

Guru Granth - A Priceless Treasure

Apropos the article [SR, June 2007, pp 23-27] of Dr. Jaswant Singh Sachdev, a good friend and Gursikh with gumption, his statement "To do so, Guru Arjun Dev ji made great efforts to collect all the hymns of previous Gurus as well as those of like minded Saints and Sufis, calls for comment.

Guru Arjun went on foot to his maternal uncle, Baba Mohan's house to ask for the Pothi (the books) containing *baani* of the first three Gurus. Several Sikhs were also sent all over the country to collect widely scattered *baani* of previous Gurus". This requires close examination since it concerns Sikh history and tenets of Sikhism. Firstly, the Gurus were not ordinary people, but enlightened persons who had a highly evolved sense of purpose and commitment to inspire, educate and guide humanity in believing in ONE God. Secondly, to treat them as ordinary mortals would betray confidence in their competence and capacity to plan for future course of action and to maintain records of gurbaani of Aad Guru Granth Sahib for their successors and Sikhs around them. This point needs further investigation from gurbaani to follow the foot prints of truth.

For this purpose a sloka of Guru Arjun, along with its meaning, is given below:

ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥

ਤਾ ਮੇਰੈ ਮਨ ਭਇਆ ਨਿਧਾਨਾ ॥੧॥

ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੋਲੁ ॥

ਭਰੇ ਭੰਡਾਰ ਅਖੂਟ ਅਤੋਲ ॥੨॥[SGGS: 186]

On examining the treasure trove of preceding Gurus and finding jewels and rubies of wisdom, the minds was filled with ecstasy and pleasure since these are invaluable and inexhaustible [2.31.100].

This clearly establishes and acknowledges the fact that this treasure was the *Pothi* that contained the Gurbani of Bhagats and saints, collected by Guru Nanak during his Udasies in India, along with Gurbani of first four Gurus that was given to Guru Arjun at the time of anointing him as the fifth Guru. Moreover, it lends credibility to the tradition of passing on Guruship from one Guru to next with the presentation of records of Gurbani that used to be in the possession of the living Guru.

The availability of Bani of Bhagat Namdev to Guru Arjun is evident from the use of word Bitthal or 'Vitthal' - by Guru Arjun. The following slokas stand testimony to it:

ਮੇ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ ॥

ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਠੁਲਾ ਬਾਹ ਦੇ ॥੧॥ ਰਹਾਉ ॥ [SGGS: 873]

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ਨਾਮੁ ਨਰਹਰ ਨਿਧਾਨੁ ਜਿਨ ਕੈ ਰਸ ਭੋਗ ਏਕ ਨਰਾਇਣਾ ॥

ਰਸ ਰੂਪ ਰੰਗ ਅਨੰਤ ਬੀਠਲ ਸਾਸਿ ਸਾਸਿ ਧਿਆਇਣਾ ॥ [SGGS: 925]

People who believe in the universal laws of Providence know that, to follow these laws in daily life is the best way to live a purposeful and peaceful life. Keeping in mind these laws of God, a human being finds the best way to enjoy a productive and peaceful social life. [2.2].

For more information on this topic, regarding the evidence of availability of Gurbani collected by Guru Nanak to other Gurus, the readers may refer to “Sri Guru Granth Sahib Darpan”, Bhai Sahib Singh, [Raj Publishers, Jalandhar] Vol 5, pp 692-796. Funny - and fake - stories available in Sikh literature have survived due to lack of critical evaluation and an absence of competent scholars who could get involved in dialogue and discussion to resolve such age-old contentious problems in Sikh history and literature.

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Eminence of S.R.

For quite some time I wanted to solicit your views regarding *The Sikh Review*. With your contribution and guidance it has achieved a standard which, to the best of my knowledge, has never been achieved by any Sikh monthly magazine in English. It is all because of the hard work you are putting at this age. It is well respected and quoted for its contribution to Sikh history and philosophy by various personalities.

I come across many people who are quite surprised that such a good magazine is being published from Kolkata for more than 50 years. But, unfortunately, present young Sikh generation is not aware of the various difficulties faced, and the struggle waged by various personalities to bring glory to our Faith.

In view of the above, we should compile the history of the growth and contributions made by past personalities, i.e. Mohan Singh Kalra, Dr Hiralal Chopra, Capt. Bhag Singh, Mrs. Marguerite Allen, Mrs. Kuldeep H. Singh, Prof. Kulraj Singh, Dr. Hari Singh Bindra, etc. This information would be a good record for future research scholars and new generation.

In this connection I met Prof. Kirpal Singh who agreed to write on the subject and I also met Dr. Harnam Singh Shan; I do intend to meet other personalities in Chandigarh who may be able to give some information on the subject.

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Partition 1947: Authentic History

Sir: Prof. CHHANDA CHATTERJEE's article, "Dr. Kirpal Singh's – The Sikhs and Transfer of Power (1942-1947) – A Critical Appreciation" is an outstanding piece. I

always wondered why genuine historians always shied away from this most important history-making era in the world.

Dr. Stanley Wolpert of UCLA has written excellent books on Nehru and Jinnah, covering this period, but when he was approached to cover it from the Sikh angle, he was not so enthusiastic. No doubt, Dr. Kirpal Singh has done an excellent service to academic community by publishing a collection of Documents concerning the "Partition of Punjab – 1947". Prof. Chatterjee, while undertaking a "Critical Appreciation" of Dr. Kirpal Singh's book, has taken a big courageous step, by opening a window, to give a little peep right from 1857. She has whetted our appetite to know more, authentic history, from the Sikh point of view and role of Sikh leaders, as well as betrayal of Sikhs at a crucial juncture of "Freedom Movement of India."

I hope Prof. Chatterjee is committed enough to open doors - not just small windows! With deep appreciation.

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