

**About
Compilation
of
Sri Guru
Granth Sahib**

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Sri Guru
Granth Sahib**

Prof. Sahib Singh

**Lok Sahit Parkashan
Amritsar**

@
Dr. Daljit Singh

**About
Compilation of
Sri Guru Granth Sahib
(Adi Birh Bare)**

by
Prof. Sahib Singh

**Translated
by
S. Dalip Singh**

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Translator's Note

This book was written by late Professor Sahib Singh of Khalsa College, Amritsar (Punjab - India) during 1949-50 and revised by him "in April 1951. The book, remained unpublished till 1970, when Messrs Singh Brothers, Amritsar were persuaded by the author to publish it. The publishers, for a long time, were not prepared to take any risk against the prevalent strong traditional beliefs based on the fanciful and fascinating stories given by the Sikh historians on compilation of Sri Guru Granth Sahib by the 5th Nanak, Sri Guru Arjan Dev. The Holy Book was compiled and installed in the Golden Temple, Amritsar on August 16, 1604. More copies of the Holy Book were made for installation at various religious places. Every thing went well for about 70 years, when all of a sudden, under a planned scheme, Narinjanias, followers of Baba Hindal, introduced spurious matter into most of the hand written copies of the Holy Book. Since Sikhs were the custodians of the Holy Book, this mischief could not have been manoeuvred without the co-operation of the corrupt Sikhs. Most copies of the Holy Book, made before 1675 A.D. were thus corrupted, and the copies of the Holy Book prepared from the corrupted copies began to be made as a matter of course for more than a century. The Sikhs woke up only during the last century to print copies from the Original Copy of the Holy Book. There had been much variation in the textual contents of various hand written Holy Books' made from, 1675 A.D. onwards till the authenticated printed copies of the Holy Book began to be made from the Original Copy of the Holy Book. Questions have been raised by Sikhs and non-Sikhs alike as to which actually the Original Holy Book was as compiled by Guru Arjan Dev, in which the Compositions of the 9th Nanak, Sri Guru Tegh Bahadur, were included later. The fanciful stories given in the history books, written centuries after the compilation of the Holy Book, made the position worse confounded.

Professor Sahib Singh had done the genuine research work in this matter. During 1953-54, some important parts of his book were published in the monthly journal "Punjabi Duniya", giving the cogent answers to all possible questions, that could be raised. Probably hardly anyone took interest in the matter. Even on publication of his book "Adi Birh Bare", there was no reaction to this most important discovery of the historical facts. Professor Noel Q. King, of California University, Santa Cruz (USA), a renowned world scholar, who has been so kind to write an Introduction to this translation of the book of paramount historical and religious importance, states, "It is amazing how little use has been made of Professor Sahib Singh's talent during recent years, when the discussion of the Sikh Scripture and Tradition has been taking place on a worldwide scale. It would have certainly saved us a lot of trouble and side-tracks had we followed Professor Sahib Singh's guidance and methodology even if we differed from details of his work. Alas, it may never be possible for there to be a full scale English translation of his magnificent Sri Guru Granth Sahib Darpan (ten volumes, Jullundur, 1962-64). "This translation was at the initiative of Professor King alone. This translator firmly believes that God spoke through Professor King, a Great Saint, most loving, charitable, pleasant and sweet personality - A Great Seeker of Truth. The Sikh Community will join this writer in expressing our great sense of gratitude to him, who always upholds and loves Truth. Professor Sahib Singh's book was lying in obscurity and uncared for. The credit goes as much to Professor King as to Professor Sahib Singh Ji, for revealing the Truth. The coming generations of Sikhs, nay all seekers of Truth, shall remember both of these academicians with love and gratitude. We can now answer all possible questions on Compilation of Sri Guru Granth Sahib Ji, any one may possibly raise.

In this translation all the ideas have been taken from the author of the book. However, with a view to easy understanding of the issues involved and the answers thereto, we had to re-arrange the matter. Chapter 8 of the book is now Chapter 12. Chapter 11 and 12, have also been re-arranged. Chapter 10 now deals with inclusion of all types of spurious matter in the copies of the Holy Book, and chapter 11 deals with, who were responsible for making intrusion of extraneous matter in the copies of the holy Book. In the original book, inclusion of a part of the spurious matter has been dealt within chapter 11 and another part in chapter 12, which overlapped, and was not easy to understand. We have added three more sections in

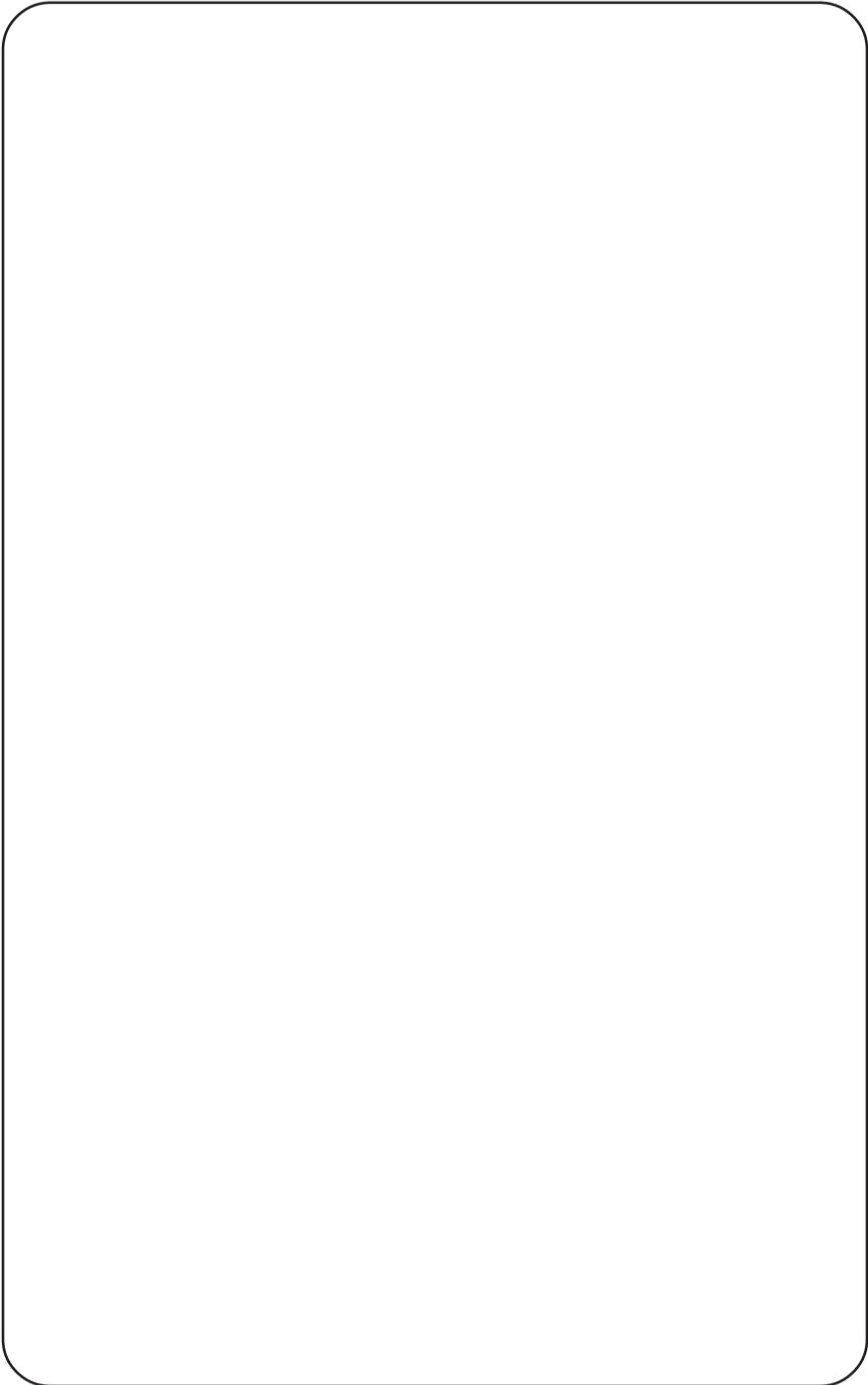
this translation work –

- (1) Appendix I - On the glimpses from the life of Professor Sahib Singh Ji, from the book of his auto-biography.
- (2) Appendix II - Giving a summary of the book in coherent and lucid form, for an easy understanding of the whole thing.
- (3) Appendix III - A brief note on Sikhism.

The translator is highly obliged to Dr. Darsnan Singh Bhatia, Sc. D. of Atlanta (USA) for whetting the translation work and other material added. The decision to make changes in' the set up of the book referred to in the preceding paragraph was taken in consultation with Prof. Noel Q. King and Dr. Darshan Singh Bhatia, Sc. D. who after thorough study of the book agreed to effect the changes in the interest of clarifications of the important issues involved and to help the reader for a quick grasp *or* the essentials. The, observations made by Dr. Darshan Singh on the' important issues, which were not so clear, greatly helped for the revised set. up; The translator again extends his gratitude to Dr. Darshan Singh for the help extended by him.

Jan. 5, 1996
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DALIP SINGH



Foreword

From each generation from Guru Nanak Dev Ji onwards the Sikhs have preserved and conserved with critical skill the integrity and purity of their Scriptural Tradition. Major architects in the process - were Guru Arjan Dev, Guru Gobind Singh Maharaj and Bhai Gurdas Ji, but always the community played an appropriate part. At various times some scholars have shown themselves to be prepared to study methods learned from other traditions of scholarship, but the mainstream has always been natural, indigenous, growing organically out of the community, based on reason, common sense and the consensus of Sangat life, past; present and still to come.

Professor Sahib Singh, who died in 1977, was one of the greatest proponents of this naturally based form of the study of Sikh Scripture and Tradition. He was one of those scholars, who came up the hard way from an educationally disadvantaged background. His family were not the kind who could send him off to an expensive British type boarding school and certainly higher education of the British University type was hard to get. Again, he was not able to receive much education of the high falutin Sanskritic or Farsi type, but he made the most of the best solid education that the Punjab could provide. Above all, he had a brilliant clear brain with a gift for asking deeply penetrating questions. This was coupled with a single minded self discipline and devotion to the truth of the Sikh Scripture. His writings are part of the such heritage of Sikh studies which as time passes will remain closed not only to those who chose to ignore it but to foreign scholars of good will, who have a modicum of Gurmukhi, but cannot read it quickly, without the help of a Punjabi friend. Sikhs of the second and third generations born in New Zealand, North America and Britain and other parts of the world-wide Sikh diaspora will increasingly find themselves in this group.

It would be a major tragedy if the Sikh Community were to

neglect the asset they have in the writings of Professor Sahib Singh. It is amazing how little use has been made of it during recent years, when the discussion of Sikh Scripture and Tradition has been taking place on a world-wide scale. It would have certainly saved us a lot of trouble and side-tracks had we followed Professor Sahib Singh's guidance and methodology even if we differed from details of his work. Alas, it may never be possible for there to be a full scale English translation of his magnificent Sri Guru Granth Sahib Darapan (ten volumes, Jullundur, 1962-64). But in the meantime Sardar Dalip Singh has translated a shorter work, which presents the basic method of Professor Sahib Singh Ji in perfection. Not only is it a teacher to us of method, its contents guide us into the true spirit of understanding of Sikh Scripture and Tradition with the Gurus themselves taught us.

Sardar Dalip Singh who has devoted many years to the study of the Holy Book and the traditions and has thorough acquaintance with the language of the original and English usage is greatly to be thanked and praised for this excellent translation. He has done us and the cause of Sikh Studies a signal services. I greatly hope, other translations and extracts from the intellectual grants of our past will be made available. It is one of the most important task and challenges any community can face.

NOEL Q. KING

Professor Emeritus of History and Comparative Religions,
University of California, SANTA CRUZ

Preface of the Author

Why Book on “Compilation of Sri Gum Granth Sahib” ?

I was a Professor of Punjabi Language and Religious Studies in Khalsa College, Amritsar (India). One day we, the *members* of faculty, were sitting in a verandah opposite to the staff room, a Professor told me that he had read first three chapters of my book on *Gurbani te Itihas Baare - Gurus' Compositions and the related History*”, and the maximum one could say was that Guru Amar Das had with him some of the Compositions of Guru Nanak Dev. It could not, however, be established that Guru Amar Das had with him all the compositions.

Any other person after reading those three chapters could form the same opinion. People could still have the misconception that it was Guru Arjan Dev, the 5th Guru, who collected the Compositions of all the preceding Gurus. In order to solve this intricate problem, I undertook to compare all, the Compositions of Guru Nanak Dev and Guru Amar Das and wrote the book “Adi Birh Bare - About Compilation of Sri Guru Granth Sahib” during 1949 A.D.

Inclusion of Some Other Aspects Also in This Book

The writers of old chronicles, apart from giving the idea that it was Guru Arjan Dev, who collected all the Composition of Guru Granth Sahib, have also been stating that the first copy made from the Holy Book, after its compilation, was arranged by Bhai Banno, who engaged twelve scribes to do the work, when he took the Holy Book from Amritsar to Lahore for getting it bound there, and

after obtaining the permission of Guru Arjan Dev, took the book to his native village. The old chroniclers have also written that the additional compositions added in Banno's recension of the Holy Book, were materialized during that 'time.

But my researches do not substantiate the above mentioned ideas, but they reveal something else. We will make a detailed study of this aspect as well. This has made me to investigate fully how the spurious compositions could find entry in Banno's recension of the Holy Book. In this context, we will fully examine the 'Janamsakhi of Bhai Bala' and "Puratan Janamsakhi" giving the life of Guru Nanak Dev.

I offer my apologies to the readers that in this way the volume of this book has greatly increased. But not to mention the full story, how the spurious compositions crept into Banno's recension of the Holy Book,- I felt guilty for not doing this. It is necessary to fully satisfy those persons. who would like to go into the depth of the matter.

Prolonged Delay in Publication of the Book

This book was written during 1949-50 and was revised in April 1951. During 1953-54, some parts of the book were published in the monthly journal "Punjabi Duniya". Still from time to time I experienced difficulties to get the book published.

Why Mention of "Puratan Janam Sakhi" in this Book ?

It was during 1950 that M.A. classes for Punjabi Language were introduced in Khalsa College, Amritsar. I was then teaching Punjabi and "Gurbani" to other classes. I was given the responsibility of teaching "Gurbani Grammar" and "Puratan Janam Sakhi" to M.A. classes. I found the spurious compositions, included in Banno's recension of the Holy Book, in "Puratan Janamsakhi" as well. This necessitated more research work. My articles on this aspect appeared in the journal "Punjabi Duniya" during 1951.

My Unsettled Life

I retired from service from Khalsa College, Amritsar on October 2; 1952, and till May 15, 1962 I served as Principal, Shahid Sikh Missionary College, Amritsar. I used to live with my youngest

son, Dr. Daljeet Singh. He was transferred from Amritsar to Sidhwan Be, District Ludhiana. I, therefore, left the service and accompanied my son to Sidhwan Be. On May 15, 1964 my son was posted back to Amritsar, and remained there till April 1968. We lived near Raj Wale Khorh for first three years, and the remaining one year at 9, Hukam Singh Road. In April 1968, my son was transferred to Patiala and we moved there.

My Thanks

Now Messrs Singh Brothers, have taken the initiative to publish this book. My thanks are due to them, as in this way the hard work put in by me long time ago to produce this matter, is in the hands of the readers now.

SAHIB SINGH

KEY TO TRANSLITERATION

Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman
ਅ	a	ਕ	k	ਤ	t	ਕਾਫ	q/k
ਆ	a,aa	ਖ	kh	ਥ	th	(ਅਰਬੀ)	
ਇ	i	ਗ	g	ਦ	d		
ਈ	e,i	ਘ	gh	ਥ	dh	ਫ	
				ਨ	n	(ਅਰਬੀ)	f
ਉ	u	ਚ	ch	ਪ	p		
ਊ	u,oo	ਛ	chh	ਫ	ph		
ਏ	e	ਜ	j	ਬ	b		
ਐ	ai/ae	ਝ	jh	ਭ	bh		
ਓ	o			ਮ	m		
ਔ	au						
ੰ	m/n	ਟ	t	:	y		
ਸ਼	sh	ਠ	th	ੳ	r		
ਹ	h	ਡ	d	ਬ	l		
		ਢ	dh	ਬ	l		
		ਣ	n	ਵ	rh		

Chapter 1

Preparations for Compilation of Sri Guru Granth Sahib

In order to do research on the above subject matter, we have to take into account for our consideration the following three old chronicles

- 1 *Gur Pratap Sooraj*, by Kavi Santokh Singh
2. *Gur Bilas of the Sixth Guru*
3. *History of Guru Khalsa* by Giani Gian Singh

The first two books are in verse, while the third one is in prose.

All three historians mention that before Guru Arjan Dev, none of the Gurus wrote his own compositions in his own hand or preserved them. The idea of keeping all the compositions in a book, occurred first to Guru Arjan Dev only. He, therefore, issued edicts to the Sikhs living in various parts of the country to the effect that whosoever possessed any composition of the first four Gurus, should present himself to the Guru for getting the Composition recorded with him. In this way the compositions of the first four Gurus were collected in the course of many years.

Sooraj Prakash

Poet Santokh Singh writes as follows:

One day Guru Arjan was giving a religious discourse, whilst sitting in a congregation. A Sikh prayerfully submitted to the Guru that Prithia (Prithi Chand, the elder brother of the Guru) and others were making poetry under the authorship of Guru Nanak. This created great confusion in Sikhs, as for an average

person it was difficult to discriminate between the genuine Gurus' Word and apocryphal literature. He prayed to the Guru to do something so that Sikhs might have access to the pure and genuine Gurus' Word. On hearing this, another Sikh also stated that according to Guru Amar Das, all others save the Gurus' Word was false, but how were the Sikhs to overcome this delusion.

According to Poet Santokh Singh, Guru Arjan Dev then began to ponder over the problem. The poet says -

The Guru began pondering over the problem, and made the prophecy for the deliverance of the World - "I shall appear in Ten Generations. After me, in what shape the Sikhs are to live and how can the Gurus' Word maintain its originality and is not corrupted is being worked out." After some deep thinking, the Guru said; "There is a village called Goindwal, on the bank of the river Beas, where lived Guru Amar Das. In that village now lives a person, called Mohan, who is a recluse. He has collected the compositions of first four Gurus, which are in the form of books. He is the elder son of Guru Amar Das, who does not care for any one. All of the Gurus' compositions are in his possession, and how we can bring them here, and then compile a Book for the deliverance of the World?"

With a view to getting the compositions of the first four Gurus in possession of Baba Mohan, Guru Arjan Dev is said to have first dispatched Bhai Gurdas to Goindwal. Since Bhai Gurdas failed to get the books from Baba Mohan, the Guru then sent Baba Buddha for the purpose. He too failed to get the books, as Mohan was completely absorbed in meditation. Baba Buddha even broke open the door behind which Mohan had locked himself. In this connection Poet Santokh Singh states -

Where Sri Mohan was sitting in yogic posture of "*padmasan*", he was completely absorbed in himself. He sat there with determination as hard as wood, fully absorbed in meditation, and was totally unconscious of the state of his body. He had turned all parts of the body immobile as hard as a log of wood.

Some one living in the neighborhood, had informed Baba Mohri (Younger brother of Baba Mohan) of Baba Buddha having broken open the door to get to Baba Mohan and had disturbed him. Baba Mohri on hearing this, came running there and told. Baba Buddha as under -

Why are you disturbing him, who always remains self absorbed. You do not consider anything of others. He will for sure curse you, if you further disturb him. He does not speak to be but lives within himself. He remains sitting in his room, and occasionally opens his room when he awakens from his deep slumber, people feed him. Otherwise he remains sitting in deep meditation.

When both Bhai Gurdas and Baba Buddha failed to bring the book from Baba Mohan from Goindwal, Guru Arjan Dev is said to have thought of going himself, accompanied by a few Sikhs. Poet Santokh Singh writes –

The Guru covered the distance in stages and came to Goindwal, situated on the banks of the river Beas. The Guru took his bath there, meditating on the True Guru. Instantly he had the vision of Sri Guru Amar Das. 11.34.

Guru Arjan Dev took bath in the Baoli (open well, got it dug by Guru Amar Das). The Guru then had the vision of Guru Amar Das, who told him to utter something in praise of Baba Mohan. Guru Amar Das further advised Guru Arjan Dev that even if Baba Mohan would speak in harsh words, he should totally ignore. Baba Mohan will then repent, his heart will be softened and he will give the books to him. Poet Santokh Singh writes how Guru Amar Das appeared and spoke to Guru Arjan Dev

Guru Amar Das became manifest, he placed his Benevolent Hand on the head of Guru Arjan Dev, and said: Utter praises of Mohan, and take the books from him. This is the noble task, bind them all in one Book. 13.34. Always remain humble, even if Mohan speaks harsh words. Bear his harsh words patiently. Thus you shall get whatever you want. He will certainly repent and his heart will be softened. He will accept your wishes and will not refuse.

After giving his advice, Guru Amar Das is said to have disappeared. Guru Arjan Dev then came to that street, in which was located the house, in the upper storey of which, Baba Mohan was sitting. The Guru is stated to have sat on the floor of the street, took “*tambura*” (a string instrument) in his hands, began singing the eulogies of Baba Mohan. The hymns, which were sung by the Guru Arjan Dev, are recorded in Guru Granth Sahib, 10 Gauri Metre (Rag). Poet Santokh Singh writes -

Where Guru Amar Das's son, Mohan lived in the upper storey of the house, Guru Arjan Dev sat there in the street, opposite to the house. The Guru sat on the bare floor. On seeing this, the Sikhs went to their houses to bring clothes to cover the ground. They brought all types of rich carpets for spreading on the floor. The Guru politely told Sikhs not to worry about covering of the floor. The Guru holding the "*tambura*" in his hands began singing the song in Gauri Metre, in a melodious voice. 17.34.

Poet Santokh Singh writes that the Guru was busy composing the song and was at the same time singing it in Gauri Metre. The hymns sung are given below —

"O Mohan (The Enticer), You have lofty Mansions, the Palaces of Infinite Glory, O Mohan, how Beautiful are the Doors of Your Mansion, the sanctuary of the Saints. Your Sanctuary is of Infinite Glory, O Beneficent Master, where all sing Your praises. Wherever gather the Saints, they think of you. O my Beneficent Master, take pity and mercy on the meek. Nanak most humbly prays that he has the intense thirst to meet with you, which would bring all comforts to my mind." (1)

Poet Santokh Singh writes that on hearing this first part of the Guru's Composition, Baba Mohan was greatly enraged, and spoke harsh words to the Guru. Then the Guru sang the second part of the Composition, which is as under —

"O Mohan, Wondrous is the Word uttered by You and wondrous are Your ways. O Mohan, all recognize You Alone, all else is dust only. All recognize You alone as One Unknowable Master, Who wields All Powers. O The Primeval Lord of Woods, You can be attained through the WORD of the Guru (His Light in Man). You do as You like (come and go), as All Powers are vested in You. Nanak humbly prays: save our honor, all are Your servants and seek Your refuge." (2)

According to poet Santokh Singh, Baba Mohan became happy to hear all this. He came down in the street near Guru Arjan Dev, from the upper storey of his house. Thereupon Guru Arjan sang the third portion of his Composition, which is as under

"O Mohan, the Saints of the Holy Association remember You, fixing their mind on Your Vision. He, who dwells on You, the Yama (Death Angel) does not touch him. The Yama does not touch them, who remember You with single minded devotion. They, who love You in word, thought and deed, attain all they seek. The wild, the ignorant, and the fool turn Wise, on having

Your Sight. Nanak says: Your domination is eternal, You are the Perfect Person and the Master.” (3)

Baba Mohan handed over both the books to Guru Arjan Dev, and sought the pardon of the Guru for his mistakes. The Guru then sang the last part of his Composition, which is as under

“O Mohan, you have fruited with Your large family of Creation. O Mohan, You have’ delivered sons, friends, brothers, and all members of the family, nay, the whole Creation (Universe) by shedding their ego (Duality), who became one with You. He, who praised You, the Yama does not touch him. O The True Guru, the Greatest Person, and the Killer of the demons, Your Merits and Praises are infinite, indescribable and ineffable. Nanak humbly prays: that he leans on You, that he may swim across the Sea of Existence.” (4)

*(Sri Guru Arjan Dev, Rag Gauri Chhant, page 248,
Sri Guru Granth Sahib)*

The Story given in “Gur Bilas”

There is only little difference between the story given in Sooraj Parkash and the story in the Gur Bilas of the Sixth Guru. Poet Santokh Singh has written that when a Sikh mentioned about the confusion created by false compositions created in the name of Guru Nanak, only then Guru Arjan Dev thought of compiling all of Gurus’ Compositions in one Book. According to Gur Bilas, one day Guru Arjan Dev was thinking of compiling all of the Compositions of the Gurus in one Book, when a Sikh came to the Guru and complained to him about the confusion created by the spurious compositions of other writers. Then the Guru made up his mind to compile a book of the Gurus’ Compositions. The Guru called for Bhai Gurdas and told him:

Guru Amar Das’s two sons, named Mohan and Mohri live in village Goindwal, situated on the bank of the river Beas. Mohan lives in the upper storey of the house. He has collected the Compositions of the first four Gurus and possesses those books. Some body should make an effort to bring here those books from him.

The author of Gur Bilas writes that on hearing the Guru, Bhai Gurdas replied that he would go to Goindwal for the purpose. The remaining story in Gur Bilas is the same as given in Soaraj Parkash that both Bhai Gurdas and Baba Buddha came back empty handed from Goindwal. Then Guru Arjan himself went there. He took bath in the Baoli (Open well) and offered prayers. Then Guru Arnar Das came in his vision. Guru Amar Das told him that he should utter praises of Mohan. Mohan would come and fall on his feet, and would thus fulfill his wishes. Saying this, Guru Amar Das disappeared. The author of Gur Bilas states -

Guru Arjan Dev felt relieved, bowed to Guru Amar Das and made his way toward Mohan's residence. On reaching there, sat down in the middle of the street. On seeing the Guru sitting on the bare floor of the street, the Sikhs brought many types of carpets to spread on the floor, which the Guru did not accept.

The Guru held a "*tambura*" in his hands and sang a Song in praise of Baba Mohan, which has already been given above. Baba Mohan then gave both the books to Guru Arjan.

These two poet historians state that while handing over the two books to Guru Arjan Dev, Baba Mohan mentioned to the Guru about his earlier mistake when he had refused to bow at the feet of Guru Ram Das at the bidding of his father, Guru Amar Das. After that Mohan repented for his mistake when he returned to the upper storey of his house. He repeatedly begged of his father, Guru Arnar Das for pardon. Guru Amar Das then said that he should preserve the Compositions of the First Four Gurus, and when Guru Arjan himself comes, these books be given to him. He would thus pardon his mistake. Poet Santokh Singh has thus written about Baba Mohan's appeal for pardon -

These words were heard emanating from the upper storey of the house.

Listen! O my son. I am pleased with you, and utter these words which you must adhere to. The Gurus' Compositions, which you have, keep them with you with care. Ramdas' son is a Learned man. He is to compile a Book of Gurus' Compositions. Even those who will deeply explore the Gurus' Word, will not attain higher position than you have. If any body else comes, do not give these to him, as you will not gain anything

from him. You did not bow to Ram Das. You then bow to his son. Hold his feet, effacing your egoism completely. He will become your Saviour. Do not have any other consideration, consider him as the Perfect True Guru.

According to Poet Santokh Singh, when Guru Arjan Dev received the two books from Baba. Mohan, the Guru then again praised Mohan. He writes -

O Mohan, you are a very great man. You have collected the Gurus' Compositions and placed them at one place. You are a great benefactor of humanity. Whosoever shall read and hear, shall be delivered. Great men appear in the world, they serve the humanity to relieve their pain.

Story in 'History of Guru Khalsa'

The above mentioned two poets have laid their stress completely on how Guru Arjan Dev got the idea of compiling all of the Gurus' Compositions in one Book, and made all out efforts to obtain the two books from Baba Mohan. But Giani Gian Singh writes in History of Guru Khalsa that the Guru issued an edict to all the Sikhs living far and near in all parts of the country asking them to send to him any Composition of any of the preceding Four Gurus to complete his record. It took many years to complete this task. At last, the Guru also received the two books in the possession of Baba Mohan. The Giani writes -

Guru Arjan thought over the problem. He arrived at the conclusion that a religion and its followers are sustained on the basis of their sacred book alone. We should collect all the Compositions of the Gurus, and compile a book of Divine knowledge and name it "Granth Sahib". The Guru while issuing edicts to the Sikhs living in all parts of the country, gave his proposal for compilation of a Holy-Book incorporating therein all the Gurus' Compositions, naming it "Granth Sahib", and for this purpose asked them to bring it to him, if any of them possessed any of the Compositions of the Gurus. On receiving this Command of the Guru, whatever Composition one had committed to memory since the time of Guru Nanak Dev, or had written down, they all took the same to the Guru and got them recorded with him. In this way, a large amount of Gurus' Compositions were collected. The remaining

small amount of Compositions, which were in possession of Baba Mohan, were brought by the Guru himself from Goindwal. When in this way, during the course of many years, the Guru was able to collect all of the Gurus' Compositions, he arranged the Compositions of earlier Four Gurus and his own Compositions in a methodical manner....

We have before us the views of the three historians. In Sooraj Parkash and Gur Bilas, there is no mention what-so-ever that Guru Arjan Dev issued edicts to Sikhs living in all parts of country in order to collect the Gurus' Compositions. According to Gian Singh it took many years to collect the Compositions in the way stated by him. While the story of collection of Gurus' Compositions from Baba Mohan, which the first two writers have made so attractive, fascinating and beautiful with their imaginary arguments is there, Giani Gian Singh has given no significance to it, and has only stated that Baba Mohan's two books contained very small. amount of Gurus' Compositions.

Regarding collection of Gurus' Compositions from far and near in the country, Giani Gian Singh also writes -

Bhai Bakhta Arora was a Sikh of the Guru. He was resident of Jalalpur Pargana, Hassan Abdal., He brought a huge book, in which he had recorded the Compositions from the time of Guru Nanak Dev to the time of the Fourth Guru, by residing with the Gurus. He offered that huge book to Guru Arjan Dev. The Guru took extracts from that book, as he considered necessary, and returned the book to Bakhta. Now that book is with his descendent, Boota Singh Pasari at Rawalpindi.

Gian Singh states that the book with Bhai Bakhta contains so much of Gurus' Compositions that it seems to be the treasure of Guru Granth Sahib. Gian Singh further asserts: "A man can hardly lift this book." According to Gian Singh, Bakhta used to copy the Gurus' Compositions and would obtain the signature of the concerned Guru thereon.

Chapter 2

Examination of the Historical Evidence

For examination of the historical evidence as given in the preceding Chapter, we shall apply the following three principles, viz

1. Reasoning
2. Events in the life of Guru Nanak Dev
3. From the cultural point of view, comparative study of Gurus' Compositions.

The First Principle - Reasoning

First of all, let us examine the three historians' pleas by applying logic.

1. The first two poet historians' stories appear to be totally hollow. Their whole stress has been on how Guru Arjun Dev Secured the two books in possession of Baba Mohan, but those books contain a very small amount of Gurus' Compositions. The third historian has also written to this effect. It was, therefore, not possible to compile Guru Granth Sahib as a very big volume on the basis of those two books. It was necessary to collect more of the Gurus' Compositions, apart from these two books. Presumably to complete the deficiency of the first two historians, Giani Gian Singh writes that Guru Arjan issued edicts to The Sikhs in all parts of the country and collected the Compositions of the first four Gurus.

2. Gian Singh's plea that the Guru collected the Compositions of the Gurus by sending an edict to the Sikhs, also does not appear to stand to reason. Who-so-ever reformer emerges on the world scene,

he does not work merely as time server to meet a particular situation. Those who adopt time serving measures to meet a situation, the effect of their reforms disappears as soon as they depart from this earth. The posterity can avail of the good work done by that Blessed man only when his ideas had been reduced to writing as a permanent record. Even an ordinary person understands this axiom. The centuries old evils present in the social life of the people, could not be removed merely by verbal sermons of five to ten years. It is for this reason that Guru Nanak Dev continued to appear in nine more 'generations'. Guru Amar Das, the Third Nanak in a *Slok in Sorath ki Var*, page 647, Guru Granth Sahib, has said: *parthae sakhi maha purakh bolde sajni sagal jehnaie* - In certain context a God's Man may give sermon to a person, but the sermon has the universal applicability.

However, the sermons of God's Man can be made applicable to the whole world only if arrangements were made to preserve them properly. So, it was not the case, that Guru Nanak Dev had given sermon to a person, and had considered the end all of the story and had not preserved it for universal applicability. During the time of Guru Nanak Dev, there was no scarcity of paper, pen and ink. The only way to preserve his Compositions, was to reduce them to writing and keep record with him. This was the, only way his sermons to a particular 'person could have the universal applicability.

3. No one else has so much sense of understanding and responsibility of one's work as he himself has. If a God's Man himself does not preserve in writing the ideas he preaches to remove the evils in a society, he would fail to make these ideas known to the world at large, and also to the posterity, for none else can do this job for him.

4. People go to poetic symposia to hear the poems of learned poets. There are the poems, which when readout, are greatly applauded by the listeners, who insist on those being repeatedly read, some are read twice or even three times. We have not seen or heard of any of the listeners, who would be so much influenced by the poems readout, that they would listen and at the same time write them down on pieces of paper they would carry 'with them to preserve them as a gift. During the time of Guru Nanak Dev, there

must have been queer types of people who allegedly had such inclinations!

5. On the occasion of Diwali, a large number of sadhus assemble at Amritsar every year. They stay outside the city limits, toward Ram Bagh. There is great festivity for 5 - 7 days. Many devoted women folk of the city take to these sadhus all sort of delicious foods to eat, and serve them with great zeal and utter praises of the sadhus - "hail to santji, hail to sant ji". A big fair is held throughout day time. The sadhus are not only visited by women folk; but men also go there in large number. Among those sadhus, there are some learned ones also. They preach religion to the people. People are fully aware that every year, sadhus come there and stay there for a few days. People go there to listen to those sadhus.. But we have not observed that any person having gone there would take pieces of paper and writing material with him with the intention to note down the preachings of the sadhus. During the time of Guru Nanak Dev, people had the same nature as the people of the present age have.

6. Let us keep apart the nature of man. Guru Nanak Dev had undertaken three long missionary journeys in order to eradicate the evil, which had affected the people in their religious, social, economic and political life. The Guru visited the peaks of Himalayan mountain ranges. He also visited countries outside India, like Saudi Arabia, Persia, Afghanistan. The Guru had no previous acquaintance with anyone in the countries he visited. There was no devotee of the Guru in those countries, who would inform people of the Guru's advent to a place and arrange for his meeting with the people, and reduce to writing the sermons the Guru preached at such places.

7. We should not take the things as they appear on the surface only. It is a different thing for one to speak out a hymn or sing it, and a quiet different proposition for another to hear it being spoken or sung and simultaneously write it down correctly. It may be reiterated that it is not an easy thing for anyone to write down composition on hearing them. To expect from the scribes to write, every thing uttered, correctly and with correct spellings on hearing the Compositions, is only a far-fetched idea, not based on reality. Merely to write down a Composition on hearing it for one's remembrance, and writing it correctly in its minutest detail, are two different things. How many

Sikhs are there even today, who can copy correctly the Compositions from the Holy Book? (It should also be borne in mind that the Guru's Compositions were in different language, than the Languages spoken in different parts of India and also in other countries. The Guru in those parts of the country must have been explaining to the audience in their own language - views of the translator.)

8. To form an idea that wherever Guru Nanak Dev went, there was a devotee of the Guru, who would write down the Guru's Composition, and he and his descendants for 2 - 4 generations, would preserve it with all reverence, is the funniest conjecture. Who preserves a single piece of paper, howsoever sacred it may be, in his house for three or four generations! Have we ever heard of this practice from anyone?

9. There is still another point to be examined. How could the devotees of Guru Nanak Dev and the three succeeding Gurus write their Compositions? There were Compositions consisting of stanzas from 2 - 6 parts, Ashtpadis comprising eight cants more than 20 parts, Chhants, Vars, Sidh Goshti, Oankar, Jap, Anand, Baramaha, Sohile, Patti and many more, lengthy Compositions, running into pages. Were all these Compositions written by the devotees and preserved by them? Were the Gurus dictating to the devotees to write or the devotees were on their own writing them? Who was ensuring the correctness of their writings? What an odd conception: the Guru dictating to the devotees their Compositions, but themselves not maintaining any record of them! These historians have reduced this historical event as the laughing stock for the people to read. By reading such mythical stories, we have been made to believe that wherever Guru Nanak Dev or the three succeeding Gurus, spoke out their respective Compositions, there and then some one was turned into their devotee, who had become so much attracted to the Guru that he not only wrote down the Composition, but preserved it for a long time to come.

10. Giani Gian Singh has mentioned about one Bhai Bakhta Arora as well. The effort made by Bakhta is most surprising and confusing. It is stated that Bakhta used to live with all the Gurus and write down whatever Composition the Gurus uttered. He used to obtain the signature of the respective Gurus, who would endorse

his writings. Why? Was he getting the signature of the Guru, for the correctness of his writing or to ensure the Composition written was of that particular Guru. How the book of Bhai Bakhta became much larger than even Sri Guru Granth Sahib? Bakhta's book was said to contain only the Compositions of the first Four Gurus. It did not contain Swaiyas of Bhattas, Bhagats's Compositions and Guru Arjan Dev's own Compositions. In spite of all this, how Bakhta's book became so big? Why did Guru Arjan Dev take only the selective portions? If the rejected Compositions were also the Gurus' Compositions, then why were they rejected? If those were not Gurus' Compositions, then from where did Bakhta get it ? Then why did the Gurus put their signature on false compositions?

Let us examine how old Bakhta was? When did possibly Bakhta come to visit Guru Nanak Dev? The Guru's long travels were completed in A.D. 1521(1578 Bikrami) Let us assume that he went to see the Guru after the travels, at Kartarpur. He must have been at that time a matured person, when he would have developed love for the Guru's Compositions and that too, to write them. Let us again assume that he at that time was 25 years old. Another big problem arises here. At that time Guru Nanak Dev was 52 years of age. By that time, the Guru had composed most of his Compositions. From where did Bakhta write that earlier part of the Guru's Compositions? Did the Guru fully remember all his earlier Compositions? Doubtful. We were talking about Bakhta's age. Guru Arjan Dev compiled Sri Guru Granth Sahib in 1604 A.D. 0661 Bikrami). Bakhta would have then visited Guru Arjan Dev with his book. His age at that time works out to be 108 years. For 83 years, this man lived with all the Gurus, and wrote the Compositions of the Gurus for all these years. How is it that none of the historians have mentioned the name of this man? Bhai Gurdas, who wrote the list of important Sikhs of the Gurus, did not include his name. (This historian, Giani Gian Singh, who wrote such a history, died in 1921 only. None of the other earlier historians wrote such things).

We have thus far observed that the arguments given by the historians for collection of Gurus' Compositions, hold no water. Whatever arguments these historians have made for collection of

first four Gurus' Compositions, are too weak, to say the least, to be relied upon.

Chapter 3

Events from the life history of Guru Nanak Dev

Let us now apply the second principle to examine this issue, which is the study of events from the life of Guru Nanak Dev.

1. The Guru's Indifference to Vocational Work

In "Puratan Janamsakhi", Story No.6, it is written -

Then Guru Nanak consorted only with fakirs and would have nothing to do with anyone else. The members of his family were all grieved,... Then Kalu received the news of Nanak's condition. He came to him and said, "O son! I only say this much to you, that it is good to be employed. If the sons of Khattris have the capital, do they not engage in business? It is good to work! Son, our crop stands ripe outside. If you labour on it, the crop will not go waste. Then everyone will say, 'Bravo! Kalu's son has recovered.' My son, the field is the owner's responsibility. Then Guru Nanak spoke, "O father, I have cultivated a different field, and I have kept it productive. I have ploughed it, I prepared the soil, and I have watched over it day and night.... Father dear, you will hear about the field which I have ploughed." Baba Nanak then sang a Shabad -

Rag Sorath Mehla 1, Ghar 1 (Page 595, Guru GrandI Sahib)

"Let mind be the farmer, good deeds the farming, the body be farm, and the effort to irrigate the farm. Let the Lord's Name be the seed, Contentment the furrowing, and Humility be the

fence. If one does the deeds *of* love, the seed will sprout and then he will be fortunate. (1)

O Revered Sir, the material wealth does not keep company with anyone.

This material wealth has lured away the whole world, but there is a rare one who realizes this Truth.” (1) Pause.

Kalu then said, “Nanak, take up shop-keeping“ Then the Guru sang the second stanza of the Shabad –

“Let us make our ever decreasing age as the store house, and stock it with the True Name. Let Concentration and Reason be the godowns, to treasure the Lord’s Name. Let us deal only with the Lord’s Peddlers, the Saints, reap the profit / and enjoy.” (2)

Kalu then said, “O my son! if you are not prepared to take up shop-keeping, then procure horses and engage in trade....

“Then Guru Nanak sang the third stanza of the Shabad “One’s trade should be the hearing of the Sacred Books. Let us carry with us the fare of merit, and should not leave this day’s task till tomorrow. When we arrive in the land of our Formless Lord, we enjoy the bliss of His Eresence”. (3)

Kalu then said, “Nanak, you are a stranger to us, for these curious notions. Go, take government service...”. We have renounced all intentions of taking any part of your earnings. If you remain withdrawn, my son, every one will say that Kalu’s boy has become a fakir and people will speak ill of us.” Guru Nanak then sang the fourth stanza -

“To attune our mind to God, is the service of the Lord. Belief in the Lord’s Name is the Deed of Service. The stilling of the voice of vice, be our urge; and all will call us the Blessed ones. Nanak says: If the Lord favours us with His Grace, then four-fold will become our Glory.” (4)

The author writes at the end of this episode, as under -

Then Kalu again said, “Forget these things. Follow the common path. There is little to life, if one does not work.” Nanak, however, remained silent. Kalu rose and went off to his work, saying,. “He is no use to us. Our fields are protected from trespassers.” (meaning he did not need Nanak - father’s total material outlook).

We have seen in this episode, that Baba Kalu was not satisfied,

with the answers and attitude of Guru Nanak Dev, and he left the place greatly disappointed. This was the talk between father and sari only. There was no third man present there. Please, let US know, who was the man who wrote the Guru's Shabad, was it the father or the Guru himself? And who gave this Shabad to Guru Arjan Dev, when he compiled the Holy Book? This episode clearly depicts that the Guru's father was greatly enraged and disappointed. Surely, he did not write this Shabad and preserved it, for posterity. Who did it then?

2. At Hardwar, Sadhu's Cooking Square

In the "Janamsakhi", the Guru's visit to Hardwar is prominently given.

Two events took place there: one was that ignorant people were throwing river water toward east, and the Guru started throwing water toward west. The second event was connected with a Vaishnav sadhu. Guru Nanak Dev and Bhai Mardana were sitting on the banks of river Ganga. It was then morning time. A Vaishnav sadhu nearby was cooking his food. He had drawn lines around his kitchen to maintain the purity of the food. Mardana went to the sadhu and asked for a little fire from his hearth. Mardana stood outside the cooking square, but, however, his shadow was cast inside. The cooking square was thus polluted. The sadhu on seeing this became mad with anger. He took out a burning stick from his hearth and ran after Mardana to hit him. Mardana ran to reach the Guru for help, but was hotly chased by the sadhu. Both reached Sat Guru Nanak Dev Ji. Sat Guru Ji calmed the sadhu and made him wise with the following teachings –

Perversity of the mind is like a low caste woman.

Lack of compassion is like a butcher's woman.

The desire to find fault with others is like a scavenger Woman.

The sin of wrath is like an utter out-caste.

What use it is to draw line around one's kitchen?

If we keep company with these four vile vices

Let Truth be our continence, good deeds the markings (round the cooking square), meditation on Lord's Name our bath. Nanak says: they alone shall be deemed good and pure, who do not walk in the way of sin.

(*Sri Rag Ki Var, page 91, Sri Guru Granth Sahib*).

This episode that took place involved only three persons the sadhu, Bhai Mardana and Guru Nanak Dev. Who had written the above mentioned Slok at that time? Did that sadhu throw away the burning stick from his hand, and went to his cooking square to bring piece of paper and the writing material, then came back and wrote it ? Did the sadhu keep pieces of paper and the writing material with him? How many sadhus have you seen, who beg from door to/ door, and keep in their bags paper and pencils? But sadhus have no home, no wife and no children. Supposing this sadhu had written down the above mentioned Slok, then who was his descendent, who would have delivered it to Guru Arjan Dev. ?

3. The Sack of Saidpur

These happenings of Saidpur are given in *Puratan Janamsakhi*, ' story No. 35. When Babar had caused plundering and general massacre of people of Saidpur, hundrecs of men and women were captured. Guru Nanak Dev and Bhai Mardana were also taken prisoners along with other people. The author of *Puratan janamsakhi* writes -

Babar sacked the town of Saidpur, put many men to the sword and captured others. While the Guru was made to carry a heavy load on the head, Mardana worked as a groom. Later Guru Nanak Dev was asked to grind at a hand worked stone mill. Many women, Pathans, Khatries and Brahmins, had also been captured. The Guru and the women prisoners were all put to grind the corn. It so happened that the stone-mill of the Guru continued to operate without any effort. At that time, Emperor Babar came and saw himself this happening. Then the Guru was seen singing the following Shabad -

Rag Asa Mehla 1, Astpadian, Ghar 3.

They, whose lustrous hair shone in plaits and were filled with vermilion in the parting, their half were cut With scissors and their mouths were choked with dust.

They, who revelled in their palaces, now do not find a seat even in the common. (1)

Hail to God. O Lord, All Hail.

O Primal Lord, I do not know Your Expanse, for You change the scene of Your play many many times. (1) Pause

When these beautiful women were married, their glamorous spouses sat by their side. They were carried in palanquins, and the bangles inlaid with ivory dangled round their arms. (In greetings), water was waved over their heads, and they were fanned with. glass-studded fans. (2)

A hundred thousand coins were offered to them, when they sat and also when they stood up. They chewed nuts and dates, and enjoyed the bridal couch.

To-day noose has been put round their necks, and their necklaces of pearls are broken into bits. (3)

Both riches and beauty have become their enemies, which had lured them to go astray (from the Righteous Path) to enjoy manifold pleasures.

Now the Death Angels (Babar's minion) have been ordered to dishonour them and carry them off.

If the Lord Wills, He Blesses with Glory. If He so Wills, He punishes man. (4)

If one were to foresee and forethink, why he should be thus punished?

The kings had lost their' heads, who indulged in revelries.

Now that the writ of Babar prevails, even princes do not get their bread to eat. (5)

Muslims have lost their prayer time and Hindus of worship.

How can a Hindu woman, without a bath and without plastering her kitchen square, anoint her fore-head with the saffron-mark?

They, who did not remember Ram (Hindu name of God) in their time, now cannot save themselves even bartering their faith and accepting Islamic faith, calling God as "Allah". (6)

Some warriors return to their homes, and from them others inquire about the welfare of their kins (on the battle-field).

In the lot of some, He has so writ that (with their spouses gone) they will wail in anguish whole their lives.

Nanak says: whatever the Lord Wills comes to pass. What else tan a man do by himself?" (7)

The author of *Puratan janamsakhi* further states -

Then Emperor Babar came and kissed the Guru's Feet. He said, "I see God on the lips of this Fakir." Both Hindus and Musalmans bowed before Guru Nanak Dev. The Emperor then said, "O Man of God! accept something from me." The Guru replied, "I do not need anything. But this much I tell you, that the people you captured" and imprisoned should be released. Whatever they have lost, make good their losses."

As a result of the Guru's persuasion, Babar released all the prisoners. He also returned to them some of their things, which had been looted. The people, however, had been greatly terrified, and were fear stricken. They had seen with their own eyes barbarities being perpetrated in Saidpur. The rising flames of the burning city were still in their vision and frightening them.

The author of *Puratan janamsakhi* writes -

Then the people thus released from prisons, would not go back to the city, without the Guru accompanying them. Then on the third day, the Guru came back to Saidpur again. When he came back to Saidpur, he saw that the dead bodies of the people who had been slaughtered, were lying there. The Guru said, "O Mardana, what has happened?" Mardana replied, "O my Lord! Whatever you willed, that has happened." The Guru then said, "O Mardana, play on the rebeck." Then Mardana began playing on the rebeck, and the Guru sang the following Shabad -

Where are the stables now, and also the horses? Where are the drums and flutes?

Where are the sword-belts, chariots and red dresses of the soldiers?

Where are the looking glasses and the beautiful faces? No, I do not see them before me. (1)

O Lord! The World belongs to You. You are its Master.

O Brother, It is He, Who establishes and destroys all, in a moment. He distributes wealth as He likes. (1) Pause.

Where are those houses, gates, seraglios, mansions and beautiful caravansanes ?

Where is that comfortable couch of the damsel, by seeing whom one could not sleep? Where are those betel leaves, betel-sellers, charming fairies? They have vanished like the shadow. (2)

For getting this wealth, it led to ruin with disgrace. It cannot be amassed without committing sins, and it departs company when one dies. He, whom the Creator Himself destroys, He first deprives him of the virtues. (3)

When the Pathan rulers heard of the advent of Babar, they kept countless Divines (pirs) with them for working out spells and incantations against the invader. The invaders, despite all this, burnt houses, resting places and huge palaces. They caused the princes to be cut into pieces, and their bodies rolled into dust. No Mughal became blind by their incantations and magical charms. No miracle, and no charm, could rescue anyone from disaster! (4)

There raged a contest between the Mughals and the Pathans, and the swords clashed on the battle-field. While the Mughals fired their guns, the others put their elephahts forth. Those who were destined by the writ of the Lord to lose, death for sure was in their lot. (5)

The wives of the Hindu, Turk, Bhatti, Rajput soldiers, tore down their veils in despair, and went in search of their dead. How would they, whose husbands would never return, pass their days and nights? Lord's Will is such, He alone knows the cause of all that. (6)

The Lord Himself is the Doer and the Cause, so whom else one may ask? All joy and Sorrow come from the Lord, to whom else one may go to wail? Nanak says: The All Powerful Lord of Command, yokes all to His Will and is thus pleased. We get what is Writ in our lot by the Lord. (7)

(Rag, Asa, Page 417, Sri Guru Granth)

What a dark and wild sight! If we read the above two Compositions of the Guru intently, we will have the picture of extremely despicable, detestable and nauseating nature of man's cruelties and barbarities toward his fellow men. There is however vast difference between hearing and actual experiencing of such brutalities. Those persons living in Punjab, at the time of partition of India into two sovereign states in 1947, actually saw the brutish

happenings in all cities and villages, and it is they who alone can appreciate the Guru's description. During such calamities, people are not able to care about their children, they forsake them to their fate; the young men are not able to protect the honor of their sisters and their wives. In such a situation people totally forget all bondages of their love objects, and try to barter every thing they own for saving their lives. Do the people in such a perilous state, carry with them the pieces of paper and the writing material? If they do, for what? Then who wrote these Compositions of the Guru at that time of extreme calamity that had befallen on the people? Who was the devotee Sikh, who had preserved these manuscripts/and taken to Guru Arjan Dev to note down? It is reiterated that under such circumstances, when death stares hard in the faces of the people, they barter their life for every thing they possess. The calamity that had befallen on Saidpur was not an ordinary one. The extremely frightened, terrified people were not even prepared to go back to their houses, on their release *from* prisons! Who could have thought of his love for his culture and history writing propensity at that time? SO, IT WAS GURU NANAK DEV HIMSELF, WHO WROTE HIS DIVINE COMPOSITIONS AND PRESERVED THEM FOR POSTERITY. IT WAS HE, AT THAT TIME, WHO ADDRESSED TO THE CREATOR - "O LORD, SO MUCH BEATING HAVE THEY RECEIVED THAT THEY ARE CRYING! DID YOU NOT FEEL THE PAIN ?"

Read the life history of Sri Guru Nanak Dev ji; there is not one, but many such events, by reading which intelligently, one reaches the conclusion, that the Guru himself was recording his Divine Compositions and preserving them.

Chapter 4

Inter-Relationship of Guru's Compositions

On the basis of Reasoning and Life Stories of Guru Nanak Dev, we are forced to conclude that Guru Nanak Dev had himself written his own Compositions and preserved them. Here we ask, where has that stock of the Guru's collections gone?

Search for the Guru's Compositions

In this connection Sardar G. B. Singh, author of book "Pracheen Birhan", writes as under in his book - Guru Nanak, when he was a young man of twentyfive years, liked, to call himself a Poet. He began to compose "Bani" - Holy Word, and continued to do so till his end. The "Bani" he composed, during the course of about *forty* years, is to be found in Sri Guru Granth Sahib. It is, however, not possible, that the "Bani" thus composed was a lot written by the Guru somewhere. Also, the Guru must have first written his Compositions on blank sheets of paper, and would have later revised them and written in a book form. The inner construction of "Bani" and many of his life stories, if read intently, lead us to the conclusion that his works in the shape of a book were available with him. The language used is highly scholarly and is sweet, perfect in poetic expression, coherent and consistent in thought and ideology. It depicts glimpses of hard work done with diligence. The Guru, even when alone, used to read and sing his own Compositions. The question arises, where has the book or the writings of the Guru eloped? It is strange, we have preserved the Gurus shoes, turban and other relics,

but the real valuable thing of importance to his memory (i.e. Bani), should be wanting! It is still more surprising that we do not even hear of existence of a copy made of the original book. After the Guru, his near ones made every thing of his, a source of their sustenance only. What could have been a better source of income, if they had preserved the book of the Guru? Should we take it that after the Guru's demise, his elder son, Baba Sri Chand, inherited the book or books? And after a period of 85 years, they were swept away along with Baba Sri Chand by the waters of river Ravi ? The Guru, many months before his final departure from earth, had sent Baba Lehna, after anointing him the successor Guru, to his native village Khadoor, to escape from the opposition he was to encounter. Baba Lehna did not receive the Book of Guru Nanak's Bani. In case, he had received it, then it would have been eventually passed on to Guru Arjan Dev. But this did not happen.

Sardar Gurbaksh Singh in his article "Search for the Gurus' Compositions", began the narration on the correct lines, but soon he lost his way and landed himself in wilderness.

According to G. B. Singh -

- (1) In order to escape from the opposition, Guru Nanak directed Baba Lehna to leave Kartarpur.
- (2) The books of Guru Nanak Dev were not received by Baba Lehna. If Baba Lehna had received those books, then they would have reached Guru Arjan Dev in due course of time. But this did not happen.
- (3) These books were received by Baba Sri Chand. When he died, these books were also thrown in the waters of river Ravi along with the dead body of Baba Sri Chand.

G. B. Singh has faltered at every stage.

The plea of escape from fear of opposition is most frivolous and undesirable. The Guru had openly criticized Muslim officials, Khatri government servants and their sympathizers, Brahmins many times, and asked them to stop exercising tyranny on the poor people. The Guru pointed out their tyrannical acts as under --

The man eaters say their prayers (Muslim Nirnaz). They who wield the knife wear the sacred thread. In their homes the

Brahmins blow the conch for prayers, but they too relish the same tastes... The sense of sense and honor from them is far removed. Nanak says; It is falsehood that fills them all.

*(Gum Nanak Dev, Slok, Asa di Var, page 471,
Sri Gum Granth Sahib).*

The poor, down trodden people, who were in state of slumber, were being awakened by the Guru, who was working to create more of his opposition than for compromising his essentials. His successor was also to impart the same Teachings to the people, and he did that. The successor Guru established new centres of their activities to impart such Teachings to the people, and not to escape from the fear of opposition.

But what was the opposition for handing over the books by Guru Nanak to Baba Lehna (Guru Angad Dev) ? If we accept that Baba Sri Chand received those books, why should he have directed his followers to throw his invaluable treasure of knowledge in the waters of river Ravi along with his body? Baba Sri Chand, in his old age, with great difficulty came to Amritsar from Barath, district Gurdaspur, to see Guru Ram Das; and Guru Arjan Dev and Guru Hargobind went especially to Barath to meet with Baba Ji, and then he would make a will to throw that Invaluable Wealth of Knowledge to be thrown in the waters of river Ravi !! This is impossible to believe. THE SIKH HISTORIANS WRITE THAT WITH A VIEW TO COMPIUNG GURU GRANTH SAHIB, GURU ARJAN DEV, IN ORDER TO COLLECT ALL THE COMPOSITIONS, ISSUED EDICTS TO SIKHS IN ALL PARTS OF THE COUNTRY, WENT HIMSELF TO THE HOUSE OF BABA MOHAN TO GET THE TWO BOOKS. IF GURU NANAK DEV'S BOOKS WERE IN POSSESSION OF BABA SRI CHAND, THEN HOW COME GURU ARJAN DEV REMAINED IGNORANT OF THIS FACT?

It is, therefore, that the Books of Guru Nanak Dev, were never in possession of Baba Sri Chand, and were not thrown in the waters of river Ravi, along with his dead body.

Guru Nanak Dev handed over his Compositions to Guru Angad Dev

The oldest book on the life of Guru Nanak Dev is “Puratan Janamsakhi”. This book was written during the time of Guru Arjan Dev or sometime thereafter. Taking the nature of the language used in the book into consideration, it is considered by some experts that it was written during Guru Hargobind’s time. Attention is drawn to Story No. 56 and also 57 -

56. Bestowal of Guruship to Guru Angad Dev

Then the Guru came to the banks of the river. Then the Guru offered Five Paise to Guru Angad and bowed at his feet. The members of the family came to know of it and through them the people at large. They realized that the Guru would shortly depart for his Heavenly Abode. People in large number then came to see the Guru - both Hindus and Musalmans, all came.....

57. Final Departure from Earth

Then the Guru sat under a tree. The tree was completely dry, but turned green. The leaves also appeared. Then Guru Angad fell on his feet. Then Mata Ji (his wife) expressed her utter grief. ...Then the devotees began singing Shabads - “Alaunia”. Then the Guru went into the state of meditation and said prayers by uttering “Baramaha (Twelve Months) in Tukhari Rag. The night turned into the Amrosial Dawn. Finally ‘Came the time for the Final Departure.

As said by the Guru - THAT BOOK WAS HANDED OVER
TO GURU ANGAD

When Guru Nanak Dev handed over the Book of his Compositions to Guru Angad Dev, then (because this was the Unique Property of Guru Nanak Dev, which he was giving to his Successor) the author of “Puratan Janamsakhi”, stated as under- -

Then the Guru’s two sons asked him “What will became of us” ? Then the Guru said to them, “O My Sons! There will be no dearth of anything even to the dogs of the Guru. There will be plenty of material things available to you. If

you will meditate on the All Wise Guru, you will attain life's aim.

From the above mentioned two episodes in Guru Nanak Dev's life, we have observed two things -

- (1) At the time of Guru Nanak Dev's Final Departure from Earth, Guru Angad Dev was there with him.
- (2) Guru Nanak *Dev* handed over the Book of his Compositions to Guru Angad Dev.

Now we will apply the third principle in examining how Guru Arjan Dev collected the Gurus' Compositions for compiling the Guru Granth. This principle is the inter-relationship of each Guru's Compositions with that of the other Gurus. If we can find substantial amount of similarity amongst the compositions of Guru Nanak Dev, Guru Angad *Dev*, Guru Amar Das, and Guru Ram Das, the natural conclusion to be drawn is that the Guru Nanak's Compositions were systematically passed on to the succeeding Gurus along with their own Compositions and the whole stock of Compositions finally reached Guru Arjan Dev.

Compositions of Guru Angad Dev and Guru Nanak Dev

Guru Angad Dev's Compositions are not many, there are 63 stanzas only. Therefore, we shall be able to give only few instances of the similarity between Guru Nanak Dev's and Guru Angad Dev's Compositions. But these instances clearly prove that Guru Angad *Dev* had in his possession all the Compositions of Guru Nanak Dev. In this context the following factors need be considered --

(A) Just as Guru Nanak recognized Shabad (Word) as the Guru, and man's Stream of Consciousness as the Sikh or the Disciple, similarly Guru Angad *Dev* gives all the importance to the WORD.

(1) The only remedy for effacement of egoism of man is, God's Word or Gur Shabad (Word emanating from God's Light in Man - The Guru). -

*Word is the Guru, Stream of Consciousness in Disciple." - Sidh Gosht

Ego is a chronic malady, but within it, also is its remedy. If the Lord be in Grace, one practises the Word of the Guru.

(Asa di Var, p. 467, Guru Granth Sahib).

(2) Guru Angad teaches that one should rise early in the morning, associate with the Assembly of Holy People, meditate on god's Name –

In the fourth watch of the early morning, in the mind wells up joy.

One associates in the holy assemblage, and utter True Name of God from his mouth

(Majh ki Var, page 146, Guru Granth Sahib).

(3) For meeting with God, concentration of mind on His Word is the only way taught by the Guru --

One may try as much as he likes, God cannot be won over merely by one's efforts. One wins Him over only if, with an honest mind, one reflects on the Guru's Word.

(Suhi ki Var, page 787, Guru Granth Sahib)

(4) The Guru calls Gurus' Compositions, as 'Bag of Pearls' - The Knowing Jeweller open the Purse of Pearls.

Both the seeker and the Master, were lost in its wonder.

(Ramkali ki Var M3, p 954, Guru Granth)

(5) Guru Angad Dev considers that the Vedic concept of lif is the root cause of discrimination between man and man. The Guru considers that the Guru's Word is peacegiving, full of Ambrosial Name of God- -

The Vedas have given currency to the myths that men reflect on sorting out good and evil. Vedas also teach that one' takes as much as he gives. Through this "give and take" is man cast into heaven or hell.....

(Sarang ki Var)

It cannot be accepted that Guru Angad Dev would continue to admire the Guru's Compositions, without reading those Compositions. The author of Bhai Bala's Janamsakhi (Bhai Bale Di Janamsakhi), writes that Guru Angad called for Bhai Bala from Talwandi to listen to the life story of Guru Nanak Dev. The Guru

took great pains to get the history of Guru Nanak written through Bhai Paira. But it is strange, that Guru Angad should have made no effort to collect the Compositions of Guru Nanak, if they were not available with him.

(B) It is mentioned in history books that Guru Nanak Dev had established a Dharamsal at Kartarpur on the banks of river Ravi. The Guru spent the last 18 years of his life at Kartarpur. Today, we see religious gatherings held in gurdwaras, both in the morning and evening. The foundation for holding of such gatherings was laid down by Sri Guru Nanak Dev Ji, the Founder of the Faith. At Kartarpur, the Guru used to arrange holding of such religious gatherings. On what basis were the religious preachings made for 18 long years, if not on the Guru's Compositions? For what purpose did the people visiting Kartarpur from far and near gather there daily? Were those meetings merely the social gatherings, if not the discourses on the Guru's Word? Baba Lehna Ji actively associated himself in such gatherings for about seven years at Kartarpur. Guru Angad Dev, who was so much devoted to Guru Nanak Dev, should necessarily have read Guru Nanak's Compositions repeatedly, on the basis of which he moulded his life and rose to such a spiritual height to have become Guru Nanak himself. There was no difference between Guru Nanak Dev and Guru Angad Dev. The Guru's Light moved from Guru Nanak Dev to Guru Angad Dev, as the 2nd Nanak. The Light and the Way were the same, only body changed. The readers are required to have the deeper thinking to realize how the change in Baba Lehna Ji was brought about. It was the Divine Word of Guru Nanak Dev, through which the change took place. Sri Guru Angad Dev Ji repeatedly in his Compositions lays emphasis on necessity of living with the Divine Word.

(C) Guru Angad Dev ascended the Throne of Guruship in 1539 (Bikrami 1596) and remained Guru for thirteen years, till 1552 (Bikrami 1609). His Compositions consist of 63 stanzas. Religious gatherings continued to be held, both in the mornings and in evenings. The question here again arises; what religious preachings were made in these gatherings, when Guru Angad Dev composed 63 stanzas of Divine Word during 13 years of his ministry. Obviously, the preaching. were based on the Compositions of Guru Nanak Dev, which dealt with all aspects of human life. The problems of

Sikhs were solved by Guru Angad Dev in the light of Guru Nanak Dev's Compositions. It is imperative that Guru Angad Dev possessed all the Compositions of Guru Nanak Dev with him, on the basis of which he was preaching Sikhism to the people.

It is also a well known fact that if one repeatedly reads a particular composition, he begins to use the same words in his own compositions or day to day dealings. The material he reads repeatedly becomes part of his life, and he begins to apply the same thoughts in his dealings. If we examine the stanzas of Guru Angad Dev carefully, we will dearly observe that the Guru very often used the same thoughts and words in his Compositions, which Guru Nanak used in his Compositions. We give few examples' in this respect -

1. Guru Nanak Dev

Bhukhia bhukh na utrai jeh banaa purian bhaar

By possessing wealth of the world, one's hunger is not removed.

(Jap Ji.)

Guru Angad Dev

Bhukhia bhukh na utrai, gali bhukh no jaye.

Nanak bhukha ta rajai, jeh gun keh guni samaye.

The hunger of man is not satiated merely by talking. Nanak says: the hunger of man can be satiated only if he praises the Lord and merges in Him.”

(Majh ki Var.)

2. Guru Nanak Dev

Amrit vela sach nao, vadaei vichar,

Karmi aavai kapra, nadri mokh doar.

Nanak evai jaaneryai, sabh aapai sachiyaar.

Meditate in the Praise of the Glorification of Greatness of the True Name of the Lord in the ambrosial morn. This boon is attained through His Grace, and the deliverance is also through His Benediction.

(Jap Ji.)

Guru Angad Dev

Doha sirian aapai khasam, vekhai kar viopai.

Nanak evain janiai, sabh kich tisai rajai.

He, the Lord Himself is the Judge at both ends, and He Himself decides. Nanak says: know this that all is in His Will.

(1.22 Majh Ki Var.)

3. Guru Nanak Dev

Chaakar lagai chaakri, je chalai khasmai bhai.

Hurmat tis nu agli o vajoh bhi doona khaaye.

If a servant dedicates himself to the service of the Lord and walks in His will, he gets immense honor and more than his due.

(22. Asa di Var.)

Guru Angad Dev

Chaakar lagai chhakri, naalai gaarab vaad.

Galaan karai ghanerian, khasam na paaye saad.

If a servant serves the master but is vain and disputatious; he talks much, and does not get approval of the Lord.

(1.22 Asa di Var.)

The above quoted instances are given from Guru Nanak's Compositions, Jap Ji and Asa di Var. As these Compositions are well known from the time of their inception, and the readers may like to have more of such Compositions. We give following other instances --

4. Guru Nanak Dev

Sabhahi salaah, jini dhiaya ik man,

Sryee poorai saah, vikhtai oopar larh mooye.

sabhahi vela vakhat sabh, jo athi bhaao ho-ey.

They who praise the Lord in the early morn, with the single minded devotion, they alone are the kings. They at the right time have grappled (with themselves) If one fears (in love) the Lord, day and night, then all times are sacred for His Worship.

(1.17 Majh ki Var.)

Guru Angad Dev

Sayee poorai sah, jini pooraa paaiya.

Athi veparoah, raihian iktai rang. 2.17.

Chouthai pahar sabha kai, sutian oopjai chaa.

They alone are the true kings, who have attained to the Perfect Lord. Day and night, they are in ecstasy, imbued with the love of the One alone. 2.17

In the fourth watch of the early mom, they are awakened and in their mind wells up joy.

(1.18 *Majh ki Var.*)

5. Guru Nanak Dev

Pehal basantai aagman, pehla molio sohe.

Jit mauliyai sabh mauliyai, tisai na-maulio koye.

The Spring brought bloom first, but God was in Bloom earlier still. He, through Whom everyone blossoms, needs no one else for Him to flower.

(1.19 *Suhi ki Var.*)

Guru Angad Dev

Pehal basantai aagman, tis ka karo bichar.

Nanak so salahiai, jeh sabsai de adhar.

He, who first brought the Spring, reflect your mind on Him. Nanak says: Praise Him, Who brings sustenance to all.

(2.19 *Suhi ki Var.*)

NOTE: Presently, the above-mentioned two Sloks are to be found attached to Pauri No. 19 of Suhi ki Var of Guru Amar Das, in Guru Granth Sahib. In Guru Angad Dev's time, Suhi ki Var did not exist. The Slok of Guru Nanak Dev was to be found in the Book of Compositions of Guru Nanak Dev, who handed it over to Guru Angad Dev.

6. Guru Nanak Dev

Jin kiya tin dekhyaa, kya kahiyai re bhai.

Aapai janai karai aap, jin vaarhi hai laayee.

He Who created, He sustains. O Brother, what one can say about it. He knows everything and He alone is the Doer, Who created all this Expanse.

(Tilang M.I.)

Guru Angad Dev

Aapai janai aap, aapai aanai ras.

The Lord alone knows and does, and does it right.

(1.20. Maru ki Var M3.)

Chapter 5

Guru Amar Das had all the Compositions of Guru Nanak Dev with him

It is an historical fact that Guru Nanak Dev handed over the Book of all his Compositions to Guru Angad Dev, who passed it on to Guru Amar Das. Now we shall give solid examples in confirmation of our findings, so that there should be no room for any doubt.

Both the Gurus used Common Musical Measures

Guru Granth Sahib contains Compositions in 31 Musical Measures Rags. Out of the 31 Rags, Guru Nanak Dev wrote his compositions in 19 Rags. They are-

Siri Rag, Majb, Gauri, Asa, Gujari, Vad-hans, Sorath, Dbanasan, Tilang, Subi, Bilawal, Ramkali, Maru, TuMan, Bbairo, Basant, Sarang, Malar & Parbbati.

Out of these 19 Rags, except for Rags Tilang and Tuhari, Guru Amar Das wrote his Compositions in 17 Rags. Apart from these 17 Rags, he did not write in any other Rag. This commonness of Rags was made possible only when Guru Amar Das had with him the Compositions of Guru Nanak Dev. It was not just a coincidence that the choice of Rags by Guru Amar Das was to be the same as that of Guru Nanak Dev. For those who still do not agree that Guru Nanak Dev's Compositions had reached Guru Amar Das, we shall hereunder give the instances, from those 17 Rags, of the closeness of the Compositions of the two Gurus.

11. Sid Rag

A. Shabad

Guru Nanak Dev wrote 33 Shabads in this Rag. Please note the verse; connected with “Pause”. Out of them, there are 10 Shabads, where these verses begin with -

- | | |
|--------------------|--------------|
| 1. <i>Man re</i> | 5 Shabads |
| 2. <i>Bhai re</i> | 3 Shabads |
| 3. <i>Mere Mun</i> | 1 Shabad |
| 4. <i>Mundbe</i> | ... 1 Shabad |

Now we may note the Shabads of Guru Amar Das. They are 31 in number. Out of these there are 28 Shabads, where the verses connected with “Pause” resemble with those of Guru Nanak’s Shabads -

- | | |
|--|-----------|
| 1. <i>Man Re</i> | 5 Shabads |
| 2. <i>Mere mun..... or Mun mere.....</i> | 2 Shabads |
| 3. <i>Bhai re</i> | 9 Shabads |
| 4. <i>Mundhe</i> | 2 Shabads |

If we read the Compositions of these Two Gurus, we shall note that both the Gurus composed in lengthy verses, such as --

Guru Nanak Dev

1. *kot koti men arja, pavan pian apao.*
2. *motita mandar oosarai, ratni tai boeb jarao.*
3. *aape rasia aap ras, aape ravan bar.*
4. *amal galola koor ka, dita devanbar.*

Gum Amar Das

1. *hon satgur sevi aapna, ik mun ik cbit bbae.*
2. *jis bi ki sir kar sbai, tis bi ka sabb koeb.*
3. *jini sun kai munya, tina nij gbar vas.*
4. *sukb sagar bar nam bai, gurmukb paeyajae.*

NOTE: This similarity also exists in Guru Ram Das’s Compositions. He has composed six Shabads. Out of these Shabads, there are two Shabads, where the verses connected with “Pause”, began with the words “bhai re”. The length of verses is also the

same as those of Guru Nanak Dev and Guru Amar Das.

In Guru Arjan Dev's Compositions as well, the same similarities are found.

B. Astpadis

Guru Nanak Dev wrote 17 Astpadis. All have lengthy verses. Out of the 17 Astpadis, 16 have sections of 3 verses each, and one consists of sections of 2 verses each.

Guru Amar Das wrote 8 Astpadis. All the verses are lengthy. Six Astpadis contain sections of 3 verses, and two have sections of 2 verses each. In these also, the verses connected with "Pause" have the same similarity as we noted in the Shabads, i.e. in the beginning, the words "*bhai re*" or "*mun re*" occur.

The similarity of words "*bhai re*" is not 'an ordinary one. In whole of Guru Granth Sahib, there are only 28 such Shabads and Astpadis, in which the verse connected with "Pause", begins with these words. In Siri Rag alone there are 25 - Shabads and Astpadis of this nature.

Out of 17 Astpadis, Guru Nanak Dev used the words, '*bhai re*' or '*mun re*', in 6 Astpadis; while Guru Amar Das, out of 8 Astpadis, used 3 times. If we combine the number for use of these words in both Shabads and Astpadis, we will have the following data -

Guru Nanak Dev - 9 times

Guru Amar Das - 11 times

Even this much similarity is enough proof that Guru Nanak's Composition in Siri Rag was available to Guru Amar Das.

C. Paihre

Under this title, Compositions of Guru Nanak Dev, Guru Ram Das and Guru Arjan Dev are to be found. The length of the verses in all cases is similar. The subject matter discussed is the same, and also many words used are the same. This also confirms that Guru Ram Das had the Compositions of Guru Nanak Dev with him. We have already mentioned about the commonness of the words used.

We give below a section each of the Gurus' Compositions in this respect -

Ski Rag Pehre M 1

pehlai peharai rain kai vanjaria mitra, hukam payia garbhas.
oradh tap antar karai vanjaria mitra, khasam seti ardas.
khasam seti ardas vakhanai, oradh dhianliv laga.
namrajad aaya kal bhitar, bahurh jasi naga.
jaisi kalam vurhi hai mastik, taisi jiarhe pas.
kahu nanak prani pehlai pehrai, hukam payia garbhas.(1)

Siri Rag M 4

*pehlai pehre raine kai vanjaraya mitra, har paiya udhar
manjhar.
har dhiavai har uchrai vanjaria mitra, har har nam smar.
har har nam japai aaradhai, vich agni har jap jivia.
bahar janam bhayia mukh laga, sarse pita maat thivia.
jis ki vast tis chetoh prani, kar hirdai gurmukh bichar.
kahu nanak prani pehlai pehrai, har japiye kitpa dhar.
(1)*

As we read these two Compositions intently, we shall find a very interesting deep similarity of words used and the ideas expressed. This similarity could not occur just by coincidence.

2. Rag Majh

Readers are requested to read intently the Astpadis in Siri Rag and Majh Rag. In Siri Rag just like couplets, the verses are lengthy, but in Majh Rag the construction is quite different and is of its own kind. In Astpadis, the first two verses of a section are small, but the third one is lengthy. Also worthy of note is the last word of the third verse.

In each case words used are like, "aavaniya ", "bakhshavana ". In Majh Rag, the number of Astpadis composed by each Guru is as under -

Guru Nanak Dev	1
Guru Amar Das	32

Guru Ram Das	1
Guru Arjan Dev	4

All Astpadis have the same number of sections. This confirms our conception that Guru Amar Das had with him the Compositions of Guru Nanak Dev, which ultimately reached Guru Arjan Dev. In support of our conception, we give below a section of Astpadi of each of the Gurus -

Guru Nanak Dev

*sabad rningae hukam sabae, sachi dargaih mehal bulae;
sache deen dayal mere sahiba sache mun patiavania. (1)*

Guru Amar Das

*karam hovai satgurn milae, seva surat sabad chit lai. hamai
mar sada sukh paiya maya moh chukavania. (1)*

Guru Ram Das

*adi purakh aprampar aape, aape thapai thap othapai,
sabh mein vartai eko sohi gurmukh sobha pavania. (1)*

Guru Arjan Dev

*atltar alakh najahi lakhiya, nam ratanlai gujha rakhiya,
agam agochar sabh te oocha gur kai sa bad lakhavania.
(1)*

3. Rag Gauri

A. Shabad

Guru Nanak Dev wrote Shabads, under sub-rags, Guareri, Dakhni, Cheti, Bairagan and Poorbi. Guru Aillar Das wrote under Guareri and Bairagan.

In Rag Gauri Guareri, please note the length of verses of Shabads of Guru Nanak Dev and Guru Amar Das. The verses are short, like chopayi -

Guru Nanak Dev

*bho much bhara vada tol. dar ghar ghar dar dar jaeh
wata mat pita santokh, paonai pani agni ka mel.*

Guru Amar Das

*gur miliai har melahoei, gur tai gyan payejun koe
so thao sach munnirmal hoe, gavat rahai jeh satgur
bhavai.*

mutt mare dhat mar jaeh, sacha amar sacha patsah.

In Guareri sub-rag, Guru Amar Das wrote 14 Shabads. All of them have small verses, like those of Guru Nanak's Shabads.

In Bairagan sub-rag, Guru Nanak wrote two Shabads, and the verses are long, like couplets, for example

(1) *rain gavayi soeh kai, diwas gavaya khaye.*

(2) *hami hovan thai basa, kund mool chun khaon.*

Guru Amar Das wrote 4 Shabads in Bairagan sub-rag. In both the Shabads, the verses are long, for example -

(1) *nanak tat tat sion milya punrnp janam na aahi.*

(2) *peyirae din char hai, har har likhiya paye.*

(3) *sab jag kalai vas hai badha doojai bhaye.*

(4) *satgur te gyan paya har tat bichara.*

B. Astpadis

Guru Nanak Dev and Guru Amar Das wrote Astpadis in Guareri and Bairagan sub-rags of Rag Gauri. Guru Nanak wrote 16 Astpadis and Guru Amar Das 8 in Guareri sub-rag. All the verses are small. There is another important thing to note. Out of 16 Astpadis of Guru Nanak Dev, there are 2 sections of four verses, 9 sections of 3 verses and 5 sections of 2 verses each. In Guru Amar Das's Compositions there is 1 section of 4 verses, 6 sections of 3 verses and 1 section of 2 verses.

In Bairagan sub-rag, there are 2 Astpadis of Guru Nanak Dev, all the sections are of 2 verses each, and so is the case of 1 Astpadi of Guru Amar Das in this sub-rag.

C. Chhant

Guru Nanak Dev has written Chhants under “Poorbi” sub-rag of rag gauri and so did Guru Amar Das. If we compare the Compositions of the Two Gurus, we will find commonness of style and ideas. This will also prove that Guru Amar Das had the Composition of Guru Nanak Dev in his possession.

Guru Nanak Dev - Chhant

- (1) *mundh rain duhelrhiya jio, neend na aavai.*
- (2) *mund nimanrhiya jio bin dhani piare.*
- (3) *sun nah prabh jio, eikalrhi ban mahe.*

Guru Amar Das - Chhant

- (1) *Dhan raine suhelarhiye jio, har sio chit lae.*
- (2) *mil mere pritama jio, tudh bin khari nimani.*
- (3) *dhan eikalrhi jio, bin nah piare.*

If we read the above mentioned verses intently, we will find complete similarity in the use of words and the ideas expressed. Does anyone still doubt that Guru Amar Das was in not possession of the Compositions in Raj Gauri of Guru Nanak Dev ?

4. Rag Asa

A. Astpadis

Guru Nanak wrote his Compositions under “Ghar” 2, 3 and 8. The Astpadis under Ghar 3, are very special. In these Astpadis, the Guru described the Sack of Saidpur. The Astpadis under Ghar 2 and 8, as usual deal with the Divine knowledge. Guru Amar Das has also written Astpadis under Ghar 2 and 8. There is, however, special thing about Ghar 8. The Compositions of both Guru Nanak Dev and Guru Amar Das under Ghar 8 have not been composed strictly according to Asa Rag, but Asa Rag and Kafi have been mixed. Guru Amar Das also did the same thing with Compositions under Ghar 8, which Guru Nanak Dev did. Later Guru Ram Das also did the same thing.

B. Pati - Alphabetical Hymns

Under this caption, both Guru Nanak Dev and Guru Amar Das wrote their Compositions. Attention is invited to the verse related to portion “Pause” in both the Compositions. This will show the intimate relationship between the two Compositions --

Guru Nanak Dev

*mun kahe bhoole moor muna.
jab leikha devai bira tau paria. Pause*

Guru Amar Das

*mun aisa lekha toon ki paria,
lekha dena terai sir rehia. Pause*

We observe the following similarities in the above compositions -

- (a) Mind has been addressed.
- (b) There is a mention of attaining knowledge through reading.
- (c) Occurrence of the word “paria” (reading)
- (d) There is allusion to one’s past deeds.
- (e) The same ideas in both the compositions.

C. Chhant

Guru Nanak Dev has written Chhants under Ghar 1, 2 and 3. Guru Amar Das wrote Chhants under Ghar 1 and 3. Let us note the language used by both the Gurus in their Compositions under Ghar 1. The first commonness is that in each Chhant, and in every section thereof, the first two verses end with word “ram”. Under Ghar 2 this is not so.

Guru Nanak Dev

- (1) *mund joban balariye, mera pir raliara ram.*
- (2) *mundh sehaj slonariye, ik prem binanti ram.*
- (3) *sakhi sahelriye, mera pir vanjara ram.*

Guru Amar Das

- (1) *pir sung kaman jania, gur mel milayi ram.*
- (2) *sadhan mun anand bhaia, har jio mel piyare ram.*

Now observe the commonness of the words used -

Guru Nanak Dev

*bam gbar sacba sobilara, prabh ai-are meeta ram
dban pireb mela boob soami, aap prabh kirpa kare seja
sobavi sung pir kai, satsar amrit bhare.*

Guru Amar Das

*bam gbare sacba sohila, sacbai sa bad sobaia ram.
dban pir mel bbaia, prabh aap milaia ram.
sej sobavi ja pir ravi, mil pritam avagan nase.*

This does not need any explanation, as the two Compositions speak for themselves of their commonness.

NOTE: We are here examining primarily the commonness between the writings of Guru Nanak Dev and Guru Amar Das. However, we may be examining here the Compositions of Guru Ram Das also.

Asa Mehla 1 Ghar 1

*anbado anbad vaajai, nmjbunkare ram,
mera muno mera mun raata, lat piyare ram.*

We find repetition of words “*anbado anbad*” and “*mer a mun*” in the above Composition.

Asa Chhant Mehla 4 Ghar 1

*jivano mai jivan paiya, gurmukb bbaey ram.
bar namo bar nam devai, merai pran vasaey ram.*

Guru Ram Das also repeats the words “*Jivano jivan*” and “*bar namo bar nam*” as stated above. Also, Guru Nanak Dev states - “*mere jee-aria pardesia, kit pavai janjale ram.*” And Guru Ram Das in Ghar 5 states. “*mere mun pardesi ve piaresi, aao gbare.*” “There is the use of common words. We have given few examples only. The readers can find many more examples by reading the Compositions. It may also be stated that Guru Arjan Dev in his Compositions also repeated the words in the like manner.

5. Rag Gujri

A. Shabads

Guru Nanak has written only 2 Shabads in this Rag, under Ghar

1. The verses of the Shabads are lengthy. Guru Amar Das has also written 7 Shabads under Ghar 1 and the verses are also lengthy. Each of Guru Nanak Dev's Shabads contains 4 sections (Chaupade). Guru Amar Das's 5 Shabads are of 4 sections each, while the last 2 Shabads, contain 5 sections, each.

Guru Nanak taught not to indulge in idolatrous practices of worshipping the idols of gods and—goddesses, but to meditate on the Infinite Spirit of God. The Guru states -

pooja keebai nam dbiyabiai, bin navai pooj na boob.
Pause.

(Worship God, by meditation on His Name, for without the Name, there is not other worship of any avail)

Guru Amar Das expressed the same views in his 2nd Sh~bad -
bar ki tum seva karob, dooji seva karob na koo ji.

(You perform the service of God alone, and to none else).

B. Astpadis

Guru Nanak Dev and Guru Amar Das, both wrote under Ghar 1. Guru Nanak wrote another Astpadi which is under Ghar 4, and is related to Shabad of Sri Jaidev Ji. We shall have discussion on this, when we deal with Compositions of the Bhagats.

6. Rag Vad Hans

A. Alahunia (Song of Praise of the Dead Ones)

There are 5 Shabads of Guru nanak Dev and 4 of Guru Amar Das. In all these Shabads the verses are lengthy and of equal length. We give below the specimens of the verses of each of the two Gurus -

Guru Nanak Dev

*sach sirande sach a janiai, sa-chra parvardgaro
sachra sahib sach tun sachra deh piaro.
jani vichunre mera maran bhaia, dhrig jiwan sansare.
juman maran vada vechhora, binsai jag sabaey.*

Guru Amar Das

*sachra sahib sa bad pachhaniai, aape laye milaye
jini chalan sahee janiya, satgur sevaih nam smalay
sachre aap jagat upaeya, gur bin ghor andharo.
rovaih piroh vichhuniya, mal pir sachra hai sada nale.*

7. Rag Sorath

A. Shabads

Guru Nanak Dev wrote 11 Shabads under Ghar 1. Although all are classified under “Chaupade - having 4 sections, yet out of them 2 have five sections. All the Shabads have lengthy verses, for example -

*Sabhna mama aya, veichhora sabhna.....
mun hali kirsani kami, saram pani tun khet.....
mae baap ko beta nika, susre chatar javaei.....
hon papi patit parm pakhandi, tu nirmal nirankari.....*

There is only one Shabad of short verses, which is under Ghar 3. This Shabad is a special one, in relation to Bhagat Namdev's Composition. This will be discussed when we deal with Composition of the Bhagats.

Guru Amar Das wrote 12 Shabads, which are all under Ghar 1. The verses are lengthy, for example -

*sevak sev karaih sabh teri, jin sabdai saad aaya.....
har jio tudh no sada salahiyai, piyare jichar ghat antar
hai sasa.....*

The number of sections of Guru Nanak Dev's Shabads are given below -

3 sections

2

4 sections 1

2 sections 8

The number of sections in Guru Amar Das's Shabads are as under –

3 sections 6

4 sections 1

2 sections 5

Now note the verses related to "Pause" line in the Shabads –

Guru Nanak Dev

mun re ram nam jas leh

mun re thir rahu mat kat jahi jio

mun re samajh kavan mat laga.

mun re ram japo sukh hoee

Guru Amar Das

mun mere gursabadi har paya jaye.

mun mere har jio sada samal.

mun re har har seti liv laye.

mun re traih gun chhod chauthai liv laye.

Note: This similarity also exists in the Shabads of Guru Ram Das.

B. Astpadis

Guru Nanak Dev - of 3 verses, Ghar 1

asa munsa bandhni bhayi, karam dharam bandhkari.

- of 2 verses, Ghar 1

tu gundae nirmalo bhayi, nirmal na mun hoye.

Guru Amar Das - of three verses, Ghar 1

bhagta di sada tu rakhda har jio, dhur ton rakhda aaya.

- of 2 verses, Ghar 1

nirguniya nu aape bakhas laye bhayi, satgur ki seva laaye.

The Astpadies composed by both, Guru Nanak Dev and Guru Amar Das have lengthy verses, like The couplets.

8. Rag Dhanasri

A. Shabads

Guru Nanak Dev composed 5 Shabads under Ghar 2. Out of these, 4 Shabads have 4 sections each, and one Shabad has 5 sections. Guru Amar Das has also written 8 Shabads under Ghar 2, and all have four sections. The verses in all these compositions are short like “chaupayi”, for example -

Guru Nanak Dev

kion simri-sivana nabin jaey.....

jio tapat bai baro bar.....

nadar kare ta simari jaye.....

Guru Amar Das

se dhanwant bar nam liv laye.....

sada dhan antar nam samale.....

kacba dhan sancbaib moorakb gavar.....

B. Chhant

Note : There are no Astpadis and Chhants of Gur Amar Das in Dhanasari Rag. We shall compare the Chhants of Guru Ram Das with those of Guru Nanak Dev.

Guru Nanak Dev

jiva terai naye mun anand bai jio.....

sacbo sacba naon gun gobind bai jio.....

tum sar avar na koye aaya jayesi jio.....

hukmi hoye niber bbaram cbukayesi jio.....

Guru Ram Das

bar jio kitpa kare ta nam dbiaei jio.....

satgur milai subbaye seba jio gayi-ai jio.....

andar sacba neb poore satgurai jio.....

bon tis sevi din raat mae kade na veesrajio.....

In the Compositions of both the Gurus, at the end of first two verses of every section, the word “jio” occurs.

9. Rag Tilang

NOTE: In this Rag, there are no Compositions of Guru Amar Das. We shall give few instances of similarity of Guru Ram Das's Compositions with that of Guru Nanak Dev.

A. Shabads

There are 5 Shabads of Guru Nanak Dev. The 5th Shabad deals with invasion of India by Babar and Sack of Saidpur.

Guru Nanak

*jaisi men aavai kbasam ki bani, taisra karigian veb lalo.....
kaya kapar tuk tuk basi, bindustan samalsi bola.....*

On reading the Shabad of Guru Nanak Dev, one is very much terrified, and his mind is shaken. By reading the very next Shabad of Guru Ram Das, the mind is greatly consoled, wherein God's protection to His devotees is re-assured. Guru Ram Das's shabad reads -

*sabb aaye bukam kbasamb, bukam sabb vartani.
sacb sabib saacba kbel, sab bar dbani.*

It is clearly observed that Guru Ram Das had with him, the Shabad of Guru Nanak Dev dealing with Sack of Saidpur and the general mas'sacre there.

B. At the end of Shabads of Guru Arjan Dev, one Shabad of Guru Nanak Dev under Ghar 2 is given. No special heading has been given to this Shabad. Below this Shabad is given the Shabad of Guru Ram Das - pp. 724-25 of Guru Granth Sahib refers. The readers are requested to read the verses of these two Shabads, which are related to their respective "Pause" portion. They read as under -

Guru Nanak Dev

rayisa piyare ka rayisa, jit sada suk b boei. Pause

Guru Ram Das

aaye mil gursikb aaye mil, tu merai guru ke piyare. Pause.

In the above said Shabads, there is only one verse related to “Pause” section. Let us now examine the similarity in flow of these two Shabads -

Guru Nanak Dev

*jin kia tin dekhia, kia kahiyae re bhayi.
aape janai karai aap, jin varhi hai layi.*

Guru Ram Das

*har kia katha kahania, gur meet sunayia.
balhari gur aapne, gur ko bal jayia.*

Without fear and favour we can declare that Guru Ram Das had in his possession the Compositions written by Guru Nanak Dev in Tilang Rag. From where did he obtain them? He got them from Guru Amar Das.

10. Rag Suhi

A. Shabads

NOTE: Guru Amar Das did not write any Shabad in this Rag. We shall compare the Compositions of Guru Ram Das with Guru Nanak Dev, and will show that Guru Ram Das had in his possession the Compositions of Guru Nanak Dev.

Guru Nanak Dev wrote Shabads under Ghar 1, 2, 6 and 7 and the same is the case of Guru Ram Das. This similarity did not take place as a matter of chance.

Guru Nanak Dev's all the Shabads under Ghar 1, 6 and 7, contain lengthy verses like couplets, and the same is true of the Compositions of Guru Ram Das.

Guru Nanak Dev, under Ghar 1

bhanda dhoye bais dhoop devoh, tou doodhai ko javoh.

Guru Nanak, under Ghar 6

*ujjal kaiha chilkana, ghotam kalri mus....
jup tap ka bundh berhla, jit lunghai vahela.....*

(Here only these two Shabads have little smaller verses)

Guru Nanak, under Ghar 7

*jog na khintha, jog na dundai, jog no bhasam
charaeiai.....*

kaun taraji kavan tula, tera kavan sara! bulava.....

Guru Ram Das, Ghar 1

mun ram nam aradhiya, gur sabad gur gur ke.....

*har har nam bhajio purkhotam, sabh binsai daalad
dalgha.....*

Guru Ram Das, Ghar 6

neech jat har japtia, uttam padvi paye.....

tini atltar har a radhiya, jin ko dhur likhiya likhat lilara.....

Guru Ram Das, Ghar 7

*tere kavan kavan gun kaih kaih gava, tu sahib guni
nidhana.....*

jin kai antar vasiya mera har har, tin ke sabh rog gavaye

Under Ghar 2, the verses of the Shabads of both the Gurus, are short, like “chaupai”, and each section is of 2 verses, for example -

Guru Nanak Dev, Ghar 2

antar vasai na bahar jaye.....

Guru Ram Das, Ghar 2

gurmat nagri khoj khojayi.....

har kirpa karai mun har rung laye.....

jehva har ras rehi aghaye.....

Who can deny that Guru Ram Das had with him the Compositions of Guru Nanak Dev ?

B. Astpadis

Guru Nanak wrote Astpadis under Ghar 1, 9 and 10, while Guru Amar Das composed under Ghar 1 and 10.

C. Chhant

In the Chhants written by Guru Nanak Dev under Ghar 2, the first two verses of every section of the Chhant, are short, and the remaining are lengthy. The same is the nature of Chhants written by Guru Amar Das. Under Ghar 2, both the Gurus wrote one Chhant each.

Guru Nanak Dev

*ham ghar sajjan aaeiy, sachai mel milaye.
saihaj milaye har mun bhaye, panch mile sukh paiya.*

Guru Amar Das

*sukh sohilara har dhiavaih, gurmukh har phal pavaih.
gurmukh phal pavaih har nam dhiavaib, janam janam ke
dookh nivare.*

In Chhants under Ghar 3, at the end of the first two verses of each section, word “ram” is there.

Guru Nanak Dev, Ghar 3

*aavoh sajna hon dekha darsan tera ram
ghar aapnarhai kharhi takan, mein mun chao ghanera
ram.*

Guru Amar Das, Ghar 3

*bhagat jana ki har jio rakhai, jug jug rakhda aaiya ram.
so bhagat jo gurmukh hovai, homai sabad jalaya ram.*

In these Chhants, there is a great commonness of the words used, such as -

Guru Nanak Dev

Var paera balarhiye, asa munsa poori ram

Guru Amar Das

pir paera balarhiye, ann-din sehaje mati ram.

NOTE: This commonness of words used also exists in the Chhants of Guru Ram Das and Guru Arjan Dev. Also first two verses of a section are small and the third is lengthy.

Guru Ram Das, Ghar 2

*gurmukh bar gun gaye, birdai rasan rasaye.
bar rasan rasai, mere prabh bbaye, milia seba j subbaye.*

Guru Arjan Dev, Ghar 2

*go bind gun gavan laag, bar rung ann-din jage.
har rung jage pap bhage, mile sant piyaria.
At the end of the first two verses, appear the word "ram"*

Guru Ram Das, Ghar 3

*aavoh sant janoh, gun gavoh gobind kere ram.
gurmukh mil rahi-ai, ghar vajaih sabad ghanere ram.*

Guru Arjun Dev, Ghar 3

*tu thakro bairagro, mae jehi ghan cheri ram.
tu sagro ratanagro, hon sar na jana teri ram*

There is one Chhant each of Guru Nanak Dev and Guru Amar Das under Ghar 2. Similarly there is one Chhant each of Guru Ram Das and Guru Arjan Dev under Ghar 2.

11. Rag Bilawal

A. Astpadis

There are two Astpadis of Guru Nanak Dev and one by Guru Arjan Dev, all under Ghar 10. The verses are short, like "Chaupai"

Guru Nanak Dev, Ghar 10

*nikat vasai dekhai sabh soyi, gurmukh virla boojai koyi.
mun ka kahia munsa karai, eih mun pun pap uchrai.*

Guru Amar Das, Ghar 10

*jag kavoa mukh chunch gian. antar lobh jhooth abhiman
bin navai paj lehag nidhan*

There is also some commonness of the words used. We therefore, come to the conclusion that the Astpadis of Guru Nanak Dev were available with Guru Amar Das. For example -

Guru Nanak Dev

*dooji durmat dard no jaye,
chootai gurmukh daroo gun gaye.*

Guru Amar Das

satgur seviai dooji durmat jaei.

B. Special compositions

In this Rag, Guru Nanak Dev's Special Composition is "Thitti" - Auspicious Timing. Guru Amar Das also wrote a Special Composition, called "Var Sat". Both the Compositions are under Ghar 10. Also, in both of them, the verses are short.

Guru Nanak Dev

eikam eikamkar nirala, amar ajoni jat na jala,

Guru Amar Das

aaditvar adi purkh hai soyi. aape vartai avar na koyi.

In both the Compositions, the verses connected with "Pause", convey the same idea, in that "jap-japo - repeated remembrance" and "japni japo - repetition of Name"

Guru Nanak Dev

*kia jaap japo bin jagdeesai,
gur kai sabad mehal ghar deesai. Pause*

Guru Amar Das

*hirday japni japo guntasa,
har agam agochar aprampar soami.
jan pag lug dhiavo hoye dasan dasa. Pause.*

Here we find another similarity. The heading of Guru Amar Das's Composition is "Var Sat". It, "was natural that the Guru would have made mention of the Seven Days of week. This had no relation with "Thitti" - Auspicious Timing. But Guru Amar Das also used the word "thith". This shows that he had with him the Compositions of Guru Nanak Dev. Guru Amar Das writes-

pandra thitti tai sat var. maaha ruN aavaib var var 10.1.

And also-
thitti var sabh sabad sohaye, satgur seve ta pbal paye.
7.2.

12. Rag Ramkali

A. Shabads.

There are 11 Shabads of Guru Nanak, one of Guru Amar Das and 6 of Guru Ram das; all under Ghar 1.

B. Astpadis.

There are 9 Astpadis of Guru Nanak Dev' and 5 of Guru Amar Das. "Ghar" has not been given to these Astpadis. The same words have been used by Guru Amar Das at many places, which were used by Guru Nanak Dev. This alone confirms our assertion that Guru Amar Das had with him the Compositions of Guru Nanak Dev. Following examples are given -

Guru Nanak Dev

gurmukh keti sabad udhari santo. Pause

Guru Amar Das

santo gurmukh pooro payi, namo pooj karayi. Pause.

Guru Nanak Dev

rav sas lokai eh tan kingri, vajai sabad nirari.

Guru Amar Das

bho bbaos pat laye jogi, eh sarir kar dandee.

gurmukh hovaih ta tanti vaajai, in bidh trisna khandi. 5.1

Guru Nanak Dev

siv nagri maih aasan aodhoo, alakh agam apari.

Guru Amar Das

siv nagri maih aasan baise, gur sabdi jag payi. 11.2

N Readers are requested to read first Astpadis 8 and 9 of Guru Nanak Dev, then read Guru Amar Das's Astpadis 2 - 5. It will

be observed that all these contain one versed sections. Please note the verses of these Astpadis of Guru Amar Das, related to “Pause”. Then compare these verses with the verse related to “Pause” of Astpadi 9 of Guru Nanak Dev. What a similarity!!

Guru Amar Das

santo gurmukh deh vadiyae. Pause
santo gurmukh poorapayee. Pause
santo gurmukh nam nistari. Pause
santo gurmukh mukat gat payee. Pause

Guru Nanak Dev

gurmukh keti sabad udhari santo. Pause

13. Rag Mad

Solhe

The Word “*Solha*” means, the composition, which contains 16 sections. Under no other Rag, exist such like compositions. It was Guru Nanak Dev only, who wrote “*Solhe*”. This tradition was followed by Guru Amar Das, Guru Ram Das and Guru Arjan Dev. All this did not occur by chance at every stage. Guru Amar Das did have the Compositions of Guru Nanak Dev, who in turn passed it on to Guru Ram Das and finally reached Guru Arjan Dev.”

Let us examine the construction of these *Sohile*. In each *Sohila* and in each of its sections, the first two verses are short, and the third verse is lengthy.

Guru Nanak Dev

saacha sach soyi, avar na koyi.
jin sirji tin hiphun goyi.
jio bhavai tio rakho rehna, tum sion kia mukrayi he.

Guru Amar Das

hukmi sehaje sirist opayi.
kar kar vekhai apni vadiyae.
aapai kareh karai aape, hukmai rahia smayi he. (1)

Guru Ram Das

*sacha aap savaranhara, avar na soojas beeji kara
gurmukh sach vasai ghat mztar, sehajei sach smayi he. 1.*

Guru Arjan Dev

*kala upaye dhari jin dharna, gagan rahaya hukme
charna.*

*agan upaye eedhan meh badhi, so prabh raakhai bhayi
he. 1.*

Now let us examine the verses in the Compositions of all the Four Gurus, each Solha with its 16 sections.

Guru Nanak Dev divided his 22 Sohilas in the following five categories -

From 1-6 “Vadayee he” - O Your Greatness.

*nanak neech bhikhiya dar jachai,
mai deejai nam vadayee he. 6.*

From 7-12 “Taran hara he”, “patsaha he”

*nanak nam japo tar tari,
sach tare taranhara he. (7)*

And

*nanak saach milai pat rakho,
tu sir saha patsaha he. (12)*

From 13-17 “Smayida”

*nanak nirmalnaad sa bad dhun,
sach ramai nam smayida. (7)*

From 18-22 “Lakhayia”

*nanak atam ram sabayia,
gur satgur alakh lakhayia. (22)*

On the basis of the verses in Solhe, the 4 Solhe composed by Guru Amar Das, have been divided into four categories. We shall see, whether the verses are similar to those of Guru Nanak Dev quoted above. If the verses are similarly divided, then this similarity has not taken place merely by chance.

Guru Amar Das - 1-9 “payi he”

nanak das kahai benanti, bheekhiya nam dar payi he.

From 10-14 “samaha he”

*nanak saach kahai benanti, sach devoh sach samaha he
(10)*

From 15-22 “smayida”

nanak nam ratai vichari, namai nam smayida. (15)

23 and 24 “smayia”

nanak ek kahai benanti, namai nam smayia. (23)

In a similar way are the Solhe of Guru Ram Das and Guru Arjan Dev.

14. Rag Tukhari

There is no composition of Guru Amar Das in this Rag. It contains Compositions of Guru Nanak Dev, Guru Ram Das and Guru Arjan Dev. But it is surprising that these three Gurus wrote only Chhants under this Rag. There is no other category of Compositions like this, where there are no Shabads or Astpadis. And there is no room for confusion: Guru Nanak wrote only Chhants; Guru Ram Das had these Compositions with him, and he too wrote Chhants only.

15. Rag Bhairon

A. Shabads

1. Under Ghar 1 there is one Shabad of Guru Nanak Dev, which has four sections. The verses are short and every section has two verses.

Guru Amar Das wrote 10 Shabads under Ghar 1. They are all of four sections, and the verses are short and every section consists of 2 verses.

Guru Nanak Dev

tujh te bahar kachhoo na hoye.

Guru Amar Das

*jat ka garab na karioh koyi
ja kau rakhai aapni samayi
ram nam jagat nistara*

2. Under Ghar 2, Guru Nanak Dev wrote 7 Shabads. Out of them, 6 have four sections and one has 5 sections. The verses are lengthy.

Under Ghar 2, Guru Amar Das wrote 11 Shabads. Out of them, 8 have 4 sections and 3 have 5 sections. Except one Shabad of 5 sections, all other Shabads have long verses.

Shabads of both, Guru Nanak Dev and Guru Amar Das, under Ghar 2, have to a large extent, conunonness of words and thoughts used, for example -

Guru Nanak

nam bina jag rog biapiya, dubidha dub dub mari-ae.

Guru Amar Das

dubidha manmukh rog viapae trisna jalaih adhikayi

Guru Nanak

bhavjal bin sabdai kion tari-ae

Guru Amar Das

haumai rogi jagat opayia, bin sabdai rog na jayi.

Guru Nanak Dev

gur kai sabad tare muni kete, indradik brahamadi tare.

Guru Amar Das

simrat saastar parbai muni kete, bin sabdai surat na payi.

NOTE: Guru Amar Das wrote Sabads under Ghar 1 and 2 only.

B. Astpadis

Guru Nanak Dev wrote one Astpadi only under Ghar 2, and Guru Amar Das two Astpadis under Ghar 2. Guru Arjan Dev also wrote Astpadis under Ghar 2.

16. Rag Basant

A. Shabads

1. Under Ghar 1, there are 8 Shabads, out of which 6 are of Guru Nanak Dev and 2 of Guru Amar Das (No.4 and No.8).

Guru Amar Das has separate group of 17 Shabads under Ghar 1, in addition to the two Shabads with the shabads of Guru Nanak Dev. To understand this secret, readers are requested to read Guru Nanak Dev's Shabad No.3 with the next Shabad of Guru Amar Das, and also Guru Nanak Dev's Shabad No.7 with

the next Shabad of Guru Amar Das. We find close similarity between the Compositions of the two Gurus. This will clearly prove that Guru Amar Das had in his possession the Compositions of Guru Nanak Dev.

2. There is another sub-rag, called Basant Hindol!. Under this sub-rag and under Ghar 2, there is one Shabad of Guru Nanak Dev - Mehla 1, Basant Hindol Ghar 2. Similarly there is one Shabad of Guru Amar Das, under Ghar 2 - Basant Hindol Mehla 3, Ghar 2.

NOTE: Similar things appear in the Shabads of Guru Ram Das and Guru Arjan Dev.

B. Astpadis

No Astpadi was written by Guru Amar Das. However Astpadis of Guru Nanak Dev and Guru Ram Das appear under Ghar 2.

17. Rag Sarang

A. Shabads

With the exception of Guru Tegh Bahadur's Shabads, iei all other Shabads and Astpadis, Section relating to "Pause" appears after the first section, for example -

Basant Mehla 1

*salagram bip pooj manavoh, sukrit tulsī mala
ram nam jap berha bandhoh, daya karoh dayala (1)
kahe kalra sinchoh janam gavavoh,
kachi dhaig diwal kahe gach lavoh (Pause)*

But in Rag Sarang, something new has been observed, that in all the Shabads of Guru Nanak Dev, the verses relating to “Pause” appear in the beginning, for example -

Sarang Mehla 1

*apne thakur ki hon cheri.
charan gahe jag jivan prabh ke, haumai mar niberi.
(Pause)
pooran parm jot pamesar, pritampran hamare.
mohan mohe lia man mera, samjhas sabad bichare. (1)*

There is no Shabad of Guru Amar Das in this Rag. There are 3 Shabads of Guru Nanak Dev under Ghar 1. Guru Ram Das and Guru Arjan have the following Shabads -

Guru Ram Das

Ghar 1	6
Ghar 2	1
Ghar 5	6

Guru Arjan Dev

Ghar 1	14
Ghar 2	5
Ghar 3	4
Ghar 4	105
Ghar 5	1
Ghar 6	13

Grand total of Shabads in Rag Sarang (excepting those of Guru Tegh Bahadur) - 155

In all these Shabads the verses relating to “Pause” come first. This commonness in the construction of the Compositions alone, speaks much about the planning of their Compositions in close co-operation.

B. Astpadis

There are 2 Astpadis of Guru Nanak Dev, which are under Ghar 1. The verses relating to “Pause”, like those in Shabads, come first of all.

There are 3 Astpadis of Guru Amar Das, all the 3 are under Ghar 3. In these also the verses related to “Pause” come first. The same is true of the Astpadies of Guru Arjan Dev.

The commonness of words used confirm our view point, for example -

Guru Nanak Dev

har bin kion jivan meri mayi.

Guru Amar Das

har bin avar no jana koyi.

Guru Nanak Dev

kot kalp ke dookh binasan

Guru Amar Das

kot kotantar ke pap binasan

18. Rag Malar

A. Shabads

Under Ghar 1, Guru Nanak Dev wrote 5 Shabads, 4 have 4 sections and one has 5 sections. The verses of all these are lengthy.

Guru Amar Das wrote 9 Shabads under Ghar 1, 8 have four sections and one has 5 sections. Except for one Shabad, all have long verses.

Under Ghar 2, Guru Nanak Dev wrote 4 Shabads, which have 4 sections each. The verses are short. Guru Amar Das also wrote 4 Shabads under Ghar 2, 2 have 4 sections and 2 have 5 sections each. In all cases the verses are short. The first Shabad of both Guru Nanak Dev and Guru Amar Das, needs special attention, as they both give an account of some Pandit.

B. Astpadis

Under Ghar 1, Guru Nanak Dev wrote 3 Astpadis, which have long verses. Guru Arnar Das composed 2 Astpadis, which too have lengthy verses.

Under Ghar 2, Guru Nanak Dev had 2 Astpadis, the first one has mixed type of verses, short as well as long. The Second Astpadi has short verses. Guru Arnar Das composed only One Astpadi, the verses of which are short.

19. Rag parbhathi

There are the Compositions of Bhagat Nam Dev and Bhagat Beni Ji in this Rag. These Bhagats wrote Shabads under Pure parbhathi Rag - they did not mix any other Rag with Parbhathi Rag. Sri Kabir Ji, on the other hand, mixed Parbhathi Rag with "Bibhas".

Guru Nanak Dev also mixed Parbhathi Rag with "Bibhas". Guru Amar Das, wrote Shabads under Parbhathi Rag only. In writing Astpadis, the Guru, however mixed Parbhathi Rag with Bibhas.

From the above it is inferred that Guru Amar Das had in his possession, not only the Compositions of Guru Nanak Dev, but also the Compositions of the Bhagats. It was then, therefore, that he used pure Parbhathi Rag as well as mixed Parbhathi and Bibhas. It is entirely upto the composer to use only Parbhathi Rag or mix Parbhathi Rag with Bibhas.

Sloks

We have so far examined Compositions of Guru Nanak Dev in 19 Rags, and have compared these Compositions with the Compositions of Guru Amar Das and have arrived at an inescapable conclusion that Guru Amar Das had in his possession all the Compositions of Guru Nanak Dev. At places we have also proved that Guru Ram Das also had with him the Compositions of Guru Nanak Dev.

Now we shall quote references from the Sloks (short stanzas) of Guru Nanak Dev, wherever we find they bear relationship to the

Compositions of Guru Amar Das. We consider that as the Sloks of Guru Nanak Dev were available with him, it was this invaluable possession, which induced him to write the Sloks too. Let us watch the subject matter of the Sloks, at places we shall see the commeness in words used.

1. Guru Amar Das

*mool rahai gur seviai, gur pauri bohith.
nanak lagi tat lai, tu sacha man sach. 1.1*

Guru Nanak Dev

*hoke paadhar hek dar gur pouri nij than
roorhon thakur nanaka, sabh sukh sachou nam. 3.1.
(from Malar ki Var)*

In both of the above Compositions, the idea given in Pauri 32 of Jap Ji, “ait rahe pat pavrian, chariai hoye eikis” has been given. (Union with God is by becoming one with Him - complete effacement of one’s ego).

2. Guru Nanak Dev

*sach varat, santokh tirath, gian dhian isnan.
daya devta khima japmali, te manas pardhan.,
jugat dhoti, surat chauka, tilak kaumi hoye.
bhaou bhojan nanaka, virla ta koyi koye. (1)*

Guru Amar Das

*naumi nem sach je karai, kam karodh, trisna uchrai.
dasmī dase dwar je thakai, ekadsi ek kar janai.
doadsi pancb vasgat kar rakhai, tau nanak man manai.
aisa vart rebijai pande, bor bahut sikh kia deejai. 2.21.
(Sarang ki Var)*

3. Guru Nanak Dev

*sooba rang supnai nisi, bin tage gal haar.
sacba rang majitb ka, gurmukb braham beebbar.
nanak prem maba rasi, sabh buriayia cbbar. (2)*

Guru Amar Das

*soohai ves kaman kulakhni, jo prabh chhod par purakh
dhare piyar “....*

jis poorab hovai likhiya, tis satgur milai bhatar.....

*nanak gurmukh sada sohagni, jis avnasi purakh bhatar.
1.4.*

4. Guru Nanak Dev

kal kati raje kasayi, dharam punkh kar udriya.

*koora amavas sach chandrama, deesai nahi kaih
charhiya.*

hou bhaal vikuni hoyi, andherai rah tla k0yi

vich haumai kar dukh rohi .

kahu nanak kin bidh gat hoyi. (1J

Guru Amar Das

kal kirat pargat chanan sansar.

gurmukh koyi utrai par.

jis nu nadar karai tis devai

nanak gurmukh ratan so levai. 2.16.

(Majh ki Var)

Note: Guru Arjan Dev, at the time of compilation of Sri Guru Granth Sahib, included in the Holy Book the Vars and attached Sloks with the Pauris of Vars. The Sloks left over, were included at the end of the Holy Book. The Sloks were inserted in the order of Mehla 1, Mehla 3, Mehia 4 and Mehia 5. Under Mehia 1, there are 33 Sioks, and under Mehia 3, there are 67. But with Slok No. 27, under Mehla 1, was put ‘a Siok Mehia 3. Why this Siok No. 28 of Guru Amar Das was not put with the other Sloks under Mehla 3 ? By reading both the Sioks, it becomes clear to us, that Siok 28 of Guru Amar Das is closely related to Guru Nanak’s Siok 27.

5. Guru Nanak Dev

lahore sehar jaibr kaihr sava paihr. 27.

(God’s curse is on the city of Lahore for a quarter of the day.
This was stated when Babar invaded the city)

Guru Amar Das

lahore sehar amritsar sifti da ghar. 28.

(Blessed and Meritorious is the city of Lahore, the Pool of Nectar. Guru Amar Das said that the City of Lahore Was Blessed and has all the merits, as here Sri Guru Ram Das Ji. The Fourth Nanak, was born)

This clearly proves that Guru Amar Das had with him the Compositions of Guru Nanak Dev.

Vars

Just as Guru Nanak Dev's Composition of "Pati" - Alphabets, in asa Rag, and Composition "Ala-onia" in Vad-hans Rag, induced Guru Amar Das to write his Compositions on these subjects. Similarly the Vars written by Guru Nanak Dev led Guru Amar Das to write Vars.

Guru Nanak Dev wrote 3 Vars, in Malar Rag, Majh Rag and Asa Rag. Asa di Var, singing of which forms the daily morning service in gurdwaras, is rich in Philosophy of our day to day life. Guru Amar Das, while writing the Vars, kept in view the broad principles laid down in Asa di Var. He wrote 4 Vars, in Gujri Rag, Suhi Rag, Ramkali Rag and Maru Rag. We give below, first the specimen of Asa di Var, and thereafter a specimen from each of the four Vars of Guru Amar Das-

Asa di Var, Mehla 1.

aapinay aap sajio, aapinai rachio nao.

duyee kudrit sajai, kar aasan ditho chao. (1)

(He, the Lord, of Himself created Himself, He Himself Assumed the Name. He then created Nature (Universe). Himself abided in it, He revels in His Wonder).

1. Gujri ki Var, Mehla 3

aapna aap upaye-on, tadoh hor na koyi

(The Lord created Himself. There was then no other in existence)

2. Suhi ki Var, Mehla 3

aapai takhat rachaye-on, aakas patala. (1)

(The Lord, of Himself, established His Throne on the Sky and the Earth).

3. Ramkali ki Var, Mehla 3

sachai takhat rachaya, baisan kau jayi. (1)

(The True Lord has established the True Throne, and Sits thereon in Command)

4. Maru ki Var, Mehla 3

sabh sacho sacb vartada, sach sirjanhara. (1)

(Everywhere the True One Alone prevails, He, Who is the Creator of All)

In Asa di Var, each Pauri (stanza) consists of 5 verses, the last one being short. In the four Vars of Guru Amar Das also, each Pauri (stanza) consists of 5 verses.

Conclusion

As a result of this lengthy discussion, we have been able to establish by giving concrete reasons that Guru Amar Das had in his possession the Compositions of Guru Nanak Dev. It was the incentive of Guru Nanak Dev's Compositions, which impelled Guru Amar Das to write his Compositions. Guru Amar Das passed on all the Compositions including his own to Guru Ram Das. We have also seen that Guru Ram Das's Compositions have intimate relationship with the Compositions of Guru Nanak Dev and Guru Amar Das. IT WAS THUS THAT ALL THE COMPOSITIONS OF FIRST FOUR GURUS REACHED GURU ARJAN DEV.

Chapter 6

Praise of Baba Mohan

We have already given in Chapter 1, the accounts given in “Sooraj Parkash” and “Gurbilas”, about the guilt feelings of Baba Mohan, who at the time of demise of his father, Guru Amar Das, disobeyed him to bow at the feet of Guru Ram Das. Baba Mohan then returned to his room, which formed the upper storey of the house, and repented for this lapse. According to the above said books, the voice of Guru Amar Das was heard through the roof of the room. The Guru advised his son that the books of the Gurus’ Compositions that he possessed, he should preserve them carefully, not to give to anyone, but to hand over to Guru Arjan Dev, the son of Guru Ram Das, when he would visit him to obtain these books for compilation of Guru Granth. Mohan should then fall on the feet of Guru Arjan Dev, who would forgive him for his mistake. It is stated that Baba Mohan apprised Guru Arjan Dev of this advice of Guru Amar Das.

Prior to the narration of the above said story, these two Poet historians wrote that when Guru Arjan Dev went to Goindwal, he first took bath in the Baoli (Open Well) when Guru Amar Das appeared to him and advised him to utter praises of Mohan, and even if Mohan were to speak harsh words, those should be borne calmly, as in the end he would repent on his mistake and would hand over the books.

We have, after thorough examination of the whole situation by applying Reason, Historical Evidence and Comparison of Compositions of the Gurus with each other, reached the conclusion that Guru Arjan Dev had with him all the Compositions of the Gurus. In the circumstances, the Guru felt no necessity of obtaining the

two books of Baba Mohan for compilation of Guru Granth Sahib. The whole story of Guru Arjan Dev's visit to Goindwal, appearance of Guru Amar Das and praising of Baba Mohan, appears to be totally baseless.

The Composition of Guru Arjan Dev, which is being construed to be in the praise of Baba Mohan, has already been given in Chapter 1. A little care is needed to examine this Shabad. In this Shabad no mortal has been praised at any place; it is entirely in the Praise of the Infinite Creator, the Enticer (Mohan). The Guru mentions the "Lofty Mansions of Infinite Glory - Sant Dharamsala" of God, not a small room of Baba Mohan in the upper storey of the house. The Guru says "wherever the Saints gather together, they dwell on you" Do the Saints gather together and dwell on Baba Mohan? Could his room be called a 'Dharmsal' ? In this Shabad, the Guru praised God of BIG FAMILY - He is present in all His creation - Is this not His BIG FAMILY? Does He not create, sustain and look after His children? He (Mohan) is the Saviour of the Universe, not Baba Mohan. Who is "Adi Purakh Banvaria" - the Primeval Being? Who is "Sat Gur Purakh Murare" - The True Enlightener ?

The Gurus have used word "Mohan" at a number of places in their Compositions. Guru Nanak Dev and Guru Amar Das also addressed God as "Mohan" (The Enticer - because He is Most Handsome and Wondrous - He attracts us) A few examples are given below, where the Gurus addressed God as "Mohan" -

Guru Nanak Dev

(1) *mohan mohe lia man mera, bandan khol nirare
nanak joti jot smani, ja milia ati piare.* 3.5-

(Tukhari Chhant)

(2) *mohan mohe lia man mohe.
gur kai sa bad pachhana tohe.* 8.1

(Rag Rasant - Astpadian)

Guru Amar Das

kaaman har ras bedhi jio, har kai sai hj subhaye.

man mohan mohe /ia jio, dubidha sai hj smaye. 13

(Rag Gauri – Chhant)

Guru Arjan Dev

(1) *karat phire ban bhekh, mohan raihat niraar. 131*

(Rag Dev Gandhari)

(2) *mai pekhio rioocha mohan sabh te oocha. 132*

(Rag Dev Gandhari)

Chapter 7

How the Compositions of Saints (Bhagats) were collected?

Sri Guru Granth Sahib contains the Compositions of 15 Saints, apart from the Gurus' Compositions. In this context Kavi Santokh Singh wrote in 'Sooraj Parkash', that when Guru Arjan Dev had collected the Compositions of the four preceding Gurus for compilation in a book form, then the saints led by Sri Kabir Ji, came to the Guru in their subtle bodies. Guru Arjan Dev Ji inquired from them the purpose of their visit. Sri Kabir Ji then introduced the following Saints --

(1) Sri Beni Ji (2) Sri Namdev Ji (3) Sri Ravidas Ji (4) Sri Pipa Ji (5) Sri Sadhna Ji (6) Sri Sain Ji (7) Sri Bhikhan Ji (8) Sri Dhanna Ji (9) Sri Jaidev Ji (10) Sri Trilochan Ji (11) Sri Parmanand Ji (12) Sri Rama Nand Ji (13) Shaikh Farid Ji (14) Sri Soor Dass Ji and (15) himself.

About the purpose of their visit there, Sri Kabir Ji said that since the Guru was in the process of compiling a book which would contain the Divine Knowledge in the easy spoken language of the people, it was their request to include some of their Compositions also in it. The same thing has been written in Gur Bilas of the Sixth Guru, Hargobind.

Opinion of Giani Gian Singh, author of "History of Guru Khalsa"

According to Giani Gian Singh there are two schools of thought relating to the dictating of the Compositions of the Saints by Guru

Arjan Dev, which appear at the end of each Rag in Sri Guru Granth Sahib. There is the one school of thought that the Saints had come down from Heaven in their subtle bodies, and were themselves dictating their Compositions, and Bhai Gurdas had also the vision of them to remove any possibility of scepticism. Some other people believe that the Guru selected those portions of the Saints' Compositions from their respective books, which he thought fit and thus got them included in Sri Guru Granth Sahib. This possibility is confirmed from the two books, which the Guru had brought from Baba Mohan, and which contained the Compositions of the Saints also.

Out of the above mentioned two schools of thought, which Gian Singh has mentioned, he has not given his opinion as to which type of thought he would support. He has also not stated from which books the Guru selected the particular Compositions of the Saints, which he dictated to Bhai Gurdas.

Opinion of Max Arthur Macauliffe

Opinion of Max Arthur Macauliffe, in this respect, as given in his book, "The Sikh Religion", Vol III, page 61, is given below- –

The followers of the principal Indian saints, Hindu and Muhammadan, since the days of Jaidev, were invited by the Guru to attend and suggest suitable hymns for insertion in the sacred volume. They repeated hymns of their respective sects; and such as conformed to spirit of reform then in vogue, or were not wholly inconsistent with the Gurus' teachings, were adopted and incorporated in the Granth. It may be here conceded that those hymns received some alterations in the process of transmission from the saints to their followers who were contemporaries of Guru Arjan; and this will explain why so many Punjabi words are found in the Bhagat's writings, and why they differ from their compositions preserved in other parts of India.

We can derive the following conclusions from the above mentioned writings of Giani Gian Singh and M.A. Macauliffe -

1. The Compositions of Bhagats were collected by Guru Arjan Dev. These Compositions were obtained from the followers of the respective Bhagats, who were living in Punjab during the time of the Guru.

2 Some alterations in the text of the Compositions had naturally taken place, while these remained in their possession for a long time. It was for this reason that so many punjabi words are found in the Bhagats' writings, and the Compositions are different from those found outside Punjab. Some persons believe that these compositions of the Bhagats have been carefully preserved in their originality in other parts of the country; while in Punjab the followers have been greatly careless.

3. The earlier Gurus (predecessors of Guru Arjan Dev, the Fifth Guru), did not come in contact with the Compositions of the Bhagats. They did not feel the necessity of the reading or giving deeper consideration to these Compositions.

Macauliffe was Confused

It appears that the advisers of M A Macauliffe had totally misguided him and confused him. Is this the reality, that most of the words of Compositions of the Bhagats, were changed? On what basis the advisers of Macauliffe came to the conclusion that the Compositions of the Bhagats outside Punjab had been maintained in their originality by the followers of the Bhagats, and the changes to the Compositions took place in Punjab?

It is a well-known and an accepted fact that after the demise of Sri Kabir Ji, there was among his follower one sadhu, by the name of Kabir Das, who wrote poetry profusely. It is quite clear as daylight that it was out-side Punjab amongst Sri Kabir Ji's followers, that his Compositions got corrupted:

The changes in the Compositions were possible, if the followers of Sri Kabir Ji had committed his sayings to their memory only and no arrangement had been made to reduce them to writing. But this seems unlikely, as paper and the writing material were available in abundance during the time of Sri Kabir Ji. It was during the Vedic period, when the paper and the writing material were not easily available, that people used to commit the Vedic texts to memory. During the Muslim rule in India, there was no scarcity of paper and the writing material. If any one, a resident of Punjab, having faith in the teaching of the Bhagat Ji, had brought the Bhagat's Compositions to Punjab, he must have brought them in writing. If

he was a sincere follower of the Bhagat, he would never have tampered with the sacred writing to corrupt it. The written records do not change on their own, but are changed by the corrupted persons.

Let us have deeper thinking of this problem. Who can possibly be the persons who changed or interpolated the compositions of the Bhagats? The answer is quite clear and simple. It can occur only at those places, where the particular Bhagats had vigorously pursued their teachings. There are two types of people, who corrupt the teachings of the Bhagats. One type of persons are those, who want to gain their cheap fame in the name of the concerned Bhagat. They want that people should read their writings also along with those of the Bhagat. The second type are those persons, who are full of prejudices and oppose the Bhagat's teachings due to their selfish interests. These two types of persons can possibly be only those, who belong to the same family and clan and are rivals of the Bhagats. Who started introduction of spurious compositions in the name of Guru Nanak? It was the Punjabis, the Hindus and the ones who were related to the Gurus, who became rivals of the Gurus, introduced their own compositions in the name of the Guru, corrupted the genuine word of the Gurus by making interpolations and alterations. It is, therefore, incorrect to say that the compositions of the Bhagats got corrupted in Punjab. If any alteration had been made in the compositions of the Bhagats, it must have been made in the respective lands of the Bhagats. At the same time, the genuine word of the Bhagats that had entered Punjab, must have remained unchanged here, as no rivals to the Bhagats existed in Punjab.

Why Punjabi Words in the Compositions of the Bhagats?

Macauliffe, on seeing many Punjabi words in the Compositions of the Bhagats, drew the conclusion that it were the punjabi devotees of the Bhagats, who made the alterations in their compositions. It was not only Macauliffe, who observed the Punjabi words in the Compositions of the Bhagats, but there are other learned men too who express their amazement over this phenomenon. According to Dr. Mohan Singh, Babu Shayam Sunder Das had read a paper in

the Fourth Oriental Conference, held in Allahabad. In this paper it was mentioned that Bhagat Kabir was greatly moved to use the Punjabi words in his Compositions. It was further stated, that by the close examination of the works of Bhagat Kabir, it was observed that the language used was neither Avadhi nor Braj Bhasha. The language used by Sri Kabir was the conglomeration of many languages, majority of the words used were punjabi. In the Paper, it was also observed that Kabir Ji was born in Banaras, and most of his life was spent there. It was, therefore, very strange that he was greatly influenced by the punjabi language. It might be that Sri Kabir's foster parents were of punjabi descent or he had spent his early life in association with the punjabi saints and ascetics. Even this could be possible that Sri Kabir's compositions had come in possession of a punjabi sadhu, who might have given them the Punjabi shape.

We are here not dealing with the life of Sri kabir Ji, otherwise we would have clarified this wrong belief in its detail. This has already been analysed while describing the life of Sri Kabir Ji in the book "Bhagat Bani Steek".

The plea that a Punjabi sadhu happened to take possession of Sri Kabir Ji's compositions and included in it the Punjabi words, is not logical at all. While Sri Kabir Ji was alive, there would have been thousands of people who would either have memorized his compositions or reduced them to writing. To base the case entirely on the supposition that Kabir Ji had kept his composition hidden with himself till end of his life, and then later these texts came in the hands of a punjabi sadhu, who after introduction of Punjabi words in it, got it promulgated among the devotees of Bhagat Ji, is totally an unrealistic myth, which must be discarded out-right.

Reason for excessive words of Punjabi in Sri Kabir Ji's Compositions.

Dr Mohan Singh gives us the real reason for use of excessive words of Punjabi by Sri Kabir Ji in his Compositions. During Sri Kabir Ji's time, the Gorakh Panthis of Punjab and the Muslim Sufi devotees of Shaikh Baba Farid of Punjab were vigorously active

-in preaching their respective creeds in Banaras. The Gorakh Panthi sadhus had at that time spread all over India. When Guru Nanak Dev during his First Missionary Tour of India, visited various Hindu sacred places, he also visited the centers of Jogis, and had discussion with them. During those times, Jogi's Centre of "Gorakh Matta" was widely known. This place after the Guru's visit, became known as "Nanak Matta". Gorakh Nath and Chourangi Nath, were the famous jogis of 9th and 10th century A.D. Charpat Nath, who was from Chamba state of Punjab, was also a famous yogi of the 10th century. The compositions of these yogis were written in poetry, and in Ramkali Rag. Wherever these yogis were successful in preaching their system of yoga, their compositions began to be widely read. The language used in these compositions was Punjabi as spoken during those times. As a result of the yogis' preaching of their creed, use of Punjabi words became prevalent at those centers out-side Punjab. The subsequent Bhagats, after three centuries, who were the natives of those places, made a careful reading of the Punjabi jogis' writings of their creed. These Bhagats expressed their disagreement of yogic creed. In the circumstances, not only Sri Kabir Ji was impelled to use Punjabi words in his Compositions, but the other Bhagats also did like-wise to express their views on dis-agreement to the yogic creed. All the Bhagats whose Compositions are included in Guru Granth Sahib, appeared after jogis Gorakh Nath, Charpat Nath and others. Dr Mohan Singh gives us the period during which some of the Bhagat lived as-

- | | |
|----------------------|------------------------|
| 1. Sri Jaidev Ji | 12th century A.D. |
| 2. Sri Namdev Ji : | From 1270 - 1350 A.D. |
| 3. Sri Kabir Ji : | From 1380 to 1499 A.D. |
| 4. Sri Ravi Das Ji : | Demise in 1490 A.D. |

Thus far we have considered that the Compositions of the Saints included in Sri Guru Granth Sahib were the original and real ones of the Saints. If any change in the original Compositions were made that could have been in the lands of the respective Saints or Bhagats. Now we have to examine the circumstances under which the Guru collected these Compositions from the lands of the Bhagats. Macauliffe, and Giani Gian Singh in his History of Guru Khalsa, have written on Jy this much that these Compositions were collected by Guru Arjan Dev. This is not true if we examine the Compositions

of the Saints and also of the Gurus. There is no denying the fact that History is the Life of the Nation, and the people value the works of the historians. But no one can ignore the fact that the Compositions in Sri Guru Granth Sahib are the fundamentals of Sikhism. Those events described in history books, which do not correspond to the spirit of the Gurus' Compositions, cannot be accepted. This in no way should be considered derogatory to the historians.

When was relationship between the Bhagat Bani and the Gurbani established?

To answer the question as to when the relationship between the Bhagat Bani (Compositions of the Saints) and the Gurbani (Compositions of the Gurus) was established, we will have to examine each of the Bhagat's Compositions. In this way it is feared that the scope of this chapter will be greatly enlarged. We, therefore, give the examples of Compositions of Shaikh Baba Farid and Bhagat Beni ji only.

Baba Farid Ji

Baba Farid spent most part of his life in the city of Pakpattan, in Punjab. He also died there in 1266 A.D. The author of "Puratan Janamsakhi", writes that Guru Nanak Dev paid a visit to Pakpattan, and met Shaikh Ibrahim there, the eleventh successor of Baba Farid. The Guru listened to the Compositions of Baba Farid, but also expressed his opinion on certain passages. We have already established this fact that Guru Nanak Dev Ji used to keep record of his Compositions. In Pakpattan, whatever he composed, he maintained a record thereof. It is observed that Guru Nanak Dev's Compositions, which he uttered at Patpattan, had a very close relationship with the Compositions of Baba Farid. Guru Nanak Dev must have kept a separate record of such Compositions of Baba Farid and also his own. We observe the wondrous relationship between the Compositions of Baba Farid and the Guru, when read one after the other. One cannot enjoy fully the beauty of Baba Ji's Compositions, unless he understands in depth certain ideas in all their perspectives as at places amplified and clarified by Guru Nanak Dev, Guru Amar Das and Guru Arjan Dev. Let us see what those Compositions are-

1. Baba Farid Ji

*“paihle pahrai phulrha, phal bhi pachha raat,
jo jagan lehan se sayi kano daat. “*

Meditation on God's Name in the first part of night, bears flower. Prayers offered in the later part of the night, bears fruit. They who ever keep awake in God, are blessed with the Gift. (112)

In the above stanza, Baba Farid used the word “daat” (Gift) -Those who wake up in the early hours of the morning and meditate on God, He blesses them with the Gift of His Name. Guru Nanak Dev Ji clarified the word Gift, that it entirely depends upon His Blessings that He gives His Name. It is not a matter of one's right or merely waking up early in the morning and meditating on God. Thus wrote Guru Nanak Dev Ji -

*daateen sahib sandeea kia chalai tis nal.
ik jagundey na lehan, ikna sutian deh uthal. (113)*

All Bounties are God's, no one can force God
Some are awake in the early hours of morning,
but they do not meditate on God.

There are some ones, whom He awakes and Blesses them
with His Name.

2. Baba Farid Ji

*sarvar pankhi hekrh, phahi val pacbaas.
eh tan lehri gad thiya, sache ten aas. (125)*

There is only one lone bird (man) on the bank of a pool.

And there are as many as fifty of the hunters.

The human body is caught in the whirlpool of desires.

O Lord, my total reliance is on You alone, Save me.

Baba Farid Ji teaches us to take the refuge of the Lord, otherwise we shall be ruined by eating the sweet poison. If we get His Refuge at any cost, it will be an extremely profitable bargain. Baba Ji gives this idea in the following stanzas also -

*tan tapai tan(d)oor jiou, baalan had balann.
pairi thakan sir julan je moo piri milann. (119)*

My body burns like a furnace, and my bones feed this fire.

When my feet get tired, I will then walk on my head, in search of my Lord.

Baba Ji's love for the Lord is quite evident. But the above composition of Baba Ji can be misconstrued that he was for mortification of the body as the ascetics believe. To clarify this possible misconception, Sri Guru Nanak Dev Ji made the following clarification.

*tan na tapaye tanoor jio, baalan had na bal
sir pain kia pherhiya, andar piri nihai. (120)*

Do not burn your body like a furnace.

Do not feed the fire with your bones.

How head and feet are to be blamed?

Only seek the Lord within yourself.

3. Baba Farid Ji

sahorai dhoji na lahai, peyi-ai nahi thaou.

pir vatri na puchhoji, dhan sohagan naou. (31)

The one, who is respected neither in her parents' house, nor by the in-laws, and also is not cared by her husband, O what kind of fortunate is this bride!

In the above Composition Baba Ji teaches us that mere labels would mislead us. Sri Guru Nanak Dev Ji in the following Composition, gave the qualities of a faithful bride, thus added wonderful confirmation of Baba Ji's description. *sahorai peyi-ai kant ki, kant agamm athoh.*

nanak so sohagani, jo bhavai beparvah. (32)

The faithful bride, here and hereafter, belongs to Unfathomable and Infinite Lord. Nanak says: the bride is the Blessed One, who is acceptable to her care-free God.

It is clear from the account given above that when Sri Guru Nanak Dev Ji visited Pakpattan, he obtained from Shaikh Ibrahim the Compositions of Baba Farid Ji, and also made the above mentioned clarificatory additions therein. The Guru must have copied all the Compositions of Baba Farid and also made a record of his Own additions. The Guru later passed on all of his own Compositions and those of the Bhagats he collected, to his Successor, Sri Guru Angad Dev.

Baba Farid Ji and Guru Amar Das Ji

We have already made clear that Guru Nanak Dev Ji passed on the whole stock of his Compositions along with those of the Bhagats to his Successor, Guru Angad Dev Ji, who in turn passed on along with his own Compositions to Sri Guru Amar Das Ji. We shall note below some further clarificatory additions made in Baba Farid's Compositions, by Guru Amar Das.

1. Baba Farid Ji

Farida rati rat na niklai, je tan cheerai koye.

Jo tan rate rabb siou, tin tan rat na hoye. (51)

O Farid, if anyone were to cut a devotee's body,
one, will not see a drop of red blood coming out.

Those, who are imbued with the Lord's Love,
Have all their blood sapped.

Blood is the vital fluid which sustains the body. Babaji, in the above mentioned Composition stated about the type of blood in the body, about which he had explained in his preceding slok No 50, as follows -

Jarida kan moosala, sooJ gal, dil kati gurh vaat.

bahar disai chanana, dil andhiari raat. (50)

O Farid, you are carrying a prayer-mat on your shoulder,
you are in a Sufi garb, and you speak sweet,
but there is a dagger in your heart.

From without you appear bright, but in your heart is complete
darkness.

Guru Amar Das explained the same very idea in its greater detail in the following slok -

eho tan sabh rat hai, rat bin tan na hoye.

jo sah ratte apne, tit tan lobh rat na hoye.

bhai payi-ai tan kheen hoye, lobh rat vicho jaye.

jio baisantar dhat sudh hoye,

tio har ka bhau durmat mail gavaye.

nanak te jan sohane je ratai har rang laye. (52)

The body contains blood, and without it, it cannot exist.

Those, who are imbued with the love of the Lord,
they do not have the blood of greed in their body.

When the Lord's fear enters into the body,
the blood of greed within them is removed.
As is the metal purified by fire,
so does the Lord's fear remove the filth of evil inclinations.
Nanak says: they are the beautiful persons,
who are imbued with the Lord's Love.

2. Baba Farid Ji

*Jarida paarh patola dhaj kari, kambalrhi pehraio
jini vesi sahu milai, seyives kare-ou. (103)*

I have torn all costly wears, and wear a shawl only.

I will wear only that dress, wearing which I meet my Lord.

Baba Ji has the same aim in view, which he described in Slok 119. The aim is meeting with the Beloved Lord. Lest any one should misunderstand Baba Ji, Sri Guru Amar Das ji added the following clarificatory Slok -

*"kayeh patola parhti, kambalrhi paihre-on.
nanak ghar hi baithian sahu mile, neeyat ras kareye. (104)*

Why do you tear off the silken raiments and wear the shawl?

Says Nanak : You can meet with the Lord even sitting at home only if you clear your mind of ill intentions.

3. Baba Farid Ji

*Jarida kali jini na raveya, dhuli ravai koye.
kar sayeen siou piraharhi, rang navela hoye. (12)*

Says Farid : they, who do not enjoy their Spouse in youth, hardly can anyone enjoy Him when he grows old and feeble.

Here Baba Ji describes the law of nature. Generally people form bad habits of enjoyment in sensual pleasures; thus weakened, in old age, it becomes very hard to change the habits and direct one's attention toward God. Sri Guru Amar Das in this respect, points out another thing - it may be during youth or in old age, Love of God, is entirely His Gift to man, no one on his OWN can claim to attain anything, much less Love of God. Sri Guru Amar Das says --

*farida kali dhauri sahib sada hai, je ko chit kareye.
apna layia piram na lagayi, je lochai sabh koye.
eh piram piala khasam ka, jai bhavai tai deye. (13)*

O Farid, keep this in mind. Irrespective of the fact whether one is young or old, the Lord is ever present. This Love for God cannot be created by one's own efforts, howsoever he may try. This Cup of Love belongs to God, He gives it to him, whom He likes."

If Guru Arjan Dev himself had collected the Compositions of the Saints, then there should have been no question of Guru Amar Das's additions in the Sloks of Baba Farid Ji in his clarificatory note. This clearly proves that Sri Guru Nanak Dev Ji collected all the Compositions of Baba Farid Ji, and passed them on to Guru Angad Dev Ji, who in turn passed on to Guru Amar Das Ji.

Baba Farid Ji and Guru Nanak Dev Ji

We are giving below the Two Shabads in Rag Suhi, one by Baba Farid Ji and one of Guru Nanak Dev, so that the readers should form firm belief that Guru Nanak Dev Ji wrote down his own Compositions and also collected Compositions of the Bhagats. All of these Compositions were passed on by Guru Nanak Dev to his Successor, Guru Angad Dev, who in turn passed then on to Guru Amar Das along with his own Compositions and this way the whole stock of First Four Gurus' Compositions and the Bhagats' Compositions reached Guru Arjan Dev Ji, who compiled Sri Guru Granth Sahib.

Baba Farid Ji in the following Shabad teaches us that we should not entangle ourselves in the clutches of Maya (lure of material things). Those who get caught in this trap, Baba Farid Ji describes their pitiable condition. Guru Nanak Dev teaches us to always ask for His Grace to bestow on us the Boon of His Love. Who are blessed with His Love, the Guru has described their virtuous life. Baba Ji has drawn an ugly picture of the fallen humanity and Guru Nanak Dev Ji, the picture of sublime life led by those who remember and love God. Let us first study the verses related to the sections "Pause" of these two Shabads; and then the remaining parts of the two Shabads. It will be observed that there is the commonness of a number of words used by both the Personalities. How beautifully they have completed both sides of the picture of Man. If Guru Nanak Dev had not kept his Shabad along with the Shabad of Baba Farid Ji, and not passed than on to his Successor, it

was not possible that these two Shabads would have appeared in the present form in Sri Guru Granth Sahib. The two Shabads are given below:

Suhi Farid Ji

*beha bandh na sakiou bandhan ki vela
bhar sarvar jab oochhlai tab tam duhela. (1)
hath na laye kasumbhrhai jal jasi dhola. (Rahaou)
ik apeenai patli sah ke re bola.
dudha thani na aavayi phir hoyi na mela
kahai larid sahelioh sahu alayesi,
hans chalsi doomna aeh tan dheri thisi. 3.2.*

There was time when I could build my boat, but I didn't.
Now, when the sea waves lash, how shall I be ferried across? (1)
Do not love the Saf-flower (Material Things), its colour will
fade away. (Pause)
My mind is weak. The Command of the Lord is hard to bear.
The life's game will be lost, there will be no union with the
Lord. (2)
Says Farid : O my friends, the Divine Call will come to all.
God's Light (Soul) will leave this body,
sad at heart, dust will return to dust."

Suhi Mehla I (Sri Guru Nanak Dev)

*Jap tap ka bandh berhla, jit langaih vahela.
na sarvar na oochhlai, aisa panth suhela. (1)
tera eiko nam majithrha rata mera chola sad rang dhola.
(Rahaou)
sajan chale piariya, kion mela hoyi.
jeh gun hovaih gunthrhiai me/ega soyi. (2)
miliya hoye na veechhrhai je milia hoyi.
avagoaun nivariya hai sacha soyi. (3)
haumai mar nivariya seeta hai chola
gurbachani phal payia saih ke amrit bola. (4)
nanak kahai sahelioh sahu khara pyare.*

ham sah keria dasiyan saacha khasam hamara. 5.2.4

You build the Boat of Contemplation of Lord's Name and Self Control.

This Boat will sail unobstructed, as if there is no sea to cross, nor tides to contend with. This will be an easy Path. (1)

O Love, Your Name, like madder, dyes the skirt of my body in Your Eternal Colour (1) (Pause).

Friends have gone out in search of their Love: but how shall they meet with their Love?

The Lord will unite them with Himself, if they gather merit. (2)

If one is united in Spirit, he cannot be separated. He thus ends his repeated comings and goings. Such is the Truth of our Lord. (3)

He, who overcomes his ego, he stitches a pious robe for himself.

He, through the Guru's Word, gathers in it the Nectar-Word of the Lord. (4)

Nanak says: O my friends, our Lord is truly Lovable

We are His maid-servants. He is our Eternally True Spouse.
5.2.4

Bhagat Beni Ji

Bhagat Beni Ji was the resident of Bihar state in India. He also lived before the birth of Sri Guru Nanak Dev Ji. There are three Shabads of Bhagat Ji incorporated in Sri Guru Granth Sahib - in Siri Rag, Ramkali Rag and Parbhati Rag. Which of the Gurus collected Bhagat Beni Ji's Compositions? To solve this mystery, we will study the Compositions of Bhagat Ji.

Bhagat Beni Ji's first Shabad is in Siri Rag. The heading of this Shabad reads - "Siri Rag Bani Bhagat Beni Jio Ki - Paihrian kai Ghar gavna." (sing in ghar tune given under Paire)

The meaning of the second part of the heading is - Sing the Shabad in that "Ghar", under which "ghar" the Shabad's heading has been given as "paihre". "Paihre" Compositions are given in Siri Rag and these are composed under "ghar 1". So Siri Beni Ji's Shabad is to be sung in "ghar 1". Generally in the beginning of Shabads, in the headilg, Rag and Mehla 1, 2, 3... is given, and thereafter word "ghar" is read, just as --

Siri Rag Mehla 1 ghar 1 (Mehla First, ghar one)

Siri Rag Mehla 1 ghar 4 (Mehla First ghar four)

Siri Rag Mehla 3 ghar 1 (Mehla Third ghar one)

Siri Rag Mehla 5 ghar 1 (Mehla Fifth ghar one)

In the beginning of the Astpadian and Chhants, in the similar way “ghar 1”, “ghar 2”, “ghar 4” etc. are found written.

In Bhagat Bani (Compositions) also, the same procedure has been adopted, for example -

Bhairo Kabir Jio, ghar 1

Bhairo Kabir Jio, Astpadi ghar 2

Bhairo Namdev Jio, ghar 1

Bhairo Namdev Jio, ghar 2

Keeping this point in view, let us examine the heading of the Shabad of Sri Beni Ji. There we find, it is written as “paihrian kai ghar gavana”. Now see the Composition under the heading “paihre”, where it is written “ghar I”. As such the Shabad of Sri Beni Ji is also under “ghar 1”. The thing to consider is, why the Guru did not use two words “ghar 1”, but used four words. “Paihrian kai ghar gavana”. If we read the Shabads of Sri Beni Ji and that of Sri Guru Nanak Dev Ji under “Paihre” carefully, and note the similarity between the Two Compositions about the ideas expressed and also the words used, we will then appreciate why Sri Guru Arjan Dev Ji edited the Holy Book in this manner.

Sri Beni Ji

(To be sung in the Measure of Pehre)

*re nar garbh kundal jab aachhat, uradh dhian liv laga
mirtak pindpad madh no aihnis, eik agyan so naga
te din samal kast maha dukh, ab chit adhik pasariya
garabh chhod mrit mandai aiya, tau narhar manoh
bisariya.*

O man, when you were encased in the womb, and were standing on your head,

you were then engrossed in meditation on His Name.

Your body was lifeless and the pride of being a man was not yours,

your ignorance was in silence, and night was as was the day.

You recollect those days of great woe. Now your mind mks too much of self.

Leaving the womb you entered the mortal world, and forgot your Lord.” (1)

Guru Nanak Dev Ji

*Pehle prai rain kai vanjariya mitra, hukam payia garbhas.
uradh tap antar kare vanjariya mitra, khasam seti ardas.
khasam seti ardas vakhanai, uradh dhian liv laga.
nam marajad aiya kal bhitar, bahurh jasi naga.
jaisi kalam vurhi hai mastik taisi jiarhe pas.*

kahu nanak paihlai paihrai hukam payia garbhas (1)

O my Merchant Friend, in the first watch of the night, you are cast into the womb.

Standing on your head, you undergo penance and remember the Lord.

You pray to Him, by fixing your mind on Him.

Then you are delivered naked into the world and in the end you go back naked.

As is His writ on your fore-head, you act accordingly.

Nanak says: By His Will, you are cast into the womb this is the first watch of your life.”

Note the similarity in the rhythm and the subject matter of these Shabads. Both Shabads mention that a person so long as he remains in the womb of his mother, remains absorbed in remembrance of the Lord. But as soon as he comes into the world, his attention is diverted to the worldly things. The idea conveyed by Sri Beni Ji in the first part of the Shabad is the same that Guru Nanak Dev Ji gave in two parts of his Shabad. In the first part he only mentined that in mother’s womb, man remembers the Lord. In the secod part he says -

*doojai paihrai nain kai vanjariya mitra, visar giya dhian.
hatho hath nachayiai vanjariya mitra jiou jasudha ghar
kahn.....*

*jin rach rachiya tisaih na janai, man bhitar dhar dhar gyan.
kahu nanak prani doojai paihrai visar giya dhian. (2)*

O my Merchant Friend, in the second watch of the night, you forget your Lord.

You are danced about from hand to hand, as Jasodha did to Krishna.

You do not make effort to know the Lord, Who created the Creation, nor gather wisdom in yourself.

Nanak says: in the second watch of the night one forgets the Lord.” (2)

In Sri Beni Ji's second and third sections of the Shabad there is the mention of the powerful influence of Maya. He says - -

.... *khin khin moh biapai.*
....*panch pargat santapai.*
uchhaliya kam
.... *sar apsar na pachhaniya.*
sut sumpat dekh eh man garbiya
ras mis maidh amrit bikh chakhi
jap tup sunjam chhod sukrit mat.....

In Guru Nanak's two Shabads on "Paihre" in sections 1.3 and 2.2 respectively, the same thing is mentioned -

...*dhan joban sion chit.*
bikal bhaya sang maya.
ahla janam gavaya.
bhar joban mai mat
ahnis kam viapya
hor janai ras kas meethe.
tirath varat such sanjam nahi

In sections 4 and 5 of Sri Beni Ji's Shabad, conditions during old age have been described. Bhagat Ji says that man wastes away his youth by indulging in sensual pleasures, and he repents in old age --

punder kes kusam te dhaule
.... *kaya kamal kumlana.*
.... *pachhe pachhtana.*
thaka tej udiya man pankhi
.... *lochan kachhoana soojai.*

The same thing has been said by Guru Nanak Dev in his two Shabads --

... *sar hatts ulathrhe aaye.*
joban ghatai jarooa jinai
.... *jamm pakar chalaiya.*
ant kal pachhtasi

akhi andh....

The common words used by both Bhagat Beni Ji and Guru Nanak Dev- -

Sri Beni ji

garabh, kundal, aihnis, chet, bisariya, oochhaliya kaam, ras mis amrit, sanjam, biapai, pachhtavaiga, pachhtana, budh nathi, maan.

Guru Nanak Dev

garbhas, aihnis, chet, visar gaya, kaam viapiya, ras kas meeth, sanjam, viapai, pachhtasi, pachhtaye, buddh visarji, maan.

Not only both Bhagat Ji and the Guru used the same words, both have used the same sentence at one plate --

Sri Beni Ji

uradh dhian liv laga.

Guru Nanak Dev

uradh dhian liv laga.

From the examples given above, it is quite clear that when Guru Nanak Dev wrote his Astpadis on “Paihre”, he had with him this Shabad of Sri Beni Ji. Furthermore, the Compositions of both Beni Ji and Guru Nanak Dev are in Siri Rag.

Now we take the 3rd Shabad of Sri Beni Ji, which is in Parbhati Rag, page 1351, Sri Guru Granth Sahib. In this context, please see Guru Nanak Dev’s Shabad No 14 in the same Rag, page 1331. There is very interesting commonness in, both these Shabads -

Sri Beni Ji

tan chandan mastik pati, rid antar kar tal kati.

thug drist бага liv laga, dekh baisno pran mukh bhaga (1)

kal bhagvat band chiramung.

kroor drist rata nis badung. (1) Rahao.

Look at the man - he rubs “chandan” on his body and places its leaves on his forehead. But in his heart, he holds a knife in his

hand. He closes his eyes and meditates like a heron. He appears to be a Vaishnava, seated still, as if, breath has been taken out of his body (1). He makes obeisance for a long time before the beautiful idol of Vishnu. He is ever engaged in strife. His eyes are wild with rage. (1) Pause.

Guru Nanak Dev Ji

*geet nad harkh chaturahi, raihs rang pharmayis kayi.
painan khana cheet na payi, saach seihj sukh naam samayi
(1)*

*kia jana kia karai karavai, naam bina tan kichh na
sukhavai. Rahao*

Neither music, nor pleasure, nor cleverness, nor joys, nor colourful life, nor command, please me. Nor my mind is pleased with eats or wears, as the true happiness and poise are in the Lord's Name (1). My mind is not in what I am made to do. Nothing can comfort my body except His Name. Pause.

The above shabads have the following things in common -

1. Both the Shabads have five sections each.
2. In each section there are four verses.
3. Rhythm of both the Shabads is similar.
4. Bhagat Beni Ji describes the condition of the impostor in whole of the Shabad.

Bhagat Ji states that the impostor does not realize his real self, therefore, all is vain of this blind one's religiosity :

jin atam tat na cheeniya, sabh phokat dharam abeeniya.

In the end Sri Beni Ji stated that only those were the real lovers of God, who reach God through the Guru (God's Light in Man). Without meeting the Guru within us, we attain nothing. "*kahu Betti gurmukh dhiaVai, bin satgur baat na pavai* - Beni says: Meditate on the Lord by meeting with the' Guru (God present within us). Without the True Guru, no one can find the Way to the Lord".

While dealing with the Composition of Saikh Baba Farid Ji, we had noted that Baba Ji gave the dark side picture of Man, who

went astray, and Guru Nanak Dev gave the bright side of the picture of the Blessed Man, thus to give a complete picture of Man. Here too Sri Beni Ji has given the dark side of the Man who has gone astray, and Guru Nanak Dev gave the other side of the picture, to make it the complete picture of Man. Guru Nanak Dev states -

gur ka sabad maha ras meetha, aisa amrit atltar deetha.
jin chakhiya poorā padd hoye, nanak dhrapio tan sukh hoye.
The Guru's Word is sweet, too sweet.
This Nectar of God, I find within me.
Who-so-ever tastes it, attains to the Blessed state of Bliss.
His mind is cooled and his body is comforted.”

5. If we go deeper into these two Shabads, we will find the comparativeness of the ideas and words used, for example- –

Sri Beni Ji - About impostor.

- (a) *tan chandan*
rubs chandan
- (b) *mukh kheer*
puts milk in mouth
- (c) *duye dhoti karam*
two lion-cloth
- (d) *pag nachas chit akarmung*
dances with feet but mind in evil deeds.

Guru Nanak Dev Ji - Addressing a Gurmukh

- (a) *nam bina tan kichh na sukhavai*
Without Lord's Name nothing comforts the body
- (b) *painan khana cheet na payi*
wears and eats find no place within my mind.
- (c) *keerat karam kaar nij sanda*
My affair and avocation is the Lord's prayer.

(d) *geet nad harakh chaturayi ... cheet na payi.*

Song musics, pleasures, cleverness, revelments, commands, wear; and eats find no place in mind.

The above mentioned two Shabads, which have been compared giving two opposite pictures of Man, are reproduced below :-

Parbhati, Beni Jio

tan chandan mastik paN, rid antar kar tal kati.

thug dist бага liv laga, dekh baisno pran mukh bhaga (1)
kal bhagvat band chiramung, kroor dist rata nis badung. Rahao.

nit prat isnan sreerung. duye dhoti karam mukh kheerung.

ridhai chhuri sandhiani, par darab hiran ki baani. (2)

sil poojas chakar ganesung, nis jagas bhagat parvesung.

pag nachas chit akarmung, ey lampat naach adharmung.

(3)

mrig asan tulsi mala. kar oojal tilak kapala.

*ridhai koorh kaunth rudhrakhung, re lampat krisan
abhakhung.* (4)

jin atam tat na cheeniya. sabh phokat dharam abeeniya.

kahu baini gurmukh dhiavai. bin satgur bat na pavai. (5)

A man rubs sandal wood paste on his body and places its leaves on his forehead. But in his heart, he holds 'a knife in his hand. He looks like a cheat. He closes his eyes and meditates like a heron. He appears to be a Vaishnava, seated still, as if breath has been taken out of his body (1). He makes obeisance for a long time before the beautiful idol of Vishnu. He is ever engaged in strife. His eyes are wild with rage. (1) Pause. He takes bath each day in the morning, wraps two unstitched sheets about and practises the way of works and feeds himself only with milk. His heart is like a drawn knife. What he utters is only to rob men of whatever they have (2). He worships the stone image and paints on his body the signs of Ganesha. He keeps awake through the night as if rapt in devotion. He dances to the idols of gods, while his mind is engrossed in evil deeds. He is lured by greed and his dancing is wicked. (3) He sits on the deer-skin and holds in his hand the rosary of Tulsi. He anoints fore-head with saffron-mark with clean hands. Upon his neck

is rosary of Rudraksha, but within his mind is falsehood. O sinner, you do not utter the Lord's Name. (4) Who-so-ever does not realize the Quintessence of the self, all his deeds are blind, false and vain. Without reflecting the mind on the True Guru, one cannot know the way.

(Sri BeniJi, Rag Parbhathi, page 1351,

Sri Guru Granth Sahib Ji)

Parbhathi Mehla 1 (Guru Nanak Dev)

*geet nad harakh chaturayi, reih's rang phurnnaysi kayi.
painan khana cheet na payi. saach' saihj sukh nam vasayi.
(1)*

*kia jana kia karai karavai. naam bina tan kichh na
sukhavai. Rahao.*

*jog binod swad ananda. mat sat bhaye bhagat govinda.
(2)*

*priou priou preet prem urdhari. deena nath peeou banvari.
anadin nam dan bratkari tripat tarang tat bichari. (3)
akathou kathau kia mai jor. bhagat kari kara-ih'i mor. antar
vasai chookai mai mor. kis sevi dooja nahin hor. (4) gur
ka sabad maha ras meetha. aisa amrit antar deetha. jin
chakhiya poora pad hoye. nanak dharapiou tan sukh hoye.
5.14.*

The various songs, music, pleasures, cleverness, comforts, revelments, commands, wears and eats, find no place within my mind. The true poise and peace abide in the Lord's Name (1). I do not know, what the Lord does and causes to be done. Without the Lord's Name, nothing pleases to my body. (1) Pause. Through true love and meditation of the Lord of the Universe, I have received within my mind all the joys of the joga, plays and relishes. My own affair and avocation is the Lord's Praise.. I contemplate within my mind the Lord, the Illuminator of the sun and moon (2). I have lovingly enshrined within my mind, the love of my Beloved Lord. My Spouse, the Lord of Woods, is the Master of the meek. To remember the Lord day and night is my alms-giving and fasting. Deliberating over the Lord's Quintessence has satiated my hunger for bliss (3). I have no power to utter the Unutterable Lord. O Lord, if You bless me to worship You, then alone I can worship You. If You manifest within me, then alone I am rid of egoism. Whom else shou I serve, when there is none else except You. (4).

The Guru's Word-is sweet, too sweet. Through this Nectar, I have met with the Lord within me. Who-so-ever tastes this Nectar attains upto the perfect dignity, Nanak says: he is satiated and his body is comforted. 5.14

Those, who do not want to go into the depth of the above discussion, they are requested to read the following Shabad of Guru Nanak Dev. Kindly read this Shabad with Sri Beni Ji's Shabad. See the total similarity with Sri Beni Ji's Shabad. This Sabad is at page 470 of Sri Guru Granth Sahib, in Asa-di-Var.

parh pustak sandhya badung, sit poojas bagul samadhung.

mukh jhooth bibhookhan sarang; traihpal tihal bicharung.

gal mala tilak liltang. duye dhoti bastar kapatang.

je Janas brahmung karmung, sabh phokat nischau karmung.

kahu nanak nehchau dhiavai.vin satgur vat na pavai.

A man reads books, performs evening religious practices, enters into arguments by exchanging hot words, worships stones and sits in meditations like a heron. He utters false things in decorated forms. He recites three lined Gayatri Mantra thrice a day. He wears a necklace, puts sacrificial marks on the forehead. He carries two dhoties (unstitched sheets of cloth) and covers his head with a cloth. If he were to know that the true worship is only that of the All Pervading God, then he will realize that these rituals are certainly of no avail. Nanak says: one should remember God with sincere devotion, and, without reflecting his mind on the True Guru, the way (to salvation) cannot be found.

The true seekers of Truth would have by now reached the conclusion that Guru Nanak Dev had in his possession all the Compositions of the Bhagats. Insofar as Bhagat Beni Ji is concerned, we can state without any fear that neither Bhagat Ji's soul came to Guru Arjan Dev for inclusion of his Compositions, nor the Guru obtained the Compositions from any Punjabi devotee of the Bhagat. These Shabads of the Bhagat were received along with the other Compositions of the Gurus by Guru Arjan Dev. Insofar as Compositions of the other Bhagats are concerned, those too were

received along with the Compositions of the earlier Four Gurus.
Kindly see-

bin satgur bat na pavai - Sri Beni Ji.

vin satgur vat na pavai - Guru Nanak Dev.

Chapter 8

Installation of Sri Guru Granth Sahib in Harimandir Sahib, Amritsar

When was the Holy Book Compiled?

According to 'Suraj Parkash' (written in 1776 A.D), Guru Arjun Dev, on completion of the compilation of the Holy Book, took it to Sri Harimandir Sahib in Amritsar, and installed it there. The Guru used to come to Harimandir Sahib from his residence in the early hours of morning every day, spend the whole day there by listening to the Holy Word from Bhai Gurdas. The Sikhs also used to come with him and stay there whole day long. The news began to spread that Sri Guru Arjun Dev had compiled the Holy Book and installed it in Sri Harimandir Sahib. The Sikhs began to pay visit to Sri Harimandir Sahib from far and wide.

Kavi Santokh Singh, author of 'Sooraj Parkash' gave the date of completion of the Holy Book as 1661 Bikrami, Bhadon Steti 1, corresponding to August 16, 1604. According to Gur-Bilas of Sixth Guru (written in 1718 A.D), Bhai Gurdas put his signature on the Holy Book, and the aforesaid date in the Table of Contents. Giani Gian Singh in his book, 'History of Guru Khalsa', (Gian Singh died in 1921 A.D) has been careless enough to have vaguely stated that the Holy Book was completed in the month of "Savan" 1661 Bikrami, i.e. sometimes in July 1604 A.D. So, we accept the date as given by other two historians, i.e. August 16, 1604. The date was given in the Table of Contents of Original Copy of the Holy Book, scribed by Bhai Gurdas. This Original Copy is in Possession of the descendants of Baba Dhir Mal, grandson of Guru Horgobind, the

Sixth Guru, at Kartarpur, in district Jullundur of Punjab state, India. When Bhai Gurdas completed the Contents of the Holy Book, and was to start writing the Table of Contents then it was 'Bhadon Vadi 1', of 1661 Bikrami (August 2, 1604): Bhai Gurdas in the beginning of the Table of Contents recorded the date "Bhadon Vadi 1, 1661 Bikrami" (August 2, 1604). It appears that the date as given in Sooraj Parkash and Gur-Bilas of Sixth Guru, and the date given in the Original Volume of the Holy Book at Kartarpur, there is the difference of two weeks between the dates. To understand the difference in the two dates, we need to find the cause for this. The writing of Compositions of the Holy Book was completed on "Bhadon Vadi 1" (August 2). After this Bhai Gurdas had to complete the Table of Contents. The work could have been done only on completion of the work of copying various Compositions of the Book. In the Table of Contents, a part of the first sentence of each Composition (Shabad) has been given. He had to see the location of each Shabad from the Book, and then write it in the Table of Contents. As such this was quite a lengthy and time consuming work. There are 54 pages constituting the Table of Contents. On an average one could write 4-5 pages a day; the completion of this work must have taken 10-11 days. It is considered that Sooraj Parkash and Gur-bilas gave the date "Bhadon Sudi 1" (August 16) instead of "Bhadon Vadi 1" (August 2), the date when the Holy Book was completed with its Table of Contents, and the Guru was thus in a position to install it in Sri Harimandir Sahib. The date of First Installation in Sri Harimandir Sahib was "Bhadon Sudi 1" (August 16), and therefore, this day is celebrated in Sri Harimandir Sahib every year with great zeal. So we arrive at the conclusion that Bhai Gurdas completed scribing the Holy Compositions in the form of book on "Bhadon Vadi 1, 1661 Bikrami" (August 2, 1604) and then after completing the Table of Contents and other formalities, the Book was installed in Sri Harimandir Sahib on "Bhadon Sudi 1, 1661 Bikrami" (August 16, 1604).

Binding of the Holy Book

According to the story given in Gur-Bilas of Sixth Guru, when the Holy Book was completed, then one Sikh by the name Banno

came to make obeisance to the Guru. He presented the Guru with presents, which were accepted and the Guru honored him. The Guru considered him as his devotee, and told him to go to Lahore and get the Holy Book bound up as there was no such arrangement at Amritsar. Then Banno replied that if the Guru be Gracious to permit him, he might visit his place Mangat to enable people to see the Holy Book. The Guru accepted the request with the condition that he should spend only one night there. Banno promised to do what the Guru had told him.

Banno having promised to stay for one night only at village Mangat, began making preparations for taking the Holy Book with him, for departure from Amritsar. It then occurred to him that after binding of the Holy Book, it shall ever be kept with the Guru only, then how the Sikh people at large would be able to copy the Holy Compositions from it, and how the Divine Knowledge would be disseminated among the people! Then he began to think as to how it could be possible to make a copy of the whole of the Holy Book. The Guru had taken the promise from him 'of staying at Mangat for one night only, but he did not mention anything about the mode of covering of the distance to reach Mangat, then why not make a copy of the Holy Book during the journey period to Mangat. Thus pondering over the problem, Banno took a number of scribes with him, and also arranged for the writing material. He would cover 7-8 miles distance each day, and the remaining time he would spend in getting the copies made of the Holy Compositions. In this way he had completed the copying work of the whole of the Holy Book. The author of Gur-bilas wrote this story. He also stated that at Lahore he got both the original volume and the copy that he created, bound, and took them to Amritsar.

About binding of the Holy Book, Giani Gian Singh in his book History of Guru Khalsa, has written: "Guru Arjan Dev sent Bhai Banno to Lahore during the month of "Savan" (July-August) for getting the Holy Book bound up. He on the way got a copy of the Holy Book made; Banno presented the Guru, both the volumes duly bound."

The above mentioned story appears strange to us that in Amritsar, there was none to bind the Holy Book, and the Guru

compulsorily had to send it to Lahore for the purpose! Imagine the type of building of Sri Harimandir Sahib, which Guru Arjan Dev had got built. Marble might not have been used for raising this building, but there should be no doubt that the whole building was built with small concrete bricks. The Guru got such a building built, which had to stand in water for an indefinite period. There was no possibility of using common building materials for such a building. During 1922-23, when Shiromni Gurdwara Parbandhak Committee (SGPC) undertook the renovating work of the Building and the Holy Tank, it was stated by the experts that the type of mortar used in repair work, could not match with the superior type of mortar used during the time of the Guru. The Guru, who spent so much wealth on the building of Sri Harimandir Sahib, could easily spend few hundred rupees to call an expert from Lahore to Amritsar to bind the Holy Book.

The Dangers involved in sending the Holy Book to Lahore

It is the writers alone who can appreciate the interest the writers take about the publication of their works in the best possible form. They go into the minor details that the paper to be used should be of good quality, and the print should be good. They even pay visits to the respective printing presses to ensure the book is printed in the proper shape. Why? They realize that the hard work they had put in in writing the book, should not go waste, but be presented in the proper form to the readers to appreciate. The extent of interest the writer of the book takes in the book, none else can take. As such no writer just leaves everything about the printing and publishing of his book to others. We are talking about the books, which would become many from the one book, written by a writer. But what about that Book, which was the only Book, which was written with great pains and hard work, which was not for producing numerous copies of it, but only to preserve that Book to ensure its safety from any damage being caused in tampering with the originality of its texts, and what was then needed was to get it bound up nicely!, You may ask any writer of repute, who has created his works after

putting his heart and soul in writing of his book; what he would have done in the circumstance? Will that writer be so careless a person to entrust his voluminous hand-written only Book to a friend, to take It to another City for gerung It bound up? And then would helplessly await the return of the Book duly bound up? If that is so, then it can be said that such a writer has no value for his own works!

The Book was hand-written and was the only copy. How was that the question of its safety, that it might be stolen away by those who were ever on the look out to completely do away with Sikhism, particularly when there was so much of the opposition to the Gurus' Teachings and spurious compositions in the name of Guru Nanak Dev had been widely circulated, did not occur to the Guru? Also, did the Guru have no apprehensions that the book binder might be careless in the binding of the Book in effacing the left side marginal texts, might not put the leaves in serial order, might not make deeper cutting of the leaves to damage the text and so on? These were the possible problems, which the Guru would certainly have considered, and taken the decision.

Let us examine the Holy Book itself. It contained the Compositions of the Four Preceding Gurus and also of Fifteen Bhagats. As a result of these Teachings, Guru Nanak Dev had been called a Misguided Person! Complaints were lodged in the court of Emperor Akbar against Guru Amar Das. Sri Kabir Ji had vehemently preached equality of all mankind, when he said --

In mother's womb, the mortal has no lineage and caste. From the seed of the Lord, all have sprung. (1)

Say, O Pandit, since when you have been a Brahmin? Don't waste your life by repeatedly calling yourself a Brahmin. (1) Pause.

If you are a Brahmin, born of a Brahmani mother,

Then why did you not come by some other way? (2)

How are you a Brahmin, and how am I a low caste?

How am I of blood, and how you are of milk?

Kabir says, only he who contemplates on the Lord, is said to be a Brahmin, amongst us.

(Sri Kabir Ji, Rag Gauri, page 324,

Sri Guru Granth Sahib)

In this holy book Sri Guru Nanak Dev ji said -
The man eaters say the prayer.
They who wield the scalpel wear thread round their neck.
In their home he Brahmins blare the conch.
They too have the same taste.
False is their capital and false their trade.
By telling falsehood they take their food.
Modesty and piety are far from them.
Nanak says : falsehood is fully filling them all.

(Asa di Var, Slok, page 471, Sri Guru Granth Sahib)

These teachings were no longer in obscurity. Those, who had ben oppressed since the centuries past, were fully made aware of their human value. Each day these teachings were becoming more and more dangerous in the eyes of the oppressive Muslim rulers and the Caste and dogma ridden Hindus. Sending of the only copy of the bok for its binding to Lahore, was NOT free from dangers. it would have been a very easy way for the opponents to steal it and destroy it.

Who was the Real Person of Value?

Even if we may accept that there was no danger involved in sending the Holy Book to Lahore and even if we accept that no Book Binder was ready to come o Amritsar a any cost, and the Holy Book was required to be sen to Lahore; then question naturally arises on our minds that the Guru would have sent that man, who had worked hard for full one year in scribing this Book ! The only person other thank the Guru himself, who could have the utmost value for the Book, was the scribe of it. Only he kew, what precautions were necessary, while binding the loose papers into the Book, as he had written them. Bhai Gurdas was not only the scribe of the Holy book, but had also authored two books. who else could have ben the fittest person for this job? About Bhai Banno we read that he was merely a worker, and had collected material things from the devotees and had brought them to the Guru. Banno's experience could not mach with the experience of Bhai Gurdas's literary experience. If the Guru had to get the Holy Book bound up in his absence, then he would have sent an experienced person like Bhai Gurdas.

The Holy Book was not sent to Lahore for binding purposes.

Let us examine this aspect of the story from another angle. We have already stated that all historians agree that the Holy Book was first installed in Sri Harimandir Sahib on “Bhadon Sudi 1, 1661 Bikrami”, corresponding to August 16, 1604. To consider that this installation of the Holy Book took place, without its getting bound, will be a ridiculous idea.

The installation of the Book in Sri Harimandir Sahib could only be possible, when it had been properly bound, and that date was “Bhadon Sudi 1” (August 16). As such the binding work of the Holy Book had been completed before this date.

It needs also to be carefully noted that the scribing of the Book was completed on “Bhadon Vadi 1” (August 2) and the Table of Contents was written thereafter. The difference between “Bhadon Sudi 1” (August 16) and “Bhadon Vadi 1” (August 2), is the period of 14 days. Bhai Gurdas started writing the Table of Contents from “Bhadon Vadi 1” (August 2). We have also stated that it took 10-11 days to complete the Table of Contents (54 pages). In this way the whole of writing work was completed on “Bhadon Vadi 10”. According to the prevalent story, Bhai Banno carried the Holy Book to Lahore for binding purposes. Bhai Banno without obtaining permission from the Guru, was said to have taken to his village Mangat. From Amritsar to Mangat, the distance involved is about 150 miles, or 120 *Kos*. Let us take the distance to be 100 *Kos*. Bhai Banno began to travel the distance of 5 *Kos* only each day, and would spend the rest of time in getting another copy made of the Holy Book. The copy work was completed when he returned to Lahore from his village. There, it was said, both the volumes were got bound. There was no necessity felt to travel at the rate of 5 *Kos* per day from Lahore to Amritsar on his return journey. He must have covered this distances in a very short time. According to the version given in the book “Gur-Bilas of Sixth Guru” it must have taken at least 35 day to cover the distance from Amritsar to Mangat and return therefrom. As given above, we have estimated that Banno would have left Amritsar on “Bhadon Vadi 10”, add to this the period of 35 days of the to-and-fro journey to Mangat. By this

estimate, instead of “Bhadon Sudi 1” it was even beyond “assoo sudi 1” that the Holy Book could have been installed in Sri Harimandir Sahib. We cannot shift the date of installation of the Book in Sri Harimandir Sahib, which date even to this day is being celebrated and has been accepted by all since beginning. AS SUCH, WE MUST ADMIT THAT THE HOLY BOOK WAS NOT SENT TO LAHORE FOR ITS BINDING.

Here is another point to be considered. The distance between Lahore and Amritsar is 33 miles only. It is stated that the Guru dispatched Banno with the Holy Book to Lahore. This journey would have taken maximum of 4 days. He would have stayed 2 days at Lahore, as such he should have been back in Amritsar on the 7th day. But Bhai Banno came after spending 35 ‘days. This was the only copy of the Book and for its completion it had taken one year’s hard work. There was no information about Banno and the Book for such a long time in Amritsar. Did this delay of over one month for the return of the Holy Book not create any restlessness in the minds of Bhai Gurdas and Baba Buddha? Were no efforts made for the search of Banno? This was such a vital problem that it could hardly have been ignored by anyone. The story teller of Gur-Bilas, who made Banno to take away the Holy Book to Mangat, did not care to write anywhere that the prolonged delay of his return caused restlessness in Sikhs in Amritsar. THE FACT IS THAT THE HOLY BOOK WAS NOT SENT OUT OF AMRITSARAT ALL. How could then there be any restlessness in Amritsar, when the Book was not sent out at all.

The story as given by Kavi Santokh Singh about sending of the Holy Book to Mangat. (Written in 1776 A.D - 172 years after compilation of the Holy Book).

It will be observed from the account given above, that there is the difficulty in accepting the story as given in Gur-Bilas. Possibly, Kavi Santokh Singh, the author of “Sooraj Parkash” also had difficulty in accepting the story of Gur-bilas. That is why he gave no importance to the idea of getting the Book bound from Lahore. According to Santokh Singh, when Bhai Gurdas had completed the

scribing of the Holy Book, Guru Arjan Dev arranged for installation of the Book in Sri Harimandir Sahib. On hearing this, Sikhs paid visit to Amritsar from far and wide. Bhai Banno, a resident of Mangat, district Gujarat, also came to Amritsar along with the Sikhs of his area. They stayed at Amritsar for many days. According to Santokh Singh, when the Sikhs of Mangat were preparing to leave Amritsar for the return journey, then Banno, with folded hands requested the Guru to make the Holy Book available to him for a few days to take it to his native place to enable other Sikhs make their obeisance to it. Guru Arjan Dev was seen in deep thoughts on hearing this request. This was the only Holy Book, with no other copy available with him. But declining the request of the Sikh was likely to hurt him. The Guru then asked Banno to promise that he would stay only for the night at Mangat and thereafter handed over the Holy Book to him. Banno on leaving Amritsar, thought that during this period why not make another copy from it. He had given the word to the Guru that he would stay at Mangat for one night only. There was no talk how much of the distance he was to cover each day. Therefore, Banno arranged for a number scribes, and also took with him papers and the writing material. In this way, by the time Banno's party reached Mangat, they had copied half of the Holy Book.

Strange and Impossible Speculation

If we examine from the logical stand point, the strange story put forward by Kavi Santokh Singh in his book "Sooraj Parkash", we shall see that it too does not hold the ground. We have already stated that Mangat is located at a distance of at least 100 Kos from Amritsar. Banno was to travel the distance of 1 Kos only per day; and as such it would have taken about seven months' time to cover the distance of 200 Kos for the return journey. On "Bhadon Sudi 1, 1661 Bikrami" (August 16, 1604), was the first installation of the Holy Book in Sri Harimandir Sahib. The story that the Guru, immediately after the installation of the Book in Sri Harimandir Sahib, on a request from a Sikh that he wanted to take it to his village to facilitate other devotees to make obeisance to it, handed over the Book to him to take it to his village, thus depriving large number of pilgrims visiting Harimandir Sahib daily for the same

object, for a period of seven long months, is hard to understand. Santokh Singh himself mentions that the Sikhs on hearing of the installation of the Holy Book in Sri Harimandir, began pouring in Amritsar from all places. When the Holy Book had been handed over to Banno, who took seven months to return the Book, the Sikhs who had come to Amritsar after traveling long distances, must have been feeling despaired and frustrated to know the absence of the Book, and the Guru must have been consoling them! Wasn't it likely that this despair and frustration of Sikhs could have been construed as an insult to them? The Sikhs living in distant lands, like Uttar Pradesh, must have been paying visits to Amritsar. No one would have known that Banno had started covering the distance to his village at the speed of traveling 1 Kos each day. The visiting Sikhs must have been waiting for the return of the Holy Book for a number of days, and would have returned to their places greatly disappointed. Let us put ourselves into this situation, and then examine the story closely. Wasn't it possible that as a result of such a frustration, the Sikhs would have felt grievously hurt by the Guru! The Sikhs, who were taken out of mental and spiritual slavery by Guru Nanak Dev and the succeeding Gurus and who taught the Sikhs the value of self respect, did not shout their anger towards the Guru, that he made them to bear the hazards of long travels unnecessarily? It is also very strange to read this story that apart from Banno, no other Sikh had to make the same request to the Guru. It is all the more surprising, that after Banno was allowed to take the Holy Book for such a long period of time, no one else did make a similar request. When a precedent had been set by the Guru for lending the Holy Book to Sikhs, how similar requests from other Sikhs could have been resisted by the Guru? Once this practice had been established, any refusal thereafter to anyone, would have been considered as an insult to him. If on every demand, the Book had been given to the Sikhs to take to their native places, then hardly would have there been any time that the Holy Book could have been installed in Sri Harimandir Sahib.

Difference in distances covered each day by Banno

According to Gur-bilas, Banno covered the distance of 5 Kos each day. Kavi Santokh Singh says that he covered 1 Kos each day. There is the reason why these two historians give different distances covered each day by Banno. According to Gur-bilas the Holy Book was still to be bound. There were many sets of papers, which were to be bound. In the circumstances, more scribes could be employed for copying down the whole Book. According to Kavi Santokh Singh the Holy Book as scheduled had been installed in Sri Harimandir Sahib. This could have been possible if the book had been bound. After the Book had been bound, it was not possible for many scribes to make copy from it simultaneously. More days were needed to make a copy from the Book, which had been bound. In the circumstances, Santokh Singh reduced the distance covered daily from 5 Kos to 1 Kos. One scribe at a time could do the copying work from the bound Book. But Santokh Singh has also written that Banno engaged many scribes for the work. The possibility could be, that the copying work might have been continued in number of shifts. The scribe might have been changed after each doing the work for few hours. However, in the normal way, only one scribe was sufficient.

Differences in dates

Let us examine the story as given by Kavi Santokh Singh from another angle. The Holy Book was installed for the first time in Sri Harimandir Sahib on “Bhadon Sudi 1, 1661 Bikrami” (August 16, 1604). This date has been accepted by all, and there is no dispute about it. So, we cannot shift the date of the first installation of the Holy Book, either before this time or after. Bhai Gurdas completed the scribing of the Holy Book on “Bhadon Vadi 1, 1661 Bikrami” (August 2, 1604). Bhai Gurdas wrote this date in the beginning of Table of Contents. According to Santokh Singh, Banno managed to complete the copying work from the Original Book in seven months’ time. This means the copy from the Original Book was made sometime in the month of Chetar 1662 (some time in March 1605).

But the date given in Banno's recension of the Holy Book was "Asuj Vadi 1, 1661 Bikrami" (August 30, 1604). The copying work of Banno's recension was completed on "Asuj Vadi 1, 1661 Bikrami" (August 30, 1604), and not started. The Table of Contents portion was completed later. It is quite clear as the day light that the story of Kavi Santokh Singh is also false and baseless. After Installation of the Original Holy Book in Sri Harimandir Sahib, it was neither given to Banno nor any copy was made from it during the alleged travels of Banno to his Village, Mangat.

How was Danno's copy of the Holy Book made?

In order to arrive at a logical conclusion in this respect, we must keep in mind three important dates -

1. "Bhadon Vadi 1, 1661 Bikrami" (August 2, 1604) - This is the date, when Bhai Gurdas had completed writing whole of textual portion of the Holy Book. He was then to start writing the Table of Contents.
2. "Bhadon Sudi 1, 1661 Bikrami" (August 16, 1604), when the Holy Book was first installed in Sri Harimandir Sahib.
3. "Asuj Vadi 1, 1661 Bikrami" (August 30, 1604), when the copy from the Original Holy Book, now called Banno's recension, got prepared (textual portion completed). On this date only the Table of Contents remained to be completed.

Keeping in view the above mentioned dates, we observe that the difference of time between the completion of the Original Holy Book and the - other called Banno's recension, is only one month. This means, that the work done by Bhai Gurdas in one year's time, was completed by Bhai Banno's 12 scribes in copying down the texts from the Original Holy Book in one month's time. In other words, the texts of the Holy Book were made available to 12 scribes of Bhai Banno from "Bhadon Vadi 1, to Asuj Vadi 1, (from August 2 to August 30) to complete the copying work. But this also cannot be accepted. From Bhadon Vadi 1, (August 2) Bhai Gurdas began writing Table of Contents of the Original Holy Book. This work could only be done, when the scribe had with him all the textual contents. It was likely that writing of Table of Contents had have

taken about 10 days. The original Holy Book after four days' time was to be installed in Sri Harimandir Sahib. During these four days the Holy Book was bound and made ready for installation in Sri Harimandir Sahib. Under no circumstances the original Holy Book prepared could have been made available to the 12 scribes of Bhai Banno.

The Holy Book was installed in Sri Harimandir Sahib on "Bhadon Sudi 1, 1661" (August 16, 1604). Then it was completely rendered impossible to make the Holy Book available to the scribes of Bhai Banno. In Bhai Banno's recension it is clearly indicated that the writing of the text of this volume was completed on "Asuj Vadi 1, 1661 Bikrami" (August 30, 1604). It is quite evident from these dates and events that Bhai Banno's recension volume was copied from the original Holy Book being written by Bhai Gurdas, earlier than "Bhadon Vadi 1" (August 2), by which time he had scribed large part of the texts. It can be safely said that when Bhai Gurdas completed most of the copying work, then Sri Guru Arjan Dev Ji arranged for preparation of another copy of the Holy Book. He employed 12 scribes to prepare another copy from the one being completed. The Guru asked Bhai Banno to supervise the copying work he thus arranged. When Bhai Gurdas started writing Table of Contents, the written pages were available, which were stitched in small bundles. During this period, both copying work and writing of Table of Contents could be done simultaneously, each party using the bundle of pages to their respective need. Till the time when binding work of the original Holy Book started, the copying work by Banno's party could have continued.

In this connection a question can be raised, how the scribe could continue the copying work after the original Holy Book was made available for binding and its subsequent installation in Sri Harimandir Sahib. The answer to this question is that Bhai Banno's scribes could copy the remaining portion of the Compositions from the manuscripts used by Bhai Gurdas in scribing the original Holy Book.

In this context, another question has been raised. What were those manuscripts from which Bhai Gurdas was copying? Giani Gian Singh wrote: "When Guru Arjan Dev during the course of

many years' effort arranged the Compositions of the first four Gurus according to the Rags or the Measures and in the order relating to each of the Gurus, the Guru then selected a Spot situated at a distance of one mile, on the east of Amritsar City. This was a beautiful secluded place, where *Prosopis Spicigera* or *jand*, a wild caper, Indian fig and *peepaltrees* yielded agreeable shade, while green herbage gratified the eye and looked like pleasant carpet on the floor. This was the place where the Guru had earlier composed his famous Composition "Sukhmani". The Guru got a tank constructed here, which is called Ramsar. Tents were pitched on the banks of the tank. The Guru sat inside the tent, and began uttering Shabads, and outside Bhai Gurdas went on writing them. Other devotees of the Guru also sat outside the tent and kept hearing the Shabads. The Guru would dictate the Compositions daily from early morning daily for 4-5 hours.

From the account given above, we note the following two things -

1. Guru Arjan Dev sorted out the Compositions and arranged them according to Rags in order of each of the Gurus including his own.
2. Having all the Compositions in his possession, while sitting in the tent, the Guru used to dictate the Compositions and Bhai Gurdas, who would sit outside the tent, would scribe it on the paper sheets.

The second part of Gian Singh's assessment is not correct. When Guru Arjan Dev had arranged all the Compositions according to the Rags in order of each of the Gurus, (this was the most difficult part of this project), then there was no necessity of his dictation to Bhai Gurdas. The only thing required was to hand over those manuscripts, which had been arranged in the order to be copied. The only thing required was the Guru's supervision that all papers were being properly copied by the scribe.

Those who have the experience of copying some one's writings, they would prefer copying the thing from the paper to be copied, rather than some one dictating the same thing to them to write. Writing on hearing cannot be accurate, as there is the

likelihood of one inadvertently missing some words to write. Copying a thing from its written document, is much easier and accurate. The scribe while copying can also check that he has properly copied and that no word has been omitted.

In the case of copying Gurus' Compositions, it is impossible for anyone to copy it correctly by the process of dictation. If we copy Gurbani from any written book of Gurbani, even then we commit spelling mistakes, which we correct them by repeated readings. Each word of Gurbani has the spellings of its own. The same very word will be found written in different spellings, and each has the different meaning. With any change in the spelling of a word, the meaning of the verse altogether changes. It is, therefore, this that without proper understanding of Gurbani Grammar, no one can translate Gurbani accurately. There cannot be any possibility of copying Gurbani correctly on hearing it. None can do it. Our wonderful historians made this problem more difficult, when they stated that the Guru sat inside a tent and made Bhai Gurdas sit outside it and dictated Gurbani to him ! How could Bhai Gurdas write Gurbani in this manner, and that too with correct spellings of each word. In this way there could have been the possibility of Bhai Gurdas having misconstrued any word on hearing it; and not only the words with incorrect spellings could have been written by Bhai Gurdas, but also the wrong words. The myth of writing Gurbani by dictation can be accepted by those only who have no understanding of Gurbani writing at all. Let anyone who is an expert in Gurbani writing, try to write it by dictation and see whether it is correctly written!

There is nothing which should cause any complication in understanding of the problem. Those, who have read our views in the foregoing discussion, they would agree that each Guru had written his own Composition and had passed that on to the Successor Guru with those he had received. In this manner all the Compositions of the Gurus and the Compositions of the Bhagats, collected by Guru Nanak Dev, during his long missionary tours, were received by Guru Arjan Dev at the time of his succession. Guru Arjan Dev then arranged all the Compositions under different Rags or musical measures. On each of the Shabad (stanza or passage) the Rag and the name of the Guru

as Mehla 1 or 2 or 3 or 4 had already been indicated. Guru Arjan Dev arranged the Compositions under each Rag. Guru Arjan Dev then included his own Compositions also under each Rag. The Compositions were arranged in the manner as we find them in Sri Guru Granth Sahib. Once this arrangement was made by the Guru, Bhai Gurdas only scribed it in the form of the Holy Book.

When the Holy Book was bound and installed in Sri Harimandir Sahib, then the other copy of it was prepared under the supervision of the Guru, Bhai Gurdas and Bhai Banno, from those manuscripts from which the First Holy Book was made by Bhai Gurdas. We must bear in mind this fact that just as the original Holy Book was prepared under the supervision of Guru Arjan Dev himself, the other copy of the Holy Book was also prepared under the overall supervision of the Guru himself, that too in Amritsar and at Ramsar. It was here that both the Volumes of the Holy Book were made by Sri Guru Arjan Dev Ji.

The Story of Journey to Village Mangat

It is most surprising, how the story of Bhai Banno taking the Original Copy of the Holy Book to his village Mangat, became rife. In order to understand the basis of the story, we will have to make an intelligent reading of the Sikh history books. We do not cast any aspersion on the historians of their ill-intentions. But at the same time we must say that their education and thinking was based on the old Hindu concepts. They were poets and gave each event their own colouring also. They tried to make each event more interesting and fascinating with spurious matter, and totally lost sight of the reality. Invariably it so happened that the events they described were quite opposite to the real happenings.

The Sikh historians tell us that when Guru Harkrishen was about to die in Delhi, the Sikhs asked him to appoint some one like himself as the Guru to guide them. Thereupon the Guru was stated to have said: "Baba Bakale - My Successor will be at Bakala". This appears to be a great disrespect to the Guru, he, whom Sikhs believed to be All Wise, the Light of God, showed irresponsibility to give the guidance to the Sikhs after him. It was as if there was no

Divine Plan that Guru Nanak Dev was to appear in two more Human Lives. If the Sikhs had not raised the question, Guru Harikrishen would have done nothing in this respect. The story writer has inadvertently given credit to the Sikhs, and not to the All Wise Guru.

Sikh historians have given the story of raising of Amritsar as a sacred place. They state a very fascinating story of a Kardar or magistrate and revenue collector of Patti, a town in Lahore district. He had five daughters and no son. It is' stated that the Kardar asked his daughters: "Who gave them to eat and drink, and who cherished and protected them?" The four older daughters told him that it were their parents who did all that. The youngest daughter told him that God alone was the Real Parent, the Great Giver and looked after every one. Her father then told her that he would see how God would protect her. The father, as the story tells us, got the youngest daughter married to a leprous cripple. She got a basket, put her cripple husband into it and carried him from village to village. She begged from door to door, thus maintained him and herself. She happened to come to the place where now stands the gurdwara "Dukh Bhanjani Sahib" on the bank of the Holy Tank of Amritsar. At that time it was a thick jungle. There then existed a pool of water, surrounded by the trees. There she laid down the basket containing her husband, and herself went to a nearby village for procuring something to eat. The cripple husband saw two crows, while engaged in fighting over a piece of bread, which had fallen down in the pool, swooped down upon it. On emerging from the pool's tiny wavelets, they became swans of singular whiteness. The leper saw that the water possessed marvelous healing and cleaning properties. He left the basket and crawled into the water. The leprosy at once disappeared from whole of his body. The story writers tell us that the lady took her healed husband to the Guru to confirm his tale of healing. The Guru thus found a sacred spot to raise Great Religious Centre of Amritsar. The story writers tell us that the pool of water contained the sacred water from all the 68 Hindu sacred places.

If the sacred spot was already in existence, how come Guru Ram Das was not aware of it? Did the Guru, whom we call All Wise, and the Light of God, need the help of a leper, who was a

cripple too, and the two crows, to guide him? If that spot was already sacred, then how it became connected with Guru Ram Das? Simply that with the help of a leper and two crows he could find the spot? What about the Teachings - "*jithai jaye bahai mera sat guru, so thaan sohava ram rajey*. - The spot visited by Sat Guru, becomes sanctified by His Grace."

Sri Guru Ram Das Ji was born at Lahore. In one of his sloks, Sri Guru Amar Das said: "The City of Lahore is the Pool of Nectar (Amritsar) and with all the virtues. "*Lahore shahramritsar, siftda ghar*". Why? Because Sri Guru Ram Das' Ji took birth there. This City of Amritsar, is the Most Sacred and beautiful in whole of the World. Why? It was founded by Sri Guru Ram Das Ji. Let this be clear that Sri Amritsar has not the farthest relation to any such story. Sikhs have shown great dis-respect in writing and believing such types of stories. Even from every particle of dust and every drop of water of Amritsar, one can hear the melodious words of "*dhan guru ram das* - Blessed, O Blessed is Guru Ram Das - Our obeisance to Him". This is the Apparent Miracle of The Great Guru's Dust - NOT of the 68 sacred places.

We noted in the beginning that all story tellers said that the Holy Book was brought into existence as a result of the pleadings of the Sikhs, who felt the necessity to discriminate between the true Compositions of the Gurus and the fake of others who were using the name of Guru Nank Dev. According to them it were the Sikhs, who persuaded Guru Arjan Dev to undertake this gigantic project. The credit for this has been given to the Sikhs and not to the All Wise Guru.

It is natural that a question should arise in the mind of the devotees that had those particular Sikhs not moved the Guru to take steps to evolve one Holy Book containing the Compositions of all the Gurus, the Holy Book might not have been evolved. Was Sri Guru Granth Sahib evolved with a view only to removing confusion from the minds of the Sikhs? Was there otherwise no necessity of the Holy Book? The Sikhs have constantly been minimizing the Divine Wisdom and the far-sightedness of the Gurus, just as fog does to obscure the sun. We have already observed that each Guru had been maintaining a record of his Compositions and that the

Compositions of first four Gurus recorded in their own hand-writing had been received by Guru Man Dev at the time of his succession. Guru Arjan Dev was fully aware of the necessity of compiling the whole stock of Gurus' Compositions in the form of one authenticated book for the benefit of the suffering humanity for all times to come.

Credit for the Copy made from the Original Holy Book

We have now to consider why the false story of taking of the original volume of the Holy Book to Mangat for making a copy from it, was made rife. It would be of great interest to note the fascinating, fictitious methods adopted by our poet-historians in writing of history. Invariably they would coin the imaginary, fabricated stories to describe events of great importance of unique services rendered to the humanity, whereby giving undue credit a to the genius of the Sikhs or any other persons, but denying that to the Gurus and belittling them. They adopted the same attitude while describing the wisdom of Bhai Banno, who visualized the necessity for another copy of the Holy Book for making more copies for the benefit of the people at large, and got one prepared

by his own efforts. They coined the story to prove to the world, that such a noble idea was that of Bhai Banno and NOT of the Guru. They further state that this unique service to the humanity rendered by Bhai Banno was accepted by the Guru.

The author of Gur-Bilas wrote: "When Bhai Banno returned to Amritsar after visiting Mangat, he presented Guru Arjan Dev with two volumes of the Holy Book instead of one. The Guru then asked him to explain the whole story. Bhai Banno replied that he had made another copy of the Holy Book from the original copy, for the benefit of the people. The Guru saw in this venture his great service. He got both the copies of the Holy Book bound at Lahore, on way back from village Mangat. Then Banno made his way toward the Guru, from Lahore to Amritsar, and lost no time to reach there (having achieved his objective of making another copy of the Holy Book). His mind was full of devotion, enshrining the Guru's feet in his mind. When Guru Arjan Dev saw that Sri Guru Granth Sahib was being brought to him, the Guru was much pleased and

stood up in reverence. The Guru made obeisance to Guru Granth Sahib and then took his seat. When the Guru saw two copies of the Holy Book, he then said: 'O Banno, what did you do, explain to me truly'. Banno said: 'O True Guru, you know ail this. I did everything in the service of the people. The Guru then gave him a signed testimony in token of the great service rendered by him to the people.'

Giani Gian Singh went much ahead of Gur-Bilas. He wrote in his book, Guru Khalsa: "During the month of Savan 1661 (July-August 1604), Guru Arjan Dev dispatched Bhai Banno to Lahore with Guru Granth for getting it bound there. (The writing of the textual portion was completed on August 2, 1604 only). He got a copy of the Holy Book made on his way to Lahore, in which he incorporated some additional Shabads of Guru Nanak Dev and certain Shabads of the Bhagats. He got both, the original volume and the copy made therefrom with some additions, bound and presented both the volumes to the Guru. Although the Guru named the copy prepared by Banno as "Khaari Birh - The volume like brackish water", yet both the volumes of the Holy Book receive equal reverence. It is said that the Guru had also said that if only one volume of Guru Granth were retained, then the people would have received redemption on seeing it. Now there will be (Guru) Granth in every house, and the people will be redeemed by seeing it. Now this prediction is becoming true, that in every house Guru Granth is being installed."

Kindly note what this Giani has said - he has set aside the fundamental Sikh Teachings. Guru Granth Sahib contains a Shabad of Guru Amar Das - "*satgur nu sabh ko dekhda, jeta jagat sansar, dithai mukat na hovayi, jichar sabad na dharai piyar.*" - Every one in whole of the creation sees Satguru (feels His Light within him), but this is not sufficient *for* redemption, until and unless one contemplates on His Word".

On the face of it, how could Guru Arjan Dev preach contrary to the basic Sikh, Teachings - that if one volume of Guru Granth could have been retained, by merely seeing which people would have received redemption?

Chapter 9

Method of Presentation of Various Compositions in Guru Granth Sahib

Guru Granth Sahib begins with the word “*Ik Onkar*”- ONE ALL PERVADING BEING, WHO IS EVER CONSISTENT. From this Word to the tenth Word “*gur-parsad*”, is Moolmantra. After this Composition is “*jap*”. composed by Sri Guru Nanak Dev. This comprises 38 Pauris or stanzas, a Prologue and an Epilogue. This is the morning prayer of the Sikhs.

The next Composition has two parts - (1) “*So-dar*” and (2) “*So-purkh* “. “*So-dar*” contains 5 Shabads and “*So-purkh*” contains 4 Shabads. This is the evening prayer of the Sikhs and is also called “*Raihras*”. After this is “*Sohila* ‘: Which contains 5 Shabads. This is the bed-time prayer.

After the above mentioned Compositions, most of the Compositions are divided into the following 31 Rags or musical measures -

- | | | | |
|-------------------|---------------|----------------|-------------|
| 1. Siri Rag | 2. Majh | 3. Gaurhi | 4. Asa |
| 5. Gujri Gandhari | 6. Dev | 7. Bihagrha | 8. Vad-hans |
| 9. Sorath | 10. Dhanasari | 11. Jaitsari | 12. Todi |
| 13. Bairarhi | 14. Tilang | 15. Suhi | 16. Bilawal |
| 17. Gaund | 18. Ramkali | 19. Nat Narain | 20. Mali |
| | | | Gaurha |
| 21. Maru | 22. Tukhaari | 23. Kaidaara | 24. Bhairau |
| 25. Basant | 26. Saarang | 27. Malar | 28. Kanra |
| 29. Kalyan | 30. Parbhati | 31. Jaijwanti | |

On Completion of Rags, the undermentioned Compositions are given -

1. Siok Saihskriti, Guru Nanak Dev	8 Sloks
2. Siok Saihskriti, Guru Arjan Dev	67
3. Gaatha, Guru Arjan Dev	24
4. Phunhe, Guru Arjan Dev	23
5. Chaubole, Guru Arjan Dev	11
6. Slok, Bhagat Kabir Ji	243
7. Slok, Shaikh Farid Ji	130
8. Swayye, Sri Mukh Yak	9
9. Swayye, Sri Mukh Yak	11
10. Swayye, 11 Bhatts	123

The Swayyas of Bhatts constitute -

In Praise of Guru Nanak Dev	10
In Praise of Guru Angad Dev	10
In Praise of Guru Amar Das	22
In Praise of Guru Ram Das	60
In Praise of Guru Arjan Das	21

11. Sloks in addition to those in Vars :

Guru Nanak Dev	33
Guru Amar Das	67
Guru Ram Das	30
Guru Arjan Dev	22
12. Sloks of Guru Tegh Bahadur	57
13. Mundawani, Guru Arjan Dev	1
14. Slok, Guru Arjan Dev	1
15. Rag Mala	

The Sequence of Compositions in Rags

In each Rag, the Compositions are arranged as under --

Shabads - Astpadis - Chhants - Compositions of the Bhagats.

The Shabads, Astpadis, Chhants, etC. are arranged in the order

Guru Nanak Dev - Guru Amar Das - Guru Ram Das - Guru Arjan Dev. There are no Shabads of Guru Angad Dev. He wrote

only Sloks, which appear with the Pauris of various Vars. The Shabads of Guru Tegh Bahadur which are under certain Rags, appear in the related Rag, after the Shabads of Guru Arjan Dev.

At the end of Shabads in each Rag, are given the Astpadis, in the order of the Gurus. There is no Astpadi written by Guru Tegh Bahadur.

After Astpadis, Chhants are given in the same chronological order of the Gurus.

The Contents of 31 Rags.

	Shabads	Astpadis	Chhants	Total
Guru Nanak Dev	209	123	25	357
Guru Amar Das	172	79	19	270
Guru Ram Das	264	58	38	360
Guru Arjan Dev	1322	45	63	1430
Guru Tegh Bahadur	59			59
Total	2026	305	145	2476

Vars

There are in all 22 Vars in Guru Granth Sahib. Out of them 21 Vars have been written by the Gurus, and one by Satta and Balwand. The details of Vars are given below -

1. Guru Nanak Dev -	Rag Majh, Asa and Malar	3 Vars
2. Guru Amar Das -	Rags Gujri, Suhi, Ramkali and Maru	4 Vars
3. Guru Ram Das -	Siri Rag, Gaurhi, Bihagrha, Vad-hans, Sorath, Bilawal, Sarang and Kanrha	8 Vars
4. Guru Arjan Dev -	Rag Gaurhi, Gujri, Jaitsri, Ramkali, Maru and Basant	6 Vars
5. Satta and Balwand-	Rag Ramkali	1 Var
Total		22 Vars.

Details of Vars in order of Rags -

Gaurhi 2, Gujri 2, Ramkali 3, Maru 2 9 Vars.

The remaining 13 Vars are in the following 13 Rags, one in each Rag:

Siri Rag, Majh, Asa, Baihagara, Vadhans, Sorath, Jaitsri, Suhi, Bilawal, Basant, Sarang, Malar and Kanra.

Except for Satta and Balwand's Var in Rag Ramkali and the Var in Basant Rag of Guru Arjan Dev, in all the remaining Vars, Sloks of first five Gurus have been attached to the Pauris of the Vars. The details of Pauris and Sloks of these Vars are given below -

Guru Nanak Dev	78 Pauris (stanzas)
Guru Amar Das	85 Pauris
Guru Ram Das	183 Pauris
Guru Arjan Dev	117 Pauris
Total number of Pauris of 21 Vars	463 Pauris
Vars Satta-Balwand's Var	8 Pauris
Grand Total of Pauris	471 Pauris

Details of Sloks of 21 Vars -

Guru Nanak Dev	227 Sloks
Guru Angad Dev	63 Sloks
Guru Amar Das	343 Sloks
Guru Ram Das	105 Sloks
Guru Arjan Dev	252 Sloks
Kabir Ji	4 Sloks
Total	994 Sloks

Compositions of the Bhagats

The Compositions of the Bhagats appear in 22 Rags out of the 31 Rags in Sri Guru Granth Sahib. There are a total of 349 Shabads of the Bhagats, and also included are 3 Shabads of Guru Arjan Dev in those sections. The Grand total is 352. The details are given below -

Kabir Ji	224 Shabads
Namdev Ji	61

Ravidas Ji	4
Trolochan Ji	4
Farid Ji	3
Beni Ji	3
Dhanna Ji	2
Jaidev Ji	2
Bhikhan Ji	1
Parmanand Ji	1
Sain Ji	1
Pipa Ji	1
Sadhana Ji	1
Ramanand Ji	1
Soordas Ji	1
Guru Arjan Dev Ji	3
Total	352 Shabads

In addition to the Shabads, there are 3 more Compositions of Sri Kabir Ji in Rag Gaurhi. They are - (1) Bavan Akhari (2) Pandrah Thithi (3) Satt Var.

Chapter 10

Variations between the original copy of Guru Granth and Bhai Banno's recension

The First Holy Book was installed in Sri Harimandir Sahib on Bhadon sudi 1, 1661 Bikrami, corresponding to August 16, 1604 A.D. It was not possible to make copies from the First Holy Book. The other copy of the Holy Book, called Bhai Banno's recension, was only available for copying purposes.

We have already proved in Chapter 8 that the Copy of original Holy Book was not taken by Bhai Banno to his native village Mangat. He made no copy from the original Holy Book at any time. The other copy of the Holy Book, which had been made partly from the original Holy Book and partly from the manuscripts from which the original copy had been made, was made under the supervision of Sri Guru Arjan Dev Ji and Bhai Gurdas, at Ramsar in Amritsar itself. Twelve scribes were engaged by the Guru to make this Copy. It was this Copy in which spurious compositions were added by the end of the seventeenth century, and became known as Banno's recension. The stories in the three history books written 1-3 centuries after Compilation of the Holy Book, and after insertion of the spurious material in the hand-written Copies of the Holy Book, are not true. The accounts given by these historians were only their own speculations to account for inclusion of the spurious matter.

Fictitious reasons given in History Books about Variations

Kavi Santokh Singh wrote in 'Sooraj Parkash' (written in 1766

A.D) that Bhai Banno during his journey to and from Mangat and by traversing a distance of 1 kos each day, made a copy of the Holy Book by engaging 12 scribes. In the copy of the Holy Book thus made, he included in it some additional compositions. On his return to Amritsar, he presented to Guru Arjan Dev both the volumes of the Holy Book and told the Guru about the additions he had made. On seeing the additional, compositions included in the Holy Book, the Guru told him to keep those additions confined to his copy only and not to put them in the original Holy Book.

The author of Gur-Bilas (written in 1718 A.D) also gave the names of the additional banis included by Banno. He has also stated that the following changes were made by Banno in the Compositions of the Bhagats - (1) In Rag Sarang, where the Guru had included one verse of Surdas only, Banno included the whole of the stanze realting to it. (2) At the end of Rag Maru, added a stanze of Mira Bai, beginning with the verse "man hamaro bandhio gun". In addition to these changes, he stated that Banno had incorporated the following Compositions at the end of the Holy Book, which were stated to have been composed by Guru Nanak Dev-

1. *Jit dar lakb mubammada*
2. *Baye atisb - 16 sloks.*
3. *Rattan maal*
4. *Rab mukam ki sakb*

Giani Gian Singh (who died in 1921 A.D), however, did not give any details of the changes made in the Holy Book. He only Wrote: "He made a copy of the Holy Book on hiS' way to Mangat, and also included in it a few additional Shabads of Guru Nanak' Dev and the Bhagats."

Matter of Utter Surprise

One is utterly surprised, how the scribes of Banno could manage to include, in the copy being made, the spurious compositions and make other alterations, when the copying work was being striCtly supervised by Bhai Gurdas? Was Bhai Gurdas not checking what type of copying work was being carried out? The book, Puratan

Janamsakhi of Guru Nanak Dev, was written during the times of Sri Guru Hargobind, the Sixth Guru. In that book, there were many false Sloks in the name of Guru Nanak Dev. It, therefore, appears that such corruptions had started from the time of Sri Guru Arjan Dev Ji himself. In the circumstances, it was not possible that Bhai Gurdas might not have supervised thoroughly the copying work in progress. How could Bhai Banno or his scribes include spurious matter while doing the copying work?

Spurious Matter Inserted in Guru Granth Sahib

From the examination of the old hand-written copies of Sri Guru Granth Sahib, it is observed that the following two types of extraneous matter was inserted in them after the martyrdom of Sri Guru Tegh Bahadur, the 9th Guru, in 1675 A.D., as stated in Gurbilas of Sixth Guru, written in 1718 A.D.-

- a. Addition of spurious compositions in the name of Guru Nanak Dev at the end of the Holy Books.
- b. Insertion of Mira Bai's Shabad at the end of kag Maruj and also insertion of complete Shabad of Bhagat Surdas at the end of Rag Sarang, whil Guru Arjan Dev had included in the Holy Book his first verse of 6 words only, which was amplified by Guru Arjan Dev in a stanza given below the verse.

Sardar G B Singh (Gurbaksh Singh) wrote a book "Pracheen Birhan" Old Hand Written Holy Books. He examined the hand-written copies of the Holy Books made during the seventeenth and eighteenth centuries. He during the course of official duties, had to pay visits to various parts of India. Wherever he heard of the existence of an old hand written Holy Book, he would visit that place and examine the Books thoroughly with great interest. We will first deal with the spurious matter included at the end of the hand written Holy Books. In this respect we shall frequently take the help of G B Singh's fmdings. We may hereclarify that G B Singh was no friend of Sikhs. It is apparent from his writings that he had no sympathy for Sikhism. He had no faith in the Gurus, as at many places he made most derogatory a marks relating to them.

This man considered that the Holy Book called Banno's recension was the real one. He tried his utmost to prove that the Original Book at Kartarpur was made from the Banno's Holy Book. We should not worry about his views, let him believe what he considers as the Truth. As he was greatly interested in the old hand written copies of the Holy Book, he spent sufficient time on this work. We are, however, of the view that in spite of the hard work he had put in, he continuously worked on wrong assumptions.

We shall first deal with the spurious additions made at the end of the hand written Holy Books. We first quote G B Singh's findings on Banno's copy of the Holy Book. This is the same Holy Book, which was made under the supervision of Sri Guru Arjan Dev Ji, Bhai Gurdas and Bhai Banno at Ramsar in Amritsar, along with the original copy of the Holy Book. The date of its completion is given on it as Asuj vadi 1, 1661, Bikrami, corresponding to August 30, 1604 A.D. The Original Holy Book was completed on Bhadon vadi 1, 1661 Bikrami (August 2, 1604) and installed in Sri Harimandir Sahib Ji on August 16, 1604. Who can change the dates on these two volumes? Is there any sense in calling the Book dated August 30, 1604, as the first Original One and the Book dated August 2, 1604 as the copy made from the former. By calling day light as darkness of night, it will not turn into dark night. We have proved that the history written after 1-3 centuries of the event, was written by most immature and irresponsible historians, in sympathy with the intruders.

Findings of Sardar G B Singh, Author of book on 'Old Handwritten Holy Books'

We first quote his findings about Banno's recension of the Holy Book. (Actually this Copy of the Holy Book was made under the Supervision of Sri Guru Arjan Dev Ji and Bhai Gurdas). The textual writings were completed on August 30, 1604 at Ramsar in Amritsar. G B Singh at page 124 of his book about this Copy of the Holy Book writes as under:

The Holy Book of Mangat was written by 12 scribes, and at the end there are a few pages written by one or two other persons.

On page 127 of his Book, he gives the details of the additional compositions included therein, as under --

I can make neither Banno nor the 12 scribes responsible for making such additions. In this recension of the Holy Book, many additions and alterations were made at later dates. It is clear from the writings of Gur bilas that by that time (during 1775 Bikrami - or 1718 A.D.) these additions and alterations had been made. However, we cannot conclude that these changes were made at the time this copy was being made. But at the end of Guru Granth Sahib more compositions were included, this is what is stated in Gur-bilas of Sixth Guru.

In the Holy Book of Mangat, after the Compositions of the 9th Guru, information on the dates of demise of the Gurus is given. It contains the dates of demise of the first Nine Gurus. It is quite evident that all these pages were inserted during the time of Guru Gobind Singh or even some time later than that.

.....At the end of Granth Sahib the following extra compositions are given a. Slok '*lit dar lakh muhammada* '.

b. Slok - '*baye aatish aab*',

c. *Rattan Mala*.

d. *hakikat rahu mukam raje shivnqbh ki*.

e. *Rag Mala*.

From Rag Kaura to the end of the above mentioned additional compositions, including Rag Mala, bar one hand-writing."

After giving the reference to the information sent to him by Bishan Singh Bannoania (a descendant of Banno), G B Singh gives his own opinion as follows --

If this is correct, then we will have to say that all these pages have not been written by any of the scribes of Bhai Banno, but after a very long time, some one else had included these pages in the Book. A few of the last pages of the Real Book might have been either damaged or torn away.

**Reference about other hand-written
Holy Books in “pracheen Birhan”
Old Hand-written Holy Book at BOHAT (Tehsil Falia)**

There used to exist an old hand-written Holy Book in village “Bohat”, situated in Tehsil Falia, District Gujarat now in Pakistan. G B Singh on page 143 of his book, writes :-

The first copy from the Holy Book of Banno was made within the first year of its inception. That copy of the Holy Book is available with the panchayat gurdwara of village BOHAT, situated at a distance of 5 miles from village Mangat. Leaving aside the last 26 pages, which were inserted in it after 100 years of its existence, the whole of this Book, from leaf 1 to leaf 568, has been written in the hand of one scribe only. It is a very clear and neatly written Book including the Table of Contents. After the Table of Contents, space equal to the width of three fingers has been kept vacant, after which the same scribe has put the date of its completion. It also appears from the Table of Contents that there was page No. 569, on which the scribe had written Rag Mala and the dates of demise of the Gurus. The leaf 569, was removed, and then 26 leaves of some other quality of paper, containing extraneous compositions of varied types were added.

On the new leaves that were inserted, the following compositions, in the order given, were written -

- a) From pages 569 to 578, the Compositions of Ninth Guru, both Shabads and Sloks.
- b) Swayyas of Bhattas - About Mehla 1 (Guru Nanak Dev), Mehla 2 (Guru Angad Dev) , Mehla 3 (Guru Amar Das), Mehla 4 (Guru Ram Das, and Mehla 5 (Guru Arjan Dev)
- c) Mundhavani
- d) Slok Mehla 1 - “*lit dar muhammada.*”
- e) Slok Mehla 1 - *abai aatish aab*”
- f) Rag Ramkali *Rattan Mala.*
- g) Hakikat rah mukam rajai shiv nabh ki.
- h) Rag Mala
- i) *Siahi ki bidhi (chhoti), and*
- j) Dates of demise of the first Nine Gurus.”

After the above description, G B Singh wrote a Note, giving his own views.

It is apparent that these 26 pages were inserted into the Book after the martyrdom of Guru Tegh Bahadur and during the time of Guru Gobind Singh. Also, Guru Hargobind's date of demise "1701 Bikrami, Chait sudi 5" and Guru Tegh Bahadur's demise "Maghar sudi 5, 1732 Bikrami" have correctly been given.

Since the matter is greatly complicated, and to make it clear, we still need to give more quotes about the description of old hand-written copies of the Holy Book from Sardar G B Singh's book. On pages from 108 to 122 of his book "Pracheen Birhan" the Old Hand-written Holy Books, G B Singh give the description of the Holy Book of Boorhai Sandhu, and considers it to have been written in 1662 Bikrami (1605 A.D.). G B Singh examined this book in a private house, which is located in Mohalla Saidpuri Darwaja of Rawalpindi City. At page 109, he writes about this Holy Book as follows --

This whole of it has been written by one person only. The Table of Contents has been given in the first 26 leaves of the Book. At the end of the Holy Book, on one side of a leaf has been written the words "Basant Ki Var", and on the other side the dates of demise of the Gurus are given, This leaf is number 563. The total number of leaves is 589, which were serialized from number 1 onwards, without any omission. After a lapse of long time, some one removed two leaves from the last bundle of the papers forming the Book, on which numbers 587 and 588 were given. These leaves were removed and in their place he made the bundle constituting 4 leaves of paper, on which he wrote many extraneous things and increased the number of leaves..... The paper used for these four leaves is different from the other leaves, the ink is different, the pen is different, and the scribe was different from the first scribe. Because of the additional material which has been added, among them the composition "*hakikat rah mukam raje shivnab ki* was also there, and this was written during the time of Emperor Aurangzeb, near about 1673 A.D., the second scribe should be taken as living during the time of Guru Gobind Singh. The second scribe wrote the dates of demise of the Gurus, and on the other side of the leaf he kept the original date of completion of this book unchanged and copied the same date on leaf number 589.

The four pages inserted at the end of the Holy Book of Boorhai Sandhu village and a blank leaf already in existence, were given serial numbers 587 to 591. On *these* sheets of paper, the following compositions were written in the order given below --

a. Slok Mehta 1

“jit darlakh muhammada ...(1)

is kalio panj bhitio ...(2)

nanak chhinj payi darvaje...(3)

b. Slok Mehta 1

baye aatish aab khak aapio hoye ta jhur maran sach sada bakhsalld.

c. Rag Ramkali Rattan Mala

aasan saadh niralam rahe ...

nanak kahe sohi bairagi (25)

d. Hakikat Rah Mukam Raje Shivnabh ki

e. Rag Mala

f. Siah ki Bidhi (small, of four lines)

g. Chalitar Joti Jot Samavan Ke Char Guruan De. - Dates of Demise of the First Four Gurus.

**Hand - written Holy Book of
Village Pindi Lala (Gujarat)**

On page 150 of book on “Pracheen Birhan” there is a mention of this old hand-written Holy Book. This Holy Book was prepared in 1732 Bikrami (1675 A.D), a month after Martyrdom of Guru Tegh Bahadur. This Holy Book contains the Compositions of Guru Tegh Bahadur also, which are given in compact form at the end of the Book, from pages 538-547, having been written by a person other than the first scribe. After page 547, five more pages have been added, which contain extra compositions in

the following order, written by one who wrote the Compositions of Guru Tegh Bahadur -

- a. *Slok tatha - Gosht Malar Nal Hoyi* - Discussion with Malar.
- b. *Sloks* - Guru Tegh Bahadur.
- c. *Rattan Mala in Ramkali* - Guru Nanak Dev.
- d. Hakikat Rah Mukam Raje Shivnabh Ki.
- e. Rag Mala
- f. Siah ki Bidhi.

Two types of Old Hand-written Holy Books - Our Observations

In the Holy Books prepared before 1732 Bikrami (1675 A.D), we have observed one interesting common thing in them, that in order to write the extraneous compositions, the relevant old bundles of papers originally there, were removed and new papers in their places were added, and the scribe of these interpolations was a different person from the original scribe.

Sardar G B Singh mentions about the other Old Hand-written Holy Books also, which were written after 1732 Bikrami, (1675 A.D) such as- -

1. Holy Book of VASOO, which was written on 'har sudi 10, 1886 Bikrami - June 1829.
2. Holy Book of AKHNOOR. which was written on Baisakh 15, 1870 Bikrami - April 1813.
3. Holy Book of KAHNGARH, written in 1786 Kikrami 1729 A.D.

There are several other Holy Books, which have been mentioned. In all of these extraneous material had been added. In these cases the old bundle of papers were not removed and also there was no need to add new papers into them, nor was the scribe changed.

We have observed that in regard to the Holy Books written before 1732 Bikrami or 1675 A.D. those who did this nefarious work was clever enough to remove bundles of written papers and in their place put the new papers to make the interpolations and also write anew the adjoining scripts before and after, so that their corruption might not be detected. The readers and the observers

should believe that the new pages had to be inserted due to the possible damage that might have been caused to the original ones. Even the research scholar like G B Singh was also duped when he examined Bhai Banno's Holy Book. He could not detect the cleverness of the mischief mongers, who placed the new leaves of paper to cover the changes and the additions made in portions from Rag Kanra onwards till the end of the Book. It was, therefore, thus that he wrote "it was likely that the last few sheets of the Real Holy Book had been damaged or tom away to warrant addition of new pages."

Who were responsible for the changes?

We have observed after reading G B Singh's book "Pracheen Birhan" that he examined many old hand-written Holy Books. Majority of the Books were those, from which bundles of then existing leaves of paper were removed and replaced by new bundles of papers introducing spurious compositions in place of the genuine ones. In doing this they were most clever to re-write in their own hands the then existing preceding and the succeeding portions from their spurious compositions, so that continuity of the writings of the scribe should appear, and the readers and the observers should not be able to detect the mischief done. It is the common belief in Sikhs that from the Original Holy Book; a copy was made, which is known as Banno's recension. With regard to this Volume of the Holy Book, G B Singh has written on page 140 of his book to that the text from Rag' Kanra to the end of the Book was written by the same person. We have, therefore, to say that all these pages were not written by any of the 12 scribes of Banno. These pages had been added after long time into the Book.

Copies made from Banno's recension

It is an established fact amongst Sikh Community that as the Original Copy of the Holy Book was installed in Sri Harimandir Sahib on "bhadon sudi 1" (August 16, 1604), and as such no other copy could have been made from it. Whatever number of cOpies of the Holy Book were made, it was through the Banno's Holy Book (made under supervision of Sri Guru Arjan Dev li). According to the researches made by G. B. Singh, the first copy made from

Banno's recension was the copy available at village Bohat. This copy was made within the first year of the first installation (date given on it). One scribe was engaged for this purpose. According to G. B. Singh, in this Holy Book there was no extraneous material. After Guru Tegh Bahadur's Martyrdom, someone inserted 26 new sheets of paper and wrote some of the last compositions and some spurious compositions.

Complexities

Whatever the number of copies made of the Holy Book, it could have been from the two Holy Books made at Ramsar in Amritsar. The point to consider is, how extraneous matter got inserted in the copies of the Holy Book made before the time of Martyrdom of Guru Tegh Bahadur. It was required that all the copies of the Holy Book made should have the same Compositions which were in the Original Copy of the Holy Book scribed by Bhai Gurdas. If we assume that after the martyrdom of Guru Tegh Bahadur, someone from the descendants of Bhai Banno, due to some reason, removed a bunch of papers from the Holy Book in their possession and replaced them with the new papers and made changes in the Book, we will also have to consider how the copies of the Holy Book at village Bohat and Pindi Lala got corrupted? Did the people of Bohat and Pindi Lala go to Mangat and got the details of the spurious compositions from there? What made them to bring the spurious matter with them? Were they told by anyone that Guru Arjan Dev forgot to include these compositions in the Holy Book? If they were sincere Sikhs, they should have got the doubts cleared from Guru Gobind Singh. Was there any likelihood of any body from Mangat circulating any letter to all others having Holy Books recommending inclusion of spurious matter into the Holy Book? If it was so, then on what basis did they assume such powers as to do this sort of thing. But it is hard to believe that on their saying anyone would have acted to make changes in the Holy Book! Doubts about the integrity of those persons, who carried out such changes in the Holy Book, do arise.

The Scribes

During those days printing press was not in existence. All the Holy Books were handwritten. It was likely that there were some persons, who might have taken to the profession of scribes of punjabi language, particularly copymg work of Guru Granth Sahib, just as there were scribes who were copying the books in Persian and Urdu languages. Copying of the Holy Book was a whole time job, and it was likely that some persons had adopted it as their profession for earning their livelihood. Furthermore, the scribes of Guru Granth Sahib could have been Sikhs only. It cannot be said that the scribes were corrupt people who inserted spurius writing into the Holy Book.

The Holy Book of Debra Dun

G. B. Singh at page 167 of his book “Pracheen Birhan” has mentioned about the Holy Book at Dehra Dun. This Book was made in 1716 Bikrami (1659 A.D.). About this Book, he writes as under --

The Holy Book, which is in possession of ‘Dehra Baba Ram Rai, Dehra Dun’, is of great importance. I consider this Holy Book like those of Boorhai Sandhu and Mangat. We get inference from these volumes, what the Original Holy Book was and what it was not. This Holy Book was made under the supervision of Guru Hari Rai, who gave it to his older son, Baba Ram Rai, when he dispatched him to Delhi to meet Emperor Aurangzeb. Although this Book was copied from some other Holy Book, yet it was considered as the copy of the Orignal Holy Book of Guru Arjan Dev. The reason for this is contained in this’ volume. Some amendments had to be carried out to bring it into line with the Original text. Thereafter, no other additions were made. The Compositions of even the Nineth Guru were not included.

At the end of Rag Maru, there was a little space avaiable. The scribe therein inserted in small letters the Shabad of Mira Bai. This was taken from some other Holy Book, or some one inserted it from his memory. There is the textual difference. At the end it is written in bold letters - “Mira Bai’s Shabad is not contained in the Fifth Guru’s Granth.”

There is one more Shabad given in the margin, and marked with a sign that this Shabad of Ravidas was required to be written. The Shabad reads - “Maru Ravidas Ji. *sukb sagar suritar cbintamani*

Below this Shabad, it is again written - “This Shabad was taken from the Granth of the Fifth Guru”

The Table of Contents covers 29 sheets of paper. On two pages after the Table of Contents, are given some written signs of Guru Hari Rai and Baba Ram Rai. The Granth is written from sheet number 33 to number 651. The whole of the Holy Book was written by one person. The writing is clear and clean, No extraneous matter has been included in this Volume.

The above account clearly proves what the original Holy Book was. G. B. Singh has mentioned one or two more copies of the Holy Book in which no extraneous matter has been inserted : The Holy Book of village SARANKE, which was written in 1728 Bikrami (1671 A.D.) and also of KANGAR. (Patiala State), which was written in 1718 Bikrami (1661 A.D.).

Conclusion on the basis of afore-mentioned references

We can conclude from the investigations made by G. B. Singh that before the Martyrdom of Guru Tegh Bahadur in 1732 Bikrami (1675 A.D.), all the copies of the Holy Book were in accordance with the Original Copy of the Holy Book scribed by Bhai Gurdas. It is likely that there might have occurred some mistakes in copying work inadvertently by any scribe, but largely there was no case where anyone had tampered with the texts and made the changes. Whatever changes in the copies of the Holy Book took place, those were after 1732 Bikrami (1675 A.D.). It did not happen that the changes were confined to the copy of the Holy Book in possession of Bhai Banno only. Those who wanted to give a mortal blow to the cause of Sikhism, their purpose could not have been served by making changes in one or two volumes of the Holy Book. Whosoever introduced the extraneous matter in the Holy Book, their motive could be accomplished only if they were successful in effecting the changes in all the copies of the Holy Book which were in existence

at that time. Hardly a period of 69 years had elapsed from the time of Martyrdom of Guru Arjan Dev, when Guru Tegh Bahadur was martyred. During this period of 69 years, the copies of the Holy Book could not have been made in hundreds, that anyone could experience hardship in locating each copy of the Holy Book. There were only few copies made by that time and it was not difficult to locate each of the copy of the Holy Book. Even then, it was possible that the mischief mongers could not have laid their hands on certain copies of the Holy Book. Those who were then in possession of the Holy Books, for them this must have been a very lucrative source of income, Nevertheless, it is difficult to arrive at a conclusion that they were in league with the mischief mongers to inflict this mortal injury to the Cause of Sikhism! Every one understands” that to effect any change in the Holy Book is the most serious crime, an act of distrust and an act of apostasy and complete severance of relationship with the Guru. Any Sikh heading toward this direction, his heart would have trembled within him! The person who effected the changes in the Holy Books must have been a very clever person and must have used dirtiest means to achieve success in his evil designs.

From the fore-going account, it is an established fact that after 1675 A.D. spurious matter was added by mischief mongers with the connivance of certain Sikhs. Before these additions, all copies of the Holy Book were the same as the Original One now located at Kartarpur, near Jullundur (Punjab), maintained by the descendants of Baba Dhir Mal, the grand-son of Sri Guru Hargobind Ji, the Sixth Guru.

Translator’s Important Introduction on insertion of unwanted shabads of Mira Bai and Bhagat Soor Das

Now we shall deal with the insertion of unwanted Shabad of Mira Bai, and the whole of Shabad of Bhagat Soor Das in the hand written copies of the Holy Book. It may be clarified that Sri Guru Arjan Dev Ji, had accepted to include in Sri Guru Granth Sahib Ji, the first verse of six words only of the said Shabad of Bhagat Soor Das.

In Chapter 7, it has been proved beyond any doubt that the Compositions of the Bhagats, who lived before the birth of Sri Guru Nanak Dev Ji, were collected by only Guru Nanak Dev. These Compositions were passed to Sri Guru Angad Dev Ji by Guru Nanak Dev, along with his own Compositions. In this way, the Compositions of the First Four Gurus and the Compositions of the Bhagats reached Sri Guru Arjan Dev Ji. It may here be clarified that Bhagat Soor Das and Mira Bai did not exist, when Guru Nanak Dev made his Missionary Tours and collected the Compositions of the Bhagats. The Compositions of Bhagat Soor Das and Mira Bai came under consideration of Guru Arjan Dev, when he engaged himself in the compilation of Sri Guru Granth Sahib. Guru Arjan Dev totally rejected the Shabad of Mira Bai, apparently not in accordance with the Sikh ideology of worship of One Formless God, and took one verse of six words only of the Shabad of Bhagat Soor Das; the remaining explanatory Shabad in Rag Sarang was of Guru Arjan Dev himself.

The readers will also note that neither Sardar G B Singh nor Sardar Bishan Singh, a descendant of Bhai Banno and custodian of the Holy Book, called Banno's recension, is clear about Bhagat Soor Das's composition. They consider that Bhagat Soor Das composed two Shabads; one beginning with the very included in Guru Granth Sahib "*chad mun har baimukhan ko sung*", but the remaining Shabad not included in the Holy Book. Sri Guru Arjan gave his own Shabad below the verse of Bhagat Soor Das. They consider that this Shabad is also of Bhagat Soor Das. Such a misunderstanding exists in Sikh scholars also - Dr. Surrindar Singh Kohli, who ventured to write a book, titled "Sikhism and Guru Granth Sahib" is a classical example. On page 119 of the book. Kohli states that Bhagat Soor Das composed 2 hymns, included in Guru Granth Sahib. In this way he also authenticates Banno's recension as the original one. This has been noted with great concern. He advocates the authenticity of Bala's Janamsakhi of Guru Nanak Dev and has nothing against intrusion of spurious matter at the end of the Holy Books made' by mischief mongers. As regards compilation of Sri Guru Granth Sahib by Sri Guru Arjan Dev Ji, Kohli repeats the same baseless and horrifying tales of the 3 historians. It is such people who have led us to this shameful situation. Kohli's book was

published during 1990. The Bibliography given in his book does not refer to Professor Sahib Singh. Sri Guru Granth Darpan (Anthology - in 10 volumes) and book on Adi Birh Bare - Compilation of Sri Guru Granth Sahib, written by professor Sahib Singh Ji and published during 1962--64 and 1970 respectively, had no meaning for him to refer to.

In this part of discussion, Professor Sahib Singh Ji deals with intrusion of one Shabad each of Bhagat Soor Das and Mira Bai in the hand-written-copies of the Holy Book. He clears the confusion that exists in his wondrous arguments and lays bare the facts as clear as day-light. Like the Thunder Bolt he kills Falsehood.

Let us first of all make it clear, in what form Sri Guru Arjan Dev Ji included the first verse of Soar Das's Shabad in Sri Guru Granth Sahib in Sarang Rag, page 1253. The following entry exists below the Shabad of Sri Parmanand Ji --

Chhad man har bimukhan ko sang

Sarang Mehla 5 Soor Das

Ik Dnkar satgur parsad. har kai sang basai har lok. tan man arp sarbas sab arpio anand sehj dhun johk. (1) Rahao. darsan pekh bhaye nirabkhei paai hai saglai thok. aan bast sio na kaj kachooai sundar bachan alok. (1) syam sundar taj aan jo ehahat jio kusti tan jok. soordas man prabh hah leeno deena eih parlok. 2.1.

Translation:

Bhagat Soor Das portion

O my mind, turn your back, who forsake the Lord. (top 6-word verse)

Guru Arjan Dev portion

By the Grace of the Eternal Enlightener.

The devotees of the Lord abide with Him. They dedicate their mind, body and everything else to Him and remain joyously intoxicated by the Divine music of the Word. (1) Pause.

They are relieved of all evil when they see the Lord. They receive all from Him, what the need. They have nothing to do with anything else except the sight of His Beautiful Form (1)

Those, who discard the Lord, seek anything else, are like leeches sucking leper's blood. O Soordas, the Lord has grasped my mind in His Hand, and has granted me the Everlasting joy of the Spiritual World (2)

Bhagat Soor Das' whole of Shabad reads as under -

Cbbad man bar bimukban ko sang. kaha bhayio pai pan piyaye, bikh nahi tajat bbuyang. Rahao.

kagan ka Kapoor chugaye, suan nuyae gang. khar to kaha agar ko tepan, markat bhookhan ang. (1) pahan patit ban bedbeari, reete hoye nikbang, soor das ki kali kamri, charhat na dooja rang. (2)

Translation:

Turn your back on those who forsake the Lord. Tell me, what good is there in feeding cobras with milk? Serpents can never surrender their venom. Why waste camphor by feeding it to crows or squander the water of Ganga on dogs? Why array an ass in an aromatic scent? Why deck a monkey with jewels or dress it in rich clothes? Do you really think that an arrow can pierce through a fallen stone, even if you empty your quiver of them all? Once you dye a blanket in dark color, Soor Das says, there is no point hoping for a different hue.

What the mischief mongers did was that with the first verse of Bhagat Soor Das, they added into the hand-written copies of the Holy Book the remaining part of his complete Shabad. The Guru described the virtues of living with the Lord, as stated above, while Bhagat Soor Das had given the negative effect of forsaking the Lord, also idolizing the water of river Ganga, which was not accepted by the Guru.

With a view to finding out how the above mentioned changes were introduced into the hand-written copies of the Holy Book, we may take the help of G. B. Singh's writings from his book "Pracheen Birhan".

A. Bhai Bhnno's Copy of the Holy Book

G. B. Singh writes on page 125 on his book, as below :-

It is a well known fact and the Sikhs also agree that the additional Shabads of Soor Das and Mira Bai were added later

and were not in the Original Copy of the Holy Book. The question, whether these were added with the consent of Bhai Banno or the scribes did it on their own, cannot be decided. After all, there was nothing against the fundamentals of Sikhism, which might have been violated. Both the Shabads are in accordance with the Sikh teachings (We have given above, the portion of Bhagat Soor Das's Shabad included in the Holy Book by Sri Guru Arjan Dev Ji and Bhagat Ji's whole of Shabad and their translation).

G. B. Singh's comments continue -

The Shabad of Soar Das that exists in all the copies of the Holy Book rather can be objected to for the following verse - *syam sundar taj aan jo chabat, jio kusti tan jok*. Because in this verse, worship of Sri Krishna has been mentioned and worship of anyone else has been condemned. The other Shabad of Soar Das was there in the Original Holy Book.

NOTE: G. B. Singh did not know that the Original Copy of the Holy Book contained only one verse of Bhagat Soor Das - *Chhad man har bimukhan ko sang*. - All the remaining verses are by Sri Guru Arjan Dev Ji. The words "syam sundar" (Most Handsome) refer to the Infinite Creator, not Sri Krishna.

G B Singh continues -

Mira Bai like Soor Das and other Bhagats, was the worshipper of Sri Krishna. Her Shabad also refers to worship of Krishna and is full of eroticism. In my opinion that Shabad too like Soar Das's Shabad is flawless. It reads --

*man bamaro badbio mayi, kavalnain aapne gunn. Rahao
teekban teer bedh sarir, door gayeo mayi
laheyo tab janio nahi ab na sabiyo jayi ri mayi (1)
tant mant ankhadh karo, tan peer na jayi.
hai koyu upkar karai, kathin dard mayi ri. (2)
niakt bau tum door nahi, beg milaih ayi.
mira girdhar suami dayala,
tan ki tapat bujhayi ri mayi. 3.1.15.*

Translation:

The Lotus-eyed Lord has entwined my mind, a mother (1) Pause.
The sharp arrows of his love have pierced my body through, a

mother.

When it struck me I did not know, but not it cannot be endured,
O mother (1)

Though I use charms, incantations and medicines, yet the pain
does not depart.

Is there anyone, who will trust me ? Intense is my agony, O
mother. (2)

You are near to me and are not distant. Come quickly to meet me.

Mira's Lord, the Mountain Lifter, is the one, she holds most dear.

The Shabads-of Soor Oas and Mira were recorded and are separated from each other by 170 pages in-between them. Therefore, it appears that two scribes were responsible for making additions of these Shabads. It is also possible that the single scribe might have made these additions. I could not get a chance to investigate either of this possibilities.

On his return from Mangat, G B Singh thought over many aspects of the case, which he should have solved there. But he did not get any chance to visit that place a second time. Therefore, he wrote a letter to Sardar Bishan Singh Bannoania (a descendant of Bhai Banno) asking for answers to those questions. Bishan Singh again examined the Holy Book (Banno's recension), and went to Lahore to apprise G B Singh of his findings. About these two additional Shabads of Soor Oas and Mira Bai, the explanation given by Bishan Singh was recorded at page 137 of G B Singh's book, which is given below -

Mira Bai's Shabad appears at the end of Rag Maru, and there is nothing thereafter. This has been written by the same person, who wrote the preceding Shabads of Jaidev and Ravi Das. This Shabad has not been written by any person afterward, it is part of the original writings.

On the basis of the information furnished by Bishan Singh, G B Singh gave his opinion as under -

We thus conclude, that at the time when the Holy Book in possession of Banno, was brought before Guru Arjan Oev, these Shabads had been recorded in the Holy Book.

About Soar Oas's Shabad, Bishan Singh stated -

In Sarang Rag, the position of Soor Oas's Shabad is as under-

Permanand's Shabad:

A. *Chhad man har bimukhan ko sang.*

(Complete Shbad of Soordas)

B. *har kai sang basai har lok*

(This is Guru Arjan Dev's portion-translator)

Below this appears Shabad of Kabir Ji - *har bin kaun sahayi man ka.*

The entire Shabad of "chhad man har bimukhan ko sang", although has been given, yet the first verse only resembles its preceding verse (Bhagat Permanand's Shabad). Thereafter the whole Shabad has been written by another person. After that the second Shabad of Soor Das has been given. (*This is of Guru Arjan Dev Ji - italics ours*). After this Shabad, Kabir Ji's Shabad is seen written in the hand of the first scribe. This Shabad could not have been enlarged afterwards."

By giving reference to Bishan Singh's writing, G B Singh states-

We arrive at this conclusion: At the time, when the scribe was doing the copying work, while on the return journey from Mangat to Lahore, then he recollected this Shabad. But he did not remember all the verses or he had doubts about some words. Therefore, he wrote the first verse from his memory. It was written with the preceding Shabad of Permanand, without giving new heading of "Soor Das". For the remaining 6 verses, he left the space. Soor Das' second Shabad (*this is Guru Arjan Dev's - italics ours*) was copied from the book placed in front of him. When the Book was presented to the Fifth Guru, about 6 verses had not been copied. Afterwards, search was made or some other scribe, who had correctly remembered them, wrote them.

The cause of inclusion of Shabads of Soor Das and Mira Bai mentioned above, and of extraneous sloks at the the end of the Holy Book, was apparently that all these compositions were included in the books of Baba Mohan.

Bishan Singh, however, gives the following opinion regarding inclusion of all the extraneous compositions in Banno's recension of the Holy Book (page 139, G B Singh's book, Pracheen Birhan)- -

It is an admitted fact that all the additional compositions had been included in the Holy Book by Bhai Sahib (Banno), when

he got another copy made, before he took it to the Fifth Guru and handed over to him. Bhai Banno did not write any other composition afterwards.

About the above assertion of Bishan Singh, G B Singh says- -

This we can accept where the empty spaces were ruled in the Holy Book, but those compositions which were added at the end of the Book, this position does not hold good.

Our Views

Prior to giving references of other copies of the Holy Book, we feel that we should first consider the matter in the light of the information gathered through G B Singh's writings.

There is no doubt that according to his own writing, G B Singh did go to Mangat and see Bhai Banno's recension of the Holy Book. And there is not the slightest doubt that he saw the Book cursorily only. At that time, he had lost the vision of a researcher and the critical examiner, and for this purpose he wanted to go there at another time, but could not go. He tries to cover up this deficiency with the help of others' witnesses; and with whose help? With the help of those, who are the owners of the very Book in dispute!! We do not consider it to be a correct approach to blame anyone or doubt his integrity and sincerity. But what kind of researcher is he, who is deciding the issues on the basis of others opinions? Sardar Bishan Singh, who was totally ignorant of the history and even the issues involved, blindly justified the originality of the corrupted Holy Book to save his Dynastic Property. He appears to have befriended this researcher, and wanted that he should oblige him on the basis of his explanations. Sardar G B Singh, relying totally on Bishan Singh's report, could oblige him half way only. He had clearly stated that the additions made at the end of the Holy Book were made much later and were interpolations. But in respect of the Shabads of Mira Bai and Soor Das, he supported his friend out of the way.

Readers are requested to give deeper thought to the idea which we are now to give. G B Singh had opened the Holy Book of Banno and was examining it. He saw at the end of Rag Maru, a Shabad of

Mira Bai, and at the end of Rag Sarang Soor Das' composition. But It IS strange, he could not get a chance to examine this simple fact, whether these two compositions were written by one person or two different persons. Why? Why did he not get the chance? How many minutes it would have taken to put together the leaves from Rag Maru to Sarang ? Kindly note the words used by G B Singh: The pages involved in the portable volume of the Holy Book he was carrying, were 170 pages. He had gone to examine Bhai Banno's recension of the Holy Book. Why he could not count the sheets or pages of Holy Book there ? The truth is, by comparing the writings of these two Shabads, he forgot about counting of the pages involved in between these two Shabads. In order to complete the writing in his book, he, while sitting home, counted the pages from the volume of the Holy Book available with him.

Not only this, he only went to Mangat, but did not see the Holy Book at all. Leaving aside the research work, the maximum that he did was that, as it appears, he got both the Shabads written from a priest there. He did not see for himself the Shabads written in the Holy Book. On page 125, he wrote the prevalent notions of the Sikhs and thereafter wrote both the Shabads. He did not unequivocally say that he himself had seen these Shabads from the Holy Book. If he had seen them, then why should he have asked Sardar Bishan Singh to state in which hand the Shabad of Mira Bai had been written. By taking the support of his witness, he at once came to the conclusion that before presentation of this Holy Book to Guru Arjan Dev, this Shabad had been included in the Book.

The same technique has been adopted with regard to the Shabad of Bhagat Soor Das. If G B Singh had seen for himself the verse written in the Holy Book there "chhad man har bimukhan ko sang", he would have also seen the additional Verses written there, then how could he not have seen whether or not those were written in one hand or in different hands? If he was so short-sighted, or his power of observation had weakened so much that he was not able to decide this simple issue, then at that very time he could have contacted Sardar Bishan Singh or any other person to clarify the facts. Why should he have asked Sardar Bishan Singh to enlighten him on those things by writing a letter to him? The matter is quite

straight-forward. In the first instance, G B Singh never saw the Holy Book, and if he had seen it, he must have seen it closed and wrapped in clothes. So what to say of finding time for the comparison of the writings of Mira Bai's Shabad and that of Bhagat Soor Das, whether written in one hand or different hands, he did not care to see even Soor Das's Shabad, whether all the six verses were written in one hand or first one in one hand and the remaining 5 verses in different hand. Why should he have observed all these things? We are a sacrifice to such a research, marvelous! marvelous!! Let us now examine those answers which Sardar Bishan Singh sent. With regard to the Shabad of Mira Bai, he wrote that it was in the same hand writing in which the preceding Shabads of Jaidev and Ravidas had been written. It is a part of the original text, and that none wrote it afterwards. Sardar Ji! Mira Bai's Shabad is a part of the real whole text, in the sense, in which you call the additional insertions at the end of the Holy Book are treated as part of the original text. In your view, after the Holy Book was shown to Guru Arjan Dev, nothing was added to it!!!

What is the reality? Sardar Bishan Singh has rightly stated that Mira Bai's Shabad was written by the same person, who wrote the Shabads of Bhagats Jaidev and Ravi Das. But one thing he missed. The question is: the one who wrote the Shabads of Mira Bai, Jaidev and Ravidas, how much did he previously write in the Holy Book in question? Now see! What is the answer to this? This is the key point. Sardar Bishan Singh avoids to answer this question. With regard to these two Shabads, the same tactic has been used, which we see at the end of the Holy Book, where spurious compositions were added. Twelve scribes copied the Holy Compositions to make this Copy of the Holy Book. if anyone says that the Shabads of Mira Bai and Soor Das and also the additional compositions at the end of the Book, were written by the same persons who wrote adjacent preceding and succeeding compositions of the text, they must also prove to the world that those persons were among the 12 of the original scribes and their suspected writings match with their earlier writings, if any. We shall fully expose these persons, when we describe about the copy of the Holy Book at village Bohat later. Suffice it is to say for the present that with a

view to incorporating the Shabad of Mira Bai, and to show that it was already in existence in the Book, they took out bunch of leaves of the book containing compositions in Maru Rag and the next Rag, replaced them with the new bunch of leaves, compositions re-written and changes made wherever wanted. The changes were made in such a manner that it would appear that nothing had been done. So, Sardar Bishan Singh rightly said that all was found written with the same hand.

Let us now examine the one verse of Bhagat Soor Das. Here, those who changed the text, did not feel the necessity of removing the bunch of leaves and replacing with new bunch of leaves with changes made thereon.

Let us see the conclusions drawn by G B Singh. He writes that on return journey from Mangat, the scribes then remembered this Shabad. They, from their memory wrote the first verse only. This man, who claimed himself to be the research scholar, has made his researches a source of laughing stock. Were the scribes recollecting their memories or engaged in copying work? Was this a specimen of honesty on the part of the scribe, who wrote the first verse of Bhagat Soor Das from his memory. Did the scribe forget the contents of the Shabad and also the name of the Bhagat? Why did the scribe not write “Sarang Soor Das”? G B Singh stated that the second Shabad was copied by the scribe from the Book available with him. G B Singh was totally confused in dealing with Bhagat Soor Das’s composition.

Readers are requested to kindly refer to the textual position with regard to one verse of Bhagat Soor Das as given in Sri Guru Granth Sahib, stated in the beginning of this section. What has been done by the mischief mongers is that with the verse of Bhagat Soor Das, they have added the remaining part of Soor Das’s complete Shabad into the hand-written copies of the Holy Book. Guru Arjan Dev took one verse of Bhagat Soor Das’s whole of Shabad. Here the question is of interpolation of the remaining Portion of Bhagat Soor Das’s Shabad in the Holy Book.

Only the first verse of Soor Das’s Shabad was included in the Original Copy of the Holy Book. The addition of remaining ten verses of the Shabad in the Holy Book is a serious charge of Corruption.

B. The Holy Book at Village Bohat

This Copy of the Holy Book was seen by Sardar G B Singh. He wrote that this Copy of the Holy Book was made from the Copy of the Holy Book of Bhai Banno, within the very first year. This Copy has been written by one person only. We have given the views of both Bishan Singh and G B Singh on Banno's recension. These two gentleman are of the view that when Bhai Banno presented the Copy of the Holy Book made by him to Guru Arjan Dev, the Shabad of Mira Bai had been already included in the Holy Book.

The Copy of the Holy Book at village Bohat, was made from the copy of the Holy Book of Banno. The Copy of the Book at Bohat was made during the life-time of Guru Arjan Dev Ji. G B Singh did not get a chance to *see* this Holy Book. He said that he was in a hurry, and thus could not pay attention toward it. However, in place of G B Singh, Sardar Bishan Singh Bannoania went to village Bohat and examined the Copy of the Holy Book there. Bishan Singh informed G B Singh to the following effect (page 143 'Pracheen Birhan')

Under Rag Maru, below the Shabad of Jaidev 'chand sat bhediya', there was some blank space at the end. There are these two Shabads in some other hand writing :-

(a) Shabad of Ravi Das - *sukb sagar cbintamani ...*

(b) Mira Bai's Shabad - *man bamaro bedbio*

There is still some blank space available (page 348).

Kindly give a thought to the fact we are to mention now. If Bhai Banno's Copy of the Holy Book contained Mira Bai's Shabad from its very inception, then why the scribe of the Holy Book at Village Bohat, who made this volume from the Banno's copy, copied every thing except Mira Bai's Shabad ? It is an unchallengeable fact that when the Holy Book of Bohat was made, then Banno's Copy of the Holy Book did not contain Mira Bai's Shabad.

The readers will also recollect that with regard to Banna's Copy of the Holy Book. Bishan Singh had written to G B Singh that in Maru Rag, the Shabads of Jaidev, Ravi Das and Mira Bai

appeared to have been written in the same hand. How is it that the scribe of Holy Book at Bohat could omit to copy the Shabad of Mira Bai only? The scribe would have copied everything contained in Banno's Copy, when the copy was being made from it. But how could he copy it, when the Shabad was not there then? Then how and when the three Shabads were formed instead of two, which Bishan Singh mentioned? When they were made three Shabads and how they were made so, we now reveal this mystery, there was an occasion when a bunch of written sheets were removed from the Holy Book and new written of paper, were inserted making changes in the text. They were clever enough to re-write the texts of adjoining portions in the changed portion in the preceding as well as the succeeding pages, so that the changes made could not be detected. Banno's copy of the Holy Book was changed later in this manner.

The changes in the copy of the Holy Book at Village Bohat were also brought about in the above mentioned manner. Otherwise, how could the scribe of Copy of the Holy Book at Bohat, have omitted writing of Sri Ravi Das Ji's Shabad as well. The scribe did not make this omission; he should not be blamed for this. When they started making changes in the Copy of the Book at Bohat, they like wise removed the bunch of sheets of paper from the Book. It so happened that on a page was the lonely Shabad of Bhagat Ravidas written, which was removed. In the new page that they inserted they had to write both Ravi Das's Shabad and Mira Bai's Shabad. Hence the statement of Bishan Singh that he noted the Shabads of Ravi Das and Mira Bai written in new hand. Now both the Shabads of Ravi Das and Mira Bai were made to appear written by the same person, so that no body should doubt about inclusion of Mira Bai's Shabad as an intrusion. If Sardar G. B. Singh had not examined the old Holy Books in a hurry at each place, thus playing with the question of life and death of sikhism, the Holy Book at Village Bohat, (the page relating to Mira Bai's Shabad) would have created new light in him. We have at last found out, beyond any doubt, that Mira Bai's Shabad in the first instance was neither in Banno's Holy Book nor in the Copy of the Holy Book at Village Bohat.

About Soor Das's Shabad, G B Singh on page 144 of his book "Pracheen Birhan", writes as under :-

Under Sa rang Rag, So or Oas's Shabad chhad man har bimukhan ko sang" and Kabir's Shabad har bin kaun sahayi man ka, have been written in different hand writing.

The interpolators of fake compositions in Guru Granth Sahib adopted the same technique, which they adopted in Banno' Copy of the Holy Book, where they incorporated Mira Bai's Shabad. Kabir's Shabad har bin kaun sahai man ka was already there in Banno's Copy of the Holy Book, and had been written by the scribe who first made the Book. The scribe of Copy of the Holy Book at Village Bohat while making the Book could not have left it uncopied. When the scribe copied the whole of the Book correctly, why should he have committed mistakes in copying that portion, authenticity of which is in dispute. The scribe is completely innocent and is not to be blamed for any lapse. Here too, a bunch of leaves of the Holy Book were taken out and new ones with alterations inserted in their place. They left Kabir's Shabad untouched intentionally, so that Soor Das's Shabad might appear as the original one. G B Singh here too was in a hurry and could not make any research work.

Bhai Banno's Copy of the Holy Book and the Copy of the Holy Book at village Bohat, were the first copies that were made. Other copies that were made afterward, were made largely from these two copies. We may add"-

a. Among the hand-written copies of the Holy Book made before 1732 Bikrami, (1675 A.O.), there are some Copies in which both of these two Shabads were included and in some other in which one Shabad had been included. In spite of the fact that each of the Holy Books was written by one person, the additional Shabads included in them are seen distinctly in different hand-writing.

There are some copies of the Holy Book in which these additional Shabads were not incorporated, and also at the end, no additional compositions were added. These copies were left unscathed.

b. There are the other type of copies of the Holy Book, which were written much later, after 1732 Bikrami (1675 A.D). Each of these Books was written by one person. They include Shabads both of Mira Bai and Bhagat Soor Oas, written in the some hand-writing.

We in the end, give references of some of the Copies of these Holy Book and conclude our discussion.

A

1. Holy Book of Boorhai Sandhu

This was made in 1662 Bikrami - 1605 A.D. Whole of it was written by one person. This does not contain either Mira Bai's Shabad Of Soor Das's Shabad. But at the end, the extraneous material was added.

2. Holy Book of Debra Dun

This Copy of the Holy Book was made under the supervision of Guru Hari Rai. G B Singh writes: "At the end of Rag Maru, there was a little blank space left. The scribe at this place in small letters gave Mira Bai's Shabad, which has been copied from some other Copy of the Holy Book. It appears to have been written on hearsay only... However, at the end of this Shabad, it has been written in bold letters that this Shabad is not to be found in the Fifth Guru's Granth.

3. Holy Book at Kan-Garh

This was made in 1718 Bikrami (1661 A.D). This Book does not contain Mira Bai's Shabad in Maru Rag. This also does not contain Soor Das's Shabad or even his first verse. In this connection please refer to page 181 of the book "Pracheen Birhan".

4. Holy Book of Village Saran Ke

It was made in 1728 Bikrami (1671 A.D.). The whole of the Book was written by one person. This neither gives Miran Bai's Shabad in Rag Maru, nor Soor Das's Shabad in Sarang Rag. It even does not give the first verse of Soor Das.

B

1. Holy Book of Vasu

It was completed in 1886, har sudi 10, Bikrami (1829 A.D.). In Rag Sarang, both the Shabads of Soor Das have been given. In the end of Rag Maru, Mira Bai's Shabad is contained. Please refer to pages 155-56 of book "Pracheen Birhan"

2. Holy Book of Akhnoor

It was completed on 15 Baisakh, 1780 Bikrami (1723 A.D.). The whole Book was written by one person. Only the first line of additional Shabad of Soor Das is given. It also contains Mira Bai's Shabad in Maru Rag.

3. Holy Book of Nanak Mata

It was written in 1742 Bikrami (1685 A.D.). The whole of this Book was written by one person. Mira Bai's Shabad in Maru Rag has been given.

In the next chapter we will make a search for the persons and their organization who did all this mischief to falsify the Divine Word.

Chapter 11

Who were responsible for making introduction of Extraneous matter in Sri Guru Granth Sahib

Research made in old ‘Janamsakhis’ of Guru Nanak Dev

Naturally, the readers must be thinking as to who were those who had made such a plan to cause confusion and total disruption among the Sikhs. The spurious compositions added at the end of the hand-written copies of the Holy Book, are all stated to be in the name of Guru Nanak Dev. So, in order to find out where these spurious compositions in the name of Guru Nanak Dev existed, and when they were incorporated in the hand-written copies of the Holy Book, we have to make a critical research of the ‘Janamsakhis’ (Cold records of life history of Guru Nanak Dev). The oldest book from which we find the life events of Guru Nanak Dev, is called “Puratan Janamsakhi”. This book was written in 1692 Bikrami (1635 A.D) during the times of Sri Guru Hargobind, the Sixth Guru.. In the third edition of this Book, at pages 134-135, at the end of Story number 29, an appendix is given. The heading of story number 29, is “Bislar Des, Jhanda Badhi Juga wali.” In the appendix it is written - “Then Baba Was pleased. Then Jhanda Badhi was dispatched toward Bislar. Jhanda Badhi’s Pontif-ship is in Bisial”country. The Kal Yug (Iron Age) has completed four thousand, seven hundred and thirty five years - 4,735 years.”

The publisher of this 'Janamsakhi' has given the following Note -

From the above writing, the date of writing of this Janamsaki can be known. The method stated by Sardar Karam Singh Historian is this: At that time Kal Yug had completed 4,735 years. Now in 1983 Bikrami (1926 A.D), Kal Yug has completed 5,026 years. The difference between the two is 291 years. This means 291 years have elapsed, since this Janamsakhi was first written.

It was, therefore, in 1692 Bikrami (1635 A.D) that this Janamsakhi was written. Guru Hargobind remained Guru from 1606-1644 A.D.

Even if this Janamsakhi had not indicated the date when it was written, it could have been estimated. It could not be before the time of Guru Arjan Dev, because the author misquoted Guru Arjan Dev's writings as that of Guru Nanak Dev's. At the same time, this could not have been much later from the time of Guru Arjan Dev, as the language used is very old.

In this Janamsakhi, many Shabads and Sloks are such as we do not find in Sri Guru Granth Sahib. The Sloks and Shabads quoted are fake. We have since established the fact that each of the Gurus wrote his own Compositions and handed over the whole stock of Compositions to the Successor Guru. What is the relation between the fake compositions later smuggled into the copies of the Holy Book and those compositions appearing in Janamsakhis in the name of the Guru. We shall deal with this aspect later in its details. For the present we are examining the other Janamsakhis. When we carefully read the spurious Sloks and Shabads given in the 'Puratan Janamsakhi', we observe that in those compositions there is not a single instance, where any of these compositions was incorporated in the old hand-written copies of the Holy Book. there, we have come to the firm conclusion that the author of 'Puratan Janamsakhi' was not involved in tampering with the contents of old hand-written copies of Guru Granth Sahib. This author lived during the period earlier to that of Guru Tegh Bahadur. We have to search other sources of these fake compositions and the mischief mongers.

The Janamsakhi of Bhai Bala.

The life history of Guru Nanak Dev has also been written by Bhai Mani Singh, and by Baba Saroop Das of Vairoval, district Amfitsar. There are no fake Sloks or Shabads in these history books. The name of Bhai Bala is so popular that it is doubtful if any other Sikh is popular to that extent. Both learned and lay men believe that Bhai Bala was a Sikh of Guru Nanak Dev; he was also a resident of Talwandi; during the Gurus long tours, he was ever with the Guru. After Guru Nanak Dev's demise, Guru Angad Dev called him from Talwandi. He lived with the Guru and helped in writing the life history of Guru Nanak Dev, which book is called "Janamsakhi of Bhai Bala." Everywhere in Punjab, in all gurdwaras, people daily hear the distories from this Janamsakhi.

But it is most surprising that such a renowned Sikh of Guru Nanak Dev, called Bhai Bala, was totally ignored by the accepted top-most scholar-poet of Sikhism, named Bhai Gurdas Bhalla, who in his 11th Var, while giving the list of the devotees of Guru Nanak Dev, omitted the name of Bhai Bala! Bhai Gurdas even included the name of Nawab Daulat Khan Lodi, as the devotee of Guru Nanak Dev, but not of Bhai Bala. In the first Var, Bhai Gurdas very briefly gave an account of Guru Nanak Dev's life. While describing the Third Missionary Tour of Guru Nanak Dev for visiting Mecca, Madina, Baghdad and other places, Bhai Gurdas states - "Baba went to Baghdad and stayed there at the outskirts of the City. There was one God-Man, the Baba, and the second one was Minstrel Mardana."

How strange it is! Every Sikh considers Bala as the great devotee of Guru Nanak Dev and the life history of the Guru as told by him was most authentic; and that this record was the oldest one. On the other hand the great Sikh historian, Karam Singh, in his book "Katiak or Baisakh", has stated the reality of Bala's Janamsakhi. By writing this book, Karam Singh has rendered singular service to the cause of Sikhism. Every literate Sikh should read this book and appreciate the real service rendered by him. By giving a number of references from the book of Bhai Bala's Janamsakhi, he wrote at the end -

With this history, one can say without fear that this Janamsakhi was made at the end of Guru Gobind Singh's time. It could not have been written earlier than Guru Gobind Singh's time.

We give below some of the factors that led Sardar Karam Singh to draw the above conclusion. We will give references from the second edition of the book "Katak or Baisakh", which was published in 1932 and contains 270 pages --

1. Page 197 : Names of certain selected cities and villages are changed from time to time. "Eminabad" is a new name of the city, which was previously known as Saidpur. Although the new name of this city had been decided, at the time of Guru Nanak Dev himself, but became current only after it was registered in official records. Before Ain-e-Akbari, the name of this city was famous as Saidpur. Even Mohd. Quasim Farishta, who lived during the time of Akbar, mentions the name of Saidpur. The Puratan Janam Sakhi written in 1691 Bikrami (1634 A.D) makes mention of Saidpur. But the Janamsakhi of Bhai Bala, stated to be the oldest, makes mention of "Eminabad"
2. Page 198: In Puratan Janamsakhi, wherever there was a mention of names of Bhai Jhanda and Bhai Lalo, word "badhi" was also used with their names. The word "badhi" is a Punjabi word. The word "tarkhan" was derived from the Balochi word "darkhan". When the Baloch people came to Punjab, being Muslims, they had a voice in the administration. As a result of their use of word "darkhan" for a carpenter, the Punjabis also began to use the word "tarkhan" for carpenter, instead of "badhi". This was much later development. In Bhai Bala's Janamsakhi word used is "tarkhan" – this Janamsakhi apparently was not written during Guru Angad Dev's time.
3. Page 199 : The following Slok appears in Bala's Janamsakhi purported to have been uttered by Guru Nanak Dev during discussion with Pandit Braham Das (Kashmiri) -
gur miliyai man rahasiyai, lion vuthai dharan see gar.

(Story No. 146)

But this Slok is of Sri Guru Amar Das Ji.

4. Page 201 : When Guru Nanak Dev went to Medina, there he had discussion with the Quazis. The Guru was stated to have uttered the following Shabad -
-alahu agam khudayi bande.....
But this is Guru Arjan Dev's Shabad.
5. Page 210 : When Guru Nanak Dev in his First Tour, visited the country of devas, there Raja Devdoot became the Sikh of the Guru. During the discussion that followed between them, it has been stated: "Guru Nanak said, 'O Bhai Devdoot, I appoint you a Masand of this place.'" But the Masand System came into existence from the time of Guru Arjan Dev. Before that time, this word had never been used by the Sikhs.
6. Page 210 : According to Bhai Bala, Mardana got the Rabab from a nomadic, and asked the Guru about Gurmukhi instruments. The Guru replied: "O Mardana, Rabab and Dhadd are the Sikh instruments of music." But "Dhadd" was introduced by Guru Hargobind for singing Vars and other marshal tunes. During the earlier times, it was not used by the Sikhs.

The Real Author of Bhai BaJa's Janamsakhi Possibility of Confusion

Guru Nanak Dev's demise took place in 1539 A.D. The author of Bhai Bala's Janamsakhi showed to the people that Guru Angad immediately on becoming the Guru called for Bhai Bala, who started dictating this Janamsakhi. Sardar Karam Singh historian has proved that this book was written after 1750 Bikrami (1693 A.D). The author of this Janamsakhi had in his mind some ulterior motives. The author wanted to create confusion in Sikhs.

Guru Nanak Dev's Date of Birth

Sardar Karam Singh's book "Kartik or Baisakh" has clarified the confusion created by this Janamsakhi. He writes that all the old

Janamsakhis had mentioned the date of Guru Nanak's Birth on Baisakh Sudi 3 (April 15), but Bhai Bala's Janamsakhi without any reason stated that the Guru was born on the Full Moon Day of the month of Kartik. It created confusion in Sikhs, which still continues. The old Janamsakhis mention the date of birth as Baisakh Sudi 3 (April 15), while we continue to celebrate the day on the Full Moon Day in Kartik.

Regarding Baba Handa!

Karam Singh refers to the stories as given in Bhai Bala's Janamsakhi, relating to the departure for abode of God, story of discussion with Bhagat Dhrooh, and the story of visit to Kandhar - in all these stories Guru Nanak Dev was down-graded and Baba Handal was greatly exalted. They have lifted Baba Handal to such an extent that he had reached the Court of God. Karam Singh writes on page 238, of his book, as under --

The contents of Bhai Bala's Janamsakhi are clear. It is all in praise of Baba Handal and condemnation of Guru Nanak Dev. It is for this reason, the author of Bhai Bala's Janamsakhi can be none else but a Niranjania. But there are two things to bear in mind: firstly, to consider Sri Kabir higher than Guru Nanak Dev, secondly, Handal claiming to be the Sikh Brother of the Guru in Treta Yuga. Many people think that the Janamsakhi of Bhai Bala, which contains much praise of Sri Kabir, is a trick of the Kabir Panthis. But this is not true. In the Janamsakhi of Niranjania, it has been clearly admitted that Kabir was the greatest of all the Bhagats, except for Baba Handal. Therefore, to suspect that the Kabir Panthis had their hand in it, is a baseless argument. The second point is all the more surprising. In this Janamsakhi, it is written that in Treta Yuga, the Guru was a servant of Raja Janak, used to worship images and tell lies. But in this account it has been stated that in Treta Yuga, the Guru and Handal were Sikh Brothers and both were the Masands of Raja Janak. From this it is clear that those who had written this Janamsakhi, never realised their mistake. The author of the Janamsakhi tied up both the ends - one (Handal) was raised sky high and the other (Guru Nanak Dev) - according to their mean thoughts, lowered to greatest depth of the under-world.

Why we turned to this side?

We were in search of the source which caused inclusion of spurious compositions into the copies of hand-written Holy Books. Who did this mischief and how did it happen? In this search, we came across Bhai Bala's Janamsakhi, which was written 20 - 25 years after the Martyrdom of Sri Guru Tegh Bahadur in 1675 A.D. In this Janamsakhi, the date of birth of Guru Nanak Dev has been given differently from the previous ones and it is in this book that the Guru has been ridiculed and insulted to the extreme. The chief of the Niranjania sect, Baba Handal has been greatly praised and has been shown of much higher status than Guru Nanak Dev. Sardar Karam Singh reached the conclusion that Bhai Bala's Janamsakhi was written at the initiative of the Niranjania sect. But to keep the Sikhs in confusion, they were informed that this was written in the presence of Sri Guru Angad Dev Ji at the dictation of Bhai Bala.

The Mystery Revealed

The readers will be surprised to know that those who tampered with the hand-written copies of the Holy Book and inserted fake compositions into them, were no others than the Niranjaniyas, who were responsible for writing of the mischievous Bhai Bala's Janamsakhi!! The readers will recollect that the fake compositions were inserted in the hand-written copies of the Holy Book, after "Mandhawani". The first of such composition was "Slok Mehta 1, *jit dar lakh mohamma*". In the copy of the Holy Book of Pindi Lala (district Gujarat), it has been written "*Slok tatha gosht Malar nal hoyi.*"

The next fake composition included in the copies of the Holy book was -

vir slamalekh

braye khudaye sach chou, dagaih kitne sekh.

jeha bijai lunai so, hukmi milai so khye.

nanak sache nam bin, baadha dukh sahaye. (2)

Let us now study Story number 125 of Bhai Bala's Janamsakhi -
ik onkar satgur parsad

Fourth Missionary Tour. Story about Vira Naon Malar

One day the Guru passed through Dhanasari country and continued to go to another country. Guru Nanak established a set, and thereon sat, the Guru, Mardana Rababi, Seeho and Gheo. While all the four were sitting, Guru Nanak went into ecstasy. When the Guru woke up, the Sikhs asked him on whom had he meditated. Then Guru Nanak replied, O Mardana my mind is alert now. Then Mardana inquired, which side he would like to go. The Guru then replied that there was a man named Vira Malar, he lived in the next village. He would meet him and play with him. Then both the Guru and Mardana started walking and reached that place, where Vira used to live. Then Mardana inquired of the people, where Vira was living. Then the people replied, pointing to a place, that belonged to Vira Malar. Then Guru Nanak went to that place where Vira was sitting. Then Guru Nanak went to him and said, O Vira , *Alakh ko salama*, my obeisance to the infinite.' Then Vira Malar touched the Guru's feet with his forehead. Then Vira asked: 'Who are you and from where have you come and what business have you with us?' Then the Guru told him that they both were asking for the where about of the True court. Then Vira replied that he did not know anything about the True Court. The Guru then said, that he (Vira) knew every thing. Then Mardana intervened and informed Vira that the person talking to him was Nanak Nirankari. Malar was told to utter 'Nanak Nirankari.' Malar then said that it was his great luck than he had vision of the Guru, and inquired how was True God like and where he lived; whether He was a Muslim, as they had heard that Muhammed was near to God and that Hiodus say that Brahma, Bishan and Mahesh were God-like. Malar therefore inquired whether those prophets were God or some one else. Then Guru Nanak replied -

Slok Mehla 1

jit dar lakh mohammada, lakh brahme bishan mahesh.
lakh lalab ram vadirai, lakh rahi lakh ves.
lakh lakh oathai jati hai, satiaih sanias.
lakh lakh oathai gorkha, lakh lakh natha nath.

Translation

At God's door there are a hundred thousand Muhammads and a hundred thousand Brahmas, Vishnus and Shivas. There are hundreds of thousands of Ramas, who claim to be greatest of all, and there are hundreds of thousands of "ways" (religions) and hundreds and thousands of sectarian garbs. There are hundreds of thousands of celibates, philanthropists and ascetics. There are hundreds of thousands of Gorakhs and hundreds of thousands of masters of the Jogis....

Guru Nanak told Malar that the Creator is Formless and is Infinite, no one can know His vast expanse.

It will be observed that when Guru. Nanak met Vira Malar, he greetesl him as - *hai Vera, alekh ko slam hai*. From the extraneous compositions (second lot) inserted in the copies of the Holy Books, note the first verse of the second slok - "*Vir Slamalekb.*" These are very words used in the story.

Let us now examine the second lot of extraneous compositions inserted in the Holy Book - its first slok was -

*baye aatish aab khak, ina jati bujhsi.
umat paide panj tol, hadrath pak khudaye....*

(The air, the fire, the water and the soil are the four elements, which are used in the making of the human body. The fifth element is added by the spirit of Pure God to create the people).

When we read from Bhai Bala's Janamsakhi; Story number 36, about visit to Mecca, we find that the words 'baye aatish aab khak' repeatedly occur, just as --

*sund marfat pir ji, milat mahab chhad.
sudhauh jusa aapna, kia rab banaye saj.
kayam charon rooh hai, chare juse sath.
panjvi kudrat rab di, mil hoye panj tan pak.
aval badi rooh hai, namfaristajan.
dooji aatish rooh hai, jin kahaye nam.
aabi teeja rooh hai, mano soorat deo.
khaki chautha rooh hai, bhaye khavis abheo.
panjvan rooh khudai hai, mil choun range hoye.
kul barkati rab di, charon kayam hoye.....(72)*

*aakhe nanak shah sach,suno bahavad pir.
 aval khud khudaye si,phir dooji kar tadbir.
 kar tadhiran manaih vich, char malaye keen.
 badi aabi aatshi, chouthi milli zamin.
 char khasiat char bed, charai nal imam.
 punjam bhaya paikambro, aadam hazrat Jan.
 bad malayik, khak but, aakhi jinda pir.
 aatish noor khudai te, jano kar tadbir.
 punjam aap khudai hai, andar bahar soye.
 eh hakikat pir ji, virla janai koye.
 aabi khakki bad naar, charon rukan pachhan.
 char iman char muzhaba, char kateba Jan.
 (76)*

Those readers, who have read this Chapter with rapt attention, will be fully convinced of the conclusion drawn up by us. It is apparent that in the old hand written copies of the Holy Book, extraneous fake compositions in the name of Guru Nanak, were included at the end of each copy. The entire responsibility for this mischief lies on the shoulders of those, who wrote Bhai Bala's Janamsakhi, which was in fact written after 1750 Bikrami (1693 A.D), but made much noise of having been written in 1596 Bikrami (1539 A.D) - the year of Guru Nanak Dev's demise. In this Janamsakhi, they insulted Guru Nanak Dev to the greatest possible extent they could, and greatly exalted Baba Handal.

Did these mischievous persons do similar mischief in any other book also? To consider this question, we shall examine the "Puratan Janamsakhi" in Chapter 13, in its depth. We shall come to know more about the persons, who incorporated spurious compositions in the name of Guru Nanak Dev in the copies of the Holy Book. However, in the first instance, in Chapter 12, we shall remove the existing misconception about the Ode of Satta and Balwand.

Chapter 12

Guru Granth Sahib and Compositions of Satta and Balwand

In the book “Satgur bin hor kachi hai Bani - Except Sat Guru, Utterances of all others, lack Maturity”, the authors (leaders of Panch Khalsa Diwan, headed by Teja Singh Bhasaur) tried their hard to prove that these were Baba Prithi Chand (the eldest brother of Guru Arjan Dev) and Chandu, who intrigued for inclusion of the Compositions of the Bhagats in Guru Granth Sahib, after the martyrdom of Guru Arjan Dev. We have clarified that Guru Arjan Dev had received the Compositions of the preceding Gurus and of the Bhagats at the time of his succession as Guru and later, along with his own Compositions, compiled them in the form of Guru Granth Sahib. These people invented the story that after Guru Arjan Dev’s martyrdom the authorities took hold of the Holy Book. They write about the Swayyas of Bhattas and Ode of Satta and Balwand, as below- -

Emperor Jehangir made a pact with Prithia and his party. This was the most critical time for the Khalsa. At this time, the compositions of Hindus, Muslims and Muslim musicians were incorporated in the Holy Book along with the Guru’s Compositions, thus evolving a strange admixture.

The organizers of Panch Khalsa Diwan also made an appeal in this book that “they have full confidence that the Sikh scholars will consider this grave problem with perfect calmness.” But they themselves used utmost rough language. At page 149 of their book, while making mention of Satta and Balwand, they Write –

It is likely that the greedy Muslim musicians had to suffer from leprosy when they spoke ill of the Guru. It can be said with certainty that the two Muslim musicians took refuge of the Guru with an objective of material gains only.....

They always worked for monetary gains alone, that was their only religion.

At the end of their book they give the following opinion about the ‘Ode of Satta and Balwand’-

All the eight stanzas of this Ode are their apology. By submitting this apology, they received redemption from their sin. As such this composition cannot be equated with the Gurus’ Compositions. This is only a decision of a dispute, which should have been kept as a record in the Court of the Khalsa. Admitted, it is a part of history. But to treat this as Guru’s word or to mention it as Guru’s Word, is against the tenets of Sikhism.

We have to see whether the ‘Ode of Sata and Balwand’, during the time of Guru Arjan Dev, formed part of Guru Granth Sahib or not. If it formed part of the Holy Book, then the question of not paying reverence to it, does not arise at all, as we make obeisance to Sri Guru Granth Sahib in its entirety, our Guru (God Manifest).

Sardar G B Singh, the author of book, ‘Pracheen Birhan -Old hand-written Holy Books’, used to take great interest in the examination of the old hand written volumes of the Holy Book. As already stated that he had no sympathy for Sikhism. He had no faith in the Gurus, as at many places he gave most derogatory remarks relating to them. This man considered Bhai Banno’s recension of the Holy Book as the real one. He tried his utmost to prove that the original Holy Book at Kartarpur was the copy of Bhai Banno’s recension.

It would have been noted that G B Singh in his book has mentioned about a number of hand written copies of the Holy Book and has also mentioned the dates when they were written. Bhai Banno’s recension and the copy of Holy Book of village Bohat, these two volumes were written during the time of Sri Guru Arjan Dev Ji. The Holy Book of village Bohat, except for its last 26 pages, has been written in one hand only. G B Singh saw this for himself,

and testified it. The extra spurious compositions, which were incorporated in it at the end of the Holy Book, were different hand added more than 70 years later, about which G B Singh wrote with great emphasis. Had he found that the Compositions of Bhagats, Swayyas of Bhatts and the Ode of Satta and Balwand had been written in different hand in the Holy Book, he would have made this known to all with greater emphasis than the spurious matter included at the end of the Holy Book. Why should he have hidden this fact? A research scholar, after truth, could not hide it! He had no faith in Sikhism, and was out to inflict injury to it in every possible way. He was such a research scholar, who was making mockery of Sikh Teachings and the Guru's history at every step.

Sikh historians have written that Bhai Banno's recension was written on way to village Mangat. (They believed that the Original Holy Book was taken by Banno to Lahore and then to his village Mangat). We have proved it beyond any doubt that it is a fictitious story. The copy of the Holy Book (now known as Banno's recension) was written at Amritsar, under the supervision of Sri Guru Arjan Dev Ji and Bhai Gurdas. There was no possibility of inclusion of any spurious composition in it. Guru Arjan Dev and Bhai Gurdas were fully aware that so many spurious compositions in the name of Guru Nanak Dev were wide spread. Bhai Gurdas, therefore, took special care to see the correctness of the copy made from the Original Holy Book. At that time the Holy Book, now known as Banno's recension, and the copy of the Holy Book of village Bohat were written. This was done during 1662 Bikrami (1605 A. D.), when Guru Arjan Dev Ji was alive. The Holy Book of village Bohat was also written by one person only. As such, this witness is considered sufficient that no one could tamper with the original copy of the Holy Book. The story of Prithi Chand, Chandu and Jehangir, has no basis. All the Compositions of Bhagats, swayyas of Bhatts and the Ode of Satta and Balwand, were included in the Holy Book by Bhai Gurdas under the directions of Sri Guru Arjan Dev Ji.

As regards reverence to the Ode of Satta and Balwand, we have the solid proof that it was under the direction of Sri Guru Arjan Dev Ji that the Ode of Satta and Balwand was included in the Holy Book, and is to be read with the same reverence as the

Compositions of the Gurus. There should be no dispute about this.

Bhai Gurdas's name is well known to the Sikh people. He was nephew to Sri Guru Amar Das. From the time of Guru Ram Das, he was asked to preach Sikhism to the people in different parts of the country. The preaching could only be on the basis of Gurus' Compositions. He was, therefore, thoroughly well versed in the understanding of the Gurus' Compositions. Bhai Gurdas himself has written two books - "Vars" and "Kabitts". Vars have been written in Punjabi language and Kabitts in Braj-bhasha. His compositions are considered to be the key to the understanding of Sri Guru Granth Sahib. While writing his own works, Bhai Gurdas has very often used the same phraseology as is found in Sri Guru Granth Sahib, especially the phrases occurring in the Ode of Satta and Balwand.

Professor Sahib Singh quoted a large number of phrases from Guru Granth Sahib, which Bhai Gurdas also used, especially from the Ode of Satta and Balwand. As this portion is not directly related to our subject of "Compilation of Guru Granth Sahib", we have, therefore omitted this portion. Suffice it to say that Gurdas used many of phrases occurring in the Holy Book, in his own works.

In the book of Panch Khalsa Diwan, one objection raised against the Ode of Satta and Balwand is that they used word "Lehna" for Sri Guru Angad Dev Ji, page 151 of the book reads-

They committed great mistake in writing 'Lehna' as Guru Angad's name. Guru Nanak by bestowing Guruship on Baba Lehna, made him Guru Angad Dev. As the Muslim musicians were ignorant of Philosophy of Sikhism, therefore they might have written so. But from the Sikh point of view it is a mistake.

In this context we draw their attention to the following verses in Bhai Gurdas's Var number 24 --

(a) *babanai ghar chanan lehna. Pauri 6*

In Baba's house, Lehna was the Light.

(b) *put saput babanai Lehna. Pauri 7*

Lehna was the Beloved Son of the Baba.

They called Satta and Balwand as "greedy Muslim musicians" What epithets they would give to Bhai Gurdas, is to be seen!

Chapter 13

Puratan Janam-Sakhi (Oldest life history of Guru Nanak Dev)

1. About the Author of this Book.

We do not find the name of the author of the book "*Puratan janamsakhi*" - The oldest history on the life of Guru Nanak Dev. But when we read carefully the life stories of the Guru, we can find out the religion and the caste of people he belonged to.

In the book, the first seven stories relate to the Guru's life at Talwandi and Sultanpur. We are surprised the most to read story number 12. The heading of this story given is "The Guru caused people to worship Mardana". According to the story, the Guru, who was accompanied by Mardana, on leaving Sultanpur travelled through uninhabited wildernesses. He followed no road and he entered no dwelling. As they were travelling, the Guru asked: "Are you feeling hungry, Mardana?" And Mardana replied, "All things are known to you." Guru Nanak Dev then asked Mardana, "Proceed straight on and enter village, which lies ahead. Uppal Khattris live there. Enter their house and stand silent. All will come, Mardana, both Hindus and Muslims, and they all will prostrate themselves before you. They will spread a bed for you and offer all kinds of delicacies. Some will offer money and others will offer other tempting things. No one will ask you where you have come from and whose man you are."

The story teller further states that Mardana as directed by Guru Nanak Dev went to the town. "He received much adoration and when he departed all the residents came and prostrated before

him. When he finally departed he took with him money and a bundle of clothing. Seeing him Guru Nanak Dev rolled on the ground with laughter.”

There are 57 stories contained in this book. In whole of the book, the author has not praised anyone else so much as he praised Uppal Khattris. The author, however, does not disclose the name of the city or town, visited by Bhai Mardana. By doing so, he feared that he would be exposed of his hypocrisy. The extra-ordinary praise of Uppal Khattris shows that he too belonged to this caste of the people there.

2. To which place the author belonged?

The next story No 13 relates to “Sajjan Thug” -Sajjan the Robber. Those who are not honest in their dealing and exploit others, are generally called “Sajjan Thugs”. At the end of this story, the author states that the “First Dharamsal was established at this place.” From the historical angle, this statement of the author was not an ordinary event, which can be ignored. Guru Nanak Dev, when he saw the world was set on fire, he sacrificed all the comforts of his life to serve the people in extreme distress. Nawab Daulat Khan tried his hard that Guru Nanak Dev should continue to work at the state store house, and at the same time maintain his devotion to God and the service to the people. But Guru Nanak Dev undertook the tour of whole of India, and the countries abroad to give his Message of Love and Peace to the suffering humanity. He did not agree to stay permanently at Sultanpur Lodhi. The story teller himself writes in story No. 11 -

Humbling himself, the Khan fell at his feet. All who were present, both Hindus and Muslims, besought the Khan, saying “God speaks through Nanak. Keep Nanak here to be our spiritual guide.” The Khan appealed to Baba Nanak, “This kingdom, this country, the royal authority over them - all are yours” “Khanji”, replied Baba Nanak, “God will bless you, but I shall not stay now. Kingdom, property, and house-hold goods are all yours. I have renounced every thing.”

According to the story teller, the Guru is stated to have come across a notorious thief, named Sajjan soon after leaving Sultanpur. He always dressed himself in pure white, wore the Hindu marks of

sanctity on the fore-head and displayed a Muslim rosary round his neck. He had built a Hindu temple and a Muslim mosque at his place. He invited travellers to his residence, then robbed them and killed them. He invited the Guru and Bhai Mardana to his house. Instead of killing the Guru and Bhai Mardana, Sajjan was totally changed and became a disciple of the Guru. The criminals' den was turned into God's Temple. He was the first to build Dharamsala for disseminating Guru's Gospel.

But it is most surprising that the story teller did not reveal the name of the blessed place, where this episode occurred. Why? By reading the first 8 - 10 stories of this book, one forms the opinion that the writer belonged to a predominantly Muslim populated area, because he very excessively used the Muslim words in his writings, so much so that he made Hindus even to utter Muslim words. Please see story No 5 "The Tree's Stationary Shadow". Rai Bular had gone out hunting and while passing that way, he happened to observe some one sleeping under a tree. The shadow of the other trees had moved, but the shadow of that tree remained stationary. He saw a boy was sleeping there. The story teller writes - "When they woke the boy up, they discovered that it was Kalu's son. Rai Bular came home and summoned Kalu. "Kalu", he said, "Do not maltreat this son, no matter what he says. He is an Exalted one and it is for his sake that my town exists. You also are blessed, Kalu, for it is, as your son, that Nanak has been born." "The Ways of God are known to God alone," observed Kalu, and returned home.

A Hindu living in a Muslim environment, will utter "khudai, "khudai", otherwise as a matter of course a Hindu would utter "Parmatma". There is not only influence of Muslim traditions and rituals. In Sikh history, the story of Vein River is very popular. In that story it has been described that the Guru was produced in the Court of God. Vein River passes by the side of Sultanpur Lodi town. The Guru used to go there for a bath daily. Under the heading "Immersion in the River", according to the story teller, one day he took a servant with him, and having removed his clothes in order to bathe, he left them in the care of the servant. He then entered the water, but having done so, failed to emerge. He was taken to the Court of God. There the Guru recited the following Compositions;

(a) Shabad in Siri Rag - "*moti ta mandir oosaraib*": (b) Jap Ji and (c) Shabad in Dhanasari Rag "*gagan mai tbal*". Then God commanded the Angels to take Nanak back to the same river side. After three days had passed, Guru Nanak Dev emerged from the water.

The thing to consider is that the recitation of the above three Compositions, takes hardly 15-20 minutes. But how three days had been spent? It is clear from the story that the story teller was saying all this with his Muslim beliefs. God according to the Islamic belief abides at the 7th Sky, hence the period of three days was required to take the Guru to and from the 7th Sky.

It is also the Muslim tradition that Prophet Solomon visited the land of Ants. The King of Ants entertained Solomon with dainty dishes of food and also served him well in all other respects.

The King offered the hand of his daughter to him as well. But Solomon said that he would accept this offer only when, there would be no bereavements in his family. The meaning of the story is that the ants, which are seen, moving on the grassy lands, are trampled under the feet of the persons walking thereon. If the ants could have their proper abode and avoid being killed unnecessarily, Solomon could consider the proposal of the King of Ants. Solomon could not refuse openly the offer of the Ant King, but put to him the problem, which was insoluble. In this way, he could get himself rid of further involvement.

The effect of Muslim traditions on the author of 'Pratan Janamsakhi' is quite apparent. In story No 25, with heading "Keerh Nagar" - The Abode of Ants, the above story has virtually been repeated, except the offer of daughter in marriage. The story teller takes undue advantage of the Guru's following verse - "*keerba tbat devai patsabi, laskar karai soab*" - The Creator may raise an insignificant person like ant to the highest rank of the King; and destroy the mighty rulers with their armies to ashes.

Every Muslim knows the story that God had demanded from Abraham the sacrifice of his son, Issac. However, Abraham got the permission from God to bind his eyes with a piece of cloth, while striking his son with knife. Then with God's Blessings, a lamb was put in the place of Issac and was sacrificed.

This story teller, who belonged to Muslim predominant country, knew the story of Abraham and his son Issac. This had deep effect on his mind. Therefore, it is evident in Story No 47, in which the Islamic tradition was reflected when the Guru is stated to have met Raja Shivnabh. The Raja took Guru Nanak Dev to his palace. Both the Raja and the Queen beseeched the Guru to partake food. The Guru then asked for the meat of their only son. The Raja, the Queen and their daughter-in-law with their joint effort caught hold of the son and killed him. Later, the Guru made the son alive again, and himself hid somewhere. The story teller further writes- "Then the Raja felt extremely lonely, with bare feet and head bagan to wander in wilderness, uttering "Guru! Guru!" Then the Guru met him after 12 months, accepted him as his disciple. The Raja received redemption from repeated births and deaths and became a Sikh of the Guru."

One has to strengthen his mind to read this story of brutal murder of the young son. Those who have the slightest understanding of Sikhism, would understand that this is an absurd, bogus story. One of the conditions of the Sikh Code of Conduct is Not to take the sacrificial meat, what to say of offering of human or animal sacrifices. A strong voice was raised by Guru Nanak Dev himself against the institution of offering of sacrifices to God, gods, goddesses or to anyone else.

The other historians have written that Sajjan Thug was the resident of Tulamba, in district Multan. The readers will understand the reason why this story teller did not give the name of the town to which Sajjan Thug belonged. The reason was that this story teller brought Guru Nanak Dev straight to this place from Sultanpur Lodi. First, there was the praise of Khattris of Uppal Caste, and then narrated the story of reformation of Sajjan Thug and raising of the First Dharamsal here. Tulamba is situated at a distance of about 200 miles west of Sultanpur Lodi. From Tulamba, the Guru is stated to have moved 300 miles eastward to Panipat, and from there he proceeded further eastward visiting Hindu religious places.

It will be clearly observed that the author of 'Puratan Janamsakhi' was a Hindu Khatri of Uppal Caste, and belonged to TULAMBA. He at the outset took the Guru 200 miles away from

Sultanpur Lodi to have confrontation with the notorious robber of the place. If he had mentioned the name of the place, where he stated the Guru established the First Dharamsal, no one would have believed that the Guru had a non-stop journey westward extending to 200 miles. In fact, the Guru visited Tulamba much later, not in the first instance.

3. The Author's Ignorance or Cleverness?

He has written strange things in stories No. 28 and No. 32. From reading these stories it appears that the author did not know the simple facts. The heading of story No. 28 is "Aasa Desh" -Discussion with Shekh Farid. In this story it is written that Guru Nanak Dev visited Aasa country (Multan Division). There the Guru met Baba Farid, who had kept with him a wooden round plate, which looked like bread. The Guru had discussion with Baba Farid, and both of them spent the night in the jungle. There, a devotee brought a cup full of milk. The next day both the Guru and Baba Farid went to a city, where its ruler had died the same day. The raja was being cremated, but the skull of the dead one was not being decomposed. An astrologer, who was present there, stated that the Raja had once told a lie, and this is the reason why his skull was not being decomposed. If any Saint of repute would visit here, then alone the skull would be decomposed. In the meantime both the Guru and Baba Farid reached there, and consequently, the skull was decomposed. The people offered food articles to both the Guru and Baba Farid. Baba Farid told the people that he had already eaten the food. The people then asked Baba Farid, "O, you creature of God! Are you a liar from the same country, where Farid lives? He possesses the wooden bread, and whosoever offers him the real bread, he says that he has already eaten the bread and has also kept one with him."

The story teller further writes: "Then Farid threw away the wooden bread. He said that when the Raja had suffered so much of the punishment for telling one lie, what will happen to him? Then the Guru was pleased and bade fare-well to Farid."

On reading the above mentioned story, every one will accuse the author that he was totally unaware of the history. But we differ

from the views of the readers. We are observing that the storyteller was a very clever man. He knew it perfectly well that Baba Farid had died 203 years before the advent of Guru Nanak Dev. In story No.32, the storyteller stated that when Guru Nanak visited pak Pattan, at that time Skekh Ibrahim, who was a descendent of Skekh Baba Farid, was the Custodian of the place.

Then why in story No.28 did the author state that Guru Nanak met Baba Farid and had discussion with him. Baba Farid was a well-known person in that area and he had a great following. The author showed him alive, and also showed him accompany Guru Nanak Dev to come to a city. The people of the city have been shown making fun of Baba Farid for keeping with him the wooden bread, and posing him as a liar. Baba Farid has also been shown as accepting the blame of false pretensions, by throwing away the wooden bread. It is also stated that Guru Nanak Dev approved of this action of Baba Farid.

The author of "Puratan Janamsakhi" has not understood the meaning of two of the Sloks of Baba Farid Ji, and has only made fool of himself in making such a meaningless commentary. These Sloks of Baba Farid Ji are as under -

*farida, roti meri kaatb ki laavan meri bbukk
jina kbadi cbopri gbane saiban ge dukb. (28)*

rukbi sukbi kbaye ke tbanda pani pio.

Jarida dekb parayi cbopri na tarsaye jio. (29)

Traslation

Farid says: (I am a poor man), blessed with coarse bread (wood like), my appetizer is my appetite only.

They, who eat the buttered bread (attained through corrupt means), it will cause great pain and suffering to them. (28)

Eat your dry, hard bread (which God gives you), and drink natural water.

Says Farid: do not be tempted to see the buttered bread of others, and crave for their acquisition. (29)

The author also shows his gross ignorance of the geographical Positions of various locations, which need no mention in detail.

The question as to when this Janamsakhi was written has already been discussed in chapter 11. It was written in 1692 Bikrami, corresponding to year 1635 A.D.

Bhai Bala's Janamsakhi was written after 1732 Bikrami, corresponding to year 1675 A.D.

Let us compare the language difference between the two Janamsakhies.

Puratan Janamsakhi - Story No 13 Sajjan Thug

Jande Jande sekh sajjan kai ghar jaye nikle. us ka ghar painde vich tha. atai thakur doara tai maseet kar chhadi thi. je koyi hindu aavai ta thaur devai. atai je musalman javai ta tavjaih kare. ar ja rat pavai ta aakhai 'chal ji sovo. andar lai javai, khooh vich paye kar marai. ar ja sabah hovai ta aasa tasbi haath lai m usa la paye bahai. jab baba te mardana gaye ta khijmat bohat kitios. atai aapnia loka taei aakhios, 'jai is de palai bohoat duniya hai, par gohj hai. jis de mooh vich aisi bharak hai, so khali nahi. phail kar kai fakir hoyia hai. jab rat payi, tab aakhios 'utho ji sovo.' tab babe aakhiya, 'sajjan! ik sabad khudye di bandgi ka aakh kar sovehge. '

Janamsakhi of Bhai Bata - Story No 67

sin guru nanak ji othon chal de chal de thaga de mulak jaye pohunche. ta us raste vich sekh sajjan rehanda si. par us ne apne ghar raste upar banye hoye sunn. ik thakar dwara te ik maseet uss ne kar chhadi si. je koyi hindu jave ta thakardware thaur deve. je musalman jave ta maseet vich thaur deve. je rat pave ta andar jaga deve. ja oh saun ta phahe de ke mar deve. pher khooh vich chaye sute. jab din chareh hath vich tasbi pharh ke aasa Ie ke musalla paye behe. ta sin guru nanak ji mardana ate me tine Jane othe aaye pohunche ta dekh kar us ne bohat khidmat kiti ate aapne aadmia two aakhiya su, bhayi ehna de pas bohat dhan hosi par gujha he kion ki ehna de

mooh upar lau aahi. jad din gujana te raat pe gayi ta aakhan laga, utho ji andar chalo te araam nal savon. ta guru nanak ji aakhiya bhayi tera nao kia he?’ us ne aakhiya, ‘ji mera naam, sajjan he. har kise da khidmatgar han. ‘ ta guru nanak ji aakhiya, ‘bhali khidmat karda hen. par ik sabad khudaye di bandgi da aakh ke savan ge.

The story of both the Janamsakhis is the same. Many words are common in them. We clearly see in this that one of the story tellers had the book of the other story teller before him and he Copied therefrom. This is not the only case; it is true of many other stories. In these stories, there is not only the resemblance of the words used, there is one more extra-ordianry commonness. In puratan Janamsakhi, where in ignorance, verses of Guru Ram Das and Guru Arjan Dev were quoted, in the same stories the same Shabads have been quoted in Bhai Bala’s Janamsakhi. The fake compositions in the name of Guru Nanak Dev written in Puratan Janamsakhi, appear in Bhai Bala’s Janamsakhi also.

There is, however, one glaring difference in the two Janamsakhis. The language used differs greatly. The language of Bhai Bala’s Janamsakhi is close to the modern punjabi language. The language used in Puratan Janamsakhi is much older than the one in Bhai Bala’s Janamsakhi. The language of Bhai Bala’s

Janamsakhi resembles the language used during the days of Guru Gobind Singh, and this book was “katik ki visaakh” written during those days. For detailed information please read the book written by Sardar Karam Singh Historian.

At the end of Puratan Janamsakhi, in Story No 57, we note --

Asuj sudi 10, 1595 Bikrami 0538 A.D.) Baba Nanak’s demise at Kartarpur. Utter ‘Waheguru - Waheguru - Waheguru - Waheguru ‘- Waheguru’. The story is complete. Any act of omission and commission may be forgiven. The only free from error is Baba Ji. Utter, ‘Waheguru Ji Ki Fateh’. We have your support.

The last words used were at the time of creation of the Order of Khalsa in 1699. These words were never used before that. Was PuratanJanamsakhi also written during the last days of Guru Gobind Singh? This cannot be believed, as the language used in Bhai Bala’s Janamsakhi, which is close to modern Punjabi language, is different

from the language used in Puratan Janamsakhi. Puratan Janamsakhi must be considered of earlier times. “Waheguru Ji Ki Fateh” appears to have been a later addition in it.

Story No 29 in Puratan Janamsakhi will greatly help to decide when this book was written, and it is given below -

Story No 29.

Bislar Country - Jhanda Badhi - Jugawali

Guru Nanak Dev then left that place. Then came to Bislar country. There no one would allow them to sit anywhere. Then Jhanda, the carpenter appeared, and took both Guru and Bhai Mardana to his home. He washed the Guru's feet and drank the foot wash. The Guru blessed him. He became the devotee and began to accompany the Guru. By the True Guru's Grace. (written) Jugawali Mehla 1.

tit samai baitha samundar ki breti maih. poun ahar kia, nale jhanda badhi bislar des ka, tis ko jugawali prapat hoyi. jhanda nalnibhiya, nagar chhut ghat ka. tit samai bismad parhida tha. aagai jugawali chali.

satguru parsad. waheguru ki mirjada. chahun akhran ka mathant. jug chalihan vich hoa. (40). chali jug baith mehnat kiti (41). age pauri chali. ik karor bahttar laakh athayi hazar. 17228000. anant ete aitai jug anam meh rahiya. saihaj vaan japtiya sabh dukh latha. (J) nanak te angad hoa, joti jot milaye. nanak aayi panth ke kia gun kaha sunaye. aayipanth ki katha sur nar nu janat. Jugawali likh sampooran hoyi. boloh Waheguru. satguru parsad. tab babe di khusi hoyi. tab jhanda badhi bisihar des ko bidha keeta. jhande badhi ki manji bislar des vich hai. kaljug char hazar sat sai paintee bars vartiya hai. 4735. kaljug rahiya char laakh satayi hazar doye sai paihnth baras rahiya. chalis jug ki maryada sat likhi... sat jug ka jorh 432000. cholu jugan ka jorh 4302000. jugawali ka jorh waheguru ki mehnat hoye pahuti adi bislar des ke nagar chhuthghat ke.

We are to find out the time when this book was written by studying the above quoted story. By reading this story repeatedly, we find many strange things.

(a) The story teller claims that this story was written by Guru Nanak Dev. But we do not find such a thing in Guru Granth Sahib. Moreover, there is nothing in common between the Guru's word and this story. What is the idea of giving length of each yoga and what is their authenticity? In what way one gains in spiritual upliftment by such readings? There is no relation between spiritual knowledge and reading of such vague things, which convey no meaning. What a strange thing, there is the praise of 'Aayi Panth' of Jogis, stated to be uttered by Guru Nanak Dev, who outrightly rejected the way of Yoga system for spiritual upliftment. In reality, this story has been introduced by some one else and is not that of the author of Purataq Janamsakhi. Now the question arises, how this "Jugawali" got inserted in this book. We shall solve this question in the next section. In the meantime we shall see what part of this story pertains to this book and what part has been intruded into it. In the beginning it is stated that Guru Nanak Dev visited a part of the country, where no one would allow him to sit anywhere. Then came a Carpenter, named Jhanda. He took the Guru to his home. Jhanda developed so much of affection for the Guru that he accompanied the Guru in his visits to other parts of the country. Thereafter, surprisingly, begins a strange description, which has no relation to the story whatever. The words used are "Siri Satgur Parsad. writing Jugawali - Guru Nanak Dev."

The story of Jhanda Badhi is also included in Bhai Bala's Janamsakhi - see Story No.97. There are some changes in this story. In Bhai Bala's version, It is stated -

The Guru, while traveling, reached Bisiar country. There, no one would allow the Guru to sit down any where. The Guru went out and sat down there. Jhanda Badhi saw that three saintly people had come. Jhanda then made obeisance to the Guru. Then Jhanda told his wife that Saints had come, and that they should serve them with food... The Guru was much pleased with Jhanda Jhanda was engaged in meditating on God. Jhanda became so much absorbed in God's love, he began roaming in a detached way ...(97)

We have seen that the real story of Jhanda Badhi in both the Janamsakhis was the same. The "Jugawali" portion has been the later addition.

(b) In Jugawali there is a mention that “Kal Yug - Iron Age” has completed 4,735 years. It appears that this is referring to some event that had taken place. There is a difference of 3,100 years between the Age of Kal Yug and the Christian Era. If we subtract from Age of Kul Yug, the C.E. difference, we arrive at 1635 A.D. - that was the time of Guru Hargobind , the sixth Guru. It is quite apparent that this had no relation to “Jugawali”, and that some one has taken it from somewhere and put it here. This cannot be Guru Nanak Dev’s Composition, as this shows the year 1635 A.D., while the Guru’s demise took place in 1539 A.D. In fact this date was given at the end of Puratan Janamsakhi, stating when this book was written. Some one removed this date from the end of the book and put it in JugauaH. We shall further deal with this later.

Changes in Puratan Janamsakhi

(a) Story No 14 - Discussion with Shekh Sharaf.

It is doubtful whether Guru Nanak Dev met anyone in Panipat. However, it is stated that he met Shekh Sharaf, who put four questions in Persian language. It is strange why the necessity was felt to ask the questions in Persian language when the Shekh belonged to Punjab and is believed to be knowing Punjabi Language. The questions and the said answers of the Guru relate to Yoga Philosophy. The answers of the Guru are not to be found in Guru Granth Sahib. These are the interpolations made by followers of Hindal, called Niranjanias into Bhai Bala’s Janamsakhi and also in Puratan Janamsakhi.

(b) Story No 29, Bislar Country - Jhanda Badhi - Jugawali.

This story we have already narrated. Stories Nos. 129, 130 and 131 in Bhai Bala’s Janamsakhi are also relevant. In Bhai Bala’s Janamsakhi it is written - -

ik Onkar satgur parsad

ab jugawali likhiyate. ta siri guru llanak ji paunahari

hooley. nal jhanda badhi tha bisiar des wala. tis noo jugauali prapat boyi. nagar chbut ghat ka, tis mehal bismad parhda tba. aye jugauali cbali. chaun akhran ka matbatlt jhande badhi 1100 sunaya. samat 1569. aarbala siri guru nanak dev ji ki variyan pantalian ki hoyi darba siri babe ji ka bobat dhaula te tbora kala.jugauali....

aaia safal tab jab jab ek pachhmliya mant.

ayi panthi katha ko ko birla boojhai sant.

nanak age angad hoya jis likhayi sakhi.

likhi pairbai khatri sultanpur ka vasi.

nanak ayi panthi kia sunavai bat

aakhi katha panth ki, sur nar muni pachhat.

jugauali sampuran hoyi, eb jugauali guru nanak ji siddhan noo sunay hai. ta bhai bala kahe, guru anged jit jad maharaj eh jugauali ucharan kiti si ta samant yuga ka eb haisi. kalyug char hazar sat sau painti baras vartiya si.4735 ... (131).

Translation

Only then consider coming here is fruitful, when we realize One in our mind.

This is the story of Aayi sect of jogis, rare is the saint who realizes this.

Nanak was succeeded by Angad, who got this story written.

It was written by Pairha Khatri, resident of Sultanpur. Nanak created Aayi sect, listen ye people.

Yogauali has been completed. This Jugauali was narrated by Guru Nanak to jogis. This is said by Bhai Bala to Guru Angad. Then Guru Angad narrated Yugawali in Samat 4,735 - means 1635 A.D. (This is the Date of Times of Guru Hargobind, the 6th Guru. Guru Nanak's Demise took place in 1539 A.D. This dearly proves intepolations by Niranjaniyas to corrupt Sikh Religious Books. They were blind enough to this Date. They have been caught in their own Net.)

This is the Addition they made in Puratan Janamsakhi.

(c) Stroy No 50 - At Samer Mountain and Achal Discussion with the yogis.

There are six Sloks of Sri Guru Nanak Dev attached to Pauri No 12 of Guru Amar Das's Ramkali ki Var. The author of Puratan Janamsakhi has wrongly quoted these Sloks as that of jogis like Bharthari, Charpat, etc. and also quoted fake compositions in the name of Guru Nanak Dev, as his reply to the jogis. He has created all this muddle and confusion. It is useless to quote all these, which convey no sense.

It appears that these changes have been effected in the janamsakhi by some ill motivated persons, who were no others but the originators of Bhai Bala's Janamsakhi. Many ideas have been taken from Bhai Bala's Janamsakhi.

(d) Story No 47 - Shivnabh - Pran Sangli

After narrating the visit of Guru Nanak Dev to Ceylon and meeting with Raja Shivnabh, as already given by us in the beginning of this chapter, the following story appears in the book:

When darkness of night used to set in, all would gather together in a Dharamsal. One Sikh would invite all for partaking of food. The people would gather together next morning and eat the meals in the Sikh's house. It is said that food used to be prepared with more than 1700 pounds of salt. Saido artd Sihon, used to accompany the Guru in his travels. The composition PRAN SANGLI was then revealed to the Guru, who dictated it to Saido. This composition could not be brought with them to Punjab. It was left there with Raja Shivnabh on the understanding that a Sikh would come to this place and would take it to Punjab. (Slok 15).

The above portion does not appear to be part of the original story, but appeared later in the way "Jugawali" had appeared. It was also stated that the same Saido recorded the proceedings of discussion of Yogis with the Guru, who wrote Pran Sangli. Why could he not bring back to Punjab from Ceylon this composition of 15 sloks, covering at the most 3-4 pages, knowing full well the long distance involved? Was it on account of the weight of Fran Sangli, that Saido, the Jat could not carry? Was it a wisdom for some one

to make another trip of more than four thousand miles, just to get this composition?

The fact is that this part of the story relating to Pran Sangli was a later mischievous addition. Who was involved in this cheating? This secret will be revealed by us. Let this be clear to all that Guru Nanak Dev neither wrote any Pran Sangli, nor was there any of his compositions left behind in Ceylon. The Guru always recorded his own compositions and kept them with him.

Let us examine, what has been written by Poet Santokh Singh in his "Sooraj Parkash". He wrote a story of a Pandit, who would give his discourse to Sikhs on Hindu books. When he completed his discourses on the material he had with him, he asked his son to bring from Banares more books. The Pandit first searched for the auspicious time for his son to leave for Banares. His son, on the appointed day, departed but soon came back, as he on the way saw a donkey braying, which was an inauspicious sign. The Sikhs then mocked at the Pandit for the weakness of his mind. Guru Arjan Dev then sent a Sikh, Pairha Mokha, to bring the said composition of Guru Nanak Dev from Ceylon. Pairha went to Ceylon and brought with him the book Pran Sangli. When he reached the banks of river Ganga, it was observed by a Sadhu that the book Pran Sangli was moving over his head without any support. On seeing this, that Sadhu asked Pairha everything about the book. The Sadhu then also accompanied Pairha. On reaching Amritsar, Pairha, contrary to the Guru's instructions, opened the book and read its contents. Pairha took out one chapter from it and gave the remaining book to the Guru. The Guru became angry with him whereupon he brought the stolen chapter from his home. Guru Arjan Dev thought that the people of Kalyug were unwise people, and on reading this book they would become all the more perverted. The people who had no knowledge, would begin to call themselves wise men. Having thus thought, the Guru threw that book in water. The Sadhu Wanted to keep that book with him. He, therefore, rescued the book from water and kept it with him.

The story of Pran Sangli is like a net-work of a big trap. Whosoever shall dissect this story, he will earn the disapproval of many people. But we should openly set aside all such wicked attacks on Sikhism.

Let us consider the value of such an absurd story. It is said that during 1539 A.D., on the demise of Guru Nanak Dev, Pairha Mokha on hearing the story of Guru Nanak Dev from Bhai Bala, wrote the Bhai Bala's Janamsakhi. At that time he must be at least 25 years old. It was then 1602 when, after 63 years' time, he was sent to bring Pran Sangli from Ceylon. Could he, at the age 88 years, make a round trip to Ceylon on foot? It was stated in "Sooraj Parkash" that Pran Sangli was flying in the air with no support to cover the distance. But the same "Sooraj Parkash" did not say that the two books of Guru's Compositions brought from Baba Mohan also could fly similarly. What is contained in Pran Sangli? Only the magical devices!! What a wonderful way of making Guru Nanak Dev also a votary of yogic tricks!! Guru Arjan Dev, according to Sooraj Parkash, did not say that Pran Sangli was not of Guru Nanak Dev's composition, but discarded it on another plea. Was that not a disrespect to Guru Nanak Dev? It was also stated that when Pairha departed for Ceylon, Guru Arjan Dev told him the story of facts on the way - "*rah hakikat sakal sunayi.*" And when Pairha returned, he also narrated to the Guru the story of facts on the way. Then at the end this "*rah hakikat sakal sunayi.*" got inserted into Banno's recension of the Holy Book.

The readers should know that this mischief was not only caused to Puratan Janamsakhi, but at much larger scale, with all his poetic charms, Santokh Singh of "Sooraj Parkash" has also played the dirtiest part.

(e) Story No 40 reads: Baba changed the clothes. He tied a sheet of cloth to cover the lower part of the body, another sheet to cover the upper part of the body and put a cloth bandage round his head. Thus he made himself to look like God, Who is Unaffected by Maya - *Niranjana Nirankar*- for the redemption of the people of the world. Thus the Guru earned the Great Name. Bravo! Bravo! O Nanak, Wonderful! Wonderful! The Great Bhagat has emerged!"

See! according to this story, Guru Nanak Dev's fame rose sky high, when he adopted the posture of Niranjana Nirankar. For the redemption of the World, only this posture was necessary to adopt. And how does Niranjana Nirankar appear? It is one sheet of cloth to cover lower part of the body, another for upper part of the body and a cloth bandage tied to the head.

It is as clear as day-light that this story has been written by a 'Niranjania', as their dress is a sheet of cloth to cover the lower part of the body, another sheet to cover the upper part of the body and a cloth bandage tied to the head. The readers will also note that the word "terh" has been used for the lower part of the body, which word is spoken in the Central Punjab, and not in the Muslim dominated part of the Punjab of Multan Division, to which the real author of the Puratan Janamsakhi belonged. This story has been interpolated in Puratan Janamsakhi by a 'Niranjania', who belonged to the Central Punjab.

Among the Sikhs, now-a-days, many Sikh Sants have adopted the Niranjania's dress. Sikhs have been swayed by the ways of Niranjanias!

To summarize the accounts given in the above discussion, it is stated that all the above mentioned five changes were made by the Niranjanias in Puratan Janamsakhi. Why? In order to propagate the Sadh Mat - the way of Saints. The "Jugauali, Pran Sangli, Rattan Mala," etc. lead us to this way. The changes made in the old hand written copies of Guru Granth Sahib, were made for this purpose only.

We summarize the whole ~scussion given in the fore-going pages of the book, as under -

1. Janamsakhi of Bhai Bala : This book was written by Niranjanias during the last years of Sri Guru Gobind Singh Ji. They wrote the book in such a way that it should appear as if it had been written during the early years of the Ministry of Sri Guru Angad Dev. In this book the greatness of Baba Hindal has been mentioned from the words said to have been uttered by Sri Guru Nanak Dev. They composed "*Nasihath Nama, Jugauali, Se-harphi, Haazar-nama, Pran Sangli,*" etc. in the name of Guru Nanak Dev.
2. Stories relating to *Jugauati, Pran Sangli, Rattan Mala* and other compositions, have been included in Puratan Janamsakhi.
3. Composition like *Pran Sangli, Rattan Mala* and other compositions were included at the end of old hand written copies of Guru Granth Sahib.
4. Niranjani dress has also been made popular as respected saintly dress and adopted by Sikhs.

Chapter 14

Information about other Religions and other Information in Sri GuroGranth Sahib

A. Stories in Puranas and Idol-Worship of gods and goddesses

From the olden times in India, people have been worshipping gods and goddesses. Several, temples exist in honour of certain gods and goddesses. The life stories of these gods and goddesses are narrated in these temples, both in the morning and evening services. Connected with these gods and goddesses are the stories of certain sages and Rishis, which are also narrated. There are number of stories wherein gods mutually cursed each other and the Rishis cursed the kings and other people. Hindus visit these temples, both morning and evening regularly and listen to these stories.

Guru Nanak Dev was born in Rai Bho di Talwandi in Sheikhpura district now in Pakistan. In that part of the country, there was no historical temple of any importance. However, the Guru in his First Missionary Tour of India, 'visited a number of Hindu sacred places. We find in the Compositions of the Guru references made to the Purank stories.

Those who read the Guru's Compositions intently, they find in them information about Hindu religious practices in vogue. In Hindu temples, Arti is performed before the images of gods and goddesses. The priest takes the salver in which are fitted lamp (purified butter is used in place of oil in the lamps). The priest holds the candelabrum

in his hands and performs the Arti of the image. Burning incense, rice, flowers, sweets, saffron water and other fragrant dainties are offered to the idol. Priests fan the image with beautiful "chowries", and worshippers sing songs in melodious tunes in praise of the deities with the accompaniment of the musical instruments. At night, images are placed in respective boxes and are put to rest. We can get this information in the Guru's Compositions, without visiting Hindu temples.

Guru Nanak Dev in his First Missionary Tour, visited the temple of Jagannath Puri. There the Guru drew the attention of the priest and also of the people toward the Arti perpetually being performed to the Infinite God by Nature. The Guru's Composition in this respect, is given below -

The sky is the salver, the sun and the moon are the lamps.

The spheres of stars are studded in it as jewels;

The *chandan* scented winds wave like fly whisk (*chowri*)

They scatter across the fragrance of myriad of flowers (1)

O Lord, thus is Your worship performed,

O, the Destroyer of fear.

Your self acting Melody rings, and makes the Music of the Word, as if on the Tender lips of flute. (1) Pause.

O mother, what shall I now offer to my Lord.

I do not see any beautiful flower that has not been defiled. (1) Pause.

The chandan tree is girdled by snakes:

The Nectar and the poison abide in one and the same place. (2).

How then with incense, earthen lamps, foods and fragrant flowers can I worship You, O Lord? (3)

I will dedicate and make an offering of my body and mind to You.

So, by the Guru's Grace, I will attain You, my Immaculate Lord. (4)

I cannot worship You in any other way.

Ravidas says: I do not know what will be my state hereafter. 5.1.

*(Sri Ravidas Ji, Rag Gujri, page 525,
Sri Guru Granth Sahib)*

Similarly Bhagat Namdev has also voiced against the idol-worship

One may bring a pitcher full of water for the bath of the stone-god.

Myriad of species defile the water: how shall one wash clean the Lord.? (1)

Wherever one goes he sees One Master.

Who sports and ever revels in Bliss. (1) Pause.

One may pluck flowers and weave a garland and offer it to the stone-god.

The fragrance of the flowers was first sucked by the black-bee; then, how with it shall the Lord be pleased? (2)

One may make pudding by putting rice in milk and boiling it and offer it to stone god. But the milk was first tasted by the calf. With it, then, how shall one please the Lord? (3)

Here is the Lord, there is the Lord, there is no place without Him. There is none other than Him in the world.

So Namdev makes obeisance to his Lord present in the inner Self of everything. The Lord provides and fills one and all. 4.3.

*(Sri Namdev Ji, Rag Asa, page 485,
Sri Guru Granth Sahib)*

B. Stories of Boons and Curses

Indra came to grief, when Rishi Gautama cursed him with a thousand yonis (female organs).

Parasram too came back home crying (as Ramchandra had denuded him of his prowess). Aja, (Rama's grandsire), wailed when made to eat the dung he had given in mock charity. So does one suffer at the Lord's Court.

Rama too wailed, for, he was banished.

He got separated from his wife, Sita, and brother, Lakshmana. The ten-headed Ravana cried, when he lost his Lanka.

He, who had carried away Sita in the guise of a mendicant.
The Panda vas wailed that from being Kings, they became
the labourers.

With whom abided once Lord Krishna (with his golden flute).
Janamejaya too grieved that he lost the way, and only for one
error in life, he became a sinner.

Shaikhs, Pirs, seers and all, fear lest at the time of death they
should not die in peace. Bharthari and other kings regret,
gnawed at the hearts that they got their ears to tom, and they
had to beg for alms from door to door.

There are thousands of Your eyes, yet You have none of it.
There are thousands of Your forms, yet You have none of it.
There are thousands of Your lotus-feet, yet You have none of
it.

There are thousands of Your noses to smell, yet You have
none of *it*. O Wonder of wonders. (2)

O Lord, Your Light pervades in all.

It is Your Light that lights all hearts.

It is this Guru's Wisdom, which Your Light shines forth. What
pleases You, becomes Your worship. (3)

Like the black bee, I crave day and night for honey of Your
Lotus feet.

O Lord, Give the Nectar of Your Mercy to Nanak, the 'Chatrik'
(who is thirsty of it)

That he may merge in Your name.

*(Guru Nanak Dev, Rag Dhansasri, page 663,
Sri Guru Granth Sahib)*

Guru Nanak Dev taught true worship of God's Infinite Spirit,
instead of lifeless images-

God, Your Name, I will make the sandal-wood, and rub it on
the stone of my Mind.

As tor saffron, I shall offer the good deeds, and thus, I will
worship Your Name in my innermost self. (1)

Contemplation on the Lord's Name is the true worship. Without his Name there is no worship. (1) Pause.

We bathe the idols from without. If instead, one were to cleanse his mind
The dirt of selfishness is washed off, and we are emancipated
when we depart. (2).

*(Guru Nanak Dev, Rag Gujri, page 489,
Sri Guru Granth Sahib)*

Further -

One washes the vessel and disinfects it with incense before one gathers milk in it. The milk is of the deeds. Our Conscious Mind is the ferment. The milk is curdled through disinterestedness in the results. (1)

Dwell on the Name of God alone, as all other works are fruitless and are in vain. (1) Pause.

Let this mind be the holding ends of the cord, and the churning stick be of being ever awake. Let the churning be the uttering of the Lord's name with the tongue. In this way one gathers the butter, the nectar of the Lord. (2)

Let your mind be the abode of God, washed in the Pool of Truth, and make devote the leaf-offerings to please God.

Dedicate to Him even your life. You will thus enjoy your union with your Lord. (3)

O Lord, many say, Your Praise. Many more will say and leave off, but there is no one to equal You.. Nanak is devoid of Your devotion, but he prays to You. "O God, I praise but You, the True One alone. 4.1.

*(Guru Nanak, Rag Suhi, page 728,
Sri Guru Granth)*

The same idea is given by Bhagat Ravidas, thus:

The calf has defiled the milk in the teats.

The black-bee has defiled the flower, and fish the water. (I)

The miser weeps that the riches he assembles will be lost in the end.

The Pandit too wails lest he should lose the wisdom.

The woman cries out for her lost spouse.

Nanak says: The whole world is in pain.

But, he who believes in the Lord's Name, wins the game. For, no other deed is of any account to our Lord.

*(Sri Guru Nanak Dev, Slok, Ramkali Ki Var M 3,
pages 953-54, Sri Guru Gramh Sahib)*

Furthermore -

Lord created the Air, and established the earth. He put water and fire together (in the body).

If He, as Rama, cut off head of the blind, the ten-headed Ravana, it would not make Him any of the greater for that. (1)

How can I describe Thy wonder, O Lord.

You pervade in all , with a single Mind. (1) Pause.

He, Who createp life and' is the Master of its Way.

O, how can He be any the bigger for over-powering the serpent (as Krishna did).

Of whose husband is He? And which, indeed, is His wife?

When He perVades all, through and through? (2)

Brahma, born of lotus, whose companion is the Beneficent Vishnu, left on the search of the world's end, but he did nbt find it.

If He as Krishna, chopped off Kansa's head, how does it make Him any the greater for that? (3)

When the ocean was churned (by the gods and the demons) and the (fourteen) jewels came into their hands.

They fell out as to who did it all? (For they did not recognize the wonders of God).

O Nanak, how could that Lord be concealed,' Who apportions to each his lot as He wills. 4.7

*(Guru Nanak Dev, Rag Asa, pages 350-51,
Guru Gramh Sahib)*

And, again -

Indira was attracted to Ahalya, wife of Gautama, the seer.

He was cursed with a thousand Yonis (female organs)and then he grieved.(1)

No one, on himself, is arrayed from the Path.

For, it is God, Who makes one to realize Him or to abandon His Way. (1) Pause.

Harishchandra, the king of the world, knew not the writ of the past.

Had he known that it was an error to be pseudo-pious, he would not have put himself to auction in the public square. (2)

God, in the form of the Dwarf, had asked, in charity, for two and a half steps of the earth. Had King Bali known the intent of God, why would he have been deceived into being sunk into the underworld? (3)

Vyas instructed Janameja, the King, not to do (the three things) But he performed the Yajna, and, then, put, to death the eighteen impudent Brahmins and so he suffeted. O how can one escape the writ of the past deeds? (4)

So I do not calculate, and submit to, God's Will, and whatever I utter, I utter spontaneously. Whatever happens, I praise my Lord. All that comes, reveals the Glory of my God. (5)

The God-man remains detached, and abides ever in God's Refuge. But the egocentric does not look for the future, and so he grieves, afflicted by sorrow. (6)

The Creator, Who has created the Universe, Himself, the Doer and makes all do what He likes. O Lord, ego does not leave man's mind. Being egocentric, he is wasted away. (7)

All commit error. Only the Creator is free from all errors. Nanak says: emancipation is obtained, through the True Name. Some rate one, by Guru's Grace is freed of the bonds." (8).4.

*(Guru Nanak Dev, Rag Parbhathi, Astpadi, page 1344,
Sri Guru Granth Sahib)*

C. Yoga system and creeds of self mortification

According to Patanjali, Yoga consists in preventing the mind from being affected by external things. The mind thus comes to the normal state, being free from the outside influences. This is achieved by resorting to the yogic physical exercises. This leads to complete annihilation of all types of desires. The main physical exercises

prescribed are the regulated breathing and fixing attention upon an object of sense or on internal or other kinds of objects. It then lays stress on the self mortification and fusion with Soul or God of himself in a mechanical forced way. In this way, they say, ignorance, egoism, desire, aversion and clinging to life, are completely eliminated.

The yogic practices are entirely mechanical techniques for suppression of the instinctual forces, to exercise control over the functioning of the body organs for attaining the super-natural powers. The mind is made empty by forceful extermination of the instinctual derives the emptiness of mind and its forced concentration on void, does not lead one to any virtuous life. It is only the power-seeking technique to subdue others by show of magical feats. Yogis invariably exhibit varieties of hallucinatory or hypnotic effects, telepathy, psychometry, clairvoyance, levitation, astral travelling, and similar occult or magical feats.

Yogic practices aim at achieving orgiastic states. These are the forms of auto-induced trance. In this context the yogis are also seen taking the help of drugs as well. In a transitory state of exaltation, the world outside disappears, and with it the feelings of separateness from it. They have no sense of discrimination left to distinguish one from the other, as for them the reality existing outside themselves has no relevance. They become extremely selfish and self centered. For an insane person the only reality that exists is that within him and that of his fears and desires. He sees the outside world in this reflection.

Mind is cultivated in a good society by confronting situations and adjusting to the reality on the basis of Truth. Truth can only come out if we imbibe within us the Truth and love Truth. The main condition to love is to overcome one's selfishness. One must be objective in his approach, as the attitude of objectivity is based on reason, which transcends the self. This alone is the genuine basis for attitude of humility. Humility, objectivity and reasonableness are indivisible, and are the bases of genuine love, which is indivisible. One's ability to love depends entirely on his capacity to rise above his selfishness, attachments and prejudices. These traits are totally foreign to the followers of Yoga, who lack all humanistic qualities.

They are extremely egocentric, harsh, rigid and domineering in their behaviour, as the ultimate aim is to acquire supernatural powers. Power and faith are antagonistic to each other; power cannot make anyone a rational being.

It is true that concentration is a necessary condition for attaining union with the love object. It may be clearly understood that concentration is the necessary ingredient of love. When one becomes imbued with genuine love, his all attentions are necessarily focused on the love object. By inculcating love for God, one has not to suppress the instinctual forces and annihilate other faculties, which He has endowed us, but to utilize these potentialities in realization of the love object. The wandering mind thus comes to a halt. Further, no one can lead a truthful life simply by adoption of certain formulae as his code of conduct. Truth can come out from us only if we love Truth and imbibe Truth within ourselves. This is possible, if we love God objectively, Who is the Embodiment of Truth and all Virtues. The attributes that we give to God and love Him by singing His eulogies, we in this way only ingrain within ourselves such virtues. Our mind thus is cultivated and we become God-Men and lead a contented, truthful life. There is no other short cut formula to lead a happy and contented life. Yogic exercises bring about stillness of the mind by forced mechanical techniques. The mind is reduced to emptiness and blankness without attaining any positive virtues. This is the peace of the grave yard.

Why do people mortify themselves and inflict injuries on themselves and pose themselves as Saints? People get frustrated with each other, as every one is self motivated. This brings about extreme hatred for each other also. It is easy to understand how a person with odd types of relations with his/her near and dear ones, would feel hatred for them. But we know from every-day experience that when such hatred cannot be carried out toward the person who has given rise to it, it is often transferred to some one else. We know, too, from psychiatric and psychoanalytic findings that "in melancholia, the disease from which such persons generally suffer, the victims stew in the caldron of their own hate, turned back on themselves from some unrecognized external object." (Dr.Kari A Menninger in *Man Against Himself*)

We again quote Dr. Karl A Menninger - "It must be emphasized that these rigors have not been practiced by Christian derivatives only. Most religions show the same phenomena. Ascetic practices are described among the Mohammedan devotees as well as among followers of Buddhism and Brahmanism and many other faiths. "

Miyan Hatim of Sambhal, who died in 1562, spent ten years roaming about bareheaded and barefooted, never sleeping on a bed. Mohammed Ghawth spent feeding on the leaves of trees, and sleeping in caves. Shaikh Burhan for nearly 50 years before his death abstained from meat and from most other articles of food and drink. Towards the end of his life he abstained also from drinking water, spending his time in meditation in a small dark cell.

Hindu ascetics remain in immovable attitudes with their faces on their arms raised to heaven until the sinews shrink and the posture assumed stiffens into rigidity; or they expose themselves to the inclemency of the weather in a state of absolute nudity or tear their bodies with knives or feed on carrion and excrement. Among the Mohammedans of India there are fakirs who have been seen dragging heavy chains or cannon balls or crawling upon their hands and knees for years; others have been found laying upon iron spikes for a bed; and others again have been swinging for months before a slow fire with a tropical and blazing overhead.

What has this resulted to? The self inflicted injuries are depicted as the way to union with God. The pantheists established "I - it" relationship with God. They do not realize that God is infinite spirit pervading everywhere, the Supreme Being, Omnipotent, Omnipresent and Omniscience. The belief in Him should make man humble, as he is insignificant before Him. Man's very existence is due to Him. They try to possess God, incorporate Him within themselves and thus claim to identify With Him. They do not eliminate their-self in Him, but incorporate Him as the part of their self. They claim Him as their self, alienate themselves from the reality and live under a delusion. They take God as "IT" and the attempt is that "I" should arrest and possess "IT" and be "IT". The Vedantists, the yogis, the Sufts identify themselves with God and thus develop an extraordinary degree of self love in the process of

identification. There is no sense of humility and sweetness left in them and they emerge as gods to dominate others, by the occult magical powers gained by them through the yogic exercises. They are so apathetic in their attitude that their emotional reactions are flat and anaemic. Their behaviour is so unnatural that it is difficult for normal people to establish friendly rapport with them. They remain completely untouched by the tears of their near and dear ones. Love, sympathy and feeling of tenderness are blunted. They are the solitary individuals who rarely associate or converse with others. They are easily enraged and threaten the people with their wraths and curses.

Guru Nanak Dev in his famous Composition “jap” in Pauri 28, addressed to the yogis, pointing out the futility of their formalism and their practices, and suggesting the positive approach to life -

O jogis, make your ear-rings as your efforts for Contentment,
Your begging bowl and wallet, as your Humility.

Let the ashes with which you smear the body, be the Intent on
God.

And the Thought of Death, be the Coat that you wear.

The staff that you hold in your hand, be the Chastity, your
Way and Faith.

Your A yee Path, be the Equality of All.

Consider Conquest of Mind, as the Conquest of World.

Guru Nanak Dev in “Sidh Gosht-Discussion with the jogis
also mentions about their way of life-

O jogi, let the Lord’s Vision be your coat, ear-rings and wallet.

You, the twelve sects of jogis, dwell on One Lord

Let His Path only teach you the Wisdom of six Shastras.

If one instructs his mind thus, he will not experience any sorrow
again.

If one realizes this truth through the Guru (God’s Light in Man),
then only he understands true yoga. (9)

... ..

Let your begging bowl be the state of disirelessness, and essence of five elements be your cap.

Let keeping the body alert be your grass matting and mind's control be lion-cloth.

Let charity, contentment and self discipline be your companions
Nanak says: for becoming God-Conscious, contemplate on His Name. (11)

... ..

The Yogis are contained within their twelve sects, and the Sanyasis have ten sects. The Kapris and those with close-cropped hair, they are all caught in Yama's noose, if they do not love God. (1)

*(Guru Nanak Dev, Rag Parbhati, page 1332,
Sri Guru Granth Sahib)*

About the yogic practices Guru Nanak Dev states

He, who practices the washings of his food and wind pipes, makes the furnace of the spinal chord, distills through inhalation, exhalation and holding of breath like a yogi, does not know the Quintessence, without His Grace, and is strayed by doubt and loses the game of life.

*(Guru Nanak Dev, Rag Parbhati, Astpadi 3, page 1343,
Sri Guru Granth Sahib)*

There are the people who wander about hungry and naked. There are also the people who force themselves to death, and do not know anything about God. They do not know what is illusory and what is Eternal. It is through the practice of the Word that this Truth is revealed. (13)

There are some, who visit the sacred places. They do not eat but keep fast. They burn away their bodies in blazing fires. They cannot come out of their bondage without the Lord's Name. O, how can one be ferried across (the Sea of Existence) otherwise? (14)

*(Sri Guru Nanak Dev, Rag Maru, Solhe, page 1025,
Sri Guru Granth Sahib)*

There are some, who repair to the woods, composed in their silence. There are others, who suffer the pangs of 205 wintry

frosts and freeze themselves like ice.

There are some who besmear their bodies with ashes, and do not cleanse themselves. Others, who keep their hair matted, to look wild, and so lose caste with their fellowmen. Others, who wander about naked, and do not sleep.

There are others, who bum themselves in fire, limb by limb, and thus waste themselves away.

Without the Lord's Name their bodies are reduced to the dust. So, why, and for what one should grieve for them?

They alone look Beautiful at the Lord's Court, who serve God. (15)

*(Guru-Nanak Dev, Malar ki Var, Pauri 15,
page 1285, Sri Guru Granth Sahib)*

The extreme ascetic tendencies are noticed in Jainism also. Guru Nanak Dev met with Jain sadhus, and advised them to lead a normal life in union with God-

The Jains are strayed from the Path. They are wasted away by God. They do not remember God, nor do they bathe. They pluck their hair with their hands. They do not shave their heads. They remain unclean night and day. They do not love God's Word. They lose caste and honor too, and do no righteous deeds and thus waste away their human birth.

Their minds are soiled, and they eat what is defiled and so they remain casteless.

O, so who can have true culture save through the Guru's Word? It is the God-man, who merges in the being of God." (16)

Guru Nanak Dev, Malar Ki Var

They have their heads plucked, drink dirty water and repeatedly beg and eat others' leavings. They spread out ordure, with their mouths, suck its odours and dread to look at water. With hands smeared with ashes, they have their heads plucked like sheep. They give up the daily routine of their mothers and fathers, and their kith kin bewail loudly. No one makes the offering of barley rolls and food on leaves for them, nor perform last rites nor light earthen lamps. After death where shall they be cast? The sixty-eight places of pilgrimage do not grant

them any refuge, and pandit does not eat their food. They ever remain filthy day and night and do not be any sacrificial marks on their brow. They always sit in groups as if in mourning and do, not go to the True Court of God. With begging bowls slung round their loins and a broom in their hands, they walk one behind the other. They are neither jogis (disciples of Gorakh) nor Jangam (followers of Shiva), nor Quazis nor Mullahs. These God forsaken, they wander about, disgraced. All of them go contaminated. God alone creates all living beings and destroys them. None else can protect them. They go without giving alms and performing ablutions. The dust alights on their plucked heads. Water is the source of all life, from which came forth jewels, when the mountain of gold was made as the churning staff. The gods appointed the sixty eight places of pilgrimage, where festivals are celebrated and hymns are recited. After ablutions, Muslims say prayers. After taking bath, Hindus perform worship and the wise ever bathe. The dead and the living are purified, then water is poured on their heads. Nanak says: the head-plucked are the devils. This word of advice does not please them. When it rains, all feel happy. The key to the life of beings is contained in water. When it rains, there is corn, sugar cane and cotton, which affords covering to all. When it rains, the cows graze grass and the women chum the curd of their milk. By putting that clarified butter, burnt offerings, sacred feasts and worships are ever performed and other ceremonies are adorned. The Guru is the Ocean and all His Teachings are the rivers, by bathing where-in greatness is obtained. Nanak says: if the plucked-heads do not bathe, then pour seven handfuls of ashes on their heads.”

*(Sri Guru Nanak Dev Ji, Majh ki Var, Slok, pages 149
150, Sri Guru Granth Sahib).*

D. Islam

To be called a Muslim is difficult. If one be really so, then he may get Himself called a Muslim. First, he ought to deem sweet the religion of the Lord's devotees and have his pride and self effaced as rasped with a scraper. Becoming the true disciple of the faith of prophet, let him put aside the illusion of death and life. He should heartily submit to the Lord's Will, worship the Creator and efface his self conceit. Nanak says: if he is merciful to all the sentient beings, then alone he shall be called a Muslim.

(Guru Nanak Dev, Slok, Majh ki Var, page 141, Sri

Guru Granth Sahib)

There are five prayers, five times for prayers and the five have the names. The first is Truthfulness, second, the honest earning, and the third is charity in God's Name. The fourth is pure intent and mind and the fifth, the Lord's admiration and praise. You repeat the creed of good deeds and then call yourself a Muslim. Nanak says: all the liars shall obtain what is altogether false.

(Guru Nanak Dev, Slok, Majh Ki Var, page 141, Sri Guru Granth Sahib)

Make mercy your mosque, faith, your prayer mat, what is just and lawful, be your Quran. Modesty be your circumcision and civility be your fast (Roza). You will thus be a Muslim. Make right conduct, as the temple of Mecca, Truth your spiritual guide and pious deeds your creed and prayer. Rosary is that what is pleasing to Him. Thus says Nanak, the Lord shall preserve your honour.

(Guru Nanak Dev, Slok, Majh Ki Var, page 140, Sri Guru Granth Sahib)

Grabbing of things belonging to others is Swine-like for Muslims, and killing of Cow for Hindus. The Spiritual Guide or the Prophet shall stand surety only, if man does not eat carrion. By mere uttering of words from mouth, one does not attain to heaven. The deliverance is by the practice of Truth alone. The unlawful food, cannot become lawful, merely by adding condiments. Nanak says: from false talk only falsehood is obtained."

(Guru Nanak Dev, Slok, Majh Ki Var, page 141, Sri Guru Granth Sahib)

When clothes are stained with blood, the garment gets polluted. But, those who suck the blood of human beings, how can their mind be considered pure? Nanak says: utter the Name of the Lord with wholesome heart and mouth. All else is worldly ostentation, man practices false deeds.

(Guru Nanak Dev, Slok, Majh Ki Var, page 140, Sri Guru Granth Sahib)

Muslims praise their law (Shariat) and they read and dwell upon it. But the Lord's Bondsman is he, who binds himself to see His Sight. Hindus praise the Lord whose presence and Form are Infinite. (But to win Him over) they bathe in the holy waters and make flower offerings to the idols and burn

perfumed incense before them!

Yogis, who dwell on the Void and name the Creator as Unknowable. Yet, to the Absolute, the Subtle Name, they give the form of body!

The minds of the compassionate are content if they give away all they can. But after giving away, their demand is for more (hereafter) and more honour in this world. Then, there are the thieves, the enticers, the liars, the wicked sinners. They, who eat away all (the Merit) they gathered in the past. Is their life of any avail ? In waters, as on land, in the three worlds as on the spheres, is life, form upon form. Whatever is their wish that too God fulfills. who else is their support, but You, O God? Nanak says: Your devotees Hunger only for Your Praise, O Lord. Their Sustenance is Your True Name. They are thus ever in joy, by being as the dust before the men of merit.

(Sri Guru Nanak Dev, Slok, Asa Di Var, page 465, Sri Guru Granth Sahib)

O man of God, O creature of the Unfathomable Allah.

Give up the thoughts of the world and do not involve yourself in the strife. Be like a mendicant, a lone traveller, and become the dust for others to tread upon.

Such a one is alone is approved at the Lord's Door. (1)

Offer the prayer of Truth on the prayer-mat of faith. Silence your desire and overcome your hopes.

Make your body a mosque, and your mind as the Mullah.

Also make the inner Purity and Wholesomeness as God's Word. (2)

Remembrance of the Lord's Name is, indeed, the religious conduct.

The real ablution is that one becomes detached from material things and makes search within himself.

O man, see God's Wisdom is that one overpowers the mind, and meets with the Real, so that he does not die again. (3)

One should practice the Quran and the other texts within one's heart. Prevent the ten sense faculties from straying him into evil ways.

To be approved by God, bind down the five ones (desires) with the rope of Faith, and find Contentment in giving. (4)

One must look upon compassion as pilgrimage to Mecca, and keep the Fast to be Humble.

Look upon God as Beauty and Light and Fragrance, and the contemplation of Him as the only good Retreat. (5)

He alone is the Qazi, who practices the Truth.

He alone is the Haji, who disciplines his heart.

He alone is Mullah, who overcomes Evil.

He is a Darvesh, whose only support is God's Praise. (6)

All times, all moments are auspicious, when he cherishes God in his heart. Let one's rosary be the overpowering of the ten sense faculties, and let self-culture and self control be his circumcision.(7)

Let one know that all that seems is but for the brief day.

One's household, O brother, is nothing but total involvement.

All kings and chiefs and leaders of men are reduced to the dust.

The only thing to stay is the Lord's Abode. (8)

First, the Lord's Praise, and the Contentment, then Humility and then Charity of disposition. And last the gathering at a single point of the five (outgoing aesiress), let one keep these five at most auspicious Times. (9)

To see god in all-let this be one's daily prayer. Abandoning of evil deeds be his ablation pot. Knowing his only God-let this be his call to prayer.

To be God's obedient child-let this be his trumpet. (10)

Eat only what is earned with the right means.

Wash *your* unclean mind in the river of the heart.

If you know your prophet, then you deserve heaven.

The Angel of Death will not drive you into Hell. (11)

Let good deeds be your body, and the Faith, your woman.

Revel in joys only of your God's Truth.

The Hadis (Shariat) is to purge the mind of all dirt, living ever in God's Presence, keeping the body in tact in Natural Form (not to cut hair from all parts of body and do not circumcise), with turban on the head. (12)

A Muslim is he, who is of tender heart.

Who cleans his inner dust with his whole heart.

Who does not touch the joys of the world, and is pure like flower, silk, butter and the deer-skin. (13)

He, on whom is the grace of the Beneficent God, he alone is the man amongst men.

He alone is a Shaikh, a Haji and he alone is a God's servant, on whom is the Mercy of God, the Man. (14)

If one knows the Powers of the Creator, Lord, the Deeds of the Beneficent God. Praises and loves the Infinite and Compassionate.

Knows His Will and Truth, then all one's Bonds are sundered and one becomes a Free Man. 15.3.12

*(Sri Guru Arjan Dev, Rag Maru, Solhe, pages 1083-84,
Sri Guru Granth Sahib*

Appendix I

Glimpses frolll the life of Professor Sahib Singh

Professor Sahib Singh was born on February 16, 1892, at village Fatehvali, Tehsil Pasroor, in district Sialkot (now part of Pakistan). His father, Hira Nand, and his mother jamna, alias Nihal Dei, though illiterate, were very sincere, devoted and diligent persons. His father was a petty shop-keeper in the village and throughout his life had to fight hard for livelihood. A few babies were born to them, but none would survive. When Sahib Singh was born, his father was forty-five years of age. They made a small aperture on one side of the nasal wing of their new born son, and put a magical thread there, called “Nath”, in order to ward off any danger to life. Thus the child was named Nathu Ram. His father was running a small shop for general supplies in the village, which did not yield enough profit to make both ends meet. He, therefore, with his family, moved to another village in the area, called Therpal.

When the child attained the age of four and a half years, he was admitted in a primary county school, and graduated from the 5th grade in 1902 A.D. There is an interesting story of when he ‘was tested for promotion from 1st to the 2nd grade. Under the directions of the inspector of the schools, the students of all the primary schools were gathered at a central place. Sahib Singh tells us that his father took him to the place where all students had gathered for being tested. The poor father gave half a penny (dhela) to his son, to encourage him, which unfortunately got lost. The inspector of schools came, and began asking questions from the

students. For certain reasons, he got very much annoyed. with the headmaster, Kazi jalal-ud-din. The inspector asked the Kazi to stay aside, and in a great rage, moved toward the students of 1st grade. Nathu Ram was the youngest boy in the class and was sitting in the front row. As he came, in a shrilling voice he asked Nathu Ram to speak out the multiples of three. All the students got greatly scared to see his black face in rage. But Nathu Ram stood up, and stridently spoke out all the multiples of three. On hearing this, the inspector was very pleased.

Physical Ailments

Nathu Ram was 8 years of age only, when he was inflicted with severe type of typhoid fever. He was running very high fever and remained unconscious. W’hen he regained consciousness, he asked for an orange to eat. His father went in search of oranges, when he came to know of the orchards in certain villages. Since it was not the season for oranges, ir was hard to find an orange even in the orchards. At last the father saw a branch of orange tree with two pieces thereon. He brought the oranges for his dearest son. Nathu Ram recovered from the typhoid fever, but next year he got an attack of small pox. Providence so willed that he survived from this ailment. Inspite of Nathu Ram’s ill heath for a long time, he graduated from the Primary School with distinction. As a result of Kazi jalal-ud-din’s strong commendations, the poor father, who could ill-afford to send his son for further education, got him admitted in the middle school, which was located in another village.

Educational Pursuits and Marriage

The middle school was a three-year course. After a year’s time, Nathu Ram was promoted to 7th Grade. At that time, there was change of tll e teacher. The new teacher, named Pandit Shiv Dayal examined all the students of the class. The teacher asked a question from the text in some different form, which none could reply. Nathu Ram was sitting at the end of the class. When his turn came, he revealed the mystery. The teacher became extremely happy with him. Nathu Ram, with certain other students, used to go

back to his village on every Saturday and then go back to the school every Monday. He, on the way, would see Sikh soldiers among other people passing to and fro on certain crossings.

Nathu Ram knew nothing about Sikhism, but he was greatly attracted by the appearance of the Sikhs, and very much liked to adopt this appearance to feel, strong and sturdy. As the time passed, he was more and more attracted by the Sikh appearance. He even began to think, by what name he should be called as a Sikh. He selected his name as “Sahib Singh”. He had a class-mate by the name of Tulsi Ram, who belonged to village Fatehwali. Nathu Ram used to exchange his views with Tulsi Ram, who also developed similar views. He selected his new name as “Jagjodh Singh”. Now Nathu Ram was to pass the 8th grade examination, which was to be held at Sialkot, at a distance of about 42 miles from his village. There were 26 boys of the school, accompanied by their teacher, Pandit Shiv Dayal. They were to walk the distance of about 22 miles upto Pasroor, carrying their respective load of books and other accessories. Nathu Ram had weak health, was greatly encouraged by the teacher and his head. From Pasroor, they were to be lifted in a carriage driven by horse to cover the remaining part of the distance involved. When they reached Sialkot, darkness of the night had set in. In those days electricity was unheard of, and they had to read from their books under the faint light of earthen lamps. After the examination, Nathu Ram came back to his village, and soon thereafter, got married. He was then 13 years old.

The result of the 8th grade examination was declared. In whole of the Rawalpindi Division, Nathu Ram attained the First position, and was awarded a scholarship of Rupees 6.00 per month. He now joined the Senior Special Class in a school at Pasroor, 22 miles from his village.

Nathu Ram Became Sahib Singh

During the summer vacations, he came back to his village Therpal. One early morning, some one knocked at the door of their house. On opening the door; Nathu Ram saw a young and sturdy Sikh standing before him. He recognized that he was the same

Maharaj, who had turned a “Sanyasi”, with head tonsured, living in a cottage at some distance from their house. He was the grandson of his grand-mother’s sister. His Name was now Dharam Singh, Nathu Ram was greatly impelled to become Sikh immediately. He narrated to Dharam Singh, what he had been thinking since the days he had been a student in the middle school, and also about his friend Tulsi Ram. Dharam Singh immediately took both Nathu Ram and Tulsi Ram to a place near Pasroor city, where people were initiated to Sikhism by taking Pahul (amrit). Both the boys received the *amrit* and became Sikhs. When told to receive the changed names, the boys replied, they had already chosen their respective names. The organizers agreed. Nathu Ram said, that his new name would be “Sahib Singh”; Tulsi Ram said, his new name would be “Jagjodh Singh”. Every one came to know that these two boys had become Sikhs. But the boys did not know how to get their names changed in the school records.

Love for Study of Sanskrit Language

There used to be held inter-religious debates on many issues in Pasroor. Although Sahib Singh could not follow the frequent quotations made in Sanskrit by Arya Smajist Hindus, yet he was greatly attracted to the language. He resolved that he would learn this language, and in the high school he would study Sanskrit instead of Persian language. He had learnt Gurmukhi alphabets the very next day he received *Amrit*, and was regularly reciting the Guru’s Compositions.

He learnt the alphabets of Devnagri script (Hindi) in a couple of days. At that time, many friends and teachers told him not to change the language, as the time left for the examination was very short (3 months only). Sahib Singh insisted that his language subject would be Sanskrit. He went to the Sanskrit teacher, who greatly encouraged him and promised all types of guidance. He began spending all of his time on study of Sanskrit language. In three months’ time he attained so much proficiency, which others could not attain in 3 years. In high school he always attained the first position in Sanskrit.

His Father's Demise

Sahib Singh was at the school in Pasroor, when he received the sad news of the death of his father, which took place on July 20, 1907. He came home and was told that it was the last desire of his father that the family members should, at any cost, arrange for 'his education upto the Xth Grade. "This dedication to my education of a poor and illiterate father, need to be greatly glorified. No one can dispatch food and other articles to the deceased ancestors. The deceased needs the love or a heart-felt prayer to the Lord for him", said Sahib Singh. At that time Sahib Singh was 15 years and 5 months old. We are told that he ever regularly prayed for his father. Sahib Singh had three younger sisters, the aged mother and his two younger brothers, who were 11 and 13 years old, who during the life-time of the father had become Sikhs too. During the period Sahib Singh was studying at the High School at Pasroor, his dutiful younger brothers used to carry wheat flour and other food articles for him from their village.

When Sahib Singh was studying in the 9th Grade class at Pasroor High School, a new teacher, named Pandit Vitsata Persad, was posted there to teach 9th and 10th Grade classes. He was exceptionally a very kind hearted person. This teacher set the question paper on Geography in the quarterly test for the 10th Grade class. He was greatly impressed to examine Sahib Singh's answer paper and wanted to see him. On the answer paper name of the student written was "Nathu Ram" while he was a Sikh boy. To solve the mystery, he took all the answer papers with him and appeared before the 10th Grade class. He asked Nathu Ram to stand up. On hearing this, Sahib Singh stood up. On his inquiry, Sahib Singh explained that on his becoming a Sikh, his name had not been changed in school records. On hearing the whole story, Pandit Ji developed great affection and regard for Sahib Singh.

After the summer vacation of 1908, the schools were closed twice for more than a month and a half, as at that time the whole of Punjab was severely affected with the scourge of the severe malarial epidemic. Sahib Singh also greatly suffered from this pestilence. Now the month of December had set in, and he was continuously

suffering. The fees for final 10th Grade examination were due to be remitted by the students during this month. Pandit VitSata Persad arranged for the move of Sahib Singh from his village to Pasroor, made special arrangements for his stay in the hostel and put him under the treatment of a physician of the local hospital. Sahib Singh soon recovered from the disease and his examination fee was also remitted in time. As long as he remained under treatment, all food supplies were provided from pandit Ji's own house. The money for examination fee was arranged by his widowed aunt; who borrowed money from a money lender by keeping her ornaments as surety deposit with him. As there was two months' time left at his disposal to prepare for the final examination, after about four months' absence from the school, Sahib Singh made preparation for the examination in four subjects instead of five subjects. Out of 33 students, 10 students could only pass the examination, and Sahib Singh topped the list of all the successful candidates.

He got temporary employment in Sang 13 Middle School for a few months. Thereafter he wandered in the streets of Lahore and Amritsar in search of a job, but with no success. Sahib Singh states: "At Amritsar, when I lost all hope of securing any employment, I sat down under a tree in Ram Bagh, wept bitterly.

I made lamentations to the Creator, telling Hirp, "I return Your' rosary, I cannot meditate on You in this state of hunger and distress." He thus returned to his village empty-handed.

Employment in a Post Office

It was now July 1910. Sahib Singh applied for a post in a post office. He was called for an interview in Sialkot, located at a distance of more than 40 miles from his village. Pasroor city is located just in the middle where he had studied for four years. He had no money to go to Sialkot and spend few days for training there without any remuneration: He thought that he would anyhow try to walk the distance, but what would he do for his Sustenance! There was no money available in the shop run by his younger brothers. His mother approached a few people for the loan of a petty, small amount for her son to enable him to secure some employment. But none would

oblige her, as they were penniless people! At last his mother requested a sweepress to take pity on them and give the loan. That God-fearing noble lady, with tears in her eyes, gave the loan of Rupees two to his mother for the purpose!!

Sahib Singh's shoes were completely torn, a new pair was bought. He left the house to reach Sialkot. The new shoes hurt his feet and it became difficult to walk. He then put on the old ones. The sole and heel of the shoes had already been worn out. Now the heels got completely detached. His heels were then severely hurt. He then began walking bare footed. With great difficulty he reached Pasroor, located at a distance of 20 miles from his village. Sahib Singh writes, " I now realized, that we are poor people! I then realized how the poor people are the lifeless persons, fly about like a straw and are trodden down under the feet."

He went to the school hostel, where he had lived a year before. He saw a number of teachers and students. Pandit Vitsta Persad was not there, as he had got some job in Lahore. Sahib Singh was in a state of utter frustration. To spend the night, he lay himself on the road-side in front of the school hostel. It so happened that the school drill master, Sardar Pargat Singh passed from that side. He was the only Sikh teacher in the school. He saw Sahib Singh, and stopped there. with utter surprise, and said, "Sahib Singh! Do you think that, just after lapse of one year, there is no one here, who knows you?" There were tears in Pargat Singh's eyes. Sahib Singh told him his whole story. He took Sahib Singh with him to his house, where he spent the night. In the morning, he inquired, "How will you go to Sialkot?" Sahib Singh said, "On foot, Sir". The teacher then said, "No, you will not walk the distance any more." The teacher gave Rupees two to Sahib Singh, and got him seated in a horse cart (tonga).

There was one vacancy in a post office and there were a number of candidates for the post. All were examined. The superintendent of Post Offices asked Sahib Singh, which of the language scripts were known to him. He replied that he knew Persian, Gurmukhi, Devanagri, Lande and English. The Superintendent was very pleased with the answer and asked for his credentials. Here again, the same problem arose. On the

certificate his name indicated as “Nathu Ram”. Sahib Singh told his whole story, and the Superintendent selected him for the post. The Superintendent was kind enough to post Sahib Singh to work at Raeiya Post Office.

It was now the month of May 1911, and Sahib Singh was working at Raeiya Post Office. There he met Mohammed Ashraf, who was his class mate at Pasroor. Ashraf had returned to village Matai Ki, from Lahore after appearing in 12th Grade examination. He had joined a college at Lahore after graduating from Pasroor. Village Matai Ki is located a couple of miles from Raeiya. He used to meet with Sahib Singh every day. Ashraf used to tell Sahib Singh his experiences of higher education and college life. This would create great urge in Sahib Singh for attaining higher education. He would, however, calm himself that higher education was not possible for the circumstances he found himself in. He came to know that Pandit Vitsta parsad, his great beneficent teacher, was then a teacher in Dayal Singh School, Lahore. He, therefore, wrote to him a detailed letter about his desire for attaining higher education. On the fourth day, he received a reply from Pandit Ji, advising him to report to him soon, so that he would help him to get admission in Dayal Singh College.

He seriously Pondered over the family circumstances, particularly the heavy debt they were in. Whatever Sahib Singh was earning, practically whole of it was being sent to his brothers in the village for clearance of the heavy debt. But this debt, though did not increase, yet it stood where it was, as his remittances were sufficient only to off-set the heavy interest they were paying for the principal amount. Sahib Singh seriously pondered over the situation, decided to take the chance of going for higher education. He would thus earn enough to clear the entire debt; also in this way, he would fulfill his heart’s desire for acquisition of higher education.

Sahib Singh states: “I started writing the letter of resignation from the post office. I had to write only about 4 lines letter to the authorities to relieve me of the duties. My heart began to tremble, hands too, extreme sense of fear as to what shape it would take, from where to get money for college expenses, what would people say, and all sorts of fears. God so willed, that I wrote down the

letter and gave it to the Post Master for onward transmission. I requested him not to leak out this information to anyone, till my request is accepted by the authorities. All my colleagues in the post office were extremely surprised by my action. They positively thought that this was an insane act. However, the letter was forwarded to the Superintendent. I wrote a private letter to him also, thanking him for his previous kind considerations. I requested him to relieve me of the duties at the earliest, as I might miss the opportunity of admission in the college.” The resignation was accepted.

Sahib Singh went to his village. After 2 days he disclosed the news to his family members that he had resigned the job in the post office and was thinking of going to Lahore for joining college there. No one believed in him, as all thought that he was going to leave the domestic life and would become a hermit or recluse. Sahib Singh also states, “This presumption of the family members was to a considerable extent correct. My inner voice was telling me, if the plans failed, then there will be no place for me in this house. I will be lost for them for ever. At my request, my mother cooked food for me. The food was before me to eat. But, who could eat? My sisters were weeping bitterly, so was my wife, mother and I too loudly like a child. Who could eat the food. who knows, whether I would meet them all again or not. Not relishing anything, I hurriedly swallowed some food. On September 6, 1911, at 10 A.M., I left the house for my journey to Lahore. On September 8, accompanied by my friend Ram Rakha Mal, I reached Lahore.”

Ram Rakha Mal took Sahib Singh to Pandit Vitasta Parsad in Dayal Singh School. Pandit Ji’s residence was in the school itself. He was much pleased to see Sahib Singh, and said to him, “Today, keep your luggage with Ram Rakha Mal. Tomorrow, arrangements will be made for your admission in the college.” Sahib Singh then replied, “Sir, What luggage? I do not have any luggage.” (Sahib Singh had only few coins with him). Pandit Ji was greatly surprised to know all this. He told Sahib Singh to come to him the next day, when he would get some clothes made for him. Next day Pandit Ji took Sahib Singh to a cloth merchant’s shop, bought the cloth for three shirts and three pairs of trousers and gave it to a tailor for stitching. On September 11, 1911, Pandit Ji wrote a letter to the

head clerk of Dayal Singh College, and also gave the neederl amount of fees for admission. The head clerk gave 50 per cent concession in the fees, and Sahib Singh was admitted in 11th Grade class of the College.

Sahib Singh received financial support from a number of sources and was well settled there in the college. His name was also changed in the University records and everything went well. In May 1913, he appeared in the University Examination of 12th Grade. Among Arts students, he attained the 4th position in the University. Among both Arts and Science students, he attained the 7th position. He was to receive the stipend of Rupees 10.00 per month and total fee concession for B.A. classes. Since there was total fee concession, he decided to seek admission in the Government College, Lahore - the most prestigious educational institution in whole of Punjab. In September 1913 he was admitted in Government College, Lahore. He took the following elective subject for his studies - (1) English (2) Mathematics (A) (3) Sanskrit. He also received promises of sufficient amount of financial support from a number of sources.

Professor Gulbahar Singh was the Professor of Sanskrit in Government College, Lahore. Sanskrit was taught by him to the 3rd and 4th year students jointly. After 3 months' teaching, the Professor was to examine the students during the month of December 1913. Both the Professor and the students had come to know of Sahib Singh's aptitude toward Sanskrit. The 4th year students requested the Professor that the students of each of the two classes, be tested separately. The professor did not agree as the same topics had been taught to both the classes. Moreover, if there can be any objection, it should be from the 3rd year class, and not from the 4th year class. The 4th year students then told the Professor that they were only afraid of Sahib Singh, and that he would secure more marks, thus would cause humiliation to them.' The Professor did not agree. The students of both the classes were examined together to answer the same question paper. Sahib Singh did secure highest marks; the professor was greatly impressed. He told Sahib Singh that after passing his B.A. examination, he should spend one year more in this college and do his M.A., in Sanskrit. He will then arrange for his appointment as Lecturer in the same college

with him. Sahib Singh explained to the Professor the family circumstances in detail. The Professor insisted that he should do his M.A. from this college and that he would support him by paying Rupees 25.00 each month. Sahib Singh felt that his future would be bright.

A Strange Hurdle

After passing the 3rd year examination, Sahib Singh was now in the 4th year. It was now year 1914. He went to his village Therpal to spend the summer vacations. One morning, all the three brothers were sitting together on the threshold of their shop. With them was also the elder brother of their brother-in-law (sister's husband). A retired Railway Station Master, named Pandit Ram Kishan, a resident of the same village sent his servant to the shop for purchase of certain articles, on credit basis Money was to be paid or adjusted later. Sahib Singh's family (father) had borrowed money from Ram Kishan and were paying heavy interest thereon. The shopkeepers generally avoid selling their merchandise on loan basis to start with in the morning. Sahib Singh's brother refused to sell the articles on loan basis. After some time, Pandit Ram Kishan himself, bursting with rage, appeared there. He hurled dirtiest abuses on the family. He then said that the shopkeeper should have adjusted the price of the articles from the money the family owed him.

Sahib Singh writes, "Pandit ji went back to his home after insulting us to his hearts' content. But this event totally wrecked my dream of doing M.A. from Government College, Lahore and becoming a Professor there. One who is heavily indebted, has no reason to cherish any hope for the future. After doing my B.A., I felt that all my efforts should be to throw the heavy load on me. When the college re-opened after the summer vacations, I narrated the incident to Professor Gulbahar Singh. I told him that after passing the B.A. examination, my only concern would be to repay the loan and get rid of the worry."

In May 1915 Sahib Singh appeared in the final B.A. examination. Although he had been unwisely entangled in meaningless political movements, neglecting his studies for a period of four months, yet he secured 3rd position in his college and 13th position in the University.

Soon after his graduation from Government College, Lahore, he got a job of a senior teacher in Khalsa School, Farooka, in Sargodha district of Rawalpindi Division. He was given handsome pay there and also additional allowances for extracurricular activities. The family debt began to clear up rapidly.

Strange Encounter with Ritual Ridden Priest

It was then April 1916, he received a letter from his younger brother, Diwan Singh. In Raeiya village, a bullock belonging to a common friend Hari Singh had died. The bullock died with the rope round its neck. Brahmins considered this as ill omen. The owner had to go to Hardwar, for a bath in river Ganga and to give donations to Brahmins, to propitiate the gods to undo the ill omen. Pandit Devki Nandan, who was the priest there and wielded great influence in village Therpal also, raised his powerful voice that Hari Singh must go to Hardwar for propitiation of gods, failing which there would be a social boycott against him. This put Hari Singh in great worry. He came to Therpal village for consultation with Diwan Singh, younger brother of Sahib Singh. Diwan Singh, who was a very enthusiastic worker, gave necessary courage to Hari Singh to resist this unreasonable demand. He suggested to him to approach his Jat brothers to take water from his hands from the community well, and that he (Diwan Singh) would receive water from him, first of all. Hari Singh did accordingly. The Pandit could not do any harm to Hari Singh, but created chaotic condition in Therpal village against Diwan Singh. The water carrier stopped water supplies for Diwan Singh's house.

Sahib Singh on receipt of letter advised Diwan Singh to handle the situation calmly, but firmly, seeking the Divine Support. It so happened that in village Therpal, a bullock of a Hindu jat died in the similar way. The jat owner became greatly worried about the inconvenience of a visit to Hardwar. He came running to Diwan Singh's shop, and began shouting, "O Diwan Singha, who is there to get your water supplies stopped? Come with me, draw as much water from the well as you can. We shall deal with him, who dare stop you." The jat was holding a big staff in his hand. Thus ended the boycott in village Therpal also. In consequence of this event, a

number of people in the neighboring villages became Sikhs, stopped cutting their hair.

There was an advertisement in June 1916 papers regarding opening of a Khalsa College in Gujranwala. Sahib Singh thought of joining the new college as Lecturer in Sanskrit. He wrote to his teacher, Professor Gulbahar Singh in Government College, Lahore to favour him with credentials to support his application for the post. In no time came forth the following certificate:

COPY

Govt.College
Lahore
13.VI.XVI.

I have great pleasure in certifying that Sardar Sahib Singh read with me for two years in the B.A. classes and that I had many opportunities of knowing him as a very diligent and intelligent student. He has a special aptitude for Sanskrit and his knowledge of the language is undoubtedly much above the average. Certain reasons kept him from taking up the Honours Course, otherwise I am sure he would have stood first in Sanskrit in the province.

I have a very high opinion of Sardar Sahib Singh's attainments and feel no hesitation in stating that he would make an excellent teacher of Sanskrit in any school or college, which is fortunate to secure his services.

As a matter of fact, I really think that Sahib Singh was the best student that I have ever had during my tenure of office in the college.

He is a quiet, modest and unassuming young man and bears an excellent character.

Sd:- Gulbahar Singh
M.A., LL.B., M.R.A.S.
Professor of Sanskrit

Sahib Singh was selected as lecturer in Sanskrit and Divinity in Guru Nanak Khalsa College, Gujranwala. He reported for duty on May 4, 1917. He had served for about 20 months in Khalsa

School, Farooka. There he was making about Rupees One hundred per month, and thus was able to completely wipe out the debt of the family. In addition, he was able to invest more capital money in the village shop, run by his brothers, who did so much for him. He led a simple life, observed austerities in the matter of spending money, in order to clear the family debt.

The College offered him the salary of Rupees 70.00 per month, while he was making Rupees 100.00 in Farooka School. He accented the offer for his love of knowledge, notwithstanding the hardship of less salary.

The college re-opened in September 1917, after the summer vacations. Hardly a month had passed, when he received the news of the DEMISE OF HIS DEAR MOTHER. Sahib Singh writes, “Guru Nanak Dev Ji taught - *kavan na mooa ? kavan na marsi ? - Who did not die ? Who shall not die?* Ten years before, when our revered father had died, we were all children only. Our dear mother worked hard and looked after our comforts in extreme state of poverty. My earnest prayers at the lotus feet of Sat Guru Ji shall ever be, keep them under Your protection. The children cannot repay the debt of their parents.”

During 1918 there was the severest onset of influenza in epidemic form. No place in Punjab remained unaffected by this virulent disease. Sahib Singh at that time was in Gujranwala. Earlier he had the onslaughts of typhoid fever, small pox and malarial fevers. This time too, he had the severe attack of influenza. The college was closed for the summer vacations. Sahib Singh was all alone in his room, no one to help him in such a state of high fever, unconsciousness, severe body aches, and body discharges. Sahib Singh said, he firmly believed that his end was near. It so happened that a student, named Darshan Singh, who happened to visit the college, on his return thought of meeting Prof Sahib Singh. The student was surprised to see Prof Sahib Singh in that shape and inquired, who was attending on him. Hearing no answer, Darshan Singh decided to serve his teacher, notwithstanding that his own five brothers and sisters were similarly laid on bed. Darshan Singh would bring medicines and other essentials for his brothers and sisters, and at the same would do the same service for the teacher,

and would also spend most of the day-time attending him. In spite of Sahib Singh's repeatedly telling him to leave him to his fate and to attend to his brothers and sisters, he did not agree. He would day and night press and massage his body and would clean his gelatinous, viscid, gluey mucus discharges. For fifteen long days Darshan Singh served his teacher, who was brought back to life from the clutches of death. Sahib Singh writes: "O my Lord! It was You, Who gave me life again. O Gracious Lord! Be Merciful to dear Darshan Singh, Your Beneficent Hand of Blessing may ever and ever remain on his head."

Discovery of Gurbani Grammer

On the occasion of anniversary of Guru Tegh Bahadur's Martyrdom Day, which was to be observed in December 1920, a non-stop reading *akband paath* of Sri Guru Granth Sahib, was arranged in Khalsa High School, Gujranwala. Professor Sahib Singh was one of the readers, who was to participate in the reading of the Holy Book. It was in the evening, that he started reading the Holy Book. While reading he noted a word, which appeared three times in a verse, each with different spellings. He was greatly amazed to note this. He went back home, forgot to take his meals, having been deeply involved in this mystery. At last, before going to sleep he found out one principle of grammar. Thus, the foundation of discovery of canons of Guru Granth Sahib Grammer, was laid on the auspicious day of Martyrdom of Sri Guru Tegh Bahadur Ji, which was celebrated in December 1920. Sahib Singh says: "I used to write down the the Shabads to memOrize them; in so doing I totally used to ignore the spellings of the words. To-day, I woke up from deep slumber. From then onward I began to copy down the Shabads with great care in regard to their spellings."

Shiromani Gurdwara Parbhandak Committee (SGPC) was established in 1920, and its first secretary was Master Tara Singh. Before joining SGPC, Master Tara Singh was the headmaster of Khalsa School, Layalpur. Sahib Singh developed acquaintance with Tara Singh, when the latter was the teacher at Layalpur.

Punjab University withdrew its affiliation of Guru Nanak Khalsa College, Gujranwala, due to its anti-government activities.

The teachers of the College had, therefore, to seek employment elsewhere. Sahib Singh wrote a letter to Master Tara Singh, for a job in SGPC. This was arranged, and he was posted as the Assistant Secretary from July 20, 1921. He served there upto September 1927, when he was recalled to Guru Nanak Khalsa College, Gujranwala, when it re-opened duly affiliated to the Punjab University. Those were the formative years of SGPC, and Sahib Singh as Assistant Secretary played an active role in the momentous events that took place. He courted arrest for a number of times, while taking part in the movements. He was drawing a salary of Rupees 250.00 per month in SGPC, whereas he preferred to be a teacher in the college at the salary of Rupees 150.00 per month. He had the growing family, with wife, 4 sons and one daughter. He did feel the pinch of the loss of money, which in fact, on his account, affected the family members the most.

Sahib Singh and eight other learned men of the town of Gujranwala formed an association for study of Gurbani. They would meet at a place for an hour-and-a-half in the afternoon everyday, for the purpose. The text of Gurbani used to be translated with due regard to the rules of grammar. In two years time, 1927-28, the whole of the Holy Book was translated (verbally), and they started to translate Gurbani from the beginning over again.

On the recommendations of Professor Jodh Singh, Khalsa College, Amritsar, the Amritsar College authorities decided in May 1929 to appoint Professor Sahib Singh to teach Punjabi and Divinity in their College. Consequently Guru Nanak Khalsa College, Gujranwala, relieved him before the ensuing summer vacations to save payment of his salary for the period of vacations. A few days later, the Principal of Gujranwala College received a letter from the Principal of Amritsar College informing that Sahib Singh would not be taken as teacher in Amritsar College. Sahib Singh was thus rendered as an unemployed person with heavy responsibility of sustenance of his family. It was later found that it was due to his employment in SGPC and anti-government activities, that Punjab government had directed the college authorities not to take him. The college was receiving a substantial amount of government subsidy. Many influential people intervened and the matter was

sorted out and Sahib Singh was appointed as the Professor of Divinity and punjabi in Khalsa College, Amritsar. He reported for duty on November 4, 1929.

Professor Sahib Singh wrote his historic book on “Gurbani Grammar”, which was completed in 1932. By this time he wrote a number of books on Compositions of the Gurus, which were translated, according to the rules of grammar and were published.

Bereavements

His younger brother Diwan Singh, at the age of 36, met with an accident and expired in September 1932.

His wife, Agya Kaur, also met with an accident in September, and died on December 28, 1932. when she delivered a daughter. The daughter also later died on February 28, 1933. His wife was then 38 years old.

With the death of his wife, great calamity had fallen on him. It became very difficult for him to look after five sons and one daughter. His sympathizers advised him to go for re-marriage in the interest of his children.

Re-Marriage

He married a childless widow, named Rattan Kaur on December 31, 1933. She belonged to Dehra Ismail Khan.

She was blessed with a son on October 11, 1934. The boy was named Daljeet Singh, with whom Sahib Singh and his wife spent the rest of their lives.

She gave birth to a daughter, on September 5, 1939. She is the 2nd daughter, the other one being from his first marriage.

The historic book on “Gurbani Grammar”, which Professor Sahib Singh had completed in 1932, was published in 1939. Sri Darbar Sahib Gurdwara Parbhandik Committee, Amritsar, selected Ius book as the authentic book of Gurbani Grammar, and awarded him a prize of Rupees 1,000, at Sri Akal Takhat Sahib on September 13, 1939.

Professor Sahib Singh retired from Khalsa College, Amritsar on October 12, 1952, when he attained the age of 60 years.

From October 12, 1952 itself, he was appointed Principal, Shahid Sikh Missionary College.

Another invaluable contribution made by Professor Sahib Singh was, that he completed writing of the life history of the Sikh Gurus after extensive investigations strictly in accordance with their Teachings as enshrined in Sri Guru Granth Sahib. This work was completed by the end of 1953.

Translation of Whole of Sri Guru Granth Sahib

It was the month of June 1956. S. Dalip Singh of New Delhi (this translator) with his family members went on pilgrimage of Sri Harimandir Sahib. He had read some of Prof Sahib Singh's translations of the Gurus' Compositions, and was greatly impressed. Dalip Singh met him in the Shahid Sikh Missionary College, and stayed with him for about an hour. He greatly stressed on him the necessity of translating of whole of Sri Guru Granth Sahib in accordance with rules of "Gurbani Grammar" discovered by him. Sahib Singh hesitated to undertake this gigantic task, mainly for the 'reason who would publish it. And if it were published and if there were not adequate number of readers to buy the books, who would bear the cost! He had the example before him, of publishing a number of books by himself, and they were lying with him unsold, packed in big boxes with him, while the clothes were lying in the open. He expressed his inability to Dalip Singh to undertake this work. The visitor paid his respects to him and left the place.

Prof Sahib Singh re-considered the proposal made by Dalip Singh to him. He thought that the time at his disposal should not be wasted on useless things, but usefully utilized for writing translation of the Holy Book and that he should not worry whether it would be published or fitt. He wrote a letter to Dalip Singh that he would start writing the translation of Sri Guru Granth Sahib Ji.

He started writing of Translation of the Holy Book from January 1, 1957. He first of all began translating Sri Guru Nanak

Dev Ji's Compositions - Shabads, Astpadis, Chhants and then his other Compositions. Out of all the Compositions, Guru Nanak Dev Ji's Compositions were most difficult to understand. After translation of Compositions of Guru Nanak Dev, his daily speed of translation began to increase. Two years passed well, but in 1959 he had the severest attack of haemorrhoids with blood discharges. This greatly weakened him. He had to stop the translation work for one and a half years. When he regained his strength, he re-started the translation work. By June 1961, he completed the Translation work.

He requested MIS Singh Brothers, Amritsar, who used to publish his other works, to publish the Translation, but they refused. Then he applied to Shiromani Gurdwara Parbhandak Committee (SGPC). Master Tara Singh, who was President of SGPC also, called him and politely refused; and suggested that he could get the loan from the Committee. They had decided to publish another man's translation of the Holy Book, which was both in English and Punjabi. These events greatly discourage; him and also depressed him.

Sahib Singh had a friend, named S. Waryam Singh, who was then the Principal of Khalsa College, Amritsar. Sahib Singh, off and on, used to see him. After the above mentioned event, he went to see Principal Waryam Singh the next day. He told Waryam Singh all what had expired the previous day. Waryam Singh warned him that for this purpose he should never borrow any money for himself publishing the translation, as it was beyond him to handle the things and sell the books. If, he did that, the fear of clearing the loan would kill him. He, however, promised to search for some other source to help him.

Waryam Singh was himself a writer. He used to write text books for the college students. His works were published by MIS Raj Publishers, Jullundur City. It so happened that the Publisher Sohan Lal Khanna came to see Wal'yam Singh. Waryam Singh mentioned about the publishing of translation work to the publisher, who agreed to undertake this gigantic work. Waryam Singh immediately called for Sahib Singh and got the deed finalized between the parties. Printing of the translation in ten volumes started immediately. The volumes of the translation were titled, "Sri Guru

Granth Darpan”. The first volume was published on June 26,1962, and the tenth volume on November 20,1964.

Sahib Singh writes: “When the people read the eighth volume of “Darpan”, many wrote to me the letters full of love. Certain letters were so emotional that by reading them I felt one-ness with every one, with tears of love and affection for them. Among those letters were especially from S. Dalip Singh Ji, New Delhi; S. Ranjit Singh Ji, Secretary, Singh Sabha, Bangkok, and Dr Hari Singh Ji, Calcutta.

The Sikh Sangat of Bangkok (Thailand), sent to him an invitation through S. Ranjit Singh for a visit to Thailand.

The tri-centenary birthday of Sri Guru Gobind Singh Ji was to be celebrated during 1966. Professor Sahib Singh wrote the life of Sri Guru Gobind Singh Ji in Punjabi. English and Hindi translations were also published. SGPC awarded him a prize of Rupees two hundred and fifty only.

An English version of the translation of life of Guru Gobind Singh Ji was published by MIS Raj Publishers, Jullunur City. The book was translated by S.Dalip Singh Ji of New Delhi. The life was also serialized in the Spokesman Weekly, New Delhi.

An Hindi translation of the life of the Guru was made by S. Amar Singh Ji, Chakar, and published by Sri Harimandir Sahib, Patna.

Books on life history of the remaining Gurus were also Published by MIS Singh Brothers, Amritsar.

On January 6, 1971, Vice-Chancellor Kirpal Singh Narang, Punjabi University, Patiala, awarded Professor Sahib Singh an honorary degree of Doctor of Literature.

Professor Sahib Singh had an attack of Parkinson’s Disease in 1967. On September 14,1977 he went into unconscious state, as he could neither eat nor drink any thing. He began to be fed through nose. Such a condition continued for about one and half months, and at last on October 29,1977 at 9 O’clock in the morning, he breathed his last. He thus lived for 84 years, 8 months and 13 days.

Translator's respectful homage to Most Revered Professor Sahib Singh Ji.

Professor Sahib Singh's works cover many aspects of Sikhism, and there is hardly any part of that vast field which does not illuminate. He was initially devoted to the study of Gurbani (Gurus' Compositions) and gathered a deeper knowledge in this field. He was the first writer, who discovered Gurbani Grammar, the guiding principles on which the Gurus' Compositions were based. This was an epoch-making discovery in the light of which only one and correct interpretation of the Gurus' Compositions is now possible.

His translation and commentary on Guru Granth Sahib published in ten volumes during 1962-64, contain such a wealth of thought and investigation that no summary could do it justice - it is Professor Sahib Singh's weightiest contribution to Sikhism.

The other singular service he rendered to the cause of Truth is, his monumental work on "Adi Birh Bare" (About Compilation of Sri Guru Granth Sahib Ji). It is a shame on the Sikh Community to have given credence to wile, baseless, childish, fabulous and hilarious stories written by Sikh historians on compilation of the Divine Word by Sri Guru Arjun Dev Ji. How surprising it is, that when the authenticity of Sri Guru Granth Sahib was challenged by Sikhs and non-Sikhs alike on world wide basis, no attention was paid to the call to reason as revealed by Professor Sahib Singh Ji. The existing controversy on Compilation of Gurus' Compositions is only the creation of Sikhs themselves. If they have any sense left in them, they should hang their heads in shame and repent on the injury they have inflicted to Sikhism. None else but the Sikhs themselves are to be fully blamed for this extreme absurdity.

Professor Sahib Singh wrote most valuable papers on the life of the revered Gurus, segregating corn from the chaff. These papers are extremely rich and suggestive and constitute the basis of scientific reading of both the Gurus' Compositions and their life history.

If we summarize in a few words the essential characteristics of Professor Sahib Singh's written work, we observe the high general

average of excellence he maintained in his writings. Hardly anything that he wrote was of merely ephemeral value, and his work throughout was marked by the valuable qualities

of sobriety, cautious skepticism, thorough investigation and good judgment. In fact, his writings have given a scientific approach to the understanding of Sikhism.

One can safely conclude that one person, who has contributed to the cause of Sikhism after Sri Guru Gobind Singh Ji, that was professor Sahib Singh Jio. May he ever live, and his writings be the beacon for the future generations of Sikhs to understand Sikhism in proper perspective. My respectful homage to this Great Man, whose coming was meaningful and fruitful. I earnestly pray that Guru Akal Purkh's benedictions be ever on him. May his near and dear ones be also blessed due to his unparalleled services.

With all Humanity

Dalip Singh.

Appendix II

Summary of the Book

Bhai Gurdas, a great Sikh Savant stated in his first Var: "On hearing the cries of the suffering Humanity, the Merciful Creator Lord sent Guru Nanak Dev to this Earth to convey His Message of Hope for all." Guru Nanak was born on April 15, 1469 in Sheikhupura district of Punjab, now part of Pakistan State. Nine Gurus followed Guru Nanak Dev, one after the other. The successor Guru was always commissioned by the Guru in office, sufficient time before his death. The Gurus claimed that the Divine Light, which illumined the person of Guru Nanak Dev, as the Guru, was passed on the succeeding Nine Gurus. There was, therefore, one Guru in Ten Human Forms. The Gurus gave their Teachings to the people in the form of their Compositions, which they said, were not their own, but God's Word or Message. God's Word as revealed through the Gurus is His Essence. It is through His Word we meet with Him. The Fifth Guru, Arjan dev, engaged himself in compilation of the Compositions of the First Four Gurus along with his own Compositions in the form of a Book during 1602-1604 A.D. at Amritsar. Guru Nanak Dev, during his Missionary Tours had collected some Compositions of earlier Bhagats (Saints), through whom God's Word had also been revealed. Guru Nanak Dev maintained a record of his Compositions and also of the Compositions of the Bhagats he collected. He passed on the Book of all the Compositions, recorded, to his Successor, Sri Guru Angad Dev. The oldest book on the life of Guru Nanak Dev is "Puratan Janamsakhi", which was written during the time of Guru Arjan Dev, the 5th Guru, or soon thereafter. This Janamsakhi states that under Guru Nanak Dev's instructions, at the time of his Demise,

the Book of the Compositions was handed over to Guru Angad Dev. Please see details in Chapter 4. Similarly, Guru Angad Dev wrote his own Compositions, and passed on all the Compositions to his Successor, Guru Amar Das. Guru Amar Das made substantial contributions toward exposition of the Divine Word, Who added to the stock of Compositions he had received from Guru Angad Dev, his own Compositions, and passed on all of them to his Successor, Guru Ram Das. Chapter 5 gives in detail the closeness of the Compositions of Guru Amar Das and Guru Nanak dev, which could not have been possible had Guru Amar Das not been in possession of Compositions of Guru Nanak Dev. Guru Nanak Dev and Amar Das also made some amplifcatory remarks on the Composition of Bhagats, which clearly proved that Compositions of Bhagat were collected by Guru Nanak Dev. In this way all the Compositions of the Firsr Four Gurus and the Bhagats reached Guru Arjan Dev.

Guru Arjan Dev in one of his Compositions, given below expressed his Joy in reading Divine Word of the First Four Gurus and of the Bhagats, he received. The Guru writes: "I am rich and fortunate, for I keep the Lord's Name in my mind. I sing the Lord's Praises spontaneously. I. Pause. When I opened the Treasure of the Wealth of my forebears, my mind was immensely pleased at the Spiritual Find. (1) The store-house of the Spiritual Wealth is brimful, beyond measure and inexhaustible. It can neither be measured with pearls nor rubies. (2) We may get together and expend this Wealth as much as we like, it never diminishes, but on the other hand it increases more and more. (3) Nanak says: He, who has been so Blessed by the Lord, he alone partakes of this Treasure." (Rag Gauri, page 185, Sri Guru Granth Sahib). The readers please note the words used by Sri Guru Arjan Dev Ji "When I opened the Treasure of Wealth of my forebears (khol ditha khajana)". He did not state that he searched for and collected the Treasure of Wealth (eikatha kita) of his forebears. It is the Word of God revealed through the Gurus. The Gurus should not be imputed to be irresponsible persons, not to have properly kept and preserved it. The fallacious stories written by three historians, (1) author of Gurbilas of 6th Guru (written in 1718 A.D.) after 114 years of the event, (2) Santokh Singh of Sooraj Parkash (written in 1776 AD)

after 172 years of the event and Gian Singh's History of Guru-Khalsa (Gian Singh died in 1921 A.D.), giving odd stories about collection of Compositions of First Four Gurus, have only created complications. They were not Sikhs even, as we note in their writings, adulations and worship of Hindu gods and goddesses, while Sikh Gurus preached single minded undivided loyalty to the All pervading Spirit of One God alone.

Most Important Note: We give hereunder the account appearing in Professor Harbans Singh's book "the Heritage of the Sikhs", page 48 - "The Granth Sahib, containing hymns of the Sikh Gurus and of Hindu and Muslim Saints, was a puzzle to the people of orthodox views. No one had known a religious book of this kind. Complaints were made to the Mughal emperor that the Book was derogatory to Islam and other religions. Akbar, who was then encamped at Batala in the Punjab, sent for Guru Arjun. The Guru sent Bhai Buddha and Bhai Gurdas with the Granth. The Book was opened at random and read from a spot pointed out by Akbar. The hymn was in praise of God. So were the others read out subsequently.

Akbar was highly pleased and made an offering of fifty one gold mohars to the Granth Sahib. He presented Bhai Buddha and Bhai Gurdas with robes of honour and gave a third one for the Guru.

Akbar had himself visited Guru Arjun earlier, at Goindwal, on November 24, 1598, and besought him for spiritual guidance. At the Guru's instance, he remitted 10 to 12 percent of the land revenue in the Punjab." The Holy Book was installed in Harmandir Sahib on August 16, 1604. A year after this, Le., in October 1605 Emperor Akbar died. All history books state that Akbar did not go out of Agra after 1602 A.D. His last visit to Punjab was during 1598, when he met Guru Arjan Dev at Goindwal on November 24, 1598; it was then he investigated into the complaints of Hindus and Muslims that the Gurus' Composition contained derogatory passages against other religions. The Guru had all the Compositions of the First Four Gurus, Compositions of the earlier Saints and his own

with him. The Guru's preachings had been through these Compositions, which had invoked objections. How this fictitious story as part of the history has come in that Akbar visited Batala after August 1604 ? All history books state that Akbar was seriously engaged with his domestic problems caused by the rebellions of his son, Salim and did not go out of Agra, what to say of during the last year of his life, but since 1602 A.D. Furthermore, if the Guru's Compositions had not been available to the people before August 1604, how was it possible for the opponents to have known the contents of the Holy Book immediately on its compilation, lodge the complaints in the imperial court and got them investigated, all during the last year of Akbar's life!!!

The writer of these line wrote a letter to Professor Harbans Singh, Editor in Chief. The Encyclopedia of Sikhism, Punjabi University, Patiala (India) and also other authorities in Punjab University on January 16,1995 pointing out the above mentioned serious anomaly and other wrong history given in the Sikh Encyclopedia books published by them. No reply has been received form them so far. This is a very serious matter, as totally incorrect history of the revered Gurus has been written by the people of the Special Interests to destroy real Sikhism.

Guru Arjan Dev selected a spot situated at a distance of one mile, on the east of Amritsar City. This was a beautiful secluded place, where Prosopis Spicigera or Jand, wild caper, Indian fig and pipal trees yielded agreeable shade, while green herbage gratified the eye and looked like pleasant carpet on the floor. This was the place, the Guru had earlier composed his famous Composition "Sukhmani" The Guru got a tank constructed there, which is called Ramsar. Tents were pitched on the banks of the tank. Guru Arjan Dev then arranged all the Compositions under different Rags or Musical Measures. On each of the Shabad (stanza or passage) the Rag and the name of the Guru as Mehla 1 or 2 or 3 or 4 had already been indicated. The Guru arranged the compositions under each Rag. The Compositions were arranged in the manner as we find them in Sri Guru Granth Sahib. Once this arrangement was made by the Guru, Bhai Gurdas only scribed in the form of the Holy Book. Writing of the textual portion of the Holy Book was completed by Bhai Gurdas on Bhadon vidi 1661 Bikrami, corresponding to

August 2, 1604. This date is indicated in the Original copy of the Holy Book, called Kartarpur Birh, now in the possession of the descendants of Baba Dhir Mal, grandson of Guru Hargobind. As this Copy of the Holy Book was to be installed in Harimandir Sahib in Amritsar, and was not to be made available for making copies from it, Guru Arjan Dev arranged for the preparation of another Copy of the Holy Book, textual portion of which was completed on asuj vidi 1, 1661 Bikrami, corresponding to August 30, 1604. This date is given on the Holy Book, and is now called "Banno's recension". How Guru Arjan Dev arranged to make another copy of the Holy Book, which was completed on August 2, 1604 only? When the first Original Copy was about to be completed, the Guru employed 12 scribes to make another volume. Till the time Original volume was available and had not been bound, the scribes copied the text from it. The Original Volume was installed in Harimandir Sahib on Bhadon Sudi 1, 1661, corresponding to Agustus 16, 1604, that is, after 14 days of the completion of the writing of the textual portion. Bhai Gurdas then engaged himself in writing of the Table Contents, which consisted of 56 pages. It took 10 - 11 days to complete this work. Then the Book had to be bound, which was arranged in remaining 2 - 3 days, and finally the Holy Book was installed in Harimandir on August 16, 1604, the date accepted in all history books and the day is celebrated in Sir Harimander Sahib every year. Then how the second copy of the Holy book was completed by the 12 scribes? After the Original Holy Book was taken away for binding, it was not available for copying purposes. The manuscripts used for completion of the Original Copy of the Holy Book were then utilized for copying the remaining unfinished portion of the Holy Book by the 12 scribes. Thus the second volume was also prepared, its textual portion completed on August 30, 1604. After that, Table of Contents was made and the Holy Book bound. All further copies of the Holy Book were made from this Volume. This volume also became to be known, as Banno's recension. All stories that the Original Holy book was taken out of Amritsar to Lahore for its getting bound, and Banno taking it to his native village, Mangat, when on the way he was alleged to have engaged 12 scribes and made another copy of the Holy Book, and inserted therein the spurious compositions, are baseless concocted imaginary

fables. If anyone may disagree to this analysis, he must satisfy that the Original Holy Book's textual portion was compiled on August 2, 1604, thereafter Table of Contents was to be made, the book to be bound, and installed in Harimandir Sahib on August 16, 1604. How anyone could make the Table of Contents and take it to Lahore for binding purposes and return to Amritsar in time for installation in Harimandir Sahib in just 14 days' time. Secondly, How could the other Volume be made from the Original volume in just 10 - 12 days time, that is before August 30, 1604. The Original Holy Book was installed on August 16, 1604 in Harimandir Sahib. If we assume that it was removed from Harimandir Sahib and given to Banno for making copy there from how could he manage in just 10-12 day time, and that too by engaging one scribe only. From the bound Book, one scribe only can do the copying work. The readers are requested to read chapter 9 for details.

A copy of the Holy Book was made at village Bohat in Gujrat district of erstwhile Punjab, now a part of Pakistan State, first of all, from the Copy of the Holy Book made on August 30, 1604, within few months of its completion, when Guru Arjan Dev was still alive. The Guru was martyred on May 30, 1606 at Lahore (now a part of Pakistan State). After lapse of 69 years, Guru Tegh Bahadur, the 9th Guru was martyred on November 11, 1675 (1732 Bikrami) at Delhi. During the period of 70 years, from 1605. 1675, not more than 100 copies of the Holy Book could have been made and it was not difficult to know the location of each copy. All these copies were made from the Copy of the Holy Book completed on August 30, 1604, in the sense, the copies made from this Holy Book, further copies were made from those copies. In all cases there was no textual difference from the Original Holy Book, as the other copy dated August 30, 1604 was made with the Original Copy under the supervision of Guru Arjan Dev and Bhai Gurdas at Ramsar, in Amritsar. It came to notice that most of the Copies of the Holy Book made before the martyrdom of Guru Tegh Bahadur in November 1675, got corrupted by insertion of spurious compositions by those who wanted to do away with Sikhism totally. As there were few copies of the Holy Book made by that time it was not difficult to locate each of the Copy. Even then, the mischievous persons could not lay their hands on certain copies of the Holy Book. Most of the Copies of the Holy

Book, including the one made on August 30, 1604 under the supervision of the Guru and Bhai Gurdas got corrupted by insertion of the spurious compositions in them. This Copy of the Holy Book began to be called Banno's recension. The date of completion of the textual matter on August 30, 1604, is clearly indicated in this Holy Book. It was not prepared by Banno, whose descendants claim their ownership. As stated above, it did not happen that the changes were confined to the copy of the Holy Book (made on August 30, 1604) in possession of Banno's descendants only. Those who had in mind to give a mortal blow to the Cause of Sikhism, their purpose could not have been served by making changes in one or two copies of the Holy Book. Whosoever introduced the extraneous matter in the Holy Book, their motive could only be accomplished if they could be successful in effecting the changes in all the copies of the Holy Book, which were in existence at that time. In our view, apart from the mischief played by those who opposed Sikhism, Sikhs too cannot be absolved from this criminal act of the worst type. This nefarious work of the enemies of Sikhism could not be accomplished without the connivance of the Sikhs, who were the custodian of the Holy Books. The Sikhs succumbed to this evil onslaught on their Faith, as we painfully note that all the copies of the Holy Book began to be made from the corrupted copies of the Holy Book for more than a century. A true Sikh would have laid down his life, rather than to see this happening. What could be more precious to a Sikh, than to serve His Creator, His WORD being the very life of Sikhs, nay whole of the Creation.

The three history books, (1) Gurbilas of Sikh Guru, written in 1718 A.D. (2) Sooraj Parkash written in 1766 A.D. and (3) History of Guru Khalsa (author died in 1921) only give the story of Bonno, who allegedly took the Original copy to his home village, Mangat, made another copy of the Holy Book on the way and added the extraneous matter. These stories had no rationale. Please read chapter 10.

From the examination of the Old Hand Written copies of Sri Guru Granth Sahib, it is observed that the following two types of extraneous matter was inserted in them after the Martyrdom of Sri Guru Tegh Bahadur, the 9th Guru in 1675 A.D.

- a) Addition of spurious compositions in the name of Guru Nanak Dev at the end of the Holy Book.
- b) Insertion of Mira Bai's Shabad at the end of Rag Maru; and also of complete Shabad of Bhagat Soor Das at the end of Rag Sarang, while Guru Arjan Dev had included in the Holy Book his first verse of 6 words only, which was amplified by the Guru in a stanza given below the verse.

We first deal with additions made at the end of the Holy Book Sardar G.B. Singh, who used to take interest in examining the old hand written Holy Books of 17th and 18th centuries, wrote a book "Pracheen Birhan-Old Hand Written Holy Books" It may be clarified here that G.B. Singh had no sympathy for Sikhism. He had no faith in the Gurus, as at many places he made most derogatory remarks relating to them. This man considered that the Holy Book called Banno's recension was the real one, and not the one at Kartarpur. Prof Sahib Singh made a study of the findings of G.B. Singh, and gave his own analysis and assessment.

Holy Book, Called Banno's Recension

With regard to the Holy Book called Banno's recension, it is the same Holy Book made on August 30, 1604 under the supervision of Guru Arjan Dev and Bhai Gurdas. G.B. Singh states- -

"The Holy Book of Mangat was written by 12 scribes, and at the end there are few pages written by some other person (interpolation)". On page 127 of his book, he further states: "I can make neither Banno nor the 12 scribes responsible for making such additions. In this recension of the Holy Book, many additions and alterations were made at later dates. It is clear from the writings in Gur bilas that by that time, 1718 A.D, these additions and alterations had been made. However, we cannot conclude that these changes were made at the time this copy was being made." On receipt of certain clarification G.B. Singh asked from the custodian of Banno's recension of the Holy Book, he stated: "If this is correct, then we will have to say that all these pages have not been written by any of

the scribe of Bhai Banno, but after a very long time, someone else has included these pages in the Book. Few of the pages of the Real Book might have been earlier damaged or torn away.”

Regarding the Hand Written Holy Book at Bohat (Tehsil Falia), G.B. Singh at page 43 of his book wrote “A copy was made from the Holy Book of Banno within the very first year of its inception. That copy of the Holy Book is available with the public gurdwara of village Mangat. Leaving aside the last 26 pages, which were inserted in it after 100 years of its existence, the whole of this Book, from leaf 1 to leaf 568, has been written in the hand of one scribe only. It is very clear and neatly written Book including the Table of Contents. After the Table of Contents, space equal to the width of three fingers has been kept vacant, after which the same scribe has put the date of its completion. It also appears from the Table of Contents that there was page No 569, on which the scribe had written Rag Mala and the dates of demise of the Gurus. The leaf 569, was removed, and then 26 leaves of Banat Paper containing extraneous compositions of varied types were added. (On the new leaves mostly spurious compositions were written. Please see the details in chapter 10.)

After the above description, G.B. Singh wrote a Note, giving his own views.

“It is apparent that these 26 pages were inserted into the Book after the Martyrdom of Guru Tegh Bahadur and during the time of Guru Gobind Singh.....

G.B.Singh in his book from page 108 to 122, gave the description of Holy Book of village Boorhai Sandhu, and stated to have been written in 1662 Bikrami (1605 A.D.). He examined this Holy Book in a private house, which was located in Mohalla Saidpuri Darwaja of Rawalpindi City. At page 109 of his book, he wrote-

“The whole of it has been written by one person only table of Contents have been given in first 26 leaves of the Book the total number of leaves is 589, which were serialized from number 1 onward, without any omission. After lapse of long time, some one

removed two leaves from the last bundle of papers forming the Book, on which numbers 587 and 588 were given. These leaves were removed and in their place he made the bundle constituting 4 leaves of paper on which he wrote many extraneous things and increased the numbers of leaves. The paper used for these four leaves is different from the other leaves, the ink is different, the pen is different, and the scribe was different from the first scribe. Because of the additional material which has been added, among them the composition “hikikat rah mukam rajai shivnabh ki” was also there, and this was written during the time of Emperor Aurangzeb, near about 1673 A.D., the second scribe should be taken as living during the time of Guru Gobind Singh. The second scribe wrote the dates of demise of the Gurus, and on the other side of the leaf he kept the original date of completion of this Book unchanged and copied the same date on the leaf number 589.” The four pages inserted at the end and a blank leaf already in existence, were given serial numbers 587-591, on which spurious compositions were written. Please see the details in chapter 10.

On page 150 of his book, G B Singh mentions about the Holy Book of village Pindi Lala (Gujarat - Pakistan). This Holy Book was made in 1732 Bikrami (1675 A.D.), a month after Martyrdom of Guru Tegh Bahadur. This Book contains the Compositions of Guru Tegh Bahadur also, which are given in compact form at the end of the Book, from page 538 to 547, having been written by a person other than the first scribe. After page 547, five more pages have been added, which contain extra compositions, which are spurious. For details see chapter 10.

The Holy Book of Dehra Dun

G B Singh at page 167 of his book, mentioned about the Holy Book at Dehra Dun. This book was made in 1716 Bikrami (1659 A.D.). G B Singh writes.

“This Holy Book, which is in possession of Dehra Baba Ram Rai, Dehra Dun, is of great importance. I consider this Holy Book like those of Boohai Sandhu and Mangat. We get inference from these volumes, what was the Original Holy Book and what was NOT. This Holy Book was made under the supervision of Guru Hari Rai, who gave it to his older son,

Baba Ram Rai, when he dispatched him to Delhi to meet with Emperor Aurangzeb. Although this Book was copied from some other Holy Book, yet it was considered as the copy of the Original Holy Book of Guru Arjan Dev. The reason for this is contained in this volume. Some amendments had to be carried out to bring into line with the Original text. Therafter, no other additions were made. The Compositions of the ninth Guru were not even included.

At the end of Rag Maru, there was a little space available there. The scribe therein inserted in small letters the Shabad of Mira Bai. This was taken from other Holy Book, or some one inserted it from his memory. There is the textual difference. At the end it is written in bold letters "Mira Bai's Shabad is not contained in 5th Guru's Granth."

There is one more Shabad given in the margin, and marked with, a sign that before Mira Bai's Shabad, this Shabad of Revidas was required to be written. The Shabad reads- "Maru Ravidas ji- sukh sagar surtar chintaman"

Below this Shabad, again it is written- "This Shabad was taken from the Granth of 5th Guru." For more details see chapter 10.

G B Singh has mentioned one or two more copies of the Holy Book in which no extraneous matter has been inserted. The Holy Book of village Saranke, which was written in 1728 Bikrami (1671 A.D.), and also of Kangar (erstwhile Patiala state), which was written in 1718 Bikrami (1661 A.D).

Observations

We observe that in the Holy Book made before 1732 Bikrami (1675 A.D), there is one interesting common thing in them, that in order to write the extraneous compositions, the relevant old bundles of papers originally there, were removed and new papers in their places were added, and the scribe of these interpolations was a different person from the original scribe.

Sardar G B Singh mentioned about orryer Old Hand Written Holy Books also, which were written after 1732 Bikrami (1675 A.D), such as Holy Book of Vasoo made in June 1829, Holy Book of Akhnoor, made in March 1813 and Holy Book of Kangarh, made in 1729 A.D. There are many more Holy Books prepared after

1675 A.D. mentioned in his book. In all these cases, extraneous material has been added but no old bundles of papers had to be removed and also there was no need to add papers into them, nor was the scribe changed. From the corrupted volumes corrupted copies were made. The passive role of Sikhs toward such changes by the enemies of Sikhism, is most amazing, rather shameful!!

It is also observed that in regard to the Holy Book written before 1732 Bikrami or 1675 A.D., those, who did this nefarious work, were clever enough, to remove bundles of written papers and in their place put the new papers to make the interpolations and also write anew the adjoining scripts before and after, so that their corruption might not be detected. The readers and the observers should believe that the new papers had to be inserted due to the possible damage that might have been caused to the original ones. Even the research scholar like G B Singh was also duped when he examined Bhai Banno's Holy Book. He could not detect the cleverness of the mischief mongers, who placed new leaves of papers to cover the changes and the additions made in portions from Rag Kama onward till the end of the Book. It was therefore, that he wrote: "it was likely that the last two sheets of the Real Holy Book might have been damaged or torn away to warrant addition of new pages."

Conclusion

From the foregoing account it is evident that after 1675 A.D. spurious matter was added by mischief mongers with the connivance of certain Sikhs. Before these additions, all copies of the Holy Book were the same as the Original One, now located at Kartarpur, near Jullundur (Punjab), maintained by the descendants of Baba Dhir Mal, the grandson of Sri Guru Hargobind ji, the Sixth Guru.-

Insertion of Unwanted Shabads of Mira Bai and Bhagat Soor Das in the Holy Book

In chapter 7, it has been proved beyond any doubt that the compositions of Bhagats, who lived before the birth of Sri Guru Nanak Dev' ji, were collected by the Guru during his Missionary

Tours. These Compositions were passed to Guru Angad Dev ji by Guru Nanak Dev, along with his own Compositions. In this way Compositions of the First Four Gurus and the Compositions of Bhagats reached Sri Guru Angad Dev ji. It may here be clarified that Bhagat Soor Das and Mira Bai did not exist, when Guru Nanak made the Missionary Tours and collected the Compositions of the Bhagats. The Compositions of Bhagat Soor Das and Mira Bai came under consideration of Guru Arjan Dev, when he engaged himself in the compositions of Sri Guru Granth Sahib. Guru Arjan Dev totally rejected the Shabad of Mira Bai, apparently not in accordance with the Sikh ideology of worship of One Formless God, and took one verse of six words only of the Shabad of Bhagat Soor Das, the remaining explanatory Shabad in Rag Sarang, was of Guru Arjan Dev himself.

It may also be stated that neither Sardar G.B. Singh nor Sardar Bishan Singh, a descendant of Bhai Banno and custodian of Holy Book, called Banno's recension, is clear about Bhagat Soor Das' composition. They consider that Bhagat Soor Das composed two Shabads, one beginning with the verse included in Guru Granth Sahib: "chad mun har baimukhan ko sung", but the remaining Shabad was not included in the Holy Book. Sri Guru Arjan Dev gave his own Shabad below the verse of Bhagat Soor Das. They consider this Shabad is also of Bhagat Soor Das. Such a misunderstanding exists in Sikh scholars also. Dr. Surinder Singh Kohli, who ventured to write a book, titled "Sikhism and Guru Granth Sahib" is a classical example. On page 119 of the book Kohli states that Bhagat Soor Dass composed 2 hymns, included in Guru Granth Sahib. In this way he also authenticates Banno's recension as the original one. In this part of discussion, Professor Sahib Singh Ji dealt with intrusion of one Shabad of Bhagat Soor Das and one of Mira Bai in the Hand Written copies of the Holy Book. He clears the confusion that exists in his wondrous arguments and lays bare the facts as clear as day light. Like the Thunder Bolt he kills the Falsehood.

Let us first of all make it clear, in what form Sri Guru Arjan Dev Ji included the first verse of Soor Das' Shabad in Sri Guru Granth Sahib in Sarang Rag, page 1253. The following entry exists below the Shabad of Sri Permanand Ji.

Chad mun bar baimukhan ko sung Sarang Mehla 5 Soor Das

*Eik Qnkar Satgur Persad.har kai sung basai har lok.
Tun mun arp sarbas sab arpio anand sehajdhun jhok. (1) Pause.
darsan paikh bheiy nirabkhei paai hai saglai thok. aan bast
sio na kaj kachooai sunder bachan alok. (1) syam sunder tajh
aan jo chahat kusti tan jok. soordas mun prabh hath leeno
deeno eih parlok. 2.1.*

Translation

O my mind, turn your back, who forsake the Lord (top six words)-Soor Das.

Guru Arjan Dev's Shabad

By the Grace of the Eternal Enlightener.

The devotees of Lord abide with Him. They dedicate their mind, body and everything else to Him and remain joyously intoxicated by the Divine music of the Word. (1) Pause.

They are relieved of all evil when they see the Lord. They receive all form Him, what they need. They have nothing to do with anything else except the sight of His Beautiful Form. (1)

Those, who discard the Lord, seek anything else, are like leeches sucking leper's blood. O Soordas, the Lord has grasped my mind in his Hand, and has granted me the Everlasting joy of the Spiritual World" (2).

Bhagat Soor Das' whole of Shabad reads as under

*Chad mun har baimukhan ko sung. kaha bhio pai pan
piaye, bikh nehi tajat bhung. Rahao. kaga ka kapoor
chughaey, soan naey gung. khar ko kaha agar ko laipan,
markat bhookhan aung. (1) phan patat ban baidhari, bitai
hoai lehkhung. soordas ki kali kamri charat na dooja nmg.
(2)*

Translation

Turn your back on those, who forsake the Lord. Tell me, what good is there in feeding cobras with milk? Serpents can never surrender their venom. Why waste camphor by feeding it to crows or squander the water of Ganga on dogs? Why array an ass in an aromatic scent? Why deck a monkey with jewels or dress it in rich clothes? Do you really think that an arrow can pierce through a fallen stone, even if you empty your quiver of them all? once you die a blanket in dark color, Soor Das says, there is no point hoping for a different hue.

What the evil minded people did was, that with the first verse of Bhagat Soor Das, they added the remaining part of his complete Shabad, into the hand written copies of the Holy Book. The Guru described the virtues of living with the Lord, as stated above, while Bhagat Soor Das had given the negative effect of forsaking the Lord, and also idolizing the water of Ganga river, which was not accepted by the Guru.

(A) With regard to the Banno's recension of the Holy Book. G B Singh stated: "The Shabad of Soor Das that exists in the Holy Book can rather be objected to for the following verse-"syam sunder tajh aan jo chahat, jio kusti tan jok." Because of this verse, worship of Sri krishna has been mentioned and worship of anyone else has been condemned. The other Shabad of Soor Das must be in Original Holy Book.

NOTE: GB Singh did not know that the Original Copy of the Holy Book contained only one verse of Bhagat Soor Das - "Chad mun har baimukhan, ko sung". All the remaining verses are from Guru Arjan Dev Ji. The word "syam sundar"-The Most Handsome Lord, refer to the Infinite Creator, not Sri Krishna.

G B Singh further states: "Mira Bai like Soor Das and other Bhagats, was the Worshipper of Sri Krishna. Her Shabad also refers to worship of Krishna and is full of erotic love. In my opinion that Shabad too like Soor Das' Shabad is flawless.

The Shabads of Soor Das and Mira Bai were recorded and are separated from each other by 170 pages in-between them. Therefore, it appears that two scribes were responsible for making additions these Shabads. It is also possible that the sole scribe might

have made these additions. I could not get a chance to investigate either of their possibility.”

On his return from Mangat, G B Singh thought over many aspects of the case, which he should have solved there. But he did not get any chance to visit that place for the second time. For this reason, he wrote a letter to Sardar Bishan Singh Bannoania (a descendant of Bhai Banno) asking for answers to those questions. Bishan Singh again examined the Holy Book (Banno’s recension), went to Lahore to apprise G B Singh of his findings. Bishan Singh’s explanation in this regard was recorded at page 137 of G B Singh’s book, which is given below -

“Mira Bai’s Shabad appears at the end of Rag Maru, and there is nothing thereafter. This has been written by the same person, who wrote the preceding Shabads of Jaidev and Ravi Das. This Shabad has not been written by any person afterward, it is part of the original writings.”

On the basis of the information furnished by Bishan Singh, G B Singh gave his opinion as under -

“We thus conclude, that at the time when the Holy Book in possession of Banno, was brought before Guru Arjan Dev these Shabads had been recorded in the Holy Book.”

About Soor Das’ Shabad, Bishan Singh stated, “In Sarang Rag, The position of Soor Das’ Shabad is as under

Parmanand’s Shabad:

- a. “Chad mun har baimukhan ko sung” (Complete Shabad of Soordas)
- b. “Har kai sung basai har lok” (This is Gum Arjan Dev’s Shabad, incorrectly stated to be of Soor Das - translator) Below this appears Shabad of Kabir Ji-”har bin kaon sahaei mun ka.”

The entire Shabad of “chad mun har baimukhan ko sung”, although has been given, yet the first verse only resembles its preceding verse (Bhagat Parmanand’s Shabad). Thereafter the whole Shabad has been written by another person. After that the second Shabad of Soor Das has been given. (*This is Guru Arjan Dev Ji ‘s Shabad- italics ours*) After this shabad, kabir Ji’s Shabad

is seen written in the hand of the first scribe. This Shabad could not have been enlarged afterward. “

In this context G B Singh states -

“We arrive at this conclusion. At the time, when the scribe was doing the copying work, while on return journey from Mangat to Lahore, then he recollected this Shabad. But he did not remember all the verses or he had doubts about some words. Therefore, he wrote the first verse from his memory. It was written with the preceding Shabad of Permanand, without giving new heading of “Soor Das”. For the remaining 6 verses he left the space. Soor Das’ second Shabad (*this is Guru Arjan Dev’s - italics ours*) was copied from the book placed in front of him. When the Book was presented to the Fifth Guru, about 6 verses had not been copied. Afterwards, search was made or some other scribe, who had correctly remembered them, wrote them.” (a funniest story - translator)

The cause of inclusion of Shabads of Soor Das and Mira Bai’s mentioned above, (and also at the end of the Holy Book insertion of extraneous sloks), was apparently that all these compositions appeared in the books of Baba Mohan. “

Bishan Singh, however, gives the following opinion regarding inclusion of all the extraneous compositions in Banno’s recension of the Holy Book in page 139 of G B Singh’s book.

“It is an admitted fact that Bhai Banno added large number of extraneous matter in the Holy Book, while preparing his copy, before he took it to the 5th Guru, but thereafter he made no further additions in it.”

About the above assertion of Bishan Singh, G B Singh states, “This we can accept where the empty spaces filled in the holy Books, but those compositions which were added at the end of the book, this position does not hold good.”

These two gentlemen did not know what they were talking about. They considered that there were two Shabads of Soor Das in the Holy Book. Their comments are senseless and vulgar to say the least. Professor Sahib Singh made the following observations. There is no doubt that according to his written statement, GB Singh did go to Mangat and saw Bhai Banno’s recension of the Holy Book. And there is not the slightest doubt that he saw the Book cursorily only. At that time he had lost the vision of a researcher

and the critical examiner, and for this purpose he wanted to go there at another time, but could not go. He tries to cover up his deficiency with the help of others' witnesses, and with whose help? With the help of those, who are the owners of the very book in Dispute !! What kind of researcher is he, who is deciding the issues on the basis of others' opinions? Bishan Singh wants G.B. Singh to decide the issue in his favour on the basis of his opinion in order to preserve his dynastic property. G.B. Singh in the first instance like Bishan Singh does not know what is actually in the Holy Book and what additions have been made. Do the opinions of such persons have any value worth the name?

Professor Sahib Singh further states. G B Singh had opened the Holy Book of Banno and was examining it. He saw it at the end of Rag Maru, a Shabad of Miran Bai, and at the end of Rag Sarang Soor Das' composition. But strange it is, he could not get a chance to examine the simple fact, whether these two compositions were written by one person or two persons. Why? Why did he not get the chance? How many minutes it would have taken to put together the leaves from Rag Maru to Sarang? Kindly note the words used by G B Singh. The pages involved according to the portable volume of the Holy Book he was carrying, were 150 pages (75 sheets). He had gone to examine Bhai Banno's recension of the Holy Book. Why he did not count the sheets or pages of the Holy Book there? The truth is, by comparing the writings of these two Shabads, he forgot about counting the pages in between these two Shabads. In order to complete the writing in this book, he, while sitting home, counted the pages from the volume of the Holy Book available with him.

Not only this; he only went to Mangat, but did not see the Holy Book there at all. Leaving aside the research work, the maximum he did was, as it appears, he got both the Shabads written from a priest there. He did not see the actual Shabads written in the Holy Book. On page 125, he wrote the prevalent notions of sikhs and thereafter wrote both the Shabads. He did not unequivocally say that he himself had seen these Shabads from the Holy Book. If he had seen them, then why should he have asked Bishan Singh to state in which hand the Mira Bai's Shabad had been written. By

taking the support of his witness, he at once came to the conclusion that before presentation of the Holy Book to Guru Arjan Dev, this Shabad had been included in the Book.

The same technique has been adopted with regard to the Shabads of Bhagat Soor Das. If G B Singh had seen for himself the verse written in the Holy Book there “chad mun har baimukhan ko sung”, he would have surely seen the additional verses written there also, then how could he not have seen whether or not those were written in one hand or in two? If he was so shortsighted, or the power of observation had weakened so much that he was not able to decide this simple issue, then at that very time he could have contacted Sardar Bishan Singh or any other person to clarify the facts. Why should he have asked Sardar Bishan Singh to enlighten him on these things by writing a letter to him? The matter is quite straight forward. In the first instance, G B Singh never saw the Holy Book, and if he had seen it, he must have seen it closed and wrapped in clothes. So, what to say of finding of time for the comparison of the writings of Mira Bai’s Shabad and that of Bhagat Soor Das, whether written in one hand or different hands, he did not care to see even Soor Das’ Shabad, whether all the six verses were written in one hand or different hands, he did not care to see even Soor Das’ Shabad, whether all the six verses were written in one hand or first one in one hand and the remaining five verses in different hand. We are a sacrifice to such a research, Marvelous! Marvelous!!

We will now examine those answers which Bishan Singh sent him.

What is the Reality? Bishan Singh has rightly stated that Mira Bai’s Shabad was written by the same person, who wrote the Shabad of Bhagats Jaidev and Ravi Das. But one thing he has missed. The question is: The one who wrote the Shabads of Mira Bai, Jaidev and Ravi Das, How much did he previously write in the Holy Book in question? Now See!! What is the answer to this? This is the Key Point. Bishan Singh avoids to answer this question. With regard to these two Shabads, the same tactic has been used, which we see at the end of the Holy Book, where spurious Compositions were added. 12 scribes copied the Holy Compositions to make this copy of the Holy Book. If any body says that the Shabads of Mira Bai and Soor

Das and also the additional compositions at the end of the Book, were written by the same persons who wrote adjacent preceding and succeeding Compositions of the text, they must also prove to the world that those persons were among the 12 of the. Original Scribes and their suspected writings match with their earlier writings, if any. We shall fully expose these persons, when we describe the copy of the Holy Book at village Bohat.

In this case what the cheats did with a view to incorporating the Shabad of Mira Bai, and to show that it was already in existence in the Book, they took out bunch of leaves of the Book containing compositions in Maru Rag and the next Rag, replaced them with the new bunch of leaves, compositions re-written and changes made wherever wanted. The changes were made in such a manner that it would appear nothing has been done. So, Sardar Bishan Singh rightly said that all was found written with the same hand.

Let us now examine the one verse of Bhagat Soor Das. Here those who changed the text, did not feel the necessity of removing the bunch of leaves and replacing with new bunch of leaves with changes made thereon.

A Strange Researcher

G B Singh wrote that on return journey from Mangat, the scribes then remembered of this Shabad. They from their memory wrote the first verse only. This man, who claimed himself to be the research scholar, has made his researches a source of laughing stock! Were the scribes recollecting their memories or engaged on copying work? Was this a specimen of honesty on the part of scribe, who wrote the first verse of Bhagat Soor Das from his memory? Did the scribe, forget the contents of the Shabads and also the name of the Bhagat? Why did the scribe not write “Sarang Soor Das”? G B Singh stated that the second Shabad was copied by the scribe from the Book available with him. G B Singh was totally confused in dealing with Bhagat Soor Das’ composition! In this connection kindly refer to our Introduction to this part of discussion and see the textual position in the Holy Book. What has been done by the mischief mongers is, that with the verse of Bhagat Soor Das,

they have added the remaining part of SOor Das' complete Shabad into the hand written copies of their Holy Book. Guru Arjan Dev took one verse of Bhagat Soar Das only, and elaborated with his own Composition. In the Introduction we have given whole of Bhagat Soor Das' Shabad. Here the question is of interpolation of the remaining portion of Soor Das' Shabad in the Holy Book.

(B) The Holy Book at village Bohat, was seen by G B Singh. He wrote that the Copy of the Holy Book at Bohat was made from the copy of the Holy Book, called Banno's recension, within the very first year of its making. This copy has been written by one person only. It was stated by Bishan Singh and G B Singh that when Bhai Banno presented the copy of the Holy Book made by him to Guru Arjan Dev, at that time the Shabed of Mira Bai had been included in the Holy Book. G B Singh also stated that he could not get a chance to examine Banno's recension of the Holy Book, as he was in a hurry. He deputed Bishan Singh Bannoania to examine the Holy Book at Bohat and send him a report. Bishan Singh examined the Holy Book at Bohat and sent his report to G B Singh, which is given at page 143 of his book. It reads -"Under Rag Maru, below the Shabad of Jaidev 'chund sut bhediya' at the end of the Shabad, there was some blank space. There some one else has written two shabads (a) Shabad of Ravi Das - "Sukh sagar surtar chintaman..."

(b) Mira Bai's Shabad-"mun hamaro baidhio". There is still some blank space available. (page 348)

Please note intently. If Banno's copy of the Holy Book contained Mira Bai's Shabad from its very inception, then why the scribe of the Holy Book at Village Bohat, who made this volume from Banno's copy, copied everything except Mira Bai's Shabad? It is an unchallengeable fact that when the Holy Book of Bohat was made, then Banno's copy of Holy Book did not contain Mira Bai's Shabad.

The readers will also recollect that with regard to Banno's copy of the Holy Book, Bishan Singh had written to G B Singh that in Maru Rag, the Shabads of Jaidev, Ravi Das and Mira Bai appeared to have been written in the, sarpe hand. How is that the scribe of Holy Book at Bohat could omit to copy the Shabad of

Mira Bai only? The scribe could have copied everything contained in Banno's Copy of the Holy Book. But how could he copy it, when the Shabad was not there then? Then how and when the three Shabads were formed instead of two, which Bishan Singh mentioned? When they were made three Shabads and how they were made so we now reveal this mystery. There was an occasion when bunch of written sheets were removed from the Holy Book, and new written sheets of paper were inserted making changes in the text. They were clever enough to rewrite the texts of adjoining portions to the changed portion in the preceding as well as the succeeding pages, so that the changes made could not be detected. Banno's copy of the Holy Book was changed later in this manner.

The changes in the copy of the Holy Book at Bohat were also brought about in the above mentioned manner. Otherwise, how could the scribe of Copy of the Holy Book at Bohat, omitted writing of Sri Ravi Das Ji's Shabad as well. The scribe did not make this omission, he should not be blamed for this. When they started making changes in the Copy of the Book at Bohat, they likewise removed the bunch of sheets of paper from the Book. It so happened that on a page was the lonely Shabad of Bhagat Ravi Das written, which was removed. In the new page that they inserted they had to write both Ravi Das' Shabad and Mira Bai's Shabad. Hence the statement of Bishan Singh that he noted the Shabad of Ravi Das and Mira Bai written in new hand. Now both the Shabads of Ravi Das and Mira Bai were made to appear written by the same person, so that no body should doubt about inclusion of Mira Bai's Shabad as an intrusion. We have at last found'out, beyond any doubt, that Mira Bai's Shabad in the first instance was neither in Banno's Holy Book nor in the Copy of the Holy Book at village Bohat.

About Soor Das' Shabad, G B Singh on page 144 of his book writes, "Under Sarang Rag, Soor Das' Shabad "chad mun har baimukhan ko sung" and Kabir's Shabad "har bin kaoan sahai mun ka", have been written in different hand writing."

The interpolators of fake compositions in Guru Granth Sahib, adopted the same technique, which they adopted in Banno's Copy of the Holy Book, where they incorporated Mira Bai's Shabad. Kabir's Shabad "her bin kaoan sahai mun ka" was already there

in Banno's copy of the Holy Book; and had been written by the scribe who first made the Book. The scribe of copy of the Holy Book at Bohat, while making the Book could not have left it uncopied. When the scribe copied the whole of the book correctly, why should he have committed mistakes in copying that portion, authenticity of which is in dispute. The scribe is completely innocent and is not to be blamed for any lapse. Here too, a bunch of leaves of the Holy Book were taken out and new ones with alterations were inserted in their place. They left Kabir's Shabad untouched intentionally, so that Soor Das' Shabad might appear as the original one, G B Singh here was too in hurry (Ind could not make any research work.

Banno's Copy of the Holy Book and the copy of Holy Book of Bohat were first copies that were made. Any other -copies that were made afterward were largely from these two copies. There were thus the following categories of hand written copies of the Holy Book-

- (a) Holy Books made before 1732 Bikrami (1675 A.D). There are some copies in which both the Shabads were inserted, some in which one Shabad was inserted. The Holy Books generally were written by one person. The additional Shabads inserted in them, are distinctly in different hand-writing.
- (b) There are the very few copies of the Holy Book in which these additional shabads were not incorporated, and also at the end, no additional compositions were added. These copies were left unscathed.
- (c) There are the copies of the Holy Book which were made after 1732 Bikrami (1675 A.D.). Each of these Books was written by one person. They include Shabads of Mira Bai and Bhagat Soor Das, written in the same hand-writing. It means that the Sikhs compromised with the evil - a sordid story.

Certain misguided Sikh organizations and others raised the question of exclusion of compositions of Bhagats, Swaiyyas of Bhattas and more particularly the Ode of Satta and Balwund, from Sri Guru Granth Sahib Ji. The oldest copies of the Holy Book are, the one now called Banno's recension and the Copy of the Holy Book at

village Bohat in Gujarat district (now part of Pakistan State). These copies of the Holy Book contain the Compositions of Bhagats, Swaiyyas of Bhattas and the Ode of Satta and Balwund. These copies of the Holy Book were examined by Sardar G B Singh, The research scholar of Old Hand Written Holy Books. He had no faith in the Gurus or Sikhism. If it was anything that was not initially in the Hdly Book, he would have certainly made an issue of it.

Extraneous fake compositions in the name of Guru Nanak were included in the hand written copies of the Holy Book. The entire responsibility for this mischief lies on the shoulders of those, who wrote Bhai Bala's Janamsakhi, which was in fact written after 1750 Bikrami (1539 A.D.), but made much noise of having been written in 1596 Bikrami (1539 A.D.), the year of Guru Nanak Dev Ji's demise. In this Janamsakhi, they insulted Guru Nanak to the greatest possible extent they could, and greatly exalted Baba Hindal. They also corrupted Puritan Janamsakhi by inclusion of similar objectionable material. This nefarious attack on Sikh Faith was a well-planned and successful conspiracy to corrupt Sikhism and to completely do away with it. This scheme was made simultaneously all over at one and the same time.

The confusion in Sikhs thus created has not died away as yet. It raises its ugly head from time to time and takes the Sikhs rebellious to their Faith. The object of this book is to lay bare the factual position, as every thing thus far has been done in complete darkness of facts. It is the Sikhs themselves who with their persistent wrong approach caused complications and others to make shameful attacks on Sikhism. Were the Gurus so much irresponsible persons that they did not preserve God's Word, and asked others to inform them what they had said, and on that basis the Holy Book was said to have been evolved!! Does the Shabad of Guru Arjan Dev, said to have been uttered in flattery of Baba Mohan, mean so?

Appendix III

A Brief Note on Sikhism

God is Formless - an all pervading spirit. He is all wisdom and is creative. His Will is His Word, through which He manifests Himself. His Word or Will or Command is His Personality. His Word - the true enlightener or Sat Guru (True Teacher) is present in all.

For countless ages there was utter darkness. There was no earth, no sky, neither any creature nor sound, nor air nor water. The Infinite God, who is eternal, was only there, absorbed in Himself. He was contemplating on values, which He liked most. When He willed to manifest these values and witness them, He created countless universes, through the utterance of the Word. The Word uttered by God, became the cause of all the creation. His Word is all pervasive and the sole Cause of the entire creation. His Word creates the universes, supports them and sustains them. God's Word is the Cause and the creation is its effect. In other words his Word is the seed of the whole creation. Whatever is in the seed, the effect manifests the same thing. So from His Word emerge His Qualities, which we call by different Names. So His Word or Will or His Name are references to the same object. He is known through His Word or Name, and we meet Him by loving His Word or Name. The Sikh Gurus also teach that His Word turns into His Light, which is the cause of all creation. His Word and Spirit (His Light in all) also mean the same thing. Vibration up to certain extent produce Sound, but if their frequency is increased several fold, they change into Light. The Soul or His Light or His Word are the same thing from where we get His Word through

which we may meet the Lord. His Light or Soul is also His Word. We receive God's Word from the Soul, called Sat Guru (True Teacher or the Enlightener). Says Guru Amar Das : "Without the Word, emanating through His Light in all (Soul or Sat Guru), No one attains to God, and without it one wails in pain." The Soul or His Light is in fact His Word, therefore Word is received from the Soul or Sat Guru. The Sikh Gurus times out of number describe that there is no difference between Absolute God and His manifestation through His Word or Shabad or His Light, also called the Sat Guru.

This is the basic difference between the Sikh Teachings and other systems. No one can intercede between the individual and his Creator. Guru Nanak taught: "None can do a thing to help anyone, nor is anyone potent to do it. Whatever He Himself does or causes to be done, that alone comes to pass. He, whom He himself forgives, is blessed with the Bliss and ever abides in the Name. If this body be the earth and the Infinite Name the Seed, then man has trade and dealings with the True Lord alone. Within him grows the True Wealth and it does not exhaust and within him abides the Name".

Man belongs to Infinite God and inherits from Him the Instinct of Infinity. It is, therefore, ever the crave of greediness for acquisition of more things and power found in man, as his mind is a bottomless container, never to be satiated or filled, the Jact being that all these created by God, have their limitations. This desire for infinitude proves like fire, increases more and more with every addition of the fuel. Worship of any material things or Prophets, A vtar, Saint, etc. will never give peace of mind, as they all have limitations. Rather such practices create prejudices and conflicts. Since the beginning of time, people have been hating and fighting with each other on the basis of their creeds, appearances, tribal and clan prejudices. The most significant cause of the quarrel was their worship of particular Prophets, Avatars, gods and goddesses, rigidity of beliefs in creeds, dogmans and respective theological beliefs. The people of different types of beliefs in their religious leaders would debate and spread hatred for each other. This Deadly Malady continues to exist with extreme ferocity in our contemporary life. The religion in general has been made cruel and intolerant and the blood of innocent men, women and children has been shed in the name of God and religion

in torrents. It is an admitted fact that much more blood has been shed in the name of God and religious prejudices atone so far, than on account of all other factors combined. Bhai Gurdas, the Sikh Savant, has very aptly said - "*Sach kinare reh gayaa, khek maradi baa man maulaanai* - Realization of God has totally been left aside by both Hindu and Muslim men of religion, who fight with each other to death for nothing." This equally applies to the followers of all religions, Silills too, who fared worst in total ignorance of the Sikh Teachings.

Guru Gobind Singh, the Tenth Guru, states in his Composition "Bichitra Natak" that God, before sending the Guru to take birth in this world, told him that all the previous Prophets, Avtar, Seers, etc. sent by Him, did not preach Love of One Reality but created their own seats and made people worship them. This created strife among the followers of various religious groups. Unfortunately the mania and fanaticism caused by religious prejudices, are the worst one can suffer. Sikh religious books are the only Scripture, which recognize God the only Reality that exists, None Else. Worship of Infinite Spirit of One God Alone can only lead to our redemption.

Sri Guru Ram Das Ji, the 4th Guru states in a Shabad)n Rag Basant, page 1177 of Sri Guru Granth Sahib, that just as the stn rays spread out every where equally, similarly God's Light is present every where and in all things. His Light is the cause of- creation of every thing we see, we know of and all that which exists. He is present in us all equally in the form of His Light, called Soul. There is no difference between the Qualities of God and His Light. God is, therefore present in all, and in every thing. Everything, both Life and Matter, has come into existence through His Light. It is God, Who creates every thing. Guru Gobind Singh states in his Composition 24 Avtars "*pntham kal sabh jug ko tata, jaha tai tej bio bikhiata. Sohi nam bhavatzi kahahi, jin eh safn sinsi opai* - God is the Father of Universe from Whom emerged the Light. The Energy that emanated from Hig Light is called the Primeval Force, which became instrumental in creating the Universe."

Our body functions as long as His Light stays in it, and when it leaves, it is reduced to dust instantly. Through God's Light we grow and act. Our body organs function through the energy they

receive from His Light: So God alone is the actual Doer. Man, who claims to be his body, has not created it, nor have his biological parents, as no one is capable of producing, a single living cell on his own. It is God, who uses the mode of union of male and female species for procreation of the respective species. It is God, Who puts His Light in the baby, right from the time of its conception. God's Light verigy God Himself is creative and the baby grows. Life, verify God, is creative and the organism grows, so long God's Ligh stays therein.

The body organs have the various needs to be fulfilled and also create many types of instincts, passions, desires and aversions. The fulfilment of the needs and desires of the body creates a sense of pleasure; while the delay or the partial fulfillment or uncertainties or their denial create a feeling of pain and frustration. This sense of pleaSure and pain is owned by the organism, which creates its mind or the self of a man. The search of a person is for total pleasure, and avoidance of all types of hardships and pain:

A child feels that getting of more and more of material things gives him the sense of satisfaction and pleasure. Therefore, the child begins to think that the material things are the sole source of his happiness. This concept of happiness continues to persist during his adult life also. The desire to get more and more of material things by any fair or foul means becomes the primary object in life. Everything one does, is an attempt to increase his possessions. He becomes selfish and greedy person. His selfishness goes to such an extreme that he becomes blind and deaf to see to any reason for leading a just and truthful life. The most degrading and ruthless actions are openly accepted as good business sense. There is no thought to care for good of others and that he is burting others for his selfish ends. He does not realize that he is seeking wrong god, and worships a wrong idol. We observe from the life of Guru Gobind Singh that very often he would create humerous scenes, while imparting the basic Sikh Teachings to the Sikhs in frolicking way. In this way he was successful in bringing home the Teachings in an impressive way. An event telling Sikhs not to be selfish and greedy is given below -

One the Guru got a large number of persons gathered round him. He then asked the cooks to place a large amount of cooked food (meat and rice) there. A number of stray dogs, which had been held earlier were also brought there. The food was much more than to feed all the dogs, in fact the dogs could eat it for many days. All the dogs were then released to eat the food placed at a central point. What actually happened was to the surprise of every body. The dogs instead of eating food, began to fight among themselves so that the other dogs should not consume it and that he alone should be privileged to eat all the food. In this severe fighting, all the dogs got hurt themselves very badly, and the food remained practically unconsumed. The Guru then got the dogs separated from each other, put leashes round their necks and dragged them to different place. Each dog was given food to eat.

The Guru then told the Sikhs that the humans, who were the crown of God's creation invariably acted like dogs, driven by their selfishness. Humans in pursuit of their gratification of their selfish cravings became extremely egocentric from which stem out all the evils. By putting our reliance on God, we can rise above our selfishness and see others also as ourselves.

Man totally forgets God, his Creator. Who is not far off, but lives within him quite close to his mind or the self. He does not realize that it is not the material things only, -which provide pleasure to him. It is his mind or the self which enjoys the pleasure. It is God, Who created his mind. How can any one truly feel pleasure, when he totally cuts off his connections with God, Who created his mind. God is Life Giving, while the material things have no life and are inert or dead entities. Man's false pursuits for dead things, cannot enliven his mind. The pursuit for lifeless material things makes his mind also lifeless. In such pursuits, he not only lives in fear and distrust of his fellow men, but also nurtures hatred and evil ways within his mind, he thus leads a restless life. He does not enjoy the pleasure of the material things he collected, but lives in more pain.

God, Who created all, is the Giver of Life and the material things for sustenance of the body and the True Sustainer, protects us from the enmities and jealousies of the greedy one, our True

Preserver, and finally when our earthly journey is completed, it is He, Who takes back the life from the body. If one loves Him, and lives with Him, has complete reliance on Him and acts on His Commands, will accept Him as the Doer. He is the Creator, Sustainer, Preserver, All Wise and All Perfection. He is not far off from us; He abides quite close to our mind or self. If we want to lead a truly happy, just, moral and contented life of happiness, we should rise above the desires of our mind or the self and live with God within us. Accept Him in all love and devotion as the Doer, and accept His Will as sweet and just, unover all circumstances.

Good and Evil have been created by God Himself. These traits are in relative terms. Goodness has the value, when there is Evil in existence. Invariably Goodness is opposed by the onslaughts of the evil minded people for the preservation of their special interests. Truth comes out victorious and is glorified.

Sri Guru Arjan Dev Ji in Astpadi 21 of Sukmani Sahib states, "Whatever God creates the Universe, it is for the Glorification of Sainthood." God is All Truth and He Glorifies the devotees who practice Truth. Such persons are honored in the world and also in the Court of God hereafter.

When we live with God, we lead a virtuous life, as God is the Embodiment of All Virtues. By leading the virtuous life, we are respected by all here and hereafter and merge back in God. Those who go by the desires of their mind in pursuit of material things and consider them the end all of life, commit all types of sins. It is God, Who blesses some with His remembrance, and makes others go astray to be led by the cravings of their minds. All this is His Wondrous Play. We all have come from God and are part and parcel of Him. Those, who are not blessed by Him with His remembrance and indulge in evil deeds, they are subjected to the taking of repeated births after deaths, till their turn comes to be blessed by Him with His remembrance to lead virtuous lives. We all have come from Him and ultimately all will go back and merge in Him. God alone is the Doer, as in all His Light gives life to the body to act. All are under His Command and Will and no one is outside the pale of His jurisdiction. There is no wise and no blockhead or simpleton as we observe them. In all it is He only, Who acts. We are not to hate

anyone on any count, but see God in His various manifestations. Sri Guru Angad Dev, the 2nd Guru states “The Lord creates all, and each one with a distinct entity. Then, whom to call bad, when the One God pervades all. It is the One Lord in all, Who vokes each to his task and He then watches him how he acts. The Lord blesses somewith more enlightenment than others. But over all no one remains wihtout His Blessings (every one on his turn is pulled toward Him to effect union with Him “ Sarang Ki Var, Slok, p 128).

Pleasure and Pain exista at the level of Mind only. If by His Grace one rises above his mind’s desires and lives with God’s Light in him (called Sat Guru in Sri Guru Granth Sahib), then this pain and pleasure vanish, as God stays aloof in all with all His Qualities in Poise State (Nirlaip). The God Man ever lives in Poise State. Pleasure and Pain, Respect and Disrespect do not atTect him. God also is aloof from the effect of the Three Modes of the Material Things (Maya). So by living with God, man also is not affected by the Three Modes of Material Things (Maya). The feeling of “Duality” in man is also removed. The separate existence of the Mind is obliterated. Now there is God’s Light only in God Man, the Duality is removed. He sees God manifest everywhere and His Light equally prevails in all. Equality of All Mankind is the Basic Sikh Teachings. In all God’s Light equally prevails. As already stated that - those who are lead by the desires of their minds, they lead unethical life. The Duality causes severe mental and spiritual conflicts in him, which give rise to varied types of sufferings. Sri Guru Ram Dass in Slok 22, Varan tai Vadik, page 1315, Sri Guru Granth Sahib, states, “Desires for material things are snake like, inject poison in all. Its only antil dote is, God’s Name. When one submits to God present in him, called Sat Guru, with His Blessings, he receives efficacious ‘Mantra’ of His WORD. By following the Guru’s instructions and loving God, the mind becomes pure. One this gets rid of egocentricity of selfishness of the mind.” The wrong doings under the sway of the mind, are thus brought to an end. Man then realizea the Truth in Guru Arjan Dev’s statement in Rag Ramkali, page 887, Sri Guru Granth Sahib, “O God what can I give you, when all I have belongs to You. So I am a sacrifice to You numerous times. He created man by giving body, mind and the life. By His Grace, the lowly and the lost are honored.”

In the Mool Mantra, Guru Nanak Dev defines God as - "One Supreme Being prevades evertwhere, Who ever remains consistent and Unchanging. Eternal in His manifestation, Creator of all and everyting, Himself abiding in all things, Without Fear and Hat, Timeless Form ever in Bliss, Unincarnated (Not a creature to be born and die), Self Existent, realized by reflecting our mind on His Light in us by His Grace." In the Prologue to "JUP", it is stated: "In the beginning He was the veritable Reality; He was present in all times. Nothing is Real but the Eternal Lord; Nothing shall last but the Eternal Lord."

Guru Nanak in the first stanza of Jap Ji, first gives the different approaches that were followed to become truthful, which he did not agree. The systems prevalent were - (1) taking of bath at sacred places to purify the mind (2) maintenance of silence in isolation and meditation (3) to allow the mind free hand to satisfy its cravings (4) using some techniques and contrivances to control the mind. Then the Guru himself poses the question, how the wall of falsehood, separating us from God, can be demolished. He immediately gives the answer that man can lead a truthful and contented life, if he adjusts himself to God's Commands, which are ingrained within him.

God is Infinite Spirit, and also His will is Infinite and Unfathomable; and cannot be describes. He also cannot be confined to any limitations. He therefore cannot be made an idol and set up as an image to worship. He is Infinte Spirit. His Light p'ervades in all alike and equally, calle Sat Guru. Union with the Absolute God is through self realization or submission to Sat Guru (His Light in us). We obtain God's WORD for Sat Guru or God's Light in us, by His Grace. By loving His Word or His Name (Qualities) we attain union with Him and become truthful. We cannot become truthful by taking baths at sacred places to cleanse our mind or by adopting any other type of rituals and worship of idols. Man belongs to Infinite God and inherits from Him the instinct of infinity. This instinct of infinity cannot.be satisfies by possession of any amount of material things or worship of any person, as all created things have their limitations. The restlessness of the mind of idol worshippers of all types cannot be calmed, except

through reflection of our mind on the Infinite Spirit of God, Whose Light is within each of us. Sikhism rejects Caste System of Hindus and also all types of discriminations between man and man, as God Equally Prevades in all.

Equally of All Mankind

Man has needs for his sustenance. Due to the uncertainties of life, he has the basic fears in him and often finds himself unequal to the struggle. He establishes relations with powerful ones by submitting to them. Although he may feel secure for some time in this way, yet he realizes that the price paid is very heavy, He loses his own strength and integrity and lives on the mercy of others. The initiative or drive in him is completely lost. There are others who are resourceful but feel lonely and crave to dominate others to exercise their powers. They establish relationship with others by dominating them. In both cases man is dependent of other and not on his own inherent strength of the self. He worships power to make himself powerful and then unites with people by exercise of this power over them. He needs power as well as the people to feel the joy of power. So, in both cases there is no integrity and freedom and he feels weak within. These persons indulge in submissive or domineering practices in the form of self-destructive acts or in blatant hostility and aggression against others. There is no respect for the life, all relations are measured in the scale of material possessions. They love death and hate life, as material things are everything to them. *Sri Gurm Amardas Ji, in his Composition Mam Ki Var, page 1090, Sri Gurm Granth Sahib says - "God created two powerful forces of Life instinct and Death instinct (crave for material things) in man. There is the superiority of Life instinct over the Death instinct, as no one has ever attained his goal by love of material things. By remembering God at every breath of our life and serving Him, we are at peace with ourselves."*

God is equally in all persons. We must treat every one as our equal. To treat anyone inferior on any count is to hurt his feelings, is to hurt God present in him. The Sikh Gurus practiced and preached equality of all Mankind, irrespective of any denominational, political, geographical, sex or birth distinctions. The aboriginal population of India was classified as the dregs of society, inferior

and untouchables by the Aryan invaders, who later established Hindu Society by laying down the Caste System. The Gurus faced extreme opposition from the people of special interests against their Teachings of Equality of All, and had to make supreme sacrifices. There are Three Basic Principals on which these Teachings are laid --

1. There is One God, Who is Eternal, the Creator of all and everything. His Existence is from Himself. There is None beside Hiffi. All the creation has come from Him alone. God is the Creator, and ever creates more and more. His Expanse has no limitations. It is so staggering, one is bewildered and perplexed even to think of His Vastness. There in this only one reality. The Myriad of forces that emanated from Ilm, have no independent existence. We thus come to the conclusion that God is the only reality, who is infinitely infmite, qnd is creative. The teachings are that a devotee of God should engage himself in creative work to serve his fellow men. Those who do not engage in creative work, necessaly engage themselves in destructive work in jealousy of their rivals. Energy in man must have its outlet.

2. Adjustment to the Will of God. Man is crown of God's creation, who has been given distinct separate individuality, has the basic needs to be fulfilled, to enable him to exist. There are the myriad forces of Nature that exist, which are for his sustenance. The uncertainties of life make man selfish in pursuit of his needs, and he begins to consider that acquisition of these things in the end all of his life. This creates the Wall of Falsehood in Man, which makes him selfish and an evil doer, thus separates him form his Source, God. How this Wall of Falsehood can be demolished and man can become Truthful and be one with is Source, God? The answer given is to live with God, Who is manifest everywhere and in each of the living beings. God is present within all, as His Light shines in all, which gives them the life. There is no differences in Qualities, between the Absolute God and His Light, which shines in all creatures. Man by reflecting his self (mind) in love and devotion on His Light within him, and by adjusting his self with His Commands or Wtll, and acting accordingly, become One with God, from Whom he has beeb spearated. Acceptance of his will cheerfully in all walks of Human Life, is the key factor for man's redemption from his

varied entanglements and to get united with God, his source. We cannot trade with God, accept one thing and deny another - that will be no love. We must have full reliance on His doings - He is our True Parent and All Wisdom.

3. life of Independence - Freedom from All Attachments - Total Reliance on God, Who is his Real Self. God after the act of creation, remains unaffected from the effect of Matter (Maya) and continues to be Immaculate. He does not take birth or die. His light is present everywhere and in all equally. like Absolute God, His' light though present in all living beings, remains aloof or detached from the effect of the emotional life of the creatures. Man is required while living in the world of Matter, work for his own livelihood and not lean on others for physical needs. He should lead an independent life totally" attuned with his Creator, thus rising above all types of prejudices. God is equally present in all, and has no prejudices; treats all equally. This part of the Teachings mean -

- a. A renewed birth with Divine heritage - a new birth every day in union with God.
- b. A desire for more vigorous independent mode of life, with creative activity.
- c. To abjure the ascetic way of inertia and inactivity and to have a positive view of life.
- d. Forsaking of dependency of all types.

Adjustment is the first requisite for normality in human behaviour, in terms of getting along well with ourselves, with others and with our work. This leads to good spiritual and mental health. It means leading a happy life, not being sad and depressed most of the time, not being over anxious or worried about things, but discharging duties efficiently, and sincerely, irrespective of their results, with a detached mind. The depressed mind in full of emotional turmoil, frustration, conflict, unhappiness, lack of achievement, sense of failure, and so on. The negative traits lead one down-hill and toward total wreck. If one were to accept himself and adjust to the situation and ever cherishing the positive values of the life in contemplation of his Creator, the things can change and bring about well contented happy life.

Who does not face the problems ? Everyone can expect periods of unhappiness, tension, frustration, depression, worry,

anxiety or mental turmoil. Into every life the fine mist of minor maladjustment must fall, and one must always be careful that it does not become a downpour. If we see closely enough, we *see* the mist very quickly. We *see* around everywhere every one is vexed with some problem or the other. Some of these difficulties are relatively minor, others are, or can become, very serious. But the important point here is that all of them fit into the general concept of maladjustment, that is, they represent poor or inefficient ways of trying to get along. What is generally observed is, that we do not know how to handle such situations. The poor adjustments to ordinary trivial happenings are added to all those difficulties that are much more serious and disturbing which put man to the totally disastrous conditions.

All delinquents and criminals are morally and socially maladjusted, and many of them are emotionally maladjusted also. These groups constitute a serious problem in adjustment.

As self love or egoism is the root cause of all unhappiness, so the elimination of it, is the most vital problem to be considered. The selfish man isolates himself from society, may even from his near and dear ones as well, eventually alienates from himself also. This is the most deplorable disease, so widespread. It is the basic disease, from which all types mental disorders to the extent of psychosis are caused.

Individually and collectively, no one can live contentedly or happily, unless he pays heed to adjust with himself and others on ethical and rational basis. We also cannot hope to achieve our personal social goals, as long as we are hampered by maladjustments. For that matter our ambitions regarding international accord will also remain a dream if we do not pay heed to tackle with the evil of maladjustments existing in each one of us. For these reasons we should bend every effort toward an understanding of the adjustment process, so that by understanding we come to a knowledge: of the rules and conditions for at least wholesome and effective living.

In SikhScriptures all emphasis is laid on eradication of pernicious disease of egoism and adjustment with environment in union with God (moral and rational basis), which is the sole cause of separation of Man from God and also from his fellow beings.

This disease can be eradicated from us only when we in complete devotion reflect our mind on the Infinite Spirit of God, Who abides within us. When we submit to Him, we realize the Creator's Infinity and All Virtues in Him and do consider ourselves as His insignificant creatures in His Vast Creation. By meditating on God's Name, one does become humble, but virtuous, amenable and adjustable under all conditions on the basis of Truth and Morality. The Second Most Important Commandment is to Accept God as the Doer and accept His Will Cheerfully and live upto it. This is the Basis of Happy and Contented Life on the Basis of Equality of All. There is no scope to treat anyone as inferior on any count. The Society envisioned by the 5th Nanak, Sri Guru Arjan Dev Ji, as given in Siri Rag, page 74, Sri Guru Granth Sahib Ji, is given below -

The Merciful Lord has now given the Command.

No One now shall dominate and hurt anyone.

All shall now abide in peace.

Such shall be the Order of the Meek and Selfless ones. 13.

Egoism, which is an ordinate love of self, is the basic cause of all evils and sins, consequent unhappiness in man. This is the only reason of man's separation from his self righteous role in punishing others, is not the answer, but an evil practice. Practice of Truth is the answer. God shows us the way to preserve ourselves in odd situations. We must have implicit reliance on God, the Doer.

The Gurus taught the people that man should totally efface his egoism to meet with God. Love for God should have no selfish motive, even for one's own salvation. The loved object is not to be possessed to use for selfish purposes. The real love means, yearning to be nearer to the object and to find pleasure in the spiritual union by admiring the qualities of the love object. The tragedy of the moral life, whereby a concern for the best in oneself becomes the very root of evil, is unavoidable, if goal of the moral life is the cultivation of virtue in the self. This evil can be averted if the attention is turned outward from the moral and intellectual properties of the self to goals beyond the self. If there is to be an object of supreme devotion, it must be something other than the self, other than one's own salvation, other than one's own virtues or dignity, or integrity,

or perfection, or holiness. The moral salvation of man lies in his having objectives beyond himself in pursuit of which he can forget himself, objectives which will keep the inner structure of the self wholesome, without making inner wholesomeness itself the goal. Holiness is not found in pursuit of holiness, nor happiness in pursuit of happiness. Both are incidental products of the pursuit of something else, beyond the self, which is really worth pursuing, and in the pursuit of which a man can safely forget himself and his holiness and happiness. Human salvation, therefore, lies in total effacing of his selfishness, in that he must rise from his self, in having single minded devotion to God, the Beauty of beauties, the Eternal, the very Source of all life, Man's real Self. Any type of divided loyalty in this regard will negate the purpose.

It is by totally effacing oneself, he merges in the love object, to be part of Him. Thus the cycle becomes completed) from God we come to the world, and by living with Him we merge back in Him. God abides within us and we are to live a natural life in union with Him according to His Commands, which every one is capable of hearing. One has not to abandon home and go out in search of Him. By living with God, one engages himself in work to earn for his livelihood by honest means, and he never finds himself in want of the material to live a decent way. It is the crave for acquisition of material things (Maya), and neglect of the Divine Presence in us, which degenerates us to a life of an animal and destroys us.

Professor Noel Q King, University of California, Santa Cruz, in his Introduction to this thesis states: "In this book before us, Sardar Dalip Singh again calls us. back to the fundamentals, to think over what the Gurus really said and did to apply the implications in our lives. Always he bases his arguments on "Gurbani". His reasoning is coherent and logical. The outcome is revolutionary. Thus if he is right that 'Gurbani' teaches that there is something of the Divine in our Souls and that the Divine indwells the Universe, great consequences follow. Think of the consequences, if By Nam-Simran in our minds and the Truth of 'Gurbani' in our actions, we transformed our selves into more of the divinity and less and less of "Maya", Think of the consequences of realizing the Divine in ourselves, we recognized in others and in the whole creation....."

