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Editorial

Sikhism is a world religion. Its founder, Guru Nanak was born in 1469, its holy scripture was ceremoniously installed in 1604, in its holiest of the holy shrine which was also completed in 1604, and it has a history of its own of 542 years.

All Sikh Gurus stood for Human Rights, Religious Tolerance and Peaceful Co-existence. Their lives are practical examples of implementing these truths.

Guru Nanak's two life long companions were Bhai Bala and Bhai Mardana, a Hindu and a Muslim respectively. He preached fatherhood of God and brotherhood of mankind.

Guru Angad reorganised the tradition of langar as started by Guru Nanak. Mata Khivi, wife of Guru Angad, took special interest in serving langar to all. Langar or free meal to all, irrespective of their beliefs, faith and religion is one of the main pillars of Sikhism.

Guru Amardas popularised the concept of seva, selfless service to God and humanity. At the advanced age of over seventy he daily walked 5 miles, in the early hours of morning, to fetch water for Guru Angad's morning bath. Guru Ramdas established the city of Amritsar and started the excavation of the holy 'srovar' (pool) therein. He invited people of all faiths to come to the new city and make it their permanent residence.

Guru Arjan compiled the Sikh holy scripture and included therein the hymns of both Muslim and Hindu Bhagats (saints). He invited most revered Muslim saint Mia Mir to lay the foundation of Harimandir Sahib. Guru Arjan is the first martyr of the Sikh history. He gave his life for the freedom of Human Rights.

Guru Hargobind fought for the liberation of Hindu Rajas from the Gwalior prison. Guru Har Rai started free clinics for all and also established veterinary centres to look after wounded animals and birds. He was also an ecologist. He organised the plantation of many gardens and trees around Nahan. Guru Harkrishan gave his young life to save the epidemic of smallpox in Delhi.

Guru Tegh Bahadur sacrificed his life for the freedom of Hindu religion. He did not believe in the janeo and frontal forehead mark, but died to protect their believers.

Guru Gobind Singh sacrificed himself and all members of his family for the freedom of religion and social rights. He recognised the First Aid services of Bhai Kanhaya and decorated him for his work for humanity. Bhai Kanhaya was treating the wounded in the battles of the Guru against the Mughals, irrespective of their religion and faith.

Thus the lives of the Sikh Gurus were to support the oppressed, to uplift humanity from the darkness of oblivion and to fight for human rights. Sikhism stands for Truth, Love and Sewa and has always stood for them throughout its history.



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AN OVERVIEW OF SIKHISM

Dr. Sheena Kandhari

Being the youngest World religion, research indicates that Sikhism has over 25 million followers all over the World, 75% of these living in the Punjab region of Northern India. Founded by Guru Nanak in the 15th Century, the word Sikhism originated from the word Sikh, which comes from the Sanskrit root *Sisya*, meaning disciple or learner. The teachings of Guru Nanak are based on a spiritual union with God which enables man to achieve salvation. The three important pillars of Sikhism which he formalised are as follows:

Naam Japna: – To wake up before sunrise, bathe and then meditate (*Simran*) on God's Name. By reciting the word of God the mind gets cleansed.

Kirat Karna: - To live by honest means and earn ones livelihood by physical and mental effort.

Wand Ke Chakna: - Share ten percent of annual savings (*Dasvandh*) with those less fortunate and donate to charity (*Daan*). Engage in selfless service (*Sewa*) to help others.

These pillars form the basis of all the Sikh Gurus teachings and are repeatedly mentioned in Guru Granth Sahib. The Sikhs believe in only one God, who is the same for all. They call Him *Waheguru*. In the opening line of the Sikh Holy Scripture, Guru Granth Sahib, the numeral one signifies this universality of God: Ek Oankar. One Universal Creator God. The essence of Guru Nanak's message was for man to love God, lead a truthful life and regard all men as equal in terms of caste, creed and gender.

In order to spread his message to men from all faiths, he undertook four long arduous journeys which took many years to accomplish. It is said that Guru Nanak spent some twenty five to thirty years travelling and preaching. His preaching was carried forward by nine successive Gurus up until 1708. These Gurus were carefully chosen by the predecessor Guru.

They all conveyed the same message of love, compassion and peaceful coexistence amongst all men. The names of all the ten Gurus, their period of Guruship and their most prominent achievements are listed below:

1. **Guru Nanak** (1469 -1539) – founder of Sikhism.

2. **Guru Angad** (1539 -1552) – formalised the *Gurmukhi* script found in the Guru Granth Sahib.

3. **Guru Amar Das** (1552 -1574) – established *Guru ka Langar* where men from all statuses and backgrounds, rich or poor, high or low caste ate together.

4. **Guru Ram Das** (1574 -1581) – founded the city of Amritsar where the Golden Temple, the Holiest Sikh shrine is located.

5. **Guru Arjan** (1581–1606) – Guru Ram Das's son, built the Golden Temple, compiled the first edition of the Sikh Holy Scripture (*Pothi Sahib*) and was the first Sikh martyr. The next five Gurus were his direct descendants.

6. **Guru Har Gobind** (1606 -1644) – the first Guru to take up the sword to defend religious righteousness.

7. **Guru Har Rai** (1644 -1661) – preached Guru Nanak's teachings with utmost devotion all his life; cared for the sick and animals.

8. **Guru Har Krishan** (1661 -1664) – the youngest Guru at the age of only 5 years. He displayed great spiritual leadership.

9. **Guru Tegh Bahadur** (1664 -1675) – his reluctance to give up his religion and convert to Islam resulted in his martyrdom.

10. **Guru Gobind Singh** (1675 -1708) – he created the Sikh brotherhood (*Khalsa*) in 1699. He

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also ended the human lineage of Gurus by bestowing on *Pothi Sahib* the title of Guru which was then called Guru Granth Sahib and became the Eternal Guru for the Sikhs.

The Sikhs regard all the Gurus as one and the same, as it is believed that despite being physically different they all share the same Divine Light, which was evident in Guru Nanak, and was successively passed down to the later Gurus. Thus, although all the Gurus were personally distinct, they were spiritually One, Nanak being the inspiring soul in all. This is substantiated in a hymn of a Court poet from Guru Granth Sahib: 'ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ] Joth roop har aap guru naanak kehaayo. The embodiment of Light which is God is called Guru Nanak. ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ ॥ Thaa thae angad bhā thath sī thath milaayo. From Him, came Guru Angad; His essence was absorbed into the essence. ਅੰਗਦਿ ਕਿਰਪਾ ਧਾਰਿ ਅਮਰੁ ਸਤਿਗੁਰੁ ਬਿਰੁ ਕੀਅਉ ॥ Angad kirapaa dhhaar amar sathigur thhir keeā. Guru Angad showed His mercy and established Amar Das as the True Guru. ਅਮਰਦਾਸਿ ਅਮਰਤੁ ਛੁਡੁ ਗੁਰ ਰਾਮਹਿ ਦੀਅਉ ॥ Amardas amarath shhathra gur raamehi dheeo. Guru Amar Das blessed Guru Ram Das with the umbrella of immortality. ਮੂਰਤਿ ਪੰਚ ਪ੍ਰਮਾਣ ਪੁਰਖੁ ਗੁਰੁ ਅਰਜਨੁ ਪਿਖਹੁ ਨਯਣ ॥ Moorath panch pramaan purakh gur arajun pikhahu nayan. With your eyes, see the certified primal person, Guru Arjan, the fifth manifestation of the Guru.

From the above it can be seen how the Divine Light was passed from one Guru to the next. The Court poet only mentioned the first five Gurus as he was only present in the lifetime of the fifth Guru. This hymn is not in the common form of a song of devotion but rather an eulogy on the Gurus. There are some scholars who have argued as to why Guru Arjan, the compiler of Guru Granth Sahib, had included such extracts of praises of himself and the other Gurus. When examined closely, it is revealed that the praises mentioned are not specific to a Guru but rather towards the Guru-soul which has been manifested in different forms. This is why the successors of Guru Nanak wrote their hymns under the name of Nanak. The Gurus are highly revered

but are not worshipped. Only God is to be worshipped in His abstract form. All the Gurus have stated that the human mind is constantly attacked by five evils and man has to overcome this in order to get closer to God. These evils are: Lust (*Kaam*); Anger (*Krodh*); Greed (*Lobh*); Attachment (*Moh*) and Ego (*Ahankar*). The qualities that man should strive to achieve to enable him to move away from these are: Truth (*Sat*); Contentment (*Santokh*); Humility (*Nimrata*); Love (*Pyar*) and Compassion (*Daya*). A high spirit and positive outlook on life (*Chardi Kala*) is encouraged in Sikhism. This allows man to have a stable, peaceful mind in which he can face life's ups and downs with a positive attitude and will be able to see the obstacles in his pathway as opportunities for progress in his life. Man has to understand and accept that God is the one who is in control of everything. The Sikhs also believe in the universal law of Karma. Man's ultimate goal is for his soul to merge with God. The belief is that the human soul is a tiny spark of God's light which must reunite with God. It is therefore important for every Sikh to lead a virtuous life. The definition of a Sikh is any person whose faith consists of belief in One God, the ten Gurus and Guru Granth Sahib. He must believe in the necessity and importance of the Sikh baptism (*Amrit*).

Guru Nanak's mission was completed in his tenth physical form as Guru Gobind Singh. It took a total of 230 years when in 1699 he gave final shape to the Sikhs and called them the *Khalsa* (the pure, spiritually enlightened ones). He defined the Code of Conduct (*Rehat*) and outlined their physical appearance which became an essential part of the uniform for the Sikhs as they were to lead a life of both a Saint and a soldier (*Sant-Sipahi*). The *Khalsa* are instructed by Guru Gobind Singh, to wear five articles of faith at all times which have both a symbolic and a practical purpose. These are also known as the five Ks and are as follows:

1. **Kes** – hair which is uncut as was given by God.
2. **Kangha** - a small comb, a symbol of cleanliness to be worn in the hair.

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3. **Kara** – a circular iron wrist bracelet, symbolises truth and freedom.

4. **Kirpan** - a ceremonial small sword, to defend the truth.

5. **Kachha** - a particular cotton undergarment which symbolises purity.

The *Khalsa* use a common surname to reflect the strong egalitarianism of the Sikh religion. For the male *Singh* is used, which means Lion and for the female *Kaur*, which means Princess. There are two common Sikh salutations which are: *Sat Sri Akal* meaning *God is Supreme and Immortal* and *Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh* which means *Khalsa belongs to God and to God alone belongs Victory*. The second salutation is favoured by the baptised Sikhs (*Khalsa*) as it indicates a special bond between God and his faithful

devotees who favour the triumph of truth over falsehood. Like in most religious faiths, there are a few sectarian groups found in the Sikh faith, such as the Radhasoamis, Ravidasis, Namdharis and Nirankaris. These groups differ from conventional Sikhism in certain aspects and thus have their own unique religious set-up. There are two other groups which follow the Sikh faith but have differences in the practicality of it within the Sikh community. The Nihangs, who are considered as the army of Sikhism, mainly found in Punjab, and the Udasis, a monastic order founded by Baba Sri Chand, Guru Nanak's eldest son.

Sikhism is regarded as a way of life and not a ritualistic religion. Its founder advised both men and women to remain loyal and truthful to their respective religions while being considerate to the sentiments and feelings of others. This overview has specified the basics of this young religion to provide the reader with a simple background of its ideals and customs.



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Thinking Ahead - Moving Forward

CONTRIBUTIONS OF GURU TEGH BAHADUR

Dr. Kamaljeet Aheer

Guru Tegh Bahadur's violent and tragic death in 1675 – in the eyes of many Sikhs – overshadowed his quiet and simple life, yet his life has been very meaningful not only for the Sikh community, and has left a visible mark on today's India.

Guru Tegh Bahadur took on the responsibilities of his ministry, following in his forefathers' footsteps, giving spiritual guidance to his followers and administering the affairs of the community. He founded the city of disciples, Anandpur, which now is one of the spiritual centres of Sikhism.

As it has already been said, Guru travelled widely around India, reaching as far as Dacca in present day Bangladesh. He visited growing Sikh congregations, bringing the message of the new faith and hope to the downtrodden. Wherever he went, a new Gurdwara would be built, where people could pray and eat together, no matter what their social status was. He preached about equality in the Northern and Eastern India that had been caste ridden. He advocated a simple life, devoted to God, without attachments to the secular world. When we look at ourselves today, in the 21st Century, caught up in the fast pace of modern living, accumulating material wealth, we often admit that happiness does not come from possessions – it comes from being at peace with ourselves, as Guru Tegh Bahadur found out.

Guru Tegh Bahadur travelled more than any other Guru, except Guru Nanak Dev (who reached as far as Mecca). During his travels he dealt with many difficulties, both because of a split within Sikhism and the hostility of the local rulers. He made peace between two warring Rajput princes. Had they been at war for much longer, the only winner in that battle would have been the Mughal rulers and the Hindu faith would have been under threat. During that time, he composed bani, which is filled with the assertions of the passing nature of life and preaches salvation through meditation on the Name of the One Supreme

Being. As it has already been said, he composed a total number of 116 hymns in 15 Ragas, e.g. Raga Gauri, Asa, Devgandhari, Bihagra, Sorath, Dhanasri, Jaitsiri, Todi, Tilang, Bilawal, Ramkali, Maru, Basant and Sarang and Raga Jaijaiwanti. Today, when we take part in any Gurdwara religious service, one can unmistakably single out Guru Tegh Bahadur's shabad or sloak because of its deep poignancy.

When Aurangzeb's religious bigotry reached new heights, his regional governors were ordered to make forcible conversions to Islam. Guru Tegh Bahadur chose to sacrifice his life rather than embrace Islam – he knew that if he converted, the new Sikh religion would have been in danger and that had it not been for Guru Tegh Bahadur's ultimate sacrifice, there would have not been any Sikhs today. By refusing to convert, Guru signed his own death warrant. He was imprisoned in Delhi and a couple of days later beheaded at Chandni Chowk, on November 11, 1675. At the spot where he was executed, stands Sis Ganj Gurdwara. The Guru's body was cremated at the nearby village, Raisina, where Gurdwara Rakab Ganj marks the site.

In this day and age, when one is tired of modern life and full of anxiety, one often looks for ways to put one's restless, wandering mind at peace. Many psychotherapists advice meditation as ways to beat the stress of daily life and focus on what is really meaningful. That is exactly what Guru Tegh Bahadur found out while meditating at Bakala for twenty one years, more than three centuries ago.

Guru Tegh Bahadur showed us what it meant to be a man of deep convictions. His human right to freedom of worship would not be compromised and he chose to die a horrible death rather than be forcibly converted and his conscience to be violated. Guru Tegh Bahadur has become a role model and the embodiment of a man of principles. His modesty and humility stand out in the modern world obsessed with vain celebrities and inflated egos.



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GURU GRANTH SAHIB: A MODEL FOR INTERFAITH UNDERSTANDING

Dr Kazi Nurul Islam

Though all the religions of the world teach love, preach sympathy for others and encourage Man to exercise utmost self-restraint and have most profoundly been a source of inspiration for the highest good of mankind, the world today is torn by conflicts, enmity and religious hatred.

In this predicament, a lasting and peaceful society is impossible unless different faiths are understood in their proper perspectives. Therefore, it is necessary that people belonging to different faiths understand each other better. This necessitates a constant dialogue and effort to generate moral and hearty religious thinking.

The advocates of all the religions of the world emphasize the importance of certain virtues and moral values. Only these can foster unity and cohesion of mankind. But the moral and religious values cannot be invoked by force. This can be achieved through the exchange of words, kind words, sincere words and loving words that can reach the deepest fathoms of the heart.

There is no religion without peace and no peace without religion. We must admit that peace and religion are complementary to each other. When the good of all is desired with an undivided mind, peace will definitely be ours. But people belonging to different faiths, in most cases, have betrayed religious ideals and commitment to peace. The time has come when this betrayal must be corrected. This can be and should be done through knowledge, dialogue and demonstration of the fact that love, compassion, selflessness and the inner force of truthfulness have ultimately greater power than hatred, enmity and self-interest.

There was a time when various religions, precisely because of their own convictions, were unable to

cooperate and were even antagonistic to each other. But the times have changed to a great extent. Improvement in the means of transportation has made the earth smaller. Now religions, in spite of historic differences, must seek to unite all men for the attainment of world peace. Unless the peoples of faith come closer to each other the irreligious and antireligious forces will gain the upper hand. And this may lead to the further breaking up of the moral fibre of the human society. But at all cost we must preserve the moral aspect of the texture of human society.

Religious people represent a vast majority of the peoples of the world. But unfortunately, we are a confused, divided and silent majority. The religious people of the world have been quite silent for long, and their silence has worked against human welfare. Our division, our timidity, and our silence left the mighty forces of terrorism, fanaticism, acism, poverty, and war unchallenged. Our silence has been paid for by the suffering of millions, for whom we should have been advocates, friends, and spokespersons.

The time has come when religionists, instead of antagonizing each other because of what we once thought was a religious conviction, should cooperate with each other in order to contribute to the cause of peace for mankind.

Before I explain my own position as to what makes me feel that the Guru Granth Sahib is a model for interreligious understanding in today's world, let me speak a few words about the attitude of Islam towards other religions. I believe, this will help us to understand Guru Granth Sahib's attitude towards other traditions better. Islam seeks to bring about reconciliation between the followers of different faiths and establish a basis of respect and honour

among them. Islam can claim uniqueness in that for a person to be a Muslim it is mandatory that he/she must have respect for the people of other faiths, must believe in all the prophets and in all the revealed texts. The Qur'an teaches us that God has sent His revelation to all the people from time to time and no section of mankind has been left without Divine guidance. Many of the prophets of the Old Testament have been mentioned by name in the Qur'an, and so also is Jesus, who along with other prophets, is highly revered and honoured by the Muslims all over the world.

It is stated in the Qur'an : "Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ismael, and Isaac, and Jacob and the tribes, and that which the Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any one of them, and unto Him we have surrendered."

If a man belies any one of them, he belies all and if a man confirms and believes in one of them he must and ought to confirm all. "One who does not believe in any one of the Prophets, would be a kafir, though he must believe in all the Prophets raised in India, China, Persia, Egypt, Africa, Europe and any other countries of the world." But a Muslim cannot definitely say about a particular person outside the list of the prophets named in the Qur'an, whether he was or was not a Prophet. Muslims are also not permitted to say anything against the holy men of other religions.

Sikhism goes one step further in its attitude towards other religions and in its world view. Sikhism is a religion which was founded on the principles of interfaith understanding, mutual respect and harmony. From the very beginning, the leaders and the followers of this tradition preached the principles of interfaith respect, dialogue and understanding. To be a Sikh it is mandatory that he/she must respect

and accept all other religions of the world and at the same time must protect, guard and allow the free-practice of the customs and rituals of others. The Guru Granth Sahib teaches its followers to love all creation as God's own manifestation. Acceptance of all faiths, and interfaith tolerance and understanding are basic to the teachings of Guru Granth Sahib.

History of the Sikh tradition shows remarkable consistency in the pursuit of these ideals and in the defence of the right to free worship of peoples of all faiths.

The Sikh Gurus perceived that there was lack of real love among the people and, they always laid great stress upon spiritual practices and preached the philosophy of one God, the supreme Reality. They understood that a new strength and vigour had to be imported into the field of religion and religious practices, it had to be brought home to the minds of the people that there really existed no differences in places of worship resorted to men of different faiths.

That is why Guru Gobind Singh, the tenth and the last Guru, states: "The temple and the mosque are the same, the Hindu worship and the Muslim prayer are the same, all men are the same; it is through erroneous judgment they appear different ... All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire and water ... let no man, even by mistake, suppose there is a difference."

The Sikh Gurus systematized all the past Hindu and Islamic philosophies and brought a confluence in an organized manner for the temporal and spiritual uplift of all humanity without any discrimination. Guru Nanak made friends with both Hindus and Muslims. He never discriminated against any one. He treated the whole world as his own family and all human beings as his brothers and sisters. He raised his voice against injustice anywhere. Like him, all the Sikh Gurus were large-hearted. None of them were

parochial or narrow-minded, communal or caste ridden. They set out for the regeneration of mankind.

The Guru Granth Sahib is a unique sacred text in the history of world religions. The pattern of this text was conceived and worked out in such a way that it can integrate various religions and varnas of India, spiritually, religiously and emotionally. Guru Nanak gave the idea of this kind of scripture, his successor Gurus subscribed to it and worked to collect material for most of the Granth.

Guru Arjan collected most of the materials and contributed a major portion of the Granth in the form of his bani and completed editing this sacred text in 1604 C.E. Guru Gobind Singh added the hymns of Guru Teg Bahadar to the Adi Granth and then installed it as the Guru-Eternal in 1708 C.E., abolishing the personal guruship thereon. The unique catholicity and egalitarian approach of Guru Arjan is evident in the fact that, other than the hymns of the Sikh Gurus, he incorporated the compositions of as many as thirty men of God, belonging to various castes, creeds, religions and vocations. Among them were Jaidev of Bengal, Surdas of Awadh, Namadev, Pipa, Sain, Kabir, Ravidas and Bhikhan of Uttar Pradesh, Dhannu of Rajasthan and Farid of Multan.

Kabir was a weaver, Sadhna was a butcher, Namdev a seamster, Dhana a farmer, Sain a barber, Ravidas a cobbler, Farid a Muslim Sufi ... It may be mentioned here that Guru Gobind Singh hosted fifty two poets in his court to translate various ancient texts of India with the object of unifying the people of the subcontinent through their own literature and culture.

What a wonderful example of catholicity! What a wonderful instance of egalitarianism! And what a remarkable endeavour for interfaith understanding!! I salute all those who made this possible. Sikhism advocates four kinds of unity: unity of God, unity of mankind, unity of religions and unity of classes. In fact, the Oneness of God and the essential oneness

of humanity is the basic teaching of Guru Granth Sahib. Guru Nanak was an advocate for peace and unity. For all the religions of the world, he envisaged a fellowship of faiths. His efforts for creating an atmosphere for world-reconciliation and world amity were much ahead of his time.

The attitude of the Sikh Gurus towards the leaders or founders of other faiths and their sacred texts is unique and genuinely praise worthy. For instance, the attitude of Guru Nanak towards Prophet Muhammad (peace be upon him) was one of unbounded love and respect. In a verse which is given in the Janam Sakhi of Bhai Bala, Guru Nanak is stated to have said:

dita nur muhammadi, ditha nabi rasool Nanak qudrat dekh ke, khudi ghei sab bhool.

“I have seen the light of Muhammad (with my mind’s eye). I have seen the prophet and the messenger of God, in other words, I have understood his message or imbibed his spirit. After contemplating the glory of God, my ego was completely eliminated.”

In the same spirit Guru Gobind Singh said in his Bacchittar Naatak (“The Wonderful Drama”) that prophet Muhammad was a divine messenger and a great man of religion and faith.

Guru Arjan had profound respect for Mian Mir, a celebrated Muslim Sufi and had the foundation stone of the Darbar Sahib (Golden Temple) laid by him. This instance alone is enough to prove the magnanimity and catholicity of the Sikh Gurus.

It may be mentioned here that Muslim scholars had also tremendous appreciations for the Sikh Gurus. For instance, Mirza Ghulam Ahmad, the founder of the Ahmadiyya sect of Islam, observed in his Sat Bachan that Guru Nanak was a treasure-house of divine knowledge and knower of all mysteries. The most famous poet-philosopher of this subcontinent, Dr. Mohammad Iqbal, in one of his immortal verses

expressed that Guru Nanak was a perfect human being and awakened India from a dormant, dreamy condition to the realization of God.

To the Muslims and Christians, Guru Nanak advises: “Practice within your heart the teachings of the Qur’an and the Bible; restrain the ten sensory organs for straining into evil. Tie up the demons of desire and restore faith, charity and contentment, and you shall be acceptable.”

Guru Nanak vehemently opposes those who criticize the holy books of other religions. He categorically asks his followers: Do not say that the Vedas, the Bible and the Qur’an are false. Those who do not contemplate them are false. Guru Arjan says :

“Neither am I Hindu nor Musalman
This body and spirit is of Allah-Rama”

He also asserts:

“Says Nanak! The Guru removeth delusion, Only Allah is Parbrahma.”

This indicates he had tremendous respect for God variously seen as Allah, Ram and Parbraham; in other words, he loved both the religious traditions in the same spirit.

The principle which underlies the pattern of Guru Granth Sahib is that every Sikh gives the same reverence to the Sikh Gurus which he gives to the other 30 contributors writers of this sacred text. A Sikh bows to the Guru Granth Sahib in reverence and recites the bani of all the writers included with the same devotion and respect. It may be noted here that in the Darbar Sahib as well as in all other historical or local gurdwaras, the hymns of all these saints, Gurus and Sufis of India are sung. The followers of the Guru Granth Sahib pay homage to these Muslim and Hindu saints ... in addition to the Gurus ... and recite their writings with equal amount of faith, reverence and devotion. This is not so and cannot be so in any other religion of the world.

Guru Nanak strongly pleaded for an egalitarian society where all people could be regarded as equals. In order to eradicate caste distinction and the social stratification based on caste system, he created two institutions: Sangat and Pangat. Sangat is the community congregation where all people sit together for divine contemplation and prayer and Pangat is the free kitchen where different people irrespective of their caste and creed sit at the same level and dine together.

The distinction between poor and rich is forgotten, because all share the same food at the same place. This was indeed, a revolution against the inegalitarian society.

A successful revolution without a single drop of blood! These Sangat and Pangat not only promote egalitarianism but also promote and enhance interfaith understanding.

Let me give an example of the gurdwara inside Dhaka University campus. In Bangladesh there is not a single Sikh citizen. Despite that, on every Friday in this gurdwara, hundreds of people belonging to different religious backgrounds attend Sangat and join Pangat and these are promoting interfaith understating in this country. Not only in Bangladesh where there is a gurudwara, but particularly in Europe and America, the sangat and pangat have enriched the prestige of the Sikh community and helped to promote inter-religious harmony.

Guru Nanak argues that if God is one, then all the souls coming from Him are of the same essence. The natural corollary of monotheism is oneness of humanity. All the Gurus regarded the whole of mankind as an organic unity and repudiated the distinction on a mundane plane. They held that the distinction of colour, language or territory cannot and should not form the ground for claims of superiority of one group over the other.

Guru Nanak strongly emphasized the highest

common factor in all the religions of his time which were existing side by side but unfortunately clashing with one another. He conceived the idea of a new type of scripture, formed a wholesome approach and attitude towards fellow religions and philosophical schools.

He provided directions for religious co-existence, philosophical accommodation and social integration. As we have already mentioned above, Guru Nanak did not believe in the false barriers of religions and rigidities of caste. Some scholars hold that he was an ideal Muslim among Muslims and a model Hindu among Hindus. He believed in the fatherhood of God and brotherhood of man and he not only propagated this philosophy but also practiced this vigorously in his life.

Universalism is a cardinal value of Sikhism. It is not bracketed with a particular ethnicity or a particular region. The whole earth has been revered by Guru Nanak as “mother earth” and as a result he did not believe in any promised land or holy land. Sikhism is universal because its primary essential concerns - social, political, cultural and economic - are of a universal nature, embracing humanity as a whole. Guru Gobind Singh held that God cannot be bound to a particular creed, place or era. He (God) cannot be bracketed with any particular ethnicity. Indeed, He is the Lord of all the peoples of the world. This makes Sikhism a truly universal religion.

In today’s pluralistic world, the teachings of the Guru Granth Sahib can play a vital and constructive role. Sikhism not only acknowledges and appreciates other faiths but also accepts their validity and integrates worldly life with the idea of divinity. Guru Granth Sahib seeks to unite people belonging to different faiths and holds that the object of religion is not to divide mankind, but to unite it, not to act like scissors and tear asunder the social fabric, but to act like a needle and sew it together.

In today’s world we must feel that we are all members of one great family of beings, having different forms of working. We must remember that we are all marching towards the spiritual realizations of truth and love.

Some in ignorance say, ‘My religion is the only one, my religion is the best’.

But when his heart is illumined by true knowledge, he knows that above all these wars of sects and sectarians presides the one invisible eternal all knowing bliss. In fact, the different faiths are like spokes of a wheel in which God forms the hub. Therefore, let us - all the religionists - radiate towards that hub and find peace and solace.

Guru Granth Sahib, I am quite confident, can be a guiding force to the world in this regard.

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UNDERSTANDING THE MEANING AND USE OF ‘RAHAU’ VERSES IN GURU GRANTH SAHIB

Dr. Sukhbir Singh Kapoor

Meaning:

The title rahau refers to that verse, which contains the theme of the composition. It also refers to the verse which the ragis (singers of Gurbani) are supposed to repeat after every ‘antra’ of the composition.

Rahau is not a punctuation symbol as is understood by a number of readers. It is the title of the core verse/s in a composition.

Most of the compositions in the ‘Raga section’ (pages 14 – 1353) of Guru Granth Sahib have a rahau verse in them, and there are example of compositions with one, two, three, four and six rahau verses.

If a composition has two rahaus, then the first rahau verse poses a thematic question and the second verse contains the answer to the question posed.

If a composition has three rahaus, then the first rahau contains a thematic advice, the second rahau states the limitations or difficulties to be encountered by the devotees and the last rahau suggests the way to realise the goal based on the theme of the composition.

Where there are more than three rahaus, there each rahau verse describes the theme of the preceding pada (stanza).

It is important to know the placing and numbering of rahau verses to understand their significance in a composition. For practical explanation the following text and examples of hymns from Guru Granth Sahib are produced.

Placement of rahau verse/s in a composition:

The single rahau verse has either been placed in the beginning of a composition or after the end of the first pada of the composition.

Where there are two rahaus the second rahau is placed at the end of the shabad and it ends with the text title ‘Rahau dooja’.

Where there are three or more rahau verses in a composition, they have been spread throughout the composition.

Example:

One rahau verse and its placement after first pada of the shabad: page 14

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧
॥ ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥ ਕਸਤੂਰਿ
ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ
ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੧ ॥ ਹਰਿ ਬਿਨੁ ਜੀਉ
ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ
ਥਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥

If I had a palace made of pearls, inlaid with jewels, scented with musk, saffron and sandalwood, a sheer delight to behold—seeing this, I might go astray and forget you, and your Name would not enter into my mind. ॥ 1 ॥ Without Waheguru, my soul is scorched and burnt. I consulted my Guru-teacher, and now I see that there is no other place at all, except the abode of Waheguru ॥ 1 ॥ **Rahau ॥**

One rahau verse and its placement in the beginning of the shabad: page 204

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ ੧੯ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧੯॥ ॥ ਰਹਾਉ ॥
ਰੂਪ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ
॥ ੧ ॥ ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ
ਸਮਾਈ ॥ ੨ ॥ ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ
ਹਉ ਫਿਰਤ ਤਿਸਾਈ ॥ ੩ ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ
ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ ॥ ੪ ॥ ੧ ॥ ੧੧੮ ॥

By what virtues can I meet Waheguru, the giver and preserver of life, O my mother? ॥ 1 ॥ **Rahau** ॥ I have no beauty, understanding or strength; I am a stranger, from far away. ॥ 1 ॥ I am not wealthy or youthful. I am an orphan — please, unite me with Yourself. ॥ 2 ॥ Searching and searching, I have become a renunciate, free of desire. I wander around, searching for the blessed vision of God’s Darshan. ॥ 3 ॥ God is compassionate, and merciful to the meek; in the Saadh Sangat, the Company of the holy, the fire of desire has been quenched. ॥ 4 ॥ 1 ॥ 118

Two rahau verses and the text title with the second rahau verse: page 176

ਮਹਲਾ ੫ ॥ ਰਾਗੁ ਗਉੜੀ ॥ ਗੁਆਰੇਰੀ ॥ ਚਉਪਦੇ ॥
੧੯ ॥ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥ ਕਿਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥੧੯॥ ॥ ਰਹਾਉ ॥
ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ ॥ ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ ॥ ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥
ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ ਵਿਗਾਸਾ ॥ ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ ॥ ਗਲਿ ਜੇਵੜੀ ਹਉਮੈ ਕੇ ਫਾਸਾ ॥ ੨ ॥
ਰਾਜੁ ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ ॥ ਮਾਣੈ ਰੰਗ ਭੋਗ ਬਹੁ ਨਾਰੀ ॥ ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੇਖਾਰੀ ॥ ੩ ॥
ਏਕੁ ਕੁਸਲੁ ਮੈ ਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ ॥ ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ ਭਾਇਆ ॥ ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ ॥ ੪ ॥
ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥ ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥

How can happiness be found, O my siblings of destiny? How can Waheguru, our help and support, be found? ॥ 1 ॥ **Rahau** ॥ There is no happiness in owning one’s own home, in all of Maya, or in lofty mansions casting beautiful shadows. In fraud and greed, this human life is being wasted. ॥ 1 ॥

He (Man) is pleased at the sight of his elephants and horses and his armies assembled, his servants and his soldiers. But the noose of egotism is tightening around his neck. ॥ 2 ॥ His rule may extend in all ten directions; he may revel in pleasures, and enjoy many women — but he is just a beggar, who in his dream, is a king. ॥ 3 ॥ The true Guru-teacher has shown me that there is only one pleasure. Whatever Waheguru does, is pleasing to his devotee. He must abolish his ego, and remain absorbed in his name. ॥ 4 ॥ This is the way to find happiness, O my siblings of destiny this is the way to find Waheguru who is our help and support. ॥ 1 ॥ **Second Rahau** ॥

In the above two rahau verses, the first rahau poses a thematic question which reads: how can one get comfort, and how can one get the support of Waheguru? The second rahau gives the answer: shed greed, ego and excessive love for material goods to get Waheguru’s support.

Three rahaus – numerical count [1] with each rahau – page 154/155

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੇ ॥ ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੇ ॥ ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੇ ॥ ੧ ॥ ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥ ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥੧॥ ॥ ਰਹਾਉ ॥
ਹਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥ ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ ਲਾਇਤਬਾਰੀ ॥ ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ ॥ ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੇ ਰਹੀਏਹਿ ਛੁਟੜਿ ਹੋਈਅਹਿ ਨਾਰੀ ॥ ੨ ॥ ਤੂੰ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ ਕਮਾਇਆ ॥ ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ ॥ ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ੩ ॥ ਹਉ ਖਰੀ ਦੁਹੇਲੀ ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ ਕੋਈ ॥੧॥ ॥ ਰਹਾਉ ॥
ਤਾਜੀ ਤੁਰਕੀ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ ॥ ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ ਗਵਾਰਾ ॥ ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ॥ ੪ ॥ ਦੇ ਦੇ ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ ॥ ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ ਸਭ ਮੇਰੀ ॥ ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਧੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥ ੫ ॥ ਸੁਣਿ ਮੂਰਖ ਮੰਨ ਅਜਾਣਾ ॥ ਹੋਗੁ ਤਿਸੈ

ਕਾ ਭਾਣਾ ॥੧॥੧॥੧॥ ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ ਹਮ
ਤਿਸ ਕੇ ਵਣਜਾਰੇ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ
ਆਪੇ ਜੀਵਾਲੇ ॥ ੬ ॥ ੧ ॥ ੧੩ ॥

GAURICHETI MEHLA 1: With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the earth. ॥ 1 ॥ Listen — listen to my advice! Only the good deeds which you have done shall remain with you, O my soul. This opportunity shall not come again! ॥ 1 ॥ **Rahau** ॥ I say to you, O my body: listen to my advice! you slander, and then praise others; you indulge in lies and gossip. You gaze upon the wives of others, O my soul; you steal and commit evil deeds. But when the swan departs, you shall remain behind, like an abandoned woman. ॥ 2 ॥ O body, you are living in a dream! What good deeds have you done? When I stole something by deception, then my mind was pleased. I have no honour in this world, and I shall find no shelter in the world hereafter. My life has been lost, wasted in vain! ॥ 3 ॥ I am totally miserable! no one cares for me at all! ॥ 1 ॥ **Rahau** ॥ Turkish horses, gold, silver and loads of gorgeous clothes — none of these shall go with you. They are lost and left behind, you fool! I have tasted all the sugar candy and sweets, but your Name alone is ambrosial Nectar. ॥ 4 ॥ Digging deep foundations, the walls are constructed, but in the end, the buildings return to heaps of dust. People gather and hoard their possessions, and give nothing to anyone else — the poor fools think that everything is theirs. Riches do not remain with anyone — not even the golden palaces of Sri Lanka. ॥ 5 ॥ Listen, you foolish and ignorant mind — only his Will prevails. ॥ 1 ॥ **Rahau** ॥ My Banker is my Waheguru. I am only His petty merchant. This soul and body all are His. He Himself kills, and brings back to life. ॥ 6 ॥ 1 ॥ 13 ॥

In the composition above the first rahau gives an advice: this life will not come again; second rahau highlight the limitations: our resources, knowledge

and skills are limited; and the third rahau suggests the way of God realisation: you realise him with his own grace (to earn God's grace one has to do meditation and perform noble karmas all his/her life)

Numerical reference of rahau/s in a composition:

At many places number [1] is used before the rahau title, and at other places such a number has not been used.

Whether a composition has one or more than one rahau verse, the number with each rahau verse is always [1], except where there are two rahaus, in such a case, as referred above, the second rahau has a text title which reads 'rahau dooja'.

It must be noted that the rahau verse/s is/are not counted in the total count of verses in a composition.

Example

One Rahau verse with a numerical [1] with it:

See example/s (compositions) cited above

One Rahau verse without a numerical [1], page 599

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ ॥ ਤਾ ਗਾਵੇ ਕਾ ਫਲੁ ਪਾਵਾ ॥
ਗਾਵੇ ਕਾ ਫਲੁ ਹੋਈ ॥ ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਗੁਰ
ਬਚਨੀ ਨਿਧਿ ਪਾਈ ॥ ਤਾ ਤੇ ਸਚ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
ਰਹਾਉ॥ ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥ ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ
॥ ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥ ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਾਰਾ
॥ ੨ ॥ ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥ ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ
॥ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇਆ ॥ ਤਾ ਸਹਜੈ ਕੈ ਘਰਿ ਆਇਆ
॥ ੩ ॥ ਭਣਤਿ ਨਾਨਕੁ ਬੁਝੈ ਕੇ ਬੀਚਾਰੀ ॥ ਇਸੁ ਜਗ ਮਹਿ
ਕਰਣੀ ਸਾਰੀ ॥ ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥ ਜਾ ਆਪੇ ਮਿਲਿਆ
ਸੋਈ ॥ ੪ ॥ ੧ ॥ ੧੨ ॥

When I am pleasing to him, then I sing his Praises. Singing his Praises, I receive the fruits of my

is ruined, and wickedness and corruption enter into the mind. || 1 || **Rahau** The understanding of your way, Master, is horses, saddles and bags of gold for me. The pursuit of virtue is my bow and arrow, my quiver, sword and scabbard. To be distinguished with honour is my drum and banner. Your mercy is my social status. || 3 || O Baba, the pleasures of other rides are false. By such rides, the body is ruined, and wickedness and corruption enter into the mind. || 1 || **Rahau** || The Naam, the Name of the Master, is the pleasure of houses and mansions. Your glance of grace is my family. The Hukam (orders) of your command is the pleasure of your will. To say anything else is far beyond anyone's reach, the true King (Waheguru) does not seek advice from anyone else in his decisions. || 4 || O Baba, the pleasure of other sleep is false. By such sleep, the body is ruined, and wickedness and corruption enter into the mind.

|| 1 || **Rahau** || 4 || 7 ||

Shabad 2 pages 96 –97

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥
 ਮੇਰਾ ਮਨ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥ ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥ ੧ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥੧॥੧॥੧॥ ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥ ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥ ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ੨ ॥ ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥੧॥੧॥੧॥ ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜਗੁ ਹੋਤਾ ॥ ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥ ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥ ੩ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੧॥੧॥੧॥੧॥ ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥ ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ੪ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥੧॥* ੮ ॥

My mind longs for the blessed vision of the Guru father's audience. It cries out like the thirsty song-bird. My thirst is not quenched, and I can find no

peace, without the blessed vision of my beloved saint-father. || 1 || I am a sacrifice, my soul is a sacrifice, to the divine look of my beloved Guru-father || 1 || **Rahau** || Your Face is so beautiful, and the sound of your words imparts intuitive wisdom. It is so long since this sparrow-hawk has had even a glimpse of water touched by your holy hand. Blessed is that land where you dwell, O my friend and intimate divine Guru-father || 2 || I am a sacrifice, I am forever a sacrifice, to my friend and intimate divine Guru-father || 1 || **Rahau** || When I could not be with you for just one moment, the dark age of Kali Yuga (the unending pain) dawned for me. When will I meet you, O my beloved Master? I cannot endure the night, and sleep does not come, without the sight of the beloved Guru-father's assembly. || 3 || I am a sacrifice, my soul is a sacrifice, to that true assembly of the beloved Guru-father || 1 || **Rahau** || By good fortune, I have now met the saint Guru-father I have found the immortal Master within the home of my own self. I will now serve you forever, and I shall never be separated from you, even for an instant. || 4 || I am a sacrifice, my soul is a sacrifice; I am your slave my Guru-father. || **Rahau*** || 1 || 8 ||

**Please note the placing of numeral [1] with the last rahau title, it is placed after the title rahau rather than before as is the norm of placing the numeric.*

Shabad 3 page 356, shabad 26

ਆਸਾ ਮਹਲਾ ੧ ॥ ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ ॥ ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੇਵਾ ॥ ੧ ॥ ਇਉ ਕਿਉ ਕੰਤ ਪਿਆਰੀ ਹੋਵਾ ॥ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸ ਭਰਿ ਸੇਵਾ ॥੧॥੧॥੧॥੧॥ ਆਸ ਪਿਆਸੀ ਸੇਜੈ ਆਵਾ ॥ ਆਗੈ ਸਹ ਭਾਵਾ ਕਿ ਨ ਭਾਵਾ ॥ ੨ ॥ ਕਿਆ ਜਾਨਾ ਕਿਆ ਹੋਇਗਾ ਰੀ ਮਾਈ ॥ ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥੧॥੧॥੧॥ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੀ ਤਿਸ ਨ ਬੁਝਾਨੀ ॥ ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਨੀ ॥ ੩ ॥ ਅਜੈ ਸੁ ਜਾਗਉ ਆਸ ਪਿਆਸੀ ॥ ਭਈਲੇ ਉਦਾਸੀ ਰਹਉ ਨਿਰਾਸੀ ॥੧॥੧॥੧॥੧॥ ਹਉਮੈ ਖੋਇ ਕਰੇ ਸੀਗਾਰੁ ॥ ਤਉ ਕਾਮਣਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥ ੪ ॥ ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥ ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ ॥੧॥੧॥੧॥੧॥ ੨੬ ॥

॥ ਸੰਤ ਜਨਾ ਵਿਣੁ ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ ਪਾਇਆ ਨਾਉ ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ॥
ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥ ਵਡਭਾਗੀ
ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਅਹਿਨਿਸਿ ਲਗਾ ਭਾਉ ॥ ਜਨ ਨਾਨਕਿ
ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥ ੨ ॥ ਮਨਿ
ਹਰਿ ਹਰਿ ਲਗਾ ਚਾਉ ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ
ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ॥੧੦॥੨੪੫੦॥ ਜਬ ਲਗੁ ਜੋਬਨਿ
ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮੁ ਧਿਆਇ ॥ ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ
ਚਲਸੀ ਹਰਿ ਅੰਤੇ ਲਏ ਛੁਡਾਇ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ
ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ ॥ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ
ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ
ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥ ੩ ॥ ਮਨ ਹਰਿ ਹਰਿ
ਪ੍ਰੀਤਿ ਲਗਾਇ ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਪਾਰਿ
ਲਘਾਇ ॥੧੦॥੨੪੫੦॥ ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ
ਆਪੇ ਦੇਵੈ ਲੇਇ ॥ ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ
ਹੀ ਮਤਿ ਦੇਇ ॥ ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ ਕੋਈ
ਕੋਇ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ
ਗੁਰਮਤੇ ॥ ਜਨ ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ ਹਰਿ
ਵੁਠਾ ਹੇ ॥ ੪ ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ ॥ ਹਰਿ ਗੁਰ
ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿੰਦੂ ਸਭ ਕਿਲਵਿਖ ਦੁਖ ਪਰਹਰੇ ॥੧੦॥
੨੪੫੦॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ
ਭਤਿ ॥ ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ
ਚਿਤਿ ॥ ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੈ ਤੇ ਗਤਿ ਮਤਿ ॥
ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤਤਾ ਹਰਿ ਰੰਗਿ ਰਤਿ
॥ ੫ ॥ ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ
ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ॥੧੦॥੨੪੫੦॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥
ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ
॥ ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਦਿਅਤਾ ਹਰਿ
ਰਾਸਿ ॥ ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ
॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ
॥ ੬ ॥ ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ
ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ ॥੧੦॥੨੪੫੦॥
॥ ੯ ॥

The Name of Waheguru is excellent and sublime. He created everyone. Waheguru cherishes all beings. He permeates each and every heart. Meditate forever on that Master. Without him, there is no other at all. Those who focus their consciousness on emotional attachment to maya must leave; they depart crying out in despair. Meditates on the Naam, the name of Waheguru, one's only companion in the

end. ॥ 1 ॥ I have none other than You, O my master. In the Guru-teacher's protection, Waheguru is found, O my merchant friend; by great good fortune, He is obtained. ॥ 1 ॥ **Rahau** ॥

Without the humble saints, O children of destiny, no one has obtained the Master's Name. Those who do their deeds in ego are like the prostitute's son, who has no name. The father's status is obtained only if the Guru-God is pleased and bestows his favour. By great good fortune, the Guru-God is found; embrace love for the Master, day and night. Servant devotees have realized God; they sing the Master's praises through the actions they do. ॥ 2 ॥ In my mind there is such a deep yearning for the Waheguru. The perfect Guru-teacher has implanted the Naam within me; I have found the Master through the chanting of his Name. ॥ 1 ॥ **Rahau** ॥

As long as there is youth and health, meditate on the Naam. Along the way, the Master shall go along with you, and in the end, He shall save you. I am a sacrifice to those, within whose minds the Master has come to dwell. Those who have not remembered the Name of Waheguru, shall leave with regret in the end. Those who have such pre-ordained destiny written upon their foreheads, meditate on the Naam. ॥ 3 ॥ O my mind, embrace love for Waheguru. By great good fortune, the Guru is found; through the word of the Guru's shabad, we are carried across to the other side. ॥ 1 ॥ **Rahau** ॥

The Master himself creates, he Himself gives and takes away. The Master himself leads us astray in doubt; the Master himself imparts understanding. The minds of the Gurmukhs (believers) are illuminated and enlightened; they are so very rare. I am a sacrifice to those who find the Master, through the Guru's teachings they have blossomed forth, and Waheguru has come to dwell in the mind. ॥ 4 ॥ O mind, chant the Name of Waheguru. Hurry to the sanctuary of the Master, the Guru, O my soul; all the painful

residues of your past mistakes shall be taken away
|| 1 || **Rahau** ||

The All-pervading Master dwells within each and every person's heart—how can He be obtained? By meeting the perfect Guru-teacher, the true Guru God the Master comes to dwell within the conscious mind. The Naam is my support and sustenance. From the Master's Name, I obtain salvation and understanding. My faith is in the Name of Waheguru. The Master's name is my status and honour. Meditates on the Naam, the Name of the Master; He is dyed in the deep crimson colour of the Master's Love. || 5 || Meditate on the Nam, the true God. Through the Guru's word, you shall come to know the secrets of Waheguru. From almighty God, everything was created. || 1 **Rahau** ||

Those who have such pre-ordained destiny, come to the Guru-teacher and meet him. They love to serve, O my merchant friend, and through the Guru-teacher, they are illuminated by the teaching of the Name of Waheguru. Blessed, blessed is the trade of those traders who have loaded the merchandise of the wealth of the Master. The faces of the Gurmukhs are radiant in the court of the Master; they come to him and merge with him. They alone find the Guru God, with whom the Guru-God, the treasure of excellence, is pleased. || 6 || Meditate on the Master, with every breath and morsel of food. The Gurmukhs embrace the love of the Master in their minds; they are continually occupied with the Waheguru's Name. || 1 || **Rahau** || 1 ||

In the shabad quoted above each rahau verse contains the theme of the preceding stanza, though the overall theme of the shabad is more or less the same.

The location of rahau verses in the three sections of Guru Granth Sahib

Rahau verses have been used only in those compositions which have been assembled under raga titles i.e., section II (pages 14–1353), and all those

nitnem-section shabads, section I, which have been selected from the raga section. There are no rahau verses in the concluding section i.e., section III.

Some of the compositions which are in raga chapters, section II, but which do not have rahau verses in them are:

1. Vars (Except Var Ramkali page 947 pauri 1 which has a rahau verse)

Example: Var – pauri with rahau verse:

॥ ਪਉੜੀ ॥ ਸਚੈ ਤਖਤੁ ਰਚਾਇਆ ਬੈਸਣ ਕਉ ਜਾਂਈ ॥ ਸਭੁ
ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰ ਸਬਦਿ ਸੁਣਾਈ ॥ ਆਪੇ ਕੁਦਰਤਿ
ਸਾਜੀਅਨੁ ਕਰਿ ਮਹਲ ਸਰਾਈ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਚਾਨਣੇ ਪੂਰੀ
ਬਣਤ ਬਣਾਈ ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਗੁਰ ਸਬਦਿ ਧਿਆਈ
॥ ੧ ॥ ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥੧੧॥
ਰਹਾਉ॥

PAURI: The true Master created His throne, upon which he sits. He himself is everything; this is what the word of the Guru-God's shabad says. Through his almighty creative power, he created and fashioned the mansions and hotels. He made the two lamps, the sun and the moon; He formed the perfect form. He himself sees, and He himself hears; meditate on the Word of the Guru's shabad. ||1|| Great! Great! hail, hail, O true King! true is your Name.

|| 1 **Rahau** ||

2. Chhants (except one Chhant which has a rahau verse in it)

*Example: Chhant with a rahau verse:
page 1122*

ਕੇਦਾਰਾ ਛੰਤ ਮਹਲਾ ੫ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰਿਆ ॥੧੨੨੯॥ ਪੂਰਿ ਰਹਿਆ
ਸਰਬਤੁ ਮੈ ਸੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਮਾਰਗੁ ਪ੍ਰਭ ਕਾ ਹਰਿ ਕੀਆ
ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ॥ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਘਟਿ
ਘਟਿ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥ ਜੋ ਸਰਨੀ ਆਵੈ ਸਰਬ ਸੁਖ ਪਾਵੈ
ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲਿਆ ॥ ਹਰਿ ਗੁਣ ਨਿਧਿ ਗਾਏ ਸਹਜ

Japji has no rahau verse in it.

All other shabads: Sodar (5 shabads), Sopurkh (4 shabads) and Sohila (5 shabads) are taken from the raga section of Guru Granth Sahib and have rahau verses in them.

Section 2

Raga Section (pages 14 – 1353)

Most of the compositions of 31 raga chapters have rahau verses in them except chaupada compositions in raga Majh which have no rahau verses in them (save one shabad of Guru Arjan Dev, ‘mera man lochae Gur darshan taene....’) and a few other exceptions mentioned above and hereunder.

Section 3

Concluding Section: (pages 1354 – 1430)

None of the compositions in this section have rahau verses in them.

Specialist banis in Guru Granth Sahib and the inclusion of rahau verses in them:

1. Jap ji (pages 1 –8) has no rahau verse.
2. Sodar shabad¹ (pages 6, 8, 347-348) has no rahau verse.
3. Sopurkh shabad (pages 10 – 11, 348) has no rahau verse.
4. Baramah (pages 133 - 136, 1107) has no rahau verse.
5. Din rein (pages 136 – 137) has no rahau verse.
6. Bawan Akhri (250 – 262) has one rahau verse at the end of the first pauri.
7. Sukhmani (pages 262 – 296) has 24 Ashtpadis but has only one rahau verse in the first ashtpadi placed at the end of first pada.

8. Thithe (pages 296 – 300) has one rahau verse at the end of the first pauri.
9. Patti (pages 432 – 434) has one rahau verse at the end of the first pada.
10. Anand (pages 917 – 922) has no rahau verse.
11. Ruti (pages 927 – 929) has no rahau verse.
12. Dakhni Onkar (pages 929 – 938) has one rahau verse at the end of the first pada.
13. Sidh Ghost (pages 938 – 946) has one rahau verse at the end of first pada

(Footnotes)

¹ In the ‘nitnem section’ titles ‘Sodar’ and ‘Sopurkh’ are used for both a cluster of shabads and solo shabads of the similar names. The solo shabads Sodar and Sopurkh have no rahau verses in them, whereas other shabads under those group titles do have rahau verses in them.



SIROPA

A ROBE OF HONOUR. A BRIEF DESCRIPTION

Mrs. M.K. Kapoor

According to a later developed tradition, a Siropa is placed around the neck, but, in fact, it is intended to be worn on the head as a small Dastaar (turban). From the name “Siropa” the word “Sir” (isr) means “head” illustrating that the Siropa is meant to be worn as a Dastaar. The controversy of awarding indiscriminate Siropas is going on in the last hundred years. It is time that a halt should be made to this tradition and the status of awarding siropas restored.

The ‘Siropa’, also known as ‘Sirpao’ is the ‘Sikh Robe of Honour.’ According to Bhai Kahn Singh Nabha, the Siropa symbolises a physical robe worn from head to feet, it epitomises an absolute honour. The term ‘Siropa’ is adopted from Persian word, sar-o-pa (head and foot). In Sikhism, the Siropa is considered the highest award for one’s temporal as well as spiritual efforts (seva).

Historically, the tradition of giving Siropa can be traced back to the times of Guru Angad. It is stated that Guru Angad awarded Siropas to (Guru) Amardas for his selfless service and devotion for the house of Guru Nanak. The other mention of awarding siropas is during Guru Gobind Singh’s times. According to other historical notes, one Bhai Tiloka and one Bhai Ram had been the most ardent devotees of Guru Gobind Singh. They were the decedents of Baba Phul of Phulkian dynasty. They had won Guru’s favour by showing extraordinary valour in the battles, and at Damdama they were baptised by Guru himself. In 1696 Guru Gobind Singh issued an edict to them in which he mentioned, “I am very much pleased with you, A set of Sirpau for you is being sent.” Probably this was the initiation of prestigious Sikh Sirpau or Siropa, as it is popularly known today.

There are also references of Siropa being given to Sikh scholars and other Sikhs who had distinguished

themselves in various fields of arts, literature, sports and skills etc.

Bhai Randhir Singh is one such example. He, perhaps, is the only Gursikh in our history to be honoured with a siropa by four takhats of Sikhism, i.e., Akal Takhat, Takhat Kesgarh Sahib, Takhat, Patna Sahib and Takhat Hazur Sahib [at that time the fifth Takhat, Damdama Sahib had not been established.].

Unfortunately, the tradition of the Siropa has been WATERED DOWN, like most other things in Sikhism, and has lost its original intended value and importance.

Till the advent of SGPC, the rise of some of its scrupulous jathedars, and promulgation of its money spinning schemes, Siropas, bestowed at the high seats of Sikhism, were considered to be a matter of great pride. Jathedar Aroor Singh denigrated the noble tradition by endowing Siropa to General Dyer, the villain of Jalianwala Bagh massacre.

In the contemporary history, the speech of Giani Kirpal Singh from the Akal Takhat, after operation Blue Star, and the honouring of H.K.L Bhagat, Major General Brar and many others, the bona fide murderers of 1984 riots, has been a black spot on the bestowing of Siropas.

Many Gurdwara Committees, throughout the world, are also, colossally, demeaning its value by the sale-of-the-Siropas; any one donating about one hundred rupees, in an Indian Gurdwara is honoured with a siropa, irrespective of one’s service to humanity. In many Gudwaras, in the U.K, the Siropas are being given to any one and every one who is close to the management committee. The honour is being used for political end without paying any heed to the religious contribution of the recipient.

In fact the people in authority have made a mockery of the whole show and have lowered the prestige of the honour, which in fact is a divine honour.

The reference of Siropa is also found in many hymns in Guru Granth Sahib.

Example I

Guru Nanak, Var Maj, page 150, pauri 27

ਪਉੜੀ ॥ ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ
ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥ ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ
॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥ ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ
ਭੋਜਨੁ ਆਇਆ ॥ ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ
॥ ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥ ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ
ਪੂਰਾ ਪਾਇਆ ॥ ੨੭ ॥ ਸੁਧੁ

Pauri: I was a minstrel, out of work, when Waheguru took me into His service. To sing His praises day and night, He gave me His order, right from the start. The Master has summoned me into His mansion. **He has given me Siropa for my singing praises of the Almighty.** The Nectar of the true Name has become my food. Those who follow the Guru's teachings, who eat this food and are satisfied, find peace. His minstrel spreads His glory, singing and vibrating the Shabad. Praising the Master, we obtain perfection in life. ॥ 27 ॥ ॥ Sudh ॥

Example II

Guru Arjan Raga Sorath, page 631

॥ ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ ਸਵਾਰੇ ॥
ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥
੨ ॥ ੨੯ ॥ ੯੩ ॥

**sunee pukaar samrath su-aamee bandhan
kaatt savaare.
pehir sirpaa-o sevak jan mele naanak pragatt
pahaare. ॥2॥29॥93॥**

The Almighty heard my prayer; cutting away my bonds, He has adorned me with eternal honour. He dressed me in a 'Sirpao', the robe of honour, and blended His servant with Himself; Waheguru is omnipresent and is revealed in glory throughout the world. ॥2॥29॥93॥

For non-believers, receiving the robes of honour, Guru Arjan clearly says:

Example III

Guru Arjan, Raga Bilawal, page 811

ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ ॥ ੩ ॥
saakat sirpaa-o reshmee pehirat pat kho-ee.
॥3॥

The awarding of the Sirpao, the silk clothes, to faithless is a disrespect to the siropa. ॥3॥



UNIVERSE AND BEING HAVE THE SAME FUNDAMENTAL CONTENT: THE ENERGY

Dr Dalvinder Singh Grewal

In Science we say that the entire universe is energy in continuity. We also say that this energy is continuously changing; changing its forms from one form to another. We call these forms as solid, liquid or gas. Gas may change to liquid; liquid to a solid or a solid may become a liquid or gas. However these are all changes of forms. The overall fundamental quantity remains the same; we call it a total One. The total energy, neither increases; nor decreases. Only 4% is the visible energy, the remaining 96% is either the dark energy (74%) or the dark matter (22%). This process of visibility or non-visibility is also changing. Out of 4% of the visible energy, a being can see only a fraction of that fraction. So for it is not possible to see the visible universe; seeing the invisible is certainly beyond one's reach. Those scientists, who consider that they can know the universe, must know this fundamental fact first.

How can we then know about the universe? Scientifically, when we have to test a large sized material, we take its sample and test it with the analogy that the fundamental qualities of the sample will be the same as that of the material as a whole. Here fundamental qualities depend on their relatively stable parts and not on the parts which are prone to changes. Hence we have to ensure that we take the sample of the stable or the core parts of the subject for study.

By the same analogy, we can say that any part of the energy of the universe, either visible or invisible can be taken as the representative sample of the same energy. We need not to study the forms but the content. To know the contents of the universe, we have to know characteristics of the parts of the content. Structure is outward while the content is inward. Content being the same of all forms, we can study the content of any form. We have to know

what the fundamental content is inside each form. The simplest way is to try it on oneself. What is inside me? We call it the soul or *atma*. The continuity of all souls and *atmas* is *paramatma* or the God. *Atma* is the part of *paramatma* or soul is the part of the God. The characteristics of *atma* are thus the same as that of *paramatma*. In Sri Guru Granth Sahib it is stated that, "whatever is in the universe; the same is in the bodies." Further it is said that, "one has only to search for it. This soul is the fundamental content of the God and one who can realize the soul can realize the God as well. A true guide only can help this understand."

"Jo Brahimande, soi pinde, jo khojai so pavai.
Peepa pranvai param tat(u)hai, sat(i)gur(u) hoi
lakhavai."

(Bhagat Peepa, p.695)

The entire universe is created from One God i.e., from One energy. Here energy is the form of God. Guru Nanak says:

Brahm bind(u) te sabh utpaatee. (SGGS p.324)

As the energy is in continuity, so is the God in continuity, in the form of souls. All the souls are joined to form the *paramatma*, the God. These two are thus the same universal whole. The word One for God is used in SGGS due to the universality of the God. Whatever is in the universe, the same is in its entire parts. Only a guruward can find this out through meditation on Lord's Name. (M1. p.1041)

Jo Brahimande, Soi Pinde

After observing all the activities feelings, developments, speed of actions, thought processes etc., of the living beings in this world, one generally concludes that beings are the special creation only on this earth. The scientists consider it to be a system of physical and chemical combinations and reactions

of oxygen, hydrogen, water, carbohydrates etc. In true sense, however, these bodies are all forms of energy. Even earth is a form of energy.

Whatever the energies exist in universe, are all spread through out the entire universe, may it be the sun, the stars, the satellites, the earth, the moon, the human being, the animals, the vegetation or an atom or a photon. The operational system of energy in all these forms is the same as it was in the first atom originated from the universe. The energy formation system of the entire universe is the same as that of its units as these are all developments of a fundamental Photon/ atom. As the constitution of each branch is the same as that of the tree, similarly the constitution of each unit is the same as that of the universe.

The entire energy remains the same in quantity but continuously changing its forms. No two forms are the same ever. Similarly no form is the same for any particular period. This is the fundamental impact of change. The atoms keep on changing their circuits to form new shapes. Though no new element is made ever, new shapes depict a new form. Speed of change however is varying. We call those shapes stationary, whose speed of change is beyond our observation. Sun has been often called stationary in this context though, it too is not stationary. There is nothing stationary as every form is in the process of continuous change.

As has been said earlier; all these forms are continuously changing circuits, forming differing forms continuously. All stars including sun, satellites, living beings and the so called non-living things are all continuously changing. The principal of change confirms that there is nothing stable, everything is changing. Whatever is changing has life. Hence we can say that there is nothing in this universe which does not have life. Every thing is living and there are no non-living things. Life and death are just figments of human imagination. We call things non- living

because we do not find change in them visually. A stone, a log, an iron piece, we call these as non living. We do not see magnetic current passing through an iron piece. Change however, being slow, is not observable with normal eyesight.

The cause of change is regular contact. Every atom in this universe is in contact with the next. There is no space, as every where we have atoms. All these atoms in contact cause impact on the next ones. This sequence of impact continues causing change. Contact causes impact, impact causes change. We consider space, where we see nothing. We are not able to see atoms of nano or smaller scales. However, if we have STM's & SEM's, we can watch these clearly.

As stated earlier, the life is everywhere; on earth, on sun, on others stars; the entire universe has life. Only shapes & forms differ according to the circuits which the energy adopts. Life is neither physical nor chemical reaction nor any activity. Life is not made of oxygen, hydrogen, carbohydrate or anything else. These are all various circuit formations. Universe is stated to have originated from one single energy source usually called God, Allah, Wahiguru, or Ram. God is a scientific reality. He is the fundamental to all creations; materials and non-materials. If we go on dissecting the atom, we reach at the stage of concentrated energy, which is fundamental to all energies and this is God. This fundamental energy is same everywhere. There is no difference whatsoever anywhere. According to Einstein it is the 'fundamental element' and according to Vedas & Upanisheds it is the fundamental soul or Parmatma . There is no life and death as imagined by human beings. These are mere changes of beings in different forms or shapes. In reality there is nothing like life and death. God can be called an electrifying force. It is fundamental to all materials. The universe, its development, its activity, all units are activated through its activated energy. All activities are because of this fundamental 'Parmatma'.

Fundamentally these elements are both nirgun (attributeless) and sargun (consisting all attributes). He has no worldly attributes but all the attributes of the universe originate from Him. He spreads from the base which remains in peaceful attributeless condition in each atom of the universe. It is like the sea spread peacefully while various waves keep on originating from it. The universe is also like a wave originated from the sea. The only difference is that it is the fundamental power circuit of life form with neutrons as the base while protons & electrons spread around causing countless power circuits. The waves too are power circuits but these originate from the sea which itself is a power circuit of the fundamental energy. While the fundamental power circuit remains stable the temporary circuits of waves keep on changing, coming out of sea and merge in it again. This fundamental power circuit is permanent; it neither emerges nor vanishes. This is why it is called Saibhang (self originated).

To describe Him discreetly, we can say that the One and Only One, who is the creator of the entire universe, the Only One self Created, the Only One Permanent, the Only One, the Truth. His creation is changing continuously hence can be called a temporary disturbance from the same whole, the Truthful Creator. He is attribute less though He provides attributes to the entire universe. He is a life giver, developer and protector of its beings but He, Himself is not a being. Universe originates from it and assimilates into it finally.

The universe is created like the sea waves as described earlier. The only difference is that the water which is the component of the wave and the air which lifts the water, both are materials. The origin of the universe is the development of fundamental circuit to numerous circuits which keep on crossing, assembling and breaking from each other. The continuous making and breaking of circuits results in various shapes of the universe.

According to Newtons law ‘For every action there is an opposite reaction’. These actions and reactions are fundamental to all developmental activities. These actions are the result of positive and negative points in each action created by the Creator. The energies initially concentrated at a point, known as zero point, Shunya or Sunn, which is light in density or is just vacuum. The energies around it are attracted to this zero point, as we find a cyclone rushing to a vacuum point. Once the energy gets contraction at this zero point, the pressure develops outwards. A circuit is caused whereby the energy is attracted and distracted like a sea –saw. It can be described diagrammatically.

ਸੂਹੀ ਮਹਲਾ ੩ ॥ ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ
ਪਾਤਾਲਾ ॥ ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ
ਪ੍ਰਤਿਪਾਲਾ ॥ ਕਾਇਆ ਕਾਮਣਿ ਸਦਾ ਸੁਹੇਲੀ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਸਮਾਲਾ ॥ ੨ ॥ ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ
ਜਾਈ ॥ ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੂਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਤਿਗੁਰਿ ਅਲਖੁ ਦਿਤਾ ਲਖਾਈ
॥ ੩ ॥ ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ
॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ ਪਟਣ ਬਾਜਾਰਾ
॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈਐ ਗੁਰ ਕੈ
ਸਬਦਿ ਵੀਚਾਰਾ ॥ ੪ ॥ ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ ਤੁਲਾਵੈ ਆਪੇ
ਤੋਲਣਹਾਰਾ ॥ ਏਹੁ ਮਨੁ ਰਤਨੁ ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ ਮੋਲੁ
ਅਫਾਰਾ ॥ ਮੋਲਿ ਕਿਤ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮੁ ਪਾਈਐ
ਗੁਰ ਬੀਚਾਰਾ ॥ ੫ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ
ਭਰਮਿ ਭੁਲਾਈ ॥ ਜਿਸ ਨੋ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਵੈ ਹੋਰ ਕਿਆ ਕੋ
ਕਰੇ ਚਤੁਰਾਈ ॥ ਕਾਇਆ ਅੰਦਰਿ ਭਉ ਭਾਉ ਵਸੈ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਈ ॥ ੬ ॥ ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ
ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥ ਸਚੈ ਆਪਣਾ ਖੋਲੁ ਰਚਾਇਆ ਆਵਾਗਉਣੁ
ਪਾਸਾਰਾ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਆਪਿ ਦਿਖਾਇਆ ਸਚਿ ਨਾਮਿ
ਨਿਸਤਾਰਾ ॥ ੭ ॥ ਮ:੩, ਪੰਨਾ ੨੫੪

Everything is within the body — the continents, worlds and nether regions. Even the God, the giver and protector of the life of the entire universe dwells within the body. He, the God, lives the body but cannot be described. The one enchanted and bound to the mind cannot understand this and searches the universe and Him from outside. The body has all the jewels and precious wealth of the universe; the

devotee can fill his coffers. All the nine regions of the earth, markets, cities and streets are within this body. In this body itself, the nine treasures of Naam are attained contemplating the Guru's world. All the deeds are weighed within the body; the Lord Himself is the weigher. This mind is the jewel, the gem, the diamond; it is absolutely priceless. The Name of the Lord, cannot be purchased at any price; the Naam is obtained by contemplating the Guru. One who becomes Guru's ward searches his self, his body; all others just wander around in confusion. That humble being alone obtains Him, no other tricks work. By Guru's Grace, the fear and love for God within the body are obtained. All the creators, developers and protectors of the entire world emanated from within the body itself. The True Lord has staged and contrived this universe as His own play where the actors come and go. The Perfect True Guru Himself has made it clear, that emancipation comes through the True Name alone. That body, which serves the True Guru, is embellished by the True Lord Himself. M3: p.754.

ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੂ ਹੈ ਗੁਰ ਮਿਲਿ ਤ੍ਰਿਪਤਿ ਅਘਾਈ
 ॥ ੩੧ ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ
 ਗੋਸਾਈ ॥ ੩੨] 1] (SGGS. P758) The body of Nanak as a human being is the Guru (God); meeting the Guru immense satisfaction is achieved. Nanak's God is permeating and pervading every where. Fundamental of everything here and there is the Lord of the universe. (SGGS, Mahla 4, p.758)

Whatever the energy exists in universe; the same energy is available in every body.

Jo Brahmande soee pinde.

Energy is existent everywhere.

Beings are made in a single mould. They have no stitches.

God has covered all the holes of the body.

'jih parsad(i) tere sagle chhidr dhakai. (Sukhmani)

Jaisee drist(i) kare taisa hoi. Aapai aap(i) aap(i) prabh(u) soi. Jo kichh(u) keeno su apnai rang(i) sabh te door(i) sabhhoo kai sang(i). Aap h(i) ek aap h(i) anek.

Apune chalit aap karnaihaar. Kautak karai rang aapar.

Whatever is in the universe, the same is in the body.

Jo brihmande soi pinde (AGGS: Peepa: 695:15)
 So brihimand khand so janhun (Maru 1: 1041:11)
 Jobolai so aapai Bhairo Kabir, 1162:17)

God is both within and all over outside.

So antr(i) so bahr(i) anant, ghat(i) ghat(i) biap(i) rahia Bhagwant. (Sukhmani)

Dharn(i) mah(i) aakaas paiaal. Sarb lok poorn pritpaal. Ban(i) tin(i) parbt(i) hai parbrahm. Jaisi agya taisa karm (u). Paun paanee baisantr mah(i). Chaar kunt dah disai smah(i). Tis te bhin nahi ko thhao. Gur Parsaad(i) Nanak such pao.

Antr(i) basai baahr(i) bhee ohee.. Nanak darsan dekh(i) sabh mohee.

Jeea kee jugt(i) ja kai sabh haath(i). Antr9i) baahr(i) janh(u) saath(i).(Skhmani)

God is prevalent everywhere in the form of light.

Jâo meh joo joo meh jâoâ akal kalâ bharpûr rahi-â.
 Your Light is in Your creatures, and Your creatures are in Your Light; Your almighty power is pervading everywhere.

Aapah(i) ek(u) aap(i) bisthaar(u). (Sukhmani)
 God's light is in every corner of the visible universe.

Even the dead can be revived by Him

Mirtak kau jeevalnhaar. Sarb nirntar(i) eko soi (Sukhmani)

GURU NANAK'S BANI- COMMUNIQUE OF UNITY, LOVE & PEACE

Arvinder Singh

Sikhism prescribes inter-religious cooperation, but that cooperation has to be on the basis of the Fatherhood of God or the transcendent and for that end confronting the forces of injustice and oppression, as did the Gurus for period of over 200 years. They lay down that human salvation lies in accepting His fatherhood and seeking his grace to struggle against the so called evil or the imperfect forces of life.

A remarkable feature of the Adi Granth is that it contains the writings of the religious teachers of Hinduism, Islam, etc. This is in consistency with the tradition of India which respects all religions and believes in the freedom of the human spirit. Indian spiritual tradition is not content with mere toleration. There can be no goodwill or fellowship when 'we' only tolerate each other. Lessing in his *Nathan* the wise rebuked the habit of condescending toleration. 'We must appreciate other faiths, recognize that they offer rich spiritual experiences and encourage sacrificial living and inspire their followers to a noble way of life. The Sikh gurus who compiled the Adi Granth had this noble quality of appreciation of whatever was valuable in other religious traditions. Sikh Gurus not only have laid down a religious system which is universal in its character, but they have also taken clear steps both in their Bani and their lives to demonstrate that universalism and inter-religious cooperation should be an essential component of the spiritual life of man.

Guru Nanak was born in 1469. He was shuffled off all his mortal coil in 1539, handing over his torch to Lehna, Guru Angad Dev, "the limb of his body, the breath of his being," blended himself with his soul and became one with him in spirit. He ushered in a new era in the history of mankind, appearing on the scene at a critical moment in Indian history when the ruling authority was tyrannical and religion had

degenerated into ritualism and superstition. His life served as a beacon for his age.

Guru Nanak appeared to elevate the spirit of religion and man. His object was to regenerate the suffering humanity from superstition, ritualism, casteism, persecution and social injustice. He wished to build a community of self respecting men and women, devoted to God, and to fill them with the sense of religious liberty, social equality, and brotherhood for all.

The great Sikh theologian Bhai Gurdas beautifully explained the cause of birth of Divine spirit-Guru Nanak. He said, "The benefactor Lord listened to the cries (of humanity) and sent Guru Nanak to this world. He washed His feet, eulogized God and got his disciples to drink the ambrosia of his feet. He preached in this Dark Age (Kalyug) that, saragun (*Brahm*) and nirgun (*Parbrahm*) are the same and identical. Dharma was now established on its four feet and all the four castes (through fraternal feeling) were converted into one caste (of humanity). Equating the poor with the prince, he spread the etiquette of humbly touching the feet. Inverse is the game of the beloved; he got the egotist high heads bowed to feet. Baba Nanak rescued this Dark Age (Kalyug) and recited 'satnam' mantra for one and all, Guru Nanak came to redeem the Kalyug."

Guru Nanak's message of love and truth is of a universal nature; it is for all men whoever they be; it is for the whole world, for all human beings, where they be; and it is for all time, past, present and future. His message is spiritual in its essence, humanistic in its approach, social in its application and moral in its judgement. He was a citizen of the world. Finding how the people in all lands were groaning under the ills wrought by their fellowmen in power, he girded up his loins to carry, as far he could, his message of Love, Service and Worship, of the Fatherhood of

God and Brotherhood of man. Everywhere he taught all sections of the people to live and love as brothers.

The prevailing conditions were that the religious places where high ideals were to be taught had turned into places of miseries. On all religious places, be the Hindu places of worship or the monasteries of Yogis or the religious places of Muslims, the so called protectors of religions and morality were ruthlessly trampling the poor people under their feet. He said, *“If the blind man be the leader, how shall he know the right way? Paltry is his understanding. He himself is cheated. How can his followers know the way? How can he walk on the right way and reach the Lord’s mansion? Blind is the intellect of the blind man. Without the Lord’s Name, one can see not anything and the blind one is drowned in the worldly affairs.”*

Guru Nanak was well aware of socio-religious milieu of His period. He took notice of Aryan and Semitic religious traditions in depth. He addressed to Hindus and Muslims in general and to Qazi, Mullah, Brahmin, Jogi etc. in particular. He criticised Qazi, Brahmins and Yogis for not observing their respective religious path and observing empty rituals and religious formalism. Guru Nanak had very well understood that the prevailing disunity, tensions and conflicts in the society were due to the religious bigotry and prejudices. The so called and self styled custodians of Aryan and Semitic traditions were dividing people in the name of religion to promote their own petty interests.

He observed that, *“The Qazi tells lies and eats filth. The Brahman slays life and takes ablution. The blind Yogi knows not the way. Hence, all the three design for their annihilation.”* He said, *“Everyone talks of the four cardinal boons, twenty seven Simirtis, six Shastras, and the leading pundits speak of them as well, Without the Guru none gets at their meaning and real significance. The wealth of salvation is obtained by the devotional service of god.”* To Him, *“The Brahmans read books but understand not their*

real meaning.” Guru Nanak rejected rigorous Yogic exercises and mere show off of Jog symbols. He said, *“Yoga is not in the patched coat, nor the Yoga is in staff, nor Yoga is in smearing the body with ashes. Yoga consist not ear-rings, or in shaven head and Yoga not even in the blowing of horn.”* To Qazis, He said, *“The Qazis, the Sheikhs, and Fakirs in religious garbs, all themselves great, but through pride their bodies are in Pain.”*

Bhai Gurdas gave also a graphic picture of prevailing socio-religious conditions at the time of Guru Nanak. He said, *“There are four castes of Hindus and four sects of Muslims in the world. The members of both religions are selfish, jealous, proud, bigoted and violent. The Hindus make pilgrimages to Hardwar and Banaras, the Muslims to the Kaba of Mecca. Circumcision is dear to the Muslims, sandal mark (tilak) and sacred thread to the Hindus. The Hindus invoke Ram, the Muslims, Rahim, but in reality there is only one God. Since they have both forgotten the Vedas and the Katebas, worldly greed and devil have led them astray. Truth is hidden from both; the Brahmins and Maulvis kill one another by their animosities. Neither sect shall find liberation from transmigration.”*

To Guru Nanak, the door of salvation for a person belonging to any creed opens with the true understanding of eternal religion. He said, *“Though he may be a Qazi, a Mulla or a Shaikh, though he may be a Yogi, a wandering sage or an hermit of ochre-coloured dress and. Though someone be a house-holder and the performer of religious rites, But without knowing the Lord, all are bound down and driven along by the Yama.”*

His good sense and fervid temper left him displeased with the corruptions of the vulgar faith, and dissatisfied with the indifference of the learned, or with the refuge which they sought in specious abstractions of philosophy. The Guru knew that his countryman were weak, because they were not good. They had turned away from one God and

had set up many gods and goddesses in His place. He taught that God was only one. He did not belong to the Hindus or the Muslims or the Christians, but to the whole of mankind.

The sacred thread, bathing-spots, paste-mark, etc., of Hindus, the earrings, ash-smearing and the other symbols of Yogis and Namaz, the circumcision and the Ramadan fasting of Muslim are all declared without the spiritual and moral life behind them to be mere shows, a sham. The exhortation is to cultivate through them (rather than by regarding them) the spiritual-moral life.

It was at this time that Guru Nanak felt called upon to proclaim the unifying message of the Oneness of the Eternal Formless God- the Self-existing Creator –one who was neither exclusively Brahma or Rama of the Hindus nor Allah of the Muhammadans, but it was God of the entire universe of all mankind, and of all religions. This was a revolutionary idea which levelled down the distinctions of the ‘Chosen’ and neglected, the Moman and the Kafir and of the Brahman and the shudra. To Guru Nanak it appeared as if the pure fountain of the religion of universal fatherhood of God and Common brotherhood of man had been muddied and the vision of oneness of humanity had been bedimmed misleading people into wrongful thinking. The one God had come to be replaced by innumerable gods and goddesses, not unoften, represented by stone and wooden images. This had been the main cause of divisions and sub-divisions amongst the various people quarrelling amongst themselves and multiplying the differences which strained the relations beyond redemption.

Guru Nanak’s religious thought is emphatically monotheistic. He believes in One God and no other. Equal emphasis on ‘one’ and ‘no other’ runs through the compositions of his successors as well. A large number of epithets are used for one and same God. Appropriately, the symbol of unity is the figure ‘1’ (*ik*) and ‘Onkar’, a person who alone is eternal (*satt*) and who is active (*karta*). He is devoid of

fear and enmity, he never dies and he is never born. He is self-existent. These attributes of God in what is popularly called the *mulmantar*, occur at many places in *Gurbani*, and underscore God’s transcendence.

Guru Nanak scrapped all divisions of mankind with one pithy utterance-”*No Hindu, No Musalman.*” He proclaimed the Oneness of all *peoples*, religions and cultures. This gave a new status to man as man and took away all rights of certain men, such as Brahmins or Kshatriyas. The proclamation was a new character of emancipation for man, set against himself. This utterance implied the unity of mankind and also that by birth all are equal as men. Mankind is indivisible. Guru Nanak is a emancipator of mankind. He gave a universal message based on the principles of equality, liberty and fraternity. He is also remembered as ‘*Samdarshi.*’ He said, “*Amongst all there is light and that light (art Thou). By His light, the light shines within all the souls.*”

The Guru protested against social fragmentation and stratification which was symbolic of inner and outer slavery. His outcry against polytheism, ritualism and caste-consciousness was not destructive but constructive in spirit. He had remedies for social ills. He practised brotherhood, social commitment and compassion. His egalitarianism and respect for common man enabled him to show his care and concern for the lot and destiny of the masses.

He said, “*He, who deems both the ways lead to one Lord, shall be emancipated. Fallen in the blasphemer’s hell, the utterer of lies shall burn to ashes. In the whole world the most sanctified are they who remain absorbed in truth. By eradicating his self-conceit, man is exonerated in Lord’s Court.*” He advocated the idea of Fatherhood of God to inculcate and promote the sense of Brotherhood of mankind. He abolished man made inequalities and distinctions based on religion, caste, colour, class and race. He said, “*From the One Lord all are born. The routes are two, but*

know that their Master is One. Under Guru's instruction recognise His order." To Guru Nanak, God is a centre of this universe. He wanted to establish perfect relationship between micro cosmism (individual) and macro cosmism (Supreme Being). The departure from the centre is the root cause of disharmony, conflict and violent conflicts.

The model that Japu offers is close to the confederative relationship between the One and His multi-centre. If the Oneness is primary, the creative multiplicity originated and radiated from the Oneness also cannot be folded because God enjoys keeping this diversity under His kind glance. The diversity has to stay for the joy of God. No centre can be abolished according to the pleasure of a human being, howsoever powerful he or she is. Each centre radiating the divine command, manifesting a dimension of higher life. Without the resonance of this Command, the music of life is incomplete. Disrupting this melodic setting is gross violation of the Higher Principle of life. All thought forcing the closure or abolition of the centres and emphasizing only Oneness is not conforming to the Creative Law, hence utterly hegemonic and pushy.

To Guru Nanak, true God creates the sense of unity, oneness and love among people. True God paves the way for harmony in society. He said, "*Nanak, deem that such is the True Guru who unites all with the Lord.*" The Guru meant by his cry precisely that all distinctions based on creed are unacceptable in the eyes of God, the Creator of all; that all fanaticism and rancour born of religion is false. Men are brothers and equal as God made them; their actions alone will make any difference in His eyes. So implicit in these words were the great and basic ideals of tolerance and equality; of religion as action and life and not mere ritual or formalities.

To Guru Nanak, the sense of superior and inferior is a result of lack of true understanding of religion. To Him, all are equal in the eyes of God. He said, "Call every one exalted, none appears to be base.

The One Lord has fashioned the pots, and One Light is pervading the three worlds."

Nanak believed that God was *sat* (both truth and reality), as opposed to *asat* (falsehood) and *mithya* (illusion). He thus not only made God a spiritual concept but also based principles of social behaviour on the concept. If God is Truth, to speak an untruth is to be ungodly. Untruthful conduct not only hurts one's neighbour; it is also irreligious. A good Sikh therefore must not only believe that God is the only one, omnipotent, and Omniscient Reality, but also conduct himself in such a way towards his fellow beings that he does not harm them: for hurtful conduct like lying, cheating, fornication, trespass on a person or on his property, does not conform to the truth that is God.

He spoke with the voice of the deliverer to the oppressors of the people, whether Hindu or Musalman, whether prince or priest. He condemned the imposition on the people of Brahminical hypocrisy and priest crafty. He would not submit to a wrong system of education. He found both the Hindu and the Mohammedan faithless, misreading everything to suit their evil selves; and the teachers and preachers of the land deceiving and cheating the people.

His chief aim was to condemn the form which had substituted for the worship of True Lord. His main concern was not to pull down the old institution and build up entirely novel structure on the ruins of the old. He provided his contemporaries with a new viewpoint which could enable them to find the fundamental truth. In its immediate effect, his reform was religious, social and moral and in its intensity, it was moderate, mild, slow and steady, peaceful and pacifying.

He made an effort to show the true path of harmony, brotherhood and salvation to the member of every religious community. He denounced the theocratic state of his time. He absolutely rejected the idea of

homogenisation. He believed in unity in diversity. To achieve this end, He advocated that one should have sufficient understanding of his own religious beliefs. When person has true understanding of his own religion he finds himself close to the Almighty and His creation. This would lead to everlasting peace and prosperity and reduce mutual dissension in the world. He said, *“He alone is a Yogi, who knows the way to God. By Guru’s grace, he recognises but One Lord. He alone is a Qazi, who turns away from the world, and who, by Guru’s grace, remains dead in life. He alone is a Brahman, who reflects upon the Lord. He saves Himself and saves all his generations as well.”*

Guru Nanak felt that a person who has proper knowledge of Vedas should be called Brahmin. He said, *“He alone is a Brahman, who reflects upon the Lord.”*³⁷ He said, *“Thy way of union with the Lord is the way of Divine Knowledge. With the Brahmans the way is through the Vedas.”*

Guru Nanak in His Divine hymns amply addressed to Yog tradition in India. He rejuvenated the true form of Yog while criticising prevalent superficial yogic system. He gave novel and higher meaning to yog symbols. He said, *“Make contentment thy ear-rings, modesty thy begging bowl and wallet and the Lord’s meditation thy ashes. Let thought of death be thy patched coat, chastity like that of virgin’s body, thy life’s department and faith in God thy staff. Make the brother hood with all, the highest sect of yogic order and deem the conquering of self the conquest of the world.”*

He urged the Muhammadans to follow the path shown to them by Prophet Muhammad. He said, *“To be called a Muslim, first he ought to deem sweet the religion of the Lord’s devotees and have his pride of pelf effaced. If one be really so then he may get himself called a Muslim. Becoming the true disciple of the faith of the 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. Therefore if he is merciful to all the sentient beings, O’ Nanak! then, alone he shall be called a Musalman.”*⁴⁰ He also said, *“Then alone thou art a Mullah or then alone art a Qazi, if thou know the name of God.”*

To Guru Nanak, true Muslim should, *“Make mercy thy mosque, faith thy prayer-mat what is just and lawful, thy Quran, modesty thy circumcision and civility thy fast. So shall thou be a Moslem. Make right conduct thy Mecca, truth thy spiritual guide and pious deeds thy creed and prayer. Rosary is that, what is pleasing to Him. Thus the Lord shall preserve thy honour, O’ Nanak.”*

He also said, *“There are five prayers, five times for prayers, and the five have five names. The first is truthfulness; second the honest earning and third charity in God’s Name. The fourth is pure intent and mind and the fifth the Lord’s admiration and praise. Repeat thou the creed of good deeds and then call thyself a Moslem.”*

His mission was not aimed at the reformation of a particular class or sect. Nor were his travels confined to the Punjab—the Land of the Five Rivers. Despite hardships, he practically travelled across the whole of the Indian subcontinent and even visited places beyond its frontiers. His visits were limited not only to the Hindu places of worship, like Hardawar and Banaras, but he went to famous places of Muslim pilgrimage like the holy Mecca, Medina and Baghdad also. It is no doubt that Nanak acted like a good physician. He reached his patients in the form of a friend, consoled them in their distress, applied anodyne on their bruises and made wonderful cures. Founders of other religions drove all the cattle with the same rod, but he treated every one according to his habits and circumstances.

Guru Nanak advocated mutual respect and accommodation among different faiths. He preached not just tolerance, but genuine respect for other faiths, even while following one’s own. It is surprising that

people listened to him, although the people of India, in his times, were divided into two water-tight compartments of Islam and Hinduism. He was recognised by both the communities, was universally referred to as guru by the Hindus and a pir by the Muslims. The basis of the uniqueness of his message lies, therefore not in the synthesis of the two warring creeds, but in giving a new depth and dimension to the basic concepts of both, while denouncing their outer manifestations in each case.

Guru Nanak never saw a man as Hindu, Sikh, Muslim, Brahmin, Kastriya, Vaisya or Sudra. He saw man as *Jiva* who has come to earth to earn goodness through complete surrender before God, and through service of humanity. Nanak offered a doctrinal synthesis which answered the challenge of Islam and at the same time aimed at the very foundations of the top-heavy Brahanical social structure. By emphasising individualism already present in Hindu tradition, he raised human dignity into force which transcended other-worldly values, made excessive ritualism unnecessary, consecrated daily labor, and denied the validity of the caste system itself.

His concept of Supreme Being was of a universal, all-embracing, all-powerful, all-knowing, all-merciful and ever-kind Father-God. He regarded all prophets and *avatars*, all rishis and munis, all *sidhs* and *sadhs*, all *budhs* and *naths*, all *pirs* and *sheikhs* as His creation, executing His commission. All people, therefore, irrespective of their caste, creed, colour, clime, and sex, were united in being the creation of one and the same Father-God. He equated the low caste Sudra with high caste Brahmin and the subject non-Muslim with ruling Muslim. He wanted social harmony to replace social rivalry and haltered and social unity to take place of social disunity. Whilst acknowledging the distinctive beliefs and nature of each, stressed the fact that in the eyes of the divine being all are equal, and that appreciation of this central truth was important if humanity was to surmount the barriers that divide people.

Guru Nanak is remembered as a world teacher and Divine spirit. To Him, unity of God and unity of mankind is intimately related. The essence of His teachings lies in His universal and eternal message of unity, love and peace. His teachings will continue to remain relevant. He did not ever wish that one should give up his sacred beliefs to follow His teachings, rather He sought that every person should have firm faith in his religious beliefs because to Him all religion are one in their spirit and the ultimate goal is to merge with Supreme Being. Therefore, He advocates the spirit of Fatherhood of God which has sufficient potential to create the sense of Brotherhood of Mankind and to promote everlasting peace in the world facing numerous challenges in the 21st century.

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CHHANTS – A FORM OF POETRY

Dr. Shaminder Singh Marway

In general Chhants can be defined as a special form of poetry. In Sri Guru Granth Sahib Chhants can be recognized having distinguishing features different to the Shabad. This chapter attempts to provide better understanding of different types of chhants found across different platforms of poetry. The Chhants found in Sri Guru Granth Sahib are both titled and untitled but are identifiable. It will become apparent as we work through the current and the following chapters, and look closely at the definitions provided by different authors.

Although there are one hundred and forty six Chhants (ਚੌਤ) recorded in the Sri Guru Granth Sahib by the four Sikh Gurus (Guru Nanak, Guru Amardas, Guru Ramdas and Guru Arjan Dev). However, there are no Chhant compositions by any of the Bhagats.

Chhants are shabads of special praises composed in fifteen out of thirty one ragas in Sri Guru Granth Sahib. Out of total Chhants, one hundred thirty one of the Chhants do not have Sloaks included; the exception is fourteen Chhants by Guru Arjan Dev and one Chhant by Guru Ramdas. Chhants with Sloaks are contained in seven of the fifteen Ragas.

To differentiate between the Sloak and the Chhant. Word Chhant (ਚੌਤ) has been added by both Guru composers at the end of the Sloak and beginning of the first pada of the Chhant or following each Sloak at the beginning of each pada.

A note: The Raga, Guru Author, Chhant No, Sloak/s

1. Sri Raga M5: 3 Sloak preceding each pada
2. Raga Gauri M5: 10 Sloak preceding Chhant

3. Raga Asa M5: 25, 26, 27, 29 & 30 Sloak preceding Chhant
4. Raga Wadhans M5: 14 & 15 Sloak preceding each pada
5. Raga Jaitsri M5: 1 Sloak preceding Chhant
6. M5: 2 Sloak preceding each pada
7. Raga Bilawal M4: 4 Sloak preceding Chhant
8. M5: 8 Sloak preceding Chhant
9. Raga Ramkali M5: 4 2 tuka Sloak preceding Chhant
10. M5: 6 4 tuka Sloak preceding Chhant

Another unique characteristic of most of the Chhants is that unlike shabads word Nanak is used in the closing line of each pada. During the study of the primary source of Sikh religion literature, Sri Guru Granth Sahib, and the secondary source of literature such as Dasam Granth (collection of writings believed to be by Guru Gobind Singh, the tenth Guru of the Sikhs), a characteristic feature noted is that in the primary source the word Chhant is always spelled as ਚੌਤ (Chhant). However, elsewhere in the research material examined, such as Dasam Granth, or reference to poetry in the Punjabi folklore etc. e.g. “ਰਾਜੇ ਮਹਿਲੀ ਚੰਬਾ ਖਿੜਿਆ (Rajey Meheli Chamba Khriya) by Prof. Asa Singh Khuman” the word has always been spelled as ਚੰਦ (Chhand). It is believed that Guru Nanak’s philosophical approach was to make a distinction. When the word is used in the divine context the word shall be spelled as ਚੌਤ (Chhant). Another school of thought is, it could be the influence of geographical area of dialect for the word to be spelt as ਚੌਤ and the tradition continued through succession of Guruship period. Many

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prominent scholars have stated that although there is a subtle difference in the way the word is spelt, but the meaning is the same in the context of application. These references are documented later in this chapter.

Another point to note is that when the main title of Shabad used in the Guru Granth Sahib written as Chhant (ਛੰਤ) is in plural sense and when it is used as a subtitle of the Shabad it is spelled as Chhand (ਛੰਦ) which is singular.

Definitions and Explanation

a) The word Chhant (ਛੰਤ) is derived from the Sanskrit word Chhandas, which means a paragraph of a hymn in Vedas, whereas in Guru Granth Sahib the word has been used to label Shabads of special praises.

In Sri Guru Granth Sahib Kosh (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕੋਸ਼ - ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ) by Bhai Vir Singh Ji the words are defined as:

੧. ਕਵਿਤਾ, ਕਾਵ ਦੀ ਕੋਈ ਰਚਨਾ। (A poem, composition of a poet)

੨. ਹਰੀ ਦੇ ਜਸ ਦੇ ਗੀਤ। (Songs of praises of God)

੩. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਇਕ ਪ੍ਰਕਾਰ ਦੇ ਸ਼ਬਦ ਜੋ ਚਾਰ ਤੁਕੇ ਅਤੇ ਛੇ ਤੁਕੇ ਬੀ ਹਨ।

(In Guru Granth Sahib these type of shabads can be 4 tuka or 6 tuka)

੪. ਸੁਤੰਤਰ, ਪ੍ਰਸੰਨਤਾ (ਨਾਲ) (beautiful, happiness)
Chhand (ਛੰਦ) - {ਸੰਸਕ੍ਰਿਤ (Sanskrit), ਛੰਦਸ (Chhandas)}

b) In the publication of Gurbani Viakaran by Prof: Sahib Singh a prominent Sikh Scholar, divides Chhants into two types of Chhand (ਛੰਦ). The two

types are Laghu (ਲਾਘੂ) meaning small (ਛੋਟੀ), and Guru (ਗੁਰੂ) meaning big (ਵੱਡੀ). This is explained later in the thesis.

c) According to Surinder Singh Kohli “The word Chhant (ਛੰਤ) is derived from Chhand (ਛੰਦ) which was a popular folk metre. In Punjabi it means ‘praise’. The word Chhand is a derivative of *Chhandas* (ਛੰਦਸ) of Sanskrit word which means a metre and also the sacred text of the Vedic hymns. Thus in Adi Granth the word Chhant came to signify the metre in which the sacred hymns were written and which carried the praises of the God”. We will look at the characteristics of the Chhand and Chhant in the Guru Granth Sahib in detail later in this thesis. Surinder Singh Kohli on his publication, page 99, under the foot note 1, writes the definition of the Chhant as “Chhant is a type of folksong.”

d) The definition of Chhand (ਛੰਦ) in the “The Punjabi Dictionary” is given as follows:

Measure in music; which the bridegroom is made to recite by the bride’s female attendants or friends; trick; fraud:- Chhandbaj, s.m. A man who knows the art of composing a Chhand; deceiver; a rogue: - Chhand band, s.m. Deceit; trick; metre; a kind of poetry not in common use: - Chhand Pauna, v.a. to recite indecent verses at marriages.

e) According to the Guru Granth Sanket Kosh defines Chhant as:

“ਲੋਕ-ਸਾਹਿੱਕ ਵਿਚ ਇਸਤ੍ਰੀਆਂ ਦੇ ਵਿਸ਼ੇਸ਼ ਕਿਸਮ ਦੇ ਪ੍ਰੇਮ ਗੀਤਾਂ ਨੂੰ ‘ਛੰਤ’ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਭਾਵੇਂ ਇਹ ‘ਛੰਦ’ ਦਾ ਹੀ ਬਦਲਿਆ ਰੂਪ ਹੈ, ਪਰ ਇਹ ਕਾਵਿ-ਰੂਪ ਇਸ ਤੋਂ ਭਿੰਨ ਚੀਜ਼ ਹੈ। ਇਹ ਲੰਮੀ ਹੇਕ ਨਾਲ ਗਾਏ ਜਾਂਦੇ ਤੇ ਇਨ੍ਹਾਂ ਦੇ ਅੰਤ ਵਿਚ ਰਾਮ, ਰਾਮਰਾਜੇ ਯਾ ਬਲਿਰਾਮ ਜੀਉ ਆਦਿ ਵੀ ਅਲਾਪਿਆ ਜਾਂਦਾ ਹੈ। ਅਜੇਹੇ ਗੀਤ ਗੁਰੂ ਨਾਨਕ, ਗੁਰੂ ਰਾਮਦਾਸ ਤੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਰਚਿਤ ਵੱਖ ਵੱਖ ਰਾਗਾਂ ਵਿਚ ਮਿਲਦੇ ਹਨ। ਗੁਰੂਆਂ ਨੇ ਕੇਵਲ ਲੋਕ-ਕਾਵਿ ਰੂਪ ਨੂੰ ਹੀ ਨਹੀਂ ਅਪਣਾਇਆ ਸਗੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਇਸਤਰੀ ਰੂਪ ਵਿਚ ਚਿਤ੍ਰਤ ਕਰਦਿਆਂ

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Meaning of the two above paragraphs is:

Folklore poetic love songs of particular characteristic are defined as Chhants (ਛੰਤ). Poets would possibly describe it as another class of Chhand (ਛੰਦ). Sung in long drawn voice or tone and at the end word Ramraje or Balram Jio is added. Examples of these types of compositions by Guru Nanak, Guru Ramdas and Guru Arjan Dev can be found in the Guru Granth Sahib. It is apparent that the Gurus not only acted as poetic singers praising the Almighty but also expressed themselves as the humble bride longing for the union with the beloved Waheguru. Examples of these types of compositions are apparent in the chapter 4 later in this thesis.

This type of Chhant has four stanzas with four to six lines in general and is capable of being sung in poems of Folk Form. For more details of the structure and analysis refer to chapter three of this thesis.

f) According to the Sidhantek Steek the Chhant is defined as:

Chhant (ਛੰਤ) – “ਜਿਸ ਕਾਵਯ ਵਿਚ ਮਾਤਰਾ ਅੱਖਰ, ਗੁਣ, ਵਿਸ਼ਰਾਮ ਅਤੇ ਅਨੁਪ੍ਰਾਸ ਆਦਿਕਾਂ ਦੀ ਪਾਬੰਦੀ ਹੋਵੇ, ਉਸ ਦਾ ਨਾਮ ਛੰਦ ਹੈ, ਇਸੇ ਨੂੰ ਛੰਤ ਵੀ ਕਹਿੰਦੇ ਹਨ। ਇਹ ਛੰਦ ਹਮੇਸ਼ਾਂ ਹੀ ਰਾਗਾਂ ਵਾਂਗ ਨਵੇਂ ਬਣਦੇ ਰਹਿੰਦੇ ਹਨ। ਛੰਤ ਦੀ ਤੁਕ ਦਾ ਨਾਮ “ਚਰਣ” ਹੈ, ਇਸ ਨੂੰ ਪਦ ਪਾਦ ਤੇ ਕਲੀ ਵੀ ਕਹਿੰਦੇ ਹਨ। ਛੰਦ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੋ ਠਹਿਰਨ ਦੀ ਥਾਂ ਹੁੰਦੀ ਹੈ, ਉਸ ਨੂੰ ਯਤਿ ਜਾਂ ਵਿਸ਼ਰਾਮ ਕਹਿੰਦੇ ਹਨ। ਯਤਿ ਦਾ ਹਿਸਾਬ ਰੱਖਣ ਤੋਂ ਛੰਦ ਦੀ

ਚਾਲ ਸੁੰਦਰ ਤੇ ਅਰਥ ਦਾ ਬੋਧ ਸ਼ਪੱਸ਼ਟ ਹੁੰਦਾ ਹੈ। ਇਨ੍ਹਾਂ ਛੰਦਾਂ ਦੇ ਅੱਗੇ ਦੋ ਭੇਦ ਹਨ: ‘ਸਮ’ ਤੇ ‘ਵਿਖਮ’। ‘ਸਮ’ ਉਹ ਹੁੰਦਾ ਹੈ ਜਿਸ ਦੇ ਚਰਨ ਜਿਸਤ ਤੇ ਵਜ਼ਨ ਇਕ ਹੈ। ‘ਵਿਖਮ’ ਉਹ ਹੁੰਦਾ ਹੈ ਜਿਸ ਦੇ ਚਰਨ ਟਾਂਕ ਅਤੇ ਉਹ ਭੀ ਸਮਾਨ ਵਜ਼ਨ ਦੇ ਨਹੀਂ ਹੁੰਦੇ। ਪਰ ਜਿਨ੍ਹਾਂ ਦੇ ਵਜ਼ਨ ਸਮਾਨ ਹੋਵਣ ਤੇ ਚਰਨ ਟਾਂਕ ਹੋਵਣ, ਉਸ ਨੂੰ ਵੀ ਵਿਖਮ ਕਹਿੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਖਮਾਂ ਦੇ ਫਿਰ ਅੱਗੇ ਤਿੰਨ ਭੇਦ ਹਨ ੧. ਵਿਖਮ, ੨. ਵਿਖਮੰਤਰ, ੩. ਵਿਖਮਤਮ। ਜਿਨ੍ਹਾਂ ਵਿਚੋਂ ਵਿਖਮ ਛੰਦ ‘ਪਉੜੀ’ ਵਿਚ ਵਰਤੇ ਗਏ ਹਨ। ਭਾਵੇਂ ਇਹ ਛੰਦ ਗੁਰਬਾਣੀ ਵਿਚ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਵਰਤੇ ਗਏ ਹਨ, ਪਰ ਸਿਰਲੇਖ ਸਭਨਾਂ ਦਾ ਇਕੋ ਛੰਤ ਜਾਂ ਛੰਦ ਹੈ ਅਤੇ ਇਸ ਦਾ ਅਰਥ ‘ਜਸ’ ਅਤੇ ਹਰੀ ਜਸ ਦੇ ਗੀਤ ਵੀ ਕਰਦੇ ਹਨ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਕਈ ਰਾਗਾਂ ਵਿਚ ਛੰਦ ਵਿਦਮਾਨ ਹਨ। ਗਾਵਣੇ ਦੀ ਤਾਰ ਦੀ ਸੂਚਨਾ ਥਾਉਂ ਥਾਈਂ, ਨਾਲੇ ਨਾਲ ਘਰੁ ੧ ਜਾਂ ੪ ਆਦਿ ਲਿਖ ਕੇ ਕੀਤੀ ਹੋਈ ਹੈ। ਇਹ ਚਾਰ ਤੁਕੇ ਵੀ ਅਤੇ ਛੇ ਤੁਕੇ ਵੀ।“

Meaning of the two above paragraphs is:

The compositions, in which there are certain rules for the use of vowels, are called Chhand or Chhant. These Chhants take the form of Raga with a particular tune and rhythm. By keeping account of the logical structure of tune, is more pleasant and meaningful for the listener. These Chhants can be categorised having two forms ‘Sum’ and ‘Vikhem’ these will become clearer when we examine the Chhant Shashter (tools) later in this thesis.

In Sri Guru Granth Sahib there are different types of Chhants but the basic theme is singing the praises of Waheguru. Chhants are present in fifteen Ragas out of the thirty one in total. The tunes are mainly in Ghar 1 to Ghar 4 and can be four or six tukas.

g) Chhands in humour are sung at the weddings in a similar way as the compositions like Suhag (ਸੁਹਾਗ), Ghorian (ਘੋੜੀਆਂ), Sithinan (ਸਿਠਣੀਆਂ ਤੇ ਛੰਦ) are sung. According to the composer Suhag, Ghorian

and Sithinan or Chhand each have a different tone or theme. Poetry of Suhag is sung at the bride's home whereas Ghorian are sung at the groom's house before the marriage. Sithinan and Chhands are sung on the day of the marriage. An example of few lines of Chhand from the publication of 9 "Viah De Lok-Geet" is as follows:

“ ਛੰਦ ਪਰਾਗੇ ਆਈਏ ਜਾਈਏ, ਛੰਦ ਪਰਾਗੇ ਤੂੰਮਾਂ
ਸਭੇ ਸਾਲੀਆਂ ਸੋਹਣੀਆਂ, ਮੈਂ ਕੀਹਦਾ ਕੀਹਦਾ ਮੂੰਹ ਚੁੰਮਾਂ
ਛੰਦ ਪਰਾਗੇ ਆਈਏ ਜਾਈਏ, ਛੰਦ ਪਰਾਗੇ ਛੈਣੇ
ਭੈਣ ਤੁਹਾਡੀ ਇੰਝ ਰ'ਖੰਗਾਂ, ਜਿਉਂ ਸੋਨੇ ਦੇ ਗਹਿਣੈ

h) Mahan Kosh – Bhai Kahan Singh Nabha “Chhant - ਛੰਦ. ਸੰ. - ਛੰਦ. ਪਦਕਾਵਜ਼ਦਾ ਨਾਮ “ਛੰਦ” ਹਨ. ਇਸ ਰਿਲੇਖ ਹੇਠ ਅਨੇਕ ਜਾਤੀਆਂ ਦੇ ਛੰਦ ਗੁਰਬਾਣੀ ਵਿਚ ਪਾਏਜਾਂਦੇ ਹਨ, ਪਰ ਸਿਰਲੇਖ ਕੇਵਲ ਛੰਦ ਹੋਇਆ ਕਦਦਾ ਹੈ. ੧. ਹੁ'ਲਾਸ ਦਾ ਭੇਦ ਰੂਪ ਛੰਦ (ਛੰਦ) ੨. ਗੁਰਪ੍ਰਤਾਪ ਸੂਰਯ ਵਿ'ਚ ਕੇਵਲ “ਛੰਦ” ਲਿਖਕੇ “ਹੰਸਗਤਿ ਛੰਦ ਦਾ ਰੂਪਾਂਸਰ ਦਿ'ਤਾ ਹੈ. ੩.

ਸੁਗੀਤਿਕਾ ਦਾ ਇ'ਕ ਭੇਦ ਆਸਾ ਰਾਗ ਦੇ ਛੰਤਾਂ ਵਿ'ਚ ਦੇਖੀਦਾ ਹੈ, ਪ੍ਰਤਿ ਚਰਣ ੨੫ ਮਾਤ੍ਰਾ , ੧੫-੧੦ ਪੁਰ ਵਿਸ਼੍ਰਾਮ, ਅੰਤ ਦੇ ਗੁਰੁ. Chhand – ਛੰਦ. ਸੰ. - ੧. ਬਲਵਾਨ ਹੋਣਾ, ਢਕਣਾ, ਆਛਾਦਨ ਕਰਨਾ, ਲਪੇਟਣਾ. ੨. ਸੰਗਜ-ਉਹ ਕਵਜ, ਜਿਸ ਵਿ'ਚ ਮਾਤ੍ਰਾ , ਅ'ਖਰ, ਗਣ ਆਦਿ ਦੇ ਨਿਯਮਾਂ ਦੀ ਪਾਬੰਦੀ ਹੋਵੇ, ਪਦਜ, ਨਜਮ। ੩. ਵੇਦ । ੪. ਉਹ ਵਿਦਯਾ, ਜਿਸ ਦੇ ਨਿਯਮਾਂ ਦਾ ਗਯਾਨ ਹੋਵੇ, ਪਿੰਗਲ, ਇਹ ਸ਼ਾਸਤ੍ਰ, ਵੇਦਾਂ ਦੇ ਛੀ ਅੰਗਾਂ ਵਿ'ਚੋਂ ਹੈ। ੫. ਅਭਿਲਾਖਾ , ਇ'ਛਾ, “ਤਜੇ ਸਰਬ ਆਸਾ ਰਹੇ ਏਕ ਛੰਦੰ.” (ਦੱਤਾਵ) ੬. ਬੰਧਨ. “ਸਭ ਚੂਕੇ ਜਮ ਕੇ ਛੰਦੇ”. (ਬਿਲਾ ਮ:੪). ੭. ਖਪਟ.ਛਲ । ੮. ਅਭਿਪ੍ਰਾਯ. ਮਤਲਬ। ੯. ਢ'ਕਣ. ਪੜਦਾ, ਨਿਰਕੋਣ ਵਿ'ਚ ਲਿਖਿਆ ਹੈ ਕਿ ਦੇਵਤਿਆਂ ਨੇ ਮੌਤ ਅਰ ਦੁ'ਖਾਂ ਤੋਂ ਡਰਕੇ ਜਿਨ੍ਹਾ ਮੰਤ੍ਰਾ ਨਾਲ ਆਪਣੇ ਤਾਂਈ ਢਕਿਆ, ਉਨ੍ਹਾਂ ਦੀ ਛੰਦ ਸੰਗਜ ਹੋਗਈ, ਇਸੇ ਕਰਕੇ ਵੇਦ ਦਾ ਨਾਉਂ “ਛੰਦ” ਪਿਆ.”

i) In Shabad Kosh by Rajinder Singh Behal the meaning of Chhant is given as:

“ਛੰਦ - ਖੁਸ਼ੀ ਦੇ ਗੀਤ, ਕਵਿਤਾ ਦੀ ਇਕ ਕਿਸਮ । (Songs of Joy, a kind of poetry)”

j) In Punjabi – English Dictionary the meaning of Chhand is given as:

“ਛੰਦ - any of several poetic forms or modes; song, stanza or poem written in this mode.”

k) According to Dr. Gurdev Singh in his publication of Punjabi Dunyian in the chapter of Guru Nanak's scheme of Chhants, praises Guru Nanak coming into this world as a divine messenger having unparallel poetic and cosmic music qualities. He goes on to mention that in Indian poetic writings we read enough mention of Chhands but surprisingly the popular scriptures such as the Vedas, Puranas and Ramayan does not contain writings which are titled as Chhands. Scholars read these scriptures and from the style and essence, identify, conclude and name them as particular type of Chhand(s). He goes on to make another statement that the style of Chhants found in the Adi-Granth, in particular by Guru Nanak seem to be different from the traditional writings. Guru Nanak seems to have adopted new style of writing.

l) In the Encyclopaedia of Sikh Religion and Culture, Chhand is described as a “poetic composition in Punjabi prosody. There are different kinds of Chhands with varying matras. Sometimes this composition is a love-lyric of a maiden. The Sikh Gurus have written Chhands expressing their devotion to the Almighty. Guru Ramdas's 6 Chhands in the 24 pauries of Asa-di-Var are examples of the devotee's longing for God.

From the structure point of view, Chhand has four to six lines in general and is capable of being sung. For more details of the structure and analysis refer to chapter three of this thesis. Guru Gobind Singh has composed Chhands of different types and number of lines in the *Jap Sahib*.”

m) Further reference of the ‘Chhants and Poems of Folk Form’ defines the Chhants as songs of

marriage. Generally these are four stanza poems, with each stanza of six lines. The particular feature of these poems is that the first line is repeated on the sixth and by repetition of the key word in other lines too, a chain of such words is set up.

“The Chhants aim at depicting the pleasure of bliss of the divine union or *moksha*, but they do it in the terms of a matrimonial relationship. They are erotic to that extent. They appease the senses and are sensuous to a degree. The ‘*singhar*’ or beauty of the bride (beauty of virtues interpreted in terms of dress, lips, eyes, teeth and garlands) is described in them. The period of wait for Waheguru, the bridegroom is most anxious. The arrival of Waheguru is accompanied by music and joy. The joy of meeting is beyond words, it includes all ‘*sukhas*’ and fulfilment of desires.

The dramatic suspense in each Chhant is worked up in an art. A special type of diction is needed for that. A simple diction of daily speech is employed in

an unreserved manner, the girl expresses her urge for Waheguru and even asks her father to help her meet God and loudly expresses her joy on meeting. The Chhants break all social restraints of language in being erotic and amorous, but they are to be interpreted differently; they are allegories. In spirit they are more akin to the *padas* than to the 17ashtpadis, they are more lyric than philosophical. The Chhants are an effeminate poetry. They are expressions of feminine mind more than that of a male mind. Guru Nanak is at his best in his Chhants.”

According to Prof. Satbir Singh in his publication of Sri Guru Granth Sahib Da Saar-Visthar writes about the presence of the Chhants in the Guru Granth Sahib. He states that through the Chhants, the devotee receives guidance for the direction, the method to meet Waheguru. The Sloaks in general impress on the sadness that comes in our lives as a result of the separation from Waheguru. Whereas the core of Chhant highlights, the joy and happiness that comes about in our lives as a result of union with the Almighty.

***“Recognise all mankind whether Hindu or Muslims, as one.
The same Lord is the Creator and Nourisher of all;
Recognise no distinction among them.
The monastry and the mosque are the same;
So are the Hindu worship and the Muslim prayer.
Men are all one”***

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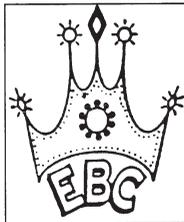
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