

# The Doctrinal inconsistencies in Dasam Granth : In relation to Avtarhood(Part I)

Prof.Gurnam Kaur\*

(A) **Introduction:-** This paper is concerned with the authenticity of the compositions included in the *Dasam Granth* or we can say with the doctrinal inconsistencies in the *Dasam Granth* in relation to the idea of avtarhood,i.e. incarnation of God in different forms human or any, *devi pooja* (worship of goddess) *shastar* as *Pir* i.e. to worship weapons as the highest spiritual person, bias against unshorn hair, supporting the use of intoxicants and bias against woman. To judge all these things we have to take the help of Sikh tenants and adopt some basic criterion or methodology because these days animated discussions are going on about the *Dasam Granth*. The text has already been analyzed by known scholars from the historical, religious and theological points of view. Being the student of Sikh philosophy, with due regards to the analysis already done, I will try to analyze the text in the light of *Sri Guru Granth Sahib*.

*Sri Guru Granth Sahib* is the basic and primary scripture of Sikh religion. No other scripture can be considered equal to it. This is the only Scripture in the history of the world religions which was compiled by its founder Gurus themselves. The fifth Guru Arjan Dev compiled the first recension and installed it at Harmander Sahib on Bhadon sudi. I, 1604 A.D. Bhai Gurdas was the first scribe and Baba Budha Ji was made the first Granthi. Guru Gobind Singh, the Tenth and last physical Guru, added the *bani* composed by Guru Teg Bahadur, the ninth Nanak Joti and bestowed

Guruship on the Granth before his final departure in samat 1765 from this mundane world. So the present recession was prepared under the guidance of Guru Gobind Singh and while bestowing Guruship on the *Granth* he ordained the Khalsa Panth to seek guidance from the Shabad Guru for all times to come. The three things are very unique with *Guru Granth Sahib*. One this is the only scripture which was compiled by its founders, two this is the only scripture which was bestowed with the status of Guru; three this is the only scripture in which is included the *bani*s of the saints and *Bhagatas* who belonged to the other traditions than Sikhism but which resemble with *Gurbani* in their ideology.

The basic criterion with any writing to be judged whether it is according to the ideology or not, propounded by the Gurus is *Guru Granth Sahib*, the *Shabad Guru*. At the same time, if we take account of the Sikh tradition, then we can see that when Guru Nanak bestowed Guruship upon Bhai Lehna, transferred the divine light (*Guru Joti*) to him, made him Angad Guru, he also handed over his own compositions and the collections of Bhagat Bani made by him in the form of the *Pothi* to the second Guru and this process was continued. The Sikh revelation is a continual process through *Guru Joti* and *Guru Jugati* from the first Guru Nanak Dev to the last physical Guru, Gobind Singh. After Guru Gobind Singh, *Guru Granth* became the *Shabad Guru* and *Guru Joti* and *Guru Jugati* both resides in the *bani* of *Sri Guru Granth Sahib*, as ordained by the Tenth Master, *Khalsa Panth* has to take every doctrinal decision in the light of the *Shabad Guru*. *Guru Granth Sahib* is the "*Shabad Pramana*" for every doctrinal judgment.

Now comes the *Dasam Granth* which has become the point of contention. There are so many reasons for this. Many scholars are of the

opinion that all the compositions included in the *Dasam Granth* are the writings of Guru Gobind Singh. But others believe that all the compositions can not be judged as that of Guru Gobind Singh. It has been proved beyond doubt that the *Granth* was compiled thirty or say more years after the final departure of Guru Gobind Singh from this world. It is believed by some that the *Dasam Granth* was compiled by Bhai Mani Singh. The research done by scholars so far, has shown that, writers like Bhai Santokh Singh, Giani Gian Singh, Bhai Kahan Singh Nabha etc; had not given any evidence to support the story of its compilation by Bhai Mani Singh. Bhai Mani Singh was a very devoted and trustworthy Sikh. If he had compiled the *Granth* then the decision with reference to Sukha Singh, Mehtab Singh at Damdama Sahib would never had been suggested. There comes theological concern also. The *bani*, the *Shabad Guru Guru Granth Sahib* does not encourage a Sikh to take chance decisions. One is asked to apply reason (*vichar*) even to comprehend the *shabad*. If it had been ever compiled by Bhai Mani Singh, how could the Sikhs have ignored his testimony? The writings of these classical writers like Giani Gian Singh, Bhai Santokh Singh, Kesar Singh Chhiber etc; also need evaluation in the light of the testimony of *Sri Guru Granth Sahib* and Sikh tradition. I can give an example to support my view. Some foreign scholars have asserted that Bhai Chaupa Singh's *Rahetnama* is most authentic one because it is the oldest and also Bhai Chaupa Singh had been in the company of Guru Gobind Singh. But its critical evaluation shows that there are so many things in this *Rahetnama* which are in contradiction to Sikh thought and tradition.

When *Khalsa Panth* tried to evaluate the compilation supposedly done by him, Bhai Mani Singh was no more alive to answer the question as to

which composition belonged to the Guru and which were translations done by other poets or from other sources. Every body knows this factor that there were 52 poets of very high caliber, writing in different languages from Sanskrit to Persian and belonging to different regions and cultures. Much of the literature got destroyed while crossing river Sarsa. Whatever was later collected did not come directly from Anandpur and at one time. It was collected, added from time to time, from various sources scattered all over, much after the Guru's demise. The compilation which gave birth to controversies at its very outset, cannot be taken as fully authenticated. It has been proved by scholars like Dr. Rattan Singh Jaggi, Dr. Jasbir Singh Mann that Bhai Mani Singh's *Bir*, Moti Bagh *Bir*, Sangrur *Bir*, Patna *Bir* and other *Birs* in matters of content, number of hymns and chhandas, sequence of topics, list of writings, distribution of writings, or headings are absolutely dissimilar. These *Birs* contain a mixture of material which is from Sikh as well as other sources. The scholars have shown with proofs that the original name of the *Granth* was *Bachitar Natak*. It is also evident that the compositions included in the *Granth* had been added from time to time.

If we take into account the Sikh tradition, as already mentioned, then we can see that when Guru Nanak bestowed the Guruship on Bhai Lehna, transferred the Guru *Joti* to him and made him Angad Guru, he also handed over his *Bani* and the collections of Bhagat bani made by him in the form of *Pothis* to the second Guru and same was done by Guru Angad when he bestowed Guruship on Guru Amardas and the process continued. According to Sikh revelation the same divine light resides in all the ten Gurus and the methodology (*Jugati*) is also the same and that is why every Guru used the name "Nanak" for himself in *Sri Guru Granth Sahib*. Some persons who

belonged to Guru's family and were aspirants for the Guruship but were denied the same, had started composing their own *bani* even at the time of Guru Amardas using the same stamp "Nanak". We find evidence to this effect in *Sri Guru Granth Sahib* as for example in "Anand" by Guru Amardas such compositions are rejected as *Kachibani* and the *bani* composed by the Guru is termed the only revealed, true word. Guru Arjan Dev compiled the *bani* of the Gurus under the seal and stamp of Nanak to avoid this mixture along with the *bani* of Bhagats in one volume and prepared the scripture of the Sikh religion, the *Granth*, to which Guru Gobind Singh added the *bani* of Guru Tegh Bahadur, the Ninth Guru and bestowed Guruship on the *Granth* and ordained the *Khalsa Panth* to seek guidance from the *Shabad Guru* for all times to come. All important doctrinal decisions are to be taken in the light of the *Shabad Guru*. Bhai Bano copied the recension compiled by Guru Arjan and added some compositions to it and Bhai Bano's recension is termed as *Khari Bir* i.e. compilation with mixing up.

So if it was possible to imitate the *bani* of previous Gurus under the name of Nanak and to add the compositions at will in *Khari bir* then why it can not be possible to compose like the Tenth Guru or to add other compositions to his *bani*. Moreover as the history of the compilations show, Guru Gobind Singh did not compile the *Dasam Granth* himself, it was compiled almost thirty years after his departure from this world. How a true and devoted Sikh of Bhai Mani Singh's stature can compile such compositions in the name of the Guru whom he respected so much so that he sacrificed his life in the name of the Guru? So it is very difficult to say that all the compositions included in the *Granth* are the creation of the

Tenth Guru himself and the *Granth* was compiled by Bhai Mani Singh. Some scholars are of the opinion that these are the literary creations of the Guru and the literature can include revelation (*bani*) as (Jaapu Sahib), an autobiography as (*Bachitar Natak*), a myth also (as *Chaubis Avtar*), obscene compositions also (as *Chittropakhian*), and political dispatch (as *Zafar Nama*). According to Dr. Neki they (those scholars) feel troubled who want to take the whole compositions as revelation (*Bani*) of the Guru, but can not consider the *Dasam Granth* as revelation (Punjabi magazine *Hun*, May-August 2007). Here, I differ with Dr. Neki on this point. As we have discussed earlier the same divine light permeated all the ten Gurus and the *Jugati* (the praxis) was the same, "*joti oha jugati sae seh kaya pher palatai.*" So Guru Gobind Singh carried the same ideology which was propounded or founded by Guru Nanak and carried forward by his successor Gurus. No doubt the Guru can write on any subject, from a simple poetry to revealed word. My submission is that even a simple poet does not deviate from his ideology, then how a personality like the Guru, who has got a mission before him can deviate from his ideology, who has a great responsibility on him to emancipate the whole people of his country, rather who has come to emancipate the whole world? We have to see whether the writings included in the *Dasam Granth* along with the writings of the Guru carry the same spirit and ideology which we find in the *bani* of *Sri Guru Granth Sahib* or not? As for example reference to *Avtaras* in the *bani*, "*so mukh jale jit kahe thhakur joni ayea?*" does the *Avtaras* carry the same spirit in *Dasam Granth*? Similarly while writing on the subject of sex as in "*Chitropakhian*" does the spirit is maintained, "*so keon manda akhiyai jit jamene rajan?*" or the spirit of, "*devi deva pujahi dolahi parbrahamn nahi*

*jana*"? We will look into all these points. Some scholars, just to defend their point of view that all the compositions included in *Dasam Granth* are by the Tenth Guru, say, that they were composed to inculcate the spirit of valour in the Sikhs, to warn or to make them aware of the bad consequences of fallen character. This is no argument as we know that it took almost two and half centuries and the ten successor Guru *Jotis* to prepare the Sikhs to become *Khalsa*, the foundation of which was laid down by Guru Nanak, "*jao to prem khelan ka chao, sir dhar tali gali mari ayo*". or, "*eka nari jati sadae*." If there was no need of such long preparation for, "*Gur sangat Kini khalsa*, "then why the *Guru joti* has to take ten forms to change the psyche of the masses? One writer in his article named, "*Baba Farid da Itihas Te Vam Margian da Granth*", says that he does not agree with the idea that the whole of the *Dasam Granth* was composed by Ram, Sham, Kaal, Soom, Harif and Ram Krishan. According to him all these poets were in the court of Guru Gobind Singh. One can not think even that any poet living under the aegies of the Guru can compose such writings. Actually this composition is by some *Vam-Margi (tantric)* poet. The *vammargis* have ten skills or ways. Because of this the book is named *Dasam Granth*. After composing this book under some very deep consipiracy the *Bani* of the tenth Guru had been added to the book. According to him this is actually as much dangerous for the Sikhs as for the Hindus," (by Shri Hari Rattan Yukta, Spokesman, 9th october, 2007). So keeping all these points in view we should look into these writings in the light of the *Bani* of *Sri Guru Granth Sahib* because that is the basic criteria with us to point out the doctrinal inconsistencies in these compositions.

(B) *Avtarhood* :- *Avatarana* is noun in *Sanskrit* language <sup>1</sup>. Its root is in *am* and the meaning implied by it is descending, alighting. *Ava-tara's* root is in *us* which means descent. This word has been used in general and specific senses. In general sense it is used for the appearance of any deity upon earth but in the specific sense it is used for the incarnations of Vishnu in ten principal forms. In the third sense any distinguished person in the language of respect is also called an *avatra* or incarnation of deity. It is believed by the Hindus that although God is all-pevading, omnipresent and is always, even then he appears on eath in special forms through his yog-maya from time to time. God, who is also called Vishnu, has ten major incarnations viz: the fish (*matsya*), the tortoise (*Kurma*), the boar (*varaha*), the man-lion (*narasimha*), the dwarf (*Vamna*), Rama with the axe (Parsurama), Rama (the hero of *Rama yana*), Krishna (the prime figure in the Bhagvad Gita), Buddha (Sidharatha) and Kalki who is yet to appear<sup>2</sup>. The number of avataras differ in various sources of Hinduism, but ten above mentioned *avataras* are the major ones on which every on agrees. The twenty four *avataras* which have been mentioned in the Puranas are *Narayan* (Virat pursha), *Brahma*, *Sanak-Sanadan Sanat kumar*, *Nar-Narayan*, *Kapil*, *Dattatrey*, *Suash*, *Haygrib*, *Rashabh*, *Prta*, *Matsya*, *Kurma*, *Hans*, *Dhanvantri*, *Vamana*, *Parashuram*, *Mohini*, *Narsimha*, *Vedvyas*, *Ram*, *Balram*, *Krishan*, *Buddh* and *Kalki*<sup>3</sup>.

In Sikhism the theory of incarnation of God in human form or anyform. i.e. *avataraved* has been rejected. God has been accepted as the only Ultimate Reality, all other is his creation. *Avataras* also form part of His creation. The names of *Ishar*, *Gorakh*, *Brahama* have been mentioned in *Japuji*<sup>4</sup> by Guru Nanak as the creation of God. In Hinduism the Trinity

(*Brahama, Vishnu, Mahesh*), the three gods are considered as independent forces but according to Guru Nanak they are not independent forces. They are under God because only God is conceived as the supreme force. While referring to *Brahma*, one of the gods from Hindu Trinity. Guru Amardas holds that *Brahma* was given four Vedas by God. He reflected upon them but could not understand the divine *hukam* and committed mistakes, because of which had been coming and going between heaven and hell<sup>5</sup>. Similarly He created many kings which are called his avataras. Even they could not find His end. According to Guru Amardas<sup>6</sup>, the *avataras* embody but only a small particle of divine. They have been ruling and fighting for pain and pleasure like other kings. Shiva and Brahma have been serving God but could not know the truth, because God who is free of fear, is formless and unknowable. *Brahma* was involved in *maya moh* and desire. *Mahan Dev* i.e. *Shiva*, though a man of spiritual knowledge, is full of wrath and ego. *Vishnu* (Kisan) is always engaged in reincarnating himself<sup>7</sup>.

Guru Arjan in *Gauri Sukhmani*<sup>8</sup> holds, that there is only one God and *avtaras* are His creation. He has created the universe and creatures many times, has manifested Himself in countless ways. The creation merges in Him in the end. In reference to *Krishan's* birthday Guru Arjan Dev says that to say that God was born on the eighth day of moon (the birthday of Krishna) is utter nonsense. It is illogical to say that God takes birth and die. Body is fallible and how a fallible thing can be perfect? To offer sweets to godstone is a mistake. The Guru curses those who say that God comes in cycle of birth and death<sup>9</sup>.

It is held in *Akal Ustati* also that God has created the whole expanse of the universe. He has created many Indras, upindras, Brahmas and Rudras

and then He himself destroyed them<sup>10</sup>. It is further told<sup>11</sup> that *Shiva* came to this world, went away, then he came back. There are also many *avtaras* like Ramchandra and Krishana. There have been so many *Brahmas*, *Vishnus* and Puranas. There have been so many avataras like *Ashvanis Kumaras* and *Hansa avataras*. All lived on this earth and then were absorbed in the earth. "They may be Ramas, Krishnas and Rasuls but nobody is acceptable to Him without meditation on His Name<sup>12</sup>. According to Guru Gobind Singh God is inscrutable (*agadhe*), fearless (*abhai*), unity without another (*advai*), the beginning (*adi*) and eternal (*abinasin*). He is beyond (*Preampra*), supreme (*param*), perfect (*puran*) and all light (*Parkash*). The process is going on. He creates, destroys and creates again<sup>13</sup>.

So we can see that the theory of God taking birth as *avtara* has been rejected in the *bani* of *Siri Guru Granth Sahib* as well as in *Akal Ustat* also. In *Jaap Sahib* in the very beginning it is told that God has no specific physical appearance, He has no colour, caste or subcaste. Nobody can describe His features or complexion. He is addressed as Eternal Being, Self-Effulgent, Possessor of infinite powers. In the whole of *Jaap Sahib* such qualities of God are described. Then under the light of the *bani* of *Sri Guru Granth Sahib*, *Jaap Sahib* and *Akal Ustat*, how one can say that Guru Gobind Singh would have composed such literature as *Chaubis Avataras*, i.e. *Krishan Avtar* and *Ram Avtara* just to create the sense of bravery in the Sikhs, who has taken the form of Khalsa, when it is against the spirit and tenets of Sikh ideology. The internal evidence of *Choubis Avatar* shows that they are the compositions of some poets called Shyam and Ram as mentioned in the very beginning that now I describe the twenty four incarnations as I have seen their performances. The saints listen attentively,

Shyam is describing it according to his intellect. More over, God here is not termed as "Akal" as in *Akal Ustati*; rather every where it is termed as "Kal" which is not a proper term because "Akal" means which is above time and death both. *Kal* means happening in time and death and both are not applicable to God. In the *Bani* of *Sri Guru Granth Sahib* nature (*Kudrit*) is not independent of God, it is the creation of God, God is the Creator. Here in *Chaubis Avtara Purakh* and *Prkriti* (nature) have been considered two different realities which is purely the theory of creation in *Samkhya* system of Indian philosophy. Here and there just to misguide the psyche of common man it is told that *Kal Purakh* ordered Vishnu to incarnate himself though in the very beginning it is told that when Sankhasur flourished and made the world to suffer then God (nkg) Himself incarnated as fish. Then it is mentioned that while killing Sankhasur, liberating the Vedas and annihilating enemies the Lord earned the great glory. The question is when God is described as *Nirvair* in *Mulmantra* because he has no equal to Himself how He can be termed in battle with enemies? and why He should especially save the *Vedas*? All these descriptions are contradictory to the *Gurmati* Philosophy. At the end of the story of every incarnation it is mentioned that the episode so and so of *Bachitar Natak* ends e.g. ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ, ਮੱਛ ਅਵਤਾਰ, ਸੰਖਾਸੁਰ ਬਧਰ, ਸਮਾਪਤਮ ਸਤੁ. ਸੁਭਮ ਸਤੁ। No where it is mentioned that the so and do story of *Dasam Granth* ends here. It means these compositions are the part of some *Bachitar Natak* composed by the poet Shyam which is written as Syam. The language used in these compositions has no resemblance to the language of *Jaap Sahib* or *Akal Ustati*. It is very clearly told by the poet Shyam at some places that he is

telling the story in poetry as for example in "Ata Shir samundr mathan....."  
he says that gods and demons jointly churned the ocean which has been  
described by Shyam, the poet in poetry.

ਮਿਲਿ ਦੇਵ ਅਦੇਵਨ ਸਿੰਧੁ ਮਥਯੋ। ਬਬਿ ਸੁਯਾਮ ਕਵਿਤਨ ਮਧਿ  
ਕਥਿਯੋ । (2)

In Sri Guru Granth Sahib *tantra* and *mantra* i.e. magical rites are related with superstition and fraud and has been rejected. Guru Nanak especially in *Rag Maru* while talking about situation before creation i.e. the unmanifested position of God, before the creation of the world, talks about *tantra* and *mantra* along with the incarnation of *Vishnu* in the form of Krishna :

ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੁਆਲਾ॥

ਤੰਤੁ ਮੰਤੁ ਪਾਪੰਡੁ ਨ ਕੋਈ ਨ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ (S.G.G.S 8.1035)

The Guru says that before manifestation neither existed ritual purity, or vows or restrains, nor wearing of basil rosaries. Then neither existed Krishna's milk maids or Krishna, neither cows or cowherd. Neither magical rites, nor superstitious frauds nor any player on flute. Similarly Guru Arnaj says in *Rag Suhi* that I do not know magical practices, incantations and false shows, my heart is attached to the Lord. With the collyrium of the Name only such attain vision alone who have realized the truth by the master's word:

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ॥

ਅੰਜਨੁ ਨਾਮੁ ਤਿਸੈ ਤੇ ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਨਿਆ॥( S.G.S.P 766)

Though just to create a confusion it is told in "Atth Chaubis Avtara" that God is uninfluenced by the omens and the auspicious time etc. is known to the whole world. He can not be pleased by charms, mystic formulas and magical formulas and nobody could attain Him through different garbs:

ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਤੰਤ੍ਰ ਨ ਰਿਝਾਇਆ॥ ਭੇਖ ਕਰਤ ਕਿਨਹੂੰ ਨਹਿ ਪਾਯਾ॥7॥ (ਚਉਬੀਸ ਅਉਤਾਰ)

Then why the Guru should promote the incarnation of Vishnu and his *tantra-mantra* for the saving of *Dharma* or to destroy the demons and evil forces? As told in "Ath Nar Narayan Avtar Kathanan"

ਸੁਰੇ ਜੰਗ ਹਾਰਿਯ ਕੀਯ ਖਿਸਨ ਮੰਤ੍ਰ। ਭਯੋ ਅੰਤ੍ਰਯਾਨੰ ਕਰਯੋ ਤਾਨੁ ਤੰਤ੍ਰ। ਮਹਾਂ ਮੋਹਨੀ ਰੂਪ ਧਾਰਯੋ ਅਨੁਪੰ। ਛਕੇ ਦੇਖਿ ਦੇਉ ਦਿਤਿਯਦਿਤਿ ਭੂਪੰ।

In the war of gods and demons when the gods got defeated then Vishnu after consulting them vanished with the help of his magical formulas i.e. *tantric* skills. He took the novel form of *Mahan Mohini* and the demons as well as gods both became very elated while seeing him. Similarly in "Atth Bairah Avtar Kathanan" Vishnu is termed as *Bhagwan* who distributed wine and nectar both. This is also against the *Gurmat* ideology. Any type of intoxication is prohibited in *Gurmat* philosophy and no incarnation can take the place of God:

ਦਯੋ ਬਾਟ ਮਦਯੰਮ ਅਮਦਿਯੰ ਭਗਵਾਨੰ।

ਗਏ ਠਾਮ ਠਾਮੰ ਸਬੈ ਦੇਵ ਦਾਨੰ।...11

There are so much contradictions in the narration itself. For example in above mentioned quote Vishnu is termed as God (*Bhagwan*) but in "Atth Bawan Avtar Barnan" it is told that when the gods worshipped

"Kalpurkhan" (not Akal), God (ekbg[oyz) commanded Bishnu (*Vishnu*) to assume the eighth incarnation, the form of Bawana (*Vaman*). In "*Atth Parasam Avtar Kathanan*" the hold of *Khatri* caste on the whole earth is talked about which disturbed the gods because all the demons took the form of *khatries*. So they praised and worshiped "*Kal Purakh* who to help gods and punish *Khatri*s ordered *Vishnu* to incarnate as *Parasram*." Why '*Kal Purakh*' should be partial in attitude to *Khatri*s? Does God or Sikhism believe in caste system so that God or Sikhism should be against '*Khatri*'s? Why the idea of caste system and enmity by '*Kalpurakh*' to *Khatri*s should be promoted by the Tenth Guru? Is it according to Sikhism?

ਕਾਲ ਪੁਰਖੁ ਕੀ ਕਰੀ ਬਡਾਈ। ਇਮ ਆਗਿਆ ਤਹੰਤੇ ਤਿਨਿ ਆਈ।੩।

ਤੁਮ ਧਰੇ ਬਿਸਨ ਅਵਤਾਰਾ। ਹੁਨਹੁ ਸੱਕੁ ਕੇ ਸਤ੍ਰੁ ਸੁਧਾਰਾ ।੪।

Similarly Brahamn has been termed as *Vishnu* himself which is also considered the Creator of the universe. It is in sharp contradiction to the *bani* of *Sri Guru Granth Sahib* where in the very beginning God has been told as the Creator of the universe "ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ..." Why the Guru should promote the idea of Brahma as creator which is against the *Gurmat* ideology? Why the Guru should reestablish the glory of *Vedas* and *Shastras* from where *Guru Nanak* has taken out the Sikhs?

\*\*ਅਬ ਉਚਰੇ ਕਥਾ ਚਿਰਾਨੀ। ਜਿਸ ਉਪਜਯ ਬ੍ਰਹਮਾ ਸੁਰ ਗਿਆਨੀ।

ਚਤੁਰਾਨਨ ਅਘ ਓਘਨ ਹਰਤਾ, ਉਪਜਯੋ ਸਕਲ ਸ੍ਰਿਸਟਿ ਕੇ ਕਰਤਾ\*\*

Similarly in *Rudra Avtar* narration it is told that when the earth got loaded with creation and the people were busy with *Dharam* and *Karam*, had abandoned the *Yoga*, the earth assuming the form of cow went to 'God' and

prayed for the destruction of the creatures. "*Kalpurkh*" accepting her prayer commanded *Bisan* to assume the form of *Rudar* and destroy the life on earth. In *Sri Guru Granth Sahib* it is told that a human being comes on earth only when God places His Light in him, then how the Guru can narrate the story of such an *Avtara* who comes on earth just to destroy the life and why the Guru should like to reestablish *Yoga* on earth? According to the Guru:-

\*\*ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ।(ਪੰਨਾ ੧੨੧)

It has nothing to do with Sikhism. In *Rudra* narration, the death of Gauri, Jalandhar narration etc. it is talked about miracles, demons, ghosts etc. who are all related with destruction and war. They are nothing to do with the teachings of the Guru. What type of bravery, sense of fighting they create in the minds of the Sikhs who were ready to give their lives on the one word of the Guru? The Gurus do not believe in all these demons, ghosts, destruction and all such ugly things. Where is the need of the Guru to tell such irrelevant stories to his followers when the martyrdom of Guru Arjan Dev and Guru Tegh Bahadur was there to create the spirit of bravery in the Sikhs? When spiritualism and wordliness are combined by the Guru there is no need of the shallow stories. *Gurbani* is enough to create and encourage such spirit.

The narration is neither in the Sikh spirit nor in the Hindu spirit because both these religions do not believe in getting nymphs (beautiful women) as reward to some good work. According to the Sikh code of conduct no body is allowed to even touch the woman belonging to the enemy after defeating the enemy. It is against the Sikh code of conduct to misbehave with the ladies of defeated warriors. Here it is told that "The

warriors who killed in action married after search, the fairies of their choice."

ਏਕ ਏਕ ਬਰੀ ਅਨੇਕਨ ਹੇਰਿ ਹੇਰਿ ਸੁ ਹਰ ॥੪॥

This is totally a Muslim concept that one marries or get a 'hoor' or fairy as reward.

There is a lot of contradiction in the whole narrative. Sometimes *Shiva* is shown helping *Indra Dev* and sometimes *Indra* is shown throwing weapons on *Shiva*, the sea not accepting *Shiva* as *Avtar* etc. All the gods are shown without a beard in the Hindu images may be it is Ram or Krishana though they got born as human beings but here it is told that Jalandhar demon caught Brahma from his beard and make him to weep. He vanquished *Indra* and took upon on his head *Indra's* royal umbrella.

ਪਕਰ ਸਮਸ ਤੇ ਬ੍ਰਹਮ ਰੁਵਾਯੇ।

ਇੰਦ੍ਰ ਜਤਿ ਸਿਰ ਛਤ੍ਰ ਢੁਰਾਯੇ।੪।

And how the miracles are related to Sikhism? Such actions are rejected in Sikhism, they are not approved of. It is also contradictory to the concept of God as Creator. It is told that when they prayed to *Shiva* that we could not realize your might and grandeur, You are a great sage and mighty warrior. On hearing this *Shiva* became compassionate and he united a he-goat's head to the king's (Daksh's) body:

ਹਮ ਤੁਮਰੋ ਹਰਿ ਓਜ ਨ ਜਾਨਾ। ਤੁਮ ਹੋ ਮਹਾ ਤਪੀ ਬਲਵਾਨਾ॥

ਸੁਨਤ ਬਚਨ ਭਏ ਰੁਦ੍ਰ ਕ੍ਰਿਪਾਲਾ। ਅਜਾ ਸੀਸ ਨ੍ਰਿਪ ਜੋ ਰਿ ਉਤਾਲਾ॥੪੪॥

*Shiva* who is god of destruction, according to Hindu trinity, is depicted here as highly tortured by lust after the death of his wife *Gauri* and

suffered on this count, then, once highly upset Shiva burnt to ashes the god of lust himself. While reading this incident one wonders what concern this episod has with Sikh tenents? The teachings of *Gurbani* guides a man how to control one's passions like *Kam*, *Krodh* or *ahankar* and lead a balanced life. The question of over-indulgence in passions or burning of desires do not arise at all.

In the "*Atth Jallandhar Avtar Kathanan*" it is told that *Narard* when demanding brinjals from *Lakshmi* on feeling hungry was refused the same. Then *Narad* cursed her to be a demon woman and be the wife of *Jallandhar*. There is no concept of curse and boon in Sikhism. What type of warrior spirit it creates? Here again the creation of *Brinda* from *Lakshami's* shadow is against the Sikh tenents. In the same context it is told that Shiva contempolated on *Shakati* and she had compassion on him and he became strong. According to Sikhism only God is to be worshiped, none else. Here it is commanded that everybody should worship *Chandika*. If it is written by Guru Gobind Singh how he can order his Sikhs to worship *Chandika* by which one will be purified:

ਜਲੰਧਰੀ ਤਾ ਦਿਨ ਤੇ ਨਾਮਾ। ਜਪਹੁ ਚੰਡਿਕਾ ਕਾ ਕੇ ਸਬ ਜਾਮਾ।

ਤਾ ਤੇ ਹੋਤ ਪਵਿਤ੍ਰ ਸਰੀਰਾ। ਸਜਮ ਗੁਏ ਜਲ ਗੰਗ ਗਹੀਰਾ॥27॥

God has been envisaged without any form or body. But here in "*Atth Bisanu Avtar Kathan*" it is told that when the demons dominates and occupy the earth then earth burdened with sins makes an appeal and Lord shows mercy to it. Then taking the partial essence of all gods and placing himself primarily there in, *Vishnu* assumes various forms and take birth in the house

of *Aditya*. Incarnating himself *Vishnu* makes the earth free of demons in diverse ways. After making the earth free of the burden absorbed himself in the "*Kalpurakh*". Now if we look seriously into these lines we will see that they are not only in contradiction to *Gurbani* they are self-contradictory also. Here *Vishnu* is equated to God at one place then he is supposed to get absorbed himself in God. At the same time God is termed here as '*Kal Purakh*' which means God is in time. He dies and takes birth though the worthy translators of *Dasam Granth* in English have translated it as "Timeless Lord" May be either they do not understand the meaning of '*Kal*' or they cannot differentiate between '*Kal*' and '*Akal*', or they are doing it with some hidden agenda. you can find thousands of contradictions in the whole narration of '*Chaubis Avtaras*'. In the narration of "*Madhu Kaithb Badhan*" again the poet Shyam asserts that the day when Vishnu got conscious or incarnates to kill the demons *Madhu* and *Kaitabh*, the poet Shyam takes it as fourteenth incarnation of *Vishnu*. This clearly shows that the narration of twenty four incarnations is composed by some poet known as Shyam, not by the Tenth Guru. Even the translators has written the name of the poet as Shyam. They do not term it as Guru Gobind Singh.

In "*Arihant Dev Avtar Kathanan*" it is told that *Vishnu* while singing the praise to '*Kal Purakh*' received this decree and incarnated himself as *Arihant* and started new faiths and one of them was the cult of "*Srevrhe*" or Jainism. He gave them (the demons) pluckers to make them tuftless or hairless, forbade them to sacrifice any animal or made them non-violant so that they could not perform any Yajna. Guru Nanak says in *Rag Majh* about the Jaina sects that they pluck their head hair and drink foul water, beg and eat other's leavings, are scared of water, their heads are plucked like

sheep...they are neither *Yogis* nor *Jangams*, nor are they *Mohammadans*, cursed of God they wander about as lost..." While saying that the compositions like "*Chaubis Avtaras*" are by Guru Gobind Singh do we want to say that the things and practices which were rejected and criticized by Guru Nanak are being reinterpreted and reestablished by Guru Gobind Singh? Guru Gobind Singh forbade his *Khalsa* to shave. So how can he promote such idea as plucking of hair ?

The whole of *Sri Guru Granth Sahib* is the song of the self which is separated from the Divine, how to achieve Him and for this purpose many symbols have been used to express the intensity and yearning of the self for the union with the Divine and the best used symbols are of husband and wife. God has been termed as husband and human self as wife. And the union is described as the oneness of both, where does not remain any distinction between the two. Here in contradiction to *Gurbani* in *Chandra Avtara* it is told that, "No woman was serving her husband, nor worshiped any gods because they were not suffering from the desire of sex so they were not humble to their husbands. So '*Kal Purakh*' asked *Vishnu* to incarnate himself as '*Chandra*' i:e, moon. Then *Vishnu* incarnated himself as *Chandra* so that men could be winners. He incarnated himself as Moon and showed arrows of lust on women. What concern this story has with Gurmat? What does it teach to the *Sikhs*? What type of "*Sant Sipahi*" they will be while following this ideology?

In '*Ram Avtar*' it is told that when king Dashrath was sad over the death of Shrawan and the end of his parents then he heard the revelation that he will have a son named Ram who will be *Vishnu* incarnated and while killing Rawana who has twenty arms and thus erase the pride of *Shiva*. It

seems here that it is the war between the followers of deities i.e. *Vishnu* who incarnated as Ram Chandar and Shiva whom Rawana worships. Here the teachings of the *Vedas* and *Shastras* are elaborated which have no concern with Sikhism. Again its Yajna performance is related with miracles which are rejected in *Gurbani* because they are contradictory to the concept of "*Hukam*" the Divine Will in *Gurmat* It is told that Raja Dashrath was given *Khira* by *Yajna Purash* who distributed it among his queens. They conceived babies and after the twelve months of pregnancy, to one Ram Chandar was born and to others Bharat, Lachhman and Shatrughan were born. It is something very unnatural. Would the Guru repeat such things in his writings?

In "*Ram Avtar*" the beauty of Sita has been described when she accompanies Rama to the Jungle in exile. It is told that her eyes seem intoxicated with wine or like red rose. Jasmine flowers also feel jealous and deer also feel humiliated seeing her. Even wine can not cause so much of enchantment as Sita has even if it uses all its powers. Her brows are beautiful like bow and with it she shoots the arrows of her sight." The question arises would the Guru use such language to describe the beauty of Sita & would he compare the look of her eyes with wine intoxication?. Guru is not a simple poet who can say anything, he is the Guru. In the whole of description of the *Avtaras*, one way or the other, it is referred to the demons as well as *Duraga* or *Kali Devi*. Sikhism does not follow the cult of *Durga* or *Kali Devi*. So it can not be envisaged as the writings of the Guru.

In *Krishana Avtar*, the twenty first incarnation of *Vishnu*, in the beginning it is told that the earth frightened of sins went to *Brahma* (one scholar has translated *Brahma* as Lord God). *Brahma* went there at *Khira*

*Sagar* (ocean of milk) where *Kal Purakh* (God) sat. *Kal Purakh* asked *Vishnu* to take birth as *Krishana* and at the command of God to help the saints *Vishnu* took birth at the Mathura area. (ਅਥਕ੍ਰਿਸ਼ਨਾਵਤਾਰ ਇੱਕੀਸਮਕਥਨੰਨ 1,2,3). It is also told that all the miracles Krishna showed are recorded in the tenth chapter of *Bhagwat Purana* of which I have told eleven hundred and ninety two while sitting at Anandpur (according to Dr. Jaggi the remaining at Paunta Sahib). Dr. Jodh Singh and Dr Dharam Singh have translated "I" as Guru. It can be the poet Shyam whose name is mentioned also because at Paunta Sahib a special place has been demarcated where the fifty two poets of Guru used to sit and recite their poetry. At another place in "Atth Krishan Janam) it is told that Devki did not take the child as her son but took him as God (jfo). She bowed at, fell at his feet and Krishna realized that she has recognized his truth so he made the wall of *Maya* firm. (57-58). The contradiction is very much clear that in the beginning *Kal Purakh* is being shown as commanding *Vishnu* to take birth as *Krishna* and at another place *Vishnu* is depicted as God taking birth as *Krishna*. Which is not only contradictory in itself but it is also against Gurmat because according to Sikh revelation God does not come into birth and death.

The second point to be noted is that in the beginning, it is shown that the poet is asking for the grace of *Chandika* while concentrating on whose qualities he can annihilate the evils and develop the highest intellect. Without her grace he is not capable of uttering a single word and on the boat of her name he can get across the world of poetry (5). Then he asks his mind to remember Sharda, the possessor of innumerable qualities. When she will bestow her grace he would compose this *Bhagwata* (6). All this shows that this can not be the composition of Guru Gobind Singh. He the Guru, who

believes only in one God can not ask for the grace of *Chandika* or *Sharda*, and how he can term *Chandika* as "Annihilator of all discomforts, provider of all spiritual powers, emancipator of all who seek her shelter" so on and so forth and how the Guru can, who believes in God who is, "Without name, place and caste, who has no form, colour or line, Primal Being, Bountiful, unborn, who is beginningless and Endless. Who has no specific land or garb, nor have any Form, set of lines or desires, has manifested Himself as love in all directions and corners...(Jaapu Sahib.80) can say that, "*Chandi*" is capable of blessing and providing noble thoughts: give your blessing to this servant so that he can complete this *Granth* (volume Krishana Avtar (7). Every where the poet mentions Krishan as Hari means God.

ਸੋਇ ਰਹੇ ਹਰਿ ਜੀ ਤਬ ਹੀ ਕਬਿ ਨੇ ਅਪੁਨੇ ਮਨ ਮੈ ਸੁਖ ਪਾਯੋ॥5॥

ਮਾਤ ਗਹਿਯੋ ਰਿਸ ਕੈ ਸੁਤ ਕੇ ਤਬ ਲੈ ਛਿਟੀਆ ਤਨ ਤਾਹਿ ਪ੍ਰਗਾਰਿਯੋ॥

ਤਉ ਮਨ ਮਧਿ ਡਰਿਯੋ ਹਰਿ ਜੀ ਜਸੁਧਾ ਜਸੁਧਾ ਕਰਿ ਕੈ ਜੁ ਪੁਕਾਰਿਯ ॥

ਦੇਖਹੁ ਆਇ ਸਬੈ ਮੁਹਿ ਕੇ ਮੁਖ ਮਾਤ ਕਹਿਯੋ ਤਬ ਤਾਤ ਪਸਾਰਿਯੋ॥

ਸ੍ਰਯਾਮ ਕਹੈ ਤਿਨ ਆਨਨ ਮੈ ਸਭ ਹੀ ਧਰ ਮੂਰਤਿ ਬਿਸਵ ਦਿਖਾਰਿਯੋ॥ 132 ..

Here again the poet Shyam mentions his own name. Similarly again and again he mentions his own name Shyam then why to doubt it?

ਸ੍ਰਯਾਮ ਕਹਿਯੋ ਮੁਖ ਤੇ ਗੁਪੀਆ ਇਹ ਕਾਨ੍ਹ ਸਿਖੇ ਤੁਮ ਬਾਤ ਭਲੀ ਹੈ। (252)

What type of teaching is there for the *Khalsa* in the narration of "nE uho joB eEBZ"? Krishana after stealing the clothes of the Gopis ask them to fulfill his wishes like, "to allow him to Kiss them all and to play with their breasts". and "my heart is pleased as my eyes enjoy a rich feast of your bodies."

ਸਭ ਹੀ ਮੁਖ ਚੁਮਨ ਦੇਹੁ ਕਹਿਯੋ ਚੁਮ ਹੈ ਹਮ ਹੂੰ ਤੁਮ ਗਨਿ ਹੋ.

ਅਰ ਤੋ ਰਨ ਦੇਹੁ ਕਹਿਯੋ ਸਭ ਹੀ ਕੁਚ ਨਾਤਰ ਹਉ ਤੁਮ ਕੋ ਹਨਿ ਹੋ। (266)

ਭਗਵਾਨਿ ਲਖੀ ਅਪੁਨੇ ਮਨ ਮੈਂ ਇਹ ਗੁਰਾਨਿ ਮੇ ਪਿਖਿ ਮੈਨ ਭਰੀ।

ਤਬ ਹੀ ਤਜਿ ਸੰਕ ਸਭੈ ਮਨ ਕੀ ਤਿਨ ਕੇ ਸੰਗਿ ਮਾਨੁਖ ਕੇਲ ਕਰੀ।

ਹਰਿ ਜੀ ਕਰਿ ਖੇਲ ਕਿਯੋ ਇਨ ਸੇ ਜਨੁ ਕਾਮ ਜਰੀ ਇਹ ਕੀਨ ਜਰੀ।

ਕਬਿ ਸਯਾਮ ਕਹੈ ਪਿਖਵੇ ਤੁਮ ਕੌਤੁਕ ਕਾਨੁ ਹਰਿਯੋ ਕਿ ਹਰੀ ਸੁ ਹਰੀ। 472 .

Time and again the poet mentions his name as Shyam which even a simple reader can judge himself. Was there any need for the Guru to write himself as Shyam? There is no mention of **ੴਤਾਰਾ ਖਾਸੇ ਦਸਤਖਤ ਕਾ। ਪਾਤੁਸਾਹੀ**

**10**" It means "*Chaubis Avtaras*" can not be the writings of Guru Gobind Singh.

One scholar while talking about *Sri Guru Granth Sahib* and *Dasam Granth* says that in reality the objective of the *bani* of *Dasam Granth* is identical (fJe o{g) to *Guru Granth Sahib* but not similar." I think the scholar seems to be unable to understand the difference between *bani* and narration. *Bani* according to Sikhism is revealed word. There are only few selected compositions in *Dasam Granth* which are the revealed word or *bani*. All other compositions are narrations and part of *Bachitar Natak* and at the same time are not of very good taste. Most of them are the part of *Simriti Granthas* of Hinduism i.e. *Puranas*. The scholars of Hindu *Shastras* do not place *Puranas* at a very high place. They are considered as mere stories. So it is wrong and against Gurmat philosophy to term them as *bani* or of high value.

The second point he takes is that *Sri Guru Granth Sahib* is the source of Spiritualism only. There is no technique or methodology and constitution in *Sri Guru Granth Sahib* related with organization of religion. Here again he is misleading. Sikhism is the only religion where spiritualism and worldliness are combined, *miri* (whoh) which represents worldliness and *piri* (ghoh) which represents spiritualism are not separate entities. They are united. They are not parallel to each other but compensatory to each other. To be a *Khalsa* one has to be a *Gurmukh*. Without becoming a *Gurmukh* or Saint one can not fight for the injustice, one can not pray for the good to all and spiritualism is of no use (as in the case of Yogis) without being a defender of the faith. Faith does not mean Sikhism only, it means the freedom of faith, the freedom to believe. The foundation of the *Khalsa* and the methodology, the constitution was laid down in the *bani* of *Sri Guru Granth Sahib* when Guru Nanak said, "should you seek to engage in the game of love, step into my street with thy head placed on thy palm. While on to this stepping, ungrudgingly sacrifice your head."

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ। ਸਿਰ ਧਰ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ।

ਇਤ ਮਾਰਗ ਪੈਰ ਧਰੀਜੈ ਸਿਰ ਦੀਜੈ ਕਾਣ ਨ ਕੀਜੈ॥ (ਛ।ਭ।ਭ।ਛ। 1412।)

*Khalsa* is actually the practical manifestation of this revelation. As referred to by Bhagat Kabir that in the seat of superconsciousness was struck the kettle-drum and the weapon hit the target of the heart. As the hero has taken the field, now is the occasion to wage battle. The true hero is one who fights in defence of the humble, is cut limb after limb, and flees not the field:

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਉ ਪਰਿਓ ਨਿਸਾਨੇ ਘਾਉ।

ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੁਝਣ ਕੇ ਦਾਉ।2।

ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀਐ ਜੋ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤੁ।

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ।

(ਭਗਤ ਕਬੀਰ, ਪੰਨਾ S.G.G.S.P. 1105)

This is a unique way of the living of a *Khalsa*. The prototype of *Khalsa* is the Gurmukh of *Gurbani* not any incarnation of Vishnu like *Krishana* or *Ram*. The organizational aspect very much started with Guru Nanak when he settled at Kartarpur and installed Bhai Lehna as Guru Angad on the spiritual throne. Guru Angad settled at Khadur, Mata Khivi looked after the institution of *Langar*. The Guru started the teaching of Gurmukhi script, to make the Sikhs a strong and healthy nation arranged for the playing of different sports. Then Guru Amardas established the twenty two preaching centres, made *Langar* compulsory in an organized manner. Guru Ramdas started the digging of Sarovar at Ramdas Chak which was completed by Guru Arjan Dev along with the construction of Harmandar Sahib, establishing another Sarovar at center at Tarn Taran compiled the first recension of *Guru Granth Sahib*. Guru Hergobind initiated the combination of *Miri* and *Piri*. It took almost two hundred and fifty years to prepare the Sikh psyche to become a *Khalsa* and Guru Gobind Singh himself bestowed Guruship on the *Granth* after him and ordered the *Khalsa* to seek guidance from *Sri Guru Granth Sahib*, not the *Dasam Granth* which has no historical proof to be there.

As the Sikh revelation in the form of *Guru Joti* and *Guru Jugati* is a continual process, from Guru Nanak to Guru Gobind Singh, similarly the

organizational aspect is also a continual process from Guru Nanak to Guru Gobind Singh. The difference between a *Manmukh* (self oriented) and *Gurumukh* (Guru oriented) has been established in *Guru Granth Sahib*. There is a lot of *bani* on this aspect and we do not find any mention of these words in *Dasam Granth* especially in the narration of *Avtaras*. Man is ever aspired to fight with the evil forces and live in dignity in *Sri Guru Granth Sahib*. There is no place for dualism in Sikhism. I think the honourable scholar does not understand the meaning of dualism philosophically. Sikhism believes in one relity i.e. God, not in any other relity than God as in some schools of Indian philosophy which believe in two or more realities. He says that *Guru Granth Sahib* is centred on to struggle against self-orientedness (ਮਨਮੁਖਤਾਈ) and *Dasam Granth* stresses to fight against self-oriented (ਮਨਮੁਖ)। But he must know that self-orientedness (ਮਨਮੁਖਤਾਈ) cannot exist without self-oriented i.e *Manmukh*. You can not fight in the air. Ego-centred person (*Manmukh*) is the carrier of ego-centreism (ਮਨਮੁਖਤਾਈ)। So to fight self-orientedness (ਮਨਮੁਖਤਾਈ) you have to fight against the self-centred person (*Manmukh*). To be a *Khalsa* is the highest achievement on the path of spiritualism i.e. self realization which has been termed as *Sachiar* or *Brahamgyani* or *Gurmukh* or a *Khalsa*. To be an *Amritdhari* is not a formality. It is the highest spiritual stage.

Every Sikh who Khows about *Japuji Sahib* or *Asa di Var* also know about *Jaapu Sahib* and *Swayas* may be he is *Amritdhari* or *non-amridhari*. Because these are also *banis*. There is no questioning of that. But this is not applicable on all the compositions included in *Dasam Granth*.

As we mentioned in the very beginning of this article one scholar is of the opinion that the *Katha-kahanis* (the stories) included in *Dasam Granth* are as much against Hinduism as against Sikhism. So to say that, “If a special spiritual path (ਸੁਤ੍ਰਬਧ) is to be systematized in the nation, politics is to be agreed as the inseparable part of religion and the political interests of the nation special has to be kept safe, then ਕਥਾਪੁਨੀਤ (sacred narratives of the past) has to be agreed as important part of religion.” The point is O.K as far as the sacred narrative has to be the part of religion to keep the political interest of the nation-special safe but the point is that Sikhism is totally independent religion. It has independent sacred literature which has nothing to do with Hinduism. The *bani* of the *Bhagatas*, may be they were Hindus or Muslims which had similar approach and ideology was included in the sacred scripture of the Sikhs, *Sri Guru Granth Sahib*. So there is no need to say that it is necessary to sing the narrations of earlier thought which was rejected by Guru Nanak. A Sikh is asked never to leave the path of truth to achieve his goal. Even Guru Gobind Singh never taught the *Khalsa* to deviate from the path laid down by his predecessors. Guru never fought with any body on foul tricks but he taught his *Khalsa* the skill to be used for which there is no need of Hindu *Puranic* stories which are full of cunningness, of deceit and twists. The *banis* which are directly from Guru Gobind Singh are not under question, no body doubts them such as *Zafarnama* or *Jaapu Sahib* or *Akal Ustat* or *Swayas* or other compositions which are in tune with the spirit of Sikhism as preached and practiced by the ten Gurus. Guru Nanak was as much near to the people as Guru Gobind Singh in spirit and action both. He says:

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ, ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉਂ ਕਿਆ ਰੀਸ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ॥ (S.G.G.S.P. 15)

Why the learned scholar wants to deviate the Sikh pschy from the spirit of “the same light permeated him, the same praxis-only the Master his visible form had changed”.

ਜੇਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਾਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥(ਪੰਨਾ 966)

Guru Nanak did what was needed to start the new religion. He started a mission and made arrangements to continue the path and Guru Gobind Singh completed that mission and he did what was needed to complete and achieve that mission. The Gurus never believed in *natak-chetak* because it is related with love to other than God, *Maya*, *Duja Bhau*. *Natak-Chetak* misleads the followers. Neither they believed in the miracles or other *ridhi-sidhis* because all these things become hindrance on the path to follow the divine will. Guru Gobind Singh, while converting the *Sikh-Sangat* into *Khalsa* followed the divine will, the *hukam* which is, according to *Japuji* within the human being. There is evolution and continuity of thought from Guru Nanak to Guru Gobind Singh but it has nothing to do with previous tradition or ideology Guru Nanak started afresh and Guru Gobind Singh followed. Guru Nanak has made it very clear in *Asa Di Var* when he comments upon the *Gopis* and *Krishan* and upon those people who perform mimicry of *Krishan*, Guru can be a follower (*Chela*) and follower can be a Guru was founded by Guru Nanak and Guru Gobind Singh followed it in full-spirit. The scholar is trying to establish that Sikhism has originated

from the same source from where originated Hinduism as *Vedic* religion. This is mis-conception and misleading also. The poets have clearly mentioned their names so many times as Shyam and Ram why he is imposing these names on Guru Gobind Singh? To show the continuity with the earlier traditions of Hinduism and the belief in incarnation of God, the scholar has taken the example of *Swayas* composed by Bhatt poets which are included in *Sri Guru Granth Sahib*. But he must know that they have the same back ground where he is trying to trace the origin of Sikhism i.e. Hindu tradition & term the Guru as avtar.

I only want to ask one question that if all the compositions included in the *Dasam Granth* are composed by Guru Gobind Singh then where are the compositions of fifty two poets who resided under the protection of Guru Gobind Singh ?

### **References :-**

1. M.M. Williams, *A Sanskrit English Dictionary* (Delhi, Motilal Banarsidas, reprinted 1981 “*Avtarana*”
2. Rajbali Pandey, *Hindu Dharam Kosh* (Lucknow, Uttar Pradesh Hindi Sansthan, Hindi Samiti, Parag, 1978) P. 54
3. Sarasvti Chennakesavan, *A critical Study of Hinduism* (Delhi, Motilal Banarsidas, 1980) P. 47
4. S.G.G.S.P. 2
5. S.G.G.S.P. 423
6. S.G.G.S.P. 516

7. S.G.G.S.P. 559

8. S.G.G.S.P. 276

9. S.G.G.S.P. 1136

10. *Akal Ustat.*

*Koti inder upinder banae.*

11. *Akal Ustat.*

*Ek siv bhae ek gae ek pher bhae.*

12. *Akal Ustat.*

*Kai ram krishan rasul. Bin bhagat ko na Kabul.*

13. *Jaap Sabip*

*Agadhe abadhe. Anandi sarupe.*

***\*Professor Gurnam Kaur is former Head of Dept. Shri Guru Granth Sahib Studies Panjabi Universty, Patiala, Punjab. India***