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ਸਿੱਖ ਬੁਲੇਟਨ

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A Voice of Concerned Sikhs World Wide



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Editor in Chief

Hardev Singh Shergill

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EDITORIAL

GURU NANAK

Nanak was not only a great Guru but also a great missionary. At a time when there were no means of convenient and fast transportation and media was non-existent, the Guru developed a strategy of being present at Hindu and Muslim places of pilgrimage to find maximum audience for maximum impact. He also used a unique system of arousing curiosity of the pilgrims about his out of the ordinary actions to gather an attentive audience. Several of those became his followers for whom he established a string of Dharamsals along his routes of travel.

Nanak traveled to various Hindu and Muslim places of pilgrimage and debunked the priests and Qazis for misleading and fleecing the gullible. Debunking is precisely what is needed in the case of our current so-called Jathedars who are globe-trotting very frequently, especially this year on the pretext of 400th Anniversary celebrations. Net result of their travels is not gurmata parchar but intensification of split in the Diaspora communities, because they are invited by and rub shoulders with the wrong people. Why would a Sikh in his right mind invite abroad those who pronounce so-called irreversible and divisive non-issue Hukamnamas, make statements such as our Gurus being descendants of Luv and Kush and silence critics of the so-called Sri Guru Dasam Granth at the same time giving license to the promoters of it to carry on its 'parchar' with gusto.

When Nanak went around to Hindu places of pilgrimage he spoke against the empty rituals and exposed the hypocrisy and falsehood of the priestly class. The people listened and followed him. Just as the time was ripe then for some one like Guru Nanak to free the masses from empty ritualism, it is time, once again, for understanding and propagating Guru Nanak's real message since same ritualism has made heavy inroads into Sikhism today. **Singh Sabha International came into existence with that goal in mind.** Unless we come back to practice what Guru Nanak preached, ours will be the same fate as that of other religions i.e. being hijacked by extremists.

Even a cursory study of the situation today and during the lifetime of Guru Nanak makes a shocking revelation. When I read Kahn Singh Nabha's book 'Ham Hindu Nahin' I was shocked to realize that not only have we not advanced Sikhi or Sikh way of life in the last one hundred years or so since this book was written but we have regressed into the pits that Gurus, during their period, had pulled us out of. Similarly, if we make even a cursory comparison of the period of Guru Nanak and the times today the picture of same shocking similarity emerges. Only characters have changed.

In His book 'Nanak, An Introduction', Purushottam Nijhaawan writes, "In the 15th century, Indian society was a disturbing picture of rank ritualism, superstition, bigotry and social decay. The birth of Nanak in 1469 in the little village of Talwandi near Lahore, however, came as a miracle. The deteriorating Indian society had now found a redeemer". How is the situation different today? Have we discarded ritualism, superstition, bigotry and stemmed social decay? Sikhism, meant to be a way of truthful living, has been shackled by ritualism much the same way as Hinduism and Islam of Guru Nanak's period. We are told that when Nanak came back after his disappearance into or beyond the river the first words he uttered for his listeners were, "Na Mai Hindu Na Mussalman". If he were to appear again today would he rephrase himself, "Na Mai Hindu, Na Mussalman, Na Mai Sikh"?

He lectured Pandits on the real significance of Janaeu and to the Qazis on real significance of Namaaz five times a day. Would he not today lecture Sikh Priests (High and Low), who are not even supposed to exist in Guru Nanak's scheme of things, on the real significance of Gatra and five Baanis? Would he even be allowed to speak his mind at Darbar Sahib and Akal Takhat Sahib as, apparently, Hindu priests and Muslim Qazis allowed him to speak at their Holy Places? What would Guru Nanak say to the Sikh 'High Priests' for the treatment they mete out to those few brave Gursikhs who dare to question the anti gurnat practices and pronouncements of the so called guardians of Guru's message.

Just as Nanak proclaimed Ram of Hindus and Rahim of Muslims to be one and the same, today he would say the same thing about Allah of Muslims and Lord of Christians. That is the relevance of Guru Nanak's universal message today, that is the uniqueness of Guru Nanak's God.

Hardev Singh Shergill

SIKHS AND THE GLOBAL VILLAGE

A Report on Singh Sabha International- World Sikh Conferences, Sep. – Oct. 2004

In the year 2001 when I traveled back to Panjab after an absence of a quarter of a century, I found myself in a rather unfamiliar environment. This was not the 'des' I knew. In the essay in the Sikh Bulletin under the heading 'Des' I bemoaned the loss of what was familiar to me during the first quarter century of my life. 'Des' to me were the districts of Jalandhar and Hoshiarpur, the home districts of my parents. Ganganagar district of Rajasthan, which we called home, was 'pardes'.

Professor Gurtej Singh and I have traveled around the world during the last two months visiting the Diaspora Sikh communities. On six weekends we participated in six major conferences sponsored by Singh Sabha International on

issues facing Sikhs in as many countries, **Melaka, Malaysia; Sydney, Australia; Toronto, Canada; Philadelphia, U.S.A.; London, U.K.; and Chandigarh, India; and five mini week day conferences in Kuala Lumpur, Malaysia; Bangkok, Thailand; Abbotsford (B.C.) and Calgary (Alberta), Canada; and Richmond (Virginia), U.S.A.**

One thing that was most obvious in all the countries we visited was that wherever Sikh families have chosen to settle it is 'Des' for them and they are fully and actively involved not only in the economic life of their adopted homelands but also in their political processes. No where is it more apparent than in Canada where eight Sikhs are members of Parliament and two are Cabinet Ministers. Sikhs constitute 2% of Canada's population, same as in India. Canada is also a bilingual country, English and French, but in case of British Columbia Panjabi is the second language after English. It remains to be seen if the new generation of Sikhs in B.C. is taking full advantage of this opportunity.

Australian government is also very generous in terms of supporting multiculturalism. It allows free use of public television proportional to the numbers of the minority community. But, sadly, many Sikh families write English (not Panjabi) as their mother tongue on their census forms thus adversely impacting the entire Sikh community.

In the Sikh psyche the difference between 'des' and 'pardes' has disappeared. Truly we have become citizens of the Global village. In the words of Mr. Stepan Kerkyasharian, Community Relations Commissioner, who addressed the conference in Sydney Australia, "*I want to say in conclusion that the fundamental Sikh values of equality, charity and compassion are very much similar to the fundamental principles of multiculturalism; accepting the diversity and respecting the diversity of each other. So Sikhs are at home in multicultural New South Wales. I wish you a very productive and successful conference*". Referring to the challenges faced by Australian Sikhs in the post 9/11 era he commented, "*The government has very well established protocols and procedures in place, which are ready to deal with any racial or religious abuse or harassment. It is important, he said, to have a Council like the one you have to deal with such unfortunate circumstances. He congratulated the Sikh Council of Australia for establishing itself in the first place and putting New South Wales on the map internationally with the Sikh world community by hosting the World Sikh Conference here in New South Wales*". We are happy to report that not only has The Sikh Council of Australia established a Singh Sabha Chapter but has also been recognized as the official spokes-body for Australian Sikhs by the governments of Australia and New South Wales as a direct consequence of this conference.

For information of the Diaspora community we state below

the aims and objectives of The Sikh Council of Australia with the hope that similar institutions may be developed in those countries where they are at present lacking.

1. To take necessary steps and act to protect any negative or irreverent criticism of the Sikh community, Sikh religion or its member organizations, by any other organization, individuals, print or electronic media.
2. To act as a principal coordinating and negotiating body, with other organizations, Local, State or Federal Government for and on behalf of the Sikh community and its member organizations in Australia.
3. To make representations to the Government, print and electronic media in matters relating and affecting the Sikh community or its member organizations.
4. To consider, advise and make recommendations to the Government on matters concerning and affecting the Sikh community and its member organizations.
5. To liaise with the other ethnic communities in Australia.
6. To do all of the above on behalf of the member organizations, which represent the Sikh Community in Australia.

Additional information about the Council and full report of the SSI-WSC in Sydney is available on its website: www.geocities.com/sikhcouncilofaustralia

At each place where conference took place the local sangat considered and passed resolutions about issues that concerned them, as well as issues that affected the entire Sikh community worldwide. There was surprising unanimity in all places about the most burning issues such as un-Sikh practices of:

1. Simultaneous performing of the multiple Akhand Paths;
2. Ready made Akhand Paths and Sadharan Paths;
3. Conferring on so called Dasam Granth the status equal to Guru Granth Sahib at Takhats Patna Sahib and Hazoor Sahib;
4. Denial of equal rights to women in performing Kirtan and other sewas at Darbar Sahib;
5. Proliferation of akhauri sant babas and their misdeeds.

In addition each community shared its concerns with the rest of us through region and time specific resolutions such as: Australia resolved to establish a chapter of Singh Sabha International.

Canada and UK being targets and victims of proliferating akhauri sadhs and sants wished to warn Sikh sangats to stay away from them and requested SGPC to play an active role in eliminating this menace.

Canada particularly appreciated the effort by Panjabi Toronto paper 'Sanjh Savera', Ontario Khalsa Darbar and other

Ontario religious organizations for exposing a sadh by name and pictures. Since one of Canada's Gurdwaras took first ever step of celebrating India's Independence Day in the Gurdwara, Toronto sangat wanted to express its concern over this development and request Gurdwara management committees to desist from this practice. Recognizing the need for proper guidance to the Sikhs in accordance with the authentic teachings of Sikhi and in the absence of a central Sikh body to provide this guidance, assembly in Canada resolved to designate Singh Sabha International as the core organization to provide vital guidance and requested the Sikh sangat worldwide to extend its support to SSI. Both UK and Canada delegates to last year's SSI conference held at Roseville, California had gone back to their communities and established SSI chapters.

Philadelphia, PA, USA sangat strongly felt the need for Sikh sovereignty since the Indian Government has denied the Sikhs even those rights that are granted in the Indian Constitution to all its citizens, time and time again. Among too numerous to mention here are the absence of equal protection under the law and the Panjab Rivers Water issue where even though the principle of internationally accepted riparian rights, which are also enshrined in India's Constitution, is applied in all other states of the union but is denied to the Panjab.

At Chandigarh Conference the highlights were:

1. The commitment by the participants not to hold Akhand Paths, period.
2. Resolution on Mundavani as the conclusion of Gurbani of Guru Granth Sahib. Giani Gurdit Singh was honored for his well researched book "Mundavani" that put the argument between Mundavani or Rag Mala as the conclusion of Gurbani of Guru Granth Sahib, to rest.
3. S. Gurbakhsh Singh Kala Afghana's book, 'Bipran Ki Reet Ton Sach Da Marg' Vol. 7, was released by Hardev Singh Shergill.

All the conferences were well organized by the dedicated few, well attended and appreciated in all the countries. **One thing that stands out among all and which should be emulated in future conferences in all countries was the inclusion of youth and women's forums in the two day Sydney, Australia conference, youth forum the first day and women's forum the second day.** Brief description on these two forums is quoted below from the report on the conference:

YOUTH FORUM

Mr. Satwant Singh Calais facilitated the forum in which a number of young boys and girls took part, presented their views and shared their experiences. It turned out to be a very informative session. Various issues concerning and

affecting the youth were highlighted; such as difficulties faced by the youth living in this multicultural society while conforming to culturally defined practices and dealing with discrimination and racially motivated remarks directed at them while wearing Patkas or turbans in schools and other public places.

WOMEN'S FORUM

On the second day the Women's discussion forum was held. A number of women took part and problems facing the women, such as women and violence, were discussed and solutions to domestic violence proposed. The issue closest to the heart of women was equality as Sikhism treats men and women as equals. It was suggested that women be involved in Gurdwara management other than as Langar sub-committee members.

Both Prof. Gurtej Singh and I profusely thank the organizers of these conferences of doing excellent job of holding this first ever series of World Sikh Conferences dealing with Sikh issues. We particularly thank the press, radio and television media of Canada and UK for giving us the opportunity to share over concerns and aspirations with their readers and listeners. In this need for reformation in Sikhi the role of Sikh Media is of utmost importance. It is also of mutual interest, because the present readership, listeners and Gurdwara Sangats comprise mostly of those of us who were born in Punjab or some other states in India. If we desire that our new generation should stay connected with our culture and Gurbani some very drastic changes need to be brought into the conduct of Sunday and other programmes in our Gurdwaras. This reminds me of an incident narrated by a friend of mine. An American friend of his accompanied him to a Gurdwara in Southern California, went through the same motions as everybody else i.e. bow before Guru Granth Sahib, listen to the Kirtan and the Hukamnama of the day, participate in Ardas, accept Parshad and partake langar. As they were walking away from the Gurdwara this European American Friend inquired of his Sikh American friend if what he witnessed was the normal Sunday service in the Gurdwara. Upon receiving the answer in affirmative his next question was, "How do you impart your culture and the message in your scriptures to your children", whose absence he had noticed in the audience." I ask you, the reader, the same question.

Let us make arrangements now for the next year's conferences early. This time SSI-UK wants to be the starting point. This year we traveled from west to east. Why not reverse the direction next year and travel from east to west. Make your plans early. Participate in the conferences and visit your friend and family scattered over this unique Global village 'dharti dharamsal'

Hardev Singh Shergill

INTERPRETING THE BEWITCHINGLY SMOOTH TALK

Grtej Singh, Chandigarh

Ever since the 12th of July this year, the Punjab has been inundated with threats and also with bewitchingly smooth talk. The situation is like the weather in the rest of the country. Half of which is ravaged by floods and the other half by drought. Om Parkash Chautala, the chief minister of Haryana has been breathing fire and brimstone. With one breadth he has threatened harass and to lynch all Punjabis who pass through Haryana to go to Delhi very much on the pattern of 1982. He has gone to the extent of insinuating that the chief minister of the Punjab is a traitor to the nation. With the other breadth he has talked of going to Bhai Kanhaya's birth place in Pakistan to symbolically fetch water from there to embarrass the Sikhs. He means thereby to remind the Sikhs that their incomparable Guru Gobind Singh had appointed Bhai Kanhaya to serve water to the wounded (enemy included) even in battle field whereas they were denying river water to his state.

Others have been less crude. Atal Bihari Vajpayee the former prime minister of India and now the leader of the opposition, can be relied upon to utter the smoothest words without making it obvious that he is indulging in 'double think double speak,' the favourite pastime of topmost Indian politicians. Nehru and particularly Gandhi was a past-master in the art. Nehru's daughter was second to none. As her army seething with hatred of the Sikhs, was poised to storm the holiest shrine at Amritsar, she went on the air to advise the nation, "shed hatred not blood." Taking a 'strong exception to the recent Punjab decision', Vajpayee has written to the prime minister to draw his attention to, "the dangerous question – (as) emotions on the issue of water have arisen alarmingly." Ignoring the legal aspect which is the only one relevant, Vajpayee goes on to pompously proclaim, "every state, every political party has a right to take a stand in the (sic) democracy." So he wants the issue to be decided at an 'all-party meeting which will evolve a consensus at a meeting.' (*The Tribune*, August 10, 2004, 20). The Tribune, lost no time and in its tradition of opposing whatever is the unassailable right of the Sikhs and the Punjab. It carried an editorial in its very next edition (August 11), to support the ex-prime minister. This double talk calculated to deprive the Punjab of a proper legal decision according to the constitution is referred to as 'this noble goal' by it. Condemning "Punjab's unilateral decision", and supporting Vajpayee's warning to the nation, it further warns of, "the dangerous consequences of letting the river water dispute linger on." What it strongly recommends is "consensus – the best way to solve a problem when people's emotions are involved." Pray! Why is a judicial decision by the Supreme Court in accordance with the constitution, not the best way?

The present prime minister has been made to follow the 'Raghukulreet' of the Nehru-Gandhi dynasty. In his televised address to the nation on August 15, 2004, he said, "I urge you and all political leaders to take a nationalistic and holistic view of the challenge of managing our water resources," and that "we cannot allow the waters to divide us." Manmohan Singh significantly does not want a constitutional solution either. *The Hindu* supported the prime minister editorially on the next day while utilising the opportunity to condemn the Punjab chief minister, who, according to it has, "created an unprecedented crisis."

By now we are pretty sure that neither the Media nor the country's leading politicians want the Supreme Court to decide the water case judicially. This has been the attitude of the previous prime ministers and others also. Clue to their reticence lies in the very bad legal position of the case. The Punjab has been deprived of its water by a clear illegal approach and process from the beginning to the end. This is objectively demonstrable. The water problem has its source in India's loudly proclaimed desire to retain the Punjab as its colony in the orthodox colonial traditions of the ancient and the medieval world. It wants to be the first democratic power to hold a colony 'democratically'. Its most potent instruments are the frenzied public opinion and the Punjab Reorganisation Act of 1966. As the matters stand at present, the outcome of the case in the Supreme Court will squarely depend on whether sections 78, 79 and 80 of the Act are held to be in conformity with the constitution of India or not. Nothing similar to these sections is found in any other similar law in India and have had a devastating effect upon Punjab's case. These are particularly designed to loot Punjab's river water and to retain the Punjab in the position of a sub-state. These sections have been challenged half a dozen times and suits have remained pending in the highest courts including the Supreme Court of India for sufficient length of time, without attracting adjudication. These sections violate the riparian principle, which is an integral part of the Indian constitution.

River water 'sharing' (euphemism for loot), since 1985 has been based on the provisions of Longowal-Rajiv political accord which were inserted into the Inter-state River Water Disputes Act 1956. These again militate against the constitution as it is a fact of geography that the Punjab Rivers Ravi, Beas and Satluj are not inter-state rivers. It is plain for even the blind to see that these provisions too were inserted to deprive the Punjab of its water belonging exclusively to it, to forge another chain for binding the Punjab head and foot. It was consciously done by the whole Parliament and the executive, each member of which had sworn to 'bear true faith and allegiance to the constitution as by law established. The word 'agreement' as all the water instruments of extortion, have been termed by the nation, has been defined by the relevant law (Section 10 of the Contract Act 1872) to

have four basic ingredients. Firstly, it must be arrived at by free consent of the contracting parties; secondly, it must have been concluded by the parties competent to contract; thirdly, it must be for a lawful and adequate consideration and fourthly, it should not have been declared to be void.

No chief minister of the Punjab has ever willingly concluded any water agreement. All of them were cajoled to do so. Wishes of the Congress Party high command were imposed upon them. They were threatened to be divested of office as it was the party high command which appointed the chief minister of a state from the elected members of the Legislative Assembly. Further, no chief minister of the Punjab was ever authorised by the Punjab Legislative Assembly to conclude any agreement concerning river water. None was therefore competent to enter into a contract affecting the coming generations and the present one. Section 25 of the Contract Act provides that there has to be adequate compensation for something given in an agreement. One special feature of all the water 'sharing' agreements is that these just take away Punjab's water (estimated value 36, 000 crores of rupees at 1981 prices) and gives the state nothing in return. They therefore violate this section and are void *ab initio*. When and if the matter comes up before the court it is duty bound by section 25 (Explanation 2) to give the finding whether the compensation was adequate. In this case there is a total absence of compensation and therefore again the water sharing agreements are all void *ab initio*.

There is another reason also why these agreements are bad in law. Constitution of India provides a procedure for the conclusion of agreements between the federating states. Any such agreement has to be under Article 299 and has to be concluded in the name of the Governor which involves a certain set procedure. It is established that none of these agreements has taken place according to the provisions of Article 299 and none is therefore valid. There is yet another stark illegality about the Satluj-Yamuna Link canal (SYL) which is again fatal to the entire process as has been carried out so far. The first step towards acquisition of land was taken by Parkash Singh Badal and is perhaps the only link in the chain of actions that was executed willingly by any chief minister so far. On February 20, 1978, notification number 113/5/SYL was issued in the name of the Governor of the Punjab. It says "land is – required to be taken – for public purpose – namely the construction of the Sutlej Yamuna Link Canal – notification is made – under Section 4 of the Land Acquisition Act 1894." The fallacy is that the notification is by the Punjab Governor and the land is required for the purpose of carrying the looted water to the detriment of the state and its farmers to another state. This is by no means a "public purpose" for the Punjab by any stretch of imagination. There is much case law to define what constitutes a public purpose and what does not. So it is

apparent that according to law no land can be acquired for digging the canal. In any country where rule of law prevails, this would have sufficed to strike down the whole project as unviable. These are the reasons why no enemy of the Punjab wants a judicial verdict on the Punjab river water case.

The international community has often lauded India as the 'world's largest functioning democracy' with a 'written constitution sensitive judiciary, and elected parliament and the rule of law.' This *mantra* has been particularly chanted when the smaller nations within India and the minorities have rightly alleged large scale human rights violations. It served as a fig leaf to pacify the world's conscience even when the fact of extra-judicial killings of the Sikhs, Christians, Muslims and Dalits was thrust upon the world attention. An objective appreciation clearly pointed to a state sponsored genocide. It is like a life in pre-war Nazi Germany for the smaller definable groups, but is even more carefully camouflaged.

It has been contended that the Sikh massacre of the last two decades in the Punjab was perpetrated to facilitate the loot of water. The most highly placed in the land have already started talking of 'emotions running dangerously high.' The warning is plain and must be deciphered well if the impending disaster is to be efficiently averted. Clearly as the sun at noon, the message is; 'either surrender water without a murmur or be prepared for another blood-bath.' The decimation can be averted by the Sikhs themselves becoming aware and by making the world aware of their situation. 'If one becomes alert sufficiently beforehand, one escapes the punishment,' says the great Guru Nanak in the *Babarvani*, (*aggon de je cheteai ta kayat mile sajai*).

(Paper presented at SSI-WSCs Sept.-Oct. 2004)

SINGH SABHA INTERNATIONAL

Hardev Singh Shergill

When we think of Singh Sabha Lehr we think of Sardar Thakur Singh Sandhawalia, Kanwar Bikram S. Kapurthala, Prof Gurmukh Singh, and Giani Dit Singh. There were others but not more than a handful and those so few made such a huge difference during times that were more hostile and more dangerous than today and means of communication so limited compared to today, it will be a shame if we could not pick up the banner of Singh Sabha today.

Singh Sabha Lehr was an attempt to rediscover and propagate the true message of Guru Nanak's gift to mankind – Sikh Dharam - after cutting through the fog of Brahmanical practices (ਬਿਪ੍ਰਨ ਕੀ ਰੀਤ) that had crept into this positive message since the demise of Banda Bahadur. It flourished brightly during the reign of the only pre-British Sikh Raj, that of Maharaja Ranjit Singh. With the death of Maharaja Ranjit Singh on June 27, 1839 all hell broke loose. Intrigue, deceit and murder made grand entrance into this Royal household. By the time dust settled and blood stopped flowing Maharaja

Dalip Singh, the son of Sher-e-Punjab and heir to his throne, was converted into Christianity on March 8, 1853. He was only 15 years of age then. On April 19, 1854 he was exiled to England and we could only watch. We were impotent to do anything.

With the downfall of Sikh influence two rival forces moved in. First Christianity and then Arya Smaj. They preyed upon greed, fear, ignorance and multitude of other human weaknesses to wean Sikhs away from their Guru's path. Dehdhari gurus grew like mushrooms. Bedis, Sodhis and Bhallas came out of the woodworks to claim their share of the plunder. What they could not get while the Gurus were alive, they laid claim to now. It was as if vultures had gathered around the corpse of Sikh Raj. Some were rewarded with Kingdom over pieces of former Sikh Raj, others were rewarded with jagirs (land) and still others with control over our historical Gurdwaras which we will later have to wrest control of after considerable sacrifice. First Christian Missionary Association came into existence on February 9, 1852 with its Head Quarters, of all places, in Amritsar. Misinformation about the message of Guru Nanak and proselytization into Christianity began in earnest. Akhauri Sikhs, who had grown hair and beards to benefit from the Sikh Raj, shaved in droves and converted to Christianity and Christ had 27000 followers in 375 villages within three years of the establishment of the first Christian Society at Amritsar.

You can realize the magnitude of opportunists who had become Sikhs for personal gain during Sikh Raj from drop in the number of Sikhs at 10 million by some estimates at its peak but plummeting to 3 million by some estimates and as low as 1.85 million by others by 1881. Sikhs in position of authority not only did not oppose Christians and Arya Smajis but some of them, like Maharaja of Kapurthala, invited the Christian Mission in Ludhiana to open a centre in his kingdom. **"Prior to maharaja Kapurthala's invitation to open a Christian Mission in his capital there is no such example in the entire country of India where a Maharaja encouraged this propagation of Christianity."** Among the first casualties of his largesse was his own nephew, Kanwar Harnam Singh who converted to Christianity. This had sent alarm bells ringing for the few Gursikhs like Kanwar Bikram Singh Kapurthala, Sardar Thakur Singh Sandhawalia, Prof Gurmukh Singh and Giani Dit Singh. Several other movements to revive Sikhi fell prey to dehdari Gurudom. Among them Nirankari Lehr of Pothohar by Dial Singh; and Namdhari Lehr by Ram Singh. But one movement that did accomplish concrete results was Sri Guru Singh Sabha Lehr that started at Amritsar but flourished at Lahore.

In 1873, in Amritsar, Christian Missionaries became bold enough to give Sikhs a very public rebuke. They announced

plans to publicly convert converted four Sikh students of Amritsar Mission School, Aya Singh, Atar Singh, Sadhu Singh and Santokh Singh to Christianity. With the effort of some Sikh leaders of the day these young men were saved for their Panth. It were incidents such as this that eventually lead to the formation of first 'Sri Guru Singh Sabha on July 30, 1873 at Amritsar under the leadership of S. Thakur Singh Sandhawalia, Kanwar Bikram Singh Kapurthala, Khem Singh Bedi, Giani Gian Singh, Bhai Amar Singh and Bhai Dharam Singh. Its primary objective was to eradicate anti Gurnat practices and establish practices true to the message of the Gurus. Statements of support and hukanamas poured in from historical Gurdwaras and Takhats. But the flame lasted only about two years.

This organization had a self-destruct fuse in the incompatibility of its three main leaders: Kanwar Bikram Singh, Kapurthala a reformer; Khem Singh Bedi, an egotistic maniac and obstructionist dehdhari Guru; and S. Thakur Singh Sandhawalia, a revolutionary and politician.

Lahore Singh Sabha, 1879, was a step in the right direction

Prof. Gurmukh Singh had early contact with Kanwar Bikram Singh Kapurthala because of his father's service in the household of the Kanwar. He had attended meetings of the Amritsar Singh Sabha with the Kanwar and was pained to see its activities cease. He obtained full support of the Kanwar to accomplish his goal of:

1. Creation of Punjabi Literature.
2. Spread of religion and education among Sikhs
3. Direct Sikhs away from *manmat* and towards the true message of Sikhi.
4. Lay the foundation of Sikhi Parchar without opposing the British government of the day and earning its hostility.

In order to accomplish his goals Prof Gurmukh Singh first revived the Singh Sabha Amritsar by bringing together two of the three original leaders, S. Thakur Singh Sandhawalia and his mentor Kanwar Bikram Singh Kapurthala. Then in 1879 to meet the needs of Sikhs in Lahore opened a new chapter there with the help of Harsa Singh, one time Granthi at Sri Darbar Sahib Taran Taran and later Associate Professor of Punjabi at Punjab University Oriental College. By and large these goals were met to guide the Panth in blunting the impact of Arya Samaj and Christianity. Unfortunately even at that time certain selfish individuals and organizations tried to interfere with the work of the Singh Sabha Lehr by excommunicating its foremost champion, Prof. Gurmukh Singh.

Following charges were framed against Prof. Gurmukh Singh:

1. That Prof. Gurmukh Sikh showed disrespect towards *Guru-Ansh* (descendents of the Gurus) – Bedis, Bhallas, Bawas and Sodhis;

2. That utter disrespect was exhibited towards the pictures of 24 Avatars of the Hindu pantheon by him in one of the Singh Sabha *diwans* in Lahore;
3. That the Lahore Singh Sabha assimilated a Muslim into the Sikh *sangat* (congregation) after administering *amrit* (baptism) to him;
4. That the *amrit* (baptism) was given to everyone from the common *bata* (steel bowl);
5. That they did not bow before the *Guru Granth Sahib* when there was no *sewadar* or Granthi in attendance.

Situation Today

These same enemies of Sikhi are flourishing today and they have big help from this or that Jathedar. In January 1999 when Jathedar Ranjit Singh chewed more than he could swallow by threatening to excommunicate both Jathedar Manjit Singh and Publisher of Daily Ajit he sought the support of Bedi Sant Smaj. He lost but so did the Panth. Nanakshahi calendar was sacrificed. This calendar had been developed after a work of five years and countless meetings. It had gone the route of all the committees of SGPC and was finally approved by its General House in May 1998 for implementation in 1999 the year of 300th anniversary of Khalsa. Sarbjot Singh Bedi played the spoiler just like his predecessors during the period of first Singh Sabha and got his pound of flesh but Ranjit Singh got the boot he richly deserved. His successor, Jathedar Puran Singh, crossed all boundaries of decency by declaring Gurus as descendents of Luv and Kush, two mythical sons of Ram. He became the kathhputli (puppet) of Chief Minister Badal's Sant Samaj personified by Swami Kashmira Singh, President 'Gurbani Gurnat Sidhant Parcharak Sant Samaj' and Mahant Mangal Singh.

Kirtan

We have many kirtanias but very few kathakars who can explain Gurbani. We have been brain washed into believing that in 'kalyug may kirtan pardhana.' Yet Gurbani does not believe in these Hindu yugas. Our Gurus tell us that we create our own yugas by living the life we choose to live, just as we create our own hell or heaven on this earth in this life. These kirtanias, some of whom are a pleasure to listen to, have played a role in keeping us ignorant. Most people do not understand the meaning of Gurbani but it seems that most kirtanias consider it a taboo to explain the meaning of the shabad they are reciting. One sect even goes so far as to preach 'Akhand Kirtan' as a virtue to go with 'Akhand Path'. Our famous kathakars 'protect' us from the true message of Guru Nanak, showering us instead with tall tales from Mahabarat, Ramayan and Bhagat Prahlaad. Who has brought us to this state of affairs? We all know the answer.

Now

The year is 2004. Place is Sikh Diaspora. 131 years have elapsed since the inception of the first Singh Sabha Lehr in Amritsar. Punjab is free from the Christian colonizer but not from the Arya Smaj which is a much stronger foe now in the shape of RSS and BJP. To make matters worse it has co-

opted Sikh politicians, religious leaders and Sikh intelligentsia. Jathedars and other Sikh leadership do not endorse our effort. They view us as a challenge and a threat which very well what it is. We have to learn from earlier Sri Guru Singh Sabha mistakes. We cannot afford to have Khem Singh Bedis among us. Bedis were a millstone around our neck in the 19th Century. They still are in the 21st Century. Our religious and political leaders are morally corrupt and spiritually bankrupt.

At the congregational level in the committee run Gurdwaras, as opposed to the Deras, the following example illustrates the need for resurrecting Singh Sabha.

We are all painfully aware of the attack on America and what happened on Sept 11, 2001 in New York and Washington D.C. and racially motivated attacks on Sikhs, mistaken to be Arabs or Muslims, that followed. One such incident took place at one of the seven Gurdwaras in greater Sacramento, California. A lone man took upon himself to force the lowering of the Nishan Sahib. When police came he ran and jumped into the small tank of water at the entrance. The following is what the young Vice President of the Gurdwara said to the local newspaper:

“Now we have to go to India. From there, we will have to bring holy water. This water will be drained out. The holy water is the symbol of almighty God. It signifies that we have full faith in almighty God. The water is the real life-giver.” Do we blame the readers of that newspaper if they think of us as water worshippers?

Where did he learn that? From the very honorable and highly respected elder of the community, former Granthi and at that time President of the Gurdwara. In time for the completion of the new building he had gone on pilgrimage to India and brought back bottles of water from the Sikh Banarases. Now that a non-Sikh waded into this water, it had to be replaced and seeded with holy water from Sikh Banarases from India.

Need for an organization that will pick up where 19th century Singh Sabha Lehr left off is there and for this we need to bring together various Sikh Societies, for one purpose, to propagate the true message of Guru Nanak. Singh Sabha International should become an umbrella organization to unify various Sikh groups with one purpose of reviving and reforming Sikhism.

Over a two-week period in Dec. 2000 and again in July 2001, several concerned Sikhs from various parts of USA had gotten together at the Roseville Sikh Center. Their deliberations have lead to the constitution of the Singh Sabha International. You are requested to give us the benefit of your advice and also a commitment to support Singh Sabha International movement by opening SSI chapters and Sikh

Sewa Dals in your communities and support this movement with Tan, Man and Dhan.

(Paper presented at SSI-WSCs Sept.-Oct. 2004)

SINGH SABHA INTERNATIONAL CONFERENCES

Resolutions 2004, India

ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਮਤੇ

ਦੂਸਰਾ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ 16-17 ਅਕਤੂਬਰ 2004)

ਬਾਬਾ ਮੱਖਣ ਸ਼ਾਹ ਲੁਬਾਣਾ ਭਵਨ, ਸੈਕਟਰ 30 ਏ, ਚੰਡੀਗੜ੍ਹ

ਮਤਾ ਨੰ. 1:

ਆਪਣੇ-ਆਪ ਨੂੰ ਸਿੱਖ ਜਾਣਨ ਵਾਲੇ ਹਰ ਵਿਅਕਤੀ ਲਈ ਇਹ ਨਿਸਚਾ ਲਾਜ਼ਮੀ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਾਡੇ ਜੁੱਗੋ-ਜੁੱਗ ਅਟੱਲ ਅਤੇ ਇੱਕੋ-ਇੱਕ ਗੁਰਗੱਦੀ ਪ੍ਰਾਪਤ ਸ਼ਬਦ-ਗੁਰੂ ਹਨ। ਦਸਵੇਂ ਨਾਨਕ ਦਾ ਏਸ ਨੂੰ ਇਉਂ ਜਾਣਨ ਸਬੰਧੀ ਹੁਕਮ ਸਿੱਖ ਅਕੀਦੇ ਦਾ ਅਟੱਟ ਅੰਗ ਹੈ ਅਤੇ ਦਸੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਦਾ ਤੱਤਸਾਰ ਹੈ। ਸਿੱਖੀ ਦੇ ਦੁਸ਼ਮਣ ਅਤੇ ਸਿੱਖ ਪੰਥ ਦੀ ਤਬਾਹੀ ਲੋਚਣ ਵਾਲਿਆਂ ਨੇ ਹਮੇਸ਼ਾ ਸਾਡੇ ਸਦੀਵੀ ਸ਼ਬਦ-ਗੁਰੂ ਦੇ ਰੁਤਬੇ ਅਤੇ ਮਹੱਤਵ ਨੂੰ ਢਾਅ ਲਾਉਣੀ ਚਾਹੀ ਹੈ।

ਅਜੋਕੇ ਦੌਰ ਵਿੱਚ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਵਿਰੁੱਧ ਅਤੇ ਦੇਹਧਾਰੀ ਗੁਰੂ ਦੇ ਹੱਕ ਵਿੱਚ ਮੁਹਿੰਮ ਦੀ ਸ਼ੁਰੂਆਤ ਰਬਿੰਦਰਨਾਥ ਟੈਗੋਰ ਨੇ ਕੀਤੀ ਸੀ, ਜਿਹੜਾ ਪਹਿਲਾਂ-ਪਹਿਲ ਇੱਕ ਕੋਂਗਰਸੀ ਸਿਆਸਤਦਾਨ ਸੀ ਤੇ ਮਗਰੋਂ ਕੋਂਗਰਸ ਦਾ ਨੀਤੀਵੇਤਾ ਅਤੇ ਸਾਮਰਾਜਵਾਦ ਦਾ ਪ੍ਰਸੰਸਕ ਹੋਇਆ। ਸਿੱਖਾਂ ਵਿੱਚੋਂ ਖੰਡੇ-ਬਾਟੇ ਦੀ ਪਾਹੁਲ ਛੁਣ ਵਾਲਿਆਂ ਦੇ ਖਿਲਾਫ ਜਿਹੜੀ ਸੋਚ ਪਿੱਛੋਂ ਜਾ ਕੇ ਵਿਆਪਕ ਮੁਹਿੰਮ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਹਮਣੇ ਆਈ, ਓਸ ਦਾ ਮੁੱਢ ਬੰਨ੍ਹਣ ਵਾਲਾ ਵੀ ਟੈਗੋਰ ਹੀ ਸੀ। ਉਸ ਦੀ ਧਾਰਨਾ, ਜਿਹੜੀ ਕਿ ਪਹਿਲੋਂ ਇੰਡੀਅਨ ਨੈਸ਼ਨਲ ਕੋਂਗਰਸ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਬੀਜ ਬਣੀ ਅਤੇ ਮਗਰੋਂ ਉੱਪਰੋਥਲੀ ਬਣੀਆਂ ਕੋਂਗਰਸ ਸਰਕਾਰਾਂ ਦੀ ਠੋਸ ਨੀਤੀ ਦਾ ਰੂਪ ਧਾਰ ਗਈ, ਸੀ ਕਿ ਸੁਤੰਤਰ ਭਾਰਤ ਵਿੱਚ ਸਥਾਪਤ ਕਰਨਯੋਗ ਗੌਰਵਮਈ ਸਿੱਖ ਸਮਾਜਕ ਮਾਡਲ ਨੂੰ ਸਫਾ-ਏ-ਹਸਤੀ ਤੋਂ ਮਿਟਾਇਆ ਜਾਵੇ। ਏਸੇ ਮੰਤਵ ਨੂੰ ਧਿਆਨ 'ਚ ਰੱਖਦਿਆਂ ਹੀ ਮੋਹਨਦਾਸ ਕਰਮਚੰਦ ਗਾਂਧੀ ਨੇ ਆਪਣੀਆਂ ਰੋਜ਼ਾਨਾ “ਪ੍ਰਾਰਥਨਾ ਸਭਾਵਾਂ” ਵਿੱਚ ਸਿੱਖਾਂ ਨੂੰ ਬਦਨਾਮ ਕਰਨ ਅਤੇ ਇਹਨਾਂ ਨੂੰ ਜ਼ਰਾਇਮ ਪੇਸ਼ਾ ਹਿੰਸਕ ਲੋਕਾਂ ਵਜੋਂ ਪ੍ਰਚਾਰਨ ਦੀ ਜ਼ਹਿਰੀਲੀ ਮੁਹਿੰਮ ਆਰੰਭੀ। ਇਹ ਤੀਖਣ ਹਮਲਾ ਕੇਵਲ ਓਸ ਦੀ ਮੌਤ ਨੇ ਹੀ ਠੱਲ੍ਹਿਆ। ਸਾਰੀ ਉਮਰ ਉਹ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਅੰਮ੍ਰਿਤ ਜਾਂ ਪਾਹੁਲ ਦੇ ਸਿੱਖ ਸੰਕਲਪ ਅਤੇ ਖਾਲਸਾ ਰਹਿਤ ਦੇ ਵਿਰੁੱਧ ਜ਼ਹਿਰ ਉਗਲਦਾ ਰਿਹਾ। ਉਦੋਂ ਤੋਂ ਇਹ ਜ਼ਹਿਰ ਹਿੰਦੁਸਤਾਨ ਦੀਆਂ ਤਕਰੀਬਨ ਸਾਰੀਆਂ ਰਾਜਸੀ ਪਾਰਟੀਆਂ ਦੀ ਵਿਚਾਰਧਾਰਾ, ਜ਼ਿਆਦਾਤਰ ਸਿਆਸਤਦਾਨਾਂ ਦਾ ਅਕੀਦਾ ਬਣ ਗਿਆ ਹੈ ਅਤੇ ਹਿੰਦੁਸਤਾਨੀ ਫੌਜ ਦੇ ਸਰਕਾਰੀ ਦਸਤਾਵੇਜ਼ ਤੱਕ ਵਿੱਚ ਏਸ ਦਾ ਜ਼ਾਹਰਾ ਰੂਪ ਪ੍ਰਗਟ ਹੋਇਆ ਹੈ।

ਏਸ ਦੇ ਨਤੀਜੇ ਵਜੋਂ, ਇੱਕ ਜਾਂ ਦੂਜੇ ਢੰਗ ਨਾਲ, ਬੁਨਿਆਦੀ ਸਿੱਖ ਅਕੀਦੇ ਦਾ ਵਿਰੋਧ ਕਰਨ ਵਾਲੇ ਅਤੇ ਇਸ ਦੇ ਵਿਰੁੱਧ ਪ੍ਰਚਾਰ ਕਰਨ ਵਾਲੇ ਅਤੇ ਪਾਹੁਲ-ਪ੍ਰਾਪਤੀ ਪ੍ਰਤੀ ਨਿਰਉਤਸ਼ਾਹਤ ਕਰਨ ਵਾਲੇ ਸਾਰਿਆਂ ਨੂੰ ਹਿੰਦੁਸਤਾਨ 'ਚ ਸਰਕਾਰ ਬਣਾਉਣ ਵਾਲੀ ਹਰ ਪਾਰਟੀ ਨੇ ਸਮਰਥਨ ਦਿੱਤਾ ਹੈ। ਏਸ ਦਾ ਇੱਕ ਠੋਸ ਪ੍ਰਗਟਾਵਾ ਵੱਖ-ਵੱਖ ਸਰਕਾਰਾਂ ਵੱਲੋਂ ਅਨੈਤਿਕ ਅਤੇ ਅਨੈਤਿਕਤਾ ਵਿੱਚ ਗਲ-ਗਲ ਤੱਕ ਧਸੇ ਮਨੁੱਖਾਂ ਨੂੰ ‘ਦੇਹਧਾਰੀ ਗੁਰੂਆਂ, ਸੰਤਾਂ ਅਤੇ ਬਾਬਿਆਂ’ ਵਜੋਂ ਸਥਾਪਤ ਹੋਣ ਲਈ ਵੱਡੇ ਪੱਧਰ 'ਤੇ ਦਿੱਤਾ ਜਾ ਰਿਹਾ ਸਮਰਥਨ ਹੈ। ਦੂਸਰਾ ਰੂਪ ਪਾਹੁਲ ਛੁਣ ਵਾਲਿਆਂ ਅਤੇ ਪਾਹੁਲ ਦੇ ਸੰਕਲਪ ਅਤੇ ਖਾਲਸਾ ਰਹਿਤ ਦੇ ਖਿਲਾਫ ਵਿੱਚੀ ਗਈ ਵਿਆਪਕ ਅਣ-

ਐਲਾਨੀ ਜੰਗ ਹੈ। ਤੀਸਰੇ ਰੂਪ 'ਚ, ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂ ਵਲਗਣ ਵਿੱਚ ਅਭੇਦ ਕਰਨ ਦੇ ਉਦੇਸ਼ ਤਹਿਤ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਬਦਲ ਵਜੋਂ ਉਭਾਰਨਾ ਹੈ। ਏਸ ਜੰਗ ਨੂੰ ਸਬੰਧਤ ਸ਼ਕਤੀਆਂ ਵਿਦੇਸ਼ਾਂ ਤੱਕ ਲੈ ਗਈਆਂ ਹਨ ਅਤੇ ਸਾਡੇ ਕੁਝ ਬਹੁਤ ਹੀ ਲਚਕੀਲੇ, ਡਾਵਾਂਡੋਲ ਅਤੇ ਸਿਰਗੁੰਮ ਭਰਾਵਾਂ ਅਤੇ ਕੁਝ ਸ਼ੱਕੀ ਹਾਰੀ-ਸਾਰੀ ਵਿਅਕਤੀਆਂ ਨੂੰ ਉਨ੍ਹਾਂ ਸਿੱਖੀ-ਵਿਰੋਧੀ ਹਮਲੇ ਦੇ ਮੋਹਰੀ ਬਣਾ ਲਿਆ ਹੈ।

ਏਸ ਹਕੀਕਤ ਦੀ ਪਛਾਣ ਕਰਨ ਦੀ ਢਿੱਲ ਹੀ ਇੱਕੋ-ਇੱਕ ਕਾਰਣ ਹੈ ਕਿ ਸਾਡੇ 'ਧਰਮ ਪ੍ਰਚਾਰ' ਦੇ ਯਤਨਾਂ ਨੂੰ ਉੱਕਾ ਕੋਈ ਫਲ ਨਹੀਂ ਲੱਗ ਰਿਹਾ। ਜਿੱਥੇ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖਾਂ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਮਨੁੱਖੀ ਕਮਜ਼ੋਰੀਆਂ ਪ੍ਰਤੀ ਨਰਮੀ ਧਾਰਨ ਕਰਨ ਅਤੇ ਸਾਰੇ 'ਸਹਿਜਧਾਰੀ' ਭਰਾਵਾਂ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਯੋਗ ਮਾਨ-ਸਨਮਾਨ ਦੇਣ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਧਰਮ ਪ੍ਰਤੀ ਬਰਾਬਰ ਚਿੰਤਾਤੁਰ ਸਮਝਣ ਉੱਥੇ ਗ਼ੈਰ-ਅੰਮ੍ਰਿਤਧਾਰੀਆਂ ਲਈ ਵੀ ਲਾਜ਼ਮੀ ਹੈ ਕਿ ਉਹ ਖ਼ਾਲਸਾ ਸਰੂਪ ਅਤੇ ਰਹਿਤ ਪ੍ਰਤੀ ਸ਼ਰਧਾ ਰੱਖਣ ਜਿਸ ਨੂੰ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਮਨੁੱਖ ਦੇ ਰੂਹਾਨੀ ਵਿਕਾਸ ਦੇ ਆਦਰਸ਼ ਵਜੋਂ ਸਥਾਪਤ ਕੀਤਾ ਹੈ। ਇਹ ਸਵੈ-ਸਿੱਧ ਸੱਚਾਈ, ਕਿ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਦਾ ਖ਼ਾਲਸਾ ਗੁਰੂ ਗ੍ਰੰਥ ਦਾ ਆਦਰਸ਼ਕ ਮਨੁੱਖ ਹੈ ਅਤੇ ਦਸੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਦਾ ਸਾਖਸ਼ਾਤ ਰੂਪ ਹੈ, ਪੰਥ ਵਿੱਚ ਸ਼ਾਮਲ ਸਾਰੀਆਂ ਇਕਾਈਆਂ ਦਰਮਿਆਨ ਵਿਸ਼ਵ ਪੱਧਰ 'ਤੇ ਦ੍ਰਿੜ੍ਹ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਹ ਆਮ ਸਰਬਸੰਮਤੀ ਪਹਿਲੀਆਂ ਸਦੀਆਂ ਵਿੱਚ ਕਾਇਮ ਰਹੀ ਹੈ ਅਤੇ ਵਰਤਮਾਨ ਵਿੱਚ ਵੀ ਅਵੱਸ਼ ਪੁਨਰ-ਸੁਰਜੀਤ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ।

ਆਪਣੇ-ਆਪ ਨੂੰ ਸਿੱਖ ਜਾਣਨ ਵਾਲੇ ਸਾਰਿਆਂ ਦਾ ਏਸ ਭਾਵਨਾ ਪ੍ਰਤੀ ਸਮਰਪਤ ਹੋਣਾ ਲਾਜ਼ਮੀ ਹੈ ਅਤੇ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਫੋਕਟ, ਵਹਿਮ-ਭਰਮ ਅਤੇ ਕਰਮ-ਕਾਂਡ ਨੂੰ ਤਿਆਗ ਕੇ ਸਾਡੇ ਵਾਹਿਦ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਸੁਭਾਇਮਾਨ ਬਾਕਮਾਲ ਰੂਹਾਨੀ ਸੱਚ ਨੂੰ ਪ੍ਰਚਾਰਨ, ਪ੍ਰਸਾਰਨ ਅਤੇ ਪ੍ਰਫੁੱਲਤ ਕਰਨ ਦੇ ਹੰਭਲੇ ਵਿੱਚ ਜੁੱਟਣਾ ਨਿਹਾਇਤ ਜ਼ਰੂਰੀ ਹੈ। ਸਿੱਖੀ ਦੀ ਹੋਂਦ ਨੂੰ ਸਦੀਵੀ ਕਾਇਮ ਰੱਖਣ ਲਈ ਜ਼ਰੂਰੀ ਜਾਣ ਕੇ ਸਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ ਏਸ ਬੁਨਿਆਦੀ ਯਤਨ ਵਿੱਚ ਇੱਕਮੁੱਠ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ।

ਏਸ ਸ਼ਲਾਘਾਯੋਗ ਮੰਤਵ ਦੀ ਪੂਰਤੀ ਲਈ ਸਾਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਸੰਸਾਰ ਦੀ ਹਰ ਇੱਕ ਬੋਲੀ ਵਿੱਚ, ਸਭ ਵੰਨਗੀਆਂ ਦੇ ਲੋਕਾਂ ਤੱਕ ਅਪੜਦਾ ਕਰਨ ਲਈ ਸੰਸਥਾਵਾਂ ਦਾ ਨਿਰਮਾਣ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਸਾਨੂੰ ਪੂਰੇ ਜੋਸ਼ ਨਾਲ ਆਪਣੇ ਸਮਾਜ, ਜਿਸ ਵਿੱਚ ਲਚਕੀਲੇ, ਡਾਵਾਂਡੋਲ ਸਹਿਜਧਾਰੀ ਅਤੇ ਪਰਪੱਕ ਰਹਿਤਵਾਨ ਸ਼ਾਮਲ ਹਨ, ਦੀ ਇਕ-ਮੁੱਠਤਾ ਬਹਾਲ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਸਾਰਿਆਂ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਹੁਕਮਾਂ ਅਨੁਸਾਰ ਮਨੁੱਖਤਾ ਦੀ ਸੇਵਾ ਦੇ ਯਤਨਾਂ ਵਿੱਚ ਸਹਿਯੋਗ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਸਾਡਾ ਇੱਕੋ-ਇੱਕ ਨਿਸ਼ਾਨਾ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਦੇ ਮਹਾਨ ਆਦਰਸ਼ਾਂ ਅਤੇ ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਹਰ ਜਗਿਆਸੂ ਤੱਕ ਪਹੁੰਚਾਉਣ ਦਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਜੂ ਇਹ ਸੰਸਾਰ ਹਕੀਕਤ ਵਿੱਚ ਖੁਸ਼ੀਆ-ਖੇਡਿਆਂ ਭਰਪੂਰ ਬਗੀਚਾ ਬਣ ਸਕੇ।

ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਮਨੁ ਖਿੜਿਆ ਹਰਿਆ ਬਾਗੁ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ ਚਰਾਗੁ ॥ (ਗੁਰੂ ਗ੍ਰੰਥ, ੮੪੯)

ਮਤਾ ਨੰ. 2:

ਪੰਜਾਬ ਦੇ ਦਰਿਆਈ ਪਾਣੀਆਂ ਨਾਲ ਸਬੰਧਤ ਵੱਖ-ਵੱਖ ਕਾਨੂੰਨੀ ਵਿਵਸਥਾਵਾਂ ਨੂੰ ਘੋਖਣ ਉਪਰੰਤ ਅਸੀਂ ਜਾਣਦੇ ਹਾਂ ਕਿ ਇਹ ਸੁਧਾ ਲਾਕਾਨੂੰਨੀ ਅਤੇ ਹਿੰਦੁਸਤਾਨ ਦੇ ਲਿਖਤੀ ਸੰਵਿਧਾਨ ਦੀ ਘੋਰ ਉਲੰਘਣਾ ਹੈ, ਜਿਸ ਤਹਿਤ ਰਾਵੀ, ਬਿਆਸ ਅਤੇ ਸਤਲੁਜ ਦਾ ਪਾਣੀ ਸੂਬੇ ਤੋਂ ਬਾਹਰ ਰਾਜਸਥਾਨ, ਹਰਿਆਣਾ ਅਤੇ ਦਿੱਲੀ ਦੇ ਗੁਆਂਢੀ ਰਾਜਾਂ ਨੂੰ ਲਿਜਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਹ ਸੰਸਾਰ ਦੇ ਪ੍ਰਮੁੱਖ ਸੰਘਾਂ ਦੇ ਸੰਵਿਧਾਨਾਂ, ਰਾਈਪੋਰੀਅਨ ਸਿਧਾਂਤਾਂ, ਹੇਲਸਿੰਕੀ ਕਾਨੂੰਨ, ਇੰਗਲੈਂਡ (ਯੂ.ਕੇ) ਦੇ ਕੌਮਨ ਕਾਨੂੰਨ ਅਤੇ ਸੰਯੁਕਤ

ਰਾਸ਼ਟਰ ਸੰਘ ਦੀ ਦੇਖ-ਰੇਖ ਹੇਠ ਮੈਂਬਰ ਦੇਸ਼ਾਂ ਦੁਆਰਾ ਸਵੈ-ਇੱਛਾਪੂਰਵਕ ਪ੍ਰਵਾਣ ਕੀਤੇ ਗਏ ਸਮਝੌਤਿਆਂ ਦਾ ਵੀ ਉਲੰਘਣਾ ਹੈ।

ਸੰਮੇਲਨ ਹਿੰਦ ਸਰਕਾਰ ਵਲੋਂ ਸੁਪਰੀਮ ਕੋਰਟ ਤੋਂ ਰਾਇ ਲੈਣ ਲਈ ਅਧੂਰੇ ਨੁਕਤੇ ਪੇਸ਼ ਕਰਨ ਤੇ ਨਾਰਾਜ਼ਗੀ ਪ੍ਰਗਟ ਕਰਦਾ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਪੰਜਾਬ ਪੁਨਰਗਠਨ ਐਕਟ ਦੀ 78, 79 ਤੇ 80 ਧਾਰਾ ਸਬੰਧੀ ਅਤੇ ਅੰਤਰਰਾਜੀ ਦਰਿਆ ਜਲ ਵਿਵਾਦ ਐਕਟ ਵਿੱਚ 1986 ਚ ਸੋਧ ਦੇ ਕਾਨੂੰਨੀ ਰੁਤਬੇ ਸਬੰਧੀ ਵੀ ਸੁਪਰੀਮ ਕੋਰਟ ਤੋਂ ਰਾਇ ਮੰਗਣੀ ਚਾਹੀਦੀ ਹੈ।

ਪੰਜਾਬ ਦੇ ਦਰਿਆਈ ਪਾਣੀ ਪ੍ਰਤੀ 1947 ਤੋਂ ਮਗਰਲੇ ਹਿੰਦੁਸਤਾਨ ਦੇ ਮੁਹਤਬਰ ਰਾਜ-ਨੇਤਾਵਾਂ ਦੇ ਰਵੱਈਏ ਨੂੰ ਵਿਸ਼ਲੇਸ਼ਣਾਤਮਕ ਨਜ਼ਰੀਏ ਤੋਂ ਘੋਖਿਆਂ ਅਤੇ ਪਾਣੀ ਦੇ ਮੁੱਦੇ ਸਬੰਧੀ ਨਿਆਂਪਾਲਿਕਾ ਅੱਗੇ ਪੇਸ਼ ਹੋਏ ਵੱਖ-ਵੱਖ ਕੇਸਾਂ ਨੂੰ ਨਿਪਟਾਉਂਦਿਆਂ ਨਿਆਂਪਾਲਿਕਾ ਵੱਲੋਂ ਜਾਹਰ ਕੀਤੀ ਭਾਵਨਾ ਨੂੰ ਜਾਚਣ ਉਪਰੰਤ ਇਹ ਇਕੱਠ ਇੱਕਮੱਤ ਹੈ ਕਿ ਪੰਜਾਬ ਨੂੰ ਰੇਗਿਸਤਾਨ ਵਿੱਚ ਬਦਲਣ ਅਤੇ ਏਥੋਂ ਦੀ ਕਿਰਸਾਨੀ ਅਤੇ ਆਰਥਕਤਾ ਨੂੰ ਤਬਾਹ-ਓ-ਬਰਬਾਦ ਕਰਨ ਦੀ ਸਪਸ਼ਟ ਸਾਜ਼ਿਸ਼ ਦੀ ਨਿਸ਼ਾਨਦੇਹੀ ਇਹਨਾਂ ਦੀ ਕਰਨੀ ਵਿੱਚੋਂ ਹੁੰਦੀ ਹੈ।

ਏਸ ਦਾ ਸਿੱਟਾ ਸੰਸਾਰ ਦੇ ਇੱਕੋ-ਇੱਕ ਸੂਬੇ, ਜਿੱਥੇ ਕਿ ਸਿੱਖਾਂ ਕੋਲ ਥੋੜ੍ਹੀ-ਬਹੁਤ ਪ੍ਰਸ਼ਾਸਕੀ ਸੁਤੰਤਰਤਾ ਹੈ, ਵਿੱਚੋਂ ਸਿੱਖਾਂ ਨੂੰ ਜੜ੍ਹੋਂ ਉਖਾੜਨ ਵਿੱਚ ਨਿਕਲੇਗਾ। ਨਤੀਜੇ ਵਜੋਂ ਓਸ ਸ਼ਾਨਾਮੱਤੀ ਕੌਮ ਦੇ ਇਤਿਹਾਸ ਨੂੰ ਖ਼ਤਮ ਕਰ ਦਿੱਤਾ ਜਾਵੇਗਾ ਜਿਸ ਨੇ ਸਮੁੱਚੀ ਮਨੁੱਖਤਾ ਦੇ ਭਲੇ ਹਿਤ ਲਾਮਿਸਾਲ ਪਰਉਪਕਾਰੀ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ ਅਤੇ ਜਿਸ ਕੋਲ ਮਨੁੱਖਤਾ ਦੀ ਨੈਤਿਕ ਅਤੇ ਰੂਹਾਨੀ ਅਰੋਗਤਾ ਲਈ ਅਜੇਹਾ ਯੋਗਦਾਨ ਜਾਰੀ ਰੱਖਣ ਦੀ ਸਮਰੱਥਾ ਹੈ।

ਅਸੀਂ ਆਪਣੇ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਦੀ ਧਰਤੀ ਦੀ ਮੁਕੰਮਲ ਤਬਾਹੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਪਰਉਪਕਾਰੀ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਅਲੋਪ ਹੁੰਦਾ ਆਪਣੀ ਅੱਖੀਂ ਨਹੀਂ ਦੇਖ ਸਕਦੇ। ਸਾਡੇ ਵੱਡਕਿਆਂ ਦੀ ਧਰਤੀ ਉੱਤੇ ਇੱਕ ਭਿਆਨਕ ਮਨੁੱਖੀ ਦੁਖਾਂਤ ਮੰਡਰਾਉਂਦਾ ਨਜ਼ਰ ਆ ਰਿਹਾ ਹੈ। ਪੰਜਾਬ ਦੇ ਹਰੇ-ਭਰੇ ਖੇਤਾਂ ਨੂੰ ਰੇਤਲੇ ਟਿੱਬਿਆਂ ਵਿੱਚ ਬਦਲਦੇ ਦੇਖਣ ਦਾ ਖਿਆਲ ਮਾਤਰ ਹੀ ਸਾਡੇ ਲਈ ਦਿਲ-ਦਹਿਲਾਉ ਹੈ। ਇਸ ਲਈ ਅਸੀਂ ਇਹ ਨਿਸਚਾ ਕਰਦੇ ਹਾਂ ਕਿ:

ਹਰ ਸਬੰਧਤ ਵਿਅਕਤੀ ਨੂੰ ਪੰਜਾਬ ਦੇ ਦਰਿਆਈ ਪਾਣੀ ਦੀ ਲੁੱਟ ਅਤੇ ਇਸ ਦੇ ਫਲਸਰੂਪ ਸਿਰ 'ਤੇ ਮੰਡਰਾ ਰਹੇ ਖ਼ਤਰੇ ਪ੍ਰਤੀ ਜਾਗਰੂਕ ਕਰਾਂਗੇ; ਅਤੇ

1. ਆਪਣੇ ਸਾਧਨਾਂ ਵਿੱਚ ਰਹਿੰਦਿਆਂ ਹੋਣੀ ਦੀ ਅਗਾਉਂ ਰੋਕਥਾਮ ਲਈ ਹਰ ਤਰ੍ਹਾਂ ਦੀ ਕਾਨੂੰਨੀ ਚਾਰਾਜੋਈ ਕਰਾਂਗੇ; ਅਤੇ
2. ਪੰਜਾਬ ਦੇ ਦਰਿਆਵਾਂ ਦਾ ਸਦਾ ਵਹਿੰਦੇ ਰਹਿਣਾ ਯਕੀਨੀ ਬਣਾਉਣ ਲਈ ਹਰ ਹੀਲਾ ਅਪਨਾਵਾਂਗੇ ਤਾਂ ਜੂ ਸਾਡੇ ਪੂਰਵਜਾਂ ਦੇ ਵੰਸ਼ਜ, ਜਿਹੜੇ ਇਹਨਾਂ ਦੇ ਕੰਢਿਆਂ 'ਤੇ ਵੱਸਦੇ ਹਨ, ਓਦੋਂ ਤਾਈਂ ਵੱਸਦੇ-ਰਸਦੇ ਰਹਿਣ ਜਦੋਂ ਤਾਈਂ ਧਰਤੀ ਕਾਇਮ ਹੈ।

ਮਤਾ ਨੰ. 3:

(ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ)

ਸੰਮੇਲਨ ਸਮੂਹ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਸੱਦਾ ਦੇਂਦਾ ਹੈ ਕਿ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਸਿੱਖੀ ਦੀ ਪਾਕ ਪਹਿਚਾਣ ਨੂੰ ਸਦਜੀਵੀ ਬਣਾਉਣ ਲਈ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਉਪਦੇਸ਼ਾਂ ਦੇ ਅਨੁਕੂਲ ਅਤੇ ਪੰਥ-ਪ੍ਰਵਾਣਤ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਆਪਣੀ ਜੀਵਨ-ਜਾਚ ਨੂੰ ਢਾਲਣ।

ਸੰਮੇਲਨ ਮਰਯਾਦਾ ਵਿੱਚ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵੱਲੋਂ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਪ੍ਰਵਾਣਤ ਮੂਲ ਸਰੂਪ ਵਿੱਚ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਦੀ ਪ੍ਰਵਾਨਗੀ ਤੋਂ ਬਿਨਾ ਕੀਤੀਆਂ ਗਈਆਂ ਗੁਰਮਤਿ-ਵਿਰੋਧੀ ਤਬਦੀਲੀਆਂ ਦਾ ਗੰਭੀਰ ਨੋਟਿਸ ਲੈਂਦਾ ਹੈ ਤੇ ਮੰਗ ਕਰਦਾ ਹੈ ਕਿ ਇਸ ਮਾਮਲੇ ਦੀ ਘੋਖ-ਪੜਤਾਲ ਲਈ ਤੁਰੰਤ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਦੀ ਇੱਕ ਵਿਸ਼ਵ ਪੱਧਰੀ ਸਥਾਈ ਨੁਮਾਇੰਦਾ ਰਹ-ਰੀਤ ਕਮੇਟੀ ਬਣਾ ਕੇ ਇਨ੍ਹਾਂ ਨੂੰ ਗੁਰਬਾਣੀ ਦੀ

ਕਸਵੱਟੀ 'ਤੇ ਪਰਖਿਆ ਜਾਵੇ ਅਤੇ ਇਨ੍ਹਾਂ ਬਾਰੇ ਦੋ ਟੁੱਕ ਨਿਰਣਾ ਕੀਤਾ ਜਾਵੇ ਅਤੇ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਹੁੰਦੀ ਕਥਾ ਅਤੇ ਗੁਰਬਾਣੀ ਵਿਆਖਿਆ ਨੂੰ ਤੁਰੰਤ ਗੁਰਮਤਿ ਦੇ ਅੰਕੁਸ ਹੇਠ ਲਿਆਂਦਾ ਜਾਵੇ।

ਅੱਜ ਦਾ ਇਕੱਠ ਉਹਨਾਂ ਸੰਪਰਦਾਵਾਂ, ਡੇਰੇ ਜਾਂ ਜੱਥੇਬੰਦੀਆਂ ਆਦਿ, ਜਿਹੜੀਆਂ ਪੰਥ ਪ੍ਰਵਾਣਤ ਰਹਿਤ ਮਰਯਾਦਾ ਦਾ ਪਾਲਣ ਕਰਨ ਦੀ ਬਜਾਏ ਆਪੋ-ਆਪਣੀਆਂ ਮਰਯਾਦਾਵਾਂ ਪ੍ਰਚਾਰ ਕੇ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਦੀ ਹੋਂਦ-ਹਸਤੀ ਨੂੰ ਹੜਪਣਾ ਲੋਚਦੀਆਂ ਸਿੱਖੀ-ਵਿਰੋਧੀ ਤਾਕਤਾਂ ਦੀ ਇੱਛਾ-ਪੂਰਤੀ ਕਰ ਰਹੀਆਂ ਹਨ, ਦੀਆਂ ਮਨਮਤੀ ਰਹਿਤ ਮਰਯਾਦਾਵਾਂ ਨੂੰ ਰੱਦ ਕਰਦਾ ਹੈ ਅਤੇ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਅਪੀਲ ਕਰਦਾ ਹੈ ਕਿ ਜੇਕਰ ਅਜੇਹੀਆਂ ਸੰਪਰਦਾਵਾਂ, ਡੇਰੇ ਆਦਿ ਤੁਰੰਤ ਪੰਥ ਪ੍ਰਵਾਣਤ ਰਹਿਤ ਮਰਯਾਦਾ ਦੀ ਪਾਲਣਾ ਕਰਨੀ ਨਹੀਂ ਆਰੰਭਦੀਆਂ ਤਾਂ ਸਿੱਖ ਸੰਗਤਾਂ ਇਨ੍ਹਾਂ ਨੂੰ ਪੰਥਕ ਸੰਸਥਾਵਾਂ ਵਜੋਂ ਮਾਨਤਾ ਨਾ ਦੇਣ।

ਇਕੱਠ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਕਿ ਕੁਝ ਅਖੌਤੀ ਸੰਤ-ਬਾਬੇ ਅਤੇ ਡੇਰੇਦਾਰ ਦਸਵੰਧ ਦੇ ਨਾਂ 'ਤੇ ਸਾਧਾਰਨ ਸਿੱਖ ਸੰਗਤਾਂ ਦਾ ਆਰਥਕ ਸ਼ੋਸ਼ਣ ਕਰ ਰਹੇ ਹਨ ਅਤੇ ਇਕੱਤਰ ਕੀਤੇ ਸਰਮਾਏ ਨੂੰ ਆਪਣੀ ਨਿੱਜੀ ਪਰਵਰਿਸ਼, ਡੇਰਾਵਾਦ ਫੈਲਾਉਣ ਅਤੇ ਕਾਰ-ਸੇਵਾ ਦੀ ਆੜ ਹੇਠ ਸਿੱਖ ਵਿਰਾਸਤ ਦਾ ਖੁਰਾ-ਖੋਜ ਮਿਟਾਉਣ ਲਈ ਵਰਤ ਰਹੇ ਹਨ। ਇਕੱਠ ਕੌਮ ਨੂੰ ਅਪੀਲ ਕਰਦਾ ਹੈ ਕਿ ਗੁਰੂ-ਗੁਰਮਾਂ ਅਨੁਸਾਰ ਕੇਵਲ “ਗਰੀਬ ਦਾ ਮੂੰਹ ਗੁਰੂ ਦੀ ਗੋਲਕ” ਜਾਣਨ ਅਤੇ ਆਪਣੇ ਦਸਵੰਧ ਨੂੰ “ਅਕਲੀ ਕੀਚੈ ਦਾਨ” ਦੇ ਮਹਾਂਵਾਕ ਅਨੁਸਾਰ ਆਪਣੇ ਗਰੀਬ ਗੁਰਭਾਈਆਂ ਦੀ ਭਲਾਈ ਲਈ ਵਰਤਣ।

ਅੱਜ ਦਾ ਇਹ ਇਕੱਠ, 12 ਅਕਤੂਬਰ 1936 ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਮਤਾ ਨੰਬਰ 149 ਰਾਹੀਂ ਮੂਲ ਰੂਪ ਵਿੱਚ ਪ੍ਰਵਾਨ ਕੀਤੀ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਅਤੇ ਰਾਗਮਾਲਾ ਦੇ ਕ੍ਰਿਤਤਵ ਸਬੰਧੀ ਹੁਣ ਤੱਕ ਹੋਈ ਖੋਜ ਦੇ ਸਿੱਟਿਆਂ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ, ਇਸ ਗੱਲ 'ਤੇ ਇੱਕ-ਮੱਤ ਹੈ ਕਿ ਰਾਗਮਾਲਾ ਬਾਣੀ ਨਹੀਂ ਅਤੇ ਜਾਗਰੂਕ ਸਿੱਖਾਂ ਨੂੰ ਅਪੀਲ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪਾਠ ਦਾ ਭੋਗ ਮੁੰਦਾਵਣੀ ਉੱਤੇ ਹੀ ਪਾਉਣ।

ਮਤਾ ਨੰ. 4:

ਪੰਥ ਦਾ ਇਹ ਨੁਮਾਇੰਦਾ ਇਕੱਠ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ ਕਿ ਨਾਪਾਕ ਸਿਆਸਤਦਾਨ-ਪੁਜਾਰੀ ਗੱਠਜੋੜ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਪੰਥ ਵਿੱਚੋਂ ਛੇਕਣ ਦਾ ਗੁਰਮਤਿ-ਵਿਰੋਧੀ ਵਰਤਾਰਾ ਪਾਵਨ ਅਕਾਲ ਤਖ਼ਤ ਦੇ ਨਿਰਮਲ ਭੈ ਨੂੰ ਖਤਮ ਕਰ ਕੇ ਆਪਣਾ ਆਤੰਕ ਫੈਲਾਉਣ ਵਾਸਤੇ ਜਾਰੀ ਰੱਖਿਆ ਹੋਇਆ ਹੈ ਅਤੇ ਇਸੇ ਤਹਿਤ ਹੀ ਸਰਦਾਰ ਜੋਗਿੰਦਰ ਸਿੰਘ (ਸਪੋਕਸਮੈਨ) ਨੂੰ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਦੇ ਸੇਵਾਦਾਰ ਵੱਲੋਂ ਪੰਥ ਵਿੱਚੋਂ ਛੇਕਿਆ ਗਿਆ ਹੈ ਜੋ ਕਿ ਮੁਕੰਮਲ ਤੌਰ 'ਤੇ ਅਣਅਧਿਕਾਰਤ ਅਤੇ ਬੇਹੱਦ ਮੰਦਭਾਗਾ ਹੈ। ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਦੀ ਮਰਜ਼ੀ ਤੋਂ ਬਿਨਾਂ ਇੱਕ ਨਿਰੋਲ ਸਿਆਸੀ ਆਦਮੀ ਵੱਲੋਂ ਥਾਪੇ ਗਏ ਵਿਅਕਤੀ ਨੂੰ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ਕਿ ਉਹ ਆਪਣੇ ਗੁਰਭਾਈ ਨੂੰ ਪੰਥ ਵਿੱਚੋਂ ਛੇਕ ਸਕੇ।

ਮਤਾ ਨੰ. 5:

ਪੰਜਾਬ ਵਿੱਚ ਵੱਡੀ ਪੱਧਰ ਉੱਤੇ ਬਾਹਰਲੇ ਪ੍ਰਦੇਸ਼ਾਂ ਤੋਂ ਮਜ਼ਦੂਰ ਲਿਆ ਕੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪੰਜਾਬ ਦੇ ਸ਼ਹਿਰੀ ਬਣਾ ਕੇ ਘੱਟਗਿਣਤੀ ਵਾਲੇ ਸੂਬੇ ਦੇ ਮੂਲ ਵਸਨੀਕਾਂ ਨੂੰ ਹੋਰ ਵੀ ਸੂਖਮ ਘੱਟਗਿਣਤੀ ਵਿੱਚ ਤਬਦੀਲ ਕਰਨ ਦੀ ਕੇਂਦਰ ਦੀ ਕੂਟ-ਨੀਤੀ ਵਿੱਚੋਂ ਓਸੇ ਬਸਤੀਵਾਦ ਦਾ ਪ੍ਰਭਾਵ ਸਪਸ਼ਟ ਦਿਖਾਈ ਦਿੰਦਾ ਹੈ ਜਿਸ ਅਧੀਨ ਸਾਮਰਾਜੀ ਮੁਲਕਾਂ ਨੇ ਅਮਰੀਕਾ, ਕਨੇਡਾ, ਔਸਟ੍ਰੇਲੀਆ ਅਤੇ ਹੋਰ ਮੁਲਕਾਂ ਵਿੱਚ ਆਪਣੀਆਂ ਬਸਤੀਆਂ ਕਾਇਮ ਕੀਤੀਆਂ ਸਨ। ਅਜੇ ਕੱਲ੍ਹ-ਪਰਸੋਂ ਹੀ ਚੀਨ ਨੇ ਏਹੋ ਅਮਲ ਤਿੱਬਤ ਵਿੱਚ ਹੋਂਦ ਵਿੱਚ ਲਿਆਂਦਾ ਹੈ। ਪੰਜਾਬ ਦੇ ਆਲੇ-ਦੁਆਲੇ ਦੇ ਪ੍ਰਦੇਸ਼ਾਂ (ਰਾਜਸਥਾਨ, ਉਤਰਾਂਚਲ, ਹਿਮਾਚਲ, ਜੰਮੂ-ਕਸ਼ਮੀਰ) ਵਿੱਚ ਪੰਜਾਬੀ ਨਾ ਜਮੀਨ ਖਰੀਦ ਸਕਦਾ ਹੈ, ਨਾ ਜਾ ਕੇ ਵੱਸ ਸਕਦਾ ਹੈ।

ਕਈ ਹੋਰ ਪੱਖਾਂ ਤੋਂ ਵੇਖਿਆਂ ਪੰਜਾਬ ਨੂੰ ਹਿੰਦੋਸਤਾਨ ਦੀ ਬਸਤੀ ਬਣਾਉਣ ਦਾ ਅਮਲ 1947 ਤੋਂ ਲਗਾਤਾਰ ਜਾਰੀ ਹੈ।

ਅੱਜ ਦਾ ਇਹ ਇਕੱਠ ਪੰਜਾਬੀਆਂ ਨੂੰ ਸੱਦਾ ਦਿੰਦਾ ਹੈ ਕਿ ਏਸ ਨਵੇਂ ਬਸਤੀਵਾਦ ਨੂੰ ਆਪਣੀ ਪੂਰੀ ਹਿੰਮਤ ਜੁਟਾ ਕੇ ਰੱਦ ਕਰ ਦੇਣ ਅਤੇ ਕੇਂਦਰੀ ਸਰਕਾਰ ਨੂੰ ਆਪਣੀਆਂ ਘਾਤਕ ਨੀਤੀਆਂ ਨੂੰ ਤਿਆਗਣ ਲਈ ਮਜ਼ਬੂਰ ਕਰ ਦੇਣ। ਇਹ ਇਕੱਠ ਪੰਜਾਬ ਅਸੰਬਲੀ ਨੂੰ ਬੇਨਤੀ ਕਰਦਾ ਹੈ ਕਿ ਦਰਿਆਈ ਪਾਣੀਆਂ ਸਬੰਧੀ ਦਿਖਾਈ ਦਲੇਰੀ ਵਾਂਗ ਹੀ ਇਸ ਮਸਲੇ ਸਬੰਧੀ ਵੀ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼, ਉਤਰਾਂਚਲ ਅਤੇ ਰਾਜਸਥਾਨ ਅਸੰਬਲੀਆਂ ਦੀ ਤਰਜ਼ 'ਤੇ ਪਰਵਾਸੀਆਂ ਦੇ ਜ਼ਮੀਨ-ਜਾਇਦਾਦ ਖਰੀਦਣ ਉੱਤੇ ਰੋਕ ਲਾਉਣ ਸਬੰਧੀ ਤੁਰੰਤ ਕਾਨੂੰਨ ਪਾਸ ਕਰੇ।

ਮਤਾ ਨੰ. 6:

ਪਿਛਲੇ ਦਿਨੀਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਪ੍ਰਧਾਨ ਨੇ ਅਖੌਤੀ ‘ਜਥੇਦਾਰਾਂ’ ਨੂੰ ਹੁਕਮ ਸਾਦਰ ਕੀਤਾ ਹੈ ਕਿ ਉਹ ਦੋ ਸਾਲਾਂ ਵਿੱਚ ਕੇਵਲ ਇੱਕ ਵਾਰੀ ਅਗਾਊਂ ਮਨਜ਼ੂਰੀ ਲੈ ਕੇ ਵਿਦੇਸ਼ ਦੌਰੇ ਉੱਤੇ ਜਾ ਸਕਣਗੇ। ਇਹ ਹੁਕਮ ਤਾਂ ਜਾਇਜ਼ ਹੀ ਹੈ ਕਿਉਂਕਿ ਇਹ ਅਖੌਤੀ ਜਥੇਦਾਰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਤਨਖਾਹ ਦਾਰ ਮੁਲਾਜ਼ਮ ਹਨ ਅਤੇ ਇਹ ਵਿਦੇਸ਼ ਜਾ ਕੇ ਅਮਨ-ਚੈਨ ਨਾਲ ਵਸਦੇ ਸਿੱਖਾਂ ਵਿੱਚ ਫੁੱਟ ਪਾਉਣ ਦਾ ਕੁਕਰਮ ਕਰ ਰਹੇ ਹਨ ਅਤੇ ਕੇਵਲ ਨਿੱਜੀ ਆਰਥਕ ਲਾਭ ਹਿਤ ਅਪਰਾਧੀ ਬਿਰਤੀ ਵਾਲੇ ਸਾਧਾਂ ਨੂੰ ‘ਸੰਤ ਬਾਬਿਆਂ’ ਵਜੋਂ ਮਾਨਤਾ ਦੇ ਕੇ ਸਿੱਖ ਸਮਾਜਕ ਜੀਵਨ ਵਿੱਚ ਵੱਡੀ ਅਸਾਂਤੀ ਫੈਲਾ ਰਹੇ ਹਨ। ਅੱਜ ਦਾ ਇਕੱਠ ਇਹਨਾਂ ਨੂੰ ਪੁੱਛਦਾ ਹੈ ਕਿ ਕੀ ਇਹ ਪ੍ਰਧਾਨ ਦੇ ਹੁਕਮ ਸਾਦਰ ਹੋਣ ਤੋਂ ਬਾਅਦ ਵੀ ਆਪਣੇ-ਆਪ ਨੂੰ ਸਰਵਉੱਚ ਮੰਨਦੇ ਰਹਿਣਗੇ? ਪੰਥ ਦਾ ਇਹ ਇਕੱਠ ਅਖੌਤੀ ਜਥੇਦਾਰਾਂ ਨੂੰ ਬੇਨਤੀ ਕਰਦਾ ਹੈ ਕਿ ਇਹ ਗੁੰਮਰਾਹਕੁੰਨ ਅਤੇ ਪੰਥ ਲਈ ਬੇਹੱਦ ਮਾਰੂ ਮਾਨਸਿਕ ਭ੍ਰਾਂਤੀ, ਸਰਵਉੱਚਤਾ ਦੇ ਸੰਕਲਪ, ਵਿੱਚੋਂ ਵੱਡਾ ਹੰਭਲਾ ਮਾਰ ਕੇ ਨਿਕਲ ਜਾਣ ਅਤੇ ਆਪਣੀ ਸਹੀ ਪਦ-ਪਦਵੀ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰ ਕੇ ਆਪਣੇ ਗੁਰਭਾਈਆਂ ਦੇ ਕਲਿਆਣ ਲਈ ਯਤਨਸ਼ੀਲ ਹੋਣ।

ਇਹ ਇਕੱਠ ਇੱਕ-ਮੱਤ ਹੈ ਕਿ ਪੰਜਾਬੀ ਪਾਰਟੀ ਅਕਾਲੀ ਦਲ ਦੇ ਵਾਹਦ ਨੇਤਾ ਨੇ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਕੁਰਹਿਤੀਆਂ ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਵੱਡੇ ਅਹੁਦੇਦਾਰ ਥਾਪ ਕੇ ਪੰਥ ਨਾਲ ਵੱਡਾ ਪ੍ਰੋਧ ਕੀਤਾ ਹੈ ਅਤੇ ਸਿੱਖ ਕੌਮ ਦੇ ਪਤਨ ਦਾ ਰਾਹ ਖੋਲ੍ਹਿਆ ਹੈ। ਏਸ ਨੂੰ ਠੱਲ੍ਹ ਪਾਉਣ ਲਈ ਸਾਰੇ ਗੁਰਸਿੱਖਾਂ ਵੱਲੋਂ ਇਕੱਠੇ ਹੋ ਕੇ ਹੰਭਲਾ ਮਾਰਨ ਨੂੰ ਇਹ ਇਕੱਠ ਸਿੱਖ-ਹਿਤੈਸ਼ੀ ਕਰਮ ਜਾਣਦਾ ਹੈ।

ਮਤਾ ਨੰ. 7:

ਸੰਮੇਲਨ ਪੰਜਾਬ ਅਤੇ ਸਿੱਖ ਕੌਮ ਦੇ ਹੱਕਾਂ ਲਈ ਪਿਛਲੇ ਵਾਈ ਦਹਾਕੇ ਚੱਲੇ ਧਰਮ-ਯੁੱਧ ਦੌਰਾਨ ਸੁਧਾ ਧੱਕੇਸ਼ਾਹੀ ਨਾਲ ਕਈ ਸਾਲਾਂ ਤੋਂ ਝੂਠੇ ਕੇਸਾਂ ਤਹਿਤ ਜੇਲ੍ਹਾਂ ਵਿੱਚ ਡੱਕੇ ਹੋਏ ਸਿੱਖ ਨੌਜਵਾਨਾਂ ਨੂੰ ਬਿਨਾਂ ਸ਼ਰਤ ਰਿਹਾਅ ਕਰਨ ਦੀ ਪੁਰਜ਼ੋਰ ਮੰਗ ਕਰਦਾ ਹੈ।

ਮਤਾ ਨੰ. 8:

ਸੰਮੇਲਨ ਬਾਹਰਲੇ ਪੰਜ ਮੁਲਕਾਂ 'ਚ ਹੋਏ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨਾਂ ਦੌਰਾਨ ਪਾਸ ਕੀਤੇ ਗਏ ਮਤਿਆਂ ਦੀ ਮੁਕੰਮਲ ਤੌਰ 'ਤੇ ਪ੍ਰੋੜਤਾ ਕਰਦਾ ਹੈ।

*

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ !!

SINGH SABHA INTERNATIONAL (U. K.)

26 MOULTON AVENUE, HOUNSLOW, MIDDLESEX, TW3 4LR

Tel. No. 07939922484

President : Avtar Singh, General Secretary: Sewa Singh,

Treasure: Maninderpal Singh

ਅੱਜ ੧੦ ਅਕਤੂਬਰ ੨੦੦੪ ਦਿਨ ਐਤਵਾਰ ਨੂੰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ (ਯੂ ਕੇ)

ਵੱਲੋਂ Cranford Community College, High Street, Cranford,

Middlesex, TW5 9PD ਵਿਖੇ ਕਰਵਾਈ ਗਈ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ ਵਿਚ ਹੇਠ ਲਿਖੇ ਮਤੇ ਵੀਚਾਰ ਵਟਾਂਦਰੇ ਉਪ੍ਰੰਤ ਪ੍ਰਵਾਨ ਕੀਤੇ ਗਏ।

- ੧) ਸ਼੍ਰੋਮਣੀ ਗੁਰਦਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ, ਦਿੱਲੀ ਗੁਰਦਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਬੋਰਡ ਹਜ਼ੂਰ ਸਾਹਿਬ ਅਤੇ ਪਟਨਾ ਸਾਹਿਬ ਤੋਂ ਇਲਾਵਾ ਸੰਸਾਰ ਭਰ ਦੇ ਗੁਰਦਵਾਰਿਆਂ ਦੀਆਂ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀਆਂ ਨੂੰ ਅਪੀਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਪੰਥ ਪ੍ਰਵਾਨਿਤ ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਲਾਗੂ ਕਰਕੇ ਪੰਥ ਨੂੰ ਇਕ ਲੜੀ ਵਿਚ ਪਰੋ ਕੇ ਦੁਬਿਧਾ ਖਤਮ ਕਰਨ ਦਾ ਉਪਰਾਲਾ ਕਰਨ।
- ੨) ਬੀਬੀ ਜਗੀਰ ਕੌਰ ਪ੍ਰਧਾਨ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਉਸ ਫੈਸਲੇ ਦੀ ਸਲਾਘਾ ਕਰਦੇ ਹਾਂ ਜਿਸ ਵਿਚ ਉਨ੍ਹਾਂ ਨੇ ਜਥੇਦਾਰਾਂ, ਰਾਗੀਆਂ ਅਤੇ ਪ੍ਰਚਾਰਕਾਂ ਤੇ ਘਟ ਤੋਂ ਘੱਟ ਪਿਛਲੀ ਫੇਰੀ ਤੋਂ ਦੋ ਸਾਲ ਬਾਦ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਜਾਣ ਦੀ ਪਾਬੰਦੀ ਲਾਈ ਹੈ। ਅਸੀਂ ਮਹਿਸੂਸ ਕਰਦੇ ਹਾਂ ਕਿ ਅੱਜ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਦੀ ਲੋੜ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ਪੰਜਾਬ ਦੇ ਪਿੰਡਾਂ ਅਤੇ ਭਾਰਤ ਦੇ ਹੋਰ ਪ੍ਰਾਂਤਾਂ ਵਿਚ ਵਸਦੇ ਲੋਕਾਂ ਨੂੰ ਹੈ। ਸਮੇਂ ਦੀ ਮੰਗ ਹੈ ਕਿ ਇਹ ਜਥੇਦਾਰ, ਪ੍ਰਚਾਰਕ ਅਤੇ ਰਾਗੀ ਉਥੇ ਭੇਜੇ ਜਾਣ।
੩. ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਅਖੌਤੀ ਧਾਰਮਿਕ ਆਗੂਆਂ ਅਤੇ ਬੀਬੀਆਂ ਦਾ ਸ਼ੋਸ਼ਣ ਕਰਨ ਵਾਲੇ ਪਖੰਡੀ ਬਾਬਿਆਂ ਨਾਲੋਂ ਨਾਤਾ ਤੋੜਨ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਅਤੇ ਹੋਰ ਸਬੰਧਤ ਸੰਸਥਾਵਾਂ ਨੂੰ ਵੀ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਅਜਿਹੇ ਵਿਅਕਤੀਆਂ ਵਿਰੁਧ ਕਾਨੂੰਨੀ ਅਤੇ ਹੋਰ ਢੁਕਵੀਂ ਕਾਰਵਾਈ ਕਰਨ। ਵਿਸ਼ਵ ਭਰ ਦੇ ਗੁਰਦਵਾਰਿਆਂ ਨੂੰ ਵੀ ਅਜਿਹਾ ਕਰਨ ਦੀ ਅਪੀਲ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।
੪. ਉਨ੍ਹਾਂ ਪੰਜਾਬੀ ਅਖਬਾਰਾਂ ਅਤੇ ਮਾਧਿਅਮ ਦੇ ਹੋਰ ਸਾਧਨਾਂ (ਰੇਡੀਓ) ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਪੈਸੇ ਕਮਾਉਣ ਦੀ ਖਾਤਰ ਜਾਦੂ ਟੂਣੇ ਵਾਲੇ ਪੀਰਾਂ ਅਤੇ ਸਾਧਾਂ ਦੇ ਇਸ਼ਤਿਹਾਰ ਦੇ ਕੇ ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਜਾਲ ਵਿਚ ਨਾ ਫਸਾਣ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਜਿਹੜੇ ਰੇਡੀਓ ਅਤੇ ਅਖਬਾਰ ਅਜਿਹੇ ਠੱਗਾਂ ਤੋਂ ਬੱਚ ਕੇ ਰਹਿਣ ਲਈ ਚੇਤਾਵਨੀ ਦਿੰਦੇ ਹਨ ਉਨ੍ਹਾਂ ਦਾ ਅਸੀਂ ਸਾਰੇ ਧੰਨਵਾਦ ਕਰਦੇ ਹਾਂ ਅਤੇ ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਨੂੰ ਅਪੀਲ ਕਰਦੇ ਹਾਂ ਕਿ ਅਜਿਹੇ ਸਾਧਨਾਂ ਦੀ ਹਰ ਸੰਭਵ ਸਹਾਇਤਾ ਕਰਨ।
੫. ਸਿੱਖ ਸਮਾਜ ਵਿਚ ਜਾਤ ਪਾਤ, ਦਰੋਜ, ਪਤਿਤਪੁਣੇ ਅਤੇ ਨਸ਼ਿਆਂ ਦੇ ਸੇਵਨ ਵਰਗੀਆਂ ਸਮਾਜਿਕ ਕੁਰੀਤੀਆਂ ਨੇ ਘਰ ਕਰ ਲਿਆ ਹੈ ਜੋ ਜਥੇਬੰਦ ਹੋ ਕੇ ਇਨ੍ਹਾਂ ਵਿਰੁਧ ਪ੍ਰਚਾਰ ਨਾ ਕੀਤਾ ਗਿਆ ਤਾਂ ਇਸ ਦੇ ਬਹੁਤ ਗੰਭੀਰ ਸਿੱਟੇ ਨਿਕਲਣਗੇ ਅਤੇ ਆਉਣ ਵਾਲੀਆਂ ਨਸਲਾਂ ਸਾਨੂੰ ਕਦੇ ਮੁਆਫ ਨਹੀਂ ਕਰਨਗੀਆਂ। ਇਸ ਲਈ ਇਨ੍ਹਾਂ ਕੁਰੀਤੀਆਂ, ਵਹਿਮਾਂ, ਭਰਮਾਂ ਵਿਰੁਧ ਜੂਝਣ ਲਈ ਸਾਰਾ ਸਿੱਖ ਪੰਥ ਲਾਮਬੰਦ ਹੋਵੇ।
੬. ਸਿੱਖ ਪੰਥ ਦੇ ਮਹਾਨ ਵਿਦਵਾਨ ਅਤੇ ਸ਼੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਦੇ ਸਾਬਕਾ ਮੁੱਖ ਸੇਵਾਦਾਰ ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਨੇ ਗਿਆਨੀ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਦੀ ਹਾਜ਼ਰੀ ਵਿਚ ਕੱਚੀ ਬਾਣੀ ਅਤੇ ਗੁਰਮਿਤ ਦੀ ਗੱਲਤ ਵਿਆਖਿਆ ਕਰਨ ਵਾਲੇ ਬਾਬਿਆਂ ਬਾਰੇ ਗੁਰਬਾਣੀ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਨਿਪੱਤਕ ਹੋ ਕੇ ਕਨੈਡਾ ਵਿਖੇ ਜਿਹੜੇ ਵੀਚਾਰ ਪ੍ਰਗਟ ਕੀਤੇ ਹਨ ਉਸ ਲਈ ਅਸੀਂ ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਦੇ ਬਹੁਤ ਧੰਨਵਾਦੀ ਹਾਂ ਅਤੇ ਉਨ੍ਹਾਂ ਵੱਲੋਂ ਪ੍ਰਗਟਾਏ ਵੀਚਾਰਾਂ ਦੀ ਪੁਸ਼ਟੀ ਕਰਦੇ ਹਾਂ।
੭. “ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ” ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਲੈ ਕੇ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਨਾਂ ਦੀ ਸੰਸਥਾ ਸੰਸਾਰ ਦੇ ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ ਵਿਚ ਸਥਾਪਿਤ ਹੋ ਚੁੱਕੀ ਹੈ ਜੋ ਕਿ ਨਿਰੋਲ ਗੁਰਮਿਤ ਦੇ ਪ੍ਰਚਾਰ ਅਤੇ ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਨੂੰ ਲਾਗੂ ਕਰਵਾਣ ਲਈ ਤਤਪਰ ਹੈ। ਇਸ ਲਈ ਆਪ ਜੀ ਦੇ ਸਹਿਯੋਗ ਦੀ ਬਹੁਤ ਲੋੜ ਹੈ।

੮. ਅੰਤ ਵਿਚ ਅਸੀਂ ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ ਵਿਚ ਹੋਈਆਂ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸਾਂ ਅਤੇ ੨੬ ਅਕਤੂਬਰ ੨੦੦੩ ਵਿਚ ਚੰਡੀਗੜ ਵਿਖੇ ਹੋਈ ਕਾਨਫਰੰਸ ਵਿਚ ਪਾਸ ਹੋਏ ਮਤਿਆਂ ਦਾ ਭਰਪੂਰ ਸਮਰਥਨ ਕਰਦੇ ਹਾਂ।

ਜਾਰੀ ਕਰਤਾ, Sewa Singh, General Secretary, Singh Sabha International
(U.K.), sewasinghsidhu@aol.com

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SINGH SABHA INTERNATIONAL CONFERENCE

OCTOBER 2, 2004

HELD AT PHILADELPHIA SIKH SOCIETY

6708 GARDEN COURT, MILBOURNE, PENNSYLVANIA 19082

UNITED STATES OF AMERICA

The Following resolutions were presented and adopted unanimously:

- A. Sovereignty of the office of the Akal Takhat Jathedar
- B. Stop the un-Sikh like practices that are making in-roads into Gurdwaras and Sikh institutions such as:
 1. Simultaneous performing of the multiple Akhand Paths in the Gurdwaras.
 2. Ready made Akand paths and Sadharan Paths.
 3. Accord Damask Granth the same status as that of Shri Guru Granth Sahib and performing Akhand Path of Dasam Granth at Takhat Patna Sahib, and Takhat Hazur Sahib.
 4. Disallowing women to perform kirtan at Darbar Sahib.
 5. Justice for victims of Amritsar and New Delhi Ghalughara in 1884.
- C. Sikh Sovereignty.
Sikhs' right to wear turban, especially in France.
Punjab River Waters.

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SINGH SABHA INTERNATIONAL CANADA

603 RAY LAWSON BLVD, BRAMPTON, ON L6Y 5J7

Resolutions adopted at SSI-WSC, Brampton Ontario, Canada on Sept. 25, 2004, At Dixie Road Gurudwara, Mississauga, Ontario

I ਪਾਖੰਡੀ ਸਾਧਾਂ, ਸੰਤਾਂ ਅਤੇ ਅਖੌਤੀ ਬ੍ਰਹਮ ਗਿਆਨੀਆਂ ਤੋਂ ਬਚਣ ਦੀ ਲੋੜ।

ਪਿਛਲੇ ਸਮਿਆਂ ਵਿਚ ਸ਼੍ਰੋ. ਗੁ. ਪ੍ਰ. ਕਮੇਟੀ ਦੇ ਸੱਤਾਗੀਣ, ਏਸਦੀ ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਦੇ ਪ੍ਰਾਣਗੀਣ ਹੋ ਜਾਣ ਕਾਰਣ ਅਤੇ ਸਿੱਖ ਸਿਆਸਤ ਦੇ ਮੁਕੰਮਲ ਤੌਰ ਉੱਤੇ ਬਹੁਗਿਣਤੀ ਦੀ ਅਧੀਨਗੀ ਸਵੀਕਾਰ ਕਰਨ ਕਾਰਨ ਸਿੱਖ ਧਰਮ ਪ੍ਰਚਾਰ ਬੇਹੱਦ ਮੱਧਮ ਪੈ ਗਿਆ ਹੈ। ਥਾਂ ਥਾਂ ਤੇ ਸਾਧ, ਸੰਤ ਬਾਬੇ, ਮਹੰਤ, ਮੁਖੀ ਖੁੰਬਾਂ ਵਾਂਗੂ ਉੱਗ ਪਏ ਹਨ। ਗੁਰਬਾਣੀ ਦੀ ਦੁਰਵਰਤੋਂ ਨਾਲ ਆਪਣਾ ਪ੍ਰਭਾਵ ਸਥਾਪਤ ਕਰਕੇ ਇਹ ਆਪਣੇ ਆਪ ਨੂੰ ‘ ਬ੍ਰਹਮ ਗਿਆਨੀ, ਪਹੁੰਚੇ ਹੋਏ, ਰਿਧੀਆਂ ਸਿੱਧੀਆਂ’ ਵਾਲੇ ਪ੍ਰਸਿੱਧ ਕਰਦੇ ਹਨ। ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਪਵਿਤਰ ਹੁਕਮ, ‘ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥’ ਅਨੁਸਾਰ ‘ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲਿ॥’ ਦੇ ਧਾਰਨੀ ਇਹ ਮਨੁੱਖ ਹੱਡ ਭੰਨਵੀਂ ਮਿਹਨਤ ਕਰਨ ਵਾਲੇ ਕਿਰਤੀ ਸਿੱਖਾਂ ਦੀ ਦਸਾਂ ਨਹੁੰਆਂ ਦੀ ਕਮਾਈ ਨੂੰ ਹੜੱਪਣ ਅਤੇ ਐਸੇ ਇਸ਼ਰਤ ਲਈ ਵਰਤਦੇ ਹਨ। ਗ੍ਰਿਹਸਥੀਆਂ ਦੇ ਘਰਾਂ ਵਿਚ ਖਲਿਲ ਪਾ ਕੇ ਇਹ ਲੋਕ ਇਖਲਾਕ ਤੋਂ ਗਿਰੀਆਂ ਹਰਕਤਾਂ ਕਰਦੇ ਅਤੇ ਹਰਾਮ ਦੀ ਕਮਾਈ ਖਾਦੇ ਹਨ।

ਅੱਜ ਦਾ ਇਹ ਇਜਲਾਸ ਪੇਹੋਵੇ ਵਾਲੇ ਸਾਧ ਦਾ ਪਰਦਾ ਫਾਸ਼ ਕਰਨ ਵਾਲੇ ਅਖਬਾਰ ‘ਸਾਂਝ ਸਵੇਰਾ’ (ਸਤੰਬਰ 9, 2004), ਓਨਟੈਰੀਓ ਖਾਲਸਾ

ਦਰਬਾਰ ਅਤੇ ਹੋਰ ਸਾਰੀਆਂ ਧਾਰਮਿਕ ਜੱਥੇਬੰਦੀਆਂ ਦੀ ਸ਼ਲਾਘਾ ਕਰਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਨੇ ਇਸ ਅਖਬਾਰ ਨੂੰ ਸਮਰਥਨ ਦਿੱਤਾ ਹੈ ਅਤੇ ਭੋਲੇ ਭਾਲੇ ਲੋਕਾਂ ਨੂੰ ਕਪਟੀ ਸਾਧਾਂ, 'ਬਨਾਰਸ ਦੇ ਠੱਗਾਂ' ਤੋਂ ਬਚਣ ਲਈ ਅਪੀਲ ਕਰਦਾ ਹੈ। ਅੱਜ ਦਾ ਇਹ ਇਜਲਾਸ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਬੇਨਤੀ ਕਰਦਾ ਹੈ ਕਿ ਸਾਧ ਬਾਣੇ ਵਿਚ ਵਿਚਰਦੇ ਸਾਰੇ ਠੱਗਾਂ ਤੋਂ ਬਚਣ ਅਤੇ ਕਿਸੇ ਬਹਾਨੇ ਵੀ ਇਨ੍ਹਾਂ ਨੂੰ ਮੂੰਹ ਨਾ ਲਾਉਣ। ਕਲਯੁਗ ਵਿਚ ਜੁਗੋ ਜੁਗ ਅਟੱਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪਾਰਜਾਤ ਬਿਰਖ, ਸਭ ਸੁਖ ਦਾਇਕ ਗੁਰਬਾਣੀ ਦੇ ਜਗਾਜ ਹਨ। ਕੇਵਲ ਅਤੇ ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਦੀ ਸ਼ਰਣ ਲੈਣਾ ਹੀ ਗੁਰਮਤਿ ਹੈ ਅਤੇ ਕਲਿਆਣ ਦਾ ਸਾਧਨ ਹੈ।

II ਇਕ ਤੋਂ ਜ਼ਿਆਦਾ ਪਾਠਾਂ ਦੀ ਇੱਕੋ ਸਮੇਂ ਇਕ ਸਥਾਨ ਤੇ ਰੀਤ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਨਹੀਂ।

ਪੰਥ ਪ੍ਰਵਾਣਿਤ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਅਨੁਸਾਰ ਸੰਗਤ ਵਿਚ ਇਕੋ ਸਮੇਂ ਉਸੇ ਸਥਾਨ ਤੇ ਇਕੋ ਗੱਲ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਪਾਠ, ਕੀਰਤਨ ਜਾਂ ਵਖਿਆਨ/ਕਥਾ। ਪਾਠ ਦੇ ਨਾਲ ਨਾਲ ਕਿਸੇ ਹੋਰ ਬਾਣੀ ਦਾ ਮੋਨ ਪਾਠ ਵੀ ਪ੍ਰਵਾਣਿਤ ਨਹੀਂ। ਪਰ ਅੱਜ ਕੱਲ੍ਹ ਤਾਂ ਇਹ ਰਿਵਾਜ ਚਲਾ ਦਿੱਤਾ ਗਿਆ ਹੈ ਕਿ ਇਕੋ ਸਮੇਂ ਉਸੇ ਕਮਰੇ ਵਿਚ ਇਕ ਤੋਂ ਜ਼ਿਆਦਾ ਪਾਠ ਜਾਣੀ ਕਿ 30 - 30 ਪਾਠ ਵੀ ਕਈ ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਕੀਤੇ ਜਾਂਦੇ ਸੁਣੀਏ/ ਦੇਖੇ ਹਨ ਜੋ ਗੁਰਮਤਿ ਦੇ ਅਨੁਸਾਰ ਨਹੀਂ। ਇਸ ਕਰਕੇ ਇਹ ਮਤਾ ਪਾਸ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ:

ੳ. ਇਕੋ ਕਮਰੇ ਜਾਂ ਹਾਲ ਵਿਚ ਇਕੋ ਸਮੇਂ ਇਕ ਤੋਂ ਜ਼ਿਆਦਾ ਬੀੜਾਂ ਤੋਂ ਪਾਠ ਨਾ ਕੀਤੇ ਜਾਣ। ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਨਾਲ ਗੁਰਬਾਣੀ ਦਾ ਘੋਰ ਨਿਰਾਦਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਜੋ ਕਿ ਗੁਰਮਤਿ ਦੇ ਅਨੁਕੂਲ ਨਹੀਂ।

ਅ. ਅਸੀਂ ਅਕਾਲ ਤਖਤ ਤੇ ਐਸ. ਜੀ . ਪੀ. ਸੀ. ਨੂੰ ਨਿਮਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਕਰਦੇ ਹਾਂ ਕਿ ਇਸ ਪਰੰਪਰਾ ਨੂੰ ਤੁਰੰਤ ਬੰਦ ਕਰਨ ਦਾ ਹਰ ਸੰਭਵ ਵਸੀਲਾ ਅਖਤਿਆਰ ਕਰੇ।

III India's Independence and Republic day celebrations in gurudwaras.

On August 15th 1947, which is known as India's Independence Day, we Sikhs did not attain independence, rather we merely changed masters. On January 26 1950, which is known as India's Republic day, our identity as a "Nirara Panth" was taken away from us and we were classified as Hindus. In due course Anand Marriage Act was annulled and our marriages were brought under Hindu Marriage Act. Until recently the calculated efforts of India's foreign ministry were directed only at demand of siropas by its diplomatic corps in diaspora gurudwaras to present the facade of friendly relations between ruling class and the Sikh minority. This assembly is very alarmed by the very recent trend of celebration of India's Independence and Republic days in Guru Nanak Sikh Gurudwara of Surrey, British Columbia and appeals to the diaspora Sikh community to not only refrain from this new trend but also put an end to the practice of presenting Siropas to Indian diplomats.

IV Singh Sabha International as core organization.

Most of the ills of our society spring from the absence of a central Sikh body to provide proper guidance to the Sikh people in accordance with the authentic teachings of Sikhi. This has resulted in the prevalence of chaotic conditions in

the religious, political and social sphere of Sikhi. Hence, it is imperative that central body capable of giving guidance to the Sikhs worldwide be organized and sustained at public expense. Therefore, this assembly resolves to designate Singh Sabha International as the core organization to provide vital guidance and to support it.

V All the resolutions adopted in Sydney, Australia on September 19, 2004.

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SIKH COUNCIL OF AUSTRALIA INC.

Resolutions adopted at the Conference held at Function Centre University of Technology Sydney

Motions:

The First World Sikh Conference held on 18th and 19th of September 2004 in Sydney, Australia under the auspices of The Sikh Council Of Australia calls upon the leadership and management of the SGPC Amritsar to:

- A. Stop un-Sikh practices which have made inroads into the Historical and other Gurudwaras under the direct control of SGPC or amiable to its influence, such as:
 1. Performing of multiple Akhand Paths in the Gurdwaras.
 2. Ready made Akhand Paths and Sadharan Paths.
 3. Accord Dasam Granth the same status as Sri Guru Granth Sahib and performing Akhand Path Of Dasam Granth at Damdami Taksal, Nihang Deras, Takhat Patna Sahib and Takhat Hazur Sahib and sacrifice of Goats at Hazur Sahib.
 4. Refusal to women to perform Kirtan at Darbar Sahib.
- B. Appointment of Mukh Sewadar of Sri Akal Takhat Sahib.
 1. Since all Sikhs acknowledge the supremacy of Sri Akal Takht as the manifestation of absolute and sovereign existence and glory of Sri Gur Granth Sahib and Sri Guru Khalsa Panth and since SGPC has jurisdiction only on Gurudwaras in Punjab, Himachal and Haryana, be it resolved that Sikhs in other parts of India and the diaspora have an equal say in the selection of the Mukh Sewadar of Sri Akal Takhat Sahib.
- C. A Chapter of Singh Sabha International be established in Australia.
- D. The conference also endorses the resolutions one through seven as attached.

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RESOLUTIONS PRESENTED AT MELAKA, MALAYSIA

I. Mohali Convention 2003:

Diaspora Sikhs endorse the resolutions passed at the October 26, 2003 World Sikh Convention in Mohali.

In brief this convention achieved the following:

1. Unequivocally reasserted the sole Guruship of the Sikh Panth by The Sovereign and Eternal Sri Guru

Granth Sahib, as per the command of Guru Gobind Singh and the Panth approved Sikh Rehat Maryada.

2. *Challenged the Sikh Panth to take action against anti Gurmat and anti Rehat Maryada practice of installing the so called Dasam Granth alongside Sri Guru Granth Sahib at Takhat Sri Patna Sahib, Takhat Sri Hazoor Sahib, Damdami Taksal and other such organizations and seminaries and against Giani Joginder Singh Vedanti for editing and publishing the blasphemous book 'Gurbilas Patshahi-6'.*
3. *Reaffirmed the supremacy of Sri Akal Takhat as the manifestation of absolute and sovereign existence and glory of Sri Guru Granth Sahib and Sri Guru Khalsa Panth.*
4. *Unambiguously rejected the title of Jathedar assumed by an individual appointed by an individual politician or a committee, thus separating the Institution of Akal Takhat from a human individual.*
5. *Demanded the restoration of the Panthic practice and tradition of Sarbat Khalsa to clarify and define the concept of Sri Akal Takhat Sahib and the qualifications, duties and title of its sewadar.*
6. *Specified that only those Sikh institutions and organizations that fully abide by the Panth-approved Rehat Maryada all over the world should take part in such a Sarbat Khalsa and its decisions be implemented as 'Gurmatas'.*
7. *Till such a gathering is held, all the hukamnamas and directives excommunicating the Sikhs from the Panth were declared null and void.*
8. *One resolution paid a special tribute to the 'martyrs' of anti Gurmat highhandedness of 'thekedars' of Sikhi such as excommunication of Prof. Gurmukh Singh (1887), Giani Bhag Singh (1977), Gurbakhash Singh Kala Afghana (2003) and the 1997 'langar hukamnama' excommunication of Balwant Singh Gill, Jarnail Singh Bhandal, Late Tara Singh Hayer, Giani Harkirat Singh, Pritam Singh Sandhu and Kashmir Singh Dhaliwal, all of British Columbia, Canada; and harassment of Prof. Gurtej Singh, Professor of Sikhism and S. Joginder Singh, Editor of Spokesman Weekly.*
9. *Recognized the necessity of the existence of the Shiromani Akali Dal for safeguarding the religious, political and other interests of the Sikhs and took strong exception to the hijacking of SAD by anti Panthic forces that have changed its character to so called 'Punjabi Party'.*
10. *Called for reform in Gurdwara management to free them from the clutches of the politicians and turn them into centers of 'gurmat parchar'.*
11. *Called upon the majority community, especially its extremist organization RSS, to adopt a positive*

attitude towards country's minority communities and acknowledge Sikhs as a distinct entity.

II. Guru Granth Sahib and pahul

For every person who regards himself as a Sikh, the belief that *Guru Granth Sahib* is our eternal living Guru and the only canonised scripture is imperative. The command of the Tenth Nanak to regard it as such is an integral part of the Sikh faith and the essence of the teachings of ten Nanaks. Enemies of the faith and those seeking the annihilation of the Sikh panth have always sought to undermine the status and salience of the Sikh scripture.

As a result of that all those who defy the basic Sikh belief and propagate against it and discourage the taking of *pahul*, in one way or the other, have been fully supported by any party forming a government in India. One expression of it is the wide support given by different governments to dehdhari sants and babas. The second is the full-scale undeclared war on those who take the *pahul* and on the very concept of *pahul* and the Khalsa *rahit*. Thirdly, the so-called *dasamgranth* has been propped up as the alternate scripture with a view to absorption of the Sikhs back into the Hindu fold. Unfortunately, even the two Takaths, Patna Sahib and Hazoor Sahib, do the parkash of Dasam Granth side by side with Guru Granth Sahib and no authoritative Sikh body or institution has ever questioned this practice. Non-appreciation of this fact is the sole reason why our '*dharam parchar*' efforts have stubbornly refused to yield results.

Therefore, it is resolved that this is the goal that the Singh Sabha International will pursue relentlessly and invites all others to join in the effort. All those who deem themselves Sikhs, must subscribe to this and must further strive, shunning all cant, superstition and ritual, for the propagation of the remarkable spiritual truths enshrined in our only scripture. We must be all united in this fundamental effort deeming it necessary for the continued existence of our faith to the benefit of the entire human race.

For this laudable purpose we must set up institutions to explain the Word contained in *Guru Granth Sahib* to all people and in all the known languages. All must cooperate in a bid to serve humanity as directed by our Gurus. Our only aim should be to pursue the goal of making the great principles and traditions known to anyone who is curious enough to know them, so that this world may become the veritable garden of plenty and happiness. (*tan man haria hoia, man khiria haria bagh; agiaan andhera mit gia, gur chaanann gian chirag*).

III. Religion and Culture

We all agree, and rightly so, that Sikhism's message of One God and oneness of humanity has universal appeal, and the message of Guru Granth Sahib, that in addition to the baanis of the Gurus includes the writings of both the Hindu and Muslim bhagats, is not culturally specific, other than having

drawn examples from the cultural milieu in which it evolved. It is, therefore, imperative, that we clearly distinguish religious principles from cultural practices so that Sikhism finds acceptance in any culture in this diverse global village.

IV. Sikh Rahit Maryada

The basic Sikh doctrine clearly lays down that the ends of spirituality are best served while holding fast to rationality and good sense. It further has been designated the only pathway to becoming truly honorable. (*akli sahib saveeai akli payeeai maan*). Guru's unambiguous instructions are that a Sikh is never to let go of the discerning intellect (*budh bibeka*). Many prayers to God to grant such discerning intellect adorn the Sikh scripture, Guru Granth Sahib. For the most part, the Sikh Rahit Maryada adopted by the Guru Khalsa panth is in accordance with the Guru's instructions. In spite of it all, the politicians have maneuvered matters that superstition, formalism, ritualism and make-believe have come to occupy the centre stage in the practise of Sikhi.

Since its formulation in 1935 and acceptance by SGPC in 1936 the Sikh Rehat Maryada has not only undergone many unauthorized changes, it has also been totally ignored even in the SGPC controlled Gurdwaras, especially since the 1947 partition of the country. Over the last three years Singh Sabha International has repeatedly passed resolutions and forwarded them along to the SGPC and Akal Takhat sewadars requesting that Rehat Maryada should be followed at least in the Gurdwaras under their control, but we never even received an acknowledgment.

We also know that some practices prescribed in the current Rehat Maryada are clearly contrary to Gurmat and in conflict with the teachings of the AGGS. Since SSI's mission statement is: ***“Ensure, safeguard and promote correct exposition of the teachings of Aad Guru Granth Sahib; Interpretation of Gurbani and representation of Sikhi in their real perspective and Project and popularize healthy and proper image of Sikh culture and institutions.”*** It is therefore incumbent upon us to take steps to bring Rehat Maryada in compliance with the Gurbani in the AGGS by incorporating necessary reforms.

To that effect this assembly requests that the SSI constitute a committee of Sikh scholars, well versed in Gurbani, to re-examine the entire original Rahit Maryada and bring it into compliance with Gurbani and present it to the Panth.

In the meantime we should rid ourselves of the following un-Sikh-like practices prevalent in many religious places, which are clearly in violation of current Rahit Maryada

1). The practice of absentee and multiple akhand paths (continuous reading of the scripture) is the most prominent one. At its best the proceedings denote a ritual for we are strictly instructed that the bani is a Guru, a teacher laying

down what needs to be lived in real life and not something to be repeated in the fashion of a magical formula or a mantra. In violation of the rahit Maryada, this is done for the benefit of a devotee who is often busy pursuing his daily business thousands of miles away. To this has been added the practice of 'ready made akhand paths' available for purchase by one and all. Many Gurdwaras including those in the shadow of the central Sikh shrine Darbar Sahib, rooms are made available for practicing this ritual. 'Multi-akhandpath rooms in prestigious new gurdwaras are now a common part of the gurdwara architecture (for example, Singh Sabha, Southall). This enables many devotees to practice the farce and makes the proceedings economically most profitable for the institution. It results in perpetuating a corrupt clergy class existence of which is not sanctioned in Sikhi.

All this is in violation of the rahit maryada and the clear instructions of the Guru and must be immediately discontinued. We pledge ourselves never to resort to the practice and request our brothers in faith to make the daily reading of Guru Granth Sahib a habit and to abandon the ritualism of akhandpath which is corrupting in everyway.

2). Connected with that is the practice of offering rumalas or robes for the Guru Granth at Gurdwaras. This has now become a meaningless ritual and is leading to the wastage of people's money, which should legitimately be used for aiding the less privileged. The situation is so bad that during this last celebration of the 400th anniversary of installation of Adi Granth Sahib, the sale of rumalas at one shop which sells rumalas in the price range of one to two hundred rupees, for a single day came to 98000 rupees. Rumalas are piling up in Gurdwaras, which have to build special rooms to store them. Due to superstition, no non-sacred use is found for them and the problem of disposal is becoming unmanageable.

SSI suggests that the gurdwara funds be utilized for purchase of suitable rumalas in future in the required number and the people be discouraged from offering rumalas. Our people should be made to realize that for a person having the irresistible urge to offer cloth, the right place to do so are the un-clad and ill-clad poor people of the locality. Our people need to be reminded of the Guru's instructions that 'aid to a deserving man is a gift to God' (*garib da muhn guru di golak*). To celebrate the Guru's instructions on the subject, all the members of the SSI hereby resolve never to offer rumalas at any gurdwara where they are not needed. They also resolve to try and make these views universally acceptable among the Sikh people.

3). Superstition, wastage of precious resources on anti-Gurmat *karam kands* and other practices that need immediate attention and denunciation by local sangats:

a. Hemkunt yatra;

- b. Destruction of Sikh heritage and historical monuments;
- c. Institution of langar has reached a stage where it needs reform;
- d. Special celebration of *saradhs*, *masaya* and *pooranmashi*;
- e. Offering of *mahan di daal* and mustard oil on Saturdays;
- f. *Mythihas* and *kachi baani* as part of service in the Gurdwaras;
- g. Undue influence of Sikh sects and Sant Babas on mainstream Sikhi and Sikh institutions;
- h. Discrimination based on sex in participation in religious functions in historical Gurdwaras in clear violation of Gurus' teachings.

V. 1984 Ghalughara

This assembly is painfully aware of the carnage unleashed by the armed forces of India against its own unarmed men, women and children pilgrims assembled at Darbar Sahib Amritsar in 1984 and subsequent genocide of Sikhs in its capital and other major cities with the connivance of the highest political authority after the assassination of the architect and executioner of the attack on Darbar Sahib and demands that:

- a. An unqualified apology be forthcoming from both the government of India and the political party in power at that time;
- b. Individuals responsible for their crimes be punished;
- c. Due compensation be paid to the victim individuals, families and institutions;
- d. Sikh library removed from the premises at Darbar Sahib during the armed attack be returned without delay and with full and complete accounting;
- e. Dharmi faujis be properly compensated;
- f. Sikh youth incarcerated in Indian jails be immediately released and compensated;
- g. Complete list of the dead and missing be provided and the circumstances under which they were killed or went missing be made public.

VI. Sikhs' Right to wear Turban

This assembly takes grave notice of the French government's insistence to deny access to public education to the Sikh children on the basis of their observance of Sikh Rehit. This in spite of repeated representations to the French government by various national and international Sikh organizations and institutions, including the governments of Punjab and India and the sacrifices of the Sikh soldiers in defence of France in two World wars. The latest indication that the French government will resolve this issue in terms that are fair and equitable to the Sikh citizens of France came from Prime Minister Sardar Manmohan Singh during his speech at Darbar Sahib at the occasion of the 400th Anniversary of the first installation of Adi Granth Sahib.

This assembly, therefore, appeals to the French sense of justice to not to impinge on the basic human right to freely practice one's faith and a Sikh turban is an article of Sikh heritage, honour and faith.

VII. Punjab River Waters

After going through the various legal provisions connected with the case of Punjab River Waters, we are aware that it is a blatant illegality and total defiance of the written constitution of India which is responsible for the water of Ravi, Beas and Sutlej being taken out of the state to neighbouring states of Rajasthan, Haryana and Delhi. It is also in defiance of the riparian principles enshrined in the constitutions of all the principal federations of the world, the Helsinki Rules, the Common law of United Kingdom and the UNO sponsored understandings arrived at willingly by the member nations.

After having critically examined the attitude of the leading politicians in India since 1947, to the question of Punjab's River Water, and after going through the attitude of the judiciary as expressed in dealing with the various cases relating to the water issue brought before it, we are of the opinion that a clear design to render the Punjab into a desert and to ruin its farming people is discernible in their doings.

We apprehend that a grave human tragedy is looming large over the land of our ancestors. The very thought of seeing Punjab's lush green fields, that have served as a granary for not only Punjab but the entire country of India, turning into a landscape of sand dunes is heartrending for us.

We therefore resolve as follows:

- 1). To make every one concerned aware of the plunder of the Punjab's river water and consequently impending tragedy;
- 2). To take all kinds of legal action within our means at all levels, including the United Nations, to forestall this tragedy.

SSI-WSC UK REPORT

ੴ ਸਿੱਖ ਗੁਰ ਪ੍ਰਸਾਦਿ

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ !!

SINGH SABHA INTERNATIONAL (U. K.)

26 MOULTON AVENUE, HOUNSLOW, MIDDLESEX, TW3 4LR

Tel. No. 07939922484

Date 14 -10-2004.

President : Avtar Singh

General Secretary: Sewa Singh

Treasure: Maninderpal Singh

Ref.No. SSI/106...

੧੦ ਅਕਤੂਬਰ ੨੦੦੪ ਦਿਨ ਐਤਵਾਰ ਸਵੇਰੇ ੧੦.੦੦ ਵਜੇ ਤੋਂ ਸ਼ਾਮ ਦੇ ਚਾਰ ਵਜੇ ਤਕ ਸਿੱਖ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ (ਯੂ.ਕੇ.) ਵੱਲੋਂ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ Cranford Community College, High Street, Cranford, Middlesex ਵਿਖੇ ਕੀਤੀ ਗਈ ਜਿਸ ਵਿਚ ਯੂ.ਕੇ ਦੇ ਵੱਖ ਵੱਖ ਸ਼ਹਿਰਾਂ ਤੋਂ ਇਲਾਵਾ ਭਾਰਤ, ਅਮਰੀਕਾ, ਅਸਟਰੇਲੀਆ, ਜਰਮਨੀ, ਕਨੈਡਾ ਆਦਿ

ਦੇਸ਼ਾਂ ਵਿਚੋਂ ਵੀ ਡੈਲੀਗੇਟਾਂ ਨੇ ਬੜੇ ਉਤਸ਼ਾਹ ਪੂਰਬਕ ਪੰਥਕ ਵੀਚਾਰ ਵਟਾਂਦਰੇ ਵਿਚ ਯੋਗਦਾਨ ਪਾਇਆ। ਮਿਸਟਰ ਜੋਹਨ ਮੈਕਡੋਨਲ ਐਮ.ਪੀ. ਹੇਜ਼, ਸਰਦਾਰ ਦਲਬੀਰ ਸਿੰਘ ਚੀਮਾਂ ਮੇਅਰ ਹੰਸਲੋ ਅਤੇ ਕਈ ਕੌਸਲਰਾਂ ਨੇ ਵੀ ਹਾਜ਼ਰੀ ਭਰੀ। ਇਸ ਕਾਨਫਰੰਸ ਨੂੰ ਸੰਬੋਧਨ ਕਰਨ ਲਈ ਸਰਦਾਰ ਗੁਰਤੇਜ ਸਿੰਘ ਸਾਬਕਾ I . A . S. ਚੰਡੀਗੜ ਤੋਂ, ਸਰਦਾਰ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ ਐਡਿਟਰ “ਸਿੱਖ ਬੁਲਿਟਨ” ਅਤੇ ਜਨਰਲ ਸਕੱਤਰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਅਮਰੀਕਾ ਤੋਂ, ਸਰਦਾਰ ਗੁਰਦੇਵ ਸਿੰਘ ਕਨੈਡਾ ਤੋਂ ਅਤੇ ਸਰਦਾਰ ਜਸਵੀਰ ਸਿੰਘ “ਪੰਜਾਬ ਰੇਡੀਓ” ਵਾਲੇ ਉਚੇਚੇ ਤੌਰ ਤੇ ਪਹੁੰਚੇ। ਸਰਦਾਰ ਗੁਰਤੇਜ ਸਿੰਘ ਜੀ ਨੇ ਪੰਥਕ ਮਸਲਿਆਂ ਅਤੇ ਦਰਿਆਈ ਪਾਣੀਆਂ ਬਾਰੇ ਬੜੇ ਵਿਸਤਾਰ ਪੂਰਬਕ ਆਪਣੇ ਵੀਚਾਰ ਸਰੋਤਿਆਂ ਨਾਲ ਸਾਂਝੇ ਕੀਤੇ। ਡਾਕਟਰ ਹਰਦਿਆਲ ਸਿੰਘ ਡਰਬੀ ਵਾਲਿਆਂ ਨੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ “GURU GRANTH & SCIENCE” ਵਿਸ਼ੇ ਤੇ ਬੜਾ ਪ੍ਰਭਾਵਸ਼ਾਲੀ ਲੈਕਚਰ ਦਿਤਾ। ਇਸ ਸਮਾਗਮ ਵਿਚ ਸਰਬ ਸੰਮਤੀ ਨਾਲ ਕੁਝ ਧਾਰਮਿਕ ਅਤੇ ਸਮਾਜਿਕ ਮੱਤੇ ਪਾਸ ਕੀਤੇ ਗਏ। ਸਰਦਾਰ ਗੁਰਤੇਜ ਸਿੰਘ, ਹਰਦੇਵ ਸਿੰਘ, ਗੁਰਦੇਵ ਸਿੰਘ ਆਦਿ ਨੂੰ ਸਨਮਾਨਿਤ ਵੀ ਕੀਤਾ ਗਿਆ। ਮਹਿਮਾਨਾ ਦੀ ਸੇਵਾ ਚਾਹ ਪਾਣੀ ਅਤੇ ਭੋਜਨ ਨਾਲ ਕੀਤੀ ਗਈ ਅਤੇ ਗੁਰਮਿਤ ਸਬੰਧੀ ਮੁੱਢਲੇ ਕਿਤਾਬਚੇ ਵੀ ਵੰਡੇ ਗਏ। ਜਾਰੀ ਕਰਤਾ - ਸੇਵਾ ਸਿੰਘ ਜਨਰਲ ਸਕੱਤਰ

SSI-WSC AUSTRALIA REPORT

A Brief Report of the World Sikh Conference – held in Australia for the first time

INTRODUCTION

Sikh Council Of Australia organised and hosted a two-day World Sikh Conference on 18th and 19th September 2004 in Sydney at the Gallery Function Centre University Of Technology Sydney. Theme of the conference was “Sikhism: The Challenges Today”. Various issues facing Sikhs in Multicultural Australian Society were discussed including Sikh Practices- Problems and Issues, Identity of Sikhs, Latent Energies of the Sikhs, Interfaith Harmony and Religious Tolerance in Australia. The purpose of this World Sikh Conference, in addition to achieving its set aims, was to share information and discuss issues affecting the Diaspora Sikhs, suggest solutions, promote the basic principles of the Sikh religion, learn more about Sikhism from each other and listen to the views of other religions about Sikhism.

PRESENTATIONS & DISCUSSIONS

As many as fifteen speakers, including Professor Gurtej Singh from India, Mr. Hardev Singh Shergill, Editor Of Sikh Bulletin and General Secretary Of Singh Sabha International from U.S.A, and thirteen local speakers, nine moderators and a number of discussion forum participants took part in the conference. Federal Opposition Leader Mark Latham, was represented by Ms. Tanya Plibersek MP, Mr. Stepan Kerkyasharian AM, Chairperson of Community Relations Commission represented the N.S.W Government, Assistant Commissioner of Police Garry Dobson represented the N.S.W Police and Mr. Madhusudhan Ganapathi, Consulate General Of India represented the Indian Government. Various other religious representatives participated in the conference. Mr. Krishnan Nair represented the Sathya Sai Organisation Of Australia, Mr. Kuranda Seyit represented the

Forum of Australia’s Islamic Relations, the Buddhist Council of N.S.W was represented by Mr. Graeme Lyall AM, and Ms. Jessie Kaur Singh represented Multifaith Australia.

The conference opened as scheduled by offering prayers, Ardaas by Bhai Narindrpal Singh. In his opening address the Secretary of The Sikh Council Of Australia Mr. Bawa Singh Jagdev underlined the need for establishing such a National Sikh Organisation, its aims and objectives and achievements since its inception in 2002. Mr. Ajmer Singh Gill, President of the SCA welcomed the participants and said that this conference will also discuss contemporary issues affecting the Sikhs, problems and issues concerning the women and our youth in this multicultural society. He expressed the hope that this conference will come up with solutions to help understand and retain our heritage, language and values, which have been passed on to us by our elders. He concluded by saying ‘let us debate ideas, not personalities’.

Community Relations Commissioner Mr. Stepan Kerkyasharian, addressing the delegates touched on various issues affecting the Sikh community and said that the terrible events of September 11 and the subsequent war on terror has changed dramatically the world we live in and has presented a new set of challenges for the Sikhs in Australia and the world around. It also illustrates, he said, how easy it is to stir up emotions of hatred directed towards a religion. The New South Wales Government has and will continue its commitment to support the Sikh community to meet the challenges. The government has very well established protocols and procedures in place, which are ready to deal with any racial or religious abuse or harassment. It is important, he said, to have a Council like the one you have to deal with such unfortunate circumstances. He congratulated the Sikh Council of Australia for establishing itself in the first place and putting New South Wales on the map internationally with the Sikh world community by hosting the World Sikh Conference here in New South Wales. He finished his speech with these words; “I want to say in conclusion that the fundamental Sikh values of equality, charity and compassion are very much similar to the fundamental principles of multiculturalism; accepting the diversity and respecting the diversity of each other. So Sikhs are at home in multicultural New South Wales. I wish you a very productive and successful conference”.

Mr. Madhusudhan Ganapathi, Consulate General of India said that the theme of the conference “Sikhism – The Challenges Today” is a timely one, in that in a world where religion is seen to have created disharmony, opportunities such as this conference would start dialogue which would focus on issues particularly facing the Sikh community in Australia and globally. He said that Sikhism is among the

greatest religions of the world. Its essence is belief in the goodness of mankind; its fundamental philosophy is based on harmony, peace, tolerance, compassion and the need for man to help fellow human beings. This great religion preaches equality and purity of thought and purpose. Coexistence and unity are important strands in Sikhism. Referring to the post September 11 events, he said the publication of the photograph of an innocent Sikh by the Daily Telegraph as mentioned by Mr. Bawa Singh Jagdev was unfortunate. 'In those difficult days we in the Consulate General of India had kept in touch with the Sikh community and whenever we became aware of instances of harassment, we took it up strongly with the Department of Foreign Affairs'. In his concluding remarks he said that the formation of the Sikh Council at that time to highlight the problems facing the community was significant and within this parameter, today's World Sikh Conference in Sydney is timely, opportune and relevant. This month is a particularly auspicious month, he said, not only for the Sikhs but for Indians specifically and for the world community at large as we are celebrating the 400th anniversary of the installation of the Shri Guru Granth Sahib at the Golden Temple at Amritsar as the essence and thoughts captured in the Guru Granth Sahib deliver the best which mankind can offer and in these troubled times, there can be no better Guru for us.

Assistant Commissioner of Police Garry Dobson said that the greatest enemy of peace and good order in N.S.W and in this world is ignorance; and the photos of September 11, 2001 is a classic example of how ignorance and prejudices lead to violence. He said that many of the issues that have confronted the people, and in particular the Sikh community, during the last three years are due to ignorance by the larger Australian community about the fellow citizens. It is pleasing to know that you have established the Sikh Council of Australia as this will be a significant step forward for the Sikh community in terms of reducing that ignorance and bringing the issues to the fore front for the community in N.S.W and in Australia.

Mr. Krishnan Nair of the Sathya Sai Organisation talked about the Unity of Faiths and said that all religions in the world are different pathways, different approaches to God. The aim of all of them is to link up and restore affinity between God and us. Mr. Graeme Lyall AM, of the Buddhist Council of New South Wales said that although Australia's religious diversity is covered in the school curriculum, there still exists an abysmal ignorance, in the general population, about the teachings of faiths other than their own. It is in the interest of our minor religions to do whatever we can to create an awareness of our beliefs and practices, without proselytising, and conferences such as this can help to create such awareness. I congratulate the Sikh Council of Australia for hosting the World Sikh Conference. Mr. Kuranda Seyit of the Forum of Australia's Islamic Relations talked about

building a stronger partnership between Sikhs and Muslims and promoting more understanding and awareness about Sikhs and Muslims.

Professor of Sikhism Professor Gurtej Singh presented his paper on Sikhism followed by Mr. Hardev Singh Shergill, who spoke on "Sikh Practices- their problems and issues". Professor Gurtej Singh's paper was more of an academic nature, he discussed not only Sikhism and the challenges it is facing but also the plight and the rights of the Sikhs living in Punjab; the Punjab River waters issue, how the first agreement on water sharing was effected in a hush-hush manner and how Punjab is being robbed of its only natural resource - water. Both the discussion papers raised a host of questions on anti-Sikh practices, unheard of previously and a meaningful discussion took place on the topics during question time. Answering a question on taking Amrit and the Rahat Maryada and its violation, Professor Gurtej Singh said, "a Sikh is a person who voluntarily takes a vow to follow the tenets of Sikhism, to become a better human being. Similarly a Khalsa or Amritdhari is a person who voluntarily takes Amrit and takes a vow never to go against the tenets of Sikhism. It would then be inconceivable that a Sikh would go against this personal free-willed decision. Now arises the question of the Rahat Maryada -what is the Rahat Maryada and who imposes the Rahat Maryada? Can any body such as the SGPC, you or I order some one to take Amrit? No, nobody can. It is a voluntary act and a voluntarily acceptance of the Rahat Maryada by accepting to take Amrit. And when a person violates the Rahat Maryada that person is committing a crime against nobody but the person's own conscience. You and I have no role to play in this matter and should not be involved or interfere in this personal decision. We must not impose our own construction of a Sikh or Khalsa on others, **because our Gurus have eliminated the intermediaries between man and God**". To stress his point further he said that Bhai Nathumal was a Muslim and he performed Kirtan at the court of Guru Hargobind and Bhai Fatta, another Muslim performed Kirtan at the court of Guru Gobind Singh. Thus there is a case for shedding rigidity and not telling others what to do, as we are not greater Sikhs than our Gurus who allowed Muslims to perform Kirtan in their courts. Mr. Hardev Singh answering the question whether we should sit on the floor in the Langar Hall or on chairs said that in 1935 a similar question was raised by the Diaspora Sikhs and five learned renowned Sikh scholars were consulted - Prof. Jodh Singh, Prof. Ganga Singh, Prof. Teja Singh, Giani Mohan Singh and Bhai Kahn Singh Nabha. After some deliberation on the issue all five unanimously agreed that the Diaspora Sikhs can sit on chairs in the Gurudwaras while the Guru Granth Sahib is placed on a raised stage. On the other hand, he said, that Bhai Ranjit Singh issued a Hukamnama saying that you must sit on the floor even in the Langar Hall. Who would you follow: those Professors and Scholars of Sikhism

or a political appointee like Bhai Ranjit Singh? Clarifying further he said that the dictionary meaning of “Pangat” is equality and if every body is sitting on chairs in the dining hall, they are sitting in “Pangat”. Their widely lauded papers underlined the need to accept cultural and social changes and the need to understand rationally the difference between a Sikh and a Singh without enforcing one’s own opinion on others. Although the papers stressed the need not to hurt the sentiments of the faithful, yet while debating, the same question was asked again and again in different forms, as to how the Diaspora Sikhs, living in altogether different social, cultural and economic environments to India, will continue to stay as an extension of the people in Punjab. Dr. Tejpal Singh an eminent Sikh scholar presented a very comprehensive paper on the universalism of Sri Guru Granth Sahib quoting Hymns from Guru Grant Sahib. Mr. Gurcharan Singh Bhatia spoke on the Identity of Sikhs. Mr. Mukhtiar Singh’s discussion paper entitled “Latent Energies of the Sikhs” was most profound and thought provoking. It posed questions such as reasons for the decline of the Sikh population, definition of a “Sikh” and the necessity for classification of Sikhs. He asked: ‘what will the actual Sikh population be based on the classic definition “Who is a Sikh” by the SGPC – a definition which itself is debatable and open to various interpretations. Community grants from the government, here in Australia, are based on the population of the community and on the basis of the present classic definition of the “Sikh” the Sikh community will get almost no grant at all. Hence there is a need to unite the Sikhs and declassify the definition of the “Sikh” he said. Ms. Jessie Kaur Singh made reference to the Barcelona Conference while speaking on “Sikhs and the Multi Faith Movement”. Mr. Harmohan Singh Walia spoke on ways of promoting Sikh Image and Influence.

YOUTH FORUM

Mr. Satwant Singh Calais facilitated the forum in which a number of young boys and girls took part, presented their views and shared their experiences. It turned out to be a very informative session. Various issues concerning and affecting the youth were highlighted; such as difficulties faced by the youth living in this multicultural society while conforming to culturally defined practices and dealing with discrimination and racially motivated remarks directed at them while wearing Patkas or turbans in schools and other public places.

WOMEN’S FORUM

On the second day the Women’s discussion forum was held. A number of women took part and problems facing the women, such as women and violence, were discussed and solutions to domestic violence proposed. The issue closest to the heart of women was equality as Sikhism treats men and women as equals. It was suggested that women be involved in Gurudwara management other than as Langar sub-committee members.

CONCLUSION During the two-day conference

representatives of various Government departments and persons of various religious organizations addressed the conference. Many interesting papers on different aspects of Sikh philosophy, on Sikhism in general and the challenges Sikhs are facing today were presented and during question times various proposals and solutions were discussed. The overall opinion of the delegates who attended the conference for the full two days was that:

- (1) The conference was a big success in highlighting the challenges the Sikhs in general and Sikh youth, in particular, living in altogether different social, cultural and economic environments, are facing. Although the Sikh religion and the Sikhs are going through difficult times on several fronts, many due to lack of knowledge of the faithfuls, yet they are ready to face any challenge.
- (2) For better or for worse, it was also recognised that the time had come to accept and implement changes, not in any way in the tenets of Sikhism which are invariant, rather in its social and cultural set up and association. It was also agreed that Sikhism being a universal religion, cannot be the property of any individual culture because a universal religion has no particular culture rather it is multicultural in its outlook, and by tying it to a particular culture we, the Sikhs, are destroying its universal aspect. At the same time it was recognised that to define to others how to practice a religion is a violation of one’s right to practice a faith of his/her choice.
- (3) Some speakers also held the strong view that to arrest the diminishing number of Sikhs, especially the youth who are growing up in a multicultural society, forcing the Punjabi culture on them is not going to help them in any way, and we have to be more flexible in defining “who is a Sikh” as the present definition was coined by people like us, at a time when we strongly believed in the chain of command and religious hierarchy and it does not fit into this fast changing world of reasoning. Our unwillingness to change with the times has resulted in desertion by the youngsters and might force apostasy.
- (4) As our Gurus had eliminated intermediaries between humans and God, there was a strong case of shedding rigidity of conforming to culturally specified outfits and if only, we stop scaring the “Sikhs in the making” by imposing our structures of Sikh or Khalsa, instead of desertion the number of Sikhs will increase.
- (5) Whereas some youngsters on the Youth Forum panel, some as young as fifteen years of age, were very firm in their pledge and determination to keep the five K’s and had stories to tell as to how they deal with racially motivated remarks directed at

them in schools and at public places, the girls on the other hand had strong reservations and were not very happy or keen to keep long hair or wear Punjabi dress with scarf "Chunni" to cover the head, firstly because it was not a common dress to be seen or worn in the offices and thereby would become a target of racially motivated remarks and secondly it would be against the principle of equality of women to suggest that a "Jean" instead of a "Pajama" is acceptable dress for a turbaned Sikh but a Skirt is not an acceptable dress for a woman.

- (6) Although English is the medium of instruction in schools, it was the opinion of the majority of delegates that the mother tongue plays an important part in the development of the child as it is the mother tongue through which the child learns and understand the culture and values of his/her race or society and although one can learn any language through reading books or watching video tapes but to understand culture and cultural values one has to be born and brought up in that particular cultural environment.
- (7) The resolutions passed and solutions proposed at the conference, to stop many un-Sikh elements that have made inroads into Sikh beliefs and practices were proper and timely.
- (8) **It was pleasing to hear from various State and Federal Government representatives at the conference that:**
- (a) **The conference was timely and it had put New South Wales on the map internationally with the Sikh world community.**
- (b) **The Government acknowledges the establishment of the Sikh Council Of Australia as the legitimate spokes body of the Sikhs.**

LETTER TO THE PRESIDENT OF INDIA

Sikh Council of Australia, Inc. Thursday, 28 October 2004
 United Sikhs in Australia
 170 Ninth Avenue, Austral, NSW 2171
 <sikhcouncilofaustralia@yahoo.com>

His Excellency Dr. A.P.J. Abdul Kalam
Rashtrapati Bhawan, New Delhi, India 110 011

Copy to: The Prime Minister of India, Honourable Dr Manmohan Singh,
 South Block, Raisina Hill, New Delhi, India-110 011

Copy to: The President of Indian National Congress
 Mrs Sonia Gandhi, 24, Akbar Road, New Delhi - 110011, INDIA
An Appeal From the Sikh Community in Australia

Your Excellency Dr APJ Abdul Kalam,

Mr Jagdish Tytler, a member of the Indian Parliament and the Minister of State (Independent Charge) for the Ministry of

Non-Resident Indians Affairs is visiting Australia. This visit is being hosted by the Indian Consulate General beginning with a "Cocktail Reception" at the ntercontinental Hotel in Sydney, at 6pm on Friday 29th Oct 04.

Mr J Tytler is one of the key individuals responsible for the killing of thousands of innocent Sikh civilians in New Delhi on 1-3 November 1984, after the assassination of the then Indian Prime Minister Mrs Indira Gandhi. He led and incited mobs to kill innocent Sikh civilians and by Govt. of India's own figures 2733 died in this carnage. Human Rights Groups and H.S. Phoolka, the Lawyer assisting the victims' families, has put the number of dead in this Carnage at 3870.

The brutality of these killings of innocent civilians 'by burning' defies all human imagination and is a 'crime against humanity' in recent world history. In 1996, the Delhi High Court awarded Rs. 350,000/- as compensation for each person killed in this carnage, thereby accepting the State's responsibility for this Carnage. But so far the people responsible for this heinous crime, including Mr Jagdish Tytler have not been punished.

The 'Nanavati Commission', currently enquiring this carnage, is due to give its report in December 2004. Based on the evidence submitted by H.S. Phoolka, the Lawyer of the victims' families, this Commission issued a 'show cause notice' to Mr J Tytler amongst others on their alleged role in this carnage.

Detailed information of this Carnage in 1984 can be seen at: www.carnage84.com (this site is created by the Delhi Sikh Gurdwara Parbandhak Committee).

On 7 Sep. 2004, Mr Tytler when confronted on live National TV by H.S. Phoolka, threatened Mr H.S. Phoolka with "dire consequences". Mr HS Phoolka is a prominent human rights activist and advocate of the Supreme Court of India. He has received serious and direct threats to his life from Mr J Tytler.

Mr Tytler has declared on national TV that he will harm and "finish" Mr Singh. This threat, from one of the most powerful persons in India, has put Mr Singh in extreme fear and insecurity. We are calling upon you to intervene and ask the Indian Government to:

- Remove Mr Jagdish Tytler from any ministerial posts and take political sanctions against him.
- Guarantee the security to the life and well being of Mr HS Phoolka and his family;
- Cancel all overseas trips of Mr Tytler – these trips (like the recent one in Germany) will continue to be wasteful ones, at the financial expense of Indian public and at the emotional expense of the Sikhs

who are in the countries that he will visit. His visits will open the wounds of the families who lost innocent near and dear ones during the carnage organised by Mr Tytler, amongst others. Many of the NRI Sikhs left India as a direct or indirect result of this carnage.

Mr Jagdish Tytler, the butcher of Sikhs, the murderer of innocent children, women and men, the criminal behind the 1984 anti-Sikh riots IS NOT WELCOME IN AUSTRALIA! On behalf of the Sikh Community in Australia, this request, appeal, and memorandum for your urgent attention is being handed over to your representative here in Sydney, Australia, the Consul General of India, Mr M. Ganapathi. Sikhs in Australia are horrified, appalled and disgusted by the fact that he has been given a ministerial post and even more so a post which will see him taking over the Ministry for the NRI Affairs – in many cases who became NRI's due to this tyrant's cruelty.

This document expresses the sentiments of members of the Sikhs Community in Australia via the following organisations, which unanimously and jointly support this document:

- Sikh Council of Australia, Inc and all its member associations,
- Australian Sikh Association Inc. (Glenwood),
- Sikh Association of Sydney Inc. (Revesby),
- Sikh Mission Centre Inc. (Austral),
- Waheguru Simran Society (Penrith),
- The Hills District Punjabi Society
- Ramgarhia Sikh Welfare Society (Wentworthville),
- The North Shore Sikh Association of Sydney Inc. (Turramurra),
- Gurdwara Singh Sabha (Griffith),
- Gurdwara Newcastle,
- Guru Nanak Sikh Temple (Woolgoolga),
- Sikh Kirtan Prachar Mission of Australia (Kogarah),
- Sikh Khalsa Mission (Quakers Hill),
- Guru Nanak Sikh Gurdwara (Murwillumbah) and

For more information please refer to the following web resources:

Background:- www.carnage84.com

<http://www.voicesforfreedom.org/hrabuse/phoolka/HRLawyerThreatened.htm>

Mr Jagdish Tytler's threats to Mr Phoolka, as shown on TV:

<http://www.voicesforfreedom.org/hrabuse/phoolka/video/NDTVTheat.mpg>

Complaint filed in Ludhiana high court against Mr Tytler:

<http://www.voicesforfreedom.org/hrabuse/phoolka/CourtCaseFiledInLudhiana.htm>

Petition to the UN

<http://www.petitiononline.com/TruthPet/petition.html>

Hoping for an expedient and favourable action,

Bawa Singh Jagdev

On behalf of the Sikh Community of Australia

Secretary, Sikh Council of Australia

W: www.geocities.com/SikhCouncilOfAustralia

E: SikhCouncilOfAustralia@yahoo.com

M: 0433 208 847

SIKHS CELEBRATE THEIR 400TH YEAR OF HOLY SCRIPTURE

Prof. Gurmit Singh Tiwana, P.E.S. (Retd.)
Abbotsford, B.C (604-859-9794)

A glorious landmark in Sikh history, year 2004 is an auspicious year, in that, Sikhism was ushered in as a codified religious system in the form of Pothi- a sacred collection of the divine poetry of the five Gurus and numerous Hindu Bhagatas and Muslim saints- it was called God Incarnate (Pothi Parmesar Ka Than). It was installed for the first time on Sept. 1st 1604 at Harimander Sahib, Amritsar by the fifth Guru Arjan Dev and thenceforth anointed to be revered, read, understood and its tenets applied to the daily life of the followers of Sikhism. With the addition of the Bani of the ninth Guru by his son, and heir-apparent, the tenth Guru Gobind Singh, this Pothi as a sacred Sikh scripture was completed in 1708. When the tenth Guru realized that the movement had matured enough that it did not need a Guru in person for its guidance, he bestowed the honour of Gurudom upon this holy scripture, henceforth called Aadi Guru Granth Sahib, to be revered but not worshiped as a living Guru. Ever since it has been a guiding spirit of the Panth in matters personal, social, political, and religious.

After the demise of the tenth Guru deviations in understanding Sikhism have occurred from time to time misleading the Sikh masses as to the real meaning of the message of Guru Nanak and the application of its tenets in day to day life. As a result, some break-away sects have emerged- the Nirankaris; the Radhaswamis; the Namdharis; the Nanak Sarias; the Sirsa Walas; -to name a few. Having beliefs running contrary to the basic Sikh fundamentals, they have alienated themselves from the mainstream Sikh thought and practice. Instead they have themselves become the centres of worship, with a personal Guru of their own, making the Panth all the more weaker and truncated.

The institution of Dera Vad is another curse to which especially the rural Sikhs have fallen a prey. It has organized itself in the form of 'Sant Samaj', becoming a political force to be reckoned with in the Sikh political circles. Here we are reminded of the Masand Institution where Masands started posing themselves as Gurus. It was done away with a heavy hand by the tenth Guru.

Sikhism being a revelatory religion, every word of Gurbani is a word of God (Shabad Guru) revealed to Gurus, meant to be preached, propagated and practised. Guru Nanak, the august founder of the faith was an inspired mystic, who through his deep intuition was led to believe that the Indians of his time were tied to the strings of dogmatic formalism and ritualism be it polytheistic Hinduism or monotheistic Islam and that the Indians were being led astray and exploited for the narrow selfish ends of the clergy and the

rulers. Guru Nanak was a contemporary of Martin Luther (c.1483-1546) who along with Jean Calvin and Thomas Munzar had revolutionized the Christian religious thought of Europe in the Middle Ages where feudal system of productive forces reigned supreme. The feudal Lords were exploiting religion for their selfish ends and the Pope as their henchman sold Edicts to heaven as the 'Paths Done' are being sold these days. Guru Nanak was faced with the similar situation in India where the edicts of the Brahmin and the Maulvi were the order of the day. So he ushered in a social, cultural, ideological movement, later on to be codified and given the name of Sikh religion.

Middle ages were the times when every ideology was centred in God which ultimately reflected the aspirations of a particular class of people who had common social, cultural and economic interests. So the message of Guru Nanak was a message of God, revealed as it was, through an inspired poetic diction, that became the foundation of an ideology signifying a set of human values intended to liberate its people from the clutches of Hindu- Varna Ashrama Dharma and its ritualism along with the Muslim dogmatism and fanaticism of the Sharia- the Muslim Code of Conduct.

Bhagat Kabir, though quite in line with the philosophy of the Bhagti Movement started by Swami Ramananda (c. 1016-1137), deviated in a substantial manner from its basic tenets, but Guru Nanak's teachings revolutionized the total concept saying,

‘ਜਦੋ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ’
 “Whoever is willing to play the game of love, should tread this path holding his head in his hands.” The text that he preached brought him quite close to the Radical Humanism that had been preached by the revolutionary Hebrew Prophet Amos (Second half of the 8th century B.C), Socrates (c. 469-399 B.C) the greatest Greek philosopher and the Enlightenment Philosophers and humanists such as Kant, Voltaire, Rousseau, Herder, Lessing, Goethe, Marx and Schewitzer. As is said, Radical Humanism is a global philosophy which emphasizes the oneness of the human race, the capacity of man to develop his own powers and arrive at inner harmony and the establishment of a peaceful world. Radical Humanism considers the goal of man to be that of complete independence and this implies penetrating through fictions and illusions to a full awareness of reality.

As Gurbani is a sacred literature, and all literature is ultimately indicative of the social, cultural and political aspirations of a group of people, we have to judge whether value system preached through Gurbani is a value system of the ruling classes or that of the subjugated, the downtrodden and the outcasts of society. The literature of Gurbani, in quite contrast and much unlike the ideology of the hide-bound Hindu Cast System- and ideology of the Brahminical ruling classes and their all powerful clergy- the same being true of

the Muslim feudal Lord and his Maulvi, unequivocally advocates the value system that favours the down trodden and the outcasts. The Gurmukh concept of an ideal man much eulogized through the whole Gurbani is the symbol of a perfect man- sharing, loving, compassionate and altruistic.

Having said that value system thus preached through Gurbani belongs to a definite social class in history, this value system is the subject matter of Gurbani. Since value system is the content- the subject matter- it contains universal human values that are eternal and applicable to the whole humanity in all ages and at all times. But its form- the way it is expressed, the idiom it uses, is subject to change. All such modes of expression change with the passage of time. New forms of expression take the place of old forms of expression. A renowned American Social Psychologist Erich Fromm talking about this idiom has said, “Greatest minds of all times, in all ages, at all places, have stood for freedom of man. But the idiom in which they expressed themselves varied depending on the historical circumstances of the time and place. The way they expressed this freedom also differs but the content is the same.”

In the above context our main problem to understand Gurbani lies in interpreting religious concepts such as Naam, Hukam, Haumain, Maya, Sanjog, Viyog, Dhanda and the like. Until and unless we decode these concepts into our modern scientific idiom, it is not easy to comprehend their real meaning. In this respect late S. Daljit Singh, late Prof. Jagjit Singh Tarn Tarni and Late Prof. Kishan Singh have laid the foundations on which further research can be based. Prof Kishan Singh's last two books ‘ਸੱਚ ਪੁਰਾਣਾ ਨ ਥੀਐ’ and ‘ਜਿਨ੍ਹਾਂ ਪਛਾਤਾ ਸੱਚ’ are landmarks in this regard. Even Guru Nanak's ‘Sidh Gosht’ is a fine example of such decoding of Yogic concepts.

Erich Fromm further says, “In our scientific age, what could take the place of religion in which the concept of God may be dead but the experiential reality behind it must live.”² So one may not believe in God as a personal entity but he cannot deny the value system that is eulogized by our great Gurus in Gurbani. One may not believe in Hell and Heaven, but one cannot ignore the efficacy of the values that are being preached which will lead one either to Hell or to Heaven.

We have been misled to believe that Guru Nanak only founded a religion and that he was a spiritual and religious messenger of God. In fact, he was at one and the same time a religious leader, a mystic, a political activist and a revolutionary, otherwise why would he suffer prison at the hands of Emperor Babar and why would he be called a heretic (Kurahia). This statement is further verified by the above writer. While talking about Christ he says, “The prophet is a revealer of truth, so were Lao-tse and Budha. But he is at the same time also a political leader, deeply

concerned with political action and social justice. His realm is never purely spiritual one; it is always of this world or rather his spirituality is always experienced in the political and social dimensions because God is revealed in history, the prophet cannot help being a political leader; as long as man takes the wrong way in his political action, the prophet cannot help being a dissenter and a revolutionary.”³

There is another aspect of Sikh religion most commonly understood as Form called Rehat Maryada- the Sikh Code of Conduct- the way our religion ought to be practiced. So much so that at times even the Sikh Dress Code- The five K's- is considered synonymous with the fundamentals of Sikh ideology. Nothing can be further from truth than such an assumption.

Anomalies in regard to proper Code of Conduct have occurred time and again. Hukamnamas have been issued by the Sikh clergy, abrogated, reissued in contravention of the ones already in place. A familiar case in point is the Hukamnamas concerning ‘Tables and Chairs’. “On April 25, 1935 the Religious Advisory Committee of that day passed a resolution stating, “In Europe and American countries, where the other religious groups have chairs in their places of worship, there is no impropriety to sit on the chairs in the presence of Guru Granth Sahib provided Guru Granth Sahib is installed at a higher stage.” On the other hand in 1997 the then Jathedar banned the chairs even from the langar halls by his own decree. Foresighted Sikhs who passed the 1935 resolution were: S. Kahn Singh Nabha, Prof. Jodh Singh, Prof. Teja Singh, Prof. Ganga Singh and Jathedar Mohan Singh. Sikh Sangat can draw its own comparison between these gursikhs and 1997 Jathedar.”- The Sikh Bulletin December 2003.

More ills than these have bedevilled the followers of Sikhism. The Guru's Sangat has delved deep into Brahminical ritualistic practices as Paths- reading of the Aadi Granth from start to finish- done in the absence of the devotees are sold as ready-made, as were sold the Edicts of Pope in the Middle Ages. The clergy which has no place in Sikhism is in a position to decide the fate of each and every member of the Sikh community. The Akal Takhat Sewadar can issue Hukamnamas, abrogate and reissue them at his sweet will. It reminds one of the Mohant Era of the British rule.

Even the democratic norms of Sikh faith have succumbed to the authority of the clergy who sit together and issue Hukamnamas deciding the fate of any and every believer of Guru Nanak according to their likes and dislikes and personal whim or on the behest of some political personage. Only one corrupt person has the hegemony of the both institutions of Miri and Piri (S.G.P.C and Akali Party). His writ runs large.

The Institution of Akal Takhat is continuously being misused and its authority eroded by semi-literate, uneducated and unscrupulous clergy who are tools in the hands of the politician. The tradition of calling a ‘Sarbat Khalsa’ is no more operative. Sikh intellectuals are being harassed, humiliated and ex-communicated from the Sikh religion. Such excommunications as were never practiced even in the Gurus’ times have become the order of the day. The message of Guru Granth Sahib is lost in wilderness. So, as long as the Sikhs at large remain oblivious of these facts and are self-centred very little is hoped to be achieved.

These celebrations are of great importance only because the message conveyed by our Gurus to the whole humanity is not lost on the Sikh followers, though distorted beyond measure by the ruling feudal class and their cohorts- The Clergy.

May God make us wise enough so that we may understand the message of our great Gurus in its right perspective as conveyed through our holy scripture and make our lives and the lives of the whole humanity worth-living. May the Gurus’ teachings of Liberty, Equality, and Fraternity prevail to make this world an ideal place to live.

GURU GRANTH AND SCIENCE

Dr. Hardial Singh Dhillon, UK

Those of us who are scientists, it is nothing new but with the modern advancement in science lots of questions are continuously being asked whether religions are relevant to our lives in the modern computer age. They say little knowledge is a dangerous thing but equally the religions themselves have fallen of their true statii and gone into degradation of ritualism, making hardly anything they do, relevant to the modern life. No wonder, we call religions as mumbo jumbo.

It was Einstein who put some sense in us by stating that “**religion without Science is blind and Science without Religion is lame.**” What sort of religion is that which needs changing! A true religion, would be a way of life, that is relevant at all times, would be ever perennial, would involve no useless rituals and would pertain to One with the exclusion of all others for other wise love won't develop.

I shall outline few fundamentals about Sikhi and Science and then proceed to answer few burning questions of the day from Guru Granth Sahib Ji as to

- who you are and why you are here?
- beginning of creation and how it is going to end?
- cloning and playing God?

Sikhi and Science:

Ever since the dawn of human species consciousness, one question has always been pertinent: where have I come

from? Before we attempt to answer this question by Sikhi/Science, we shall outline what Sikhi or Science is. Sikhi or Sikhism is the terminology used to describe the Nirmala Panth commenced by Guru Nanak Dev Ji. It has acquired the following names in its evolutionary development: the Panth, Utam Panth and Khalsa Panth (Bhai Gurdas). The latter is more recent and appropriate to use since 1699 with the creation of Khalsa by the Tenth Nanak, Guru Gobind Singh Ji, by Khande the pahul. It is based on total revelation from Akal Purakh. It is not an evolutionary in its process.

Science is that discipline or order based on question(s) and reasoning processes to find the correct answer. What may be correct answer at one time may be replaced by another. It is therefore evolutionary in its process.

Similarities and differences in Sikhi and Science:

1. Human awareness of what is perfection as narrated in Guru Granth Sahib Ji.

1. *Human awareness of astonishment, based on questioning, reasoning and answers, hence evolutionary in process.*

2. Based on revelation (direct experience with Almighty)

2. *Based on human perception of objects and then reasoned by brain power.*

3. The Truth never changes, its interpretations may according to time and place.

3. *Questions, reasoning and answers may change.*

4. The ultimate truth cannot be found by reasoning: "ਸਰਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥" ਜਪੁ ਜੀ, ਗ.ਗ.ਸ, ਪ.੧

4. *The only truth known and acceptable is through reasoning and must be reliable and valid.*

5. Wholesome approach and to free creation from cycle of birth and death

5. *Destructive in evidence. Both constructive and destructive approaches apply to serve humanity in its daily needs.*

We shall take few of the fundamental questions that human mind asks repeatedly and see how the two disciplines cope with them. The most obvious ones are the Creator and the Creation but there are many more.

The Creator:

(a) **Sikhi** - The Creator is the foundation of all, both living and non-living, visible and invisible and shall always be forever more.

"ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥"

ਜਪੁ ਜੀ, ਗ.ਗ.ਸ, ਪ.੧

All that is visible in the gross form has emerged from the miniature form in the mind. Neither anything is born nor dies, all the creation is within His command, and He alone mobilises it. He alone exists in all; He creates and destroys in many ways.

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥ ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਥੂਲੁ ॥੫॥

ਗ.ਗ.ਸ ੨੮੧ (੧੪/੫)

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥ ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥ ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ ॥
ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥ ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ ॥

ਗ.ਗ.ਸ ੨੮੧ (੧੫/੧)

The visible form and formless is He himself.

He alone controls the game,

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥ ਗ.ਗ.ਸ ੨੮੦ (੨੧).

"ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥" ਗ.ਗ.ਸ ੨੮੦-੨੮੧ (੨੧/੧)

That which appears in the universe is also in the body

"ਜੋ ਬ੍ਰਿਹਮੰਡੋ ਸੋਈ ਪਿੰਡੋ " ਭਗਤ ਪੀਪਾ ਜੀ

Everything resides in the body: the continents, worlds and nether regions, including the Akal Purakh who cares for all. In the body resides the three forces known as Brahma, Vishan and Mahesha (creative, sustainer and destroyer forces).

"ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ ॥

ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ, ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥ (ਰਾਗ

ਸੂਹੀ, ਮ.੩, ਗ.ਗ.ਸ ੭੫੪)

ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥੮॥੨॥

(ਰਾਗ ਸੂਹੀ, ਮ.੩, ਗ.ਗ.ਸ ੭੫੪)

Is there any truth in this you may say? Well a great deal actually: look around you next time you are on your Nature spree. The seed contains all the information that once sown germinates into a tree; the zygote (fertilised egg of any species) evolving into a total organism is another (The sizes of human egg and sperm are 0.01mm, and 0.05mm respectively. All the information is written in genes in the zygote for what sort of individual the baby would be, but note that it cannot be seen but its effect is visible - e.g. colour of the eyes etc., - hence indirect proof). Of course we cannot prove/disprove whether the Creator is there; we can only realise this, and even realisation is, says Gurbani, in His hands alone: we must pray for His kindness.

"ਨਾਨਕ ਹੁਕਮਿ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥

"ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥."

ਜਪੁ ਜੀ, ਗ.ਗ.ਸ ੨

(b) **Science:** Science does not recognise Creator or its existence. It is possible to trace life/non-life down to few fundamental principles which are basic and repeatable. Everything appears to evolve and change through these principles: understanding of them means mastery over the whole.

Science has used this quite successfully since hypothesising, reasoning and proving have to be reliable and valid, wherever, whenever and by whoever they are done. Clearly then most things which are observable would fall under these categories; quite a few invisible ones would also fit into this category, so long as their effect can be detected indirectly.

Example of visible things: petrol in a car would make the

car move provided engine (a device to convert one form of energy into another) is there. Who moves the car? Energy. Can we see it? No, but its effect is apparent.

Example of invisible things: Cathode Ray tube, where high energy electrons hit the zinc sulphide coated screen and causes it to fluoresce, the energy of which falls within the visible part of the spectrum. Remember, electrons are not visible and cannot ever be seen by the human eye since they would penetrate the light sensitive cells in the eye and will destroy them in the process.

Clearly then in Science, so called "belief" in the realm of religion is replaced by 'proof', which must be reliable and valid even if obtained indirectly. Whilst this makes Science a very powerful discipline, and in today's world counts for its growing fortune, it is also its misfortune; the latter is not realised by many - neither by scientists (majority of them!) nor by their followers (brain washing!). Some of you are beginning to ask yourself this question as to whether what I am saying is true: can scientists be really brain washed by their own activities?

The answer is YES. Clearly if we look back what we have discussed, we see that while Science will always strive for perfection too, it will never quite reach there! Why? It asks question, it solves it by the best possible tools available at the time. It gives rise to ten more questions in all directions. Solving these ten in a similar way as above raises further hundred. Take an example of any modern or past invention and see that ideas emerge from the mind as hypotheses, then reasoned and give rise to some crude model. When it is tried and tested, the process of refinement begins since its side effects become apparent. The process of perfection, based on reasoning continues for ever

Science or Sikhi-Conclusion:

Science and Sikhi are not mutually exclusive though science and other religions may be. While in science things happen because of a favourable chance, according to Sikhi they happen because of the Will of Akal Purakh. Viz. ਹੁਕਮੇ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਜੁਪ ਜੀ, ਮ.੧, ਗ.ਗ.ਸ ੧

Listen to Guru Granth Sahib Ji again:

“ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਰਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥”

ਜੁਪ ਜੀ, ਗ.ਗ.ਸ, ਪ.੧

(that is: even if thousands of thoughts and wisdoms were possessed, none shall accompany (me)).

So, the ultimate truth, the Creator, cannot be reasoned out. As opposed to Science, religion is a belief. You may say then that if God cannot be found by reasoning, does this mean that the people should just submit themselves to the Will of God? How do we know what we are doing is right?

After all what we are trying to sort out is being reasoned ??

Answer to the first question is that we do need to submit TOTALLY AND UNCONDITIONALLY. Second question is more serious and in fact relates to the first in the sense that some of you may say that it is a "blind faith" then, surely Science is lot better than this! Precisely, so, I will quote Guru Nanak Dev Ji again:

...ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥

ਅਕਲੀ ਪੜਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥

ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥੧॥ (ਮ.੧, ੧੨੪੫)

Wise thing to do is to recite the Lord and be honoured; wise thing to do is to read (the bani that praises Lord), understand its deep intricate secrets and to expound to the others. Says Nanak! This is the only righteous path of life; s/he who tells otherwise is a Satan.

Clearly then in submitting to His Will, Guru does not want us to lose our senses, to discern right from wrong; He only wants our total belief, so far as we don't doubt God. So we are instructed to be warned and look out for fake sadhus and sants and gurus (and there is no shortage of them in today's world !). Answer to the third question has automatically been given; while we have used reasoning to find out right from wrong, once on the right path, the time must not be wasted; INVOLUTION must begin.

“ਸੈ ਖੋਜਤ ਖੋਜਤ ਜੀ ਹਰਿ ਨਿਹਚਲੁ ਸੁ ਖਰੁ ਪਾਇਆ ॥”

ਸੂਹੀ, ਮ.੫, ਛੰਤ, ਗ.ਗ.ਸ, ੭੮੫

“.....ਖੋਜਤ ਖੋਜਤ ਖੋਜਿਆ ਨਾਮੈ ਬਿਨੁ ਕੂਰੁ ॥

ਜੀਵਨ ਸੁਖੁ ਸਭੁ ਸਾਧ ਸੰਗਿ ਪ੍ਰਭ ਮਨਸਾ ਪੂਰੁ ॥੨॥”

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫, ਗ.ਗ.ਸ ੮੧੧

“ਖੋਜਤ ਖੋਜਤ ਪ੍ਰਭ ਮਿਲੇ ਹਰਿ ਕਰੁਣਾ ਧਾਰੇ ॥”

ਕੇਦਾਰ, ਛੰਤ ਮ.੫, ਗ.ਗ.ਸ ੧੧੨੨

“ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥

ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੩॥” ਸੂਹੀ, ਮ.੫, ਗ.ਗ.ਸ, ੭੯੧

Clearly then what we should believe must not be pass of our scrutiny, whether we are on the right path.

From here on ward, the Guru's Shabad, the Nam, the Amrit, begins to lead you in leaps and bounds. The state of reasoning, while supremely high in the scientific world, is very low in the search for the ultimate truth, the Creator. Where Science ends, Sikhi begins. Those who have found Him have become like Him; He is beyond description and so are His saints! No body created Him, He is rootless and free from illusion.

“ ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥” ਮ.੧, ਗ.ਗ.ਸ ੨

Says Guru Gobind Singh Ji that Akal Purkh is neither reduced nor increases, He pervades His creation uniformly at all times. He who remains in command from the beginning to the end, know Him to be my Guru.

“ ਨ ਵਾਧ ਹੈ ਨ ਘਾਟ ਹੈ ਨ ਵਾਧ ਘਾਟ ਹੋਤਿ ਹੈ”

ਅਕਾਲ ਉਸਤਤਿ, ਦ.ਗ, ਪ.੧੦

“ ਨਾ ਓਹੁ ਬਢੈ ਨ ਘਟਤਾ ਜਾਇ ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਏਕੈ ਭਇ ॥”

ਗਉੜੀ, ਕਬੀਰ ਜੀ, ਗ.ਗ.ਸ ੨੮੩

Now lets have a look at how Guru Granth Sahib Ji answers the questions we put in the beginning, namely,

- who you are and why you are here?
- beginning of creation and how it is going to end?
- cloning and playing God?

Says Guru Granth Sahib Ji that you are part of that big play which has been played for countless number of ages. In the beginning was this singularity and nothing else; through shabad the whole visible and invisible game began:

ਕੀਤਾ ਪਸਾਉ, ਏਕੋ ਕਵਾਉ,

ਤਿਸ ਤੇ ਹੋਇ ਲਖ ਦਰੀਆਉ ॥੧੬॥

From one word (the Lord) evolved everything; thousands of rivers of life sprang - (cf. with big bang; it is big alright but without a bang). The visible form therefore is an expansion of the formless. The Lord has no colour, caste, creed, nor any physical shape or form. The actual account of creation in detail appears under:

"ਅਰਬਦ ਨਰਬਦ ਧੂੰਧੂਕਾਰਾ,

ਧਰਨਿ ਨ ਗਗਨਾ ਹੁਕਮ ਅਪਾਰਾ ॥

(ਮਾਰੂ, ਮ.੧, ਗ.ਗ.ਸ ੧੦੩੫)."

In essence, Sikhism states the followings:

From Lord came air, from air came water and from water came lower beings, evolving into higher beings, including plants, culminating in humans as the supreme product of evolution. It does not advocate instant creation neither that the evolution is at an end. I do not know whether Prof. Hawking has made up his mind yet but Sikhism says that anything and everything that is created shall change and vanish one day, including the earth and the sky and the multiple universes.

“ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ ॥ ਮ.੫, ਗ.ਗ.ਸ ੧੧੦੦

The earth, sky, nether regions, moon, sun – all shall vanish.

This game has been played many times before:

“ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥”

ਸੁਖਮਨੀ, ਮ.੫, ਅ.੧੦, ਗ.ਗ.ਸ

- So why are you here on this earth?
ਭਈ ਪਰਾਪਤ ਮਨੁਖ ਦੇਹੁਰੀਆ ਗੋਬਿੰਦ ਮਿਲਨ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਮ.੫

It is your supreme duty, *inter alia*, that you received this body for one purpose and one purpose only: to realise that this is the time to unite with the Lord. Once the game is over, it is too late, - seek therefore here and now; heaven and hell are here and now. Imperfect shall transmigrate again and again.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੋਇ ਕਾਰ ਚਲਾਵਹਿ ਲੋਏ ਆਵਹਿ ਭਾਗ ॥

ਮ.੧, ਜਪੁ ਜੀ (੨੯)

To unite and depart are the two ways bestowed by the Lord, according to our deeds.

- Why do we want to be cloned?

Sikhi supports all such research which is beneficial for the whole and which is both morally and ethically observed. For example, experimentation on the stem cells for producing organs would be acceptable - this is helping but creating a designer babies or cloning to live for ever is morally wrong and unethical. Here is Guru Granth Sahib's answer to this:

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

If one could live a life equivalent to four ages and were to extend it by further ten folds;

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

Became popular/famous in the nine continents (of the world) and all were to be obedient;

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੇ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੋਇ ॥

Acquired a good name, became praised and fame worthy world over;

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

But if one did not come under the gracious eye of the Akal Purakh (despite all the name and fame), one be ignominious and insignificant;

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥

Worm amongst worms; guilty of being forgetful of the Name;

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੭ ॥

O, Nanak! The Creator confers virtues on the virtue less, and greater virtues upon the pious ones. There is none else who could match Lord's blessing (7).

So in Sikhi, contentment is very important. To have happy and healthy body with healthy mind that is enlightened (conscious) with Lord is far more important than living for ever. So, I return to the question being asked in the beginning: whether religions are relevant to our lives in the modern computer age?

I cannot speak for the others but the religion of the Nam, the Guru Granth Sahib, shall march on and on and on, undented by science's discoveries. After all, the religion of the Nam is also discovery not ours but bestowed upon us as a realisation by the Lord, that it is He who is in control and shall remain so for ever more, no matter what, for Guru Nanak says:

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਜਪੁ ਜੀ, ਮ.੧, ਗ.ਗ.ਸ ੧

Everything that happens is within His command, none is outside.

Essence:

- The Creator is invisible and supreme. It cannot be felt by our five senses and is only realised by few.
- Science tests visible and invisible things that can be proved directly or indirectly; it is inherently evolutionary and therefore, both its instruments and analysis shall never be final.
- Science can never find God, although it may play God!

- Sikhi and Science are not mutually exclusive, they are same in most cases, except a) Science does not accept the Creator, neither answers where everything has come from; Science accepts chances, Sikhi His Will.
- Sikhi begins where Science ends. Sikhi is total revelation from Akal Purakh.

© Dr H S Dhillon, delivered on 10th October 2004 on the Quad Centennial of the Adi Granth Sahib Ji's first installation in Harmandar Sahib, Amritsar, in 1604, at the Singh Sabha International (UK) convention at Cranford Community College, Cranford. hardialsd@yahoo.co.uk

SIKH PILGRIM'S PROGRESS

Dr. I.J.Singh, New York

This brief essay has nothing to do with John Bunyan's wonderful classic "Pilgrim's Progress," published at the turn of century. It has to do with the sorry void between some Sikh attitudes and Sikh practices. Since the word "Sikh" derivatively means a student, to my mind, a Sikh cannot be anything but a pilgrim on the road of life – an endless journey. For a Sikh, the perpetual student on an endless journey of self-discovery, the journey is the destination. With that attitude how should a Sikh pilgrim identify an end spot for an endless journey?

Most religions seem to recommend places of pilgrimage. Most encourage their devotees to go on pilgrimages. Some even make it a requirement. Good Muslims are mandated to visit Mecca at least once in a lifetime. Hindus, if they can afford it, routinely visit their many places of pilgrimage at least once a year. Most Hindu places are at the banks of rivers like the Ganges that they consider sacred. Considerable Hindu mythology is attached to such places. As I write this Hindus numbering in the hundreds of thousands are gathered to celebrate a most auspicious event at their most auspicious place at the junction of three auspicious rivers, two of which are real and the third is mythological. A dip in the waters, they believe, can be the most auspicious happening in their lives.

It is not surprising that religious authorities would recommend pilgrimages to holy places. It could be the most painless, even if not the easiest or most economical, way for people to be introduced to their own history and heritage. It might be a most effective way for people to integrate their culture and history into their lives and their bones. Visiting places associated with their ancestors or leaders are perhaps entertaining. Over time these simple objectives seem to have gotten lost or side tracked. Magical attributes and qualities are now assigned and associated to historical places. Why we need some magic in our lives is simple. The desperate qualities of our lives convince us that only a stroke of magic or miracle can deliver us.

Places of pilgrimage become intertwined with expectations of remittance and forgiveness of sins and transgressions. They hold the hope of healing, of restoration of the mind, body and

soul. People undertake fasts, walk miles barefoot, and mortify their flesh in untold ways to reach their goal of the sight of the magical place. Even those who can barely crawl make it; relatives, friends or hired help carry some who cannot walk or crawl.

Whether they are associated with Hinduism or Roman Catholic belief, many places have a natural spring or, as commonly seen in Hindu practice, a flowing river. A dip in the holy water (even if not so clean), the devotees are convinced, will cleanse and renew their mind, body and soul. There is magic in the idea of running water washing over you. Since the mind and soul are not so easily accessible, washing the body would suffice. I guess all people need their own Wailing Wall.

Of the over 250 Christian denominations, the Roman Catholics are perhaps the most deeply attracted and attached to places of pilgrimage, whether to the healing waters at Lourdes or the Stations of the Cross. Muslims recognize only one pilgrimage, that to Mecca, and they require it of the faithful. In keeping with the multiplicity of their pantheon, the Hindu view of pilgrimage strongly exhorts the followers to the virtues of yearly treks to a variety of places, each with its own promise of redemption and delivery in its own special way, in this world or the next.

Keep in mind that all holy places have caretakers, monks, clerics and others of the same ilk. They all need to justify their existence. They all need to feel needed. They all need to make a living. Out of the desperation of ordinary people is thus born a multi-billion dollar industry. This burgeoning business of religion reminds me of the essayist Alan Dunn who noted that "Everything one does enough of eventually generates its own interest and one then begins to believe in it."

Men and women are social animals. The greatest influence on them for the greatest good or the wildest evil is neither from any esoteric philosophy nor from the great minds or souls of any era, but from their peers and the culture created by them. There are fashions and fads in everything, whether it is clothing or drinking, ideas or treks up the holy mountain. Usually we mostly ape those around us.

In India the dominant culture, both in numbers and in mythological history, is Hindu. During much of early Sikh history, Hindus were the downtrodden people of India. Sikhs took up their cause, not because they agreed with Hinduism but because Hinduism was under siege and the lot of the Hindu was no better than that of a slave. Sikhs saw an injustice and rallied to their defense and to the defense of the Hindu religion.

Sikhs have remained from their inception a very small

minority in a Hindu society. Hindu and Sikh history remains intricately intertwined, primarily because of the circumstances in which Sikhism arose and evolved. Most of the early converts to Sikhism came from Hindu background, many still do. It is good to remember a whimsical, tongue in cheek observation of John Kenneth Galbraith that everything that reaches India, even industry, gets Hinduized in the process. This has happened not just to McDonald's and KFC but also to all major religions in India. For instance, Christianity and Islam in India are not practiced as they are elsewhere. Sikhism, too, has absorbed significantly of Hindu attitudes and worldview, even though some are directly contradictory to the very clear teachings of the Gurus.

Sikhs, small in number and of recent history, have done what I would expect of most people. If Hindus had hundreds, nay thousands, of holy places of pilgrimage, Sikhs were certainly not going to be left behind. **So we have invented quite a few places of our own and imbued them with magic, even though to do so, we had to ignore the clear writings of the Gurus themselves.**

We started by making our historical gurdwaras into places of pilgrimage. We, then, needed to discover and anoint our one place of pilgrimage that outranked all the others. That honor was bestowed on the Golden Temple at Amritsar. We labeled it our Vatican, the Mecca of the Sikhs. Such thinking is and was not entirely without reason. The history of the Golden Temple encapsulates the history of the Sikh nation in many ways. The importance of this place to Sikh psyche cannot be overestimated. Each slab of marble, each brick or piece of mortar tells a tale of martyrdom and sacrifice. History permeates the edifice. But we forget it is only as history that it is paramount. It is not that a glimpse or touch of the bricks, marble or gold would banish all ills, defeat our enemies or cure any worries. It is not that a dip in its pool will help us win the lottery of life. **We often forget that the last four Gurus never even visited the Golden Temple. There is no Mecca that a Sikh must visit in his lifetime. There is no Sikh Vatican from where a Pope may speak ex cathedra and issue edicts that are binding upon the faithful.**

Still, visiting historical gurdwaras that have rapidly become our places of pilgrimage is like traveling down the byways and highways of history. A trip to such gurdwaras undertaken with some introspection can place us squarely in the midst of our rich and glorious heritage. **But to see them as places of pilgrimage clearly runs counter to the message of Sikhism.**

There is a gurdwara built by Guru Amar Das that has 84 steps leading to an underwater spring. He had it constructed to provide a reliable source of water supply to the local villagers. This was important for in those times droughts were common. If the rains were late the people suffered. But now we have added legends to it to promote it as a place

of pilgrimage. One legend claims that if, at every step, you recite *Japji*, the morning prayer of the Sikhs, you are promised salvation. Such a covenant, I submit, would not be consistent with the clear teachings of the Sikh Gurus. *Gurbani* clearly recommends that **a pilgrim immerse himself in the pool of remembrance of God to wash away his sins.** At several places *gurbani* instructs that **the only pilgrimage is the awareness of the Infinite within each of us. There is no place of pilgrimage outside of us. The journey to the Infinite within is the only pilgrimage that can cure all ills; it is the only panacea.**

Among the many geographical places of pilgrimage that Sikhs seem to have discovered or invented, none is currently more eye-catching or popular than the one in **Hemkunt**. It is a beautiful gurdwara in a most attractive, scenic location in the Himalayas about 15000 feet above sea level. Thousands and thousands of devotees make yearly treks. It is also close to Badri Nath and a temple to Laxman, two important Hindu centers of pilgrimage. How Hemkunt came to capture Sikh imagination and consciousness makes a compelling story.

When Guru Gobind Singh prepared a final version of the Guru Granth, the sacred scripture of the Sikhs, he did not include any of his own writings in it, although he was a prolific writer and poet himself. Most of his own voluminous writings were lost in the subsequent years when Sikhs were literally fighting for survival. The exigencies and imperatives of survival were such that they were unable to preserve the writings of Guru Gobind Singh. Later his compositions were collected and assembled as best as they could be but the authenticity of the collection remained in doubt. In this anthology, popularly known as Dasam Granth, even today 300 years later, scholarly debate still continues on which compositions or parts thereof are authentically Guru Gobind Singh's and which are perhaps attributable to some other poet of that time.

In one of the epics included in the Dasam Granth, labeled *Bacchitter Natak* Guru Gobind Singh supposedly describes his earlier life prior to the one in which he was born as Gobind. If we accept this version, Guru Gobind Singh describes a geographical location in the Himalayas, without naming it, where he meditated as an ascetic, and where God anointed him to come to earth as Gobind, inaugurate the nation of the Khalsa, and lead his Sikhs on the path of righteousness. Some observers – an unnamed Englishman and later two Sikhs, **Mohan Singh and Bhai Vir Singh**, drew upon the descriptions in the *Bacchitter Natak* and identified Hemkunt as that place. And the rest, as they say, is history.

The devout Sikhs who pointed their finger at the location did not take into account that all of the writings in

Bacchitter Natak were not necessarily authenticated. More importantly they overlooked some important lessons from earlier Sikh Gurus and elementary Sikh history. (Incidentally, there is no denying Bhai Vir Singh's scholarship and contribution to Sikhism and its renaissance. It just goes to show that even the brightest, most enlightened people, those with the most impeccable credentials, can sometimes lose their bearings.)

Guru Angad, the second Guru of the Sikhs, before he became a Sikh, was an ardent Hindu Devi worshipper as was the third Guru Amar Das. Both used to undertake yearly pilgrimages to Hindu centers. But when they came into the Sikh fold and accepted Sikh teaching, they gave up the practice of pilgrimages. They never went on a pilgrimage again, nor did they ever recommend that any Sikh should undertake one. **If any Guru went to a Hindu or Muslim place of worship, it was with only one idea and that was to teach his message, never to join in a pilgrimage.** Even now at no gurdwara, and never in any Sikh assembly is it recommended that we revere the places to which Bhai Lehna (who later became Guru Angad) or Bhai Amar Das paid yearly visits of worship before they became Sikhs. Those places have no importance to Sikhs or Sikhism.

To my mind the more powerful argument against the cultish pilgrimage to Hemkunt stems from this history. Even if every word in the *Bacchitter Natak* were true, I would submit, even then **Hemkunt would hold no importance.** There is no more reason to make anything of any place or event associated with the supposedly previous life of Guru Gobind Singh than there is to nurture the places where Bhai Lehna and Amar Das went yearly before they embraced Sikhism. It is good to remember that Guru Gobind Singh never visited Hemkunt, the supposed site of his meditation during an earlier birth, nor did he recommend that any Sikhs should. The clearest test of any practice lies in the Guru Granth; *gurbani* could not be any more explicit when it says that the **only place of pilgrimage is remembrance of God.**

In visiting a gurdwara – any gurdwara whether it is the Golden Temple or Hemkunt - the motivation is all-important. It is one thing if one visits a gurdwara to imbibe the lessons of Sikhism, quite another matter altogether if the visit is to a place of pilgrimage. Some gurdwaras have been so successfully promoted as places of pilgrimage that they have become booming businesses that attract innumerable pilgrims from all faiths. **It is not so easy to shut down or change the direction of a growing enterprise in which many ambitious, successful entrepreneurs have a stake.**

Parenthetically I note that not unrelated to our attitude (and need?) of pilgrimages is another fast growing trend in Sikhs. From their periodic trips to the homeland I notice that many Sikhs bring **parshad or bottles of water from the pool at**

the Golden Temple or other historical gurdwaras. Then they distribute these most reverently to their friends and family as if these are indeed specially blessed. Inherent in this practice is an assumption that this water and *parshad* are from a special gurdwara and, therefore, outrank in spiritual or therapeutic value what you might receive at the local gurdwara. **This practice again appears to have no base in logic, reason or Sikh teaching, and may be an accretion from the Hindu influence around us.**

The magic and mystery of the human mind are such that we often do not and cannot comprehend. **The mind feels liberated after a dip in holy waters because that is the power of the mind, not of the water.** The mind, as *gurbani* says, is the divine spark within the human. Sikhism exhorts humans to recognize and nurture this divine power. **It needs, not holy waters, but contemplation, prayer and grace.**

The only pilgrimage is of the mind and the only place is the awareness of the Infinite within each of us. To find this place of pilgrimage we need to travel within us, not outside of us. To travel within is to travel the farthest. **Such a pilgrimage is designed to build minds, mold character and develop integrity.** As Bill Clinton, who finally understood the need for character and integrity ruefully admitted when he left the Presidency, “Character is a journey, not a destination.”

[Among others this article is meant for people like Attorney Gurcharanjit Singh Lamba and other worshippers of Dasam Granth like him. ED]

ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਵਿਚ ਕੌਮ ਦੇ ਜੜ੍ਹੀ ਤੇਲ-ਪੀਰ ਮੁਹੰਮਦ

ਸਿੱਖ ਕੌਮ ਦੇ ਹਰਿਆਵਲ ਦਸਤੇ ਆਲ ਇੰਡੀਆ ਸਿੱਖ ਸਟੂਡੈਂਟ ਫੈਡਰੇਸ਼ਨ ਦੇ ਪ੍ਰਧਾਨ ਕਰਨੈਲ ਸਿੰਘ ਪੀਰ ਮੁਹੰਮਦ ਜੀ ਦਾ ਬਿਆਨ ਪੜ੍ਹ ਕੇ ਬੁਹਤ ਹੀ ਹੈਰਾਨੀ ਅਤੇ ਦੁਖ ਹੋਇਆ ਹੈ। ਅਸੀਂ ਤਾਂ ਰੋਟੀ ਦੀ ਖਾਤਰ ਪ੍ਰਚਾਰਕ ਬਣੇ ਅਨਪੜ੍ਹ ਬਾਬਿਆ ਵਾਰੇ ਹੀ ਸੋਚਦੇ ਰਹੇ ਕਿ ਪੜ੍ਹਨਾ ਲਿਖਣਾ ਇਹਨਾਂ ਦੇ ਵੱਸ ਦੀ ਗੱਲ ਨਹੀਂ ਹੈ ਇਹ ਇਧਰੋ-ਉਧਰੋ ਸੁਣੀਆ-ਸੁਣਾਈਆ ਸਾਖੀਆ ਸੁਣਾ ਕੇ ਆਪਣੇ ਫੁਲਕੇ-ਤੌਰੀ ਦਾ ਪ੍ਰਬੰਧ ਕਰ ਲੈਂਦੇ ਹਨ। ਪਰ ਅੱਜ ਪਤਾ ਲੱਗਾ ਹੈ ਕਿ ਸਾਡੇ ਪੜ੍ਹੇ-ਲਿਖੇ ਨੌਜਵਾਨ ਵੀਰ ਜਿਹਨਾਂ ਨੇ ਕੱਲ ਨੂੰ ਸਾਡੀ ਕੌਮ ਦੀ ਵਾਗਡੋਰ ਸਭਾਲਣੀ ਹੈ, ਉਹ ਵੀ ਇਹਨਾਂ ਅਨਪੜ੍ਹ ਬਾਬਿਆ ਨਾਲ ਕੋਈ ਬੁਹਤੇ ਵੱਖਰੇ ਨਹੀਂ ਹਨ। ਆਲ ਇੰਡੀਆ ਸਿੱਖ ਸਟੂਡੈਂਟ ਫੈਡਰੇਸ਼ਨ ਦੇ ਪ੍ਰਧਾਨ ਕਰਨੈਲ ਸਿੰਘ ਪੀਰ ਮੁਹੰਮਦ ਜੀ ਦੇ ਬਚਨ, “ ਕਿ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਦੀ ਪਵਿੱਤਰ ਬਾਣੀ ਰਾਗ ਮਾਲਾ ਉਪਰ ਸੰਕੇ ਪ੍ਰਗਟ ਕਰ ਕੇ ਸਮੁੱਚੀ ਸਿੱਖ ਕੌਮ ਨੂੰ ਰਾਗ ਮਾਲਾ ਦੀ ਪਵਿੱਤਰ ਬਾਣੀ ਨੂੰ ਗੁਰਬਾਣੀ ਦਾ ਹਿੱਸਾ ਨਾ ਮੰਨਣ ਦੀ ਅਪੀਲ ਕਰਨੀ ਗੁਰੂ ਸਾਹਿਬ ਅਤੇ ਖਾਲਸਾ ਪੰਥ ਦੀ ਵੱਡੀ ਤੌਹੀਨ ਕਰਨ ਦੇ ਬਰਾਬਰ ਹੈ ”।

ਵੀਰ ਜੀ ਇਹ ਜਾਣਕਾਰੀ ਦਿਓ ਕਿ ਇਹ ਪਵਿੱਤਰ ਬਾਣੀ ‘ਰਾਗਮਾਲਾ’ ਦਾ ਲੇਖਕ ਕੌਣ ਹੈ? ਇਹ ਕਿਸ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੀ ਜਾਂ ਸਤਿਕਾਰ ਯੋਗ ਭਗਤ ਜੀ ਦੀ ਰਚਨਾ ਹੈ? ਕੀ ਤੁਸੀਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਸਾਰੀ ਬਾਣੀ ਵਿੱਚੋਂ ਕਿਸੇ ਇਕ ਪਾਵਨ ਪੱਗਤੀ ਦਾ ਹਵਾਲਾ ਦੇ ਸਕਦੇ ਹੋ ਜਿਸ ਦੇ ਲੇਖਕ ਵਾਰੇ ਜਾਣਕਾਰੀ ਨਾ ਮਿਲਦੀ ਹੋਵੇ? ਹੋਈਆ ਭੂਲਾ ਲਈ ਖਿਮਾ ਕਰਨਾ ਜੀ, ਆਦਰ ਸਹਿਤ,

ਸਰਵਜੀਤ ਸਿੰਘ, ਕੈਲਿਫੋਰਨੀਆਂ

SSI-WSC CHANDIGARH



ਬਾਬਾ ਮੱਖਣ ਸ਼ਾਹ ਲੁਥਾਣਾ ਭਵਨ ਸੈਕਟਰ 30 ਚੰਡੀਗੜ੍ਹ ਵਿਖੇ ਦੂਸਰੇ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਦੌਰਾਨ ਉੱਪਰ ਵੱਖ-ਵੱਖ ਸਿੱਖ ਵਿਦਵਾਨ ਅਤੇ (ਹੇਠਾਂ) ਸੰਮੇਲਨ ਵਿਚ ਸ਼ਾਮਲ ਬੁੱਧੀਜੀਵੀ। ਤਸਵੀਰ : ਟੀ.ਐਸ. ਬੇਦੀ

ਚੰਡੀਗੜ੍ਹ, 16 ਅਕਤੂਬਰ (ਮਦਨਦੀਪ)- ਪੰਥਕ ਹਲਕਿਆਂ ਵਿਚ ਸਥਾਪਤ ਧਿਰ ਨਾਲ ਟਕਰਾਅ ਦੀ ਨੀਤੀ ਨੂੰ ਛੱਡਦਿਆਂ ਅੱਜ ਇਥੇ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਵਿਚ ਸਿੱਖ ਬੁੱਧੀਜੀਵੀਆਂ ਨੇ ਪੰਜਾਬ ਅਤੇ ਸਿੱਖ ਪੰਥ ਨਾਲ ਸਬੰਧਿਤ ਉਹ ਤਿੰਨ ਮਤੇ ਪੇਸ਼ ਕੀਤੇ ਜਿਨ੍ਹਾਂ ਮਤਿਆਂ ਨੂੰ ਵਿਸ਼ਵ ਪੱਧਰ 'ਤੇ ਸਿੱਖ ਕੌਮ ਵਲੋਂ ਇਕਮਤ ਪ੍ਰਵਾਨਤ ਕਰਨ ਦਾ ਦਾਅਵਾ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਹ ਮਤੇ ਹਨ ਪੰਜਾਬ ਦੇ ਦਰਿਆਈ ਪਾਣੀ, ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਗੁਰਿਆਈ ਤੇ ਖੰਡੇ-ਬਾਟੇ ਦੀ ਪਾਹੁਲ ਦੀ ਮਹੱਤਤਾ। ਸੰਮੇਲਨ ਵਿਚ ਜਿਥੇ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸ਼ਰੀਕ ਬਣਾ ਕੇ ਪੇਸ਼ ਕਰਨ ਦੇ ਯਤਨ ਨੂੰ ਨਿੰਦਿਆ ਗਿਆ ਉਸ ਦੇ ਨਾਲ ਹੀ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੀ ਅਣਗਹਿਲੀ ਦੇ ਚਲਦਿਆਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਰਹਿ ਜਾਂਦੀਆਂ ਗਲਤੀਆਂ 'ਤੇ ਵੀ ਗੰਭੀਰ ਚਿੰਤਾ ਪ੍ਰਗਟਾਈ ਗਈ। ਸ: ਕੁਲਦੀਪ ਸਿੰਘ ਵਲੋਂ ਪੇਸ਼ ਇਨ੍ਹਾਂ ਮਤਿਆਂ ਵਿਚ ਪੰਜਾਬ ਦੇ ਦਰਿਆਈ ਪਾਣੀਆਂ ਦੀ ਵੰਡ 'ਤੇ ਚਿੰਤਾ ਪ੍ਰਗਟਾਈ ਗਈ ਅਤੇ ਕਿਹਾ ਗਿਆ ਕਿ ਜੇਕਰ ਪੰਜਾਬ ਕੋਲੋਂ ਪਾਣੀ ਖੋਹ ਕੇ ਦੂਜੇ ਸੂਬਿਆਂ ਨੂੰ ਦੇਣ ਦੀ ਨੀਤੀ ਜਾਰੀ ਰਹੀ ਤਾਂ ਆਉਂਦੇ 30 ਸਾਲਾਂ ਨੂੰ ਪੰਜਾਬ ਦੀ ਧਰਤੀ ਬੰਜਰ ਹੋ ਜਾਵੇਗੀ। ਮਤੇ ਵਿਚ ਕਿਹਾ ਗਿਆ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਧਰਤੀ ਦੀ ਮੁਕੰਮਲ ਤਬਾਹੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਪਰਉਪਕਾਰੀ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਅਲੋਪ ਹੁੰਦਿਆਂ ਸਿੱਖ ਕੌਮ ਆਪਣੇ ਅੱਖੀਂ ਨਹੀਂ ਵੇਖ ਸਕਦੀ ਕਿਉਂਕਿ ਸਿੱਖ ਕੌਮ ਦੇ ਵਡਕਿਆਂ ਦੀ ਇਸ ਧਰਤੀ 'ਤੇ ਪਾਣੀ ਤੋਂ ਬਿਨਾਂ ਮਨੁੱਖੀ ਦੁਖਾਂਤ ਦਾ ਭਿਆਨਕ ਨਜ਼ਾਰਾ ਮੰਡਰਾਉਂਦਾ ਦਿਖਾਈ ਦੇ ਰਿਹਾ ਹੈ। ਇਹ ਫੈਸਲਾ ਕੀਤਾ ਗਿਆ ਕਿ ਪੰਜਾਬ ਦੇ ਹਰੇਕ ਵਾਸੀ ਨੂੰ ਪਾਣੀ ਪ੍ਰਤੀ ਜਾਗਰੂਕ ਕੀਤਾ ਜਾਵੇਗਾ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਗੁਰਿਆਈ ਅਤੇ ਖੰਡੇ-ਬਾਟੇ ਦੀ ਪਾਹੁਲ ਦੇ ਮਹੱਤਵ ਨੂੰ ਪੇਸ਼ ਕਰਦਿਆਂ ਇਕ ਮਤੇ ਵਿਚ ਕਿਹਾ ਗਿਆ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਾਡੇ ਜੁਗੋ-ਜੁਗ ਅਟੱਲ ਅਤੇ ਇਕੋ-ਇਕ ਗੁਰਗੱਦੀ ਪ੍ਰਾਪਤ ਸ਼ਬਦ ਗੁਰੂ ਹਨ। ਇਸ ਵਿਚ ਸਿੱਖਾਂ ਦੇ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਦਾ ਤੱਤਸਾਰ ਹੈ। ਸਿੱਖੀ ਦੇ ਦੁਸ਼ਮਣ ਤੇ ਸਿੱਖ ਪੰਥ ਦੀ ਤਬਾਹੀ ਲੋਚਣ ਵਾਲਿਆਂ ਨੇ ਹਮੇਸ਼ਾ ਸ਼ਬਦ ਗੁਰੂ ਦੇ ਰੁਤਬੇ ਅਤੇ ਮਹੱਤਵ ਨੂੰ ਢਾਹ ਲਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਹੈ। ਇਸ 'ਤੇ ਵੀ ਚਿੰਤਾ ਪ੍ਰਗਟਾਈ ਗਈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਮਹੱਤਤਾ ਨੂੰ ਘਟਾਉਣ ਲਈ ਸਿੱਖ ਵਿਰੋਧੀ ਸ਼ਕਤੀਆਂ ਵੱਲੋਂ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਬਦਲ ਵਜੋਂ ਉਭਾਰਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਵਾਰ ਮਤਿਆਂ ਵਿਚ ਸਹਿਜਧਾਰੀਆਂ ਲਈ ਵੀ ਰੁੱਖ ਨਰਮ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਹ

ਮਤਾ ਰੱਖਿਆ ਗਿਆ ਕਿ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖਾਂ ਲਈ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਉਹ ਮਨੁੱਖੀ ਕਮਜ਼ੋਰੀਆਂ ਪ੍ਰਤੀ ਨਰਮ ਰਵੱਈਆ ਅਪਣਾਉਣ ਅਤੇ ਆਪਣੇ ਸਹਿਜਧਾਰੀ ਭਰਾਵਾਂ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮਾਣ-ਸਤਿਕਾਰ ਦੇਣ ਪਰ ਇਹ ਵੀ ਕਿਹਾ ਗਿਆ ਹੈ ਕਿ ਸਿੱਖ ਦਾ ਸਰੂਪ ਦਸਮ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਹੀ ਆਦਰਸ਼ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਮਤਿਆਂ 'ਤੇ ਚਰਚਾ ਕਰਦਿਆਂ ਸ: ਗੁਰਤੇਗ ਸਿੰਘ ਨੇ ਕਿਹਾ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਮਹੱਤਤਾ ਨਹੀਂ ਘਟ ਸਕਦੀ। ਕੇਵਲ ਅਗਿਆਨਤਾ ਕਾਰਨ ਲੋਕ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ਬੇਮੁੱਖ ਹੋ ਕੇ ਫੋਕਟ ਰਸਮੋ-ਰਿਵਾਜ ਵਿਚ ਫਸੇ ਹੋਏ ਹਨ। ਇਸ ਕਰਕੇ ਜ਼ਰੂਰਤ ਹੈ ਹਰੇਕ ਸਿੱਖ ਨੂੰ ਸਹਿਜ ਪਾਠ ਕਰਨ ਦੀ ਤਾਂ ਜੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਮਹੱਤਤਾ ਨੂੰ ਸਮਝਿਆ ਜਾ ਸਕੇ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਕਿ ਇਸ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਤੋਂ ਪਹਿਲਾਂ ਉਹ ਦੁਨੀਆ ਦੇ ਵੱਖ-ਵੱਖ ਛੇ ਦੇਸ਼ਾਂ ਵਿਚ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਕਰਕੇ ਆਏ ਹਨ ਤੇ ਇਹ ਉਸ ਦੀ ਕੜੀ ਦੇ ਇਕ ਹਿੱਸੇ ਵਜੋਂ ਪ੍ਰੋਗਰਾਮ ਉਲੀਕਿਆ ਗਿਆ ਸੀ। ਇਸ ਤੋਂ ਬਾਅਦ 15 ਮੁਲਕਾਂ ਵਿਚ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਕੀਤਾ ਜਾਵੇਗਾ ਅਤੇ ਇਨ੍ਹਾਂ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨਾਂ ਵਿਚ ਇਕ ਰਾਇ ਬਣਾ ਕੇ ਸੰਨ 2008 ਵਿਚ ਸਰਬੱਤ ਖਾਲਸਾ ਸੱਦਿਆ ਜਾਵੇਗਾ। ਸ਼੍ਰੋਮਣੀ ਖਾਲਸਾ ਪੰਚਾਇਤ ਦੇ ਮੁਖੀ ਭਾਈ ਰਜਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ ਨੇ ਕਿਹਾ ਕਿ ਬੇਸ਼ੱਕ ਉਹ ਲੱਖਾਂ ਦਾ ਹਜ਼ੂਮ ਇਕੱਠਾ ਨਹੀਂ ਕਰ ਸਕੇ ਪਰ ਉਨ੍ਹਾਂ ਦੀ ਸੋਚ ਨਾਲ ਲੱਖਾਂ ਸਿੱਖਾਂ ਦਾ ਗੁੰਗਾਰਾ ਹੈ ਅਤੇ ਉਹ ਸਿੱਖ ਕੌਮ ਨੂੰ ਮੌਜੂਦਾ ਸੰਕਟ ਵਿਚੋਂ ਕੱਢਣ ਲਈ ਸਫਲ ਹੋਣਗੇ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਆਏ ਡਾ: ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਨੇ ਕਿਹਾ ਕਿ ਸਿੱਖ ਬੁੱਧੀਜੀਵੀਆਂ ਨੇ ਪੰਥਕ ਹਲਕਿਆਂ ਵਿਚ ਸਥਾਪਤ ਧਿਰ ਨਾਲ ਟਕਰਾਅ ਦੀ ਨੀਤੀ ਨੂੰ ਇਸ ਵਾਰ ਮੋੜਾ ਦੇਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ ਸੀ ਅਤੇ ਸਿੱਧਾ ਟਕਰਾਅ ਟਾਲ ਕੇ ਸੰਗਤਾਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਚੱਲਣ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਉਨ੍ਹਾਂ ਇਹ ਮੰਨਿਆ ਕਿ ਪਿਛਲੇ ਟਕਰਾਅ ਵਿਚੋਂ ਜਿਥੇ ਸਥਾਪਤ ਧਿਰਾਂ ਦਾ ਨੁਕਸਾਨ ਹੋਇਆ ਉਸਦੇ ਨਾਲ ਹੀ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਨੂੰ ਵੀ ਦੁਬਾਰਾ ਤੋਂ ਸੋਚਣਾ ਪਿਆ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਚੁਣੌਤੀਆਂ ਕਈ ਕਿਸਮ ਦੀਆਂ ਹਨ। ਉਨ੍ਹਾਂ ਇਸ ਗੱਲ 'ਤੇ ਵੀ ਚਿੰਤਾ ਪ੍ਰਗਟ ਕੀਤੀ ਕਿ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸ਼ਰੀਕ ਬਣਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਜਿਹੜਾ ਸਿੱਖ ਕੌਮ ਲਈ ਘਾਤਕ ਸਿੱਧ ਹੋ ਸਕਦਾ ਹੈ। ਇਸ ਉਪਰੰਤ ਭਾਈ ਰਜਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ ਨੇ ਦੱਸਿਆ ਕਿ ਐਤਵਾਰ ਨੂੰ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਦੇ ਅੰਤਿਮ ਦਿਨ ਮਤੇ ਪਾਸ ਕਰਕੇ ਭਵਿੱਖ ਦੀ ਰਣਨੀਤੀ ਦਾ ਐਲਾਨ ਕੀਤਾ ਜਾਵੇਗਾ।

ਨਰਕ ਸੁਰਗ

ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਂਪਟਨ।
 ਨਰਕ ਸੁਰਗ ਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸਿਧਾਂਤ ਆਪਸ ਵਿਚ ਮੇਲ ਨਹੀ ਖਾਂਦੇ ਮਤਲਬ ਟਕਰਾਉਂਦੇ ਹਨ।
 ਜਦੋਂ ਤੋਂ ਹੀ ਮਨੁੱਖ ਨੇ ਅਸਮਾਨ ਵਿਚ ਹਵਾਈ ਜਹਾਜ਼ਾਂ ਤੇ ਰਾਕਟਾਂ ਦੀ ਮੱਦਦ ਨਾਲ ਉਡਣਾ ਸ਼ੁਰੂ ਕੀਤਾ ਹੈ ਉਦੋਂ ਤੋਂ ਹੀ ਨਰਕ ਸੁਰਗ ਵਿਚ ਵਿਸ਼ਵਾਸ ਰੱਖਣ ਵਾਲੇ ਧਰਮਾਂ ਨੂੰ ਹੱਥਾਂ ਪੈਰਾਂ ਦੀ ਪਈ ਹੋਈ ਹੈ ਕਿ ਹੁਣ ਆਪਾਂ ਵੈਤਰਣੀ ਨਦੀ, ਲਹੂ ਤੇ ਪਾਕ ਨਾਲ ਭਰੀ ਨਦੀ, ਠੰਡੀਆਂ ਤੇ ਤੱਤੀਆਂ ਹਵਾਵਾਂ ਦੇ ਝੱਖੜ ਝੋਲੇ, ਧਰਮ ਰਾਜ ਦੀ ਕਚਿਹਰੀ, ਜਮਦੂਤਾਂ ਦੇ ਆਉਣ ਜਾਣ ਦਾ ਰਸਤਾ ਆਦਿ ਪੁਛਣ ਤੇ ਕਿਵੇਂ ਸਿੱਧ ਕਰਾਂਗੇ ਕਿ ਕਿਥੇ ਹੈ? ਪਰ ਗੁਰੂ ਬਾਬੇ ਨੇ ਤਾਂ 540 ਕੁ ਸਾਲ ਪਹਿਲਾਂ ਹੀ ਇਸ ਸਾਰੇ ਦੇ ਸਾਰੇ ਸਿਧਾਂਤ ਨੂੰ ਨਿਕਾਰ ਦਿੱਤਾ ਸੀ ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਘਰ ਵੱਡੇ ਵੱਡੇ ਲੋਕਾਂ ਦੇ ਸਾਹਮਣੇ ਜਨੇਊ ਪਾਉਣ ਤੋਂ ਇਨਕਾਰ ਕੀਤਾ ਸੀ ਤੇ ਨਾਲ ਦੀ ਨਾਲ ਇਹ ਵੀ ਸਮਝਾ ਦਿੱਤਾ ਕਿ:
ਪਉੜੀ॥ ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ ॥ {ਪੰਨਾ 1092}
 ਅਰਥ:—(ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਜੀਆਂ ਦਾ) ਮਾਲਕ (ਬੈਠਾ) ਹੈ, (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਉਸ ਦਾ) ਤਖਤ ਹੈ, ਉਹ ਆਪ ਹੀ (ਅੰਦਰ ਬੈਠਾ ਹੋਇਆ, ਜੀਵ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦਾ) ਨਿਆਂ ਕਰੀ ਜਾਂਦਾ ਹੈ; (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਉਸ ਦਾ) ਮਹਲ ਹੈ, (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਬੈਠਾ ਜੀਵ ਨੂੰ) ਆਸਰਾ (ਦੇਈ ਜਾ ਰਿਹਾ)

ਹੈ, ਪਰ ਉਸ ਦੇ ਮਹਲ ਦਾ ਬੁਹਾ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ ਲੱਭਦਾ ਹੈ। ਗੁਰੂਬਾਣੀ ਵਿਚ 'ਨਰਕ ਸੁਰਗ' ਇਕੱਠਾ 18 ਵਾਰੀ, ਨਰਕ 51 ਵਾਰੀ, ਸੁਰਗ 10 ਵਾਰੀ, ਸੁਰਗ 7 ਵਾਰੀ, ਸੁਰਗ 9 ਵਾਰੀ, ਸੁਰਗ 2 ਵਾਰੀ ਤੇ ਸੁਰਗ ਇਕ ਵਾਰੀ ਆਉਂਦਾ ਹੈ। ਸਿਹਾਰੀ, ਬਿਹਾਰੀ, ਔਂਕੜ, ਦੁਲੈਂਕੜੇ ਤੇ ਦੁਲਾਈਆਂ ਦਾ ਸਬੰਧ ਵਿਆਕਰਣ ਨਾਲ ਹੈ। ਬਾਕੀ ਨਰਕ ਸੁਰਗ ਤੋਂ ਭਾਵ ਮਾੜੇ ਚੰਗੇ ਥਾਂ ਤੋਂ ਹੈ।

ਨਰਕ:

ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਮਹਾਨ ਕੋਸ਼ ਦੇ ਪੰਨਾ 683 ਤੇ ਨਰਕ ਦੇ ਅਰਥ ਕਰਦੇ ਲਿਖਦੇ ਹਨ, " ਸੰਗਯ- ਪੁਰਾਣਾਂ ਅਨੁਸਾਰ ਉਹ ਦੇਸ਼ ਜਿਥੇ ਪਾਪੀ ਜੀਵ ਬੁਰੇ ਕਰਮਾਂ ਦਾ ਫਲ ਭੋਗਣ ਲਈ ਜਾਂਦੇ ਹਨ ਦੋਸ਼, ਜਹੰਨਮ। ਗ੍ਰੰਥਾਂ ਦੇ ਮੱਤਭੇਦ ਕਰਕੇ ਇਨ੍ਹਾਂ ਦੀ ਗਿਣਤੀ ਵੱਧ ਘੱਟ ਹੈ। ਮੰਨੂ ਨੇ 21 ਨਰਕ ਲਿਖੇ ਹਨ। ਬ੍ਰਹਮਵੈਵਰਤ ਵਿਚ 86 ਨਰਕ ਕੁੰਡ ਲਿਖੇ ਹਨ। ਪੁਰਾਣਾਂ ਵਿਚ ਨਰਕ ਨਾਮ ਦਾ ਨਰਕਾਸੁਰ ਦੈਂਤ ਵੀ ਲਿਖਿਆ ਹੈ। ਇਸੇ ਦਾ ਦੂਜਾ ਨਾਮ ਭੂਮਾਸੁਰ ਵੀ ਦੱਸਦੇ ਹਨ। ਗੁਰੂ ਪੁਰਾਣ ਦੇ ਤੀਸਰੇ ਅਧਿਆਇ ਵਿਚ ਭਗਵਾਨ ਵਿਸ਼ਨੂੰ ਦੀ ਜ਼ਬਾਨੀ ਨਰਕਾਂ ਦੀ ਕੁੱਲ ਗਿਣਤੀ ਇਕ ਲੱਖ ਲਿਖੀ ਹੈ।

ਈਸਾਈਆਂ ਨੇ ਨਰਕ ਨੂੰ Hell ਅਤੇ ਮੁਸਲਮਾਨਾਂ ਨੇ ਇਸਨੂੰ ਦੋਸ਼ ਅਤਵਾ ਜਹੰਨਮ ਮਿਥ ਲਿਆ ਹੈ।

ਸੁਰਗ:

ਮਹਾਨਕੋਸ਼ ਦੇ ਪੰਨਾ 218 ਤੇ ਸੁਰਗ ਦੇ ਮਤਲਬ ਹਨ: ਆਨੰਦ, ਸੁਖ। ਦੇਵਲੋਕ ਬਹਿਸ਼ਤ, ਇੰਦ੍ਰਲੋਕ ਲਿਖਿਆ ਹੈ।

ਮੁਸਲਮਾਨ ਲੋਕ ਬਹਿਸ਼ਤ ਦੀ ਮੰਗ ਕਰਦੇ ਹਨ ਤੇ ਬ੍ਰਾਹਮਣ ਲਾਲਚ ਵੱਸ ਸਵਰਗ ਦੀ। ਪੰਡਿਤ ਤੇ ਮੌਲਵੀ ਉਪਰੋਂ ਵੱਖ ਵੱਖ ਦਿਸਦੇ ਹਨ ਪਰ ਅੰਦਰੋਂ ਇੱਕ ਹੀ ਹਨ।

ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ ॥ 4 ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥ ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥ 5 ॥ 9 ॥ {ਮ:5, ਪੰਨਾ 885}

ਹੇ ਭਾਈ ! ਕੋਈ ਮਨੁੱਖ ਆਖਦਾ ਹੈ 'ਮੈਂ ਮੁਸਲਮਾਨ ਹਾਂ', ਕੋਈ ਆਖਦਾ ਹੈ 'ਮੈਂ ਹਿੰਦੂ ਹਾਂ'। ਕੋਈ ਮਨੁੱਖ (ਪਰਮਾਤਮਾ ਪਾਸੋਂ) ਬਹਿਸ਼ਤ ਮੰਗਦਾ ਹੈ, ਕੋਈ ਸੁਰਗ ਮੰਗਦਾ ਹੈ। 4।

ਹਿੰਦੂ ਧਰਮ ਇਸ ਦੀ ਪ੍ਰੋਤਸਾਹ ਕਰਦਾ ਹੈ ਕਿ ਇਸ ਜ਼ਿੰਦਗੀ ਵਿਚ ਚੰਗੇ ਕੰਮ ਕਰਨ ਵਾਲਿਆਂ ਤੇ ਪੁੰਨ-ਦਾਨ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਸੁਰਗ ਅਥਵਾ ਸਵਰਗ ਤੇ ਮਾੜੇ ਕੰਮ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਮਰਨ ਤੋਂ ਬਾਅਦ ਨਰਕ ਵਿਚ ਥਾਂ ਮਿਲਦੀ ਹੈ। ਬਨਾਰਸ ਦੇ ਇਕ ਮੰਦਰ ਵਿਚ ਆਰਾ ਲੱਗਾ ਮੈਂ ਆਪਣੀਆਂ ਅੱਖਾਂ ਨਾਲ 1983 ਵਿਚ ਦੇਖ ਕੇ ਆਇਆ ਹਾਂ। ਜਿਸ ਦਾ ਇਤਹਾਸ ਇਹ ਹੈ ਕਿ ਜੇ ਕੋਈ ਆਦਮੀ ਆਪਣੀ ਸਾਰੀ ਸੰਪਤੀ ਬਨਾਰਸ ਦੇ ਇਸ ਮੰਦਰ ਨੂੰ ਦਾਨ ਦੇ ਦੇਵੇ ਤੇ ਆਪਣਾ ਗਲ ਇਸ ਆਰੇ ਨਾਲ ਕੱਟਵਾ ਲਵੇ ਤਾਂ ਉਹ ਸਿੱਧਾ ਸਵਰਗਾਂ ਨੂੰ ਬਗੈਰ ਕਿਸੇ ਅਤਿਚਨ ਦੇ, ਜਾਵੇਗਾ। ਇਸ ਆਰੇ ਵਾਲੀ ਕਹਾਣੀ ਦੀ ਸਾਖੀ ਗੁਰੂਬਾਣੀ ਵੀ ਭਰਦੀ ਹੈ।

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥ 3 ॥ ਮ:5, ਪੰਨਾ 642 ॥

ਪਰ ਗੁਰਮਤਿ ਇਸ ਸਿਧਾਂਤ ਨਾਲ ਸਹਿਮਤ ਨਹੀਂ। ਕਿਉਂਕਿ ਕਿਸ ਨੇ ਵੇਖਿਆ ਹੈ ਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਮੁਕਤੀ ਜਾਂ ਸਵਰਗ ਮਿਲਦਾ ਵੀ ਹੈ ਜਾਂ ਨਹੀਂ। ਇਸ ਗੱਲ ਦੀ ਪ੍ਰੋਤਸਾਹ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਕਰਦੇ ਹਨ।

ਮੁਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ, ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥ ਏ ਪੰਡੀਆ ਮੇ ਕਉ ਵੇਚ ਕਹਤ, ਤੇਰੀ ਪੈਜ ਪਿਛੋਂ ਡਿਠੀ ਹੋਇਲਾ ॥ ਪੰਨਾ 1292 ॥

ਜੇ ਤੂੰ ਮੈਨੂੰ ਮਰਨ ਪਿੱਛੋਂ ਮੁਕਤੀ ਦੇ ਦਿੱਤੀ, ਤੇਰੀ ਦਿੱਤੀ ਹੋਈ ਮੁਕਤੀ ਦਾ ਕਿਸੇ ਨੂੰ ਪਤਾ ਨਹੀਂ ਲੱਗਣਾ; ਇਹ ਪਾਂਡੇ ਮੈਨੂੰ ਨੀਚ ਆਖ ਰਹੇ ਹਨ, ਇਸ ਤਰ੍ਹਾਂ ਤਾਂ ਤੇਰੀ ਆਪਣੀ ਹੀ ਇੱਜ਼ਤ ਘੱਟ ਰਹੀ ਹੈ (ਕੀ ਤੇਰੀ ਬੰਦਗੀ ਕਰਨ ਵਾਲਾ ਕੋਈ ਬੰਦਾ ਨੀਚ ਰਹਿ ਸਕਦਾ ਹੈ?) 12। ਭਗਤ ਜੀ ਮੁਕਤੀ ਦੀ ਮੰਗ ਪ੍ਰਮਾਤਮਾ ਪਾਸੋਂ ਜਿਉਂਦੇ ਜੀਅ ਕਰਦੇ ਹਨ।

ਇਸ ਸਿਧਾਂਤ ਦੇ ਉਲਟ ਗੁਰਮਤਿ ਮਨੁੱਖ ਨੂੰ ਜਿਉਂਦੇ ਜੀਅ ਮੁਕਤੀ ਪ੍ਰਤੱਪਤ ਕਰਨ ਦਾ ਤਰੀਕਾ ਦੱਸਦੀ ਹੈ।

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥ ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ ॥ 6 ॥ ਮ:1, ਪੰਨਾ 1343 ॥

ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥ ਹਰਿਗੁਣ ਗਾਵੈ ਮਤਿ ਊਤਮ ਹੋਇ ॥ ਮ:3, ਪੰਨਾ 161 ॥

ਜਿਹੜਾ ਵੀ ਜੀਵ ਸੱਚ ਨਾਲ ਜੁੜਦਾ ਹੈ ਉਹ ਜਿਉਂਦੇ ਜੀਅ ਹੀ ਮੁਕਤੀ ਪ੍ਰਤੱਪਤ ਕਰ ਸਕਦਾ ਹੈ।

ਨਰਕ ਸੁਰਗ ਦੀ ਕਾਢ ਕਿਸ ਨੇ ਕੱਢੀ?

ਜਿਹੜੀ ਚੀਜ਼ ਕਿਸੇ ਨੇ ਦੇਖੀ ਨਹੀਂ ਤੇ ਉੱਸ ਬਾਰੇ ਸੋਚ ਵੀਚਾਰ ਕਰਕੇ ਉੱਸਨੂੰ ਹੋਂਦ ਵਿਚ ਲਿਆਂਦਾ ਗਿਆ ਹੈ ਉੱਸ ਕੰਮ ਦੇ ਪਿਛੇ ਕੋਈ ਮੰਤਵ ਹੁੰਦਾ ਹੈ ਜਿਸ ਬਾਰੇ ਸਾਨੂੰ ਗੁਰੂ ਬਾਣੀ ਚਾਨਣਾ ਪਾਉਂਦੀ ਹੈ।

ਸਲੋਕ ਮ: 2 ॥ ਕਥਾ ਕਹਾਣੀ ਬੋਦੀ ਆਈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ, ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ॥ (ਪੰਨਾ 1243)

ਅਰਥ:— (ਜੇ) ਤਾਲੀਮ ਵੇਦਾਂ ਨੇ ਲਿਆਂਦੀ (ਭਾਵ, ਦਿੱਤੀ), (ਉਸ ਵਿਚ ਇਹ) ਵਿਚਾਰ ਹੈ ਕਿ ਪਾਪ ਕੀਹ ਹੈ ਤੇ ਪੁੰਨ ਕੀਹ ਹੈ, (ਉਸ ਨੇ ਇਹ ਦੱਸਿਆ ਹੈ ਕਿ ਹੱਥੋਂ) ਦੇ ਕੇ ਹੀ (ਮੁੜ) ਲਈਦਾ ਹੈ ਤੇ ਜੋ ਕੁਝ ਕਿਸੇ ਤੋਂ ਲੈਂਦੇ ਹਾਂ ਉਹ (ਅਗਲੇ ਜਨਮ ਵਿਚ) ਮੋੜੀਦਾ ਹੈ, (ਆਪਣੇ ਕੀਤੇ ਕਰਮਾਂ ਅਨੁਸਾਰ) ਨਰਕ ਵਿਚ ਜਾਂ ਸੁਰਗ ਵਿਚ ਅੱਪੜੀਦਾ ਹੈ, (ਇਸ ਤਾਲੀਮ ਅਨੁਸਾਰ) ਦੁਨੀਆ ਉੱਚੀਆਂ ਨੀਵੀਆਂ ਜਾਤਾਂ ਤੇ ਕਿਸਮਾਂ ਦੇ ਵਹਿਮਾਂ ਵਿਚ ਖੁਆਰ ਹੁੰਦੀ ਹੈ।

ਆਸਾ ਮਹਲਾ 5 ॥ ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥ ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥ 1 ॥ ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ ॥ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥ 1 ॥ ਰਹਾਉ ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪੁ ਪੁੰਨੁ ਵੀਚਾਰੁ ॥ ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰੁ ॥ 2 ॥ ਹੇ ਮਿੱਤਰ ! ਮੈਨੂੰ ਉਹ ਥਾਂ ਦੱਸ ਜਿੱਥੇ ਹਰ ਵੇਲੇ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਹੁੰਦੀ ਹੋਵੇ ॥ 1 ॥ ਰਹਾਉ ॥ ਪੰਨਾ 385 ॥

ਹੇ ਮਿੱਤਰ ! ਜੇ ਮੈਂ (ਕਿਸੇ) ਤੀਰਥ ਉੱਥੇ ਜਾਂਦਾ ਹਾਂ ਤਾਂ ਉੱਥੇ ਮੈਂ 'ਮੈਂ' (ਧਰਮੀ) ਮੈਂ (ਧਰਮੀ) ਆਖਦੇ ਵੇਖਦਾ ਹਾਂ, ਜੇ ਮੈਂ (ਜਾ ਕੇ) ਪੰਡਿਤਾਂ ਨੂੰ ਪੁੱਛਦਾ ਹਾਂ ਤਾਂ ਉਹ ਭੀ ਮਾਇਆ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੇ ਹੋਏ ਹਨ ॥ 1 ॥ (ਹੇ ਮਿੱਤਰ !) ਸਾਸਤ੍ਰ ਤੇ ਬੇਦ ਪੁੰਨਾਂ ਤੇ ਪਾਪਾਂ ਦੇ ਵਿਚਾਰ ਹੀ ਦੱਸਦੇ ਹਨ (ਇਹ ਦੱਸਦੇ ਹਨ ਕਿ ਫਲਾਣੇ ਕੰਮ ਪਾਪ ਹਨ ਫਲਾਣੇ ਕੰਮ ਪੁੰਨ ਹਨ, ਜਿਨ੍ਹਾਂ ਦੇ ਕਰਨ ਨਾਲ) ਮੁੜ ਮੁੜ (ਕਦੇ) ਨਰਕ ਵਿਚ (ਤੇ ਕਦੇ) ਸੁਰਗ ਵਿਚ ਪੈ ਜਾਈਦਾ ਹੈ ॥ 2 ॥

ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ੍ਹ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥ ਦੋਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਪਿਛਾਣਾ ॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥ ਮ:1, ਪੰਨਾ 1290 ॥

ਜੇ ਇਹ ਸਾਰੇ (ਮਾਸ ਤੋਂ ਬਣਨ ਕਰਕੇ) ਨਰਕ ਵਿਚ ਪੈਂਦੇ ਦਿੱਸਦੇ ਹਨ ਤਾਂ ਉਹਨਾਂ ਤੋਂ (ਮਾਸ-ਤਿਆਗੀ ਪੰਡਿਤ ਨੂੰ) ਦਾਨ ਭੀ ਨਹੀਂ ਲੈਣਾ ਚਾਹੀਦਾ। (ਨਹੀਂ ਤਾਂ) ਵੇਖੋ, ਇਹ ਅਚਰਜ ਧੱਕੇ ਦੀ ਗੱਲ ਹੈ ਕਿ ਦਾਨ ਦੇਣ ਵਾਲੇ ਨਰਕੇ ਪੈਣ ਤੇ ਲੈਣ ਵਾਲੇ ਸੁਰਗ ਵਿਚ। (ਅਸਲ ਵਿਚ) ਹੇ ਪੰਡਿਤ ! ਤੂੰ ਢਾਢਾ ਚਤੁਰ ਹੈਂ, ਤੈਨੂੰ ਆਪ ਨੂੰ (ਮਾਸ ਖਾਣ ਦੇ ਮਾਮਲੇ ਦੀ) ਸਮਝ ਨਹੀਂ, ਪਰ ਤੂੰ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਂਦਾ ਹੈਂ।

ਉਪਰ ਲਿਖੇ ਸਲੋਕਾਂ ਤੋਂ ਇਸ ਸਮਝ ਪੈਂਦੀ ਹੈ ਕਿ ਨਰਕ ਸੁਰਗ ਦੀ ਕਾਢ ਚਤਰ ਪੰਡਿਤ ਦੀ ਹੈ ਤੇ ਇਸ ਸਿਧਾਂਤ ਕਰਕੇ ਇਹ ਲੋਕ ਸਾਧਾਰਣ ਲੋਕਾਂ ਨੂੰ ਲੁੱਟ ਰਹੇ ਹਨ

ਨਰਕ ਸੁਰਗ ਤੋਂ ਛੁਟਕਾਰਾ ਹੀ ਮਨੁੱਖੀ ਅਜ਼ਾਦੀ ਦਾ ਸਾਧਨ ਹੈ।

ਗਉੜੀ ਪੂਰਬੀ ॥ ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ, ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ ॥ ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ, ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ ॥ 1 ॥ ਰਮਈਆ ਗੁਨ ਗਾਈਐ ॥ ਜਾ ਤੇ, ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ ॥ 1 ॥ ਰਹਾਉ ॥ ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੋ, ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ ॥ ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ, ਭਾਉ ਭਗਤਿ ਭਗਵਾਨੁ ॥ 2 ॥ {ਭਗਤ ਕਬੀਰ, ਪੰਨਾ 337}

ਅਰਥ:—ਨਾਹ ਇਹ ਤਾਂਘ ਰੱਖਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿ (ਮਰਨ ਪਿੱਛੋਂ) ਸੁਰਗ ਦਾ ਵਸੋਬਾ ਮਿਲ ਜਾਏ ਅਤੇ ਨਾਹ ਇਸ ਗੱਲੋਂ ਡਰਦੇ ਰਹੀਏ ਕਿ ਕਿਤੇ ਨਰਕ ਵਿਚ

ਹੀ ਨਿਵਾਸ ਨਾਹ ਮਿਲ ਜਾਏ । ਜੇ ਕੁਝ (ਪ੍ਰਭੂ ਦੀ ਰਜਾ ਵਿਚ) ਹੋਣਾ ਹੈ ਉਹੀ ਹੋਵੇਗਾ । ਸੋ, ਮਨ ਵਿਚ ਆਸਾਂ ਨਹੀਂ ਬਣਾਉਣੀਆਂ ਚਾਹੀਦੀਆਂ । ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਅਤੇ ਇਸੇ ਉੱਦਮ ਨਾਲ ਉਹ (ਨਾਮ-ਰੂਪ) ਖਜ਼ਾਨਾ ਮਿਲ ਜਾਂਦਾ ਹੈ, ਜੋ ਸਭ (ਸੁਖਾਂ) ਨਾਲੋਂ ਉੱਚਾ ਹੈ ।। ਰਹਾਉ ।

ਜਦ ਤਕ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਪਿਆਰ ਤੇ ਉਸ ਦੀ ਭਗਤੀ ਦੀ ਜੁਗਤਿ ਨਹੀਂ ਸਮਝੀ (ਭਾਵ, ਜਦ ਤਕ ਇਹ ਸਮਝ ਨਹੀਂ ਪਈ ਕਿ ਭਗਵਾਨ ਨਾਲ ਪਿਆਰ ਕਰਨਾ, ਭਗਵਾਨ ਦੀ ਭਗਤੀ ਕਰਨਾ ਹੀ ਜੀਵਨ ਦੀ ਅਸਲ ਜੁਗਤੀ ਹੈ), ਜਪ ਤਪ, ਸੰਜਮ, ਵਰਤ, ਇਸ਼ਨਾਨ—ਇਹ ਸਭ ਕਿਸੇ ਕੰਮ ਨਹੀਂ । 2।

ਕਬੀਰ ਆਖਦਾ ਹੈ—ਹੁਣ ਇਹ ਸਮਝ ਆਈ ਹੈ (ਕਿ ਪਰਮਾਤਮਾ ਕਿਸੇ ਬੈਕੁੰਠ ਸੁਰਗ ਵਿਚ ਨਹੀਂ, ਪਰਮਾਤਮਾ) ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ ਵੱਸਦਾ ਹੈ, ਉਹੀ ਸੇਵਕ ਸੇਵਾ ਕਰਦੇ ਸੁਹਣੇ ਲੱਗਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਮਨ ਵਿਚ ਪ੍ਰਭੂ ਵੱਸਦਾ ਹੈ (ਭਾਵ, ਜੋ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦੇ ਹਨ । 4।

ਸਵਰਗ ਤੇ ਨਰਕ ਕਿਥੇ ਹਨ?

ਭਗਤ ਕਬੀਰ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਲੋਕਾਂ ਨੂੰ ਪਤਾ ਹੀ ਨਹੀ ਕਿ ਬੈਕੁੰਠ ਕਿਥੇ ਹੈ । ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥ 1 ॥ ਨਾ ਜਾਨਾ, ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥ ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥ 1 ॥ ਰਹਾਉ ॥ ਭਗਤ ਕਬੀਰ ਜੀ, ਪੰਨਾ 325 ॥

ਭਗਤ ਕਬੀਰ ਜੀ ਇਹ ਵੀ ਆਖਦੇ ਹਨ ਕਿ ਜਦੋਂ ਤਕ ਬੰਦੇ ਦੇ ਮਨ ਵਿਚ ਸਵਰਗ ਦੀ ਇਛਾ ਰਹਿੰਦੀ ਹੈ ਤਦ ਤਕ ਉੱਸਦਾ ਮਨ ਪ੍ਰਮਾਤਮਾ ਵਿਚ ਲੀਣ ਨਹੀ ਹੁੰਦਾ ।

ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥ ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸ ॥ 3 ॥ ਕਬੀਰ ਜੀ, ਪੰਨਾ 325 ॥

ਭਗਤ ਕਬੀਰ ਜੀ ਇਹ ਵੀ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਜੇ ਮਨ ਵਿਚ ਕਪਟ ਤੇ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਭਰੀ ਹੋਈ ਹੈ ਤਾਂ ਵੀ ਸਵਰਗ ਦਾ ਪਤਾ ਨਹੀ ਲੱਗ ਸਕਦਾ । ਆਸਾ ॥ ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ, ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾਂ ॥ ਲੋਕ ਪਤੀਣੇ ਕਛੁ ਨ ਹੋਵੈ, ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ ॥ 1 ॥ ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥ ਸਾਚਾ ਨਾਵਣੁ, ਗੁਰ ਕੀ ਸੇਵਾ ॥ 1 ॥ ਰਹਾਉ ॥ ਕਬੀਰ ਜੀ, ਪੰਨਾ 484 ॥

ਸਿੱਖ ਸਿਧਾਂਤ ਸੱਚ ਨਾਲ ਜੁੜਨ ਦੀ ਤੁਰੀਏ ਕਰਦਾ ਹੈ । ਮੈਲ ਤੋਂ ਮਤਲਬ ਹੈ ਝੂਠ । ਸੱਚ ਨਾਲ ਜੁੜਾਗੇ ਤਾਂ ਸੱਚ ਵਰਗੇ ਬਣ ਜਾਵਾਂਗੇ । ਇਹ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ ਹੁਕਮ ਹੈ ।

ਮਾਝ ਮਹਲਾ 3 ॥ ਮੇਰਾ ਪ੍ਰਭੂ ਨਿਰਮਲ ਅਗਮ ਅਪਾਰਾ ॥ ਬਿਨੁ ਤਕੜੀ ਤੋਲੈ ਸੰਸਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥ 1 ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥ 1 ॥ ਰਹਾਉ ॥ ਪੰਨਾ 110 ॥

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥ ਸਾਧ ਸੰਗਤਿ ਬੈਕੁੰਠੋ ਆਹਿ ॥ 4 ॥ 10 ॥ [ਭਗਤ ਕਬੀਰ ਜੀ, ਪੰਨਾ 325]

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੂ ਅਪੁਨਾ ਨਿਕਟਿ ਨ ਆਵੈ ਜਾਮ ॥ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ ॥ 1 ॥ ਮ:5, ਪੰਨਾ 682 ॥

ਬੈਕੁੰਠ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ ॥ ਪ੍ਰਭ ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥ 1 ॥ ਸੁਣਿ ਮਨ ਤਨ ਤੁਝੁ ਸੁਖ ਦਿਖਲਾਵਉ ॥ ਹਰਿ ਅਨਿਕ ਬਿੰਜਨ ਤੁਝੁ ਭੋਗ ਭੁੰਚਾਵਉ ॥ ਮ: 5, ਪੰਨਾ 742 ॥

ਉੱਪਰ ਲਿਖੇ ਤਿੰਨਾਂ ਹੀ ਸਲੋਕਾਂ ਦਾ ਮਤਲਬ ਇਹ ਹੈ ਕਿ ਬੈਕੁੰਠ ਅਤਵਾ ਸਵਰਗ ਸਾਧ ਸੰਗਤ, ਸੱਚ ਦੀ ਸੰਗਤ ਵਿਚ ਹੈ । ਇਸ ਸੰਸਾਰ ਵਿਚ ਜਿਥੇ ਵੀ ਕੋਈ ਗੁਰਮੁਖ ਗੁਰੂ ਦੇ ਭਾਣੇ ਵਿਚ ਜ਼ਿੰਦਗੀ ਬਤੀਤ ਕਰ ਰਿਹਾ ਹੈ ਉਹ ਸਵਰਗ ਵਿਚ ਜੀਅ ਰਿਹਾ ਹੈ ਨਹੀ ਤਾਂ ਨਰਕ ਦੀ ਜ਼ਿੰਦਗੀ ਭੋਗ ਰਿਹਾ ਹੈ ।

ਜਿਉਂਦੇ ਜੀਅ ਮੁਕਤ ਹੋਣ ਦਾ ਤਰੀਕਾ ?

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥ ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥ ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥ ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥ ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥ 7 ॥ { ਮ:5, ਪੰਨਾ 275 }

ਅਰਥ :—ਜੇ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਰਜਾ ਨੂੰ ਮਨ ਵਿਚ ਮਿੱਠੀ ਕਰ ਕੇ ਮੰਨਦਾ ਹੈ, ਉਹੀ ਜੀਉਂਦਾ ਮੁਕਤ ਅਖਵਾਉਂਦਾ ਹੈ;

ਉਸ ਨੂੰ ਖੁਸ਼ੀ ਤੇ ਗ਼ਮੀ ਇਕੋ ਜਿਹੀ ਹੈ, ਉਸ ਨੂੰ ਸਦਾ ਆਨੰਦ ਹੈ (ਕਿਉਂਕਿ) ਓਥੇ (ਭਾਵ, ਉਸ ਦੇ ਹਿਰਦੇ ਵਿਚ ਪ੍ਰਭੂ-ਚਰਨਾਂ ਤੋਂ) ਵਿਛੋੜਾ ਨਹੀਂ ਹੈ ।

ਸੋਨਾ ਤੇ ਮਿੱਟੀ (ਭੀ ਉਸ ਮਨੁੱਖ ਵਾਸਤੇ) ਬਰਾਬਰ ਹੈ (ਭਾਵ, ਸੋਨਾ ਵੇਖ ਕੇ ਉਹ ਲੋਭ ਵਿਚ ਨਹੀਂ ਫਸਦਾ), ਅੰਮ੍ਰਿਤ ਤੇ ਕਉੜੀ ਵਿਹੁ ਭੀ ਉਸ ਲਈ ਇਕ ਜੈਸੀ ਹੈ । (ਕਿਸੇ ਵਲੋਂ) ਆਦਰ (ਦਾ ਵਰਤਾਉ ਹੋਵੇ) ਜਾਂ ਅਹੰਕਾਰ (ਦਾ) (ਉਸ ਮਨੁੱਖ ਵਾਸਤੇ) ਇਕ ਸਮਾਨ ਹੈ, ਕੰਗਾਲ ਤੇ ਸ਼ਹਨਸ਼ਾਹ ਭੀ ਉਸ ਦੀ ਨਜ਼ਰ ਵਿਚ ਬਰਾਬਰ ਹੈ ।

ਜੇ (ਰਜਾ ਪ੍ਰਭੂ) ਵਰਤਾਉਂਦਾ ਹੈ, ਉਹੀ (ਉਸ ਵਾਸਤੇ) ਜ਼ਿੰਦਗੀ ਦਾ ਗਾਡੀ-ਰਾਹ ਹੈ; ਹੇ ਨਾਨਕ ! ਉਹ ਮਨੁੱਖ ਜੀਉਂਦਾ ਮੁਕਤ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ । 7।

ਇਸ ਸਾਰੀ ਸੋਚ ਵੀਚਾਰ ਤੋਂ ਬਾਅਦ ਆਪਾਂ ਇਸ ਸਿੱਟੇ ਅਥਵਾ ਨਤੀਜੇ ਕੱਢਣ ਦੇ ਯੋਗ ਹੁੰਦੇ ਹਾਂ ਕਿ ਨਾਰਕ ਤੇ ਸਵਰਗ ਕਿਸੇ ਹੋਰ ਦੁਨੀਆਂ ਵਿਚ ਨਹੀ । ਜੇ ਕਿਧਰੇ ਨਰਕ ਅਥਵਾ ਸਵਰਗ ਹੈ ਤਾਂ ਮਨੁੱਖੀ ਜੀਵ ਦੇ ਕੰਮਾਂ ਅਥਵਾ ਕਰਮਾਂ ਕਰਕੇ ਜਿਉਂਦੇ ਜੀਅ ਹੀ ਨਰਕ ਸਵਰਗ ਹੈ । ਇਸ ਵੀਚਾਰ ਦੇ ਨਾਲ ਇਹ ਮਨ ਘੜਤ ਕਹਾਣੀ 'ਜੇ ਇਹ ਸਾਬਤ ਕਰਦੀ ਹੈ ਕਿ ਬਾਬੇ ਦੇ ਚਲਾਣਾ ਕਰਨ ਤੋਂ ਬਾਅਦ ਜਦੋਂ ਚਾਦਰ ਨੂੰ ਚੁੱਕ ਕੇ ਵੇਖਿਆ ਗਿਆ ਤਾਂ ਲੋਕਾਂ ਨੂੰ ਸਿਰਫ ਫੁੱਲ ਹੀ ਨਜ਼ਰ ਆਏ ਤੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਆਪਣੀ ਦੇਹੀ ਸਵਰਗ ਨੂੰ ਨਾਲ ਲੈ ਗਏ'

ਆਪਣੇ ਆਪ ਝੂਠੀ ਸਾਬਤ ਹੋ ਨਿਬੜਦੀ ਹੈ । ਬਾਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਣ ਵੀ ਇਹੀ ਸਿੱਧ ਕਰਦਾ ਹੈ ਕਿ ਜੋ ਵੀ ਦਿਸਦਾ ਹੈ/ ਨਜ਼ਰੀ ਆਉਂਦਾ ਹੈ ਉਹ ਨਾਲ ਨਹੀ ਜਾਂਦਾ ।

ਇਸ ਪਰਥਾਏ ਸਲੋਕ ਇੰਝ ਹਨ:

ਭਾਈ ਰੇ, ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥ ਰਾਮੁ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥ 1 ॥ ਰਹਾਉ ॥ ਹੇ ਭਾਈ ! ਇਹ ਸਰੀਰ ਇਹ ਧਨ (ਜਗਤ ਤੋਂ ਚਲਣ ਵੇਲੇ) ਨਾਲ ਨਹੀਂ ਨਿਭਦਾ । ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ (ਐਸਾ) ਪਵਿਤ੍ਰ ਧਨ ਹੈ (ਜੋ ਸਦਾ ਨਾਲ ਨਿਭਦਾ ਹੈ, ਪਰ ਇਹ ਮਿਲਦਾ ਉਸ ਨੂੰ ਹੈ) ਜਿਸ ਨੂੰ ਗੁਰੂ ਦੇਂਦਾ ਹੈ ਜਿਸ ਨੂੰ ਉਹ ਪਰਮਾਤਮਾ ਦਾਤਿ ਕਰਦਾ ਹੈ ।। ਰਹਾਉ। ਮ: 3, ਪੰਨਾ 62 ॥

ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ, ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥ ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ, ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੇ ਪਾਇ ॥ 2 ॥ { ਮ:3, ਪੰਨਾ 84 }

ਅਰਥ :—ਬੇਸ਼ਕ ਨਿਰਣਾ ਕਰ ਕੇ ਵੇਖ ਲਉ, ਜੇ ਕੁਝ (ਇਹਨਾਂ ਅੱਖੀਆਂ ਨਾਲ) ਦਿੱਸਦਾ ਹੈ (ਜੀਵ ਦੇ) ਨਾਲ ਨਹੀਂ ਜਾ ਸਕਦਾ, (ਇਸੇ ਕਰਕੇ) ਸਤਿਗੁਰੂ ਨੇ ਨਿਸ਼ਚਾ ਕਰਾਇਆ ਹੈ (ਕਿ) ਸੱਚਾ ਪ੍ਰਭੂ (ਨਾਲ ਨਿਭਣ-ਜੋਗ ਹੈ), (ਤਾਂ ਤੇ) ਪ੍ਰਭੂ ਵਿਚ ਬਿਰਤੀ ਜੋੜੀ ਰੱਖੋ । ਹੇ ਨਾਨਕ ! ਜੇ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਹੋਵੇ ਤਾਂ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ ਸੱਚਾ ਹਰੀ ਹਿਰਦੇ ਵਿਚ ਵੱਸਦਾ ਹੈ । 2।

ਪਾਠਕ ਹੁਣ ਆਪ ਹੀ ਅੰਦਾਜ਼ਾ ਲਗਾ ਸਕਦੇ ਹਨ ਕਿ ਗੁਰਮਤਿ ਨਰਕ ਸੁਰਗ ਦੀ ਹੋਂਦ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦੀ ਹੈ?

YOGI BHAJAN - AN OBITUARY IN HIS OWN WORDS

“...Let the place be built (The Temple of Steel) to the beauty that there shall be nothing in the world which can even try to equal it. Do not gold plate it. Put the very bricks of gold. Somebody was telling me that soft gold gets taken away. I said, ‘well blessed are those feet which will take it away.’ They said, ‘what will you do then?’ I said, ‘we’ll replace it, it takes very easy.’ Build a befitting glory to the throne of Guru Ram Das and the day that you shall complete, that day you and your generations shall rule the planet earth. If it comes not true, where ever my ashes are, spit at it.”

From an issue of ‘A Quarterly Newsletter’ Publication of **The Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogi Ji**

[That is eleven words. The person who had conquered his ego used only one word in his name – Nanak. ED.]

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