

SIKH, SIKHI, AND SIKHISM

ARTICLE

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INTRODUCTION

The term, who is a SIKH, and the differences between SIKHI and SIKHISM, are not well understood in their intrinsic meanings by many Sikh scientists, theologians, and Sikh and Non-Sikh writers.

Most Sikh theologians and writers consider Guru Nanak (1469-1539) as the founder of a Sikh Religion that has been anglicized as SIKHISM. Recently, Sikhi has become very common among Sikh and non-Sikh writers in place of Sikhism. They think that Sikhi and Sikhism are interchangeable. Guru Nanak founded SIKHI, which is quite different from Sikhism. The term, Sikhi, is defined by Guru Nanak in one phrase as follows:

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰ³ ਵੀਚਾਰਿ⁴ ॥

Sikhī sikhī^ā gur vīchār.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 465.

Sikhī¹ is the teachings² which are based on the enlightening³ philosophy⁴.

AGGS, M 1, p 465.

Notes:

ਸਿਖੀ (Sikhi): This word is understood as a verb to “learn” by many theologians; thus, they go far away from the actual theme of defining “Sikhi” as a noun.

ਸਿਖਿਆ (Sikhia/Teachings): something that is taught: philosophy.

ਵੀਚਾਰਿ (Vicha//Philosophy): the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

ABSTRACT

The intrinsic meanings of the terms Sikh, Sikhi, and Sikhism are not understood properly by many Sikh scientists, theologians, and Sikh and non-Sikh writers. In this article, I have tried to define who is a Sikh and what Sikhi is. After that, it was described how Sikhi was converted to a highly institutionalized religion, Sikhism, step by step by the Sikh Gurus who succeeded to the House of Nanak.

It is evident from the above definition that Sikhi is the philosophy of Guru Nanak embodied in his bani. This philosophy has been termed “Nanakian Philosophy” by Chahal, 2002.

SIKHI AND SIKHISM

It becomes evident from the above definition that Sikhi is a philosophy of Guru Nanak, which has been slowly and steadily converted into a highly institutionalized religion, Sikhism. Therefore, the simple difference is that Sikhi is the philosophy of Guru Nanak, and Sikhism is a religion developed by his followers. I have noticed that some traditional Sikh theologians do not use the academic term “philosophy”; instead, they prefer to use ‘*Gurmat*’ while teaching or writing about Sikhi or Sikhism. It is unknown who the Guru is of this ‘*mat*’ (philosophy). Nevertheless, the term philosophy is commonly used by many contemporary Sikh writers while writing about Sikhi and Sikhism.

ਸਿਖੁ (SIKH) IN SIKHI

Guru Nanak describes a ‘Sikh’ as follows:

ਅੰਮ੍ਰਿਤੁ¹ ਨੀਰੁ² ਗਿਆਨਿ³ ਮਨ⁴ ਮਜਨੁ⁵ ਅਠਸਠਿ⁶ ਤੀਰਥ⁷ ਸੰਗਿ⁸ ਗਰੇ ॥

Amriṭ nīr giān man majan aṭhsaṭh ṭirath sang gahe.
The one⁴ who bathes⁵ in the life-giving¹ water² of wisdom³ gets⁸ the benefit of bathing at sixty-eight⁶ sacred places⁷.

ਗੁਰ⁹ ਉਪਦੇਸਿ¹⁰ ਜਵਾਹਰ¹¹ ਮਾਣਕ¹² ਸੇਵੇ¹³ ਸਿਖੁ¹⁴ ਸੇ ਖੇਜਿ¹⁵ ਲਰੈ
 ॥੧॥

Gur updes javāhar mānak seve sikh so kḥoj lahai. ||1||

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1328.

The enlightening⁹ philosophy/teachings¹⁰ are like gems¹¹ and jewels¹², and the one who can research/discover¹⁵ that fact is a Sikh¹⁴ and practises¹³ it.

AGGS, M 1, p 1328.

It is evident from the above phrase of Guru Nanak that the concise and precise definition of a SIKH is:

The one who discovers the enlightening philosophy (fact/truth) and practices it.

According to this definition of a Sikh by Guru Nanak, all philosophers, scientists, and researchers of the world who are discovering the enlightening philosophy (fact/truth) and practicing it are the SIKHS.

The word, ਸਿਖੀ (Sikhi) has been used as the plural of ਸਿਖੁ (Sikh) by Guru Ram Das:

ਉਪਦੇਸੁ¹ ਜਿ ਦਿਤਾ² ਸਤਿਗੁਰੂ³ ਸੇ ਸੁਣਿਆ⁴ ਸਿਖੀ⁵ ਕੰਨੇ ॥

Updes jē dīṭā saṭgurū so suniā sikhī kanne.

ਅਗਰਾਸ, ਮ: 4, ਪੰਨਾ 314.

The Sikhs⁵ listened⁴ to the teachings/philosophy¹ imparted² by the Truly enlightened person³.

AGGS, M 4, p 314.

Note: Here, the ਸਤਿਗੁਰੂ³ (True/truly enlightened person) is Nanak.

WHO IS A SAT GURU?

Many Sikh theologians consider 'Sat Guru' as God, but Guru Arjun has defined 'Sat Guru' as follows:

ਸਤਿ¹ ਪੁਰਖੁ² ਜਿਨਿ ਜਾਨਿਆ³ ਸਤਿਗੁਰੂ⁴ ਤਿਸ ਕਾ ਨਾਉ⁵ ॥

Saṭ purakh jīn jāniā saṭgur ṭis kā nāo.

ਅਗਰਾਸ, ਮ: 5, ਪੰਨਾ 386.

The one, who understood³ the Ever-Existing¹ Entity², is called⁵ the Truly Enlightened Person⁴.

AGGS, M 5, p 386. (*Sukhmani*)

According to this definition of ਸਤਿਗੁਰੂ (Satguru), Guru Arjun has declared Nanak as ਸਤਿਗੁਰੂ (Satguru) as follows:

ਸਭ¹ ਤੇ ਵਡਾ² ਸਤਿਗੁਰੂ³ ਨਾਨਕੁ ਜਿਨਿ⁴ ਕਲ⁵ ਰਾਖੀ⁶ ਮੇਰੀ⁷

॥੪॥੧੦॥੫੭॥

Sabh te vadā saṭgur Nānak jin kal rākhī merī.

॥4॥10॥57॥

ਅਗਰਾਸ, ਮ: 5, ਪੰਨਾ 750.

Nanak, the truly enlightened (Guru)³, is the greatest² of all¹ the Gurus who has made me capable⁵ to understand⁷ myself⁶.

AGGS, M 5, p 750.

But if we look into the SGGs Gurmukhi-Gurmukhi Dictionary (From Thind, n.d.), which defines “ਕਲ” (*ka*) as ਸ਼ਕਤੀ (*shakti*), ਸਮਰਥਾ (*samartha*), ਤਾਕਤ (*takat*), ਸੱਤਿਆ (*satya*), ਧਰਮ-ਸਤਾ (*dharma satta*) (in English: Energy, capability, power, truth, religious status). If the meaning of “ਕਲ” (*ka*) is “capability,” then its interpretation as given above becomes justified.

On the other hand, Gopal Singh, 1987, Sahib Singh, 1972, Talib, 1988, and many others have interpreted it as follows:

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੂ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ।

Sab te vadda Saṭgu Nanak jin kal raakhi meri

Guru Nanak is the greatest of all who protected my honor.

When 'kaka' of Nanak is with 'ounkar' it is generally considered Nanak as a person, Guru, or Sat Guru but not as the pen name. However, in some verses, *kaka* is without *ounkar*; still, Nanak is interpreted as a person, not a pen name. However, it is not a common law of the Grammar of Gurbani. Therefore, one must be careful to interpret the name 'Nanak,' keeping in view the theme of the verse.

But some theologians put a comma after Satguru and interpret it as follows:

Nanak (pen name of Guru Arjun) says: *God (Satguru) is the greatest of all, who protected my honor.*

However, at some places of bani of some Gurus, Satguru is considered the Eternal Entity (ੴ - God). For example,

Guru Ram Das believes 'Sat Guru' is the Eternal Entity (ੴ - God):

ਸਤਿਗੁਰੂ¹ ਮੇਰਾ ਸਦਾ ਸਦਾ² ਨਾ ਆਵੈ³ ਨਾ ਜਾਇ⁴ ॥

Satgur merā sadā sadā nā āvai na jāe.

ਉਹੁ⁵ ਅਬਿਨਾਸੀ⁶ ਪੁਰਖੁ⁷ ਹੈ ਸਭ⁸ ਮਹਿ ਰਹਿਆ⁹ ਸਮਾਇ¹⁰ ॥੧੩॥

Oh abhināsī purakh hai sabh meh rahiā samāe. ||13||

ਅਗਰਾਸ, ਮ: 4, ਪੰਨਾ 759.

My True Guru¹ exists forever² and neither takes birth³ nor dies⁴.

Oh⁵ is imperishable⁶ Entity⁷ and pervades^{9,10} in everything⁸.

AGGS, M 4, p 759.

In two places, Guru Ram Das and Guru Arjun use Satguru as an enlightened person, but in the last phrase Guru Ram Das says that Satguru means Who exists forever. Does it mean Satguru has two meanings, or do the statements of Guru Ram Das and Guru Arjun contradict each other

DEVELOPMENT OF A RELIGION, SIKHISM

A SIKH IN SIKHISM

A Sikh, defined by Guru Ram Das, is as follows:

The first example of converting Sikhi into Sikhism was by Guru Ram Das, who assigned several duties to perform to be called a Sikh of Satguru:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ

ਧਿਆਵੈ ॥

Gur satgur kā jo sikh akhāe so bhalke uṭh har nām dhiāvai.

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

Udam kare bhalke parbhātī isnān kare amrit sar nāvai.

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ

ਲਹਿ ਜਾਵੈ ॥

Updes gurū har har jap jāpai sabh kilvikh pāp dokh leh jāvai.

Following the Instructions of the Guru, he is to chant the Name of the Lord, Hari, Hari. All sins, misdeeds and negativity shall be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Fir chārai divas gurbānī gāvai bahdiā uṭhdiā har nām dhiāvai.

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Name of Hari.

ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Jo sās girās dhiāe merā har har so gursikh gurū man bhāvai.

One who meditates on my Hari, Hari, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ

॥

Jis no daiāāl hovai merā suāmī tis gursikh gurū updes suṇāvai.

That person, on whom my Lord and Master is kind and compassionate - upon that GurSikh, the Guru's Teachings are bestowed.

ਜਨੁ ਨਾਨਕੁ ਯੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ

ਜਪਾਵੈ ॥੨॥

Jan Nānak dhūr mangai tis gursikh kī jo āp japai avrah nām japāvai. ||2||

ਅਗਰਾਸ, ਮ: 4, ਪੰਨਾ 305-306.

Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. ||2||

(Interpretation by Dr. Sant Singh Khalsa. (Thind, n.d.)

AGGS, M 4, p 305-306.

It becomes evident that the Sikh defined by Guru Ram Das is quite different from that Sikh defined by Guru Nanak. The Sikh of Guru Ram Das must perform specific duties, while the Sikh of Guru Nanak is to discover the truth. Guru Ram Das recommends to his Sikh to meditate and repeat Hari, Hari,..

Moreover, a Sikh defined by various Sikh organizations differs from that described by Guru Nanak and Guru Ram Das. For example,

A SIKH IN SIKH GURDWARA ACT 1925

(THE SIKH GURDWARA ACT, 1925)

After that, the Sikh Gurdwara Act 1925 (Part I, Chapter 1, Section 1) defines a Sikh as follows:

(9) Sikh – ‘Sikh’ means a person who professes the Sikh religion or, in the case of a deceased person, who

professed the Sikh religion or was known to be Sikh during his lifetime. If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make the following declaration to the (State)¹ government: page 9

¹Sikh: "I solemnly affirm that I am a Sikh, that I believe in the Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion."

²(10) "Amritdhari Sikh: "means and includes every person who has taken *Khande-ka-Amrit or Khande de paul* prepared and administered according to the tenets of Sikh religion and rites at the hands of five payaras or beloved ones."

This Act also describes other types of Sikhs

³(10-A) "Sehjdhari Sikh" means a person - who performs ceremonies according to Sikh rites; who does not use tobacco or *kutha* (Halal meat) in any form; who is not a *Patit*; and who can recite *Mul Manter*.

⁴(11) "*Patit*" means a person who, being a *Keshadhari* (uncut hair) Sikh, trims or shaves his beard or *keshas* (hair) or who, after taking *Amrit* commits any or more of the four *kurahits* (act against code of conduct) .

A SIKH IN SIKH REHIT MARYADA

(*Sikh Rehit Maryada*, 1945)

Finally, the *Sikh Rehit Maryada* (Sikh Code of Conduct) Published by the SGPC in 1945, has introduced another definition of a Sikh as follows:

ਜੇ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਾਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤਕ), ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖੀਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ ਹੈ ਅਤੇ ਕਿਸੇ ਹੋਰ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ, ਉਹ ਸਿੱਖ ਹੈ ।

The literal translation is as follows:

"A woman or a man, who believes in one Almighty, ten Guru *Sahibans* (from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and bani and advice of ten Guru *Sahibans* and the Amrit of Dasmesh Ji and does not accept any other religion, is a Sikh."

A SIKH IN THE DELHI SIKH GURDWARA ACT 1971

(*DELHI SIKH GURDWARA ACT -*

CENTRAL GOVERNMENT ACT, 1971)

"A Sikh means a person who professes the Sikh religion believes and follows the teachings of Guru Granth Sahib

and the ten Gurus only, keeps unshorn hair and has no other religion."

He shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make in the manner prescribed by rules the following declaration: 'I solemnly affirm that I am a *Keshadhari* (uncut hair) Sikh, that I believe in and follow the teachings of Sri Guru Granth Sahib and the ten Gurus only and that I have no other religion."

KESHADHARI SIKH

"*Keshadhari* (uncut hair) Sikh" is another term that has not been defined anywhere, but it is commonly used for a Sikh who has uncut hair.

The above discussion indicates that a Sikh defined by Guru Nanak differs from that formulated by Guru Ramdas and other Sikh organizations. All the definitions of a Sikh other than that of Guru Nanak are inconsistent and do not meet the definition of a TERM (a SIKH).

SABD TO BANI TO POTHITO GURU GRANTH IN SIKHI SABD IS GURU

During the *Siddh Gost*, (discourse between Siddhas and Guru Nanak) the Siddhas, the most learned persons of that time, questioned Nanak, who is your Guru?

ਕਵਣ ਮੂਲੁ¹ ਕਵਣ ਮਤਿ² ਵੇਲਾ³ ॥

ਤੇਰਾ ਕਵਣ ਗੁਰੂ⁴ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ⁵ ॥

Kavaṇ mūl kavaṇ maṭ velā.

Ferā kavaṇ gurū jis kā tū chelā.

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 942.

What is the source of the beginning¹ and which type of philosophy² is of this Age³ (Kali Yuga)?

Who is the 'guru'⁴ of whom you are his disciple⁵?

AGGS, M 1, p 942.

Guru Nanak replied about his 'guru' and the 'Age of Enlightenment' as follows:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥

ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹ ॥

Pavan arambh satgur maṭ velā.

Sabaḍ gurū suraṭ dhun chelā.

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 943.

The air¹ is the beginning² of every life, and this is the Age³ of Enlightenment⁵ known through the Truly³

Enlightened person.

Who is the Guru? It is explained in the second sentence:

The sabd⁷ is the guru⁸ (enlightener), and my keen¹⁰ conscience⁹ is its disciple¹¹.

AGGS, M 1, p 943.

WHAT IS THE 'SABD' THAT IS THE 'GURU' OF NANAK?
That 'sabd' is described by Guru Nanak himself in *pauri* (stanza) # 38 of *JAP Bani* as follows:

ਜਤੁ¹ ਪਾਹਾਰਾ² ਧੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥

ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥

Jaṭ pāhārā dhīraj suniār. Ahraṇ maṭ veḍ hathīār.
Self-control¹ should be the furnace², and patience³ of the goldsmith⁴.

Wisdom⁶ should be the anvil⁵ and knowledge⁷ should be the tools⁸.

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥

ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤੁ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥

ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥

Bhāo khalā agan ṭap ṭāo.

Bhāṅdā bhāo amṛiṭ ṭiṭ dhāl.

Ghāṛīai sabaḍ sachī taksāl.

Love⁹ for the Eternal Entity (God) should be the bellows¹⁰ to blow air into fire¹¹ to make it super-hot.

The body (mind), full of love¹³, is the melting pot¹² where the self-control mentioned above, patience, knowledge, and wisdom as matter¹⁵ to be melted¹⁶ together to construct¹⁷ the sabd (idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴ in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥

ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥

Jin ka-o naḍar karam ṭin kār.

Nānak naḍrī naḍar nihāl. ||38||

ਅਗਰਾਸ, ਜਪੁ # 38, ਪੰਨਾ 8.

Such work²² to construct sabd (idea/philosophy) can only be done by those with the capability²¹ of vision²⁰.

Nanak says:

The Eternal Entity (God) is happy²⁵ for people with this type of vision^{23, 24}. 38.

AGGS, Jap # 38, p 8.

The *pauri* (stanza) # 38 of *JAP Bani* indicates that the 'sabd' is constructed using self-control, patience, knowledge, and wisdom without involving any deity.

The word 'sabd' means the 'idea' or 'philosophy' that enlightens a person to discover the right path in life. Therefore, 'sabd' is interpreted as an 'enlightening idea/philosophy.'

Char Patharath (Four Characteristics)

Guru Nanak further explains that humans inherit four characteristics: (Seeing, hearing, sensation, and thinking/capability to analyze the data collected.) I interpret the following stanza keeping in view human Physiology and Neurosciences:

ਚਾਰਿ¹ ਪਦਾਰਥ² ਲੈ ਜਗਿ³ ਆਇਆ⁴ ॥

ਸਿਵ ਸਕਤੀ⁵ ਘਰਿ⁶ ਵਾਸਾ⁷ ਪਾਇਆ ॥

ਏਕੁ⁸ ਵਿਸਾਰੇ⁹ ਤਾ ਪਿੜ¹⁰ ਹਾਰੇ¹¹ ਅੰਧੁਲੈ¹² ਨਾਮੁ¹³ ਵਿਸਾਰਾ¹⁴ ਰੇ ॥੬॥

1027

Chār paḍārath lai jag āiā.

Siv saktī ghar vāsā pāiā.

Ēk visāre ṭā piṛ hāre anḍhulai nām visārā he. ||6||

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1027.

The human was born⁴ into this world³ with four¹ characteristics².

All these characteristics of humans⁶ are based⁷ on Universal Energy⁵.

If one⁸ forgets⁹ about these four characteristics, then that foolish (human)¹² loses¹¹ all his capability¹⁰, and forgets¹⁴ how to use the Laws of Nature/Universe¹³ for the betterment of one's life.

AGGS, M 1, p 1027.

Note: ਚਾਰਿ¹ ਪਦਾਰਥ² (*Char Patharath*): Guru Nanak has not named the *Char Patharath* in this stanza, but the author (Chahal) considers that according to human physiology and neurosciences, the *Char Patharath* could be seeing, hearing, sensation, and thinking/capability to analyze the data collected.

ਸਿਵ ਸਕਤੀ (*siv shakti*) has been used by Guru Nanak as the 'Universal Energy' but not the mythical energy of Shiva.

ਨਾਮੁ (Naam) here means Laws of Nature/Universe.

Although Guru Nanak has not mentioned the names of *Char Pataraths* in his above stanza but Prof. Sahib Singh, 1972 explains *Chaar Padarath* as follows:

ਚਾਰਿ ਪਦਾਰਥ: 1. ਧਰਮ - ਸੁਭ ਕਰਮ, 2. ਅਰਥ - ਪਦਾਰਥ, 3. ਕਾਮ - ਕਾਮਨਾ, ਇਛਿਆ, 4. ਮੋਖ - ਮੁਕਤੀ.

English: 1. *Dharam* (good deeds), *Arath* (various things), *Kaam* (lust, desire), *Mokh* (liberation or salvation from the

cycle of reincarnation). (*Char Patharath*, 2020)

On the other hand, *Sikhiwiki.org* says that:

In *Gurmat*, Four *Padaraths* are different from that of Prof. Sahib Singh, as discussed above:

Gyan Padarath: (Treasure of Spiritual Knowledge),

Mukat Padarath: (Treasure of Salvation),

Naam Padarath: (Treasure of Divine Wisdom), and

Janam Padarath: (Treasure of Spiritual Birth).

These *Padaraths* are based upon Vedas and Vedanta philosophies.

In stanza #38 of *JAP Bani*, Guru Nanak explains how a sabd (idea/ philosophy) is constructed (formulated) as Amrit (life-giving elixir – the way of life), which will mold a person to be highly moral and progressive. Besides, a Sikh of Guru Nanak inherits four *patharaths*: Seeing, hearing, sensation, and thinking/capability to analyze the data collected, but not that of Eastern philosophy, as explained by Prof. Sahib Singh and *Sikhiwiki.org*.

Despite the above teachings of Guru Nanak, some Sikhs continue to follow Eastern philosophy to have a personal Guru instead of a Sabd Guru for guidance to achieve a moral life, to meet God, and to achieve *mukati* (salvation). That is why many *Sants/ Babas* have appeared in Punjab and are brainwashing their followers to depend on their advice rather than using their intellect to construct the sabd taught by Guru Nanak. Of course, some people may need a Guru (teacher) to teach the qualities required to construct that 'sabd.' Nevertheless, Guru Nanak continues to explain further that the body and brain have the four faculties (seeing, hearing, sensation, thinking/capability to analyze the data collected) needed to resolve problems and to cross the so-called "dreadful sea of life."

LINEAGE OF GURU-SHIP

According to the hagiographies, Guru Nanak bestowed Guru-ship upon Lehna Ji and named him Angad as a limb of Guru Nanak. It is also said that Nanak kept a notebook (*pothi*) in which he used to write down his bani. Guru Nanak handed over his *pothi* to Guru Angad. However, we do not find evidence in his bani that Guru Nanak is in favor of passing on the Guru-ship to his follower. For example, he writes in his bani as follows:

ਕੁਲਹਾਂ¹ ਦੋਦੇ² ਬਾਵਲੇ³ ਲੈਦੇ⁴ ਵਡੇ⁵ ਨਿਲਜ⁶ ॥

Kulhā'n dē'ndē bāvle lai'ndē vade nilaj.

Those, who bestow² ceremonial hat¹ (passing on Guru-

ship) onto their followers, are fools³, and those, who accept⁴ such Guru-ship, are very⁵ disgraceful followers.

ਚੂਹਾ⁷ ਖੜ⁸ ਨ ਮਾਵਈ⁹ ਤਿਕਲਿ¹⁰ ਬੰਨ੍ਹੈ¹¹ ਛਜ¹² ॥

Chūhā khad na māvāī tīkal banhāi chhaj.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1286.

It is comparable to if a mouse⁷ having tied¹¹ a winnowing basket¹² on his back¹⁰ cannot enter⁹ into his hole⁸.

AGGS, M 1, p 1286.

It is evident from this phrase that Guru Nanak is not in favor of bestowing Guru-ship onto any of his followers, not even to any of his sons. However, Satta and Balwand, Bhatts in the court of Guru Arjun, wrote a *Vaar* (poetic diction in which the hero is eulogized) about 65 years after the demise of Guru Nanak, indicating that Guru-Ship was bestowed upon Lehna Ji, the most obedient follower (disciple) of Guru Nanak as follows:

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਈ ਨੀਵ ਦੈ ॥

Nānak rāj chālāiā sach kot saṭāñī nīv dāi.

Nanak established the kingdom and built the fortress on the most vital foundations.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਰਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥

Lahṇe dhari'on chhatṭ sir kar sirtī amrit pīvdāi.

He installed the royal canopy over Lehna's head; chanting the Lord's Praises, He drank in the Ambrosial Nectar.

ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੇਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥

Maṭ gur āṭam dēv dī khārag jor purāku'e jī'a dāi.

The Guru implanted the almighty sword of the Teachings to illuminate his soul.

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥

Gur chēle rahrās kīī Nānak salāmatṭ thīvdāi.

The Guru bowed down to His disciple, while Nanak was still alive.

ਸਹਿ ਟਿਕਾ ਦਿਤੇਸੁ ਜੀਵਦੈ ॥੧॥

Sēh tikā dīṭos jīvdāi. ||1||

The King, while still alive, applied the ceremonial mark to his forehead. ||1||

AGGS, Satta and Balwand, p 966. English translation is by Dr. Sant Singh Khalsa – srigranth.org.

On the other hand, Satta and Balwand also indicate in the same *Vaar* that Guru Nanak rejected his sons because they were most disobedient to Guru Nanak as

follows:

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ਹੁ ਮੁਰਟੀਐ ॥

Putrī ka^oul na pālī^o kar pīrahu kanḥ murtī^{ai}.

His sons did not obey His Word; they turned their backs on Him as Guru.

ਦਿਲਿ ਖੇਟੈ ਆਕੀ ਫਿਰਨ੍ਹਿ ਬੰਨ੍ਹਿ ਭਾਰੁ ਉਚਾਇਨ੍ਹਿ ਛਟੀਐ ॥

Ḍil kḥotai ākī firniḥ banēh bhār uchā^oiniḥ chḥatī^{ai}.

These evil-hearted ones became rebellious; they carried loads of sin on their backs.

ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥

Jin ākhī so^{ai} kare jin kītī tīnai thatī^{ai}.

Whatever the Guru said, Lehna did, and so he was installed on the throne.

ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥੨॥

Ka^ouṅ hāre kin uvṭī^{ai}. ||2||

Who has lost, and who has won? ||2||

AGGS, Satta and Balwand, p 967. English translation is by Dr. Sant Singh Khalsa – srigranth.org.

Whatever the case may be Lehna ji as Guru Angad succeeded to the House of Nanak. Guru Angad left Kartarpur and went back to his village Khadur Sahib. Bhai Bala *Janam Sakhi* indicates that Guru Nanak gave his *Pothi* to Guru Angad when he bestowed Guru-ship onto him. Therefore, he was supposed to preach and teach Sikhi of Guru Nanak from that *Pothi*; instead, he started to write his own Bani. Now we know that the Original *Pothi* of Guru Nanak has been lost. Is it not strange that Guru Nanak's *Kharavan* (wooden sandals) and *Chola* (robe) are preserved but not the most valuable article, Original *Pothi* of Guru Nanak? It isn't easy to discover what happened to the Original *Pothi* of Guru Nanak.

This practice of bestowing Guru-ship continued to the next Guru Amar Das, Ram Das, Guru Arjun, Guru Har Gobind, Guru Har Rai, Guru Har Krishan, Guru Teg Bahadur, and the tenth Guru, Guru Gobind Singh. Now the Sikhs have ten Gurus instead of one Prophet as Buddha in Buddhism, Jesus in Christianity, and Mohammad in Islam.

BANI GURU, GURU HAI BANI

Now the Bani has been declared as Guru instead of Sabd by Guru Ram Das as follows:

ਬਾਣੀ¹ ਗੁਰੂ² ਗੁਰੂ³ ਹੈ ਬਾਣੀ⁴ ਵਿਚਿ ਬਾਣੀ⁵ ਅੰਮ੍ਰਿਤੁ⁶ ਸਾਰੇ ॥

Baṇī gurū gurū hai baṇī vich baṇī amṛit̄ sāre.

The word¹ (bani) is Guru², Guru³ is the word⁴ (bani), and in this word⁵ (bani) is found the elixir of life⁶.

ਗੁਰੂ⁷ ਬਾਣੀ⁸ ਕਰੈ ਸੇਵਕੁ⁹ ਜਨੁ¹⁰ ਮਾਨੈ¹¹ ਪਰਤਖਿ¹² ਗੁਰੂ¹³ ਨਿਸਤਾਰੇ¹⁴ ॥੫॥

Gur baṇī kahai sevak jan mānai partakh gurū nistāre. ||5|| *Guru⁷ says bani⁸ and human¹⁰ servant⁹ accepts¹¹ it and Guru¹³ will obviously¹² emancipate¹⁴ him (from sin).*

AGGS, M 4, p 982.

Guru Ram Das took a second step toward developing Sikhism by declaring “Bani is Guru” and “Guru is Bani,” ignoring the fact that the Sabd described by Guru Nanak in *pauri* 38 of JAP Bani is the Guru. Moreover, Guru Ram Das does not indicate the name of the Guru, who says, Bani in his above stanza. Is it Guru Nanak, Guru Angad, Guru Amar Das, or Guru Ram Das himself the Guru?

GURU RAMDAS FOUNDED THE SAROVAR (HOLY POOL)

In 1574 Guru Ram Das made his home by the side of the pool, which was regarded as blessed with miraculous healing powers. In 1577, Guru Ram Das, finding the air and water of his abode health-giving, purchased the pool and some surrounding land from its owners, the neighboring *Jats* (farmer). One of the first acts of Guru Ram Das was to excavate the pool further to construct a shrine at the center (Sri Hari Mandir). (*The Pool of Nectar*, n.d.)

There are a couple of phrases about this Pool of Nectar (Ram Das Sarovar) by the next Guru Arjun as follows:

ਸੰਤਹੁ ਰਾਮਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ ॥

Sant̄ahu Rāmḍās sarovar nīkā.

ਜੇ ਨਾਵੈ ਸੇ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ ॥੧॥ ਰਹਾਉ ॥

Jo nāvai so kul ṭarāvai udhār ho^oā hai jī kā. ||1|| rahā^o AGGS, M 5, p 623.

Faridkot Vala Teeka:

ਹੇ ਸੰਤੋਂ ਰਾਮਦਾਸ ਜੀ ਕਾ ਜੇ ਸਰੋਵਰ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਹੈ ਸੇ ਬਹੁਤ ਸੁੰਦਰ ਹੈ ਜੇ ਇਸਨਾਨ ਕਰਤਾ ਹੈ ਸੇ ਕੁਲੋਂ ਕੇ ਤਾਰਤਾ ਹੈ ਔਰ ਅਸਨਾਨ ਕਰ ਤਿਸ ਜੀਵ ਕਾ ਕਲਿਆਣ ਹੂਆ ਹੈ ॥ ਰਹਾਉ ॥

(English: *Hey, Saints! The Holy Pool of Ram Das, which is in Amritsar, is magnificent. Whosoever bathes therein his lineage is saved and bathing in it, he is also getting blessed.* Pause.

Manmohan Singh, SGPC, Amritsar:

O saints, sublime is the tank of Ram Dass. Who-so-ever bathes therein, his lineage is saved, and his soul is blessed too. Pause.

Dr Sant Singh Khalsa:

O Saints, the purifying pool of Ram Das is sublime. Whoever bathes in it, his family and ancestry are saved, and his soul is also saved. ||1||Pause||

Prof. Sahib Singh:

ਹੇ ਸੰਤ ਜਨੇ! ਸਾਧ ਸੰਗਤ (ਇਕ) ਸੁੰਦਰ (ਅਸਥਾਨ) ਹੈ।

ਜੇਹੜਾ ਮਨੁੱਖ (ਸਾਧ ਸੰਗਤ ਵਿਚ) ਆਤਮਕ ਇਸ਼ਨਾਨ ਕਰਦਾ ਹੈ (ਮਨ ਨੂੰ ਨਾਮ-ਜਲ ਨਾਲ ਪਵਿਤ੍ਰ ਕਰਦਾ ਹੈ), ਉਸ ਦੀ ਜਿੰਦ ਦਾ (ਵਿਕਾਰਾਂ ਤੋਂ) ਪਾਰ-ਉਤਾਰਾ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਹ ਆਪਣੀ ਸਾਰੀ ਕੁਲ ਨੂੰ ਭੀ (ਸੰਸਾਰ-ਸਮੁੰਦਰ ਤੋਂ) ਪਾਰ ਲੰਘਾ ਲੈਂਦਾ ਹੈ ॥੧॥ ਰਹਾਉ॥

(English: *Hey, Saints! The congregation of saints is a beautiful place. Whosoever takes a spiritual bath in this congregation, his sins are washed away, and the sins of his lineage are also washed away.*

Guru Arjun again repeats the same concept about Ram Das Sarovar as follows:

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥

Rāmḍās sarovar nāṭe.

ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥

Sabh utre pāp kamāṭe.

AGGS, M 5, p 625.

Faridkot Vala Teeka:

ਜੇ ਪੁਰਸ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਮੈਂ (ਨਾਤੇ) ਨਾਏ ਹੈਂ ਤਿਨ ਕੇ ਸਭ ਪਾਪ ਕਮਾਏ ਹੁਏ ਉਤਰੇ ਹੈਂ॥

(English: *Those persons who have bathed in Sri Amritsar (Nectar-pond), their all sins are washed off.*)

Manmohan Singh, SGPC, Amritsar:

By bathing in the Nectar-tank of Ram Das, all the previously committed sins are washed off.

Dr Sant Singh Khalsa:

Bathing in the nectar tank of Ram Das, all sins are erased.

Prof Sahib Singh:

ਹੇ ਭਾਈ! ਜੇਹੜੇ ਮਨੁੱਖ ਰਾਮ ਦੇ ਦਾਸਾਂ ਦੇ ਸਰੋਵਰ ਵਿਚ (ਸਾਧ ਸੰਗਤ ਵਿਚ ਨਾਮ-ਅੰਮ੍ਰਿਤ ਨਾਲ) ਇਸ਼ਨਾਨ ਕਰਦੇ ਹਨ, ਉਹਨਾਂ ਦੇ (ਪਿਛਲੇ) ਕੀਤੇ ਹੋਏ ਸਾਰੇ ਪਾਪ ਲਹਿ ਜਾਂਦੇ ਹਨ।

(English: *Hey, Brothers! Those persons, who bathe in the pond of servants of Ram (with Naam Amrit in Sadh Sangat), their sins committed in the previous life, are washed away.*

Note: Interpretation/translation of the two above phrases by Faridkot Vala Teeka, Manmohan Singh, Sant Singh, and Prof Sahib Singh is from the website of Dr. Thind

Comments: In both phrases, *the translations in the Faridkot Vala Teeka*, of Manmohan Singh, SGPC, Amritsar, and that of Dr. Sant Singh Khalsa are similar, where the Holy Pond is, which was dug by Guru Ram Das. However, Prof. Sahib Singh is trying to camouflage the truth by converting the Holy Pond of Guru Ram Das as the place of congregation of the servants of Ram (God).

Here are two questions:

Whose interpretation is correct?

Who is an expert who can decide which interpretation is correct?

GURU ARJUN CONSTRUCTED HARI MANDIR

According to Bhupinder. (Bo) Singh, (2021). Guru Amar Das (1479 – 1574), after having acquired a piece of land, assigned the work of construction of *Sarovar* (pool of Sacred Water) to the fourth Guru Ram Das (1534-1581). The excavation of *Sarovar* was started in 1570 and completed in 1577. The fifth Guru Arjun (1563 -1606) completed the brick lining of the Sarovar. This *Sarovar* was called *Amrit Sarover* by Guru Arjun, meaning the lake of immortality.

He continues to say that most historical records and verbal traditions confirm that the foundation brick of Hari Mandir was laid by Hazrat Mian Mir (1550 –1635) of Lahore in 1588. His full name was Baba Sain Mir Mohammed Sahib, a leader of the Qadiri Sufi order of Islam faith. On the other hand, some believe that Guru Arjun himself laid the actual foundation brick. The construction work of Hari Mandir was started in 1589 and completed in 1601. The Temple is described by Ian Kerr, and other scholars, as a mixture of Indo-Islamic Mughal and Hindu Rajput architecture.

The Name of the Temple, Hari Mandir, indicates it is dedicated to Hari . According to Google Research, Hari means: Hari (Sanskrit: हरि) and is among the primary epithets of the Hindu preserver deity Vishnu, meaning 'the one who takes away' (sins). It refers to the one who removes darkness and illusions and removes all obstacles to spiritual progress. Some steps go down into the *Sarover* called *Har ki Pauri* (*Hari Ki Pauri*). Usually Hari Mandar is called Darbar Sahib by the Sikhs and is generally known as Golden Temple by others.

COMPILATION OF AAD (ADI) GRANTH

The Hari Mandir (Darbar Sahib or Golden Temple) is



Figure 1. After bathing in the Sarovar of Guru Ram Das. Hari Mandir (Darbar Sahib – Golden Temple) in the middle of the Sarovar at Amritsar.

Source: File: Sikh pilgrim at the Golden Temple (Harmandir Sahib) in Amritsar, India.jpg

16 March 2009. Credit: Paulrudd

ready amid the Sacred Pool; now there is a need for a sacred book containing the bani of Guru Nanak, Guru Angad, Guru Ramdas, and Guru Arjun. There was a copy of the '*Pothi Sahib*' in two volumes with Baba Mohan, son of Guru Amar Das. In one book, there was the bani of the Gurus. In the other volume was the Bani from the Bhagats (saints.) From Baba Mohan, Guru Arjun procured these volumes after much persuasion.

On the other hand, Prof. Sahib Singh has refuted all the fictitious stories reported in *Gur Partap Suraj Parkash* by Kavi Santokh Singh, *Gur Bilas Patshahi Chhevain* (author unknown), and *Twarikh Guru Khalsa* by Giani Gian Singh, about procuring of *pothi* from Baba Mohan. He thinks Guru Nanak passed his *pothi* to the next Guru, Angad. He wrote his bani in this *pothi* and passed it on to Guru Amar Das, who added his bani and passed it on to Guru Ram Das

finally, this *pothi* with all the bani was received by Guru Arjun. (S. Singh, 1970) It is generally said that when Guru Arjun found this inherited treasure, he exclaimed with astonishment as follows:

ਪੀਊ¹ ਦਾਦੇ² ਕਾ ਖੋਲਿ³ ਡਿਠਾ⁴ ਖਜਾਨਾ⁵ ॥

Pī¹ū dāde² kā khol diṭhā⁴ kḥajānā⁵.

When I (Guru Arjun) opened³ and looked⁴ into the inherited^{1,2} treasure⁵ (Bani of Guru Nanak)'

ਤਾ⁶ ਮੇਰੈ⁷ ਮਨਿ⁸ ਭਇਆ⁹ ਨਿਯਾਨਾ¹⁰ ॥੧॥

Fā merai man bhā⁶iā⁷ niyānā¹⁰. ||1||

Then⁶ my⁷ mind⁸ understood⁹ the value of this treasure¹⁰.

1.

ਰਤਨ¹¹ ਲਾਲ¹² ਜਾ ਕਾ ਕਛੁ¹³ ਨ ਮੋਲੁ¹⁴ ॥

Raṭan lāl jā kā kachhū¹³ na mol.

This treasure is like jewels¹¹ and rubies¹², whose price¹⁴ cannot be evaluated¹³.

ਭਰੇ¹⁵ ਭੰਡਾਰ¹⁶ ਅਖੂਟ¹⁷ ਅਤੇਲ¹⁸ ॥੨॥

This store¹⁶ of treasure is full¹⁵, inexhaustible¹⁷, and immeasurable¹⁸. 2.

ਖਾਵਹਿ¹⁹ ਖਰਚਹਿ²⁰ ਰਲਿ²¹ ਮਿਲਿ²² ਭਾਈ²³ ॥

Khāvēh kharchēh ral mil bhāī.

Oh Brothers²³!

Understand¹⁹ and disseminate²⁰ by meeting²² together²¹.

ਤੇਟਿ²⁴ ਨ ਆਵੈ ਵਧਦੇ²⁵ ਜਾਈ ॥੩॥

Fot na āvai vadhdē jāī. ||3||

By using this treasure, it does not diminish²⁴ instead, it continues to increase²⁵. 3.

ਕਰੁ²⁶ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ²⁷ ਲੇਖੁ²⁸ ਲਿਖਾਇ²⁹ ॥

Kaho Nānak jis mastak lekḥ likhāīe.

ਸੁ³⁰ ਏਤੁ ਖਜਾਨੈ³¹ ਲਇਆ ਰਲਾਇ³² ॥੪॥੩੧॥੧੦੦॥

So eṭ khajānai laīā rālāīe. ||4||31||100||

AGGS, M 5, p 186.

Nanak says²⁶:

The one with such destiny²⁸ written²⁹ on one's forehead²⁷ that one³⁰ is the partner³² of this treasure³¹. 4. 31. 100.

On the other hand, to be recognized as Guru, Prithi Chand, elder brother of Guru Arjun, started to compile a 'pothi' (sacred book) wherein there were hymns of the first four Gurus, saints (Bhagats) and his bani. He composed bani under the name of Nanak. Prithi Chand's son Meharvan also started to write bani under the pen name of Nanak. So, the number of hymns under the name of Nanak was increasing.

But the situation quickly became so confusing that an undiscerning individual needed help to discriminate between the genuine and the false bani.

This situation has been observed by Guru Amar Das as follows:

ਸਤਿਗੁਰੂ¹ ਬਿਨਾ² ਹੋਰ³ ਕਚੀ⁴ ਹੈ ਬਾਈ⁵ ॥

Satgurū binā hor kacḥī hai baī.

The bani (hymns)⁵ other³ than² of the truly enlightened person¹ is false⁴.

ਬਾਈ⁶ ਤ ਕਚੀ⁷ ਸਤਿਗੁਰੂ⁸ ਬਾਝਰੂ⁹ ਹੋਰ¹⁰ ਕਚੀ¹¹ ਬਾਈ¹² ॥

aṇī ṭa kacḥī satgurū bājḥahu hor kacḥī baī.

All other bani (hymns)¹² other than⁹ of the truly enlightened person⁸ are false^{7,11} bani (hymns)⁶.

ਕਰਦੇ¹³ ਕਰੇ¹⁴ ਸੁਣਦੇ¹⁵ ਕਰੇ¹⁶ ਕਚੀ¹⁷ ਆਖਿ¹⁸ ਵਖਾਈ¹⁹ ॥

Kaḥḍe kaḥe suṇḍe kaḥe kacḥīn ākh vakḥāī.

Those who recite¹³ the bani (hymns) are false¹⁴, those

who listen¹⁵ to it are false¹⁶, and those who deliberate^{18,19} on such bani (hymns) are also false¹⁷.

AGGS, M 3, 920. (Chahal, the author, has added this stanza of Guru Amar Das)

Therefore, Guru Arjun told Bhai Gurdas that genuine hymns should be separated from false ones because the *Meenas* (Prithi Chand and his companions) were mixing them up. This led Guru Arjun to prepare and preserve the bani of the preceding Sikh Gurus and other saints in their original form. ("Compilation The *Adi Granth*," 2009)

There is a question:

How difficult it could be to distinguish the false and genuine bani written under the pen name of Nanak. Moreover, there is another problem distinguishing Nanak, the composer of bani, from that of Nanak, used by Angad, Amar Das, Ram Das, and Arjun. The *Harmandir Sahib* and *Aad (Adi) Granth* remained in the custody of *Meenas* for a long time. Guru Hargobind left Sri Harmandir Sahib in 1634 and settled at Kiratpur. After that, no succeeding Guru, even Guru Gobind Singh, ever visited Sri Harmandir Sahib for about 65 years. It was 1699 when Guru Gobind Singh assigned the duty of Bhai Mani Sikh to take over Sri Harmandir Sahib. It means the custody of Sri Harmandir Sahib and the *Aad (Adi) Granth* remained with the *meenas*. The possibility of interpolation in the bani in the *Aad (Adi) Granth* during that time must be addressed. (Kochhar, 2020)

After all the selection was made, Guru Arjun started dictating the bani to Bhai Gurdas. Bhai Gurdas wrote it into Gurmukhi script. Guru Arjun often instructed Bhai Gurdas to revise and correct the portion of *Aad (Adi) Granth* that he had written during the day. The use of words such as '*Sudh keechay*' (Correct them) was added in some places in *Aad (Adi) Granth*. The *Aad (Adi) Granth* was completed in 1604.

SABD GURU TO GRANTH GURU

The following discussion is taken from previously published article (Chahal, 2004).

Guru Nanak declared that sabd is his Guru during discourse with the Siddhas as follows:

ਸਬਦ¹ ਗੁਰੂ² ਸੁਰਤਿ³ ਧੁਨਿ⁴ ਚੇਲਾ⁵ ॥

Sabaḍ gurū suraṭ ḍhun chelā.

The sabd¹ is the guru² (enlightener), and my keen⁴ conscience³ is its disciple⁵.

Guru Nanak has further described sabd in stanza (*pauri*)# 38 of JAP Bani. The *Pothi*, in which the bani of

five Sikh Gurus was incorporated, was equated to *Parmesar* (Eternal Entity) by Guru Arjun sometime before its compilation in 1604, as is indicated in his following stanza:

ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

Pothī parmesar kā thān.

ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥

ਰਹਾਉ ॥

Sādhsang gāvahi guṇ gobind pūran barahm giān.
||1|| rahāo.

This phrase is invariably interpreted by many scholars as follows:

This Holy Book is the home of the Transcendent Lord God.

Whoever sings the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, has the perfect knowledge of God.
//1//Pause|| (Sant Singh Khalsa from Web site of Dr Thind, n.d.).

My critical analysis of this phrase indicated the logical and scientific interpretation of this phrase is as follows:

Therefore, Guru Arjun is advising:

To sit in the company of noble people⁴ and try to comprehend⁵ the attributes⁶ of the Eternal Entity⁷ and great knowledge⁹ about the Universe⁸.

AGGS, M 5, p 1226.

The day in 1604 the Granth was compiled, equated to the Eternal Entity (*Pothi Parmesar*). Thus, the Sabd Guru of Guru Nanak lost its identity. Since the compilation of *Pothi* in 1604, teaching of Sikhism was done from this *Pothi* for about 104 years. Around 1705, Guru Gobind Singh added the bani of his father, Guru Tegh Bahadur. During the last day of Guru Gobind Singh in 1708 on this Earth, he declared this *Pothi* as a Granth Guru.

Is it not strange that the same *Pothi* from which teaching of Sikhism was done for 104 was not Guru but became Guru in 1708?

CONCEPT IN HISTORY

A new controversy on the declaration of Granth as Guru was started by McLeod in 1975. Since the 'Granth Guru' had become a fact in the old Sikh literature, Prof Madanjit Kaur, 1988 wrote a detailed

article entitled, "*The Guru-ship and Succession of Guru Granth*" to justify that Granth is Guru and Guru-ship was bestowed by Guru Gobind Singh in 1708. She stated that this article was written to refute the following statement McLeod "...tradition which conferred his (Guru Gobind Singh's) personal authority upon the sacred scripture and the corporate Panth may perhaps be a retrospective interpretation, a tradition which owes its origin not to an actual pronouncement of the Guru but to an insistent need for maintaining the Panth's cohesion during the later period."

Grewal, 1998 also pointed out about the contention of McLeod as follows: "*He (Justice Gurdev Singh) thinks it is unfair on McLeod to suggest that Granth Sahib was installed as Guru to serve as a cohesive force for the leaderless community after the execution of Banda Bahadur and not because of the injunction of Guru Gobind Singh.*"

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

In response to the above contention of McLeod Justice Gurdev Singh, Harbans Singh and Ganda Singh (Cited from Grewal, 1998, Madanjit Kaur, 1988, and Ganda Singh, 1986) have proven historically that it was Guru Gobind Singh who bestowed Guru-ship on to the Granth in 1708 at the time of his demise.

Prof Piara Singh Padam, 1997 - p 24) also supported that it is a historical fact that Guru-ship was bestowed onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons.

Nevertheless, when I examined the information (data) given in *Sri Gur Sobha* (Ganda Singh (ed.), 1967), *Gurbilas Patshahi* (Vedanti & Singh, 1998), *Rahit Namay* (Piar Singh Padam, 1986), other historical evidence, and Gurbani a new picture appeared that originally 'Sabd' was accepted as 'Guru' but later 'Sabd Guru' was changed to 'Granth Guru.' It is explained as follows:

I) SRI GUR SOBHA

Ganda Singh (ed.), 1967 - p 52 quoted a part of the following phrase from Sainapat's *Sri Gur Sobha* to show

that Guru-ship was bestowed onto the Granth:

ਸਤਿਗੁਰ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ ।
ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ । 43.
808.

From this phrase, he had interpreted only a portion, ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ, as follows:

"Guru-ship was bestowed onto the Sabd, Eternal and limitless."

The above translation indicates that Guru-ship was bestowed onto the sabd, but Ganda Singh used this phrase to justify that Guru-ship was bestowed onto the Granth. Madanjit Kaur also followed Ganda Singh's interpretation to support her thesis. Moreover, a critical analysis of this phrase shows that Ganda Singh has not paid any attention to the previous stanzas of the above phrase to interpret it correctly. If we investigate the last stanza of the above phrase, # 808, an accurate interpretation will emerge. The previous stanza is as follows:

ਖਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੇਰੈ । ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ ।

ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ਸੇ ਖਾਲਸ ਸਤਿਗੁਰ ਹਮਾਰਾ । 43. 808

Khalis (pure) is that who has no superstitions in his/her mind.

And that Khalis, who remains free from superstitions and religious garb, is my Satguru.

This indicates that the 'Khalis,' free from superstitions and religious garbs, were declared the 'Satguru.' Then the interpretation of the second part, ਸਤਿਗੁਰ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ । would be different from that given by Ganda Singh:

Its accurate interpretation is as follows:

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

The next stanza, ਹਿਰਦੇ ਧਰ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ ।, also explains the characteristics of the Khalis:

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

Here in this phrase, it is crystal clear that the 'Khalis' (the pure one) is the 'Satguru' who contemplates on Sabd. Nothing supports that 'Granth is Guru' in the above phrase # 808 as interpreted by Ganda Singh. Misinterpretation and misrepresentation of statements and Gurbani are common among Sikh scholars to support their concepts and views about Gurbani and Sikhism. This is called eisegesis, meaning an interpretation, especially of Scripture, that expresses the interpreter's ideas, bias, or the like rather than the meaning of the text.

Although Ganda Singh failed to interpret phrase # 808 entirely and adequately, one can still easily find out from Sainapat's phrase # 808 an important message of Guru Nanak that has been ignored by many scholars, which is as follows:

The Khalis, who is free from superstitions and religious garb, and when they contemplate/deliberate on Sabd, becomes Satguru (Truly Enlightened person).

The other important message is that:

The Sabd is to be contemplated/deliberated by the Khalis to become Satguru.

II) REHIT NAMA OF BHAJI NAND LAL

Ganda Singh also mentioned that Bhai Nand Lal tells us in his *Rehit Nama* (written in *Magar Sudi 9 Samat 1752* (1695 CE)) about 13 years before his demise Guru Gobind Singh made him understand that the Sabd is the Eternal:

ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ-ਸ਼ਬਦ ਹੈ ਤੇਹਿ ਸਮਜਾਇ । ਨੰਦਲਾਲ,
ਰਹਿਤਨਾਮਾ । (Ganda Singh (ed.), 1967 - p 53):

"Made him (Nand Lal) understand that the Transcendent and Immanent Guru is the Sabd."

Here it is clear that Guru Gobind Singh was preaching that the Sabd is the Eternal Guru.

III) REHITNAMA BHAJI PRAHLAD SINGH (DATE OF WRITING ABOUT 1720)

Despite the above information available in *Sri Gur Sobha* and *Gurbilas Patshahi 6* that 'Sabd' was the 'Guru,' Madanjit Kaur and Ganda Singh have accepted the following statement of Bhai Prahlad Singh as accurate without testing its authenticity with the Nanakian philosophy:

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਓ, ਪ੍ਰਗਟ ਚਲਾਯੇ ਪੰਥ ।

ਸਬ ਸਿਖਨ ਕੇ ਬਚਨ ਹੈ, ਗੁਰੂ ਮਾਨੀਅਹੁ ਗ੍ਰਥ । 30 ।

(*Rehit Nama* Bhai Prahlad Singh.)

With the order of the Eternal Lord, Panth has been established.

All the Sikhs are hereby ordained to obey the Granth as the Guru.

(Interpretation cited from (Ganda Singh, 1986) (Kaur, 1988))

In the same *Rehit Nama* Bhai Prahlad Singh has declared 'Khalsa as Guru', and 'Khalsa as the Body of the Guru' in the following phrase:

ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ ।

ਝੇ ਸਿਖ ਮੇ ਮਿਲਬੈ ਚਹਿਹ ਖੇਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ । 21 ।

"Accept the Khalsa as Guru and Khalsa as the body of the Guru.

Those who want to meet me search in the Khalsa."

According to Bhai Prahlad Singh, there are two Gurus: 'Khalsa Guru' and 'Granth Guru'.

It is essential to know the differences between 'Khalis' used by Sainapat in *Sri Gur Bilas* and 'Khalsa' used by Bhai Prahlad Singh:

Bhagat Kabir in his Bani has used 'Khalsay' in the context of 'Pure' as follows:

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

Kaho Kabir jan bhāe khālseh parem bhagat jih jānī.
||4||3||

AGGS, Kabir, p 654-655. (Thind, n.d.)

Kabir says *Those who have realized their devotion of God become Khalsay (Pure ones).*

It appears that Sainapat has used 'Khalis' in the same context as 'Pure' in his book, *Sri Gur Sobha* (in phrase # 808), as used by Bhagat Kabir. But the word 'Khalsa' used by Bhai Prahlad Singh differs from that of 'Khalis' and its form (*Khalsay*) used by Sainapat and Bhagat Kabir, respectively.

The word 'Khalsa' has its roots in Persian and Arabic, meaning the land or property belonging to the king. In some, *Hukm Namay* Guru Hargobind and Guru Gobind Singh have used 'Khalsa' for their *Sangat* (congregation) (Ganda Singh, 1985). It means the *Sangat* (congregation) belongs to the Guru. This *Sangat* was composed of Amritdhari Sikhs as well as non-Amritdhari Sikhs, and also Hindus and Muslims who accepted Guru Gobind Singh as their Guru.

IV) BANSAWALINAMA

Another work we may refer to here is the *Bansavalinama* of Kesar Singh Chhibbar (completed in 1770 CE, i.e., 62 years after the demise of Guru Gobind Singh). Kesar Singh's ancestors had been in the service of Guru Gobind Singh as *diwans*. He claims to have seen and consulted. The tenth chapter of *Bansavalinama* deals with the life of Guru Gobind Singh. In stanzas 678-683, the author mentions the death of the Guru and his last commandment in reply to the question of the Sikhs: *The Granth is the guru, you hold the garment (seek the protection) of the Timeless God* (ਗ੍ਰੰਥ ਹੈ ਗੁਰੂ ਲੜ ਪਕੜਹੁ ਅਕਾਲ - 679). As stated by Madanjit Kaur and Ganda Singh.

The irony is that both these scholars, Madanjit Kaur and Ganda Singh, have ignored to mention that Kesar Singh Chhibbar also reported that "*The Guru is Khalsa, the Khalsa is Guru*" (ਗੁਰੂ ਹੈ ਖਾਲਸਾ, ਖਾਲਸਾ ਹੈ ਗੁਰੂ) And "*Accept the command of Granth Sahib but discover the value of the command by researching the Sabd.*" (ਆਗਿਆ ਗ੍ਰੰਥ ਦੀ, ਕਰਨੀ ਸਬਦ ਦੀ ਖੋਜਨਾ । 680 ।)

Here many scholars have ignored the critical message in it. The command of the Granth is to research the value of the Sabd.

Although Ganda Singh had explained in his earlier discussion that the 'Sabd' is the 'Guru' even then, he rode the bandwagon of other Sikh scholars who have accepted the 'Granth as the Guru' instead of 'Sabd as the Guru.'

RITUALISM INTRODUCED

As soon as the 'Sabd Guru' was changed to the 'Granth Guru,' ritualism was introduced. Koer Singh, 1968, the author of *Gurbilas Patshahi 10* (written in 1751, 48 years of the demise of Guru Gobind Singh), tells in explicit terms that Guru Gobind Singh discontinued the lineage of family or personal Guru-ship and did not appoint anyone to succeed him as Guru. The author records that the Guru addressed his Sikhs before his demise and instructed them that there would be no successor to him, the *Sarbat Sangat* (the whole congregation), and the Khalsa should deem Sri Guru Granth Sahib as Supreme. Koer Singh further states that with five *paise* and coconut in his hand, the Guru paid homage to the Holy Granth and declared his succession as the Guru.

THE LATEST DISCOVERY

Dr. Joginder Singh Ahluwalia (personal discussion) says that the following modified form of that phrase is as follows:

*Aagiya bhaee Akal kee tabhai chalaao panth.
Sabh Sikhian ko hukam hai Guru maanio Granth.
Guru Granth ko maanio pragat guran ki deh.
Jo Prabh ko milbo chahe khoj sabad mein leh.* (G. G. Singh, 1987)

Dr. Ahluwalia further adds as follows:

"The troubling line is Guru Granth ko maanio pragat guran ki deh. Although the next line clearly says: Jo Prabh ko milbo chahe khoj sabd mein leh, the notion of "deh" still persists. We treat the Granth as if it were a living person, in flesh and blood, sensitive to heat and cold, who must be put to bed for rest, etc."

As early as Guru Amar Das emphasized that one does not get salvation just by seeing the Satguru/Guru:

ਸਤਿਗੁਰ ਨੇ ਸਭੁ ਕੇ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

Satgur no sabh ko vekh[᳚]dā jetā jagat[᳚] sansār.

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

Diṭhai mukaṭ na hova[᳚] jichar sabaḍ na kare vīchār.

AGGS. M 3, p 594.

All the humans of the world desire to behold the True Guru.

One does not get salvation by merely seeing (the True Guru),

Unless one deliberates/contemplates on Its Sabd (Word).

From this verse, it appears that Guru Amar Das must have noticed that some Sikhs might be coming in his *Dabar* (court) to see him rather than listening to the Sabd of the Gurus. The same situation is seen these days that most of the Sikhs visit the Gurdwara just at the time of *Bhog* and pay their respect to the Aad Guru Granth Sahib, then go to *Langar* Hall.

Since the Granth has been declared as Guru, more and more attention is being paid to treating it as an idol and for its *Darshan* (seeing). Whenever it is recited as *Akhand Paath*, it is repeated as a *mantram*, as pointed out by Gopal Singh, 1987 or as a fashion to entertain relatives and friends but never for deliberation of Sabd to understand the wisdom given in the Sabd Guru.

Let us resolve today to deliberate/contemplate the Sabd and stop treating the Granth Guru as an idol for *Darshan*

and a mere recitation of *Akhand Paaths*.

CONCLUSIONS

The terms Sikh, Sikhi, and Sikhism, being misunderstood in Sikh literature, have been defined properly based on the bani of Guru Nanak and other Gurus from their bani incorporated in the Aad Guru Granth Sahib (AGGS). The Sikhi (enlightening philosophy) founded by Guru Nanak has been converted by his follower Gurus, who succeeded to the House of Nanak, to a highly institutionalized religion, Sikhism. The definition of Sikh by Guru Nanak was changed to a Sikh who was assigned various religious rituals to be performed. A sacred pool was dug by Guru Ram Das. The Harimandar was constructed by Guru Arjun. Then the Sabd of Guru Nanak was changed to Bani Guru, and *pothi* (a Granth compiled by Guru Arjun) was declared an abode of *Parmeshwar* (God) after that Guru Gobind Singh declared this *pothi* as the Guru after adding the bani of his father, Guru Teg Bahadur. Thus, Sikhi, founded by Guru Nanak became a highly institutionalized religion – Sikhism.

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