

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

ARTICLE

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## INTRODUCTION

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

Most of the work on the life and contributions of Guru Gobind Singh is based on the literature; “*Bachittar Natak*”, now called “*Dasam Granth*”, is supposed to be composed by Guru Gobind Singh. At Takht Patna Sahib and Takht Hazoor Sahib the *Dasam Granth* is installed beside the *Aad Guru Granth Sahib* (AGGS). [2] There are many controversies about authenticity of a number of *bani* (words) in *Dasam Granth*. Khandare [3] has also pointed out that: “By considering the limitations of the research papers about *Dasam Granth* it is not possible to search out the critical analysis of the Guru’s poetry (*Dasam Granth*). But there is no doubt that the very important and truthful findings will come out after the scientific research and critical analysis of the Guru’s literature (*Dasam Granth*).”

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

## ABSTRACT

*Discovering the facts about the life of Guru Gobind Singh and his contributions to evolve a ‘Nation for Justice’ is like finding a lost ring in murky water. More than hundreds of thousands of rupees have been spent to celebrate his 350<sup>th</sup> Birthday during January 2017 at Patna Sahib, Bihar, India; it is still not apparent how much truth about his above mission has been revealed to the humanity. Nevertheless, this short article discusses how his life and his mission have been misrepresented in *Bachittar Natak*, called *Dasam Granth*, Sikh history, and literature. It also discusses plight of Hindus in India during 350 years of Muslim rule and the association of Guru Gobind Singh with Muslim society. This was the time, when Guru Nanak appeared to promulgate a universally acceptable philosophy, termed ‘Nanakian Philosophy’. About 197 years after Guru Nanak, Guru Gobind Singh appeared on the scene to evolve a ‘Nation for Justice’ based on Nanakian Philosophy. It is ironic that he met great opposition to his mission by his own brethren, the Hindus, Brahmins (priestly class) and the Hindu Rajas. Misrepresentations in writings of Bhai Gurdas II, *Bachittar Natak* (*Dasam Granth*) and Sikh literature have been exposed by comparing the facts embodied in the *bani* (word) in the *Aad Guru Granth Sahib*. It is hoped that this short research article will prove a stepping stone for further study to bring out the facts about the mission of Guru Gobind Singh.*

## MISSION OF GURU GOBIND SINGH

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

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

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

Orderliness of nation building is totally depending upon the socio-cultural development of the people. Moreover, socio-cultural development is depending upon the integrity of ethical retention of life. Therefore, to create human values like unity, equity and fraternity in the people is very important in building a nation. Hence, every national personality tries to create and inculcate the human values in the society. For this one must conduct research in religion and culture.

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

The Sikh Gurus had to fight against Muslim rulers and Hindu fundamentalists also. It is because Vedic Hindu strongly opposed the Sikh's attitude of reformation. About this, Ganda Singh has given one example – "At the eleventh anniversary meeting of the Punjab branch of Arya Samaj the speaker again chose to make derogatory references to Sikhism. Prof Guru Dutta said, 'If the Swami had wished to become a general, he would have shown himself several thousand time better than Bonapart.... yes, Kshev Chander (Sen) and Guru Gobind Singh were not even one hundred part of our Swami Dayanand Saraswati. The Sikh might have some religion in them. However, their Guru had no learning whatever.... If Swami Dayanand Saraswati ji Maharaj has called Guru Nanak a *dambhi* (a hypocrite, an impostor), then what is wrong therein?"

He (the Swami) had the son of Veda in his hands ....He was not the person to be suppressed by anyone.' It is clear that Vedic Arya was far against the Sikhism." (Khandare [3] quoted from Ganda Singh: *History of the Khalsa College*, p.8.).

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

#### **Guru Gobind Singh and Muslim Society**

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

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

Habib further says that after the fight at Anandpur Sahib and Chamkor Sahib Guru Gobind Singh was taking refuge in the forest of Machiwara near Samrala, Ludhiana that was confined by the imperial force. At this critical movement the two Muslim brothers of

Pathan clan known as Nabi Khan and Gani Khan rescued the Guru in a disguise of "*Uch da Peer*" (Uch is a city in Bahawalpur now in in Pakistan).

Such kinds of some examples show the harmonious relations of Gurus and the Panth with the contemporary Muslim society of the Punjab.

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

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

#### **Plight of Hindus**

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

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

I have noticed that some are devotees of many goddesses and *Shivlinga* and now

many *Shivlingas* are appearing not only in temples but also anywhere on roadside, in any garden or under any tree in the Punjab.

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

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

In order to cheat the common person of his worldly possessions and money, the Brahmin advocated that this world of phenomena with its worldly possessions, is untrue and the only true entity is *Brahm*. Therefore, the common person should offer his worldly possessions to him, considering them untrue and

worthless. He would look after their spiritual welfare in return. After Buddhism, people of India again fell into the clutches of Brahmans.

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

Large number of the two lower castes of Hindus embraced Islam either under duress or willingly to escape the stigma of untouchability and slavery of Brahmans. The high caste Hindus felt relieved that the rotten limbs of the body of Hinduism had fallen off. "A good riddance," they mused. Nevertheless, these high caste Hindus could not envisage that this limb was going to be rejuvenated and would turn into their master. The neo-converts were more zealous than the invading Muslims who inflicted unspeakable horrors on their erstwhile masters and co-religionists.

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

Rai [1] also summed up briefly efforts of Guru Nanak saving the raft of Hinduism, which was about to be sunk when it was steered clear of the dangerous shallows of sloth, superstition and ritualism and utter despondency by an able seaman no less than Guru Nanak. He preached the oneness of man and the oneness of God and denounced the caste system and its offshoots untouchability, idol worship and

cankorous ritualism. He preached that the Eternal Entity (God) is above birth and death. With disarming sweetness, he used honeyed words, which had the cutting edge of highly honed steel. The Brahmans felt the steel in his words but were powerless to fulminate against him. Guru Nanak assuaged to some extent the rancour between the Muslims and the Hindus."

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

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

In this predicament, piercing the mists of despondency there emerged a figure of hope. This personage took the boat out of the clutches of the ravaging tempest and steered it to the haven of the shore. He was like beneficial rain for the withered and drooping garden of the Hindu Dharma. Like a true friend, he alleviated the sufferings of the Hindus. Who was he? No other than Guru

Gobind Singh, known the world over. The sapling, which was planted by Guru Nanak, was watered by the blood of Guru Arjan and Guru Hargobind and fertilized by their bones. Guru Teg Bahadur quickened its growth by injecting into its veins the vital fluid flowing out of his beheaded body. Guru Gobind Singh helped it mature into a full-fledged tree with the blood of his five beloved disciples, four sons and thousands of his followers. At last, this tree bore fruit. Its fruit was nationalism, brotherhood, love and monotheism. [1]

### Conversion to Islam

According to Bilal Javed [7] the ancestry of the majority of people living in the present day Punjab were initially all non-religious. They became Pagan, then came Hinduism/Jainism, then Buddhism, then Islam, then Sikhism, then Christianity (although the actual timeline of these religions being introduced in this region may vary, he was talking about the major wave of these religions coming to Punjab). That is the reason that among Hindus, Muslims and Sikhs in the Punjab are Khokhars, Dhillon, Basra, Chauhan, Cheema, Bajwa, Gujar, Gondal, etc.

Audrey Truschke [8] reported that Aurangzeb, the sixth Mughal Emperor (r. 1658-1707), is perhaps the most despised of India's medieval Muslim rulers. People cite various alleged facts about Aurangzeb's reign to support their contemporary condemnation, few of which are true. For instance, contrary to widespread belief, Aurangzeb did not destroy thousands of Hindu temples. He did not perpetrate anything approximating a genocide of Hindus. He did not instigate a large-scale conversion program that offered millions of Hindu the choice of Islam or the sword. Audrey Truschke [8] further said that Aurangzeb, for instance, acted in ways that are rarely adequately explained by religious bigotry. For example, he ordered the destruction of selected Hindu temples (perhaps a few dozen, at most, over his 49-year reign) but not because he despised Hindus. Rather, Aurangzeb generally ordered temples

demolishing to check political rebellions or to forestall future uprisings. Highlighting this causality does not serve to vindicate Aurangzeb or justify his actions but rather to explain why he targeted select temples while leaving most untouched. Moreover, Aurangzeb also issued numerous orders protecting Hindu temples and communities from harassment, and he incorporated more Hindus into his imperial administration than any Mughal ruler before him by a fair margin. These actions collectively make sense if we understand Aurangzeb's actions within the context of state interests, rather than by ascribing suspiciously modern-sounding religious biases to him.

### Aurangzeb in Sikh History

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

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

### Birth of Guru Gobind Singh

Let us start with reference to *Dasam Granth*, supposed to be composed by Guru Gobind Singh. The author says, "During his stay at Allahabad, by the Will of God, the spirit and light of Guru Gobind Singh descended and manifested itself in his mother's womb. Mata Gujri had conceived this great son of God, namely Guru Gobind Singh. It happened so because the Ninth Guru had spent some days performing rituals

and worships at Tribeni, Allahabad; the Almighty was pleased and "I" was conceived." This has been reported in *Bachitar Natak* as follows:

ਮੁਰ ਪਿਤ ਪੂਰਬ ਕੀਯਸਿ ਪਯਾਨਾ ॥

ਭਾਂਤਿ ਭਾਂਤਿ ਕੇ ਤੀਰਥਿ ਨਾਨਾ ॥

Mur pit poorab keeyas(i) payaanaa|; Bhaant(i) bhaant(i) ke teerath(i) nhaanaa| |

*My father proceeded east and bathed at several places of pilgrimage.*

ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥

ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥੧॥

Jab hee jaat tribaane bhay| | Punn daan din karat bitay| | 1| |

*When he went to Triveni (Allahabad), he spent his days in virtuous acts like charities. 1.*

ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੇ ॥

ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੇ ॥

Tahee prakaas hamaaraa bhayo|; Patnaa sahar bikhai bhav layo| |

*I was conceived there and took birth at Patna.*

However, Rawel Singh interpreted the above phrases in details as follows: *Chaupai: My father (Guru Tegh Bahadur) proceeded to the Eastern parts of India, and bathed in the pilgrim places en route. When he reached Tri-veni (the confluence of three rivers Ganges, Jamuna and Sarasvati) now called Prayag (Allahabad). He stayed there in bestowing charity for many days ||1|| There (in Allahabad) I was conceived (in March-April 1666 A.D.). Later, I took birth at Patna (on 22nd December 1666 A.D.) I was brought (from Patna) to the Punjab province. Where various nurses nurtured me with their caresses ||2||*

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

Is it not strange that Guru Gobind Singh would compose such a composition,



which would contradict the philosophy of his father, Guru Teg Babahdur and that of Guru Nanak? For example, Guru Teg Bahadur himself is against such practices:

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ

ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੇ ॥

Firath karai barat fun rākhai nah manūā bas jā ko.

ਨਿਰਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ

ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥

Nihfal dharam tahi tum mānhu sāch

kahat mai yā ka'o. ||1||

AGGS, M 9, p 831.

Guru Teg Bahadur says that:

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

(Rawel Singh GLZ # 137857 Discussion Group)

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

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

Firath tap da'ia dāt dān. Je ko pāvai til kā mān.

AGGS, Jap 21, p 4.

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

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

And

ਜਪੁ<sup>1</sup> ਤਪੁ<sup>2</sup> ਕਰਿ ਕਰਿ ਸੰਜਮ<sup>3</sup> ਥਾਕੀ<sup>4</sup> ਹਠਿ<sup>5</sup>

ਨਿਗ੍ਰਹਿ<sup>6</sup> ਨਚੀ ਪਾਈਐ<sup>7</sup> ॥

Jap tap kar kar sanjam thākī hath nigrahi nahī pā'ia.

ਨਾਨਕ ਸਹਜਿ<sup>8</sup> ਮਿਲੇ<sup>9</sup> ਜਗਜੀਵਨ<sup>10</sup> ਸਤਿਗੁਰੁ<sup>11</sup>

ਬੁਝ<sup>12</sup> ਬੁਝਾਈਐ<sup>13</sup> ॥੨॥

Nānak sahj mile jagjīvan satgur būjh

būjhā'ia. ||2||

AGGS, M 1, p 436.

*By practicing recitation<sup>1</sup>, austerity<sup>2</sup> and self-discipline<sup>3</sup>, people have grown weary<sup>4</sup>;*

*Even after stubbornly<sup>5</sup> practicing these rituals, they still have not been able<sup>6</sup> to realize<sup>7</sup> the Eternal Entity (God).*

*The Eternal Entity (God)<sup>10</sup> can only be realized<sup>9</sup> steadily<sup>8</sup> through the method<sup>12</sup> explained<sup>13</sup> by the True Guru<sup>11</sup>.*

AGGS, M 1, p 436.

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

Let us ignore the above story as recorded in *Bacittar Natak*.

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

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

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

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

ਤਿਲਕ ਜੰਦੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥

ਕੀਨੇ ਬਡੇ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥

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

ਸਾਧਨ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥

ਸੀਸੁ ਦੀਆ ਪਰ ਸੀ ਨ ਉਚਰੀ ॥੧੩॥

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

ਧਰਮ ਹੇਤਿ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਚੁ ਨ ਦੀਆ ॥

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

ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥

ਪ੍ਰਭ ਲੋਗਨ ਕਰ ਆਵਤ ਲਾਜਾ ॥੧੪॥

*The saints of the Lord abhor the performance of miracles and malpractices. 14.*

[10] (*Dasam Granth*, p 54)

The above stanza from *Dasam Granth* clearly says that Guru Teg Bahadur laid his life to protect *tilak* (sacred mark on the forehead) and *janeu* (sacred thread) of Hindus on the request of Kashmiri Pundits, who visited him at Anadpur Sahib. However, Banerjee [11] say that protection of *tilak* and *janeu* of the Hindus meant the protection of the rights of everyone to practise his religion unhindered. Banerjee also says that Guru Teg Bahadur was kept in jail for three month and was tortured until he would accept Islam. Finally, he was decapitated in public in Chandni Chowk on November 11, 1675.

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

contenance, and truth in the mind.

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥  
 Dāṁiā kapāh san̄tokh̄ sūt̄ jat̄ gandhī sat̄  
 vat.

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

Éhu janeṁ jīa kā hāī t̄ pāde ghat̄.

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

Nā ehu t̄utaī nā mal̄ lagaī nā ehu jalaī na  
 jāīe.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ ॥

Dh̄nan̄ so māṇas nānkā jē gal̄i ch̄ale pāīe.

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

Ch̄aṁukaṝ mul̄ aṇāīyā bahi ch̄aṁukaī  
 pāīyā.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

Sikhā kann̄ ch̄ar̄āīyā gur̄ barāhman̄ thīyā.

ਉਹੁ ਮੁਆ ਉਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

Oh muā oh jh̄ar̄ paṁīyā vet̄gā gaīyā.

||1||

ਅਗਸ, ਮ: 1, ਪੰਨਾ 471.

“Make the sacred thread of compassion as the cotton, contentment as the thread, continence as the knot and truth as the twist.

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

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

Nanak Says:

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

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

While sitting in an enclosure puts it on people.

Then you, the Brahmin, whisper religious instructions into the ears of the wearer.

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

AGGS, M 1, p 471.

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

ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮੁ ਜਤ ਵਿਣੁ ਕਾ  
 ਹੇ ਜਨੇਊ ॥

ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ ਸੁਚ ਵਿਣੁ ਸੋਚ

ਨ ਹੋਈ ॥੬॥

Paṁ viṇ̄ pūjā sat̄ viṇ̄ sanjam̄ jat̄ viṇ̄ kāhe  
 janeṁ.

Nāvhu dh̄ovahu t̄ilak̄ ch̄ar̄āvahu such̄  
 viṇ̄ soch̄ na hoī̄. ||6||

ਅਗਸ, ਮ: 1, ਪੰਨਾ 903.

What is the use of wearing *janeu* (sacred thread) by forgetting the Eternal Entity and worshiping gods, self-discipline without truthful living, and without practising chastity?

Bathing to cleanse the body and putting on sacred mark (*tilak*) on forehead do not purify mind without practising truthful life.

AGGS, M 1, 903.

## INITIATION OF KHALSA OR CONGREGATION DECLARED AS KHALSA

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

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

ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਏ ਜਨਮ ਸੁਹੇਲਾ ।

ਗੁਰ ਸੰਗਤ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਪੁਹੇਲਾ ।

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

On the other hand, Sainapat was a close associate of Guru Gobind Singh who wrote, *Sri Gur Sobha*, in 1711 just about three years after Guru Gobind Singh left for heavenly abode.

Therefore, information in it could be quite authentic. In *Sri Gur Sobha* there is no information about ‘Creation/Initiation of Khalsa as is found in

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

(*Sangat Kini Khalsa*) means

“Congregation was declared Khalsa” rather “initiation of Khalsa” as found in current Sikh literature based upon the above phrase of Bhai Gurdas II. [12] In spite of the above fact, Ganda Singh goes on to write: “The full description of initiation of Khalsa (preparation of *Amrit* (holy water) by reciting some *bani*, demanding five persons, who can sacrifice their lives and initiating them as *Panj Pyara* (Five Beloved Ones) was given by various writers. For example, in *Gur-parnalian* by Kesar Singh; *Gur-parnalian* by Gulab Singh; *Panth Parkash* by Giani Gian Singh; *Kiaaf Te Guru Gobind Singh* and *Beaan Khandaan Bedian* by Munshi Sant Singh and *Mahan Kosh* by Bhai Kahn Singh.” [12]

However, Sainapat describes this happening quite differently as follows:

ਚੇਤ ਮਾਸ ਬੀਤਿਉ ਸਕਲ ਮੇਲਾ ਭਯੋ ਅਪਾਰ ।

ਭੈਸਾਖੀ ਕੇ ਦਰਸ ਪੈ ਸਤਿਗੁਰ ਕ੍ਰੀਯੋ ਬਿਚਾਰ ॥

5.2.118.

ਸੰਗਤ ਦਰਸਨ ਕਰਤੁ ਸਬ ਨਗਰ ਬਿਸਥਾਰ ।

ਹੁਐ ਦਇਆਲ ਦਰਸਨ ਦੀਓ ਕਰਨਹਾਰ ਕਤਾਰ

॥ 3.119.

ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸ਼ੀ ਸੰਗਤਿ ਕਰੀ ਨਿਹਾਲ ।

ਕੀਓ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਗਲ ਜੰਜਾਲ

॥ 4. 120.

ਸਬ ਸਮੂਹ ਸੰਗਤਿ ਮਿਲੀ ਸੁਬ ਸਤਿਲੁਦੁ ਕੇ ਤੀਰ

।

ਕੇਤਕ ਸੁਨ ਭਏ ਖਾਲਸਾ ਕੇਤਕ ਭਏ ਅਧੀਰ ॥

5.121.

**ਤਜ ਮਸੰਦ ਪ੍ਰਬ ਏਕ ਜਪ**

**ਯਹ ਬਿਬੇਕ ਤਹਾਂ ਕੀਨ ।**

ਸਤਿਗੁਰ ਸੇ ਸੇਵਕ ਮਿਲੇ ਨੀਰ ਮਹਿ ਜੇ ਮੀਨ ॥

6. 122.

During the month of *Chait* (no year is given) gathering (ਮੇਲਾ - *mela* – fair/festival) which was in full swing on Vaisakhi day. On that day Guru Gobind Singh issued an edict which liberated the Sikhs from the control of *Masands* (persons appointed as preachers of Sikhi) as is indicated in phrase, 122 (ਤਜ ਮਸੰਦ

**ਪ੍ਰਬ ਏਕ ਜਪ ਯਹ ਬਿਬੇਕ ਤਹਾਂ ਕਿਨ ।).**

Thereafter, Guru Gobind Singh declared the whole gathering of thousands as his Khalsa (ਕੀਓ ਪ੍ਰਗਟ ਤਬ ਖਾਲਸਾ ਚੁਕਿਓ ਸਗਲ

**ਜੰਜਾਲ).** There is no mention of any

preparation of *Amrit*, and call of five persons to be sacrificed and thereafter initiating them as KHALSA through *Khada ki Pahul* as mentioned by Bhai Gurdas II.

Before this episode, Guru Hargobind had also addressed his *sangat* (congregation) as, “ਪੂਰਬ ਦੀ ਸੰਗਤ ਗੁਰੂ ਦਾ ‘ਖਾਲਸਾ

ਹੈਇ’ (the congregation of the East is ‘Khalsa’ of the Guru, Hargobind).

Similarly, Guru Teg Bahadur had also addressed his *sangat* as “ਪਟਣ ਦੀ ਸੰਗਤ

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

‘Khalsa’, as used by Bhai Gurdas II, Ganda Singh and by many Sikh writers, is a corrupt Arabic word of **خالص** (*Khalseh*) since there is no such word, Khalsa, in the *Urdu to Urdu Dictionary* [14].

According to this dictionary **خالص** (*Khalseh*) means ‘Pure’, ‘clean’; that land or property, not owned by anybody, belongs to the King and all the revenue from that land and property comes to the King. There is another Arabic word, **خالص** (*khalis*) means ‘pure’, ‘clean’ in that Dictionary.[14] Therefore, there is no such word, Khalsa, in Arabic language. It is an interpolated form of

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

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

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ ਗਿਆਨੀ ॥

Pari<sup>o</sup>o kāl sabḥai jag ūpar māhi likḥe bh̄aram gi<sup>o</sup>ānī.

ਕਹੁ ਕਬੀਰ ਜਨ ਤਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

Kaho Kabīr jan bh̄a<sup>e</sup> khālse parem bh̄agaṭ jih jānī. ||4||3||

AGGS, Bhagat Kabir, pp 654-655.

Interpreted by Sant Singh Khalsa [15]:

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

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

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

*The superstitious scholars write that the whole world is under superstitions and fear of death.*

*Those, who understand the Eternal Entity, are liberated from superstitions and fear of death. 4. 3.*

Here ਖਾਲਸੇ (*Khalseh*) means,

“liberated” from superstitions and fear of death or became ‘pure’ being free from superstitions but not initiated as ‘Khalsa’.

***Khandai ki pahul*** (ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ)

There is also mention of *Khandai ki pahul* (ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ) in *Sri Gur Subha* by

Sainapat as follows:

ਖਾਂਡੇ ਕੀ ਪਾਹਿਲ ਦਈ ਕਰਨਹਾਰ ਪ੍ਰਭ ਸੇਈ ।

ਕੀਉ ਦਸੋਂ ਦਿਸ ਖਾਲਸਾ ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੋਈ

॥ 33 ॥ 148 ॥

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

*Khandai* or *Khanda* (ਖਾਂਡੇ / ਖਾਂਡਾ) or

*Kharag* (ਖੜਗੁ) means double-edged

sword. However, in Nanakian Philosophy “*Kharag*” means “sword of wisdom” explained as follows:

ਗਿਆਨ<sup>1</sup> ਖੜਗੁ<sup>2</sup> ਲੈ ਮਨ<sup>3</sup> ਸਿਉ ਲੂਝੈ<sup>4</sup> ਮਨਸਾ<sup>5</sup>

ਮਨਹਿ ਸਮਾਈ ਹੇ ॥੩॥

Gi<sup>o</sup>ān kh̄arag lai man si<sup>o</sup>o lūjḥai mansā maneh samā<sup>o</sup> he. ||3||

AGGS, M 1, p 1022.

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

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

ਗੁਰਾ<sup>1</sup> ਤੇ ਗਿਆਨੁ<sup>2</sup> ਪਾਇਆ<sup>3</sup> ਅਤਿ<sup>4</sup> ਖੜਗੁ<sup>5</sup>

ਕਰਾਰਾ<sup>6</sup> ॥

Gur tē gi<sup>o</sup>ān pāi<sup>o</sup>ā aṭ kh̄arag karārā.

AGGS, M 3, p 1087.

Guru Amardas says that:

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

ਗੁਰਾ<sup>1</sup> ਗਿਆਨੁ<sup>2</sup> ਖੜਗੁ<sup>3</sup> ਹਥਿ ਧਾਰਿਆ<sup>4</sup> ਜਮੁ<sup>5</sup>

ਮਾਰਿਆ<sup>6</sup> ਜਮਕਾਲਿ<sup>6</sup> ॥੭॥

Gur gi<sup>o</sup>ān kh̄arag hath dh̄āri<sup>o</sup>ā jam

māri<sup>o</sup>arā jamkāl. ||7||

AGGS, M 4, p 235.

Guru Ramdas is advising people:

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

time<sup>6</sup>.

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

**ਪਾਹੁਲ (pahul):** According to Bhai Kahn Singh's *Mahan Kosh* it means ਪਾਣ (paan - to temper) and a holy water prepared religiously. In fact, it is foot wash of a Guru to initiate a follower in ancient philosophy. Now it is expressed as holy water prepared by stirring it with *khand* (double-edged sword) and reciting some mantras. Bhai Kahn Singh says it is a wrong interpretation: ਸੰਗਯਾ- ਪਾਹ- ਜਲ. ਆਦਮੀ ਨੂੰ ਪਾਹ (ਪਾਣ) ਚੜ੍ਹਾਉਣ ਵਾਲਾ ਧਰਮਮੰਤ੍ਰ ਨਾਲ ਤਿਆਰ ਕੀਤਾ ਜਲ<sup>1</sup> "ਪਾਹੁਰ ਜਾਨ ਗ੍ਰਿਹਹਿ ਲੈ ਆਏ." (ਵਿਚਿਤ੍ਰ) ੨. ਖੰਡੇ ਦਾ ਅਮ੍ਰਿਤ. "ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ." (ਗੁਰਦਾਸ ਕਵਿ) 'ਇਸ ਸ਼ਬਦ ਦਾ ਅਸਲ ਮੂਲ ਪਾਦਜਲ (ਚਰਨਾਮ੍ਰਿਤ) ਹੈ. ਭਾਵੇਂ ਖੰਡੇ ਦੇ ਅਮ੍ਰਿਤ ਨੂੰ ਪੁਰਾਣੀ ਪਰਿਪਾਟੀ ਅਨੁਸਾਰ ਪਾਹੁਲ ਆਖ ਦਿੰਦੇ ਹਨ, ਪਰ ਸਹੀ ਨਹੀਂ.

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

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

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

imparting hardness and strength to the body.

ਖੰਡੇਧਾਰ (Khandedhar): According to *Mahan Kosh*, ਖੰਡੇਧਾਰ (*Khandedhar*) is spelled as ਖੰਡਧਾਰ (*khand-dhar*). It means double-edged sword, to cut into pieces, continent, deficiency, white sugar, etc. ਸੰਗਯਾ- ਖੰਡਾ. ਖੜਗ. "ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੁਇ ਜਨਮ ਸੁਰੇਲਾ." (ਗੁਰਦਾਸ ਕਵਿ) ੨. ਸੰ. ਖਠ ਟੁਕੜਾ. "ਖੰਡ ਖੰਡ ਕਰਿ ਭੇਜਨੁ ਕੀਨੇ." (ਸੇਰ ਰਵਿਦਾਸ) ੩. ਦੇਸ ਦਾ ਵੱਡਾ ਹਿੱਸਾ. "ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰ ਜੀਵੈ." (ਸੁਖਮਨੀ) ੪. ਕਮੀ. ਘਾਟਾ. ਨਜੂਨਤਾ. "ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ." (ਸੁਖਮਨੀ) ੫. ਗ੍ਰੰਥ ਦਾ ਹਿੱਸਾ. ਭਾਗ। ੬. ਅਸਥਾਨ. ਦੇਸ. "ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਵਹਿ ਵਣ ਖੰਡ ਵਾਸਾ." (ਵਾਰ ਮਾਝ ਮਃ ੧) ੭. ਸਫੇਦ ਸ਼ੱਕਰ. ਚੀਨੀ. "ਸਕਰ ਖੰਡ ਨਿਵਾਤ ਗੁੜ." (ਸ. ਫਰੀਦ) ੮. ਕਾਂਡ. ਭੂਮਿਕਾ. ਦਰਜਾ. ਮੰਜਲ. "ਗਿਆਨਖੰਡ ਮਹਿ ਗਿਆਨ ਪ੍ਰਚੰਡ." (ਜਪੁ) ੯. ਖੰਡੇ ਦਾ ਅਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ. "ਤ੍ਰੈ ਪ੍ਰਕਾਰ ਮਮ ਸਿੱਖ ਹੈ ਸਹਜੀ ਚਰਨੀ ਖੰਡ." (ਰਤਨਮਾਲ) ੧੦. ਸੰ. ਥਠ ਸੁੰਡ. ਨਪੁੰਸਕ. ਹੀਜੜਾ.

Now the above phrase of Sainapat could be interpreted as follows: ਖਾਂਡੇ<sup>1</sup> ਕੀ ਪਾਹਿਲ<sup>2</sup> ਦਈ ਕਰਨਹਾਰ<sup>3</sup>

ਪ੍ਰਭ<sup>4</sup> ਸੇਈ | ਕੀਉ ਦਸੋਂ ਦਿਸ<sup>5</sup> ਖਾਲਸਾ<sup>6</sup> ਤਾਂ ਬਿਨ ਅਵਰ ਨ ਕੇਈ<sup>7</sup> || 33 || 148 ||

Note: The word ਖਾਲਸਾ (*Khalis*) has been interpolated to ਖਾਲਸਾ (*Khalsa*) in the above phrase of Sainapat. According to *Laws of Nature<sup>3</sup> of the Eternal Entity<sup>4</sup> (God,)* the minds of the Sikhs from all the ten sides<sup>5</sup> of the world were tempered<sup>2</sup> with the sword of wisdom<sup>1</sup> and nobody was left out.

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

ਏਕ ਦਿਵਸ ਕਾਰਨ ਤੇ ਆਗੇ | ਮਿਲਿ ਕੇ ਸਿੰਘ ਪੂਛਨੇ ਲਾਗੇ | ਕਵਲ ਰੂਪ ਆਪਨ ਪ੍ਰਭ ਕੀਨੇ | ਤਿਨ ਕੈ ਜੁਆਬ ਭਾਤਿ ਇ ਦੀਨੇ | 40. 805. *One day the Sikhs gathered and asked (Guru Gobind Singh). What would be your image in the future? He answered them as follows: 40.805*

ਤਾਹ ਸਮੇ ਗੁਰ ਬੈਨ ਸੁਨਾਯੋ | ਖਾਲਸ ਆਪਨੇ ਰੂਪ ਬਤਾਯੋ | ਬਖਸ਼ ਕੀਉ ਖਾਲਸ ਕੇ ਜਾਮਾ | 41. 806. *At that time, he issued a statement. I give my image to the Khalis (pure ones). 41.806*

ਖਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਰੋ ਖਾਲਸ ਕੇ ਪਾਸਿ | ਆਦਿ ਅੰਤਿ ਹੀ ਹੇਤ ਹੈ ਖਾਲਸ ਮੈ ਪ੍ਰਗਾਸ || 42. 807 *Khalis (purity) is particularly my special image. It will be so, Khalis (pure,) during all the times to come. 42.807.*

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੇਈ ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ | ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ਸੇ ਖਾਲਸ ਸਤਿਗੁਰੁ ਹਮਾਰਾ | ... 43. 808.

Now he (Guru Gobind Singh) explains the *Khalis* as follows: *Khalis (pure) is that who has no superstitions in his/her mind. That Khalis (pure), who remains free from superstitions and religious garb, is my Satguru (True Guru).*

Guru Gobind has elevated the *Khalis* to the status of Satguru. Now a new question comes up: **Who is Satguru?** The word ਸਤਿਗੁਰੂ (*Satguru*) is also used for the Eternal Entity (God) in the *Aad Guru Granth Sahib* but Guru Arjan has defined this word also as True Guru: ਸਤਿ<sup>1</sup> ਪੁਰਖੁ<sup>2</sup> ਜਿਨਿ ਜਾਨਿਆ ਸਤਿ<sup>3</sup> ਗੁਰੁ<sup>4</sup> ਤਿਸ ਕਾ ਨਾਉ ||



Sat purakh jin jāniā satgur tis kā nāo.  
*The one, who understood the Eternal Entity<sup>1</sup>, God<sup>2</sup>, is called the True<sup>3</sup> Guru<sup>4</sup> (Satgur).*

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ<sup>5</sup>

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥AGGS, M 5, p 286.

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

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

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

Guru Ram Das has described Satguru as follows:

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ

ਕਰੀਐ ॥

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

ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ

ਲਗੀਐ ॥੧॥

man kee dubidhaa binas jaa-ay har param padu lahee-ai. ||1||

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

AGGS, M 4, p 168.

#### Khalis in Dasam Granth

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

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਿਹਿ

ਨਖਾਲਸ ਜਾਨੈ ॥

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

This phrase makes it clear that ਖਾਲਸ

(*Khalis*) and ਨਖਾਲਸ (*Nakhalis*) mean

‘pure’ and ‘impure’, respectively.

Therefore, Guru Gobind Singh declared the Sikhs as KHALIS (not Khalsa), meaning those who are free from superstitions and religious garb as discussed later.

#### خالص (Khalseh) vs خالص (khalis)

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

#### BESTOWING GURU-SHIP ONTO HOLY GRANTH

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

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

Grewal [18] had also pointed out about the contention of McLeod as follows: “He (Justice Gurdev Singh) thinks it is unfair on McLeod to suggest that Granth Sahib was installed as Guru to serve as a cohesive force for the leaderless community after the execution of Banda Bahadur and not because of injunction of Guru Gobind Singh.”

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

In response to the above contentions of McLeod, Justice Gurdev Singh, Harbans Singh and Ganda Singh cited from reference [18] and Madanjit Kaur [17] and Ganda Singh [19] have proven historically that it was Guru Gobind Singh, who bestowed Guru-ship to the Granth in 1708 at the time of his demise. Prof Piara Singh Padam [20] (p 24) also supported that it is an historical fact that Guru-ship was bestowed onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons.

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

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

ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦਿ ਬਿਚਾਰਾ  
 ਅਜਰ ਜਰੰ ।

ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ

ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । ...43.808

Madanjit Kaur [17] followed Ganda Singh’s interpretation to support her thesis or bestowing Guru-ship onto the Granth. Moreover, a critical analysis of this phrase shows that Ganda Singh has not paid any attention to the previous stanzas of the above phrase to interpret it properly. If we look into the previous stanza of the above phrase # 808 then real interpretation will emerge. The previous stanza is as follows:

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੇਈ ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ  
 ਹੋਈ ।

ਭਰਮ ਭੇਖ ਤੇ ਰਚੈ ਨਿਆਰਾ ਸੇ ਖਾਲਸ ਸਤਿਗੁਰੂ  
 ਹਮਾਰਾ । ... 43. 808.

*Khalis (pure) is that who has no*

superstitions in his/her mind.  
That Khalis, who remains free from superstitions and religious garb, is my Satguru (True Guru).

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

Therefore, real interpretation that phrase,

ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦਿ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।

ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ

ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । ...43.808, is as follows:

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

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

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

Although Ganda Singh failed to interpret phrase # 808 completely and properly, still one can easily find out from

Sainapat's phrase # 808 a very important message of Guru Nanak that has been ignored by many scholars: It is the "Khalis" (not Khalsa), who is free from superstitions and religious garb and when he/she contemplates/deliberates on Sabd becomes Satguru, True Guru/ perfect teacher, fit for further dissemination of Nanakian Philosophy.

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

In spite of strong opposition from Brahmins (priestly class), Hindu Rajas and Mughal Empire Guru Gobind Singh succeeded to inculcate the spirit in the Sikhs for creating a "Nation for Justice". Banda Singh Bahadur (1670-17160) was initiated as **خالص**-(ਖਾਲਸੇ - *Khalseh*) by tempering (*pahul*) his mind with wisdom and body with strength when he met him at the bank of Gudavari River. In 1708, Guru Gobind Singh entrusted the task to establish the Sikh Raj of justice. During the short period of 1708 to 1716, Banda Singh Bahadur raised an army of *Sant Sapahi* (Saint-soldiers) and its strength increased every day. He conquered Khanda. Sonipat, Kathl, Samana, Sirhind, Rahon, Malerkotla, Nahan, Chhapper Chiri, area from Sutlaj to Jamuna and regions of Jalandhar, Amritsar and up to Lahore, thereafter, he also captured Saharanpur, Jalalabad and Muzafarnagar parts of Uttar Pradesh. He declared his capital at a village, Mukhlisgarh, renamed as Lohgarh (Fortress of steel) where he minted his own coin with a phrase, "Struck in the City of Peace". His unique and biggest contribution was abolishing of Land Lord System and replaced it with the system of "Land to the Tiller". [26] Although the Sikh Raj established by Banda Singh Bahadur was for a short period, however, he paved very strong path for capturing Delhi in 1783 by Baghel Singh and subsequently from 1799 to 1849, a well stable Kingdom for Justice was established by Maharaja

Ranjit Singh (1780-1839).

## CONCLUSIONS

### Plight of Hindus during Muslim Rule:

The Hindus were controlled by Brahmins by shackling them in various Codes of Conduct, various rituals and superstitions.

The Hindus were treated as second-class citizens during the Muslim rule. Many of them embraced Islam and many Raja and rich Hindus offered their daughters in marriage to kings, princes and sons of other rich Muslims.

Guru Nanak (1469-1539) appeared during the Muslim Kingdom when he promulgated universally acceptable philosophy to raise the moral and self-respect of the people.

Thereafter, Guru Gobind Singh (1666-1708) appeared and tried to evolve a 'Nation for Justice'.

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

The word, 'Khalsa', as used by Bhai Gurdas II, Ganda Singh and by many Sikh writers, is an interpolated form of Arabic word of **خالص**-(ਖਾਲਸੇ - *Khalseh*). It means 'Pure', 'clean' and that land or property which belongs to the king and all the revenue from that land and property comes to the King. There is another Arabic word, **خالص** (*Khalis*) means 'pure'. Therefore, that phrase, **ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ (*Sangat Kini Khalsa*),** should be read as **ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸੇ**

**(Sangat Kini Khalseh).** Thus, Guru

Gobind Singh eliminated the *Masand* System and declared his entire congregation (*sangat* - followers) his **خالص**-(ਖਾਲਸੇ - *Khalseh*), that means all his followers were owned by him and all the donations would come directly to the Guru instead to the *Masands*.

It is the word, **ਖਾਲਸ (Khalis)**, meaning pure, free from superstitions, which has been used by Sainapat in *Sri Gur Sobha* and in *Dasam Granth*.

### ਖਾਂਡੇ ਕੀ ਪਹਿਲ (Khandā ki Pahul):

Khandai or Khandā (ਖਾਂਡੇ / ਖਾਂਡਾ) or Kharag (ਖੜਗੁ) means double-edged sword. However, in Nanakian Philosophy “Kharag” means “sword of wisdom”. ਪਾਹੁਲ (pahul) means to temper.

Therefore, ਖਾਂਡੇ ਕੀ ਪਹਿਲ (Khandā ki Pahul) means to temper the mind of a person by instilling intellectual qualities and imparting hardness and strength to the body.

Banda Singh Bahadur (1670-1716) was initiated as خالص (ਖਾਲਸੇ - Khalseh) by tempering (pahul) his mind by instilling intellectual qualities and imparting hardness and strength to his body when Guru Gobind met him at the bank of Godavari River in Nadad. In 1708, Guru Gobind Singh entrusted him the task to establish the Sikh Raj.

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

### Misrepresentations and Misinterpretations:

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

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