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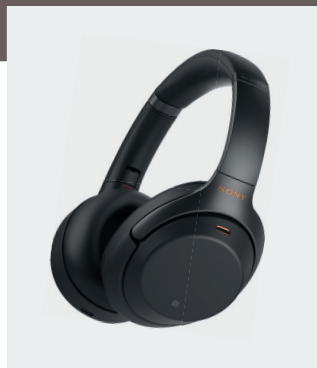
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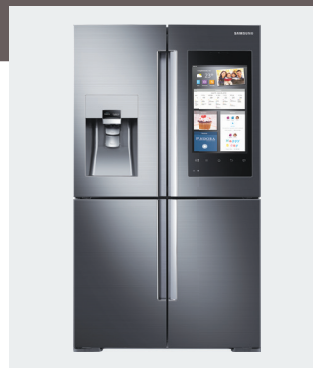
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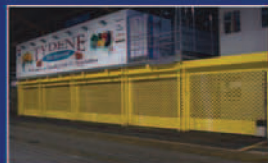
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Editorial

When Guru Nanak laid the foundation of Sikh religion he said in one of his Sloaks:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥

If you desire to play the game of true love with Me (Waheguru),

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

then step onto My Path with your head in hand.

ਇਤੁ ਮਾਰਗਿ ਧੈਰੁ ਧਰੀਜੈ ॥

When you place your feet on this Path of true love (of devotion),

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

then be ready to sacrifice your life, and never deter from your duty. ||20||

[Guru Nanak, Sloak Varan-te-vadeek]

And Guru Gobind Singh declared Guru Nanak's mission completed, when he said:

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ॥

O Supreme Master! grant me this boon, that I may never falter in performing righteous actions.

ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ ॥

When I go to fight my enemies, I may not be a bit frightened by them and may certainly become victorious.

ਅਰੁ ਸਿਖ ਰੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥

And I may give this instruction to my mind, inculcate me with a consistent craving that I may ever recite Your praises.

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋਂ ॥੨੩੧॥

When my lifespan comes to an end, then I may lay down my life fighting aggressively in the war. (231)

[Guru Gobind Singh Dasam Granth, Chandi Charitar I]

Guru Nanak's time period was from 1469-1530 and Guru Gobind's time period was from 1666 – 1708.

Today, we are in 2021-2022. About 500 years ago Guru Nanak planted the sapling of Sikhism, and for 200 years the succeeding Gurus watered it and finally it became a tree in the times of Guru Gobind Singh. This time cycle transformed Sikhs into Khalsa, and Sikhs who had held only a prayer book in their hand also took a sword in their other hand. Thus they became Saint Soldiers.

If the honest historians turn the pages of history and read the true stories of India, of the last 500 years, then they will find that every single page of Indian history book is coloured with the blood of sacrifices of the Sikhs. Right from the day of their birth until today they have fought for righteousness, justice and freedom.

Where the first duty of Sikhs is to strengthen their bond with the Almighty, their second and most challenging duty is to safeguard the weak and protect the oppressed. They hate slavery and want to live a life of freedom. They spearheaded India's freedom struggle and made maximum sacrifices to kiss the light of freedom.

The Sikhs are brave and fearless soldiers and have always fought for the freedom and protection of the borders of their Mother Land. They are also hardworking farmers and have brought agrarian revolution in India and feed 1.21 billion people of the Indian subcontinent.

Legacy of Guru Nanak and Guru Gobind Singh goes on. Even today, we can see top army Sikh Generals at the borders with China and Pakistan commanding our crack regiments and protecting our borders.

BHAI MARDANA

Dr Hari Ram Gupta

Mardana was the first disciple and lifelong companion of Guru Nanak. He was a Muslim by birth and a Mirasi or minstrel by caste and rebeck player by profession. Mardana was born at Talwandi Rai Bhoi Ki, the home town of Guru Nanak, in 1459.1, ten years before the birth of the Guru. Mardana's parents had lost all their children. When Mardana was born, his mother out of sheer despair and desperation called him Marjana, one who was about to die. But he survived and lived a fairly long life of sixty-one. Guru Nanak changed his name to Mardana meaning brave or manly.

His father was Badra and mother Lakho. Badra was the family bard of Mehta Kalu. Badra and Mardana called every morning at the houses of local residents and obtained alms generally in kind in the form of flour or some eatables. Both would sing to the accompaniment of music or rebeck and on receiving charity would move next door. Nanak was a child listening to their sweet music and felt fascinated. He had a natural attraction for boy Mardana.

In course of time Nanak left Talwandi and went to Sultanpur Lodi where he was employed in the service of Daulat Khan Lodi, the Governor of the Jullundur Doab. Mehta Kalu, Nanak's father, was not getting good reports about Nanak's work. It struck him that Mardana's company might do him good. Mardana was thirty years old when he was sent to Sultanpur. Nanak was highly pleased at his arrival. It became usual with both of them to sing songs together in praise of God in the morning and evening before and after office hours, in a public place. Their melodious voice and soft strains on rebeck touched the

hearts of listeners and transported them into a state of bliss. Both lived together and became inseparable. This drama was daily enacted in the streets of Sultanpur for seven long years.

Then Nanak became a missionary, and he decided to move from place to place. Mardana stuck fast to the Guru. Both left for Talwandi. While passing through Muslim villages they stayed in a faqir's *takia* generally situated near a graveyard. There they recited verses in praise of Allah. As Mardana attended prayers in a mosque, Nanak also accompanied him, and sometimes joined in prayers. The fanaticism of the Mullah or Maulvi was often softened by the presence of Mardana. The Mullah thought that under Mardana's influence Nanak might embrace Islam.

Visiting Sayyidpur and Sialkot on the way, they reached Talwandi. Nanak stayed outside the town, while Mardana called upon his family folk. He had a wife and two sons named Shahzada and Raizada and a daughter. Nanak's parents called on him and tried to persuade him in vain to lead the settled life of a householder. Mardana's wife and children also failed to detain him. In a couple of days both left together for Multan. In due course they returned to Sultanpur Lodi. This took place in 1496.

In 1497 Nanak and Mardana started on a journey to the east. They went as far as Dacca, capital of Bangladesh and returned through Central India to Panjab in 1509 after twelve years. At Delhi Nanak and Mardana were both imprisoned by Sikandar Lodi for preaching in public in violation of his orders. In jail both sang songs

while Mardana played upon rebeck also. This was a fascinating performance, and the prisoners thronged to listen to them. Such a scene was rare in goal. As this disturbed the normal routine of the place, the Guru and his disciple were set free.

Guru Nanak undertook several journeys. His last journey was made to West Asia from 1517 to 1521. Mardana was with him. From Sultanpur Lodi they went in a boat down the river Beas and Satluj to Panjnad. From there they passed through Rajasthan and Gujarat. In this tedious journey Nanak rode on horseback. Once they were halting in a jungle. The horse was let loose to graze and Mardana looked after it. Nanak suddenly called Mardana to play a particular tune on his rebeck. Mardana would not leave the horse as it was trying to run away. Nanak shouted:

"Let go the horse and come back at once. The word is coming." Mardana quietly obeyed.

At the harbour of Surat they sailed in a boat for Arabia. Having visited Mecca and Medina they went to Baghdad in Iraq, the capital of the Caliph of Islam. As usual they stayed outside the town near a graveyard. Nanak's visit to Baghdad is recorded in the Vars of Bhai Gurdas who wrote:

*Baba gaya Baghdad nun bahar jai kiya asthna,
Ik Baba akal rup duja rababi Mardana*

(Baba went to Baghdad, and put up outside. The immortal Baba was accompanied by the rebeck-player Mardana).

On the roadside Nanak began to sing hymns in praise of God, and Mardana played a symphonic strain on his musical instrument. The language of the people being Arabic listeners could only catch the names of Allah and Khuda, by the combination of a melodious voice, sweet tune, and saintly appearances produced a soothing

effect on their minds. But as music was a taboo in Islam, somebody objected to their performance remarking that music turned mind from God towards sensuality. Nanak replied that God created music, and that He was more easily accessible through pleasing poetry than pale prose.

The pilgrims stayed there for some time. They became popular with holy Muslim saints. Mardana felt tired of travelling. To reach home they had to cover a distance of about 5,000 kilometers. If they walk at the rate of 20 kilometers a day it would take them 9 or 10 months. At this prospect Mardana's heart begun to sink. He had realised his life's ambition of making a pilgrimage to the greatest holy places and sacred shrines of Islam at Mecca, Medina and Baghdad. He had won the title of Haji. He did not want to go further. He liked that he should die at this holy place. He sought permission of Guru Nanak and gave up the ghost in peace and tranquility.

Nanak grew sad. The separation was unbearable. But the Guru had a stout heart and an indomitable will. Besides he had a certain mission in life. With a heavy heart he performed the obsequies of Mardana with his own hands. A humble monument was erected in memory of Mardana. Within an enclosure on a wall an inscription in mixed Turkish and Arabic marks the site. Mardana was called Murad by the residents of Baghdad and being older than Nanak by ten years was considered a Guru. Consequently the inscription which was put up after Guru Nanak's departure said:

"Guru Murad died. Baba Nanak Faqir helped in constructing this building, which is an act of grace from a virtuous follower, 927 A.H." Mardana seems to have died in December 1520 A.D. at the age of 61. The monument lies near a graveyard, 2.5 kilometers away from the railway station.

Mardana was a master-rebeck-player. He improved the old form of instrument by fixing 4 to 6 strings to a hollow gourd so as to produce deep and mellow resonance. He sang devotional songs of Kabir, Ravidas, Trilochan, Beni, Dhanna and Nanak. He composed verses also, three of which are included in the Adi Granth in Bihagre ki Var. They are against the use of wine which brings about misery, lust, pride, self-conceit, falsehood, ill health and disease. He says:

The barmaid is misery, wine is lust; man is the drinker. The cup filled with worldly love is wrath, and it is served by pride. The company is false and covetous, and is ruined by excess of drink. Instead of such wine make good conduct thy clarified butter, and modesty thy meat to eat. Such things, O Nanak, are obtained by the Guru's favour; by partaking of them sins depart.

Mardana's last wish to Guru Nanak a little before his death was:

"Only ferry me across this ocean of the world for the sake of the Word of God, which I have been singing to thee and thy people."

On his return to Panjab Guru Nanak called at Talwandi. His parents had died. Mardana's parents also were no more. He condoled with his wife and sons. He persuaded Mardana's eldest son, Shahzada, to accept his father's post, and assured him of equal honour, care and consideration. Shahzada accompanied the Guru to Kartarpur, and served as the chief minstrel to the Guru as well as to Sikh Sangats.

Dr. Hari Ram Gupta
Professor and Head of the Department of
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★★★

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GURMAT SANGEET IN THE NANAK ERA

Dr Paramjit Kaur Virdee

The Kirtan of Guru Nanak Dev Ji

Even before Guru Nanak Dev Ji began his preaching tours, while he was working in Sultanpur as a storekeeper for a Muslim nobleman, he would go each morning with his Muslim companion Bhai Mardana to sit in the woods and perform kirtan for two or three hours. Such was the importance that he gave to kirtan; it was the first thing to do each day, the most important duty.

Kirtan was also a powerful means by which Guru Nanak Dev Ji conveyed God's message to the masses. The sincerity and sweetness of Guru Nanak Dev Ji's music appealed to the minds of his listeners and transcended religious barriers.

There are a number of other stories from the Janam Saakhis in which we also hear of the power of his music. In all these stories, the emphasis is on how the gentle vibrations of holy music can overcome anger and ego and wash away the inner pollution of dark souls. As Guru Nanak Dev Ji and his successors declared, everyone has the divine spark within them.¹

The Origin of Gurmat Sangeet

Guru Nanak Dev Ji happens to be the first composer of Gurbani who, with the assistance of his companion Bhai Mardana laid the foundation of Gurbani Music and made music the medium for worship of God. In ultimate reality, when the Guru was enlightened of the oneness of God was born godly creation 'Gurbani'. This 'Bani from beyond' or the 'true bani' was the medium to convey the blissful message of spirituality and goodness to the masses. This perennial flow of

Gurbani music continued during times of the ten Sikh Gurus and thereafter, which ushered in a new era in the world of Indian music. The 'Bani' recorded in the holy *Sri Guru Granth Sahib Ji* is the main source of philosophy of the Sikh religion in which music is used for its regulation and which gets manifested as 'shabad kirtan' by combining 'word' and the music. Sikh Music took 239 years to compile from the first Guru, Guru Nanak Dev Ji to Guru Gobind Singh Ji.

The Sikh Gurus, Hindu and Muslim saints whose verses comprise the *Sri Guru Granth Sahib Ji* heard the divine music within themselves and were overwhelmed by love and longing for union with the Supreme Reality. To express this intense yearning, they composed songs full of emotive imagery that evoked their sad plight of separation from God and invoked his Grace for a sweet vision of Him.

This was the great contribution of the Gurus and other saints whose works were included in the *Sri Guru Granth Sahib Ji*: their divinely inspired songs and their declaration of the supremacy of kirtan for direct access to God.

The development of Sikh music commenced with Guru Nanak Dev Ji and continued under his successors. The latter composed *bani* in various Indian musical measures and singing styles, introduced various accompanying string and percussion instruments and institutionalized shabad kirtan through training and patronizing the various schools of Sikh music. Guru Nanak Dev Ji initiated the tradition of communicating the spiritual messages through His utterances, acting as humanity's channel to the divine:

'As the Word of God descends upon me so do I make it known to people, O Lalo'?

He further reveals the process of this mystical experience in his autobiographical Majh hymn...

'I, am insignificant bard, was blessed by the Master with the gift of his service. He commanded me to contemplate his Name night and day. The Master called this humble minstrel in his eternal court and blessed him with the robe of honour of his True Name. Since then his True Name has become my ambrosial food. The appetite of those who contemplate his Name under his will is satiated with this ambrosial food. By reciting the inspired lyrics of divine manifestation this bard is spreading the fragrance of divine Love. Says Nanak, by contemplating the True Name I have obtained the Perfect Master'³.

This hymn unambiguously testifies to Guru Nanak Dev Ji's own understanding of his divine mission and it indicates the beginning of his ministry.

The first Guru made four journeys and addressed different people through musical performance. The particular raagas and varying singing styles from different cultural traditions in his hymns are clear evidence of this. In all he composed 974 hymns in 19 raagas and their 17 raaga forms both in classical and folk styles.



Along with Guru Nanak Dev Ji's recitals of Divine Bani, Bhai Mardana played *Rabab*, so he was popularly known as Rababi Bhai Mardana. Bhai Gurdas say:

"Ek Baba Akal Roop, Duja Rababi Mardana".

(Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the rebeck player.)⁴

Bhai Firanda offered a special *Rabab* to Bhai Mardana. This *Rabab* was specially made for Guru Nanak Dev Ji's Udasis. Consequently, the Firandia type of *Rabab* came into vogue in Sikhism. This was the first-string instrument.

The second Guru, Guru Angad Dev Ji (r. 1539-1552) initiated the famous shabad kirtan performance (Kirtan Chaunḳi) of Asa di Var ('Ballad in Asa Mode'). Tradition notes that the second Guru also used the Gurmukhi script amongst the Sikhs. Guru Angad Dev Ji like Guru Nanak Dev Ji used the name '*Nanak*' at the end of his hymns. The tradition was then followed by the succeeding Gurus. He composed 63 Saloks in 9 vaars thus 9 Raagas.

The third Guru, Guru Amardas Ji's (r. 1552-1574) most important composition is Anand Sahib ('Hymn of Bliss') in Ramkali raag, which is sung at the conclusion of all Sikh ceremonies. Guru Amardas Ji composed hymns in both classical and folk poetic forms. In all he wrote 907 hymns in 17 raagas and their 6 raaga forms. The second-string instrument of Gurmat Sangeet is *Saranda*. This bow instrument was introduced by Guru Amardas Ji and later Guru Arjan Dev Ji was greatly involved in the propagation and development of this instrument among the Sikhs. This instrument has its origin in folk music and many kirtankars used to play this instrument during the period of Sikh Gurus,

The fourth Guru, Guru Ramdas Ji (r. 1574-1581), founded the city of Amritsar where he built a holy Sarovar. Along with his other sacred compositions, he also initiated a musically exclusive distinct style of *Partal* (a classical style of variable rhythms). Twenty-four lyrical compositions (chhants, hymns of four to six verses) of Guru Ramdas Ji in Asa mode are an integral part of the musical session of Asa di Var, recited daily in the ambrosial hours in the sanctum-sanctorum of Harimandir Sahib and all the Sikh gurdwaras. His other important composition Laavan in Suhi mode is recited to celebrate the marriage of Sikh couples. His Bani was of both classical and folk forms. In all he wrote 679 hymns in 30 raagas and their 12 raaga forms.

The fifth Guru, Guru Arjan Dev Ji (r. 1581-1606), secured the religious legacy bequeathed to him by his predecessors. He built the Harimandir (now known as the ‘Golden Temple’) in the midst of the sacred Sarovar as the nucleus of Sikhism, in which devotional singing goes on day and night. He composed his devotional verses in classical and folk forms. In all he composed 2,218 hymns in 30 raagas and their 16 raaga forms. Most importantly, Guru Arjan Dev Ji compiled the sacred compositions of his predecessors and other Indian saints in the *Adi Granth* in 1604 and installed it in the sanctum-sanctorum of Harimandir Sahib as the presiding authority to be venerated. He established eight Chauᅇkis (sittings) of kirtan at the Darbar Sahib, five of which had special significance in Sikh worship. These Chauᅇkis were not periodical musical performances like the fivefold *naubat* (‘musical ensemble’) in the court of Emperor Akbar or the eightfold *darshans* (‘the acts of seeing the divine’) of Vaishnavas, but rather stood for singing the praises of Akal Purakh

day and night to symbolize the ever present divine power. Apart from encouraging rababi singers, such as Satta and Balwand, Guru Arjan Dev Ji also promoted the training of shabad kirtan and the playing of various string instruments.

The third string instrument of Gurmat Sangeet is the *Esraj*. This instrument was frequently played by Sikh kirtankars from the period of Guru Arjan Dev Ji up to the present time.

The sixth Guru, Guru Hargobind Sahib Ji (r. 1606-1644), had built Akal Takht Sahib in front of the Harimandir Sahib and donned the two swords of political and religious authority (*Miri/Piri*). He patronized the ballad singing tradition in Sikh music and inspired the bards Nattha and Abdulla to perform nine ballads inscribed in the *Sri Guru Granth Sahib Ji*. He also patronized Babak who was a prominent singer, as well as a fierce warrior. When Guru Hargobind Sahib Ji was put into prison at Gwalior by Emperor Jahangir, two prominent Sikhs, Baba Buddha and Bhai Gurdas, started the tradition of Chaunki Sahib (also known as *Vaarian da Kirtan*) as a folkloric chanting of scriptural hymns in the form of a protest march. The fourth string instrument prevalent in Sikhism is the *Taus*. *Taus* is a Persian word which means peacock. In the Sikh tradition, *Taus* instrument was introduced by Guru Hargobind Sahib Ji.

During the reign of both Guru Harrai Ji (r. 1644-1661) and Guru Harkrishen Ji (r. 1661-1664) learned Sikhs were sent to different places to spread the message of Sikhism through performing shabad kirtan. Along with regular shabad kirtan presentations, Guru Harrai Ji specially initiated the tradition of discourse (*katha*) of the divine verse. During the seventh Guru’s period Bhagat Bhagwan, Pheru, and

Godan deserve special mention among the prominent preachers and kirtan performers. The tradition of Akhand Kirtan (‘continuous singing’) and the recital of verses in the collective folk manner as *Joṭian da Kirtan* (‘singing in choral groups’) also emerged at this time.

The ninth Guru, Guru Tegh Bahadur Ji (r. 1664-1675), is known as a great martyr in the Sikh tradition. Having established a new town, Anandpur Sahib, as a Sikh centre he composed 115 hymns in 15 raags and their 2 raag forms. He patronized the percussion musical tradition and his own percussion instrument *mridang* is still preserved at *Gurdwara Sangat Mridangavali* in Jaunpur city in India.

The tenth and last human Guru of the Sikhs, Guru Gobind Singh Ji (r. 1675-1708), made a tremendous contribution to the fields of art, literature, and culture. Along with the creation of the Khalsa, he consolidated the traditions established by his predecessors. He recited his bani in various raagas. A vast treasure of raagas is found in the *Dasam Granth Sahib* and *Sarab Loh Granth Sahib*, both of which are attributed to the tenth Guru. He composed his famous Panjabi hymn (*mitar pyare nu hal muridan da kehna*)⁵ in Khyal style. Before Guru Gobind Singh Ji, Khyal existed as an independent style of poetry and music. In the history of Indian music, initially Sultan Hussain Shah Sharki (1458-99) and Amir Khusrau (1254-1324) both contributed to the development of Khyal. But it became popular as an independent classical singing style during the period of Mohammad Shah Rangeela (1719-1748) when Sadarang (Niyamat Khan) and Adarang (Feroze Khan) composed Khyal in various languages of Northern India as well as in Panjabi. Even before these musicians, Guru Gobind Singh Ji composed his Khyal in Panjabi, a fact which earned it the title Khyal Gaiki in Punjab.

The fifth string instrument the *Tamboora* is also known as the *Tanpura*. In Sikhism, this instrument was popular in the period of tenth Sikh Guru, Guru Gobind Singh Ji for the kirtan recitation. The *Dilruba*, the sixth instrument was also blessed by Guru Gobind Singh Ji. *Dilruba* is Persian for ‘Heart Stealer’. The instrument has a wonderfully engaging sound which captures your heart in an instant was a scaled down version of the Taus in order to accommodate Sikh soldiers riding on horseback.

Sahib-E-Kamal, father of *Kaligarh*, Guru Gobind Singh Ji’s consort, Mata Sundri was the first Kirtankar in the Sikh religion. She learnt Gurmat Sangeet from her Guru husband, Guru Gobind Singh Ji. Whilst learning she advanced herself in Riyaaz and Surr as well, because Guru Gobind Singh Ji himself played the *Tanpura* whilst reciting kirtan.

Bhai Ram Saran (Mata Sundri’s father) and his family were regular visitors to Anandpur Sahib visiting Guru Tegh Bahadur Ji and listening to kirtan in the Guru’s Darbar. Hence, Mata Sundri was attached to kirtan from a very young age. From the time of her marriage to the time of her last breath she always recited kirtan.

It is an honour to say if there was any lady in the past who made it as a Kirtankar Bibian, the honour would go to Mata Sundri.

Mata Sundri’s love for kirtan should be an inspiration to all Sikh women to learn and advance themselves in Gurmat Sangeet.⁷

Before he passed away in 1708 Guru Gobind Singh Ji brought an end to the succession of personal Gurus and installed the Adi Granth as the scriptural Guru, giving it the new title of ‘*Sri Guru Granth Sahib Ji*’. In this way the *Sri Guru Granth Sahib Ji* became an eternal source of divine guidance for Sikhs.



Gurmat Sangeet also has great tradition of rhythm. Traditional style of *Mridang/Pakhavaj* and *Johri* is a great treasure of this sacred tradition

of music. Although, *Harmonium* has replaced string instruments and *Tabla* has replaced the above rhythmic instruments, yet for the original and correct intonated musicological kirtan performances, these traditional instruments must be revived.⁶

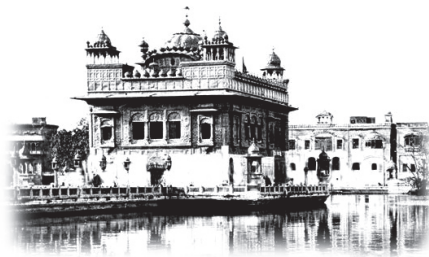
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Dr. Paramjit Kaur Virdee

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Thinking Ahead - Moving Forward

GURU NANAK DEV: A TRIBUTE AND HOMAGE

Bhupinder Singh Roy

Every year on the Birth anniversary of the renowned saint Guru Nanak, it is important to remember him, his teachings and also his vision, which was nothing less than that of transforming a superstitious and cowardly society, into an upright community of people with dignity, and social imperatives. Guru Nanak has been called as one of the greatest religious innovators of all time. He worked for a casteless society and spread the message of 'Share and Care'. Holy men like Guru Nanak make their presence in this world in order to show the right path to suffering humanity.

When Guru Nanak was born, the times were bad and turbulent. Punjab was being devastated by a series of invasions and struggle for power. Might was right and tyranny and persecutions were rampant. Trials (if any) were conducted quickly, and sentences speedily executed. The country had been ruled by foreign invaders for a long time. The rulers were whimsical and inhuman and the plight of the masses miserable. The common man was suffering from oppressive rule; he was maltreated by the ruling class aided by local government functionaries. People were divided among themselves on the basis of caste and the high castes ill-treated the low castes. The priestly class kept exploiting the ignorant masses. The condition of women was deplorable. The chaotic times and topsy-turvy conditions of the country are aptly depicted in Guru Nanak's verse:

*The age is like a knife
Kings are butchers
The law hath taken wing and flown;
In the dark night of falsehood*

*I cannot espy the rising of the moon of truth;
I have searched everywhere and wearied of
the quest;*

In the dusk I cannot find my path.

Pride that is within is the root of sorrow

Oh! Nanak how shall we be saved

(on the morrow)?

During Guru Nanak's time, nearly half of the population of Punjab had already been converted to Islam and there was no check in sight. Many social evils, empty and degenerating rituals and customs had entered the lives of people and the inherent defects and faults could not be eradicated; Hinduism itself was on the decline. Many of the followers of Vishnu, Shiva, and the other gods of the Hindu dispensation adopted during that period the faith of the Arabian prophet, as the result of force or with a view to worldly advantage. In that Dark Age, this nation threw up a whole galaxy of great poet-saints (Bhakti movement) and Nanak was one of them. Guru Nanak Dev (15 April 1469 – 22 September 1539), belonged to this great family of religious reform movements that made their appearance in the 15th and 16th centuries with an aim of eradicating the social evils and customs that had crept into society in the course of its history.

*Satguru Nanak pargatiya, miti dhund jag
chanan hoya.*

*Jayun kare suraj nikalya tare chipye andhyar
paloya.*

When Guru Nanak appeared the mist of ignorance disappeared and there was light of knowledge in the world, just as the stars vanish and darkness is dispelled at dawn.

Guru Nanak was born on Vaisakh Sudi 3, 1526 (April 15, 1469) in Village Talwandi Rai Bhoi (now Nankana Saheb), 40 miles south-west of Lahore. But his birthday is celebrated on Puranmashi (full moon) day in the month of Kartik (around mid-November). The reason why Guru Nanak's birthday is celebrated on full moon day in the month of *Kartik* could be because it was on this day in 1499 that he came out of the Rivulet Vein after three days and nights and after having attained Divine revelation (*Brahm Gyan*). His father's name was Mehta Kalu, who belonged to the *Bedi* caste of *Kashatriyas* and was *Patwari* (village accountant) of Talwandi. He was named Nanak because like his elder sister Nanki (about 05 years older than him), he was born in the home of his mother, Tripta and like her named after his maternal home, *Nankey*. Guru Nanak was married to Bibi Sulakhni the daughter of Mool Chand Chona of Batala and had two sons Sri Chand (an ascetic, who founded the Udasi Sect) and Lakhmi Das. His sister Nanki's husband was Jai Ram (Guru Nanak's brother-in-law).

Initially he made a simple statement: 'There is no Hindu, there is no Mussalman.' This declaration, apparently, it seemed to be a very ordinary statement but it had profound and revolutionary meanings. It meant that the God of the Hindus and Muslims was one and the same God: what really mattered was not the form but the spirit of worship. The secular implications of the statement were more far-reaching, because he professed more forcefully than anyone before him that the people were one people and were not to be looked upon as Hindus and Muslims because their interests and goals were common. He thus started a reformist and religious movement that ignored sectarian differences between the two communities and emphasized more on what they had in common.

An apostle of amity and understanding, Nanak was a great social reformer. He was an

extraordinary man; a saint, seer, poet, reformer, humanist, as well as a revolutionary. God had endowed him with a contemplative mind, rational thinking and pious disposition. Guru Nanak believed that all people are equal and the path to right living is by serving and helping other people. Guru Nanak worked and preached for a casteless and egalitarian society. He took practical steps to break the vicious hold of caste by starting a free community kitchen – *Guru Ka Langar* and persuaded his followers, irrespective of their caste, to eat together. He had to combat the furious bigotry of the Muslim and the deep-rooted superstition of the Hindu. Guru Nanak substituted love in place of all the intricate doctrines of faith. And the practical expression of this love was *sewa* (service).

Guru Nanak's impact on Indian society has been profound. He was seriously concerned with the ancient philosophy concept concerning *Ama Gawan* (transmigration), *Maya* (illusion), *Atma* (soul) and *Mukti* (salvation). He spread the holy message of love and universal brotherhood and the oneness of God. He expressed the reality that there is one God and many paths and the name of God is Truth, "Sat Nam." He brought enlightenment to the world. Guru Nanak associated and identified himself with the lowest of the low. He refers to himself as "Nanak, the servant," "Nanak, the low-caste" and "Nanak, the humble." Says Guru Nanak:

Among the low, let my caste be the lowest.

Of the lowly, let me the lowliest be.

O Nanak, let such be the men I know,

With such men let me keep company.

Why must I try to emulate the great?

While on the one hand, rejecting social distinctions, economic disparities and political divisions, Guru Nanak on the other hand, with equal vehemence, upheld the inviolability of the sovereign self-identity of man, both individually and collectively.

In other words the concept of the oneness and commonality of the intrinsic essence of all men is in no way seen as opposed to the distinctive self-identity of the outer form in which the inner essence manifests itself and becomes determinate. That is why **Guru Nanak's religion does not believe in proselytism**, it does not seek to convert or strive to bring all people under one all-inclusive common, uniform identity dissolving religious, cultural, lingual, ethnic and communitarian self-identities of the persons and groups.

Religious proselytism is bad, 'secularist' proselytism in cultural, ethnic and political forms are worse. Religious pluralism and social federalism – these values as cherished in modern civilization, flow from Guru Nanak's view of co-validity and co-existence of different visions of and approaches to God that humanity has evolved for itself in the development of its civilization.

Guru Nanak's preaching methods were unconventional and dramatic. It is said that on a trip to Brindaban he donned the saffron jacket of a sadhu, the woolen shirt of a faqir and the hat of a Qalandar dervish. His hallmark was utter **simplicity** so that what he said could be understood by the rustic as well as the sophisticated and he used Punjabi vernacular instead of Sanskrit for his religious poems. His constant companions and disciples were Mardana, a Muslim rabab-player, and Bala, a Hindu. During his peregrinations, Guru Nanak visited mosques, *mandirs* and *mutts*, discussed spiritual matters, conversed with Mullas, Siddhas and Yogis, and conveyed his message of love and social justice. To the Siddhas and Yogis, he brought home the futility of renouncing the world and leaving their homes. His slogan emphasized on the three principles or trinity of *Kirt karo, Naam Japo ate Vand Chakko* – Work, Worship and Charity. Like Kabir – but unlike other saint-poets – he was very much

concerned with oppression and the horrors of war. Being a witness to Babur's invasion and the resultant havoc and devastation; in the Babur Vani Guru Nanak brings out the horror and misery of war.

He appealed to the Hindus to be good Hindus - and to Muslims to be good Muslims. The following is an admonition to a Brahmin:

O Brahmin so meditate on God

*That His name may become thy purification,
His name, thy learning, and His name thy
wisdom and good acts.*

*The sacrificial thread is only on the body as
long as thou hast life.*

*Make the remembrance of the Name thy
loincloth and forehead mark,*

*And it shall abide with thee in this world and
the next.*

The Guru's advice regarding the five prayers prescribed for a Muslim was:

First, be truthful.

Second, take only what is your due.

Third, give alms in the name of Allah.

Fourth, make your intentions pure.

Fifth, let your voice rise in praise of God.

Let good acts be your creed.

Then proclaim yourself a Muslim.

Offering food and money to mendicants, the hungry, poor, needy and down trodden was 'Sacha Sauda', a truly good bargain for Nanak. At Saidpur (today's Eminabad in Pakistan), the Guru, Nanak preferred to stay with Bhai Lalo, a poor carpenter rather than Malik Bhago, a man who had amassed untold wealth. He had no use for hypocrisy or empty rituals like *Janeo* (sacred thread) and *Shraadha* (feeding the manes – the deified souls of dead ancestors). Guru Nanak taught the congregation at Jagannath Puri how nature's tributes to the Creator was superior to

any ritualistic oblation offered before images. Hypocrisy and rituals are of no avail and no match to simplicity and sincere prayer. Here, in Puri Jagannath, he composed and recited an *Arti* in praise of the Lord that is a classical composition and par excellence:

*The firmament is Thy salver
 The sun and the moon Thy lamps;
 The galaxy of stars the pearls scattered;
 The woods of sandal are Thine incense;
 The Breezes blow thy royal fan (fly whisk);
 The flowers of the forests
 Lie as offering at Thy feet.
 What a wonderful worship with lamps is this!
 O Thou destroyer of fear!
 The un-struck music of creation is the sound
 of Thy temple drums.*

In an age when women were looked down upon and maltreated, Guru Nanak worked for the emancipation and redemption of women and accorded a very high status to women. Guru Nanak Sahibji empowered women by showing the world the truth and importance of women at a time when women were subjugated by society and the prevailing faiths in South Asia. He believed in **equality of men and women in all respects** and preached against *Purdah* (veil), *sati* (concremation), immurement (imprisonment), female infanticide, dowry, polygamy, and child marriage.

*From woman is our birth.
 In woman's womb are we conceived.
 To woman are we wedded.
 The woman is our friend.
 From woman is the family.
 Through woman are our bonds with the world.
 Why call woman evil who gives birth to kings
 and all?*

From the woman is the woman, without the woman

There is none. Save the one God alone.

– *Guru Nanak*

Guru Nanak travelled far and wide, covering the length and breadth of Asia spreading his message of love and service to humanity. He made four long journeys-*Udasis* (preaching odysseys). In the borderless world of 15th and 16th century, he travelled for forty long years to study the various religions in practice. Wherever he went, he is remembered and revered even today. During his travels, Guru Nanak covered a large geographical tapestry which in the twentieth-first century comprises of nine nations – Pakistan, India, China (Tibet), Bangladesh, Sri Lanka, Saudi Arabia, Iraq, Iran and Afghanistan. To break barriers across space by engaging in spiritual dialogues, Guru Nanak visited numerous Islamic, Sufi, Buddhist, and Hindu sites. Between 15th and 16th centuries, the universal narratives of Guru Nanak's travels were rendered only through oral traditions. In the 17th century the oral narrations were strengthened by documenting them in the form of books known as *Janam Sakhis*.

Today, in the twenty-first century the *Janam Sakhis* are forgotten and division of geographies as sovereign nations have made many of the historic sites inaccessible. Thus there is a compelling need to explore and fill the sites visited by Guru Nanak so that the faded memories can be kept alive. In present times, what is acutely required is an allegory (the revelation of a hidden meaning) of the tapestry of Guru Nanak's travels. By means of research, exploration, photographs, maps, and documentaries, the vast expanse of sites across nine countries that were visited by Guru Nanak can be chronicled. This will bring in authenticity, transparency and clarity; remove discrepancies and apocryphal accounts and canards. Through an exploration

and documentation of these sites in the twenty-first century, interspersed with narratives of the past the universal message of Guru Nanak will continue to glide through generations.

What is certain is that Guru Nanak's religion was Humanism. He started a movement called 'Humanism.' Sri Guru Nanak Devji's impact on Indian society has been intense. He started a pacifist, reformist, religious and revolutionary, movement for social reform. It was a protestant movement to refine, purify and purge society of its social evils, errors and grossness that were prevailing during the time. Nanak sahib spread the holy message of love and humanity, simplicity, social justice, universal brotherhood and the oneness of God.

Guru Nanak spent the last eighteen years of his life in Kartarpur. When he died on 15 September 1539 his body was claimed by both Hindus and Muslims. The flowers found instead of his body were equally divided between both the communities. The moral behind the story is more important than the veracity. The moral was that Nanak was a bridge between Hinduism and Islam.

Baba Nanak shah *fakir*

Hindu ka guru, mussalman ka *pir*.

The message of Nanak is universal and spiritual and is as relevant today as it was when Nanak tread this earth. Guru Nanak's preaching is the combination of the teachings of Sufism, which was rooted in Islamic thought and the Bhakti movement, an organic link to Hindu philosophy. They are the essence of Sikh thought and discipline; in fact it is the key to the entire philosophy of Sikhs.

Purportedly, Guru Nanak Dev is the Guru of the Sikhs, yet there are millions of others who love and believe in him, and worship him. Among Hindus and other religions there are '*Nanak Panthies*' by hundreds and thousands. The Sindhi

community believes, loves and reveres the Guru in a very big way. At Ulhasnagar (Mumbai), the stronghold of the Sindhi community, the birth anniversary of Guru Nanak (Guru Purav) is celebrated with pageantry and pomp and show, on a grand scale. The *Prabhat Pheri* (early morning procession that begins from the gurdwara and goes around localities, singing *shabads* - hymns) of Ulhasnagar is entered in the Limca book of records.

The followers of Guru Nanak are called **Nanak Panthis**. A study has shown that at present the following of Guru Nanak is 140 million in the world. The followers of Nanak comprise of Sikhs, Sindhis, Nanakpanthis, Narankaris, Radhaswamis, Udasis, Sigligars, Banjaras, Satnamis, Joharis, Tharus, Karmapa, Nyingmapa, Khwesh, Sibi, Bundu tribes, Ahmedias (a Muslim sect) etc. They are the followers of Nanak spread all over India. Followers of Yogi Harbhajan Singh in USA and Europe (white Sikhs) are devoted Sikhs. Some of the rural population of Pakistani Punjab also believes in Guru Nanak. All the above mentioned tribes/castes/groups may not stand the definition or designation of a Khalsa Sikh; nevertheless they are followers of Nanak.

It was indeed as recognition of the common cultural heritage of its people irrespective of religious community that a Pakistan Embassy official once remarked to a Sikh political leader during negotiations to allow more Sikhs to visit Nankana Sahib (the birth place of Nanak): '**He was born with us. Only you have taken him over.**' – Page 235 Robber Noblemen by Joyce Pettigrew.

Every year on Guru Nanak's birthday, the descendants of Bhai Mardana come from Pakistan to the Golden Temple to sing the hymns of Guru Nanak. Before partition i.e. August 1947, in any gathering in a Gurdwara the inmates comprised of 75-80% Sikhs and Hindus and about 20-25% Punjabi Muslims. After the proceedings were

over the Muslims would request for the *shloks* (hymns or verses) of Baba Farid to be sung.

Those who did not accept the changes (5 K's) brought about by Guru Gobind Singh began thereafter to be addressed as *Sahaj Dhari* (those who take time to change or those who take it easy or slow adopters) Sikhs as opposed to the *Singh/Kesh Dhari/Amrit Dhari/Khalsa* Sikhs. Later the **British called them the Sikhs of Nanak and the Sikhs of Gobind. Thus not all Sikhs belong to the Khalsa order.**

The teachings of Guru Nanak need to be made available to a wider public. They should be published in a large number of languages (Indian and foreign) and the simpler writings of the Guru could be prescribed in Hindi texts and courses. And the word 'Sikh' could be correctly redefined to mean all those who regard themselves 'Shishyas (follower, disciple, student or learner) of the great Guru Nanak (*Nanak Panthis*) – and not only applied to those who may keep long hair (Khalsa).

It may also be of interest to the reader to know that during the latter half of the fifteenth century, Rai Bular was the Muslim chiefs or Fedral Lord of Talwandi Rai Bhoi (Nankana Saheb today), the village where Guru Nanak was born in 1469. Rai Bular, a nobleman of the Bhatti clan, figures prominently in Sikh history and chronicles; he had great affection for young Nanak and held him in high esteem. It is said that he was issueless and with the grace of the Guru, he was blessed with a son. Out of his 1500 murabas of land, he put half (750) on Guru Nanak's name. The land stands on the Guru's name till date.

This is what, a Hindu mystic **Swami Nitya Nand** mentions in his experiences with the Sikh faith. (He is believed to have expired at the age of 135 years). He writes in his book "Gur Gian":

"I, in the company of my guru, Brahma Nand Ji, went to Mathura... While on pilgrimage

tour, we reached Punjab and here we met Swami Satya Nand Udasi. He explained the **philosophy and religious practices of Nanak** in such a way that Swami Brahma Nand Ji enjoyed a mystic lore. During the visit to the Golden Temple, Amritsar, his soul was so much affected that he became a devotee of the Guru. After spending some time in Punjab he went to Hardwar. Though he was hale and hearty, one day I saw tears in his eyes. I asked the reason for that."

He replied, "I sifted sand the whole of my life. **The truth was in the house of Nanak.** I will have to take one more birth in that house, only then will I attain *Kalyan*."

After saying that the soul left his body.

Swami Nitya Nand also wrote his own experience: I also constantly meditate on *Waheguru* revealed by Nanak. I practiced *Yoga Asanas* under the guidance of Yogis and did that for many years; the bliss and peace which I enjoy now was never obtained earlier.

Saab toh vadha Sat Guru Nanak

(Nanak says, 'The greatest of them all is
The True Almighty Lord')

"Dhan Guru Nanak, Jag Tariy."

Glory unto Guru Nanak who saved the world!

**There is only one teacher of teachers, who
appears in many forms.**

**In whatever house (of faith) the Creator's
praises are sung, follow that house, in that
house rests true greatness.**

- Guru Nanak - SGGS-12

Bhupinder Singh Roy

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GURU TEGH BAHADUR - THE HONOUR OF HINDUSTAN [ਗਿੰਦ ਦੀ ਚਾਦਰ]

Dr Sukhbir Singh Kapoor

Basic Facts of Life

Place and date of birth: Amritsar, April, 1621

Place and date of departure: Chandni Chowk Delhi, 1675 [martyred]

Age : 54 years

Parents: Guru Hargobind and Mata Nanki

Siblings: Four brothers [Gurditta, Atal, Ani Rai, Suraj Mal] one sister Bibi Viro

Wife: Mata Gujri, daughter of Lal Chand and Bishen Kaur

Place and date of marriage: Kartarpur, 1632 (Guru's age 11 years)

Children: One son Gobind Rai (Later Guru Gobind Singh) (1666-1708) [born 34 years after marriage]

Year of anointment as the 9th Guru: August 1664 (Age 43 years) [some writer say that it was the month of March]. By Panchayat of five: Diwan Dargaha Mal, Mati Das, Sati Das, Dayal Das and Gurditta the priest. Along with mother of Guru Harkrishen, Sulakhni (Krishen Kaur)

October 1664 – Makhan Shah Lubana's public announcement of the anointment of the Guru

Battles fought: Battle of Kartarpur, 26th April 1635 (Age 14 years)

Places of domicile throughout life

Amritsar – 14 years - from birth until 1635 (until 14 years of age)

Kartarpur and other places with father Guru Hargobind – 5 years (1635 -1639)

Kiratpur – 5 years – from 1639 until 1644 (until 23 years of age)

Bakala – 20 years – from 1644 (March) – 1664 (March) (until 43 years of age)

Visiting various places – 2 year from 1664-1666 (until 45 years of age)

22nd November 1664 – Amritsar

January 1665 – Kiratpur

19th June 1665 – Founding Anandpur (Chak Nanki)

Anandpur – 9 years – from 1666-1675 (age at departure 54); the foundation stone of Anandpur sahib (first called Chak Nanki) was laid on 19th June 1665

Places of Travel

Total stay in Bakala 20 years (Age 23-43)- (yrs 1644-1664)

During staying in Bakala:

1656 (12 yrs after continuous stay in Bakala): Kiratpur (to meet Guru Harrai, Guru Harrai died in 1661), Ropar, Banur

1657: Hardwar (29th March, day of vaisakhi)

1661 (12th June): Benaras, Gaya

1663 (3rd January) : Allahabad

1664: Delhi to meet Guru Har Krishen (Guru Har Krishen died in 1664)

After attaining Guruship: (Age at Guruship 43 yrs, year of anointment Aug 1664); 11 yrs history

1664 (Nov): Visit Amritsar (4 months after anointment)

1665 (6 months tour): Punjab (Majha & Doaba); celebrate Vaisakhi at Dhandhan

1665 (May): Kiratpur and Bilaspur

1665 (November)-1670 (October): Uttar Pradesh, Bihar, Bengal, Assam (5 years tour)

1670-1673: Anandpur Sahib (3 years stay)

1673-1674: Malwa (one year tour)

Background characters:

A. Mata Nanaki

Mata Nanki, the mother of Guru Tegh Bahadur, was born in 1598 and died in 1678 at the age of 80.

She was born in Amritsar though her parents' native village was Bakala, who moved back to Bakala a few months after her birth.

She married Guru Hargobind in 1613 at the age of 15 and moved to Amritsar to live with her in-laws.

Here, she gave birth to her son Atal in 1619 (he died in 1628), and (Guru) Tegh Bahadur in 1621. She went with her husband and son Tegh Bahadur to live in Kartarpur in 1635.

She then moved with her husband and son to Kiratpur 1639.

In 1644, after Guru Hargobind's death, she went back to her parents house in Bakala with her son (Guru) Tegh Bahadur and her daughter-in-law (Mata) Gujri.

In Bakala, in August 1664, she was present and was a witness when Tegh Bahadur was anointed as the 9th Guru of the Sikhs.

From October 1664 until 1666 she accompanied her son and daughter-in-law to tour villages, first Majha and Doaba and then Malwa.

In 1666 (age 68) she was at Patna with her daughter-in-law Mata Gujri when she gave birth to Gobind Rai (later Guru Gobind Singh)

B. Mata Gujri

Mata Gujri (1624–1705), also known as Mata Gujari, was the wife of Guru Tegh Bahadur, the ninth Guru, and the mother of Guru Gobind Singh.

Birth place- Lakhnaur

Birth – 1624; Death 1705 (Guru Tegh Bahadur left this world in 1675)

Age: 81, married at the age of 9 (1633) in Kartarpur)

Moved to Kiratpur = 1635

Moved to Bakala = 1644 (age 20)

Moved to Anandpur= 1664 (age 40)

Travelled with her husband to the east of India and gave birth to Guru Gobind Singh at Patna (Bihar) on Poh-Sudhi 7, 1666. Mata Gujri's age when Guru Gobind Singh was born was 42

Mata Gujri was born to Bhāī Lāl Chand, a Subhikkhī Khatri and Bishan Kaur, who lived first at Lakhnaur and then moved to Kartarpur. Lakhnaur Sahib is about 13 kilometres (8.1 mi) south of Ambala in Haryana. The road from Ambala to the site of Gurudawara Lakhnaur Sahib has now been named as Mata Gujri Road.

She married Guru Tegh Bahadur at Kartarpur on 4 February 1633 and joined her husband's family in Amritsar. In 1635 the family moved to Kiratpur and, on the death in 1644 of Guru Tegh Bahadur's father, Guru Hargobind, Mata Gujri moved with her husband and mother-in-law, Mata Nanaki, to Bakala, near Amritsar.

C. Baba Gurditta

(15 November 1613 - 15 March 1638) (age 25 years)

Gurditta was the eldest son of Guru Hargobind and Mata Damodari. He was born at Daroli Bhai, District Ferozpur.

He was married on 17 April 1621 to Ananti (Natti, Nihal Kaur), the daughter of Bhai Rama of Batala, Gurdaspur district.

From 1626-27, Baba Gurditta lived at Kartarpur in Jalandhar district as directed by his father.

[Baba Buddha died in 1631 in village Ramdas and Bhai Gurdas died in 1636 in Goindval: at both deaths Guru Hargobind was present and honoured both of them by carrying them to the funeral pyres]

KARTARPUR:- *The town was founded by Guru Arjan in 1594 on land granted during the reign of Emperor Akbar. Guru Hargobind, resided here too for some time. Two of his sons, Suraj Mall and Tegh Bahadur, were married at Kartarpur. There are many Gurdwaras in Kartarpur; to commemorate different occasions. One related to Guru Tegh Bahadur is called: Gurdwara Viah Asthan Guru Tegh Bahadur Te Mata Gujarji. The marriage was solemnised on 4th February 1633.*

Battle of Kartarpur

Baba Gurditta along with young Teg Mal and Bhai Bidhi Chand commanded the defensive action when the Sikhs were besieged in Kartarpur (1638) by Painde Khan, who was supported by the Mughal garrison commander of Jalandhar. The Sikh forces under the supreme command of Guru Hargobind gave a crushing defeat to the Mughal army.

During this period Baba Gurditta founded (1626), under his father's instructions, the town of Kiratpur Sahib, in the Sivalik foothills. The Guru's Mahal, called Shish Mahal was developed under his instructions and his own family, wife Ananti (Nihal Kaur) and mother Mata Damodri, settled there with other Sikh families. It is here that Ananti gave birth to Harrai (Guru) in 1630.

Baba Sri Chand, the aged son of Guru Nanak, came to meet Guru Hargobind and asked him to allow Baba Gurditta to succeed him as head of the Udasi sect he had founded. A meeting was arranged between Baba Sri Chand and Baba Gurditta. Babe Di Ber (Now Gurdwara Sri Babe Di Ber) was the location where the two met. After discussions Baba Sri Chand hugged Baba Gurditta with love and appointed him as his successor and made him head of the 'Udasis'. The beri tree and an old well known as 'Khuh Malliari' are still present. Udasis were also great preachers of the tenants of Sikhism

Baba Gurditta proved worthy of the choice, and left a permanent mark on the history of the

sect. He is best remembered for having revived missionary activity to which end he established four Udasi preaching centres.

Baba Gurditta died at Kiratpur on 15th March 1638. As the legend goes, he had resurrected earlier on that day a cow which he had inadvertently killed while out hunting.

Guru Hargobind, admonished him for displaying a miracle. Baba Gurditta, overtaken by remorse for causing annoyance to his father, he quietly retired and went to a lonely place outside Kiratpur where, at the age of 24, he simply quit his earthly frame.

Children of Baba Gurditta

Dhir Mall [1627-1677] born and died in Kartarpur and Harrai (Guru) [1630-1661, born and died in Kiratpur]]

The foundation of Kiratpur was laid by the sixth Guru, Guru Hargobind, along with his eldest son Baba Gurditta, in May 1626 by ceremonially planting a sapling on a tract of land acquired from Tara Chand, the ruler of a small hill state, Kalur.

Later, Guru Hargobind instructed Baba Gurditta, to establish there a new township and build Guru's own residence, called Shish Mahal, which must have been completed between 1627-1629, and Baba Gurditta must have left his family in Kiratpur for Harrai (Guru) was born here on 30th January 1630.

The birth of (Guru) Harrai on 30th January 1630 in Kiratpur is confirmed with all writers and the date of departure of Guru Hargobind from this world on 3rd March 1644 is also confirmed by all.

The battle of Kartarpur has different dates [Dr Hari Ram Gupta 1638, Dr Gopal Singh 1634, Sangat Singh 1635]

The most probable date of Kartarpur battle seems to be 1638, and the Guru moving to Kiratpur after that, living there about 5/6 years before leaving for the heavenly abode in 1644 seems to be historically correct.

Guru Hargobind's living in Kiratpur (4/5 years before his death in 1644) is also agreed by all writers.

D. Dhir Mall

(1627-1677) (age 50 years)

Dhir Mall elder son of Baba_Gurditta and a grandson of Guru_Hargobind, was born at Kartarpur, on 10 January 1627. He stayed behind in Kartarpur when his family moved to Kiratpur.

At the death of his father, Baba_Gurditta (Dhirnall 11 yrs old), he did not go to Kiratpur to attend the obsequies, nor did he part with the original Bir of the Adi_Granth which had been left at Kartarpur, at the time of Guru Hargobind's migration to Kiratpur, and which had to be recited as part of the Baba Gurditta last rites.

Earlier, under the instructions of Guru Hargobind, Bidi Chand had started to make a copy of Granth Sahib. He had done about half of it when Dhirmal took possession of the Granth, and refused to give it to Bidi Chand to complete his task.

When Guru Hargobind declared his intention of appointing his successor (1644) and called all his Sikhs and relations to come to Kiratpur. Dhir Mall, now 17 years old, though first reluctant, did come with his group of masands. Next day when Guru Hargobind retired to his sleeping chamber, he stood up and declared himself to be the next Guru. He said that he was the eldest son of his father, and also was in possession of the holy Granth. He emphasised that most of the masands are also in his favour. The whole sangat was stunned to hear this uncalled for announcement.

Next day, when Guru Hargobind, heard of this drama of Dhir Mall, he called him and publically reprimanded him. He declared that Harrai, now 14 years old, would be the next Guru. On hearing

this, the gathering of the people made Dhir Mall run from the place with his masands and warned him to be careful of what he should do and what he should not do.

Thus when Guru_Hargobind chose HarRai as his successor, Dhir Mall rushed back to Kartarpur and declared himself to be the seventh Guru and appointed his own Masands to collect tithes.

Many years later he also made friends with Ram Rai (born 1646) who was disowned by his father, Guru_Har_Rai, for altering a line of a hymn from the Granth Sahib, only to please the Emperor. Together they complained to the Emperor, challenging especially, now, the installation of Guru Har Krishan (anointed in 1661, at the age of 5; Ramrai was 15 years old, and Dhirmal 34) as successor to Guru Har Rai.

Guru Har Krishan's sudden illness and death at Delhi in March 1664 gave Dhir Mall (Dhir Mall was of 37 years old and Ramrai was 18 years old; but there is no mention of Ram Rai, in history books, at this occasion) another chance to stake his claim to the Guruship. He quickly moved to Bakala and posed himself as the Guru, hoping to be ceremoniously installed. But, when his uncle Tegh Bahadur (Guru), now 43 years old, was proclaimed as the Guru, Dhir Mall went mad and conspired with one of his masands, Shihan, who fired a shot at Guru Tegh_Bahadur, but missed his target. His men attacked the Guru's house and ransacked it. Next day, Makahan Shah and his men went to Dhir Mall's residence and took back all, he had taken from the Guru's household along with the copy of Granth Sahib. But at the instructions of Guru Tegh Bahadur, the volume of Granth Sahib was returned to Dhir Mall.

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MYTHOLOGICAL REFERENCES IN GURU GRANTH SAHIB [RAGA 2, MAJ]

Dr Jaya Patil

Raga 2

Raga Maj

This raga is attributed to Guru Nanak, who developed it from a Punjabi folk tune. It does not appear in the Ragmala nor does it seem to be a classical raga today. Possibly it has been reserved purely for Gurbani Sangeet. Majh was the setting for compositions by Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das and Guru Arjan. This is a regional raga of Manjha- the central portion of the Punjab- and is sung in the afternoon. Here Guru Nanak has given an account of social, cultural and

*religion conflict between the Hindus and the Muslims in his age. Guru Arjan has composed the calendar- **Barah Maha**-in this raga. He has dwelt on the characteristics of different months, and the importance of water and milk in the agricultural economy of the punjab. Metaphorically these two things respectively signify that man without devotion and kindness is no good at all.*

Aroh : Sa Re Ma Pa Dha Sa

Avroh : Sa Ni Dha Pa Ma Ga Re Sa

Vadi : Ma

Samvadi : Sa

Amritsar (Guru Amardas, page 113, Ashtpadi 8, rahau verse)

ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਅਾ ॥੧॥ ਰਹਾਤੁ ॥

ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਅਾ ॥੧॥ ਰਹਾਤੁ ॥

The perfect Guru is like a true pool of nectar; bathing in it i.e., getting teaching from him, the mind is washed clean of all filth. || 1 || Rahau ||

According to various Hindus myths a pool of nectar is within every human. It is located inside the tenth door (dasam dvar). It can be reached by practising various types of meditations and penances. Those who find the pool and are able to drink a few drops of nectar, from therein, they become immortal (they realise God).

Amrit means "immortality" and is often referred to in ancient Indian texts as nectar.

Metaphorically, God's name is also referred to as Amrit.

ਅੰਮ੍ਰਿਤ ਸਬਟੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਬਾਣੀ ॥

ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਬਾਣੀ ॥

The Shabad is Amrit; the God's Bani is Amrit.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥

Serving the SatGuru, it permeates the heart.

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ ਲਹਿ
ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥

O Nanak, the Ambrosial Naam is forever the giver of peace; drinking in this Amrit, all hunger is satisfied. ||8||15||16||

Mseet, Mussala, Koran, Sunnat (circumcision), Roza and Musalman **(Guru Nanak, page 104, Var, sloak 1 following pauri 6)**

सलोकु मः १ ॥ मिहर मसीति सिदकु मुसला हकु हलालु कुराण ॥ सरम सुंनति सीलु रोजा होहु मुसलमाणु ॥
करणी काबा सचु पीरु कलमा करम निवाज ॥ तसबी सा तिसु भावसी नानक रखै लाज ॥ १ ॥

ਸਲੋਕੁ ਮਃ ੧ ॥ ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥
ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥ ੧ ॥

Sloak Mehla 1: Let mercy be your mosque, faith your prayer-mat, and honest living your Koran. Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim. Let good conduct be your Kaabaa, truth your spiritual guide, and the karma of good deeds your prayer and chant. Let your rosary be that which is pleasing to God's will.

Mseet (mosque)

Muslim place of worship. First mosque was built by Prophet Mohammed in Medina.

The site was originally adjacent to Muhammad's house; he settled there after his migration from Mecca to Medina in 622. He shared in the heavy work of construction. The original mosque was an open-air building. The mosque served as a community centre, a court, and a religious school.

Mussala (prayer mat)

A mat on which a Muslim sits to say his namaz.

Koran (Qoran)

The Muslim holy scripture. The meaning of the word Koran is 'to read'. Muslims believe that it is a divine book, brought on earth by angle Gabriel and revealed through Prophet Mohammed. Every word written in it is divine and a copy of it is preserved in heavens.

The Quran is divided into chapters, which are subdivided into verses. In 1786, Catherine the Great of Russia, sponsored a printing press for "Tatar and Turkish orthography" in Saint

Petersburg, with one Mullah Osman Ismail responsible for producing the Arabic types. A Quran was printed with this press in 1787, reprinted in 1790 and 1793 in Saint Petersburg, and in 1803 in Kazan.

The Quran contains 114 surahs, or chapters. The name "Quran" means recitation. The verses within each surah are referred to ayats.

Sunnat (circumcision)

Khitan (Arabic: **إختان**) or Khatna (Arabic: **إختان**) is the term for male circumcision carried out as a part of Islamic culture by Muslims. Male circumcision is widespread in Islam and accepted as established practice by all Islamic schools of jurisprudence. It is considered a sign of belonging to the wider Islamic community. Islamic male circumcision is analogous but not identical to Jewish circumcision. Islam is currently the largest single religious group in which the practice is widespread, although circumcision is not mentioned in the Qur'an itself but is mentioned in a hadith and the sunnah. Whether or not it should be carried out after converting to Islam is debated among Islamic scholars.

Roza (fast)

Ramadan is the ninth month of the Islamic calendar, observed by Muslims worldwide as a month of fasting, prayer, reflection and community. A commemoration of Muhammad's first revelation, the annual observance of Ramadan is regarded as one of the Five Pillars of Islam and lasts twenty-nine to thirty days, from one sighting of the crescent moon to the next.

Musalman (Muslim)

A person who submits to the will of Allah, a follower of Prophet Mohammed. "Muslim" is an Arabic word meaning "submitter" (to God).

Muslims are people who follow or practice Islam, a monotheistic Abrahamic religion.

Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad. The majority of Muslims also follow the teachings and practices of Muhammad (sunnah) as recorded in traditional accounts (hadith). The beliefs of Muslims include: that God (Arabic: الله Allāh) is eternal, transcendent and absolutely one (tawhid); that God is incomparable, self-sustaining and neither begets nor was begotten; that Islam is the complete and universal version of a primordial faith that has been revealed before through many prophets including Abraham, Ishmael, Isaac, Moses, and Jesus; that these previous messages and revelations have been partially changed or corrupted over time (tahrif) and that the Quran is the final unaltered revelation from God (Final Testament).

Chaurasi lakh joon (8,400,000 lives) (Guru Amardas, page 111, Ashtpadi 3 (pada 6))

ਲਖ ਚਤੁਰਾਸੀਹ ਜੀਅ ਤੁਪਾਏ ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥ ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥ ੬ ॥

ਲਖ ਚਤੁਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥ ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥ ੬ ॥

|| He created the 8.4 million species of beings. Those, upon whom he casts his glance of grace, come to meet the Guru. Shedding the residues of their sinful mistakes, His servants are forever pure; at the true court, they are beautified by the Nam, the name of Waheguru. ||6||

According to one Indian tradition there are 8.4 million lives on earth. Their division is as follows:

Those who live in water = 900,000; Birds = 1,000,000; Vegetation variety = 2,000,000; Reptiles = 1,100,000; Animals = 3,000,000; Others 400,000.

The Jains have counted them as:

In water = 700,000; on earth=700,000; in air = 700,000; in fire = 700,000; in stones = 1,000,000; in vegetation = 1,400,000; lives with two organs = 200,000; lives with three organs = 200,000; lives with four organs = 400,000; lives in heaven 400,000; lives in hell 400,000; four legged lives = 400,000; other lives on earth including one legged and two legged creatures 1,200,000

Char Agni (four fires) (Guru Nanak, page 147, Var, sloak 2 preceding pauri 20)

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥ ਪਠਹਿ ਫੜਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥ ੨ ॥

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥ ਪਠਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥ ੨ ॥

Gun (Bhagat Kabir, page 92, shabad 3)

Cruelty, material attachment, greed and anger are the four rivers of fire. Falling into them, one is burned. One is saved only by holding tight to good deeds. ||2||

Scholars mention four types of fire which are very destructive:

1. The jungle fire, 2. The stomach fire 3. The ocean fire and 4. The mountain and mines fire.

Guru Nanak has mentioned four fires which destroy a person's inner-self. These fires are 1. Fire of violence or cruelty (Hans), 2. Fire of attachment (haet), 3. Fire of greed (lob) and 4. Fire of anger (krop).

Panj Namaz (Guru Nanak, page 141, Var M:1, sloaks 3 preceding pauri 7)

॥ ਸਃ ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਕਰਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਤੁ ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਫੁਡਿ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ ਚਤੁਰਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ੩ ॥

॥ ਸਃ ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ੩ ॥

MEHLA 1: There are five prayers and five times of day for prayer; the five have five names. Let the first be truthfulness, the second honest living, and the third charity in the name of God. Let the fourth be good will to all, and the fifth the praise of Waheguru. Repeat the prayer of good deeds, and only then, you may call yourself a Muslim. The false obtain falsehood, and only falsehood as a reward. || 3 ||

Namaz or Salat is a pillar of Islam. Where Muslims say namaz five times a day, the Jews do it seven times a day and Sikhs do it three times a day.

The Muslim namaz consists of sayings of a selected number of Koranic hymns. It has 42 rakats, where one rikat consists of one standing and sitting posture, and two times bowings.

Salat is the obligatory Muslim prayers, performed five times each day by Muslims. It is the second **Pillar of Islam**.

God ordered Muslims to pray at five set times of day:

- ❖ *Salat al-fajr*: dawn, before sunrise
- ❖ *Salat al-zuhr*: midday, after the sun passes its highest

- ❖ *Salat al-'asr*: the late part of the afternoon
- ❖ *Salat al-maghrib*: just after sunset
- ❖ *Salat al-'isha*: between sunset and midnight

All Muslims try to do this. Muslim children as young as seven are encouraged to pray.

Baramah (Guru Arjan, page 133)

A type of poetry, wherein verses are composed on the basis of changing seasons and their impact on human mind. The oldest Baramah in existence is one written by Masood Sayad Suleman Lahori (1047–1122) in Persian. There are a number of Baramahs in Hindi and Sanskrit.

In Guru Granth Sahib there are two Baramahs, one by Guru Nanak in raga Tukhari and one by Guru Arjan in raga Maj.

Mohani (Apsaras – alluring damsels of heaven) (Guru Nanak, page 142, Var, Sloak 4 preceding pauri 9)

ਮਃ ੧ ॥ ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਤੁ ॥ ਸੁਰਗੈ ਫੀਆ ਮੋਹਣੀਆ ਝਿਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਮੋ ਜਾਤੁ ॥ ਭੀ
ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥

ਮਃ ੧ ॥ ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ ॥ ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਝਿਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ ਜਾਉ ॥ ਭੀ
ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥

MEHLA 1: If fire and ice were my clothes, and the wind was my food; and even if the enticing heavenly beauties were my wives, all this shall pass away! Even then, I would worship and adore you, and my longing to chant your praises would not decrease. ||4||

In the Hindu scriptures there is a reference of ‘Apsaras’ who reside in the kingdom of Indra. They rose from the milk-ocean at the time of its churning. As they did not go through the ceremony of purification, none of the gods could marry them. They then wed Gandharvas (half men – half bird creatures of heaven, they are musicians of heaven). They are normally presented as rewards to heroes who fall in battles. Some of the important ‘Apsaras’ are Maneka, Rambha and Thilothama, who are sent by Indra to break the virtues of sages.

In Islam *Apsaras* are called *Hoors*.

Dr. Jaya Patil

★★★

THE TEACHING OF GURU NANAK

Prof. Harbans Singh

**I (ikk) oankar satinamu karta purakhu
nirbhau nirvairu akal murath i ajuni
saibhan gurprasadi**

These opening lines of Guru Nanak's **Japuji** are called Mul Mantra or the root formula. They contain the kernel of his teaching. In a free English rendering, the Mul Mantra would mean: 1 (One) Absolute Being. The figure 1 proclaims His existence as well as His unicity. His name? Call Him sat, for He is, He is truth eternal. He is the creator of all things. Yet He does not remain apart from His creation. He is the pervasive Person. Since He is the creator of everything, He is without fear. He is without rancour. He is not limited by time. Yet He is the one form that exists. He is not subject to birth and decay. He is perennially self-existent. He can be realized only through the grace of the Guru.

This is the essence of Guru Nanak's revelation of the character of God. This statement about the Divine is the foundation of the Sikh faith. On this view of the Absolute is based the doctrine of Guru Nanak. Belief in One God is the first principle. God is eternal, infinite and all-pervasive — the ultimate ground of all that exists. He is the creator of all men and of all things. He is the source of grace and love. To love Him and become worthy of His grace should be the aim of all men. In sublime Punjabi poetry, Guru Nanak has sung praises of God as defined in the Mul Mantra. All of his hymns are preserved in the Guru Granth. From these, men have come to know God more fully.

Guru Nanak teaches the oneness of God. He calls God simply **ikk** (One) without a second. Yet God is not abstract or impersonal. He has personal attributes. He is Himself conscious and the source of all consciousness. "There is light in all and that light is He. Through this light everything is illuminated." In this sense, Guru Nanak's teaching was monotheistic, not monistic. God is* One, but what He has created has reality. He responds to the devotion of the humblest being. God is both **nirguna** and **saguna**, i.e. He is without attributes as well as with attributes. Yet He is formless. He is never incarnated, nor can any image contain Him. God pervades His entire creation. But He is not limited to it. Nor is He identical with it.

The unity of God implies the equality of men. Guru Nanak overruled divisions among men on the grounds of birth, caste or country. To make distinctions among them was sinful. "All men are God's own creation," said Guru Nanak. "False is caste and false are worldly titles. One Supreme Lord sustains all." "Know men by their worth. Do not ask their caste. There is no caste in the next world." "Neither caste nor birth will be enquired..." Guru Nanak also said that women were not to be treated as inferior. Among his followers, they were given full equality with men.

The entire creation depends on **hukm**, i.e. God's Will. This **hukm** is the principle of all life. This creation is the outcome of the Will of the Conscious Being. He is the first cause. Guru Nanak makes no further attempt at surmising how and when this universe was created. "No

one knows the hour or the day, the season or the month of its origin. Only the Creator who made the world knows when He made it... And there are countless worlds and regions beyond the skies and below." In another **sabad**, Guru Nanak says, "For many, many ages complete darkness reigned everywhere. There were no worlds, nor the sun, nor the moon. The Will of the Lord alone reigned. This universe came into being when He willed to manifest Himself."

Hukm is the fundamental principle of God's activity; thus it is the principle of all activity. Guru Nanak often used the names of God found in the Hindu and Muslim traditions. But he always understood them as descriptive of **hukm**. Man's duty is to seek an understanding of the Divine **hukm** and to live his life wholly in accord with it. This is the way to break the wall of falsehood. "Walk with **hukm** (the Divine Will) as your guide," says Guru Nanak.

The Divine Reality sustains this world. Along with this was recognized the permanence of the human soul. Man is more than the body. What gives the body consciousness is the spark of divinity in it. The individual soul is part of the Divine as the spark is part of the fire. It lasts even after the destruction of the body.

What are the causes of man's bondage? The primary one is his egoism (**haumai**). This is what separates man from the Primal Reality and dims the divine spark within him. This is what hampers human understanding. Egoism or self-concern creates a wall around the individual and separates him from his original source. This is what leads to spiritual blindness or nescience (**agian, ajnana**). One becomes alienated from the Universal Will and mistakes what is unreal, the **samsara**, for the real. One is ruled by one's passions and instincts and cannot break loose

from the stranglehold of the five evils, i.e. **Kama** (sensuality), **Krodha** (anger), **Lobha** (avarice), **nioha** (attachment), and **ahankara** (pride). Egoity runs counter to divinity. The ego-ridden person is the **manmukh**, unregenerate man, self-centered and self-willed, who is led by his wayward mind. **Haumai** is the cause of all suffering. By overcoming **haumai** is the truth realized. This is the way to achieve union with the Eternal One. Attainment of union with Eternal One is the ultimate purpose of man. This, according to Guru Nanak, is **mukti**, final release or liberation. Thus is the cycle of death and rebirth ended.

How can **haumai**, the finite ego or self-love, be overcome? Guru Nanak has prescribed no austerities or penances. He in fact rejected all outward forms of piety. He said that pilgrimages, fasts and ascetic practices were of no avail. The first step towards enlightenment is the awakening that the Transcendent is the only ultimate truth. This awakening must be accompanied by an intense love of God, utter self-surrender to Him and complete faith in his **hukm** or Will. Thus one realizes the reality and frees oneself from the bondage of ego.

Hukm is not arbitrary. It works according to its own fixed laws. There is also room in it for **nadar**. **Nadar** is the Eternal One's grace. By God's grace man finally realizes the truth and liberates himself. Grace is manifested through God's word — through the Guru. Through God's grace one reaches the goal. This divine favour is the final arbiter. Without it no spiritual advantage can accrue. Guru Nanak taught that devotion was **more** important than religious practices. Devout love was set forth as the truest virtue — the fundamental disposition for one seeking liberation. By immersing oneself in **nam**, i.e. by constant remembrance of the Divine Name, one

attained **moksha** or **mukti**. This was freedom from **haumai**, from self-bondage, from the circuit of birth, death and rebirth. Life in this world is conditioned. Temporality is an essential trait of human existence. One could go beyond this contingent state, could transcend **samsara** — the sphere of temporality, the finite world of repeated becoming — by concentrating on **nam**. By devotion and absorption in **nam**, one gains control of the mind and evolves a one-pointed awareness of the Absolute Being. Nam-Simran (**smarana**) is the highest spiritual value. It is the discipline of concentrating on the Divine Personality. It is the loving remembrance of **His** Name, the practice of Sati Nam. In this sacred calling lies man's real worth. Man's greatness (**vadi**), his honour (**pat**), his destiny (**gati**) and his wealth of gems (**ratandhan**) all proceed from and reach their climax in his love of and friendship with God. All moral and spiritual virtues spring from his sovereign act of devotion to God. All moral and spiritual virtues spring from this sovereign act of devotion to God.

Religious practices become efficacious only when **nam**, pervades them. Without **nam**, one is dominated by **haumai**. Through the practice of **nam**, one becomes aware of God's presence and gets into harmony with His Will. Thus one ascends to higher levels of consciousness. This discipline is born of meditation on the Divine Name. The Divine Name is indicated by the Guru. This meditation is no mere mystical recitation. It is the active realization of **nam** as the motivating force in all of God's creation. When one is attuned to **nam**, one's life is changed. One becomes absorbed in God. Thus does man realize his real nature and merges back into the Light. This potentiality which men possess to become God-like gives meaning and dignity to human existence.

The Guru is a vital link in man's spiritual progress. He is the teacher who shows the way. He is not an intercessor, but exemplar and guide. He is no **avatar** or God's incarnation. Through him God instructs his creatures. The Guru is the perfectly realized soul. At the same time he is capable of leading the believer to the highest state of spiritual realization. The Guru has been called the ladder, the raft, the rowboat by means of which one reaches God. He is the revealer of God's word. Through him the word or **sabad** enters human history. The Guru is the voice of God. He is the divine self-expression. Man turns to the Guru for instruction because of his wisdom and his moral piety. He indicates the path to liberation. It is the Guru who brings the love and nature of God to believer. It is He who brings that grace of God by which **haumai** is mastered. The Guru is witness to God's love of His creation. He is God's **hukm** made concrete.

In the Sikh tradition, a special figure is used to describe the transfer of the Guruship. This figure helps us to understand the true nature of the Guru. The Guruship passes from one Guru to the other as one candle lights another. Thus the real Guru is God, for He is the source of all light. It is clear that we are not to confuse the Guru with the human form (the unlit candle). In the Sikh faith, which originated in Guru Nanak's teaching, ten Gurus held the office. The last of the Gurus passed it on to the Sacred Book, the Guru Granth. The Guru is so central to the Sikh way of life that the tradition itself has been called the path of discipleship.

Guru Nanak says that man will continue in the cycle of birth and death according to his actions. This is the theory of karma or deeds. The tendencies a being acquires in a particular life as a result of his actions will determine his subsequent birth and conduct. Yet no one

is eternally condemned. Man still has the use of his free will. The cycle of births and death can be broken by putting faith in the Guru and following his instruction. There is always time for man to save himself.

Although the body is subject to destruction, it is not to be disregarded. It is the shrine of the indwelling spirit. Guru Nanak said, "The body is the palace, the temple, the house of God. Into it He hath put His light eternal." The body is to be used as an instrument of spiritual gain and service to mankind. Human life gives an individual the opportunity to do good to others. A religious man should not withdraw himself from the world. "He should," says Guru Nanak, "battle in the open field. His mind should be perfectly in control and his heart filled with love."

The man of Guru Nanak is the creation of God and he partakes of His Own Light. Since man is of Divine lineage, he essentially is good, not evil. Evil, according to Sikhism, is not something inbuilt in the human situation. It arises out of man's ignorance of his Divine origin, out of his **haumai**. In this world which in Sikhism is posited as a reality being "the True One's Own mansion," man launches upon the rediscovery of his true self. This invests his sojourn in the world with authenticity and reality. That is why Sikh faith admits man's material happiness to be as important as his spiritual liberation. Man's secular and mundane concerns are not rejected, but are sought to be related to a higher spiritual and moral goal. The persistent opposition in Guru Nanak's thought to oppressive state structures and to empty ritualism is derived directly from the recognition of their anti-human character.

Guru Nanak attaches the greatest importance to moral conduct. His **Japuji** is full of ethical teachings. Devout Sikhs recall these teachings daily as they recite their morning prayer. Perseverance, chastity, wisdom, self-control, patience and obedience to the Will of God are virtues prized most. Practical virtue was thus made an essential ingredient of piety. Orthodoxy (right-doing) was considered as important as Orthodoxy (right-thinking). Guru Nanak says, "Truth is higher than everything else, but higher by far is the living of truth."

Guru Nanak laid special emphasis on seva, or self-abnegating deeds of service. By humble and devoted service one purified one's body and mind. This was the way of a truly religious man. He must live in the world and be an active agent in promoting the welfare of the community. He should have goodwill towards all and he should be ready to render service to others. **Kirat karni wand chhakna te nam japna** is the duty of every true disciple. He must earn his living by his own labour, share with others the fruit of his exertion and practice the discipline of **nam** (absorption in God's remembrance). This is the essence of Guru Nanak's teaching.

Guru Nanak was a teacher not of his own wisdom. He preached what, he said, had been taught by the Lord Himself. In his **bani** or inspired word, he spoke as a witness to revelation. He had seen or heard something of God to which he called the attention of men. In one of his verses, he said, "As the Lord sends the word so do I deliver it." Again, "I speak only what Thou made me to speak." Thus Guru Nanak found himself to be performing a duty divinely laid upon him.

Prof. Harbans Singh

THE DIALOGIC TRAVELS OF GURU NANAK TO KASHMIR

Jasbir Singh Sarna

Compared to the rest of the world the environment of Kashmir is more attractive. A Persian poet has rightly said that even if a dead chicken visits Kashmir, it would also come to life (1). In the annals of history (especially in Chinese and Tibetan), it has been said that Kashmir engulfed by snow covered peaks is like a diamond. The ancient history of this region tells about various religions and beliefs that expanded and shrunk here. Budhmat, Shivmat and Islam have left a deep imprint on the lives of people living here. The distinct ontology of Kashmir is known through its vibrant colours. 'Raj Tarangani' and 'Neeltam Puran', the ancient manuscripts about Kashmir tell us about a famous folklore that about 6000 years ago Kashmir was in the form of a big lake which was 56 kos long and 16 kos wide. This lake was known as 'Satisar'. A giant named 'Jal Udbhav' lived in this lake who troubled and fear struck the residents living nearby. 'Kashap Rishi' was regarded as the father of the Nagas and his son *Neel* was called as their Emperor. Kashap Rishi asked for help from Brahma and other Gods to kill the demon Jal Udbhav. After a long struggle, the demon was killed and Satisar Lake became dry. After that Kashap Rishi helped Brahman *sadhus* to settle here. In the beginning 'Pischa Chās' and 'Yakshās' tribes lived here, who gave trouble to Brahmans daily. According to 'Neeltam Puran', Brahmans offered them food etc. to earn the friendship of these tribals. With the passage of time Aryans settled here and Buddhism also flourished here. In 14th century Islam religion entered this region. The people living in this region aroused

a fond feeling for the religions of *Hindustanis*, *Unanis*, Romans and Arabian people. Kashmir's blue brooks, lush green lands, streams and lake that slowly echo the music of nature, attractive flowers and fruits, and myriad coloured unique birds; ice cold waters, careless winds, successive mountains etc. have made Kashmir a paradise on Earth. Kalhan Pandit, Kudshi Mashhidi (Iranian poet), Jahangir Badshah etc. have sung praises about the beauty of Kashmir. The founder of Sikh religion Guru Nanak (1469-1539) was one of the most travelled great person during his lifetime. The Guru profoundly influenced people through his *Bāni* by travelling thousands of miles on foot in four directions:

Waho Waho Bāni Nirankār hai

Tis Jevad Avar Na Koe (2)

The ancient Persian manuscript 'Dabistan-e-Muzahab' authored by Mobid Zulfkaar Ardastaani Sasani, who travelled a lot in Kashmir tells about the unique *panth* of Guru Nanak, his personality, his education, his *bāni*, the way to attain *Allah* and the forms of *Allah*:

- ❖ *Nanak panthian ke maroof Guru sikhian nand v - but - v - Butkhana Ahitkaad ndarad*
- ❖ *Modean asth ke glat b daste u bashad*
- ❖ *Chun dar Nanak aasare Aj Darveshi Yafat*
- ❖ *Dast aj aajar Daane U baaj daashat*
- ❖ *Nanak kayal toheed Bari Bhud Harkatai Ajj V zahar N Shud*

- ❖ *Muridaan U Ra B jabaan Sanskrit sarena baashad*
- ❖ *Vaseel-e-Takarba-e-Hath Neyaz Radne*
- ❖ *Jaanwar Ast Bisat*
- ❖ *Raastee-aawar ke shavi Rastaagar*
- ❖ *Masti aj to jafar aj Kardgaar*
- ❖ *Guftand Baba Nanak Khudae ast (4)*

These words of Zulfkaar Ardastaani have made clear many of the founding principles. In the ancient *Janam Sakhian*, the description of *Udasis* by Guru Nanak Sahib is somewhere found to be elaborate and somewhere very scarce. *Bhai Baale wali Janam Sakhi* was written in 1658 AD. In this *Janam Sakhi*, some places referred to have not yet been found anywhere and some places have been found without any effort. Sodhi Meharvaan was the grandson of Guru Ram Das Ji. This *Janam Sakhi* also has special significance because the geographical perspective in it is authentic. Ancient *Janam Sakhi* which is famous due to *Valait Vali* was written in 1634A.D.

In the first two *Janam Sakhis* we get a hint about Guru ji's journey to Sumer *Parbat*/Kailash apart from other countries. *Valiat Vali Janam Sakhi* includes details about various *Udasis*. There is also a detail about the meeting of Guru ji with Pandit Brahmdas of Bejbehare. In the *Vaars* of Bhai Gurdas ji also, there is a mention about Sumer *Parbat*:

*Fir jaye chareya Sumer par Sidh Mandli
Drishti aae (5)*

Guru Nanak Dev Ji travelled not only across India but also travelled to different countries to spread the message of co-existential humanity for the existence of all humankind (6).

Guru Nanak Ji completed four *Udasis* in 24 years (1497 – 1521 A.D). In his third *Udasi* he

travelled through mountains to Sumer *Parbat* from 1515 to 1517 A.D. Guru ji used to change his attire according to season and opportunity. The evidence of this is stated by *Puratan Janam Sakhi* as such:

*“Tritian udasi uttarkhand ki udasi Karan
lage tit udasi Ak dee*

Khakhriyan ate phul aahar karda tha,

Par Sake,

Ate paireen chamraa, ate sir Chamraa,

*Saari deh Lapeteas, ate maathe tikka
kesar ka...|(7)*

While going towards Sumer *parbat*, Guruji, like any modern mountaineer, wore leather cloth and thick ropes around his waist. He held the axe in his hand that is used to break ice while walking on mountains. The companions of Guru ji were Hassu - Lohar and Sheehan Cheeban. Crossing the snow covered mountains of Himalaya without the modern equipments indicates the strong determination of Baba Nanak. All *Janamsakhis* and *Vaars* of Bhai Gurdas mention about Guru ji's journey to Sumer *parbat* but give no indication on how to reach there.

The possible travelling route that Guru Nanak Dev Ji followed seems to be beginning from Kiratpur Sahib to Batala, Jasrota, Rwalasar, Purmandal, Baahu Fort, Jaamdev Cave (Jammu), Garabhyoni Cave (Vaishno Devi), Seer Mangli (Udampur), Kishtwar, Bhadarvah, Kailash mountain, Leh Ladakh, Kargil, Sakardu, Amarnath Caves, Pehalgam, Matan Sahib, Anantnag, Bejbehada, Awantipura, Hill of Shankaracharya, Chinar, Berwa, Rughnath Temple, Mosque of Hazrat Bal, Hari *Parbat* Mountain, Wullar Lake through the boundaries of Kamraj region, Baramulla Kot Tirath and then reaching Punjab via Uri.

Guru Nanak Sahib reached village Bakhta (Jasrota) via Batala and rested beneath a Peepal tree for four days and after having a discourse with Saints and after liberating people from superstitions and false beliefs, united the people with one *Akal Purakh*. From here Guru ji reached Purmandal via Rawalsar (10). Here Guru ji brought salvation to the daughter of King. Then via Bahu Fort Guru ji crossed Tawi river and reached the cave of Jaamdev. According to ‘Guru Nanak Parkash’:

“*Tat Shin jammu pur meh aaye*”

Guru Sahib travelled around Jammu and then reached the Cave of Garabhyoni (Vaishno Devi). It is situated near Trikuta hills in Katra town. After reaching the ‘Cave of Jaamdev’ of Jammu, Guru ji had a discourse with Yogis and recited a hymn (11). Guru ji also sat and talked with the pandits of Garabhyoni cave and recited the hymn (12). After listening to the hymn, the pandits repented upon their bad deeds and touched the feet of Guru ji. The *Mazawar* of Mahndi Peer also came to meet Guru ji. Guru Ji stopped them from following useless rituals and inspired them to pray to Allah (13). Then Guru ji went straight to ‘Sheer Manjri’ (Udhampur) and after that reached Kishtwar. At Kishtwar, he stayed at ‘Sidhian di Bageechi’ and had discourses with *Sidhas*. Bhai Sher Singh Kashmir (D.F.O.) built *Gurdwaras* at Kishtwar and Bhaderwah in the memory of Guru ji. From Kishtwar, Guru Sahib reached Bhaderwah. Guru ji asked people to pray to one *Akal Purakh*. From here Guru ji reached Kailash *Parbat* via Chamba crossing the hills of Chatargala. From here he reached Sakradu via Gartok, Rudok, Chashul, Upshi, Karu, Hemus Gumpha, Leh, Nimu, Basgo and Khalase. He entered Ladakh and admired the creation of the Creator by crossing

the snow covered peaks in Pansong Lake, via Chashul. From Chashul, Guru ji crossed Indus river and reached Upshi and Karu village and then reached ‘Gumpha Hemus’. Here Guru Ji sat on a rock and this rock has been preserved in the memory of Guru ji. From Hemus, Guru ji walked along the way that was adjacent to Sindh river that reached Sakardu. Sakardu is also situated on the banks of Sindh river. There is a narrative famous in Basgo town passed on from generation to generation that when Guru ji along with his companions was passing through this town along with his followers, a demon attacked them. When Guru ji pushed the demon with his hand towards a big rock, he died (14). The marks of that demon are still visible on that rock. These marks are in the shape of a cavity where the head, the shoulders, the upper portion of the body of demon is visible. In reality this is the fossil of demon which is 8 to 9 feet in height and 7 to 8 feet broad and the depth is 1 to 1.5 feet. ‘Gurdwara Pathar Sahib’ is situated at this place. In Leh also Guru ji sat under an old tree which still exists today.

Guru Sahib reached Sakardu from Khalase (15). Guru Sahib stayed near fort in Sakardu and a historical Gurdwara is situated here. Sakardu is also remembered as "Nanak Peer di Thaan". At this place Guru ji had dialogues with Kalandar Gosh Bukhari. There was an old road from Sakaardu to Kargil. Guru ji reached South while walking on this way. There is a historical Gurudwara dedicated to Guru ji at Kargil also. Guru ji reached Baaltaal after crossing snow covered peaks from Kargil towards South. From here, Guru Sahib reached the famous pilgrimage of Hindus ‘Amarnaath’ after crossing the mountainous and snow covered paths.

“*Teh te chal gur aaye agaaree*

Amarnath pekheo triprari

Amar katha jeh baith sunaee,

Shiveh Shiva prati ekant thirae 92” (16)

Here Guru ji suggested to the *pandits* to meditate the name of *Akal Purakh* without which immortality is not possible. He said that immortality cannot be gained by abandoning clothes and dying as a result. After listening to this, the *pandits* stopped dying untimely. Amarnath cave is of 30–35 *Karams* and is about 100 *Karams* wide in front. There are three *Tharas* (platforms) of snow in the cave of Amarnaath. One snow platform is of Shivji, the middle platform towards the west is of Parvati and one towards the rising sun is of Guru Nanak Dev ji. All three snow platforms are of this description but are in the hands of *Pandits* (17). The journey to Amarnath has been going on since ancient times (18). After travelling a long distance from Amarnath, Guru Sahib, while relishing the beauty of the Creator, sat near beautiful Lidar River of Pahalgam. A Gurdwara Sahib is situated at this place. From Pahalgam Guru ji reached Ashu - Mukam where a shepherd gave goat's milk to Guru ji and his companions. From here Guru ji sat near the ‘Sukhdevi’ hill at Matan where Guru ji met Pali- Hasna (a Muslim shepherd) and he called Guru ji a dacoit. When this shepherd went near his flock, he found the entire flock unconscious on the ground. He came back to Guru ji and apologized and said that all his animals were dead. Guru ji told him to recite ‘*He Waheguru*’ and all his animals began to graze. After climbing down from the mountain, Guru ji reached Mach Bhawan (Matan). It is the old name of Matan.(19)

A cyclist Bhai Dhana Singh writes in his diary in 1932, “In this water canal Sri Guru Nanak Dev

ji sat on a rock, so the *Pandits* who lived here came to discuss with Guru ji. In a nearby cave a few Saints were meditating and they also joined the discussion. Guru ji preached them the way of truth and showed them a way to attain the Sacred and took sacred bath in a water stream known as 'Bhawan Kund'. On this place there is a small permanent *Sarovar* now and is popular with the name of Bhawan Kund. Fish abound in that stream and when Guru ji was bathing in it, and as a fish touched Guru ji's feet it got transformed into a human being and joined the discussion. On seeing this miracle all *Pandits* became Guru ji's followers (20). When Shiha and Hansu asked Guru ji about the miracle then that fish which had transformed into man, began telling its story.

The chief of Matan Nagar was Pandit Munkda, who was suggested by Guru Ji to build a 'Dharamshala' at that place and meditate on *Nām* and start '*Langar*'. Guru ji stayed at Matan Sahib for many days. Here Pandit Munkda built a small 'Dharamshala' which at times of Muslim rule was destroyed and only the 'Thara Sahib' was left. The historians have dated the foundation of the temple of 'Martand' around 370 to 580 A.D. Brahmdas Pandit and Kamaal Fakir came and met Guru Ji at this place. There was a Fakeer 'Juma Chopa' who lived in the area of Matan. He was in quest of *Ishq Hakiki*, but was unable to have *Ilahi Wasle*. When he came to know that a *Fakir* from Punjab has come to stay on the banks of Twin Springs of Matan and whose divine love has made even animals happy and filled the shepherds with illumination, he went to meet Guru Nanak with utmost respect. The thoughts of Guru Sahib enlightened his heart and mind with the light of the Sacred. Kamal was in reality truly in quest of *Ishq Hakiki* and he finally got it. He became a loved disciple of Guru Sahib.

A *Pandit* Brahmdas of Bejbehara was egoistic of his knowledge. Being a great scholar, he used to carry books on his two camels. That is why Brahmdas Pandit felt it beneath his status to go and talk to Guru Nanak Sahib. Brahmdas possessed many supernatural powers as he was a disciple of Devi. After listening to the praise of Guru Sahib from other people and on the persuasion of Kamaal Fakir, Brahmdas went to meet Guru Nanak Sahib at Twin Springs (Matan) near which Guru Sahib was staying. Before meeting Guru Ji, he wanted to impress the Guru by showing miracles. It is said that Brahmdas had a carpet on which he flew in the sky. Many people sat around Guru ji to listen to his views. When Brahmdas reached *Matan de Chashme* (Twin Springs) on his carpet, he could see all the people except Guru Nanak. When he asked people about where the ‘Nanak’ from Punjab was, they said that he is sitting in front of him. Due to Brahmdas's ego and pride, he could not see Guru ji (21). Second day when Brahmdas went to meet Guru ji on foot instead of the carpet, he could see him and asked him, "Why were you invisible to me yesterday"? Guru ji said that he could not see him as he was in pitch dark yesterday. Brahmdas said that he came to meet Guru ji in the daylight and the question of darkness does not arise. Guru ji said that there is no bigger darkness than ego and Guru Sahib said yesterday you were flying on the carpet and feeling proud of being a great person. Numerous insects and birds fly in the air but they are not countable (22)? After listening to Guru ji, Brahmdas became ashamed of himself. Guru Sahib uttered this Shabad after breaking the ego and corrupt soul of Brahmdas Pandit:

Dhud bin dhain pankh bin pankhee

Jal bin utbhuj kaam nahin

Kya sultan salam veetuna

Andhi kothi tera naam nahin (23)

Padh padh gaddi laddiye padh padh bhariye saath

Padh padh beri payiae padh padh sadiye khaat

Padiye jaite baras baras padiye jaite maas

Padiye jete aarja padiye jete saas

Nanak lekhe ek gal hor haumai jhakna jhak. (24)

Brahmdas Pandit came to realize the uselessness of the weight of knowledge without practical wisdom, and he asked to be pardoned after falling in humility on the feet of Guru Sahib. Pandit Mukande, Pandit Brahamdas, Fakir Kamaal etc. built a Dharamshala as ordained by Guru ji at Matan Sahib for preaching for all sections of society by establishing *Manji* (seat) bearing the name of Guru ji. After staying for many weeks at Matan, Guru ji reached near the spring of Nagbal, Anantnag. A historical Gurdwara is situated there also. When Guru Sahib reached 'Bej Bihara', he stayed there for a few days on the persuasion of Brahamdas Pandit. From Bej Bihara, Guru ji reached the temple at the mountain peak of famous Shankracharia through the road of Awantipura:

'Jaye Kashmir pun sukhad sadeer gur,

Shahbad, nantnag adik nihareeya

Palmpur, Shahpae, nagar shri nihar

Uch thor baith Gur shabad uchareea' (25)

By *uch thor* the indication is towards the Shankarchariya peak. Over here Guru ji met the disciples of prophetic poetess LALLA of Kashmir. Many followers of Shiv philosophy discussed major issues with Guru Sahib. From the peak, Guru ji enjoyed the natural beauty of the city of Srinagar, the river Jhelum and Dal

lake and reveled at the Creator's creation. Here in the memory of Guru ji, some stone plates were preserved (26) which were destroyed during the Dogra rule. After climbing down from the peak of Shankarchariya, Guru ji sat on the banks of Dal lake and ardently gazed at Lotus flowers which have been growing in the Dal lake since ancient times. That is the reason Lotus flowers are frequently mentioned the most in the *bāni* of Guru Ji. From there Guru ji straight came and sat under Chinar tree where he began his meditation. This tree was called 'Chinar Baba Nanak'. However after Guru Nanak Ji's elder son Baba Sri Chand ji started spreading the thoughts of Sikhism under this tree during his Kashmir visit then it became famous as 'Chinar Baba Sri Chand'. Shri Chand ji came here to gain expertise in Persian, Sanskrit, Sharda etc. Bhai Kamlia, Bhai Gonda etc. Sikhs were also present with him. Many people became followers of Baba ji in Kashmir.

Guru Nanak Sahib went to 'Berwa village'. This point needs more research. There was an ancient cave near this village. It was famous that a philosopher of 'Shivism', Abhinav Gupt (10-11 Century) went inside this cave for meditation but didn't come out (27). A historical Gurdwara is situated near this village.

Guru Nanak Ji crossed Jehlum river by a bridge. He passed through Rughnath Temple, Hazrat Bal Mosque and Sharika Devi Hindu Pilgrimage and settled near *Hari Parbat*. He preached to the pandits to leave idol worship and meditate one God. At Hazratbal Mosque, he suggested Muslims to become devout Muslims:

'Musalman kahavan mushkal ja hoe ta musalman kahave

Atal aol deen kar githa maskal mana maal musave

Hoe muslim deen muhave maran jeevan ka bharam jhukave

Rab ki rajae mane sir upar karta mane aap gavavae

To Nanak sarab jiya, eharmat hoe tan musalman kahave' (28)

The Muslim *Fakirs* also had a discussion with Guru Nanak Sahib here (29). Tara Singh Narotam (30) and Baba Nihaal Singh (31) have also mentioned the travels of Guru ji to Kashmir in their writings. Guru Sahib stayed inside the fort of *Hari Parbat*. He had a discourse with *Pandits* and Muslim *Fakirs* there. Sardar Hari Singh Nalwa built a Gurudwara in the memory of Guru Sahib under the Sikh rule and it is still situated there.

After staying at Srinagar for few weeks, Guru Sahib went towards Wullar Lake which is famous in the world for its pure water. Guru ji must have seen '*Wullar di Lanka*' (*Janya Lakh*) inside Wullar Lake. This lake was the most famous and in number one position in Kashmir in ancient time due to its best landscapic beauty and architecture. This Lanka was built by Ghiyas-ud-Din Zain-ul-Abudin Budshah (1420-1470 A.D.) as mentioned in old Persian text:

“This sacred place that seems to be talking to the open skies is famous by the name of Jail albudin Badshah. It is the most beautiful place for celebrations and marriages. Historical times associate it as marriage palace.” (847 *hijri*)

Historians state that the Emperor planted many raisin trees and many varieties of flowers in this Lanka of Wullar. This is considered one of the most significant manuscript among other ancient manuscripts found in Kashmir (32). Guru ji sat inside the Lanka of Wullar Lake and

uttered *Shabads* while enjoying the beauty of *Akal Purakh's* nature. Near this Lake there is Bandipura where Gurudwara Sahib is situated. Passing through the lake Guruji travelled via Sopur touching the boundaries of Kamraz and settled at 'Kot Teerath' near Baramulla. Guru Hargobind Sahib also stayed here and nowadays a historical Gurudwara *Chewin Patshahi* is situated at Baramulla. There is an ancient temple near 'Kot Teerath' where Guruji stopped Pandits from doing idol worship and inspired them to meditate *Akal Purakh*. After Baramulla Guru Sahib reached Hasan Abdaal (Panja Sahib) via Uri and Kohala and from Hasan Abdaal Guru ji moved towards South – East via Tilla Bal Gundaee (Distt. Jhelum) crossing Jhelum river and Chinab reached Sialkot. After staying

there for some time, Guru Nanak Sahib reached Talwandi (Punjab) via Pasrur.

In short it can be said that Guru Nanak Sahib spread the fragrance of Sikhism in nook and corner of Kashmir with his sacred footsteps which will always propagate *toheed* (oneness of God). The above given route is the possible route travelled by Guru Sahib and on this route the historical Gurdwaras of Guru ji and associated memories would keep enlightening the coming generations.

Jasbir Singh Sarna

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