

Gurmat Rehat Maryada

The Points of Contention

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Bhai Randhir Singh and the AKJ

By: Bhai Manmohan Singh Jee, LA

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Prologue

In the early eighties when I had just moved to the United States, I happened to see a Report submitted by an American Sikh belonging to the 3H0, regarding his sojourn of about one year in India. He claimed to have taken Amrit in a Samagam arranged by the Akhand Kirtani Jatha (AKJ) and had developed close relations with some of the Jatha members there.

The contents of the report stunned me as he had strongly criticized certain practices and beliefs of the AKJ which he sarcastically referred to as Bhai Randhir Jatha and to its members as Bhai Randhir Sikhs. After complementing that "Bhai Randhir Jatha, like good Gursikhs the world over, are not eaters of filth (meat, fish, eggs) nor do they pollute their consciousness with any intoxicants", the rest of his report strongly condemned the other practices and beliefs of the Jatha. Referring to their use of Keski as a Rahit, he accused them of changing the accepted Sikh Kakaars and called it heretic, schismatic and "an attempt to sabotage the Unity of the Khalsa". He went so far as to bracket the Jatha with "harmless" or so called "minor reforms" such as Nirankari and Namdhari movements. The Gurmat tradition of preparing Gur-Ka-Langar by Amritdharis only, "reeked of Hinduism, elitism, new communalism and totally un-Sikh like". By not reading Raag Mala, "the Bhai Randhir's have attacked the purity and unity of Sri Guru Granth Sahib".

On going through these comments, I felt that all these misunderstandings and misconceptions must be clarified. Hence, I prepared a somewhat detailed rejoinder to the Report and sent it to the 3H0 for their information and record. I also felt that these same views persisted in a sizable section of the Indian Sikh Community and, therefore, considered it worthwhile to try to publish it in some important English Sikh Journals. The Editor of the monthly Sikh Review of Calcutta refused to publish it. While appreciating that the Note was nicely prepared, he did not agree with its contents. On the contrary, he was in total agreement with S. Kapur Singh's views expressed in his article published in the Sikh' Review of July 1978, and he was good enough to send me a copy of the same. He further suggested, rather sarcastically, that the Note was a good one and better circulated in the Kirtan Samagams of the AKJ.

S. Kapur Singh's article was a further shock to me. I could never imagine that such a highly intellectual and practicing Amritdhari Gursikh would deal with such delicate matters in such a casual way without making a thorough study of the various points of contention. Obviously, he had neither read the works of Bhai Sahib nor had he cared to dispassionately look into the rationale of Bhai Sahib's beliefs and practices. Otherwise he could not have said that according to Bhai Sahib, Keski replaces Kanga as a Kakaar!

I also came to know that mainly based upon S. Kapur Singh's article, another Pseudo Sikh scholar, Dr. Jeet Singh, wrote a special paper on **Gursikh Rahit Maryada** on the special request of Kendri Sri Guru Singh Sabha to be presented in their special conference of Singh Sabhas held at New Delhi in April 1980. The same was then published in their official publication **Singh Sabha Patrika** of July 1980. This paper was full of misleading statements. It tried to twist and confuse the various injunctions in the **Gursikh Rahit Maryada** with the apparent objective of creating doubts and misconceptions on the bonafides and motives of Bhai Sahib Randhir Singh and **AKJ**. The whole Sikh world knows fully well their contribution in respect of propagating

and practicing the various injunctions of the true Sikhi Code of Conduct in its entirety. However Dr. Jeet Singh (who himself is known to be absolutely far away from following the Gursikh Rahit Maryada in his practical life in anyway), went as far as to bracket Bhai Sahib and AKJ with Namdharis, Radhaswamies, Nirankaris and Gahar Gambhirias who have all been declared as non Sikhs. He, as well as S. Kapur Singh, accused Bhai Sahib of heresy, "committing the unpardonable crime of vandalism which ultimately eviscerated (the **Gursikh Rahit Maryada**) of its tremendous and literally unlimited potency" etc.

Recently, the same article was re-printed in the weekly **Indo-Canadian Times** - a so-called Sikh Punjabi weekly published in Canada in its Sept.-Oct. 1992 issues, in a serialized form.

All these slanderous accusations against Bhai Sahib Randhir Singh and AKJ cannot damage the personality of Bhai Sahib or harm the AKJ in anyway:

So Daray Je Paap Kamaawdaa Dhamii Vigset. (Ang. 84)

Only those involved in sin' are in terror, the righteous are ever in bloom of joy.

However it is considered necessary to make the whole position clear for the information of the innocent and undoubting Gursikhs who may be led astray because of this criticism from a few so-called highly educated and intellectual Sikh scholars and well known Panthic Organizations. A very humble effort has, therefore, been made to clear all these misconceptions and mis-statements. I am fully conscious of my limitations as I am not a scholar nor have I the divine capacity to visualize the greatness of a Brahmgyani of Bhai Sahib's stature. However, I have tried to make all efforts to the best of my capacity to look at the whole picture in a dispassionate and rational way. The problem with the modern day scholars who criticize Bhai Sahib Randhir Singh, is that they have failed to comprehend the quintessence of the **Gurmat Rahit Maryada** which is the foundation stone on which the whole divinity of Sikhism is based.

I express my gratefulness to a number of friends who have helped me in preparing this document. My special thanks are due to Bhai Sahib Joginder Singh ji Talwara who examined various points very critically and made very useful suggestions, most of which have been incorporated in the final text.

Humble Servant of the Khalsa Panth,
Manmohan Singh
April 1993.

Introduction

Right from the birth of Sikhism in the fifteenth century, the Sikh community has been weathering a severe storm of turmoil and turbulence. The tyrant rulers of the time had been determined to exterminate this newly emerging and growing faith. Time came when the Sikhs were hunted like wild animals and rewards were offered for their heads. Consequently, they were forced to escape to the forests and lead an uncertain nomadic life, spending night here and day there, not certain where they would get their next meal. Living under such adverse circumstances it was neither possible nor feasible for them to take care of their sacred literature, developed during a period of over two centuries, nor could they look after their Gurdwaras.

The erstwhile Hindu priestly class, represented by the Mahants and the Brahmins, whose hold over the masses had been shattered by the liberal, rational and appealing socio-religious ideology of Sikhism, had been looking for such an opportunity to hit back. Furthermore, in the time of the Gurus themselves, they had tried to twist the noble and divine Sikh principles so as to bring them in line with the Brahminical way of life. Their main objective was to regain their hold on the Sikhs by strangling their faith. They took advantage of the helplessness of the Sikhs at that time and took control of the Gurdwaras and the original literature contained therein. The shrewd and highly educated Brahmins commingled the Sikh literature, including the old Rahitnamas and Janam Sakhis, etc., with material of their own making, the material which went against the very basis of Sikhism. Their goal was to regain their own supremacy in the interpretation of the fundamentals of Sikhism. Most of the original literature had already been lost during the turmoil. They adulterated whatever little was left of the Rahitnamas, Janam Sakhis, and other literature. Hence we find that certain Sikh literature includes expositions, rites, rituals and stories which are absolutely opposed to the basic tenets of Sikhism as propounded by Sahib Sri Guru Nanak Dev Ji and the successor Gurus and as nursed devotedly by the exemplary lives and sacrifices of the Gursikh devotees.

Then came a time when the Sikhs became reorganized into political groups known as *Misles*, and Maharaja Ranjit Singh was able to set up the short lived Sikh Empire. By then, the Mahants had already achieved their objective of misleading the majority of the Sikhs who were quite naive due to lack of true leadership and sense of direction. In addition, the majority of the well-to-do and upper-class Sildis, due to the changed environments in their favor, started leading a luxurious way of life and, consequently, became addicted to various vices concomitant with that lifestyle. Thus, even during that period of comparative stability and peace, they did not, nor did they care to, detect the mischief done to their valuable original literature, whatever little of it had been left. As a result, by the time of the British rule, Sikhs were found to be following the same old rituals and rites which had been discarded in Sikhism. Ceremonies such as birth, marriage and death were performed according to the Brahminic rites. The religion of the Sikhs had been corroded and Sikhism was on its way to complete absorption in Hinduism.

During the British rule, a number of Sikh renaissance movements came into being. They did a commendable job of awakening the Sikhs to their spiritual heritage. However, these movements were not enough to fully rectify the damage already done to the Sikh literature and philosophy.

During this period, a unique Gursikh personality, in the person of Bhai Sahib Bhai Randhir Singh, appeared on the scene. He professed and practiced Sikhism in practical day-to-day life; moreover, he had the capacity, will power, courage and conviction of faith in the noble principles of true Sikhism, all of which enabled him to discern the true from the false in the Sikh literature. His life was modeled according to the true Code of Conduct as laid down by the Gurus in their teachings and writings (Gurbani) contained in Sri Guru Granth Sahib. Whatever he did, wrote, or spoke was in absolute conformity with the true Gumat enshrined in the Holy Scripture. The touchstone used by him to sift the truth from the adulteration was the Gurbani contained in Sri Guru Granth Sahib and in works of the well-known Gursikh savants - Bhai Sahib Bhai Gurdas Ji and Bhai Sahib Bhai Nandlal Ji - which had been approved by the Gurus themselves.

However, his interpretation of certain points in the Sikh Code of Conduct has not been accepted by certain sections of the community, perhaps because it is not consistent with their easygoing lifestyle, and they are not prepared to practice and adopt the identity as propounded by the Gurus. This shows the tremendous harm that has been done to the ideals of purity, morality, and spirituality of the Khalsa Panth. The majority of the present day Sikhs banks upon the authority of such adulterated and distorted literature to justify the use of alcohol and narcotics, which is expressly forbidden in Sikhism.

As already indicated, Bhai Sahib Randhir Singh was one of the first and foremost ones to discern the false from the truth. His interpretation of the Sikh Code of Conduct and allied matters, is based upon an unprejudiced and rational consideration of the teachings of the Sikh Gurus and their close associates. To understand how he arrived at the true Sikh Code of Conduct, it is necessary to have a glimpse of his life and how it lead to the formation of the ***Akhand Kirtani Jatha***, a group of Gursikh devotees who joined him in recitation of ***Gurbani Kirtan*** and who adopted ***Gurbani Kirtan***, not as a profession but as a sacred mission for the salvation of their souls and propagation of the true Sikh way of life.

Brief Biographical Sketch of Bhai Randhir Singh

Bhai Randhir Singh, whose original name before baptism and initiation into the Khalsa fold was Basant Singh, was born in the village of Narangwal in the Ludhiana District of Punjab on July 7, 1878, to a family of a very noble and devout heritage. His father, S. Natha Singh, was a learned scholar of Punjabi, Urdu, Persian and English, who initially worked as a District Inspector of Schools but later rose to the rank of a Judge in the High Court of the State of Nabha. As a Judge, he became well known for combining justice with mercy, compassion and humanity. His mother, Sardarni Punjab Kaur, was a direct seventh-generation descendant of a very devout, eminent, and saintly Gursikh, Bhai Bhagtu, a very distinguished disciple of Sahib Sri Guru Arjan Dev Ji and Sri Guru Hargobind Sahib. Thus, Bhai Randhir Singh inherited scholarship and strength of mind from his paternal side and qualities of piety and devotion from his maternal side.

He had most of his early schooling in Nabha and his higher education at the prestigious Government and Foreman Christian Colleges at Lahore (in 1896-1900 A.D.), which was, at that time, the capital of the undivided Punjab State. He was not only an intelligent and diligent student with respect to his scholastic pursuits, but was also a good sportsman, having once served as a Captain for the College hockey team. He had a prodigious memory, a fact clearly revealed from the way he has reproduced details of the happenings during his prison life. In his autobiographical letters from prison, he has narrated his long conversations with the jail authorities minutely and distinctly narrated. In his various books on Sikh theology he quotes very appropriate verses from the Gurbani freely and with apparent ease. He had a deep insight and scholarly expertise in Punjabi, Brij Bhasha of Sri Dasam Granth, Persian, Urdu and English. He even distinguished himself as an Urdu and Punjabi poet during his college days.

Even a cursory look at his life, as revealed from his autobiographical letters and related by his close prison and post-prison comrades, clearly shows that he was one of the very few Gursikhs of the century who had full and unfalterable conviction of his faith in the teachings of the Satguru, so much so that he staked his personal career, the safety and welfare of his wife and young children, his ancestral property and even his life in following the true path of Gurmat. He was one of the very few outstanding Sikhs of his time who, as one of the Panj Pyaras, blessed the so-called lowest caste people with the holy Amrit (Baptism of the Double Edged Sword). It may be recalled that those were the times when the Gurmat way of life had been almost completely overshadowed by Hindu orthodoxy or Brahminism. The Brahminic principle of untouchability regarding the low caste Hindus and Muslims had become ingrained in the minds of Sikhs to such an extent that the Sikhs would not even consider taking part in the Amrit ceremony in their company. Bhai Randhir Singh was one of the first few Sikhs of the 20th century who had the courage to be baptized along with a muslim, a well-known family of Maulvi Karim Bahsh¹, whose Amrit Ceremony was arranged on a large Panthic scale on June 14, 1903. As a result, he was treated almost as an outcast by the Sikhs of his own village and even by some of his relatives; the priest of Sri Akal Takhat Sahib did not even let him offer Karrah Prasad and do Kirtan there. However, he remained steadfast in practicing whatever was ordained at the Baptismal ceremony, as well as what he understood from the Holy Sikh Scriptures and authentic Sikh traditions. In fact, the practice and preaching of the Sikh Code of Conduct strictly in accordance with the true Gurmat became his passion in life. Though he belonged to an aristocratic family, his simple way of life, his devotion to Gurmat, and his determination to live

strictly in accordance with the Commandments of the Satguru, have very few parallels in the contemporary Sikh society. Throughout his life, he stuck steadfastly to the Code of Conduct enunciated by the Tenth Guru, even at the risk of losing his health and life.

He had the firm belief that initiation into the Khalsa fold was not merely a ritual but meant a new birth into the Spirit of the Guru, provided that the ceremony is conducted strictly in accordance with the rules and procedures laid down by Guru Sahib. At the time of his own baptismal ceremony, a disturbing intrusion by an outsider caused confusion in his mind regarding the true Gurmantra. He felt that there was a Mystic Word prescribed as Gurumantra for the Sikhs which also formed the central theme of the Gurbani - a particular NAAM - and it was possible to repeat it with every breath. He firmly believed that only through constant repetition of, and meditation on, this Mystic Word could complete self realization and oneness with God be attained.

He, therefore, yearned ardently for getting the Gurmantra directly from Sri Guru Granth Sahib and was also confident that he would be blessed with it. He believed Sri Guru Granth Sahib to be the real embodiment of the Ten Gurus and, therefore, prayed only to Guru Sahib for the Bliss of the Holy Naam. With this objective in view, he made a prayerful vow to accept that holy word as the True Gurmantra that was indicated in the first hymn he read or heard in the Gurudwara on one particular morning. If there was any indication of the popularly known Divine Name of Waheguru through such words as Wah or Guru, he would accept Waheguru as the True Naam prescribed for the Sikhs as Gurmantra. How his prayer was accepted, in what a glorious way Guru Sahib blessed him with the Gurmantra, and the technique of its constant repetition, is very beautifully narrated in his autobiographical letters:

As soon as I entered the Gurudwara and bowed before Guru Granth Sahib, these words were being recited:

***Ve-muhtaja Ve-parvah Nanak Daas Kaho Gurvah (Asa M: 5; Ang. 376)
Carefree and unconcerned is the Lord, Sayeth Nanak Speak GUR VAH.***

The words Kaho Gurvah had such a magnetic effect on my mind that immediately my every nerve and pore in the body became imbued with the thrilled music of the Mystic Word Waheguru... To my great surprise I saw some unseen hand wave the chowri over Guru Granth Sahib and in between the canopy and the Guru Granth Sahib, there flashed forth a wave of light forming itself into the divine word Waheguru and moving in space throughout the inside of the temple without any visible support.²

After attaining the true Gurmat Naam from Sri Guru Granth Sahib, he became determined and anxious to attain the Named One, the Lord God Himself. His desire turned into a poignant thirst, and he took to repeating the Naam continuously without any feeling of fatigue or wavering of mind. After attaining the stage of self-realization during which he saw his own soul to be quite distinct from his body, his thirst for seeing the Light of God Himself increased manifold. On the auspicious day of Sahib Sri Guru Nanak Dev ji's Prakash Utsav, in the year 1905, God revealed himself in all His Perfect Resplendence to him in the silence of the midnight meditation which he describes in one of his autobiographical letters as follows:

God was now resplendently revealed within me... Ah! Blessed was my search today. I could see a sea of Divine Light flooding within me and outside me in shimmering resplendence... The more I was absorbed in it, the more wonderful and sublimely dazzling spiritual phenomena were seen by my inner eyes which cannot be expressed in the language of our physical and earthly world... I could see right through the roof and walls of the room in which I was sitting. Right through the sky I could see space beyond space, all crystal clear and bathed in purity. The whole of the universe was filled with incomprehensible light which was penetrating me and enfolding me. The music of His Divine Presence filled my heart with Blissful joy. I could see all this clearly and visibly in a wide awake condition...³

After these highly spiritual, mystical, and blissful experiences he resigned his Government job but did not become a hermit. He continued to tread the path of true Gumat which enjoins upon the Sikhs to continue to live in this world without being engrossed in it. He continued to perform his duties to his family and society. He took the initiative in clearing the malpractices in the various historical Gurdwaras. As a reformer, he was not deterred by the strength of the vested interests involved in their management. Once, at Gurdwara Fateh Garh Sahib on a holy occasion, he did not allow the recitation of Gurbani by an unholy and apostate Ragi Jatha, without caring for danger to his life. Again at Anandpur Sahib Gurdwara, on the occasion of Hola Mohalla Celebration, he did not tolerate the malpractices and immoral activities of the powerful management. Risking his own life, he successfully fought against the administration. It was for such deeds of Gurdwara reform that he has been referred to as the pioneer of the Gurdwara Reform Movement. A reference to his services in this respect was also made in the Hukam Namah bestowed upon him from Takht Sri Kesh Garh Sahib in 1905 (**Appendix A**).

In 1914, when the British rulers razed the wall of the historical Gurdwara Rakab Ganj Sahib in New Delhi to beautify the surroundings of the then newly built Parliament House, it was Bhai Sahib Randhir Singh who not only was the first to protest publicly against this desecration of the Holy Shrine, but also to announce his specific plans to spearhead the agitation until the razed wall was restored. He was also instrumental in organizing two large Panthic Conferences in this connection, at Patti in District Amritsar, and at Lahore, to pass the Resolutions condemning the British action, and demanding the restoration of the razed wall. These conferences were the first of their kind after the British occupation of Punjab. It may be mentioned here that the Chief Khalsa Diwan, the only major Panthic Organization at that time, had expressed its willingness to side with the British Government.⁴

Although his mind was never in politics, as a true Gursikh who cannot accept slavery and repression, he, along with the Ghadarite emigrants from USA and Canada, became an active participant in the armed revolt against the British Government for the country's freedom. In fact, he was the only outstanding leader from Punjab who, along with his companions, was a participant in this revolt. It is worth noting here that the top Hindu leader of the Indian National Congress, M. K. Gandhi, opposed this revolt and declared his support to the British Government in their First World War efforts, saying, "Was it not the duty of the slave, seeking to be free, to make the master's need his opportunity?...it was our duty to win their help by standing them in their need."⁵ Earlier the so-called Punjab Kesri, Lala Iajpat Rai, called these Ghadarite emigrants fanatics and dangerous to the national cause.⁶

The revolt failed due to leakage of plans by traitors from within, and he and his companions were arrested on May 9, 1915 and tried in what is commonly known as the Second Lahore Conspiracy case. However, his love for the country's freedom arose solely from the ideals of the Sikh Dharma, and whatever he did for the country he did primarily as a true Gursikh and not merely as a political freedom fighter. He was sentenced to life imprisonment in 1916 and his property confiscated. He was only 38 years old with a wife and three young children. The eldest ten year old daughter could not bear this separation from her dear father and died within a month of his imprisonment. His son Balbir Singh was only six years old, and his daughter Daler Kaur was just two.⁷

During his prison term of over 15 years, he faced unprecedented sufferings. This was not for any political or personal but only determination to live strictly in accordance with the Khalsa code conduct made known him at the time of initiation into the Khalsa fold. In Multan jail, one of the hottest places in India (now in Pakistan) with temperatures going up to 122F in May and June, he remained without food water continuously for 40 days. This was because he was not allowed to prepare his food himself according to the Gurmat principles and he would not take food prepared by non-Amritdharis. He was chained to iron gates in the open for many days to face the scorching heat of the sun and bear the brunt of hot winds. At night he was put into a 6'x4' cell without ventilation. This is only one instance of the many tortures inflicted upon him. He had to bear such terrible sufferings in prison that twice he was given up for dead even by members of his own family. Even after suffering inhuman tortures, he remained steadfast in his beliefs and never once wavered from following strictly the Khalsa Code of Conduct. When the Khalsa Panth came to know of his tortuous sufferings, the whole Panth observed February 1, 1923 as a special day of prayer for him in particular and for other suffering Sikh prisoners in general.

Prior to his release from prison in Lahore, the well-known Shaheed Bhagat Singh, who was waiting execution in the same prison, expressed a desire to have Bhai Sahib's darshan before his death. On being approached, Bhai Sahib refused to see him saying "...he has violated the basic tenets of Sikhism by shaving off his hair and hence I do not want to see him." Bhagat Singh was quick to express his repentance and also confessed that he, in fact, was an atheist at heart. He further told Bhai Sahib that even then, perhaps, he would have kept the Sikh appearance, but if he had done that he would have lost the friendship and sympathy of his Hindu comrades and would not have received so much publicity in the press. After a two hour meeting with Bhai Sahib, he became a true Sikh at heart and later went to the gallows as a true believer in Sikhism.

Soon after his release in 1930, Bhai Sahib was honored by Sri Akal Takhat Sahib with a Hukumnamah and a robe of honor, recognizing his steadfastness in faith and selfless sacrifices (Appendix A). He is the second person to have been honored by Sri Akal Takht Sahib during this century, the other person being Baba Kharak Singh, the renowned Panthic leader of the late twenties. Afterwards, the other three Takhts also honored him in the same way, thus making him the only single person to have been honored from all the original four Takhts in the last hundred years of Sikh history. (Damdama Sahib was declared the fifth Takhat later). Robes of honor and a gold medallion were also sent to him by the Sikhs of U.S.A. and Canada. He was selected as one of the Panj Pyaras to inaugurate the Kar Seva of the sarover of Gurdwara Tarn Taran Sahib, and to lay the foundation stones of the new buildings of the Gurdwaras at Panja Sahib and

Shahidganj Nankana Sahib, besides those of the Bungas at Patna Sahib and Kavi Darbar Asthan at Paonta Sahib.

After his release from prison, he lived for over thirty years during which time he travelled throughout the country and propagated the true Gursikh way of life through Gurbani Kirtan and Paath. A large number of ardent seekers of the true path of Sikhism were drawn to him magnetically, and he directed them to and brought them in direct touch with the infinite wealth of Gurbani. In this way, the Akhand Kirtani Jatha came to be formed. According to him, the principles of life pointed out in Gurbani and prescribed in the Khalsa Code of Conduct are not merely ideals but downright practical. He himself conformed to and lived in accordance with these principles in letter and spirit, even in the midst of the most unfavorable and tortuous circumstances of jail life. It is now a fact of history that his bold stand and endurance of untold sufferings for retaining the Sikh Kakaars in jail resulted in the amendment of the Jail Manual, which permits all the Sikh prisoners to wear Turban, Kachhehra and Karra in jail. Prior to that time, they were forced to wear caps and Longoties and were deprived of the Karra.

He wrote about two dozen books on Sikh theology, philosophy and the true Sikh way of life (**Appendix B**). Of these, the most well-known is his AUTOBIOGRAPHY, a collection of his letters written from prison during his sixteen years of imprisonment. This book reveals his personal spiritual experiences of the highest state of divine illumination. According to Bhai Sahib Vir Singh, these experiences "...will give convincing testimony of the fact that our faith, the contemplation and remembrance of the divine Name has now been tested by an experiment in the crucible of his own self by a scholar educated and trained in Western lore."⁸ It also reveals that his whole life has been a saga of suffering in which he never for a moment left his deep faith and devotion to God and His Word.

With regard to his other books, it may safely be said that during the current century, he is perhaps the only writer on Sikh theology who has written comprehensively, and with the confidence arising out of first-hand personal experiences of the highest state of Divine illumination, on such subjects as Anhad Shabad (Unstruck Limitless Music), Gurmat Karam Philosophy (Law of Karma), Sach Khand Darshan (Vision of the Realm of the Truth), Jyot-Vigas (The Revelation of Light), Andithi Dunya (The Unseen World), etc. Dr. Tarlochan Singh rightly says that "...In his writings we find the glow of his mystic experiences, his intellectual certainty and the metaphysical clarity of his theology."

The steadfastness of his character, conviction of his faith, and firmness in his allegiance to the high Sikh traditions are revealed from another remarkable incident in his life. Before his imprisonment, he was an intimate friend of Babu Teja Singh of Bhasaur and was also instrumental in establishing Panch Khalsa Diwan at Bhasaur in association with him. Babu Teja Singh was then quite a dynamic personality amongst the Sikhs and was a leading figure in the Singh Sabha resurgence. The Panthic Conference, where Bhai Sahib had taken along with Maulvi Karim Baksh and his family, was also organized by Babu Teja Singh. Hence both of them had become close friends. However, as Babu Teja Singh became a British Government loyalist, Bhai Sahib stopped working in association with him. During the period of Bhai Sahib's internment, Babu Teja Singh had been excommunicated from the Panth.

After Bhai Sahib's release, Babu Teja Singh tried to meet his old friend after twenty years and came to his house to resurrect their old friendship. Bhai Sahib was not there at that moment. When he came to know later of Babu Ji's visit, Bhai Sahib wrote him a letter politely declining to meet him. The contents of the letter are very moving and reveal the true personality of Bhai Sahib and his unshakable and abiding faith in the Sikh tenets, values and traditions. It is therefore considered worthwhile to reproduce the English translation of the same below:

"Babu Teja Singh ji,

Waheguru ji ki Fateh.

You, dear Sir, have come to see this humble servant of the Panth after one fifth of a century, i.e., 20 years. I was no less eager to have the chance of meeting with you and talking together. But I was deeply pained when I learnt that you have been excommunicated from the Panth by a congregation at Sri Akal Takht. What is even more distressing, you continue to disregard the authority of the Panth. It is now my request that you should be obedient to the Command of the Guru Panth and return to its shelter. Then we shall meet like brothers. It is my hope that you will accede to my request and thereby please the hearts of all of us. I am confident that you will not defy the Guru Panth and will abide by the tradition coming down through generations.

*Your sincere well wisher,
Randhir Singh"⁹*

Thus, no personal relationship would deflect Bhai Sahib from obeying in letter and spirit the edicts of the Guru Panth issued from Sri Akal Takht Sahib.

This very brief sketch of his life given above brings out clearly that he lived the life of the highest concept of man evolved in about two and a half centuries by Sahib Sri Guru Nanak Dev Ji in his ten manifestations. In spite of all these high spiritual achievements, he always remained humble and full of humility. He made stupendous sacrifices but never publicized them. He never felt hatred against even his adversaries who inflicted on him all types of tortures as he took all this as the Will of the Guru. He had a sizable group of associates attending and performing Kirtan at the Akhand Kirtan Samagams, but he did not organize them into a separate sect nor establish a separate or Ashram as done by many other saints. He even refused to nominate anyone to head the Jatha as his successor and instructed that all the matters of importance and urgency be decided by the Panj Pyaras selected by the Sangat for that purpose.

He never even requested the Government of the Independent India to release his land, which had been confiscated by the British Government at the time of his arrest, and held in possession by the Indian Government until 1950. No pension or benefit as a freedom fighter was given to him or his family. This was because he would not personally seek any favour from anyone, not even the Government of free India, as a reward for his sacrifices in the freedom struggle.

Right from 1900 A.D., Bhai Sahib Randhir Singh had been a very well-known personality among the luminaries of the Sikh Panth. During the days of Baba Kharak Singh's leadership, he was always at the center of all religious and political activities of the Sikhs. However, after 1947,

Akali Dal leaders started sidetracking him as well as Baba Kharak Singh, treating both as unpersons. This was mainly because, in their company, the Akali and other leaders could not afford to fulfill their own selfish ends. Bhal Sahib, noting decadence in the Panthic leadership, had himself remarked a few years before his death:

"...This is the beginning of the end of all these decadent parties and religious organizations. New blood and newly inspired political organizations alone will deliver goods in the future..."¹⁰

His life story thus explicitly brings out that, as Dr. Tarlochan Singh puts it:

"...He was a God-intoxicated man, consumed with religious enthusiasm in the literal sense of the word and 'holding God within' as one would say; yet he was a practical leader capable of dedicated service to humanity and his country. His faith and virtues were near allied and mutually indispensable...With astounding faith and stoicism he suffered all his life for the ideals which form the cornerstone of Sikhism such as Freedom, Justice, Equality and Truth."¹¹

Throughout his life, everything he did reveals his integrity of character and faith, absolute lack of ego, and extremely disciplined and spiritually enlightened life based on the Code of Conduct enunciated by the Satguru.

Akhand Kirtani Jatha

As already indicated in the preceding pages, the God-intoxicated personality of Bhai Randhir Singh attracted a large number of ardent seekers of the true Gursikh way of life and spiritual enlightenment. He was thus instrumental in initiating a movement of spiritual enlightenment among the Sikh's through Akhand Paaths, Akhand Kirtans, and Amrit Sanchaars. These programs were performed by his companions in a selfless and devoted way and without any remuneration. This resulted in igniting a glow of love for the true Sikh way of life in rural as well as urban areas, amongst the educated as well as the so-called unlettered. Bhai Sahib's life and writings created a great impact on the religious as well as temporal life of those who had the benefit of personal contact with him or read his works. Under the influence of Akhand Kirtan Samagams started by him, many atheists among the Sikhs became staunch and faithful believers by partaking the holy Amrit (Khande-ki-pahul).

Although Kirtan (singing) of Gurbani has always been an integral part of the programs in the Gurdwaras in general, the Akhand Kirtan Programs of this group of Gursikh devotees remain unique even today. In the programs organized by the Jatha, no professional Ragi is invited or engaged. Only voluntary and honorary Kirtani Jathas of Amritdhari Gursikhs (both male and female) from different places get together and do the Kirtan. In these programs, only Gurbani is sung; without any lectures or expositions. These Kirtan programs continue uninterrupted for hours at a stretch! Such congregations in the lifetime of Bhai Randhir Singh himself were known to have extended up to 48 hours at a stretch. Whole night Kirtan programs are a common feature even now. That is how these ardent seekers of spiritual solace through Akhand (uninterrupted) Kirtan of Gurbani got the name of the Akhand Kirtani Jatha.

This **Jatha** is no organization or **Sampardaya** in the traditionally understood sense of the term. Bhai Sahib never created a system of succession nor established a **Dera** or **Ashram**. Even he himself never acted as a sole leader or head of the **Jatha** nor issued any unilateral injunction on any of the members. All important problems that occasionally arose were always put before the selected Five Beloved Ones (**Panj Pyaras**) in the holy presence of Sri Guru Granth Sahib.

Accordingly, Bhai Sahib Babu Mal Singh, who was second to Bhai Sahib in the Jatha, unequivocally declared after the cremation of Bhai Sahib's mortal remains at Narangwal, that according to the wishes of Bhai Sahib, there would be no Sampardaya or any other system of succession in the Akhand Kirtani Jatha. All work would be done under the guidance of the Panj Pyaras who would be selected from time to time for specific occasions.

There is no regular membership and no written or unwritten by-laws or constitution. The only "Constitution" followed by all members, as well as by Bhai Sahib himself, was and is, the Sikh Code of Conduct as originally enunciated by the Satguru and which is told to the recipients of the Holy Amrit at the time of their baptism, and the teachings contained in the Gurbani, and the works of well-known Sikh Savants: Bhai Sahib Bhai Gurdas Ji and Bhai Sahib Bhai Nandlal Ji, including, of course, the well-established and approved Sikh traditions. All those who attend the Akhand Kirtan Samagams and get baptized at the Amrit Sanchaar functions arranged by this Jatha consider themselves automatically as members.

The main objective of the members of this Jatha is to uplift their souls by tuning it to the Divine Will through the practice of the Holy Naam and the recitation or singing of Gurbani. With this end in view, the Akhand Kirtan, Akhand Path and Amrit Sanchaar functions are frequently arranged. All members consider themselves as Bhais or Brothers. There is no craving or tussle for leadership - in fact, it is generally shunned as an obstacle in the way of spiritual pursuit. Whenever a genuine need of leadership arises to meet certain exigencies, it is generally forced on unwilling shoulders. This Jatha has never had any political ambitions - neither Gurdwara nor Governmental politics. Its members generally avoid entangling themselves even in local Gurdwara managements as they consider even this entanglement a hurdle in the way of their smooth, routine and spiritually dedicated lives.

In the absence of any enrollment registers or records, it is difficult to estimate about the numerical strength of this Jatha. However, its members are spread in every corner, not only of India, but even abroad wherever some Sikil population exists. Their flowing beards, double dastaars (turbans) of the men and the topknot of head hair covered with a Keski (mini turban) in case of women, and their fondness for uninterrupted singing and recitation of Gurbani as well as their faithful observance of the Rahit Maryada and wearing of the Sikh Kakaars, make them conspicuous everywhere. Thus, the Jatha, without being a formal organization in the strict sense of the term, is bound and united by the Code of Conduct taught at the Baptismal ceremony. Its members are just trying to follow the example of Bhai Sahib Randhir Singh in treading the true Gursikh way of life as enunciated by the great Satguru - the only objective being the upliftment of their souls through Naam Simran, Path, Akhand Kirtans of Gurbani and the following of the Gursikh Code of Conduct.

The programs of this Jatha have given a great impetus to the popularization of the Paths and Kirtans amongst the Sikh families. A time had come when the Sikh populace had become almost totally dependant upon the professional Pathees and Ragis for these purposes. On special occasions of happiness or sorrow, they had to search for and wait for such professionals for the required services and even for Ardas. The Jatha families tried to become self-sufficient in this respect because all family members gradually became involved in doing Path and Kirtan.

The Jatha's contribution is substantial with respect to providing the required momentum in conducting research in Gurbani and in selecting new hymns for Kirtan. Previously, only a specified number of hymns were sung on specific occasions and the Sangat could almost forejudge what Shabads (hymns) would be sung on a particular occasion. Devoted Paths by the Jatha members resulted in their finding new Shabads by diving deep into the ocean of Divine Wisdom contained in Sri Guru Granth Sahib. This resulted in providing incentives to persons interested in doing further research themselves.

A Few Controversial Points

Now we come to explain the rationale and basis of certain controversial points within the Sikh Code of Conduct and other points of Gurmat in which Bhai Sahib Randhir Singh and the Akhand Kirtani Jatha differ from the generally accepted interpretations and practices. Before considering the individual points, it must be reiterated that the focal Commandment of the Satguru is Naam Simran:

Eko Naam Hukam Hal Nanak Satgur Diya Bhujaaey Jeeo (Ang. 72)

The Lord's Will (or Commandment) is the Naam Simran. Satguru has made (us) understand it (clearly).

Maangon Ram Te Ik Daan.

Sagal Manorath Pooran Hove(n), Simro(n) Tumra Naam. (Ang. 682)

I ask only for one Bounty from my Lord. My all Desires will be fulfilled if I am blessed with the Simran of your Naam.

Aan Achaar Biohaar Hai Jetey, Bin Har Simran Phoke. (Ang. 682)

Without the Simran of the Lord's Naam, all other rituals and (pious) acts are useless.

Bin Naaway Man Tan Hal Kusti, Narkey Vaasa Payendaa. (Ang. 1064)

Without the Naam (Simran) one's mind and body are leprous and are doomed to abide in hell.

Nanak Kay Ghar Kewal Naam. (Ang. 1136)

In the House of Nanak, only the Naam abides.

These are only a few of the numerous quotations from Sri Guru Granth Sahib in this respect. One can go on ad infinitum quoting numerous excerpts as the central theme of the whole of Sri Guru Granth Sahib is Naam Simran which is of fundamental importance and occupies the pivotal position in Sikhism. In fact, very often Sikhism has also been referred to as Naam Maarga or the Way of the Naam. Devoid of Naam, Sikhism is reduced to non-entity.

Obviously then, all the do's and don'ts in the Sikh Code of conduct or other Commandments in Sikhism must aim at the definite objective of helping one's absorption in Naam Simran and the ultimate unison with the Creator-Lord. Hence, in case of any doubt or confusion, the authenticity and veracity of each commandment, practice or tradition must be judged on whether it helps in the achievement of this ultimate goal or not. For this very purpose, special attention has to be paid to the pointers made in Gurbani and other authentic and accepted old Sikh literature.

KUTHHA

The controversy in the Khalsa Panth over being a vegetarian or non-vegetarian arose due to the difference in the interpretation of the word Kuthha - one of the four primary taboos or Cardinal Sins for the Sikhs. Before going into the depth of what "Kuthha" really means, it is imperative to consider the real importance of these taboos in Sikhism. It is an undisputed fact that any Sikh

who commits any one of these four taboos becomes an apostate. That means he is no longer a Sikh, i.e., he is automatically de-linked and ex-communicated from the Khalsa Brotherhood, even though he may be considered a Sikh by society. As a natural corollary, he loses the Grace of the Satguru without which no progress can be made in achieving the Bliss of Naam-Simran. The four great taboos prescribed for the Sikhs are, thus, of fundamental importance.

Being of such fundamental importance, the four taboos cannot, obviously, be based upon any temporary contingency of the prevailing circumstances. They must have their own solid basis and foundation, and must be conducive to spiritual upliftment through Naam-Simran, which occupies the pivotal position in the whole edifice of Sikhism. Otherwise, they will lose their applicability in the changed circumstances, especially when their role in the spiritual progress is doubtful or even negative. It is explicit in Gurbani that the principles of Gurmat are unchangeable and of permanent standing:

Gurmat Mat Achal Hal Chalaey Na Sakey Koey. (Ang. 548)

The Instruction of the Guru is Unshakable. None can change it.

Obviously, therefore, these four basic taboos formulated by the Tenth Guru must have their own solid base which would stand the stress of all times.

The word Kuthha is generally taken to mean Halaal meat i.e., Meat obtained by the Muslim method of slaying the animal, slowly severing the main blood artery of the throat of the animal, while reciting religious formulae, the main object of slaughtering in this manner being a sacrifice to God to expiate the sins of the slaughterer and its flesh as food being only a secondary object...¹² The Jhatka method has been described as killing the animal ...with one stroke of the weapon without exciting fear glands secreting poisons into its bloodstream and without causing harmful psychic waves to emanate from the animal's mind...¹²

The origin and basis of Halaal method of slaying animals by Muslims may have been sacrificial. However, by the time of the Sikh Gurus, it had just become a "Muslim method" without any consideration of its sacrificial origin. In fact, a separate class of professionals, called butchers, had emerged with the sole purpose of slaying the animals in this way. Thus, through the employment of butchers, the original idea of slaughtering the animal as a "sacrifice to God to expiate the sins of the slaughterer" had ceased to exist. The original practice had become professionalized and commercialized and remains so even now. So, according to the generally prevailing idea as advocated by many Sikh scholars, the main reason for imposing this taboo of not eating Halaal meat is not that it is sacrificial or even religious. Rather this taboo had been imposed primarily to liberate the Sikhs from mental slavery of the then rulers of the Muslim faith who had banned by law the slaying of animals by any method other than Halaal. If this interpretation is accepted, then the following points arise:

1. With the changed times now, when there is no longer such coercion from any quarter, there should be no need for continuing this taboo in the list of the four taboos because the reason for the imposition of this taboo no longer exists.

2. It also implies that the four taboos which, have been declared by Satguru himself as basic and of fundamental importance, may not necessarily be conducive to spiritual enhancement of the soul through Naam-Simran; their objective being merely to create a spirit of moral, and, according to some, physical strength to face the unjust and tyrannic rule of the then rulers. Obviously, this cannot be the situation as the main and the only objective of the Satguru was and is to implant the Holy Naam firmly in the minds of the Sikhs through Holy Amrit (Khande-Ki-Pahul). One cannot imagine the All knowing Satguru imposing a taboo of such basic importance which has no relationship with, or which does not help his Sikhs in the achievement of the Spiritual Bliss.
3. If we accept this position of a taboo being imposed only to serve the conditions prevailing at a particular time, then we provide a pretext to the so-called Modern Sikhs who consider that the keeping of Keshas is no longer necessary in the changed times. They also contend that Kirpan is now of little significance in this atomic age. They openly assert that religion must change with the changing times. The spirit of Sikhism, according to them, lies only within the Sikhs and it has nothing to do with the outward appearance or baanaa. They further contend that the then prevailing circumstances made the necessity of keeping Sikhs unique and easily distinguishable. In the changed circumstances that necessity no longer exists. Thus, accepting the above background of the Kuthha will lead to total destruction of the edifice of Sikhism.
4. Moreover, how would we classify fish? Is it Halaal or Jhatka?
5. Meat-eating Sikh brethren advocate that the only touchstone to be used in deciding whether meat should be eaten or refrained from, is whether it creates trouble in the body and fills the mind with evil. If there is no such ill effect then there is no harm in eating it. In the support of this contention, they cite the following couplet from Gurbani:

Baba Hore Khanna Khushi Khuaar

Jit Khaadey Tan Peeriay, Man Meh Chaleh Vikaar. (Ang. 196)

O Baba! All other foods (except the Naam)

create trouble in the body and fill the mind with evil.

Evidently the foregoing couplet is a mis-quotation in this context because herein Guru Sahib is comparing all material foods with the Divine Food (i.e. Naam-Simran) and is decrying the former. The word HORE is very crucial in this couplet. It does not mean ANY food but any OTHER food, i.e., any food other than NAAM. In the absence of the Divine Food (Naam), all material foods will sicken the body as well as the soul. The very idea of eating meat fills the mind with evil making it aggressive and a partner in taking the life of an innocent creature. For this very reason, almost all of the well-known spiritually enlightened Gursikhs of the past and present have been and are shunning meat and allied non-vegetarian foods. Such foods are not conducive to spiritual development and Naam-Simran and, therefore, the all-knowing Satguuu could not approve them.

6. In two Hukam Naamaas of Sri Guru Hargobind Sahib (Appendix C), there are clear cut instructions prohibiting the eating of meat, fish, etc. The actual words used are "Maas machhi de nerrey nahin jawnaa." When Guru Nanak in his sixth form prohibits Sikhs

from eating flesh in such a strong language, how can he, in his tenth form, issue instructions absolutely contrary to and in negation of his own earlier instructions?

7. Mohsin Fani (1615-70), the well known historian and a contemporary of Sri Guru Hargobind Sahib, writes in his work DABISTAN-E-MAZAHIB as follows:

*"Having prohibited his disciples to drink wine and eat pork, he (Nanak) himself abstained from eating flesh and ordered not to hurt any living being. After him this precept was neglected by his followers; but Arjun Mal, one of the substitutes of his Faith, renewed the prohibition to eat flesh and said: This has not been approved by Nanak."*¹³

What clear cut evidence against eating flesh and drinking wine in Sikhism!

8. Sahib Sri Guru Gobind Singh ii's "UPDESH" to Bhai Daya Singh ji which is mentioned in "SUDHARAM MARAG GRANTH", and also found written in some old handwritten volumes of Sri Guru Granth Sahib:

"One who does not:

1. *Steal*
2. *Commit adultery*
3. *Slander anyone*
4. *Gamble*
5. *Eat meat or drink wine*

*will be liberated in this very life (i.e. Jeewan Mukh)".*¹⁴

9. It is also asserted that bravery is connected with eating animal flesh. The assertion is baseless. In fact, bravery is not connected with brute body force. Real bravery comes out of the spirit of sacrifice for the Truth and arises from the state of mind. The very prevalent words Charhdi Kala among the Sikhs refer to the Charhdi Kala of the spirit. The Sikh history is full of such instances where Sikhs who were hungry for days together defeated the tyrant Mughal forces whose meat eating habits were legendary.
10. There is no difference in either taste or nutritive content of meat obtained through Jhatka or Halaal methods. Meat remains meat, whatever may be the method of slaying the animal. It is a mockery of the august and everlasting holy fundamental principles of Gurmat to attach such a fundamental importance to meat obtained from a particular method of slaying the animal, that its eating by a Sikh makes him an apostate, and that obtained from another method of slaying becomes fully acceptable. Either meat is allowed or is prohibited totally. There can be no mid-way. It is rather strange that many 'modern' and 'intellectual' Sikhs, who are often questioning the rationale of such edicts as keeping of Kirpan or Keshas and even the particular type of Kachhehra, generally do not question the rationale of Jhatka and Halaal distinction in respect of meat. Obviously, it is the generally preferred taste of the tongue that keeps them mum on this issue.

These are only a few of the inconsistencies and contradictions in accepting the interpretation of Kuthha to mean Halaal type of meat.

Now let us consider as to what is the true meaning of the word Kuthha. Etymologically, the word "Kuthha" (killed) is a past participle which has been derived from the root "Kohna" which means to slay or kill. This word does not mean to slay slowly or according to the Muslim method. In fact, to my knowledge, this word has never been used in the Muslim literature or in their general language to refer to "Halaal" meat. There are a number of similarly derived words, e.g. "Muthha," "Dhatthha," etc. Thus, the word "Kuthha" literally means meat obtained by killing animals with any sharp weapon irrespective of whether any holy hymns are read at that time or not. In fact, reading of any holy hymns on this most cruel and heartless moment, is itself a highly sacrilegious act. For instance, if one accepts a bribe or commits a theft while reciting holy hymns and then claims that because of his having read holy hymns during that act it no longer remains a crime, is only fooling himself.

Now consider this from another angle. For Halaal meat, the animal is killed while reciting Qalima - the holy Mantra of the Muslims praising God in Arabic language. For obtaining Jhatka meat, they say Sat Sri Akal, which is also praise of God but in Punjabi language. Meat obtained while reciting praise of God in Arabic language is Halaal (sacred) for a Muslim and is Haraam (unsacred) for a Sikh. Likewise meat obtained while reciting praise of God in Punjabi language is Halaal (sacred) for a Sikh and Haraam (unsacred) for a Muslim. By implication, meat being the common factor in both cases, Qalima is Haraam for a Sikh and Sat Sri Akal is Haraam for a Muslim. If both Qalima and Sat Sri Akal are praises of God in different languages, neither of them is Haraam. In fact, Haraam is the selfish trend of the mind of the meat eaters.

S. Kapur Singh rightly points out "Sikhism is not a religion of confusion and tomfoolery."115 The Sikh Way of Life is based upon the highest principle of Divinity -with the ultimate goal of merging one's soul (Atma) with the Ultimate Soul (Param-Atma).

In Gurbani the word "Kuthha" as well as "Kohna" have been used at a number of places in this sense:

Paap Karender Sarpar Muthhey.

Ajraeel Pharrey Phar KUTHHEY. (Ang. 1019)

The sinner will certainly be ruined or destroyed.

The angel of death will seize and kill them.

(Here the word "kuthhey" means simply killing, not killing by Halaal)

Bed Parhey Mukh Mithee Baani

Jeeaan KUHAT Na Sangey Paraanee. (Ang. 201)

He (Pandit) recites the Vedas very sweetly, but he does not hesitate to kill life.

Abhakhya Ka KUIHHA Bakra Khanaa

Choukay Upar Kisey Na Jaanaa. (Ang. 472)

They eat the meat obtained while uttering the unspeakable word (referring to Qalima of the Muslims which the Hindus considered as unspeakable) and allow none to enter their kitchen square.

The supporters of the word Kuthha to mean Halaal meat very often bank upon the above cited couplet to support their contention. They ascribe it to mean the meat obtained by slaying goats while uttering Qalima, which is the Muslim way of slaughtering animals. If the word Kutliha were to mean Halaal meat, the use of the word abhakhya is superfluous. The sentence should have been simply Kuthha Khaanaa to mean the eating of the Halaal meat. The very fact that the word Kuthha has been qualified with the adjective **abhakhya kaa** means that Kuthha refers to simple meat of the killed animal, irrespective of the method of slaying the animal; and while qualifying meat to mean Halaal, the words abhakhya kaa had to be particularly prefixed to convey that sense. Almost all the renowned commentators and translators of Sri Guru Granth Sahib, e.g., Bhai Sahib Vir Singh, Professor Sahib Singh, S. Manmohan Singh, etc., have interpreted this couplet in this way.

It is thus clear that the word Kuthha means simply meat of the killed animal and does not go into the detail of how the animal is killed. Like so many other adulterations committed by the anti-Sikhs in Gurmat Rahit Maryada, this interpretation of the word Kuthha to mean Halaal meat has also been initiated and popularized by those very antiSikhs, in their efforts to destroy the roots of the new faith in order to decrease its efficacy and create doubts and dissensions in the Panth. Our brothers have unconsciously fallen in their trap.

The only hymn in the whole of Sri Guru Granth Sahib that is specifically cited in support of eating meat is the hymn of Sahib Sri Guru Nanak Dev Ji in the Var of Raag Malhar on pages 1289-90 beginning with the couplet:

Maas Maas Kar Moorakh Jhaghrrey.

Gian dhian Nahin Jaaney.

Kaun Maas Kaun Saag Kahaavey

Kis Mah Paap Samaaney. (Ang. 1289-1290)

Only the fool quarrels over the question of eating or not eating of the meat. He does not have the True Wisdom. Without True Wisdom or Meditation, he harps on which is flesh and which is not flesh and which food is sinful and which is not.

A deeper study of the whole hymn brings out:

1. Herein, Guru Sahib is addressing a Vaishnav Pandit who believes that he can achieve his spiritual goal only by avoiding meat as food and not trying to obtain the true wisdom through meditation. He has stressed that only avoiding meat will not lead one to the achievement of Spiritual Bliss if one does not do Naam-Simran. This equally applies to all, including non-meat-eating Sikhs.
2. It relates to the flesh or meat in general and not to any particular type of flesh - whether prepared by Halaal or Jhatka method. The Sikh supporters of flesh eating do not accept at all the intake of all types of meat, but according to them, only Jhatka meat is permissible and Halaal is totally prohibited. In other words, what does the term "**Kuthha**" denote?
3. The flesh of the mother's womb wherein the human body is born, the flesh of the mother's breasts which feed the infant, the flesh of the tongue, ears, mouth, etc., used for perception of various senses of the body, the flesh in the form of wife and off-springs

referred to in the Shabad, is flesh no doubt and one cannot escape it, but is it the flesh to be eaten as food by the humans? Does the love for this type of flesh involve any cruelty or slaughter of living bodies? Obviously, the Shabad has a deeper meaning telling Vaishnav pandits that merely escaping from the flesh does not take one anywhere. Nor can anyone get rid of the flesh (i.e., attainment of salvation from the cycle of birth and death) by his own futile efforts without the Grace of the True Guru.

One very well-known Sikh writer, in his book on Sri Guru Nanak Dev Ji's life¹⁶, while claiming that the above hymn supports meat eating, recommends that those Sikhs who seek spiritual bliss through Naam Simran should shun it! Well, devoid of Naam **Simran** Sikhism is reduced to naught.

At this point it would be worth mentioning two well-known anecdotes from the life of Sahib Sri Guru Nanak Dev Ji in this respect:

1. During his visit to Lahore, Sri Guru Nanak Dev Ji happened to stay in the neighborhood of a big slaughter house. In the ambrosial hours of the early morning, he heard loud shrills and cries of the animals being butchered there. Then, in the daytime, he saw the population addicted to vices connected with meat, wine and women. He was so moved by this sight that he exclaimed:

Lahore shahar zahar kahar sawa pahar. (Ang. 1412)

God's curse is upon the city of Lahore for a quarter of the day.

2. Duni Chand was holding a grand annual feast to feed the Brahmins in celebration of Saraadh ceremony for the peace of his departed father's soul. Sri Guru Nanak Dev Ji told him that his father had taken the body of a wolf and was starving on the nearby river bank at that time. Duni Chand immediately went there and saw the starving wolf. On seeing his son, the wolf died and thus spoke to him from his Astral or luminous body:

"In human body when I was nearing death, I smelt the flavor of meat being cooked in the neighboring house and felt an ardent desire for it. I died in the same state of mind. That is why I was given the body of a wolf so that I could fulfill my last desire in human life."¹⁷

Gurbani also says:

Jit Laago Man Baasna, Ant Saaee Pragtaani. (Ang. 267)

The desire to which the mind is attached, becomes manifest in the end.

This brings out clearly the thinking of Sahib Sri Guru Nanak Dev Ji in this respect.

Sri Guru Granth Sahib prohibits eating of animal flesh in clearcut and unambiguous language in a number of places:

Jee Badhoh So Dharam Kar Thaapoh Adharam Kaho Kat Bhai.

Aapas Ko Munwar Kar Thaapoh, Kaa Ko Kaho Kasaaee. (Ang. 1103)

You kill animals and call it religion (Rahit); then what indeed is irreligion (Kurahit)? Even then you consider yourself as a sage of sages; then whom to call a butcher?

Bed Kateb Kaho Mat Jhoothhay, Jhoothhaa Jo Na Bichaarey.

Jo Sabh Meh Ek Khudal Kahat Ho, To Kio Murghi Maarey. (Ang. 1350)

Do not call various religious texts false. False is one who gives no thought to their contents. If you consider God is in all, then why you slaughter the chicken (i.e., life?)

Rojaa Dharey, Manaavey Mlah, Svaadat Jee Sanghaarey.

Aapaa Dekh Avar Nahin Dekhey, Kaahey Kow Jhakh Maarey. (Ang. 1375)

You keep fasts (i.e., religious acts) to appease God. At the same time you slay life for your relish. This utter selfishness is nothing but empty or nonsensical talk.

Kabir Jee Jo Maareh Jor Kar, Kaahtey Heh Ju Halaal.

Daftar Dae Jab Kaadh Hal, Hoegaa Kaun Havaal (Ang. 1375)

Whosoever slays life by force and call it sanctified; What will be his fate when he will be called to account for it in His Court?

Kabir Bhaang, Machhli Surapaan Jo Jo Praanee Khahey.

Tirath, Barat, Nem Kiaye Te Sabhay Rasaatal Jahey. (Ang. 1376)

Whosoever eats flesh, fish, etc. and takes wine and hemp, all his religious acts will go to waste.

Kabir Khoob Khaana Khichri, Ja Meh Amrit Lon.

Heraa Rotee Kaamey Galaa Kataavey Kon. (Ang. 1374)

Blessed is the simple food of rice mixed with salt; Who would risk his head to be slain hereafter, for the meat one eats here?

It is thus clear from the foregoing that the word Kuthha used in the Sikh Code of Conduct does not refer to Halaal or sacrificial meat at all' but refers to meat and allied products as a whole. It means simply to slay or cut the animal -whatever may be the method used for the purpose. The use of the word in the same sense at a number of places in Gurbani brings out this point beyond any shadow of a doubt. Accordingly, eating flesh in general (and not only Halaal) is totally prohibited for the Sikhs and is one of the four Cardinal Sins enunciated in the Sikh Code of Conduct.

It is a great travesty of the factual position to assert that, "In the Sikh Doctrine, therefore, there is no religious injunction for or against meat eating; it is a matter of individual choice and discretion, a most sensible principle."¹⁸

All the Rahits (Do's) and Kurahits (Don'ts or taboos) are of fundamental importance in Sikhism. These are a pre-condition for one's being accepted for baptism or taking of Amrit which means nothing but Naam:

Amrit Naam Parmesar Tera Jo Simray So Jeevey. (Ang. 616)

O God; Amrit is nothing but your Naam and he alone lives who meditates or contemplates on it.

**Amrit Har Har Naam Hay Meri Jindareeay
Ainrit Gunnat Paaey Ram. (Ang. 538)**

The Naam Divine is Amrit; and is obtained through the Guru's Instruction.

This very fact shows that all these commandments have definite spiritual import and thus are of intrinsic value. None of these, therefore, can be left to an individual's discretion.

Besides propagating this misinterpretation of the word **Kuthha** and encouraging the Sikhs in general to eat meat, the same people have gone to the extent of giving the very respectable name of **Mahaan Prasad** to this absolutely proscribed and profane food. This has been done to mislead the general unsuspecting, simple and innocent Sikh masses in a very subtle way. It is a pity that many of us have fallen prey to this mischievous game, and have even started propagating this misinterpretation.

In the old Sikh literature, the word **Mahaan Prasad** has been used to denote the most sacred and sanctified food which is now commonly known as **Karraah Prasad**. Bhai Sahib Bhai Gurdas Ji has used this terminology a number of times in his works 19, and all the commentators of his works, including those of Shromani Gurdwara Parbandhak Committee (S.G.P.C.), have accepted this interpretation. **Karraah Prasad** has a very sacred and distinct place in Sikh tradition and practice, and has, therefore, been very aptly and correctly referred to as **Mahaan Prasad**.

KESKI

Keski, Kesgi, chhoti dastar (or mini turban) is the first important striking Kakaar which makes the members of the Akhand Kirtani Jatha conspicuous - especially the women. And, naturally, it is the first object of criticism. One very distinguished scholar, S. Kapur Singh states: "Bhai Randhir Singh and his admirers claim and assert that five K's obligatory for an Amritdhari Sikh, a Singh, include a Keski, i.e., a short turban for men and women, as a must and one of the other K's, Kangha (comb) is not one of the five Do's." According to him "...It is wholly arbitrary and schismatic...and thus an act of sabotage against the solidarity and monolithicism of the Khalsa." 20 Another critic asserts the rahit of Keski to be an "absolutely mundane" teaching of the Jatha having "no precedents" and thus being the "teaching of an individual."

Before taking up the question of whether 'Keski' is a Kakaar or not, it may be pointed out that in their eagerness to criticize Bhai Sahib Randhir Singh, even the well versed Sikh scholars, like S. Kapur Singh, have not cared to verify the facts before offering their criticism. Keski is not at all considered to replace Kangha as a Kakaar as asserted by him. It does, however, replace Keshas as a Kakaar because Keshas is the first fundamental requirement for a Sikh. Shaving or trimming of hair is the first of the four Cardinal Sins -Kurahits (Big Don'ts) - the commitment of any one of which makes one an apostate and results in one's automatic excommunication from the fold of the Khalsa Brotherhood. Moreover Keshas form part of the human body and are not obtained and worn like other Kakaars.

Sikh history is full of instances where the devout Sikhs were hacked joint by joint, boiled and even sawed alive, had their scalps cut' their limbs broken on the wheel, and faced bravely many other unbearable and severest of tortures, and yet remained firm in their faith to their last hair and breath.

Right from Sahib Sri Guru Nanak Dev Ji, the Sikhs have been commanded to abstain from shaving or trimming of hair. According to Bhai Sahib Mani Singh's Gyan Ratnavali and other Janam Sakhies, Sri Guru Nanak Dev Ji, while initiating Bhai Mardana into the newly founded Sikh faith, laid down the following three-fold Code of Conduct for him:

*"Firstly, you are not to cut your hair.
Secondly, you are to get up early in the morning and do practice of the Sat Naam; and,
Thirdly, you are to serve hospitably the visiting devotees of God."*²¹

In another instance Sahib Sri Guru Hari Rai Ji, while blessing Bhai Nandlal, grandfather of Bhai Hakikat Rai with the Holy Naam, is reported to have codified as follows:

*"Firstly, **you are not to cut your hair;**
Secondly, you are not to consume tobacco; and
Thirdly, you are not to wear a cap."*

It is thus crystal clear that the injunction regarding abstaining from cutting Keshas was initiated by Sahib Sri Guru Nanak Dev Ji himself and continued to be adhered to by all his successor Gurus. Hence the importance of keeping Keshas intact is the basic and fundamental requirement for becoming a Sikh. In fact, the Keshas are considered so sacred that for their cleanliness, care, and protection, two additional Kakaars, i.e. Kangha and Keski, have been prescribed in the Sikh Code of Conduct.

It is well known that the outward appearance of the Sikhs is absolutely unique and different from those of other faiths. This applies to all Sikhs irrespective of sex. The wearing of the Sikh Kakaars has been obligatory for both the sexes. In addition, Sikh women are also conspicuous because of the absence of any piercing ornaments for nose and ears, such as those customarily worn by women of other religions. After their initiation into the Khalsa fold by partaking Khande-ki-Pahul (Amrit), the Sikh women have always tied their Keshas in the form of topknot and covered the same with Dastaar (i.e. Keski) just as men do; the only difference being that they wear chunnies or dupattas over their small turbans.

Right up to the reign of Maharaja Ranjit Singh, Sikh women had been steadfast in following the edicts of the Satguru in respect to their spiritual inner life as well as dress, including Keski. That is what J. D. Cunningham himself saw and wrote in the middle of the Nineteenth Century when he wrote his book, History of the Sikhs.

Even after the Punjab came under the British rule, this Kakaar of Keski was conspicuously seen in case of Sikh women as well as men right up to the Gurdwara movement and the establishment of the Shromani Gurudwara Parbandhak Committee in 1926. Until then, no one - man as well as woman was allowed to be baptized (by taking Amrit) at Sri Akal Takht Sahib without Keski. It was only afterwards that laxity was introduced in this respect and the wearing of Keski was made optional. With the introduction of this laxity, the other anti-Sikh practice of wearing piercing ornaments in the nose and ears also became prevalent in Sikh women.

This is a brief summarized account of the historical background in this regard. In the following pages, an effort has been made to elaborate a bit on the above points by presenting certain facts:

1. Rahit Naama of Bhai Chaupa Singh Ji contains the following couplet regarding 'rahits':

Kachh, Kada, Kirpan, Kangha, Keski.

Eh Panj Kakaari Rahit Dhaarey Sikh Soyee.

To be a Sikh, one must observe five rahits of wearing five Sikh Kakaars beginning with 'K': Kachh, Kada, Kirpan, Kangha, and Keski. (Those Sikhs not believing in keski have wrongfully broken the word Keski in this couplet into two words, Kes and Ki, indicating it to mean "the rahit of keshas.")

2. The renowned scholar of the Panth, Bhai Sahib Kahan Singh Ji of Nabha, compiled the Encyclopedia of Sikh Literature and Terminology (Gur Shabad Ratnagar MAHAN KOSH) in 1926. The term 'Keski' has been explained therein on page 254, Col. 3 of its Second Edition published by the Punjab Government in 1960, as:

Keski: Noun - small turban worn to protect hair.

3. Well known 19th Century English Historian, J. D. Cunningham (1812-1851) who was an eye witness to the First Anglo-Sikh War, in his History of the Sikhs - 1848 refers to Sikh women of that time as follows:

"The Sikh women are distinguished from Hindus of their sex by some variety of dress, chiefly by a higher topknot of hair."²²

Higher topknot of hair on Sikh women's heads automatically implies their coverage by some sort of turban, as Cunningham has connected it with "some variety of dress."

4. According to the Sikh history, Sahib Sri Guru Angad Dev Ji, impressed and pleased by the untiring and devoted labor of love and selfless service of Baba (later Guru) Amardas Ji' bestowed upon him Siropas in the form of Dastaars a number of times. Even now this tradition of bestowing Dastaar as a Siropa continues at Sri Akal Takht Sahib and other Takhts and Gurdwaras.

5. Sahib Sri Guru Arjan Dev Ji's hymn on page 1084 clearly states:

Naapaak Paak Kar Hadoor Hadeesa

Sabat Surat Dastaar Sira.

Make unpure (mind) pure. It is the true adherence to the Muslim Law (Hadees). (One can obtain this objective) by keeping one's body unviolated and by always wearing a turban on head.

The above instruction to keep the body in its original complete form and to wear turban is meant for all, irrespective of sex.

6. The tradition of "double dastaar" prevalent amongst Khalsa men was also the result of the practice of keeping Keski under the big turban so that they may never remain bareheaded. Keeping this very tradition in view, the British rulers of India prescribed wearing of

double dastaar, i.e., one small (also referred to as an under turban) and the other outer big one, as part of the official uniform for Sikh members of the armed forces. They were, and perhaps are even now, officially provided with two turbans, one big and one small, as part of their uniforms.

7. At the end of the nineteenth century and the beginning of the present one, as a result of the Sikh renaissance movement, a number of Khalsa schools for girls were established in Punjab. Small dastaar (Keski) was prescribed as an obligatory head dress for students as well as teachers in such schools at Jaspalon, Ferozepur and Sidhwan in Punjab.
8. In a number of Rahitnaamas, the importance of keeping hair always covered with Dastaar has been emphasized very clearly. A few quotations are given below:

"Each candidate for Baptism be made to wear kachhehra, tie hair in a topknot and cover the same with dastaar; wear Sri Sahib (i.e. Kirpan) in Gaatra (shoulder belt). Then he/she should stand with folded hands. (Rahitnama Bhai Daya Singh Ji)

"...Waheguru Ji Ka Khalsa should keep his hair unshorn, have flowing beard and have simple dastaar which saves him from impiety. Then the Sikhs asked what would happen to those Amrtdharis who start cutting their hair or do not keep their hair covered. The Guru replied that they would be stupid and will lose their sensibility It is a blemish to remain bareheaded...Always keep two turbans. When the bigger turban is removed, the smaller be kept. The smaller turban should not be removed." (Bijai Mukat Dharam Shastra - Sakhi-8)

"(A Sikh) who eats food with turban removed from the head (i.e., bareheaded) is destined for 'Kumbhi' hell." (Rahit Rama Bhai Prahlad Singh Ji)

"One who combs hair twice a day, ties turban fold by fold and cleans teeth everyday will not come to grief." (Tankhah Naama Bhai Nandlal Ji)

"Whosoever roams about bareheaded, takes food bareheaded and distributes the 'prasad' bareheaded is considered punishable." (Uttar-prashan Bhai Nandlal Ji)

"Women should tie their hair in topknot and should not keep them loose." (Rahitnama Bhai Daya Singh Ji)

"Keshas be washed. Turban or dastaar should not be placed on floor but should always be kept with due respect. Food should not be eaten bareheaded." (Bijai Mukat Dharam Shastra, Sakhi 70)

It is thus, absolutely clear from the above quotations that remaining bareheaded at any time (except when washing, drying, and combing) and keeping hair loose and unknotted are basically against the Sikh Code of Conduct, which is applicable to all, men and women alike. For obvious reasons, therefore, the use of small dastaar or keski is indispensable. There is no other way to keep the head covered all the time. Sikhs - men as well as women - who wear only big turbans

and dupattas, mostly remain bareheaded, at least in the privacy of their own homes, while taking food, etc., and thus are, perhaps unconsciously, infringing the Sikh Code of Conduct in this respect.

A FEW HISTORICAL AND OTHER FACTS IN THIS RESPECT:

1. Well-known Sikh historian Bhai Sahib Bhai Santokh Singh has given a somewhat detailed description concerning Mai Bhag Kaur (commonly known as Mai Bhago) of Forty Muktas fame in his well-known historical work GUR PARTAP SURYA. He mentions that Mai Bhag Kaur had reached the highest stage of enlightenment and had almost lost her body consciousness...so much so that when her clothes became worn to shreds, she did not care to replace them. Sahib Sri Guru Gobind Singh Ji called her in His Holy presence and instructed her to always stick to the Gursikh dress as prescribed in the Code of Conduct. In particular, she was ordered to wear Kachhehra and chhoti dastaar. In fact, according to some chroniclers, the dastaar was tied on her head by the Satguru himself. If this dastaar was not a Rahit, where was the need to include this item in the instructions given to a lady who had reached almost the Brahmgyan stage? It apparently shows that the Satguru gave as much importance to Dastaar as to other Rahits like Kachhehra.
2. In the Museum of Maharaja Ranjit Singh's fort at Lahore and Victoria Museum at Calcutta, the pictures of Sikh women of old time can be seen even now, depicting them with small dastaars or keskis.
3. Bhai Sahib Vir Singh, in his well-known poetical work, RANA SURAT SINGH, depicts Rani Raj Kaur as a Saint Soldier or Rajyogi of the highest order. Her very impressive picture given in the book depicts her with a well-tied Keski, on which is also affixed a khanda-chakkar, the emblem of Sikhism.
4. The Sikh women belonging to the Jatha of Bhai Sahib (Sant) Teja Singh Ji of Mastuana, have been seen doing Kirtan in congregations wearing dastaars. He was instrumental in establishing Akal Academy - a Higher Secondary School at Baru in Himachal Pradesh wherein all students - boys as well as girls - are required to wear turbans as a prescribed school uniform.
5. The Central Majha Diwan and Panch Khalsa Diwan, Bhasaur - the two organizations which played a remarkable role in the Sikh renaissance movement in the first decade of the twentieth century laid special stress on the wearing of Keski by women.
6. The author had the privilege of meeting the late Baba Gurbachan Singh Ji Khalsa of the Bhindranwala Jatha along with his whole family, including his wife, two sons and their wives. They were all wearing Keskis just as the members of the Akhand Kirtani Jatha do.
7. It is a historical fact that there was a time when a price was put on the head of a male Sikh. Greedy and unprincipled people, both Hindus and Muslims, availed of this opportunity to make money. When they could no longer find male Sikhs in the villages and towns, they started beheading Khalsa women and presenting their heads as the heads of young unbearded teenager Sikh lads. As such, many Sikh women, out of fear of

persecution, stopped wearing Keski and converted topknot of hair into fashionable styles like women of other faiths. This practice, which originated in a helpless state of affairs, became a fashion in due course of time. By the way, it was perhaps under these very abnormal circumstances that Sikh women also started wearing ear and nose ornaments to avoid the disclosure of their Sikh identity.

8. S. Shamsheer Singh Ashok who has been an active member of the Singh Sabha movement and an erstwhile Research Scholar of the S.G.P.C., while discussing the prevalence of the use of 'keski', states:

*"...and, consequently in the Amrit-Parchaar at the Akal Takht Sahib, this was a precondition even for ladies before they could be baptized there. Any woman who was not prepared to wear Keski was not baptized. This practice continued even after the end of the Gurdwara movement. Relaxation was made only when Giani Gurmukh Singh Musafir became the Jathedar of the Akal Takht."*²³

9. A recent discovery from old literature puts a final seal on the Keski having been prescribed as a Rahit by the Tenth Guru himself. While going through the old Vahis of the Bhattas, lying with their successors in Karnal District in Haryana State, Prof. Piara Singh Padam of Punjabi University Patiala came across a paragraph explaining the first baptism of the double-edged sword bestowed by Sahib Sri Guru Gobind Singh Ji on the First Five Beloved Ones on the Baisakhi of 1699 A.D. and the Code of Conduct imparted to them on that auspicious occasion. Based upon the language and style, this manuscript has been assessed to have been written in about the end of the eighteenth century. As this finding is of special significance in this respect, the English translation of the whole paragraph is reproduced below:

*"Sri Guru Gobind Singh Ji Tenth Guru, son of Guru Tegh Bahadur Ji, in the year Seventeen Hundred Fifty Two, on Tuesday - the Vaisakhi day - gave Khande-Ki-Pahul to Five Sikhs and surnamed them as Singhs. First Daya Ram Sopti, Khatri resident of Lahore stood up. Then Mohkam Chand Calico Printer of Dawarka; Sahib Chand Barber of Zafrabad city; Dharam Chand Jawanda Jat of Hastnapur; Himmatt Chand Water Carrier of Jagannath stood up one after the other. All were dressed in blue and he himself also dressed the same way. Huqqah, Halaal, Hajaamat, Haraam, Tikka, Janeyu, Dhoti, were prohibited. Socialization with the descendants of Prithi chand (Meenay), followers of Dhirmal and Ram Rai, clean shaven people and Masands was prohibited. All were given Kangha, Karad, KESGI, Kada and Kachhehra. All were made Keshadhari. Everyone's place of birth was told to be Patna, of residence as Anandpur. Rest, Guru's deeds are known only to the Satguru. Say Guru! Guru! Guru! Guru will help everywhere."*²⁴

This discovery is a landmark in this respect: Kesgi or Keski has not only been clearly mentioned as one of the five K's, but also the specific and separate mention of making all Sikhs Keshadharies, makes it clear beyond any shadow of a doubt that Keshas are not included in the Five Kakaars (i.e., Five K's): in other words, keeping them intact is a separate and specific injunction for all Sikhs. (By the way, regarding eating meat, both Halaal and Haraam- the Muslim description of any meat other than Halaal - were also forbidden. It means that eating meat was totally prohibited.)

It is thus abundantly dear that Keski has been in vogue right from the birth of the Khalsa Nation and is not the innovation of Bhal Sahib Randhir Singh or anybody else.

A FEW POINTS OF RATIONALE WHY KESKI AND NOT KESHAS IS ONE OF THE FIVE SIKH KAKAARS

Now let us consider why Keski and not Keshas is one of the Sikh Kakaars. By considering Keski as a Kakaar, the importance of Keshas IS NOT UNDERMINED IN ANY WAY. In fact, the Keshas are the basic and fundamental edifice of Sikhism without which no one can become a Sikh. The following points are put forth for a rational and unbiased consideration in this respect:

1. Keshas are the natural blessing of the Creator. They grow from within the body and develop gradually with age as other parts of the body. As against it, all other Kakaars or Kakaars are external and are put on the body from outside. Even a very devout Sikh may, at times, be forced to remain without any one of the four Kakaars under circumstances beyond his control. This cannot happen with Keshas, which do not fall in line with the other four Kakaars and are in a class by themselves.
2. Kangha, which is one of the Kakaars, is kept for the upkeep of the Keshas (which is also generally considered a Kakaar). No other Kakaar is meant for the protection of any other Kakaar, these being for the protection of the body or some part of it. Evidently, therefore, Keshas cannot be considered as an outer Kakaar but a part of the body for the protection of which Kangha and Keski are required to be kept as Kakaars.
3. The RAHITS, including the wearing of the external Five Kakaars (Keski, Kachhehra, Kangha, Kada and Kirpan) fall in the category of DO's, while Kurahits (Cardinal Sins or Taboos), including cutting of the hair, are placed in the category of DON'TS. The vested interests try to intermingle them. In this way, they unconsciously belittle the value of Keshas. They should realize that the value of all outer Kakaars is alike.
4. Then there is an evident anomaly in the commonly accepted Code of Conduct with regard to Keshas. These are included in the category of four cardinal sins which are so basically important that commitment of any one of these by a Sikh makes him an apostate. These are, then, also included in the category of Rahits, the infringement of which makes a Sikh merely a Tankhaeeya or punishable. Evidently there is definite incongruity in it which defies logical or rational explanation. The only logical explanation, therefore, is that the Keshas are not included in Rahits but are one of the four major Kurahits (Taboos or Cardinal Sins): A Sikh must not cut hair.
5. The wearing of Keski enables Sikh women to show their distinctiveness of being Sikh or Khalsa like men. The importance of this Khalsa distinctiveness has been clearly emphasized by the Tenth Guru for the Khalsa as a community, both men and women, and not for men only.
6. At the time of the baptismal ceremony, the same Amrit (Khande-Ki-Pahul) is administered to all without any distinction, including that of sex. The title of Khalsa is bestowed on all of them. The same way of life and Code of Conduct is enjoined upon all of them. All of them are forbidden to roam about, take food, etc. bareheaded. How, then,

have women become exempt from any of these injunctions? Keski is the only answer to this contradiction.

In view of all the aforesaid, it is clear that Keski or small turban has been traditionally worn by Sikhs, or Khalsa men and women, right from the birth of the Khalsa Nation. This Rahit has been enunciated and strongly emphasized by the Satguru himself. Bhai Sahib Randhir Singh, the Akhand Kirtani Jatha, and a few other individuals and organizations are preserving this dignified Khalsa Rahit with Guru's grace. Having become aware of these facts, the Sikh intellegentia has also started showing a remarkable response in this regard. If the Khalsa is to live in accordance with the Rules of true Gurmat, both Khalsa men and women have to accept it. Keski is the crown bestowed by the Satguru for the head of the Khalsa, whether man or woman, who stands bestowed with the special form of the Satguru himself. By refraining from the use of Keski, a Sikh becomes a follower of his own ego instead of the Will of the Satguru. Wearing of Keski by Sikh women is decried mainly because modern day Sikhs want their women to fall in line with other women with respect to the so called modern way of life, including the modern fashions of dress. Sikhs - both men and women - will continue to be guilty of showing disrespect to the sacred hair by keeping them uncovered. In fact, it is the Keski's nonacceptance (and not its acceptance) that is very unconsciously eviscerating the Rahit Namas of their "tremendous and literally unlimited potency that operates on the collective subconscious level" of the Sikhs in general. One fails to understand how the use of Keski "...destroys the purity of the Khalsa Rahit and sabotages the unity of the Khalsa", as alleged by some. In fact, the shoe is on the other foot. If Keski is accepted by all Khalsa men and women, it will help in maintaining the purity and ensuring the unity of the Khalsa, as even women of the Khalsa faith, like the Khalsa men, will be distinguishable.

GURU GRANTH SAHIB

PAD-CHHED PRINTING

It is a fact made explicitly clear by the Satguru himself that Gurbani in Sri Guru Granth Sahib is the Word of God Himself. The **Alighty Akal Purakh** spoke through the Gurus in their state of oneness with Him:

Jiasee Mein Aawai Khasam Ki Bani Taisara Kari Gian Ve Lalo. (Ang. 52)

As descends to me the Lord's Word, I express it, O Lalo!

Dhur Ki Bani Aae. (Ang. 628)

The Holy Word has dawned from the Primal Divine Source.

While compiling Sri Guru Granth Sahib, The whole Gurbani was written in Gumukhi script in a continuous chain system of writing, wherein all the words in a line are joined together. Having emanated from the Limitless Divine Source or the Eternal Spirit, its true and correct reading as well as understanding is obviously beyond the limited capacity of the mundane scholarship. Even today, in spite of the hard efforts of the top Sikh scholars to ascertain the correct reading of the Gurbani, there are about 500-700 words where they have not been able to reach a consensus. Then what is the guarantee that in other controversial cases also, where they claim to have reached an agreed break-up of words, their reading is absolutely in accordance with what the Satguru had meant it to be?

Moreover, Sri Guru Granth Sahib is not merely a Holy Book. Had it been so, it would have been alright to print or write it in any way one likes. Sri Guru Granth Sahib is the Satguru - the True Guru - under whose benevolent care and protection, the Khalsa Panth has been placed by the Satguru himself. If it is so and we really believe in the True Guruship of the Sri Guru Granth Sahib, then it follows as an obvious corollary that the Satguru will himself remove our ignorance and will bless us with the true wisdom enabling us to read Gurbani correctly.

It is a universally accepted fact that, as already pointed out, the first volume of Sahib Sri Guru Granth Sahib, compiled by Sahib Sri Guru Aijan Dev Ji, was written in continuous form with all the words in a line joined to one another. Later, the Bir on which Sahib Sri Guru Gobind Singh Ji formally invested the **GURUSHIP** for all times to come, was also of the same type. On this basis, until recently, Sri Guru Granth Sahib was written or printed on the same pattern. No doubt some effort is needed to enable the beginner in reading such volumes, but such difficulties are always faced by beginners in every new field of knowledge. Until only a few decades ago, when the so-called literacy level was also low, devout Sikhs living even in remote villages were able to read such volumes by following systematic and rational methodology, i.e., first practicing difficult **Banis** from **Gutkas** and **Pothis** under the guidance of certain learned and devout Gianis or Granthis. Only after they developed some amount of confidence in their reading of the Bani, they used to be introduced to the reading of Sri Guru Granth Sahib in a formal ceremony - **Gurcharni Lagna** - after saying Ardas or prayers. Now, when the literacy percentage as well as the level of education is reported to have increased manifold, we are finding difficulties in reading from Sri Guru Granth Sahib printed in joined or continuous system. Our difficulty is the

result of our own complacency because we do not want to take even elementary pains of going through preparatory stages as Gursikhs in the past used to do. We are prepared to do the hardest of labor for learning other fields of arts and sciences to which we attach much higher priority. The reading of Sri Guru Granth Sahib, to us, is of very low priority -to be done as and when time or our sweet will permits. Of course, we reap the results according to the priority and devotion we give to the reading and understanding of **Gurbani**.

Recently, the unity and purity of Sri Guru Granth Sahib have been attacked by some important people and organizations who have been instrumental in the printing of Sri Guru Granth Sahib in Pad-Chhed form, i.e., the printing of words separate from each other. It may be mentioned here that the two main Panthic Organizations, i.e. Chief Khalsa Diwan and S.G.P.C., had categorically prohibited the printing and installation of Sri Guru Granth Sahib in Pad-Chhed form in their resolutions passed in 1945 and 1950, respectively, as follows:

Chief Khalsa Diwan Resolution No.2682 dated January 1, 1945.

"The installation of **PAD CHHED BIR** is not legitimate."

S.G.P.C. Resolution No.7 dated January 1, 1950-DHARMAK COMMITTEE

"Until any decision is arrived at on Panthic level Pad-Chhed bir should not be printed or installed."

Under what logic an act which was wrong until 1950 has now become right is beyond comprehension. The only explanation given for this metamorphosis is that there is no demand from the general public for the Birs in original form and, therefore, S.G.P.C. itself started the printing of Sri Guru Granth Sahib in Pad-Chhed form, contrary to its own resolution of 1950. Are the Panthic Organizations made to guide the masses or follow them? Now general public amongst the Sikhs is not prepared to take Khande-ki-Pahul or Amrit. Should this system be abolished?

The writing or printing of Sri Guru Granth Sahib in Pad-Chhed ('break-word') system, which was against the original continuous or chain method used by the Gurus, and even by the Panth until only recently, not only shows an utter lack of faith in Sri Guru Granth Sahib as the True Guru, but is also an attempt to introduce in Gurbani the false wisdom of the imperfect mind of the ever-fallible human. The assertion that Sri Guru Granth Sahib in its original form is difficult to read and often results in wrong reading, and its Pad-Chhed form makes its reading easier, it not so simple as it appears to be. The main point is whether we have the authority and competence to evolve a Perfect and True PadChhed form. At present, various Birs published by private publishers and even the various editions published by the S.G.P.C. itself, vary from one another at a number of places with regard to formation of certain words. All publishers claim their version to be correct, implying, naturally, that the others are incorrect. So now we have Birs which are 'not Perfect' according to some and 'Perfect' according to others. The truth is that Sri Guru Granth Sahib is ALWAYS PERFECT. Only we, the ordinary imperfect people have introduced imperfections in it by commingling our false wisdom with the True Wisdom.

No doubt reading the **Gurbani** wrongly is sacrilegious. But who can claim to read it absolutely correctly? All of us have to do our best to read it as correctly as we can with prayers in our minds

to the Guru to bless us with the required wisdom. It seems to be a more definite sacrilege to introduce such 'incorrectness' or wrong reading permanently in Sri Guru Granth Sahib. Moreover, every printer of Sri Guru Granth Sahib follows his own system of **Pad -Chhed** and creates more confusion in the minds of the general public. When the **Gurbani**, which is the treasure house of nothing but the Eternal Wisdom of the Eternal Lord, is diffused with the mundane intellect and false wisdom of the fallible man, the **Guru Shakti** of Sri Guru Granth Sahib is also impaired accordingly. All of us, the innocent Sikhs of the Guru will suffer; in fact, we are suffering already.

One other reason generally given by the supporters of Pad-Chhed Bir is that, during Guru Sahib's time, the writing in a chain or continuous method was the general practice and that is why this system was followed while compiling Sri Guru Granth Sahib. Do we assume the All-Knowing Guru Sahib did not know that in times to come, the Sikhs will find difficulty in reading Gurbani written in this way? Could he not visualize whether PadChhed would be the proper system for the future? It is only the so-called intellectuals of the modern age who have found this shortcoming in the Perfect Work of the Perfect Lord. What an irony! This shows how much faith we have in the true wisdom of the True Guru.

The fact is that:

Poorey Ka Kiya Sab Kich Poora Ghat Wadh Kichh Nahin. (Ang. 1412)

All that the Perfect Lord does is Perfect. There is no deficiency or excess in it.

Thus it is clear that we have no authority to change the original continuous (or chain) system of writing or printing of Guru Granth Sahib as a whole. Small booklets (**Gutkas or small pothies**) **may, however, be** written or printed in **Pad-Chhed** form for the benefit of the beginners or learners. And this practice has been in vogue for a long time.

RAAGMALA

The Fifth Guru Nanak, Sahib Sri Guru Arjan Dev Ji, finished compiling the **Pothi Sahib**, now commonly known as Sri Guru Granth Sahib or **Adi Bir** in 1604 A.D. According to the prevalent procedure followed by authors of religious literature, Sri Guru Granth Sahib was started with the praise of the Almighty God in the form of **Mool Mantra**. After completing the Volume, the closing Shabad of Mundavani *M.5* was put at the end as the closing Seal (the word Mundavani is derived from the word **Mundana**, i.e., to close), and was, of course, followed by the last thanksgiving shabad: **Tera Kita Jaato Nahin...**

While compiling the contents of Sri Guru Granth Sahib, Guru Sahib devised and adopted a very meticulous system of checks and balances so that no extraneous material could be interpolated anywhere without being discovered. Each entry herein is numbered and subtotals of each part are carried forward to form the grand total. It was thus not possible for any miscreant to introduce any extraneous matter in the main body of Sri Guru Granth Sahib.

However, it appears that certain people, including some devout Sikhs, started writing in the **Birs** in their possession certain pieces of information which they considered to be very important for the purpose of preserving their posterity. This is not unlike how some devout Christians

reportedly recorded important family matters in their family Bibles so that on-coming generations may benefit from them. It seems very probable that some people may have added some extraneous material which they considered harmless though important for them and their families, at the end of the **Birs** in their possession. Thus, in some (**NOT ALL**) of the hand-written old **Birs**, including the one at Kartarpur Sahib, one or more of the following material has been found at the end of the last Thanksgiving shabad:

1. **Jit dir likh Mohammada...**
2. **Baaey Aatish Aad...**
3. **Raig Ramkali Ratinmila**
4. **Hikikat Raah Mukaam of Raj Shivnibh**
5. **Raag Mala**
6. Dates of **Jyoti jot** (ascension) of the first six Gurus are given in the beginning on spare pages in the Kartarpur **Bir**. There is also mention of year of 'fire in Kartarpur' as also the year of Maharaja Ranjit Singh's visit.
7. In certain cases the technique of making special ink (Ink formula) used for writing Sri Guru Granth Sahib, has also been written.

The remarkable thing is that in all such **Birs** wherein extraneous material has been added at the end, **Raag Mala** comes last of all. It is surprising that while all other items have been disapproved and excluded, only the **Raag Mala**, which was at the end of such material, has been pressed for inclusion, creating unnecessary controversy.

Some supporters of **Raag Mala** assert that when the original volume of Sri Guru Granth Sahib was completed, some Sikhs petitioned to the Satguru, to bless them with some **prem maala** which would help them in their deliverance from the cycle of birth and death.²⁵ Acceding to their supplication, Guru Sahib himself composed **Raag Mala** and put it at the end! What logic! What a clever justification constructed by **Raag Mala** supporters! The whole of **Dhur-ki-Bani** contained in Sri Guru Granth Sahib, which is all full of praises of the Lord and Naam, could not help the Sikhs attain salvation. And, **Raag Mala**, wherein not an iota of Naam or God's Praise exists, should help them to reach the highest State of Divinity! Then why take the pains to read the whole of Sri Guru Granth Sahib when we can achieve our ultimate goal by reading **Raag Mala** alone? Is not the presentation of this reasoning itself a sacrilege of **Dhur-Ki-Bani**?

The true authorship and authenticity of **Raag Mala** has always remained dubious:

1. According to well-known historian Gyani Gyan Singh, in a Sarbat Khalsa Samagam held in 1906 Bikrami (1853A.D.), it was declared that **Raag Mala** is not **Gurbani**. His actual words are:
(English Translation)
*"In Samvat 1906 Bikrami, during the month of Katak, at the Dera of Sant Dyal Singh, a large Panthic gathering took place. On the Divali day, after detailed exchange of ideas and considerations, it was concluded that **Raag Mala** is not **Gurbani**."*²⁶
2. In 1900 A-D. - at the time of the founding of the Chief Khalsa Diwan, Sri Guru Granth Sahib was printed without containing **Raag Mala**. One such **Bir** is reported to be

present now at Gujarwal in Ludhiana District. Again another printing of Sri Guru Granth Sahib took place in 1915 without **Raag Mala** in Gurmat Press at Amritsar - one of which is also present in Singh Sabha Gurdwara at Gujarwal. At that time the two top Sikh organizations, Tat Khalsa and Chief Khalsa Diwan, propagated zealously against reading **Raag Mala**.

3. In the early 1930s, a special committee was constituted by the newly formed S.G.P.C. to draft **Gursikh Rahit Maryada**. This committee, after detailed deliberations declared unequivocally that **Raag Mala** is **not Gurbani**. As a result, the first 1938 edition of the **RAHIT MARYADA** published by the S.G.P.C. clearly stated:

Guru Granth Sahib's reading should end after Mundavani and Raag Mala should not be read.^{27, 28}

4. As a result of all these clear cut directions of the leading Sikh organizations, the reading of **Raag Mala** was stopped in many Gurudwaras. **AT SRI AKAL TAKHT SAHIB, IT WAS ALREADY NOT BEING READ, AND IS NOT READ EVEN NOW.** (Recently, for obvious reasons when there is no stable management authority at Sri Akal Takht Sahib, some pro-**Raag Mala** people are reported to have started reading it there. This is not based on any Panthic decision.)
5. However, in the later editions of the Gursikh **RAHIT MARYADA**, published by the S.G.P.C., the wording in this respect was changed without consulting even the members of the original Committee and without giving any explanation as to the basis of this change, to read as follows:

*"...reading of Guru Granth should be concluded with the reading of either the Mundavani or the **Raag Mala**, depending upon local practice."*

So now, it has been left to the Sangat whether to read it or not.

6. It may be noted that while all 'shabads' in Sri Guru Granth Sahib, without exception, exhort directly or indirectly, the importance of the Divine **Naam** for spiritual enlightenment, there is not even a trace of this divinity in the whole of **Raag Mala**. It is just a glossary or genealogy of some **raags and sub-raags** and their branches. In fact, it is not complete even in this respect so far as **raags and sub-raags** included in Sri Guru Granth Sahib are concerned, as shown below:
 - a. There are 31 pure raags and 6 mixed raags in Sri Guru Granth Sahib. Out of 37 raags, 12 raags do not find any mention in Raag Mala.
 - b. There are as many as 59 raags and raaginis in Raag Mala which are not included in Sri Guru Granth Sahib.²⁹
7. Another very important but rather basic point to be considered in this respect is that **Gurbani** is the Divine Word. In spite of the fact that the whole **Gurbani** has been composed to be read in certain musical measures, it is not wholly dependant on these

musical measures so far as its impact on the mind is concerned. Sri Guru Granth Sahib is not for teaching musical measures or **raags** but is meant to uplift the soul of one who reads it, sings it, or listens to it. In short, the only objective of the **Gurbani** is Spiritual Enlightenment. That is why Guru Sahib has not written anywhere on the intricacies of the various **raags** or on the so-called Gurmat Sangeet. The true Gurmat, and not the correct understanding of the **raags**, is the True Way of Life; though the latter is certainly very helpful and productive. In the closing Shabad of Sahib Sri Guru Granth Sahib, Sri Guru Arjan Dev Ji himself clearly summarized the contents of Sri Guru Granth Sahib. According to him, this platter (**thaal**) (Sri Guru Granth Sahib), contains the following three things:

- a. **Amrit Naam.**
- b. Resultant Contentment and Satiation of all desires; and, finally
- c. The true understanding of the Divinity by constant meditation or Simran of the **Amrit Naam.**

Further, it is stated that in reality these are the three aspects of the only **ONE THING - AMRIT NAAM**. He has not made any hint regarding the presence of various **raags** and their wives and offsprings, etc., as they are only subsidiary to the major content.

8. The following quotations from Sri Guru Granth Sahib in this perspective are worth considering:

Raag Naad Sab Sohney Jau Laagey Sehaj Dhyan

Raag Naad Chhod Har Seviay Taa Darghey Payeeay Maan. (Ang. 849)

Beauteous are the melody and music, if through Guru's word, one fixes his attention on the Lord. One attains the honor in the Lord's Court only when one rises above and gives up the means of the worldly melody and music.

Raag Naad Man Dujaay Bhayey. (Ang. 1342)

Singing and learning temporal music makes one's mind attached to duality.

Sabhna Raagaan vich So Bhala Bhai, Jit Vasya Man Aaye. Raag Naad Sabh Sach Hai, Keemat Kahi Na Jaaye.

Raagey Naadey Bahraa,Inni Hukum Naa Boojhya Jaaey. (Ang. 1423)

Amongst all the musical measures, that alone is sublime, O Brother, by which the Lord comes to abide into the mind. The melodies in which Guru's word is sung are all true; their worth can be told not. The Lord is beyond the melodies and sounds. Merely through these, His will cannot be realized.

9. Mr. M. A. Macauliffe, who spent about 20 years in studying the Sikh history and scriptures at the end of the 19th Century, published his monumental work entitled The Sikh Religion in six volumes, in 1902. In discussing the completion and contents of Sri Guru Granth Sahib, he states: "*A Muhammadan poet called Alam in AH 991 (AD. 1583) wrote a work in 353 stanzas, generally from four to six lines each, called Madhava Nal Kandala. The Raga Mala, which forms the conclusion of the Sri Guru*

*Granth Sahib and contains a list of the **raags** and **raaginis** and their subdivisions, is a portion of Alam's work extending from 63rd to 72nd stanza. It is not understood how it was included in the Sacred volume. The **Raags** mentioned in it do not correspond with the **Raags** of the Granth Sahib."*

10. The **Mahan Kosh** (Encyclopedia of Sikh Literature) of Bhai Sahib Bh. Kahan Singh refers to **Raag Mala** as under:

*"Raag Mala: The 63rd to 72nd meters from the Hindi version of **Madhavanal Sangeet** composed by Alam poet and includes six raags, with five raginis and eight sons of each."³⁰*

In his other well-known authoritative work: **Gurmat Sudhakar**, he has commented in greater detail in this respect:

*"Many people finish the reading (of Sri Guru Granth Sahib) at **Raag Mala**. **Raag Mala** is not **Gurbani**. It was composed by a poet named Alam, a contemporary of Emperor Akbar - in the year 991 Hijri or Bikrami 1641 - about 20 years before the compilation of Sri Guru Granth Sahib as is evident from the text of the SANGEET...Besides the fact that it is NOT **Gurbani**, **Raag Mala** is also against **Gurmat** because it makes no reference to Devotion, the True Knowledge and Love for God. The **Raags** in Guru Granth start with Sri Raag. **Gurbani** also says 'Sri Raag' is blessed among the **Raags**. It is further supported by Bhai Gurdas Ji who places Sri Raag on the top of the raags. As against this, the **Raag Mala** starts with **Bhairav Raag**. All the **Raags** contained in Guru Granth Sahib are not mentioned in **Raag Mala**. Also, all the **Raags** mentioned in **Raag Mala** are not contained in Guru Granth Sahib.*

*"In the Index of Guru Granth Sahib of Kartarpur, it has been indicated: 'All the leaves of Guru Baba: 974' (in that volume). Mundavani is written on leaf No.973 and 974th is blank. Some Sikh has inserted **Raag Mala** on additional leaves after 974 at the end of the Guru Granth just as Bhai Banno has inserted many additional Shabads and the anecdote of Sangla-deep without the permission of the Satguru....Many old volumes of Guru Granth Sahib are available at Buij of Baba Ala Singh, Patiala and Sri Abchal Nagar, etc., which do not contain **Raag Mala**..."³¹*

11. Professor Sahib Singh, in **Sri Guru Granth Sahib Darpan**, states:

"Those people who have made some additions in Guru Granth Sahib, could do so only after Mundavani M.5 and Slok M.5."³²

Therefore, according to him, Sri Guru Granth Sahib really ends at Slok M.5, inferring thereby, that whatever is written therein after Slok M.5, is not a part of the original volume and is thus not Gurbani.

His other comments and certain points raised by him are also very noteworthy and relevant in this respect:

- i. In **Raag Mala**, the word 'Pun' which is a derivative of the Sanskrit word Panch - has been used while in the rest of Guru Granth Sahib the word is Phun. From a literary view point, it is very strange that none of the Gurus have used this word anywhere in their own compositions.(Ang. 693)
 - ii. The heading '**Raag Mala**' has not been prefixed or suffixed by the name of its author, contrary to the system followed in Guru Granth Sahib.(Ang. 693)
 - iii. The system of putting numerals (1, 2, 3, etc.) in **Raag Mala** is absolutely different from the system followed in Guru Granth Sahib. Why so?(Ang. 694)
 - iv. Raag **Gaund** has been shown first as the son of Raag **Sri Raag** and then as the son of Raag **Megh!** (Ang. 697)
 - v. The use of the numeral '1' twice in **Raag Mala** is confusing.(Ang. 697)
 - vi. It is very astonishing to note that certain Raags contained in Guru Granth Sahib have not been mentioned in **Raag Mala**, and a number of Raags not mentioned in Guru Granth Sahib, are included in it. (Ang. 697)
12. Similar references to **Raag Mala** have also been made by some other renowned scholars:

"Raag Mala is not the composition of the Satguru"
(**Gur Partip Surya** by Mahan Kavi Bhai Sahib Bhai Santokh Singh Ji)

*"Mundavani was kept at the end of the Granth Sahib as the Closing Seal. **Raag Mala** was inserted by someone later..."*
(**Guru Tirath Kosh** by Pt. Tara Singh Nirotam.)

*"Just as Index has no relation with Bani - although it is the index of the Bani; similarly **Raag Mala** has no relation with Bani, though it refers to the same Bani."*
(**Bani Beora** by Dr. Charan Singh)

Dr. Charan Singh, while admitting that **Raag Mala** is not **Gurbani**, insists that it refers to **Raags** contained in the **Gurbani**, an assertion which has already been shown to be incorrect. Further, does anyone ever start the reading of the Guru Granth Sahib with the Index given in the beginning?

Thus, it suffices here to say that it is very unjust to accuse certain sections of the Panth of attacking the purity and the unity of Sri Guru Granth Sahib simply because they do not read **Raag Mala**. The reading of **Raag Mala** does not provide any spiritual benefit and not reading it, is not at all a sacrilegious act. In fact, it is really sacrilegious to equate the writing of an ordinary poet with **Dhur-Ki-Baani!**

On the basis of the facts stated hereinfore, it can be safely summarized and concluded that:

1. **Raag Mala** was not composed by any of the Gurus.
2. It was not a part of the original **Bir** compiled by Sahib Sri Guru Arjan Dev Ji, nor of the Damdami Bir.
3. **Raag Mala** is part of **Madhavanal Kandala** written by the Muslim poet Alam, about twenty-one years before the original **Bir** was compiled.
4. There are a number of raags in Sri Guru Granth Sahib which are not included in **Raag Mala** and vice versa.
5. The meticulous uniform system of numbering of all the Shabads in Sri Guru Granth Sahib, has not been used in **Raag Mala**. **Raag Mala** has no system of numbering as each portion has been numbered as one (1) which reveals nothing and is confusing.
6. There is no mention of the name of the composer anywhere as against the procedure employed in the rest of Sri Guru Granth Sahib.
7. In some of the handwritten **Birs** there exist a number of other extraneous writings, including **Raag Mala**. When all other compositions have been rejected it is not understood why this composition, which was at the end, has been retained.

GURU KA LANGAR

It is an established truth that the food one eats does not only affect the body's health but also influences one's mind and thinking. That is why Sahib Sri Guru Nanak Dev Ji has forbidden eating food which makes the body writhe in pain and fill **the** mind with evil. That is why he refused to accept the most nourishing and dainty dishes prepared in the house of Malik Bhago but preferred the simple dry food prepared by the so called low-caste carpenter, Bhai Lalo. Similarly, Sahib Sri Guru Gobind Singh Ji refused to drink water brought by a young man who had never done any service to anyone in his life. Thus, in the Gursikh way of life it is not only the nutrient value of the food that matters but, more importantly, who has prepared it and who serves it. **Guru-Ka-Langar**, whether prepared in the Gurdwara or in the household of a Sikh can be called Guru-Ka-Langar only if it is prepared by Guru-Ke-Sikhs. This may be the one reason why Sahib Sri Guru Gobind Singh Ji asked the recipients of the holy Amrit to share food among themselves in the same plate, but forbade them to do so with non-Amritdharis. One of the edicts given at the Baptismal ceremony is:

Gursikh di roti beti di saanjh Gursikh naal.

The Gursikhs have to share food and establish marital relationships with Gursikhs only

This edict is enjoined upon all the baptized Sikhs at the Baptismal ceremony at every Amrit Sanchar in the Panth irrespective of organizations or Jathas arranging it. It is further supported by the following quotation from Rahitnamaa:

Jay Kurahtieye Jag Darsaawat.

Pahul Peeay Kukaram Kamaavat.

Tin So Vartan Nahe Milaawey.

Rahey Nirlep Param Sukh Paavey.

(Rahitnamaa Bhai Desa Singh Ji)

Gursikhs are not to socialize or associate with those who have become apostates. Only then will they lead unaffected and happy lives.

Incidentally, the above quotation brings out another important point; that even one who has taken Amrit once can become a non-Amritdhari if he commits any of the four Cardinal Sins or big Don'ts.

It is, therefore, clear from the above that if a Sikh is to strictly follow the commandments or Code of Conduct enunciated at the time of partaking of Amrit, he has to share food and keep relationships with Gursikhs (i.e., Amritdharis) only. There is no 'elitism' or 'communalism' in it. In fact, it is a practice ordained by Guru Sahib himself. It does not reek of Hinduism or Brahminism, as some people say. In the case of Brahminism, the low-caste people remain untouchable throughout their lives simply because of the accident of their birth, and there is no means by which they can be upgraded and made acceptable, with respect to sharing food with them. In Sikhism, all people, irrespective of their caste, religion, race, country, etc., are welcome to the Khalsa fold. Once they become Khalsa after taking Amrit, they are then an integral part of the Khalsa Panth, and it is always a privilege to share food and contract marital relationship with

them, whatever may have been their original faith, race, etc. In fact, this is the holy way employed by the Satguru for the uplift of humanity.

Much fuss is made on this point because at the congregations of the Akhand Kirtani Jatha, the Guru-Ka-Langar is generally prepared by Guru-Ke-Sikhs (Amritdhari) only. Bhai Sahib Randhir Singh followed this rule strictly and, in addition, had his food prepared in All-Steel vessels. This practice is referred to as Bibek in Sikhism. This tradition of being an All-Steel Bibeki is not an innovation of Bhai Sahib Randhir Singh or any other person. It has been in vogue right from the time of Sahib Sri Guru Gobind Singh Ji, who himself set this precept by using all-steel vessels and Khanda for the preparation of the Holy Amrit given to the original Panj Pyaras at the time of the Birth of the Khalsa on Baisakhi of 1699 AD. Since then, certain sections of devout Sikhs have been following this principle until even today, not simply for preparing Amrit, but also for preparing food.

Who is a Bibeki Singh? Bhai Sahib Kahan Singh of Nabha, in his Encyclopedia of Sikh Literature on page 863 defines Bibeki as "...a Sikh who is strict and steadfast in following the principles of Sikh Dharma." The terms Bibek and Vivek are synonymous and have the same meaning i.e. 'sense of discrimination.' In Gurmata, it implies the unquestionable adherence to the command of the Satguru.

Satgur Bachan Kamaaveney, Sachaa Eho Vichaar (Ang. 52)
Practice of the True Guru's commands is the only true philosophy.

Thus, in Sikhism, a Bibeki is a person who adheres strictly to and regulates his life in accordance with the Guru's commandments.

Generally, people do not grasp the true meaning of the terms Amritdhari and nonAmritdhari Sikhs. The phrase non-Amritdhari Sikhs is meaningless. One cannot make a comparison between them. There is only one class of Sikhs and that class is the SIKH (Khalsa). Thus, one is either a Sikh or not a Sikh. Who is a Sikh? The literal meaning of the word Sikh is a 'disciple.' A Sikh is one who is a disciple of the Satguru. To be a disciple of the Satguru, one must completely surrender one's will and wisdom to the Will and Wisdom of the Satguru. Only then, the Satguru admits one is in his fold as a 'Sikh' and blesses him with the holy Naam. This initiation ceremony was previously referred to as the deekhya or charan pahul and has been prevalent right from the time of Sahib Sri Guru Nanak Dev Ji, as supported by Bhai Gurdas Ji:

Gur Deekhya Lai Sikh, Sikh Sadaayaa. (Var3, Pauri 11)
One is called a Sikh only after he has been blessed with 'deekhya.'

Charan Dhoe Rehraas Kar Charnamrit Gursikhaan Pilaayaa (Var 1, Pauri 23)
(Guru Nanak) followed the system of washing the Guru's Feet and blessing the Gursikhs with the Charanamrit (**Charan-Pahul**).

Sahib Sri Guru Gobind Singh Ji prescribed specific rules and regulations which must be unconditionally accepted by the candidates before they can be admitted as disciples (Sikhs). The ceremony by which the Panj Pyaras are authorized by the Satguru to admit such persons in the

fold of Sikhism is partaking Khande-ki-Pahul or Amrit. Therefore, according to the Commandment of the Satguru, one can become a Sikh of the Guru only by taking Amrit. Such a person is also called an Amritdhari because he has been blessed with the holy Amrit and has, thus, become a Sikh. It is further explicit from the following couplet from Rahitnamaa of Bhai Desa Singh Ji:

**Pratham Rahit Yeh Jaan, Khande-ki-Pahul Chhakey.
Soee Sikh Sujaan, Avar Naa Pahul Jo Lai.**

The primary Rahit for a Sikh is to take Khande-ki-Pahul. Only he is sagacious Sikh.

Now consider this point from another angle. If someone belonging to other faiths like Christianity, Islam, Judaism, Hinduism, etc., wishes conversion into Sikhism, what is he required to do? Does he become a Sikh by merely refraining from cutting his hair and wearing a turban as Sikhs do? Obviously not. (There are a number of such people with long hair, and even wearing turbans, belonging to faiths other than Sikhism). He has necessarily to partake the holy Amrit to become a Sikh. How can, then, one become a Sikh simply because of accident of birth, without being baptized? This point has also been explicitly made clear by the Satguru himself as:

**So Sikh Sakhaa Bandhap Hai Bhai, Jay Gur Ke Bhaaney Vich Aivey
Aapney Bhaaney Jo Chaley Bhai, Vichharr Chotaan Khaavey.** (pg 601)

Only that person is a Sikh and he is my near and dear one, who comes under the total allegiance of the Guru. As against this, one who owes allegiance only to his personal will, always remains in separation and will suffer.

Even in the booklet entitled Sikh Rahit Maryada published by the S.G.P.C., a Sikh has been defined as under:

**...Dashmesh ji dey Amrit utay nischa rakhadu hai atey
kisey hor dharam nu nahin manadaa, oh Sikh hai.**

...and has full faith in the Amrit of the Tenth Guru and does not believe in any other faith, is a Sikh.

Clearly, therefore, being a non-Amritdhari means that one, has not yet declared his total allegiance and obedience to Sahib Sri Guru Nanak Dev Ji I Sri Guru Gobind Singh Ji I Sri Guru Granth Sahib Ji as his Guru. Nor has he been blessed with the Gurmantra or Naam which is given ONLY at the time of baptism by Guru Sahib himself through the Panj Pyaras. Sahib Sri Guru Gobind Singh Ji himself put a seal on this point by bowing before the Panj Pyaras for his own baptism. Are these so-called non-Amritdhari "Sikhs" greater than even Sahib Sri Guru Gobind Singh Ji, that they call themselves full-fledged Sikhs without being baptized?

It is thus, abundantly clear that the non-Amritdhars, even though they may claim to be Sikhs, and are also considered Sikhs politically and socially, are not Sikhs in the true sense and in the eyes of the Satguru. In Gurbani, they are referred to as (a) Nigurey; (b) Gumantar heenus; (c) Sakat; (d) Manmukhs or Vemukh, and (e) Vedeen (Faithless), etc. howsoever prominent or outstanding they may be in the social and public life of the community.

Gurbani defines such terms as under:

1. Nigurey: one who has not become disciple of the Guru.

Nigurey Ko Gat Kaaee Naahee.

Avgann Muthhey, Chotaan Khahee. (Ang. 361)

For him who is without the Guru, there is no liberation.

Deluded by evil propensities, he suffers.

Satgur Bajhon Gur Nahi Koe Nigurey Kaa Hal Naa Bura. (Ang. 435)

Without the True Guru (i.e. Guru Nanak), there is not another Guru.

And one without the Guru is known as evil.

2. Gurmantar-heenus: One who has not been blessed with the Gurmantra (Naam).

Gumantar-Heenus Jo Praani Dhrigant Janam Bharashtneh.

Kookreh Sookreh Gardbeh Kaakeh Sarpaneh Tul Khaleh (Ang. 1356-1357)

One who is without the Gurmantra, is the most accursed, and contaminated is his life. He is like a dog, a swine, an ass, a crow a snake, and a blockhead.

3. Saakat: Infidel

Saakat Suaan Kaheeyey Baho 1fbhee, Baho Dumat Mael Bhareejey.(Ang.1326)

The dog like infidel is said to be very avaricious and is full to the brim of evil thoughts.

Saakat Besuva Poot Ninaam (Ang.1239)

The infidel is nameless like a prostitute's son.

4. Manmukh: One who follows his own will; the egocentric.

Manmukh Oodha Kowl Hai, Na Tis Bhagat Na Naa. (Ang.511)

The egocentric person (i.e. Manmukh) is like a reversed lotus and possesses neither devotion nor God's name.

Manmukh Seti Sang Karey, Muh Kalakh Daag Lagaey (Ang. 1417)

Whosoever associates with an egoist, to his countenance attaches the stigma of blackness.

Manmukh Naam Na Jannani, Vinn Naavey Pat Jaaey...

Vishta Kay Keerray Pavay Wich Vishta

Se Vishta Mahe Samaaye. (Ang. 28)

The egocentrics know not the Naam, and without Naam lose their honor...

They are worms of excrement, fall in excrement, and get absorbed in excrement

5. Vedeen: The faithless; the irreligious.

Choraan, Jaaran, Randiaan, Kuttaneeya Di Baan.

Vedinaa Ki Dosti Vedinaa Ka Khaann

Sifti Saar Naa Jannani, Sada Vasey Saitaan. (Ang. 790)

It is the habit of thieves, adulterers, prostitutes, and pimps that they contract friendship with the irreligious or faithless and eat their food; they know not the worth of God's praise and Satan ever abides within them.

The above are only a few of the numerous quotations from Gurbani and are self-explanatory and need no further comment. Evidently then, the Sikhs of the Satguru have to avoid the food prepared and served by them whether in the Gurdwaras or in their social gatherings, in the interest of the upliftment of their souls and the enjoyment of the Bliss of Naam Simran. This practice is not confined to the Akhand Kirtani Jatha alone. Even in the Langar premises of Sri Harimandir Sahib (Golden Temple) at Amritsar, a notice painted in bold letters in Punjabi, hangs prominently near the kitchen stating that the **"SEWA OF THE PREPARATION OF LANGAR BE DONE BY THE AMRITDHARI SIKHS - MEN AND WOMEN. NON-AMRITDHARIS MAY DO THE SEWA OF CLEANING OF UTENSILS, KITCHEN, HALL, ETC."**

Thus in trying to follow this practice, the **AKJ** is simply trying to follow the edict of Gurmat in respect of food and not out of any superiority complex or hatred for others.

Epilogue

A perusal of foregoing pages reveals clearly that Bhai Sahib Bhai Randhir Singh's life, as beautifully summed up by Bhai Sahib Vir Singh, "bears witness to the fact that what the Sikh Scriptures say is not a mere reflective statement unrelated to experience, nor is it a flight of a scholar's imagination; it is the Truth which can be experienced and lived." He lived his whole life strictly in full accordance with the teachings contained in Sri Guru Granth Sahib and Gurmat Rahit Maryada. It is therefore very surprising that such a devoted & dedicated and true Khalsa of Sahib Sri Guru Gobind Singh's concept, is accused of "heresy" and considered responsible for "introducing arbitrary and schismatic changes in the Sikh Code Of Conduct" etc. Let us examine each point of contention for a rational and unbiased consideration from this angle:

KUTHHA

It has been stated by the critics that the edict in the Sikh Code of Conduct regarding meat eating is: Thou SHALT NOT EAT KOSHER MEAT. It is absolutely incorrect. The edict also does not make it obligatory to eat Jhatka meat, since it does not say "THOU SHALT EAT JHATKA". The actual wording is "THOU SHALT NOT EAT KUTHHA". The controversy started over the interpretation of the word Kuthha. Even if for the sake of argument, it is assumed that the word Kuthha does really refer to Halaal meat, refraining from all types of meat cannot at all be considered as going against this edict because it automatically excludes eating of Halaal meat.

KESKI

The inclusion of Keski as a Rahit does not in any way minimize the importance of Kesh in Sikhism. In fact, the insistence on the use of Keski by all men as well as women helps in keeping the purity and cleanliness of hair, ensures Khalsa identity enjoined upon all Sikhs irrespective of sex by Sahib Sri Guru Gobind Singh Ji, and also enables all Sikhs to keep their hair covered at all times as required in various Rahit Naamas. One fails to understand under what logic the use of Keski has been blamed as a schismatic act. In fact the use of Keski would actually ward off schism and ensure the identity and unity of whole Khalsa Panth including the women.

RAAG MAALA

It has been proven by dedicated and sincere research workers that Raag Maala was not composed by any of the ten Gururs. It has been found to be the composition of Muslim Poet Alam and is a part of a poetical novel. The S.G.P.C. itself in their Sikh Rahit Maryada has made its reading optional. IT IS NOT READ EVEN AT SRI AKAL TAKHT SAHIB. How then can anyone be accused of destroying the unity of Sri Guru Granth Sahib simply because he refuses to consider the composition of an ordinary poetical novel writer, at par with Dhur-Ki-Baani?

GURU KA LANGAR

It is an old sacred Sikh tradition; based upon the teachings of Sri Guru Granth Sahib and original Rahit Naamas that Guru Ka Langar must be prepared by Guru-Ke-Sikhs, i.e. those persons who have been baptized in the manner prescribed by Guru Sahib Himself. Even in the Langar premises of Sri Harimandir Sahib (Golden Temple) at Amritsar, preparation of Langar is allowed only by Amritdharis. Thus, anyone who tries to follow this practice is simply trying to follow the edict of Gurmat with respect to food and cannot be considered as reeking of Hinduism, Brahmanism, elitism or any superiority complex.

It would thus be evident from the above that Bhai Sahib Randhir Singh's life was of an ideal Gursikh and Khalsa of Sahib Sri Guru Gobind Singh's vision. The AKJ members are only trying follow his example by trying to live strictly according to the quintessence of Sikhism. It can be confidently asserted that time is not far off when the Khalsa Panth starts following the path of True Gurmat, and then every sincere and true seeker of the Truth in the community would consider Bhai Sahib's life and his works as a beacon and source of inspiration and guidance. He is definitely one of the very few true saint soldiers (Khalsa):

Ham Virley Nahee Ghanay Phayl Phakkar Sansaar (Ang. 1411)

(The true Gursikhs) are very-very few and not many. The rest are all hypocrites and Wranglers.

Appendix A

APPENDIX A

੧. ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਬਖਸ਼ਿਸ਼ ਹੋਏ ਹੁਕਮਨਾਮੇ ਦੀ ਨਕਲ :-

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਹਾਜ਼ਰ ਹੋਏ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਜੱਗ ਓਹਨਾਂ ਦੀ ਅਡੋਲ ਦ੍ਰਿੜ੍ਹਤਾ, ਨਿਸ਼ਕਾਮ ਕੁਰਬਾਨੀ ਅਰ ਗੁਰੂ ਪੰਥ ਦੀ ਉਘੀ ਸੇਵਾ ਲਈ ਪੰਥ ਵਲੋਂ ਪ੍ਰਸ਼ੰਸਾ ਪ੍ਰਗਟ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਅਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਸਿਰੋਪਾਓ ਦੀ ਬਖਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ। ਹੁਕਮ ਹੋਇਆ ਕਿ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਰਣਧੀਰ ਸਿੰਘ ਉਤੇ ਗੁਰੂ ਕੀਆਂ ਖੁਸ਼ੀਆਂ ਹੋਣ। ਉਹਨਾਂ ਦਾ ਸਿਖੀ ਸਿਦਕ ਕੋਸਾਂ ਸੁਆਸਾਂ ਠਾਲ ਨਿਭੇ।

ਮੋਹਰ
ੴ ਸ੍ਰੀ ਅਕਾਲ ਜੀ ਸਹਾਇ
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

੩੦ ਭਾਦਰੋਂ ਸੰਮਤ ਨਾਨਕ ਸਾਹੀ ੪੬੧
੩੦ ਭਾਦਰੋਂ ਬਿਕ੍ਰਮੀ ੧੯੮੮
੧੫ ਸਤੰਬਰ ਈਸਵੀ ੧੯੩੧
ਗੁਰਮੁਖ ਸਿੰਘ ਜੱਥੇਦਾਰ
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

੨. ਸ੍ਰੀ ਕੇਸ ਗੜ੍ਹ ਸਾਹਿਬ ਵਲੋਂ ਬਖਸ਼ਿਸ਼ ਹੋਏ ਹੁਕਮਨਾਮੇ ਦੀ ਨਕਲ :-

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਤਖਤ ਸ੍ਰੀ ਕੇਸ ਗੜ੍ਹ ਸਾਹਿਬ

ਅੰਮ੍ਰਿਤ-ਦਾਰਾ ਸਤਿਗੁਰੂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸਾਹਿਬ ਕਲਗੀਧਰ ਜੀ ਦੇ ਠਾਡਲੇ ਸਪੁੱਤਰ ਗੁਰੂ ਪੰਥ ਦੇ ਨਿਸ਼ਕਾਮ ਸੇਵਕ, ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਦੇ ਅਰੰਭਕ, ਦਿਲੀ ਦੀ ਬੇਅਦਬੀ ਰੋਕਣ ਬਦਲੇ ੧੬ ਸਾਲ ਜੇਲ੍ਹ (ਗੁਫਾ) ਨਿਵਾਸ ਪਿਛੋਂ, ਜਿਥੇ ਕਿ ਆਪ ਜੀ ਨੇ ਖਾਲਸਾ ਰਹਿਤ ਬਹਿਤ ਅਤੇ ਹੋਰ ਧਾਰਮਿਕ ਅਸੂਲਾਂ ਬਦਲੇ ਅਕਹਿ ਤੇ ਅਸਹਿ ਕਸਟ ਪੁਰਾਤਨ ਖਾਲਸਾ ਜੀ ਦੀ ਤਰ੍ਹਾਂ ਅਡੋਲਤਾ ਸਹਿਤ ਸਹਾਰੇ, ਪਹਿਠੀ ਦਵਾ ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਜੀ ਦੀ ਯਾਤਰਾ ਲਈ ਆਇਆ ਤੁਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ ਹਾਜ਼ਰ ਹੋਣ, ਅਤੇ ਤਖਤ ਸਾਹਿਬ ਜੀ ਦੀ ਹੁਜੂਰੀ ਵਿਚ ਅਖੰਡ ਕੀਰਤਨ ਕਰਨ ਪਸਚਾਤ ਹੁਕਮ ਹੋਇਆ ਕਿ "ਆਪ ਜੀ ਦੀ ਘਾਲ ਪਰਵਾਨ ਹੈ।" ਗੁਰੂ ਕਲਗੀਧਰ ਪਿਤਾ ਆਪ ਜੀ ਦਾ ਸਿਦਕ ਕੋਸਾਂ ਸੁਆਸਾਂ ਠਾਲ ਨਿਭਾਉਣ ਤੇ ਸਦਾ ਚੜ੍ਹਦੀਆਂ ਕਲਾਂ ਵਿਚ ਰਖਣ। ਏਸ ਸਮੇਂ ਆਪ ਜੀ ਨੂੰ ਹੁਕਮਨਾਮਾ ਤੇ ਸਿਰੋਪਾਓ ਬਖਸ਼ਿਸ਼ ਹੋਇਆ।

੧੩ ਚੇਤ ੪੭੧ ਗੁਰੂ ਨਾਨਕ
(੧੯੯੬ ਬਿਕ੍ਰਮੀ)
੨੫ ਮਾਰਚ ੧੯੪੦ ਈਸਵੀ
ਸੁਰਾ ਅੰਮ੍ਰਿਤਸਰ, ਸਤੰਬਰ ੧੯੮੦

ਜਥੇਦਾਰ
ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ

Appendix B

APPENDIX B

ਭਾਈ ਸਾਹਿਬ ਰਣਧੀਰ ਸਿੰਘ ਜੀ ਲਿਖਤ ਪੁਸਤਕਾਂ

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|-------------------|---|
| 1. ਜੋਲ੍ਹ ਚਿੱਠੀਆਂ | 12. ਨਾਮ, ਤੇ ਸਿਮਰਨ ਦਾ ਦਾਤਾ ਸਤਿਗੁਰੂ |
| 2. ਰੰਗਲੇ ਸੱਫਣੇ | 13. ਕੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪੂਜਾ ਬੁੱਤ-ਪ੍ਰਸਤੀ ਹੈ ? |
| 3. ਅਣਡਿੱਠੀ ਦੁਨੀਆਂ | 14. ਗੁਰਮਤਿ ਨਾਮ ਅਭਿਆਸ ਕਮਾਈ |
| 4. ਗੁਰਮਤਿ ਬਿਬੇਕ | 15. ਗੁਰਮਤਿ ਸਚ ਨਿਰਣੈ |
| 5. ਗੁਰਮਤਿ ਲੇਖ | 16. ਗੁਰਮਤਿ ਅਧਿਆਤਮਕ ਕਰਮ ਫਿਲਾਸਫੀ |
| 6. ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼ | 17. ਅਨਹਦ ਸ਼ਬਦ ਦਸਮ ਦੁਆਰ |
| 7. ਗੁਰਮਤਿ ਵੀਚਾਰ | 18. ਗੁਰਬਾਣੀ ਦੀਆਂ ਲਗਾਂ ਮਾਤ੍ਰਾਂ ਦੀ ਵਿਲੱਖਣਤਾ |
| 8. ਸਚਖੰਡ ਦਰਸ਼ਨ | 19. ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ |
| 9. ਗੁਰਮਤਿ ਗੌਰਵਤਾ | 20. ਝਟਕਾ ਮਾਸ ਪ੍ਰਥਾਇ ਗੁਰਮਤਿ ਤੱਤ ਨਿਰਣਯ |
| 10. ਸੰਤ ਪਦ ਨਿਰਣੈ | 21. ਜੋਤਿ ਵਿਗਾਸ (ਮਹਾਂ ਕਾਵਿ) |
| 11. ਕਥਾ ਕੀਰਤਨ | 22. ਦਰਸ਼ਨ ਝਲਕਾਂ (ਕਾਵਿ-ਉਡਾਰੀਆਂ) |

ਛੋਟੇ ਟਰੈਕਟ—

- | | |
|---------------------|---------------------------------------|
| 23. ਅੰਮ੍ਰਿਤ ਕੀ ਹੈ ? | 33. ਤਿਮਰ ਅਗਿਆਨ ਤੋਂ ਉਜਿਆਰਾ |
| 24. ਅੰਮ੍ਰਿਤ ਕਲਾ | 34. ਅੰਦ੍ਰਿਸ਼ਟ ਵਾਹਿਗੁਰੂ ਦੇ ਪਰਚੱਖ ਦਰਸ਼ਨ |
| 25. ਗੁਰਮਤਿ ਰਮਜਾਂ | 35. ਸਿੰਘਾਂ ਦਾ ਪੰਥ ਨਿਰਾਲਾ |
| 26. ਸਿਖ ਕੌਣ ਹੈ ? | 36. ਬਾਬਾ ਵੈਦ ਰੰਗੀਆਂ ਦਾ |
| 27. ਸੱਚੀਆਂ ਦਾੜੀਆਂ | 37. ਕੌ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੇ ਜੀਉ |
| 28. ਵਾਹਿਗੁਰੂ ਸਿਮਰਨ | 38. ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧ ਹੈ |
| 29. ਸੁਪਨਾ | 39. ਨਾਮ ਦਾ ਦਾਤਾ ਸਤਿਗੁਰੂ |
| 30. ਅਸਤਕ ਨਾਸਤਕ | 40. ਜਾਹਰਾ ਜਹੂਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ |
| 31. ਸੁੰਕਿਆਂ ਦੇ ਉਤਰ | 41. ਸਿਖੀ ਸਿਦਕ ਤੇ ਧਰਮ ਰਖਿਆ |
| 32. ਨਾਮ ਸਬੰਧੀ ਵਿਚਾਰ | 42. ਕੀਰਤਨੀ ਜੱਬੇ ਦੇ ਸਿੰਘਾਂ ਦੀ ਦਾਸਤਾਨ |

Appendix C

APPENDIX C

ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦੇ ਹੁਕਮਨਾਮੇ—

ਹੁਕਮਨਾਮਾ ਨੰਬਰ ੬, ਪੰਨਾ ੧੨—

ਕਰਤਾਰ ਕਰਤਾਰ ਵਾਚਣੀ । ਗੁਰੂ ਤੁਸਾਡੀ ਲਜ ਰ-
 ਖੇਗਾ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਵਰੂ ਸੰਗ-
 ਤ ਦੀ ਕਾਮਨਾ ਗੁਰੂ ਪੂਰੀ ਕਰੋਗੇ ਸੰਗਤੀ ਦਾ ਰੁ-
 ਜਗਾਰੁ ਹੋਗਾ ਇਕ ਦਾਸੀ ਰਹਿਣਾ ਮਾਸ ਮੱਛੀ ਦੇ ਨੇੜੇ
 ਨਹੀਂ ਆਵਣਾ ਸੰਗਤ ਦੀ ਚੰਗੀ ਪਹੁੰਚੀ ਹਕੀਕਤਿ ਸਭ
 ਮਲੂਮ ਹੋਈ ਸੰਗਤਿ ਸਰਬਤਿ ਇਕਮਾਂ ਚੁ-
 ਤਿ ਹਰੇ ਤਿਵੇਂ ਰਹਣਾ ਜਾਪੇ ਗੁਰਦਾਸ ਨਾਲ ਲਗ ਰਹ-
 ਣਾ ਕਾਰਵਾਰ ਇਨਾ ਨੇ ਦੇਂਦਿਆ ਰਹਣਾ ਸੰਗਤਿ ਉਪ-
 ਰਿ ਗੁਰੂ ਦੀ ਖਰੀ ਖੁਸੀ ਹਇ ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰੁ ਹੋ-
 ਗਾ ਸੰਗਤਿ ਆਪ ਵਿਚਿ ਇਕਤੁਰੁ ਕਰਣਾ ਸੰਗ-
 ਤੀ ਦੀ ਖਰੀ ਖੁਸੀ ਗੁਰੂ ਦੀਨਾ ਦੇ ਹੋਂਦੇ ਹਇ ਸਭ ਮੇਰੇ
 ਪੁਤ ਹੈਨਿ ਸਭਨਾ ਇਕਤੇ ਜੀਐ ਹੋਣਾ
 ਅਗੇ ਕਾਰਵਾਰ ਲੋਦੀ ਹਥ ਲਿਖ ਭੋਜਾ ਹਇ ਉਹ
 ਸਭਾ ਕਾਰ ਕਰਿ ਭੋਜਣੀ । ਇਲਾਇਥੇ ਮਨ (ਮਣ) ਵਹ.....

ਹੁਕਮਨਾਮਾ ਨੰ: ੬, ਪੰਨਾ ੧੫

ਗੁਰੂ ਗੁਰੂ ਜ-
 ਪਣਾ ਜਨਮ ਸ-
 ਵਰੂ

ਭਾਈ ਜਾਪੁ ਭਾਈ ਗੁਰਦਾਸੁ ਭਾਈ ਮੁਰਾਰਿ ਭਾਈ ਜਾਤੀ ਭਾਈ ਦਿਆਲਾ
 ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ ਜਨਮ ਸਵਰੂ ਸੰਗਤ ਦੀ ਕਾਮਨਾ ਪੂਰੀ ਹੋਗੁ
 ਸੰਗਤੀ ਦਾ ਰੁਜਗਾਰ ਹੋਗੁ ਸੰਗਤੀ ਕੀ ਕਾਰ ਜੁ ਲੋਹਾਗਾ ਗੁਰੂ ਦੀ ਆ-
 ਗਿਆ ਹਇ ਕੀਰਤਨ ਕਰਣਾ ਇਕ ਦਾਸੁ ਭਲੀ ਜੁਗਤਿ ਰਹਣਾ ਮਾਸ
 ਮਛੀ ਦੇ ਨੇੜੇ ਨਾਹੀ ਆਵਣਾ ਪੂਰਬ ਦੀ ਸੰਗਤਿ ਗੁਰੂ ਦਾ ਖਾਲਸਾ
 ਹਇ ਉਪਰੰਤਿ ਗੁਰੂ ਦੀ ਆਗਿਆ ਹਇ ਭਾਈ ਜਾਪੁ ਭਾਈ ਗੁਰਦਾਸੁ ਤੁਸੀ ਸ-
 ਭਨਾਂ ਰਲ ਕੇ ਸਾਕੇ ਪੂਰਬ ਦੀ ਕਾਰ ਕਰਣੀ ਜਿਸ ਦਾ ਰੁਪਯਾ ਗੁਰੂ ਦੀ ਕਾਰ ਵਿ-
 ਚ ਪੋਗ ਤਿਸ ਦਾ ਗੁਰੂ ਦੀ ਦਰਗਾਹ ਥਾਇ ਪਵੇਗੁ ਤਿਸ ਨੂੰ ਕਦੇ ਕਿਛੁ ਬੁੜ੍ਹ
 ਨ ਹੈਸ ਓਏ ਹਵਾਲ ਸਵ ਕੀ ਹਇ ਰੁਪਯੇ ਸ਼ਇ ਸਤ ਦੀ ਹੁੰਡੀ ਕਰ ਭੋਜਣਾ
 ਪੰਦਰਹ ਜੰਡੇ ਮੰਨੂੰ ਸਵਾਇ ਭੋਜਣਾ ਪੰਦਰਹ ਥਾਥਾ ਜੀਉ ਨੂੰ ਸਵਾਇ ਭੋਜਣਾ ।

ਗੁਰੂ ਗੁਰੂ ਜ- ਪਣਾ ਜਨਮ ਸ- ਵਰੂ	ਓ ਸਤਿਗੁਰੂ	ਇਥੇ ਤੁਸੀਂ ਬਹੁਤ ਮਾਣ ਕਰਣਾ ਵਿਲ ਨਹੀਂ ਕਰਣੀ ਆਖਨ ਸੁ ਕਰਣਾ ਸੇਵਾ ਕਰਣੀ	ਓ ਸਤਿਗੁਰੂ
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Endnotes

1. Maulvi Karim Bakhsh later became well known as Sant Lakhbir Singh.
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3. Ibid Pg. 60-61.
4. Ibid Pg. XXVI - Dr. Trilochan Singh's Introductory Thesis.
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8. Autobiography. Pg. 436.
9. Singh, Prof. Harbans. Sikh Review, July 1978. Pg. 44.
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12. Singh, S. Kapur. Parasharprasna or Baisakhi of Guru Gobind Singh. Pg. 69-70.
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14. Khalsa Rahit Maryada (Sura Publication). Pg. 85.
15. Singh, S. Kapur. Sikh Review, July 1978. Pg.51.
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23. Ashok, S. Shamsheer Singh. Sura, Feb.1982. Pg.25.
24. Padam, Prof. Piara Singh. Sura, Feb.1982. Pg. 23.
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