

EDITORIAL

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A BLUE PRINT FOR PROPER PROPAGATION OF SIKHISM

It is indeed creditable that Sikhism has come to occupy the fifth position among the major five organized religions of the world in such a short span of five and a half centuries. It must have been due to the Divine sanction behind its birth as is the common belief among the Sikhs. The credit for nurturing this infant dispensation into a fully blossomed, forever flourishing religion, providing spiritual sustenance and peace to the needy and the troubled goes to the ten Sikh Gurus. They, through their words, deeds and verses created a distinct spiritual pathway and a religious way of life and created a small community of followers to follow this pathway. In between, they also created their own sacred canon and a scripture while also incorporating in it the sacred verses of more than thirty pious Indian Saints. Some of these spiritual savants were either Sikh Guru's predecessors or contemporaries whose verses conformed to their own vision of cosmic power and their own humanitarian values. It is this composite sacred Sikh scripture which again, as per the Divine will, came to occupy the hallowed position of being the eternal Guru of the Sikhs after the end of the line of ten living human Sikh Gurus. It is this message of faith in the eternal presence of the sole Divine power both in its immanent and transcendent form, with its primordial creative power and its unbiased universal love for its whole creation and its unstoppable benevolence which keeps its followers continuously engaged in dual activity of keeping remembrance of the Divine as well as remaining engaged in the altruistic activities of being householders and social workers at the same time. Rendering help to the needy at the time of distress comes instinctively to them as a result of their inbuilt spiritual and moral orientation. It has been so since the beginning and it is being manifest at a global level now. It is so spontaneous, so natural

and so irresistible that it can no longer be resisted. It is this message and the spirit which is responsible for the continuous proliferation of Sikhism.

But can Sikhism survive and go on a proliferating on the basis of its inherent message and spirit alone? Should not this message and spirit continue to be replenished and invigorated continuously from the well-spring and the fountain head from which it has originated? What if the supply line gets muddied and adulterated or contaminated by the forces of status quoism or intolerant religious rivalry? What if the present proponents of this Sikh spirit or its next generation proponents get cut off from its source either because of their own linguistic handicap of being not able to read their scripture in its original medium Gurmukhi or because of the shortage of well-educated and well-trained Gurbani interpreters and guides? The harsh fact is that even after one hundred years of their existence, the two main representative Sikh religious organizations – The Shiromani Gurdwara Parbandhak Committee and the Chief Khalsa Diwan, whose main responsibility it was to formulate a well-designed curriculum for the Sikh Gurdwara preachers and establish a Sikh Training Institute, have so far remained grossly unaware of their major responsibility. As a result, while the Sikhs, Sikh Gurdwaras and Sikh communities have spread in large numbers both in India and abroad, there has been no systematic creation of any cadre or cadres of Sikh preachers well-versed in correctly reading, interpreting and fluently articulating the main Sikh scripture and other Sikh classics upto an acceptable level. A cursory glance at a cross section of the present Sikh clergy in our rural and even urban Sikh Gurdwaras will provide a fair assessment about their poor educational, mental and general awareness caliber. Neither are their wages and other allowances commensurate with the nature of services they are expected to render. How long can this adhocism continue to run the system? Does not the modern educated Sikh youth, with a sizeable section among them, not even literate enough to read the Sikh scriptural script Gurmukhi/ Punjabi is already feeling alienated from its own religion and its fundamental values? It is mainly because there are very few among this existing cadre to communicate with the modern educated Sikh youth at a wavelength of their own orientation. It is a dichotomy which is increasing by the day and needs to be addressed at the basic institutional level on a priority basis.

Therefore, The two above mentioned premier Sikh institutions/ Organizations either individually or in collaboration must set up a wholesome Training Sikh institute for the training of potential Sikh preachers of various categories for catering to the most important task of proper delivery of Sikh sermons from the Gurdwara pulpit at the rural, urban, metropolitan Sikh shrines and other Sikh platforms. A tentative blueprint for the establishment of such an institution and its curriculum may be prepared on the basis of following suggestions/ lines:

1. The Institution so designed and established need to prepare its curriculum for producing three categories of Sikh preachers meant to work and preach the Sikh gospel at smaller village Gurdwaras, bigger urban Gurdwaras and at inter-religious forms at the national and international level.
2. At the end of their training, they need to be awarded diplomas, degrees and postgraduate degrees commensurate with their period of training and the curriculum covered.
3. This training Institute, in order to confer these diplomas and degrees, need to be affiliated to one of the two leading public sector universities of Punjab so that its certification carries worldwide academic credibility. Its credibility can be further enhanced if this certification is endorsed or embossed with the seal of Sri Akal Takht Sahib as well. A provision may also be made to add more credits to the earned diploma or degree if the candidate so desires and works extra hours to earn these added credits.
4. The curriculum for all these courses must include correct reading and recitation of the sacred Sikh scripture, making full use of distinct Gurbani grammer, correct interpretation of Gurbani verses based on the fundamental tenets of Gurmat and Sikh philosophy, knowledge of basic postulates of the major oriental and Semitic religions and their philosophy, traditions and practices as well as Sikhism's distinct philosophy and way of life which distinguishes it from these earlier religions. It must include the study of Sikh Guru's genealogy, the chronology of each Sikh Guru's Guruship and their distinct contribution to the construction and consolidation of the religious pyramid of Sikhism during the Guru Period including its culmination in the declaration of Sri Guru Granth Sahib as the eternal Guru of the Sikhs. In addition to the

teaching-learning about every aspect of Sikh scriptures' text, including its multiple dialects, prosody, musical measures/ ragas, sequence of tabulating its verses and their proper pronunciation, it must include whole or selected verses from Bhai Gurdas, and Gurbilas series, including Panth Parkash and Suraj Parkash and Janamsakhi literature. Similarly, the curriculum must cover the entire Sikh history from Guru Nanak's birth to the beginning of the Third Millennium including all the major historical events, their dramatis personae, galaxy of Sikh martyrs and evolution of the Sikhs as a religious community/ nationality despite periodic setbacks and the survival of Sikh identity, Sikh values and emergence of Sikhs as a distinct community at the national and international level. Sanctity and significance of Sikh Kakkars / symbols and need to follow the laid down Sikh code of Conduct based on these symbols as an exercise in character building must also be included in the curriculum. The Skill to hold or address a virtual class or audience or hold a discussion and skill to handle and operate modern audio-visual aids should form a part of curriculum. The quantum of syllabus or curriculum should vary according to the level of certification prescribed but no basic component of Sikh theology, history and Sikh philosophy should be excluded at any level. A small capsule of training in spoken English and functional knowledge of English grammar may be added to the curriculum.

5. Faculty for such an institute need not be permanent barring the few members of the faculty who need to carry on the everyday administrative duties as well. Eminent scholars on Sikh scriptural linguistics, Sikh theology, Sikh philosophy, Sikh history etc need to be engaged in a course-wise teaching, each course spanning over a semester. Each session should include two semesters leading to a four semester or two years for a diploma course and six semester or three years for a degree course with each course having six months to one year apprenticeship at the end of each academic course. Senior secondary examination pass certificate and a graduate degree in Humanities may be made eligibility criterion for admission to the diploma and degree level courses respectively under this scheme.

6. Since in the initial stages, suitable candidates for these courses may not be forthcoming, some sort of financial incentive need to be devised. This objective can be realized if the founding Sikh organization volunteering to set up such an institute makes an earnest appeal to the sizeable section of Sikh entrepreneurs and philanthropists both in India and abroad to fund the training of these students for this noble cause. While making such an appeal, the spirit and motive behind this venture need to be highlighted and an urgent need to set up this long delayed institute need to be stressed upon. Some of the other representative Sikh Institutions engaged in Sikh academic and literary activities can popularize this idea through holding seminars, webinars and conferences. Once the urgent necessity, relevance and credibility of this institution is realized and the faith and trust in the organizing capacity of the volunteering foundational organization is upheld, the funds are likely to flow. The CSR route for seeking funds for a public cause from the potential Sikh entrepreneurs can be gainfully exploited in this respect.
7. A suitable salary structure and package for boarding and lodging facilities at par with the current school/ college lecturer may be suggested and made to be applicable across the board with an endorsement from Sri Akal Takht Sahib and general opinion of the entire Sikh community once such a cadre of Sikh preachers comes into being.
8. Besides fulfilling the religious purpose of propagation of Sikhism on a sound footing, the venture can also generate significant employment for the Sikh youth. Once this cadre of qualified Sikh preachers with valid academic certification and endorsement from the highest Sikh authority comes out, the Sikh Gurdwaras in US, and some other European Countries are likely to offer them employment as it is alleged that in some of these foreign Gurdwaras fugitive asylum seekers have managed to become Sikh preachers without having either any knowledge about Sikh religion or any inclination to be in this profession. Since Sikhism has neither any tradition of voluntary enlistment of preachers like the RSS nor Madrasa like Islamic recruitment nor even empanelment of Christian missionaries for the propagation of its

religion, a systematic raising of a well-trained cadre of Sikh preachers will go a long way in putting Sikhi parchar on a firm footing. It will not only streamline and crystallize the essence of Sikh Guru's gospel and rid it of the many myths, medieval beliefs and superstitions with which it is laced at present while being delivered not only by the half-baked and less educated Sikh clergy but also by the self-styled sant, babas and derawalas. Once this properly trained cadre of Sikh preachers come into being, they will not only put Sikh parchar on a firm footing but they will also be able to strike a rapport with the modern Sikh youth through their well-prepared sermons.

9. Therefore, it is the most opportune time to deliberate upon the scope of setting up an authorized institute to nurture, propagate the Sikh religion on proper lines and ensure its teaching in a uniform mode and correct format. Otherwise, there is a very possibility of Sikhism's disintegration into several compartments and sects. Already irked by the half-baked propagation of Sikhism by the existing not-so-well-read Sikh clergy and the mythology laced arbitrary propagation of Sikhism by the Self-styled Sant Babas and Dera babas, there are rumours afloat among some of the elite American universities sponsored scholars of Sikhism of establishing a cyber Sikh University to study Gurbani and its philosophy in isolation of all its existing religious institutions, history, tradition and practices. There is a large audience of modern Sikh youth waiting to be weaned away by such an alternative of a purely academic stream. Sikhism, in its integrated form, is a composite culture and value based way of life consisting of spiritual aspiration, altruistic social involvement and active participation in service of humanity. To preserve and propagate this integrated Sikh approach, it is necessary that a well-informed, committed and dedicated cadre of its exponents be raised and made to carry on this noble task with commitment and dedication.

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ਜਿਸ ਦੇ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥
ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥

– Guru Granth Sahib, p. 140

THE FIRST CENTURY OF SIKHISM

DR WAZIR SINGH*

The first century of Sikhism is the sixteenth century covering the period of spiritual ministry of the first five mentors from Guru Nanak to Guru Arjan.

Technically, the first date in the history of Sikh religion is A.D. 1469, the year of Guru Nanak's birth. However, if we consider the date of first proclamation of the new faith as its starting point, it falls in the first decade of the sixteenth century. According to one reckoning, it was the year 1507 to be precise. In fact, the arrival of the young Nanak at Sultanpur in 1504, marks the beginning of that process which culminated in the recognition of Nanak as the Guru and initiator of the Sikh movement, and subsequently in the installation of the Adi Granth at Amritsar in 1604. The process finally led to the acceptance of the holy Guru Granth in 1708, as embodiment of the enlightenment and teaching earlier sought from the preceptors in person. This wondrous transmission of spiritual essence from Guru Nanak to the holy Granth took two centuries to come into full play.

GURU NANAK

The biographical accounts of Guru Nanak available to the present generation, are of course a mixture of history, legend and myth, treated in the nature of hagiographical accounts. Some, very cautious, attempts have been made recently to disentangle historical elements from the myths and miracles associated with the person of Guru Nanak, but the controversy about the life-incidents, their chronology and dates is far from finally resolved. Dr W.H. McLeod who claims to have applied

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‘rigorous historical methodology’ makes bold to sift the authentic and probable from what he rejects as unreliable and impossible, in the tradition generally accepted on faith. This is how he proceeds to relate, in brief, the life of Guru Nanak:

“Guru Nanak was born in A.D. 1469, probably in the month of April. His father was Kalu, a Bedi Khatri living in the village of Rai Bhoi di Talvandi, and his mother was named Tripata. Kalu and Tripata had one other child, a daughter whose name was probably Nanaki and whose husband’s name was Jai Ram. Guru Nanak was married to the daughter of Mula, a Chona Khatri of Batala who had formerly resided in the village of Pakho di Randhavi. His wife’s name was Sulakhani and two sons Lakhmi Das and Siri Chand, were born to them.

“As a young man Guru Nanak worked in the town of Sultanpur, probably in the employment of Daulat Khan Lodi. This must have been during the last decade of the fifteenth century. While in Sultanpur he experienced a sense of divine call and it was evidently in response to this that he began a period of travelling in and perhaps beyond India, accompanied for at least some of the time by a bard named Mardana. Neither the pattern nor the extent of his travels can be determined, but it may be assumed that he visited a number of the more important centres of both Hindu and Muslim pilgrimage. The period of travelling probably ended in or shortly before 1520 as it seems likely that Guru Nanak witnessed Babur’s attack upon the town of Saidpur in that year. It appears, however, that the references he makes to Babur in his works point rather to the invasions of 1524 and 1525-6.

“At some stage a wealthy follower evidently donated land on the right bank of the Ravi and there the village of Kartarpur was built. This probably took place after the Guru’s travels had ended. For the remainder of his life he lived in Kartarpur, but made brief journeys from there to places within easy reach. These destinations probably included Pak-Pattan and Multan. Contacts with Nath Yogis were frequent and on one occasion the Guru evidently engaged a group of them in debate at the village of Achal Batala.

“During his years in Kartarpur, Guru Nanak must have attracted many disciples, one of whom was Lehna, a Trehan Khatri of Khadur.

Lehna must have impressed the Guru by his devotion and ability, for prior to his death Guru Nanak renamed him Angad and appointed him as his successor in preference to either of his two sons. The Guru died in Kartarpur towards the end of the fourth decade of the sixteenth century, probably in September 1539.²

In the treatment given above and in most other accounts, the date of Guru Nanak's birth is placed in 1469, though in a couple of studies the calculations point to the year 1468, increasing the life-span of the Guru from 70 to 71 years.³ Another fact of interest relating to the date of birth is the 'celebration' of the Guru's birthday around November the full-moon (on day corresponding to Katak Sudi 15) every year. The late Sardar Karam Singh, however, questioned the authenticity of this date mentioned in the *Janam-sakhi* ascribed to Bhai Bala. He held, on the basis of 'more historical and reliable *Janam-sakhis*,' that "the Guru was born on Vaisakh Sudi 3, 1526 Bk., April 15, 1469." Several traditional accounts, including Meharban's, support this date. "Sodhi Meharban was a grandson of the fourth Guru Ram Das, and a nephew of the fifth Guru, Arjan. His information about the date of Guru Nanak's birth should certainly be more reliable."⁴

Another date on which agreement lacks is the year in which Guru Nanak's death is placed, some holding it as 1538, others 1539. The conversion of Indian system of Bikrami era into the Christian era, coupled with the complexity of lunar and solar calendars, may have led to initial miscalculation in this case.

The generally accepted years of Guru Nanak's birth and death are A.D. 1469, and 1539, respectively.

The major controversy, however, relates to the chronology of events: the places visited, the discourses held. It is popularly believed, on the basis of tradition, that Guru Nanak set out on pilgrimage more than once, may be four times, or it may be two, three or even five times, depending upon the source of the tradition followed. These spiritual missions, known as *udāsis*, undertaken by the Guru, following the Sermon at Sultanpur, led him and his companion, the bard Mardana, to the eastern, southern and western parts of India, besides Kashmir, and perhaps Ladakh and even Tibet, in the north," as well as to Ceylon (Sri Lanka), to Mecca in Arabia, to Baghdad in Iraq, and to

a number of centres in Iran and Afghanistan. If we follow the chronological detail of the first missionary journey worked out by Professor Sahib Singh, the Guru paid visits to the following important centres between 1507 and 1615:⁶

Departure from Sultanpur	August 30, 1507
Talwandi (to see parents)	September 5, 1507
Saidpur (Bhago and Lalo)	September 10, 1507
Hardwar	March 28, 1508
Banaras	Feb. 19, 1509
Gaya	March 27, 1509
Gauhati (Assam)	Oct. 23, 1509
Jagannath Puri (Orissa) ⁷	June 7, 1510
Rameshwaram (Tamil Nadu)	March 5, 1511
Ceylon	1511-1512
Maharashtra (via Cochin)	Feb. August, 1514
Gujarat	1514-1515
Ajmer/Pushkar	March-April, 1515
Mathura (Gokul)	August 6, 1515
Kurukshetra	September 13, 1515
Sultanpur	November, 1515
Talwandi/Pakhoke	December, 1515

Following the first pilgrimage to a number of Hindu centres of worship, Guru Nanak is stated to have visited the hilly tracts in the north (his second mission of 1517-18), in order to meet the Natha-yogis who held religious sway over a cross-section of the masses. His third missionary journey (1518-21) took him to the Islamic centres in the West Asian countries. At the conclusion of this last sojourn, Baba Nanak returned to his native Punjab, took off the pilgrim's robes, and settled down at Kartarpur as a householder. After examining the ways of life of all the three major religious groups and communities inhabiting the Indian peninsula and beyond, he must have decided that the life led as a common citizen was preferable to the life of a recluse. He must have convinced himself that the goal of spiritual life could well be attained without retiring to the forest. He must have been confirmed in his belief, proclaimed during his younger days at Sultanpur, that 'there are neither Hindus nor Muslims' – implying that all were men of God and distinctions of communities and creeds were

false.

Evidently, it was not wander-lust that impelled Guru Nanak to set out on arduous journeys covering no less than 10,000 miles over a period of 14 years. Nor could it purely be a case of love of adventure and tourism. His performance and accomplishments during these sojourns serve as unmistakable index of his purposes. Firstly, he wanted to put across his message of the basic oneness of humanity, pointing out the hollowness of creed and caste prejudices generating religious fanaticism. Secondly, he tried to pull out the common masses from the marshes of ignorance and conventionalism, superstitious beliefs and meaningless rituals, hypocrisy and inauthentic living. He occasionally adopted dramatic postures to shake people out of their absurd practices. Thirdly, it was his quest for the ultimate truths and wisdom accumulated over the preceding centuries, known to have been deposited at the various holy spots and abodes of the sages, that attracted Guru Nanak to visit such places and find out for himself what they had to offer.

In all probability, it was part of Guru Nanak's mission to collect the literary pieces (poetic compositions in particular) eulogizing God and recommending a way of life in conformity with his own vision. There is reason to believe that he obtained copies of the verses composed by Jaideva, Beni, Kabir, Shaikh Farid and other *bhaktas*. In several cases, he composed his own hymns that supplemented the work of his predecessors/ contemporaries. Interestingly, both sets of hymns have been preserved in the Adi-Granth, offering a fare of comparative insights. Guru Nanak calls himself a *shäyar* (poet): he must have carefully preserved his own compositions and those of the like-minded devotees. That is why a reference in one of the *Janamsakhis* speaks of Guru Nanak bowing before Guru Angad, at the time of succession, and entrusting to the latter his Book of Hymns.⁸

Another reason that prompted the Guru to climb up hill-tops and pass through difficult terrains in order to have audience with the revered holy men of his days, was to have discourses with them on matters spiritual. He not only was successful in exposing and debunking the established exponents of the creeds of mysticism, physical austerities and supernatural miracles, but was in a position to prove

the genuine worth and superiority of the gospel he preached. Bhai Gurdās depicts him as a victorious hero of the debates he held with the Natha-yogis. If he was critical of the other-worldly orientation of different sects and faiths, he paid homage to the enlightened souls, engaged in their humble wordly chores, always ready to share with others their resources, however meager and scanty. He enriched himself, during his missionary sojourns, with the traditions of music, poetics and philosophy. His compositions set to 19 classical ragas of India are an eloquent testimony to his aesthetic fulfilment, zest for life and divine vision. He was full of praise for the noble ones who wear the finery inside, though donning the coarse over their bodies.”⁹

IDEOLOGICAL ROOTS

The origin of the Sikh movement can safely be located in the sixteenth century; at the most it can be pushed back to the year of Guru Nanak’s birth—1469. However, the spiritual ideology the Gurus propagated, had its roots in the distant past. Taking the corpus of the Adi Granth as the standard of Sikh Faith, the twelfth century has to be pinpointed as its definitive origin. For, Baba Farid (born A. D. 1173) and Bhakta Jaideva of the twelfth century are the earliest of the poet-devotees whose compositions are enshrined in the Adi-Granth. Incidentally, Farid is also the first recorded poet of the Punjabi language. Guru Nanak, and subsequently Guru Amar Das and Guru Arjan, placed some of their hymns and couplets beside those of Shaikh Farid, elaborating the themes he had depicted, thus placing their seal of approval on them. Farid’s hymn in the Suhi raga (*bera bandh na saki*) and one of Guru Nanak’s in hymns the same musical and motifs, metre, share common terminology the Guru’s hymn supplementing the message put across by the shaikh three centuries earlier. Such community of thought may be discerned between the Guru-poets of Guru Granth on one hand, and the thirty contributors drawn from the ranks of saints, bhaktas and bards, on the other. All of them have collectively laid the foundations of the spiritual outlook of Sikhism. Besides the Muslim divine Farid, and the well-known Sanskrit author of Gitagovinda, Jaideva, the poet-bhaktas of Guru Granth include Trilochan and Nâmadeva of Maharashtra, Sadhna of Sindh, Beni of Bihar, Râmananda, Kabir and Ravidasa of Uttar Pradesh, Pipa and

Sein of princely states, Dhanna of Rajputana, Bhikhan, Paramananda and Suradasa of other northern regions. Profession-and caste-wise, these bhaktas belonged to Sufi, and Brahmanical orders, calico-printers, meatsellers, barbers, weavers, cobblers, and farmers. Except Suradasa (born 1586), these poets were either predecessors or near-contemporaries of Guru Nanak. At any rate, all of them preceded Guru Arjan, the first compiler of the *Adi-Granth*. The other set of bards and poets, besides Bhaktas and Gurus, covers Mardana and Sundar, Balwand and Satta, and the eleven Bhattas headed by Kals-har, all belonging to the fifteenth sixteenth century and known to have been associated with one or more of the first five Gurus. The ninth Guru, Tegh Bahadur, whose compositions were included in the second recension of the holy *Granth*, flourished during the seventeenth century.

Evidently, the spiritual ideology of Sikhism evolved from its genesis in the twelfth century, to its consummation in the seventeenth. The Scripture comprises the compositions of all the thirty-six like-minded divine poets covering a span of six hundred years, and is venerated by the disciples and followers of the Ten Gurus. Undoubtedly, the person of Guru Nanak is of pivotal significance, as he uniquely stands in the middle of these six centuries, forming the intermediate link between Shaikh Farid and Guru Tegh Bahadur in respect of the scriptural compositions. And as the first of the Ten Gurus in person whose essence is believed to be present in the Scripture, he provided a sound basis to the edifice of spirituality that is Sikhism, and initiated the movement that flowered into the Sikh community.

THE ACT OF SUCCESSION

It is not enough to call Guru Nanak 'the greatest of the sons of the Punjab'. He must be counted among the greatest of the sons of India." So says A.C. Banerjee, recalling W. H. McLeod's remarks. "He was the founder of the last of the great religions of the world. He planted a poetical sapling which has blossomed into one of the great literatures of India. He laid the foundations of a brotherhood which has enriched our national heritage by struggle against religious intolerance, social injustice, and denial of political freedom."¹⁰

Closely integrated with religion was Guru Nanak's programme of social regeneration, of which the abolition of the caste system was the cardinal point." "The foundations of a casteless society were well and truly laid by Guru Nanak, and his successors continued to build till the structure reached its full height and solidarity." "Guru Nanak was uncompromising in his opposition to asceticism. He killed, by example and precept, the old idea that a householder's life was a barrier to spiritual progress. Indeed, he emphasized the point that honest labour was a necessary qualification for one who sought realization of God."¹¹

In the shaping of the new community emerging around the person of Guru Nanak, during the last two decades of his lifetime, a number of important institutions were set up, in order to consolidate the fraternity "marked by faith, charity, equality, affirmation, trust, mutual help and service." In his appraisal of the social life at Kartarpur (lit. the Lord's Township), Harbans Singh refers, in particular, to the following: "An institution of far-reaching import was the langar, or community meal, which symbolized brotherhood, equality and humbleness." "This common food was eaten by all, inmates and visitors alike, sitting in rows together signifying surrender of caste scruples and affirming their new sense of community. Sewa, or voluntary physical labour in the service of the community, was regarded as the rarest privilege and was sought avidly in its different forms."¹²

"The Guru had made numerous disciples during his vast travels and Sangats had been set up at several places. Kartarpur was now the centre to which adherents repaired to seek his blessing and reaffirm their duty. All visitors were expected to take part in the congregational prayers and eat in the Langar in company with the others."¹³ And finally, "to assure the community of his disciples a continuing witness to his teachings, Guru Nanak appointed a successor. The succession of teachers and leaders was not to be dynastic, and thus he bypassed his own sons. A disciple was chosen and was made by the Guru an equal with himself. He transmitted to him not only his responsibilities but, as the poets declared, his light as well."¹⁴

As stated by Gopal Singh, "the nomination of a successor by Guru Nanak as worthy as Guru Angad has been described by historians as one of the most significant events in the evolution of the Sikh faith

into a dynamic society.”¹⁵ This observation is corroborated by Paul B. Courtright who emphatically asserts “When Guru Nanak passed the office of Guru on to Angad, he made the most momentous move for the growth of Sikhism. His doctrine of the Guru made it an eternal office, necessary for the liberation. The guruship secured religious authority for the Sikhs outside Hindu and Islamic sources of authority.”¹⁶

Bhai Lehna, re-named Angad (i.e., part of one’s own frame), born A.D. 1504, and a shopkeeper by profession, met Guru Nanak at Kartarpur in 1532, while proceeding to Jammu as a pilgrim to Vaishno Devi. He parted company with his companions and stayed back with the Guru. For the following seven years, he excelled everyone else in service, self-surrender and dedication to the Guru, and eventually succeeded him as the Second Pontiff, or embodiment of the Nanak-Light in its second human form. If the quality of relationship obtaining between Bhai Lehna (lit. the creditor) and his spiritual Master is to be described in one word that word is ‘obedience’. Guru Nanak in turn became one who owed something (the debtor), and he passed on the spiritual ministry to this most worthy disciple-on merit indeed.

GURU ANGAD

Angad became the Guru in 1539 and continued to spread the message of his Master till his death in 1552. His lifetime (1504-1552) coincided with the last years of Lodhi dynasty, establishment of the Mughal rule and its displacement at the hands of Sher Shah Suri. Babur’s son Humayun reigned from 1530 to 1540, and then for another short spell during 1555-56. In between, Sher Shah ruled the country for 15 years, that is, practically the period of Guru Angad’s pontificate. The Sikh chronicles refer to a meeting between Humayun and Guru Angad, at the latter’s village of Khadur, when the Mughal king after his defeat in 1540 visited the Punjab.¹⁷

Guru Angad, like his predecessor, was a householder, married to Bibi Khivi, and had two sons and two daughters. Following in the foot prints of Guru Nának, he strengthened the institutions of congregation and langar, the community kitchen. He is known to have popularized the gurumukhi script used by Guru Nanak for recording his spiritual out pourings. He used to teach the children at the village school

established by him, enabling them to read the message contained in the Nanak-Bani.

He is also credited with arranging the first biography (Janam-sakhi) of Guru Nanak to be written. His own compositions consist of couplets and short hymns (slokas) 62 in number, interpolated in the various vars of Guru Granth.

A favourite theme of Guru Angad's poetry is the spirit of love and dedication with which service he rendered to the Master. "Lover is not the one who indulges in calculation," nor is one the 'servant' who argues or asserts oneself. In one of his hymns, he points to the tradition of Vedic literature with its tales and narrations, discussion of piety and impiety, hell and heaven, incarnations and grades of men; but the "immortalizing nectar that is Nanak-Bani, reveals the Essence to one's inmost depths."¹⁸

In this way, he firmly advocated the distinctive value of Guru Nanak's spirituality.

GURU AMAR DAS

In 1552, Guru Angad transmitted the Nanak-Light to the third Guru, Amar Das, who was 25 years his senior in age. Born in 1479, Amar Das was only 10 years younger to Guru Nanak. At the time of his 'coronation' as the third spiritual sovereign, he was already 73, and lived up to the ripe age of 95 years. He was a contemporary of Akbar, the third Mughal king, who ascended the throne in 1556. Akbar with his reputation of a liberal-minded ruler, once paid a visit to Goindwal, the abode of Guru Amar Das, and partook his meal in the community langar, in company with the Guru's disciples and other visitors, before having an audience with the Guru.

It is interesting to note that Guru Amar Das (1479-1574) was a contemporary not only of Guru Nanak and Guru Angad (for 60 years and 48 years respectively), but also of his successors, Guru Ram Das (for 40 years) and Guru Arjan (for 11 years). The fourth Guru was his son-in-law and the fifth Guru his grandson (on daughter's side). When Amar Das met Guru Angad for the first time in 1540, he was past 61; he rendered exemplary service to his Master for 12 years and turned out to be his most worthy disciple eminently fit to be appointed his

successor. He had so completely imbibed the spirit of Nanak I and Nanak II that the voluminous compositions he bequeathed to posterity, speak of the same message, in the same idiom, set to 17 of the same musical metres, as adopted by Guru Nanak the only difference being Guru Amar Das's extraordinary simplicity of diction and maturity of style.

Guru Amar Das, in his wisdom, further consolidated the Sikh community by formalizing the institutions set up by his predecessors. He established the first regular Goindwal centre for the scattered community, at (a short distance from Khadur," now in Amritsar District), in the form of a guru-dvara prototype of the Sikh church. He also appointed deputies to spread the mission of Guru Nanak through a network of sub-centres called manjis (dioceses), 22 in number. During the twenty-two years of his spiritual ministry, he issued specific guidelines for the observance of ceremonies like birth, wedding and death in a simplified form, marking them off from the elaborate rituals of the Hindus.

The third Guru, like both of his predecessors, was a family man; he had two sons and two daughters. He prescribed norms of virtuous conduct for his disciples, in order to cleanse the family and public life of the prevalent social evils. In particular, he forbade his followers from observing the custom of sati (the widow burning herself at the deceased husband's pier) and purdah (the women veiling their faces in public). He thus distinguished himself as a pioneer-reformer of the Punjabi social life in the sixteenth century. "Not only did the Guru's kitchen serve the poor, night and day, but he personally attended to the cure and nursing of the sick and the aged."¹⁹

The impact of Guru Amar Das on the Sikh way of life can well be gauged from the fact that his masterpiece Anand-a composition in the Rāmkaḷi raga, is collectively sung on all social functions of the Sikhs,-be it an occasion of joy or sorrow, or be it the conclusion of daily prayer or ceremonial recitation of the Guru Granth hymns. Even the wedding ceremony of the Sikh couples is called 'Anand-karaj'-after the name of the composition Anand. It is also one of the five select texts recited at the Amrit ceremony, initiating a disciple into the Khalsa fold. A gift of Guru Amar Das, Anand indeed forms an

inalienable part of the Sikh culture.

Anand, as a concept and an experience, is the summit of Sikh spirituality. It implies the ideal state of blissfulness, as also an aspect of sat-cit-ananda (Being-Consciousness-Bliss)-the composite Indian concept of the Supreme Reality. 'Anand' as a poetic marvel of Guru Amar Das describes the seeker's state of equipoise (sahaj) and his experience of spiritual bliss, at the same time indicating the path that leads to this blissful state of harmonious merger with the Ultimate. The Guru through his word guides the disciple along this journey. Guru Amar Das cautions his followers against the fake compositions (kaci bani) circulated in the name of Guru Nanak by rival agencies. He was quite particular in preserving the authentic compositions (saci bani) in pristine form, for the benefit of humanity at large.

GURU RAM DAS

History of the Sikhs and Their Religion In his later years, Guru Amar Das planned to set up a new centre for the growing Sikh community and entrusted his younger son-in-law, Ram Das, with this mission. The later, who subsequently succeeded the father-in-law as the fourth Guru, acquitted himself admirably and gave the Sikhs their capital-city of Amritsar. He selected the site near a pool of water, believed to have been sanctified by the divines, and founded a township known as Guru-Chak (as also Ramdäspur) in the year 1577. The name Amritsar (literally, the tank of nectar) was given to this township when the original pool was converted into an impressive tank, with a temple erected at its centre and a flourishing town coming up around. In the meantime, Guru Amar Das passed away in 1574, after appointing 40-year old Ram Das as his successor-Guru.

Guru Ram Das (1534-1581), hailing from a khatri Sodhi family of Lahore and orphaned in his childhood, had steeled himself in facing a tough life, sometimes earning his livelihood through selling boiled grains, but never tired of rendering meritorious service at the Goindwal project of Guru Amar Däs. He caught the discerning eye of the Guru and got married, at the age of 19, to Bibi Bhani, the younger daughter of Guru Amar Das, in 1553.²⁰ Even as a son-in-law, he continued to serve the Master, taking upon himself responsibilities of the Guru's household, of the community-life, and of the spiritual interests of the

disciples. It is amazing that despite the limitations of his early life and the later involvements, he could train himself as an aesthete, with a fine sense of music and poetry. He composed hymns in as many as 30 musical metres. Earlier, Guru Nanak had tried his hand on 19 ragas and Guru Amar Das on 17, for their respective poetic compositions.

During the seven years of his Guruship, Guru Ram Das, apart from encouraging the growth of Amritsar as a commercial town and maintaining good relations with the emperor, Akbar, led the community to the great spiritual heights. He gave them his sublime verses, including four well-known lavan hymns recited at the wedding ceremony of Sikh couples. He had three sons, of whom the youngest one, Arjan Dev, blossomed into a fine genius and was eventually chosen to succeed father as Guru. He also strengthened the institutions set up by his predecessors in order to spread the message of Guru Nanak far and wide. He initiated the custom of appointing messengers (masands) who, besides carrying the message of the Guru to his disciples, periodically collected monetary offerings of every household of the Sikhs living away from Amritsar. In this way, adequate funds for the common pool of the growing community and its on-going projects were provided. Later, Guru Arjan Dev fixed the quantum of these offerings one-tenths (dasvandh) of each household's earnings, thus augmenting financial resources for the welfare projects of the community.

Like his predecessors, Guru Ram Das chose his successor purely on considerations of merit. Bypassing his elder sons, Prithi Chand and Mahadeva, he selected the youngest one, Arjan Dev, who at the tender age of 18, was found eminently qualified for shouldering the spiritual and social responsibilities of guruship and nurturing the fast-developing community under his stewardship.

GURU ARJUN DEV

The installation of Arjan Dev as the fifth Guru in 1581, caused resentment and bitterness to his brother Prithi Chand who had claimed the guru-gaddi as a primogeniture right. He constantly demonstrated his sense of jealousy and put impediments in the smooth working of the Guru Arjan's mission, with the connivance and support of his associates. For sometime he succeeded in effecting an economic

blockade of Guru's household, cornering all the supplies and collections brought in by the masands and disciples, and cleverly sending streams of visitors to the Guru's langar for free food. The situation was squarely tackled by some of the veteran disciples of Guru Arjan and the preceding Gurus. They included Bhai Gurdas, the first scholar and interpreter of Sikhism, and Bhai Budha (lit. the revered old man) who had the honour of anointing the tilak mark on the foreheads of four Gurus at their respective succession ceremonies upto that time.

Guru Arjan Dev (1563-1606) carried forward the task initiated by his father: he completed the sacred tank dug up at the Amritsar site and put up the structure of Harimandir at its center. According to popular legend, the foundation-stone of this temple was laid by the venerated Muslim divine Mian Mir of Lahore, in 1588 at the invitation of Guru Arjan. The final touch to be given to the project was to place the holy Book in the temple. Guru Arjan paid attention to this task during the last five years of his lifetime. when he edited the first recension of the Adi-Granth and installed it inside the Harimandir in 1604, that is, a century after Guru Nanak's arrival at Sultanpur Lodhi where he had made the first proclamation of the new faith.

The Fifth Guru devoted most of his time and energies to the consolidation of the Sikh community, firstly by providing a temple at Amritsar; secondly by establishing another township, Tarn Taran, in the Majhā, spreading Guru Nanak's mission; and then by compiling and editing the Granth. Like his father, he composed hymns in 30 musical metres and wrote six vars, besides a large number of slokas. His well known composition Sukhmani - the largest poem in the entire spiritual literature of medieval India, stands out as a poetic marvel and is regarded as one of the masterpieces, like Guru Nanak's Japuji and Guru Amar Das's Anand. Sukhmani (Psalm of Peace) occupies a place of honour in the Sikh way of life.

The final act of Guru Arjan's was his martyrdom in 1606, under the orders of Jehangir, the fourth Mughal emperor who had succeeded Akbar only a year earlier. Jehangir was surrounded by parochial-minded advisers, intolerant of the rising Sikh community under the leadership of the Gurus. Mian Mir tried to intervene on behalf of Guru Arjan, but it was too late; the callous officials had tortured and executed the

Guru in the Lahore jail and consigned his body to the flowing waters of the Ravi. The martyrdom of Guru Arjan proved a turning point for the Sikh movement; now onwards the community was to tread the path of continual confrontation with a hostile administration.

In his estimation of the performance of the first five Gurus, K. Ishwarn refers to the foundations that were so firmly laid by them. "A brief look at what they did should underline the organizational abilities of the Sikh religion." The Guru Granth further gave the community "a common focal point, and symbolic unity."²³

Before proceeding to Lahore under orders of arrest, Guru Arjan appointed his 11-years old son, Hargobind, as the sixth Guru. Transformation was evidently taking place in the character of the Sikh movement, under the changed political dispensation. It was for Guru Hargobind to lead the movement in a new direction which combined spiritual growth with militant resistance to oppression.

With the conclusion of the sixteenth century A.D., and the execution of Guru Arjan in 1606, the first century of Sikhism came to an end.

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**THE PROBLEM OF ECOLOGICAL IMBALANCES
– SIKH CONCEPT OF NATURE AND ITS SPIRITUAL
GUIDELINES FOR CONSERVING GLOBAL ECOLOGY –**

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INTRODUCTION

Social scientists believe that human responsibility towards sustainable development technology of conserving the ecology of the planet is intrinsically religious. All faiths, traditions and religious teachings freely instruct us to care for the natural world and yet the sacred creation 'Nature' is being violated all over the world. A religious response is essential to divert attention of humanity towards continuously increasing ecological imbalance and urgent need for its checkmating. Religion is a system of attitude more definitely called Faith, has all along ruled main events of human history. Infact, religion is man's mainstay and most important life support system. One acts in the way one believes and being an integral part of human culture and civilization, it shows the direction and guidance in which the societal pattern would establish itself. Religious attributes focus invariably upon the perception of environment. We have to remember that, religion, broadly defined would include all the belief systems that allow *Homo Sapiens* to achieve a sense of transcendence of life consciousness and a sense of the possession of a right of proper place in the universe. Religion also teaches to find legitimate and morally proper ways of living and inculcating a sense of utilizing natural resources to preserve friendly eco-system for the planet. Therefore, this consciousness generates a sense of world citizenship by virtue of common bond to

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preserve natural resources at all costs as our religious duty.

At the outset of this study we have to acquaint ourselves with the basics of ecology. The science of ecology is the study of living things interacting with each other and with their non-living surroundings to form natural systems or eco-systems. Basically ecology studies the relationship between organisms and their environment. The function of ecosystem is related to energy flow and material cycling through and within the system. Both the environment and the energy fixation in any given eco-system are limited and cannot be exceeded without causing serious undesirable effects. The distortion of environment is classified as ecological imbalances. Alteration in the environment represents selective pressures upon the population to which it must adjust. Organism which are unable to adjust to the changed environment are bound to vanish. Therefore conservation of the natural resources (water, forests, mountains, minerals, flora and fauna) are necessary for the survival of life on the earth. During the last two centuries urban industrial activity as well as energy consumption have increased greatly. Infact modern technology entails the high risk of unavoidable deterioration of the environment which accompanies over production, wastage and over exploitation of forests and mines etc. We have to remember that the natural resources are not unlimited. It is dire need of the hour that man must take serious notice of the limitations of his environment. Unprecedented eco-disasters like over-exploitation of forests have caused havoc in the form of floods, soil erosion, droughts and extinction of many species of birds, animals, fisheries and reptiles, insects and other species. Over 12 millions hectares of forests are estimated to be lost every year. At this rate, forests of the globe are estimated to last for only three decades. Moreover, tropical forests and environment are fast disappearing with its characteristic flora and fauna. The forests are disappearing at an alarming rate. Loss of forests is disturbing world climate and destroying eco-systems. In India, the ill-planned construction of hotels and shops in the Himmalyas on the river banks on the roads in the high mountain areas is alarming as it is disturbing ecological system in the hills causing floods, cloud bursting and land sliding etc. The recent example of manmade tragedy in the Kedarnath area of Uttrakhand in the month of June 2013 is a serious eye opening lesson. It is understood that

even construction of hydro electric power projects have contributed to environmental degradation causing disaster, floods and loss of human life and property. The Uttarakhand tragedy has laid bare the cost of development when pursued with disregard to ecology. Besides industrial development in plain areas with high power technology, coal, oil, petroleum, nuclear power etc. has added a crucial dimension to ecological imbalances. Global emissions of carbon dioxide have increased by over 46 percent since 1990. Accumulation of harmful gases in the biosphere has polluted the environment tremendously. This state of ecological imbalances is generating abnormal climatic changes over the globe. Similarly acidification of land and fresh water eco-systems, due to excessive industrialization is destroying plant and animal life and causing incurable human diseases. The number of toxic chemicals used by industries has been increasing rapidly and some of these are causing grave damage to human health, especially the radio active fall out. The biotic effects of radiation can be somatic, genetic and ecological. These factors have all combined to bring all mankind together for our common future to meet the global challenge.

It has been scientifically proved that air pollution leads to crime. Researches conducted in USA have brought to light that heavy air pollution caused by heavy metals, Lead, methane and manganese are particularly responsible for crimes of violence and acts of anti-social behavior. Laboratory tests have proved that brain tissues showing effects of Lead prevents the neurocells from performing their job in keeping a stable mechanism in the brain. These cells nourish nerves. Their functions are hindered by metabolic products accumulating in the brain and can block the reception of messenger substances of the brain system. The toxic metals change the brain's chemistry and it may result in violent behavior which leads to violence, robbery and sex crimes.

With the global warming, pollution will increase the temperature of the earth considerably. The atmosphere contains an array of natural green-house gases. These gases are enough to raise earth's average surface temperature suitable for life's existence. The climate change would seriously disrupt serious food production system that already is showing sight of stress, resulting in rapid rise in price index of essential

food grains. The scarcity of food and hunger are challenging problems for many countries. India is also facing this difficulty. Recently, Govt of India has passed National Food Security Bill on September 2, 2013 for providing low price food grains to nearly 82 crore people in the country. Other potential dangerous global problems include sea level rise, which would result in coastal flooding and contamination of ground water as well as causing more intense storms and Tsunamis. Natural eco-system is our life support system. We will have great difficulty in adjusting to rapid climate change. The dynamics of friendly atmosphere will collapse.

Destruction of natural green houses is at the peril of humanity. On account of pollution, ozone layer has also been adversely affected. The scientists are warning that the reduction in atmospheric zone will cause more solar penetration of ultra violet-radiation in the land and ocean causing irreparable damage to human organisms and disruption of immune system. The decrease of atmospheric ozone will cause serious eye diseases, skin diseases, allergies and cancer. More and more fatal diseases are threatening the destiny of humanity. The most serious threat from-violet B radiations could seriously reduce yields of major crops and mutation in wide variety of plants, animal species and micro organisms of human body. In spite of our great material, technical and scientific advancement, we live in constant stress and agony of fear of disease, untimely death and destruction. At the threshold of the third millennium, civilization and environment remain issues of the greatest importance.

HUMAN CONSCIOUSNESS OF ENVIRONMENTAL DEGRADATION

Long ago, the great Greek philosopher Aristotle had advocated that happiness is the result of virtuous living. Our ancient *rishis*, *munis* and religious leaders had also professed this eternal Truth. But we have drifted from this ideal art of living.

By his hostile attitude towards nature, man has created ecological imbalances and has brought trouble for himself. For the betterment of humanity, we have to change our negative attitude to natural environment and adopt a different approach for the conservation of nature. We have to chalk out devices and means for sound ecological principles and balanced use of natural resources. At the same time,

we have to make sincere efforts to nurture value based cultural and spiritual environment at the global level for preserving pollution free eco-systems and value oriented social organizations for the welfare of the organisms.

The global consciousness for the survival of life on the earth on account of the threat of environmental pollution, has forced people all over the world to think together and make collective efforts to encounter the ghastly challenge of modern industrial and commercial pollution. Organized efforts in this respect have already been initiated by various scientific communities of the world. Even the United Nations Organization has realized the gravity of the ecological imbalances. The impact of these collective efforts have made various nations of the world to participate in the task of reconstructing National Environment in their areas. In this direction, the sacred Sikh scripture, its contents and philosophy provide valuable guidance for environment conservation.

SIKH SCRIPTURE: SRI GURU GRANTH SAHIB – AN INTRODUCTION

Authenticated by its contents and internal evidence Sri Guru Granth Sahib has been universally acknowledged as the world's first inter-faith scripture. Sri Guru Granth Sahib not only leads us into the Divine spheres of Truth but it also shows us the right path here in this world and an ideal way of leading an integrated spiritual and temporal life for the welfare of the whole humanity. Sri Guru Granth Sahib is very much relevant to the modern man to deal with the fundamental problems of life existence in relation to question that arise out of the selfish nature of man and the exploitation of nature by mankind.

SIKH CONCEPT OF NATURE

According to Sikh scripture Nature (defined as *Qudrat*) is the creation of God.¹ It is a wonderful gift of God to humanity.² It has varied phenomenons of flora and fauna.³ There is no scale which can access the values, benefits and virtues of nature.⁴ The whole cosmos exist as per the Order (*Hukam*) of the Almighty.⁵ Only God knows the depth of Nature and the Lord resides in it.⁶ Nature is sacred and true.⁷ Awareness of the sacred relationship between human beings and environment is necessary for the survival of life on this earth. Sikhism

impresses upon people to respect nature.⁸ Nature is the key to understand God.⁹ It is the bedrock of culture and cradle of civilization.¹⁰ For the sake of our convenience the anthropologists have divided the vast area of culture into three parts - material culture, cognitive culture and normative culture. It is very interesting to note that nature has been explained in a very subtle manner in all these components of culture in the *bani* of *Sri Guru Granth Sahib*.¹¹ The Sikh Gurus instructed people to respect nature and to protect natural resources as a religious duty in order to keep the balance of ecology in harmony.¹²

The specific features of different seasons of the year have been described by Guru Arjan Dev in detail in *Barahmah*¹³ (description of twelve months with spiritual message) incorporated in *Sri Guru Granth Sahib*. In appreciation of the beauty of the blossoming (*Maula*) season (*Basant*) in the month of *Phagun*, *Kirtan* (recitation of the hymns) in *Basant Rag* is recited daily at Sri Harimandir Sahib, Amritsar the central shrine of the Sikhs popularly called the Golden Temple.

References to nature are frequently found in the holy verses of Guru Nanak Dev, Guru Arjun and Bhagat Kabir incorporated in *Sri Guru Granth Sahib*. It is explicitly stated in *Sri Guru Granth Sahib* by Bhagat Kabir that intellectual curiosity and scientific knowledge are necessary for removing doubts that beset human understanding and that for a properly developed and integrated person, intellectual reasoning and logic are imperative for preparing the mind suitably to make it receptive towards acceptance of Cosmic Order and development of humanitarian attitude towards the environment. Says Kabir:

*But to enlighten our mind some holy wisdom needs to be studied.*¹⁴

Kabir again reminds human beings for ignoring the Divine element of Nature as 'living creation of God' even while plucking flower petals for the idol worship of deities which are lifeless. Kabir says:

The stone image for which these petals art thou plucking is lifeless,

Deluded is the flower-girl.

The Lord is the living God even in flowers,

Brahma is the petal, Vishnu the twig, Shiva is the flower,

These three Gods art thou visibly plucking —

*Whom dust thou worship?*¹⁵

The Sikh view about nature is quite noteworthy as it has been allied with socio-economic development and ecological harmony. Guru Nanak, the founder of Sikhism was deeply concerned with the study of humanities and natural sciences and placed great value on the cultural cultivation of mind. He propagated the idea that nature is a precious gift of God. The Guru has highlighted various devices and suggestions in his teachings which have helped us to change the world-view of man's relationship to his environment. In his hymns, Guru frequently reverts to the appreciation of the varied diversity of the sources of nature and the vast expanse of its potentialities and phases of its enormous canvas. The Guru says; there are myriad forms and layers of nature. Nobody knows the limits of nature created by the Lord. Only Creator knows the depth and mystery of nature.¹⁶ But if some one is bestowed with the Grace of God, one can visualize it.¹⁷ Guru Nanak's sense of immense gratitude to the Creator for the enormous store house of gifts of nature is expressed in high aesthetic feeling of intense wonderment (*vismad*) and yearning of the human soul to once again be united with his beloved (the Supreme Creator, Almighty God).¹⁸

According to Guru Nanak to perpetuate greenery for the preservation of life is the vision of the Lord.¹⁹ He also emphasized that Nature permeates through socialization of spiritual activities.²⁰

Guru Nanak, while formulating the ecological structure of his teachings has treated nature as a fundamental philosophical concept of Sikhism. The Guru has employed the Arabic term *Qudrat* for nature but has imparted it a precise philosophical status. It is to be noted here that Guru Nanak in his chosen term *Qudrat* includes both the Quranic attributes of God' Al Khaliq (Creator of the World) and Al-Qadir (Controller of the world and nature). Therefore it becomes clear that Guru Nanak employs the term *Qudrat* to designate nature and cosmos in the sense of the general cosmic order ordained by God. Guru Nanak adopted this Islamic term from the common lingual pool of the medieval Indo-Islamic culture. In Arabic language *Qadir* means power, strength, nature and omnipotence of God. In Persian language *Qadir* means power, potency, authority of God, Universe, nature and God. It was this terminology and connotation which Guru Nanak picked

up from the cultural parlance of his contemporary world to which he gave a precise meaning and philosophical interpretation. Let us observe the following hymns of Guru Nanak in this context:

The Universal Self has created the individual self and He himself hath created the differentiating names. Thus nature hath He created as 'the other' and depositing himself therein, He is in a relation of aesthetic contemplation to nature.²¹

Guru Nanak explains the phenonom as:

*From the True Lord proceeds, the Air and from Air comes Water.
From Water, God created the Three Worlds,
And in every heart He infused his Light.*²²

According to Sirdar Kapur Singh: "It thus becomes clear that Guru Nanak employ the term *Qudrat* to designate nature and cosmos in the sense of the general cosmic order ordained by God in contrast to human derivatives from it".²³

Guru Nanak's idea of *Qudrat* cannot be equated with the concept of *Prakriti* of Indian philosophy. Guru Nanak's concept of nature is more advanced. The Guru presented a whole system of the *Prakriti* and *Purusha* hitherto considered as two absolutes by various shades of the Indian philosophical thought. Sikhism is a monotheistic religion. There is no Duality and no place for *avtarvaad* (reincarnation of God).²⁴ In Sikhism the reality is a non-dual systematic coherent unity. The relation between the Creator (*Purusha*) and *Prakriti* (nature) is also real and not *Maya* illusion. *Qudrat* is the creation of the God and he is present in it.²⁵ It is also dependent on the Creator at every moment of its existence.²⁶

It is a significant development in the history of Indian philosophy and theology that Guru Nanak had employed an Arabic word *Qudrat* and had rejected the traditional Indian term *Prakriti* as a philosophical term as co-related to the concept of nature. It is a unique feature in the history of Indian culture and linguistics that Guru Nanak's vocabulary cuts across the conventional Indian philosophical terminology. Guru Nanak has not only picked up a non-Indo Sanskrit word but has also imparted it a precise philosophic status. Since then the word *Qudrat* has attained an exaltation as a fundamental philosophical concept of Sikhism.

Guru Nanak in his *bani* has retained the term *Purusha* as fundamental to his system of religion, but he has abandoned altogether the term *Prakriti* though he was quite familiar not only with the dualism of these terms but also with their philosophic imports as is vouchsafed in his hymns enshrined in *Sri Guru Granth Sahib*. The Sikh concept of nature is different from the various forms we find in the entire fabric of Indian philosophy. Apparently, Guru Nanak picked up a non-Sanskrit word for nature primarily to impart such connotation and meaning as would fit in with the basics of the new religion he revealed. The concept of nature in its intellectual base and proper practice breaks new ground in the cultural constraints and prejudices encircling the Hindu mind and its biased attitude towards modes of human communication in languages other than their religious language Sanskrit. Guru Nanak aimed at creating a cosmic man with universal outlook and an elevated soul through spiritual education and social training as to employ his critical faculty and accumulated wisdom for the service of humanity and love of God for the welfare of the global society.

Thus, the status of nature in Guru Nanak's vision is also encompassed within the time cycle as other creations of the God.²⁷

MAN'S RELATIONSHIP WITH NATURE

In *Sri Guru Granth Sahib*, human concern and its response to conservation of nature has been presented in a systematic manner. In Sikh theology, man as an instrument of God has to carry out the will of God (*Hukam*) for maintaining harmony and balance in the Universe.²⁸ Sikhism is a way of life. It lays primary stress on the practice which leads to cessation of human suffering. Sikh ethics has a clear cut injunction to man to maintain attitude of commitment of involvement in preserving the order of the Universe and deem it as moral duty. Pollution has been equated to degradation (*keor*) in the Sikh scripture.²⁹

In the Sikh theology pollution is considered as a sin. Pollution has been explained in an extensive manner at physical, social and spiritual levels.³⁰ In fact, Sikh religion presents a composite view of ecological concerns.

It is an established fact that the relationship between environment

and organism including man is reciprocal. The whole cyclic process of gradual evolutionary change is the development of the eco-system in which there is a free flow on long channels of energy and matter. Disturbance in this relationship by man, animal or natural phenomenon disturbs the flow of energy and thereby decreasing its over all production capacity. The eco-system in its natural state is the balanced one and any factor resulting in the imbalance or disruption is the action against the natural order of the Will of the God.

Guru Nanak was not merely a mystic and a prophet but a thinker with a scientific mind. His sermons about the relationship of man with nature are in consonance with the observations of the modern scientific approach. The intellectual framework of man's relationship with nature is perhaps best explained by Guru Nanak, in the concluding *salok* a (couplet) of the Japu ji.

The Guru says:

Water is the source of all life

And mother Earth is benign sustainer

Day and night are nurses twain.

In whose lap, man does his assigned role play.³¹

The above *sloks* sums up Sikhism's argument about the preservation of nature and man's duty in this respect. The message is that while the Lord has created everything i.e. creatures and natural resources to sustain man physically but human life's basic purpose is something beyond mere physical existence. To qualify himself morally and spiritually in the eyes of the Creator, man has to make continuous efforts to evolve himself morally and spiritually to reach his goal. Endowed with these divine bounties the human beings have been allowed free play on this earth.³² It is inferred from these hymns that the relationship between the organism and environment is that of respect, kindness and caring for one another. Guru Nanak exhorts man to maintain this mutual relationship in harmony with the natural order.³³ This ecological relationship comprising of action-reaction, cause and effect has a lesson for humanity. Guru Nanak warns: *as man sows, so shall he reap.*³⁴

According to Gurbani conservation of nature is work for God who has made the universe blossom and evergreen.³⁵ To perpetuate

greenery for the sustenance of life is the vision of God. He is the *Manla* (blossomer) who has kept in bondage water and land and has made world blossom and ever greener.

The most common appellation used for God in Sri Guru Granth Sahib is 'Hari Har' which also denote greenery, which is the basis of life.³⁶

Guru Arjan Dev emphasizes that, plants and trees help to make atmosphere congenial for the survival of life and growth. Greenery is of vital importance in material as well as spiritual life of the man.³⁷ According to Guru Arjun Dev, a person ignorant about the significance of nature is a savage (*Kuchee*)³⁸

Any destructive activity against nature is shunned in Sikh tradition. In his act of going against the will of God in treatment of environment, man must suffer, however, powerful, resourceful and great the man may be.³⁹ Preservation of nature and conservation of ecology is the Law of Nature. God is benevolent to all beings - man, animal, birds or bees, and cares for their sustenance and survival. Guru Nanak says:

*Behold the birds of air, they build no granaries.
They construct no tanks for water supply.
The Lord provideth them all.*⁴⁰

Gurbani considers that nature is sacred. Since God pervades in the creation therefore to act against the preservation of such a wonderful system would be a sin against the will of God (*hukam*). It also reminds that one who is ignorant of the reality of God's creation is to be deemed as profane and a sinner. There are clear cut instructions to conserve physical aspect of nature. Nature has been visualized in the context of socio-cultural milieu. Pollution in physical environment affects existential life and social relationships. Socio-cultural ecology is polluted in the atmosphere of negligence of law of nature, moral order, ethical values and social norms. Negative tendencies cannot remain hidden. Persons with destructive mind and immoral acts loose everything, status, rank, reputation etc. It drives one away from Truth, Real and the Divine including chance of spiritual emancipation and loss of heavenly boon (*Mukti*). Harmonious coordination with nature helps the seeker in spiritual endeavours. Ethical aspect of nature has

been stressed upon as moral agent, source of virtues, truth and justice. Harmony with the law of nature is the overall solution to eradicate pollution and ecological imbalance.⁴¹ Man should not forget his duty towards universe, humanity and God. If he neglects his relationship with nature it would cause environmental pollution, if he does not follow social order it would lead to social disintegration and if he forgets God he would be deprived of the spiritual greenery which is the gift of God. Therefore, Gurbani provides a holistic approach to environmental protection.

MESSAGE OF SRI GURU GRANTH SAHIB: LOVE OF NATURE - PART OF HUMAN LIFE

Although environmental concerns are voiced in many of the world scriptures, but they form a well defined integral part of *Sri Guru Granth Sahib*. It is to be noted here, that, a vast area of research concerning Sri Guru Granth Sahib in the spheres of literature, theology, philosophy, history, linguistics and grammar has been conducted by the scholars but very little has been attempted from scientific let alone environmental point of view. However, Dr. Gopal Singh Puri, a scientist, Biologist and Ecologist of Liverpool U.K. has made a pioneer effort in this context in the study of Sri Guru Granth Sahib about thirty years ago.⁴²

Sri Guru Granth Sahib's bani recommends that plant conservation is the religious duty of man.⁴³ Similarly, water conservation has been stressed upon. Water the source of life and the symbol of purity, tranquility, piety and immortality has been considered as the most significant material element in the Sikh thought. It has been considered as the very source of life, the ambrosia (*amrit*/nectar).⁴⁴ Water is the primal life which has made all the rest green.

For water conservation, the Sikh Gurus constructed tanks (*sarowars*) and declared it a holy work. This substantial life giving element is placed as an integral part of the Sikh Temple Architecture to impart natural surroundings to the Gurdwaras. Besides, tree plantation is another distinguished feature around the Sikh places of worship.

Sikhs, in their historical development have, truly acted as lovers

of nature and guardians of environment. They consider nature as the wonderful gift of God to man. After establishing their political rule in the Punjab, the Sikh Sardars, Rajas and Maharajas laid down many beautiful gardens. A number of canal colonies were established by Sikh agriculturists (of the elite group) in the West Punjab (now in Pakistan) with the assistance of British rulers. After Independence of India, they have attained a reputation as professional horticulturists and conservators of plants and animal resources. In the introduction of tree plantations in waste-lands, flowers, fruits, orchards and in rearing animal husbandry, the Sikhs have proved their worth. This trait of farming is ingrained in the mind and soul of the Sikh people through the impact of the teachings of the *Gurus* and *Bhagats* enshrined in Sri Guru Granth Sahib.

The success of Green Revolution and White Revolution in the Punjab goes to the credit of the Sikh professionals and agriculturists. The Sikh missionaries especially the Sikh saints and the *Karseva Babas* are doing pioneer work in launching green drive by planting thousands of saplings of trees alongside different roads and countryside to augment the green cover since a long time. At present Sant Baba Sewa Singh of Khadoor Sahib is making significant contribution in tree plantation and free distribution of saplings. Saplings of trees are also distributed to devotees for plantation who throng the Golden Temple on March 14 every year which is the first day of the Sikh New Year (Month of Chet). This day is also the occasion of the celebrations of the anniversary of the *Gurta Gaddi Divas* (March 14, 1644) of the seventh Sikh Guru, Gur Har Rai, who was a great lover of nature and promoter of horticulture, gardens, floral cultivation and plantation of medicinal herbs.

Now, Sikh missionaries following the teachings of Sri Guru Ganth Sahib to preserve *pawan pani* (air and water) as sacred duty⁴⁵ have also undertaken big projects for cleansing the pollution of river waters in Punjab caused by discharge of sewerage inlets, garbage, discharge of hazardous effluent of industrial waste and growth of weeds. Sant Baba Balbir Singh Seechewal is the pioneer missionary in this field. He has made excellent experiments in providing planned, economical and indigenous solutions to ecological concerns in Punjab to fight with

pollution of river waters involving public in environmental protection without government support. His massive projects are being implemented with collective efforts and active participation of the community (*sangat*) doing voluntary service motivated with the teachings of *Sri Guru Granth Sahib*. The mission of protecting ecology and eradicating pollution is a moral responsibility for the Sikh missionaries. Sant Baba Balbir Singh is also spreading awareness in the public about the dangerous menace of air and water pollution in a scientific manner to masses, students and intellectuals through media, seminars, and conferences. The Central Government has announced to follow Sant Balbir Singh experiment in its Mega Project for cleansing the river Ganga.

Bhagat Puran Singh, the founder of Pingalwara at Amritsar was the first missionary to publish literature on the dangers of pollution for spreading awareness of ecological concerns among the masses. Papers, pamphlets and books in English, Punjabi and Hindi are distributed free of cost to the people at public places and religious centres by the Pingalwara. Later on, Sundar Lal Bahuguna, the leader of the *Chipko Andolan* of Tehri Garhwal benefited by the economic resources and platform of Pingalwara earned for himself national fame for preaching hazards of pollution and preservation of natural resources. Now, Shiromani Gurudwara Prabandhak Committee, the central body of the Sikh community dealing with the management of the Sikh Historical Gurdwaras has introduced 'Go green drive' slogan by planting lakhs of saplings of shady, ornamental and trees of other genre in and around Gurdwaras and educational institutions run by SGPC.

As the environment around the world is deteriorating and also the natural resources of Punjab are dwindling on account of rapid spread of industries and urbanization, it has become ardent task for the Sikh community committed to their ethical norms to get involved in preserving eco-system of the planet at international level. A couple of years ago Eco-Sikh an International Sikh Organisation aiming to conserve the ecology of the planet was established at Washington, USA under the Presidentship of Dr Rajwant Singh. It is the biggest effort of the Sikh community supporting global environmental agenda. Hundreds of Gurdwaras across the world are joining this green drive movement. The Eco-Sikh Organisation has opened branches in India

and other countries. Eco-Amritsar and Eco-Nanded Hazoor Sahib programmes have been already launched on the green map of the world engaging people at grass root level to do something meaningful about the crisis of pollution facing the humanity.

The SGPC is keen to spread more awareness among the people about the importance of preservation of environment and role of trees. The Sikh people have been appealed to make 'green drive' a big success by planting more trees in and around their houses and domestic surroundings. Therefore, we expect greater contributions from Sikh community for eradicating pollution and preservation of natural resources.

Sikhism is a world religion. It has universal approach for solving problems of human existence on this earth. Therefore its message of universal brotherhood has all potentialities to perceive the ideal of world citizenship with emphasis on the goal of universal responsibility towards sustainable development by way of conserving the ecology of the planet in a pragmatic and realistic way.

The subject under study clearly indicates the potential of Sikh scripture to serve humanity at present in its hour of crisis for survival caused by ecological imbalances. The message of this study is that the Sri Guru Granth Sahib provides definite guidance to check and control man's hostile attitude towards nature as mankind's moral duty and thereby eradicate human sufferings caused by environmental degradation.

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 34. According to Guru Nanak, all deeds done must find retribution. From this law three is no escape: ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥ Mahala 1, *Ibid.*, p. 4, also pp. 83 and 1138
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 36. The appaaleth of 'Hari' and 'Hari Har' (The Creator of the universe) has been used for the Almighty Lord for more than two thousand times in the whole text of the Holy *Granth*.

37. It is a Scientific fact that Chlorophyl is the basis of life. With light it fixes carbon dioxide of the atmosphere and water to form simple molecule. Life flourishes as green plants with abundance of both constitute the supply of the required material regularly.
38. ਸੋਈ ਕੁਚਿਲੁ ਕੁਦਰਤਿ ਨਹੀ ਜਾਨੈ ॥ ਲੀਪਿਐ ਥਾਇ ਨ ਸੁਚਿ ਹਰਿ ਮਾਨੈ ॥ Bhairo Mahala 5, Sri Guru Granth Sahib, p. 1151
39. *Ibid.*, p. 83
40. ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥ ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥ ਦਿਹੰਦ ਸੁਈ ॥ Var Majh ki, Mahala 5, *Ibid.*, p. 144
41. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ Asa Mahala I, *Ibid.*, p. 464
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43. *Ibid.*, pp. 476-479
44. ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥ Asa Var Slok, Mahala I, *Ibid.*, p 8 and 479
45. Mahala 1, Japu, *Ibid.*, p. 8

AFGHAN SIKHS AND HINDUS –THEIR EXODUS FROM AFGHANISTAN SINCE 1992-94–

INDERJEET SINGH*

SIKHS & HINDUS - 1950s ONWARDS

Emperor Zahir Shah ascended the throne of Afghanistan in 1933, as a 19-year-old lad. Till 1953, the power was vested with the Prime Ministers who were his paternal uncles namely Mohd Hashim Khan and Shah Mahmud Khan. The former served until 1946 and the latter succeeded him and held the post of Prime Minister till 1953. Shah Mahmud Khan was replaced by Mohd Daoud Khan, a cousin of Zahir Shah who remained the Prime Minister for 10 years till 1963. This was the beginning of several reforms and modernisation of the Afghanistan and its society which also benefitted the Sikhs and Hindus as well. Around 1954-55, the Sikhs and the Hindus were given *Tazkira*, the national identity card akin to citizenship. The Jiazya tax imposed on them earlier was removed, and they were officially allowed to serve in the Afghan National Army. Military service of two years was made compulsory for every Afghan male from the age of 22. For those who were postgraduates, the compulsory service was only one year. In the early 1970s, after completing military service, every postgraduate was granted permission to wear military uniform on some special occasions. The Afghan Sikhs would wear it very proudly especially on *Vaisakhi Nagar Keertan* (Sikh religious procession). By the late 1970s, every hospital in major Afghan cities had its fair share of Sikh and Hindu doctors. Their old and existing places of worship were repaired, rebuilt, and renovated. In the mid-1960s, the Gurdwara Guru Singh Sabha at KarteParwan area of Kabul was built which became the hub for the

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Sikh activities in Kabul. The Sikhs and Hindus were one of the richest groups in Afghanistan and yet very much part and parcel of Afghan society.

AFGHANISTAN BECOMES REPUBLIC

The last Emperor of Afghanistan, Zahir Shah was deposed in 1973 by his cousin Mohd Daoud Khan (who had previously served as Prime Minister from 1953-63) who abolished the monarchy and declared Afghanistan a Republic. This was a bloodless coup and a seamless transition of power. There is little indication that there was any protest from any section of the society in Afghanistan. Daoud Khan became its first President and the country moved on with the same relative peace and stability as under the past ruler. Daoud Khan and his family were assassinated in April 1978 by the members of the People Democratic Party, the communist party of Afghanistan. In the inter-party tussle, the next President Nur Muhammad Taraki was also assassinated which plunged the country into chaos. Later in December 1979, the Soviet Union sent their forces to support the communist regime in Kabul and called it 'Soviet intervention'. This plunged the country into civil war as Afghans saw this as an invasion and illegal occupation of the country. Afghanistan became a battleground for the Cold War between two major world powers. The USA and its allies started providing weapons to the Mujahideen (literal meaning freedom fighters) to fight a 'proxy war' against Soviet occupation.¹

CIVIL WAR & AFGHAN HINDUS & SIKHS

The movement against the Soviet occupation started in Kandahar in early 1980. In the words of Afghan Hindus who lived in Kandahar in that era, a wave of patriotism engulfed the country. All and sundry including the educated and intellectual joined the 'freedom movement'. The Afghan Hindus (and Sikhs) supported them in kind. However, as it happens with most of the political movements, anti-social elements crept into the movement slowly and steadily. Any individual, whosoever was on the wrong side of the law in Pakistan, came to Afghanistan to join Mujahideen and those in Afghanistan went to Pakistan. Despite living in the country for a time immemorial, Afghan Hindus (and Sikhs) were considered *Hindki*, people from Hindustan/India. In the cold

war era, India had very friendly relations with the Soviet Union as Pakistan had similar relations with the USA. To motivate their ranks, Mujahideen used religion, and Afghan Hindus and Sikhs were dubbed as Indian 'kafirs' or infidels who could not be trusted along with the Soviet Russians. Also, during this period, a large number of radicalised young men from Pakistan, Arab nations, Chechnya province of Russia including others had joined the ranks of Mujahideen who had little knowledge about Afghan Hindus and Sikhs. By early 1980s, Afghan Hindus and Sahajdhari Sikhs of Tarinkot & Deh Rawood (known as Saraayee Hindus, which mean village dwellers) came to Kandahar city due to deteriorating security situation. Eventually the Hindus and Sikhs of Kandahar area came to Ghazni, Jalalabad, and Kabul. A few of them left the country for good.²The United Nations estimates that 3 million Afghans (Muslims) became refugees each in the neighbouring countries of Pakistan and Iran.³

ATTACK ON AFGHAN SIKHS AT JALALABAD 1988/89

The Afghan Sikh community was directly targeted in 1988 which devastated the community. On 13th April 1988, on the first day of the Vaisakhi Samagham at Jalalabad, the *Sangat* was moving towards to Langar (community kitchen) when suddenly a man with an AK-47 rifle entered the Gurdwara complex and started firing at the devotees. Then as he tried to enter the Gurdwara Hall, Daler Singh, a Sikh soldier stood in front of him and shot all his bullets killing the assailant. However, in the process, Singh received several bullet injuries and died as well. In total, thirteen Sikhs and four Afghan Muslim soldiers were killed.

The next day was an Election Day for the Parliament in Afghanistan. In Jalalabad, Bhai Darbari Singh was contesting the election. In Kabul, Gajinder Singh Rangila and Lala Tek Chand Sarin were in the fray. However, the above mentioned incident left a deep impact on the minds of the Hindus and Sikhs of Afghanistan and many did not come out to vote. Only Gajinder Singh Rangila was able to win his seat.

It was also the first time that Afghan TV made a broadcast of Gurbani for half an hour where Bhai Amarjeet Singh Taan sang two shabads: *Awal Allah Noor Upaya* and *Khalsa Mero Roop Hai Khas*. On

Vaisakhi, Radio Kabul and Nangarhar would broadcast a special programme where people were informed about the Sikh religion and Guru Nanak.⁴

From March to October 1989, the Mujahideen attacked Jalalabad intending to capture the city. The local tribal chief impressed upon Mujahideen for peace, but they informed that they had to attack, and the chief gave them the map of the old township and marked that area where Mujahideen could bomb. And this was the area where the Sikhs lived in Jalalabad. For the next 6 months the Stinger (surface to air) missiles kept firing on the area and 102 Afghan Sikhs died and over 500 were injured in these attacks.⁵

Dr. Joginder Singh Tej Khurana, former Member of the Afghan Grand Assembly 1990-92, was based at Jalalabad at that time informs that the Afghan Sikhs and Hindus were not allowed to leave the city go to Kabul lest that create panic and destroy the illusion created by the Afghan government that they are very much in control of the security situation in the country. The agricultural land and orchards of Afghan Hindus and Sikhs were forcibly occupied. The Mujahideen told Muslim landlords that leasing the shops to Afghan Sikhs and Hindus was not allowed. Hence these landlords took away the shops, cancelled the lease, and did not pay back the hefty down payment made by the Sikhs and the Hindus. Around the end of 1989, Afghan Sikhs and Hindus were allowed to leave and they went to Kabul.

Afghan Sikhs & Hindus in Kabul

Eminent Indian journalist Shekhar Gupta went to Kabul in May 1988, a month after the Sikh killings in Jalalabad, and wrote his observations about Kabul currency market for the India Today magazine. The city's money market was described as Kabul's stock exchange, national reserve bank and social hub all rolled into one. In this unique market, he saw currency notes piled high on shop counters and people walking in, accompanied by labourers carrying gunny bags full of cash on their backs! The officials estimated that seven to eight million dollars worth cash exchanged hands in the market every day. The majority of the thousand-odd businessmen and jobbers were the Afghan Sikhs and the Hindus. Shekhar Gupta notes that their financial

acumen and honesty had made these people the richest community of Afghanistan.⁶

However, eleven months later in April 1989, India Today reported that the 50,000 odd Sikhs and Hindus who dominated the foreign trade and the money exchange business, were living in fear in Afghanistan as most of them were in Kabul. The community was unhappy that the Indian Embassy in Kabul was 'much too stingy in issuing visas' allegedly at the behest of the Afghan government as any large-scale departure of the community from Afghanistan would burst the official bubble that there was no panic in Kabul. The Indian Embassy had not replaced the six top diplomats, including the ambassador, who had earlier left in the recent past. The Embassy was operating with a skeletal staff led by four diplomats.⁷

EN-MASS EXODUS IN 1992-94

The war between the Soviets and Mujahideen quickly turned into a stalemate, with about 100,000 Soviet troops controlling the cities, larger towns, and major garrisons and the Mujahideen moving with relative freedom throughout the rural areas.⁸ Following an agreement with USA & allies, the last of the Soviet army withdrew from Afghanistan in February 1989 and handed over the defence to Afghan forces. Dr Najibullah Ahmadzai, the President of Afghanistan resigned in early 1992 as Mujahideen were at the doorsteps of the capital Kabul. Although some Afghan Sikhs and Hindus had left the country in the late 1970s and 1980s, the vast majority of them were still in the country especially in Kabul.

The relations between Afghanistan and India had been cordial. Najibullah felt that under the fundamentalist Mujahideen (who were supported by Pakistan and the USA) life would become very difficult for the Afghan Sikhs and Hindus. These fears proved right which will be discussed further.

Dr Tej Khurana, currently is living in London and writing a book on the community specifically focusing on the past 100-150 years. He and other Sikh fellow Parliamentarian, Gajinder Singh had played a pivotal role in 1992, working with Najibullah Ahmadzai to get a safe passage for the Afghan Sikhs and Hindus. He was in midst of the

plans with the Afghan government in 1992 for their exodus when lists were made, speedy passports and visas were given to Sikhs and Hindus.

The Indian embassy set up an on-the-go visa department at Gurdwara Guru Singh Sabha in the Karte Parwan area of Kabul to issue visas rapidly without any checks so that the Afghan Hindus and Sikhs could escape the civil war. It was too dangerous for people living in the old town to travel to the Indian embassy in the centre of the town because of the dangers of bombardment all over Kabul. The Indian embassy did not have enough staff to put the visa stamps, so some Afghan Sikh volunteers at the Gurdwara had to put visa stamps on people's passports.

The Mujahideen entered the city of Kabul in April 1992 unopposed, the Army General of the then Afghan Government had a deal with the Mujahideen. Everyone was happy as it was felt that peace had been achieved and Mujahideen were in the government. However, an incident alarmed the Afghan Sikh and Hindu population. The Mujahideen entered and searched the Gurdwara Guru Singh Sabha Karte Parwan for the elusive transmitter. According to them, they suspected the presence of a transmitter which Afghan Sikhs and Hindus (dubbed Indians) would have used for espionage. It was untrue, and they ended up desecrating and ransacking the Gurdwara Sahib much to the disappointment of the Sikhs.⁹

The peace in the city of Kabul did not last more than two months. The city was divided into Mujahideen groups who were controlling different parts of the city. Abdul Rashid Dostum, an Uzbek, and Ahmed Shah Massoud, an ethnic Tajik appeared to be in a strong position. Gulbuddin Hekmatyar, ethnic Pashtun (the largest group with 45% Pushtoons in Afghanistan) did not join the government. Burhanuddin Rabbani, an ethnic Tajik became the President in end of June 1992. He was unable to reach an agreement with Gulbuddan Hekmatyar, who had been offered the position of a Prime Minister which led to the latter attacking the Kabul city with rockets and stinger missiles.

The Human Rights Watch Report: *Blood-Stained Hands* focuses on April 1992 to March 1993 and calls it 'The Battle for Kabul' and states that "by May 30, 1992, Jamiat (Rabbani group) and Junbish forces (Dostum group) were fighting with Hekmatyar's forces in the

south of the city. Hekmatyar began shelling and rocketing Kabul in early June, hitting all areas of the city, and Junbish and Jamiat forces shelled areas to the south of the city. Meanwhile, Sunni Ittihad and Shia Wahdat factions in Kabul began fighting with one another in west Kabul.” The report further adds that this civil war led to tens of thousands of civilian deaths and injuries and caused hundreds of thousands to flee Kabul for safer areas.¹⁰

Ahmad Shah Massoud took control of Gurdwara Guru Har Rai Sahib which was the strongest and the biggest structure in Shore Bazaar and made it his resistance centre to attack Hekmatyar. A major part of Kabul was destroyed during this period and during the chaos, the houses of Afghan Sikhs and Hindus were looted. A prominent Sikh was kidnapped and was released after a \$50,000 was paid in ransom. Left with little option, the Sikhs and Hindus were forced to sell their houses at half or one-third price. In one case, a payment was made and the same evening the seller Sikh was robbed and killed.

BABRI MASJID DEMOLITION – DEC 1992

On 6th December 1992, the Babri Masjid, built in the 16th century allegedly on the site of a famous Hindu Temple was demolished in India. Its after effects gave a body blow to the Afghan Hindus and Sikhs. This gave the fundamentalists an excuse to loot, harass, and in few cases kill Sikhs and Hindus who were ‘Indians’ in their eyes.

In Jalalabad, a timely action from Sikhs who contacted the local Mujahideen government saved the Gurdwara Guru Nanak Darbar. However, Gurdwara Guru Tegh Bahadur Sahib was looted and damaged. The Dargah Mathura Das Mandir in the city was attacked and the idols of the deities were smashed, and the place was wrecked.

In Khost, the Gurdwara Sahib in Prem Nagar was fired by a rocket and then the miscreants brought a bulldozer and demolished a major part of the building. In Kabul, the Gurdwara Guru Singh Sabha at KarteParwan was plundered, and Guru Granth Sahib was desecrated as it happened in other places. In Ghazni, the Guru Granth Sahib was brought to a Sikh home in anticipation of the trouble and the fundamentalists stormed the Gurdwara Sahib and caused much damage.

The Gurdwara Nanak Nirankari at Lashkargah (Helmand) was attacked by a rocket. A Sikh travelling from Helmand to Kandahar by bus was killed and he was buried alive with his hands tied. In Kandahar, the Sikhs & Hindus were called for a meeting, 65 of them attended and they were 'found guilty' and a death sentence by hanging was pronounced for them. An Afghan Sikh who had friendly relations with a senior official working in the provincial ministry of religious affairs, pleaded their case that the Hindus and Sikhs in Afghanistan were ethnically Afghan and had nothing to do with what had happened in India. As a result, the lives of these poor souls were finally saved. It took full 3-4 months for this hostile atmosphere to subside largely due to the Mujahideen government's announcement on the radio across the country were the Hindus and Sikhs in the country had Afghan and they are nothing to do with India.¹¹

During this period the houses of Hindus in Kandahar were looted, and they migrated to northern cities and eventually to Kabul. This added fuel to the already volatile situation for other Hindus and Sikhs.

EXODUS

The Indian Embassy in Kabul informs that between 1992-94, almost 75,000 Indian visas were issued. Dr Tej Khurana adds that around 50,000 people out of a total population of 60,000 to 65,000 Afghan Sikhs and Hindus left Afghanistan. Some men left their families in India and came back to sell their houses or continued to work in Afghanistan for a few months of the year. Almost 10,000, mostly Afghan Sikhs decided to remain in the country. However, by the end of 2001, this number had dropped to 3000 only.¹²

POPULATION

Louise Dupree in his famous book, *Afghanistan* first published in 1973 wrote that there were 30,000 Hindus & Sikhs in the country.¹³ Later in the book, he gives a combined figure of 25,000 including 15,000 Sikhs.¹⁴ This number is on the low side but by not a huge margin. The World Bank data based on UN reports state that for Afghanistan, the life expectancy at birth in 1970 was 37.4 years which had increased to 51.6 years in 1992. And this has surged to almost 65 years in 2019.¹⁵

Khajinder Singh Khurana in the preface of his book mentions that there were about 40,000 to 50,000 Sikhs and Hindus in Afghanistan in 1990. The author spoke to him before his death on 13th September 2020 and he revised his estimate and said there were about 60,000 Sikhs and Hindus in the country before their exodus in 1992 in the ratio of 3:2 which corresponds with Dupree's proportion.¹⁶

As mentioned earlier, India Today in 1989 reported that there were 50,000 odd Sikhs and Hindus in Afghanistan. Dr TejKhurana is also of the opinion that there were about 60,000 to 65,000 Sikhs and Hindus in 1992.

The Sikh population overtook Hindus only in the 1970s when *Sahajdharis* (those who believe in Sikh Gurus and Guru Granth Sahib but do not keep unshaven hair) in Kabul region became Khalsa Sikh. Then from the 1980s onwards few Sahajdharis from Kandahar, Helmand & Uruzgan provinces also followed their brethren in Kabul and became Khalsa Sikhs. The majority of the community from Khost and some from greater Kandahar are still Sahajdharis while others have mixed Sikh-Hindu beliefs (to a varying degree), hence the proportion of Sikhs to Hindus seems right. There are many Sahajdharis and mixed Sikh-Hindu belief communities in KPK province, Balochistan & Sindh in Pakistan.¹⁷

RELATIONS WITH MUSLIMS

Many local Muslims have been friendly with Sikhs & Hindus. A local Afghan Muslim from Jalalabad told the author that as a child his father would advise him to buy groceries & other stuff from Sikh shopkeepers as they were honest. Traditionally Afghans would deposit their money with Sikhs and Hindus for safety reasons as the community was reputed for their high personal integrity.

Following the attack on Gurdwara Guru Har Rai Sahib, the author received messages from Afghan Muslims apologising that they could not protect their Sikh brothers but also said it is not a handiwork of any Afghan. Frequently on social media, the author gets asked by Afghan Muslims if their Sikh brothers (Afghan Sikhs) will return to Afghanistan if peace returns to the country?

Unfortunately, except for a few Afghan intellectuals, Afghan Sikhs

and Hindus are not considered native, even by friendly neighbours, they are asked if they are going back or when did they come from India? The radicals among them abuse Sikhs when they are on the road just because they happen to be visibly non-Muslims and outsiders. Over four decades of civil war have made many in Afghanistans bitter and more fundamentalist. Sikh students get bullied in schools, for being a visibly non-Muslims and hardly any Sikh student who had studied beyond primary education after 1994. Without education, there is no future for the Sikh kids in Afghanistan and sadly this problem persists.

The Sikhs and Hindus have traditionally lived in Pashtun majority areas of Afghanistan with reasonably good relations with them. The capital Kabul and Ghazni had a substantial population of Tajiks and Hazaras as well. Sikhs and Hindus had a good rapport with them as well. However, by the mid-1980s the Sikhs from Kabul recall that the friendly chats with Afghan Muslims had almost stopped (except where they were personal friendships). There was heavy propaganda against the Sikhs and Hindus, who were dubbed Indians, traitors, and infidels.

CONCLUSION

The Mujahideen civil war in the 1990s gave the Taliban an opportunity and by 1996 they were in power, controlling 90% of the country except for the northern parts which were with the 'Northern Alliance' led by Ahmad Shah Masood. The Taliban were defeated in October 2001 and since then Afghanistan had had a fragile democracy for almost 20 years. The Sikhs in Afghanistan were about 3000 in 2001 and during these twenty years of democracy, their number dwindled to under 300. The community lost its leadership including 13 members (12 Sikhs & 1 Hindu) in the bomb blast at Jalalabad on July 1, 2018. The attack at Gurdwara Guru Har Rai Sahib in Kabul on 25th March 2020 in which at least 26 Sikhs including women and children were killed shook the community. By end of August 2020, 400 Afghan Sikhs had left Afghanistan and sought refuge in India. During this period (2002 - 21) the Afghan government failed to provide them adequate housing or reinstate their homes which have been illegally occupied by their powerful neighbours or warlords during the 1990s. Sikh boys were continuously bullied in schools and the teachers

and school management did not intervene. There is hardly anyone in the community who has studied beyond primary school after the 1990s.

The last Afghan government under Ashraf Ghani was sympathetic towards the Sikhs. Primary schools for Sikhs were opened in Kabul, Ghazni, and Jalalabad. Narinder Pal Singh Khalsa was nominated as minority representative in the Parliament, his brother Sandpal Singh Khalsa was made Adviser to the President to give the minority participation in Government. Last year, 50 lakh Afghani rupees were allotted for the renovation of Sikh and Hindu places of worship. Gurdwara Guru Nanak Darbar in Jalalabad and Dargah Peer Rattan Nath Mandir in Ghazni were refurbished last year. In the past six years, more than 3500 civilians have been killed each year, due to bomb blasts and sometimes caught in attacks between the government and Taliban forces.¹⁹ Even the majority community has suffered in this turmoil. The Taliban have again gained control of Afghanistan and Sikhs have requested that they may be evacuated from Afghanistan. The Sikhs are worried about the Taliban's ability to manage terrorist organisations like Daesh/ISIS who never come to a negotiating table. Many see it as the beginning of the tragic end of Afghan Sikh history and their rich heritage. The only silver lining in this darkest scenario is the refuge being provided to them by India and shelter and food by the Sikh religious Institutions in India.

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OF ANTI-HUMAN MICROBIAL AND POLITICAL VIRUSES AND HUMAN SHIELDS

P.P.S. GILL*

Man and microbes are not unknown to each other. The two have co-existed as friends and foes since time immemorial. Scientists have observed that microbes are found everywhere - in soil, on plants; thriving in ponds, streams, even inhabit oceans; and in and on our bodies. (In fact, there are far more microorganisms in and on a person than there are human cells.) These are in the air, on surfaces in our homes. Some members of microbe clan can even live in boiling thermal vents, as also in ice-covered lands.

If that be so, think how coronavirus has invaded continents and countries devastating life and livelihood. It is estimated approximately 40 million humans, worldwide, have lost their lives, so far. And there are millions who have lost jobs.

The social history of viruses describes the influence of viruses and viral infections on human history. Epidemics caused by viruses began when human behaviour changed during the Neolithic period, when humans developed more densely populated agricultural communities. This allowed viruses to spread rapidly and to subsequently become endemic. Viruses of plants and livestock also increased, as humans became dependent on agriculture and farming. Remember, diseases such as potyviruses of potatoes and rinderpest of cattle had devastating consequences. In fact, communicable diseases existed during humankind's hunter-gatherer days, but the shift to agrarian life, 12,000 years ago, created communities that made epidemics more possible. Malaria, tuberculosis, leprosy, influenza,

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smallpox and others first appeared during this period.

Vast, valuable scientific literature, and historical accounts, tracing deadly pandemics - from the Antonioni Plague (165 AD-180 AD) to the current Covid-19 is available, across continents. We have learnt that more civilized humans became, building cities and forging trade routes to connect with other cities, and waging wars with them, the more likely pandemics became. The present day corona virus pandemic across the globe is nothing but a logical progression of the earlier process of its proliferation.

Locked up as half the world population was or is inside homes, ensconced in inconveniences, it is time to divert away from contagious 'updates', negative, scary news (fake news) and rumour-mongering and to retain our sanity, maintain harmonious family relations. It is time Media de-saturates corona contents, provides positive content and bids goodbye to 'infodemic'! Thankfully, sane voices, howsoever feeble, repeatedly remind us of our resilience, as well! Mankind will have to show so again, for its own survival. Once medical science triumphs, corona curb flattens, virus is contained, may be, things will begin to look up. It is time to move from 'what-if' to 'what-now'.

Covid-19 is making us feel frazzled, ever on the edge. It is sucking out our patience, perseverance and pushing us to the brink of despondency, despair. It is making us paranoid. The present disease, though, has changed everything in the world - the way we lived, worked and fought; resulted in severe setbacks -economically, socially and politically- and served a crippling blow to livelihood and lives. Well, economies, livelihoods can be taken care of, not lost human lives!

This is where present imposed precautions matter - so vital, so important and so imperative to rejuvenate rhythm of daily life, post-pandemic, when new set of challenges and problems arise.. There is hope, once the crises blow over and 'Insaniat' will come to the fore for the wellbeing of the entire human race and protection of Nature! Science and technology are playing a crucial role in fighting coronavirus, and will play a more proactive role in reestablishing lives and livelihoods. Digitalization is likely to be a major player.

Prevention, it is said, is better than cure. It is prevention that is needed. Sadly, we lack the spirit, and self-discipline, to follow the

repeatedly hammered guidelines – social distancing, crowding; frequently washing of hands and wearing masks. Political poll rallies and huge religious gatherings at festivals in some states further aggravated the situation.

Having said this, reverting to the relationship between man and microbes (read viruses) let me bring up another related issue: Omnipresence of political virus. So, where does and how does man and politics fit in?

History tells us, politics is the set of activities that are associated with the governance. The word, politics, comes from the same Greek word from which the title of Aristotle's book Politics ("affairs of the cities"). The book title was rendered in Early Modern English in the mid-15th century as "Polettiques"; it became "politics" in Modern English.

Like viruses, politics is also viral - globally - and is venomous, vindictive, divisive and destructive. If coronavirus has proved to be nature's efficient killer, so has political virus, in its many manifestations, may it be in a democratic, autocratic or theocratic state. It acted as a trigger for the two world wars, many ongoing battles and terrorist-strikes, across continents; between countries! Virus or germ warfare is deadlier than weapons of mass destruction man has stockpiled. Today, an invisible enemy is on the rampage. It has struck with vengeance. Creeping alongside is political virus. There is also an equal need to fight the deadlier political virus. After temporary 'lockdown', it has now been 'unlocked' even as coronavirus persists with vengeance. It would, therefore, be appropriate to say that both, the killer virus and the political virus, endanger man and society, across borders and boundaries.

Remember, what Plato said: One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors. And, Joseph de Maistre said: Every nation has the government it deserves. So do we? Opinions may vary, jury is still out.

The fact is the eight letter word 'p.o.l.i.t.i.c.s' has been interpreted and analyzed in so many different ways by so many different people (read rulers) that it has acquired numerous kaleidoscopic patterns, myriad shades and meanings, across continents; and centuries. Every

ruler has his/her own definition and plays politics. Same way, microbes and viruses behave. In both categories of viruses, some are identifiable and tackled, many more remain hidden. Much has been done to contain the two types of viruses, with conflicting success rates; more needs to be done.

It is time to brace up and fight coronavirus, give politics a break; and put brakes on political virus. Let go of fear and panic; stonewall avalanche of viral information spewed by print, electronic and social Media in the name of providing 'updates'. An overdose of corona information onslaught is making us believe and worry about the end of the world, a quintessentially human trait!

However, in these trying times, there has been no dearth of good Samaritans who rose to the occasion to help the needy as a humanitarian gesture. Individuals and institutions, Non-government organizations and volunteers, women self-help groups, across communities, religions, faiths, caste, regions and language did not sit back and sulk. Like an army of angels, these humans and organizations helped provide food, shelter, medical aid (vaccination, oxygen cylinders etc.) to the needy, across countries and communities, when the governments dithered and delayed.

In these endeavours and hour of awakening, the role of the Sikhs must be appreciated and acknowledged. A simple search of the internet reveals how globally the Sikhs had reached out and helped the vulnerable with everything they required in these unprecedented crises. Space constraint does not permit to acknowledge all Sikh individuals, institutions and organizations, socio-religious bodies for their help and sustained efforts to ease the pain, suffering and unspeakable discomfort of the humanity without prejudice and preference, discrimination and cherry picking.

However, just by way of illustration, some examples will suffice:

- Harteerath Singh, who lives in the Gurgaon, had contracted coronavirus twice. In both instances, he took some time to recover, only to return and lead his non-profit organization -The Hemkunt Foundation - set up by his father in 2010's work on the ground. This NGO was catapulted into the limelight after it provided thousands of oxygen cylinders (free of cost) to covid-19 patients,

who were facing breathing problems.

- Or think of the UK-based international non-profit Khalsa Aid and the Delhi Sikh Gurdwara Management Committee (DSGMC) that too carried out on-the-ground relief work to bridge gaps in medical supplies. There is one common thread that ties these organizations - their faith.

[It will not be out of context to say here that all these three NGOs base their work on the tenets of Sikhism, the faith of a religious minority in India that was erroneously labeled "anti-national" and "secessionist" earlier this year during massive farmer protests against the government's controversial agricultural reforms in the country.] Thus political virus did not spare even this noble cause.

- The Golden Temple in Amritsar also decided to fund the entire cost of the ventilators and PPE kits in Punjab.
- The Shiromani Gurdwara Prabandhak Committee pitched in and offered to provide 'serais' or inns for lodging family members of the patients. Since it does not have a dearth of money due to donations, it is known as the "mini Parliament on Sikh religious affairs". It opened its hospitals to Covid-19 patients.
- Members of the 'Sikh Verband Deutschland' [also known as German Sikh Association] prepared vegetarian Indian meals for homeless people in the location of an Indian food delivery service, amid the spread of the coronavirus disease in Cologne, Germany
- In a Gurdwara in Queens village, 30 cooks had made and served more than 145,000 free meals in just 10 weeks, The New York Times had reported. They offered food to New York City hospital workers, people in poverty and anyone else in search of a hot meal.
- The members of Sikh Aid Charitable Trust in Bhubaneswar are students and businessmen, all in the age group of 25 to 35 years. The volunteers stayed in a temporary place to protect their families from getting infections. They provided oxygen cylinders, pulse Oximeters, masks and other medical assistance to Covid-19 patients and frontline workers who need it, free of cost.
- The Khalsa Help International volunteers, across the globe, have been working tirelessly behind the scenes coordinating shipments

of medical supplies. The donations it received helped towards frontline response to the pandemic. Its CEO Ravi Singh says: Together - we can protect more people from the worst effects of this outbreak and get medical supplies urgently to where they need to be. It has received a generous six-figure donation from J.K. Rowling's Volant Charitable Trust for its Medical Covid-19 Relief Appeal for oxygen concentrators, as well as emergency medical equipment, in India.

One is amazed at the wide sweep of the Sikh Diaspora and the Sikhs within India who worked day and night without fearing for their own safety throwing open their Gurdwaras and offering langar or setting up langar camps wherever needed; and allowing patients access to their hospitals and inns for requisite medical help, equipment and mandatory quarantine. Besides timely aid and help, the Sikhs also propagated the requisite guidelines to inform and educate people what to do, and, more importantly, what not to do to contain the spread of the corona virus. The echo of the Sikhs' contribution during the pandemic, across the globe and within India, and the stories of their valour - as saviors -still reverberate.

The operative spirit of the Sikh community has always been driven by Guru Nanak's three main pillars of teaching - *Naam Japo* (pray to God), *Kirat Karo* (labour to earn) and *Vand Chhako* (share 10 per cent of one's earning) as *sewa* (service).

Thus, it is high time the world moved on to find solutions, work in lock-step to contain coronavirus and help fellow humans. Scientific coordination, to a large extent, is visible among individuals and institutions, across the globe; political symphony is woefully either invisible or absent.

Is there a forlorn hope that, at some stage, political parties and leaders would at least work in symphony in the larger public interest and good, rather than remaining cocooned in their respective political silos and sticking to their idiosyncrasies, all for electoral benefits alone? This is unlikely. Political virus is as obdurate, obstinate, unpredictable and untrustworthy, as are the microbes and viruses.

Mankind does not want either of these two viruses: One devours

humans, the other corrodes people's lives, impedes, gags freedom of expression and free speech; there is constant threat of being dubbed 'anti-national', 'Pakistani' with the fear of being slapped with 'sedition' law. Intellectuals and intelligentsia stand muted and defeated; some exceptions survive. Political virus slyly creates an atmosphere of uncertainty, tension and fear of the unknown.

Given some respite, post-corona, world is dealing with another problem – psychological or mental health; depression. With work places and educational institutions shut, an army of white/blue collar workers and students, now captive at home or in shelter-homes, would need to rehabilitate and reconstruct their lives, would require counselling. Even violence and surcharged community environment is not ruled out. Resetting work places and rescheduling postponed examinations, restoring work culture, ethics and admissions, reframing job profiles; reworking academic sessions and most importantly, reconstructing public health and medical facilities, etc will require thought, planning and patience. Also, finance. We are already tackling these issues.

Microbiologist Dr. Jonathan Eisen lists six good things microbes do to us: Microbes play defense, boost the immune system, protect us from auto-immune diseases, keep us slim, detoxify and may even fight off stress, and keep babies healthy. Same way, unsound, skewed political thinking and competitive politicking can do much harm than good to humankind. Good-intentioned policies to rejuvenate political-economy and people-centric policies with opposition on board, good politics can change and improve human interdependence, as also international diplomatic relations

God is 'renovating' the world He has created and man has mercilessly plundered! Let us pray, irrespective of political cultures and regimes, across continents, humane spirit shall continue to prevail; Nature is nurtured, preserved; science, technology is used to forge better interpersonal, intercontinental relations - if human civilization is to be saved for its own sake; and survival.

PUNJAB 1947: BLOODIED AND PARTITIONED BY COMPETING NATIONALISMS

JASPAL SINGH SIDHU*

In August 1947, as India gained independence in an atmosphere rife with communalism, Punjab witnessed the bloodletting of Partition on a scale never seen before. Around one million people were killed and over ten million crossed the border – Muslims from East Punjab (in India) to West Punjab (in Pakistan), and Hindus and Sikhs from West Pakistan to East Pakistan. Such was the level of communal savagery that there was a near-total cleansing of minorities on both sides of divided Punjab.

There are various views on the partition of Punjab, one of them being that it was clashes among adherents of different religions that led to the division of Punjab.

However, the situation in Punjab was more complex. As eminent historian Sugata Bose points out in his book, *The Nation as Mother and Other Visions of Nationhood*, the “British colonial scheme of enumeration of religious communities in India and the privileging of religious distinction in defining majorities and minorities for political representation triggered acrid communitarian discourses among those seeking the state’s differential patronage. Punjab with competitive religious landscape was worse affected in the 19th century as it gave rise to politics of communitarian bigotry”. Most Indians simply refer to it as the British policy of ‘divide and rule’.

The scheme of enumeration, or census, made the Muslims, Hindus and Sikhs in Punjab evaluate their community’s relative strengths and the differences that set them apart from the others. The

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political actors of each community accentuated those differences to build up their respective 'nationalisms'.

They readily played their cards of communitarian nationalism while forming their own armed bands and unleashing violence on the minority community that they were ranged against, to force them to flee targeted areas. These armed bands, comprising criminals, ex-soldiers and trained mercenaries, were let loose in urban and rural areas to kill, loot, rape and abduct women.

The organised savagery of Muslim bands was met with equally brutal retaliation by Hindu-Sikh armed bands in their respective areas of domination. The Punjab Governor Evan Jenkins described the bloodletting as an outcome of the ongoing "power struggle".

Be it the Hindus and Sikhs or the Muslims, all of them attempted to establish control over as many of the 29 Punjab districts as was possible in the period between June 3, 1947, when Mountbatten announced the Partition Plan, till the handing over of power to the East and West Punjab governments in mid-August 1947. According to the 1941 census, Punjab's population, including the princely states, was around 340 million – Muslims were in a majority (53.2%), followed by Hindus (29.1 % including 6.4 % Dalits), Sikhs (14.9 %) and Christians (1.9 %).

Such were the times that even the Punjab Boundary Force (PBF), formed under Major-General Rees to maintain peace in August 1947, when the violence was at its peak, could not escape getting communalised. The Baloch, Dogra, and Sikh regiments not only provoked violence but also got actively involved in the killings and looting.

Similarly, the civil and police administration was openly divided along religious lines and failed miserably to protect millions of innocent Punjabis who were desperately seeking to keep their families safe.

The killing of thousands of menial workers, labourers, landless and homeless poor on both sides of the border went completely unnoticed. Urvashi Butalia, in her book *Other Side of Silence: Voices from the Partition of India*, writes that the massacre of such people has faded into oblivion.

Rajmohan Gandhi, the author of *Punjab: A History from Aurangzeb to Mountbatten*, also rues the fact that the names of such marginalised people now stand erased from the collective memory of Punjabis. The fact is that neither India nor Pakistan kept any record of such victims as their names did not figure in the revenue registers of both the countries. Both countries did not bother to prepare a reliable survey of the dead either.

Various estimates of the number of people killed in Partition violence in West and East Punjab have been put forward – as mentioned earlier in this article, several researchers have estimated that at least one million people were killed and nine million people were uprooted and fled across the border on both sides.

Ishtiaq Ahmed, the author of the well-researched book *The Punjab Bloodied, Partitioned and Cleansed*, puts the death toll between six to eight lakh people. But he also refers to Pakistan's census of 1951, which showed that 14 million Punjabis moved across the frontline – eight million Muslims from East Punjab and six million Hindus and Sikhs from West Punjab.

The other searing figure captures the plight of women on both sides – nearly three lakh women were abducted. To prevent that from happening at that juncture, many young women were killed by their own parents or they jumped into wells, canals, and ponds to end their lives in the name of family honour.

COMRADE DHANWANTRI'S CONTEMPORARY ACCOUNT ON PARTITION VIOLENCE

Among the reliable commentaries of that time on the causes and the extent of Partition violence is a report by Comrade Dhanwantri, who was a comrade-in-arms of Shaheed Bhagat Singh. A rare copy of that report is available in the Jawaharlal Nehru University library.

As a fellow fighter and organiser of the Naujawan Bharat Sabha, Dhanwantri was jailed in the Andamans for seven years. On his release in 1939, he was elected president of the Lahore District Congress Committee. He witnessed the beginning of violence in March 1947 in Lahore which soon engulfed central and eastern Punjab. His 20-page

report, along with the 10-page report of PC Joshi, veteran leader of the Communist Party of India, was published as a booklet in September 1947, titled *Bleeding Punjab Warns*.

In the last week of August 1947, Dhanwantri and Gadar Party leader Baba Gurmukh Singh met Nehru in Delhi to apprise him of the causes and extent of the violence.

The report states, “In Punjab, it was a regular war of extermination [against] minorities, of Sikhs and Hindus in Western Punjab and of Muslims in Eastern Punjab. The trained bands equipped with firearms and modern weapons were the main killers, looters, and rapists. These were the storm troopers of various communal parties such as the National Guards of the Muslim League in Muslim-dominated West Punjab and the Shaheedi Dal (Martyrs’ Battalion) of Akalis (representing Sikhs) and Rashtriya Swayamsewak Sangh (RSS) and Hindu Mahasabha (a combine) in Eastern Punjab.

“They were actively aided and often actually led by police and the military in committing the worst atrocities. The entire administration was geared not to stop the riots but to spread it—the Punjab tragedy is without a parallel.”

Tracing the political developments, the report says, “The provocative Attlee (British Prime Minister’s) Declaration of February 20, 1947, had laid the basis for the division of India” and fast political developments took place in Punjab. Premier Khizar Hyat resigned on March 2, causing a political and constitutional crisis.

“The next day, Akali leader Master Tara Singh, waving his *kirpan* (sword), denounced the demand of Pakistan at a public meeting, leading to violent clashes between Hindu-Sikhs and Muslim opponents in Lahore. Overnight the atmosphere in the whole of Punjab became charged, with communal poison spreading to Multan, Rawalpindi, Amritsar and Julundhur [now Jalandhar].”

PREPARATION FOR RETALIATION

Chronicling this aspect, the report states, “Retaliation was roused in Central and East Punjab by RSS among the Hindus and by the Akalis among the Sikhs.” Also, “In towns, RSS was rapidly gaining ground. The Congress in Punjab has always been weak, being based

mainly among traders and professionals and grew further weaker after it allied with Unionist Party to form a government under Khizar Hyat in Punjab.

“Thus, it took leadership in towns to rouse retaliation on the communal slogan of [establishing) ‘Akhand Bharat’ by force. This organization in Punjab took to arming its members with daggers, swords, soon to get revolvers and other firearms [sic]. They also set about preparing bombs for attacking Muslims. In the biggest single action, its cadres used rifles, bombs, and revolvers in April during an attack on Rajgarh, a Muslim suburb of Lahore, and several Muslims were killed.”

Rajmohan Gandhi writes in his book that on the eve of Partition, This organization had around 53,000 volunteers located in the urban areas of Punjab.

As for the Akalis, the report states, “Akalis formed each Shaheedi Dal of 16 volunteers, of whom six were armed with rifles and the rest with swords and spears. They also formed bands of horsemen and soon jeeps and motor trucks [were] brought in for use by their armed force.”

“On the other side, in Lahore and in West Punjab, the Muslim National Guards were similarly armed with the help of [the princely state of] Bahawalpur and from the Frontier Province. They had the backing of big landlords of whom Feroz Khan Noon was the most active.”

THE ROLE OF THE PRINCELY STATES

The Sikh princely states like Patiala, Jind, Nabha, Faridkot and Kapurthala extended “all-out help to bands [sponsored by the Akali leadership] and [made] use of refugees [migrating in distress from West Punjab originally] to rouse the spirit of retaliation among the villagers and to win their popular support.

“The Maharaja of Patiala opened refugee camps, therefrom tales of atrocities by Muslims fast spread in East Punjab. The princely ruler of Faridkot supplied a number of jeeps to the Akali bands.”

The report also notes that “Bahawalpur supplied arms to Muslim

National Guards and the [prince of] Kapurthala opened a training camp for Hindu bands in his areas.”

Dhanwantri’s report makes a special mention of an attack planned by the Akalis’ Shaheedi Dal on a Pakistan Special, a passenger train carrying senior Muslim bureaucrats and their families that left Delhi on August 10, 1947, for Karachi. A special band from Patiala was despatched for an act of sabotage which, however, was pre-empted following an information leak.

Interestingly, Nisid Hajari, an American writer, editor and foreign affairs commentator, mentions in his acclaimed book *Midnight’s Furies: The Deadly Legacy of Indian Partition* that a plan was hatched by a Sikh band to kill Jinnah in August 1947. That, too, was thwarted following an alert intelligence input. Lord Mountbatten specially called a British CID officer from Lahore to Delhi to reveal the plan in the presence of Nehru, Patel, and Jinnah. On learning about the design to kill him, a furious Jinnah insisted on registering a police case against Akali supremo Master Tara Singh.

THE POLITICAL AIM OF THE AKALIS

Throwing light on the intent of the Akalis, Joshi writes in his report that “the Akali leadership ruled the day through armed bands. Their political aim [was] to get a dominant hold over the East Punjab government. They distributed leaflets for establishing an Empire of Khalsa as left by Maharaja Ranjit Singh.”

He points out, “In fact, what they (Akalis) are planning [is] a *confederation* of the Sikh states, and the Sikh central districts of Punjab around Patiala (princely state) as the base.”

Ahmed and G.D. Khosla (in *The Partition Omnibus*) also talk about the ‘Sikh Plan’ and ‘Muslim Plan’, which led to what Dhanwantri terms a “systematic campaign of mass extermination of minorities”.

THE BESTIALITY OF THE TIMES

The genocide of minorities went hand in hand with the use of places of religious worship for storing arms and sheltering killers.

Dhanwantri writes that “Muslim women were stripped naked and made to parade in the streets of Amritsar. There was even public raping

of women. Women's breasts [were] cut off and Muslim children's heads have been displayed on spearheads. [In retaliation], in the streets of Sialkot, Sikh and Hindu women were paraded naked in public and mass raping took place the same as was in Amritsar. The same [atrocities] were repeated in Sheikhpura, Pakistan."

ROLE OF THE COMMUNIST PARTY AND THE RED FLAG

Another aspect of Partition was that industrial units in Lahore, Amritsar, Sialkot and other cities lay shattered, with lakhs of workers migrating from East to West Punjab and vice versa. Dhanwantri notes, "From the very beginning the Communist Party, the trade union and kisan movements under [the] Red Flag saw the rising menace and tried to fight against it. In the towns, we tried to keep the unity of Muslim, Sikh and Hindu workers. This unity could not easily be broken from within. The bureaucrats and the communal bands could not set worker against worker."

But industrial workers were rarely involved in communal killings; rather, they helped co-workers of other religions to reach safe places, writes Dhanwantri. In the process, several trade union leaders were killed either by bands or even by communalised police.

A glaring example was that of Siri Chand, a leader of the Railway Workers Union. He and his family members were shot dead by Muslim constables who had called them to the police station in Lahore. Similarly, CPI leaders like Gahal Singh Chhajalwadhi, Megh Singh and Suba Singh from Kot Dharamchand in Amritsar were shot dead by armed members of the Shaheedi Dal for protecting Muslim refugees.

Despite all this, writes Rajmohan Gandhi, a sense of humanity, sympathy and cultural affinity among Punjabis outpaced the communal hate and frenzy – those who saved their fellow Punjabis outnumbered the killers and looters. That is why, he asserts, 44 lakh Muslims from East Punjab and 36 lakh Hindus and Sikhs from West Punjab safely crossed the border during the worst time of civil strife.

In the 75th year of Independence, and Partition, it might be a good thing to recall the India Independence Bill debate of 74 years ago. As the UK Parliament debated the Independence Bill, MPs like Colonel Alan Duncan argued that "it is clear that no actual division

on the ground will ever solve the Sikh problems unless there is [a] united Punjab.” MP Godfrey Nicholson of Farnham said, “ I think that the division of the Punjab is nothing less than a tragic (happening)... I believe Punjab will be reunited within a few years.”

Concluding the debate preceding the passage of the Act that accorded statehood to both India and Pakistan, Prime Minister Attlee had said, “I earnestly hope that this severance may not endure and that the two new dominions, may in course of time, come together again.”

The partition of Punjab not only gave rise to the knotty Punjab problem; it also created two inimical nations that have fought three wars against each other and show no signs of arriving anywhere close to being on the same page to start a meaningful dialogue.

SIDH GOSHT
– TRANSLATION & INTERPRETATION –

PROF KULWANT SINGH*

Sidh Gosht is one of the representative verses of Guru Nanak based on his dialogue and discussion with the contemporary Sidh Yogis held at Achal Batala on the occasion of Shivratri in the year 1539.

It is Guru Nanak's visionary treatise on the Sikh spiritual pathway laid down by him and its Gurmat theology in clear contradiction to the Sidha Yogis' pathway of renunciation and asceticism. The English translation of this seventy three stanza verse into free English verse along with its interpretation has been done by the author. We propose to publish this translated version along with its original text transliteration and interpretation in serial form in *Abstracts of Sikh Studies* with the publication of the first section comprising first thirteen stanzas in this issue. Reader's response is welcomed. – Editor

Before commenting upon and explaining the major issues dealt with in this verse, it would be befitting to take notice of the various encounters between Guru Nanak and the contemporary Sidh yogis at several places during and after Guru Nanak's odysseys (Udasis) and fix the exact location and time year, place and occasion when this discussion and dialogue mentioned in this verse took place.

According to Puratan Janamsakhi, there had been four encounters between Guru Nanak and the Yogis – First at Nanak Matta (Gorakh Matta), then at Sumer (Kailash) Parbat, then at Achal Near Batala (Punjab) and finally at Gorakh Hatri near Peshawar (Pakistan). But

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among these four encounters, the most significant encounter took place at Achal / Batala, the monastic seat of Sidh Yogis of Guru Gorakh Nath lineage. This location and the verbal exchange of words and views which took place here finds a detailed description in the first Vaar (Poetic Ballad) Stanza/Pauri 39-40 of Bhai Gurdas especially Pauris 38 & 39. As described in this verse, Guru Nanak proceeded to Achal from his own seat of residence at Kartarpur (Pakistan) to attend the annual fair on the occasion of Shivratri (Shiva's birthday) (February-March) at Achal. This place is located at a distance of 3 miles (5 Kms) to the south of the main township of Batala on the Dera Baba Nanak-Batala Road in Punjab (India). There is a temple dedicated to the monastic order of Gorakh Panthi Sidh Yogis here where an annual fair is held on Shivratri in February-March. Kartarpur is located across the river Ravi in Pakistan at a distance of 21 miles (34 kms) from Achal. It is during this annual fair at Achal in 1539 that the above mentioned (Sidh Gost) long dialogue and discussion took place. Guru Nanak summed up the contents of this discussion in this poetic verse later on at Kartarpur soon after his return from Multan. Sidh Gost took place at Achal in March 1539 and its gist was written by Guru Nanak in this poetic verse Sidh Gost in Sept 1539 before his demise.

Sidh Gost, a poetic verse recorded in Raag Ramkali in Sri Guru Granth Sahib (p. 938-946), contains the fundamental postulates of Guru Nanak's spiritual gospel in clear contradistinction to the yogic philosophy of undergoing rigorous mortifying bodily exercises and meditative devices of contemporary Gorakh Nath Panthi Sidh Yogis for achieving spiritual enlightenment. These postulates consist of Guru Nanak's realization and expression of his concept of the Supreme Divine Being both in its attributive form (*Sargun*) and non-attributive form (Nirgun). It also contains, his distinct spiritual pathway of God-realization through his intuitive meditative process of continuous remembrance and consciousness of Divine power and his abiding faith in the Divine Will and His (Grand) Design. It also highlights his meditative process of establishing a permanent bond with the Divine through the cultivation of a gradual, step by step God consciousness while performing all the worldly duties of a householder. This spiritual pathway stems from Guru Nanak's firm / and unshakeable faith in the eternal existence of Divine cosmic power and the existence of an

umbilical relationship of human beings and other created species with their creator and the human need to be aware of this vital relationship in order to emancipate human life from a physical, biological and mortal state to a state of eternal spiritual blissfulness and divine grace. But this pathway is to be traversed with a spontaneous urge to seek divine bliss and grace without ignoring or curbing the biological urges of the human body as well as fulfilling all the social obligations incumbent upon human beings as social entities. It is a pathway which aims to bring about a holistic development of human body, mind and soul, a simultaneous process of streamlining all the human organs and faculties and aligning the entire human self with greater Divine self and its partially scrutable Will and design. It runs counter to the yogic, especially Hatha Yogic pathway of subjecting the human body to several ascetical penances, mortifications of flesh such as undertaking long spells of fasting, keeping human body uncovered without clothing, living isolated in mountaneous caves away from human habitations in a celibate state, controlling one's breath, developing immunity from excessive vagaries of nature like excessive heat or cold and mastering several esoteric practices called Sidhis like controlling human breath, producing or mimicking wild animals' voices/ sounds as described in the (41) *pauri* of Bhai Gurdas – vaar describing Sidh yogis' verbal encounter with Guru Nanak at Achal:

ਸਿਧ ਬੋਲਨ ਸਭ ਅਉਖਧੀਆਂ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਧੁਨੇ ਚੜ੍ਹਾਈ॥
 ਰੂਪ ਵਟਾਇਆ ਜੋਗੀਆਂ ਸਿੰਘ ਬਾਘ ਬਹੁ ਚਲਿਤ ਦਿਖਾਈ॥
 ਇਕ ਪਰ ਕਰਕੇ ਉਡਰਨ ਪੰਖੀ ਜਿਵੇਂ ਰਹੇ ਲੀਲਾਈ॥
 ਇਕ ਨਾਗ ਹੋਇ ਪਵਨ ਛੋਡ ਇਕਨਾ ਵਰਖਾ ਅਗਨ ਵਸਾਈ॥
 ਤਾਰੇ ਤੋੜੇ ਤੰਗੂਨਾਥ ਇਕ ਚੜ ਮਿਰਗਾਨੀ ਜਲ ਤਰ ਜਾਈ॥
 ਸਿਧਾ ਅਗਨ ਨ ਬੁਝੇ ਬੁਝਾਈ ॥

*Sidhas started producing several esoteric sounds
 Which could create effects of achemy
 Some Yogis started displaying miraculous feats,
 By converting their bodies into tiger like postures.
 Some others started flying like cruising birds,
 By downing feathers on their bodies like birds
 Some yogis started producing snake like kissing sounds,
 While others started emitting fireballs from their mouths.*

*As Yogi Bhangarnath started plucking stars from the sky,
Some others started swimming on water astride sea gulls
Such a tremendous din did they create.*

(Vaar 1, Pauri 41, Varan Bhai Gurdas Steek, Edited by Bhai Vir Singh, Bhai Vir Singh Sadan, New Delhi, 2012)

Before summarizing stanza wise issues raised and discussed between the Sidha yogis and Guru Nanak in this seventy three Pauris/ Stanzas poetic verse, it would be profitable to catalogue and categorize the major methodological, religious and metaphysical issues and concerns discussed in this verse and Guru Nanak's elaboration of his distinct ideological (Gurmat) pathway in the concluding stanzas. While these three issues and concerns keep emerging alternatively without any definite sequence throughout this verse, Guru Nanak's own distinctive ideological (Gurmat) pathway finds consistent elaboration first from Pauri/ stanza 23 to 42 and then (Pauri) from stanzas 69 – 72. This whole discussion and dialogue starts in the very first stanza after extending formal courtesies due to each other between the two discussants/ participants, the group of Sidha yogis on one side and Guru Nanak on the other side. The central theme of this whole debate has been stated by Guru Nanak himself in the concluding couplet of this opening stanza:

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥ (ਪੰਨਾ)
ki-aa bhav-ai sach soochaa ho-ay.
saach sabad bin mukat na ko-ay. ||1||
*Guru Nanak: Pilgrimages and odesseys are of no avail,
Purification comes through engrossment in Truth.
Without meditating upon the sacred word,
There is no deliverance possible indeed || 1 || Pause*

– Guru Granth Sahib, p. 938

Infact, these two lines bring out the clear distinction between the yogic approach of attaining the State of perfect / complete self-realization and God realization through the practice of various bodily/ yogic exercises and going on pilgrimages and Guru Nanak's approach

of cultivation of a habit of continuous concentration/ meditation on the sacred Name/ word of the Divine without subjecting the human body to any external exercises or going on pilgrimages. Thus, while the whole burden of the spiritual pursuit undertaken by the yogis is on the forcible, coercive disciplining of the human body and stilling of the mind, the entire burden of the spiritual pursuit undertaken by Guru Nanak falls on the streamlining of the human mind through the adoption of the process of inner, intuitive, spontaneous, almost effortless, remembrance of the sacred name/ Shabad of the Divine power. **The only problem this latter (Guru Nanak's) process poses for the reader is the identification of the sacred Name or the *sabad*. While Guru Nanak's own verses especially the opening line of his first verse called *Mool Mantra* in Sikh parlance has become a medium of meditation for his followers, for Guru Nanak himself it has been his clear recognition of eternal Divine presence or His immanence in the entire creation and Guru Nanak's consciousness of this Divine presence and its identification or naming as *Sabad* repeatedly used by him in his verses There are two other words *satguru* and *Naam* frequently used in this verse by Baba Nanak which are synonymous with *Sabad*.** In this dialogic/ conversational verse, both the participants the Sidha and Guru Nanak keep on stressing upon the efficacy of their distinct approaches. While the Sidha Yogis keep on explaining the nature and methodology of their yogic spiritual pursuit and keep on posing questions/ enquiries to Guru Nanak on the basis of their approach and eliciting answers from Guru Nanak to their questions, Guru Nanak keeps on elaborating on his own Gurmat meditative process and its holistic nature.

These philosophical enquiries made in this verse relate to the primordial state of the cosmic energy or the Divine when there was no visible creation, a state of complete existential vacuum; how the Divine Cosmic power manifested itself from its transcendental State (*Nirguna*) to immanent form (*Sargun*); how has the chasm been created between the Divine and the human, and how can the human self confined in a human body with all its attendant weaknesses of flesh and blood, establish communion with the Divine with or without

renouncing the worldly and material linkages and familial bondages.

For the sake of better understanding of these major philosophical, spiritual and metaphysical issues in this verse, we have divided this verse along with its roman English, English translation and English commentary on this text into four sections as follows:

Section I Pauri / Stanza 1 to 25	Gurmukhi Text - Roman English version English Translation and Commentary
Section II Pauri / Stanza 26 to 42	Gurmukhi Text - Roman English version English Translation and Commentary
Section III Pauri / Stanza 43 to 57	Gurmukhi Text - Roman English version English Translation and Commentary
Section IV Pauri / Stanza 58 to 73	Gurmukhi Text - Roman English version English Translation and Commentary

Note: For constraints of space, we are publishing only Pauri/stanza 1 to 13 of section I in this issue.

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Original Text with Transliteration

- ਗੁਰੂ ਨਾਨਕ: ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ॥
ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ॥
ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥
ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ॥੧॥
sidh sabhaa kar aasan baithay sant sabhaa jaikaaro.
tis aagai rahraas hamaaree saachaa aparapaaro.
mastak kaat Dharee tis aagai tan man aagai day-o.
naanak sant milai sach paaee-ai sahj bhaa-ay jas lay-o. ||1||
- ਗੁਰੂ ਨਾਨਕ: ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ॥੧॥ ਰਹਾਉ॥
ki-aa bhav-ai sach soochaa ho-ay.
saach sabad bin mukat na ko-ay. ||1|| rahaa-o.
- ਸਿਧ/ਜੋਗੀ: ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ॥
ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ॥
ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ॥
ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ॥੨॥
kavan tumay ki-aa naa-o tumaara ka-un maarag ka-un su-aa-o.
saach kaha-o ardaas hamaaree ha-o sant janaa bal jaa-o.
kah baishu kah rahee-ai baalay kah aavhu kah jaaho.
naanak bolai sun bairaagee ki-aa tumaaraa raaho. ||2||
- ਗੁਰੂ ਨਾਨਕ: ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥
ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥
ਆਸਣਿ ਬੈਸਣਿ ਬਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ॥੩॥
ghat ghat bais nirantar rahee-ai chaaleh satgur bhaa-ay.
sehjay aa-ay hukam siDhaa-ay naanak sadaa rajaa-ay.
aasan baisan thir naaraa-in aisee gurmat paa-ay.
gurmukh boojhai aap pachhaanai sachay sach samaa-ay. ||3||
- ਚਰਪਟ ਜੋਗੀ: ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੋ॥
ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ॥
dunee-aa saagar dutar kabee-ai ki-o kar paa-ee-ai paaro.
charpat bolai a-oDhoo naanak dayh sachaa beechaaro.
- ਗੁਰੂ ਨਾਨਕ: ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ॥
ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ॥੪॥
aapay aakhai aapay samjhai tis ki-aa utar deejai.
saach kahhu tum paargaraamee tujh ki-aa baisan deejai. ||4||

English Translation and Commentary

- Guru Nanak: To this august assembly of saints and sages (Sidhas),
 I hail and extend my respectful greetings.
 To the truth incarnate and transcendent Divine
 I pray and bow my head in reverence and humility.
 In complete submission to Him and His Divine Will
 I offer my head, heart and body on a platter.
 In the company of the sages one readily finds,
 Honour, truth and tranquility, says Nanak. || 1 ||
- Guru Nanak: Pilgrimages and odesseys are of no avail,
 Purification comes through engrossment in Truth.
 Without meditating upon the sacred word,
 There is no deliverance possible indeed || 1 || Pause
- Sidh Yogi: Who are you, what is your name, which religious
 Pathway and its destination, do you follow?
 In truthful earnest do I beseech you,
 Unto to the saints am I truly beholden.
 Where do you reside how do you survive?
 Where do you come from? Where do you go?
 Oh, Nanak, the Bairagi, listen to my entreaty,
 Reveal unto me, your religious/ ideological pathway || 2 ||
- Guru Nanak: Continuously do I keep on meditating on the immanent Divine,
 Satguru's revealed Pathway do I keep following.
 His Divine Command do I keep following gracefully,
 To His Divine Will do I submit completely.
 Engrossed in His sacred Name do I remain seated,
 On such a Gurmat Pathway have I been initiated.
 This is how a Gurmukh achieves self-realization,
 This is how he finds communion with the Divine. || 3 ||
- CharpatYogi: This world/worldly life, being an ocean of sorrow and suffering,
 How can it be crossed over safely?
 I beseech you Nanak, you being a detached sage,
 Give your considered opinion about it.
- Guru Nanak: How should I answer back to an enlightened person
 Who, himself knowing the answer, is posing this question?
 How can I dare to argue with a person
 Who himself has truly crossed this worldly ocean? || 4 ||

- ਗੁਰ ਨਾਨਕ: ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥
 ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥
 ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੇ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੇ॥
 ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ॥੫॥
jaisay jal meh kamal niraalam murgaa-ee nai saanay.
surat sabad bhav saagar taree-ai naanak naam vakhaanay.
raheh ikaaNt ayko man vasi-aa aasaa maahi niraaso.
agam agochar daykh dikhaa-ay naanak taa kaa daaso. ||5||
- ਚਰਪਟ ਜੋਗੀ: ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛੁਓ ਸਾਚੁ ਬੀਚਾਰੇ॥
 ਰੇਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੇ॥
sun su-aamee ardaas hamaaree poochha-o saach beechaaro.
ros na keejai utar deejai ki-o paa-ee-ai gurdu-aaro.
- ਗੁਰ ਨਾਨਕ: ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੇ॥
 ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੇ॥੬॥
ih man chalta-o sach ghar baisai naanaknaam aDhaaro.
aapay mayl milaa-ay kartaa laagai saach pi-aaro. ||6||
- ਲੋਹਾਰੀਪਾ ਜੋਗੀ: ਗੋਰਖਨਾਥ ਦਾ ਚੇਲਾ
 ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ॥
 ਕੰਦ ਮੂਲੁ ਅਹਾਰੇ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ॥
 ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੇਲੁ ਨ ਲਾਗੈ ਕਾਈ॥
 ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ॥੭॥
haatee baatee raheh niraalay rookh birakh udi-aanay.
kand mool ahaaro khaa-ee-ai a-oDhoo bolai gi-aanay.
tirath naa-ee-ai sukh fal paa-ee-ai mail na laagai kaa-ee.
gorakh poot lohaareepaa bolai jog jugat biDh saa-ee. ||7||
- ਗੁਰ ਨਾਨਕ: ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ॥
 ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ॥
 ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੇ॥
 ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ॥੮॥
haatee baatee need na aavai par ghar chit na dolaa-ee.
bin naavai man tayk na tik-ee naanak bhookh na jaa-ee.
haat patan ghar guroo dikhaa-i-aa sehjay sach vaapaaro.
khandit nidraa alap ahaaran naanak tat beechaaro. ||8||
- ਲੋਹਾਰੀਪਾ ਸਿਧ ਜੋਗੀ:
 ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ॥
 ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਚੇਵਹੁ ਖਟੁ ਦਰਸਨੁ ਇਕ ਪੰਥਾ॥
 ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁਤਿ ਚੋਟ ਨ ਖਾਈਐ॥
 ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥੯॥
darsan bhaykh karahu jogindaraa mundraa jhooli khinthaa.
baarah antar ayk sarayvhu khat darsan ik panthaa.

Guru Nanak: As lotus flower remains uncontaminated from the underlying water,
 As the swimming duck keeps her wings unsoaked/undrenched,
 So can we, human beings, cross this worldly ocean,
 By remaining focused on the sacred word.
 Those who remain detached amidst material aspirations,
 And remain focused on the sacred word in solitude,
 Those who perceive the inscrutable Divine and enlighten others,
 Unto them do I (Nanak) humbly submit || 5 ||

Charpat Yogi: O Noble and Wise Sage,
 Listen to my serious humble submission/ entreaty.
 Please answer without taking an offence,
 How can one seek communion with the Divine Guru?

Guru Nanak: O Yogi, when one's mind is thoroughly focussed on the True Lord,
 When His sacred Name becomes the bedrock of One's faith,
 He himself brings about communion through His grace.
 And one falls in love with the True Lord / Guru. || 6 ||

Loharipa Sidha: A Disciple of Gorakh Nath:
 We, the Yogis, keep away from the hustle and bustle of the world.
 We take shelter under trees in the forested wilds.
 We survive on the roots and fruits of forest trees.
 Thus did the learned yogi reveal his way of life.
 Through pilgrimages to sacred shrines, we seek happiness,
 And cleanse ourselves of all impurities.
 This is the yogic pathway of all the yogis,
 Thus did Loharipa, Gorakh Nath's disciple exclaim. || 7 ||

Guru Nanak: One should not get lost in the worldly hustle and bustle,
 Nor should one feel tempted by the material attractions.
 Human mind can never find peace except on the bedrock of His sacred Name,
 Nor do human cravings cease to harass him.
 My True Lord/ Guru has revealed His true abode,
 Steadily thorough meditation does one find one's true calling,
 On modest food and sleep does such a detached person survive.
 This in essence is the essence of my pathway of life || 8 ||

Loharipa / Sidh Yogi:
 Nanak, one must wear the Yogic apparel,
 Together with earrings, a shouldersling bag and a ragged blanket.
 Adopting one of the twelve Yogic streams
 And wearing of one of the six yogic costumes.
 Following such a disciplinary regimen can one control one's mind,
 And escape from slipping into worldly snares.

- in bidh man samjaa-ee-ai purkhaa baahurh chot na khaa-ee-ai.
naanak bolai gurmukh boojhai jog jugat iv paa-ee-ai. | 9 | |
- ਗੁਰ ਨਾਨਕ: ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥
ਖਿੰਬਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ॥੧੦॥
antar sabad nirantar mudraa ha-umai mamtaa door karee.
kaam kroDh ahaNkaar nivaarai gur kai sabad so samajh paree.
khinthaa jholee bharipur rahi-aa naanak taarai ayk haree.
saachaa saahib saachee naa-ee parkhai gur kee baat kharee. | 10 | |
- ਗੁਰ ਨਾਨਕ: ਉੱਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ ॥
ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥
ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥ ੧੧ ॥
Aoondhau khpru pnch bhoo topee.
kaaneiaaa krhaasnu mnu jaagotee.
stu sntokhu snjmu hai naali.
naank gurmukhi naamu smaali. | 11 |
- ਸਿਧ ਜੋਗੀ: ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ ॥
ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ ॥
ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ ॥
ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥੧੨॥
kvnu su guptaa kvnu su muktaa.
kvnu su Antri baahri jugtaa.
kvnu su Aaavai kvnu su jaaEi.
kvnu su tRibhvni rhiAaa smaaci. | 12 |
- ਗੁਰੁ ਨਾਨਕ: ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ ॥
ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ॥੧੩॥
ghiti ghti guptaa gurmukhi muktaa.
Antri baahri sbdi su jugtaa.
mnmukhi binsai Aaavai jaaei.
naank gurmukhi saachi smaaci. | 13 |

- Nanak, you being a Gurmukh,^{3a} you must understand.
 This is the only way to adopt the yogic path way. ||9||
- Guru Nanak: Remaining focused on Guru's Sabad amounts to wearing Earrings, (Mudra)
 Thus wiping all traces of human pride and attachment,
 As well as the human vices of lust, anger and arrogance
 This is what one learns through meditation on Guru's Sabad.
 Gaining this insight amounts to filling up of ones begging bowl (Jholi)
 And getting wrapped in yogic disguise (Khintha)
 This much has Nanak learnt: God (Hari) alone can liberate.
 He is the true Lord and true is His sacred Name
 Thus have I verified the veracity of Guru's pathway (Gurmat). ||10||
- Guru Nanak: Curbing worldly desires equals yogi's begging bowl turned upside down
 It also amounts to imbibing the virtues of five elements.⁵
 A Gurmukh's simplicity of living and deportment amounts to yogi's matted carpet.
 And Gurmukh's disciplined conduct equal's yogi's wearing of loin cloth
 Allegiance to truth and contentment are his forte,
 Exercise of self-restraint and austerity are his companions
 Such is Gurmukh's (Nanak's) way of life indeed
 Who forever remains engrossed in sacred Name ||11||
- Sidh Yogi: Who is the one who is invisible,
 Who is the one who is liberated/ emancipated,
 Who is the one who is intergrated and,
 Harmonized at the level of body and soul,
 Who is the one who is born again and again
 Who is the one who dies again and again
 Who is the one who is immanent across,
 The three regions of sky, earth and netherworld? ||12||
- Guru Nanak: Divine Lord/ Guru is immanent in every object
 Gurmukh (a harmonized person) is liberated/emancipated.
 He (Gurmukh) is the one who is integrated with
 Guru's sabad both from inside and outside
 It is the ego-centric person (Manmukh) indeed
 Who is subjected to be born and die again and again
 It is the egoless integrated person the Gurmukh
 Who gets permanently knitted with the true Lord. ||13||

Interpretation and Commentary Pauri/ Stanza 1 to 13

This philosophical discussion and debate begins with Guru Nanak extending basic courtesies and making a formal request to the assembled Sidh Yogis in all humility to allow him to sit in their august company and participate in the discussion about spiritual matters with them. He also hints at his own meditative pathway of quiet meditation and reflection instead of following the nomadic life style of the Sidha yogis (Pauri / Stanza 1)

Permitting him to join their assembly, the Sidha yogis ask for the introduction about his name, his seat of residence, his religious spiritual pathway through which he has achieved a state of equipoise and tranquil disposition at such a tender age (Pauri/ Stanza 2)

ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ ॥

ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ ॥

kavan tumay ki-aa naa-o tumaaraa ka-un maarag ka-un su-aa-o.

saach kaha-o ardaas hamaaree ha-o sant janaa bal jaa-o.

Who are you, what is your name, which religious

Pathway and its destination, do you follow?

In truthful earnest do I beseech you,

Unto to the saints am I truly beholden.

To this straight forward question, Guru Nanak answers philosophically that he exists and lives his life in accordance with the express will and design of the Divine Lord, in continuous remembrance of His sacred name without disclosing the name of his seat of residence. He further identifies his spiritual pathway by labeling it as “Gurmat” way and his own identity as “Gurmukh”. He endeavours to seek spiritual enlightenment by following the spiritual pathway of Gurmat as a devout Gurmukh. Guru Nanak continues to elaborate these two terms Gurmat and Gurmukh in the ensuing discussion throughout this poetic verse (Pauri 3/ Stanza 3)

ਗੁਰ ਨਾਨਕ: ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥

ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥

ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ॥੩॥

ghat ghat bais nirantar rahee-ai chaaleh satgur bhaa-ay.
sehjay aa-ay hukam siDhaa-ay naanak sadaa rajaa-ay.
aasan baisan thir naaraa-in aisee gurmat paa-ay.
gurmukh boojhai aap pachhaanai sachay sach samaa-ay.

Guru Nanak: Continuously do I keep on meditating on the immanent Divine,
Satguru's¹ revealed Pathway do I keep following.
His Divine Command do I keep following gracefully,
To His Divine Will do I submit completely.
Engrossed in His sacred Name do I remain seated,
On such a Gurmat Pathway have I been initiated.
This is how a Gurmukh achieves self-realization,
This is how he finds communion with the Divine.

To the next question raised in (Pauri 4): How can a human being swim across the worldly ocean consisting of family bondages and material entanglements and reach a state of spiritual enlightenment, Guru Nanak initially expresses his complacency to answer back and explain the intricacies of own his own spiritual pathway to such an enlightened Sidha Yogi and then proceeds to elaborate the underlying technique of his own spiritual pathway of Gurmat in the next stanza (Pauri 5/ Stanza 4 & 5)

Contrary to the Sidha Yogi's way of life of renouncing the worldly and family life, Guru Nanak's or Gurmukh's way of life following the Gurmat spiritual pathway consists of remaining mentally and spiritually detached from the worldly entanglements even while living within the family and the world as a householder meeting all the obligations of family life and social commitments simultaneously with his spiritual pursuit. He elaborates this Gurmat principle of conscious detachment through the two images of a lotus flower with its roots in the muddy water and the Indian swan swimming and surviving on water without getting his feathery cover moistened by water:

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ॥

jaisay jal meh kamal niraalam murgaa-ee nai saanay.

surat sabad bhav saagar taree-ai naanak naam vakhaanay.

As lotus flower remains uncontaminated from the underlying water,
As the swimming duck keeps her wings unsoaked/undrenched,

So can we, human beings, cross this worldly ocean,
By remaining focused on the sacred word.

It is by adopting such an attitude of philosophical detachment and in expectation of God's own grace that a devout human seeker (Gurmukh) finds communion with God (Pauri/Stanza 6)

In the next stanza/ Pauri VII, yogi named Loharipa, the disciple of Sidha Yogi Gorakh Nath explains his yogic spiritual pathway consisting of living away from the hustle and bustle of towns and cities, surviving on the raw and uncooked roots and tubers of plants, taking shelter under the forested trees and occasional goings on pilgrimages and thus making themselves uncontaminated in order to seek communion with the Divine. Contradicting this external, yogic technique of physical renunciation of worldly pleasures, Guru Nanak stresses upon the Gurmat and Gurmukh technique of internal, mental detachment towards worldly attractions and sensual temptations while surviving on a modest diet and sleep for the human body. It is through the adoption this modest living and attitude of detachment that a human being can a live holistic balanced life even while being a man of this world. (Pauri/ Stanzas 7 and 8)

Similarly, to the Sidha Yogi's insistence on the wearing of external symbols of yogic spiritual pathway such as piercing of one's ears with metallic / ivory rings, wrapping one's body with a ragged sack cloth and carrying a sling shot bag, the symbolic signs of a one particular sect (the Aye Panth) out of the twelve yogic sects as a guaranteed pathway of being united with the Divine in (Pauri/Stanza 9), Guru Nanak offers his own alternative of adopting the introspective Gurmat pathway of mental conditioning / coming over the various sensuous desires and passions emanating from the human body and human bondages born of human ego. It consists of the continuous and conscious remembrance of God's sacred word (*sabad*) instead of displaying / wearing outward, signs/ symbols of a yogic discipline in (Pauri/ stanza 10). Guru Nanak continues to elaborate further on his Gurmat pathway of internal streamlining and mental discipline of human faculties and bodily organs through the conscious cultivation of human values of self-restraint, contentment and truthfulness as well as the five benevolent elemental qualities of detachment, self

purification, universal love of mankind, coolness of temperament, and patience and endurance symbolized by the basic five elements of sky, fire, air, water and earth as a superior process to the outward display of yogic begging bowl, straw mat, and loin cloth and sling bag of Gorakhpanti Yogis. A devout Gurmukh following the gurmat pathway of life, cultivating these human and elemental values of nature and meditating upon the Divine sacred Name simultaneously leading a householder's life endeavours to seek union with the Divine (Pauri/ Stanza 11)

ਊਂਧੁਊ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ ॥ ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥
ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥ ੧੧ ॥

Aoondhau khpru pnch bhoo topee. kaaneiaaa krhaasnu mnu jaagotee.
stu sntokhu snjmu hai naali. naank gurmukhi naamu smaali. | 11 |

Curbing worldly desires equals yogi's begging bowl turned upside down
It also amounts to imbibing the virtues of five elements.⁵
A Gurmukh's simplicity of living and deportment amounts to yogi's matted carpet.
And Gurmukh's disciplined conduct equals yogi's wearing of loin cloth
Allegiance to truth and contentment are his forte,
Exercise of self-restraint and ansterity are his companions
Such is Gurmukh's (Nanak's) way of life indeed
Who forever remains engrossed in sacred Name | 11 |

Discussion now shifts to the transcendent (Nirgun) and immanent state/ (Sargun) form of the Divine entity and the devout person (Gurmukh) in the human state who is fully aware of these two states of Divine existence and remains continuously aligned with the Divine, the lord of three worlds in Stanza 13. When the Sidha yogis ask Guru Nanak to identify such an accomplished human being, Guru Nanak declares *Gurmukh* as such a thoroughly streamlined and aligned person with the Divine and His sacred Name (*sabad*). He (Gurmukh) is aware/ conscious of both the attributive forms of the Divine, the transcendental (*Nirgun*) and the immanent (*Sargun*) and remains thoroughly synchronized with the Divine all the time. On the other hand, a self-willed, a self-centred person called *Manmukh* continues to wallow in his self prepared broth of petty human desires and vicious cycle of repeated births and deaths. (Stanzas 12 & 13)

GURU NANAK

– A PROPHET OF PEACE AND CO-EXISTENCE –

BHAI ASHOK SINGH*

Baba Nanak's 550th birthday is receiving well-deserved celebrations. It is customary these days to celebrate the days connected with Great Men like him and other Men of God. But, we very seldom give adequate thought to what they said and what they preached.

Religion of Guru Nanak is based on rationality understanding, intellectual exchange of views, realization of the Truth and enlightenment through intuition and acquired knowledge (*gyan*) and interpretation of the received Divine Word. Based on this cumulative experience, is the Sikh spiritual pathway of life enunciated by him.

Guru Nanak's way of life, in short, is a guidance to us for living this human span of life purposefully and fruitfully in accordance with the Will of the Creator, who ordained us to live this life, and to live in such a way that we may earn His pleasure and blessings. To do so, it is only the right attitude of mind that counts. We have to try and control the mind and forge it into an attitude where it accepts without hesitation the Will and the Command of the Master. Guru Nanak, in Japuji Says, "ਮਨ ਜੀਤੈ ਜਗ ਜੀਤੁ" means if the mind is steamlined the world is conquered.

The right homage to the great Guru would be to delve deep into his Bani and try to assimilate his teachings. It is only through this deep delving that we can appreciate, realize his purpose and mission. Let us visit his two most important Banis *Japuji Sahib* and *Asa di Var*. Whereas *Japuji Sahib* is full of spiritual and moral insights, *Asa Di Var*

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is more of a social critique which guides us how to conduct ourselves in life in accordance with our occupation and well-being of others.

His message of unity of mankind can be easily realized from the study “ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥” Oneness of God and fatherhood of whole mankind is the basis of his entire philosophy. The majesty of the Divine abode has been described thrice by Guru Nanak repeatedly in the three verses *Sodar* in *Japuji Sahib*, *Asa Di Var* and in *Rebras*. This repetition highlights the supremacy and benevolence of Divine Cosmic Power.

Guru Nanak’s mission in life has been beautifully described by Bhai Gurdas as: ਚੜਿਆ ਸੋਧਨ ਧਰਤ ਲੋਕਾਈ *Lokai* encompasses all beings of His creation, which he undertook to reform. To unite the fragmented society, it was essential to put before the masses a single point of worship and place their faith and dedication in One single Divine dispensation. Here we find that there is no mention of any religious denominations and divisions amongst mankind. It holds good for all the humanity:

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

– Guru Granth Sahib, p. 853

*Save by Thy Grace, the world in flames;
Save it at whatever portal it may be saved.
The holy Preceptor by inspiring Contemplating of the Divine Word.
He conferred bliss
Saith Nanak: None other beside the Lord liberation may confer*

His doctrine was and is all inclusive. Following his mission of uniting people, he undertook four sojourns (*Udasis*) to the religious Centres of the prominent religions of his time, where he explained his mission as well as tried to understand their views. It is during these travels that the verses he collected from the saints of various religious denominations and different places which find a place in the text of Sri Guru Granth Sahib. Guru Granth Sahib is a sacred text with a message of universal love for people of all castes, creeds and colour.

Whatever he preached as Nanak was further elaborated by his successors and was followed by their followers. There are many examples in Sikh history which highlight the negation of caste in

Sikhism. For example, Gur Nanak's lifelong companion Bhai Mardana, belonged to another religion and a lower strata of the society.

To eliminate the interference of the priestly class, His first step was to interact with people and directly address them in their own language, i.e., language of the masses Gurmukhi/Punjabi not the language of the elite. We find in history that the priestly class of the society has always been exploiting innocent masses and depriving them of the Divine Gospel. This situation is reflected in Guru Nanak's verse:

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੋ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥

– Guru Granth Sahib, p. 662

*The Muslim Judge utters falsehood and eats filth;
The Brahmin guilty of slaughter of humanity,
Makes show of pious bathing;
The Yogi, blind of insight, knows not the true praxis.
The devices of all three ruin mankind.*

This priestly class has also enjoyed the patronage of the rulers of the time, because they acted as agents of the rulers to control the masses.

For Guru Nanak's efforts and crusade against the useless rituals, he attracted the ire of these priests. Whether it was offering water to the West at Haridwar or cooking meat during moon eclipse at Kurukshetra, he was called by different derogatory adjectives like "Bhutna, diwana, baurana" which he himself mentions in his Bani:

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੇ ਕਹੈ ਬੇਤਾਲਾ॥ ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ॥੧॥
ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ॥

– Guru Granth Sahib, p. 991

*Some brand me as a ghost, some goblin;
Some call me man; Nanak is a simple, humble man.
Nanak is mad after the Divine King, after Him crazy.
Other than the Lord recognize I non.*

We also find in Sikh history that what he preached was also practiced by his successors. The very first example is that the foundation stone of Sri Harmandir Sahib was laid down by a devout Muslim Saint – Sain Mian Mir. Its first caretaker was a common peasant Baba Buddha ji. For his Muslim followers, Guru Hargobind Sahib got a Masjid built

which even now is being known as Guru ki Maseet.

As for peaceful resistance of Guru Nanak to the oppressor is concerned, we must take note of three events in history. Baba Nanak himself courted arrest at Emnabad against Babur's oppression; Guru Arjan scarified his life to uphold his teachings and doctrines. Then we have peaceful agitation of Guru Tegh Bahadur, who offered his life for sacrifice rather than giving his freedom of religion and his conviction.

It is also important to mention that we cannot separate any one Guru from the other, not even Guru Gobind Singh from Guru Nanak. They are all one in spirit, *Jot* in different bodily forms.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

– Guru Granth Sahib, p. 967

The same is the Divine Light and same the life department.

The King (Nanak) has again merely changed his body.

It can be said with certainty that the subsequent nine Gurus have said or done nothing that does not originate with Guru Nanak. Nanak is the spirit (ਜੋਤ) that pervaded the ten forms and now is with us in the form of Guru Granth Sahib (ਗੁਰਸ਼ਬਦ). To reach its culmination, one life was not enough. It was a movement initiated by Guru Nanak with a clear objective to create a man, a nation, which would take up arms to defend itself, its society, its religion from all kinds of aggression and exploitation.

Gurdwara Sahib at Kartarpur is in big news these days. Let us trace Guru Nanak's thought to this place. Baba Nanak's Mazar was built by his Muslim followers and a Smadhi by was built by his non-Muslim followers. This shows his universal following among all kinds of people.

Guru Nanak lived his life meaningfully and propagated his mission through his triple principles of *kirat karo* (earnest living) *wand chhako* (sharing with the needy) and *Naam Japo* (remembering God's sacred name) contrary to the Hindu concept of leading a life of retirement (*sayas* or *vanvas*) during the fag and of life. It is because of his holistic philosophy that his followers, the Sikhs conclude their daily prayer for a welfare of whole mankind in the Name of Nanak "Nanak Naam Charhdi Kala Tere Bhane Sarbat Da Bhalla".

FOOTPRINTS OF GENERAL HARI SINGH NALWA IN KASHMIR

DR JASBIR SINGH SARNA*

The name of lion hearted Sardar Hari Singh Nalwa (1791–1837) is one of the most revered and loved names in Sikh history. If Sher-i-Punjab Maharaja Ranjit Singh was a policy maker, then Nalwa Sardar was an adventurous and dashing commander-in-Chief of the Khalsa Army, who implemented those policies aggressively. Sardar Hari Singh's bravery, courage, fearlessness and benevolence were unparalleled. He was known for his dauntless courage and unique chivalry. Historians have recognized Sardar Hari Singh Nalwa as one of the most successful army General of the world.

Sardar Nalwa was a confederate of the Khalsa state who was far-sighted administrator, a beacon of virtue. His warriorship, wisdom and foresight prevented Afghan aggression for centuries. He was so proficient in artillery, archery, swordsmanship, spears shooting, handling bombs, cannons, bayonets and horsemanship that the Sikh kingdom achieved victory after victory by virtue of his deeds. Sher-i-Punjab, when he saw Sardar Hari Singh Nalwa killing a Nal (lion), bestowed upon him the title of Nalwa. The battles of Attock, Kashmir, Kasur, Multan, Hazara, Nowshera and Peshawar in which Sardar Nalwa fought valiantly became landmark battles in Sikh history. Among the Pathans and Afghans, Sardar Hari Singh Nalwa's name created such a terror that when Afghan children would not stop crying, the mothers frightened their children by saying, stop crying "Hariya Rangila" (meaning child, shut up, Hari Singh is coming).

MARCH TO KASHMIR

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When the Khalsa forces marched into Kashmir in 1819 CE, Sardar Hari Singh Nalwa was commanding the Khalsa army. When Shah Shuja was defeated by his brother Shah Mahmud and reached Attock, Jahan Khan was the Kiledar (fort keeper) of Attock. He captured Shah Shuja and sent him to his brother, Atta Mohammad Khan, the governor of Kashmir. From Kabul, Wazir Fateh Khan was following Shah Shuja. When he was informed that Shah Shuja was in Kashmir, he sought the help of Maharaja Ranjit Singh. He assured that half the war booty and nine lakh rupees would be given to the Khalsa forces. On the other hand, Shah Shuja's Begum (wife) sent a messenger to Maharaja Ranjit Singh that if her husband would be returned safe from Kashmir, She would present *kohi Noor* diamond to Sher-i-Punjab. Maharaja, keeping both the proposals in mind, ordered the Sikh troops to March towards Kashmir commanded by Hari Singh Nalwa.

On one hand wazir Fateh Khan proceeded to Kashmir along with his army and on other side Sardars Hari Singh Nalwa, Sham Singh Attari, Dewan Mohkam Chand, Dal Singh and Jeevan Singh along with 12,000 Khalsa troops reached Srinagar via Bhimber, Rajouri and Peer Panjal and Muhammad Khan's forces fought hard. During possession of Shergarhi, a battle was fought in which some soldiers were killed on both sides. The Khalsa forces cremated the Sikh soldiers at the site of Shahidganj. (where Bunga now stands as the shrine of Akali Phula Singh).

The Khalsa forces captured Shergarhi, freed Shah Shuja from the captivity and took him into their custody. The Khalsa forces demanded from Wazir Fateh Khan half of the booty and nine lakh rupees as promised. Then the Khalsa forces came to Lahore with Shah Shuja and Wafa Begum presented the 'Kohinoor Diamond' to Sher-i-Punjab.

In this Kashmir campaign, Sher i Punjab divided the army into three parts. The first vanguard was that of Sardar Hari Singh Nalwa, Prince Kharak Singh and Akali Phula Singh. In the second squad, were Diwan Muhakam Chand, S. Sham Singh Attari, S. Hukma Singh Chimney, S. Jwala Singh and others. Sher-i-Punjab had a reserve force of 10,000 so that help could be sent when needed. When the Khalsa forces from various directions broke like lightning, the forces of Muhammad Jabbar Khan, the ruler of Kashmir, in the field of Shopian,

a fierce battle took place in the midst of the chants of 'Sat Sri Akal'. In the battle field, when Nawab Jabbar Khan began to attack Nalwa, Sardar Nalwa hastily cut off Jabar Khan's left hand with his sword. The Nawab being seriously injured, fled to Afghanistan via Muzaffarabad, hiding in the border mountain passes along with his troops. Thus, after nearly five hundred years (1325 AD to 1819 AD), the flags of Khalsa began to fly on the beautiful land of Kashmir.

In this battle a large quantity of Afghan ammunition came into the hands of the Khalsa. "Thousands of swords, guns, bayonets, horses, tents, etc. came into the hands and 22 cannons (18 were fit for use) came into the hands of the Khalsa. (Prem Singh Baba, 1937,p 104) . In this battle, many soldiers were killed. There, a dozen soldiers of the Khalsa forces also achieved martyrdom , including the brave Sardar Jodh Singh Rusa. Khalsa forces in high spirits celebrated an impressive victory.

They entered the city of Srinagar on the afternoon of July 4, 1819. Prince Kharak Singh proclaimed throughout the city that no citizen need be alarmed as the Khalsa Army had come to the rescue of the Kashmiri people. It is said that when the procession passed through the city, people were watching the strange spectacle with joy and amazement. The Kashmiri people not only welcomed the Khalsa forces but also showered flowers on them. Prince Kharak Singh encamped at Shergarhi fort and stationed the rest of the chiefs and troops at suitable places. News of the victory of the Khalsa forces in Kashmir reached Sher-i-Punjab in 'Shahabad'. Fast-paced Khalsa Panth's well known informant S. Jamal Singh 'Lamtange' was sent with the news of victory. Sher-i-Punjab was overjoyed to hear this news and donated one lakh twenty five thousand rupees to Darbar Sahib, Amritsar as a token of thanksgiving.

There was military rule in Kashmir for a few weeks. Dewan Ram Dayal was appointed in Bhimber, Bhai Ram Singh Pargan-i-Dar of rivers. S. Sham Singh Attari, S. Jawala Singh and Misr Diwan Chand were appointed administrators of Baramulla and Srinagar. General Sardar Hari Singh Nalwa was appointed Supervisor of the entire army. By appointing Diwan Moti Ram as the first Governor of Kashmir, keeping small army in Kashmir for a while. Sardar Nalwa took the rest

of the army to Lahore. When the Khalsa forces reached Lahore, riding on elephants and horses, it was a procession of Khalsa victory. When Sardar Nalwa's elephant entered the Lahore gate, people rained roses, *kenra* and flowers from the roofs of the houses. A gun salute was given with firing of large cannons and candles were lit in the city of Lahore at night. On the second day, Sher-i-Punjab conducted a huge Darbar in the beautiful Hazuri Bagh to pay tribute to the winners of Kashmir.

The Kashmir winners were facilitated with priceless gifts and khillats. To Sardar Nalwa, Dhoni's entire territory was gifted as a jagir. For less than a year, Moti Ram could not fully manage the governorship of Kashmir. During this time, unrest, violation of government orders, incidents of loot reached their peak. Initially, She-i-Punjab sent Diwan Devi Das of Peshawar to Kashmir for investigation. Devi Das submitted a report to the Maharaja. When Maharaja received a complete report on Kashmir, then he took decision that none else than Sardar Hari Singh Nalwa could manage Kashmir. So Sher-i-Punjab deputed Sardar Nalwa as the Governor of Kashmir.

GOVERNANCE AND ADMINISTRATION

Ideal of the Sikh Empire famous as Khalsa army's Mir-i-Karwan of struggles, Sardar Hari Singh Nalwa reached Srinagar on August 24, 1820 . On August 25, he took over governor's charge from Diwan Moti Ram. Hari Singh Nalwa first checked the treasury accounts and found that the collection of revenue and salaries of the troops had been suspended for four months. Looting, robbery, quarrels and massacres were at their peak and the people had reached the brink of revolt.

There was no room for such irregularities under a general who was honest, and a man of spotless integrity. The very next day, the new Governor proclaimed to the people in writing and in all the cities that the Khalsa had established the Khalsa state in Kashmir after great sacrifices. Therefore, the people of Kashmir should be treated in good faith and the people should cooperate. Revenue should be deposited in the royal treasury. Even after the proclamation, if the government found out that someone was obstructing it, it will not be good for the people." Simultaneously he ordered revenue reforms and instructed

farmers to “pay their arrears or face dire consequences “

According to historians, these steps had a profound effect and in a short time Sardar Hari Singh Nalwa emerged as an efficient administrator of the Kashmir .

The wise and efficient administrator Nalwa Sardar reviewed all the old and new records of revenue and implemented the new proposals for revenue collection which earned him the respect of the people of Kashmir.

According to *Ain-e-Akbari*, the tax of Kashmir was 30,11,619 Kharwar which was equivalent to an estimated Rs. 15,52,825. During the rule of Afghans, the revenue was estimated at Cilki Rs. 60,00,000. During the reign of Khalsa Raj, Diwan Moti Ram proposed Rs.21,00,000 Nanak Shahi. Sardar Hari Singh Nalwa deducted another Rs. 800,000 from the Diwan’s revenue and left only Rs. 13,00,000 “(Prem Singh, Baba, p. 118-119)

Sardar Hari Singh collected all the remaining revenue from the people and sent Pandit Birbal Dhar, Pandit Sajram Dhar, Mirza Pandit Dhar and Khwaja Munwar Dhar to the Lahore Darbar. Unfortunately, all the members of the delegation died except Pandit Birbal Dhar (due to cholera) near Hast Nagar, Rawalpindi. Birbal Dhar presented all the accounts in the court and established his reputation as an efficient administrator.

RESTRICTIONS ON VAGAR CUSTOM

From time immemorial, a negative and cruel custom of ‘Vagar’ had been prevalent in Kashmir. It is also mentioned in Kalhan Pandit’s book ‘Raj Trangani’. Whenever government work or military equipment had to be transported from one place to another, thousands of oppressed and poor Kashmiris were caught and taken to work. Whenever the time came for harvesting, etc., these poor people used to join hands with the Parganadars and Chaudharis and take bribes for their bandhkhulashi. Their pleas were ignored. On the contrary, they were widely harassed. When Sardar Hari Singh saw this scene with his own eyes in many places, he issued instructions and a special proclamation to save the Kashmiris from this evil of exploitation of poor Kashmiri people. The famous tourist Bernier wrote that the city of Pattan was

built by Shankar Verma with the help of this 'Vagar' work'. When King Aurangzeb came to Kashmir in 1664, he captured 30,000 Kashmiris for vagar and transported all the royal equipment on their backs from one place to another throughout Kashmir.

AGRICULTURE, SHALBAFI AND PASHMINA

Before the arrival of Sardar Hari Singh Nalwa in Kashmir, crops were completely destroyed due to floods and bad weather. Farmers did not have enough seeds to sow. When Sardar Nalwa saw the pitiable condition of Kashmiris, he immediately visited Rajouri, Poonch and Muzaffarabad.

He immediately procured paddy worth 2000 kharwar from Rajouri, Poonch and Muzaffarabad and distributed it among farmers and Zamindars at cheap rates.

This paddy was sold earlier at Rs 16 per family, but Sardar Nalwa distributed paddy seeds at Rs 3 per family and also stopped the tax on the new crop. Thus in 1821 AD. the paddy crop in Kashmir had grown surplus over the last twelve years and has been growing year by year since then.

Shalgaphi work in Kashmir was almost stopped during the Afghan rule. Due to the sharp intellect of Sardar Nalwa, Shalgaphi came back to its original position. Shalgaphi workers were given all assistance and moral support and they again took over their ancestral occupation. The Nalwa Sardar waived the tax on their produce.

The first production of pashmina was a quarter of what it was during the Afghan period. Sardar Nalwa greatly reduced the tax on pastures for herdsmen, shepherds and gave them financial assistance.

STORMS, SAILORS, HANDICRAFTS AND SAFFRON

After the days of Nowruz (1821 AD), torrential rains lashed the Kashmir Valley, causing many dams to collapse, many bridges to collapse and causing heavy loss of life and property in many places. Especially the bridges of Khanyar Mohalla, Pampur, Bij Bihara, Rainawari, Kavadora, Khanabal etc. were also damaged. Sardar Hari Singh Nalwa not only rebuilt the new bridges but also provided financial assistance from the royal treasury for the construction of new houses,

livestock etc. to the Kashmiris. To meet the food shortage, food grains worth thousands of kharwars from Punjab were imported and distributed among the needy Kashmiris at cheaper rates.

The Kashmir has been an important destination for horticulture. They used to grow vegetables, flowers and fruits on which the government levied heavy taxes. Sardar Nalwa not only gave considerable tax relief but also expanded their farms by giving thousands of rupees from the government exchequer.

Kashmiri saffron was considered famous all over the world. It has been cultivated since ancient times and has a unique history. After 1800 AD, its sowing was very limited. Most of its cultivation was in the area of Pampur. Sardar Nalwa paid special attention to the cultivation of saffron. At a large gathering of landlords in the area, he inquired about the stagnation in its sowing. Landlords elaborated on the severity of government levy, lawlessness, looting of saffron beds, theft, and their poor financial condition. Then Sardar Nalwa not only removed all the obstructions but also helped to increase the economic conditions of the farmers. Similarly, the artisans of paper-making skills were given a lot of financial support from the royal treasury and they were able to stand on their own feet. Kashmiri paper was much better than that of other countries. Sherjangi, Kalamdani, Hastmasti, Dah Masti and Hari-Riya varieties of paper were considered very popular and good.

Sometime later, when Sardar Nalwa freed himself from the interior administrative control of the Kashmir, he conquered Pakhli, Dhamtaur, other areas and annexed them to the Khalsa Raj in April 1821. In May 1821, Sardar Nalwa, through his scribes Sehaj Ram, Pandit Mirza, Khwaja Manohar Shah, Chandra Bhatt, etc, sent all the accounts of his governorship to Lahore, including Fardas, registers, etc., to Maharaja Ranjit Singh, so that the Maharaja could have a glance over the progress of Kashmir. Maharaja Ranjit Singh was overjoyed to see the reckoning and not only praised Sardar Nalwa, but also bestowed precious khillats on these officials. According to the author of *'Muqmal Twarikh Kashmir'*, he presented a chained elephant, a precious necklace and a pair of gold bracelets to Sardar Hari Singh Nalwa. The entire area of Pakhli was handed over to Sardar Hari Singh Nalwa as jagir by Maharaja Ranjit Singh.

REFORMATION OF KHAKHAS AND BAMBAS

The prominent leaders of these Khakhas and Bambas were Tarbuland Khan, Muzaffar Khan, Ghulam Ali Khan, Sharandaj Khan, etc. who became very rebellious at the very beginning of the Khalsa rule in Kashmir. During the time of Dewan Moti Ram, they never paid a single penny to the government treasury and nor did they follow government orders. Secondly, they also had the backing of the Afghans. Sardar Hari Singh Nalwa first came and chastised them in the Baramulla area. "He not only collected the arrears of revenue from them but also recovered the war ransom at the rate of Rs. 5 per household. After this, on both sides of the Jhelum, Sardar Ji along with Sardar Tek Singh (son of S. Sham Singh Attari) and S. Hukma Singh Chimney with a platoon of infantry raided their villages and arrested all the prominent leaders and inflicted such severe punishments on them that all the others got back on track. Sardar Nalwa not only recovered all the revenue from them but also confiscated all the weapons as punishment. Apart from these, he also eliminated the rebels from other small areas. When all this news reached Sher-i-Punjab at the Lahore Darbar, he was overjoyed and sent a special order praising Hari Singh Nalwa.

COINS, MEASUREMENT AND ESTABLISHMENT OF COURTS:

Sardar Hari Singh, being an efficient administrator in Kashmir, a proponent of powerful construction, far-sighted ruler, a champion of the Khalsa pride of the Sikh state, Maharaja Ranjit Singh felt so proud that for the first time in Kashmir by a special order Sardar Hari Singh Nalwa was given the right to issue a coin in his name.

On one side of the coin was inscribed in Persian letters 'Sri Akal Sahai and Samat 1878' and on the other side was inscribed 'Hari Singh' and below it was inscribed 'One Rupee'

Hari Singh Rupee was very popular in Kashmir till (1890 AD) and this coin was called Hari Singhia Rupee which he issued in Kashmir. To this day it runs everywhere in Punjab too. (Raisni-Punjab, p.191)

Sardar Nalwa also ordered uniformly used measurements and scales at all places and he ordered people to do the same. The measurements were usually as follows: 17 tola equal to one paa, 6 paa or 1.5 seer equal to one manuta, 4 manuta one Trakh and 16 trakh or

96 seer equal to one kharwar. Police stations were set up at appropriate places to hear the grievances of the people, courts were set up to give justice to the people and verdicts were promptly decided. Good days returned to the landlords and shopkeepers. Kashmiris who migrated to other places due to timely atrocities, returned in thousands back to Kashmir.

SHUDHI (PURIFICATION) MOVEMENT:

It is clear from the pages of Kashmir's ancient history that before 1400 AD, the residents of Kashmir were Hindus. According to a historian, the census of Kashmir during Sikh rule, the population of Kashmir was 12,95, 201 in which 93 per cent were Muslims and 7 per cent Hindus. During a century of oppression and persecution, out of every 100 Hindus nearly 93 became Muslims.

The castes and tribes of these Hindus and Muslims are still common, such as Kichlu, Koul, Bhat, Sapru, Var, Poshu, Pandit, Naik, Faqr, Tantra, Dar, etc. Sardar Hari Singh met many heads of Hindu families who narrated stories of conversion to Islam by the rulers of the time. After the establishment of Khalsa Raj in Kashmir, Hindus wanted to convert to their first religion (Hinduism) but were reluctant to do so out of fear. Sardar Nalwa, hearing the pleas of these miserable Pandits, proclaimed in all the cities, That if any community acts harshly in this work, they will be punished. The miraculous effect of this announcement was that thousands of Muslims, converted to Hindus and Sikhs. Nearly 50,000 Muslims converted to Sikhism and Hinduism and became pure Hindus.

There was another humiliating custom in the society since the time of Afghans that 'no Hindu could wear a turban on his head or wear shoes on his feet'. (The Valley of Kashmir, page 108). Similarly, no one could ride a horse. This saying was common in Kashmir, 'Butta chuk ke khaasa ditta'(meaning if you are Hindu, I will ride on you). Sardar Hari Singh was shocked to see the plight of the Kashmiri Pandits and immediately declared, "There is no ban on clothing for any class of people in the Khalsa Raj and everyone can ride a horse". After this declaration, the living conditions of Hindus improved very much.

CONSTRUCTION OF SHRINES

Sardar Nalwa was imbued with Sikh traditions from his childhood

and youth. From a war point of view, Nalwa Sardar built the forts of Uri and Muzaffarabad and established the settlements of Shaheed Ganj in Srinagar and Guru Bazar (near Shergarhi Fort) where Nihangs and Akalis settled permanently. The Guru bazaar was inhabited by Sikh granthis and Hindu Sadhus.

Sardar Hari Singh Nalwa established the historical seven Gurdwaras at Matan Sahib, Gurdwara Chhevin Patshahi Baramulla, Gurdwara Guru Nanak Sahib Hari Parbat, Gurdwara Chhevin Patshahi Kathi Darwaza Srinagar and Gurdwara Chaie Guru Har Rai Sahib, Devi Angan (Srinagar). Sufi also wrote, "He came to Gurdwara Chhevin Patshahi Baramulla and performed Ardas. Mr. Nalwa attached three villages to the Gurdwara as jagir, namely Janbazzpura, Nadihall and Vadera. (Sarna, 1997, p. 74)

Sardar Hari Singh Nalwa also visited Gurdwara Chaie Guru Har Rai Sahib. Giani Budh Singh writes, "When Sardar Hari Singh Nalwa became Governor of Kashmir, he visited Gurudwara on Sammat 1877. In 1820 AD, he visited Gurdwara Chaie Guru Har Rai Sahib Devi Angan Hal bazaar, then happily wrote a jagir of three hundred and sixty rupees. This lease is in the possession of Bhai Sant Singh Ji which was issued on 24th Assu 1878 Bikrami. Later on after the demise of Munshi Sant Singh, Jathedar Lachhman Singh took care of the historic Bir of Guru Granth Sahib with utmost care. Now a days, the historic Bir is at Gurudwara Sikh Orphanage, Chief Khalsa Dewan Amritsar. Bunga Akali Phula Singh, where Akali ji resided at Shaheed Ganj also came into existence during this period.

The official residence of Sardar Hari Singh Nalwa used to be in front of Sheragari Ghat, while the white-towered house for summer residence was built on the banks of the river Jhelum, which lies between the present S P College and the Nidous Hotel. Hari Singh also built a magnificent garden on the banks of the river Jhelum. He also provided financial support from the royal treasury for the construction of many mosques and temples.

FAREWELL

Sher-i-Punjab was to conquer more territories with the help of Sardar Nalwa, to annex them to the Khalsa Raj. He immediately

recalled him from Kashmir and appointed Diwan Moti Ram as Governor of Kashmir. Before leaving, Sardar Nalwa visited Srinagar.

A huge Darbar was held in which prominent Hindus, Sikhs and Muslims came together. Moments spent in Kashmir by Nalwa Sardar were presented in very appropriate words. He also thanked the people for their love and affection. The Head of the Kashmiri community elaborated on the services rendered by the Nalwa Sardar to the Kashmiris and wished him all the best and blessings.

Preparations were made to see off Sardar Sahib from Kashmir on 6 November 1821 AD. Crowds of people on both sides of the road were saying goodbye to their beloved Sardar Nalwa. Nalwa Sardar responded with folded hands greeting “Wahe Guru ji ka Khalsa. Wahe Guru ji ke Fateh”. Earlier, the sky resounded with the roar of victory by thousands of Kashmiris. Thus, amidst cheering crowds, he left Kashmir.

Sardar Hari Singh Nalwa was responsible for expanding the frontiers of Sikh Empire beyond Indus River right upto the north of Khayber Pass. In the time of Sardar Hari Singh Nalwa, prosperity and brotherhood were at their peak in Kashmir. He was regarded as a beloved servant of the people and an efficient governor.

PRINCIPAL TARA SINGH: FATHER OF ENGINEERING EDUCATION IN PUNJAB

DR HARDEV SINGH VIRK*

Tara Singh was born in village Thetharke, inhabited by Jat Sikh Randhawas in the vicinity of Dera Baba Nanak, presently on the border of Pakistan in District Gurdaspur on 1st Feb., 1899. His family was not rich but of moderate means. His father Bagh Singh owned a few acres of land in the village but he was keen to educate his son. Tara Singh received his primary education in Government Primary School, Dharamkot Randhawa. He passed his Matriculation examination from Government High School at Dera Baba Nanak in the First division and securing First position in the district. At that time, Gurdaspur district was so backward in education that he had to travel to Amritsar for appearing in Matriculation examination. It was his first trip to Amritsar and first experience of train travel.

He joined Khalsa College, Amritsar as a science student and passed F.Sc. (Intermediate in Science) in 1918 securing First division. Encouraged by his Science teachers, he joined Thomson College of Engineering, Roorkee (1847-1949), one of the oldest in Asia, and completed a dual degree course in Mechanical and Electrical Engineering in 1921 with Honours in both. He brought laurels to his family, the Sikh community and his home state Punjab by standing FIRST in the Thomson College. This College was upgraded to University of Roorkee in 1949 and then to Indian Institute of Technology (IIT) in 2001. He joined N-W Railway as Apprentice Engineer for practical training of two years to complete the requirement of his engineering degree.

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Tara Singh was highly qualified for any job in the engineering services of British India but he preferred to join teaching profession. He joined as Vice-Principal of Victoria Diamond Jubilee Hindu Technical Institute, Lahore in 1923 and taught there for 3 years. It may be of interest to know that this Technical Institute was first of its kind set up for commercial and industrial development of Punjab in June 1897, coinciding with the Golden Jubilee celebrations of Queen Victoria in India. Its inaugural address was delivered by Professor Ruchi Ram Sahni, himself a brilliant Scientist in area of Chemistry and a great promoter of Science in Punjab, on 21st June, 1897. When Puran Singh returned from Tokyo University after his training in Pharmaceutical Chemistry in 1904, he was made its Principal but he left to join FRI (Forest Research Institute), Dehradun in 1906.

Tara Singh joined as Lecturer in Maclagan Engineering College of Lahore in 1926. This college was founded by Sir Edward Douglas Maclagan, the Governor of Punjab in 1923 under the name Mughalpura Technical College, which was renamed as Maclagan Engineering College in 1925, to commemorate the services of the Governor to Punjab. After Partition of India, it gave birth to two institutions; University of Engineering and Technology, Lahore in Pakistan and Punjab Engineering College, Chandigarh, now a deemed university of Indian Punjab.

Tara Singh started his long innings in engineering education in Punjab after joining this premier institution. He was among the founding members of its teaching faculty and perhaps the first Indian and a Sikh to teach in this college. He started as Lecturer in Mechanical engineering department but shifted to Electrical engineering after two years where he continued to teach for next twelve years. In 1937, he was sanctioned study leave and he joined London University. He passed B.Sc. (Hons.) in Civil Engineering from London University and returned to join as Assistant Professor of Civil engineering in this college in 1940. He was promoted as Professor of Civil engineering in 1944.

As a biographer of Tara Singh, I fail to comprehend why he changed his field from Mechanical/ Electrical to Civil engineering? Why he did not opt for higher studies to Master/ Doctorate level in his chosen profession. The only reason which comes to my mind must

be some obligation of his study leave for which he had to opt for Civil engineering. Perhaps, Tara Singh wanted to make a hat trick by completing a full-fledged course in Civil engineering in London. He was the rarest of the rare teachers who was qualified to teach all three branches of engineering in India. After his return to Punjab, he continued to teach Civil engineering till the last before his retirement. He was a popular teacher in Theory of Structures and Strength of Materials in Civil engineering education in India.

After partition of India, Maclagan College, renamed as Punjab Engineering College, was temporarily shifted to Roorkee in United Provinces (UP) on the campus of Thomson College of engineering. It was shifted to Chandigarh, the new capitol of Punjab, in 1955. Tara Singh remained as Professor and Head of Civil Engineering and Vice-Principal of this college for seven years from 1948 - 1954. He was promoted as Principal when the College shifted to its new campus in Chandigarh in 1955. He retired as Principal on 31st May, 1956.

Punjab and Bengal were the only two states which were divided during Partition of India in 1947. After Partition, east Punjab joined India and west part became Pakistan. For the development of Indian Punjab, new Universities and Engineering Colleges were created. Guru Nanak Engineering College (GNEC), Ludhiana and Thapar College of Engineering and Technology (TIET), Patiala were both founded in 1956. The foundation stone of GNEC was laid by Dr. Rajindra Prasad, the first President of India on 8th April, 1956. Nankana Sahib Educational Trust (NSET) was set up to run this College. The land for this College was donated by the Panchayat of Gill village and the present Campus is located in the Gill Park.

NSET was in the lookout for a suitable Principal of GNEC. What a coincidence? Tara Singh retired on 31st May 1956 from Punjab Engineering College, Chandigarh and joined as Principal of GNEC on 1st June, 1956 without enjoying a single day of retirement. He was a stalwart of engineering education in Punjab and hence the best choice for this Sikh institution. He started from a scratch and built this institution with full zeal and dedication into a global institute of engineering education. He served as Principal for 14 years and retired on 30th June, 1970. After his retirement, he was appointed as Director

of GNEC but he left after three months.

GNEC is one of the premier institutions of Northern India. It caters to the needs of rural areas of Punjab and the Sikh community. The admission rules allowed 70 percent reservation quota for students who had passed their primary, middle or high school examination from rural areas of Punjab. As a minority institution, it has 50% reservation for the Sikh community. In the beginning, it was affiliated to Punjab University, Chandigarh but presently, it is affiliated to Punjab Technical University (PTU) Jalandhar. It is the first engineering college of Punjab which has been conferred the Autonomous Status by University Grants Commission, New Delhi since 2012.

In 1956, there was lack of highly trained engineering faculty in Punjab. Principal Tara Singh took special care in recruitment of faculty. He was heading a private institution but always took decisions on merit without bothering about political interference which was rampant in Punjab. Teaching standards were so high that most of the Toppers of Punjab University in Engineering disciplines belonged to GNEC. This college was known for its discipline. Principal Tara Singh was a strict disciplinarian; he used to check the entry of students and teachers as his daily routine. Punctuality of teachers was an order of the day. I served GNEC for two years (1963-65) in Applied Physics Department and can vouchsafe for the integrity, honesty of purpose and discipline maintained by the Principal.

Tara Singh expired in 1992 at the ripe old age of 93. He left behind two sons, late Er. Prahlad Singh retired as Chief Engineer from department of Irrigation in Punjab. The younger, Gurcharan Singh Randhawa, retired as Comptroller Punjab Agriculture University, Ludhiana. His daughter, Parkash Kaur was married to late Er. Parshan Singh Dhesi, who retired as Managing Director, Punjab Tubewell Corporation.

Tara Singh left behind a rich legacy in the shape of GNEC and its students who are serving all over the globe. The GENCO Alumni Association has its Chapters all over North America and Europe. GNEC graduates (Genconians) have found success in a variety of diverse fields including cultural, political, public and private sectors in India and abroad.

Principal Tara Singh can be rightly called the Father of Engineering Education in Punjab. He rose from the grassroots level of Rural Punjab where education was not given any importance in farming communities during early twentieth century. He was a teetotaler and believed in the motto "simple living and high thinking". He always took interest in the education of poor students. He believed that the real function of a teacher is not so much in imparting knowledge as in inspiring the pupil and instilling a spirit to learn. He was a real Role Model for students of rural Punjab in engineering education.

Acknowledgement: I am grateful to Sardar Gurchran Singh Randhawa, son of Principal Tara Singh for providing the salient features of life history of his father. I owe my thanks to Doctor Rupri Virk for the supply of Photo of her grandfather. Dr Jaswant Singh Bhatti, an old colleague of GNEC and active member of GENCO motivated me for this write up.

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ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੋਨਿ ॥
ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ਸੁ ਮੰਨਿ ਲੈਨਿ ਸੇਈ ਕਰਮ ਕਰੋਨਿ ॥

– Guru Granth Sahib, p. 951

ਜਪੁ ਬਾਣੀ ਦੇ ਅਧਿਐਨ ਪਸਾਰ (੧੯ ਦੇ ਵਿਸ਼ੇਸ਼ ਹਵਾਲੇ ਨਾਲ)

ਡਾ: ਗੁਰਮੇਲ ਸਿੰਘ*

ਹਥਲਾ ਮਨੋਰਥ ਜਪੁ ਬਾਣੀ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਅਧਿਐਨਾਂ ਦੇ ਪਸਾਰ ਦੀ ਦਿਸ਼ਾ ਬਾਰੇ ਮੁਢਲੀ ਜਾਣਕਾਰੀ ਹਾਸਿਲ ਕਰਨਾ ਹੈ। ਪਰਚੇ ਦੇ ਦੋ ਭਾਗ ਹਨ - ਪਹਿਲਾਂ ਭਾਗ ਪ੍ਰਾਪਤ ਅਧਿਐਨਾਂ ਬਾਰੇ ਇਕ ਸਰਸਰੀ ਦਿਸ਼ਾ-ਮੁਲਕ ਸਰਵੇਖਣ-ਨੁਮਾ ਖਾਕਾ ਉਸਾਰ ਕੇ ਅਧਿਐਨ ਦੀਆਂ ਵਿਭਿੰਨ ਦਿਸ਼ਾਵਾਂ ਚਿਤਰਨਾ ਹੈ, ਤਾਂ ਕਿ ਥੀਮ ਦੀ ਵਸਤੂ-ਸਥਿਤੀ ਦਾ ਬੋਧ ਹੋ ਸਕੇ। ਇਸ ਸੰਬੰਧੀ ੧੯ ਦੇ ਵਿਸ਼ੇਸ਼ ਹਵਾਲੇ ਨਾਲ ਵਿਚਾਰ ਕੀਤੀ ਗਈ ਹੈ। ਭਾਵੇਂ ੧੯ ਦੀ ਜਪੁ ਬਾਣੀ ਤੋਂ ਸੁੰਤਰ ਹੋਂਦ ਵੀ ਹੈ, ਪਰ ਜਪੁ/ ਬਾਣੀ ਅਧਿਐਨ ਪਰੰਪਰਾ ਦੇ ਹਰੇਕ ਅੰਗ ਵਿੱਚ ਜਪੁ ਵਿਚਾਰ ਤੋਂ ਪਹਿਲਾਂ ਮੂਲ ਮੰਤ੍ਰ ਦੇ ਇਸ ਦੈਵੀ ਚਿੰਨ੍ਹ (੧੯) ਨੂੰ ਵਿਚਾਰਾਧੀਨ ਕਰਨ ਦੀ ਬਲਬਾਨ ਮਰੰਪਰਾ ਮੌਜੂਦ ਹੈ, ਜੋ ਇਸੇ ਸੇਧ ਵਿੱਚ ੧੯ ਦੇ ਅਧਿਐਨ ਪਸਾਰਾਂ ਦੀ ਤਲਾਸ਼ ਹੀ ਜਪੁ (ਬਲਕਿ ਕਿਸੇ ਹਦ ਤਕ ਸਮੁੱਚੀ) ਬਾਣੀ ਦੇ ਅਧਿਐਨ ਪਸਾਰਾਂ ਦਾ ਭਾਨ ਕਰਵਾ ਦਿੰਦੀ ਹੈ। ਲੋੜੀਂਦੀ ਸਥਿਤੀ ਵਿਚ ਸੀਮਾ ਤੇ ਸੰਭਾਵਨਾ ਬਾਰੇ ਵੀ ਸੰਕੇਤ ਕੀਤਾ ਗਿਆ ਹੈ।

੧੯ ਜਪੁ ਸੰਬੰਧੀ ਗਿਣਤੀ, ਪ੍ਰਕਾਰ ਤੇ ਸਰੂਪ ਵਜੋਂ ਐਨੇ-ਕੁ ਅਧਿਐਨ ਪ੍ਰਾਪਤ ਹਨ ਕਿ ਕਰੀਬਨ ਹਰੇਕ ਵਰਗ ਬਾਰੇ ਸੁੰਤਰ ਪਰਚੇ ਤੋਂ ਲੈ ਕੇ ਉਚ-ਪਧਰੀ ਉਪਾਧੀ-ਸਾਪੇਖ ਖੋਜ ਕਾਰਜ ਕੀਤੇ ਜਾਣ ਦੀ ਪੂਰੀ-ਪੂਰੀ ਸੰਭਾਵਨਾ ਬਣੀ ਹੋਈ ਹੈ। ਪਹਿਲਾਂ ਕੀਤੇ ਇਸ਼ਾਰੇ ਮੁਤਾਬਿਕ, ਇਥੇ ਪ੍ਰਾਪਤ ਅਧਿਐਨਾਂ ਦੀ ਦਿਸ਼ਾ ਬਾਰੇ ਜਾਣਕਾਰੀ ਹਾਸਿਲ ਕਰਨ ਦੀ, ਇਸ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ ਕਿ ਸੰਬੰਧਿਤ ਵਰਗਾਂ ਬਾਰੇ ਮੁਢਲੀ ਜਾਣ-ਪਛਾਣ ਨੁਮਾ (preparatory) ਰੂਪ-ਰੇਖਾ ਉਘੜ ਆਵੇ। ਅਧਿਐਨ ਕਾਰਜਾਂ ਦੇ ਵਰਗ ਬਣਾਉਂਦਿਆਂ ਸੰਬੰਧਿਤ ਕਾਰਜ ਦੀ ਮੁਖ-ਸੁਰ ਜਾਂ ਸੁਭਾਅ ਨੂੰ ਅਧਾਰ ਬਣਾਇਆ ਹੈ; ਇਹ ਗੱਲ ਧਿਆਨ ਵਿਚ ਰਖਕੇ ਕਿ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੇ ਪ੍ਰਾਪਤ ਕਾਰਜ ਨੂੰ ਕਿਸੇ ਇਕ ਵਰਗ ਦੇ ਸ਼ਾਸਤਰੀ-ਬੰਦੇਜ਼ ਵਿਚ ਨਹੀਂ ਬੰਨ੍ਹਿਆ ਜਾ ਸਕਦਾ। ਦੂਜੇ ਸ਼ਬਦਾਂ ਵਿਚ ਪ੍ਰਾਪਤ ਕਾਰਜ ਕਿਸੇ ਇਕ ਬਿੰਦੂ ਦੁਆਲੇ ਨਹੀਂ ਉਸਰੇ, ਉਹ ਇਕ ਤੋਂ ਵਧੇਰੇ ਖੇਤਰਾਂ ਵਲ ਪੈਰ ਪਸਾਰਦੇ ਹਨ। ਕਾਰਜਾਂ ਦੀ ਭਾਸ਼ਾ, ਸਮਾਂ, ਕਰਤਾ, ਆਰੂਪ (format), ਵਿਸ਼ਾ-ਖੇਤਰ ਆਦਿ ਦਾ ਬਹੁਤਾ ਧਿਆਨ ਨਹੀਂ ਰਖਿਆ ਗਿਆ।

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ਕਾਲ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਜਪੁ ਬਾਣੀ ਦਾ ਅਧਿਐਨ ਕਰੀਬਨ ਚਾਰ-ਕੁ-ਸਦੀਆਂ (1604 ਤੋਂ ਵਰਤਮਾਨ) ਤਕ ਫੈਲਿਆ ਹੋਇਆ ਹੈ। ਜੇ ਬਾਣੀ ਦੇ ਸਿਰਜਨ ਵਰ੍ਹਿਆਂ ਤੇ ਸੰਕਲਨ-ਕਾਲ ਨੂੰ ਵੀ ਸ਼ਾਮਲ ਕਰਨਾ ਹੋਵੇ ਤਾਂ ਇਹ ਨਿਰਸੰਦੇਹ ਇਕ ਸਦੀ ਹੋਰ ਪਿਛਾਂਹ (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ) ਤਕ ਵਧਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਪੰਜ ਸਦੀਆਂ ਕਿਸੇ 'ਸਥਾਪਤੀ' ਲਈ ਘਟ ਤਾਂ ਨਹੀਂ ਹੁੰਦੀਆਂ, ਪਰ ਜੇ ਜੁਗ-ਪ੍ਰਸਥਿਤੀਆਂ ਅਨੁਕੂਲ ਨਾ ਹੋਣ ਤਾਂ ਐਨੇ-ਕੁ ਸਮੇਂ ਵਿਚ ਜੋ ਕੁਝ ਵੀ ਪ੍ਰਾਪਤ ਹੋਵੇ, ਉਸੇ ਨੂੰ ਹੀ ਦੁਰਲਭ ਤੇ ਰਤਨ ਅਮੋਲਕ ਸਮਝ ਕੇ ਸਬਰ ਕਰਨਾ ਪੈਂਦਾ ਹੈ, ਇਸ ਹਵਾਲੇ ਵਿਚ ਸਿੱਖ ਪੰਥ ਦੀਆਂ ਲੰਘੀਆਂ ਪੰਜ ਸਦੀਆਂ ਦੀਆਂ ਜੁਗ-ਪ੍ਰਸਥਿਤੀਆਂ ਦੇ ਪ੍ਰਸੰਗ ਵਿਚ ਜੇਕਰ ਇਸ ਸਮੇਂ ਦੇ ਅਧਿਐਨ ਕਾਰਜਾਂ ਦਾ ਮੁਲੰਕਣ ਕੀਤਾ ਜਾਵੇ ਤਾਂ ਇਹ ਗ਼ਨੀਮਤ ਹੈ, ਪਰ ਜੇਕਰ ਵਿਸ਼ਵ ਧਰਮਾਂ ਦੇ ਅਧਿਐਨ ਹਵਾਲੇ ਵਿਚ ਲੇਖਾ-ਜੋਖਾ ਕਰਾਂਗੇ ਤਾਂ ਨਤੀਜੇ ਇਕਦਮ ਉਲਟ ਨਿਕਲਣਗੇ।

ਭਾਸ਼ਾਈ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਜਪੁ ਬਾਣੀ ਸੰਬੰਧੀ ਅਧਿਐਨ ਹੁਣ ਬਹੁ-ਭਾਸ਼ਾਈ ਹੋ ਚੁਕਿਆ ਹੈ। ਭਾਰਤ ਦੀਆਂ ਇਲਾਕਈ/ਸਥਾਨਕ ਭਾਸ਼ਾਵਾਂ ਤੋਂ ਬਿਨਾਂ ਵਿਸ਼ਵ ਦੀਆਂ ਕਰੀਬਨ ਹਰੇਕ ਵਡੇਰੀਆਂ ਭਾਸ਼ਾਵਾਂ ਵਿਚ ਕਿਸੇ-ਨਾ-ਕਿਸੇ ਰੂਪ ਰਾਹੀਂ ਇਸ ਨੇ ਹਾਜ਼ਰੀ ਲਵਾ ਲਈ ਹੈ। ਭਾਵੇਂ ਇਸ ਤਥ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਨ ਵਿਚ ਕੋਈ ਉਜ਼ਰ ਨਹੀਂ ਕਿ ਨਿਰਸੰਦੇਹ ਇਹ ਪੰਜਾਬੀ, ਹਿੰਦੀ ਤੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਹੀ ਵਧੇਰੇ ਹੈ। ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਵੀ ਪੰਜਾਬੀ ਨੂੰ ਨਿਰਸੰਕੋਚ ਇਕ ਦਰਜੇ ਉਤੇ ਰਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਜਪੁ ਅਧਿਐਨ ਦਾ ਭੂਗੋਲਿਕ ਘੇਰਾ ਵੀ ਹੁਣ (ਭਾਰਤੀ) ਪੰਜਾਬ ਨਹੀਂ ਰਿਹਾ। ਹੁਣ ਜਿਥੇ ਵੀ ਪੰਜਾਬੀ/ਸਿੱਖ ਵਸ ਗਏ ਰਹੇ, ਉਥੇ ਇਹ ਕਿਸੇ-ਨਾ-ਕਿਸੇ ਰੂਪ ਦੀ ਸ਼ਕਲ ਇਖਤਿਆਰ ਕਰ ਗਿਆ ਹੈ। ਇਕ ਮੋਟੇ ਜਿਹੇ ਅਨੁਮਾਨ ਮੁਤਾਬਿਕ ਵਿਸ਼ਵ ਦੇ ਕਰੀਬਨ 150-ਕੁ ਦੇਸ਼ਾਂ ਵਿਚ ਪੰਜਾਬੀ/ਸਿੱਖ ਵਸ ਰਹੇ ਹਨ, ਜਿਸਦਾ ਸਿਧਾ ਮਤਲਬ 150 ਦੇਸ਼ਾਂ ਵਿਚ ਜਕਤ ਅਧਿਐਨ ਦਾ ਕੋਈ ਅੰਗ ਉਥੇ ਹਾਜ਼ਰੀ ਲਾ ਰਿਹਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਭਾਰਤ ਦੇ ਹਰੇਕ ਸੂਬੇ ਵਿਚ ਇਹ ਵਿਹਾਰਕ ਜਾਂ ਸਿਧਾਂਤਕ ਦਸਤਕ ਦੇ ਰਿਹਾ ਹੈ।

ਹੁਣ ਜਪੁ ਅਧਿਐਨ ਗੁਰਦੁਆਰਿਆਂ, ਧਰਮਸ਼ਾਲਾਵਾਂ, ਡੇਰਿਆਂ ਆਦਿ ਤੋਂ ਹੁੰਦਾ ਹੋਇਆ ਸਕੂਲਾਂ, ਕਾਲਜਾਂ, ਅਕਾਦਮੀਆਂ, ਇੰਸਟੀਚਿਊਟਾਂ, ਯੂਨੀਵਰਸਿਟੀਆਂ, ਐਡਵਾਂਸ ਸੈਂਟਰਾਂ ਆਦਿ ਤਕ ਪਹੁੰਚ ਗਿਆ ਹੈ। ਪਰੰਪਰਕ ਵੰਡ ਅਨੁਸਾਰ ਇਹ ਪਰੰਪਰਾਗਤ ਤੇ ਅਕਾਦਮਿਕ ਦੋਨਾਂ ਰੂਪਾਂ ਵਿਚ ਜਾਰੀ ਹੈ। ਕਿਤੇ ਇਸੇ ਨੇ ਅਧਿਆਪਨ ਦੀ ਸ਼ਕਲ ਲਈ ਹੈ, ਕਿਤੇ ਸਾਧਨਾ ਦੀ ਤੇ ਕਿਤੇ ਖੋਜੀ ਅਧਿਐਨ ਦੀ।

1.5 ਜੇਕਰ ਰੂਪ/ਆਰੂਪ (format), ਬਣਤਰ ਜਾਂ ਵਿਧਾ (form, genre) ਆਦਿ ਪਖੋਂ ਵੇਖੀਏ ਤਾਂ ਜਪੁ ਬਾਣੀ ਦਾ ਅਧਿਐਨ ਕਿਤਾਬਾਂ, ਥੀਸਿਸਾਂ, ਖੋਜ ਪਤ੍ਰਿਕਾਵਾਂ/ਪਰਚਿਆਂ, ਲੇਖਾਂ, ਕੋਸ਼ਾਂ, ਕੋਸ਼-ਅੰਦਰਾਜਾਂ, ਵਿਸ਼ਵਕੋਸ਼ਾਂ, ਟਿਪਣੀਆਂ, ਰਿਵਿਊਆਂ, ਕਾਨਫਰੰਸਾਂ/ਸੈਮੀਨਾਰਾਂ, ਪਰੋਸੀਡਿੰਗਾਂ ਆਦਿ ਹਰੇਕ ਵਿਧਾਗਤ ਰੂਪ ਵਿਚ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ। ਸਾਹਿਤ-ਇਤਿਹਾਸਾਂ,

ਪਾਠ-ਪੁਸਤਕਾਂ ਆਦਿ ਦਾ ਭਾਗ ਬਣਨ ਤੋਂ ਬਿਨ੍ਹਾਂ ਨਿਰੋਲ ਸਾਹਿਤਕ-ਵਿਧਾਵਾਂ (ਕਾਵਿ, ਨਾਟਕ, ਸ੍ਰੋ-ਜੀਵਨੀਆਂ, ਨਾਵਲਾਂ ਆਦਿ) ਵਿਚ ਵੀ ਇਹ ਹਵਾਲੇ, ਪ੍ਰਭਾਵ, ਪ੍ਰਸੰਗ ਜਾਂ ਵਿਸ਼ੈਸ਼ਵਸਤੂ ਵਜੋਂ ਹਾਜ਼ਰ ਹੈ।

1.6 ਵਿਸ਼ਾ-ਵਸਤੂ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਇਹ ਅਧਿਐਨ ਹੁਣ ਕੇਵਲ ਟੀਕਾਵਾਂ, ਵਿਆਖਿਆਕਾਰੀ, ਫਲਸਫੇ ਜਾਂ ਧਰਮ-ਸਿਧਾਂਤੀ ਅਧਿਐਨਾਂ ਦੇ ਘੇਰੇ ਤਕ ਸੀਮਤ ਨਹੀਂ ਰਿਹਾ, ਇਹ ਸਮਾਜਕ, ਇਤਿਹਾਸਕ, ਸਭਿਆਚਾਰਕ, ਲੋਕ-ਯਾਨਿਕ, ਸਾਂਸਕ੍ਰਿਤਕ, ਕਲਾਤਮਕ ਆਦਿ ਸਮਾਜਕ ਵਿਗਿਆਨਾਂ ਦੇ ਨਾਲ ਨਾਲ ਕੁਦਰਤੀ-ਵਿਗਿਆਨਾਂ ਦੇ ਵਿਹੜੇ ਵਿਚ ਵੀ ਪੈਰ ਪਾ ਚੁਕਿਆ ਹੈ, ਭਾਵੇਂ ਇਹ ਸ਼ੁਰੂਆਤੀ ਦੌਰ ਦੇ ਚੋਣਵੇਂ ਬਿੰਦੂਆਂ ਦਾ ਜਾਣ-ਪਛਾਣੀ ਦੌਰ ਹੀ ਹੋਵੇ।

1.7 ਪਹੁੰਚ (approach) ਦ੍ਰਿਸ਼ਟੀਆਂ ਦੀ ਨਜ਼ਰ ਥਾਣੀ ਵੇਖਾਂਗੇ ਤਾਂ ਇਸ ਦਾ ਲੇਖਾ-ਜੋਖਾ ਕਰਨਾ ਜਾਂ ਇਸ ਖੇਤਰ ਨੂੰ ਸਮਝਣਾ ਕੋਈ ਸੌਖਾ ਜਿਹਾ ਕਾਰਜ ਨਹੀਂ। ਉਦਾਹਰਨ ਵਜੋਂ ਜੇਕਰ ਜਪੁ ਦੇ ਬਾਣੀਕਾਰ (ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ) ਦੇ ਇਤਿਹਾਸ ਜਾਂ ਜੀਵਨ-ਮੂਲਕ ਪਖਾਂ ਨੂੰ ਸਾਹਮਣੇ ਰਖ ਕੇ ਹੋਏ ਕਾਰਜਾਂ ਵਲ ਝਾਤੀ ਮਾਰੀ ਜਾਵੇ ਤਾਂ ਕੇਵਲ ਗਿਣਤੀ ਪਖੋਂ ਨਿਰੋਲ ਪੰਜਾਬੀ/ਹਿੰਦੀ ਭਾਸ਼ਾਈ ਕਾਰਜਾਂ ਦਾ ਹੀ ਕੋਈ ਪਾਰਾਵਾਰ ਨਹੀਂ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਸੰਬੰਧੀ ਕੇਵਲ ਪੰਜਾਬੀ ਕਾਰਜਾਂ ਦੀ ਸੂਚੀ (bibliography) ਤਿਆਰ ਕਰਨੀ ਹੀ ਦੁਰਪਠ ਕਾਰਜ ਹੈ। ਸਿੱਖ ਧਰਮ ਦੀਆਂ ਸੰਪਰਦਾਵਾਂ ਨਿਰਮਲੇ, ਉਦਾਸੀ ਆਦਿ ਵਿਦਵਾਨਾਂ ਦੇ ਕਾਰਜਾਂ ਬਾਰੇ ਕਿਵੇਂ ਜਾਣੀਏ? ਭਾਵ ਸੰਪਰਦਾਈ-ਪਹੁੰਚ ਆਦਿ ਪਖੋਂ ਹੋਏ ਕਾਰਜ ਵੀ ਗਿਣਤੀ/ਅਕਾਰ ਵਿਚ ਥੋੜੇ ਨਹੀਂ।

1.8 ਵਰਤਮਾਨ ਸਮੇਂ ਵਿਚ ਉਤਰਖ਼ਸਥਿਤੀਆਂ ਅਧੀਨ ਪੈਦਾ ਹੋਏ ਕਈ ਰੁਝਾਨ, ਵਾਦ ਜਾਂ ਸਿਧਾਂਤ, ਜਿਸ ਤਰ੍ਹਾਂ ਵਿਸ਼ਵ ਪਧਰ ਉਤੇ ਚਰਚਾ ਦਾ ਵਿਸ਼ਾ ਬਣੇ ਹੋਏ ਹਨ, ਉਸੇ ਤਰ੍ਹਾਂ ਪੰਜਾਬੀ ਜਗਤ ਤੇ ਸਾਹਿਤ ਵਿਚ ਵੀ ਇਹ ਭਰਪੂਰ ਬਹਿਸ ਦਾ ਭਾਗ ਹਨ। ਗਿਣਤੀ ਪਖੋਂ ਤਾਂ ਇਹ ਕਾਫੀ ਹਨ, ਪਰ ਘਟ-ਗਿਣਤੀਆਂ, ਦਲਿਤ, ਵਾਤਾਵਰਣ, ਨਾਰੀਵਾਦ, ਬਹੁਲਤਾਵਾਦ, ਪੂਰਬਵਾਦ (orientalism) ਆਦਿ ਪੰਜ-ਸਤ 'ਰੁਝਾਨ' ਕਾਫੀ ਚਰਚਾ ਵਿਚ ਹਨ। ਪੰਜਾਬੀ ਅਧਿਐਨ ਦੇ ਹਵਾਲੇ ਨਾਲ ਜਪੁ-ਕੇਂਦਰਤ ਇਨ੍ਹਾਂ ਸਿਧਾਂਤਾਂ ਬਾਰੇ ਕਾਰਜ ਸਧਾਰਨ ਲੇਖਾਂ ਤੋਂ ਲੈ ਕੇ ਖੋਜ-ਨਿਬੰਧਾਂ ਤਕ ਪ੍ਰਾਪਤ ਹੋਣ ਲਗ ਪਏ ਹਨ। ਕਹਿਣ ਦਾ ਭਾਵ ਹੈ ਕਿ ਬਾਣੀ ਅਧਿਐਨ ਦਾ ਇਕ ਅਧਿਆਇ ਇਧਰ ਵੀ ਖੁਲ੍ਹ ਚੁਕਾ ਹੈ।

1.9 ਜੇਕਰ ਵਿਸ਼ਵਾਸ਼ਾਂ/ਧਰਮਾਂ ਜਾਂ ਦ੍ਰਿਸ਼ਟੀਕੋਣਾਂ ਦੀ ਵਰਗ-ਮੂਲਕ ਵੰਡ ਥਾਣੀ ਜਪੁ ਬਾਣੀ ਅਧਿਐਨ ਕਾਰਜ ਵੇਖੀਏ ਤਾਂ ਇਹ ਨਿਰੋਲ ਸਿੱਖਾਂ ਦੁਆਰਾ ਨਹੀਂ ਕੀਤੇ ਗਏ। ਇਨ੍ਹਾਂ ਵਿਚ ਹਿੰਦੂ, ਮੁਸਲਿਮ, ਪਾਰਸੀ, ਇਸਾਈ... ਗੱਲ ਕੀ ਹਰੇਕ ਉਘੀ ਸੰਪਰਦਾ ਤਕ ਦੇ ਵਿਅਕਤੀ/ਵਰਗ ਮਿਲਦੇ ਹਨ। ਧਰਮ-ਨਿਰਪਖ ਵਿਚਾਰਧਾਰਾਵਾਂ ਦੇ ਵਡੀ ਗਿਣਤੀ ਵਿਦਵਾਨ ਇਧਰ ਰੁਚਿਤ ਹਨ।

1.10 ਅਧਿਆਪਨ ਪਖੋਂ ਗੁਰਬਾਣੀ ਜਿਥੇ ਗੁਰਦੁਆਰਿਆਂ, ਧਰਮਸ਼ਾਲਾਵਾਂ, ਡੇਰਿਆਂ

ਆਦਿ ਵਿਚ ਪਾਠ ਕਰਨ; ਸਾਧਨਾ ਜਾਂ ਸੰਬਯਾ ਰੂਪ ਵਿਚ ਕਾਰਜਸ਼ੀਲ ਹੈ, ਉਥੇ ਇਹ ਅਕਾਦਮਿਕ ਅਦਾਰਿਆਂ ਵਿਚ ਅਨੇਕ ਕੋਰਸਾਂ ਦੇ ਪਾਠ-ਕ੍ਰਮ ਦਾ ਹਿੱਸਾ ਹੈ। ਕਿਤੇ ਇਹ ਸਾਹਿਤ ਇਤਿਹਾਸ ਵਜੋਂ ‘ਗੁਰਮਤਿ ਕਾਵਿਧਾਰਾ’ ਦੇ ਰੂਪ ਵਿਚ, ਕਿਤੇ ਇਹ ਫਲਸਫਿਆਂ ਦੇ ਪਾਠ-ਕ੍ਰਮ ਵਿਚ ‘ਦਰਸ਼ਨ’ ਦੇ ਰੂਪ ਵਿਚ। ਧਰਮ-ਅਧਿਐਨਾਂ ਦੇ ਪਾਠ-ਕ੍ਰਮਾਂ ਵਿਚ ਇਹ ਅਧਿਐਨ ਬਣਤਰ, ਰੂਪ, ਦਰਸ਼ਨ ਵਜੋਂ ਹਾਜ਼ਰੀ ਲਵਾ ਰਿਹਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਸਮਾਜਕ ਵਿਗਿਆਨਾਂ ਵਿਚ ਵੀ ਇਹ ਸੰਬੰਧਿਤ ਅਨੁਸ਼ਾਸਨ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਵਿਚ ਅਧਿਆਪਨ-ਅਧੀਨ ਹੈ। ਗੈਰ-ਅਕਾਦਮਿਕ ਅਦਾਰਿਆਂ (ਮਿਸ਼ਨਰੀ ਕਾਲਜਾਂ, ਅਕਾਦਮੀਆਂ) ਵਿਚ ਇਹ ਪੂਰੇ-ਸੂਰੇ ਕੋਰਸਾਂ ਦਾ ਭਾਗ ਹੈ।

ਫੁਟਕਲ ਵਜੋਂ ਐਨਾ ਕਹਿਣਾ ਹੀ ਵਾਜਿਬ ਹੈ ਕਿ ਹੁਣ ਅਨੇਕ ਖੇਤਰਾਂ ਵਿਚ ਜਪੁ ਬਾਣੀ ਅਧਿਐਨ ਦੇ ਅਧਿਆਇ ਖੁਲ੍ਹੇ ਹੋਏ ਹਨ। ਮੈਗਜ਼ੀਨਾਂ, ਪਤ੍ਰਿਕਾਵਾਂ, ਹਫਤਾਵਾਰੀ/ ਰੋਜ਼ਾਨਾ ਅਖਬਾਰਾਂ ਵਿਚਲੇ ਲੇਖਾਂ/ਪਰਚਿਆਂ ਨੂੰ ਤਾਂ ਸੂਚੀਬਧ ਕਰਨਾ ਵੀ ਮੁਸ਼ਕਿਲ ਹੈ। ਕੇਵਲ ਹਥਖਲਿਖਤਾਂ ਦਾ ਨੋਟਿਸ ਲੈਣਾ ਹੀ ਕਿਹੜਾ ਖਾਲਾ ਜੀ ਦਾ ਵਾੜਾ ਹੈ? ਕਹਿਣ ਦਾ ਸਾਰ-ਤਤ ਇਹ ਹੈ ਕਿ ਜਪੁ ਬਾਣੀ ਅਧਿਐਨ ਅਨਿਕ ਰੰਗਾਂ ਵਿਚ ਪਿਛਲੇ ਪੰਜ ਸੌ-ਸਾਲ ਤੋਂ ਅਨੇਕ ਸੀਮਾਵਾਂ ਤੇ ਸੰਭਾਵਨਾਵਾਂ ਲੈ ਕੇ ਸਾਡੇ ਸਨਮੁਖ ਹੈ। ਇਸ ਵਿਸ਼ਾਲ ਕੈਨਵਸ ਦੇ ਪ੍ਰਮੁੱਖ ਸਰੂਪਗਤ ਪਸਾਰ ਕਿਹੜੇ ਹਨ? ਉਹਨਾਂ ਦੀ ਨਿਸ਼ਾਨਦੇਹੀ ਅਗਲੇ ਭਾਗ ਵਿਚ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ।

II

ਇਤਿਹਾਸਕ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ੧੬^{ਵੀਂ} ਜਾਂ ਜਪੁ ਜੀ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਮੁਢਲੇ ਅਧਿਐਨ ਇਸ ਦੀ ਮਹਾਨਤਾ, ਜਾਪ/ਸਿਮਰਨ/ਧਿਆਨ ਆਦਿ ਨਾਲ ਸੰਬੰਧਿਤ ਹਨ, ਜਿਹੜੇ ਵਿਸ਼ੇਸ਼ ਰੂਪ ਵਿਚ ਜਨਮਸਾਖੀਆਂ, ਗੁਰਬਿਲਾਸਾਂ, ਪੰਥ ਪ੍ਰਕਾਸ਼ਾਂ, ਗੋਸ਼ਟਾਂ ਆਦਿ ਵਿਚ ਟਿਪਣੀ ਜਾਂ ਸੰਦਰਭ ਰੂਪ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹਨ। ਇਹ ਕਾਰਜ ਸਿਖ ਸਿਧਾਂਤ ਤੇ ਇਤਿਹਾਸ ਦੇ ਗੁਰਮੁਖੀ ਸਰੋਤ ਵਜੋਂ ਸਥਾਪਿਤ ਹਨ, ਇਸ ਲਈ ੧੬^{ਵੀਂ} ਇਹ ਜਪੁ ਜੀ ਦੇ ਉਚਾਰੇ/ਸਿਰਜੇ ਜਾਣ ਦੇ ਹਾਲਾਤ, ਸਮਾਂ, ਸਰੋਤ ਆਦਿ ਸੰਬੰਧੀ ਹਵਾਲੇ ਦੀ ਭੂਮਿਕਾ ਨਿਭਾਉਂਦੇ ਹਨ, ਮਿਸਾਲ ਲਈ ਜਨਮਸਾਖੀਆਂ ਵਿਚ ੧੬^{ਵੀਂ} ਦੇ ਕਰਤਾ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਅਤੇ ਇਸ ਦਾ ਉਚਾਰਨ ਸਮਾਂ/ਸਥਾਨ ‘ਵੇਈਂ ਪ੍ਰਵੇਸ਼’ ਦੀ ਚੈਵੀ-ਘਟਨਾ ਨਾਲ ਜੋੜਿਆ ਗਿਆ ਹੈ।

ਬਾਕੀ ਜਪੁ ਬਾਣੀ, ਇਤਿਹਾਸਕ ਸਰੋਤਾਂ ਦੀ ਸੂਚਨਾ ਅਨੁਸਾਰ ਵਖੋ-ਵਖ ਸਮੇਂ, ਪ੍ਰਸਥਿਤੀਆਂ ਅਨੁਸਾਰ ਉਤਰੀ (reveal) ਹੋਈ ਹੈ, ਜਿਸ ਨੂੰ ਆਪ ਹੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਲਿਖ ਕੇ ਸੁਰਖਿਅਤ ਕੀਤਾ ਤੇ ਕਰਤਾਰਪੁਰ ਵਿਖੇ ਆਪਣੇ ਜੀਵਨ ਦੇ ਆਖਰੀ ਪੜਾਅ ਵਿਚ ਭਾਈ ਲਹਣਾ (ਗੁਰੂ ਅੰਗਦ) ਜੀ ਦੁਆਰਾ (ਸੋਢੀ ਹਰਿ ਜੀ, 1651 ਈ. ਅਨੁਸਾਰ) ‘ਮਰਯਾਦਾ’ (system) ਵਿਚ ਕਰਵਾਇਆ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਬਾਣੀ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਕਰਤਾਰਪੁਰ ਵਿਖੇ ਜੀਵਨ ਦੇ ਆਖਰੀ ਸਮੇਂ (1532-39) ਵਿਚ, ਜਦੋਂ ਭਾਈ ਲਹਣਾ ਜੀ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਰਨ ਵਿਚ ਆਏ ਹੋਏ ਸਨ, ਅੰਤਿਮ ਰੂਪ ਵਿਚ ਤਰਤੀਬ ਬਧ ਕਰਵਾਇਆ। ਭਾਈ

ਗੁਰਦਾਸ (1551-1636 ਈ.) ਦੀ ਗਵਾਹੀ ਅਨੁਸਾਰ ਇਹ ਬਾਣੀ ਗੁਰਸਿਖਾਂ ਦੇ ਨਿਤਨੇਮ ਦਾ ਭਾਗ ਇਸੇ ਸਮੇਂ ਤੋਂ ਹੀ ਬਣ ਗਈ:

ਫਿਰਿ ਬਾਬਾ ਆਇਆ ਕਰਤਾਰਪੁਰ...

ਸੋ ਦਰੁ ਆਰਤੀ ਗਾਵੀਐ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਪੁ ਉਚਾਰਾ ।

ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੁਆਰਾ ਸਥਾਪਿਤ ਕੀਤੀ ਗਈ ਪਹਿਲੀ ਗੁਰ-ਗਿਆਨ ਟਕਸਾਲ ਕਰਤਾਰਪੁਰ ਵਿਚ ਹੋਰ ਅਨੇਕ ਕਾਰਜਾਂ ਸਮੇਤ ਗੁਰਬਾਣੀ ਦੇ ਉਤਾਰੇ ਇਕ ਮੁਖ ਕਾਰਜ ਸੀ, ਜਿਹੜੇ ਭਾਈ ਲਗਣਾ (ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ) ਦੀ ਦੇਖ-ਰੇਖ ਵਿਚ ਹੁੰਦੇ ਸਨ। ਇਥੇ ਬਹੁਤ ਸਾਰੇ ਲਿਖਾਰੀ ਇਸ ਮਹਾਨ ਕਾਰਜ ਨੂੰ ਲਗਾਤਾਰ ਕਰਦੇ ਸਨ। ਉਦਾਹਰਨ ਵਜੋਂ ਲਾਹੌਰ ਦਾ ਰਹਿਣ ਵਾਲਾ ਭਾਈ ਮਨਸੁਖ, ਕਰਤਾਰਪੁਰ ਵਿਖੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਕੋਲ ਤਿੰਨ ਸਾਲ ਰਿਹਾ, ਜਿਸ ਦਾ ਮੁਖ ਕਾਰਜ-ਸੇਵਾ ਪੋਥੀਆਂ ਲਿਖਣਾ ਹੀ ਸੀ: “ਤੀਨ ਬਰਸ ਬਾਬੇ ਕੋਲ ਰਹਿਆ ॥ ...ਗੁਰੂ ਬਾਬੇ ਦੀ ਬਾਣੀ ਬਹੁਤ ਲਿਖੀਅਸੁ ॥ ਪੋਥੀਆ ਲਿਖ ਲੀਤੀਓਸੁ” ; “ਤੀਨ ਬਰਸ ਜਾ ਰਹਿਆ ਤਾ ਗੁਰੂ ਬਾਬੇ ਕੀ ਬਾਣੀ ਬਹੁਤੁ ਲਿਖਿ ਕਰਿ ਪੋਥੀਆ (ਲਿਖੀ) ਲੀਤੀਆ ॥” । ਇਸ ਤਰ੍ਹਾਂ ਹੋਰ ਬਾਣੀ ਸਮੇਤ ਜਪੁ ਬਾਣੀ ਦੇ ਉਤਾਰੇ ਸ਼ੁਰੂ ਹੋ ਗਏ। ਗੁਰੂ ਅੰਗਦ ਦੇਵ, ਗੁਰੂ ਅਮਰਦਾਸ ਅਤੇ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਇਹ ਸੇਵਾ ਖੁਦ ਵੀ ਕਰਦੇ ਰਹੇ। ਜਦੋਂ ਪੰਚਮ ਪਾਤਸ਼ਾਹ ਨੇ ‘ਆਦਿ ਬੀੜ’ ਦਾ ਸੰਪਾਦਨ (1601 ਈ. ਨੂੰ) ਆਰੰਭ ਕੀਤਾ ਤਾਂ “ਜਪੁ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀਓ ਕੇ ਨਕਲ ਕਾ ਨਕਲ” ਹੀ ਉਨ੍ਹਾਂ ਨੇ ਪ੍ਰਾਪਤ ਕੀਤਾ ਤੇ ਸੰਪਾਦਨ ਸਮੇਂ ਇਸ ਨੂੰ ਸਭ ਤੋਂ ਮੁਢ ਵਿਚ ਰਖਿਆ।

ੴ ਜਾਂ ਜਪੁ ਸੰਬੰਧੀ ਕਿਸੇ ਵੀ ਰੂਪ ਵਿਚ ਪ੍ਰਾਪਤ ਪਿਛਲੇ ਲਗਪਗ ਸਾਰੇ ਅਧਿਐਨ ਉਕਤ ਸਵਾਲ ਤੋਂ ਹੀ ਆਪਣਾ ਅਧਿਐਨ ਸ਼ੁਰੂ ਕਰਦੇ ਹਨ ਤੇ ਇਸ ਦਾ ਅਧਾਰ ਮੁਖ ਰੂਪ ਵਿਚ ਉਕਤ ਸਰੋਤ ਹੀ ਬਣਦੇ ਹਨ। ਇਸ ਵੰਨਗੀ ਦੇ ਅਧਿਐਨ ਨੂੰ ਅਸੀਂ ‘ਸਰੋਤ ਅਧਿਐਨ ਦਾ ਪਸਾਰ’ ਨਾਮ ਦੇ ਸਕਦੇ ਹਾਂ। ਇਸ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਅਜਿਹੇ ਹਰੇਕ ਸੰਭਵ ਹਵਾਲੇ ਨੂੰ ਲਭਣ, ਵਿਸ਼ਲੇਸ਼ਣ, ਸੰਪਾਦਨ ਆਦਿ ਦੀ ਲੋੜ ਹੈ, ਕਿਉਂਕਿ ਅਜਿਹਾ ਕਾਰਜ ਇਸ ਖੇਤਰ ਦੇ ਹਰੇਕ ਕਾਰਜ ਦਾ ਅਧਾਰ ਬਣਦਾ ਹੈ।

ੴ ਜਾਂ ਜਪੁ ਸੰਬੰਧੀ ਅਧਿਐਨ ਦੇ ਪਸਾਰ ਦੀ ਇਕ ਅਹਿਮ ਦਿਸ਼ਾ ਇਸ ਦੇ ਅਰਥਾਂ ਜਾਂ ਵਿਆਖਿਆ ਸੰਬੰਧੀ ਹੈ। ਇਤਿਹਾਸਕ ਕਾਲ-ਖੰਡ ਵਿਚ ਇਹ ਦਿਸ਼ਾ ਸਭ ਤੋਂ ਲੰਮੇਰੀ, ੴ ਦੇ ਸਿਰਜਣ ਵਰ੍ਹੇ ਤੋਂ ਵਰਤਮਾਨ ਤਕ, ਸੈਂਕੜੇ ਪਸਾਰਾਂ ਵਿਚ ਪਸਰੀ ਹੋਈ ਹੈ। ਇਸ ਦਿਸ਼ਾ ਦੇ ਭਵਿਖ ਵਿਚ ਫੈਲਣ ਦੀ ਹਮੇਸ਼ਾਂ ਸੰਭਾਵਨਾ ਬਣੀ ਰਹੇਗੀ। ਕਹਿਣ ਦਾ ਸਿਧਾ ਮਤਲਬ ਇਹ ਹੈ ਕਿ ਇਸ ਬਾਣੀ ਦੀ ਅਰਥ ਪ੍ਰਕ੍ਰਿਆ ਹਮੇਸ਼ਾਂ ਚਲਣ ਵਾਲਾ ਗਤੀਸ਼ੀਲ ਵਰਤਾਰਾ ਹੈ। ਅਧਿਐਨ ਦਾ ਇਹ ਪਸਾਰ ਸਮੁੱਚੀ ਗੁਰਬਾਣੀ ਦੇ ਹਰੇਕ ਟੀਕੇ/ਅਨੁਵਾਦ/ਅਧਿਐਨ ਤੇ ਅਨੇਕ ਸੁਤੰਤਰ ਅਧਿਐਨਾਂ ਦਾ ਵਿਸ਼ਾ ਰਿਹਾ ਹੈ। ਗਿਣਤੀ ਪਖੋਂ ਇਹ ਦਿਸ਼ਾ ਅਨਿਕ ਖੇਤਰਾਂ ਵਿਚ ਅਨੇਕ ਭਾਸ਼ਾਵਾਂ ਤੇ ਪਹੁੰਚਾਂ ਵਿੱਚ ਪ੍ਰਾਪਤ ਹੈ।

2.3 ਵਿਚਾਰਾਧੀਨ ਵਿਸ਼ੇ ਦੇ ਅਧਿਐਨ ਪਸਾਰ ਦੀ ਇਕ ਹਦ ਇਸ ੴ ਵਿਸ਼ੇ ਦੇ ਉਚਾਰਨ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ੴ ਦਾ ਠੀਕ/ਸੁਧ ਉਚਾਰਨ ਕੀ ਹੈ? ਇਸ ਦਾ ਉਤਰ ਗੁਰੂ

ਗ੍ਰੰਥ ਸਾਹਿਬ ਸੰਬੰਧੀ ਪ੍ਰਾਪਤ ਕਰੀਬਨ ਹਰੇਕ ਵਿਆਖਿਆ ਵਿਚ ਮੂਲ ਮੰਤ੍ਰ ਨੂੰ ਅਰਥਾਉਣ ਸਮੇਂ ਮਿਲ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਉਚਾਰਨ ਸੰਬੰਧੀ ਲਿਖਤਾਂ ਵਿਚ ਵੀ ਕਿਤੇ-ਕਿਤੇ ਵੇਰਵੇ ਪ੍ਰਾਪਤ ਹਨ। ਇਸ ਬਾਰੇ ਇਕ-ਅਧ ਸੁਤੰਤਰ ਅਧਿਐਨ ਵੀ ਪ੍ਰਾਪਤ ਹੈ। ਉਂਵ ਇਸ ਦੇ 'ਉਚਾਰਨ' ਤੇ 'ਨਾਮਕਰਨ' ਵਿਚ ਭੇਦ ਕਰਨ ਦੀ ਕਿਤੇ ਵਿਸ਼ੇਸ਼ ਕੋਸ਼ਿਸ਼ ਵੇਖਣ ਵਿਚ ਨਹੀਂ ਆਈ। ਦੈਵੀ ਚਿੰਨ੍ਹ (The Symbol Divine) ਹੋਣ ਕਾਰਨ ਪਰੰਪਰਾ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਿਸ਼ੇਸ਼) ਹੀ ਇਸ ਦੇ ਉਚਾਰਨ (ਇਕ/ਏਕ ਓਅੰਕਾਰ) ਦਾ ਫਿਲਹਾਲ ਇਕਮਾਤਰ ਅਧਾਰ ਹੈ। ਅਧਿਐਨ ਦੀ ਇਹ ਦਿਸ਼ਾ ਭਾਸ਼ਾ, ਵਿਆਕਰਣ, ਕੋਸ਼ ਆਦਿ ਨੂੰ ਵੀ ਸ਼ਾਮਿਲ ਕਰਦੀ ਹੈ। ਇਸ ਦਿਸ਼ਾ ਨੂੰ 'ਭਾਸ਼ਾਈ ਪਸਾਰ' ਦਾ ਨਾਂ ਦਿੱਤਾ ਜਾ ਸਕਦਾ ਹੈ।

2.4 ਅਧਿਐਨ ਦੀ ਇਕ ਦਿਸ਼ਾ 'ਮੂਲ ਮੰਤ੍ਰ' ਦੇ ਹਵਾਲੇ ਨਾਲ ੧ੳੴ ਦੇ ਨਾਮਕਰਨ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ। ਇਸ ਨੂੰ 'ਸ਼ਬਦ' ਕਿਹਾ ਜਾਵੇ? ਸਮਾਸ ਜਾਂ ਸਿੰਬਲ? ਅਨੇਕ ਅਧਿਐਨ ਇਸ ਦਾ ਨਾਮਕਰਨ 'ਬੀਜ ਮੰਤ੍ਰ' ਕਰ ਕੇ ਰਾਜੀ ਹਨ। ਕਈ ਇਸ ਨੂੰ 'ਮੂਲ ਤਤ' ਕਹਿੰਦੇ ਹਨ। ਕਈ ਅਨੁਸਾਰ ਇਹ ਇਕ 'ਨਾਦ' ਹੈ; ਕਈ ਸਜਣ 'ਮੰਤ੍ਰ' ਸ਼ਬਦ ਉਤੇ ਇਤਰਾਜ਼ ਕਰਦੇ ਹੋਏ ਹੋਰ ਕਈ ਕੁਝ ਸੁਝਾਉਂਦੇ ਹਨ। ਇਸ ਦੇ ਉਲਟ ਕੁਝ 'ਮੰਤ੍ਰ' ਦਾ ਗੁਰਮਤਿ ਪਰਿਪੇਖ ਸਪਸ਼ਟ ਕਰਕੇ ਇਸੇ ਨੂੰ ਹੀ ਸਿਖੀ ਦਾ 'ਮੂਲ ਮੰਤ੍ਰ' ਕਹਿੰਦੇ ਹਨ। ਇਸ ਦਿਸ਼ਾ ਨੂੰ ਅਸੀਂ 'ਨਾਮਕਰਨ ਅਧਿਐਨ' ਦਾ ਨਾਂ ਦੇ ਸਕਦੇ ਹਾਂ। ਇਸ ਸੰਬੰਧੀ ਸੁਤੰਤਰ ਕਾਰਜ ਪ੍ਰਾਪਤ ਨਹੀਂ। ਹੋਰ ਕਿਸਮ ਦੇ ਅਧਿਐਨਾਂ ਵਿਚ ਇਹ ਇਕ 'ਛੋਟੇ ਭਾਗ' ਵਜੋਂ ਸਮਿਲਤ ਦਿਸ਼ਾ ਹੈ। 'ਨਾਮਕਰਨ ਅਧਿਐਨ' ਦਾ ਜੇ ਉਕਤ ਵਰਣਿਤ ਭਾਗ ਧਰਮ-ਸ਼ਾਸਤਰ (theology) ਨਾਲ ਜੁੜਿਆ ਹੈ ਤਾਂ ਇਸ ਦਾ ਹੀ ਇਕ ਦੂਸਰਾ ਪਾਸਾ ਭਾਸ਼ਾ ਵਿਗਿਆਨਕ (ਵਿਆਕਰਨਕ) ਹੈ, ਜਿਸ ਨੂੰ ਕਿਸੇ ਨਾਂਵ (ਸੰਗਿਆ), ਕਿਸੇ ਵਿਸ਼ੇਸ਼ਣ (adjective) ਕਿਹਾ ਤੇ ਕਈ ਇਸ ਵਿਚ ਇਨ੍ਹਾਂ ਦੋਹਾਂ (ਨਾਂਵ, ਵਿਸ਼ੇਸ਼ਣ) ਦੇ ਤਤ ਵੇਖਦੇ ਤੇ ਕਈ ਦੋਹਾਂ ਨੂੰ ਹੀ ਰਦਦੇ ਹਨ। ਇਸ ਨੂੰ '੧ੳੴ ਦੀ ਵਿਆਕਰਨਕ ਸ਼੍ਰੇਣੀ' ਦਾ ਨਾਂ ਦੇਣਾ ਸ਼ਾਇਦ ਠੀਕ ਰਹੇਗਾ।

੧ੳੴ ਦੇ ਅਧਿਐਨ ਦੀ ਦਿਸ਼ਾ ਦਾ ਇਕ ਹੋਰ ਪਸਾਰ ਇਸ ਦੀ ਬਣਤਰ ਸੰਬੰਧੀ ਹੈ। ੧ੳੴ ਵਿਚ ਕੁਲ ਕਿੰਨੇ ਤਤ ਹਨ? ਕੀ ਇਹ ਦੋ ਤਤਾਂ (੧+ੳ) ਦਾ ਜੋੜ ਹੈ ਜਾਂ ਤਿੰਨ (੧+ੳ+ੴ) ਦਾ? ਕਈ ਇਸ ਨੂੰ ਚਾਰ ਤਤਾਂ ਦਾ ਜੋੜ ਕਹਿਣਾ ਚਾਹੁੰਦੇ, ਜਿਸ ਵਿਚ ੧+ੳ+ੴ (ਹੋੜਾ) ਤੇ +ੴ (ਕਾਰ) ਦੀ ਹੋਂਦ ਮੰਨੀ ਗਈ ਹੈ। ਇਸ ਦੇ ਉਲਟ ਅਜਿਹੇ ਵਿਦਵਾਨ ਵੀ ਹਨ, ਜਿਹੜੇ ਇਸ ਨੂੰ ਧਰਮ-ਸ਼ਾਸਤਰੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ 'ਇਕਾਈ' (unit) ਵਜੋਂ ਵੇਖਦੇ ਹਨ। ਭਾਵ ੧ੳੴ ਵਿਚ ਸਿਰਫ ਇਕੋ ਤਤ ਹੈ, ਉਹ ਇਸ ਦਾ ਆਪਣਾ-ਆਪਾ ਹੈ। ਇਸ ਵਿਸ਼ੇ ਬਾਰੇ ਕੋਈ ਸੁਤੰਤਰ ਜਾਂ ਵਿਸਤ੍ਰਿਤ ਕਾਰਜ ਪ੍ਰਾਪਤ ਨਹੀਂ। ਇਹ ਹੋਰ ਕਾਰਜਾਂ ਦਾ ਇਕ ਲਘੂ ਹਿਸਾ ਬਣ ਕੇ ਹੀ ਸਾਹਮਣੇ ਆਇਆ ਪਸਾਰ ਹੈ।

ਇਸੇ ਦਿਸ਼ਾ ਦਾ ਇਕ ਹੋਰ ਪਹਿਲੂ ਇਸ ਦੀ 'ਦਿਸ਼ਾ (dimension) ਸੰਬੰਧੀ ਵੀ ਹੈ। ਕੀ ਇਹ ਦੋ ਦਿਸ਼ਾਵੀ (two-dimensions) ਹੈ, ਤਿੰਨ ਜਾਂ ਵਧੇਰੇ ਹੈ? ੧ੳੴ ਭਾਵ 'ਕਾਰ' (ੴ) ਦੀ ਦਿਸ਼ਾ ਸਜੇ (→) ਪਾਸੇ ਹੈ ਜਾਂ ਪਿਛੇ ਵਲ (↑) ਨੂੰ ਜਾਂਦੀ ਹੈ। ਇਸ ਦਿਲਚਸਪ, ਪਰ ਗੰਭੀਰ ਪਹਿਲੂ ਨੂੰ ਅਤਿ ਗੰਭੀਰਤਾ ਸਹਿਤ ਇਕ-ਅਧ ਥਾਂ ਅਧਿਐਨ-ਵਿਸ਼ਾ ਵੀ ਬਣਾਇਆ

ਗਿਆ ਹੈ। ਸਮੁੱਚੀ ਜਪੁ ਬਾਣੀ ਦੇ ਹਵਾਲੇ ਨਾਲ ਇਹ ਸਵਾਲ ਉਸ ਦੀ ਅੰਗ-ਗਿਣਤੀ ਨਾਲ ਵਿਚਾਰਾਧੀਨ ਹੋ ਜਾਂਦਾ ਹੈ, ਭਾਵ ਜਪੁ ਦੇ ਕੁਲ ਕਿੰਨੇ ਅੰਗ ਹਨ, ਕੀ ਇਸ ਵਿੱਚ ਮੂਲ ਮੰਤ੍ਰ ਸ਼ਾਮਿਲ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ? ਕੀ ਸਲੋਕਾਂ ਨੂੰ 38 ਪਾਉੜੀਆਂ ਵਿੱਚ ਗਿਣਿਆ ਜਾਵੇ ਜਾਂ ਵੱਖਰਾਝ ਆਦਿ। ਘੇਰੇ ਵਜੋਂ ਇਹ (ਗੁਰਬਾਣੀ) ਆਰਥੋਗ੍ਰਾਫੀ ਦੀ ਅਧਿਐਨ-ਵਸਤੂ (object of study) ਹੈ। ਇਸ ਦਿਸ਼ਾ ਦਾ ਸੌਖਾ ਸਿਰਲੇਖ 'ਬਣਤਰੀ ਅਧਿਐਨ' ਹੋ ਸਕਦਾ ਹੈ।

ਇਕਾ-ਦੁਕਾ ਸਵਾਲ ਇਸ ਬਾਣੀ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਨੂੰ ਲੈ ਕੇ ਵੀ ਉਠਾਏ ਗਏ ਹਨ। ੴ (ਜਾਂ ਪੂਰੇ ਮੂਲ ਮੰਤ੍ਰ) ਵਿਸ਼ੇਸ਼ ਸੰਬੰਧੀ ਇਹ ਕਿਹਾ ਗਿਆ ਕਿ ਇਸ ਨੇ ਵਿਕਾਸ ਕੀਤਾ ਹੈ, ਪਰ ਸਿਖ ਧਰਮ, ਇਤਿਹਾਸ, ਪਰੰਪਰਾ ਤੇ ਵਿਸ਼ਵਾਸ ਵਿਚ ਇਹ 'ਵਿਗਸਿਆ' ਹੈ, 'ਵਿਕਸਿਤ' ਨਹੀਂ ਹੋਇਆ। ਅਧਿਐਨ ਦੀ ਇਸ ਦਿਸ਼ਾ ਨੂੰ 'ਇਤਿਹਾਸਕ ਅਧਿਐਨ' ਕਹਿਣਾ ਦਰੁਸਤ ਰਹੇਗਾ।

ਅਧਿਐਨ ਪਸਾਰ ਦੀ ਇਕ ਮੁਲਵਾਨ ਦਿਸ਼ਾ ਜਪੁ ਦੇ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ੴ ਦੇ ਅਨੁਵਾਦ ਤੇ ਲਿਪੀਅੰਤਰਨ ਵਲ ਜਾਂਦੀ ਹੈ। ਅਨੁਵਾਦ ਦਾ ਸੰਬੰਧ 'ਵਿਆਖਿਆ' ਨਾਲ ਹੈ ਅਤੇ ਇਹ 'ਅਰਥ' ਕੇਂਦਰਤ ਮਸਲਾ ਹੈ, ਇਹ ਇਕ ਤਰ੍ਹਾਂ ਵਿਆਖਿਆਤਮਕ ਪਸਾਰ ਹੀ ਹੈ। ਦੂਜੇ ਪਾਸੇ ਲਿਪੀਅੰਤਰਨ ਦਾ ਸੰਬੰਧ 'ਲਿਪੀ' ਨਾਲ ਹੈ ਤੇ ਇਹ 'ਧੁਨੀ' ਕੇਂਦਰਤ ਮਸਲਾ ਹੈ। ਦੋਨਾਂ ਦਾ ਸੰਬੰਧ ਭਾਵੇਂ ਬਹੁ-ਭਾਸ਼ਾਵਾਂ ਤੇ ਬਹੁ-ਲਿਪੀਆਂ ਨਾਲ ਜੁੜਿਆ ਹੈ, ਪਰ ਵਧੇਰੇ ਕਰਕੇ ਇਹ ਹਿੰਦੀ/ਅੰਗਰੇਜ਼ੀ (ਦੇਵਨਾਗਰੀ/ ਰੋਮਨ) ਤਕ ਸੀਮਿਤ ਹੈ। ਸਮੁੱਚੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜਾਂ ਜਪੁ ਬਾਣੀ ਦੇ ਅਨੁਵਾਦਾਂ ਵਿਚ ਇਸ ਪਸਾਰ ਦੀ ਅਨੁਵਾਦ ਦਿਸ਼ਾ ਚਲਦੀ ਹੈ ਤੇ ਦੇਵਨਾਗਰੀ/ਰੋਮਨ ਜਾਂ ਕੁਝ ਹੋਰ ਲਿਪੀਆਂ ਵਿਚਲੇ ਲਿਪੀ-ਚਿੰਨ੍ਹਾਂ ਵਿਚ ਲਿਪੀਅੰਤਰਨ ਦੀ। (ੴ ਦਾ ਅੰਗਰੇਜ਼ੀ ਵਿਸ਼ੇਸ਼) ਅਨੁਵਾਦ ਕਿਵੇਂ ਹੋਵੇ? ਇਸ ਬਾਰੇ ਤਾਂ ਕੁਝ ਸੁਤੰਤਰ ਪਰਚੇ-ਨੁਮਾ ਕਾਰਜ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦੇ ਹਨ, ਪਰ ਲਿਪੀਅੰਤਰਨ ਕਿਵੇਂ ਹੋਵੇ? ਇਸ ਬਾਰੇ ਸਿਰਫ਼ ਦੋ ਹੀ ਸੰਖੇਪ ਪਰਚੇ/ਟ੍ਰੈਕਟ ਪ੍ਰਾਪਤ ਹਨ, ਉਹ ਵੀ ਦੇਵਨਾਗਰੀ ਦੇ ਹਵਾਲੇ ਵਿਚ।

ਇਸੇ ਤਰ੍ਹਾਂ IPA (International Phonetics Alphabet) ਵਿਚ ਕਿਵੇਂ ਲਿਪੀਅੰਤਰਨ ਹੋਵੇ? ਇਸ ਬਾਰੇ ਵੀ ਕੋਈ ਪੁਖਤਾ ਦਿਸ਼ਾ-ਨਿਰਦੇਸ਼ ਦੇਣ ਵਾਲਾ ਕਾਰਜ ਪ੍ਰਾਪਤ ਨਹੀਂ। ਇਥੇ ਹਥਲੇ ਵਿਸ਼ੈ-ਖੇਤਰ ਤੋਂ ਬਾਹਰ ਜਾ ਕੇ ਇਕ ਤਬ ਵਲ ਧਿਆਨ ਦਿਵਾਉਣਾ ਜਰੂਰੀ ਜਾਪਦਾ ਹੈ ਕਿ ੴ ਇਕ ਦੈਵੀ ਚਿੰਨ੍ਹ (The Symbol Divine) ਹੈ; ਇਸ (The Symbol) ਦਾ ਲਿਪੀਅੰਤਰਨ ਨਹੀਂ ਹੋ ਸਕਦਾ, ਇਸ ਦੀ ਵਿਆਖਿਆ ਤਾਂ ਹੋ ਸਕਦੀ ਹੈ, ਨਾਮਕਰਨ ਤੇ ਕਿਸੇ ਹਦ ਤਕ ਉਚਾਰਨ ਵੀ ਦਸਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਪਰ ਚਿੰਨ੍ਹ ਕਦੇ ਵੀ ਅਨੁਵਾਦੇ ਜਾਂ ਲਿਪੀਅੰਤਰਤ ਨਹੀਂ ਹੁੰਦੇ। ੴ ਅਧਿਐਨ ਦੀ ਇਸ ਦਿਸ਼ਾ ਬਾਰੇ ਉਲੇਖਯੋਗ ਸੁਤੰਤਰ ਕਾਰਜ ਪ੍ਰਾਪਤ ਨਹੀਂ। ਇਸ ਗੰਭੀਰ ਪਹਿਲੂ ਬਾਰੇ ਨਿਠ ਕੇ ਵਿਚਾਰਨ ਦੀ ਲੋੜ ਹੈ।

ਇਸ ਅਧਿਐਨ ਦੀਆਂ ਅਨੇਕ ਦਿਸ਼ਾਵਾਂ ਹੋਰ ਵੀ ਹਨ, ਪਰ ਸਾਰੀਆਂ ਦਾ ਵਰਣਨ ਨਾ ਇਥੇ ਸੰਭਵ ਹੈ, ਨਾ ਹੀ ਲੋੜ ਤੇ ਨਾ ਹੀ ਸਮਾਂ ਤੇ ਬੋਧ ਸਾਥ ਦਿੰਦੇ ਹਨ, ਫੁਟਕਲ ਵਜੋਂ ਕੁਝ ਹੋਰ ਦਿਸ਼ਾਵਾਂ ਇਸ ਤਰ੍ਹਾਂ ਨਿਸ਼ਾਨਦੇਹ ਹੋ ਸਕਦੀਆਂ ਹਨ:

- 1 ਮੰਗਲਾਚਰਨ ਦੇ ਹਵਾਲੇ ਨਾਲ ਬਾਣੀ ਵਿਚ ਇਸ ਦਾ ਲਿਖਤ ਤੇ ਪੜ੍ਹਨ/ਉਚਾਰਨ ਸਥਾਨ ਨਿਰਧਾਰਤ ਕਰਨ ਵਾਲੀ ਦਿਸ਼ਾ। ਇਸ ਬਾਰੇ ਕਾਫੀ ਸਾਰਾ ਸੁਤੰਤਰ ਅਧਿਐਨ ਪ੍ਰਾਪਤ ਹੈ।
- 2 ਸਮੁਚੀ ਬਾਣੀ ਉਤੇ ਜਪੁ ਤੇ ੴ ਦੇ ਪ੍ਰਭਾਵ ਬਾਰੇ ਜਾਂ ਉਹ ਅਧਿਐਨ ਜਿੰਨ੍ਹਾਂ ਵਿਚ ਇਹ ਚਿਤਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਗਈ ਹੈ ਕਿ ਜਪੁ ਦੀ ਸਮੁਚੀ ਬਾਣੀ ਵਿਚ ਕਿਵੇਂ, ਕਿਉਂ ਤੇ ਕਿਹੜੇ ਪ੍ਰਸੰਗ ਵਿਚ 'ਵਿਆਖਿਆ' (ਸਹਜ ਵਿਆਖਿਆ) ਹੋਈ ਹੈ। ਅਧਿਐਨ ਦੀ ਇਸ ਦਿਸ਼ਾ ਬਾਰੇ ਸੁਤੰਤਰ ਪਰਚੇ/ਲੇਖ ਪ੍ਰਾਪਤ ਹਨ।
- 3 ਤੁਲਨਾਤਮਿਕ ਅਧਿਐਨ ਦਾ ਉਹ ਪਸਾਰ, ਜਿਹੜਾ ਮੁਖ ਰੂਪ ਵਿਚ ਤਿੰਨਖਚਾਰ ਦਿਸ਼ਾਵਾਂ ਵਿਚ ਫੈਲਦਾ ਹੈ: ਇਕ ਇਸ ਨੂੰ ਪਰੰਪਰਾ ਦਾ ਹਿਸਾ/ਭਾਗ ਮੰਨ ਕੇ ਚਲਦਾ ਹੈ, ਦੂਜਾ ਇਸ ਦੀ ਸੁਤੰਤਰ ਹੋਂਦ ਪ੍ਰਵਾਨਦਾ ਹੈ ਅਤੇ ਤੀਜਾ ੴ ਦੀ ਹੋਰ ਧਰਮ-ਗ੍ਰੰਥਾਂ ਦੇ ਚਿੰਨ੍ਹਾਂ ਨਾਲ ਤੁਲਨਾ ਕਰਦਾ ਹੈ।
- 4 ਅਧਿਐਨ ਦੀ ਇਕ ਦਿਸ਼ਾ 'ਮੂਲ ਮੰਤ੍ਰ' ਦੇ ਅਕਾਰ ਹਵਾਲੇ ਵਿਚ ਇਸ ਦੇ ਪੂਰੇ ਪ੍ਰਮਾਣਿਕ ਸਰੂਪ ਬਾਰੇ ਵੀ ਹੈ। ਕੁਝ ਸਜਣ 'ੴ ਤੋਂ ਗੁਰਪ੍ਰਸਾਦਿ' ਤਕ ਮੰਨਦੇ ਹਨ ਤੇ ਕੁਝ 'ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ' ਤਕ, ਇਸ ਬਾਰੇ ਪ੍ਰਮਾਣਿਕ ਵਿਚਾਰ ਸ਼੍ਰੇਣੀ ਗੁਰਦੁਆਰਾ ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਵਲੋਂ ਭੇਟਾ ਰਹਿਤ ਛਾਪੇ ਟ੍ਰੈਕਟ ਵਿਚ ਮਿਲ ਜਾਂਦੀ ਹੈ।

ਉਪਰੋਕਤ ਦੇ ਸਾਰ ਵਜੋਂ ਫਿਰ ਦੁਹਰਾ ਦੇਣਾ ਕੁਝਾਂ ਨਹੀਂ ਕਿ ਜਪੁ ਦੇ ਅਧਿਐਨ ਪਸਾਰ ਅਨਿਕ ਦਿਸ਼ਾਵੀ ਹਨ। ਕਈਆਂ ਬਾਰੇ ਸੁਤੰਤਰ ਕਾਰਜ ਪ੍ਰਾਪਤ ਹਨ; ਕਈਆਂ ਬਾਰੇ ਮਾਤਰ ਇਕ ਅਧ-ਟਿਪਣੀ ਵੀ ਮੁਸ਼ਕਿਲ ਨਾਲ ਲਭਦੀ ਹੈ। ਜੇਕਰ ਸਾਰਿਆਂ ਵਿਚੋਂ ਗਿਣਤੀ, ਅਕਾਰ, ਸਰੂਪ ਆਦਿ ਵਜੋਂ ਅਧਿਕ ਪਸਾਰ ਵੇਖਣਾ ਹੋਵੇ ਤਾਂ ਉਹ ਅਰਥਾਂ ਜਾਂ ਵਿਆਖਿਆ ਦਾ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਇਹ ਪਸਾਰ ਅਗੋਂ ਵੀ ਬਹੁ-ਦਿਸ਼ਾਵੀ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਬਾਕੀ ਹਰੇਕ ਪਸਾਰ ਜਿਥੇ ਇਕ ਦੂਸਰੇ ਨਾਲ ਅੰਤਰ-ਸੰਬੰਧਿਤ ਹਨ, ਉਥੇ ਆਪਣੇ-ਆਪ ਵਿਚ ਸੁਤੰਤਰ ਵੀ ਹਨ। ਭਾਸ਼ਾ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਪੰਜਾਬੀ ਤੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਕਾਰਜ ਵਧੇਰੇ ਹਨ, ਹਿੰਦੀ ਵਿਚ ਵੀ ਕੁਝ ਗੁਜ਼ਾਰੇ ਜੋਗੇ ਹਨ, ਪਰ ਭਾਰਤੀ ਤੇ ਹੋਰ ਵਿਦੇਸ਼ੀ ਭਾਸ਼ਾਵਾਂ ਵਿਚ ਗੋਣਵੇਂ ਹੀ ਹਨ।

ਅਕਾਦਮਿਕ ਸਤਰ ਦੀ ਦ੍ਰਿਸ਼ਟੀ ਤੋਂ ਉਪਾਧੀ-ਸਾਪੇਖ ਤੇ ਨਿਰਪੇਖ ਦੋਵੇਂ ਕੰਮ ਪ੍ਰਾਪਤ ਹੁੰਦੇ ਹਨ, ਪਰ ਮੌਲਿਕਤਾ ਵਿਰਲਿਆਂ ਵਿਚ ਹੀ ਹੈ। ਅਧਿਐਨ ਸੰਬੰਧੀ ਅਗੇ ਤੁਰਨ ਤੋਂ ਪਹਿਲਾਂ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਪ੍ਰਾਪਤ ਸਮੁਚੀਆਂ ਦਿਸ਼ਾਵਾਂ ਦਾ ਸਰਵੇਖਣ ਤੇ ਲੇਖਾ-ਜੋਖਾ ਕਰ ਲਿਆ ਜਾਵੇ, ਤਾਂ ਹੀ ਕੋਈ ਨਵੀਂ ਅੰਤਰ-ਦ੍ਰਿਸ਼ਟੀ ਪ੍ਰਾਪਤ ਹੋਵੇਗੀ। ਅਧਿਐਨ ਦਿਸ਼ਾਵਾਂ ਤੇ ਉਨ੍ਹਾਂ ਦਾ ਲੇਖਾ-ਜੋਖਾ 'ਜਪੁ' ਜੀ ਜਾਂ ਹੋਰ ਬਾਣੀਆਂ ਦੇ ਹਵਾਲੇ ਤੋਂ ਬਿਨ੍ਹਾਂ ਸਮੁਚੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸੰਬੰਧੀ ਵੀ ਪਛਾਣਨ/ਤਲਾਫ਼ਣ ਦੀ ਜ਼ਰੂਰਤ ਹੈ। ਧਿਆਨ ਦੇਣ ਯੋਗ ਹੈ ਕਿ ਇਸ ਕਾਰਜ ਦੀ ਦਿਸ਼ਾ ਦਾ ਰੁਖ ਸਮੁਚੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਟੀਕੇ/ਅਨੁਵਾਦ/ਕੋਸ਼ ਦੇ ਹਵਾਲੇ ਤੋਂ ਜਪੁ ਜੀ ਟੀਕੇ/ਅਨੁਵਾਦ/ਕੋਸ਼ ਰਾਹੀਂ ਹੁੰਦਾ ਹੋਇਆ, ਮੂਲ ਮੰਤ੍ਰ ਰਾਹੀਂ ਨਿਰੋਲ ੴ ਨੂੰ ਕੇਂਦਰਿਤ ਕਰਦਾ ਹੈ। ਇਥੇ ਸੁਤੰਤਰ ੴ / ਜਪੁ ਨੂੰ ਕੇਂਦਰਿਤ ਕਰਨ ਵਾਲੇ ਕਾਰਜਾਂ ਦੀ ਅਧਿਐਨ ਦਿਸ਼ਾ ਬਾਰੇ ਹੀ ਤਿਲਖਫੁਲ ਵਿਚਾਰ ਕੀਤੀ ਗਈ ਹੈ।

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ON THE ISC FRONT

Col Jagtar Singh*

As the cases of Covid fell in the region activities of ISC particularly in the areas of education and youth empowerment were given an impetus. Coaching centres which were lying dormant during the pandemic were revived. Other projects were given a jumpstart with the travel restrictions being relaxed by the administration. The quarter started with meeting of members of the Executive Committee.

EXECUTIVE COMMITTEE MEETING

Meeting of the Executive Committee of ISC was held on 10 July 2021 at Plot No. 1, Madhya Marg, Sector 28, Chandigarh, in the Library of Sri Kendri Singh Sabha. The meeting was chaired by the Convenor, Dr. Sardara Singh Johl, Padma Bhushan and was attended by 35 members.

Apart from the customary discussion and passing of minutes and accounts, homage was paid to members who had passed away recently. Important activities of ISC were narrated by the Secy Gen, Col JS Multani during the last quarter for the information of all members. The major highlights were approval by the Govt for undertaking CSR projects, publication of books and their translation, running of Homework Tuition Centres in villages near Rajpura and Sikligar Deras in Hyderabad and opening of new Tuition Centres in Jalandhar, running of a 25 bedded Covid Care Centre, progress on the documentary of Guru Teg Bahadur Ji, training of students at Tugalwal for Armed Forces/State Police and opening of a new Pharmacy in collaboration with S. Jugraj Singh Gill Charitable Trust and Sri Kendri Singh Sabha.

S. Sardara Singh Johl in his talk highlighted the importance of taking maximum precautions so that we remain healthy and safe during the pandemic. He also laid stress on the setting up of an Education

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Fund like the jews so that no one remains uneducated. He appreciated the progress on various projects undertaken by ISC and said that a lot of effort has gone in setting up tuition centres and coaching centres. However unless we increase our presence in the Civil Services the people of the region cannot progress. ISC must undertake training for IAS aspirants for which if required we must collectively work with like minded organisations.

Brig G.J. Singh gave a detailed overview of the projects undertaken by ISC with a special reference to Youth Empowerment and formulation of Governing Council. The open house discussion was actively participated and many members came forward to share their views.

YOUTH EMPOWERMENT AND EDUCATION

Col JS Multani, Secy Gen, Col AS Kandhari Gen Secy along with member of the media team Sh. Apoorva Singh visited a few locations in the districts of Hoshiarpur, Gurdaspur and SBS Nagar with the aim to visit and revive some ongoing projects. The team met the principal of the school Sri Harkrishan Senior Secondary School, Pandori Khajoor, Hoshiarpur where ISC has a coaching centre. Various issues regarding the education of children were discussed including the starting of Civil Services Coaching Centre at ISC HQ and the training of young children for Defence Forces and IPS. The Principal also offered the premises of her school for conduct of physical training of the aspirants. ISC is also conducting training of girl students at Baba Aya Singh Riarki College, Tughalwal for Armed Forces / IPS. The physical training there is being conducted by Insp Sukhjinder Singh (Ex- Army). Opening of Homework Tuition Centres in the surrounding villages was also discussed. Principal S. Swarn Singh also showed the site on the Batala – Amritsar Highway where the College has land near village Majhwind. The Principal plans to build another self sustaining college here which will impart free education and boarding. He also informed that the college also has around 15 acres near village Aliwal for which he has similar plans. He then visited Kahnuwan, a town about 13 km south of Gurdaspur with the aim to explore the possibilities of opening Home Work Tuition Centres in the neighbouring villages.

Secy Gen, Col JS Multani visited Begowal on Aug 21 to meet

Bibi Jagir Kaur, President SGPC to offer services of ISC for conduct of Civil Services Training at the Tohra Institute at Patiala jointly with SGPC. ISC would run the institute and conduct the training at Tohra Institute while SGPC would bear the day-to-day running cost and cost of transportation. A comprehensive proposal was given to Bibi Jagir Kaur. A detailed discussion was also held on running of Coaching Centre in the CBSE School in the village Begowal.

UPDATE ON MOGA GOVT ITI

Col JS Multani accompanied by Col AS Kandhari and Media team in charge S. Manmeet Singh visited Govt ITI Moga on 03 Sep 21 to see the training being imparted to the youth as well as interact with the instructors to discuss the day to day problems being faced by them. The ITI has a new promising young Principal Mrs Shilpa Mittal who explained the working and constraints in detail. All necessary assistance was promised to them. Col JS Multani and Col AS Kandhari also met the ADC (Gen) S. Harcharan Singh in the DC office to resolve the drinking water and other issues related to the ITI. While in Moga the team also visited S. Jugraj Singh Gill De-Addiction Centre at Janer.

ENCOURAGEMENT TO SIKH STUDENTS

Financial assistance to the following students has been provided by ISC during the period: -

Date	Name	Address	Amt (Rs)	Remarks
01 Jul 21	Mehak Preet Kaur	Govt Senior Sec. School, Sector 37B, Chandigarh	3000/-	Tuition Fees.
25 Aug 21	Manpreet Kaur MA Eng (2 nd Year)	Guru Gobind Singh College for Women	16000/-	Tuition Fees

TELEFILM ON 400 YEARS BIRTH CENTENARY OF GURU TEGH BAHADUR SAHIB

ISC in coordination with IOSS and Sikhya Seekers progressed the making of the telefilm. Script for the film drafted by Lt Gen RS Sujlana is almost final and Media team of ISC assisted by Sikhya Seekers will begin shooting at select locations shortly.

CHARITABLE DISPENSARY

ISC in collaboration with Sri Kendri Singh Sabha and S. Jugraj Singh Charitable Trust is setting up a charitable dispensary. A number

of meetings to formalize the working of the dispensary were held. License for opening the dispensary has been obtained and other works are in and advanced stage. S. Gursewak Singh Sekhon visited ISC a number of times in this regard and has given valuable advice as well as financial assistance for running the Dispensary.

ISC FACILITATED GOI MINORITY SCHOLARSHIP APPLICATION FORMS FOR PUNJAB STUDENTS DISTRICTWISE SUBMITTED DURING 2020-2021

	Districts	Applications (Recived)	Applications (Verified)	Amount (accrued)
1	Amritsar	91,070	62,831	11,20,12,581
2	Barnala	31,305	25,416	4,38,93,059
3	Bathinda	59,986	48,065	8,76,04,547
4	Faridkot	27,251	20,761	3,11,65,532
5	Fatehgarh Sahib	16,906	14,579	2,09,03,228
6	Fazilka	23,355	15,244	2,10,43,731
7	Ferozpur	39,918	29,741	4,86,54,844
8	Gurdaspur	43,922	32,172	8,62,44,118
9	Hoshiarpur	9,850	6,374	1,68,46,648
10	Jalandhar	10,932	6,279	1,66,11,886
11	Kapurthala	7,197	5,089	72,83,091
12	Ludhiana	73,796	55,748	11,18,74,957
13	Mansa	62,859	51,667	8,50,29,694
14	Moga	37,071	28,131	4,56,34,399
15	Mohali	10,649	7,420	1,16,84,811
16	Muktsar	34,622	26,715	3,39,62,041
17	Pathankot	1,569	1,314	32,35,721
18	Patiala	42,929	32,875	6,55,01,497
19	Rupnagar	17,136	12,848	2,47,53,031
20	Sangrur	78,144	63,461	11,86,33,262
21	S B Singh Nagar	3,504	1,937	55,08,497
22	Tarantaran	80,185	61,294	12,96,19,401

The online application forms for the year 2021-22 have been called for by Central Govt. from the students. Our various computer teams are working day in and day out to forward maximum number of applications from all the districts.

A GLIMPSE INTO THE UNIQUE FACE OF SIKHISM: 20 MINUTE GUIDE TO THE SIKH FAITH

A REVIEW BY DR. PARAMJIT KAUR*

Book: 20 Minute Guide to the Sikh Faith

Author: Gian Singh Sandhu

Publisher: Bhalae Foundations, Surrey, B.C. Canada

Year: 3rd Edition 2021; Pages: 86

The author is a well-known Sikh intellectual, author, thinker and founder president of the World Sikh Organization, Canada. He is a man who strives to promote Sikh sentiments and Punjabi heritage. His book: *Twenty Minutes Guide to the Sikh Faith*, expresses the profoundness of Sikhism in a meaningful and concise way, as if to fill the "Whole ocean in a Pot". This book informs the readers that Sikhism is the newest Religion of all the Religions in the world. This Religion is the guide to all humanity. The whole world is convinced of its uniqueness. Sikhism is a new path in the field of Indian spiritual practice, in which Sikh consciousness and thought have been highlighted. It depicts human life from a practical point of view. At the beginning of the book, the Sikh religious, political, cultural, social and economic aspects of the life are well presented. Guru Nanak Dev Ji started a new era and laid the foundation for the creation of a new religious way of life, which was fulfilled by Guru Gobind Singh Ji by creating the Khalsa. This book provides a brief biography of the Sikh Gurus and their entire life from a new perspective. It states that the new and modern Sikh Religion established by the Sikh Gurus does not discriminate with any one of the basis of caste, creed, religion,

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colour. He conveys this message by highlighting the Guru Sahib's *Sangat* and *Pangat* for eradicating hierarchical differences, complete destruction of impediments which inhibit the communal harmony. Sikhism is a monotheistic, humanistic, idealistic and pragmatic religion. Its teachings are beneficial to all.

The book is an expression of valuable knowledge of Sikh philosophy, human values, Sikh traditions, beliefs and pragmatism. It reveals the divine meaning of Sikh slogans Sat Sri Akal and Waheguru ji ka khalsa, Waheguru ji ki fateh. In this book, universal teachings of Guru Granth Sahib are described in simple and clear terms, which have a profound effect on the readers.

The author is well-versed in Sikhism and highlights the importance of Sikh institution of Gurdwara and gives a scientific explanation of Panj Kakars. The various aspects of the Sikh Rehat Maryada (Sikh code of Conduct) are a valuable expression of the simple interpretation of Sikhism. The author also explains some others Gurmat and Sikh traditions such as Naamkaran Sanskar, Amrit Sanskar, Anand Karaj and Antim Sanskar (Last rites) and also highlights the basic concept of Sikh philosophy – *kirat karna, wand chhakna, naam japna*. Precious and unique perspectives have been presented. It is a valuable guide book of information about Sikhism. It enhances understanding about Sikhism. It is a handbook for every Sikh and non-Sikh to know the teachings of the Sikh Gurus in a short time.

Small tracts of informative literature on various facets of Sikhism like this twenty minute guide need to be prepared and distributed among the visitors to the historical Sikh shrines. It will go a long way in spreading the universal message of harmonious co-existence, service and love of mankind irrespective of differences of Caste, creed and colour and protection of environment on a sustainable basis. It is an easier and practical way of spreading the Sikh Gurus' gospel among the masses than writing long philosophical books meant for scholars. It is a commendable effort indeed.

NEWS & VIEWS

BIBI RAJINDER KAUR PASSES AWAY

With the departure of Sardarni Rajinder Kaur, wife of Bhai Ashok Singh Bagrian, founder member of Institute of Sikh Studies, on July 23, 2021. The Institute has lost forever a valuable patron and an active participant in our activities. She was a source of strength and inspiration to Bhai Sahib in his active service to the Institute and other Sikh organizations. We pray for peace to the departed soul and strength to Bhai Sahib to bear this irreparable loss.

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### **LECTURE ON ENGLISH TRANSLATION OF GURBANI AND SIKH CLASSICS**

Prof Kulwant Singh delivered a lecture at the Seminar Hall of Punjabi University, Campus, Patiala on September 10, 2021 at 11.00 AM on the topic "Challenges and Complexities of English translation of Gurbani text and text of poetical Sikh classic Primary Sources". The lecture was organized by the Department of Encyclopaedia of Sikhism on the occasion of annual Col Harpartap Singh Memorial Lectures series. Attended by the students, research scholars and faculty members of the Department of Encyclopedia of Sikhism, Religious studies and Guru Granth Sahib Studies, it was followed by a lively discussion and perceptive comments by Dr Paramvir Singh, Dr Swaraj Singh and Dr Sukhdyal Singh.

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PRESS RELEASE ON THE REMNANTS OF HERITAGE EXCAVATED DURING THE RECENT DIGGING AT AMRITSAR

July 30, 2021. The SGPC has shown indifference and callousness towards the remnants of heritage excavated during the recent digging in the vicinity of Akal Takht and in the periphery of Parikarma. This

heritage site is reported to be the erstwhile Gianian da Bunga.

It needs to be remembered that Bungas have always occupied a cherished place in the memory of the Sikh people. Ardas, the congregational prayer of the Sikhs, visualizes the Bungas staying for eternity (*Jbande Bunge Jugo Jug Atal*). The attitude of SGPC imagining this place as an unhistorical building is lamentable, to say the least. The Institute of Sikh Studies opposes any attempt of Shiromani Gurdwara Parbandhak Committee to demolish any part of Gianian da Bunga discovered during the excavation. The significance of this Bunga was that it was a prominent part of the elaborate system of education prevalent during the rule of Maharaja Ranjit Singh. It may be added that the extensive Ranjit Singh Bunga was also located nearby which was used by Ranjit Singh to visit Darbar Sahib during his private visits. It is quite possible that some part of this building too might be destroyed if the demolishing of the site continues unabated.

Further we are very concerned about the loss of the essential spirit of Kar Seva. The concept of 'Karsewa' has changed drastically during the last 20 or so years. What was to be done by hands, and was supposed to be by the 'Sangat', is now being entrusted to 'babas', who act as contractors entrusted with a job. The use of spiritless machines for Kar Seva is not only surprising but disgusting too. This reflects the degeneration of the SGPC and its Dharam Prachar Committee. The Institute of Sikh Studies will hold a seminar on this issue soon.

The Institute of Sikh Studies is of the view that the historicity of this site be examined by the historians, experts and archaeologists before any further harm to the building is done. The Directorate of Archaeology and Culture of the Punjab Govt is requested to take up the issue with SGPC to get the damage to the heritage site stopped.

– Institute of Sikh Studies

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### **GARDEN WITH 6,000 TREES NAMED IN GURBANI OPENS IN MOGA VILLAGE**

Six years after the residents of village Patto Heera Singh of Moga had vacated at least five acres of land – removing encroachments, filth, and garbage – for a dedicated 'Guru Ka Bagh' (Guru's Garden),

their efforts have finally started to bear fruits, literally.

On Monday, the ‘Guru Granth Sahib Bagh’, with plantation of more than 6000 trees and shrubs of 58 species, which finds a mention in the Gurbani (Guru’s teachings), was inaugurated at the historical village Patto Heera Singh which is believed to have been visited by four Sikh Gurus – Guru Nanak Dev, Guru Hargobind Singh, Guru Har Rai, and Guru Gobind Singh.

In March 2015, the villagers of Patto Heera Singh had joined hands with ‘EcoSikh’ – a US-based organization that works on environmental issues – and formed a society PETALS (Patto Eco Tree and Landscaping Society). The village had spent around Rs 35 lakh to free 13 acres of land from encroachments, garbage, and an underground irrigation system was installed. Five acres were dedicated to ‘Guru Ka Bagh’ to cultivate and conserve plant species that find mention in Sri Guru Granth Sahib.

On Monday, the first of its kind garden, ‘Guru Granth Sahib Bagh’, in Punjab, was inaugurated in which more than 6000 trees and shrubs have been planted, with a related reference from Gurbani along with its meaning.

Some of the rare plant species that have been planted in the garden include sandalwood, clove, supari, rudraksh, mahua, simbal, palash, bamboos, henna, akk.

Professor Manjit Singh, former jathedar of Takht Sri Kesgarh Sahib, and Padma Shri, Dr Surjit Patar, chairman of Punjab Arts Council were among those who attended the inauguration ceremony on Monday along with volunteers who worked for years to develop the unique garden.

Professor Manjit Singh said, “Sikh Gurus always used nature as an example to teach life lessons. This unique project brings forth their messages beautifully and powerfully. Over 500 years ago, Sikh Gurus exhorted humans to not exploit nature but to live in harmony with it.”

Dr Surjit Patar, eminent poet, and chairman of Punjab Arts Council said that the garden shows the positive legacy of the spiritual leaders of the sub-continent of over 500 years.

Ravneet Singh, EcoSikh manager for South Asia, said that the

garden was the first such in which nearly all species mentioned in the Gurbani have been planted. “This idea is to inspire people towards environmental conservation and preservation of traditional flora and fauna. We are thankful to members of PETALS and villagers who gave the land for establishing Guru Granth Sahib Bagh.” (*Courtesy: The Indian Express, September 21, 2021*)

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### **DEVOTEE TO PRESENT RS 1.73-CR ‘KALGI’ AT SRI HAZUR SAHIB**

A Sikh devotee, Dr Gurwinder Singh Samra, who runs Sri Guru Tegh Bahadur Hospital at Kartarpur (near Jalandhar), will present a diamond-studded gold ‘kalgi’ (an ornament usually worn on the front of the turban and consists of a single feather or a cluster of feathers) at Takht Sri Hazur Sahib in Nanded (Maharashtra).

Costing around Rs 1.73 crore, the ‘kalgi’ and ‘chandoa’ (special decorative fabric hung above the Guru Granth Sahib) will be presented to the Jathedar of Takht Sri Hazur Sahib at the gurdwara tomorrow. Sikh scholars Giani Jaswinder Singh Dardi and Jagjit Singh Jaggi will be present on the occasion.

Talking to The Tribune, Dr Samra said the ‘kalgi’ was made of about 2.5 kg of gold, in which a large number of gems including ruby, topaz and sapphire have been studded.

“Its crust has been inlaid with about 2,000 pieces of diamonds by Delhi-based jewellers. Artisans from Ahmedabad, Surat and Jaipur were engaged for the task and it took them a year’s span to complete the task,” he said.

The Samra family reached the shrine today with the ‘kalgi’ that would be kept for sangat darshan. A special canopy, too, has been made at a cost of Rs 7 lakh. Earlier too, the Samra family had presented a ‘kalgi’ worth Rs 1.3 crore to Takht Sri Patna Sahib and another one at the Golden Temple.

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### **FUND UNUTILISED, SARAGARHI MEMORIAL AWAITS FACELIFT**

Even after two years of release of Rs 1 crore grant by the Chief Minister for the beautification and development of the historic

Saragarhi memorial, the funds have not been used for the said purpose. The monument was raised to pay homage to 22 valiant 36 Sikh Regiment soldiers of the British Indian Army who died fighting 10,000 Afridis during the Battle of Saragarhi on September 12, 1897, in North-West Frontier Province, now in Pakistan.

After The Tribune on September 9, 2019 highlighted the failure of successive regimes to develop the memorial, Chief Minister Capt Amarinder Singh had sanctioned Rs 1 crore to develop the memorial, depicting the saga of unparalleled chivalry in the history of military warfare. However, due to procedural wrangles, development work never took off.

As per information, the district administration had released a tender inviting proposals for preparing detailed project report for the development of the memorial in June, but no progress has been made on ground thereafter. Though a project on the construction of the Tourist Felicitation Centre under centrally funded Swadesh Darshan Scheme is afoot, all promises and commitments by the consecutive state governments have not been honoured till date.

Capt Amarinder Singh had promised to make the memorial as one of the iconic monuments in the country as this saga of Saragarhi has been close to his heart.

#### **TRIBUTE TO SOLDIERS**

The monument was raised to pay homage to 22 valiant 36 Sikh Regiment soldiers of the British Indian Army who died fighting 10,000 Afridis during the Battle of Saragarhi on September 12, 1897, in North-West Frontier Province, now in Pakistan.

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JALLIANWALA BAGH: KIN OF MARTYRS CONTINUE PROTEST AGAINST REVAMP

Questions have been raised on the ¹ 20 crore renovation of the Jallianwala Bagh, with the kin of those killed claiming that historic facts have been twist. Amritsar The row over renovation of Jallianwala Bagh, where the then British rulers fired at and killed hundreds of peacefully protesting Indians on April 13, 1919, refuses to die down.

Questions have been raised on the 1 20 crore renovation, with the kin of those killed claiming that historic facts have been twisted under the garb of renovation and beatification. The families also claim that the original structure has been changed as well, and names of some martyrs are missing. (*Courtesy: Hindustan times*)

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### **AMRITSAR RICKSHAW-PULLER GETS 'SERVICE TO HUMANITY' AWARD**

While rickshaw-puller Rajbir Singh (45) of Chheharta town of Amritsar has been selected for Bhagat Puran Singh Award for Service to Humanity, Kumar Saurav Raj, former Deputy Commissioner of Faridkot, has been chosen for the award for honesty.

Rajbir is known for penning the book 'Rickshaw Tey Chale Zindagi'. The book is a compilation of 14 short stories on his 20-year experience as a rickshaw puller, meeting people of different ages and mindsets. The book has painful but inspiring stories of many poor mechanics, rickshaw-pullers and daily wagers who live a hard life to run their families. He has also installed a donation box in his rickshaw to collect money for the poor.

Instituted in 2000, each award carries Rs 1 lakh and a citation. The awards would be presented on September 23, the concluding day of the Baba Farid Festival, said Inderjeet Singh Khalsa, chairman of the society. — TNS. (*Courtesy: The Tribune*)

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CREATE FUND FOR CONSERVATION OF SIKH ARCHITECTURE: EXPERTS

Sikh institutions, businessmen, and government organisations should join hands together to create a Sikh heritage fund on the pattern of World Heritage Fund to undertake research, publication, documentation and conservation of Sikh architecture and heritage. These were the observations of experts at the three-part virtual international symposium on Sikh architecture, which concluded today.

Experts stressed on creating a heritage fund on the pattern of World Heritage Fund to undertake research, publication,

documentation and conservation of Sikh architecture and heritage during the three-part virtual international symposium.

The theme of the symposium was contemporary architecture and was organised by Saakaar Foundation. Architect Ramneek Gharial gave the opening remarks. Internationally-renowned Israeli architect Moshe Safdie's presentation on his project Khalsa Heritage Complex, Anandpur Sahib, was enlightening.

Dr Jyoti Pandey Sharma, professor, School of Planning and Architecture (SPA), Delhi, spoke on "Modernising Colonial Punjab". She said: "Set against the backdrop of a rapidly modernising colonial Punjab, this talk examines the architectural exploits of the ruler of Kapurthala state, Maharaja Jagatjit Singh. It focuses on a mosque built by the Sikh patron for his Muslim subjects demonstrating a feisty spirit of humanism. Kapurthala's Jama Masjid bears testimony to its patron's egalitarianism that was truly exceptional for its time".

Prof Charanjit Singh Shah from New Delhi, who designed Kartarpur Sahib Corridor, talked about the significance of the architecture at the corridor, said: "Dera Baba Nanak Kartarpur Complex is dedicated to Guru Nanak's mission based on 'Khanda', indicating peace, harmony and universal oneness. The holistic approach of integrating art, architecture, interior, display and landscape gives life to the dead brick and concrete and makes the environment lively and puts soul in architecture. The Sikh art and architecture is being experienced as a travel journey of 550 years of Guru Nanak Dev and the Sikhs."

Architect Surinder Bahga, founder, Saakaar Foundation, while summing up the discussions in three sessions, said: "All experts were of the view that we need to stress on creating a Sikh heritage fund to undertake research, publication, documentation and conservation of Sikh architecture and heritage. We would take up the issue with businessmen, Sikh organisations and different governments" (*Courtesy The Tribune, Sept 21, 2021*)

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THE MARINES RELUCTANTLY LET A SIKH OFFICER WEAR A TURBAN. HE SAYS IT'S NOT ENOUGH

While other armed services allow some religion-based exceptions

to dress standards without problems, the Marines insist that even small deviations can threaten the force's effectiveness.

Almost every morning for five years, First Lt. Sukhbir Toor has pulled on the uniform of the United States Marine Corps. On Thursday, he also got to put on the turban of a faithful Sikh.

It was a first for the Marine Corps, which almost never allows deviations from its hallowed image, and it was a long-awaited chance for the officer to combine two of the things he holds most dear.

"I finally don't have to pick which life I want to commit to, my faith or my country," Lieutenant Toor, 26, said in an interview. "I can be who I am and honor both sides."

His case is the latest in a long-running conflict between two fundamental values in the United States military: the tradition of discipline and uniformity, and the constitutional liberties the armed forces were created to defend.

While Sikh troops in Britain, Australia and Canada have long worn turbans in uniform, and scores of Sikhs do so now in other branches of the military, Lieutenant Toor's turban is the first in the 246-year history of the Marine Corps. For generations, the Corps has fought any change to its strict appearance standards, saying that uniformity was as essential to a fighting force as well-oiled rifles.

The Marine Corps has made the allowance only to a point. Lieutenant Toor can wear a turban in daily dress at normal duty stations, but he cannot do so while deployed to a conflict zone, or when in dress uniform in a ceremonial unit, where the public could see it.

Lieutenant Toor has appealed the restrictive decision to the Marine Corps commandant, and he says that if he does not get a full accommodation, he will sue the Corps.

"We've come a long way, but there is still more to go," he said. "The Marine Corps needs to show it really means what it has been saying about strength in diversity — that it doesn't matter what you look like, it just matters that you can do your job."

Nearly 100 Sikhs currently serve in the Army and Air Force wearing full beards and turbans. A Sikh cadet graduated from the U.S. Military Academy at West Point this spring in a smartly tied white

head wrapping, among a sea of brimmed service caps.

“It’s become fairly routine, and there have been very few issues. That’s what makes the Marine response in this case so surprising,” said Giselle Klapper, a civil rights attorney with an advocacy group, the Sikh Coalition, which has helped Sikh troops apply for exceptions.

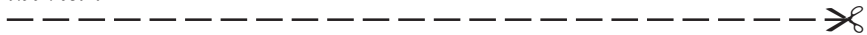
Requests for accommodations have been rare in the Corps. Among roughly 180,000 active-duty Marines, there have been just 33 applications in recent years for exceptions to uniform regulations on religious grounds, including requests concerning long hair, beards or more modest physical training clothing. About two-thirds of the requests were approved, but before Lieutenant Toor, no one had been given permission to wear a beard or visible religious headwear.

Lieutenant Toor grew up in Washington and Ohio, the son of Indian immigrants. His father wore a beard, a turban and other symbols of Sikh religious devotion, including a simple steel bracelet and small blade that are meant to remind faithful Sikhs that they are expected to act as virtuous — and if necessary, armed — defenders of the innocent and oppressed.

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