

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
Ik oāṅkār saṭ nām kartā purakh nīrbhāo nirvair akāl mūrati ajūnī saibhān gur parsād.



## THE SIKH BULLETIN GURU NANAK AND HIS BANI



November-December 2017

ਮੱਘਰ-ਪੋਹ ੫੪੯ ਨਾਨਕਸ਼ਾਹੀ

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Volume 19 Number 11&amp;12

**Published by: Hardev Singh Shergill, President, Khalsa Tricentennial Foundation of N.A. Inc;**  
3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA Fax (916) 933-5808  
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

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### EDITORIAL

#### SIKHO KUJH SIKHO BJP IS KILLING YOU WITH KINDNESS 'FAKE KINDNESS' BECAUSE THEY THINK OF YOU AS FOOLS AS GANDHI & NEHRU DYNASTY DID

**RSS; RSS & RAW** stand for **R**ashtriya **S**wayamsewak **S**angh; **R**ashtriya **S**ikh **S**angat; and **R**esearch and **A**nalysis **W**ing of India's Intelligence Agency, respectively.

One thing they all have in common is their membership/staffing; they are all extreme **Right Wing Hindus**, comparable in the present day USA to **Donald Trump's** blind, all white, supporters who call themselves **Evangelical Christians**, although there is nothing **Christian** about them, **but they are Republicans, the party of the disgraced**, with membership like **Judge Roy Moore** of Alabama, their current Senate Candidate, who allegedly chased after and molested teenage girls, less than half his age, when he was **District Attorney in Alabama**. Thankfully he was defeated by Doug Jones, a Democrat, first Democratic victory in Alabama since 1994 when an elected as a Democrat then Senator switched affiliation to Republican party.

**Rashtriya Swayamsewak Sangh (RSS)**, (Hindi: "National Volunteer Organization") also called **Rashtriya Seva Sangh**, was founded in 1925 by **Keshav Baliram Hedgewar** (1889–1940), a physician living in the Maharashtra region of **India**, as part of the movement against British rule. Later it developed a political wing, **Bharatiya Jana Sangh**, a member of which assassinated Gandhi for opposing expulsion of Muslims from India to Pakistan when Muslims in Pakistan started expelling Hindus and Sikhs from Pakistan. That morphed into present day **BJP** (Indian People's Party).

An avowedly religious government of a secular country decided to spend **Rs. 100 Crore** to celebrate religious Anniversary of a minority community whom they disdained. But there was a hidden message behind this madness. Money was not given to **RSS, Rashtriya Swayamsewak Sangh**; but to **RSS, Rashtriya Sikh Sangat**. All they had to do was to have the brother of Hindu RSS President grow his hair uncut and get baptised into Khalsa by the **Damdami Taksal** whom they had bought lock stock and barrel.

Half of that money went to RSS and other half to **Tohra** and **Badal** to shut their mouths. Some of the **RSS** money was used to print copies of **Dasam Granth** renamed **Sri Guru Dasam Granth Sahib Ji**, courtesy **Hazoor Sahib Gurdwara/Takhat**. One third of those pages are devoted to **Sri Charitropakhyan** also called **Triya Charitar**.

**I prefer to call this Granth “Kanjar Kahani in Kanjar Kavita”.**

Below is one quote from this Granth that RSS is promoting:

**Sri Dasam Granth Sahib Ji Page 1358:**

**ਪੇਸਤ ਭਾਂਗ ਅਫੀਮ ਮਿਲਾਇ ॥**

**ਆਸਨ ਤਾ ਤਰ ਦਿਯੋ ਬਨਾਇ ॥**

**ਚੁੰਬਨ ਰਾਇ ਅਲਿੰਗਨ ਲਏ ॥**

**ਲਿੰਗ ਦੇਤ ਤਿਹ ਭਗ ਮੇ ਭਏ ॥੨੪॥ P. 1358**

**Followeing is the English translation of the above stanza:**

***She blended opium, marijuana and wine,  
and, then,  
executed numerous sexual postures.  
Embracing, they kissed each other  
and he pushed his  
genital in her vagina. (24)***

**Should you be interested in the rest of the hymn below please ask your Granthi or a Sikh Scholar from Punjabi University Patiala, who are devotees of Dasam Granth, to translate the rest for you:**

**ਭਗ ਮੇ ਲਿੰਗ ਦਿਯੋ ਰਾਜਾ ਜਬ,**

**ਰੁਚਿ ਉਪਜੀ ਤਰਨੀ ਕੇ ਜਿਯੋ ਤਬ ।**

**ਲਪਟਿ ਲਪਟਿ ਆਸਨ ਤਰ ਗਈ,**

**ਚੁੰਬਨ ਕਰਤ ਭੂਪਨ ਕੇ ਭਈ ॥੨੫॥**

**ਗਹਿ ਗਹਿ ਤਿਹ ਕੇ ਗਰੇ ਲਗਾਵਾ,**

**ਆਸਨ ਸੋ ਆਸਨਹਿ ਛੁਹਾਵਾ ।**

**ਅਧਰਨ ਸੋ ਦੇਉ ਅਧਰ ਲਗਾਈ,**

**ਦੁਹੂੰ ਕੂਚਨ ਸੋ ਕੂਚਨ ਮਿਲਾਈ ॥੨੬॥ (ਚਰਿਤਰ ੪੦੨)**

**(ਚਰਿਤ੍ਰ ਨੰ: ੪੦੨, ਦਸਮ ਗ੍ਰੰਥ ਪੰਨਾ ੧੩੫੭-੫੮, ਛਾਪਕ:**

**ਭਾਈ ਚਤਰ ਸਿੰਘ ਜੀਵਨ ਸਿੰਘ, ਅੰਮ੍ਰਿਤਸਰ)**

[Sri Charitropakhyan](#) covers pp 809-1386 of this Granth i.e. 577 pages out of its total 1428 pages. [Chaupai](#) (hymn of supplication), one of the daily prayers of practicing Sikhs, is on pages 1386-1388.

Hazoor Sahib and Takhat Patna Sahib had already placed **Dasam Granth (Page total 1428)** at par with Guru Granth Sahib. Three Takhats in Panjab are next in line. Is it a coincidence that Sri Guru Granth Sahib Ji at present has 1430 pages and Sri Guru Dasam Granth Sahib Ji has 1428 or did Guru Gobind Singh keep his Granth two pages short out of respect for the first Granth because he is supposed to have given that to Sikhs too? If at some future date Sikhs come to the realization that **Mundavani**, the last entry in Sri Guru Granth Sahib Ji, is a kachi (fake) Bani that Granth will still have one page more than its rival Dasam Granth.

**Abuse of women**, which is manifested in **Charitropakhyan** in **Dasam Granth**, is not an isolated phenomenon. It is a very **hot topic in today's United States**. In this country the women have risen to the occasion and big and powerful men in various fields of this country's life are

falling like flies. May be **President Donald Trump, a Christian**, would also join this exclusive club in due course since he has publicly admitted to abusing women. **Christians** and the other two Semitic religions, **Judaism** and **Islam**, trace their origin of abusing women to the **Tenth Commandment** that **equates women with house, servants, animals, slaves and anything else that a man owns.**

It reads:

***Thou shalt not covet (neighbor's house, wife, servants, animals, or anything else)***

What RSS is doing now is nothing new. Brahmins and Rajputs, two upper castes of Hinduism, did the same thing to the Buddhists, to Guru Nanak, Guru Arjan, Guru Teg Bahadur and Guru Gobind Singh. BJP is in the same position as Muslim Rulers.

Congress party that has ruled India uninterrupted until the first BJP victory in 1998 always found token Sikhs, weak in character, in its cabinets whom they could manipulate. Most recent example was first Sikh **Prime Minister Manmohan Singh**. In 2004 when Prof Gurtej Singh and I stopped over in **Bangkok, Thailand** as part of our six week long trip around the world to hold weekend conferences in six countries where Sikhs in diaspora have made their homes, the management of the historical Gurdwara in Bangkok told us of their experience with **Prime Minister Manmohan Singh** when he had come there for a Suth-East Asian Conference. He did not acknowledge their request for a short visit to this Historical and only Gurdwara in Bangkok or may be he was overruled by his handlers.

In 1984 when Indra Gandhi attacked Darbar Sahib the **Sikh President of India, Giani Zail Singh**, neither raised his voice against that genocide nor did he resign.

**Hukam Singh** the only **Sikh Speaker of Lok Sabha** gave up the publication of his **Spokesman**

**English Weekly** that he could have used to obtain fairness from the government for Sikh minority.

**Baldev Singh**, India's **first Defense Minister**, in name only, did not back up the demand of Sikh Generals of Indian Army to drive out the Pakistan Army invaders of Jammu and Kashmir. All they had asked for was a few hours more time to drive the enemy beyond the State's borders because the **real Defense Minister was Jawahar Lal Nehru**, the Prime Minister. Result is the mess in Kashmir that India is still bogged down in even after seventy years. **Please see the links below relevant to this editorial:**

<http://sikhbulletin.com/Files/DoubleHeadedSnakeRSSAndSSA.pdf>

<http://sikhbulletin.com/Files/RSS-RSS-SSA.pdf>

<http://sikhbulletin.com/Files/TheSikhsUnderRSSSeige.pdf>

<http://sikhbulletin.com/Files/RSSAndSSASikhBulletinNov1999.pdf>

BJP, with Parkash Singh Badal's help, has managed in a few years, to finish Sikhism that was not tied in the knot of uncut hair and transferred it into a cult of Kesadhari Hindus, for the protection of very janeu that Nanak as a child refused to wear, who instead of worshipping stone statues, like their Hindu cousins, worship a book instead.

Hardev S Shergill

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## **INDIAN CONSULATE SILENCED BY PROTESTS AT GURU GOBIND SINGH SEMINAR**

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MONDAY 11/13/2017

**Los Angeles, CA** — An all-day seminar claiming to honor Guru Gobind Singh at Loyola Marymount University was interrupted at the outset when a Singh raised his voice in protest as the event organizers attempted to place a turban on Indian Consul General Ambassador Venkatesan Ashok.

“Dr. Sahota would like to come up and honor

Ashokji before we begin,” said the mistress of ceremonies, referring to Harvinder Sahota.

“I protest this activity,” declared Bhajan Singh as Sahota reached for the turban. Speaking to Ashok, he continued, “Guru Gobind Singh is a warrior. You are a coward. You have killed so many people near New Delhi. We are suffering. You are coming here representing the government. You say Guru Gobind Singh is defender of truth. You are, right here, representing untruth. You say Guru Gobind Singh represents equality. You represent caste. You are casteist. you belong to the Hindutva forces. You have no business coming here to represent Guru Gobind Singh. We condemn you for coming here.”

The seminar was co-sponsored by the Consulate General of India, the Indian Government’s Ministry of Culture, and the Sikh & Jain Professorship of Loyola Marymount University. As Singh protested, organizers called security and threatened him with arrest.

“I don’t mind, you can arrest me, but you cannot put a turban,” said Singh. “That’s disgraceful to put a turban on this consul.... Take the turban away!”

The sparsely attended seminar soon broke into disorder as organizers called a break, encouraged the audience to drink chai, and people filtered out. Meanwhile, a few people sat beside Bhajan and tried to physically restrain him. “Don’t touch me,” he shouted. “Take your hands off me.” One woman sitting in the row in front of him reached back and slapped him with a brochure.

Most of the audience appeared to be members of 3HO, a sect founded by Yogi Bhajan and considered by most Sikhs to be a cult. In his protest, Singh referenced sexual abuse allegations leveled against the yogi, who died in 2004.

As security guards and seminar organizers surrounded him, Singh would not be deterred and

continued raising slogans of “Raj Karega Khalsa,” “Mulnivasi Zindabad,” and “Hindutva Sikhs Murdabad.”

The week before the seminar, other Sikh leaders spoke out against the Indian Consulate’s participation.

“This November, we remember the 33rd anniversary of the genocide of Sikhs in Delhi by the Indian government,” said Balbir Singh Dhillon, President of West Sacramento Sikh Gurdwara. “The genocide was openly orchestrated by the Indian government, but the perpetrators have never been brought to justice. Meanwhile, while we mourn the memory of the greatest tragedy in living memory which our community ever suffered, the same government which organized it has the arrogance to organize a seminar about our Guru.”

Additionally, Jaswinder Singh Jandi, the former president of Fremont Sikh Gurdwara, remarked, “Guru Gobind Singh, like his predecessors, made it his mission to ally with and empower the lowest of the low, especially those treated as Untouchables and known today as Dalits.” Jandi concluded, “When the Hindu nationalists in power in Delhi today are doing everything they can to preserve the caste system and suppress the liberation of Dalits and other downtrodden people, it’s deeply offensive that they would seek to co-opt the legacy of our Gurus.”

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## HINDU MAHASABHA AT WORK IN CALIFORNIA

**CA Board of Education Erases Truth About Caste Oppression. [Click the link below:](#)**

PIETER FRIEDRICH

<PIETERSINGH=ICLOUD.COM@MAIL210.W  
DC02.MCDLV.NET>

11/14/2017 7:06 AM

[CA Board of Education Erases Truth About Caste Oppression](#)

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## REFLECTIONS ON GURU GOBIND SINGH'S VISION WHERE WE STAND AFTER 350 YEARS AND FUTURE CHALLENGES

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### ABSTRACT

Given the paucity of written material directly attributable to Guru Gobind Singh this paper attempts to discern the vision of the Guru from his actions and from Sikh traditions associated with him. It starts with the Vision and Mission of Guru Nanak, the founder of the Sikh faith, as evinced by the institutions started by him and through concepts such as *Ek Jyot* (One Light). The paper follows through with the deeds of Guru Gobind Singh, his achievements, and what his vision for the future might have been. The vision is finally linked to the concept of *sant-sipahi* (saint-soldier) and concludes that this vision has only been partly fulfilled.

### INTRODUCTION

The ideal source to turn to when trying to define what Guru Gobind Singh's vision was, would likely have been his bani (scriptural writings), any other historical document penned by him and by his contemporaries. **Since there is so much controversy regarding the authorship of the Dasam Granth (DG) it will not be used as a source material for this paper.** In any case, I am not one who believes that the DG, or at least large chunks of it, is the Guru's work.

That will leave me with very little to work with, other than to rely on the stories and writings of others; again sources whose veracity will be hard to establish. This paper will therefore use some of the commonly used words and phrases employed by Sikhs to describe the basic principles of their faith, and assume them to be true.

It has to be declared from the start that every attempt at ascertaining the origins of these phrases, i.e. as to which person they may be ascribed, yielded no real or conclusive results. No scholar seems to know the exact origins. In most cases, it can be said with certainty that these phrases were not uttered by any of the Gurus. Therefore, they must have been put together by others and derived from the verses in the Aad Guru Granth Sahib (AGGS) or words attributed to the Gurus, or more likely put together by looking at the institutions, such as '*Langar*', set up by the Gurus.

Lest there be any confusion let it be stated that the word '**vision**' will refer to the desired end-result or objective; the word '**mission**' will be used to mean the approach utilised to reach that objective. All too often, the words will be used interchangeably; in any case, such action will make little difference to the thrust of this paper.

The terminology used herein assumes that the reader is familiar with common Sikh terms and no real attempt has been made to expand upon the terms, and to the disadvantage of the uninitiated.

### DISCUSSION

#### Concept of "*Ek Jyot*"

Sikhs, from childhood, are taught that the Sikh Gurus, from Guru Nanak to Guru Gobind Singh, are one "*Jyot*" (*Ek Jyot* – One Light). Now that *Jyot* is embodied in the AGGS for all the time.

My quick random questioning of Sikh friends and relatives regarding the "*Jyot*" concept produced some amazing results. Some had never heard of it; others had heard it mentioned and just accepted it without applying their minds to it. The latter group, when pressed for an opinion, as to what it means, either simply said, "His light was passed to the next Guru" or admitted that they did not quite understand it. They were then asked, "When you heard of this how did the preacher explain it?" The reply was "No explanation was given". **Amazingly, it did not occur to anyone to ask.**

Whilst this writer has not found any overt reference to the passing of the *Jyot* or Light from Guru Nanak down to the AGGS as some kind of physical / sudden passing on of the Light, the tenor of many believers appears to suggest some such magical moment. It would appear that this concept, if truly held, is untenable. It is not denied that many eminent scholars have spoken about it and others written about this '*Ek Jyot*' being passed from Guru to Guru. In such cases, it would have been good if the writers had spelled that out unambiguously rather than couch it in language that may well give the erroneous impression of "magic". The passing of the *Jyot* from one Guru to the other can only mean the conferment of the Guru-ship to someone who had a belief in, and expressed, the same spiritual ideology as his predecessor; **that spiritual ideology is the sabd (Word) as incorporated in the AGGS**; hence the reference in the phrase *Dasan Patshahian di Jyot Sri Guru Granth Sahib* used in *Ardas* (prayer). ***Ek Jyot* ultimately refers to the Unity of Thought.**

### The Vision

Guru Gobind Singh was the last human Guru. Sikh tradition avers that he compiled the final version of the Aad Granth, and vested it with the Guru-ship: hence the references to **the Aad Guru Granth Sahib (AGGS)**, also called Sri Guru Granth Sahib (SGGS). Sikh tradition is unequivocal that all the Gurus who succeeded Guru Nanak understood his vision and simply completed the mission of the founder. Thus, Guru Gobind Singh's actions would be meant to complete the vision of Guru Nanak; that would be his mission.

In order to discuss "***Where We Stand after 350 Years and Future Challenges***" we really need to know what Guru Nanak's vision and mission was. **During Guru Nanak's time, Indian society was riddled with the social problems associated with caste, gender-bias, and religious bigotry. Guru Nanak stood up and taught against all these.**

Besides advocating a casteless and egalitarian society, he also emphasised the need for honest labour, sharing one's good fortune with the less fortunate and maintaining a spiritual demeanour by contemplating on the Divine. These virtues are identified by Sikhs in the aphorism "***Kirt karo, Vand shako, Naam japo***" (**Simply put: Honest Labour, Share with the needy, Remember God**). These will not be discussed here.

As the community of Sikhs founded by Guru Nanak expanded under the succeeding Gurus, so did it evolve in keeping with the commands of the succeeding Gurus who, presumably, were merely completing the mission of Guru Nanak whilst keeping his vision in mind.

Since this paper is about Guru Gobind Singh's vision no attempt will be made to take an in-depth look at the contributions of his predecessors: it is presumed that Guru Gobind Singh continued to follow the traditions of his predecessors. To try and figure out what Guru Gobind Singh's vision of the future of the Sikh Community was, it will be necessary to look at the Guru's actions since there is no document spelling out his commands or hopes.

### Guru Gobind Singh's Contribution

Attempts at getting to the source of phrases like "*Sant-Sipahi*" (Saint-soldier)) and "*Kirt Karo. Naam Japo, Vand Shako*" from various sources, including the Yahoo Group Gurmat Learning Zone (GLZ), came to nought. Having failed to get an answer from 'Google' the next step taken by this writer was to simply ask lay-Sikhs, such as family and friends, questions such as:

1. What do they remember about Guru Gobind Singh?
2. What was his contribution to or impact upon Sikhism?

Depending on the level of education and understanding of Sikh traditions and teachings, the common answers inevitably revolved around the following words/phrases:

1. Formation of the Khalsa at the Vaisakhi of 1699
2. *Sant sipahi* (Discussed below)
3. *Sarbans dani* (Explained below)
4. *Sava Lakh Se Ek Laraun* (Explained below)

This is not to say that other Sikh principles/institutions were forgotten; it is just that these are the key things, which come to the Sikh mind when he thinks of Guru Gobind Singh.

The formation of the Khalsa in 1699 is not doubted by anyone. The debate on this issue always revolves around, and inevitably turns to, the question: Who is a Sikh? Then comes: How do you define god? Does god exist? Most questions are interrelated and the issues have been debated at length on Sikh forums such as the GLZ. The only conclusion that can be drawn with certainty is that there is no one answer acceptable to all Sikhs and most experts are in disagreement.

### ***Sarbans Dani***

Let us first take the appellation "*Sarbans Dani*". It means someone who has sacrificed his all for a just cause; Guru Gobind Singh sacrificed his entire family and his own person in the fight for justice. This is not something that is disputed and so referring to him as '*Sarbans Dani*' is justified. But this sacrifice does not, should not, stop at just a recognition of Guru Gobind Singh's greatness; it remains an example to all humanity and certainly to Sikhs, that one should not be afraid to sacrifice his all for a just cause. Whether anyone will be capable of such a sacrifice is another issue.

### **The Khalsa and *Sava Lakh Se Ek Laraun***

When specifically asked about the formation of the Khalsa and the saying '*Sava Lakh Se Ek Laraun*' these are quickly conflated. However, the two, though related, have separate connotations. '*Sava Lakh Se Ek Laraun*' (meaning that a single Sikh will valiantly face 125,000 in battle) alludes to the courage of his Sikhs (Khalsa). The effect of this has been amply demonstrated by the lion-

hearted deeds of Sikhs in battles and wars in the years and centuries after the events of 1699, including many Sikhs who in today's conservatives' view do not qualify to be called Khalsa. That the Khalsa will be unflinching in battle is not doubted by anyone, certainly not the Sikhs themselves. The debate actually involves the question: who qualifies to be called a Khalsa? This controversy too has been dealt with many times and there is no agreement between the warring groups. To rehash the various arguments in favour of any one group will serve no purpose and so must be dispensed with. However, it will be remiss to completely ignore the two versions altogether.

The 'orthodox' (the word is used with caution and limitations) will insist that to be a Khalsa one has to be an Amritdhari; that is one has to undergo the initiation ceremony by undergoing the '*Amrit*' ceremony, whereupon one is given the '*Gurmantra*', and then follow the Rehat Maryada and maintain the 5-Ks, which will include being Keshdhari (one who keeps the body hair intact). This group easily accept a Keshdhari who has not undergone the '*Amrit*' ceremony as a Khalsa. In other words, the external manifestations are all that the 'orthodox' really focus upon. They often rely on the verse "*Rehat pyari mujko Sikh pyara nahi*" (Literally: I love the Code, not the Sikh) as proof of the importance of the external appearance. This verse is attributed by many to Guru Gobind Singh. The Editorial of *The Sikh Review* of Feb 2006, rightly or wrongly ascribes this line to Bhai Nandlal's Rehatnama. The word '*rehat*' is most frequently said to mean the Sikh Rehat Maryada (SRM), translated as 'The Sikh Code of Conduct'. If *rehat* refers to the external appearance, it seems unlikely that Guru Gobind Singh penned these lines, for such would portray the Guru as callous, one who prefers form over substance.

The fact that the word '*rehat*' preceded Guru Gobind Singh is not lost on those who will point

out to ਸਚੁ ਕਰਈ ਸਚੁ ਤਾ ਕੀ ਰਹਤ (*Rehat*) translated as “True are his actions; true are his ways”.

That becoming a Khalsa also requires an intense internal change is acknowledged by all but, unsurprisingly, not quite insisted upon. The other group (‘Non-orthodox’) insists that the internal changes are more important. Discussions on Sikh forums bear out this assertion wherein it has been argued that “*Rehat--means code of conduct / (more) inner cleansing than outer appearance*” and “*Khalsa was created by Guru Gobind Singh.....to be disciplined to follow certain duties & maintain code of conduct which will lead to be khalas/ pure by inner cleaning... Inner cleansing is tough so most people give solace to their mind that at least looking like one is enough*” [ <http://gurmatbibek.com/forum/read.php?3,33603> ] Without going into the origins of this verse and the interpretations it is worth bearing in mind that even here there is disagreement.

### Sant Sipahi

One last term that needs discussing is ‘*Sant Sipahi*’. Again I must confess that my attempts at getting to the root of this term failed. No one knows. My lay-Sikh survey revealed that most thought Guru Gobind Singh used this term, though there were two who attributed it to Guru Hargobind, the Sixth Guru. The latter suggestion is not unreasonable given that he introduced the “*Miri-Piri*” concept and is hence referred to as “*Miri Piri da Malik*” or “master of worldly matters as well as their spiritual matters”.

‘*Sant*’ is often translated to ‘Saint’ but this is misleading. A *sant* would be someone who would be spiritually ‘immersed in god’ (I use the term for want of a more convenient and pithy explanation), and he would be clean in thought, word and deed. He would be free of the five vices (*Kaam, krodh, lobh, moh, ahankar*) (Literally: lust, rage, greed, attachment, conceit), someone to whom one could turn to in when in need of spiritual solace and

comfort. This is a tall order; I dare say impossible to fulfil.

‘*Sipahi*’ literally means soldier. Here it is meant to be understood that a Sikh would have to be a soldier in the fight for truth and justice, and not just a soldier on the battlefield.

Thus *sant-sipahi* could for convenience be translated as ‘*saint-soldier*’. So what exactly does this concept of *Sant-Sipahi* entail? It was intended to create a creed of persons who would be *sant*-like (saintly) in demeanour and actions, whilst at the same time be a soldier who would be prepared to lay down his life in the battle against injustice. This, for all intents and purposes, was the Vision of Guru Nanak and thus of Guru Gobind Singh.

With this rather short discussion of the various terms/concepts I can now turn my attention to the key questions raised by the theme of this seminar:

### Guru Gobind Singh Ji's Vision: Where do We Stand After almost 350 Years?

Taking the two limbs of the term ‘*sant sipahi*’ separately I would say that on the *sipahi* component Sikhs have done admirably. As far as the courage component is concerned, we have proven ourselves repeatedly in the wars and on the battlefield. Indeed this knowledge that Sikhs, including the many who are ‘technically’ not considered Khalsa, show no fear in battle has helped me personally in some measure. I am a doctor by training, and thus cut out to heal and not kill. During my Military Service in the Malaysian Armed Forces I was twice handed an M-16 and asked to man a cordon with orders to kill on sight. I quickly learnt and now know what a ‘chill down the spine’ means (it is more like pain in the spine), and what it means to go weak in the knees. What kept me going and caused me to show no fear was the repeated thought in my head: “You are a Sikh and Sikhs have no fear of battle or death”. That was enough to keep me calm and collected. It would seem that the *sipahi* component has been a considerable success.



As far as being a ‘*sant*’ is concerned, I think we have largely failed. If we accept that the characteristics of a *sant*, as described above, are what is meant by being a *sant* (and I would like to know why anyone would disagree), then I must say that at my most generous there must be less than 1% who would meet the standard. In fact, I personally have not met anyone who could fit the bill.

Thus, the vision of creating *sant-sipahis* is largely unmet and so after almost 350 years the mission of fulfilling that vision remains.

### Guru Gobind Singh's Vision: Future Challenges

The challenges, however phrased, must be geared towards the creation of a (Sikh) nation of *sant-sipahis*. Will we make much headway here? I think not. If we assume that our history as handed down to us is true, then it would seem that we have actually regressed as far as the ‘*sant*’ component is concerned. If what we now witness is indicative of what is to come then the outlook is not quite, what one wishes for?

Does this mean I am a pessimist? No, it does not; I am simply being a realist. Whilst the Gurus may have held high hopes for us it cannot be denied that, we are simply human and possess all the fallibilities expected of such primates. All we can do is to try to keep in check these failings and focus on the inner being, and try to bring change. It is the inside which is more important, and that is why it is more difficult to mold.

### CONCLUSION

The concepts embodied in the terms used in this paper do not have a direct word-for-word connection to either the AGGS or any Guru but have likely been derived from the intent of the Gurus as can be surmised from their writings. I do not think that as a species we can ever achieve the ideal envisioned by the Gurus but we can endeavor to stay as close to it as possible.

Note:

1. *Much of what is written herein is no more than logical deduction and the author's opinion. All I can ask for is an unemotional, objective and fair hearing. Do not be too quick to reject everything out of hand. I would have liked to be at the seminar in person as this would have enabled me to answer queries immediately, having to think on my feet.*
2. *Most of the ideas and concepts discussed in this paper could each do with a full debate.*
3. *References for some of the statements made can be made available though they are unlikely to be any more reliable than my own opinions.*

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### DO WE, THE SIKHS, KNOW TRUTH ABOUT GURU GOBIND SINGH?

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### ABSTRACT

Discovering the facts about the life of Guru Gobind Singh and his contributions to evolve a ‘**Nation for Justice**’ is like finding a lost ring in murky water. More than hundreds of thousands of rupees have been spent to celebrate his 350<sup>th</sup> Birthday during January 2017 at Patna Sahib, Bihar, India; it is still not apparent how much truth about his above mission has been revealed to the humanity. Nevertheless, this short article discusses how **his life and his mission have been misrepresented in Bachitar Nantak, called Dasam Granth, Sikh history, and literature.** It also discusses plight of Hindus in India during 350 years of Muslim rule and the association of Guru Gobind Singh with Muslim society. This was the time, when **Guru Nanak appeared to**

**promulgate a universally acceptable philosophy,** termed ‘Nanakian Philosophy’. About 197 years after Guru Nanak, Guru Gobind Singh appeared on the scene to evolve a **‘Nation for Justice’ based on Nanakian Philosophy.**

**It is ironic that he met great opposition to his mission by his own brethren, the Hindus, Brahmins (priestly class) and the Hindu Rajas.** Misrepresentations in writings of Bhai Gurdas II, *Bachittar Natak* (*Dasam Granth*) and Sikh literature have been exposed by comparing the facts embodied in the *bani* (word) in the *Aad Guru Granth Sahib*. It is hoped that this short research article will prove a stepping stone for further study to bring out the facts about the mission of Guru Gobind Singh.

## INTRODUCTION

**The life of Guru Gobind Singh and his contributions have been linked to ancient mythology with the intention to make Sikhism a sect of Hinduism.** This starts right from his birth until his departing to heavenly abode. According to Daulat Rai [1] there was no such comprehensive book on Guru Gobind Singh dealing with his mission of evolving a **“Nation for Justice”** in its right perspective. The overzealous writers, of many *Janam Sakhis* and that of current literature, have been carried away by their devotion and zeal that the readers find it difficult to sift the facts from the fallacies. Such writers have done grave injustice and failed to portray his mission in its true colours.

Most of the work on the life and contributions of Guru Gobind Singh is based on the literature; “*Bachittar Natak*”, now called “*Dasam Granth*”, is supposed to be composed by Guru Gobind Singh. At Takht Patna Sahib and Takht Hazoor Sahib the *Dasam Granth* is installed beside the *Aad Guru Granth Sahib* (AGGS). [2] There are many controversies about authenticity of a number of *bani* (words) in *Dasam Granth*. Khandare [3] has also pointed out that: “By considering the limitations of the research papers about *Dasam*

*Granth* it is not possible to search out the critical analysis of the Guru’s poetry (*Dasam Granth*). But there is no doubt that the very important and truthful findings will come out after the scientific research and critical analysis of the Guru’s literature (*Dasam Granth*).”

Daulat Rai [1] further writes that the majority of unscrupulous people have tried to gain their selfish ends by saying many wrong and undesirable things about the Guru, his life and teachings. Such writers out of sheer ignorance or coloured by their personal views and prejudices had tried to belittle and denigrate the mission of the Guru by misinterpreting his words (*bani*) and sayings.

## MISSION OF GURU GOBIND SINGH

Cunningham [4] (p -34) compared the contributions of early reformers, Ramanand, Gorakh, Chaitan, and Kabir of Hinduism with that of Guru Nanak and Guru Gobind Singh:

“They, Hindu reformers, aimed chiefly at emancipation from priest craft, or from the grossness of idolatry and polytheism. They formed pious associations of contented Quietists, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their fellow creatures to throw aside every social as well as religious trammel, and to arise a new people free from the debasing corruption of ages. They perfected forms of dissent rather than planted the germs of nations, and their *sects* remain to this day as they left them.

**It was reserved for Nanak to perceive the true principles of reform, and to lay those broad foundation which enabled his successor Gobind to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that lowest is equal with the highest, in race as in creed, in political rights as in religious hopes.”**

Orderliness of nation building is totally depending upon the socio-cultural development of the people. Moreover, socio-cultural development is depending upon the integrity of ethical retention of

life. Therefore, to create human values like unity, equity and fraternity in the people is very important in building a nation. Hence, every national personality tries to create and inculcate the human values in the society. For this one must conduct research in religion and culture.”

Khandare [3] says that Guru Gobind Singh worked for nation building on these lines. Nevertheless, he has to **face a strong opposition from his own fellow citizens, especially the Hill Rajas and the priestly class – Brahmins** according to Rai [1].

**The Sikh Gurus had to fight against Muslim rulers and Hindu fundamentalists also.** It is because Vedic Hindu strongly opposed the Sikh's attitude of reformation. About this, Ganda Singh has given one example – “At the eleventh anniversary meeting of the Punjab branch of Arya Samaj the speaker again chose to make derogatory references to Sikhism. Prof Guru Dutta said, ‘If the Swami had wished to become a general, he would have shown himself several thousand times better than Bonapart.... yes, Kshver Chander (Sen) and Guru Gobind Singh were not even one hundred part of our Swami Dayanand Saraswati ji. The Sikh might have some religion in them. However, their Guru had no learning whatever.... If Swami Dayanand Saraswati ji Maharaj has called Guru Nanak a *dambhi* (a hypocrite, an impostor), then what is wrong therein? He (the Swami) had the son of Veda in his hands ....He was not the person to be suppressed by anyone.’ It is clear that Vedic Arya was far against the Sikhism.” (Khandare [3] quoted from Ganda Singh: *History of the Khalsa College*, p.8.).

In spite of opposition by the Brahmins (priestly class of the Hindus), Hindu Rajas, and Muslim rulers as well as degrading social system, Guru Gobind Singh's work to build a “Nation for Justice” stood out as a very important and valuable mission.

### Guru Gobind Singh and Muslim Society

Habib [5] has recently summarised the association of Muslims society with Guru Gobind Singh in the establishment of ‘Nation for Justice’:

Habib's study of events reflects that **Muslim supporters and devotees of Guru Gobind Singh were not only among Muslim masses but there were among Muslim elite and governing classes also.** In this context, the change of Muslim mind of the Punjab towards Guru Gobind Singh is quite apparent in the incidence of dissension of Nawab Shah Mohammed Khan of Malerkotla from Subedar of Sirhind – the spearhead of government action against the Guru. However, Sher Khan was a bitter enemy of the Guru in earlier battles and wanted to take revenge on the Guru for killing his brother by him in a battle. When the Subedar of Sirhind announced the capital punishment to the very young age children of Guru Gobind Singh known as ‘Sahibzadas’ of the Guru, he openly denounced the order of the Subedar as an unlawful and irreligious act which is known as ‘*Ha da Nahra*’ (cry of sigh).

Habib further says that after the fight at Anandpur Sahib and Chamkor Sahib Guru Gobind Singh was taking refuge in the forest of Machiwara near Samrala, Ludhiana that was confined by the imperial force. At this critical movement the two Muslim brothers of Pathan clan known as Nabi Khan and Gani Khan rescued the Guru in a disguise of “*Uch da Peer*” (Uch is a city in Bahawalpur now in Pakistan). Such kinds of some examples show the harmonious relations of Gurus and the Panth with the contemporary Muslim society of the Punjab.

Later the movement comes in conflict with the Mogul establishment due to some administrative reasons but instead of distinctive feature, it remains in emotional and ideological association with Islam and contemporary Muslim society.

**Finally, Habib summarised that to the contemporary Muslim folk of the Punjab Guru Gobind Singh was understood as liberator of the people and the oppressed ones.**

## Plight of Hindus

Daulat Rai [1] has described the real plight of Hinduism at the time of birth of Guru Gobind Singh in such a detail that I have not come across such a description by any Sikh writer while writing about the life and achievements of Guru Gobind Singh. The plight of Hindus has been summarized from the observations of Rai [1] as follows:

**The Hindus were controlled by Brahmins by shackling them in various codes of conduct and performance of various rituals. Brahmins advocated that worldly possessions are untrue. Therefore, the Hindus should offer their worldly possessions to Brahmins and they will look after their spiritual welfare in return. They worshipped various gods and goddesses. For example, in one Hindu family one is worshipper of Ganesh, second prays to the Sun, third is a devotee of Shivji, fourth a votary of Vishnu, fifth the follower of Rama, sixth devoted to Bhairav, seventh worshipped Hanuman, eighth admires Krishan Leela, the next is a Vedanti.**

I have noticed that some are devotees of many goddesses and *Shivlinga* and now many *Shivlingas* are appearing not only in temples but also anywhere on roadside, in any garden or under any tree in the Punjab.

Rai [1] continues to say: There is no common language for Hindus in India; religious books are different for different sects, no unanimity on any religious issue, no feeling of oneness, no mutual sympathy and no patriotic feeling. Under such circumstances, the Hindus became morally, intellectually and physically weak. **Hindu girls were taken away as slaves and sold in Ghazni. Rajputs and Rajas offered their daughters to Mughal Kings, princes and other rich Muslims. Some Brahmins converted to Islam – called Sayyads. They even became preachers of Islam.**

The Hindu India was under Muslim rules for 350 years when Guru Nanak (1469-1539) founded *Sikhi* (anglicized as Sikhism). Before the onslaught of Islam, Buddhism had already made inroads in Hindu India to liberate the people from the shackles of Brahmins. Buddhism, besides being simple, had rejected the caste system. The lower castes embraced it in great numbers and overnight gained equality with the high castes. **Buddhism gained eminence over Brahmanism until it was overthrown by the armed might of the Rajputs (of Agni Dynasty) adding firepower to the intellectual gun of Shankaracharya and his followers.** These followers were mainly Brahmins and they exerted themselves extensively to restore the supremacy of the Brahmin, tighten the stranglehold of the invidious caste-system and keep the common person ignorant and illiterate. Shankaracharya was a follower of Shiva. The devotees of Krishna were largely responsible for this moral degeneration.

**In order to cheat the common person of his worldly possessions and money, the Brahmin advocated that this world of phenomena with its worldly possessions, is untrue and the only true entity is *Brahm*. Therefore, the common person should offer his worldly possessions to him, considering them untrue and worthless. He would look after their spiritual welfare in return. After Buddhism, people of India again fell into the clutches of Brahmins.**

Thereafter, **Muslim** rulers destroyed the last vestiges of Hindu power and completely enslaved the people. They tried their level best to belittle the Hindus, rob them of their wealth and women, and reduce them to a servile and spineless people. **In short, they owned Hindus as thoroughly as a man owns his cattle.**

Large number of the two lower castes of Hindus embraced Islam either under duress or willingly to escape the stigma of untouchability and slavery of Brahmins. The high caste Hindus felt relieved that the rotten limbs of the body of Hinduism had



fallen off. "A good riddance," they mused. Nevertheless, these high caste Hindus could not envisage that this limb was going to be rejuvenated and would turn into their master. The neo-converts were more zealous than the invading Muslims who inflicted unspeakable horrors on their erstwhile masters and co-religionists.

**The Hindu women in thousands were not only molested and taken into individual harems but were auctioned for the petty consideration of two dinars in the bazaars of Ghazni and other cities. Their pride, glory and manhood were ground to such a low that they offer their daughters in marriage to the Muslim princes and nobles. Those Brahmans who embraced Islam were flatteringly called "Savvads."**

Rai [1] also summed up briefly efforts of Guru Nanak saving the raft of Hinduism, which was about to be sunk when it was steered clear of the dangerous shallows of sloth, superstition and ritualism and utter despondency by an able seaman no less than Guru **Nanak. He preached the oneness of man and the oneness of God and denounced the caste system and its offshoots untouchability, idol worship and cankerous ritualism.** He preached that the Eternal Entity (God) is above birth and death. With disarming sweetness, he used honeyed words, which had the cutting edge of highly honed steel. The Brahmans felt the steel in his words but were powerless to fulminate against him. Guru Nanak assuaged to some extent the rancour between the Muslims and the Hindus."

**The Brahmans infiltrated into Sikhism to weaken the spread of Guru Nanak's message by misinterpreting the philosophy in his bani and tilting it towards Vedantic philosophy.** Therefore, the Hindu India, which became Buddhist and *Nanak Panthi*, was brought back to old fallen Hinduism as mentioned earlier even during the time of next eight Gurus who succeeded to the "House of Nanak".

Now the time had come for the annihilation of the Hindus, Aurangzeb celebrated his victories by weighing heaps of the sacred threads of the Hindus, killed in the battle. The heavier the weight the greater the victory was. All great Hindu kingdoms had vanished from the Indian scene. The days of the Lunar Dynasty were over; the Yadav kings were a thing of the past. The scions of remnants of the Solar Dynasty like the King of Mewar were hiding in the jungles and hill nooks. **The proud Rajputs of the Agni Dynasty were busy offering their winsome daughters to the Muslim rulers.** The pride of the Hindus was trampled upon and they lay inert under the Muslim heel. Even Guru Arjan and Guru Teg Bahadur were martyred for preaching philosophy of Guru Nanak, hereafter called 'Nanakian Philosophy'. [6]

In this predicament, piercing the mists of despondency there emerged a figure of hope. This personage took the boat out of the clutches of the ravaging tempest and steered it to the haven of the shore. He was like beneficial rain for the withered and drooping garden of the Hindu Dharma. Like a true friend, he alleviated the sufferings of the Hindus.

**Who was he? No other than Guru Gobind Singh, known the world over. The sapling, which was planted by Guru Nanak, was watered by the blood of Guru Arjan and Guru Hargobind and fertilized by their bones.** Guru Teg Bahadur quickened its growth by injecting into its veins the vital fluid flowing out of his beheaded body. Guru Gobind Singh helped it mature into a full-fledged tree with the blood of his five beloved disciples, four sons and thousands of his followers. **At last, this tree bore fruit. Its fruit was nationalism, brotherhood, love and monotheism.** [1]

### Conversion to Islam

According to Bilal Javed [7] **the ancestry of the majority of people living in the present day Punjab were initially all non-religious. They**

**became Pagan, then came Hinduism/Jainism, then Buddhism, then Islam, then Sikhism, then Christianity** (although the actual timeline of these religions being introduced in this region may vary, he was talking about the major wave of these religions coming to Punjab). That is the reason that among Hindus, Muslims and Sikhs in the Punjab are Khokhars, Dhillon, Basra, Chauhan, Cheema, Bajwa, Gujar, Gondal, etc.

Audrey Truschke [8] reported that Aurangzeb, the sixth Mughal Emperor (r. 1658-1707), is perhaps the most despised of India's medieval Muslim rulers. People cite various alleged facts about Aurangzeb's reign to support their contemporary condemnation, few of which are true. For instance, contrary to widespread belief, Aurangzeb did not destroy thousands of Hindu temples. He did not perpetrate anything approximating genocide of Hindus. He did not instigate a large-scale conversion program that offered millions of Hindu the choice of Islam or the sword.

Audrey Truschke [8] further said that Aurangzeb, for instance, acted in ways that are rarely adequately explained by religious bigotry. For example, he ordered the destruction of selected Hindu temples (perhaps a few dozen, at most, over his 49-year reign) but not because he despised Hindus. Rather, Aurangzeb generally ordered temples demolishing to check political rebellions or to forestall future uprisings. Highlighting this causality does not serve to vindicate Aurangzeb or justify his actions but rather to explain why he targeted select temples while leaving most untouched. Moreover, Aurangzeb also issued numerous orders protecting Hindu temples and communities from harassment, and he incorporated more Hindus into his imperial administration than any Mughal ruler before him by a fair margin. These actions collectively make sense if we understand Aurangzeb's actions within the context of state interests, rather than by ascribing suspiciously modern-sounding religious biases to him.

### Aurangzeb in Sikh History

Aurangzeb was ruler during whole life of Guru Gobind Singh (1666-1708).

**Guru Nanak came when Islam was in India for about 350 years.** He started to liberate the Hindus from the clutches of Brahmanism. However, expansion of his philosophy was also facing the same problem met by Buddhism, which was against the Brahmanism. Shankaracharya with the help of Brahmins and Rajput eliminated Buddhism from India. Sikhism continued to face opposition from Brahmins and Rajput kings from the time of Guru Nanak (1469-1539) to Guru Gobind Singh (1666-1708). **Even today, Sikhism is being misrepresented.**

Could the Sikhs re-discover the real Guru Gobind Singh and his real contributions for creating "Nation for Justice"?

### Birth of Guru Gobind Singh

Let us start with reference to *Dasam Granth*, supposed to be composed by Guru Gobind Singh. The author says, "During his stay at Allahabad, by the Will of God, the spirit and light of Guru Gobind Singh descended and manifested itself in his mother's womb. Mata Gujri had conceived this great son of God, namely Guru Gobind Singh. It happened so because the Ninth Guru had spent some days performing rituals and worships at Tribeni, Allahabad; the Almighty was pleased and "I" was conceived." This has been reported in *Bachitar Natak* as follows:

ਮੁਰ ਪਿਤ ਪੂਰਬ ਕੀਯਸਿ ਪਯਾਨਾ ॥

ਭਾਂਤਿ ਭਾਂਤਿ ਕੇ ਤੀਰਥਿ ਨਾਨਾ ॥

*Mur pit poorab keeyas (i) payaanaa/;  
Bhaant(i) bhaant(i) ke teerath(i) nhaanaa//  
My father proceeded east and  
bathed at several places of pilgrimage.*

ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥

ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥੧॥

*Jab hee jaat tribaanee bhae//  
Punn daan din karat bitaey//1//  
When he went to Triveni (Allahabad),  
he spent his days in virtuous acts like charities. 1.*

**ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੋ ॥  
ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥**

*Tahee prakaas hamaaraa bhayo//  
Patnaa sahar bikhai bhav layo//  
I was conceived there and took birth at Patna.*

However, Rawel Singh interpreted the above phrases in details as follows:

*Chaupai: My father (Guru Tegh Bahadur) proceeded to the Eastern parts of India, and bathed in the pilgrim places en route. When he reached Tri-veni (the confluence of three rivers Ganges, Jamuna and Sarsvati) now called Prayag (Allahabad). He stayed there in bestowing charity for many days //1//*

*There (in Allahabad) I was conceived (in March-April 1666 A.D.). Later, I took birth at Patna (on 22nd December 1666 A.D.) I was brought (from Patna) to the Punjab province. Where various nurses nurtured me with their caresses //2//*

*I was given physical protection in all possible ways, And was provided various kinds of training and education. When I began to participate in the management of the religious affairs of the estate, Then my father departed for the abode of the Supreme Being //3/ / (Personal discussion with S Rawel Singh, India).*

**Is it not strange that Guru Gobind Singh would compose such a composition, which would contradict the philosophy of his father, Guru Teg Babahdur and that of Guru Nanak? For example, Guru Teg Bahadur himself is against such practices:**

**ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੇ ॥  
Firath karai barat fun rākhai nah manū<sup>a</sup> bas jā ko.  
ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ  
ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥**

Nihfal d̥haram t̥āhi tum mānhu sāch̥ kahaṭ mai yā ka<sup>o</sup>. ||1|| AGGS, M 9, p 831.

Guru Teg Bahadur says that:

***If your mind is not in your control, I speak the truth for your sake that a religion, which recommends pilgrimage to and bathing at sacred shrines and observing fast to get certain wishes granted, is of no use.***

(Rawel Singh GLZ # 137857 Discussion Group)

It is evident from the above phrase that Guru Teg Bahadur was following Nanakian Philosophy. Because Guru Nanak strongly criticizes performing pilgrimage to sacred places for any spiritual benefits, washing out of sins or granting of any wish, especially, for begetting a son. For example:

**ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥  
ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥**

*Firath tap daiā dat dān. Je ko pāvai tīl kā mān.  
AGGS, Jap 21, p 4.*

***People practice pilgrimage, penance/austerity, compassion, and charity for various wishes to be granted.***

Nevertheless, Guru Nanak says that:

***If there is any reward for such activities then, it is equivalent to a sesame seed (means an insignificant achievement).***

And

**ਜਪੁ<sup>1</sup> ਤਪੁ<sup>2</sup> ਕਰਿ ਕਰਿ ਸੰਜਮ<sup>3</sup> ਥਾਕੀ<sup>4</sup>**

**ਹਠਿ<sup>5</sup> ਨਿਗ੍ਰਹਿ<sup>6</sup> ਨਹੀ ਪਾਈਐ<sup>7</sup> ॥**

*Jap tap kar kar sanjam thākī  
haṭh nigrāhi nahī pāī<sup>a</sup>.*

**ਨਾਨਕ ਸਹਜਿ<sup>8</sup> ਮਿਲੇ<sup>9</sup> ਜਗਜੀਵਨ<sup>10</sup>**

**ਸਤਿਗੁਰ<sup>11</sup> ਬੁਝ<sup>12</sup> ਬੁਝਾਈਐ<sup>13</sup> ॥੨॥**

*Nānak sahj mile jagīvan  
satgur būjh bujhāīai. ||2|| AGGS, M 1, p 436.*

*By practicing recitation<sup>1</sup>, austerity<sup>2</sup> and self-discipline<sup>3</sup>, people have grown weary<sup>4</sup>;  
Even after stubbornly<sup>5</sup> practicing these rituals,  
they still have not been able<sup>6</sup> to realize<sup>7</sup> the  
Eternal Entity (God).  
The Eternal Entity (God)<sup>10</sup> can only be realized<sup>9</sup>  
steadily<sup>8</sup> through the method<sup>12</sup> explained<sup>13</sup> by the  
True Guru<sup>11</sup>. AGGS, M 1, p 436.*

Although the Institute for Understanding Sikhism (IUS), does not want to involve in discussion on controversies surrounding *Dasam Granth* but some of its references are necessary to resolve certain issues to know the truth based on philosophy of Guru Nanak, the Founder of Sikhi(sm). The above phrase from *Bachitar Natak* is clearly contradicting Nanakian Philosophy.

Let us ignore the above story as recorded in *Bacittar Natak*. Nevertheless, a son was born to Mata Gujri at Patna, Bihar in 1666. He was named, Gobind Rai. When his father, Guru Teg Bahadur, returned from Assam after completing the preaching program in Eastern India decided to move to Anandpur (known as Chack Nanaki) in 1672 [9]. Only six years of childhood of Gobind Rai was spent at Patna. Here at Anandpur another story is related to child Gobind Rai when he was about nine years-old:

Prof Dewan Singh wrote in the Forward to Daulat Rai's book, *Saheb-e-Kamal Guru Gobind Singh* [1]: "A lad of nine called upon suddenly to lead a rising and developing nation, not only to save and preserve it from the clutches of a cruel and fanatic foreign ruler, but to reform, reshape and ensteel (steemed)\* it into a strong fighting instrument of great potentiality. This is certainly a matter for constant rumination and discussion—a great historical fact to enthrall and electrify people around for centuries to come — a rare example for

the comity of nations to emulate and furbish — a fertile subject for historians to cogitate and ponder!"

(Note: There is no such word, ensteel, therefore, it needs to be replaced with "steemed".)

Another verse from *Dasam Granth*, to protect *tilk* (sacred mark on the forehead) and *Janeu* (a sacred thread around the neck) is connected to the purpose of Guru Gobin Singh which contradicts Nanakian Philosophy:

ਤਿਲਕ ਜੰਵੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥

ਕੀਨੇ ਬਡੇ ਕਲੁ ਮਹਿ ਸਾਕਾ ॥

*He protected the forehead mark and sacred thread  
(of the Hindus) which marked a great event in the  
Iron age.*

ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥

ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

*For the sake of saints, he laid down his head  
without even a sign.<sup>13</sup>*

ਧਰਮ ਹੇਤਿ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥

ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ ॥

*For the sake of Dharma, he sacrificed himself.  
He laid down his head but not his creed.*

ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥

ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥੧੪॥

*The saints of the Lord abhor  
the performance of miracles and malpractices.  
14.[10] (Dasam Granth, p 54)*

The above stanza from *Dasam Granth* clearly says that Guru Teg Bahadur laid his life to protect *tilak* (sacred mark on the forehead) and *janeu* (sacred thread) of Hindus on the request of Kashmiri Pundits, who visited him at Anandpur Sahib. However, Banerjee [11] say that protection of *tilak* and *janeu* of the Hindus meant the protection of the rights of everyone to practise his religion unhindered. Banerjee also says that Guru Teg Bahadur was kept in jail for three month and was



tortured until he would accept Islam. Finally, he was decapitated in public in Chandni Chowk on November 11, 1675.

On the other hand, Guru Nanak is advising the Brahmans that it does not help to attain successful life by wearing sacred thread (*janeu*). It is achieved only by developing compassion, contentment, continence, and truth in the mind.

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

*Daiā kapāh santokh sūt jat gāṇḍī sat vat.*

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

*Èhu janeū jīa kā haī ta pāḍe ghaṭ.*

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

*Nā ehu tutaī nā mal lagai nā ehu jalai nā jāe.*

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ ॥

*Dhan so māṇas nānkā jo gal chale pāe.*

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

*Chaukar mul aṇāiā bahi chāukai pāiā.*

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

*Sikhā kann chārāiā gur barāhmaṇ thiā.*

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

*Oh muā oh jhar paiā vetgā gaiā. ||1||*

ਅਗਸ, ਮ: 1, ਪੰਨਾ 471.

“Make the sacred thread of compassion  
as the cotton,

contentment as the thread,

continence as the knot

and truth as the twist.

O Brahmin! If you have this type of thread  
then put it on me.

(That type of thread) neither breaks,  
soils with filth, burns nor is lost.

Nanak Says:

Blessed are those, who wear such thread  
in their minds.

Brahmin! You buy a thread for four shells  
(a little money),

While sitting in an enclosure puts it on people.

Then you, the Brahmin, whisper

religious instructions into the ears of the wearer.

This type of thread is left behind  
when the soul departs on death.”

AGGS, M 1, p 471.

The main message is that it does not help to attain successful life by wearing Brahman's type of thread (*janeu*). It is achieved only by developing compassion, contentment, continence, and truth in the mind. Guru Nanak further emphasised that wearing sacred thread (*janeu*) and putting on sacred mark on forehead (*tilak*) do not purify the mind:

ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮੁ

ਜਤ ਵਿਣੁ ਕਾਰੇ ਜਨੇਊ ॥

ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ

ਸੁਚ ਵਿਣੁ ਸੋਚ ਨ ਹੋਈ ॥੬॥

*Pat viṇ pūjā sat viṇ sanjam jat viṇ kāhe janeū.*

*Nāvhu dhovahu tilak chārāvahu*

*such viṇ soch na hoī. ||6||*

ਅਗਸ, ਮ, 1 :ਪੰਨਾ.903

What is the use of wearing *janeu*

(sacred thread) by forgetting the Eternal Entity

and worshiping gods, self-discipline

without truthful living,

and without practising chastity?

Bathing to cleanse the body

and putting on sacred mark (*tilak*) on forehead

do not purify mind

without practising truthful life.

AGGS, M 1, 903.

INITIATION OF KHALSA OR  
CONGREGATION DECLARED AS KHALSA

ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ (Sangat Kini Khalsa)

Many Sikh writers quote the following phrase of Bhai Gurdas II in Var I to support the process of initiation of Khalsa:

ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਏ ਜਨਮ ਸੁਹੇਲਾ ।

ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਸੁਹੇਲਾ ।

The above phrase of Bhai Gurdas II is being exploited by some writers as evidence that Guru Gobind Singh administered *Khandai da Amrit* to *Panj Payaras* (Five Beloved) (ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ - *Pio pahul khnadaydhar*) to create Khalsa (ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ - *Gur sangat kini Khalsa*).

On the other hand, **Sainapat** was a close associate of Guru Gobind Singh who wrote, *Sri Gur Sobha*, in 1711 just about three years after Guru Gobind Singh left for heavenly abode. Therefore, information in it could be quite authentic. In *Sri Gur Sobha* there is no information about 'Creation/Initiation of Khalsa as is found in current literature of Sikhism. There is nothing about the selection of *Panj Pyaras* (Five Beloved Ones) and beheading them, preparation of *Amrit* (holy water) by reciting a number of *bani* (words) and administering *Amrit* to the *Panj Payaras* to initiate them as Khalsa. [12] Moreover, there is also no information about this system of creation of Khalsa in the *Dasam Granth*, supposed to be composed by Guru Gobind Singh. According Ganda Singh's interpretation of ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ (*Sangat Kini Khalsa*) means "Congregation was declared Khalsa" rather "initiation of Khalsa" as found in current Sikh literature based upon the above phrase of Bhai Gurdas II. [12]

In spite of the above fact, Ganda Singh goes on to write: "The full description of initiation of Khalsa (preparation of *Amrit* (holy water) by reciting some *bani*, demanding five persons, who can sacrifice their lives and initiating them as *Panj Pyara* (Five Beloved Ones) was given by various

writers. For example, in *Gur-parnalian* by Kesar Singh; *Gur-parnalian* by Gulab Singh; *Panth Parkash* by Giani Gian Singh; *Kiaaf Te Guru Gobind Singh* and *Beaan Khandaan Bedian* by Munshi Sant Singh and *Mahan Kosh* by Bhai Kahn Singh." [12]

**However, Sainapat describes this happening quite differently as follows:**

ਚੇਤ ਮਾਸ ਬੀਤਿਉ ਸਕਲ ਮੇਲਾ ਭਯੋ ਅਪਾਰ ।

ਭੈਸਾਖੀ ਕੇ ਦਰਸ ਪੈ ਸਤਿਗੁਰ ਕ੍ਰੀਯੋ ਬਿਚਾਰ ॥ 5.2.118.

ਸੰਗਤ ਦਰਸਨ ਕਰਤੁ ਸਬ ਨਗਰ ਬਿਸਥਾਰ ।

ਹੁਐ ਦਇਆਲ ਦਰਸਨ ਦੀਓ ਕਰਨਹਾਰ ਕਤਾਰ ॥ 3.119.

ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸ਼ੀ ਸੰਗਤਿ ਕਰੀ ਨਿਹਾਲ ।

ਕੀਓ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਗਲ ਜੰਜਾਲ ॥ 4. 120.

ਸਬ ਸਮੂਹ ਸੰਗਤਿ ਮਿਲੀ ਸੁਬ ਸਤਿਲੁਦ੍ਰ ਕੇ ਤੀਰ ।

ਕੇਤਕ ਸੁਨ ਭਏ ਖਾਲਸਾ ਕੇਤਕ ਭਏ ਅਧੀਰ ॥ 5.121.

ਤਜ ਮਸੰਦ ਪ੍ਰਬ ਏਕ ਜਪ ਯਹ ਬਿਬੇਕ ਤਹਾਂ ਕੀਨ ।

ਸਤਿਗੁਰ ਸੇ ਸੇਵਕ ਮਿਲੇ ਨੀਰ ਮਹਿ ਜੇ ਮੀਨ ॥ 6. 122.

During the month of *Chait* (no year is given) gathering (ਮੇਲਾ - *mela* – fair/festival) which was in full swing on Vaisakhi day. On that day Guru Gobind Singh issued an edict which liberated the Sikhs from the control of *Masands* (persons appointed as preachers of Sikhi) as is indicated in phrase, 122 (ਤਜ ਮਸੰਦ ਪ੍ਰਬ ਏਕ ਜਪ ਯਹ ਬਿਬੇਕ ਤਹਾਂ ਕੀਨ 1). Thereafter, Guru Gobind Singh declared the whole gathering of thousands as his Khalsa (ਕੀਓ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਗਲ ਜੰਜਾਲ). There is no mention of any preparation of *Amrit*, and call of five persons to be sacrificed and thereafter initiating them as KHALSA through

*Khadaï ki Pahul* as mentioned by Bhai Gurdas II.

Before this episode, Guru Hargobind had also addressed his *sangat* (congregation) as, “ਪੂਰਬ ਦੀ ਸੰਗਤ ਗੁਰੂ ਦਾ ‘ਖਾਲਸਾ ਹੈਇ’ (the congregation of the East is ‘Khalsa’ of the Guru, Hargobind).

Similarly, Guru Teg Bahadur had also addressed his *sangat* as “ਪਟਣ ਦੀ ਸੰਗਤ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਦਾ ਖਾਲਸਾ ਹੈ” (the congregation of Patna is the Khalsa of Sri Guru, Teg Bahadur) in *Hukamnamas* # 3 and 8, respectively. In *Hukmnamas* # 46, 47, 61, 63-65 Guru Gobind Singh also declared as, ਸੰਗਤ ਮੇਰਾ ਖਾਲਸਾ ਹੈ (the congregation is my Khalsa). This *sangat* (congregation) was composed of people belonging to various religions. [13]

‘Khalsa’, as used by Bhai Gurdas II, Ganda Singh and by many Sikh writers, is a corrupt Arabic word of **خالص** (*Khalseh*) since there is no such word, Khalsa, in the *Urdu to Urdu Dictionary*[14]. According to this dictionary **خالص** (*Khalseh*) means ‘Pure’, ‘clean’; that land or property, not owned by anybody, belongs to the King and all the revenue from that land and property comes to the King. There is another Arabic word, **خالص** (*Khalis*) means ‘pure’, ‘clean’ in that Dictionary.[14] Therefore, there is no such word, Khalsa, in Arabic language. It is an interpolated form of **خالص** (*Khalis*) and **خالص** (*Khalseh*).

Bhagat Kabir has used the right Arabic word, **خالص** (*Khalseh*), in the following phrase:

The meanings of the word ਖਾਲਸੇ (*Khalseh*) used by Bhagat Kabir is quite different from that of “Khalsa”:

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ

ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ ਗਿਆਨੀ ॥

Pario kāl sabḥai jag ūpar  
māhi likḥe bhāram giānī.

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ

ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

Kaho Kabīr jan bḥae  
khālse parem bhagat jih jānī. ||4||3||  
AGGS, Bhagat Kabir, pp 654-655.

**Interpreted by Sant Singh Khalsa [15]:**

*Death has fallen on the whole world;  
the doubting religious scholars in doubt are  
also listed on the Register of Death.  
Says Kabeer, those humble people become pure -  
they become **Khalsa** –  
who know the Lord's loving  
devotional worship. ||4||3||*

Nevertheless, Sant Singh Khalsa interprets ਖਾਲਸੇ (*Khalseh*) as ‘pure’ but adds that it means ‘Khalsa’.

**In fact, if we look into this phrase critically then it can be interpreted as follows:**

*The superstitious scholars write that the whole  
world is under superstitions and fear of death.  
Those, who understand the Eternal Entity,  
are liberated from superstitions  
and fear of death. 4. 3.*

Here ਖਾਲਸੇ (*Khalseh*) means, “liberated” from superstitions and fear of death or became ‘pure’ being free from superstitions but not initiated as ‘Khalsa’.

**Khandaï ki pahul** (ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ)

There is also mention of *Khandaï ki pahul* (ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ) in *Sri Gur Subha* by Sainapat as follows:

ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ ਦਈ ਕਰਨਹਾਰ ਪ੍ਰਭ ਸੇਈ ।

ਕੀਉ ਦਸੋਂ ਦਿਸ ਖਾਲਸਾ

ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੋਈ ॥ 33 ॥ 148 ॥

What does **ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ** (*Khanda ki Pahul*) mean?

*Khandai* or *Khanda* (**ਖਾਂਡੇ** / **ਖਾਂਡਾ**) or *Kharag* (**ਖੜਗੁ**) means double-edged sword. However, in Nanakian Philosophy “*Kharag*” means “sword of wisdom” explained as follows:

ਗਿਆਨ<sup>1</sup> ਖੜਗੁ<sup>2</sup> ਲੈ ਮਨ<sup>3</sup>  
ਸਿਉ ਲੂਝੈ<sup>4</sup> ਮਨਸਾ<sup>5</sup> ਮਨਹਿ ਸਮਾਈ ਹੇ ॥੩॥

Giān kharag lai man  
sio lūjhai mansā manēh samāī he. ||3||  
AGGS, M 1, p 1022.

*I fight<sup>4</sup> to overcome the desires<sup>5</sup> of my mind<sup>3</sup> with the double-edged sword<sup>2</sup> (*Kharag*) of wisdom<sup>1</sup>.*

Guru Amardas and Guru Ramdas also accepted the same meaning of *Kharag* as follow:

ਗੁਰ<sup>1</sup> ਤੇ ਗਿਆਨੁ<sup>2</sup> ਪਾਇਆ<sup>3</sup> ਅਤਿ<sup>4</sup> ਖੜਗੁ<sup>5</sup> ਕਰਾਰਾ<sup>6</sup> ॥

Gur te giān pāīā at kharag karārā.  
AGGS, M 3, p 1087.

**Guru Amardas says that:**

*I obtained<sup>3</sup> very<sup>4</sup> sharp<sup>6</sup> *Kharag* (sword)<sup>5</sup> of wisdom<sup>2</sup> from the Guru<sup>1</sup> (Nanak)*

ਗੁਰ<sup>1</sup> ਗਿਆਨੁ<sup>2</sup> ਖੜਗੁ<sup>3</sup> ਹਥਿ ਧਾਰਿਆ<sup>4</sup>

ਜਮੁ<sup>5</sup> ਮਾਰਿਆੜਾ ਜਮਕਾਲਿ<sup>6</sup> ॥੭॥

Gur giān kharag hath dhāriā  
jam māriarā jamkāl. ||7||  
AGGS, M 4, p 235.

**Guru Ramdas is advising people:**

*Take up<sup>4</sup> *Kharag* (double-edged sword)<sup>3</sup> of enlightening<sup>1</sup> wisdom<sup>2</sup> in your hand and kill the fear<sup>5</sup> of difficulties of future time<sup>6</sup>.*

**It is evident that double-edged sword, *Kharag* (**ਖੜਗੁ**) or *Khandai* / *Khanda* (**ਖਾਂਡੇ** / **ਖਾਂਡਾ**) means wisdom. The *Kharag* (**ਖੜਗੁ**) is the most powerful sharp weapon to overcome your enemies according to Nanakian Philosophy.**

**ਪਾਹੁਲ (*pahul*):** According to Bhai Kahn Singh's

*Mahan Kosh* it means **ਪਾਣ** (*paan* - to temper) and a holy water prepared religiously. In fact, it is foot wash of a Guru to initiate a follower in ancient philosophy. Now it is expressed as holy water prepared by stirring it with *khanda* (double-edged sword) and reciting some mantras. Bhai Kahn Singh says it is a wrong interpretation:

**ਸੰਗਯਾ- ਪਾਹ- ਜਲ. ਆਦਮੀ ਨੂੰ ਪਾਹ (ਪਾਣ) ਚੜ੍ਹਾਉਣ ਵਾਲਾ ਧਰਮਮੰਤ੍ਰ ਨਾਲ ਤਿਆਰ ਕੀਤਾ ਜਲ। "ਪਾਹੁਰ ਜਾਨ ਗ੍ਰਿਹਿ ਲੈ ਆਏ." (ਵਿਚਿਤ੍ਰ) ੨. ਖੰਡੇ ਦਾ ਅਮ੍ਰਿਤ. "ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ." (ਗੁਰਦਾਸ ਕਵਿ)**

**ਇਸ ਸ਼ਬਦ ਦਾ ਅਸਲ ਮੂਲ ਪਾਦਜਲ (ਚਰਨਾਮ੍ਰਿਤ) ਹੈ. ਭਾਵੇਂ ਖੰਡੇ ਦੇ ਅਮ੍ਰਿਤ ਨੂੰ ਪੁਰਾਣੀ ਪਰਿਪਾਟੀ ਅਨੁਸਾਰ ਪਾਹੁਲ ਆਖ ਦਿੰਦੇ ਹਨ, ਪਰ ਸਹੀ ਨਹੀਂ.**

However, if **ਪਾਹੁਲ (*pahul*)** according to Bhai Kahn Singh's *Mahan Kosh* means **ਪਾਣ** (*paan* - to temper) then ‘Temper’ has many meanings in dictionary.com, particularly:

1. A particular state of mind or feelings.
2. Habit of mind, especially with respect to irritability or patience, outbursts of anger, or the like; disposition:
3. A substance added to something to modify its properties or qualities.
4. In Metallurgy: The degree of hardness and strength imparted to a metal, as by quenching, heat treatment, or cold working.

**It appears that in Sikhi ਪਾਹੁਲ (*pahul*) means to temper the mind of a person by instilling intellectual qualities and imparting hardness and strength to the body.**

**ਖੰਡੇਧਾਰ** (*Khandedhar*): According to *Mahan Kosh*, **ਖੰਡੇਧਾਰ** (*Khandedhar*) is spelled as **ਖੰਡਧਾਰ** (*khand-dhar*). It means double-edged sword, to cut



into pieces, continent, deficiency, white sugar, etc.

ਸੰਗਯਾ- ਖੰਡਾ. ਖੜਗ. "ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ." (ਗੁਰਦਾਸ ਕਵਿ) ੨. ਸੰ. ਥਾਣ ਟੁਕੜਾ. "ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੇ." (ਸੋਰ ਰਵਿਦਾਸ) ੩. ਦੇਸ ਦਾ ਵੱਡਾ ਹਿੱਸਾ. "ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰ ਜੀਵੈ." (ਸੁਖਮਨੀ) ੪. ਕਮੀ. ਘਾਟਾ. ਨਜ਼ੂਨਤਾ. "ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ." (ਸੁਖਮਨੀ) ੫. ਗ੍ਰੰਥ ਦਾ ਹਿੱਸਾ. ਭਾਗ। ੬. ਅਸਥਾਨ. ਦੇਸ਼. "ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਵਹਿ ਵਣ ਖੰਡ ਵਾਸਾ." (ਵਾਰ ਮਾਝ ਮਃ ੧) ੭. ਸਫੇਦ ਸ਼ੱਕਰ. ਚੀਨੀ. "ਸਕਰ ਖੰਡ ਨਿਵਾਤ ਗੁੜ." (ਸ. ਫਰੀਦ) ੮. ਕਾਂਡ. ਭੂਮਿਕਾ. ਦਰਜਾ. ਮੰਜ਼ਲ. "ਗਿਆਨਖੰਡ ਮਹਿ ਗਿਆਨ ਪ੍ਰਚੰਡ." (ਜਪੁ) ੯. ਖੰਡੇ ਦਾ ਅਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ. "ਤ੍ਰੈ ਪ੍ਰਕਾਰ ਮਮ ਸਿੱਖ ਹੈਂ ਸਹਜੀ ਚਰਨੀ ਖੰਡ." (ਰਤਨਮਾਲ) ੧੦. ਸੰ. ਥਾਣ ਸੁੰਡ. ਨਪੁੰਸਕ. ਹੀਜੜਾ.

Now the above phrase of Sainapat could be interpreted as follows:

ਖਾਂਡੇ<sup>1</sup> ਕੀ ਪਾਹਿਲ<sup>2</sup> ਦਈ ਕਰਨਹਾਰ<sup>3</sup> ਪ੍ਰਭ<sup>4</sup> ਸੋਈ ।

ਕੀਉ ਦਸੋਂ ਦਿਸ<sup>5</sup> ਖਾਲਸਾ<sup>6</sup>

ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੋਈ<sup>7</sup> ॥ 33 ॥ 148 ॥

Note: The word ਖਾਲਸ (Khalis) has been interpolated to ਖਾਲਸਾ (Khalsa) in the above phrase of Sainapat.

According to Laws of Nature<sup>3</sup> of the Eternal Entity<sup>4</sup> (God,) the minds of the Sikhs from all the ten sides<sup>5</sup> of the world were tempered<sup>2</sup> with the sword of wisdom<sup>1</sup> and nobody was left out.

However, at other places ਖਾਲਸ (Khalis) is found rightly spelled as ਖਾਲਸ (Khalis) in Sri Gur Subha of Sainapat as follows:

ਏਕ ਦਿਵਸ ਕਾਰਨ ਤੇ ਆਗੇ ।

ਮਿਲਿ ਕੇ ਸਿੰਘ ਪੂਛਨੇ ਲਾਗੇ ।

ਕਵਲ ਰੂਪ ਆਪਨ ਪ੍ਰਭ ਕੀਨੇ ।

ਤਿਨ ਕੈ ਜੁਆਬ ਭਾਤਿ ਇ ਦੀਨੇ । 40. 805.

*One day the Sikhs gathered and asked (Guru Gobind Singh).*

*What would be your image in the future?*

*He answered them as follows: 40.805*

ਤਾਹ ਸਮੇ ਗੁਰ ਬੈਨ ਸੁਨਾਯੇ ।

ਖਾਲਸ ਆਪਨੇ ਰੂਪ ਬਤਾਯੇ ।

ਬਖਸ਼ ਕੀਉ ਖਾਲਸ ਕੇ ਜਾਮਾ । 41. 806.

*At that time, he issued a statement.*

*I give my image to the Khalis (pure ones). 41.806*

ਖਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਹੋਂ ਖਾਲਸ ਕੇ ਪਾਸਿ ।

ਆਦਿ ਅੰਤਿ ਹੀ ਹੇਤ ਹੈ ਖਾਲਸ ਮੈ ਪ੍ਰਗਾਸ ॥ 42. 807

*Khalis (purity) is particularly my special image.*

*It will be so, Khalis (pure,)*

*during all the times to come. 42.807.*

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੋਈ

ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ ।

ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ

ਸੋ ਖਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ । ... 43. 808.

Now he (Guru Gobind Singh) explains the Khalis as follows:

*Khalis (pure) is that who has no superstitions in his/her mind.*

*That Khalis (pure), who remains free from superstitions and religious garb, is my Satguru (True Guru).*

Guru Gobind has elevated the **Khalis** to the status of Satguru. Now a new question comes up:

**Who is Satguru?**

The word ਸਤਿਗੁਰੂ (Satguru) is also used for the Eternal Entity (God) in the Aad Guru Granth Sahib but Guru Arjan has defined this word also as True Guru:

ਸਤਿ<sup>1</sup> ਪੁਰਖ<sup>2</sup> ਜਿਨਿ ਜਾਨਿਆ

ਸਤਿ<sup>3</sup> ਗੁਰ<sup>4</sup> ਤਿਸ ਕਾ ਨਾਉ ॥

Sat purakh jin jāniā satgur tis kā nāo.

*The one, who understood the Eternal Entity<sup>1</sup>,  
God<sup>2</sup>, is called the True<sup>3</sup> Guru<sup>4</sup> (Satgur).*

ਤਿਸ ਕੇ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ<sup>5</sup>

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥ AGGS, M 5, p 286.

Tis kai sang sikh udhrai Nānak har gun gāo. ||1||

*In the company of that Satgur,  
the life of the Sikh is improved<sup>5</sup>.*

*Let us sing (understand)  
about the Eternal Entity (the God)  
from the company of that Satgur. ||1||*

Guru Ram Das has described Satguru as follows:

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥

jis mili-ai man ho-ay anand so satgur kahee-ai.

ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ

ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ ॥੧॥

man kee dubiDhaa binas jaa-ay  
har param pad lahee-ai. ||1||

*By meeting whom, one achieves tranquility,  
duality is eliminated and understands about the  
Eternal Entity (the God,) that person is called  
Satgur (True Guru).  
AGGS, M 4, p 168.*

### Khalis in Dasam Granth

In *Dasam Granth* the word *Khalis* (ਖਾਲਸ) has been used as “pure”.

ਪੂਰਨ ਜੇਤ ਜਗੈ ਘਟ ਮੈ ਤਬ

ਖਾਲਸ ਤਿਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

*Those, who have been enlightened about the  
Eternal Entity (the God) are Khalis (pure) and  
identified from impure who are following demi  
gods.*

This phrase makes it clear that **ਖਾਲਸ** (*Khalis*) and **ਨਖਾਲਸ** (*Nakhalis*) mean ‘pure’ and ‘impure’, respectively. Therefore, **Guru Gobind Singh** declared the Sikhs as **KHALIS** (not **Khalsa**), meaning those who are free from superstitions and religious garb as discussed later.

خالصه (*Khalseh*) vs خالص (*Khalis*)

It is evident from the above discussion that “Khalseh” means property of King or the congregation owned by Guru Gobind Singh and as ‘pure’. Whereas “Khalis” means “pure” enlightened about the Eternal Entity. ‘Khalsa’ is interpolated form of خالصة (*Khalseh*) and خالص (*Khalis*)

### BESTOWING GURU-SHIP ONTO HOLY GRANTH

A controversy on the declaration of Granth as Guru was started by McLeod [16]. Since the ‘Granth Guru’ had become an established fact in the old Sikh literature, Prof Madanjit Kaur wrote a detailed article entitled, “*The Guru-ship and Succession of Guru Granth*” [17] to justify that Granth is Guru and Guru-ship was bestowed by Guru Gobind Singh in 1708. This article was written by her to refute the following statement of McLeod:

“...tradition which conferred his (Guru Gobind Singh's) personal authority upon the sacred scripture and the corporate *Panth* may perhaps be a retrospective interpretation, a tradition which owes its origin not to an actual pronouncement of the Guru but to an insistent need for maintaining the *Panth's* cohesion during the later period.”

Grewal [18] had also pointed out about the contention of McLeod as follows:

*“He (Justice Gurdev Singh) thinks it is unfair on McLeod to suggest that Granth Sahib was installed as Guru to serve as a cohesive force for the leaderless community after the execution of Banda Bahadur and not because of injunction of Guru Gobind Singh.”*

In both contentions, it appears that McLeod [16] refused to accept that Guru Gobind Singh declared the Granth as Guru in 1708. He believes that it was a later addition after the execution of Banda Bahadur the Granth was declared as Guru as a cohesive force for the leaderless community.

In response to the above contentions of McLeod, Justice **Gurdev Singh, Harbans Singh and Ganda Singh** cited from reference [18] and **Madanjit Kaur** [17] and Ganda Singh [19] have proven historically that it was Guru Gobind Singh, who bestowed Guru-ship to the Granth in 1708 at the time of his demise.

**Prof Piara Singh Padam** [20] (p 24) also supported that it is an historical fact that Guru-ship was bestowed onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons.

Nevertheless, when I examined the information (data) given in *Sri Gur Sobha* [12], *Gurbilas Patshahi* 6 [21], *Rahit Namay* [22], historical evidence, and Gurbani a new picture appeared that **originally 'Sabd' was accepted as 'Guru' but later 'Sabd Guru' was changed to 'Granth Guru' and then bestowing of Guru-ship to the Granth was ritualized steadily and stealthily. [23, 24]**

Ganda Singh [12] (p 52) quoted a part of the following phrase from Sainapat's *Sri Gur Sobha* to justify that Guru-ship was bestowed onto the Holy Granth [12] (p 54):

**ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ  
ਸ਼ਬਦਿ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।  
ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ  
ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । ...43.808**

Madanjit Kaur [17] followed Ganda Singh's interpretation to support her thesis or bestowing Guru-ship onto the Granth. Moreover, a critical analysis of this phrase shows that Ganda Singh has

not paid any attention to the previous stanzas of the above phrase to interpret it properly; if we look into the previous stanza of the above phrase # 808 then real interpretation will emerge. The previous stanza is as follows:

**ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੋਈ  
ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ ।  
ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ  
ਸੇ ਖਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ । ... 43. 808.**

*Khalis (pure) is that  
who has no superstitions in his/her mind.  
That Khalis, who remains free from superstitions  
and religious garb, is my Satguru (True Guru).*

This indicates that the '**Khalis**', who is free from superstitions and religious garbs, was declared as the '**Satguru**', and there is nothing about the bestowing of Guru-ship onto the Holy Granth.

Therefore, real interpretation of that phrase is as follows:

**ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ  
ਸ਼ਬਦਿ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।  
ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ  
ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । ...43.808**

*The Satguru (Khalis, the pure one  
free from superstitions and religious garbs  
as discussed above)  
is above all limits (ਅਪਰ ਅਪਾਰਾ),  
who contemplates/deliberates on the Sabd  
(ਸ਼ਬਦ ਬਿਚਾਰਾ),  
and who can bear (face) the unbearable  
difficulties (ਅਜਰ ਜਰੰ)".*

*"Khalis is that who imbibes the Bani in the mind and recites the Bani with full concentration, consequently, he attains the status (of that Satguru), which cannot be described."*

Here in this phrase it is clear that the '**Khalis**' (pure one) is the '**Satguru**', who contemplates on

Sabd. **There is nothing that supports that 'Granth is Guru' in above phrase # 808** as interpreted by Ganda Singh [12] and supported by Madanjit Kaur [17]. The word is "Khalis" not "Khalsa" as discussed earlier under the Stanzas # 805-808 in *Sri Gur Sobha* [12], and in the *Dasam Granth*. "Satguru" has been explained in the *Aad Guru Granth Sahib* by Guru Ramdas and Guru Arjan. **Misinterpretation of Gurbani and misrepresentation of Sikhism in Sikh literature are very common among the Sikh scholars to support their own concepts and views. [25]**

Although Ganda Singh failed to interpret phrase # 808 completely and properly, still one can easily find out from Sainapat's phrase # 808 a very important message of Guru Nanak that has been ignored by many scholars:

*It is the "Khalis" (not Khalsa), who is free from superstitions and religious garb and when he/she contemplates/deliberates on Sabd becomes Satguru, True Guru/ perfect teacher, fit for further dissemination of Nanakian Philosophy.*

The other important message is that:

*It is the Sabd that is to be contemplated/deliberated by the "Khalis" to become Satguru as explained earlier.*

In spite of strong opposition from Brahmins (priestly class), Hindu Rajas and Mughal Empire Guru Gobind Singh succeeded to inculcate the spirit in the Sikhs for creating a **"Nation for Justice"**. Banda Singh Bhahadur (1670-17160) was initiated as خالص (ਖਾਲਸੇ - *Khalseh*) by tempering (*pahul*) his mind with wisdom and body with strength when he met him at the bank of Gudavari River.

In 1708, Guru Gobind Singh entrusted the task to establish the Sikh Raj of justice. During the short period of 1708 to 1716, Banda Singh Bahadur raised an army of *Sant Sapahi* (Saint-soldiers) and its strength increased every day. He conquered

Khanda. Sonipat, Kathl, Samana, Sirhind, Rahon, Malerkotla, Nahan, Chhapper Chiri, area from Sutlaj to Jamuna and regions of Jalandhar, Amritsar and up to Lahore, thereafter, he also captured Saharanpur, Jalalabad and Muzafarnagar parts of Uttar Pradesh. He declared his capital at a village, Mukhlisgarh, renamed as Lohgarh (Fortress of steel) where he minted his own coin with a phrase, "Struck in the City of Peace". His unique and biggest contribution was abolishing of Land Lord System and replaced it with the system of "Land to the Tiller". [26]

**Although the Sikh Raj established by Banda Singh Bahadur was for a short period, however, he paved very strong path for capturing Delhi in 1783 by Baghel Singh and subsequently from 1799 to 1849, a well stable Kingdom for Justice was established by Maharaja Ranjit Singh (1780-1839).**

## CONCLUSIONS

### Plight of Hindus during Muslim Rule:

- The Hindus were controlled by Brahmins by shackling them in various Codes of Conduct, various rituals and superstitions.
- The Hindus were treated as second-class citizens during the Muslim rule. Many of them embraced Islam and many Raja and rich Hindus offered their daughters in marriage to kings, princes and sons of other rich Muslims.
- Guru Nanak (1469-1539) appeared during the Muslim Kingdom when he promulgated universally acceptable philosophy to raise the moral and self-respect of the people.
- Thereafter, Guru Gobind Singh (1666-1708) appeared and tried to evolve a 'Nation for Justice'.
- In spite of that fact, Guru Gobind Singh met great opposition to his mission by his own brethren, the Hindus, Brahmins



(priestly class) and the Hindu Rajas.

### ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ (Sangat Kini Khalsa):

- The word, 'Khalsa', as used by Bhai Gurdas II, Ganda Singh and by many Sikh writers, is an interpolated form of Arabic word of **خالص** (**ਖਾਲਸੇ** - *Khalseh*). It means 'Pure', clean'' and that land or property which belongs to the king and all the revenue from that land and property comes to the King. There is another Arabic word, **خالص** (*Khalis*) means 'pure'.
- Therefore, that phrase, **ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ** (**Sangat Kini Khalsa**), should be read as **ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸੇ** (**Sangat Kini Khaleh**). Thus, Guru Gobind Singh eliminated the *Masand* System and declared his entire congregation (*sangat* - followers) his **خالص** (**ਖਾਲਸੇ** - *Khalseh*), that means all his followers were owned by him and all the donations would come directly to the Guru instead to the *Masands*.
- It is the word, **ਖਾਲਸ** (**Khalis**), meaning pure, free from superstitions, which has been used by Sainapat in *Sri Gur Sobha* and in *Dasam Granth*.

### ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ (Khanda ki Pahul):

- *Khandai* or *Khanda* (**ਖਾਂਡੇ** / **ਖਾਂਡਾ**) or *Kharag* (**ਖੜਗੁ**) means double-edged sword. However, in Nanakian Philosophy "*Kharag*" means "sword of wisdom".
- **ਪਾਹੁਲ** (*pahul*) means to temper. Therefore, **ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ** (**Khanda ki Pahul**) means to temper the mind of a person by instilling intellectual qualities and imparting hardness and strength to the body.

- Banda Singh Bhahadur (1670-1716) was initiated as **خالص** (**ਖਾਲਸੇ** - *Khalseh*) by tempering (*pahul*) his mind by instilling intellectual qualities and imparting hardness and strength to his body when Guru Gobind met him at the bank of Godavari River in Nadad. In 1708, Guru Gobind Singh entrusted him the task to establish the Sikh Raj.
- Although the Sikh Raj established by Banda Singh Bahadur was for a short period, however, he paved very strong path for capturing Delhi in 1783 by Baghel Singh and subsequently from 1799 to 1849, a well stable Kingdom for Justice was established by Maharaja Ranjit Singh (1780-1839).

### Misrepresentations and Misinterpretations:

Some misrepresentations and misinterpretations of phrases in *Sri Gur Sobha*, *Dasam Granth*, and Bhai Gurdas II's *Vaars* were exposed by the use of touchstone of Nanakian Philosophy, logic and science.

### ACKNOWLEDGMENTS

The Gurmukhi font of Gurbani and its transliteration in Roman script have been reproduced from [www.srigranth.org](http://www.srigranth.org) with permission from Dr Kulbir Singh Thind. I am highly thankful to him. The author is grateful to Dr Sheena Sidhu for editing the article.

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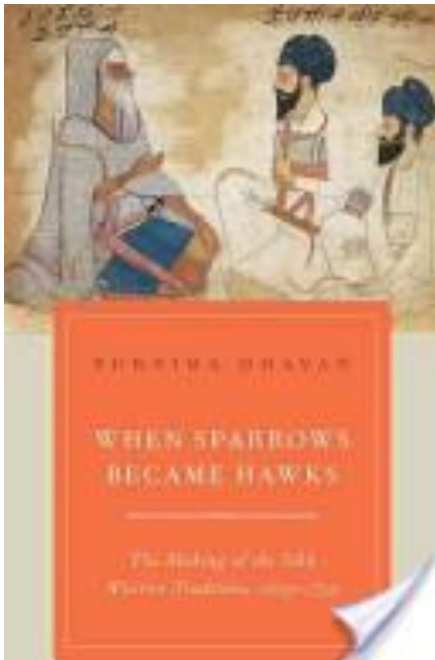
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**WHEN SPARROWS BECAME HAWKS:  
 THE MAKING OF THE SIKH WARRIOR  
 TRADITION, 1699-1799**



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[https://books.google.com/books?id=7HJ5idB8\\_QC&pg=PA12&dq=when+Sparrow+s+BEcome+Hawks&hl=en&sa=X&ved=0ahUK\\_Ewj83PqbtJfMAhWIEsYKHVjYBfAQ6AEIHZA#v=onepage&q=when%20Sparrows%20BEcome%20Hawks&f=false](https://books.google.com/books?id=7HJ5idB8_QC&pg=PA12&dq=when+Sparrow+s+BEcome+Hawks&hl=en&sa=X&ved=0ahUK_Ewj83PqbtJfMAhWIEsYKHVjYBfAQ6AEIHZA#v=onepage&q=when%20Sparrows%20BEcome%20Hawks&f=false)

Challenging the commonly accepted belief that the distinctive rituals, ceremonies, and cultural practices associated with the Khalsa were formed during the lifetime of the Tenth and last Sikh Guru, Gobind Singh, Purnima Dhavan reveals how such markers of Khalsa identity evolved slowly over the course of the eighteenth century.

By focusing on the long-overlooked experiences of peasant communities, she traces the multiple perspectives and debates that eventually coalesced to create a composite Khalsa culture by 1799. When Sparrows Became Hawks incorporates and analyzes Sikh normative religious literature created during this period by reading it in the larger context of sources such as news reports, court histories, and other primary sources that show how actual practices were shaped in response to religious reforms. Recovering the agency of the peasants who dominated this community, Dhavan demonstrates how a dynamic process of debates, collaboration, and conflict among Sikh peasants, scholars, and chiefs transformed Sikh practices and shaped a new martial community.

**HL Review**

Professor Dhavan perused the writings of authors and historian of the time of Guru Gobind Singh and a century thereafter. **She concluded that the distinctive forms, symbols, rituals, ceremonies, and cultural practices that are presently associated with the Khalsa institution of the**

**Sikhs were all neither ordained by the Guru nor observed to be practiced at the time of the Guru.**

**In her conclusion, she referred to the authors known to be closely related to the Guru and his times. She found that Khalsa symbols and religious practices specifically practiced by the Khalsa denomination of the Sikhs today took almost a century to evolve.**

The author took great pains in describing how various components of the Khalsa as it exists today evolved through the evolution of necessities of the difficult environment through which Sikhs had to pass during the time after the Guru.

In brief, the writer reviews a dynamic and unique history that promoted the evolution of a segment of the Sikh population into the present form of Sikh institution of Khalsa.

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#### **WHICH 'BANIS' DID THE TENTH GURU RECITE AT THE TIME OF ADMINISTERING 'AMRIT'?**

-Principal Harbhajan Singh, Satnam Singh-  
[A research paper at the request of Institute Of  
Sikh Studies, Chandigarh.  
From April 2005 Sikh Bulletin]

This information we have culled from Prof. Piara Singh Padam's book 'Rehatnamas' and from the book on 'rehat maryada' published by the Chief Khalsa Diwan. Here to be brief, we will mention only different references given about the 'banis' recited/read at the time of administering 'amrit'. Detailed information can be had from the concerned books.

**(1) Rehatnama Bhai Daya Singh (Piara):** A good Sikh partakes of 'amrit' of Sri Amritsar. First, he reads or recites complete Jap ji, from the beginning to the end and the Chaupai. Which Chaupai (quartet)? (There is no indication.) He reads five different sawaiyas:

**1. Srawag**

**2. Dinan Ki Pritpal**

**3. Papp smooch Binasan**

**4. Sat sdaiv suda brat, and**

**5 five stanzas of Anand Sahib.**

He stirs the 'amrit' with a kirpan towards himself. Then one Singh places a kirpan beside him. (Note: Here there is no mention of Jaap Sahib and complete Anand Sahib. There is however mention of stirring 'amrit' with a **Kirpan**.)

**(2) Bhai Chaupa Singh (Tenth Gurus's Hazuri Sikh):** Then the perfect Guru Sahib started testing the Panth. On the seventh day of Sawan, 1756 Sambat, the consecrated drink was sought to be prepared. Guru Sahib said, "Chaupa Singh, bring water in a bowl." When water was brought, Guru Sahib commanded, "Hold the 'Khanda' (double edged sword) and stir the contents of the bowl." Then all the five started reading out 'swaiyas' each. Which five? Daya Singh.... Sahib Singh.... Himmat Singh.... Dharam Singh.... Mohkam Singh...?. When these five Singhs started reading out 'swaiyas', then **Sahib Chand Diwan** made a request, "True Sovereign, if 'ptashas' (sugar bubbles) are put in the bowl, it will be better." In the meanwhile, **Mata Shakti, Mata Sahib Kaur, assuming the form of the 'devi' (goddess) put sugar bubbles in the bowl.** The perfect Guru Sahib took five palmfuls and put them on the eyes, and five palmfuls in the hair. Then he recited the following 'swaiya' from the 'Chandi Charitar':

***"Deh Shiva war mohey ehay***

***Shubh karman te kabhon na taron.***

***Na daron ar siyon jab jaye laron nishchay kar  
apni jeet karon.***

***Ar Sikh hon apne hi mann ko eh lalach han gun  
ton ochron.***

***Jab aav ki audh nidhan baney***

***At hi run mein tab joojh maron.***

***[O God of power, bless me,***

***That nothing deters me from gracious deeds.***

***And when fight I must, I fight for sure to win.***

***That I am instructed in wisdom only by my  
higher mind,***



*That I crave ever to utter thy praise.  
When comes the end of my life,  
I die fighting in the thick of a (righteous) war’}*

Guru Sahib administered ‘amrit’ to the five Singh with his own hands. Next day, more Sikhs requested the Master that they too be administered ‘amrit’. He said, ‘prepare ‘Karah Parshad’ and have it from the five Singhs after reading ‘swaiyas’.

*[Note: This ‘Maryada’ (practice) too does not accord with any current practice or any other practice.]*

**(3) According to Guru Bilas Patshahi Daswin:**  
[Author: Bhai Koer Singh, p-128] It is considered to have been written in 1808 sambat, i.e. 1751 A.D. about 43 years after the passing away of the Tenth Guru]

*‘Sarita jal leen achhoot mangaye kay,  
Patar loh mein tan prabh beray.  
Parhtey su udass hai mantron ko,  
Prabh thadhey hai app bhaiye so savery.’ (P-25)*  
[Note: Here there is only a mention of reading ‘mantra’ (mool mantra)]

**(4) B a n s a w a l i n a m a:** [Genealogical Tree] of the ten Guru Sahibaan written by Bhai Kesar Singh Chhiber (11826 Sambat). According to this writing:  
Guru Sahib said:

*‘Get a bowl of water at once.’  
When it was brought, Guru Sahib gave ‘karad’  
(knife) to a Sikh and asked him to stir the water  
in the bowl. Then Guru Sahib asked him to read  
aloud Japu Ji Sahib and Anand (Tenth part).*

Here it is worth nothing that Chhiber has used the word ‘karad’ instead of Khanda and has mentioned the reading out of two ‘banis’ ‘Jap’ and ‘Anand’.

[Sikh Sanskar atey maryada-Chief Khalsa Diwan, p-63]

**(5) History of the Sikhs, written by Khushwant Rai:** 1811 sambat, i.e. 1754 A.D. In the peperation of ‘amrit’ *there is mention of reading aloud only five swaiyas. (p-63).*

**(6) Pracheen Panth Parkash, written by Bhai Rattan Singh Bhangu,** edited by Bhai Vir Singh Ji, published in 1941 A.D.

*Var Bhagauti,  
first pauri (stanza) swaiya No. 32,  
Tribhangi Chhand-Khag Khand.*

*[Note: Here there is mention of reading of reciting three different ‘banis’, which are different from those that are read these days.]*

**(7) ‘Suraj Parkash’ written by Bhai Santokh Singh Ji:** Banis read at the time of preparing ‘amrit’ are:

*Jap Ji,  
Swaiyas,  
five stanzas of Anand Sahib.*

*[Note: Here is no mention of reading out Jaap Sahib and Chaupai. Only reading out five ‘pauris’ (stanzas) of Anand Sahib have been mentioned.]*

**(8) Guru Panth Parkash: {Giani Gian Singh},** edited by: Singh Sahib Giani Kirpal Singh, p-1573}:

*‘Jap Ji Sahib-5 pauris,  
Jaap Sahib-5 pauris,  
Das Sudh,  
Anand Sahib, and  
Chaupai.*

*[Note: Here is mention of reading out five ‘pauris’ each of Jap Ji Sahib and Jaap Sahib and this too is not clear which ‘Chaupai’ should be read out-the one in the beginning of ‘Akal Ustat’ “Pranvo aad ek nirankara” or the 27-pad kabiyo vach Chaupai from 377 ti 404 Chaupadas of Charitar No. 405 of ‘Charitro Pakhiyan’?]*

(9) **‘Gurbilas Patshahi 10’**: written by Bhai Sukha Singh of Patna Sahib:

*The author has mentioned the reading out of some ‘mantras’ while preparing ‘amrit’. He has not mentioned the reading out of any particular ‘bani’ or ‘banis’.*

(10) **‘Guru Sobha; Likhari, Kavi Senapati (Singh)’**:

*Guru Gobind Singh’s poet Laureate Senapati (Singh) in his book ‘Guru Sobha’ has not described any method of administering the ‘pahul of Khanda’ (consecrated drink prepared with Khanda-two edged sword).*

*He has only mentioned the ‘kurehats’ (breach of Sikh code of conduct) like mundan (tonsuring), smoking hookah and having relations with ‘minas’ or ‘masands’.*

(11) **Sri Kalgidhar Chamatkar, written by Bhai Vir Singh:**

Bhai Vir Singh Ji writes the following on page 27-28:

“At the place where yesterday Sikhi was put to test, today there is a throne around which the devotees are sitting. ‘Karah Parsad’ (sweet pudding) for 1100 is kept on white sheets. On the throne is sitting Guru Gobind Singh Ji apparelled in white. Before him lies a shining steel bowl containing water with a two-edged sword in it. In front of him are standing the five Sikhs of yesterday, the liberated ones, who had offered their heads. They too are clad in white. Guru Sahib spoke to them-the five:

*“‘Waheguru’ is the ‘gurmantra’ chant it with perfect concentration”.*

While the ‘Five’ got busy in chanting ‘Waheguru’, Guru Sahib himself started stirring the ‘Khanda’ in the bowl and reciting ‘banis’. Standing before the

‘Five’ who had offered their heads, he made one of them recite the:

*‘mool mantra’ five times.*

Then he gave him five palmfuls of ‘amrit’ sprinkled it on his eyes and put five palmfuls in his hair. In this manner he administered ‘amrit’ to the ‘Five.’

{Note: Here there is no mention of the ‘banis’ that were read or recited. The Five beloved ones too had been chosen a day before. Next day, one of them was made to recite the ‘mool mantra’ five times] (Based on the article published in the Khalsa Samachar of 6-13 April 2000).

**History does not testify at all that the Tenth Guru, while preparing ‘amrit’ with ‘Khanda’ recited the five ‘banis’, which are recited now-a-days. Making such a claim is like making a ball of salt. In such a situation, what should be done? Our humble submission is that in the entire literature written before the Singh Sabha movement, there is no mention about the recitation of the five ‘banis’ which are recited these days while preparing ‘amrit’.**

**It appears that before the Singh Sabha Movement there was no definite tradition regarding the recitation of ‘banis’ at the time of administering ‘amrit.’ It varied from group to group, and ‘dera’ to ‘dera’ (seminary). For details see Dr. Rattan Singh Jaggi’s book on ‘Dasam Granth’ (page 36-37).**

### **Humble Inquiry**

The new preachers of Gurmat philosophy should kindly tell us on what grounds they wish to change the ‘rehat maryada’ that has been followed by the SGPC for the last 65 years with the general approval of the Panth. **They have no evidence in Sikh history and religious literature for doing so.**

Without conducting any research, it is baseless on the part of some individuals and institutions to claim that they are in favor of introducing the

'rehat maryada' followed by Guru Gobind Singh Ji on the Baisakhi of 1699.

It is based on the imagination and is against Panthic unity. Some persons claim that they support the 'rehat maryada' coming down to them from generation to generation for over three centuries. **Such a claim is hollow and ridiculous in view of the evidence adduced above.**

It can be asked humbly: How did the 'maryada' which did not come down in the same form to Guru's court writers, contemporary historians and writers, come to our present day venerables belonging to different institutions and groups?

**Have these honorable men ever thought if Sri Guru Arjan Dev Ji had not compiled the entire 'Gurbani' in one authentic volume and had accepted the tradition of passing it on from generation to generation, what our fate would have been today?**

**It should be remembered that the unique, universal, eternal, and everlasting existence of the Panth depends on 'dhur ki bani' 'Guru Shabad' and the immortal directions contained in Sri Guru Granth Sahib**

### **AKHAND KIRTANI JATHA MISSIVE ON EVENTS OF VAISAKHI 1699**

Dear Colleagues:

*The following excerpt has been taken from the missive of AKJ being circulated to various Internet Groups for distribution on Vaisakhi.*

*I don't want to discuss this on any Internet Group, therefore, I am approaching you personally to have your views on this topic. I am thinking to report these views in the forthcoming issue of Understanding Sikhism - The Research Journal.*

*Thanking you and looking forward hearing from you.*

Prof Devinder Singh Chahal, PhD Editor-in-Chief

UNDERSTANDING SIKHISM, The Research Journal  
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Many people have commented on the events of that day. However below is the version that "**Abu-ul-Turani**" has narrated in his book or memoirs presumed to be held in the archives of the **Aligarh University**. It is a record of accounts that are **supposedly eye-witnessed** by "**Abu-ul-Turani**", who was under the employment of **Emperor Aurangzeb**. The Emperor had instructed him to keep a watchful eye on **Sahib Siri Guru Gobind Singh ji**, and act as the **Emperor's informer** to keep him informed of all the activities and movements of **Guru Sahib**.

*"The day Guru Gobind Singh prepared the nectar at "Anandpur", the congregation was estimated to around thirty five to forty thousand sikhs who had come from far and wide. I had seen the grandeur of the "Mughal Darbars" but this "Guru's Darbar" had a charm of its own - simply majestic and beyond comparison.*

*The Guru came on the stage and after drawing his sword **demanding a "head"** from the Sangat present. This awesome call from the Guru sent a shiver to spines of the Sikhs present in the congregation. Amidst all this a brave person emerged from the crowd and with his clasped hands humbly presented himself to the Guru. **The Guru, with one stroke of his sword, beheaded the Sikh in front of all the stunned 'sangats', and again asked for another 'head'.***

*Another person who came on the stage was similarly beheaded. The Guru made the eerie call again and simultaneously three devout Sikhs came on the stage and met the same fate under the merciless sword of the Guru.*

**The stage was a ghastly sight with the torsos and heads of the five drenched in pools of blood. All the trace of blood diminished after the Guru cleaned it with water. The Guru then medically**

joined each head on a different body and thereafter covered them with white sheets.

*He then ordered a stone urn and on top of it he put an iron pot in which he added some water. He put his sword in it and started moving it, while chanting some words. He took some time and during this period some woman from the Guru's household came and put something in the pot. The nectar (Abe-Hayat) was now ready.*

*The Guru then removed the white sheets from one body and poured the nectar into the dead man's mouth, on the hair and on the body.*

*While he was performing this ritual he kept on pronouncing "Waheguru ji ka Khalsa, Waheguru ji ki Fateh"*

*(The Khalsa belongs to the Almighty and to the Almighty is the victory). To the amazement of the 'sangar', the person sat up and loudly chanted "Waheguru ji ka Khalsa, Whoguru ji ki Fateh". The whole congregation was aghast and taken aback by this miracle. The Guru did the same to the rest of the four bodies and they also like their counterpart rose up with shouts of "Waheguru ji ka Khalsa, Waheguru ji ki Fateh".*

*The Guru then took these five sikhs into a tent and after some time they emerged wearing new. The Guru named them Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh and consequently changed his name from Gobind Rai to Gobind Singh. What happened in front of my eyes completely entranced me, and my heart longed to be in the Guru's eternal feet. With a lump in my throat, I approached the Guru and begged him to baptize me and take me in his abode. The Guru smiled and baptized me and named me 'Ajmer Singh'. Thus with the Guru's blessing I attained absolute bliss. This was the last report I sent to Aurangzeb in which I mentioned that the Guru was not an ordinary person but was 'Allah' Himself. Furthermore I warned the Emperor that his enmity towards the Guru will*

*lead to the downfall and destruction of the Mughal Empire."*

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## SAINAPAT ON CREATION OF KHALSA

**Sainapat**, a close associate of Guru Gobind Singh wrote *Sri Gur Sobha* in 1711 just about three years after Guru Gobind Singh's death:

'Creation/Initiation of Khalsa as is found in current literature of Sikhism. There is nothing about the selection of Panj Pyaras (Five Beloved Ones) and beheading them, preparation of Amrit (holy water) by reciting a number of bani (words) and administering Amrit to the Panj Payaras to initiate them as Khalsa. [12] Moreover, there is also no information about this system of creation of Khalsa in the Dasam Granth, supposed to be composed by Guru Gobind Singh.

According Ganda Singh's interpretation of ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ (Sangat Kini Khalsa) means "Congregation was declared Khalsa" rather "initiation of Khalsa" as found in current Sikh literature based upon the above phrase of Bhai Gurdas II. [12]

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## PROTECTING AND PROMOTING DIVERSITY

By Harbans Lal, PhD., D.Litt. (hons)





In the worst days of the Mogul empire, India was in great danger that its cultural and religious diversity would be eclipsed. King Aurangzeb (1618 – 1707) created havoc by trying to convert everyone living in the empire to his version of Islam. To fully appreciate the extent of the widespread bloodshed in today's context, one may view the Islamic State of Iraq and Syria (ISIS) as having a mission similar to the very worst excess of the Mogul Empire.



Torture of Women & Children followers of non Suni Muslims (Sikhs, Hindus, Buddhists, and other religions).

In order to understand the mentality of ISIS and its tactics, look no further than the daily pictures of horrors and insanity throughout the Middle East and the Western world. Only since 2012 has the rise of ISIS become a revelation to the West. Commencing with the self-proclamation of a Caliph by its leader Abu Bakr Al-Baghdadi, and then with the surge in Iraq and Syria, each day brings bloodshed, beheading, and the burning alive of innocents. Once launched, it occurs without stopping.

To those who know Indian history, it is obvious that the theology and actions of that era of the Mogul Kingdom were no different from ISIS today. Back then, the hostility towards other religions was very evident through the Mullahs' orations and fatwas, such as: "It is incumbent upon Muslims to take as enemies the infidel Hindus,

Sikhs, Buddhists, Jains, Sufi Muslims, and other polytheists, and to avoid their amicability," and "Shi'ites are the most polytheist, and none of the people of passion are more lying than them, and more remote from monotheism, and their danger to Islam is very great indeed."

This was the common rhetoric used during the kingdom of Aurangzeb. He wanted militant imposition of his religion on all others. Any sign of diversity was met by force from the Empire.

## DIVERSITY: THE HALLMARK OF FUTURE SOCIETIES

It is now universally accepted that the next generation of humanity will improve the global village so that diverse societies can live together in peace and prosperity (both worldly and spiritual). **In this article, I will illustrate the role Guru Gobind Singh played in creating and spreading these values.**

To do this, I have cherry picked a few examples. To fully comprehend and describe the Guru's greatness would probably take a lifetime. Instead, I will select issues that impact civil societies globally, even though they are illustrated through examples of Sikh, Buddhist, Muslim and Hindu communities in the Indian sub-continent.

**Contrary to the practice of proving that one religion is superior to another, and imposing those beliefs, Guru Gobind Singh called upon all religions to engage in the service of humanity. Let me illustrate this with a few examples.**

## THE GURU'S FIRST SERMON

From childhood, young Gobind engaged in inter-religious dialogue. According to our history books, the recognition of the Guru's divinity was first acknowledged publicly at an important inter-religious event. It all began with the installation of infant Gobind to his prophetic rank. Contrary to

the established practice of initiating a child prophet by the clergy of his forefathers faith, a renowned Muslim saint, Syed Bhikhan Shah, was instead given this honor. Mind you that the Guru was not born to Muslim parents.

### **The story goes as follows:**

One day, followers of Muslim Pir Bhikhan Shah observed their leader bow towards the East during his morning prayers. Certainly it was contrary to the established Islamic practice of bowing in the direction of Kiblah.

When his followers looked astonished, the Pir responded and explained his unusual act. He said that a special child, the savior chosen by Allah, was taking birth in Patna, which is located in Eastern India. He further disclosed that he was inspired by Allah to make his way to the child's birth place, in order to bless the newly born Gobind, and to pronounce him a prophet.

The Pir gathered his followers and led them on a pilgrimage to Patna in order to view the newborn. In Patna, although unusual for mothers of a newborn to do so, the Guru's mother accepted the Pir's request and brought the child out for public viewing.

The Pir presented a riddle. He placed two bowls of candy before the child; one bowl was purchased from a Hindu's shop, and the other from a Muslim's shop, thus signifying the two major religions of India. The riddle sought answers to an unspoken question of seeking guidance as to which religion this divine prophet would belong to. The proper response would permit the Pir to pronounce the Guru's divinity and his prophetic authority to lead the people.

To everyone's admiration and deep gratification, the infant Gobind Rai placed his hands in both bowls, thus indicating that he would not profile people based on religious divides. Further, it signified that all religions would be dear to him.

He would also pick a holy man of a different religion to communicate his new message.

The point is that in his very first public message Guru Gobind Singh laid the path to inter-religious engagement that sanctioned inter-religious appreciation and accommodation. Further, he chose the symbolic language of a public demonstration to communicate his first public sermon.

Although minimizing the religious divide was Guru Gobind Singh's first sermon, it was neither a one-time event nor the first time in the Sikh tradition that such a sermon was aired.



The Muslim Pir and his Muslim companions as well as Hindu neighbors who had gathered there were thrilled and fulfilled.

### **SIKH TRADITION**

The divinity of Guru Nanak was first recognized by a Muslim holy man, Rai Bullar, and not his own parents. Similarly, when Guru Nanak made his first debut after receiving the divine ordination at the banks of River Vein in Northern India he gave the following sermon to those who gathered to welcome him as a prophet. Guru Arjan paraphrased this sermon in the following hymn.

ਨ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ । ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ –

**Guru Arjan, SGGS, p. 1136.**

*I am neither a Hindu, nor am I a Muslim  
(Christian, Buddhist, etc). My body and breath of  
life belong equally to Allah and to Raam – the  
God of both religions.*

In the most popular painting of the founder of Sikhism, Guru Nanak is always shown with his two companions: a Hindu, Bhai Bala, and a Muslim, Bhai Mardana.



Guru Gobind Singh reiterated the same doctrine of not profiling people into religious categories. The writers and historians amply documented Guru Gobind Singh's teachings in this respect. He is said to teach as:

ਜਾ ਤੇ ਛੁਟਿ ਗਯੋ ਭ੍ਰਮ ਉਰ ਕਾ॥

ਤਿਹ ਆਗੈ ਹਿੰਦੂ ਕਿਆ ਤੁਰਕਾ॥

*When one gets rid of the false beliefs one ceases  
to profile people into Hindu or Muslim  
(Christian, Jew or Sikh).*

## GLOBAL IN SCOPE

Guru Gobind Singh further believed that even when an enlightened person looked far and wide, he would find the same divine spirit in all. A poet described this as:

ਸਾਰੇ ਹੀ ਦੇਸ ਕੇ ਦੇਖਿ ਰਹਿਓ ਮਤ ਕੇਉ

ਨ ਦੇਖੀਅਤ ਪ੍ਰਾਨਪਤੀ ਕੇ॥ (Tav-Prasad Savayee)

So that no one may have any doubt, Guru Gobind Singh is said to refer, by name, various geographical regions, many linguistic and cultural groups that spread all over the continents to make one humanity. For example, the Guru described various sects, denominations or ethnicities as all adoring the same Creator.

ਪੂਰਬੀ ਨ ਪਾਰ ਪਾਵੈ ਹਿੰਗੁਲਾ ਹਿਮਾਲੈ ਧਿਆਵੈ

ਗੋਰ ਗੁਰਦੇਜੀ ਗੁਨ ਗਾਵੈ ਤੇਰੇ ਨਾਮ ਹੈਂ ॥

ਜੋਗੀ ਜੋਗ ਸਾਧੈ ਪਉਨ ਸਾਧਨਾ ਕਿਤੇਕ ਬਾਧੈ

ਆਰਬ ਕੇ ਆਰਬੀ ਅਰਾਧੈ ਤੇਰੇ ਨਾਮ ਹੈਂ ॥

ਫਰਾ ਕੇ ਫਿਰੰਗੀ ਮਾਨੈ ਕੰਧਾਰੀ ਕੁਰੇਸੀ ਜਾਨੈ

ਪਛਮ ਕੇ ਪੱਛਮੀ ਪਛਾਨੈ ਨਿਜ ਕਾਮ ਹੈਂ ॥

ਮਰਹਟਾ ਮਘੇਲੇ ਤੇਰੀ ਮਨ ਸੋ ਤਪਸਿਆ ਕਰੈ

ਦ੍ਰਿੜਵੈ ਤਿਲੰਗੀ ਪਹਚਾਨੈ ਧਰਮ ਧਾਮ ਹੈਂ ॥

ਬੰਗ ਕੇ ਬੰਗਾਲੀ ਫਿਰੰਗੀ ਕੇ ਫਿਰੰਗਵਾਲੀ

ਦਿਲੀ ਕੇ ਦਿਲਵਾਲੀ ਤੇਰੀ ਆਗਿਆ ਮੈ ਚਲਤ ਹੈਂ ॥

ਰੋਹ ਕੇ ਰੁਹੇਲੇ ਮਾਘ ਦੇਸ ਕੇ ਮਘੇਲੇ ਬੀਰ

ਬੰਗ ਸੀ ਬੁੰਦੇਲੇ ਪਾਪ ਪੁੰਜ ਕੇ ਮਲਤ ਹੈਂ ॥

ਗੋਖਾ ਗੁਨ ਗਾਵੈ ਚੀਨ ਮਚੀਨ ਕੇ ਸੀਸ ਨਯਾਵੈ

ਤਿੱਬਤੀ ਧਿਆਇ ਦੇਖ ਦੇਹ ਕੇ ਦਲਤ ਹੈਂ ॥

ਜਿਨੈ ਤੇਹਿ ਧਿਆਇਓ ਤਿਨੈ ਪੂਰਨ ਪ੍ਰਤਾਪ ਪਾਇਓ

ਸਰਬ ਧਨ ਧਾਮ ਫਲ ਫੂਲ ਮੋਂ ਫਲਤ ਹੈਂ ॥

*The inhabitants of the East could not know  
Thy limit, the people of Hingala and Himalaya  
Mountains remember Thee,  
residents of Gor and Gardez sing the Praises*

*of Thy Name.*

*The Yogis perform Yoga, many are absorbed in doing Pranayama and people of Arabia bound by Holy Quran remember Thy Name.*

*The people of France and England revere Thee, the inhabitants of Kandahar and Quraishis identify Thee; the people of the West recognize their duty towards Thee.*

*The inhabitants of Maharashtra and Magadha perform austerities with profound affection; the residents of Drawar and Tilang countries recognize Thee as the Abode of Dharma.*

*The Bengalis of Bengal, the Phirangis of Phirangistan and Dilwalis of Delhi are the followers of Thy Command.*

*The Rohelas of Rohu Mountain, the Maghelas of Magadha, the heroic Bangasis of Bangas and the Bundhelas of Bundhelkhand abolish their sins in Thy devotion.*

*Gorkhas sing Thy Praises, the residents of China and Manchuria bow their heads before Thee and the Tibetans end the sufferings of their bodies by remembering Thee.*

*Whosoever meditated upon Thee, they obtained perfect Grandeur; they prosper greatly with spiritual wealth, blooming flowers and ripening fruits, and praiseworthy place of ultimate abode.*

Akal Ustat, 254-255, Dasam Granth, p. 13-14.

**The hymn above speaks to the Guru's recognition that faith is beyond man made boundaries.**

## MANY SCENARIOS ONE PURPOSE

Guru Gobind Singh's ecumenical teachings continued to solidify and extend what he communicated as an infant, and what his predecessors had been saying for centuries. He worked tirelessly to restore confidence in the human values of diversity, freedom of faith,

justice, and compassion. He challenged widespread religious bigotry among all world religions. His teachings, as defined below, emphasizing that in the eyes of Creator there was no difference among people.

ਕੇਉ ਭਿਏਰ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੇਉ ਜੋਗੀ ਭਇਓ

ਕੇਉ ਬ੍ਰਹਮਚਾਰੀ ਕੇਉ ਜਤੀ ਅਨੁਮਾਨਬੋ ॥

ਹਿੰਦੂ ਤੁਰਕ ਕੇਉ ਰਾਫਸੀ ਇਮਾਮ ਸਾਫੀ

ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥

ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ

ਦੂਸਰੇ ਨ ਭੇਦ ਕੋਈ ਭੁਮ ਭ੍ਰਮ ਮਾਨਬੋ ॥

ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੇ ਗੁਰਦੇਵ

ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥

*Many believed that they became superior by accepting celibacy or undertaking many modes of meditation, by giving up material comforts, by making themselves look different, or by wearing long and matted hair or no hair. Others feel higher by joining a particular sect of Islam as, Shea, Sunni, etc. But no one should overlook the basic fact that followers of all religions are the same human beings. The Creator of all provides for the needs of all humans. There is one God of all and that God alone should be worshipped. Do not remain an ignorant and believe in anyone else except the One. All humanity is equal, each one of us carries the reflection of the Creator in us, and we are all manifestations of one Creator.*

From Akal Ustat, In: Chaunnvee Banee Dasam Granth, Ed. Lal Singh, Nav Yug Publishers, Delhi, 1987, P. 92.

To spread his message of an egalitarian society based on the one-ness of God that celebrates diversity in all of its myriad forms, Guru Gobind Singh is said to relate the origin of all diversity to the One Being.



ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟਿ ਆਗ ਉਠਹਿ,  
 ਆਗ ਕੇ ਕਨੂਕਾ ਫਿਰ ਆਗ ਮੈਂ ਮਿਲਾਹਿਗੇ।  
 ਜੈਸੇ ਏਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰਿ ਪੂਰਿਅਤ,  
 ਧੂਰਿ ਕੇ ਕਨੂਕਾ ਫਿਰ ਧੂਰ ਹੀ ਸਮਾਹਿਗੇ ॥  
 ਜੈਸੇ ਏਕ ਨਦਿ ਤੇ ਤਰੰਗ ਕੋਟਿ ਉਪਜਤ,  
 ਪਾਨ ਕੇ ਤਰੰਗ ਸਭ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ॥  
 ਤੈਸੇ ਬਿਸਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ,  
 ਤਾਹੀਂ ਤੇ ਉਪਜਿ ਸਬੈ ਤਾਂ ਹੀ ਮੈ ਸਮਾਹਿਗੈ

*As out of a single fire arise millions of sparks;  
 but all merge back into the same fire.  
 As out of same dust arise millions  
 of dust particles;  
 but all merge back into the same dust.  
 As out of a single ocean arise  
 millions of waves;  
 but all merge into the water.  
 So from God's form emerge all creation,  
 animate and inanimate;  
 and all of them are in equilibrium  
 with the Creator.*

Akal Ustat, Chhand 87.

## THE DIFFERENCES ARE A DECEPTION

Guru Gobind Singh believed that the differences among humans in terms of color, appearance and ethnicity were due to God's creative process; all human beings had a moral responsibility to cherish and preserve the sacred creativity. He underscored the unity of the human spirit despite outward differences. He is said to state:

ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੇ ਭਰਮਾਉ ਹੈ —

*Difference is a deception, All human being are  
 one and the same,*

Guru Gobind Singh was a champion of the human right to be diverse. He advocated freedom of culture, religion and thought for every individual.

He was known to explain that the differences in our outward appearance, clothes, customs and practices are attributed to the choices that only we make:

ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ  
 ਨਿਆਰੇ ਨਿਆਰੈ ਦੇਸਨ ਕੇ ਭੇਸ ਕੇ ਪ੍ਰਭਾਉ ਹੈ  
 ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ  
 ਖਾਕ ਬਾਦ ਆਤਸ਼ ਐ ਆਬ ਕੇ ਰਲਾਉ ਹੈ

*Many are gods or demon, or celestial musicians.  
 There are heavenly tribes and  
 the learned people or the artists.  
 They may be seen as people of different religions  
 as Muslims (citizens of Islamic nations) or  
 Hindus (natives of Indian subcontinent).  
 They may all look and act differently,  
 but their apparent differences are due to  
 the influences from their countries and cultures,  
 or in the clothes they wear.*

Akal Ustat, Chhand 86. 1. 3.

**Thus, the worldview of Guru Gobind Singh was all-inclusive. Indeed, Guru Gobind Singh's ideal of appreciation for diversity as a pivotal feature of all human activity was new. We must never forget to defend it. As torch bearers of his teachings we must harp on all the imperative slogans he gave us.**

## CONCLUSION

Guru Gobind Singh (1666-1708) lived at a time when religious fanaticism in South Asia was at its height. It posed a grave threat to freedom and liberty, and individual expression and diversity of belief was severely curtailed. Those with different practices from the rulers were persecuted and their religious places were often replaced.

The Guru's great grandfather, father, his four sons, and countless followers were put to death. It was a dark, grim and ominous period in human history. However, Guru Gobind Singh worked tirelessly to restore society's confidence in the time-tested

values of diversity, freedom of faith, justice and compassion. He challenged religious bigotry and faced the ruling powers of the day with grit and determination.

**Indeed, his appreciation for diversity is also an American ideal. We must never forget to defend it.**



**Guru Gobind Singh surrounded by a diverse community.**

While celebrating Guru Gobind Singh, we can clearly see that the Guru established institutions with multiple ramifications. The self-righteousness which comes from dividing the world into us and them had no place in his vision. His sacrifices preserved diversity.

**The Sikh scholar Bhai Santokh Singh, a great historian of India, rightly observed as he wrote in *Suraj Granth*:**

ਛਾਇ ਜਾਤੀ ਏਕੇਤਾ ਅਨੇਕਤਾ ਬਿਲਾਏ ਜਾਤੀ,  
ਹੋਵਤੀ ਕੁਚੀਲਤਾ ਕਤਬੇਨ ਕੁਰਾਨ ਕੀ  
.ਪਾਪ ਪਰਪਕ ਜਾਤੇ, ਧਰਮ ਧਸਕ ਜਾਤੇ,  
ਬਰਨ ਗਰਕ ਜਾਤੇ ਸਾਹਿਤ ਬਿਧਾਨ ਕੀ.

ਦੇਵੀ ਦੇਵ ਦਿਹੁਰੇ ਸੰਤੋਖ ਸਿੰਘ ਦੂਰ ਹੋਤੇ,  
ਰੀਤ ਮਿਟ ਜਾਤੀ ਸਭ ਬੇਦਨ ਪੁਰਾਨ ਕੀ.  
ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਪਾਵਨ ਪਰਮ ਸੂਰ,  
ਮੂਰਤ ਨ ਹੋਤੀ ਜੇ ਪਹਿ, ਕਰੁਣਾ ਨਿਧਾਨ ਕੀ.

ਛਾਇ ਜਾਤੀ ਏਕੇਤਾ ਅਨੇਕਤਾ ਬਿਲਾਏ ਜਾਤੀ,  
ਹੋਵਤੀ ਕੁਚੀਲਤਾ ਕਤਬੇਨ ਕੁਰਾਨ ਕੀ.  
ਪਾਪ ਪਰਪਕ ਜਾਤੇ, ਧਰਮ ਧਸਕ ਜਾਤੇ,  
ਬਰਨ ਗਰਕ ਜਾਤੇ ਸਾਹਿਤ ਬਿਧਾਨ ਕੀ.  
ਦੇਵੀ ਦੇਵ ਦਿਹੁਰੇ ਸੰਤੋਖ ਸਿੰਘ ਦੂਰ ਹੋਤੇ,  
ਰੀਤ ਮਿਟ ਜਾਤੀ ਸਭ ਬੇਦਨ ਪੁਰਾਨ ਕੀ.  
ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਪਾਵਨ ਪਰਮ ਸੂਰ,  
ਮੂਰਤ ਨ ਹੋਤੀ ਜੇ ਪਹਿ, ਕਰੁਣਾ ਨਿਧਾਨ ਕੀ.

*Were Guru Gobind Singh not there  
at the critical junction of Indian history,  
there would have been only uniformity;  
diversity in religious spheres,  
diverse scriptures  
and diverse modes of worship  
would not have survived.  
In favor of one religion,  
the others would have been destroyed  
and their holy places smashed.  
Sin would have replaced virtue.*

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**READ. REFLECT. SHARE.**

By Harbans Lal, Ph.D.; D.Litt (Hons)

**Inspiration at Amritsar**

I was in Amritsar in 2001 for the International Conference on the Sri Guru Granth Sahib (SGGS), held on the campus of the Guru Nanak Dev University. One suggestion that came out of the talks was to prepare a Concordance – which is a list of significant words and their meanings found in the SGGS.

The words and phrases would be listed alphabetically and include short essays. With cross-references for verses, it would make it easy to comprehend the meaning of terms. It will also take into account the context in which our Guru selected those words for his messages of Wisdom. It would further project the Wisdom embedded in those messages.

**Langar To Quench the Soul**

Being in the international language, the Concordance would be a step forward to fulfilling a Guru's prophecy. Guru Arjan foresaw the world community establishing and disseminating the Guru SABD Langar worldwide across cultures and across religious boundaries. Let me explain.

The term Langar is associated with the Sikh Institution and is recognized the world over. However, its full meaning and impact are far from being realized.

The Sikh tradition supports two types of Langar. One is the Guru Ka Langar – the daily meal that takes care of the needs of the human phsyical body as it satiates physical hunger. That is only the one Langar.

The Guru also emphasized a Langar to meet the needs of the human mind and its intellectual hunger. That is the **SABD Langar**. This SABD Langar provides the needed spiritual nourishment – the Sacramental Food.

It is odd that our intellectuals, our institutions and the clerics have paid little attention to the SABD

Langar. Gurbani neither forgets it, or ever gets tired of reminding us about the SABD Langar.

**The Guru Granth defined and described the institution of the SABD Langar as:**

ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ

ਤੇਟਿ ਨ ਆਵੀ ਖਟੀਐ॥

ਖਰਚੇ ਦਿਤਿ ਖਸਮ ਦੀ

ਆਪ ਖਹਦੀ ਖੈਰਿ ਦਬਟੀਐ॥(SGGS, p 967)

*The Langar—the global community kitchen  
of the Guru's SABD  
(Sacramental Food of the Gur-SABD Langar)  
will stay open for perpetual or  
non-stop dissemination of the  
SABD Wisdom worldwide.  
The liberal and unrestricted distribution  
of the Gurmat knowledge  
will never make its stocks run short.  
Its supplies were given by the Creator  
to be shared,  
and it was so endowed that  
more they are shared  
greater will their stock rise.*

To our luck, the Guru Nanak Dev University Senate met when I was still in Amritsar in 2001. The Vice Chancellor, Dr. Harbhajan Singh Soch, made the proposal, and the Senate enacted the approval of the resolution unanimously. The Senate also provided the budget.

**THE PROJECT**

The Senate funded a professor's position for some years, and the University soon after appointed him. The professor thus named asked me to raise money for five post-doctoral scholars to assist in the project. For those funds, I first contacted Dr. Daljit Singh, famous ophthalmologist of Amritsar and son of late Professor Sahib Singh.

Professor Sahib Singh was a well-known translator

of the Guru Granth Sahib whose commentaries on Sikh scripture are used worldwide. Thus, it was easy for his son to immediately grab the opportunity to contribute. He promised that he would release funds for one post doc scholar, to begin with, and would follow by engaging additional research scholars as and when the actual need arose.

Alas, the project at Amritsar did not go any further. The professor got ill and was bed-ridden for an extended period, and the project support expired in due time. Meanwhile, the Academy of the Guru Granth studies in the USA did its part. It selected the first 300 words to work on. Sardar Mohan Singh of Nishkam who was earlier a teacher of Gurbani in a college in Delhi added the literary meaning of those Punjabi terms and searched relevant verses explicating each word.

But to my knowledge, not much was done in Punjab. The post of the post-doctoral researcher was advertised, but no suitable candidate found. At that stage, I gave up and began looking for opportunities elsewhere. Some groups expressed interest, but the project did not get off the ground to my knowledge.

### **AWAT: A WORD, A THOUGHT**

Then suddenly a ray of light from the East pierced into my office. Baljit Kaur wrote a letter describing a project called AWAT, and asked me to get involved. For me the answer was easy; I was only waiting for such call.

AWAT means A Word A Thought, and is a free complimentary email service sent daily to its subscribers.

Each email features a word taken from Sri Guru Granth Sahib (SGGS) highlighted in a verse from the Granth. The Word is meant to represent a thought. The description of the thought fills a page. The readers are encouraged to revert with their critique, and/or their own interpretation of the thought. I, as a reader, did so a few times and found the AWAT members very open minded in accepting ideas and very appreciative of the critique.

### **THE AWAT MANAGEMENT**

The AWAT group consists of Dr. Jaswant Singh, Harcharan Singh, Sohan Singh, Ravin Kaur, Raspal Kaur, Balwinder Kaur, and Baljeet Kaur, among others scattered all over the world. They serve as the managing and editorial group and take help wherever they can and wherever they need. While the foundation is based in India, the group is from all around the globe.

They contribute a lot of time and other resources to interpret the thought for a general audience that includes the Sikh community everywhere. AWAT is designed so that it does not overwhelm anyone but is just enough to set you thinking about the vast wisdom in the SGGS.

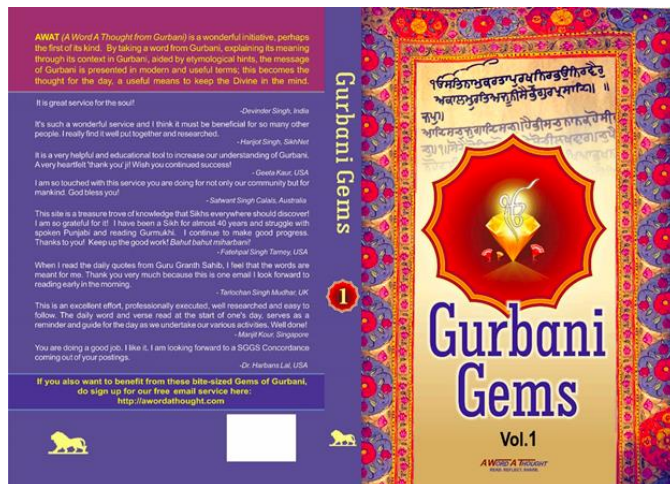
To manage the project as non-profit, the founding volunteers registered in India the Shabad Foundation, a religious and educational service organization.

To date, over 800 words out of a total of 398,697 have been written about. Two books have been published as hard copies. Nearly five thousand readers have subscribed. I consider that to be well planned and well subscribed. AWAT is entering fourth year of operation.

The Foundation has not told me the costs they bear, and I have not seen any appeals for donations. I can judge that there is a significant financial cost to the Foundation and any funds donated ought to be appreciated. I sincerely hope that you will consider sharing your Daswand for this purpose.

While expressing full confidence in the team and the contributors spread all over the globe, I do not wish to hide an aspect that I feel genuinely. Bearing in mind the worldwide audience that we hope to grow further, I feel it is important for the AWAT posts to be edited by professionals trained in the West. These professionals specialize in journalism, and in editing articles for Western readership. They too need your financial support to fund the cost of professional editing of every AWAT posted.





I realize that it is expensive to employ the American editors, but they are necessary to draw the attention of readers beyond the Punjabi diaspora.

### A CALL

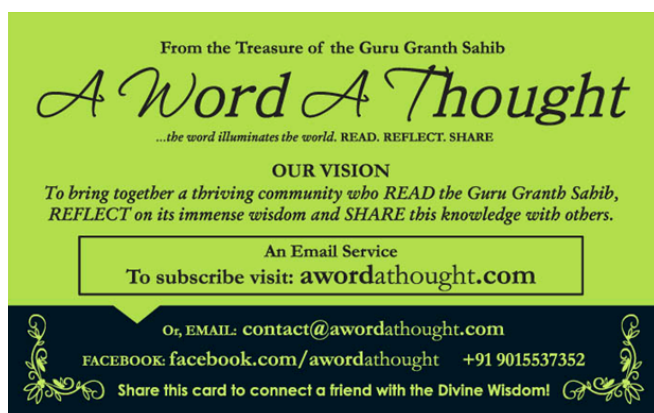
I call upon my readers and colleagues everywhere to help expand the AWAT readership. Let us wish to be Guru's tool to implement the Guru's wishes. Let us go out of our way to see the Guru's vision of SABD langar fully realized right in front of our eyes.

**For a no-cost membership for the Punjabi and/or English version, please visit:**

<http://awordathought.com/>.

**When you are ready to contribute in any way, financially or otherwise (editing etc.) please do write to AWAT team here:**

**contact@awordathought.com**



Send all communications to:

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## Khalsa Tricentennial Foundation Income and Expense Statement 2017

### Income:

Hardev Singh Shergill, El Dorado Hills, CA.....	8,000.00
Avtar S. Dhami.....	250.00
Manmohan Singh Chawla.....	1,000.00
Chamkaur Singh Brar.....	1,000.00
Jagmohan S. Tutt.....	1,000.00
Gurpreet Singh Mann.....	500.00
Devinder S. Bains.....	1,000.00
Kuljit Singh.....	200.00
Parmodh Loi.....	200.00
Gurnek Singh.....	200.00
Sukhjot Singh Bhandal.....	200.00
Chamkaur Singh.....	900.00
Dr. Karamjit Singh.....	2,000.00
<b>Total Receipts in 2017.....</b>	<b>16,450.00</b>
<b>Carry over from 2016 .....</b>	<b>7,753.41</b>
<b>Total Funds.....</b>	<b>24,203.41</b>

### Disbursements

K.T.F.....	4,185.14
Singh Sabha International Canada.....	14,850.00
<b>Total Disbursements.....</b>	<b>19,035.14</b>

**Carry into 2018 all KTF funds.....5,168.27**

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## ENJOY HISTORY AND CULTURE OF SIKHS IN NORTH AMERICA STORY OF SIKH POGROM IN BELLINGHAM, WA in 1907

[The Arch of Healing and Reconciliation](#) will be installed in my hometown of Bellingham WA in April 2018, with a big civic celebration! Here is a wonderful video about USA Sikhs that mentions Bellingham WA, so I have posted in all the same FB Whatcom County groups where we are posting Arch promo.

## Empire Files: The Sikh Experience in America

### Bellingham WA Makes Sikh History - The Party! Fall 2017

I had zip/nothing to do with my hometown of Bellingham WA (and Canada) being the first communities in the history of the Sikh Panth to ever say "I'm sorry" for being horrible to Sikhs - Fall 2017.

I just threw the PARTY on 8 Whatcom County FB local politics forums (during election season) and I broadcast the PARTY on Global Sikh forums.

I threw the PARTY after first crashing 8 Bellingham local politics FB forums in response to Bellingham being hit with dreadful Swastika attacks - while local Sikhs etc. were preparing to break ground on the Arch of Healing & Reconciliation.

I threw the PARTY after getting confronted - on the more active and interesting of said FB local politics forums - suspected of being a racist, a bigot . Yip, I got confronted by uh...Gora folks suspicious of me, for me being, uh....Gora.

(I'm IRISH!!! OK, who cares, whatever...)

Oh Nanak, you can't make this stuff up. Only by GRACE does life get so silly and sweet and sacred, in the midst of ALL THIS TUMULT. . - Kamalla Kaur

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Please click the link to see wealth of information: <http://giss.rg/news.html>