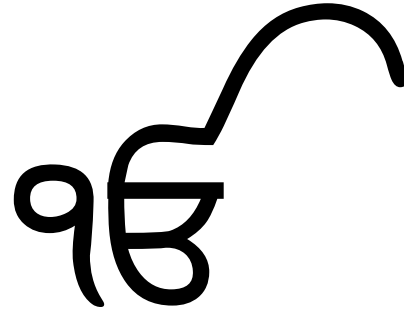




OR



Q1: Some Sikhs, recite . . . ‘ਸਵੈਯਾ ॥ ਪਾਇੰ ਗਏ ਜਬ ਤੇ ਤੁਮਰੇ
(Swayaa Pyan gehay jab te tumray);
to get attached to whose feet ?

Goddess Durga’s Or ੴ The ONE’s

And, Q2: by reciting (Dohra; Sagal dwar ko chhaad kaiy . . .)
for seeking protection of their honor, who do they
run, and prostrate before ?

Goddess Durga Or ੴ The ONE

And, are both
Swayaa-ਸਵੈਯਾ (Pyan gehay jab te tumray)
and Dohraa-ਦੋਹਰਾ (Sagal duar kao)
Authored by, . . . Guru Gobind Singh Sahib?

(Read, . . . and you decide)

There is no doubt; that in the Sikh world, when ever any Sikh having closed his/her eyes, reads the words “**Gobind** Daas tuhaar” in the last line of the Dohraa (sagal duar ko chhad kay . . .). Then in his/her heart of hearts he/she gets completely convinced that the entire Chaupai, Swayaa, and Dohraa are authored by none other than Guru Gobind Singh Sahib. . . . And, that is where lies the total mastery of this **stroke of deception**.

Information about the “Swayaa” and the “Dohraa”:

This particular ‘Swayaa and Dohraa’ are written as an integral part of the So-called-Dasam Granth’s section titled “**Chaubees-Avtaar**”; sub-section “20th Avtaar, the **Ram Avtaar**”, and in it’s last section, the “**Sri Ramayan**” Kathaa.

a) Ending of “Ram Avataar”: . . .ਜਾਨਕੀ ਬਿਯੋਗ ॥ ੮੫੦ ॥

ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਰਾਮਵਤਾਰੇ ਸੀਤਾ ਕੇ ਹੇਤ ਮ੍ਰਿਤੁ ਲੋਕ ਸੇ ਗਏ ਧਿਆਇ ਸਮਾਪਤਮ ॥ (ਕਬਿਤ-ਦਗ; ਪਨਾ ਕਪੜ).

A glimpse of the **Titles** and the **Endings of Swayaa** (Pyan gehay jab te tumray) **and Dohraa** (Sagal duar kao chhaad kay):

b) Pauri 862 : Object of Sawyaa’s veneration (ਇਸ਼ਟ) : . . .

ਸਾਧ ਅਸਾਧ ਜਾਨੋ ਨਹੀ ਬਾਦ ਸੁਬਾਦ ਬਿਬਾਧ ॥ ਗ੍ਰੰਥ ਸਕਲ ਪੂਰਣ ਕੀਯੋ **ਭਗਵਤ ਕ੍ਰਿਪਾ** ਪ੍ਰਸਾਦਿ ॥੮੬੨॥

(Meaning: . . . that we, the Kabees **Syam** and **Ram** have completed this Granth containing **Ramayan**; with the grace of our object of veneration, **Bhagwat**, the goddess **Durga**.),

c) ਪਉੜੀਆਂ 863, 864:

ਸਵੈਯਾ । ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ . . . ਮੈ ਨ ਕਹਿਯੋ ਸਭ ਤੁਹਿ ਬਖਾਨਿਯੋ ॥੮੬੩॥ **ਦੋਹਰਾ** ॥ ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਯੋ ਤੁਹਾਰੋ ਦੁਆਰ ॥ ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ **ਗੋਬਿੰਦ** ਦਾਸ ਤੁਹਾਰ ॥੮੬੪॥

ਇਤਿ ਸ੍ਰੀ **ਰਾਮਾਇਣ** ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ॥. . . (Ref: ਕਬਿਤ ਦਗ: Pg. 254)

Please note: . . . 1) That, this very popular **Swayaa** and **Dohraa**, as the last Paurees 862, 863 and 864 of “**Sri Ramayan-ਸ੍ਰੀ ਰਾਮਾਇਣ**” are an integral part of “**Sri Ramayan**”. That is revealed with the grace of goddess **Durga**.

2) Therefore, in its Pauri 864, as per its Pauri 863; the word “**ਗੋਬਿੰਦ**-Gobind” means “**O Durga, the protector of the universe**”; and the words “ਦਾਸ ਤੁਹਾਰ-**Daas tuhaar**” mean “**your servants; Kavi Ram and Kavi Syam**”; . . . and under no circumstances it can turn out to mean, “I, Gobind Singh, your servant, O the Almighty.”

3) Neither this “**Swayaa**”, nor “**Dohraa**” are an integral part of the “**Kabio baach Benti chaupai**”; and nor any one of them, or the Chaupai (that is devoid of the word “Gobind or Nanak”) is a writing of Guru Gobind Singh Sahib. Given that situation, then, what is the trick or deception through which every Sikh has been fooled to believe that all of them (Chaupai, Swayaa, and Dohraa) are the writings of the Guru? . . . Very simple; taking full advantage of the presence of the word “**Gobind**” in the Dohraa, it has very masterfully, been integrated with the other two (Chaupai and Swayaa: **never minding about the truth, that the word “Gobind” on page 254 (SC-DG) is 1132 pages away from the Chaupai**), and in the process, everyone had been tricked to believe that all the three (Chaupai, Swayaa, and Dohraa) are the writings of “**Gobind**”. . . Of course, by now, nobody is going to remember that the word Gobind in the Dohraa means “**Durga**”, and **not** Guru Gobind Singh Sahib.

4) The **last line of the Swayaa** that has been hidden from the Sikh world to fool them, is; “ਇਤਿ ਸ੍ਰੀ **ਰਾਮਾਇਣ** ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ॥. i.e. This is where

ends the “Sri **Ramayan**” everything is great.” . . . Thus in the light of this line, shouldn’t some one ask the Sikhs that; . . . did Guru Gobind Singh Sahib stayed busy all life, writing **Ramayan**?

Miracle of the word “Gobind”:

No doubt, that the abovementioned hoodwink, performed with the masterful misuse of the word “**Gobind**”; on its first impression looks and sounds very innocent and simple. However, when one (having deciphered the mastery of its execution) happens to understand the depth of its sophistication; then, one’s head ends up bowing automatically to the architects of this deception. Impressed by which, one may even silently end up conceding in the heart of hearts, saying “**O crackerjacks, we bow to the sophistication of your masterful use of the word “Gobind” to throw the Sikhs into the bamboozlement, that they are in.”**

Therefore to be aware, let us see; as to, which mind-controlling **conversions in the Sikh psyche**, the master manipulators have been able to achieve; through the very harmless looking, deceptive misuse of the miraculous word “**Gobind**”.

a) Conversion of **status** (from non-Sikh origin -> Sikh prayer):

- Chaupai of Charittar# 404 -> Daily Sikh prayer of Rehras.
- Swayya of Ramayan -> Daily Sikh prayer of Rehras.
- Dohraa of Ramayan -> Daily Sikh prayer of Rehras.

b) Conversion of **authorship** (from nobody -> Guru):

- Charitro Pakhyan’s Ram and Syam -> Guru Gobind Singh Ji
- Ramayan’s Swayya’s Ram and Syam -> Guru Gobind Singh Ji.
- Ramayan’s Dohraa’s Ram and Syam -> Guru Gobind Singh Ji.

c) Conversion of **reverence** (from ‘ਦਾਸੀ’ -> ‘ਸਾਹਿਬ’):

- Charittar# 404’s Durga (Jag Mata) -> ‘ੴ’ of SGGS.
- Ramayan’s Swayya’s Durga -> ‘ੴ’ of SGGS.
- Ramanan’s Dohraa’s Durga (Gobind) -> ‘ੴ’ of SGGS.

d) **Demotion of Status** (from Guru Sahib -> zero?)

- Guru Gobind Singh Sahib -> A Durga Bhagat / Devotee; **a ZERO.**
- * Guru Gobind Singh Sahib -> Author of Charittar# 404; **a ZERO.**
- * Guru Gobind Singh Sahib -> Author of Charitro Pakhyan; **a ZERO.**
- * Guru Gobind Singh Sahib -> Author; Ramayan compositions; **a ZERO.**

The crux is: . . . that based upon the internal evidence of the so-called Dasam Granth, the real authors of **Kabio Baach Benti Chaupai, Swayya,**

and Dohraa are someones, named Kavi **Ram**, and Kavi **Syam**; . . . and under no circumstances, it is **Guru Gobind Singh Sahib** (as believed by most).