

PUNJAB : CRADLE OF INDIAN CIVILIZATION AND KHALSA OF GURU GOBIND SINGH

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Abstract

Punjab, earlier known as *Sapt-Sindhu*, is a blessed sacred land where all religious traditions of Indian continent emerged and flourished. On this sacred land Scriptures and Religious Texts of Hinduism, Sufism, Sikhism, Buddhism were revealed and finalised. On this sacred land of Punjab religious movements—Shaivism, Nathism, Sufism, Sikhism— flourished and left an unending mark on life, culture and thought of the people. On this sacred land the brave Kashudarks provided resistance to Alexander. This brave community of Kashudarks introduced, Vikrami Samvat, then known as Malwa Samvat in 57 BCE. Then it was known as Malwa Samvat and it started with the month of Katak. On this sacred land the earliest educational centre of education was established at Texla, which is now no more on the map of the Indian or Pakistan. On this sacred land Sikhism was established by the Sikh Gurus with the universal message of Fatherhood of God and Brotherhood of Man to bridge the wide gap between different communities on the basis of caste, colour, language, culture and faith. By incorporating the Hymns of 15 Mystic Saints, 11 Vedic Scholars *Bhatts* transcending all artificial barriers of caste, colour, culture, language, province and faith the Sikh Gurus introduced oecumenicalism in theology and philosophy. In this was Guru Granth Sahib provides a common meeting ground to the people of the world to congregate in Sikh Shrines without any restriction.

Guru Gobind Singh De-Brahmised the Historical and Cultural tradition of India by infusing the spirit of Self-Defence and making his Khalsa a blend of four castes. His Khalsa baptised with Unbending Strong Steel was to be a combination of a Scholar, Warrior, Worker and Servitor, which provided a new social order to establish righteousness: Dharma. This Strong Army of God, called Khalsa, sealed the borders of India for ever and created an independent Sovereign State of Punjab, touching the borders of Afghanistan. But with the emergence of Political Saviours the atmosphere of hatred, communal tensions and social unrest is unleashed and the victim is Punjab; a vast empire of 2,16,000 square Km has been reduced to 50,362 square Km during the last 71 years. It is not the religion which divides but the misuse of religion by the Political Saviours Which is proving suicidal. For our survival we will have to connect ourselves with our roots.

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Introduction

Guru Nanak, the Founder of Sikhism, was born on the sacred land of Punjab¹, which in ancient times was Sapt-Sindhu². It was on this sacred land that First Book of Wisdom: *Rig Veda (Rg Veda)*³ was revealed about ten thousand year ago. It is the region where Buddhist scholars assembled at a place, now known as Sultanpur, in district Kapurthala, after the death of Buddha two thousand five hundred years ago, to sort out and edit earliest Buddhist Scriptures. It is the region where the Nathpanthi Yogis and Saiva Cult were powerful religious forces, and in Jalandhar alone there were about 30 Saiva centres. It is the region where Islam took its early roots, and the first great Sufi Classic *Kashf-Al-Mahjub*⁴ was written by Sheikh Makhdum Ali Hujwiri, better known to the people of Punjab as Hazrat Data Ganj Baksh, 1000 years ago. It was in this region where Lord Krishna (Krsna) delivered his sermons, now known as *Bhagavad Gita*⁵. It is the region where the first great Sufi Saint, Sheikh Farid radiated such divine wisdom in Punjabi (1000 years ago), that Guru Nanak, Founder of Sikhism, collected his God-illuminated Logos of Divine Manifestation during his visit to Pakpattan and made it a part of Sikh holy canon (*Bani Pothi*). It was in this region (Kashmir and Himachal) that Hindu thought ranging from monotheism to crude form of polytheism triumphed and fell. It was in this region that the Malwa people, the valiant race Kashudraks⁶, gave a tough fight to Alexander the Great, at place between the rivers Ravi and Chenab. These very brave people, Kashudraks introduced the Vikram Samvat in 57 B.C.⁷, and is now part of Sikh historical and religious Literature⁸. This Vikrami Samvat was known as Malwa Samvat, and its starting month was Katak⁹. This was the region where earliest human civilization, known as Indus Valley Civilization took its roots, flourished and developed. It was again in this region of Punjab that first Indian University was established in Taxila¹⁰, which was a centre of learning till the very town of Taxila was destroyed. It was this region, which faced all the ambitions conquerors from 52 BCE-1790 CE to rule India by force.¹¹

It was on this sacred land of Punjab that Sikhism emerged in the fifteenth century not to confront any religious system or cult or people, but to bring back all humanity in worship of One Absolute Unmanifest God. Guru Nanak, the founder of Sikhism, provided a common spiritual home for prayer and worship, called *Dharamsal, Sangat, Gurdwara*¹². The Sikh religion emanated from the revelation of Truth to Guru Nanak, and was organized by him and his nine successors (Guru Angad-Guru Gobind Singh (1539-1708 A.D), in the light of their fresh and unique experiences and realistic knowledge of social, ethical, spiritual and political

problems of humanity. A new lamp was thus lighted in the world of ignorance, and that lamp redeemed the whole Dark Age (*Kaliyuga*) with the Religion of Love of God; the *dharma* of God's living Presence. The Sikh Gurus established a new religion, which like all other higher religions of the world had its own social, cultural and religious institutions to give it distinct identity, but in the Scriptures-*Guru Granth Sahib* and *Dasam Granth*-they preached "Fatherhood of God, and Brotherhood of Man". This call for realization of Oneness of spirit in all the human-beings, religions, races and cultures, formed the rock foundation of Sikhism.

Sri Guru Granth Sahib is the only scripture in the world, which contains within its sacred body the hymns of Six Sikh Gurus¹³, Fifteen Mystic Saints (*Bhagats*)¹⁴, Eleven Bards (*Bhatts*) and four devoted disciples of the Sikh Gurus¹⁵, transcending all barriers of caste, colour, province and language. The multiplicity of our languages, cultures, castes and communities and their co-existence is widely proclaimed and advocated, but it is only in *Sri Guru Granth Sahib* that we can feel the presence of the Primal Lord (*Adi Guru*) in different languages : Sant Bhasha, Persian, Arabic, Sanskrit, Prakrit, Appabharmsa, Avadhi, Sindhi, Braj, Marathi, Bengali and Punjabi (in all its dialects), all blended into Gurmukhi Script. In spite of diversity of authors, languages and time gap of about 300 years¹⁶, there is uniformity of thought and philosophy. Inclusion of compositions of Mystic Saints (*Bhagats*) and Bards (*Bhatts*) of different provinces, castes and cultures, was to demonstrate to the caste-ridden society of India that salvation depends not upon caste, colour, creed and rituals, but upon intensity of devotion in contemplating the Divine Name. God blessed Kabir, the Weaver; Ravidas, the Cobbler; Sadhna, the Butcher; Sain, the Barber; Namdev, the Tailor; and Dhanna, the Farmer. Secondly, the idea was to establish the fundamental unity of the religions in its pristine purity. To have, thus, inspired Lyrics of Mystical Love (*Shabads*) of the Sikh Gurus, Hindu Mystic Saints, Vedic Scholars (*Bhatts*) and the Sufi Saints, conditioned to celestial symphony (*Ragas*), was to bow before the Word of God¹⁷ and the divine wisdom revealed by the One Unmanifest Absolute God. This is how the Sikh Gurus introduced ecumenicalism in *Guru Granth Sahib*, which emerged as spiritual home for the seekers of Truth.

Proem (*Mulmantra*) of *Guru Granth Sahib*, is based on Guru Nanak's experience and vision of the One Unmanifest Absolute God, called *Ik, Ekam, Eko, Ekas*¹⁸ in the Sikh Scriptures, and *Oamkar* = Manifest All-pervading Light of God, which gives life and divine spirit to all living creatures¹⁹. It unfolds the vision of the Ultimate Reality and the creative power behind the universe. *Guru Granth Sahib* advocates the philosophy that every devout,

without distinction of caste, colour or creed can practice the presence of God within by contemplating ceaselessly on the Divine Name :*Nam Japa*. When a seeker of Truth kneels before *Guru Granth Sahib*, he reverently submits himself to the Divine Wisdom of the Primal Lord (*Adi Guru*), revealed through Sikh Gurus, Hindu Mystic Saints, Muslim Sufi Saints and Vedic Scholars (*Bhatts*). This unity is diversity and respect and honour for all, enshrined in *Guru Granth Sahib* attracts the Seekers of Truth, transcending all barriers of caste, colour, creed and cultures to congregate in the holy Sikh Shrines (*Gurdwaras*) for attaining spiritual bliss and salvation. Professor Puran Singh rightly opens: "*Guru Granth* is but One Song, One Idea, One Life. Immensity is the substance of the Sublime. *Guru Granth* is thus the deathless song of the pilgrims on their way to Harimandar (Golden Temple); the song of the Father written for the son. The path is unending because the path that goes to the Temple of Love is also unending..... *Guru Granth* has the Supreme quality of lighting our soul with love, and freeing us from all bondage of sense in the light of self-realization. At every step, eternity looks at us through each single star of a song."²⁰

Revelation of such a scripture was a revolution of its own kind in social, economic, political and religious order. The entire Brahminical literature is full of contempt for the lower caste people *Shudras* and *Vaishyas*. The Brahmins even distorted the Ancient historical texts (*Puranas*) to play down the role of Kashatriyas in protecting the masses with the avowed purpose of retaining their supremacy in society. We find that there are at least nine verses in *Shanti Parva* of *Mahabharata*, stressing the necessity of combination and harmony between the Brahmins and Kashatriyas, which clearly indicates the division of society on caste lines, and the combined opposition of the two lower castes to the Brahminical religion. Two lower caste people of society are usually referred to in the Brahminical literature as hostile, violent, boastful, short-tempered, greedy, ungrateful, utterly undependable and unfit for any responsible work. Prof. R.S. Sharma in one of his scholarly study *Shudras in Ancient India* cites a passage from *Mahabharata* in which it is stated that at one stage the Shudras and Vaishyas, acting most wilfully began to unite with the wives of Brahmins²¹. This is a unique instance of vengeance of the victims-Shudras, Vaishyas and women-against their oppressors. Max Muller has revealed that how the Brahmins "mangled, mistranslated and misapplied", the original word *agre* to read *agni* in *Purusa Sukhta* in the *RigVeda* in order to provide *Rigvedic* support to the burning of the widows.²² Ever in the Puranas Ashoka, the Great is referred as Buddhist and Shudra. The Mauryans are referred to mainly *Shudras* and unrighteous :*shudra-prayastv-adharmikah*²³. Playing down the role of important classes of

the society-artisans, workers, women-is the hall mark of Brahmical literature of ancient India with wholesale forgeries and interpolations in the texts²⁴, whereas God was conscious of these wilful distortions and plight of His own people. Hence he sent Guru Nanak, as an embodiment of this own image to restore the social, religious and economic order in its pristine purity in the Dark Age: *Kaliyuga*.

Guru Nanak lighted a New Lamp of Divine Wisdom with the revealed Word of God, and his *Mulmantra* to *Guru Granth Sahib* holds the following noble ideals to establish Kingdom of God :*Begumpura, Abchal Nagar, Dharmsal, Ramraj* :

Ik : Unity. Worship One Supreme-Being, Who is the Creator of all to establish "Fatherhood of God".

Oamkar : Creative power of the Supreme Being. Live in peace and respect religious sentiments of others to establish "Brotherhood of Man".

Satinamu : One True Eternal Reality. God is the only Divine Essence, worthy of worship throughout the world to end national and international conflicts, based on caste, colour, creed and culture.

Karta Purakh : Common Creator of all. So we should co-exist on human plane and be at peace with each other, caring for each other and not destroying each other. It is respect for human rights to end the bitterness, misunderstanding and strife in every sphere to establish culture of peace; a programme adopted by UNESCO in 1995.

Nirbhau : Fearlessness. We should strive to oppose the demonic forces at every level without fear to establish righteousness (*Dharma*) to make this mother earth Realms of Truth :*Sach Khand*, Kingdom of God, as defined by Plato.

Nirvair : Without Enmity. We should cultivate this noble virtue to make this world as an ideal place of living for the human society : Realm of Truth.

Akal Murati : Eternal God. We should meditate only on the revealed Word of Primal Lord, the only source of immortality.

Ajuni : Liberation. To meditate on the divine Name only to merge our soul (*atma*) with the Supreme Soul (*Paramatma*) to seek salvation :*mukti, moksa* and *nirvana*.

Saibham : Self-created Supreme-Being; Source of all creation. He ordains, what He Wills.

Gurprasadi : Grace of God for all.

In this way *Guru Granth Sahib* is providing a meeting ground to the people of the world without distinction of caste, colour, creed or culture. Professor Arnold Toynbee rightly opines : "The *Adi Granth* is part of mankind's spiritual treasure... of all known religious

scriptures, this book is the most highly venerated. The *Adi Granth* is the catholic anthology".²⁵

Guru Gobind Singh during his pontificate of 33 years (1675-1708 A.D) totally De-Brahmised the history of India by infusing the spirit of self-defense and making all his followers a blend of four castes-Scholars, Warriors, Workers and Servitors of the society-and provided a New Social Order to establish righteousness (*dharma*) in this world. *Swami Vivekananda* paid glowing tributes to Guru Gobind Singh: "Men can never be united unless there is a bond of common interest. You can never unite people merely by getting up meetings, societies and lectures, if their interests be not one and the same. Guru Gobind Singh made it understand everywhere that men of his age, be they Hindus or Musalmans, were living under a regime of profound injustice and oppression. He did not create any common interest. He only pointed out to the masses. And so both Hindus and Musalmans followed him. Yes, in Indian history, such as example is indeed very rare."²⁶ All his life Guru Gobind Singh fought against the Hindu Rajas of Shivalik Hills and the Mughals. He sacrificed his father, mother, children, home, hearth and city estate Anandpur Sahib in his fight against the demonic forces, but he maintained a deep respect for Hinduism and its ancient cultural traditions. Similarly, he maintained brotherly relations with God-fearing Muslims. He believed that the heart in which the true light of Islam shines can never have any bitterness and differences against him. This was his unshakable faith in common human spirit. We have hundreds of examples to quote the bond of friendship and reverence, which Guru Gobind Singh commanded among the Hindus and Muslims, but classic examples, known to everybody are Ghani Khan-Nabbi Khan, Pir Budhu Shah, Diwan Todar Mal. There is perhaps no other example in history of a Saviour with such a socio-philosophical outlook and invincible spirit that refused to be embittered against any creed or culture, because of the collective folly of its political or religious leaders. When Dr Radhakrishnan met Stalin, the Russian dictator asked the Indian philosopher "how you will bridge the wide gulf between the capitalists and the poverty-stricken masses in India?" Dr Radhakrishnan replied, "The way Guru Gobind Singh bridged the wide gulf between the Hindus and Muslims in our history?"

Guru Gobind Singh composed unique "Songs of the People"²⁷, glorifying their innate strength and power nearly sixty years before Rousseau wrote his *Social Contract* and about 150 years before Karl Marx formulated his *Manifesto*. These songs of the people reflects Guru Gobind Singh's conviction and faith in the democratic will of the morally awakened masses. This new social, economic and religious order sounded the death knell of

Brahmanism, caste prejudices, and overthrew the centuries old slavery of India and sealed the borders of North-West Punjab for ever to grow and flourish in all fields. Bhai Nand Lal, the poet Laureate, rightly calls Guru Gobind Singh – *Be-kasa-ra-yar*: A Friend of the helpless. This formidable strength of the Khalsa Army of Guru Gobind Singh carved a Greater Punjab, the Sapt-Sindu of ancient times as independent State under *Misal* Sardars which later on were consolidated in sovereign Rule of Maharaja Ranjit Singh. The British rulers, who had captured whole of India, did not dare to capture Punjab for ninety-two years (1757-1849 A.D).

During the eighteenth century, the Khalsa Army of Guru Gobind Singh was perpetually at war with the alien rulers. It was an era of persecution, resistance, martyrdom and ultimate victory. After this victory over the demonic forces, an era of peace gave impetus to overall development in all fields-social, economic, communal harmony and education. During this period monumental historical and educational literature was produced and the boundaries of Punjab extended over a territory of 1,35,000 square miles/2,16,000 square km. Punjab was the most advanced state in education, economy, communal harmony and literature. Even after annexing Punjab by deceit and default the British Government continued the process of developing the education system and infrastructure facilities in Punjab. *Grierson's On Punjabi*, H.A. Rose's *Caste and Tribes of Punjab and North West Frontier Provinces*, G.W. Leintner's *History of Indigenous Education in the Punjab (1882)*, R.C. Temple's *Legends of Punjab*, J. Wilson's *Shahpuri-Kangri Glossary, Grammar and Dictionary of Western Punjabi*; J Jukes' *Western Punjabi and English Dictionary*, and E.O' Brien's *Multani Glossary*, Max-Arthur Maculiffe's *The Sikh Religion* in six volumes are shining examples of development of education, language and literature in Punjab even under the colonial rule.

But with the emergence of fanatic religious movements and counter movements in late nineteenth century created an atmosphere of hatred, communal tensions and social unrest in this region, the land of Mystic Saints, Divine Wisdom, Prophets, Martyrs. The kingdom that was a jewel fell a prey to the scramble for power on religious and linguistic basis, gained ground, reducing this vast empire of 2,16,000 square km to 50,362 square km. The famous word religion is derived from the Greek word *religio* = "to bind together" but this very tool was grossly misused to ruin this flourishing land of peace, communal harmony and economic development and the process is still in action by our political saviors.

It is time to return to the divine wisdom, revealed and composed on this sacred land and usher an era of understanding our own religion and extending respect and space to other faiths. Punjab which is the cradle of Indian civilization can provide a role model for ushering an era of peace, development and communal harmony by treading the path of love, compassion and service, contained in our scriptures.

END NOTES

1. Punjab : From historical and geographical point of view, the word Punjab is used with different connotations by the historians from the earliest times to present time. In the ancient times it was called *Sapt Sindhu*, and its people were known as Malwas during 4th Century B.C. It was only in the medieval times that Punjab derived its name to denote : Land of Five Rivers. But even then the historians and Chroniclers defined it with various boundaries.
 - (i) For British Rulers, it was the Malwa region of Punjab. For them Punjab. The land of Five Rivers served as a metaphor.
 - (ii) There are some other historians who have used the term for Ranjit Singh's Punjab as a Sovereign State.
 - (iii) There are other Chroniclers, who have used the term consciously for the Mughal province of Lahore.
 - (iv) For some historians this region is neither British, nor Sikh, nor the Mughal Punjab. It goes beyond Hindus upto Afghanistan. It is not a geographical or political entity, but socio-cultural reality.
 - (v) The other names used are *Madar-Desh, Panchnada*.The word Punjab is not used by Babar in his Memoirs, *Babarnamah*, but Abul Fazl in his *Akbarnamah* used the name Punjab frequently. It was during the reign of Akbar (1542-1605 CE) that the Mughal province of Lahore was enlarged to cover all the Five Doabs between rivers Satlej the Indus. There is no room left for doubt that the present name Punjab was made current during mid sixteenth century. For details see :

H.A. Rose's, *Castes and Tribes of the Punjab*.
R.C. Temple's, *Legends of the Punjab. - Punjab in Peace and War*.
B.S. Nijjar's, *Punjab Under the Great Mughals-Punjab Under the Sultans*.
G.L. Chopra's, *Punjab As s Sovereign, State*.
Barkat Rai Chopra's, *Kindom of the Punjab*.
Ganesh Das Wadera's, *Char Bagh-i-Punjab*.
Buddha Prakash's, *Political and Social Movements in Ancient Punjab*.
Babarnamah, Trs. A.S. Beveridge.
Akbarnamah, Trs. H. Beveridge.
Dr. D.C. Sarkar's, *Ancient Malwa and the Vikramaditya Tradition*.
2. *Sapt Sindu* : The Lord of Seven Rivers; one of the ancient names of Punjab.
3. *Rg Veda (Rig Veda)* : Book of Wisdom. It consists of 1028 Hymns, excluding 1017 Valakhilya hymns of Mandala 8. The hymns were composed before the advent of Rg Vedic Aryans in the Ganga-Jamuna doab. Its composition was taken up in South Afghanistan. Its origin is debated by the scholars, and its date is variously fixed between 1700-1300 BCE. But the recent researchers have established the new date of birth of Lord Rama to January 10, 5114 BCE at 12.27 P.M. Hence the date of origin is *Rg Veda* is too pushed back to 10,000 years ago. For details see :

John Bowker, (Ed). *The Oxford Dictionary of World Religions*.
Braj Ranjan Mani, *De-Brahamanising History*.

Pushkar Bhatnagar, *Dating the Era of Lord Ram: Discover the Actual Dates of Lord Ram.*

Saroj Bala – Kulbhushan Mishra, *Historicity of Vedic and Ramayan Eras.*

4. *Kashf al-Mahjub* was composed in the 11th Century in Afghanistan. Although the author was a Sunni and a Hanafite, Al-Hujwiri like many Sufis before and after him, managed to reconcile his theology with an advanced type of mysticism. The most remarkable exposition of Doctrines of different Sufi Sects is given in Chapter 14. He was the pioneer in exposition of doctrines of Twelve Sufi Schools of Thought.
5. *Gita (Bhagavad-Gita : Song of the Lord)*. Forms the Part VI of the *Mahabharata*, and is divided into 18 Chapters with 700 verses. In it theory of *Yoga, Karma* and *Dharma* is explored.
6. Knowing full-well the armed strength of the Malwa-Kashudraka Confederacy, Alexander the Great tried to ambush the Malwa people separately, but still both these brave tribes gave a tough fight to the Macedonian king on the banks of river Ravi. After this defeat and heavy losses these two Punjabi tribes migrated to Rajasthan: Dr. D.C. Sircar, *op.cit*; pp. 4-5.
7. This brave tribe of Kashudrak introduced the Bikrami Samvat in 57 B.C. This Era was started on the auspicious month of Katak. In Punjab, the Sikh Gurus accepted this Samvat and changed its starting month from Katak to Chetra, whereas in Rajasthan this Samvat still begins with the month of Katak. These very valiant people again migrated from Rajasthan to Punjab, and Bhatti Rajputs of Rajputara made Raipur their headquarters. From this clan of Bhatti Rajputs emerged Rai Bular in Talwandi Rai Bhoi, where Guru Nanak was born in 1469 A.D, and now it is known as Nankana Sahib.
8. Bikrami Samvat is used in *Guru Granth Sahib, Dasam Granth, Vars* of Bhai Gurdas, *Hukamnamas* of Sikh Gurus and Holy Mothers, and all the Sikh Historical literature.
9. Originally the Samvat started with the month of festivals i.e. Katak.
10. Texila : An old flourishing town in district Rawalpindi (33° 40 N, 72° 50 E). Texila formed the eastern part of the old kingdom of Gandhara. Strabo located the city between the Indus and the Hydaspes (Jhelum).
11. All the conquerors from Alexander, the Macedonian King to Durrani in the eighteenth century entered India through this region of Punjab.
12. All historical shrines of Guru Nanak and Guru Tegh Bahadur in eastern India are known as *Sangat* : Sangat Tola, Dacca; Bari Sangat, Calcutta; Chhoti Sangat, Calcutta. In *Guru Granth Sahib* this term is used at innumerable places : pp. 688, 1025. Similarly the word Gurdwara too is used at many places: pp. 351, 730, 930, 933, 1015. The word *Dharmsal* is also used at many places : pp. 7, 248.
13. In the printed versions of *Sri Guru Granth Sahib* hymns of Six Gurus, (Guru Nanak-Guru Arjan) and Guru Tegh Bahadur are included. Whereas in all old manuscripts one *Dohra* attributed to Guru Tegh Bahadur is included under Mahalla 10.
14. Fifteen Mystic Saints are : Sheikh Farid (1175-1265 A.D); Jaidev (1201-1245 A.D); Trilochan (1267-1335 A.D); Namdev (1270-1350 A.d); Sadhna, Beni, Ramanand (1367-1467 A.D), Kabir (1395-1495 A.D); Ravidas, Pipa, Sain (1390-1440); Dhanna, Bhikan (1480-1573 A.D), Parmanand, Surdas.
15. (i) Eleven Minstrels (*Bhatts*) are : Kalsahar, Jalap, Kirat, Bhhikha, Salya, Bhalya, Nalya, Gyand, Mathura, Balya and Haribans.
(ii) Four Devout Disciples are : Bhai Mardana, Baba Sunder, Bhai Balwand and Bhai Satta.

16. The earliest Mystic Saint is Sheikh Farid (1175-1265 A.D) and the First Sikh Guru Nanak (1469-1539 A.D) is born after a gap of 306 years. So the gap of 300 years is there, but the thought of the two mystics, revealed through *Adi Guru* (God) is same, on the same land, but with universal message.
17. Word of God : In Indian religious traditions, the revealed wisdom of God is called *Shabad*, in Islamic world it is *Klīma*, *Kalam ul Lah*, Greeks call it *Logos*, Latin, *Verbum*, Hebrew : *Dawar*, *Millah*, *Memra*.
18. Most of the theologians have mistranslated the opening two words of *Guru Granth Sahib* (ੴ) as God is One. But they are two concepts. For detailed interpretation of these two concepts see my forthcoming book, *Guru Gobind Singh's Shabad Hazare : Inspired Lyrics of Spiritual Enlightenment*, pp. xxxiv-xiv.
19. Ibid., pp. xxxiv-xiv.
20. Prof. Puran Singh, *The Spirit of Oriental Poetry*, pp. 82-83.
21. R.S. Sharma, *Shudras in Ancient India*, p. 280.
22. Ibid., p. 280.
23. Benjamin Walker, *Hindu World*, vol. 1, p. 362.
24. (i) Ibid., p. 362.
(ii) K.M. Panikkar, *Hinduism and the Modern World*.
(iii) R.S. Sharma, *Aspects of Political Ideals and Institutions in Ancient India* (1991).
(iv) Romila Thapar, *The Past and the Prejudice* (1975). *Ashoka and the Decline of the Mauryas* (1991)
25. Dr Trilochan Singh et. al, (Foreword), *The Sacred Writings of the Sikhs* (UNESCO, 1960), p. 10.
26. Swami Vivekananda, *The Complete Works of Swami Vivekananda : Conversations and Dialogues*, vol. vi, p. 469.
27. (i) judh jite inhi ke prasadi,
inhi ke prasadi su dan kare (Dasam Granth, p. 716).
(ii) Khalsa mero rup hai khas.
Khalse mehi haun karau nivas. (Sarab Lod Granth, 519-26).