

GURU MANIO GRANTH

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ABSTRACT

*The Panth has been established as ordained by Akaal.
Treat the Granth as Guru I command the Sikhs all.*

We have been reciting this couplet for centuries. Let us look at its background, its Panthic and historical importance and its power to kindle Sikhi spirit, which kept the Panth indomitable through ruthless trials and tribulations. During the 18th century invasions and humiliating carnages of India by the foreign forces, there arose a popular Punjabi saying, “*Only whatever we use is our. To Ahmed Shah belongs all other.*” It was the devotees of Guru Granth who not only survived such inhuman suppression but also performed the miracle of stopping forever the hordes of Mughals or Pathans from crossing the Khyber Pass.

The couplet or dohira under consideration, though not in Guru Gobind Singh Jee’s own words, conveys his thought. It reached Rehitnamas in several versions through the writings of his contemporary poets and historians. The tenth Nanak’s command to treat Granth Sahib as Guru by all Sikhs while passing on the Gurgadi was issued at Hazoor Sahib on October 20, 1708. Despite different ways of rendering this command by different historians or sakhikaars, the common theme among them is “*Guru Manio Granth*”

From ‘*Agya Bhaee Akaal ki to Bachay sharan jo hoay*’ has been recited after Ardas as a tradition. Its ‘*Raj karayga Khalsa...*’ part occurs in Bhai Nand Lal’s Tankhah Nama

and it is believed to be a rendering of Guru Gobind Singh Jee’s thought. Along with his command to Sikhs to treat Guru Granth Sahib as Guru, the tenth Nanak also said, “*Guru Granth vich, Deh Panth vich, Deedar Khalsay Da*”. It advises us that Gurus’ guidance is in the Granth, Khalsa Panth represents the physical being of the Guru and that the Guru is personified in the Khalsa character.

By emphasizing that only Guru Granth Sahib i.e. Gur Sabad is the Guru, the tenth Nanak warns us not to treat any ‘dehdhari’ sant, baba, sadh etc as Guru. But despite this warning, droves of Sikhs are blindly following hypocrites and fraudulent babas and deradars. Besides, our so-called religious and political leadership is in the hands of charlatans. They talk of Panthic and Gurmat principles but practice something else. The combined concept of *Guru manio Granth* and *Raj karega Khalsa* is beyond their understanding. This new idea is Gurus’ precious and unique gift to humanity. Its true meaning cannot be reached at through Vedantic or other such interpretations. Nor is Sikhi an amalgam of Hindu and Muslim faiths. For the real understanding of ‘*Guru manio Granth and Raj karega Khalsa*’ principle, a seeker has to delve deep into Gurshabad of Guru Granth Sahib and also how the Gurus and Khalsa practiced Gurmat. Let us not forget that the tradition of treating Shabad as Guru has been in practice since Guru Nanak’s time.

SABD GURU – INTERPRETATION, MISINTERPRETATION, IMPLEMENTATION IN LIFE

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ABSTRACT

Guruship was conferred upon the collection of Divine Words, which the Sikhs utilize in their personal and corporate devotion and guidance. The Holy Scripture, Sri Guru Granth Sahib, embodying the Divine Words is the spirit incarnate of the Gurus and is to desist the impulse to deify human gurus. Bani is Guru and Guru is the Bani and Word is the Ultimate Reality which is to be acted upon and lived. The Word is for the

humanity to serve the creation of One Reality and to endeavor to merge with that Reality. But instead of following the content of the Word, it is being interpreted, form is emphasized, and the content is being ignored (not being acted upon).

(The complete paper was not submitted)