

Worksheet

ਹੇਠ ਲਿਖੇ ਸਰਲ ਵਾਕ, ਪ੍ਰਸ਼ਨ-ਵਾਚਕ ਵਾਕ ਵਿਚ ਬਦਲ ਕੇ ਲਕੀਰ ਦੇ ਉੱਪਰ ਲਿਖੋ।

ਜਿਵੇਂ: ਉਹ ਹਸ ਰਹੀ ਹੈ। ਕੀ ਉਹ ਹਸ ਰਹੀ ਹੈ?

੧. ਸਾਹਿਬ ਸਿੰਘ ਪੜ੍ਹ ਰਿਹਾ ਹੈ। _____
੨. ਦੀਪ ਕੌਰ ਖਿਡੌਣਿਆਂ ਨਾਲ ਖੇਡ ਰਹੀ ਹੈ। _____
੩. ਮੇਰੀ ਮਾਤਾ ਜੀ ਪਾਠ ਕਰ ਰਹੀ ਹੈ। _____
੪. ਉਸਦਾ ਭ੍ਰਾ ਖੇਤ ਵਿਚ ਕੰਮ ਕਰ ਰਿਹਾ ਹੈ। _____
੫. ਹਰਲੀਨ ਕੌਰ ਸੌਂ ਗਈ। _____

ਹੇਠ ਲਿਖੇ ਪ੍ਰਸ਼ਨ-ਵਾਚਕ ਵਾਕ, ਨਾਂਹ-ਵਾਚਕ ਵਾਕਾਂ ਵਿਚ ਬਦਲ ਕੇ ਲਕੀਰ ਦੇ ਉੱਪਰ ਲਿਖੋ।

ਜਿਵੇਂ: ਕੀ ਗੁਰਪ੍ਰੀਤ ਅਹੰਕਾਰੀ ਹੈ? ਗੁਰਪ੍ਰੀਤ ਅਹੰਕਾਰੀ ਨਹੀਂ ਹੈ।

੧. ਕੀ ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਜੰਗ ਵਿਚ ਹਾਰ ਗਏ ਸਨ? _____
੨. ਤੁਸੀਂ ਕਿਥੇ ਰਹਿੰਦੇ ਹੋ? (ਕਿਸੇ ਵੀ ਥਾਂ ਦਾ ਨਾਂ ਵਰਤ ਸਕਦੇ ਹੋ) _____
੩. ਤੁਹਾਡੇ ਭੈਣ ਜੀ ਕਿਹੜੇ ਹਨ? (ਕੋਈ ਨਿਸ਼ਾਨੀ ਵਰਤ ਸਕਦੇ ਹੋ) _____
੪. ਕੀ ਹੁਣ ਕੋਈ ਦੇਹਧਾਰੀ ਵੀ ਸਿਖਾਂ ਦਾ ਗੁਰੂ ਹੋ ਸਕਦਾ ਹੈ? _____
੫. ਕੀ ਸਿਖਾਂ ਨੂੰ ਵਹਿਮ-ਭਰਮ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ? _____

ਹੇਠ ਲਿਖੇ ਵਿਸਮਿਕ ਵਾਕ, ਸਰਲ ਵਾਕ ਵਿਚ ਬਦਲ ਕੇ ਲਕੀਰ ਦੇ ਉੱਪਰ ਲਿਖੋ।

ਜਿਵੇਂ: ਕਾਸ਼! ਮੈਂ ਇਕ ਅਧਿਆਪਕ ਬਣ ਸਕਦਾ। ਮੇਰੀ ਇਛਾ ਹੈ ਕਿ ਮੈਂ ਅਧਿਆਪਕ ਬਣਾਂ।

੧. ਵਾਹ! ਕਿੰਨੀ ਸੋਹਣੀ ਪਹਾੜੀ ਹੈ। _____
੨. ਹਾਏ! ਏਡਾ ਕਹਿਰ ਮਚਾਇਆ ਸੂਬੇ ਨੇ। _____
੩. ਉਫ! ਇੰਨਾ ਖਾਰਾ ਪਾਣੀ ਹੁੰਦਾ ਐ ਸਮੁੰਦਰ ਦਾ। _____
੪. ਕਾਸ਼! ਮੈਂ ਇਕ ਪੱਤਰਕਾਰ ਬਣ ਸਕਾਂ। _____
੫. ਲਾਹਨਤ! ਉਹਨਾਂ ਦੇ ਜਿਉਣ ਤੇ ਜਿਹੜੇ ਕਿਸੇ ਹੋਰ ਦਾ ਕੰਮ ਨਹੀਂ ਸੁਆਰ ਸਕਦੇ। _____

The following article will help the teachers understand the background and the purpose of dohre to great extent.

ਹੇਠ ਦਿਤਾ ਲੇਖ ਅਧਿਆਪਕਾਂ ਲਈ ਦੋਹਰੇ ਦੇ ਮੰਤਵ ਅਤੇ ਪਿਛੋਕੜ ਉੱਤੇ ਜਾਣਕਾਰੀ ਪਾਏਗਾ।

It is a custom to sing three couplets (*dohre*) after the completion of the Sikh prayer (*ardās*) in the congregation of our Gurduārās. These couplets are not the direct revelations through the Gurū but rather they are the explications of the Gurū's order (*Gurū phurmān* – ਗੁਰੂ ਫੁਰਮਾਣ) and a reminder of the Sikh inspirational memory (*Sikh yād* - ਸਿਖ ਯਾਦ). Throughout history and even today those imbued with the Gurū's word express their love and devotion to the Gurū through creative expressions. It is to be noted that the inspiration of this creativity must have come from the individual's own interpretations and immense desire to express their love and send a message to the community to share that love.

Consider the action of walking forward. When we walk, one foot remains behind on the ground providing firm support to the other foot so that it may move forward. Similarly, to march forward in history as a community, we need the support of these creative yet simple explanations of the Gurū's edicts. The community requires the foundation of these inspirational memories to grow and progress on the path of Sikhī. It is hoped that this short article will provide all of us with a rudimentary understanding of what we recite in our congregations. Who knows, given this understanding we may be inspired and, as a result, may convert our emotions into creative expressions like the Sikhs of the past.

The first piece that is sung in the congregation, which is given below, is from the pen of Giānī Giān Singh in his monumental work called *Panth Prakāsh*. This book is a detailed history of the Sikhs in the language of Braj and it is in verse. This work was published in the year 1880. The two couplets taken from this work are:

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੈ ਚਲਾਯੋ ਪੰਥ।

ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਓ ਗ੍ਰੰਥ।

As was ordained by the Timeless, thus was established the path (panth)

To all Sikhs, let this be the order, recognize the Granth as your Gurū

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ।

ਜਾ ਕਾ ਹਿਰਦਾ ਸੁੱਧ ਹੈ ਖੋਜ ਸਬਦ ਮਹਿ ਲੇਹ।

The reverend Gurū Granth is the visible body of the Gurūs

Those that wish to purify their souls, delve into the Sabad.

The first line affirms the Gurū's order that the inauguration of the *Khālsā* Panth was a direct result of the Will of Vāhigurū (ਵਾਹਿਗੁਰੂ). From the *Sarbloh Granth* (ਸਰਬਲੋਹ ਗ੍ਰੰਥ), that is attributed to Gurū Gobind Singh Sāhib, we hear:

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ, ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ

Khālsā akāl purkh kī fauj, pragṭio Khālsā Pramātam kī mauj

The sovereign community (*Khālsā* Panth) is the army of the Timeless Being, this army has been inaugurated at the fancy of that Almighty Soul!

The second line reminds all Sikhs to recognize the Gurū Granth Sāhib as their Gurū. It is a solid reminder of Gurū Gobind Singh Sāhib's order in the year 1708 at Nander in which he bequeathed the reigns of the House of Nānak jointly upon the Gurū Granth and the Gurū Panth.

The third line, unfortunately, delivers a message that is antithetical to the command of the Gurū. Rather than the body of all the Gurūs being contained in the Gurū Granth Sāhib – it is the soul or divine light (*jot* – ਜੋਤ) of the Gurūs that is contained in all its words. This line is easily interpreted to mean that the Gurū Granth Sāhib is to be considered the body of the Gurūs and, thus, should be treated as a body. It brings us dangerously closer to becoming idol worshippers rather than avoiding this behavior.

Various writings, on the other hand, show us that for a vision of the Gurū, a Sikh is to seek the presence of the *Khālsā*. For example, Bhāī Prahād Singh, in his *rahitnāme* states: (note the similarity of the couplet with the one we sing today)

ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ।

ਜੋ ਸਿਖ ਮੇਂ ਮਿਲਬੇ ਚਹਿਹ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ।

Recognize the Gurū Khālsā as the body of our beloved Gurūs

Those Sikhs that seek the acquaintance of the Gurū, search within them.

However, we have to understand the context in which Giānī Giān Singh wrote the couplet that we sing today in our Gurduārās and homes. The late 1880s were a beginning of a re-awakening within the Sikh community. It was the time in Sikh history when many individuals were claiming themselves to be the Gurū of the Sikhs or at least were demanding special reverence for being direct descendents of the Gurūs. In addition, the Hindu Brahminical practice of idol worship had entered the Gurduārās. In fact, there were idols installed in the Harimandar Sāhib and the worshipping of idols of Gurū Nanak and other Hindu deities was becoming common practice among the masses. Giānī Giān Singh, a prolific writer and *kīrtanī* (ਕੀਰਤਨੀਆ), thought it necessary to send the message to the Sikh Panth that revelations of the Gurū (*bāṇī*) were to be considered the sole bestower of liberation and the object of reverence and not any individual body (ਦੇਹਧਾਰੀ - *dehḍhārī*) or any idol. It was a short-term solution to a specific contemporary problem and it worked – to some extent. Today there is no popular worship of idols in our Gurduārās. However, we have lost the focus on the vision of the Tenth Master. Our focus must once again come back to the holistic Gurū – the Granth and the Panth. As per the Tenth Master's command:

ਆਤਮਾ ਗੁੰਥ ਵਿਚ, ਸ਼ਰੀਰ ਪੰਥ ਵਿਚ

The soul resides in the Granth, the body is that of the Panth

The fourth line of Giānī Giān Singh's verse is also misinterpreted and misquoted. In the Panth Prakāsh – the line reads:

ਜਾ ਕਾ ਹਿਰਦਾ ਸੁੱਧ ਹੈ ਖੋਜ ਸਬਦ ਮਹਿ ਲੇਹ।

Those that wish to purify their souls, delve into the Sabad.

Whereas today in our Gurduārās we read:

ਜੋ ਪ੍ਰਭ ਕੇ ਮਿਲਬੇ ਚਹਿਹ ਖੋਜ ਸਬਦ ਮਹਿ ਲੇਹ।

Those that seek to meet with Vāhigurū, delve into the Sabad

Both of these lines, however, have the same message. The goal of every Sikh is to attain a state of oneness with the Almighty Soul. It is only through the exploration and acceptance of the Sabad that this state of divine union is possible. The key word in these lines is *khoj* – ਖੋਜ – *discover, investigate*. Today, we see undue stress on recitation and repetition of *bāṇī*, specific *sabads* or even specific words from *bāṇī* as a means to solve our spiritual ills. Although the recitation of Gurbāṇī is necessary, it is the understanding, and further, the imbuing of the message of the Sabad into our daily lives, that is the goal of all Sikhs.

Now we come to the last couplet that is found in Bhāi Nand Lāl's work called the *Tankhāhnāmā* (ਤਨਖਾਹਨਾਮਾ). This couplet is attributed to our Tenth Master:

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿ ਨ ਕੋਇ।
ਖੂਰ ਹੋਇ ਸਭ ਮਿਲੈਗੇ ਬਚਹਿ ਸਰਨ ਜੋ ਹੋਇ।

The Sikh people shall remain free and sovereign, always, non-challenging this position.

For, all shall realize, after bitter frustration, that there is no redemption except in the way of the life that the Khālsā upholds!

According to some historians, the custom of reciting this couplet after ardās began during the time of Bābā Bandā Singh Bahādur (1710-16). As we are all aware, that was a time when not only was there an all out war with the Mughal armies and the Sikh armies, but there were royal edicts from the emperor(s) of the time asking for the total annihilation of the Sikh community. When they were faced with extreme hardships at the hand of tyrannical rulers and when death and destruction were chasing them in every way, shape and form, then it was this reminder of Bhāi Nand Lāl that gave them sustenance to carry on and provided them a means to convert their energies into ascending spirits – caḥdī kalā (ਚੜ੍ਹਦੀ ਕਲਾ).

There are no two ways about this. Sovereignty has been bestowed on the Khālsā by Gurū Gobind Singh Sāhib. No matter what the contemporary socio-political situation may be, in our hearts and minds we are sovereign.

The power of this couplet has been immense in recent history as well. It was recited frequently during the time of the agitation for the freeing of the Gurduārās from the control of the Mahants (ਮਹੰਤ) and British government appointees and also during the Sikh struggle for India's independence from the British. It was sung by the jailed inmates that were on death row to remind them of their sovereignty. Again during the recent struggle for sovereignty and the fight against the tyranny of the Indian government this couplet has continuously reminded Sikhs of their Gurū given claim to sovereignty and justice.

At every step in Sikh history after Gurū Gobind Singh Sāhib, this couplet has reminded the Sikhs that tyranny and discrimination is not permanent and that victory of the Khālsā shall prevail. It reminds the Sikh community of their responsibilities, which go hand in hand with one another, of spiritual upliftment, social activism and political justice.

So, in conclusion there seem to be a few themes that pervade these few lines that we as a community recite today in our congregations. These lines are a call to arms, yet these lines are also an impetus for a moment of resting and contemplation. These lines are an inspiration to move forward with full force, yet these lines are also a moment to relish our past glory through reflection. Whatever message we may take from these lines, they are a strong reminder of the unique doctrine of the House of Gurū Nānak: *sevā-simran, mīrī-pīrī, sant-sipāhī, Granth-Panth*. This doctrine is not a dichotomy or a duality; it is a fully holistic and unique principle that encourages us to be the best humans we possibly can.

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