿਐਨ ਹੋ ਰਿਹਾ ਹੈ। ਅੱਜ ਦਾ

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\* ਐਡੀਟਰ, ਐਬਸਟ੍ਰੈਕਟਸ ਆਫ ਸਿਖ ਸਟੱਡੀਜ਼, Email: <kulwantggs@gmail.com>

ਇਹ ਲੈਕਚਰ ਵੀ ਉਸੇ ਅੰਤਰ ਰਾਸ਼ਟਰੀ ਰੁਝਾਨ ਦਾ ਹਿੱਸਾ ਹੈ।

ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਤੇ ਭਗਤਾਂ, ਸੰਤਾਂ, ਭੱਟਾਂ ਆਦਿਕ ਦੁਵਾਰਾ ਰਚਿਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਦਰਜ ਗੁਰਬਾਣੀ ਪੜ੍ਹਦਿਆਂ ਤੇ ਇਸ ਦਾ ਅਧਿਐਨ ਕਰਦਿਆਂ ਸਿੱਖ Theology ਦੇ ਪੱਖਾਂ ਵਿੱਚ ਪ੍ਰਗਟ ਹੁੰਦੀ ਜਾਪਦੀ ਹੈ।

- i) ਇਸ ਦੇ ਪਹਿਲੇ ਪੱਖ ਅਧੀਨ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਹੋਂਦ, ਰੂਪ, ਸਰੂਪ ਤੇ ਸੁਭਾਅ ਤੇ ਗੁਣਾਂ ਬਾਰੇ ਆਪਣੇ ਰਹੱਸਵਾਦੀ mystical ਅਧਿਆਤਮਕ (Divine-oriented mystical/ spiritual ਅਨੁਭਵ ਤੇ ਵਿਚਾਰ ਪ੍ਰਗਟ ਕੀਤੇ ਹਨ।
- ii) ਇਸ ਹਿੱਸੇ ਵਿੱਚ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ ਦੈਵੀ Cosmic power ਦੀ ਹੋਂਦ, ਸਰੂਪ, ਦੈਵੀ ਗੁਣਾਂ, ਦੈਵੀ ਸ਼ਕਤੀ, ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਮਨੁੱਖੀ ਮਨ ਤੇ ਆਤਮਾ ਦੇ ਮਿਲਾਪ ਦੀ ਵਿਧੀ, ਸਿਮਰਨ, ਸਿਮਰਨ ਦੀ ਮਹੱਤਤਾ ਤੇ ਇਸ ਦੇ ਆਤਮਿਕ ਲਾਭ ਆਦਿ ਬਾਰੇ ਵਰਨਣ ਕੀਤਾ ਹੈ ਆਪਣੇ ਇਸ ਅਨੁਭਵ ਨੂੰ ਸਪਸ਼ਟ ਕਰਨ ਲਈ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰਬਾਣੀ ਵਿੱਚ ਬਹੁਤ ਵੱਡੇ ਪੱਧਰ ਅਤੇ ਬਹੁ-ਗਿਣਤੀ ਵਿੱਚ ਹਿੰਦੂ ਪੌਰਾਣਿਕ ਮਿਥਿਹਾਸਕ ਹਵਾਲੇ ਤੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦਿੱਤੇ ਹਨ। ਇਸ ਬਾਰੇ ਅੰਗਰੇਜ਼ੀ ਵਿੱਚ ਇਕ ਬਹੁਤ ਗਿਆਨ ਭਰਪੂਰ 700 ਪੰਨੇ ਦੀ ਪੁਸਤਕ ਸ. ਮਾਨੋਹਰ ਸਿੰਘ ਚਾਹਿਲ ਜੀ ਵਲੋਂ ਲਿਖੀ ਗਈ ਹੈ, ਜਿਸ ਦਾ ਸ਼ੀਰਸ਼ਕ ਹੈ Myths and Lore (Manohar), 2021 । ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਦਰਜ ਗੁਰਬਾਣੀ ਵਿੱਚ 268 ਪੌਰਾਣਿਕ ਹਿੰਦੂ ਮਿਥਿਹਾਸਕ ਹਵਾਲੇ ਦੇ ਕੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਰੂਪ, ਸਰੂਪ, ਹੋਂਦ ਤੇ ਗੁਣਾਂ ਦਾ ਵਰਣਨ ਕੀਤਾ ਹੈ। ਜਿਵੇਂ ਕਿ ਮਿਸਾਲ ਦੇ ਤੌਰ ਤੇ:

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥

ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥

(ਪੰਨਾ 1008)

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥

(ਪੰਨਾ 1008)

Sikh Theology ਦਾ ਇਹ ਪੱਖ ਇਸ ਲੇਖ ਦਾ ਵਿਸ਼ਾ ਨਹੀਂ ਹੈ।

ਸਿੱਖ Sikh Theology ਦੇ ਦੂਜੇ ਪੱਖ ਅਧੀਨ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਮਨੁੱਖਤਾ ਬਾਰੇ, ਮਨੁੱਖੀ ਸੁਭਾਓ, ਮਨੁੱਖੀ ਮਨ, ਮਨੁੱਖੀ ਮਾਨਸਿਕਤਾ, ਮਨੁੱਖੀ ਸਰੀਰ ਤੇ ਸਮੁੱਚੀ ਮਨੁੱਖੀ ਕਾਇਆ ਦੇ ਗੁਣਾਂ ਦੋਸ਼ਾਂ, ਸਮਰਥਾਵਾਂ ਤੇ ਕਮਜ਼ੋਰੀਆਂ ਬਾਰੇ ਆਪਣੇ ਅਨੁਭਵ ਅਨੁਸਾਰ ਆਪਣੇ ਵਿਚਾਰ ਪ੍ਰਗਟਾਏ ਹਨ ਤੇ ਮਨੁੱਖੀ ਮਾਨਸਿਕਤਾ ਨੂੰ ਰੁਹਾਨੀ ਤੇ ਨੈਤਿਕ ਗੁਣਾਂ ਨਾਲ ਸਰਸਾਰ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬਾਨ ਵਲੋਂ ਮਨੁੱਖਤਾ ਦੇ ਸਾਰੇ ਪਹਿਲੂਆਂ ਬਾਰੇ ਆਪਣੇ ਅਨੁਭਵਾਂ ਤੇ ਦ੍ਰਿਸ਼ਟੀਕੋਨ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਲਈ ਬਿਲਕੁਲ ਵੱਖਰੀ ਵਿਧੀ ਅਪਣਾਈ ਗਈ ਹੈ। ਇਸ ਵਿਧੀ ਅਧੀਨ, ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਮਨੁੱਖੀ ਸੁਭਾਅ ਬਾਰੇ ਆਪਣੇ

ਅਨੁਭਵ ਤੇ ਵਿਚਾਰ ਪ੍ਰਗਟਾਉਣ ਲਈ ਸਾਰੇ ਦ੍ਰਿਸ਼ਟਾਂਤ, ਅੰਲਕਾਰ, ਤੇ ਪ੍ਰਤੀਬਿੰਬ ਹਿੰਦੂ ਪੌਰਾਣਿਕ ਮਿਥਿਹਾਸ ਦੀ ਬਜਾਇ ਕੁਦਰਤ, ਕੁਦਰਤੀ ਵਾਤਾਵਰਣ ਤੇ ਸਾਰੇ ਬ੍ਰਹਿਮੰਡ ਵਿੱਚ ਵਿਚਰਨ ਵਾਲੇ ਅਨੇਕਾਂ ਜੀਵ ਜੰਤੂਆਂ ਦੇ ਚਰਿੱਤਰ ਤੇ ਸੁਭਾਅ ਵਿੱਚੋਂ ਲਏ ਹਨ। ਇਸ ਤੋਂ ਇਲਾਵਾ, ਗੁਰਬਾਣੀ ਵਿੱਚ ਕੁਦਰਤ ਜਾਂ Ecology ਦੇ ਸਾਰੇ ਮੁੱਖ ਅੰਸ਼ਾਂ ਧਰਤੀ, ਪਉਣ, ਪਾਣੀ, ਆਕਾਸ਼, ਪਾਤਾਲ ਤੇ ਰੁੱਤਾਂ, ਮੌਸਮੀ ਬਦਲਾਵਾਂ ਬਾਰੇ ਭਰਪੂਰ ਚਰਚਾ ਕੀਤੀ ਹੈ ਤੇ ਸਾਰੀ ਕੁਦਰਤ, ਕਾਇਨਾਤ ਤੇ ਇਸ ਦੇ ਕਾਦਰ ਕਰਤਾ ਵਿਚਕਾਰ ਚੱਲ ਰਹੇ ਅਟੁੱਟ ਰਿਸ਼ਤੇ ਦਾ ਬਹੁਤ ਸੁੰਦਰ ਵਰਨਣ ਕੀਤਾ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ Sikh Theology ਤੇ ਆਧਾਰਿਤ ਸਿੱਖ ਰਸਮਾਂ, ਰਹੁਰੀਤਾਂ ਸਿੱਖ ਭਵਨ ਕਲਾ, ਸਿੱਖੀ ਰਹਿਣ ਸਹਿਣ ਤੇ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ ਪ੍ਰਤੀ ਸੁਚੇਤਤਾ ਤੇ ਜਾਗਰੂਕਤਾ ਬਾਰੇ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ। ਧਰਤੀ ਦੇ ਪੱਧਰ ਤੇ ਮਨੁੱਖੀ ਮਾਨਸਿਕਤਾ ਦੀ ਕਾਰਗੁਜ਼ਾਰੀ ਤੇ ਕੁਦਰਤ ਦੀ ਵੰਨ ਸੁਵੰਨਤਾ, ਇਸ ਲੇਖ ਦਾ ਮੁੱਖ ਵਿਸ਼ਾ ਹੈ। ਇਸ ਪੱਖ ਵਿੱਚ ਹਰ ਮੁੱਦੇ 'ਤੇ ਗੁਰਬਾਣੀ ਵਿੱਚੋਂ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦੇ ਕੇ ਵਿਚਾਰਾਂ ਦੀ ਪ੍ਰੋੜਤਾ ਕੀਤੀ ਗਈ ਹੈ।

ਅਸੀਂ ਦੇਖਾਂਗੇ ਕਿ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਗੁਰਬਾਣੀ ਵਿੱਚ ਮਨੁੱਖੀ ਮਨ ਦੀਆਂ ਅਨੇਕਾਂ ਪਰਤਾਂ ਖੋਲਣ ਵੇਲੇ ਬਹੁ ਗਿਣਤੀ ਅਲੰਕਾਰ Images, metaphors ਉਦਾਹਰਣਾਂ ਧਰਤੀ ਪਾਣੀ, ਆਕਾਸ਼ ਵਿੱਚ ਨਿਵਾਸ ਕਰਨ ਵਾਲੀ ਬਨਸਪਤੀ, ਖਣਿਜ ਪਦਾਰਥਾਂ, ਪਸ਼ੂ ਧਨ, ਪਾਣੀ ਵਿੱਚ ਨਿਵਾਸ ਕਰਨ ਵਾਲੇ ਜੀਵ ਜੰਤੂਆਂ ਤੇ ਆਕਾਸ਼ ਵਿੱਚ ਉਡਣ ਵਾਲੇ ਪੰਛੀ ਜਗਤ ਵਿੱਚੋਂ ਲਈਆਂ ਹਨ, ਜੋ ਸਾਰੇ Ecology ਦਾ ਹਿੱਸਾ ਹਨ।

ਹੁਣ ਅਸੀਂ ਗੁਰਬਾਣੀ ਵਿੱਚੋਂ ਕੁਝ ਕੁ ਵਨਗੀ ਮਾਤਰ ਮਨੁੱਖੀ ਭਾਵਨਾਵਾਂ ਤੇ ਕੁਦਰਤ ਵਿੱਚੋਂ ਲਏ ਗਏ ਅਲੰਕਾਰਾਂ ਦੇ ਤੁਲਨਾਤਮਕ ਦ੍ਰਿਸ਼ਟਾਂਤ ਦੇਖਾਂਗੇ। ਮਨੁੱਖੀ ਮਨ ਵਿੱਚ ਪਨਪ ਰਹੇ ਸਾਰੇ ਪੰਚ ਵਿਕਾਰਾਂ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ, ਹੰਕਾਰ ਆਦਿ ਦਾ ਵਰਨਣ ਕਰਨ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਾਰੇ ਅਲੰਕਾਰ ਕੁਦਰਤ ਵਿੱਚੋਂ ਲਏ ਹਨ। ਜਿਵੇਂ ਕਿ

### ਕਾਮ ਕ੍ਰੋਧ

ਇਹ ਦੋਵੇਂ ਵਿਕਾਰ ਮਨੁੱਖ ਕਾਇਆ ਤੇ ਕਿਰਦਾਰ ਨੂੰ ਬਹੁਤ ਬੁਰੀ ਤਰ੍ਹਾਂ ਗਾਲ ਦਿੰਦੇ ਹਨ। ਜਿਵੇਂ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ, ਪੰਨਾ ੯੩੨)

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥

(ਸਲੋਕੁ ਮਰਦਾਨਾ ੧, ਪੰਨਾ ੫੫੩)

### ਲੋਭ

ਲੋਭ ਲਾਲਚ ਹਰ ਨੈਤਿਕ, ਅਨੈਤਕ ਢੰਗਾਂ ਰਾਹੀਂ ਪੰਨ ਦੌਲਤ ਇਕੱਠੀ ਕਰਨ ਤੇ ਪਰਾਇਆ ਹੱਕ ਖਾਣਾ ਮਨੁੱਖੀ ਮਨ ਦੀ ਬਹੁਤ ਪ੍ਰਬੱਲ ਬਿਰਤੀ ਹੈ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਲੋਭੀ ਪੁਰਸ਼ ਨੂੰ ਹਲਕੇ ਕੁੱਤੇ ਨਾਲ ਤਸਬੀਹ ਦਿੱਤੀ ਗਈ ਹੈ।

ਸਾਕਤ ਸੁਆਨ ਕਹੀਅਹਿ ਬਹੁ ਲੋਭੀ ਬਹੁ ਦੁਰਮਤਿ ਮੈਲੁ ਭਰੀਜੈ ॥  
ਆਪਨ ਸੁਆਇ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਤਿਨਾ ਕਾ ਵਿਸਾਹੁ ਕਿਆ ਕੀਜੈ ॥  
(ਪੰਨਾ ੧੩੨੭)

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥  
ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥  
ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥  
(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪, ਪੰਨਾ ੨੪)  
ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥  
ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥  
ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਿਫਿਰ ਿਫਿਰ ਜੋਨੀ ਪਾਇ ॥  
(ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਪੰਨਾ ੫੦)

### ਮੋਹ

ਮਨੁੱਖੀ ਪਰਿਵਾਰਕ ਮੋਹ ਦੀਆਂ ਤੰਦਾਂ ਨੂੰ ਚਿੱਕੜ ਰੂਪੀ ਦਲਦਲ ਨਾਲ ਤਸਬੀਹ ਦਿੱਤੀ ਗਈ ਹੈ:

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥  
ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥  
(ਆਸਾ ਮਹਲਾ ੧ ਪੰਨਾ ੩੫੭)

### ਅਹੰਕਾਰ / ਹਉਮੈ

ਗੁਰਬਾਣੀ ਵਿੱਚ ਅਹੰਕਾਰੀ ਪੁਰਸ਼, ਸਾਕਤ, ਮਨਮੁੱਖ ਆਦਿ ਸਾਰੇ ਸਮਾਨਾਰਥਕ ਸ਼ਬਦ ਹਨ ਜੋ ਮਨੁੱਖੀ ਮਨ ਦੀ ਅਹੰਕਾਰੀ ਬਿਰਤੀ ਨੂੰ ਉਜਾਗਰ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਨੁਸਾਰ ਹਉਮੈਂ ਦੀਰਘ ਰੋਗ ਜੋ ਸਾਰੇ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਹੈ। ਭਗਤ ਕਬੀਰ ਐਸੇ ਅਹੰਕਾਰੀ ਪੁਰਸ਼ ਦੀ ਲਸਨ ਦੀ ਤਿੱਖੀ ਗੰਧ ਨਾਲ ਤੁਲਨਾ ਕਰਦੇ ਹਨ: ਐਸੇ ਮਨਮੁੱਖ ਪ੍ਰਾਣੀ ਨਾਲੋਂ ਹਰ ਵੇਲੇ ਗੰਦਗੀ ਵਿੱਚ ਮੂੰਹ ਮਾਰਨ ਵਾਲਾ ਸੂਅਰ ਵੀ ਚੰਗਾ ਹੈ:

ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੀ ਲਸਨ ਕੀ ਖਾਨਿ ॥  
ਕੋਨੇ ਬੈਠੇ ਖਾਈਐ ਪਰਗਟ ਹੋਇ ਨਿਦਾਨਿ ॥੧੭॥  
(ਪੰਨਾ ੧੩੬੬)

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉ ॥  
ਉਹੁ ਸਾਕਤੁ ਬਪੁਰਾ ਮਰਿ ਗਇਆ ਕੋਇ ਨ ਲੈਹੈ ਨਾਉ ॥  
(ਪੰਨਾ ੧੩੭੩)

ਸਹਿਸਕ੍ਰਿਤੀ ਸਲੋਕ:

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥  
ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਪਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥  
(ਪੰਨਾ ੧੩੫੭)

ਉਪਰੋਕਤ ਮਨੁੱਖੀ ਪੰਚ ਵਿਕਾਰਾਂ ਪ੍ਰਤੀ ਦਰਸਾਏ ਅਲੰਕਾਰਾਂ ਵਿੱਚ ਬਹੁ ਗਿਣਤੀ ਅਲੰਕਾਰ ਪਸ਼ੂ ਜਗਤ ਵਿੱਚੋਂ ਲਏ ਗਏ ਹਨ, ਜੋ ਨੀਵੀਂ ਪੱਧਰ ਦੀ ਪਸ਼ੂ ਬ੍ਰਿਤੀ ਦੇ ਲਖਾਇਕ ਹਨ। ਅੰਗਰੇਜ਼ੀ ਸਾਹਿਤ ਵਿੱਚ ਅਜਿਹੇ ਅਲੰਕਾਰ ਨੂੰ Bestial Diminution Imagery ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਦਾ ਮਤਲਬ ਹੈ ਇਨ੍ਹਾਂ ਵਿਕਾਰਾਂ ਨਾਲ ਗ੍ਰਹਿਤ ਵਿਅਕਤੀ ਦਾ ਸਮਾਜਕ ਦਰਜਾ ਘਟਾਕੇ ਉਸ ਨੂੰ ਪਸ਼ੂ ਤੱਲ ਸਮਝਿਆ ਗਿਆ ਹੈ।

**ਮਨੁੱਖੀ ਮਨ ਦੀ ਚੰਚਲਤਾ** ਤੇ ਲਗਾਤਾਰ ਭਟਕਦੀ ਤ੍ਰਿਸ਼ਨਾ ਨੂੰ ਦਰਸਾਉਣ ਲਈ ਗੁਰਬਾਣੀ ਵਿੱਚ ਪਾਣੀ ਵਿੱਚ ਨਿਵਾਸ ਕਰਨ ਵਾਲੀ ਮੱਛੀ ਦਾ ਅਲੰਕਾਰ ਚੁਣਿਆ ਗਿਆ ਹੈ ਜਿਸ ਬਾਰੇ ਆਮ ਕਹਾਵਤ ਹੈ ਕਿ ਮੱਛੀ ਪੱਥਰ ਚੱਟ ਕੇ ਹੀ ਮੁੜਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਇਸ ਮੱਛੀ ਜੈਸੇ ਚੰਚਲ ਮਨ ਨੂੰ ਬਹੁਤ ਮਿਹਨਤ ਤੇ ਜੁਗਤ ਤੇ ਸਾਧਨਾ ਨਾਲ ਕਾਬੂ ਰੱਖਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਗਿਆ ਹੈ।

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥  
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥  
(ਪੰਨਾ ੯੯੧)

ਮਨੁੱਖੀ ਚੰਚਲ ਮਨ ਦੀ ਖੋਤੇ ਨਾਲ ਵੀ ਤੁਲਨਾ ਕੀਤੀ ਮਿਲਦੀ ਹੈ, ਜਿਵੇਂ:

ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ ॥  
ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ ॥

(ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਪੰਨਾ ੮੧੫)

ਇਸ ਤੋਂ ਇਲਾਵਾ ਪਸ਼ੂ ਜਗਤ ਵਿੱਚ ਕੁਝ ਅਲੰਕਾਰ ਅਜਿਹੇ ਵੀ ਹਨ ਜੋ ਮਨੁੱਖੀ ਮਨ/ਮਾਨਸਿਕਤਾ ਦੇ ਦੋਵੇਂ ਨਾਹ ਪੱਖੀ ਤੇ ਹਾਂ ਪੱਖੀ ਭਾਵਨਾਵਾਂ ਨੂੰ ਉਜਾਗਰ ਕਰਦੇ ਹਨ। ਮਿਸਾਲ ਦੇ ਤੌਰ ਤੇ ਮੱਛੀ ਜਿਥੇ ਭਟਕਦੀ ਮਨੁੱਖੀ ਤ੍ਰਿਸ਼ਨਾ ਦੀ ਲਖਾਇਕ ਹੈ ਉਥੇ ਇਸ ਦੇ ਪਾਣੀ ਨਾਲ ਅਟੁੱਟ ਰਿਸ਼ਤੇ ਕਾਰਨ ਇਹ ਮਨੁੱਖ ਦੀ ਪ੍ਰਭੂ ਮਿਲਣ ਦੀ ਤੀਬਰ ਇੱਛਾ ਦੀ ਵੀ ਲਖਾਇਕ ਹੈ। ਉਦਾਹਰਣ ਦੇ ਤੌਰ ਤੇ:

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰੁ ਮਨੁ ਬੇਧਿਆ ਹਰਿ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥  
ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਨੀਰੈ ਬਿਨਸੈ ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥

(ਸੋਰਠਿ ਮਹਲਾ ੪, ਪੰਨਾ ੬੦੭)

ਇਸੇ ਤਰ੍ਹਾਂ ਕੁੱਤਾ ਜਿਥੇ ਮਨੁੱਖੀ ਲੋਭ ਲਾਲਚ ਦਾ ਪ੍ਰਤੀਕ ਹੈ ਉਥੇ ਇਸ ਦੀ ਆਪਣੇ ਮਾਲਕ ਪ੍ਰਤੀ ਵਫ਼ਾਦਾਰੀ ਕਾਰਨ ਇਹ ਮਨੁੱਖ ਦੀ ਜਾਂ ਜਗਿਆਸੂ ਪ੍ਰਾਣੀ ਦੀ ਪ੍ਰਭੂ ਪ੍ਰਤੀ ਵਫ਼ਾਦਾਰੀ ਜਾਂ ਨਿਸ਼ਠਾ ਦਾ ਵੀ ਪ੍ਰਤੀਕ ਹੈ।

ਸੁਆਮੀ ਕੇ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥  
ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕਿ ਚਿਤ ॥

(ਸਲੋਕ ਮਹਲਾ ੯, ਪੰਨਾ ੧੪੨੮)

### ਸਦਗੁਣ

ਇਸ ਤੋਂ ਵਿਪਰੀਤ, ਗੁਰਬਾਣੀ / Sikh Theology ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਕੁਝ ਮਨੁੱਖੀ ਸਦਗੁਣਾਂ ਬਾਰੇ ਵੀ ਆਪਣੇ ਅਨੁਭਵ ਕੁਦਰਤੀ ਅਲੰਕਾਰਾਂ ਤੇ ਦ੍ਰਿਸ਼ਟਾਂਤਾਂ ਰਾਹੀਂ

ਦਰਸਾਏ ਹਨ। ਮਨੁੱਖੀ ਮਨ ਦੀ ਪ੍ਰਭੂ ਦਰਸ਼ਨ ਮਿਲਾਪ ਦੀ ਤੀਵਰ ਲੋਚਾ/ ਲਾਲਸਾ ਜਾਂ ਤੜਫ ਕੁਝ ਵਿਰਲੇ ਜਗਿਆਸੂ ਪ੍ਰਾਣੀਆਂ ਦੀਆਂ ਆਤਮਾਵਾਂ ਦੀ ਅੰਤਰੀਵ ਲੋਚਾ ਹੈ। ਇਸ ਦੇ ਪ੍ਰਮਾਣ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕੁਝ ਪ੍ਰਤੀਬਿੰਬ / ਅਲੰਕਾਰ ਪੰਛੀ ਜਗਤ ਵਿੱਚੋਂ ਚੁਣੇ ਹਨ। ਇਸ ਲੜੀ ਵਿੱਚ **ਬਾਬੀਹਾ, ਚਾੜ੍ਹਕ, ਸਾਰੰਗ ਸਭ ਤੋਂ ਪ੍ਰਤੱਖ ਪ੍ਰਮਾਣ** ਹੈ। ਜਿਵੇਂ:

ਮੇਰਾ ਮਨ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਿਲਪ ਕਰੇ ਚਾੜ੍ਹਕ ਕੀ ਨਿਆਈ ॥  
ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥  
ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥

(ਮਾਝ ਮਹਲਾ ੪, ਪੰਨਾ ੯੬)

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥

(ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਪੰਨਾ ੯੯੩)

ਬਾਬੀਹਾ ਬੇਨਤੀ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਜੀਅ ਦਾਨ ॥  
ਜਲ ਬਿਨੁ ਪਿਆਸ ਨ ਉਤਰੈ ਛੁਟਕਿ ਜਾਂਹਿ ਮੇਰੇ ਪ੍ਰਾਨ ॥

(ਮ: ੩, ਪੰਨਾ ੧੨੮੪)

ਇਸੇ ਤਰ੍ਹਾਂ ਮਨੁੱਖੀ ਮਨ ਤੇ ਵਿਚਾਰਾਂ ਦੀ ਸ਼ੁੱਧਤਾ ਦਾ ਪ੍ਰਤੀਕ ਹੰਸ ਨੂੰ ਮੰਨਿਆ ਗਿਆ ਹੈ।

**ਹੰਸ** ਪ੍ਰਭੂ ਤੇ ਮਨੁੱਖੀ ਮਨ ਆਤਮਾ ਦੇ ਸਿਖਰ ਮਿਲਾਪ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਹੰਸ ਬਹੁਤ ਹੀ ਸਰੋਸ਼ਟ, ਸਦਗੁਣ ਭਰਪੂਰ ਸੰਪਨ, ਮਹਾਂਪੁਰਸ਼ ਤੇ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਔਗੁਣ ਰਹਿਤ ਗੁਰਮੁਖ ਪੁਰਸ਼ ਦਾ ਪ੍ਰਤੀਬਿੰਬ ਹੈ। ਨਾਮ ਸਿਮਰਨ ਵਾਲੇ ਕੁਝ ਜਗਿਆਸੂ ਪ੍ਰਾਣੀ ਪੂਰਨ ਤੌਰ ਤੇ ਤ੍ਰਿਸ਼ਨਾ ਰਹਿਤ ਹੋਣ ਦੀ ਸੰਭਾਵਨਾ ਰੱਖਦੇ ਹਨ ਤੇ ਸਰੀਰਕ, ਮਾਨਸਿਕ ਤੇ ਅਧਿਆਤਮਕ ਤੌਰ ਤੇ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਬੰਧਨ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਂਦੇ ਹਨ । ਅਜਿਹੇ ਗੁਰਮੁਖ, ਪੰਚ ਪ੍ਰਵਾਣ ਜੀਉਤਿਆਂ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਮਾਨ ਸਰੋਵਰ ਤੇ ਹੰਸ ਅਲੰਕਾਰ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ। ਯਥਾ:

ਸਰਵਰ ਹੰਸ ਧੁਰੇ ਹੀ ਮੇਲਾ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥  
ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ ਸੋ ਹੰਸਾ ਕਾ ਖਾਣਾ ॥

(ਮ: ੧, ਪੰਨਾ ੯੫੬)

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥  
ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥

(ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੮੪)

### ਬਿਰਹਾ

ਆਪਣੇ ਪਿਆਰੇ ਨਾਲੋਂ ਵਿਛੋੜਾ ਅਸਹਿ ਸਰੀਰਕ ਤੇ ਮਾਨਸਿਕ ਪੀੜਾ ਦਾ ਬਾਇਸ ਹੈ। ਇਸ ਦੀ ਚੀਸ ਕਈ ਗੁਰਬਾਣੀ ਸ਼ਬਦਾਂ ਵਿੱਚ ਦਰਸਾਈ ਗਈ ਹੈ।

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥  
ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨ ॥

(ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ, ਪੰਨਾ ੧੩੮੦)

ਆਪਣੇ ਪਿਆਰੇ ਨਾਲੋਂ ਵਿਛੋੜਾ ਅਸਹਿ ਮਨੁੱਖੀ ਪੀੜਾ ਤੇ ਵੇਦਨਾ ਦੀ ਭਾਵਨਾ ਹੈ।

ਬਾਬਾ ਫਰੀਦ ਜੀ ਨੇ ਕਾਲੀ ਕੋਇਲ ਨੂੰ ਮਨੁੱਖੀ ਬਿਰਹਾ ਦਾ ਸਿਖਰ ਪ੍ਰਤੀਕ ਮੰਨਿਆ ਹੈ।

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥

ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥

(ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ, ਪੰਨਾ ੭੯੪)

### ਨਿਰਲੇਪਤਾ

ਇਸ ਤਰ੍ਹਾਂ ਨਿਰਲੇਪਤਾ: Sikh Theology ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਮਨੁੱਖੀ ਜੀਵਨ ਵਿੱਚ ਹਿੰਦੂ ਧਰਮ ਅਨੁਸਾਰ ਵਾਣ ਪ੍ਰਸਤ, ਸਨਿਆਸ ਆਦਿ ਪੱਧਰੀ ਨੂੰ ਅਸਵਿਕਾਰ ਕਰਦਿਆਂ ਗ੍ਰੰਥੀ ਤੇ ਸਮਾਜਿਕ ਜੀਵਨ ਜੀਉਂਦਿਆਂ ਵੀ ਮਾਇਆ ਤੋਂ ਨਿਰਲੇਪ ਰਹਿਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਹੈ ਜਿਸ ਨਾਲ ਮਨੁੱਖੀ ਹਲਤ ਤੇ ਪਲਤ ਦੋਵੇਂ ਸੰਵਰ ਜਾਣ। ਜਿਵੇਂ:

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੇ ॥

(ਰਾਮਕਲੀ ਮਹਲਾ ੧, ਪੰਨਾ ੯੩੮)

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

(ਪੰਨਾ ੨੭੨)

### ਮਨੁੱਖੀ ਸਦਗੁਣ / ਬਨਸਪਤੀ ਅਲੰਕਾਰ - ਚੰਦਨ

ਏਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਸਤਿਗੁਰੂ ਸਦਗੁਣ ਭਰਪੂਰ ਸੰਤ ਮਹਾਂਪੁਰਸ਼, ਮਹਾਤਮਾ ਦੀ ਸਖਸ਼ੀਅਤ ਦੁਆਲੇ ਵਿਲੱਖਣ ਆਭਾ ਮੰਡਲ ਦਾ ਅਹਿਸਾਸ ਹੋਣਾ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਐਸੇ ਮਹਾਂ ਪੁਰਸ਼ ਦੀ ਤੁਲਨਾ ਚੰਦਨ ਦੇ ਵਰਿਕਸ਼/ ਰੁਖ ਨਾਲ ਕੀਤੀ ਗਈ ਹੈ ਜਿਸ ਦੀ ਸੁਗੰਧੀ ਕਾਰਨ ਸਾਰਾ ਆਲਾ ਦੁਆਲਾ ਸੁਗੰਧਿਤ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਿਵੇਂ:

ਹਰਿ ਗੁਨ ਉਚ ਨੀਚ ਹਮ ਗਾਏ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਖੇ ॥

ਜਿਉ ਚੰਦਨ ਸੰਗਿ ਬਸੈ ਨਿੰਮੁ ਬਿਰਖਾ ਗੁਨ ਚੰਦਨ ਕੇ ਬਸਖੇ ॥੨॥

(ਨਟ ਮਹਲਾ ੧, ਪੰਨਾ ੯੭੬)

ਕਬੀਰ ਸੋਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ ॥

ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰੁ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥ ੧੧੦ ॥

(ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀ, 'ਪੰਨਾ 1371)

### ਕਿਰਸਾਨੀ ਅਲੰਕਾਰ

ਮਨੁੱਖੀ ਮਨ ਦੀਆਂ ਇਨ੍ਹਾਂ ਵਨਗੀ ਮਾਤਰ ਭਾਵਨਾਵਾਂ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਸਮੁੱਚੇ ਕੁਦਰਤੀ ਭੰਡਾਰ Ecology ਵਿੱਚੋਂ ਲਏ ਗਏ ਦ੍ਰਿਸ਼ਟਾਂਤਾਂ ਤੋਂ ਇਲਾਵਾ, Sikh Theology ਤੇ ਇਸ ਦੇ ਪ੍ਰਮੁੱਖ ਅਧਿਅਨ ਵਿੱਚ ਅਣਗਿਣਤ ਹੋਰ ਅਲੰਕਾਰ ਤੇ ਦ੍ਰਿਸ਼ਟਾਂਤ ਹਨ ਜੋ Ecology ਵਿੱਚੋਂ ਲਏ ਗਏ ਹਨ ਜਿਨ੍ਹਾਂ ਰਾਹੀਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਕਈ ਮਨੁੱਖੀ ਭਾਵਨਾਵਾਂ ਦਾ ਵਰਨਣ ਕੀਤਾ ਹੈ। ਮਿਸਾਲ ਦੇ ਤੌਰ ਤੇ ਕੁਦਰਤ ਤੋਂ ਬਾਅਦ ਸਭ ਤੋਂ ਵੱਧ ਕੁਦਰਤੀ ਅਲੰਕਾਰ ਕਿਰਸਾਨੀ ਦੇ ਕਿੱਤੇ ਵਿੱਚੋਂ ਤੇ ਉਸਤੋਂ ਬਾਅਦ ਵਪਾਰ ਦੀ ਦੁਨੀਆਂ ਤੋਂ ਲਏ ਹਨ। ਸਿਮਰਨ ਸਾਧਨਾ ਕਰਨ ਵੇਲੇ ਮਨੁੱਖੀ ਮਨ ਨੂੰ ਸਿਮਰਨ ਲਈ ਸਹਿਜੇ ਸਹਿਜੇ ਤਿਆਰ ਕਰਨ ਦੀ ਵਿਧੀ ਨੂੰ ਵੀ ਕਿਰਸਾਨ ਵਲੋਂ ਫਸਲ ਬੀਜਣ

ਤੇ ਭੋਇ ਨੂੰ ਵਾਹੁਣ, ਸਿੰਜਣ ਆਦਿ ਦੀ ਪ੍ਰਕਿਰਿਆ ਨਾਲ ਤੁਲਨਾਇਆ ਗਿਆ ਹੈ।  
 ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥  
 ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥  
 ਭਾਉ ਕਰਮ ਕਰਿ ਜੀਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥  
 (ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ, ਪੰਨਾ ੫੯੫)  
 ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ ॥  
 (ਸਲੋਕ ਮਹਲਾ ੩, ਪੰਨਾ ੧੪੨੧)  
 ਜੈਸੇ ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ ਹੋਰ ਫੇਰ ਭਰੀਅਤ ਹੈ ॥  
 ਤੈਸੇ ਹੀ ਇਹੁ ਖੇਲੁ ਖਸਮ ਕਾ ਜਿਉ ਉਸ ਕੀ ਵਡਿਆਈ  
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧, ਪੰਨਾ ੧੩੩੦)  
 ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥  
 ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥  
 ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ ॥  
 (ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧, ਪੰਨਾ ੨੨)

### ਸਮਾਂ, ਰੁੱਤਾਂ, ਮਹੀਨੇ

ਇਸ ਤੋਂ ਇਲਾਵਾ ਕੁਦਰਤੀ ਵਾਤਾਵਰਣ ਤੇ ਧਰਤੀ ਤੇ ਸਮੇਂ ਦੀ ਵੰਡ ਕਰਨ ਲਈ ਘੜੀਆਂ, ਪਲ, ਪਹਿਰ, ਦਿਨ, ਮਹੀਨੇ, ਰੁਤਾਂ Sikh Theology ਦਾ ਹਿੱਸਾ ਹਨ। ਗੁਰੂ ਸਾਹਿਬ ਰਾਹੀਂ ਰੱਚੇ ਦੋ ਬਾਰਾਂਮਹਾਂ ਦੀਆਂ ਬਾਣੀਆਂ ਵਿੱਚ ਹਰ ਮਹੀਨੇ ਤੇ ਉਸਦੇ ਮੌਸਮੀ ਮਿਜ਼ਾਜ਼ ਮਨੁੱਖੀ ਮਨ ਦੀ ਲਗਾਤਾਰ ਬਦਲਦੀ ਮਾਨਸਿਕ ਅਵਸਥਾ ਦਾ ਵੀ ਪ੍ਰਤੀਕ ਹੈ। ਮਿਸਾਲ ਦੇ ਤੌਰ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਭਾਰਤੀ ਸਾਲ ਦੇ ਪਹਿਲੇ ਤੇ ਅਖੀਰਲੇ ਮਹੀਨੇ ਚੇਤਰ ਤੇ ਫਲਗੁਣ ਬਾਰੇ ਜਿੱਥੇ ਮੌਸਮ ਦੀ ਬਦਲਦੇ ਮਿਜ਼ਾਜ਼ ਦੀ ਅਵਸਥਾ ਦਾ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ, ਉਥੇ ਸਿੱਖ ਸ਼ਰਧਾਲੂ ਨੂੰ ਵੀ ਇਨ੍ਹਾਂ ਮਹੀਨਿਆਂ ਦੇ ਮੌਸਮੀ ਸੁਭਾਅ ਅਨੁਸਾਰ ਆਪਣੇ ਆਪ ਨੂੰ ਢਾਲਣ ਦਾ ਉਪਦੇਸ਼ ਦੇਂਦੇ ਹਨ। ਜਿਵੇਂ:

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥  
 ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥  
 ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ ॥  
 ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥  
 ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥  
 ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ ॥  
 ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੁ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥  
 ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥  
 ਚੇਤਿ ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੁ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥  
 (ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪, ਪੰਨਾ ੧੩੩)  
 ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥  
 ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥

(ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪, ਪੰਨਾ ੧੩੬)

ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ/ Sikh Theology ਵਿੱਚ ਦਿਨ ਤੇ ਰਾਤ ਦੀ ਸਮੇਂ ਵੰਡ ਕੀਤੀ ਗਈ ਹੈ। ਦਿਨ ਅਤੇ ਰਾਤ ਨੂੰ ਚਾਰ ਪਹਿਰਾਂ ਵਿੱਚ ਵੰਡਿਆ ਗਿਆ ਹੈ। ਸਿੱਖ ਧਰਮ ਤੇ ਸਿੱਖ Theology ਵਿੱਚ ਦਿਨ ਦੇ ਪਹਿਲੇ ਪਹਿਰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਦੀ ਅਤਿਅੰਤ ਮਹੱਤਤਾ ਹੈ ਜੋ ਨਾਮ ਸਿਮਰਨ ਕਰਨ ਲਈ ਸਭ ਤੋਂ ਢੁਕਵਾਂ ਸਮਾਂ ਹੈ। ਗੁਰਬਾਣੀ ਵਾਕ ਹੈ:

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥ ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥  
ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ ॥  
ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ ॥  
ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥  
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥

(ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੭, ਪੰਨਾ ੪੫੯)

ਇਸੇ ਤਰ੍ਹਾਂ ਤੇ ਚਾਰੇ ਕੁਦਰਤੀ ਰੁੱਤਾਂ ਬਸੰਤ, ਸਰਦ ਰੁੱਤ, ਪੱਤਝੜ ਤੇ ਬਰਸਾਤ ਅਤੇ ਇਨ੍ਹਾਂ ਰੁੱਤਾਂ ਨਾਲ ਸਬੰਧਿਤ ਮਨੁੱਖੀ ਮਨ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਵੀ Sikh Theology ਦਾ ਹਿੱਸਾ ਹਨ: ਜਿਵੇਂ

ਬਸੰਤ ਕੀ ਵਾਰ, ਜਿਸ ਤਰ੍ਹਾਂ ਬਸੰਤ ਰੁੱਤ ਵਿੱਚ ਸੱਗਲੀ, ਧਰਤੀ ਤੇ ਬਨਸਪਤੀ ਖਿੜ ਉਠਦੀ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ ਬਸੰਤ ਰੁੱਤ ਵਿੱਚ ਹਰੀ ਸਿਮਰਨ ਕਰਨ ਨਾਲ ਮਨੁੱਖੀ ਮਨ ਵੀ ਆਨੰਦ ਤੇ ਖੇੜੇ ਵਿੱਚ ਆ ਜਾਂਦਾ ਹੈ ਤੇ ਪੰਚੇ ਵਿਕਾਰਾਂ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਂਦਾ ਹੈ।

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ ॥  
ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ ॥  
ਮੇਰਾ ਪ੍ਰਭੁ ਮਉਲਿਆ ਸਦ ਬਸੰਤੁ ॥  
ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ॥  
(ਬਸੰਤੁ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥

(ਕਬੀਰ ਜੀ ਘਰੁ ੧, ਪੰਨਾ ੧੩੯੩)

ਅਧਿਆਤਮਕ ਰੂਪ ਵਿੱਚ ਖਿੜੇ ਹੋਏ ਮਨੁੱਖੀ ਮਨ ਸਭ ਤਰ੍ਹਾਂ ਪੰਜੇ ਵਿਕਾਰਾਂ ਦਾ ਨਾਸ ਹੋ ਜਾਂਦਾ ਹੈ। ਯਥਾ:

ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੋਆ ॥  
ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ ॥  
ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਮਟ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ ॥  
ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ ਮੋਆ ॥  
ਜਿਸ ਤੇ ਉਪਜਿਆ ਨਾਨਕਾ ਸੋਈ ਫਿਰਿ ਹੋਆ ॥

(ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ ੫, ਪੰਨਾ ੧੩੯੩)

ਉਪਰੋਕਤ ਸਾਰੇ ਦ੍ਰਿਸ਼ਟਾਂਤਾਂ ਤੋਂ ਇਹ ਸਪਸ਼ਟ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਜਿੱਥੇ Sikh Theology ਦੀਆਂ ਜੜ੍ਹਾਂ ਇਕ ਪਾਸੇ ਪਰਮ ਦੈਵੀ ਸ਼ਕਤੀ ਪ੍ਰਮਾਤਮਾ ਦੀ ਹੋਂਦ ਤੇ ਨਾਮ ਵਿੱਚ ਹਨ ਦੂਜੇ ਪਾਸੇ ਇਸ ਦਾ ਤਣਾਂ ਤੇ ਸਾਖਾਂ ਕਾਦਰ ਕਰਤਾ ਰਾਹੀਂ ਸਾਜੀ ਹੋਈ ਕੁਦਰਤ Ecology ਵਿੱਚ

ਫੈਲੀਆਂ ਹੋਈਆਂ ਹਨ ਤੇ ਦੋਵੇਂ ਪੱਖ ਇਕ ਦੂਜੇ ਵਿੱਚ ਪੂਰਨ ਤੌਰ ਵਿੱਚ ਉਤਪ੍ਰੋਤ ਹਨ ਤੇ ਇਕ ਦੂਜੇ ਦੇ ਪੂਰਕ ਹਨ।

ਹੁਣ ਤੱਕ ਦੀ ਕੀਤੀ ਉਪਰੋਕਤ ਸਾਰੀ ਵਿਚਾਰ Sikh Theology ਦੇ ਦਾਰਸ਼ਨਿਕ ਪੱਖ Concept ਨਾਲ ਹੀ ਸਬੰਧਿਤ ਹੈ। ਲੇਕਿੰਨ ਇਸੇ ਦਾਰਸ਼ਨਿਕ ਪੱਖ ਦੀ Practical ਝਲਕ ਧਰਾਤਲ ਤੇ ਜ਼ਮੀਨੀ ਪੱਧਰ ਤੇ ਮੁੱਖ ਸਿਖ ਰਵਾਇਤਾਂ, ਸਿੱਖ ਭਵਨ ਕਲਾ ਤੇ ਰੋਜ਼ਾਨਾ ਅਮਲੀ ਸਿੱਖ ਜੀਵਨ ਤੇ ਸਿੱਖ ਸਮਾਜ ਵਿੱਚ ਵੀ ਮਿਲਦੀ ਹੈ। ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਆਪਣੇ ਜੀਵਨ ਕਾਲ ਦੌਰਾਨ ਭਾਰਤ ਵਿੱਚ ਵਿਚਰਦਿਆਂ ਥਾਂ ਪੁਰ ਥਾਂ ਰਾਹਗੀਰਾਂ ਲਈ ਛਾਂਦਾਰ ਰੁੱਖ ਲਗਵਾਏ ਤੇ ਪਾਣੀ ਦੀ ਕਮੀ ਵਾਲੇ ਇਲਾਕਿਆਂ ਵਿੱਚ ਖੂਹ, ਤਾਲਾਬ, ਬਾਉਲੀਆਂ ਆਦਿ ਖੁਦਵਾਈਆਂ। ਇਸੇ ਤਰ੍ਹਾਂ ਵਿਲੱਖਣ ਸਿਖ ਭਵਨ ਕਲਾ ਦਾ ਸਭ ਤੋਂ ਵੱਧੀਆਂ ਨਮੂਨਾ ਸਿੱਖ ਪੂਜਾ ਸਥਾਨ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੀ ਬਣਤਰ ਵੀ ਕੁਦਰਤ ਦੇ ਖੁੱਲੇ ਡੁੱਲੇ ਵਾਤਾਵਰਣ ਦੀ ਲਖਾਇਕ ਹੈ ਜਿਸ ਵਿੱਚ ਚਾਰੇ ਪਾਸਿਆਂ ਤੋਂ ਹਵਾ ਤੇ ਰੌਸ਼ਨੀ ਆਉਂਦੀ ਜਾਂਦੀ ਹੈ ਤੇ ਬਾਹਰ ਖੁੱਲੇ ਆਕਾਸ਼ ਦੇ ਦਰਸ਼ਨ ਹੁੰਦੇ ਹਨ। ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੇ ਚਾਰੇ ਦਿਸ਼ਾਵਾਂ ਵਿੱਚ ਖੁੱਲਣ ਵਾਲੇ ਚਾਰ ਦਰਵਾਜ਼ੇ ਬਿਨ੍ਹਾਂ ਕਿਸੇ ਜਾਤ ਪਾਤ ਆਦਿ ਦੇ ਵਿਤਕਰੇ ਤੋਂ ਹਰ ਇਕ ਨੂੰ ਪ੍ਰਵੇਸ਼ ਕਰਨ ਦੀ ਖੁੱਲ੍ਹ ਦੇਂਦੇ ਹਨ। ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਨਾਲ ਚੱਲ ਰਿਹਾ ਗੁਰੂ ਕਾ ਲੰਗਰ ਵੀ ਸਭ ਨੂੰ ਇਕ ਸਾਰ ਵਰਤਾਇਆ ਜਾਂਦਾ ਹੈ। ਸਿੱਖ ਅਰਦਾਸ ਵੀ ਸਰਬੱਤ ਦਾ ਭਲਾ ਮੰਗਦੀ ਹੈ। ਕ੍ਰਿਸ਼ਾਨੀ ਪ੍ਰਧਾਨ ਪੇਂਡੂ ਸਿੱਖ ਸਮਾਜ ਖੇਤੀ ਆਸਰਿਤ ਸਾਰੇ ਕਿਤਿਆਂ ਵਾਲੇ ਕਿਰਤੀਆਂ ਤੇ ਕਿਸਾਨਾਂ ਦਾ ਸੰਗਠਿਤ ਸਮਾਜ ਸੀ ਤੇ ਕਾਫੀ ਹੱਦ ਤੱਕ ਹੁਣ ਵੀ ਹੈ। ਪਹਿਲੇ ਸਮੇਂ ਫਸਲਾਂ ਬੀਜਣ ਲੱਗਿਆਂ ਕਿਸਾਨ ਪਹਿਲੇ ਦੋ ਤਿੰਨ ਸਿਆੜ / ਹਲਾਈਆਂ/ ਗੋੜੀਆਂ ਦੌਰਾਨ ਬੀਜ ਪਾਉਣ ਵੇਲੇ ਲੋਕ ਗੀਤ ਉਚਾਰਣ ਕਰਦਿਆਂ ਪਹਿਲੇ ਦੋ ਤਿੰਨ ਗੋੜੇ ਚਿੜ੍ਹੀ ਜਨੌਰ, ਗਰੀਬ ਗੁਰਬਿਆਂ ਤੇ ਆਸਰਿਤ ਸਾਂਝੀ ਸੀਰੀਆਂ ਦੇ ਨਾਂ ਲੈ ਕੇ ਬੀਜਦਾ ਸੀ ਤੇ ਉਸ ਤੋਂ ਬਾਅਦ ਆਪਣੇ ਲਈ ਬੀਜਦਾ ਸੀ। ਸਿੱਖਾਂ ਦੇ ਬਹੁਤੇ ਤਿਥ, ਤਿਉਹਾਰ, ਮੇਲੇ, ਮੁਸਾਹਬੇ ਜਿਵੇਂ ਕਿ ਵਿਸਾਖੀ, ਬਸੰਤ, ਲੋਹੜੀ, ਮਾਘੀ, ਪੁਨਿਆਂ ਮੱਸਿਆ, ਹੋਲਾ ਮਹੱਲਾ ਆਦਿ ਵੀ ਕੁਦਰਤ ਨਾਲ ਸਬੰਧਿਤ ਹਨ।

ਸਿੱਖ ਕਿਸਾਨ ਦਿਨ ਰਾਤ ਕਰੜੀ ਮਿਹਨਤ ਕਰਕੇ, ਆਰਥਿਕ ਤੰਗੀਆਂ ਤੁਰਸ਼ੀਆਂ ਕੱਟ ਕੇ ਤੇ ਮੌਸਮੀ ਆਫ਼ਤਾਂ ਝੱਲ ਕੇ ਵੀ ਦੇਸ਼ ਕੌਮ ਦਾ ਢਿੱਡ ਭਰਦਾ ਹੈ ਤੇ ਦੇਸ਼ ਦੀ ਸੁਰੱਖਿਆ ਵਿੱਚ ਕੁਰਬਾਨੀਆਂ ਦੇ ਕੇ ਇਸ ਦੀ ਰੱਖਿਆ ਕਰਦਾ ਹੈ।

ਸੋ ਸਿੱਖ Theology ਦੇ ਦੋਵੇਂ ਪੱਖ Theory ਤੇ Practice ਵਿਸ਼ਲੇਸ਼ਣ ਕਰਨ ਤੋਂ ਬਾਅਦ ਅੰਤ ਵਿੱਚ ਅਸੀਂ ਇਸ ਨਤੀਜੇ ਤੇ ਪਹੁੰਚਦੇ ਹਾਂ ਕਿ ਸਮੁੱਚੀ ਕੁਦਰਤ, Ecology, ਕਾਇਨਾਤ, ਬ੍ਰਹਿਮੰਡ ਤੇ ਇਸ ਦਾ ਕਾਦਰ ਕਰਤਾ ਪੂਰਨ ਤੌਰ ਤੇ ਇਕ ਦੂਜੇ ਵਿੱਚ ਉਤਪ੍ਰੋਤ ਹਨ। ਖਿੰਨ ਖਿੰਨ ਪਲ ਪਲ ਕਰਤਾ ਪੁਰਖ ਆਪਣੀ ਸਾਜੀ ਵੰਨ-ਸਵੰਨੀ ਕੁਦਰਤ ਨੂੰ ਦੇਖਕੇ ਵਿਗਸਦਾ ਹੈ ਤੇ ਹਰ ਪਲ ਕੁਦਰਤ ਮੰਤਰ ਮੁਗਧ ਵਿਸਮਾਦ ਵਿੱਚ ਕਰਤੇ ਦੀ ਕੀਰਤ ਦਾ ਗਾਇਨ ਕਰਦੀ ਜਾਪਦੀ ਹੈ। ਹੇਠ ਲਿਖੇ ਦੋ ਤਿੰਨ ਸ਼ਬਦ ਇਸ ਰਹੱਸਮਈ ਖੇਡ ਨੂੰ ਵਰਨਣ ਕਰਦੇ ਹਨ।

ਗਗਨ ਮੈਂ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥  
 ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥  
 ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧ ਰਹਾਉ ॥  
 ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥  
 ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥  
 ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥  
 ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥  
 ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥  
 ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
 ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥  
 (ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਪੰਨਾ ੬੬੩)

ਇਸੇ ਤਰ੍ਹਾਂ ਆਸਾ ਦੀ ਵਾਰ ਦਾ ਕੁਦਰਿਤ ਬਾਰੇ ਸ਼ਬਦ ਵੀ ਦੈਵੀ ਤੇ ਬ੍ਰਹਿਮੰਡੀ ਏਕਤਾ ਨੂੰ ਦਿਤੁ ਕਰਾਂਉਂਦਾ ਹੈ।

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥  
 ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥  
 ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥  
 ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥  
 ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥  
 ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥  
 ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥  
 ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥  
 ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੇ ਤਾਕੁ ॥

ਜਪੁਜੀ ਸਾਹਿਬ ਵਿੱਚ ਸਤਾਈਵੀਂ ਪਉੜੀ ਵਿੱਚ ਅੰਕਿਤ 'ਸੋ ਦਰੁ ਆਸਾ ਮਹਲਾ 1' ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਤਿੰਨ ਜਗ੍ਹਾ ਦਰਜ ਹੈ ਇਸ ਵਿੱਚ ਸਮੁੱਚੀ ਕਾਇਨਾਤ ਤੇ ਉਸ ਵਿੱਚ ਨਿਵਾਸ ਕਰਨ ਵਾਲੇ ਅਨੇਕਾਂ ਕਿਸਮ ਦੇ ਜੀਵ ਜੰਤੂ, ਅਰਸ਼ਾਂ ਦੇ ਨਿਵਾਸੀ ਦੈਵੀ ਆਤਮਾਵਾਂ ਤੋਂ ਲੈ ਕੇ ਧਰਤੀ, ਆਕਾਸ਼ ਤੇ ਪਾਤਾਲ ਵਿੱਚ ਨਿਵਾਸ ਕਰਨ ਵਾਲੇ ਸਾਰੇ ਹੇਠਲੇ ਦਰਜੇ ਦੇ ਜੀਵ ਜੰਤੂ ਆਪਣੇ ਕਰਤਾ ਪੁਰਖ ਦਾ ਇਕ ਰਸ ਗਾਇਨ ਕਰਦੇ ਦਰਸਾਏ ਗਏ ਹਨ ਤੇ ਕਰਤਾ ਕਾਦਰ ਆਪਣੀ ਸਾਜੀ ਨਿਵਾਜੀ ਕੁਦਰਤ ਵਿੱਚ ਲਗਾਤਾਰ ਨਿਵਾਸ ਕਰ ਰਿਹਾ ਹੈ ਤੇ ਉਸ ਨੂੰ ਵੇਖ ਕੇ ਵਿਗਸ ਰਿਹਾ ਹੈ।

ਅੰਤ ਵਿੱਚ ਜਪੁਜੀ ਸਾਹਿਬ ਦੇ ਅੰਤ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੁਆਰਾ ਉਚਾਰਣ ਕੀਤਾ ਸਲੋਕ ਸਮੁੱਚੀ Ecology ਤੇ ਇਸ ਦੇ ਕਾਦਰ ਕਰਤਾ ਅਕਾਲ ਪੁਰਖ ਦੇ ਅਟੁੱਟ ਰਿਸ਼ਤੇ ਦਾ ਪਰਤੱਖ ਪ੍ਰਦਰਸ਼ਨ ਕਰਦਾ ਹੈ। ਉਪਰੋਕਤ ਸਾਰੀ ਵਿਚਾਰ ਤੋਂ ਪ੍ਰਤੱਖ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬ ਵਲੋਂ ਨਿਰਧਾਰਤ ਕੀਤੀ ਸਿੱਖ ਵਿਚਾਰਧਾਰਾ Sikh Theology ਦਾ ਸਮੁੱਚਾ ਮਨੁੱਖੀ ਪੱਖ ਕੁਦਰਤੀ ਵਾਤਾਵਰਨ ਦੇ ਸਿਧਾਂਤਾਂ Ecotheology ਤੇ ਆਧਾਰਿਤ ਹੈ।

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥  
 ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥  
 ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇਤੈ ਕੇ ਦੂਰਿ ॥  
 ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥  
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

ਵਰਤਮਾਨ ਸਮੇਂ ਜਦੋਂ ਦ੍ਰਿਸ਼ਟਮਾਨ ਬ੍ਰਹਿਮੰਡ ਤੇ ਇਸਦੇ ਮੁਢਲੇ ਸਰੋਤਾਂ ਧਰਤੀ, ਪਾਣੀ, ਪਉਣ ਤੇ ਆਕਾਸ਼ ਵਿੱਚ ਅਨੇਕਾਂ ਮਨੁੱਖੀ ਲੋਭ ਵੱਸ ਕੀਤੀ ਜਾ ਰਹੀ ਦੁਰਵਰਤੋਂ ਤੇ ਉਪਭੋਗਤਾ ਕਾਰਨ ਸਾਰੇ ਬ੍ਰਹਿਮੰਡ ਵਿੱਚ ਹੱਦੋ ਵੱਧ ਪ੍ਰਦੂਸ਼ਣ ਫੈਲ ਰਿਹਾ ਹੈ, ਸਮੁੱਚੇ ਸੰਸਾਰ ਨੂੰ Sikh Theology ਤੇ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਦਰਸਾਈ Ecology / ਕੁਦਰਤ ਦੀ ਮਹੱਤਤਾ ਵੱਲ ਧਿਆਨ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਤੇ ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਦਰਸਾਈਆਂ ਗਈਆਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੇ ਸਵੇ ਸੰਜਮ ਆਦਿ ਗੁਣਾਂ ਦਾ ਪਾਲਣ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਦੀਰਘ ਕਾਲ ਤੱਕ ਇਸ ਬ੍ਰਹਿਮੰਡ ਤੇ ਇਸ ਦੀ ਕੁਦਰਤ ਵਿੱਚ ਮਨੁੱਖਾ ਤੇ ਬਹੁ-ਗਿਣਤੀ ਜੀਵਨ ਜੀਵੀਆ ਜਾ ਸਕੇ।

## ON THE ISC FRONT

COL J.S MULTANI\*

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International Sikh Confederation (ISC) devoted this quarter (16<sup>th</sup> December 2023 to 15<sup>th</sup> March 2024) to the organization of various social-cultural activities.

On 29<sup>th</sup> January 2024 i.e. on the eve of Martyrdom day of Mahatma Gandhi, the father of the nation, a Peace Walk and an Inter-faith Harmony Meet of religious scholars representing various religions was organized jointly by International Sikh Confederation, Chandigarh, Yuvsatta NGO, Chandigarh and HWPL, South Korea at People's Convention Centre, Sector 36, Chandigarh. Significantly, three representatives from HWPL, South Korea namely Mr. Daniel Jeong, Mr. Joseph Lee and Mr. Arun Naik came all the way and participated in the Peace Walk as well as Harmony Meet.

Mr. Daniel Jeong of HWPL, South Korea and Mr. Joseph Lee spoke on this occasion and expressed their happiness for taking such a good initiative to create awareness amongst the young school students about the importance of different religious places like Mandir, Masjid, Gurdwara and Church and to feel inter-faith respect to maintain communal harmony and peace.

Six Religious Scholars namely Sh. Shyam Bhayia of Sanatan Dharam(Hinduism), Maulvi Muhammad Imran of Manimajra Masjid (Islam), Sh. Jain of Sri Digambar Jain Mandir, Mrs. Jaspal Kaur Kaang (Sikhism), Father Premanand, Sector 19 Church (Christianity), Suman Didi (Brahmkumaris) participated in the meet and deliberated as to how their religion gives a message of universal brotherhood and peace.

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The religious scholars highlighted that no society can progress if there is unrest and tension in the neighborhood. Each and every religion teaches us to shed ego, jealousy & hatred and try to resolve the conflicts and difference of opinion through dialogue and mutual understanding instead of threatening and violence among each other so as to create an atmosphere of peace and tranquility. Mrs. Jaspal Kaur Kaang emphatically explained how Sri Guru Granth Sahib includes verses of 6 Gurus and thirty sages from Hindu and Muslim faiths.

Each religion basically guides us how to live together peacefully by respecting the sentiments of the people of other faiths instead of condemning others. No religion is inferior or superior to others.

Prior to this meet, in the morning hours, all the scholars and about 150 young students from Sacred Heart School, Kitabghar (Bapu Dham Colony), Shivalik Public School, Dev Samaj College of Education and Carmel Convent School participated in the Peace Walk and visited Church, Gurdwara, Mosque and ISKON Temple as a mark of inter-faith unity with the placards in their hands saying - We are One.

The religious scholars also unanimously resolved that a Peace Monument should be installed at a prominent place in Chandigarh to serve as a lighthouse for the future generations to maintain peace and harmony amongst each other.

#### **KESADHARI GOLD CUP HOCKEY TOURNAMENT – 1<sup>ST</sup> FEB' 2024 - 5<sup>TH</sup> FEB 2024.**

In pursuit of its one of the goals to promote sports amongst the Sikh youth of Punjab, an 8 teams Kesadhari Gold Cup Tournament was organized at Balbir Singh Sr. Hockey Stadium, Mohali. One of these teams has been sponsored by ISC and Jugraj Singh Charitable Trust, Chandigarh.

All the teams played very well but the team sponsored by ISC & Jugraj Singh Gill Charitable Trust remained unbeaten and reached the final.

On 5<sup>th</sup> Feb, 2024 the final match was a cliffhanger, a game in

which both the teams played well but the ISC/Jugraj Singh Gill Charitable Trust team played superbly to win the tournament and the Gold Cup.

S. Kultar Singh Sandhwan Speaker, Punjab Vidhan Sabha attended the final match as Chief Guest and distributed the prizes to the teams.

On 6<sup>th</sup> February, 2024, a team from the United Kingdom comprising Mr. Martin Green OBE, Chief Executive of “CARE ENGLAND” Mr. Nick of ASFM Recruitment, Tejinder Singh Gill, ASFM, Anwar Sandhu, ASFM, Ms. Annie Advisor to Health Minister of UK visited ISC Headquarters to know about our organization. ISC Secy. General Col. JS Multani explained the major activities of ISC both at academic as well as Sports level and the UK team was highly impressed. They announced to extend financial help to ISC.

On 10<sup>th</sup> February, 2024, a two member team of Ahmediya Sect of Islam lead by Mr. Zain Choudhry visited ISC HQRs and discussed educational needs of the poor and various issues. They assured that they will cooperate with ISC in every front to promote world peace and inter-faith harmony amongst all religions and communities.

On 26<sup>th</sup> February 2024, Father Reji Tom of Don Bosco Navjeevan Society, Sector 24, Chandigarh visited the HQRs of ISC and shared common values towards education for the underprivileged as pursued by ISC. He wanted to associate with ISC to work together in this field.

On 26<sup>th</sup> February, 2024, Mr. Rexie Lucas resident of USA and a close friend of Sh. Sher Jagjit Singh visited the Hqrs of ISC. He was apprised of the activities of ISC to which he expressed deep appreciation and assured to extend some financial aid for the noble cause being carried out by ISC.

In view of proposed Cycle Yatra “Pedal4Peace from 23<sup>rd</sup> March 2024 to 28<sup>th</sup> March’ 2024 from Chandigarh (India) to Lahore (Pakistan)” on the occasion of martyrdom day of Shaheed Bhagat Singh, the most revered freedom fighter, a team comprising Col J.S. Multani, Secretary General, ISC; Sher Jagjit Singh Secretary

(Administration), ISC & Sh Parmod Sharma, Convenor YUVASATTA (Youth for Peace) visited Bhai Sangat Singh Khalsa College, Banga & Desh Bhagat Yaadgar Hall, Jalandhar for route mapping and various other arrangements to be made for the cycle rally participants. Dr Ranjit Singh, Principal, Khalsa College, Banga & Dr Harbhajan Singh, a prominent educationist, Banga also assured to make arrangements for boarding & lodging for the rally participants.

The management of Desh Bhagat Yaadgar Hall also assured for boarding & lodging arrangements for the participants.

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**SUBSCRIPTION RATES FOR  
ABSTRACTS OF SIKH STUDIES**

	<b>Annual</b>	<b>5 Yearly</b>	<b>Life</b>
India	Rs 200/-	Rs 1000/-	Rs. 2500/-
Abroad	Rs 1000/-	Rs 5000/-	Rs. 20,000/-

## NEWS & VIEWS

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### **UK MUSEUM AWARDED £2,00,000 GRANT TO MARK LEGACY OF LAST SIKH RULER MAHARAJA DULEEP SINGH**

A museum in the UK has been awarded nearly £2,00,000 in grant by the National Lottery Heritage Fund to mark the legacy of Maharaja Duleep Singh, the last ruler of the Sikh empire.

Ancient House Museum in Norfolk's Thetford was awarded the money on its 100th anniversary, the BBC reported. The museum was founded in 1924 by Prince Frederick Duleep Singh, son of Maharaja Duleep Singh. The grant will be used to tell the family's story through displays, the report said.

Maharaja Duleep Singh was the youngest son of Maharaja Ranjit Singh, who founded the Sikh empire in 1799. After the deaths of his father and brother, Duleep Singh became ruler of the kingdom at the age of five but was removed from the throne after Britishers annexed Punjab in 1849. At the age of 15, Duleep Singh arrived in England and later made his home at Elveden Hall in Suffolk. His family remained in the area for the next century.

Prince Frederick, Duleep Singh's second son, donated Thetford's Ancient House Museum to the people of the town. He was a part of the Suffolk and Norfolk Yeomanry and served in World War I.

The museum is now starting a two-year project to showcase "the fascinating history of the Duleep Singh family", said Robyn Llewellyn, the director of England, Midlands and East for the National Lottery Heritage Fund. Norfolk County Council said the new displays would include "a sumptuous 'treasury' of Anglo-Punjab history, a model of Elveden Hall, a loan of a portrait of Duleep Singh and displays marking the family's contributions and activism to achieve universal suffrage".

The museum will also exhibit the family's items, such as Duleep Singh's walking stick, which was given to him by King Edward VII when he was Prince of Wales. (*Courtesy: The Tribune January 29, 2024*)

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### **TN PARTY GOES 'BALLE BALLE', FIELDS SEVEN TAMIL SIKHS IN LS POLLS**

While the Tirunelveli candidate has been given the 'pen nib with seven rays' symbol, the other candidates will contest on 'diamond' symbol.

**THOOTHUKUDI:** One of the defining aspects of Sikhism is universal brotherhood and the faith that has its roots in Punjab seems to have found a band of brothers and sisters espousing its cause in Tamil Nadu.

Taking inspiration from the Delhi farmers' agitation of 2021 that made the mighty union government scrap the three farm laws, the Bahujan Dravida Party (BDP), a party founded by a Tamil but registered in New Delhi, has fielded seven candidates in Tamil Nadu for the Lok Sabha polls to usher in social change through political action. Interestingly, all these candidates, originally belonging to different faiths, have embraced Sikhism after participating in the farmers protest.

The seven candidates are Selvakumar alias Selva Singh (27), who is contesting from Tirunelveli constituency, Korkai Palanisamy Singh (36) from Virudhunagar, Rajan Singh (60) from Kanniyakumari, Seetha Kaur (52) from Tenkasi, Manivasagam (46) from Ramanathapuram, Asiriyar Shanmugasundaram Singh (37) from Thoothukudi, and Naga Vamsa Pandian Singh (30) from Madurai constituency. While the Tirunelveli candidate has been given the 'pen nib with seven rays' symbol, the other candidates will contest on 'diamond' symbol.

BDP founder Jeevan Singh, who belongs to Thoothukudi, told TNIE that his aim is to bring social change at the grassroots level by establishing a cultural identity through Sikhism. Only Sikhism can create a casteless society, said Jeevan Singh, who was earlier a follower of Buddhism. The primary principle of the party is to establish Begampura Kalsha Raj, which in Punjabi means a discrimination-free liberated kingdom. "Our party works for the empowerment of SC/STs, OBCs, and religious minorities who form 95% of the population in India," he said.

### **PRINCIPLES OF EQUALITY ATTRACTED THE SEVEN TAMILS TOWARDS SIKHISM**

Jeevan Singh was with BSP for several years before founding the Bahujan Dravida Party in 2019. He quit BSP after Periyar's photograph was removed from the party's Maha Purush list.

Speaking to TNIE, Selva Singh, who hails from Chekkarakudi in Thoothukudi, said he participated in the farmers' agitation on March 16, 2021, on behalf of BDP and was impressed by the Punjabi Sikh farmers' strong and unified protest for a single cause affecting the farming community. "Their concerted effort and perseverance attracted me to Sikhism," said the 27-year-old. He participated in the stir along with 100 parai musicians.

"I don't believe that such strong cohesion is possible in Tamil Nadu as someone can weaken a group's unity from within for their vested interest," he said.

"I learned how to respect Gurugranth Sahib, the holy book of Sikhs, before embracing the religion on March 15, 2022, at the Golden Temple in Amritsar," said Selva Singh, who is now pursuing law in Uttar Pradesh. Selva Singh's family members in Thoothukudi's Chekkarakudi village follow ancestral worship, but he had relinquished it long ago after accepting the principles of Periyar.

Thoothukudi candidate Asiriyar Shanmugasundaram Singh told E, "My ultimate aim in embracing Sikhism is to get out of the caste system in Hinduism that divides people into lower and upper castes". Shanmugasundaram, who is a Dalit, said he feel empowered after embracing Sikhism and has gotten out of his sense of inferiority.

Shanmugasundaram said Dravidian parties of Tamil Nadu stand up against social injustice, but we fight for social transformation to usher in social change to build an egalitarian society. "Only social change can make political parties field a candidate like A Raja, a Dalit and a senior DMK leader, to contest from a general seat," he said.

Palanichamy alias Korkai Palani Singh, who embraced Sikhism on March 15, 2022 along with Selva Singh, said the farmers' agitation influenced him to become a Sikh. "I saw the agitation during BDP's 22-day rally in September 2021. I admired the Sikh farmers' leadership. Since I had faced caste-based discrimination, I was attracted by the

Sikh principle of equality,” Palani Singh, a photo designer from Madurai, said.

Rajan Singh, a retired conductor of MTC, and his wife Seetha Kaur of Tirunelveli, both from an SC community, got baptized as Sikhs in 2022 and 2023, respectively. “I tied the turban and took oath to withdraw from superstitious beliefs,” Kaur told TNIE.

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### **EARLIEST BUDDHIST ARTEFACTS HAVE MAHARAJA RANJIT SINGH CONNECTION**

New Delhi, February 22. A unique exhibition that opened in the national capital on Thursday reveals a little known fact of history - that the earliest discovered Buddhist relics have a connection with Maharaja Ranjit Singh, the founder of the Sikh empire.

It was Jean Baptiste Ventura, a French officer at the Maharaja’s Punjab court, who led one of the earliest archaeological excavations in the subcontinent in 1830 at Manikyala, north-west of Rawalpindi.

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### **9<sup>TH</sup> DR KHARAK SINGH MEMORIAL LECTURE - A REPORT**

The 9<sup>th</sup> Dr Kharak Singh Memorial Lecture on “*Balibari Kudrat Wasia* – Sikh Theology rooted in Ecotheology” was delivered on March 16, 2024 at the Institute of Sikh Studies Chandigarh by Prof Kulwant Singh. In this lecture, he highlighted the close relationship between Sikh religion and nature or ecology both in their theory and practice. The Sikh Gurus and all Indian spiritual saints and Bhaktas whose verses have been recorded in the sacred Sikh scripture Sri Guru Granth Sahib have articulated their spiritual kinship with the cosmic Divine power and the nature, its attributes and its cosmic design through an extensive use of Hindu Pauranic mythology in their verses. On the other hand, they have expressed their observations and insights about human nature and its strengths and weakness through an equally extensive use of imagery from nature and ecology. He highlighted the major human vices and virtues by providing illustrations from the physical traits of several species of the animal kingdom living on earth, the aquatic species living in water, aviation species or birds living on

earth and in sky and the vegetational speices from the plant kingdom – all three being integral part of ecology. These similes, metaphors, illustrations and parallelism were highlighted by quoting relevant verses from Gurbani. Besides this comparison, he also elaborated the close link between the change of seasons and corresponding human moods and temperamental changes in the Sikh devotees engaged in spiritual pursuit following the Sikh Guru's spiritual path as enshrined in Gurbani verses. Even the names of days, months, parts of day's time cycle as per the Indian calendar have been found relevant for a corresponding human spiritual activity.

Apart from this theoretical correspondence between Sikh theology and eco-theology, there is close correspondence between nature's major phenomena and major Sikh traditions and practices. This lecture was broadcasted in the form of live telecast on Youtube by Bee Media 24 at <https://www.youtube.com/watch?v=5xJoKXeVvLI> attracted world wide acceptance through large number of responses from across the globe. A few most representative responses received through electronic media and press are given below. Principal Prabhjot Kaur, in her presidential remarks, corroborated the intimate relationship between Sikh theology and ecotheology in this lecture and appealed for creating awareness among the Sikhs youth about their rich Sikh heritage and pleaded for protection and preservation of environment from the modern forces of industrialisation and urbanization. While Lt Gen Rajinder Singh Sujlana, the President of Institute of Sikh Studies welcomed the audience, S Bhavkaran Singh Bagrian, the Vice-President presented a vote of thanks.

#### 1. *The Daily Spokesman*, Mohali, March 17, 2024

**ਨਰਕ-ਸਵਰਗੀ ਕਲਪਤ ਵਿਸ਼ਵਾਸਾਂ ਨੂੰ ਨਿਕਾਰਦਾ ਸਿੱਖ ਧਰਮ  
ਕੁਦਰਤ-ਮੁਖੀ ਅਮਲੀ ਜੀਵਨ ਜਾਂਚ ਹੈ - ਪ੍ਰੋ. ਕੁਲਵੰਤ ਸਿੰਘ**

ਚੰਡੀਗੜ੍ਹ, 16 ਮਾਰਚ (2024) ਸਿੱਖ ਧਰਮ ਫਲਸਫਾ ਅਧਾਰਿਤ ਸਿੱਖੀ ਜੀਵਨ ਕੁਦਰਤ-ਮੁਖੀ ਹੋਣ ਦੇ ਨਾਲ ਨਾਲ ਕੁਦਰਤ ਅਤੇ ਕਾਦਰ ਦੇ ਆਪਣੇ ਰਿਸ਼ਤੇ ਦੀ ਇਕਮਿਕਤਾ ਦੇ ਅਮਲੀ ਅਹਿਸਾਸ ਵਿੱਚੋਂ ਹੀ ਰੂਹਾਨੀ ਮੰਡਲਾਂ ਦੀ ਛੋਹ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੋਇਆ ਨਰਕ-ਸਵਰਗ ਕਲਪਤ ਭਵਸਾਗਰ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਨਕਾਰਦਾ ਹੈ।

ਇੰਸਟੀਚਿਊਟ ਆਫ ਸਿੱਖ ਸਟੱਡੀਜ਼ ਵਲੋਂ ਕਰਵਾਏ ਨੌਵੇਂ ਡਾ. ਖੜਕ ਸਿੰਘ ਮੈਮੋਰੀਅਲ ਲੈਕਚਰ ਦੇ “ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ” ਵਿਸ਼ੇ ਉਤੇ ਬੋਲਦਿਆਂ, ਪ੍ਰੋ ਕੁਲਵੰਤ ਸਿੰਘ ਨੇ ਕਿਹਾ ਸਿੱਖ ਸਿਧਾਂਤ ਅਤੇ ਫਲਸਫੇ ਦੇ ਹਰ ਪਹਿਲੂ ਦੀ ਵਿਆਖਿਆ

ਕਰਦੀ ਗੁਰਬਾਣੀ ਜਿਥੇ ਭਾਰਤੀ ਮਿੱਥਾਂ ਦਾ ਉਲੇਖ ਕਰਦੀ ਹੈ ਉਥੇ ਨਾਲ ਨਾਲ ਕੁਦਰਤ ਵਿੱਚੋਂ ਅਮਲੀ ਬਿੰਬ, ਅਲੰਕਾਰ ਅਤੇ ਰੂਪਕ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਸਿੱਖ ਫਲਸਫਾ ਕੁਦਰਤ ਨੂੰ ਮਿਥਿਆ ਅਤੇ ਮਾਇਆ (ਛਲਾਵਾ) ਨਹੀਂ ਸਮਝਦਾ, ਸਗੋਂ ਮਨੁੱਖ, ਜੀਵ-ਜੰਤੂ ਅਤੇ ਕੁਦਰਤ ਦੇ ਪਸਾਰੇ ਦੀ ਭਿੰਨਤਾ ਦੀ ਅਮਲੀ ਹੋਂਦ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਸਮੁੱਚੇ ਬ੍ਰਹਮੰਡ ਦੀ ਸਹਿਹੋਂਦ ਅਤੇ ਅਮਲੀ ਇਕਰੂਪਤਾ ਉਤੇ ਜ਼ੋਰ ਦਿੰਦਾ ਹੈ। ਸਿੱਖੀ ਦਾ ਕਾਦਰ/ਅਕਾਲ ਪੁਰਖ ਸ਼ਿਸ਼ਟੀ ਨੂੰ ਸਾਜਕੇ ਉਸਦੇ ਅੰਦਰ ਹੀ ਵਾਸ ਕਰਦਾ ਹੈ। ਇਸ ਕਰਕੇ 'ਸਿੱਖੀ ਦਾ ਰੱਬ' ਕਿਤੇ ਕਲਪਤ ਸੱਤਵੇਂ ਆਸਮਾਨ ਵਿੱਚ ਨਹੀਂ ਉਹ ਮਨੁੱਖਾਂ ਦੇ ਅੰਦਰ ਵੀ ਵਸਦਾ ਹੈ 'ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ।'

ਇਸੇ ਤਰ੍ਹਾਂ ਕਾਮ-ਕ੍ਰੋਧ, ਲੋਭ-ਮੋਹ, ਹੰਕਾਰ ਵਰਗੇ ਪੰਜੇ ਵਿਕਾਰਾਂ ਤੋਂ ਮੁਕਤੀ ਪਾਉਣ ਲਈ, ਜਾਂ 'ਥਾਲੀ ਦੇ ਪਾਣੀ ਵਾਂਗੂ ਹਿਲਦੇ 'ਮਨ' ਨੂੰ ਟਿਕਾਉਣ ਲਈ ਗੁਰਬਾਣੀ ਲੋਭੀ ਮਨੁੱਖ ਨੂੰ 'ਹਲਕੇ ਕੁੱਤੇ' (ਕੂਕਰ) ਨਾਲ ਤਸ਼ਬੀਹ ਦਿੰਦੀ ਹੈ ਅਤੇ ਹੰਕਾਰੀ/ਸਾਕਤ ਅਤੇ ਸ਼ਕਤੀ ਦੇ ਪੁਜਾਰੀ ਨੂੰ 'ਲਸਣ ਦੀ ਗੰਧ' ਅਤੇ ਸੂਅਰ ਤੋਂ ਵੀ ਮਾੜਾ ਦੱਸਦੀ ਹੈ। ਭਟਕਦੇ ਚੰਚਲ ਮਨ ਲਈ ਮੀਨ (ਮੱਛੀ) ਦਾ ਅਲੰਕਾਰ ਵਰਤਦੀ ਹੈ ਜਿਹੜੀ 'ਚਪਲ ਮਨ' ਦੀ ਭਟਕਣਾ ਨੂੰ ਮੱਛੀ ਵਲੋਂ ਪੱਥਰ ਚੱਟ ਕੇ ਮੁੜਨ ਵਾਲੀ ਵਿਵਸਥਾ ਰਾਹੀਂ ਪੇਸ਼ ਕਰਦੀ ਹੈ। ਸਵਾਰਥੀ ਭਰਿਸ਼ਟ ਮਨੁੱਖ ਦੀ ਮਾਨਸਿਕ ਦਸ਼ਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਲਈ ਗੁਰਬਾਣੀ ਕੁਦਰਤ ਅਤੇ ਅਮਲੀ ਜੀਵਨ ਵਿੱਚੋਂ ਹੀ 'ਖਰ' (ਖੋਤਾ), 'ਰੀਂਗਦਾ ਸੱਪ' ਵਰਗੇ ਅਲੰਕਾਰਾਂ ਦੀ ਵਰਤੋਂ ਕਰਦੀ ਹੈ।

ਇਸਦੇ ਉਲਟ, ਪ੍ਰੋ. ਕੁਲਵੰਤ ਸਿੰਘ ਨੇ ਕਿਹਾ ਕਿ ਮਨੁੱਖੀ ਮਨ ਵਿਚਲੇ ਸਦਗੁਣਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਨ ਲਈ ਗੁਰਬਾਣੀ ਅਮਲੀ ਜੀਵਨ ਅਤੇ ਆਲੇ ਦੁਆਲੇ ਪਸਰੀ ਕੁਦਰਤ ਵਿੱਚੋਂ ਪ੍ਰਤੀਕ ਵਰਤਦੀ ਹੈ ਜਿਵੇਂ ਜਗਿਆਸੂ ਦੀ ਪ੍ਰਬਲ ਰੂਹਾਨੀ ਇੱਛਾ ਨੂੰ ਪੰਛੀ ਜਗਤ ਦੇ ਬਬੀਹਾ, ਚਾੜ੍ਹਕ ਅਤੇ ਸਾਰੰਗ ਨਾਲ ਤਸ਼ਬੀਹ ਦਿੱਤੀ ਗਈ ਹੈ ਅਤੇ ਸਿੱਖੀ ਵਿਚਲੇ ਗੁਰਮੁਖ ਦੇ ਸਬੁੱਧ ਅਮਲੀ ਆਭਾ-ਮੰਡਲ ਅਤੇ ਸਿਮਰਨ ਵਿਵਸਥਾ ਨੂੰ ਮਾਨ ਸਰੋਵਰ ਉਤੇ ਬਸੇਰਾ ਕਰ ਰਹੇ 'ਹੰਸ' ਨਾਲ ਕੀਤੀ ਹੈ ਜਿਸ ਦੀ ਖੁਰਾਕ ਸੁੱਚੇ ਮੋਤੀ ਹਨ। 'ਬ੍ਰਿਹਾ' ਦੀ ਮਾਤਮੀ ਵਿਵਸਥਾ ਅਤੇ ਵਿਛੋੜੇ ਦੇ ਵੇਦਨਾ ਨੂੰ 'ਕਾਲੀ ਕੋਇਲ' ਰਾਹੀਂ ਪ੍ਰਤੀਕਬੱਧ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਉਂ ਹੀ ਗ੍ਰਸਤੀ ਜੀਵਨ ਨੂੰ ਜਿਊਦਿਆਂ ਅਤੇ ਵਿਕਾਰਾਂ ਤੋਂ ਉਪਰ ਉਠਣ ਵਾਲੀ ਨਿਰਲੇਪ ਅਮਲੀ ਪਹੁੰਚ ਅਤੇ ਪਧਤੀ ਨੂੰ 'ਚਿਕੜ ਵਿੱਚ ਨਿਰਲੇਪ ਕੰਵਲ ਫੁੱਲ' ਰਾਹੀਂ ਪ੍ਰਗਟਾਇਆ ਗਿਆ ਹੈ। ਅਜੇਹੇ ਨਿਰਲੇਪ ਗੁਰਮੁਖ ਨੂੰ 'ਚੰਦਨ ਦਾ ਬਿੰਡ' ਵੀ ਕਿਹਾ ਹੈ ਅਤੇ 'ਮਨ' ਨੂੰ ਸਿਧਾਉਣ ਤੇ ਟਿਕਾਉ ਰੱਖਣ ਦੀ ਪ੍ਰਕ੍ਰਿਆ ਨੂੰ ਕ੍ਰਿਸ਼ਾਨ ਦੇ ਫਸਲ ਉਗਾਣ ਦੇ ਅਮਲ ਰਾਹੀਂ ਪੇਸ਼ ਕੀਤਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਜੀਵਨ ਅਤੇ ਮਰਨ ਦੀ ਪ੍ਰਕ੍ਰਿਆ ਨੂੰ 'ਹਲਟ ਦੀ ਟਿੰਡਾਂ' ਦੇ ਭਰਨ ਅਤੇ ਖਾਲੀ ਹੋਣ ਦੀ ਵਿਵਸਥਾ ਰਾਹੀਂ ਅਲੰਕਾਰਤ ਕੀਤਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ 'ਮਨ' ਨੂੰ ਨਿਵਾਣਾਂ ਵਿੱਚ ਭਟਕਣ ਤੋਂ ਰੋਕਣ ਲਈ ਗੁਰਬਾਣੀ ਬਾਰਾਂਮਾਹ ਅਤੇ ਹੋਰ ਸਲੋਕਾਂ ਰਾਹੀਂ ਰੁੱਤਾਂ, ਮਹੀਨੇ, ਪਲ, ਘੜੀਆਂ ਦੇ ਪ੍ਰਤੀਕਾਂ ਰਾਹੀਂ ਮਨੁੱਖ ਨੂੰ ਸਮਝਾਉਂਦੀ ਹੈ।

ਅਖੀਰ ਵਿੱਚ ਪ੍ਰੋਫੈਸਰ ਕੁਲਵੰਤ ਸਿੰਘ ਨੇ ਕਿਹਾ 'ਪਵਨ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤ ਮਹੱਤ' ਵਰਗੇ ਸਲੋਕਾਂ ਰਾਹੀਂ ਵਾਤਾਵਰਣ ਦੀ ਸਾਂਭ ਸੰਭਾਲ, ਕੁਦਰਤੀ ਸਾਧਨਾਂ ਦੀ ਸਚੁੱਜੀ ਵਰਤੋਂ ਅਤੇ ਮਨੁੱਖ, ਜੀਵ-ਜੰਤੂ, ਬਨਸਪਤੀ ਅਤੇ ਸਮੁੱਚੀ ਕੁਦਰਤ ਦੀ ਇਕਮਿਕਤਾ ਸਹਿਹੋਂਦ ਨੂੰ ਬਚਾਈ ਰੱਖਣ ਦਾ ਹੋਕਾ ਦਿੰਦੀ ਹੈ, ਜਿਸ ਨੂੰ ਅੱਜ ਦੇ ਮਨੁੱਖ ਦੀ ਹਵਾਸ, ਸਾਇੰਸ ਦੇ ਕੁਦਰਤ ਨਾਲ ਟਕਰਾ ਅਤੇ ਤਕਨਾਲੋਜੀ ਦੀਆਂ ਖੋਜਾਂ ਨੇ ਖਤਰੇ ਵਿੱਚ ਪਾ ਦਿੱਤਾ ਹੈ।

ਇਸ ਮੌਕੇ ਉਤੇ ਇੰਸਟੀਚਿਊਟ ਦੇ ਪ੍ਰਧਾਨ ਜਨਰਲ ਰਜਿੰਦਰ ਸਿੰਘ ਸੁਜਲਾਣਾ ਨੇ ਬੁੱਧੀਜੀਵੀਆਂ ਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਅੱਗੇ ਆਉਣ ਅਤੇ ਸਿੱਖੀ ਸਿਧਾਂਤਾਂ ਅਨੁਸਾਰ ਅਮਲੀ ਜੀਵਨ ਬਿਤਾਉਂਦੇ ਵਾਤਾਵਰਨ ਦੀ ਰਾਖੀ ਕਰਨ। ਪ੍ਰਿੰਸੀਪਲ ਪ੍ਰਭਜੋਤ ਕੌਰ ਦੀ ਪ੍ਰਧਾਨੀ ਹੇਠ ਹੋਏ ਸਮਾਗਮ ਦਾ ਸੰਚਾਲਨ ਪ੍ਰੋਫੈਸਰ ਹਰਪਾਲ ਸਿੰਘ ਨੇ ਕੀਤਾ ਅਤੇ ਧੰਨਵਾਦ ਮਤਾ ਸ. ਭਵਕਰਨ ਸਿੰਘ ਬਾਗੜੀਆਂ ਨੇ ਪੜਿਆ।

### **1.Col S.P.S. Bedi Canada**

An overwhelming and inclusive compilation and explanation of ecology and theology related quotes from Siri Guru Granth sahib ji by a reputed Sikh scholar which needs to be read and followed by us all. This should also be explained to our younger generations. It makes you feel proud of your sacred holy book. It may be a good idea to make a documentary to further define & present the contents in Hindi & English. This will be a good step forward for us to spread the unique teachings of our religion. The lecture is worth translation in various languages for the benefit of others in India & abroad. My compliments to the Institute of Sikh Studies and the learned speaker!

### **2. Mrs Swaran Kaur, Panchkula**

A beautiful combination of ecology and theology related in Guru Granth Sahib which you could explain so well. Congratulations to you for your hard work Great job done by you It needs to make documentary film. Waheguruji bless you with long life to share your knowledge further with the humanity.

### **3. S Basant Singh, Mohali**

Very thought provoking lecture. The suggestion of one Dr Gurcharan Singh who is Chairman Guru Nanak Dev Interfaith Foundation, Chandigarh is praiseworthy and need of the hour. Virtually, ingredients of this lecture require

percolation and dissemination at grass roots level. This lecture should be imparted to at primary stage to all Katha Vachaks of all Gurdwaras in Tricity with directions from their managements that Katha vachaks should be debarred if they are not conversant with this aspect of Sikh theology.

**4. S. Jaspal Singh, Canada**

Our family is blessed to have you and your wisdom about Sikhi. Your lecture on Balihari Kudrat Vaseya is one of the best lectures I've heard. It has been thoroughly researched and very eloquently delivered. I have forwarded it to many Sikh educated professionals and their sentiments also reflect the same feeling.

Thank you for your Sikhi spirit and dedication to show the world how our guru appreciates the Kudrat.

My Ardas to Waheguru for your long healthy life dedication to educate us on Sikh theology.

**5. Dr. Ranjodh Singh Gill, U.S.A**

Sir, this is a most authentic and informative treatise delivered with great authority and oratory and command. I will forward an abridged version of it focusing on just you and your lecture to my circle of social network.

It is indeed incredible that Gurus' had such a fore vision and foresight of all aspects of nature and humanity that they included guidance about everything we need. With highest regards,

**6. Dr. Birendra Kaur, Mohali**

You delivered the Talk in a state of vismaad! That was wonderful! You are blessed

**7. ਡਾ. ਗੁਰਚਰਨ ਸਿੰਘ, ਚੈਅਰਮੈਨ, ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਇੰਟਰ-ਰੀਲੀਜੀਅਸ  
ਫਾਊਂਡੇਸ਼ਨ, ਚੰਡੀਗੜ੍ਹ**

ਇਸ ਵਿੱਚ ਕੋਈ ਸੰਦੇਹ ਨਹੀਂ ਕਿ ਇਹ ਲੈਕਚਰ ਜੀਵਨ ਦੇ ਹਰ ਪੱਖ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਤਿਆਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਬਿਆਨ ਕਰਨ ਦਾ ਢੰਗ ਵੀ ਸਰਲ ਤੇ ਸੁਖੈਨ ਹੈ। ਪਰੰਤੂ ਅਜਿਹਾ ਲੈਕਚਰ ਜੇ ਕਿਤੇ ਕਿਸੇ ਕਾਲਜ ਜਾਂ ਸਕੂਲ ਵਿੱਚ ਹੁੰਦਾ ਤਾਂ ਕਿੰਨਾ ਚੰਗਾ ਹੁੰਦਾ, ਇਹ ਇਸ ਤਰ੍ਹਾਂ ਹੈ ਜਿਵੇਂ ਸਮੁੰਦਰ ਦਾ ਪਾਣੀ ਮੁੜ ਮੁੜ ਕੇ ਸਮੁੰਦਰ ਵਿੱਚ ਹੀ ਪਾਇਆ ਜਾ ਰਿਹਾ ਹੋਵੇ, ਸਮੁੰਦਰ ਉਪਰ ਵਰਖਾ ਕਰਨਾ ਹੈ।

**8. Bhai Ashok Singh Bagrian, Chandigarh**

9<sup>th</sup> Dr Kharak Singh Memorial Lecture delivered by Prof Kulwant

Singh on *Balibare Qudrat Vassiyya* at Institute of Sikh Studies on March 16, 2024 was a thought provoking discourse which proved the deep relation between Sikh Theology and Eco-Theology.

During this speech, he also mentioned about the relation between Sikh architecture, especially Gurdwars, and ecology, I would also like to draw attention to some other aspects, which have been discussed rarely before.

We see that most of the highly worshipped sacred temples in India are built at the highest possible places, some of them even difficult to approach. On the other side, Sri Harmander Sahib, the first piece of Sikh architecture, has been built on lower place, which indicates humility, one has to go “down”. Is it not indicative of being built on a low place, signifies that one should go humbly to the house of God - *Hoe sabhna ki renka to aao hamare pass*.

As you enter Harmander Sahib, among the arches built on the four corners of Darbar Sahib, the arch on the left of the entrance is closed, by which the devotee may complete *Parikarma* around the Guru Granth Sahib. But nowadays, due to the large number of devotees, the parikarma by these arch has been stopped.

I may briefly mention that all natural movement are towards the right, for example Earth moves to the right that is why Sun appears to rise in East; Chakki, Plough, *Halat* even the Sports tracks are to right.

Another important point is that when we offer Ardas at Sri Harmandar Sahib, our back is towards Sri Akal Takht Sahib, which is a Temporal seat in Sikh concept. But on the other hand, after Ardas when we offer Ardas at Sri Akal Takht Sahib, Sri Harmandar Sahib is right in front of us, which is an indication that ‘that religion should remain on the right side of politics.’

All these principles of Sikh theology are also according to the laws of nature. I must congratulate Prof. Kulwant Singh for delivering such a wonderful discourse, which reveals the direct and clear connection of Sikhism with nature.

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