

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkāṛ saṭ nām kartā purakh nīrbhāo nirvair akāl mūrati ajūnī saibhān gur parsād.



The Sikh Bulletin

GURU NANAK MISSION



July-August 2014

ਸ਼ਾਵਣ-ਭਾਦੋਂ ਪੌਰਣ ਨਾਨਕਸ਼ਾਹੀ

editor@sikhbulletin.com

Volume 16 Number 7&8

Published by: Khalsa Tricentennial Foundation of N.A. Inc; 3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA **Fax** (916) 933-5808
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

In This Issue/ਤਤਕਰਾ

Editorial: Who are the Sikhs?	1
Gurbani Condemns Rituals and Superstitions, Sawan Singh Principal (Retired).....	3
The Voyage of Komagata Maru, Centennial Celebration 2014 Special, Dr. D. P. Singh.....	6
Haryana Sikhs get own SGPC	10
Sehajdhari-A Plea, Col Avtar Singh (Retd).....	11
Speech by Mr. Surender Singh Kandhari, Chairman – Guru Nanak Darbar Gurudwara In the Holy Mosque of the Al Manar Centre, Dubai...12	
Naam Japna and Naam Simarna, Prof. Devinder Singh Chahal	17
Letters to the Editor.....	29
ਗੁਰਮਤਿ ਅਤੇ ਸਾਇੰਸ ਦੇ ਇਸ ਅਜੋਕੇ ਯੁਗ ਵਿਚ (ਭਾਗ-14) Dr. Sarbjit Singh	31
ਇਕਬਾਲ ਸਿੰਘ (ਬਾਬਾ) ਬੜ੍ਹ ਸਾਹਿਬ ਦੇ ਬਹੁਤਿਆਂ ਵਿਚੋਂ ਥੋੜੇ ਝੂਠ, ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ	34
ਸਿਖੀ, ਗੁਰਪਾਲ ਸਿੰਘ ਖਹਿਰਾ.....	37
“ਨਾ ਪੂਰਾ ਕੀਤਾ ਜਾਣ ਵਾਲਾ ਘਾਟਾ”	38

Editor in Chief

Gurpal Singh Khaira
Associate Editor
Hardev Singh Shergill

Production Associates

Amrinder Singh

This issue of the Sikh Bulletin is only in electronic format being sent to those whose email addresses we have. If you or someone you know would like to receive it please provide the email address. You may also pass it along to those on your email list.

The views expressed by the authors are their own. Please send the feedback and inputs to:

editor@sikhbulletin.com
Our Website: www.sikhbulletin.com

Editorial

Who are the Sikhs?

The Sikhs with estimated 23 million members worldwide lay claim to being a major religion of the world ranking 5th in numbers. Yet very few people in the world, even in western countries of Europe and North America where Sikhs have established sizeable communities do not know who the Sikhs are and what they represent. They are being mistaken for Muslims because of the turban and also as a sect of Hinduism because of their Indian origin. Since their agitation for greater political freedom culminated into violent confrontation with the Government of India during mid-1980s they are viewed as prone to violent confrontations even on minor issues. **The Sikh thinking has not grasped the new realities on the world scene and insists on having the right of tyrannicide which explains the assassination of the prime minister of India, Mrs. Gandhi by the Sikhs.** It is also because the Sikhs have completely failed to communicate to the world about their religion and its institutions. For example people know what the places of worship are called for all the other major religions i.e. the church for Christians, mosque for Muslims, Synagogue for Jews, temple for Hindus, and pagoda for the Buddhists. However, non-Sikhs are not aware that the Sikh place of worship is called Gurudwara because Sikhs in the diaspora mostly publicize it as Sikh Temple. Founding Prophets of all the major religions namely Jesus, Mohamad, Abraham, Krishna, and Buddha are well known to the world but the founding prophet of the Sikh religion Guru Nanak Dev Ji is entirely unknown to people of the world.

Who are the Sikhs and what are the basic tenets of their religion? Sikhism is the youngest and newest religion on the world scene, less than 550 year old. The founding prophet Guru Nanak dev ji after receiving divine revelation set out to preach that there is only one God who is present throughout his creation. HE is not pleased by meaningless rituals or symbolic actions. We get merit in the divine court only through truthfully living a life of altruism. This is achieved by adopting such virtues as Humility, Honest living, justice and compassion for all, Equality, nondiscrimination, and Meditation on divine name (Naam Japna).

He laid emphasis on earning for one's own living through honest means and helping the unfortunate to stand on their own feet through sharing. He declared those who remember God in their heart at all times and do good deeds are practicing the highest religion in the world. He said if you conquer and control your mind you will conquer the world. Those who mold their lives as such consider none is their enemy and are in accord with one and all. He condemned hypocrisy in the strongest terms.

The followers of Guru's path become rich spiritually and ethically, useful and helpful socially, selfless servers of humanity and all of God's creation. The message was preached by the nine successor Gurus over a period of 200 years to create a community of people known as Sikhs in the Punjab region of India. These teachings are compiled in the holy book "Sri Guru Granth Sahib Ji" which is the eternal spiritual guide of the Sikhs. The Sikhs became known for their courage and virtuous deeds in the face of adversity. They got recognized for self-sacrificing for the common cause and resisting tyranny from any quarters. They are required to associate with spiritually uplifted individuals (God oriented) in the holy congregation and shun the company of self-willed and perverse minded individuals.

Regardless of what the intentions of the prophet who preached the new religion were the people of faith seem to need strength in numbers rather than in dogma to support and sustain their belief system. In almost every religious system the original body of doctrine concerning faith or morals formally stated and authoritatively proclaimed by the prophets is eclipsed by meaningless ritualistic form of adulation to the deity. The emphasis of these rituals is to chain and bind the followers to the group rather than to uplift their moral, ethical and spiritual values in life. Since almost everyone is born into the religion of his or her parents, the religious leaders think the only way to increase the number of followers of their religion is for Faithful followers to have more children.

Sikhism the newest religion is no exception to this post prophet period deviation from dogma and spiritual degeneration. It did not take long for Sikh religion to invent and develop its own rituals on the same lines of the neighboring religions namely Hinduism and Islam. There is no system of clergy in the Sikh religion. The

Guru said God does not require individuals to have any intercessors to approach HIM.

However with time a class of clergy has sneaked in to take control of the religious affairs to shelve the Sikhs with rituals just like all other religions. It is in the same vein the current occupant of the position of Jathedar at Akal Takhat, the highest ranking Sikh priest recently urged the worldwide Sikh families that it was their religious duty to produce more children. This exhortation smacks of slave owner mentality by the Sikh clergy and is against the spirit of the Gurbani of the Holy Sri Guru Granth Sahib Ji. This thinking of the Sikh religious leaders has evolved to recognize an individual a Sikh only if he is maintaining the symbols required by those Sikhs who take "Khande di Pahul", the initiation ceremony to join the order of the Khalsa.

The order of Khalsa was created by the tenth and the last Master Guru Gobind Singh Ji to resist the tyranny and defend the public against injustice. They are aware that Sikh Gurus rejected symbols as is amply evidenced in the Gurbani of the holy Sri Guru Granth Sahib Ji. Guru ji told the Jogis that smearing ashes on the body, wearing patched coat, piercing ears to put mundra, and carrying a staff are of no spiritual value if they have no contentment in heart (Santokh), compassion (Daiya) and truth (Sat). He told the Hindus that wearing sacred cotton thread (Janeo) has no merit without living a life of contentment, compassion and truth. Similarly Muslims were advised that their daily five prayers (Namaz) are just meritless rituals if you have aversion to contentment, compassion and truthful living. The situation has reached a point where the corrupt politicians, to keep control of the Sikh institutional financial resources through their captive clergy are bent on disenfranchising a majority of the Sikhs because of their laxity towards symbols.

There is no recognized central authority to guide followers of the Sikh religion. There are lots of self-styled saints who assume authority to interpret and preach claiming divine inspiration. There are very few Sikh scholars with objective thinking in their approach to research on Sikh theology. But there are lots of so called scholars who after retiring from other professions such as Engineering, Science, Medical, military etc. consider themselves to have an authoritative wisdom to interpret Sikhism and consider

their rendering of Gurbani is not subject to any question. Some are busy inventing new terminology using scientific methods while others are proclaiming the Sikh Excellency based on favorable comments written by some non- Sikh writers. Most of the comments are taken out of context ignoring the fact the writer may also have written unfavorably on some aspect of Sikhism.

The leaders collectively are always oblivious to what is going on around them which could have adverse implications for the Sikh religious community in the near future. For example about eight years ago the French Government proposed a law to ban all religious symbols in the schools. The draft bill was published and sent to all the municipalities in the country to deliberate and make recommendations before it is presented in the parliament for a vote. All religious communities i.e. Muslims, Jews and Christians participated and submitted their objections except the Sikh community of France. They did not even know what was happening. The bill passed and became the law of the land and then the Sikhs woke up from their slumber and started hollering religious discrimination. They are still agitating against this law in France. This is not an exception. I present here a quote from the book Sachi Sakhi by Sardar Kapur Singh. He says that in 1925 Sir Fazal Husain a famous Muslim leader published a twenty page booklet for a private circulation to select Muslim political and intellectual leaders with the instructions not to show it to any Hindu or Sikh. Kapur Singh claims to have read this booklet and quotes the following paragraph from it;

“Hindu considers political matters and their implications years ahead. The Musalman tries to tackle them just in time. But the Sikh never thinks of them unless the time is actually past and the matter is well settled. The Sikh brain is intoxicated and obscured with the memory that once they ruled over Punjab, and they quite forget that the tail of the Sikh lion has been twisted by the British”.

He goes on to cite some political incidents to prove the correctness of Sir Fazal Husain’s above observation.

What is needed for the Sikh community to survive under the new realities of the fast changing world is to revive its glorious ideals with kindred spirits and be above all form of discriminations, prejudices and

nepotisms. The Sikh religion is not a religion of the outer symbols; it is the religion of the interior purity and righteous living.

(ਜਿਨਹ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰੁ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ) SGGS
page 473.

Those who have purity on the inside and are dressed in rags are better ones in this world.

There is urgent need for immediate attention to strengthen the Sikh institutions to establish their distinct identity for everybody in the world to recognize and know. It is important to understand the names are not translated to pronounce in other languages. For example Tara Singh does not become Star Singh in English. Therefore, always propagate the Sikh place of worship as Gurudwara and not as Sikh Temple, Langer and not as free kitchen, Sri Guru Granth Sahib and not as Sikh Bible, Amrit shakna and not as Sikh baptismal ceremony.

And finally recognize the Sikh identity based on his virtuous conduct and righteous living and deemphasize on the identity based on the outer bodily symbols.

Gurpal Singh Khaira
Editor In Chief

GURBANI CONDEMNS RITUALS AND SUPERSTITIONS

Rituals are a group of certain meaningless and superfluous rites. These are without any spiritual gain and most of them are useless. These were started by some greedy Brahmin preachers of ancient times to make money and fleece their innocent and illiterate followers. These include some of the ceremonies given below and more:

1. Rites and rituals performed among Hindus after the death of a person (*Kirya*).
2. Cooked food and other things given to the priests with the belief that they will reach the dead persons (*Shradh*).
3. Fasting observed on certain days to please a god or goddess (*Varat*).

4. Worship of certain gods and goddesses with specific gestures to ward off certain ill-effects and to realize God (*Pooja*).

The greedy priests complicated it and made it their source of livelihood. Superstitions were introduced by some mean priests for their own gains and to exploit their followers who followed them blindly. In fact, these are clever tactics introduced by selfish priests.

Rituals and Symbols

Symbols and rituals are not the same. Symbols are distinguishing mark in a religious system, but rituals are repetitive and meaningless actions done in religious ceremonies. Sacred thread worn by a Hindu and long hair kept by a Sikh are symbols of their respective religions. Those who wear these symbols are required to be virtuous and remain disciplined followers of their religions.

Gurbani Condemns Rituals

Gurbani severely condemns these rituals which were very important in the medieval age and had a strong hold on the Hindu society at the time of Guru Nanak Dev. Gurbani warns us against adopting these useless rituals and shows us their futility in several sacred hymns:

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥
ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥(SGGS:31)

‘The self-willed performs religious rituals, like the unwanted bride decorating her body. Her Husband Lord does not come to her bed; day after day, she grows more and more miserable.’

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥(SGGS:919)

‘By religious rituals, intuitive poise is not found; without intuitive poise, skepticism does not depart. Skepticism does not depart by contrived actions (schemes); everybody is tired of performing these rituals.’

Ritual of offering Food etc. for Dead Ancestors (*Shradhs*)

This ritual was prevalent at the time of Guru Nanak. Even these days many Hindu families offer food and many other things to their priest every year on a certain day and believe that these things will reach their dead

ancestors. Gurbani warns us that this is a futile ritual and mere hypocrisy introduced by selfish priests to fleece their innocent followers:

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥
ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਊਆ ਕੂਕਰ ਖਾਹੀ ॥

(SGGS:332)

‘He does not honor his ancestors while they are alive, but he holds feasts in their honor after they have died. How can his poor ancestors receive what the crows and the dogs have eaten up?’

Funeral Rites

Barley balls (*Pind*) on a leafy plate (*Pattal*) along with a lit earthen lamp (*Deeva*) were placed by the side of the dead body. It was presumed that the lamp will lighten the way for the soul of the dead body and barley balls will be its food. Gurbani refuted these useless rites coined by the greedy Brahmins and told us that only God’s *Naam* is the light and support for the dead body. Barley balls are consumed by the priest and the animals. Nothing goes with the dead body. We should submit to the will of the Lord and sing His praises:

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥
ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥(SGGS:358)

‘The Lord’s Name is my lamp; I have put the oil of suffering into it. Its flame has dried up this oil, and I have escaped my meeting with Death.’

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥
ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥ (SGGS:358)

‘The Lord (of long hair) is my festive dish of barley balls on leafy plates; the True Name of the Creator Lord is my funeral ceremony. Here and hereafter, in the past and in the future, this is my support.’

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥
ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੁਟਸਿ ਨਾਹਿ ॥ (SGGS:358)

‘Brahmin offers some barley balls to gods and others to ancestors, but it is the Brahmin who eats them all. O Nanak, barley-balls of the Lord’s Beneficence are a gift which is never exhausted.’

ਅੰਤੇ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥
(SGGS: 923)

‘Finally, the Guru Amar Daas said, “When I am gone, sing Kirtan in Praise of the Lord alone.’

Fasting

Gurbani does not approve keeping fast on certain days to please certain gods and goddesses. It is not only a meaningless ritual, but also proves harmful if not done properly. Occasional fasting is good for the digestive system. We should eat, but eat wisely:

ਅੰਨ ਤੇ ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ ॥

ਹੁਕਮੁ ਨ ਬੂਝੈ ਵਿਆਪਿਆ ਮਮਤਾ ॥(SGGS:1348

‘Abstaining from food, his body suffers in pain. He does not realize the Lord’s Command; he is afflicted by possessiveness.’

ਵਰਤ ਕਰਹਿ ਚੰਦ੍ਰਾਇਣਾ ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ ॥ (SGGS:1099)

‘Keeping fasts according to lunar days are of no account to God.’

ਵਰਤੁ ਤਪਨੁ ਕਰਿ ਮਨੁ ਨਹੀ ਭੀਜੈ ॥ (SGGS: 905)

‘The mind is not softened by fasting or austerities.’

Practice of Burning a Widow on the Pyre of her Husband (Suttee)

Cruel practice of Suttee is condemned by Gurbani in clear words. Following two quotes will show that Gurbani has a different definition of *Suttee*:

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮਤਿਆ ਲਗਿ ਜਲੰਨਿ ॥

ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥ (SGGS: 787)

‘Do not call them ‘suttee’, who burn themselves along with their husbands’ corpses. O Nanak, they alone are known as ‘suttee’, who die from the shock of separation.’

ਭੀ ਸੇ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ ॥

ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮ੍ਰਾਲੰਨਿ ॥ (SGGS:787)

‘They are also known as ‘suttee’, who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate Him.’

Superstition of Good and Bad Omens

Superstitions are based on belief in supernatural powers. Gurbani does not attach any importance to omens. These are invented by clever and greedy Brahmins to cheat their innocent followers and are based on superstitions. They say they can convert a bad omen into a good one provided the client spends some amount as desired by them. Gurbani says every time is good if we do not forget God and those who worry about omens are fools:

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

(SGGS:401)

‘Fear of bad omens and good omens befalls a man who forgets the Lord.’

ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥ (SGGS:843)

‘Only idiots and fools observe the omens regarding the lunar and solar days.’

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ ॥

(SGGS:904)

(O Priest!)You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days.’

Gurbani shows the Right Path to Ritualistic Persons

Gurbani advises those who observe rituals to realize that these rituals are futile. They should give up these futile rites and start meditating on God, trust in Him and control their passions like ego:

ਕਰਮ ਕਾਂਢ ਬਹੁ ਕਰਹਿ ਆਚਾਰੁ ॥

ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਰੰਕਾਰੁ ॥ (SGGS: 162)

‘They may perform all sorts of religious rituals and good actions, but without the Name (of the Lord), the egotistical ones are cursed and doomed.’

ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥

(SGGS:635)

‘Listen, O ritualistic *Pandit*. The religious ritual which produces happiness is to reflect on the essence of soul (Lord’s Name).’

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥

ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤ ਛੂਟੈ ॥

(SGGS:747)

‘The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector. Sing the Creator’s Praises disinterested. One is saved contemplating Him in meditation, even for an instant.’

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮੁ ਸਾਧੇ ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਰੰਬੁਧਿ ਬਾਧੇ ॥

(SGGS:641)

‘They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and

control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥
ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥

(SGGS:641)

‘He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices.’

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥
ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥

(SGGS:635)

‘Hope and desire are entanglements, O brother. Religious rituals and ceremonies are traps. Because of good and bad deeds, one is born into the world. Forgetting the *Naam*, the Name of the Lord, he is ruined.’

Conclusion

Gurbani does not allow the practice of rituals and liberates us from meaningless rituals and superstition performed in the name of religion. They are purposeless and misguide us. In fact, these are invented by greedy priests for their own benefit. Gurbani instructs to trust in God, remember Him and lead an honest life.

Sawan Singh Principal (Retired)
10561 Brier Lane, Santa Ana, California, US.
Sawansingh85@gmail.com

CENTENNIAL CELEBRATION 2014

SPECIAL

**From ‘Hindu Invasion’ to ‘Multiculturalism’
The Story of Human Evolution
(The Voyage of Komagata Maru - A tale of trail,
tribulations and sacrifice)**

“The visions of men, widened by travel and contacts with citizens of a free country, will infuse a spirit of independence and foster yearnings for freedom in the minds of the emasculated subjects of alien rule”.

Baba Gurdit Singh

The adventurous Indian spirit, took Indians to unknown lands, where they had to face untold miseries and hardships. Despite that, the soaring spirit of these pioneer immigrants was never subdued. They toiled hard, made these new lands their home and contributed to their growth and development in multifarious ways. This is also the story of human evolution. In this chain of events, the story of Komagata Maru has a special historical significance. It resonates beyond 1914, linking to freedom movements in India and the right to vote for South Asians in Canada. It has helped the North Americans to move on from the insecurities of “Hindu Invasion” to the blooming of “Multiculturalism”.

Background

Until the dawn of 20th century, the number of immigrants in Canada, other than those of British, French or Aboriginal origin, was small. Thereafter large waves of immigrants arrived, settling primarily in the West. Most Canadians saw this non-British and non-French immigration primarily as a way of speeding Canada's economic development. Others, however, were worried about its social and economic impact. So they opposed an open-door Immigration Policy. At that time, the belief in white superiority was prevalent throughout the Western world. Many Canadians believed that Anglo-Saxon peoples, and British principles of government, were the apex of biological evolution and that Canada's greatness depended on its Anglo-Saxon heritage.

Blacks and Asian immigrants - Chinese, Japanese and South Asians - were considered inferior and unable to be assimilated into Canadian society. These immigrants encountered significant prejudice. Many Canadians primarily treated them as a source of cheap labour but feared them, seeing them as backward, ignorant, immoral, criminal and an economic threat. Following the abolition of slavery in 1833, black Canadians encountered fewer legal barriers, but still faced a great deal of social prejudice.

But most widespread legalized discrimination occurred against Asians settling in British Columbia, where anti-Asian sentiment was endemic from 1850s to 1950s. Organized labour groups claimed Asians took jobs from whites and lowered living standards for all workers because they were willing to work for less money than white workers. Asians were excluded

from most unions, and as a matter of policy employers paid Asian workers less than others. The ethnic stereotypes depicted immigrants as poor, illiterate, diseased, morally lax, politically corrupt and religiously deficient. Ethnic slurs were widely used.

Discriminatory legislation and social practices in British Columbia deprived Chinese, Japanese and South Asians, of many civil rights e.g. right to vote, right to practice law or pharmacy, right to be elected to public office, right to serve on juries, or to have careers in public works, right to have education or to serve in the civil service. Several attempts were also made by anti-Asian groups to exclude Asians from public schools and to restrict the sale of land to them. Public opinion on Asian immigration was expressed on several occasions in violent anti-Chinese and anti-Asian riots. Meanwhile, Chinese immigration was curbed by a "head tax". In 1907, Japanese immigration was restricted by an agreement with Japan and an Order-in-Council banned immigration from India.

The Voyage

According to the Canadian Census of 1900, a total of 2050 Indian immigrants were residing in the North American continent. Majority of these were Punjabis, who had come to Canada, in search of better employment opportunities. On arrival, they had to face arduous circumstances and severe discrimination from local population. As the number of Indian immigrants started to grow, Locals started feeling insecure that the immigrants would take over their jobs. So they wanted the "brown invasion" to stop.

These insecurities of locals led British Columbia to pass stringent laws to discourage the immigration of Indians. Consequently, to enter British Columbia, an Indian immigrant had to come via direct passage from India, with at least \$200 on his person. These were very unreasonable restrictions, as the daily earning of an average Indian was, then, only about ten cents. Steamship companies were pressurized to stop selling tickets to Indians. By a bill passed in 1907, all Indians were denied the right to vote, prohibited to run for public office and serve on juries. They were not permitted to practice law or pharmacy, or have careers in public works, education or the civil service. Public opinion on Asian immigration was expressed on several occasions in violent anti-Asian riots.

Gurdit Singh Sandhu, a well-to-do businessman of Singapore, was well aware of the problems faced by Punjabis in migrating to Canada. The continuous journey provision of the Immigration Acts of 1908 and 1910 was the main hurdle to their purpose. In 1913, 38 Sikhs contested the continuous-passage order and were admitted. This encouraged Gurdit Singh to help his compatriots. In order to help them, he planned to circumvent these exclusionist laws by hiring a boat to sail from Calcutta to Vancouver. With this mission, he chartered the Komagata Maru steamer (renamed as Guru Nanak Jahaz) in January 1914, to carry Indian emigrants to Canada.

The ship departed from Hong Kong with 150 passengers, on April 4, 1914, and stopped enroute in Shanghai, Port of Moji and at Yokohama, picking up passengers and provisions. Finally, Komagata Maru left Yokohama, Japan on May 3, 1914 and headed to Canada. Its passengers included 376 Indians (all Punjabis, 340 Sikhs, 12 Hindus, and 24 Muslims). The main attraction for them to leave their homeland was to find work in Canada at wages that were ten to fifteen times higher than what they could earn at home.

The passengers on the Komagata Maru thought that they had the right to enter Canada because they were British subjects. If citizenship in the British Empire meant anything, they should have been able to go anywhere in the empire freely. Sikh soldiers had served throughout the Empire and the Sikh emigrants, many of whom were veterans of the Indian army, thought that they should be able to work wherever the British flag was flying. At the same time, some of them knew that the Canadian government did not concede that right.

There were words of caution from several quarters. The Indian Nationalist revolutionaries Mohammad Barkatullah and Balwant Singh met with the ship en route. Bhai Balwant Singh, a head priest of the Gurdwara in Vancouver, had been one of three delegates sent to London and India to represent the case of Indians in Canada, travelled in Komagata Maru from Moji to Kobe and explained to the passengers the attitude of the British Government of India, Britain, and Canada towards their mission. Gyani Bhagwan Singh, who was forcibly deported from Canada on November 19, 1913, also met the passengers at Yokohama and told them the story of his own

deportation. Mohammad Barkatullah, a renowned revolutionary and professor of Hindustani at the University of Tokyo, met the passengers in Yokohama. Ghadarite literature was disseminated and political meetings took place on board.

When Komagata Maru made it to Shanghai, a German cable company sent a message to the German press announcing the departure of the steamer Komagata Maru from Shanghai for Vancouver on April 14 with "400 Indians on board...". The news was picked up by British press. The Vancouver daily "Province" published the inflammatory news report under the heading of "Boat Loads of Hindus on Way to Vancouver". The British Columbia press began giving such headlines to their articles as "Hindu Invasion of Canada". The news of its departure reached the British Columbia authorities. Their instant reaction was that "Hindus would never be allowed to land in Canada." (To white Canadians, it seemed, all Indians were Hindus.)

The Indians who had already settled in Canada had also started to prepare for the arrival of the Komagata Maru. Meetings were held in the Gurdwaras to decide the action plan. Money and provisions were collected to help the passengers upon their arrival in Vancouver. The entire Indian community in Canada united to fight the opposition.

The Komagata Maru arrived in Vancouver on May 23, 1914 and anchored near Burrard Inlet. None of the passengers met the continuous passage requirement because the voyage of the Komagata Maru began in Hong Kong. Baba Gurdit Singh had tried to get a ship out of Calcutta, but agents of the Indian government had prevented it. Baba Gurdit Singh and the organizing committee understood the legal situation, but they believed that they had a strong case and were confident they could succeed if they challenged the Canadian law in court. Most of the other passengers simply believed that they had a right to land in Canada.

The Canadians wanted to send the ship back to where it had originated. The Canadian authorities did not let the passengers leave the boat claiming they had violated the exclusionist laws. They claimed that the ship had not arrived via direct passage and most passengers did not have the \$200 that would have qualified them to enter British Columbia.

Their inability to land caused hardship for the passengers, who soon lacked food and water. The passengers were also denied access to medical attention, communication with their family and proper legal counsel. Like the Canadians on shore, all Komagata Maru passengers were subjects of the British Empire and many had fought for Britain, upholding the very freedoms they now desired.

The passengers of the Komagata Maru appealed to the Canadian people and government for justice, sent telegrams to the King, the Duke of Connaught, the Viceroy, and Indian leaders in India and England. The executive of the Khalsa Diwan Society, Vancouver took the lead in organizing a Shore Committee to raise money on behalf of the passengers. Within days of the arrival of the Komagata Maru, the Shore Committee raised \$5,000 in cash. Subsequently, they raised another \$20,000 to pay the Japanese ship owners and keep the ship in the Harbour.

With no progress in sight to resolve the deadlock, the Shore Committee of Vancouver Sikhs ultimately took the case of the Komagata Maru to court. For two months the passengers of the Komagata Maru, the Indians in British Columbia, and the authorities of British Columbia were involved in a heated legal battle.

A full bench of the Supreme Court decided that the new orders-in-council barred judicial tribunals from interfering with the decisions of the Immigration department. Thus, with the exception of 20 returning residents and the ship's doctor and his family, none of the passengers was allowed to land. Instead, they were detained in Vancouver Harbour. They remained on the ship for two months.

On July 23, 1914 the Komagata Maru was forced to leave Victoria harbor and return to Hong Kong. When the passengers would not leave Canadian waters without provisions, Canadian officials tried to seize the ship by force. When that attempt failed, the Canadian government brought a navy cruiser with its guns exposed into Burrard Inlet and anchored it broadside to the Komagata Maru. In this atmosphere, Baba Gurdit Singh and his fellow passengers negotiated their departure. With the Canadian government acceding to provision their return voyage, they consented to leave, without ever putting a foot

ashore in Canada.

The Return

In the early morning of July 23, the Komagata Maru sailed out of Vancouver Harbour with 352 passengers still on board. On their way back, the passengers had been refused permission to land by the governments of Hong Kong and Singapore and were forced to go all the way back to India, although many might have chosen to look for work elsewhere. By this time the passengers were fully aware of the political implications of their voyage and they expected to stir up the feelings of their countrymen with this demonstration of the injustice and inequality that existed in the Empire.

The British government of India saw the men on the Komagata Maru as dangerous political agitators. As the ship approached Calcutta on September 26, 1914, a European gunboat signaled it to stop. Then it was put under guard and the passengers were held as prisoners. Thereafter the ship was taken to a place called Budge Budge, about seventeen miles away from its original destination of Calcutta. These new developments took the passengers by surprise. Upon inquiry, an official informed Baba Gurdit Singh that the passengers were being sent to Punjab via a special train. Many of the passengers did not want to go to Punjab. They had business to attend to in Calcutta, some wished to look for work there, and most importantly, they wanted to place the Guru Granth Sahib, which they had taken with them on their journey, in a Calcutta Gurdwara.

The British officials did not care what the passengers wanted. They were adamant to put them on a train to Punjab and wanted to end this hassle. But the passengers wanted to go to Calcutta. They felt that they were the rightful owners of the ship and the British officials had no reason to keep them on the ship or send them to Punjab. In these trying circumstances, they perceived that some action had to be taken, so they decided to march to Calcutta.

Their main purpose on reaching Calcutta was to hand over the holy Guru Granth Sahib and to see the Governor. The journey was long and after numerous threats by the police, they were left with no choice but to head back to Budge Budge. At Budge Budge, they were ordered to board the ship once again. The

passengers, led by Baba Gurdit Singh, refused. A policeman attacked Baba Gurdit Singh with his baton but was stopped by a fellow passenger. It was at this point that firing started. Baba Gurdit Singh was carried to safety. But not all passengers were to be so fortunate. Twenty-nine fell victim to the bullets of British officials and 20 died. Some escaped, but the remainder were arrested and imprisoned or sent to their villages and kept under village arrest for the duration of the First World War.

Legacy

In India, the Komagata Maru represents the Indian people's struggle for independence from the British Empire. In Canada, it is a reminder of a policy of exclusion for Indian immigrants that lasted more than half a century. The Indian community has survived and prospered in Canada, despite the prejudice and hostility that the Komagata Maru story typifies. The community has emerged in the 1980's with a positive and confident outlook. In a more tolerant Canada, the Komagata Maru remains a powerful symbol for Indians.

Hari Sharma, the founder President of South Asian Network for Secularism and Democracy (SANSAD), has rightfully claimed that "It does not matter which part of the world we come from, what language we speak, what religious faith we subscribe to, if our roots go back to the South Asian Sub-continent, Komagata Maru becomes an important milestone for our South Asian identity in Canada. We are all descendants of the sacrifices made by the Komagata Maru passengers."

Only in 1962, Canada announced a new policy free of racial, religious or national discrimination. Since then, the composition of Canadian population, especially in major cities, has changed remarkably. Despite the long history of prejudice and discrimination, Canadians have made conscious efforts in recent generations to make the country a mosaic of peoples and cultures. Now Equality and Freedoms of all Canadians are constitutionally protected by the Charter of Rights and Freedoms, Canada Act 1982.

Interestingly, Baba Gurdit Singh, his colleagues and the ship have become an integral part of the history of Canada. A giant-sized mural of Baba Gurdit Singh and the others in the ship adorns the front wall of the Senior Citizen Housing Unit in Surrey, a British Columbia city where Punjabis live in thousands.

On May 23, 2008, the Legislative Assembly of British Columbia unanimously passed a resolution "that this Legislature apologizes for the events of May 23, 1914, when 376 passengers of the Komagata Maru, stationed off Vancouver Harbour, were denied entry by Canada. The House deeply regrets that the passengers, who sought refuge in our country and our province, were turned away without benefit of the fair and impartial treatment befitting a society where people of all cultures are welcomed and accepted."

On August 3, 2008, Prime Minister Stephen Harper, at the 13th annual Ghadri Babiyan Da Mela (festival) in Surrey, B.C., said, in response to the House of Commons motion calling for an apology by the government, "On behalf of the government of Canada, I am officially conveying as Prime Minister that apology (for the *Komagata Maru* incident.)"

A stamp commemorating the 100th anniversary of the arrival of the *Komagata Maru* was released by Canada Post on May 1st, 2014.

Dr. D. P. Singh

References

- Hugh J.M. Johnston, *The Voyage of the Komagata Maru: the Sikh Challenge to Canada's Colour Bar*. Delhi: Oxford University Press. 1979.
- H. Johnston, "The Komagata Maru Incident". Beyond the Komagata Maru Race Relations Today Conference Proceedings, edited by Alan Dutton. The Progressive Indo-Canadian Community Services Society, 1989 pp 3-8.
- W. Peter Ward, "The Komagatu Maru Incident" in *White Canada forever: popular attitudes and public policy toward Orientals in British Columbia*; Montreal : McGill-Queen's University Press, 1990, pp 79-93.

Dr. D. P. Singh is a teacher and writer, based in Toronto, Canada. He has about 125 articles on Science, Environment and Social Sciences to his credit. His articles have been published in various international journals and newspapers of English.
Contact: e-mail - drdpsn@gmail.com

HARYANA SIKHS GET OWN SGPC **Legislation to be brought in Assembly session on** **July 11, 2014: Hooda**



Geetanjali Gayatri & Parvesh Sharma
Tribune News service
Kaithal, July 6, 2014

Haryana Chief Minister Bhupinder Singh Hooda on Sunday announced a separate Shiromani Gurdwara Parbandhak Committee for his state ignoring strong protests from Amritsar-based apex religious body of the Sikhs, the SGPC, and other groups.

"A legislation to this effect would be introduced in the Assembly session that starts on July 11," said Hooda while addressing a gathering of Sikhs at a conference at Patti Afghan in Kaithal.

Earlier, the HSGPC (ad hoc) team of Didar Singh Nalvi and Jagdish Singh Jhinda presented a memorandum for a separate panel to Hooda, who asked the Sikhs present at the gathering to raise their hands if they supported a separate body. On getting an affirmative response, Hooda announced the creation of a panel as the crowd — that braved muggy weather and a dust storm for over five hours — erupted into celebrations.

Hooda said the demand for a separate SGPC has been raised in the past and it was also a poll promise of the Congress in 2005. "On a number of times, we were asked what we are going to do about this (a separate SGPC). I had always maintained that whatever decision we will take, it will be in the interests of the Sikh community of Haryana and in keeping with their

wishes and aspirations," he said.

The Chief Minister and other speakers took repeated potshots at Punjab Chief Minister Prakash Singh Badal and SGPC president Avtar Singh Makkar for failing to value the aspirations of the Sikhs in Haryana. "I have complete regard for them. I don't expect them to reciprocate my feelings but they must respect the sentiments of the Sikhs in Haryana. They are only demanding what is rightfully theirs," Hooda said. "If they (Haryana Sikhs) want to do service at their gurdwaras and manage them, what is wrong in it?" he asked. Hooda said once the separate panel is formed, it will be an independent body with no political interference.

Former Delhi Sikh Gurdwara Management Committee president Paramjit Singh Sarna hailed Haryana Sikhs for not giving up on their demand. "If Delhi can have a separate body to manage its gurdwaras and so can the Patna Sahib and the Nanded Sahib, why can't Haryana have a similar privilege?" he said.

Punjab Congress chief Pratap Singh Bajwa, who was among the guests at the conference, said he has brought with him greetings from Punjabis. "This (separate HSGPC) should have materialised over 40 years back when Haryana was carved out of Punjab. Of the Rs 300 crore coming from Haryana's gurdwaras, only Rs 27 crore is shown on paper and the rest gets pocketed. I want to ask Badal and Makkar if, in all these years, they ever cared to give schools, colleges or a university to Haryana. All they gave was step-motherly treatment," Bajwa said in his charged speech. "Today, you will become independent and this day will go down in history," he told the crowd.

PWD minister Randeep Singh Surjewala said the fight for a separate SGPC was not a battle against an individual or a political party, not even for control over land and finances, but for the self-respect and right of Haryana's Sikhs. He not only targeted the Badals and the Shiromani Akali Dal but also hit out at the INLD for overlooking the state's interests and being opposed to anything that benefits the state. "Whether it was about the waters under the Rajiv Longowal accord, the Hansi-Bhutana link canal or a separate SGPC, the INLD has not stood by you. It is for you to recognise your friends and foes, Surjewala said.

SEHAJ DHARIS – A PLEA

Sehaj Dharis are in the news these days. They want the right to vote in the SGPC Elections, the process which elects members of the SGPC, a committee charged with the management of Gurdwaras and propagation of Sikhism.

Before going further, I wish to state my background. My family belongs to Pind Dadan Khan, District Jhelum (now in Pakistan). The place is situated north of the river Jhelum. The word sehaj dhari was most commonly in vogue in that area and further north in Pothohar.

The word sehaj dhari was used for those Hindus who believed in the teachings of the Sikh gurus, went to the gurdwara and followed all Sikh rites from marriage to death. All of them were born and brought up in Hindu families but moved towards Sikhism at some stage during their lives. Though they themselves did not keep unshorn hair, their children, if not all, then at least the eldest son was initiated as a full-fledged Sikh. (Had unshorn hair and untrimmed beard) and was married into a Sikh family. The daughters of these sehaj dhari (Hindus) were married into Sikh families and adopted Sikhism fully there onwards.

Truly they can be called as Sikhs in the making, demonstrated this through their actions. This term was mostly in vogue west of the river Ravi. Most of such families belonged to that area. What motivated the transformation; teachings of the Sikh gurus (SGGS), lives of Sikhs of the yore, desire for distinct identity or easy recruitment into the armed forces for their progeny or all of these is hard to tell. After partition and particularly division of East Punjab; the real sehaj dhari is thing of the past.

Against that, those calling themselves sehaj dhari today are mostly those born in Sikh families, had unshorn hair as children but cut their hair for whatever reason. They truly are called "patits" as per the sikh terminology. Nobody has any objection to their continued following of Sikhism, but they cannot be called Sikhs. Unlike moving towards Sikhism as was the practice with sehaj dhari's of yore; these today so called sehaj dharis have actually moved away from the core value and requirement of Sikhism, to have unshorn hair and untrimmed beards.

An excuse one commonly hears that they follow Guru Nanak but not the tenth master Guru Gobind Singh. Again their belief is against a core principle of Sikhism, one “jot” in all guru sahibans from Guru Nanak to Guru Gobind Singh.

People who themselves do not follow the core requirements of Sikhism cannot and must not be allowed to elect those who manage the key Sikh institutions and are charged with the responsibility for propagation of Sikhism.

Sehaj dharis of today who claim themselves to be moving towards full-fledged status are at best like recruits in a Training Battalion. A recruit is not given the soldier’s uniform or a number as a soldier unless he completes his training and takes the oath of allegiance. It is only after that that he gets the rights and responsibilities of a soldier.

Same is the case with an immigrant who is allowed to work and stay in a country but is not allowed to vote because he is not yet a citizen and has not taken the oath of allegiance. He cannot be called for military service during conscription/an emergency (does not owe full responsibility to the country of residence).

The so called Sehaj Dharis of today do not appreciate the importance accorded to unshorn hair in Sikhism. They need to read and re-read Sikh history where Sikhs of yore underwent un describable torture but would not compromise on the issue. Such Sikhs are remembered in our daily Ardhas to make sure that Sikhs at all times understand and realise the importance of keeping unshorn hair.

Letting these so called sehaj dharis (actually patits) to vote and elect those who are charged with the responsibility to manage our historical and other gurdwaras, missionary institutes and missionary work etc. is to make a mockery of the whole process itself.

Col Avtar Singh (Retd), Toronto, Canada

[The Sikh Bulletin takes pride in publishing diverse views and interpretations of Sikhi with the notion to generate healthy exchange of ideas. However, some times the views expressed in articles are total contradiction of Gurbani which require editorial imperative to clarify. This is the case with the article by the respected author Col. Avatar Singh

The editorial in this issue explains that Sikh Gurus clearly and expressly rejected religious symbols. Gurbani guides an individual’s

path to union with Ultimate Reality. It is one’s deeds and not symbolic association with any particular religious group which counts to get closer to Waheguru Ji. Guru Gobind Singh Ji created the order of Khalsa and mandated a uniform discipline of conduct (dos and don’ts) for those who become members by taking “Khande de pahul”. He did not mandate any symbols for Sikhs. Subsequently when Khalsa during the post Guru period armed struggle needed fresh recruits to join the army of the Khalsa brotherhood the Khalsa symbols, especially the Kesas (Hair) evolved to constitute an identity of the Sikh community at large.

The word patit is negative and humiliating curse word for an individual who may be totally in tune with Waheguru. Guru Nanak Dev Ji declared “those who are pure inside but do not look good outside are the best (Bhalay) in this world”. ED]

**SPEECH BY
MR. SURENDER SINGH KANDHARI,
Chairman – Guru Nanak Darbar Gurudwara
In the Holy Mosque of the Al Manar Centre, Dubai
Friday 4th July 2014**

[Dear All, I am pleased to share with you the speech I delivered in the Holy Mosque of Al Manar Centre, Dubai on Friday 4th July 2014. I am the First Sikh Community member to get this honour of speaking in a Mosque about Sikhism. Hence I thought of sharing it with you all. Also below is the YouTube link for the speech.]

Assalamalekum Rahmatullah.
Good evening Ladies & Gentlemen.

On behalf of the entire Sikh Community of UAE and the Guru Nanak Darbar Gurudwara, I take this opportunity to extend my best wishes to all our brothers and sisters during this holy month of Ramadan – Ramadan Kareem.

Our community is highly honoured and indebted to His Highness Sheikh Mohammad Bin Rashid Al Maktoum, the Vice president and Prime minister of UAE and Ruler of Dubai, for his kind and thoughtful generosity in granting permission and allocating land for the noble cause of building a Sikh place of worship in Dubai.

And in the words of His Excellency Sheikh Nahyan bin Mubarak Al Nahyan, Minister of Culture, Youth and Community Development when he visited the

Gurudwara He said “Guru-Nanak Darbar must rank among the most attractive worship sites for Sikhs around the world.

I would also like to extend my gratitude to Her Highness Sheikha Hind Bint Makhtoum Bin Juma Al Makhtoum & Al Manar Centre for inviting us for this Cultural Exchange Programme to interact and learn about this blessed month whilst living together in the UAE.

Ramadan is a time for self-reflection and devotion through prayer and fasting, Ramadan is also an occasion when Muslims around the world reaffirm their commitment to helping the less fortunate, including those struggling because of economic hardship and inequality.

Ramadan also reminds us of our shared responsibility to treat others as we wish to be treated ourselves and the basic principles that bind people of different faiths together: a yearning for peace, justice, and equality.

As the subject today is about inter-faith and inter-culture, I would like to bring to light similarities between Islam & Sikhism. But before that I would like to give you a little insight about Sikhism.

Sikhism and its relationship with Islam is going back many centuries. The founder of Sikhism was our first Guru, Guru Nanak Dev ji. The first to recognize Guru Nanak was Rai Bullar a Muslim noble who saw the divine light in Guru Nanak. Guru Nanak’s companion for life Bhai Mardana was a Rababi born in a Muslim family.

For that matter our most sacred Shrine, Shri Harmandir Sahib—The Golden Temple (as it is commonly called), the foundation for it was laid by a Muslim Sufi Saint Sai Mia Mir. Such is the association of Muslims & Sikhs.

There are many instances where there is uniformity of principles in Sikhism & Islam:-

1. *Both Islam & Sikhism are Monotheistic religions i.e. both believe in One God.*
2. *Both do not believe in idol worship.*

3. *Both have Holy Scriptures - A Sikh’s life revolves around One Guru – Guru Granth Sahib; and in every moment of joy, happiness and sadness, Shabad of Guru Granth Sahib is recited. Similarly, life of a Muslim is centered on the Holy Quran.*
4. *The Sikhs Gurus never claimed to be God, but only a messenger of God. Hazrat Muhammad Sahib (Peace be upon Him) also never claimed himself to be God, but only a messenger.*
5. *Sikhs believe that the beloved creator of this world is all-powerful, omni present One God and he has created the universe in his order. Islam also believes that everything in the universe is in order of one God called Allah.*

Some of Guru Nanak Dev ji’s teachings and its similarity to Islam:-

GuruNanak taught us:

1. Naam Japna
2. Kirat Karni
3. Vand Chakna

First principle

Naam Japna – Practice meditation & constantly immersed in appreciation of the Creator. The One Eternal God -Allah or Waheguru as we call Him.

Second Principle

Kirat Karni – To honestly earn by ones physical and mental effort while accepting both pains and pleasures as GOD’s gifts and blessings. Make honest and truthful living and keep 10% of it for charity – that is what we call “Dusvant” – Just like in Islam you have “Zakat” – the same principle.

I salute the mandate of Dubai Cares Program of educating children around the world.

Children are our Future. Their Future is Education. So OUR Future is Education. Children are born with no prejudices! Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education: Education gets rid of the Prejudice in our society that

we so need today.

We as humans should take care of the people and this way we serve God Almighty. Serving children is a great act of humanity and we should all pray that we all get the opportunity to do Sewa to the mankind, Giving is bliss. Serve others - for life is too short and you have to make your life meaningful.

So let us be quick to love and prompt to serve humanity. You have two hands, one to help yourself and one to help others.

Third principle

Vand Chakna – Share and consume together. Sharing and Giving is an important message from Guru Nanak – which is what is being done here, especially now in Ramadan – on the same lines GuruNanak Dev ji introduced free community kitchen called “Guru Ka Langar” where all sit and eat together regardless of caste, creed and status.

In Islam one of the greatest principles is feeding the hungry.

We still follow the same principle in the Dubai Gurudwara where all day food is served free to all. We serve daily 1000 people and on Fridays 10,000 people. This is our commitment to Society.

In Islam a Muslim is born to serve not only Muslims but all humanity. This is mentioned in the Quran Shareef Sura 21 Ayaat 107.

Similarly in Sikhism we pray for the entire humanity in our daily prayers which is SARBAT DA BHALA.

Sri Guru Granth Sahib our holy book also has religious similarities with the Quran Shareef.

Beginning of Sri Guru Granth Sahib Mul Mantar, which is the entire essence of our religion, is similar to the Sura Al Fateh the beginning of Holy Quran.

*Ikoankaar Sathnaam Karathaa Purakh
Nirabho Niravair Akaal Moorath Ajoonee
Saibhan Gurprasaadh II*

*One Universal Creator God,
The Name is Truth,*

*Creative being Personified,
No Fear, No Hatred,
Image of Undying,
Beyond Birth, Self-Existent
By Guru's Grace.*

Beginning of Holy Quran:

1. In the name of Allah, the Beneficent, The Merciful.
2. Praise be to Allah, Lord of the Worlds.
3. The Beneficent, the Merciful.
4. Master of the Day of Judgment.
5. Thee (alone) we worship; Thee (alone) we ask for help.
6. Show us the straight path.
7. The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

In the Islamic world, Baba Shaikh Farid ji (1173-1265) is a highly respected Sufi Saint. His Bani has been included in Guru Granth Sahib. The presence of Sufi saints Bani in Guru Granth Sahib is an example of the universal message that Guru Granth Sahib contains.

Today we are proud, at the same time humbled, that His Highness Sheikh Mohammad Bin Rashid Al Maktoum, the Vice president and Prime minister of UAE and Ruler of Dubai, has donated land and encouraged us to make the Gurudwara – which is the greatest symbol of the inter-faith-respect and regard for another. This gesture has been appreciated not only by the Sikhs of Dubai but by Sikhs all over the world. This magnanimous gesture has put a firm seal on a relationship which goes back hundreds of years.

In the end I would like to sum up with the words of H.E. Sheikh Nahyan bin Mubarak Al Nahyan, Minister of Culture, Youth and Community Development.

He said and I quote “UAE is a multicultural community and an occasion like this reflects tolerance and respect for all other faiths. UAE is a tolerant country that allows people from different places and from different religious and ethnic backgrounds to live here in harmony and cooperation, as good human beings. Good human beings tolerate and respect one another and understand each other's good motives, whatever their cultural differences may be.”

I would once again like to wish everyone a month blessed with the joys of family, peace, love and understanding.

Ramadan Kareem.

To commemorate this occasion my wife and I have prepared a memento showing the **Sura Al Fateh and Mul Mantar framed together** and I can say that it could be probably first of its kind.

Kindly accept this humble gift from us.



Thank you and kind regards.
 Surender Singh Kandhari
 Chairman, Al Dobowi Group
 P. O. Box 61348, Dubai
 United Arab Emirates
 T: +971-4-8836661;
 F: +971-4-8837720
 E: ssk@aldobowi.com
 W: www.aldobowi.com



ਅਵੀਨ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕਦਰਿਤ ਕੇ ਸੁਰ ਬੰਦੇ ॥
 ਏਕ ਨੂਰ ਤੇ ਸੁਰ ਸਹੁ ਉਪਾਇਆ ਕਉਨ ਰਝੇ ਕੋ ਮੰਦੇ ॥੧॥

SUNDAY, JULY 6, 2014 **KHALEEJ TIMES**
 Ramadan Kareem

“ It was a unique experience for me and it was a great learning experience. Having a dialogue and knowing the goodness in every human being is the biggest benefit of such inter-faith dialogues”
Surender Singh Kandhari



Muslims host Sikhs. Islamic centre invites people from different faiths to Iftar to help them learn about Ramadan!

www.BaruSahib.org

Muslims Host Sikhs, Islamic center invites people from different faiths to Iftar to Help them to learn about Ramadan! *"It was a Unique experience for me and it was a great learning experience. Having a dialogue and knowing the goodness in every human being is the biggest benefit of such inter-faith dialogues."* **Surender Singh Kandhari**

SUNDAY, JULY 6, 2014 **KHALEEJ TIMES**
 Ramadan Kareem

“ It was a unique experience for me and it was a great learning experience. Having a dialogue and knowing the goodness in every human being is the biggest benefit of such inter-faith dialogues”
Surender Singh Kandhari



Members of the Sikh community attending the Iftar get-together at Al Manar Centre Mosque.

Muslims host Sikhs

Islamic centre invites people from different faiths to Iftar to help them learn about Ramadan

Muaz Shabandri

DUBAI — Kuldeep Singh had never been to a mosque in his life. For him, an invitation by an Islamic centre in Dubai to come and experience Iftar came as a surprise.

"This was the first time anyone invited me to a mosque and have Iftar," remarked Kuldeep as he sipped water, watching other Muslims end their fast.

He was among the 150 Sikhs from Dubai's Guru Nanak Darbar invited to visit the Al Manar Islamic Centre in Dubai on Friday and experience an Iftar.

"It felt very good because they explained to us about their belief and even answered some of our questions about Islam, while we were inside the mosque," said Kuldeep. The centre is hoping to reach out to people from different faiths and help them learn more about the

holy month of Ramadan. Ahmed Hashim, one of the organisers of the Iftar get-together, believes such events help people improve their understanding of Islam.

"The basic purpose of this event was to present a clear view of Islam in the light of Ramadan, and most people who came for the get-together went back with fewer misunderstandings. We plan to visit gurdwara, temples and churches and we have also been given a chance by church committees to speak after the weekly mass," Ahmed said. In an exchange of pleasantries, the Guru Nanak Darbar presented a plaque with the opening verses of the Holy Quran and the Guru Granth Sahib.

Speaking with *Khaleej Times*, Surender Singh Kandhari, chairman of Guru Nanak Darbar in Dubai said: "It was a unique experience for me and it was a great learning experience. Having a dialogue and knowing the goodness in every hu-

man being is the biggest benefit of such inter-faith dialogues."

For S.P. Singh, general manager of Guru Nanak Darbar, the opportunity to go to a mosque and be a part of the cultural experience was a proud moment. "We feel proud and happy that our Muslim brothers invited us with our community people."

"Together we learned about the similarities between Sikhism and Islam."

Al Manar is a Holy Quran learning and Dawah centre run under the patronage of Shaikha Hind bint Maktoum bin Juma Al Maktoum, wife of His Highness Shaikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai.

The centre has been active in various activities to promote a positive understanding among followers of different faiths.



NAAM JAPNA AND NAAM SIMARNA INTRODUCTION

Chapter 20

Prof Devinder Singh Chahal, PhD

Institute for Understanding Sikhism

4418 Martin-Plouffe, Laval, Quebec, Canada H7W 5L9

Email: sikhism@iuscanada.com

The practice of *Naam Japna* and *Naam Simarna* has become very common among the Sikhs because of improper understanding of Sikhism. Some mentors of Sikhism and *Sant Babas* are exploiting the masses of the Sikhs and misleading them to get their wishes fulfilled through their methods of *Naam Japna* and *Naam Simarna*. The terms '*Naam Japna*' and '*Naam Simarna*' are commonly found in Gurbani incorporated in the Aad Guru Granth Sahib (AGGS) [1] and Sikh literature. It is difficult to say when this system became popular with the Sikhs; however, it is prominently practiced by the Hindus for the last many centuries. It is generally considered as to repeat the *Naam* (a word or a phrase) loudly (*Japna*) or silently (*Simarna*) again and again, may be for hours and sometimes whole night. Moreover, a number of methods have been devised for *Naam Japna* and *Naam Simarna* by different theologians and *Sant Babas*. Before a Sikh starts to practice this system, it is necessary for him/her to study critically the philosophy of Guru Nanak, the founder of *Sikhi* (Sikhism), to understand the meaning of '*Naam Japna*' and '*Naam Simarna*' in its real perspective.

To achieve the above goal it is necessary to look into the intrinsic meanings of '*Naam*', '*Jap*', and '*Japna*'; and '*Simran*', and '*Simarna*'.

1. NAAM

What is a ਨਾਮ (*Naam*)?

A. Punjabi-English Dictionary [4]:

ਨਾਮ . Same as ਨਾਂ or ਨਾਉਂ (name); dynamic creative principle, Reality, God; mystical word or formula to recite or meditate upon.

ਨਾਮ ਜਪਣਾ: to recite, repeat the name.

ਨਾਮ ਲੈਣਾ: same as ਨਾਮ ਜਪਣਾ, to receive the mystical word or formula from a spiritual teacher, to be initiated.

B. Bhai Kahn Singh [5]:

ਨਾਮ: Name, ਨਾਉਂ, ਕਿਸੇ ਵਸਤੂ ਦਾ ਬੋਧ ਕਰਾਉਣ ਵਾਲਾ ਸ਼ਬਦ, ਜਿਸ ਕਰਕੇ ਅਰਥ ਜਾਣਿਆ ਜਾਵੇ, ਸੋ ਨਾਮ ਹੈ...

ਗੁਰਬਾਣੀ ਵਿੱਚ “ਨਾਮ” ਕਰਤਾਰ ਅਤੇ ਉਸ ਦਾ ਹੁਕਮ ਬੋਧਕ ਸ਼ਬਦ ਭੀ ਹੈ. ਯਥਾ “ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ (ਸੁਖਮਨੀ); ਅੰਗੀਕਾਰ; ਸਮਰਣ, ਚੇਤਾ; ਪ੍ਰਸਿੱਧੀ, ਮਸ਼ਹੂਰੀ.

(Name. descriptive word for a thing, with which its meanings are known, that is Naam. In Gurbani Naam also means God and Its order/law; to take up to the body; remember, keeping in mind; importance; popularity.)

C. English Dictionaries:

If we examine the meanings of '*Naam*' in Punjabi Dictionaries and *Kosh* it appears to be very similar to 'name' in English dictionaries:

Webster's:

1. A word or phrase by which a person, thing, or class of things is known, called, or spoken to or of; appellation; title.
2. A word or words expressing some quality considered characteristic or descriptive of a person or thing, often showing approval or disapproval; epithet.
3. The sacred designation of a deity (His ineffable name).

Encarta:

A word, term, or phrase by which somebody or something is known and distinguished from other people or things.

Dictionaries, whether Punjabi or English, are unanimous that '*Naam*' in Gurbani and Punjabi language is same as '*Name*' in English.

It means 'Name' by itself does not describe the form or characteristics of a person or thing. Therefore, 'name' is used for undefined entity until a specific word is used that describes its specificity (shape and characteristics) of that entity (person or thing). I am impressed that Webster's Dictionary describes 'Name' as "*The sacred designation of a deity [His ineffable name]*" exactly the same way as described by Guru Nanak about 5 centuries ago. Since God is ineffable, therefore, no specific name can be assigned to God. It will be explained later in details.

Naming Living Beings (Organisms)

You would notice that just to address an organism (person) or a thing without any specific 'name' means

that its shape/form and characteristics are not known or cannot be described. Therefore, some specific name, which would describe the characteristics of the person or the thing is to be assigned to distinguish it from others. Naming a living being (organism) in biology is the best example how a living organism is named.

Naming in Biology (Taxonomy):

In Biology every species is first given a common name to a group of species having common characteristics that is called 'generic name' (Genus). Then a 'specific name' is given for the species to distinguish it from other species of the same Genus.

For example:

A group of single-celled bacteria are given a name, *Bacillus*, because of its rod-shaped body and another is given, *Coccus*, because of its spherical shape. The rod-shaped bacteria, which grow in milk, are grouped under the genus, *Lactobacillus* (*Lacto*-meaning milk). The species of this genus, which thrives best in acidic medium (pH 4-5 or lower), is named as *Lactobacillus acidophilus* (*Acidophilus* means acid-loving). This type of name comes under 'binomial system' where two names are necessary to identify a species from the others. *Lactobacillus acidophilus* is considered a 'probiotic' or 'friendly' bacterium. These types of healthy bacteria inhabit the intestines and vagina and protect against some unhealthy organisms. The breakdown of food by *Lactobacillus acidophilus* produces lactic acid, hydrogen peroxide and other byproducts that make the environment hostile for undesired organisms.

Let us take another example of naming animals. '*Homo*' is a generic name for a group of organisms (humans), which evolved from primates, who started to walk on its two hind legs. The first species, which started to use some tools with his forelegs (arms) was called 'handyman', thus it was named as *Homo habilis*. (2.4 to 1.6 million years BCE). When a new species started to walk straight up on its two hind legs it was named as *Homo erectus* (500,000 years BCE). Then another new species with bigger brain appeared, which was named as *Homo sapiens*, meaning intelligent man (250,000 years ago). Still another more intelligent species appeared in Omo in East Africa, which was named as *Homo sapiens sapiens* (130,000 years ago). This species might have moved to Europe around

35,000 years since a fossil of this species about 28,000 years old was found in Les Eysie, France.

Homo sapiens sapiens falls under 'trinomial system', which is necessary to distinguish it from the other very similar species as *Homo sapiens*, a binomial name.

On the contrary the individual man or woman, *Homo sapiens sapiens*, is not named according to his or her characters or qualities as has been explained above. Although all the modern humans are *Homo sapiens sapiens* under the above system of taxonomy still we need to identify each individual from others. Therefore, they are assigned some personal names, which usually do not show any specific characters as mentioned earlier for assigning taxonomic names for a Bacterium and human. The name is assigned after the birth without considering any of the character or quality of the baby. Rather it is the choice of the parents and names are assigned as 'Ram Lal' (God Rama – the ruby); 'Ram Singh' (God Rama – the lion), etc. Sometime this binomial name like 'Ram Singh' is not enough to distinguish him from other individuals also named as 'Ram Singh' by their parents. So the third specific name is needed, which may be his family name like Ahluwalia, Ahuja, Ball, Chadha, Chahal, Dhaliwal, Dhillon, Gill, Mangat, Mann, Mayell, Saluja, Sandhu, Sidhu, Virk, etc. or the name of village like Attariwala, Badal, Barnala, Kairon, Tohra, etc. or of city like, Calcutta, or country like, Canada, USA, etc. Almost same system of naming of individual is found in other religions. Beside the personal name every citizen in Canada is assigned a 'Social Insurance Number' from which one is identified immediately, who is who.

Naming God

Similarly, God is being named by spiritual leaders, Gurus, and Prophets according to some qualities considered best by them. For example, names like Allah, Gobind, Gopal, Narain, Ram, Rahim, Swami, etc. have been assigned to God.

The main idea to give so much explanation about naming of an entity (a person or a thing) was that when simply the word 'name' for an entity is used it means its form/shape and characteristics are either not known or cannot be described. Guru Nanak has used the word, ਨਾਮ (*Naam*), in *Gurmukhi* script, which is equivalent to 'Name' in English for that Entity to

whom no form/shape or characteristics can be assigned. That Entity is commonly called 'God' in English and just 'NAAM' in Gurbani, although NAAM has many other meanings in Gurbani.

Therefore, according to Nanakian Philosophy no name could be assigned to God. That is why only 'NAAM' (just 'name') has been used extensively in Gurbani, although other *Kirtam Naams* (descriptive/specific names) as mentioned above have also been used allegorically, metaphorically or symbolically to address God so that common man could understand it easily.

Guru Nanak was the first who realized about 5 centuries ago that the God, being Ineffable, cannot be assigned any name, which can describe Its form/shape and characteristics. In the following verse Guru Nanak explains that in spite of all his efforts he could not find any special name about the greatness (characteristics) of God with which he could assign a name to God:

ਕੋਟਿ ਕੋਟੀ^੧ ਮੇਰੀ ਆਰਜਾ^੨ ਪਵਣੁ^੩ ਪੀਅਣੁ^੪ ਅਪਿਆਉ ॥
 ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਗੁਣੈ^੫ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੧॥
 ਸਾਚਾ ਨਿਰੰਕਾਰੁ^੬ ਨਿਜ ਥਾਇ^੭ ॥
 ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ^੮ ॥੧॥ਰਹਾਉ॥
 ਕੁਸਾ^੯ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ^{੧੦} ਪੀਸਾ ਪਾਇ ॥
 ਅਗੀ ਸੇਤੀ^{੧੧} ਜਾਲੀਆ ਭਸਮ^{੧੨} ਸੇਤੀ ਰਲਿ ਜਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥
 ਪੰਖੀ^{੧੩} ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥
 ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥
 ਨਾਨਕ ਕਾਗਦ^{੧੪} ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥
 ਮਸੂ^{੧੫} ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ^{੧੬} ਚਲਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥
 ਅਗਗਸ, ਮ: ੧, ਪੰਨੇ ੧੪-੧੫.

If my life² is millions of millions¹ years and air³ is my food and drink⁴;

If by living in cave⁵ and not seeing moon or sun to know whether it is day or night and never slept even in dream; still I cannot evaluate⁶ that how great You are and how could I say (repeat) God's Name?

God is Formless⁷ and is of Its own⁸.

People hear again and again to repeat God's name, if God is pleased with this system I will instill⁹ so in my mind. Pause.

If I slash¹⁰ my body and cut it into pieces and then put it into the grinding mill to grind¹¹ it into paste (flour); if I burn myself¹² into ashes¹³ even then I could not evaluate your greatness and could not figure out how to say (repeat) your name. 2.

If I were a bird¹⁴ soaring (flying) through hundreds of skies without drinking and eating and go far away to become invisible; even then I could not evaluate your greatness and how to say (repeat) your name.3.

Finally Guru Nanak says:

If I read and try to comprehend already written about God's greatness on hundreds of kilograms of paper; if I have thousands of kilograms of paper¹⁵ to write with infinite quantity of ink¹⁶ and my pen writes at the speed of wind¹⁷ even then I would not be able to write your greatness and would not know how to say (repeat) God's Name. 4. 2.

AGGS, M 1, p 14-15 [1].

Based on the above experience of Guru Nanak, Guru Arjan further strengthens it that no 'kirtam Naam' (descriptive/specific name) can be assigned to the Ineffable Entity (God):

ਕਿਰਤਮੀ ਨਾਮ^੨ ਕਥੇ^੩ ਤੇਰੇ ਜਿਹਬਾ^੪ ॥

ਸਤਿਪ ਨਾਮੁ^੫ ਤੇਰਾ ਪਰਾ^੬ ਪੂਰਬਲਾ^੭ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੧੦੮੩.

Your tongue⁴ recites³ descriptive¹ names² of that (God).

That Naam⁶ (God) existed⁵ even before⁷ the beginning of the time and space⁸.

(Then how it could be possible to name It?)

AGGS, M 5, p 1083.

This verse clearly indicates that although the people recite the 'Kirtam Naam' (like Ram, Rahim, Allah, Gobind etc. and now 'Waheguru' by many Sikhs) that describes one or two characteristics of God and parroting such names is of no use because the 'Naam' is used as a metaphor for the Ineffable Entity and 'Sat'

(ਸਤਿ) or ‘Sach’ (ਸਚੁ) is used as one of the attributes for that Entity, which means that that Entity exists. As it is beyond our comprehension to describe or to name the One, Who is the Ineffable, therefore, no specific name was assigned to It by Guru Nanak.

It appears as if Webster’s Dictionary has defined ‘NAME’ as “The sacred designation of a deity (His ineffable name) on the above philosophy of Guru Nanak (Item # 3 at p 254)

A very good example, to show that **even the word ‘Naam’ has been used as a metaphor for God**, is found in the Commencing Verse (commonly called as ‘Mool Mantra’) of the Aad Guru Granth Sahib (AGGS) [1]. It has been represented before the beginning of every Raga, every section, and subsection of the AGGS as such, without abridgement or in variously abridged form. This verse is tentatively divided into three sections to make the explanation easy. Since it has already been explained in details in Chapters 9-11 here I will go directly to the point to show that ‘Naam’ has been used as a metaphor in the Commencing Verse (Mool Mantra). The complete form of Commencing Verse is as follows, which appears for 33 times in the AGGS:

ੴ ੴ
ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*The One and Only, That, the Infinite¹;
Exists; Creator;
Without fear (Not governed by any other or not under any Laws of Universe);
Without enmity; Timeless (Without effect of time and space);
Neither takes birth nor dies (Never comes into any anthropomorphic form);
Created by Itself²;
Enlightener; and Bounteous³.*

The next abridged form, which appears in AGGS for only 8 times, is as follows:

i) ੴ ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Here ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ have been eliminated.

*The One and Only, That, the Infinite¹.
Exists; Creator²;
Enlightener; and Bounteous³.*

The next abridged form, which appears for 523 times, is as follows:

ੴ ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Here ਨਾਮੁ, which is always associated with ਸਤਿ as ‘ਸਤਿ ਨਾਮੁ’ from the second part, has been eliminated. It indicates that it was used as a metaphor for God who is ਸਤਿ (Sat) – Exists. Besides, ਕਰਤਾ ਪੁਰਖੁ has also been eliminated:

*The One and Only, That, the Infinite¹;
Exists²;
Enlightener; and Bounteous³.*

From the above example it is crystal clear that Guru Nanak has not assigned any name to the Entity (commonly known as God), even ਨਾਮੁ (Naam) has been used as a metaphor for that Entity. Therefore, in the final abridgement of the Commencing Verse ਨਾਮੁ (Naam) has also been removed.

2. JAP (ਜਪੁ)/JAPNA

According to Bhai Kahn Singh [5] ਜਪ (Jap) means repetition, to repeat in mind, *Mantar Paath* (repetition of mantra); ਜਪਿ (Jap) means to repeat; ਜਪੁ (Jap/Japu) is the name of first Bani in the AGGS.

3. SIMRAN (ਸਿਮਰਣ) SIMARNA

According to Bhai Kahn Singh, [5] ਸਿਮਰਨ (Simran) means to remember, to keep in mind.

According to Punjabi-English Dictionary [4] ਸਿਮਰਨ (Simran) means remembering of or meditation upon God’s name, prayer. ਸਿਮਰਨਾ (Simarna) means to remember, meditate upon, invoke God, to count one’s beads (*mala* – rosary), to pray, to repeat God’s name. It appears that ‘Japna’ and ‘Simarna’ are almost

synonymous words.

DISCUSSION

Meanings of ਜਪ in Gurbani

Let us consider how ਜਪ (*Jap*), with its various spellings, is understood in Nanakian Philosophy. Meanings of ‘*Jap*’ have been explained in details by Chahal [2]. Here it will be mentioned briefly.

Whether ਜਪ (*Jap*) is used as a noun or as a verb has different meanings depending upon the theme and the context in which it has been used. Therefore, one has to be careful to interpret it keeping in view in which context this word has been used. Let us consider different meanings of ਜਪ:

i) ਜਪੁ as Noun:

ਜਪੁ^੧ ਤਪੁ^੨ ਸੰਜਮੁ^੩ ਸਾਧੀਐ^੪ ਤੀਰਥਿ^੫ ਕੀਚੈ ਵਾਸੁ^੬ ॥
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੫੬.

You practice⁴ recitation¹, austerities² and self-restraint³, and dwell⁶ at sacred shrines of pilgrimage⁵.
AGGS, M 1, p 56.

In above example *Jap* means repetition. If one analyzes the theme of the Sabd it would indicate that people do the *Jap* and also dwell at sacred places. Here Guru Nanak is talking about the general practice but *Japna* of any name is not being recommended here. The real message of the Guru is to practice good deeds as is explained in the next phrase as follows:

ਜੇਹਾ ਰਾਧੇ^੧ ਤੇਹਾ ਲੁਣੈ^੨ ਬਿਨੁ ਗੁਣੈ^੩ ਜਨਮੁ ਵਿਣਾਸੁ^੪ ॥

What you sow¹ so shall you reap²; without developing good character³ (good deeds) the life is in vain⁴.

ii) ਜਪ as Verb:

a) To Recite
ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ...
ਅਗਗਸ, ਜਪੁ ੧੭, ਪੰਨਾ ੩.

Countless are reciting Your Name and countless loves you.
AGGS, Jap 17, p 3.

Here ਜਪ means ‘to recite’ as is being practiced by countless people but it does not mean there is any recommendation to recite any name.

b) ਜਪ means ‘Appears-to-be’

ਅੰਤੁ ਨ ਜਾਏ ਕਿਆ ਮਨਿ ਮੰਤੁ.....
ਅਗਗਸ, ਜਪੁ ੨੪, ਪੰਨਾ ੫.

In this stanza ਜਾਏ is the past participle of ਜਾਪ or ਜਪ that means ‘appears-to-be’.

No limit ‘appears-to-be’ of Its motives of creation in Its mind.
AGGS, Jap 24, p 5.

Here ਜਾਏ has been used entirely in different meaning as ‘appears-to-be’.

Recitation/Repetition is not recommended in Nanakian Philosophy

Many phrases in Gurbani do not support the idea that repetition of any Name of God can help to attain salvation or reach God. In this respect the following stanza needs a critical analysis:

ਇਕ ਦੂ ਜੀਭੋ^੧ ਲਖ^੨ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ^੩ ॥
ਲਖੁ ਲਖੁ ਗੋੜਾ^੪ ਆਖੀਅਹਿ^੫ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ^੬ ॥
ਏਤੁ ਰਾਹਿ^੭ ਪਤਿ ਪਵੜੀਆ^੮ ਚੜੀਐ ਹੋਇ ਇਕੀਸ^੯ ॥...
ਅਗਗਸ, ਜਪੁ ੩੨, ਪੰਨਾ ੭.

This stanza of JAP, the first Bani in the AGGS has invariably been interpreted in terms of ancient philosophy by many scholars in which emphasis is on repetition of *Naam* to reach God:

*If one tongue¹ becomes one hundred thousand² and then two millions³;
Then with each tongue, if the name of God⁶ is repeated⁵ hundreds of thousands times⁸, by following these steps⁷ (doing so) one can reach God⁹.*
AGGS, Jap 32, p 7.

Guru Nanak has explained in the above portion of the verse that people think so or it is recommended by

some religious mentors. But the recommendation of Guru Nanak is as follows in the next part of this verse:

ਸੁਣਿ ਗਲਾ^{੧੦} ਆਕਾਸ^{੧੧} ਕੀ ਕੀਟਾ^{੧੨} ਆਈ ਰੀਸ^{੧੩} ॥
ਨਾਨਕ ਨਦਰੀ^{੧੪} ਪਾਈਐ ਕੂੜੀ^{੧੫} ਕੂੜੀ^{੧੬} ਠੀਸ^{੧੭} ॥੩੨॥
ਅਗਗਸ, ਜਪੁ ੩੨, ਪੰਨਾ ੭.

After listening to the above lofty¹¹ claims¹⁰ even the lowest of low¹² thought¹³ that they can reach God by repeating the name of God hundreds of thousands times.

But Nanak Says:

One can reach (comprehend) God only through Its blessings¹⁴, because the above explained method is the false¹⁵ claim – a boast¹⁷ of a liar¹⁶.³²

AGGS, Jap 32, p 7.

In the following phrase Guru Nanak has clearly mentioned that recitation/repetition of a word, phrase, or Sabd are practices of no avail:

ਜਪੁ^੧ ਤਪੁ^੨ ਕਰਿ ਕਰਿ ਸੰਜਮ^੩ ਥਾਕੀ ਹਠਿ^੪ ਨਿਗ੍ਰਹਿ^੫ ਨਹੀ ਪਾਈਐ ॥
ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੩੬.

By practicing recitation¹, austerity² and self-disciplining³, people have grown weary; even after stubbornly practicing these rituals^{4,5}; they still have not been able to control⁴ evil wishes⁵.

AGGS, M 1, p 436.

The above principle of Nanakian Philosophy has been strengthened by Guru Amardas as follows:

ਰਾਮ^੧ ਰਾਮ^੧ ਸਭੁ ਕੇ ਕਰੈ ਕਹਿਐ ਰਾਮੁ^੨ ਨ ਹੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ^੩ ਮਨਿ^੪ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੪੯੧.

Everybody recites Ram¹ Ram¹ but by reciting Ram¹ Ram¹ one cannot get peace of mind².

It is through the Grace of the God³ that when God is imbibed (realized) in the mind then one gets peace of mind^{3,4}.

AGGS, M 3, p 491.

1. ਰਾਮ is one of the ਕਿਰਤਮ ਨਾਮ (descriptive/specific name) of God.
2. ਰਾਮੁ means when God is imbibed in the mind then one gets peace of mind.

Besides the above there is another phrase of Guru Amardas to support the above principle of Nanakian Philosophy:

ਮੁਖਹੁ ਹਰਿ^੧ ਹਰਿ^੧ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ^੨ ॥
ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ^੩ ਵਸਿਆ^੪ ਮੋਖ ਮੁਕਤਿ^੫ ਤਿਨੁ ਪਾਇਆ ॥੮॥੨॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੫੬੫.

Everybody says Har¹ Har¹ with mouth but rare are those who have imbibed² (realized) the God in their mind.

(Only) Those who have imbibed⁴ (realized) the God in their mind³ attain the salvation⁵.

AGGS, M 3, p 565.

1. ਹਰਿ is also one of the ਕਿਰਤਮ ਨਾਮ (descriptive/specific name) of God.

The same philosophy of Guru Nanak has further been strengthened by Guru Ramdas as follows:

ਹਰਿ ਹਰਿ^੧ ਕਰਹਿ ਨਿਤ ਕਪਟੁ^੨ ਕਮਾਵਹਿ ਹਿਰਦਾ ਸੁਧੁ^੩ ਨ ਹੋਈ ॥
ਅਨਦਿਨੁ^੪ ਕਰਮੁ^੫ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸੁਪਨੈ ਸੁਖੁ ਨ ਹੋਈ ॥੧॥
ਅਗਗਸ, ਮ: ੪, ਪੰਨਾ ੭੩੨.

The mind cannot be purified³ just by repeating Har Har¹ while deceiving² others at the same time. Similarly, even by practicing many types of rituals day and night⁴ one does not get salvation even in dream.

AGGS, M 4, p 732.

And

ਜਪੁ^੧ ਤਪੁ^੨ ਸੰਜਮ^੩ ਵਰਤ^੪ ਕਰੇ ਪੂਜਾ^੫ ਮਨਮੁਖ^੬ ਰੋਗੁ^੭ ਨ ਜਾਈ ॥
ਅਗਗਸ, ਮ: ੪, ਪੰਨਾ ੭੩੨.

The self-oriented⁶ recites¹ mantras or verses, practices austerity³ and self-discipline², and keeps

fasts⁴ and also worships⁵ but his sickness⁷ had not gone away.

AGGS, M 4, p 732.

**Now the question is:
What to do?**

Guru Nanak advises to comprehend his philosophy embodied in his Bani:

ਭਨਤੀ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ ॥

ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥

ਤਾ ਕੇ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥

ਜਪੁ ਤਪੁ ਸਭੁ ਇਹੁ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੬੬੧.

Guru Nanak appeals¹:

One gets salvation⁵ by contemplating / deliberating² on the True Bani³ (philosophy) with love⁴. (Therefore), the deliberation⁹ on Sabd⁸ is the real recitation and austerity⁷.

AGGS, M 1, p 661.

Note: Here ਨਾਨਕੁ (*Kaka* with *onkar*) is Nanak as person not the pen name.

Other Meanings of ਜਪ in Gurbani

If ਜਪ is not recitation/repetition then what does it mean when Guru Nanak and other Sikh Gurus have used it extensively in their Bani?

a) ਜਪੁ means to imbibe/Understand:

ਆਜੁ ਕਾਲਿ ਮਰਿ ਜਾਣੀਐ ਪ੍ਰਾਣੀ ਹਰਿ ਜਪੁ ਜਪਿ ਰਿਦੈ ਧਿਆਈ ਹੇ ॥੫॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੦੨੫.

O mortal, you may die today or tomorrow; imbibe² the philosophy¹ of Guru in your heart.

AGGS, M 1, p 1025.

The philosophy of Guru Nanak has been explained by Guru Arjan as follows:

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮੁ ਸਮਾਲਿਆ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੧੩੪੮.

Imbibing⁵ (understanding) of God⁴ is equivalent to recitation¹, austerity² and self-discipline³.

AGGS, M 5, p 1348.

b) Good deeds are equated to ਜਪ

ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ ॥

ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ ॥

ਸਚੀ ਰਹਤਿ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੩੪੩.

The service¹ is consciousness² towards deliberation⁴ of Sabd³ (philosophy).

Subduing of ego⁸ is equivalent to recitation⁵, austerity⁶ and self-discipline⁷.

One gets pleasure/peace of mind¹⁰ (freedom from problems) and pleasure¹³ in one's life⁹ when philosophy¹¹ of good conduct¹² was received/understood.

AGGS, M 1, p 1343.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੪੧੧.

Conducting⁴ good deeds⁵ are equivalent to recitation¹, practicing austerity² and self-discipline³.

AGGS, M 1, p 1411.

c) ਜਪੁ means deliberation

ਰਾਮੀ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ ॥

ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥੧॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੩੪੫.

Deliberation³ on Name² of God¹ is the worship⁴ from within because there is no other way (path) than deliberation/contemplation⁵ of the Sabd (philosophy) of the Guru.

AGGS, M 1, p 1345.

Now the question is:

What is that ਜਪ, which puts one on the path of righteousness?

Guru Amardas explains the path as follows:

ਕਿਸ੍ਰੀ ਹਉ ਸੇਵੀੜ ਕਿਆ ਜਪੁੜ ਕਰੀ ਸਤਗੁਰ ਪੁਛੁਉਖ ਜਾਇ ॥...
ਗੁਰ ਕੈ ਸਬਦਿਯ ਪਛਾਣੀਐੜ ਦੁਖੁੜ ਹਉਮੈੜ ਵਿਚਹੁੜ ਗਵਾਇੜ,੧੦ ॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੩੪.

I will go to Guru and will ask⁴.

Whom¹ shall I serve²? What shall I recite³? ...

Answer of the Guru is:

Understanding the Guru's Word⁵ (philosophy) would make you realize⁶ (God) and your problems⁷ will be resolved and ego⁸ will be eliminated¹⁰.
AGGS, M 3, p 34.

Guru Amardas has further simplified it as follows:

ਗੁਰੀ ਕੈ ਸਬਦਿੜ ਵੀਚਾਰਿੜ ਅਨਦਿਨੁਖੁੜ ਹਰਿਯ ਜਪੁੜ ਜਾਪਣਾੜ ॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੫੧੬.

Deliberation³ upon the Word² of the Guru¹ is equivalent to recitation^{6,7} night and day⁴.
AGGS, M 3, p 516.

And

ਜਪੁੜ ਤਪੁੜ ਸੰਜਮੁੜ ਹੋਰੁ ਕੋਈ ਨਾਹੀ ॥
ਜਬ ਲਗੁਖੁੜ ਗੁਰ ਕਾ ਸਬਦੁਯ ਨ ਕਮਾਹੀੜ ॥
ਗੁਰ ਕੈ ਸਬਦਿੜ ਮਿਲਿਆੜ ਸਚੁੜ ਪਾਇਆ੧੦ ਸਚੇ੧੧ ਸਚਿ੧੨
ਸਮਾਇਦਾ੧੩ ॥੧੨॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੧੦੬੦.

There is no such thing as recitation¹ or austerity², or self-control³ to realize God. One cannot imbibe⁶ the Ever-Existing Entity in one's mind unless⁴ one practices the philosophy of the Guru obtained through his Sabd⁵.

When I received⁸ Guru's philosophy⁷ and found the Ever-existing Entity⁹.

And through the Guru's philosophy the truth^{11,12} is imbibed¹³.

AGGS, M 3, p 1060.

ਗੁਰ ਕੈ ਸਬਦਿ means Sabd of Guru Nanak

Finally, it can be easily concluded from the above discussion that ਜਪ, ਜਾਪ, ਜਪੁ, ਜਪਿ, means recitation according to ancient philosophy but recitation as well as deliberation and understanding according to Nanakian philosophy. ਜਪੁ (JAP) is also a title of a complete and independent Bani in the AGGS, which means deliberation and pondering upon to understand the essence of Nanakian Philosophy, not for mere recitation [2].

Dr Gopal Singh [3] and Principal Teja Singh [7, p-3] had also mentioned that philosophy in the AGGS teaches people to think in the right direction but many of them have made it a religion to recite AGGS again and again (*Akhand Paaths*) instead of pondering upon to understand the philosophy in it and to mould their lives accordingly (Fig. 1-1, 1-2). It has also been observed that many Sikhs consider it most important and sacred duty to recite *Jap* (ਜਪੁ), the first Bani of the AGGS, every morning without any intention to ponder upon its philosophy and to put in practice.

2. NAAM JAPNA

Let us come back to the subject of *Naam Japna*. Now we understand the meanings of *Naam*, *Jap/Japna* and *Simran* and *Simarna* as discussed previously. It has already been discussed earlier (ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ, ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥ ...) that according to Guru Nanak it is difficult to describe the greatness of God and it is difficult to say (repeat) Its *Naam*.

Now it raises a question:

Does praising please God?

Guru Nanak explains since the greatness of God cannot be described and it is difficult to say or repeat Its *Naam*, will praising make God's greatness greater or reduced if not praised:

ਸੁਣਿੜ ਵਡਾੜ ਆਖੈ ਸਭੁੜ ਕੋਇ ॥
ਕੇਵਡੁਖੁੜ ਵਡਾ ਡੀਠਾਪੁ ਹੋਇ ॥
ਕੀਮਤਿੜ ਪਾਇ ਨ ਕਹਿਆੜ ਜਾਇ ॥

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇੰ ॥੧॥
 ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰਾੰ ਗੰਭੀਰਾੰ ਗੁਣੀੰ ਗਗੀਰਾ ॥
 ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡ ਚੀਰਾੰ ॥੧॥ਰਹਾਉ॥
 ਸਭਿ ਸੁਰਤੀੰ ਮਿਲਿ ਸੁਰਤੀੰ ਕਮਾਈ ॥
 ਸਭ ਕੀਮਤੀੰ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
 ਗਿਆਨੀੰ ਧਿਆਨੀੰ ਗੁਰ ਗੁਰਹਾਈੰ ॥
 ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁੰ ਵਡਿਆਈੰ ॥੨॥
 ਅਗਗਸ, ਮ: ੧, ਪੰਨੇ ੯ ਅਤੇ ੩੪੮-੪੯.

Hearing¹ of greatness², everyone³ calls (God) the Great. But just how great⁴ is the greatness if it can be seen⁵? Its value⁶ cannot be estimated and Its value cannot be described⁷. However, those⁸, who wish to describe God, get absorbed⁹ in Its greatness.1.

O' my God of Unfathomable¹¹ Depth¹⁰, You are the Ocean of Excellence¹². No one knows the depth (vastness)¹³ of Your wisdom... 1. Pause.

If consciousness^{14,15} of everybody is put together and try to evaluate¹⁶ God even then It cannot be evaluated. Even if all the intellectuals¹⁷ and researchers, and all the teachers (Gurus¹⁹) and teachers of teachers¹⁸ try to describe Your attributes even then it will be equivalent to a sesame seed (iota)²⁰. 2.
 AGGS, M 1, p 9 and 348-349.

And
 ਸਾਚੈ ਨਾਮੈ ਕੀ ਤਿਲੁੰ ਵਡਿਆਈੰ ॥
 ਆਖਿ ਥਕੈ ਕੀਮਤਿੰ ਨਹੀ ਪਾਈ ॥
 ਜੇ ਸਭਿ ਮਿਲਿੰ ਕੈ ਆਖਣੈ ਪਾਹਿ ॥
 ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿੰ ਨ ਜਾਇ ॥੨॥
 ਅਗਗਸ, ਮ: ੧, ਪੰਨੇ ੯ ਅਤੇ ੩੪੮-੯.

*The God², who lives forever¹, cannot be praised even an iota³ of Greatness⁴.
 People have become tired⁵ even to evaluate⁶ God.
 Even if everyone gets together⁷ to describe⁸ the greatness of God, It would neither become Great⁹ nor Small¹⁰. 2.*

AGGS, M 1, p 9 and 348-349.

Note: Here ਸਾਚੈ (*Sachay*) has been added before ਨਾਮ (*Naam*) by Guru Nanak. ਸਚੁ or ਸਤਿ means the Entity, which lives forever. Therefore, ਸਾਚੈ ਨਾਮ means God, Who lives forever.

In the above stanzas Guru Nanak has clearly emphasized that recitation of any name of God or praising God in any way does not make God the great or small or to make him change Its will (Laws of Nature).

Guru Nanak further says that it is difficult to say the Name of God: although many theologians recommend reciting God's Name otherwise one will die:

ਆਖਾੀ ਜੀਵਾ ਵੈਸਰੈ ਮਰਿਖ ਜਾਉ ॥
 ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
 ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੯ ਅਤੇ ੩੪੯.

It is generally accepted according to ancient philosophy that:

If I recite¹ God's name I would live² otherwise³ I would die⁴.

However, Guru Nanak Says:

*It is difficult⁵ to recite⁶ Its Ever-exiting⁷ Name⁸ (since God is Ineffable).
 (Then how can one recite Its name)
 AGGS, M 1, p 9 and 349.*

If recitation of any name or word or mantra or praise of God are not recommended then what are the recommendations by Guru Nanak?

Guru Nanak advises that it is important to understand God through Sabd (philosophy).

ਮਨ ਰੇ, ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ
 ਜਾਇੰ ॥੧॥ਰਹਾਉ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੯.

Note: 1. ਸਬਦਿ = Advice or message of Guru (Nanak). 2. ਨਾਮੁ = God. 3. ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ = Metaphor for ‘ups and downs’ in life.

Hey Mind! One can swim across the sea of life by understanding advice/message¹ of the Guru¹ consciously².

Those, who have not understood God³, fall into the cycle of life and death (means suffer ups and downs in their lives)⁴.

AGGS, M 1, p 19.

And

ਨਾਮੁ^੧ ਨ ਜਾਨਿਆ^੨ ਰਾਮ^੩ ਕਾ ॥

ਮੂੜੇ^੪ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹਿ^੫ ਰੇ ॥੧॥ਰਹਾਉ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੫੬.

Note: Here in this *Rahao* (Pause) Guru Nanak sums up his message as follows:

If you have not tried to understand² the Name¹ of That Entity³ to whom you call Ram,

Oh fool⁴! You will repent⁵ later in life.

The emphasis is to understand (*Naam*) God.

Then how to understand/comprehend Naam?

It is explained as follows:

ਆਪਿ^੧ ਸੁਜਾਣੁ^੨ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥

ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ^੩ ਨਾਮੁ^੪ ਦੇ ਦਾਣੁ ॥

ਨਉ ਨਿਧਿ^੫ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ^੬ ॥੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੯.

Note: As a farmer knows that before planting seed, the soil must be prepared properly to make it fit to support the germination of the seed and thereafter the growth of the plant so Guru Nanak is preparing a man to understand God:

We should not forget the wisdom² of God¹, Who is a great farmer who advises that one should first prepare the soil (cleanse the mind) before a seed (philosophy/wisdom) about Ever-existing³ God⁴ is planted in it.

Only then the God's wisdom will grow and will bear the fruits of wisdom⁵. Then such an effort is accepted⁶ (by God).

AGGS, M 1, p 19.

And

ਐਸਾ ਨਾਮੁ^੧ ਨਿਰੰਜਨ^੨ ਦੇਉ ॥

ਹਉ ਜਾਚਿਕੁ^੩ ਤੂ ਅਲਖ^੪ ਅਭੇਉਪੁ ॥੧॥ਰਹਾਉ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੯੬.

I beg the Naam¹ That is free from taints².

Guru Nanak again says:

I am beggar³ of the One, Who is Ineffable⁴ and does not keep secrets⁵.

AGGS, M 1, p 796.

Here Guru Nanak is explaining that ‘*Naam*’ means ‘God’ who is ineffable and does not keep secrets (means open to all to discover Its secrets - Laws of Nature). Therefore, Guru Nanak is begging to understand that ‘*Naam*’ (God), Who can free one from taints by understanding Its Laws of Nature (symbolized as secrets).

What is achieved after understanding /comprehending God?

By comprehension about God one develops and achieves the qualities mentioned in the following verses:

ਨਾਮੇ^੧ ਰਾਤੇ^੨ ਹਉਮੈ ਜਾਇ ॥

ਨਾਮਿ ਰਤੇ, ਸਚਿ^੩ ਰਹੇ ਸਮਾਇ^੪ ॥

ਨਾਮਿ ਰਤੇ, ਜੋਗ^੫ ਜੁਗਤਿ^੬ ਬੀਚਾਰੁ^੭ ॥

ਨਾਮਿ ਰਤੇ, ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ^੮ ॥

ਨਾਮਿ ਰਤੇ, ਤ੍ਰਿਭਵਣ^੯ ਸੋਝੀ^{੧੦} ਹੋਇ ॥

ਨਾਨਕ, ਨਾਮਿ ਰਤੇ ਸਦਾ^{੧੧} ਸੁਖ^{੧੨} ਹੋਇ^{੧੩} ॥੩੨॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੯੪੧.

Understanding² God¹ one gets rid of egoism; the Truth³ is imbibed⁴; the yoga⁵ system⁶ is understood⁷ (that it is not helpful to realize God); gets salvation⁸; understands¹⁰ the mythical three worlds⁹.

Nanak says:

Understanding God achieves¹³ all the pleasures¹² of life all the time¹¹.

AGGS, M 1, p 941.

And

ਨਾਮਿ^੧ ਰਤੇ ਸਿਧ ਗੋਸਟਿ^੨ ਹੋਇ ॥

ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ^੩ ਹੋਇ ॥

ਨਾਮਿ ਰਤੇ ਸਚੁ^੪ ਕਰਣੀ ਸਾਰੁ ॥

ਨਾਮਿ ਰਤੇ ਗੁਣ^੫ ਗਿਆਨ^੬ ਬੀਚਾਰੁ^੭ ॥

ਬਿਨੁ ਨਾਵੈ^੮ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ^੯ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ^{੧੦} ॥੩੩॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੯੪੧.

Understanding God¹ one attains the wisdom to have discourse² with wise people; is equated to as if one is always in austerity³; one always work for the truth⁴; one attains wisdom⁶ and ability⁵ to comprehend⁷; without understanding God⁸ is as speaking in vain⁹.

Nanak says:

Understanding God is victory¹⁰ for them.

AGGS, M 1, p 941.

How to obtain Naam?

Many mentors of Sikhism and Sant Babas just tell a word, or phrase as a *Naam* for repetition again and again to their followers. However Guru says that although everybody wishes to obtain *Naam*, it is obtained through Guru's teachings:

ਨਾਵੈ^੧ ਨੋ ਸਭ ਲੋਚਦੀ^੨ ਗੁਰਮਤੀ^੩ ਪਾਇਆ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੭੮੯.

Everyone longs² for the Naam¹, but it is only found through the Guru's Teachings³.

AGGS, M 1, p 789.

And

ਪੂਰੇ ਗੁਰੀ ਤੇ ਨਾਮੁ^੨ ਪਾਇਆ ਜਾਇ ॥

ਜੋਗ^੩ ਜੁਗਤਿ^੪ ਸਚਿ^੫ ਰਹੈ ਸਮਾਇ^੬ ॥

ਬਾਰਹ ਮਹਿ^੭ ਜੋਗੀ^੮ ਭਰਮਾਏ^੯, ਸੰਨਿਆਸੀ^{੧੦} ਛਿਅ^{੧੧} ਚਾਰਿ^{੧੨} ॥

ਗੁਰ ਕੈ ਸਬਦਿ^{੧੩} ਜੋ ਮਰਿ^{੧੪} ਜੀਵੈ, ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ^{੧੫} ॥

ਬਿਨੁ ਸਬਦੈ^{੧੬} ਸਭਿ ਦੂਜੈ^{੧੭} ਲਾਗੇ, ਦੇਖਹੁ ਰਿਦੈ^{੧੮} ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ^{੧੯}, ਜਿਨੀ ਸਚੁ^{੨੦} ਰਖਿਆ ਉਰ ਧਾਰਿ^{੨੧} ॥੩੪॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨੇ ੯੪੧-੯੪੨.

Naam² can be understood from the complete/perfect Guru¹.

The Yog³-system⁴ and Ever-existing Entity⁵ is also understood⁶ from the Perfect Guru.

(Once understood as explained above) then it is equivalent to 12 systems⁷ of Jogis⁸ and 10 (six¹¹+four¹²) of Saniasis¹⁰.

One, who would understand¹⁴ the advice¹³ of that complete Guru, gets salvation¹⁵.

One can experience¹⁸ oneself after serious analysis that without Guru's advice¹⁶ there is no success when following others¹⁷ (Yogis or Saniasis).

Nanak says:

Those, who have understood²¹ the Ever-existing Entity²⁰ (Naam), are great and fortunate people¹⁹.

AGGS, M 1, p 941-942.

Guru Amardas strengthened that above principle of Nanakian Philosophy:

ਜਿਨੀ ਸਤਿਗੁਰੁ^੧ ਸੋਵਿਆ^੨ ਤਿਨੀ^੩ ਪਾਇਆ ਨਾਮੁ^੪ ਨਿਧਾਨੁ^੫ ॥

ਅੰਤਰਿ^੬ ਹਰਿ ਰਸੁ ਰਵਿ^੭ ਰਹਿਆ ਚੂਕਾ^੮ ਮਨਿ ਅਭਿਮਾਨੁ^੯ ॥...੨॥

ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੨੬.

Those, who have understood² the philosophy of the True Guru¹ (Nanakian Philosophy), have attained the treasure⁵ Naam⁴ (understood what the Naam is.).

Once God is comprehended^{6,7} then one gets rid⁸ of one's ego⁹.

AGGS, M 3, p 26.

And

ਗੁਰਿ ਪੂਰੈ^੧ ਹਰਿ ਨਾਮ^੨ ਦ੍ਰਿੜਾਇਆ^੩ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ^੪ ਭੰਡਾਰੁ ॥

ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੨੮.

The Perfect Guru¹ has implanted³ the inexhaustible⁴ treasure⁵ Naam² in the minds of the God's devotees.
AGGS, M 3, p 28.

It means: The Perfect Guru is Nanak here, whose philosophy has made the God's devotees to understand/comprehend Naam (God). This understanding/comprehension of Naam is now the treasure of those devotees.

And

ਸਾਚੇ^੧ ਮੈਲੁ^੨ ਨ ਲਾਗਈ ਮਨੁ ਨਿਰਮਲੁ^੩ ਹਰਿ ਧਿਆਇ^੪ ॥
ਗੁਰਮੁਖਿ^੫ ਸਬਦੁ^੬ ਪਛਾਣੀਐ^੭ ਹਰਿ ਅੰਮ੍ਰਿਤੁ^੮ ਨਾਮਿ^੯ ਸਮਾਇ^{੧੦} ॥
ਗੁਰ ਗਿਆਨੁ^{੧੧} ਪ੍ਰਚੰਡੁ^{੧੨} ਬਲਾਇਆ^{੧੩} ਅਗਿਆਨੁ^{੧੪} ਅੰਧੇਰਾ^{੧੫}
ਜਾਇ ॥੨॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੨੯.

Guru Amardas explains that Naam (God) is understood by understanding the Sabd (Nanakian Philosophy):

The Pure One¹ is never soiled²; therefore, one's mind gets purified³ after understanding/realizing⁴ That - the Pure-One.

How do you understand/realize God?

The Guru-oriented⁵ can realize¹⁰ the elixir⁸ Naam⁹ by understanding and practicing⁷ the Guru's philosophy⁶ (Nanakian Philosophy).

The great/powerful¹² philosophy of Guru¹¹ (Nanak) has been initiated¹³ (enlightened) and darkness¹⁵ of ignorance¹⁴ has vanished.
AGGS, M 3, p 29.

And

ਹਉਮੈ^੧ ਗੁਰਮੁਖਿ^੨ ਖੋਈਐ^੩ ਨਾਮਿ^੪ ਰਤੇ^੫ ਸੁਖੁ^੬ ਹੋਇ ॥੧॥
ਅਗਗਸ, ਮ: ੩, ਪੰਨਾ ੨੯.

ਗੁਰਮੁਖਿ means the one who follows the philosophy of Guru – Guru-oriented.

Guru-oriented² gets rid³ of egoism/egotism² by understanding⁵ the Naam⁴ (God) then there is pleasure⁶ everywhere.
AGGS. M 3, p 29.

CONCLUSIONS

- Naam Japna and Naam Simarna have become very common in Sikhism because of improper understanding of Gurbani.
- Some mentors of Sikhism and Sant Babas are exploiting the masses of the Sikhs and misleading them to get their wishes fulfilled through their methods of Naam Japna and Naam Simarna.
- ਜਪ, ਜਾਪ, ਜਪੁ, ਜਪਿ, means recitation according to ancient philosophy but recitation as well as deliberation and understanding according to Nanakian philosophy.
- **Guru Nanak has not assigned any name to the Entity (commonly called as God), even ਨਾਮ (Naam), the abstract noun*, has been used as a metaphor for that Entity.**
- Critical analysis of Gurbani clearly indicates that there is no recommendation of recitation of Naam or any name of God or any phrase or any Sabd from the Gurbani again and again.
- The emphasis is on deliberation and pondering upon the Gurbani to understand the main message and to practice that message in one's life.
- Guru Nanak has clearly emphasized that recitation of Naam or any name of God or praising God in any way does not make God the great or small or to make him change Its will (Laws of Nature) to grant the wish of the devotees.

Finally, Guru Ramdas has summed up Nanakian Philosophy about Naam Japan Naam Simarns that one cannot achieve anything just by repetition of Naam or any name of God or word or mantra again and again as follows:

ਜਪੁ^੧ ਤਪ^੨ ਸੰਜਮ^੩ ਵਰਤ^੪ ਕਰੇ ਪੂਜਾ^੫ ਮਨਮੁਖ^੬ ਰੋਗੁ^੭ ਨ ਜਾਈ ॥
ਅਗਗਸ, ਮ: ੪, ਪੰਨਾ ੭੩੨.

The self-oriented⁶ recites¹ mantras or verses, practices austerity³ and self-discipline², and keeps fasts⁴ and also worships⁵ but his sickness⁷ had not gone away.
AGGS, M 4, p 732.

The main message of Guru Nanak is to deliberate upon

Gurbani to understand the message in it and practice the message to lead a peaceful life.

* ‘**Abstract noun**’ is a noun that denotes something viewed as a nonmaterial referent.

Referent: Words are used to represent things and experiences in the real or imagined world. Different words can be used to describe the same thing or experience.

<http://www.sil.org/linguistics/GlossaryOfLinguisticTerms/WhatIsAnAbstractNoun.htm>

REFERENCES

1. AGGS = Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, p = Page of the AGGS. M is replaced with the name of Bhagat or Bhatt with their Bani.)
2. Chahal, D. S. 2003. Jap: The Essence of Nanakian Philosophy. Institute for Understanding Sikhism, 4418 Martin-Plouffe, Laval, Québec, H7W 5L9, and Singh Brothers, S.C.O. 223-24 City Centre, Amritsar – 143 006.
3. Singh, Gopal (Dr). 1987. Sri Guru Granth Sahib (English Version). Vols 4. World Sikh Centre Inc. New Delhi, London, New York.
4. Joshi, S. S., Gill, Mukhtiar Singh (eds.) and Singh Gurmukh (compiler). 1994. Punjabi - English Dictionary, Punjabi University, Patiala.
5. Singh, Kahn (Bhai). 1981. *Mahan Kosh* (Punjabi). Bhasha Vibhag, Punjab, Patiala.
6. Singh, Sahib (Dr). 1972. *Sri Guru Granth Sahib Darpan*. (Punjabi). Vols 10. Raj Publishers (Reg.), Jalandhar.
7. Singh, (Principal) Teja. Year? *Japji Steek* (Punjabi). Dharam Parchar Committee, Sri Amritsar.

LETTERS TO THE EDITOR

GURBANI: THE DIVINE MESSAGE

Devinder Singh Sekhon PhD (Chem and Ed Admin)

Hamilton, ON, Canada

In the editorial of “Sikh Bulletin” issue of May and June, S. Gural Singh Ji Khaira, Chief Editor of the Magazine, has discussed the nature of Gurbani. I could not agree more with his views that the Gurbani was revealed to Guru Nanak Sahib by God Himself. The other Guru Sahiban have simply elaborated or expanded on the basic tenets of Guru Nanak Sahib. There are many holy Shabads in Guru Granth Sahib which leave absolutely no doubt that Gurbani is truly the Word of God. Some of such Shabads have already been quoted by Khaira Sahib, and I will quote a few more.

□ **ਮ:1 ਜਪੁਜੀ (3)॥** ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥ ----- ਜਿਨਿ ਏਹੁ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥

Meaning: (Even though nobody can ever find the limits of the creation of God), yet His Naam can be recited, and His praise can be sung using words. But the author of these words (used to recite His Naam) takes no credit for them because they have been recorded only as they have been dictated by God.

□ **ਮ:4 (ਵਾਰ ਗਉੜੀ)॥** ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਕਰਤਾ ਆਪਹਿ ਮੁਹਹੁ ਕਢਾਏ॥

Meaning: Treat Satguru’s bani (holy compositions) as the eternal truth, oh Sikhs of the Guru, because it is the Creator, God, who causes the Guru to say those words.

□ **ਮ:4 ਪਉੜੀ (304)॥** ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ॥ ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ॥ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥-----

Meaning: You are carefree, fathomless and immeasurable, oh Waheguru! How can anyone evaluate You? Those are lucky who recite Your Naam by taking Guru’s refuge. Satguru’s bani is a manifestation of Waheguru. Those who recite Gurbani with dedication, themselves become like Gurbani. (They become like Waheguru or a part of Him).

□ **ਸੂਹੀ ਮ:5 ਗੁਣਵੰਤੀ (762)॥** ਜੋ ਦੀਸੈ ਗੁਰ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ॥ ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਗੁਰੁ ਸਜਣੁ ਦੇਹਿ ਮਿਲਾਇ ਜੀਉ॥ ਸੇਈ ਦਸਿ ਉਪਦੇਸੜਾ ਮੇਰਾ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ਜੀਉ॥ ----- ਇਤਿ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ ਗੁਰੁ ਕਰੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ॥ ਤਿਆਗੇ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੇ ਦੂਜਾ ਭਾਉ ਜੀਉ॥ ਇਉਂ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ॥ ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭ ਹੁਕਮਾਉ ਜੀਉ॥ ----- ॥3॥

Meaning: When I run into a dear Sikh of the Guru, I respectfully kneel to touch his feet, and tell him the state of my mind that I wish to have the blessings of the Guru; and I request him to connect me with the Guru. I request him to teach me how to control my mind so that it is focussed on Waheguru only, and does not wander away after the worldly attractions. ----- (What I learnt from the Guru, and which is also the universal message) is that those devotees

who wish to follow this path (of unity with Waheguru) follow the Teachings of the Guru by which they are able to control their mind (do not follow their mind) and their desire for the mundane. By following Guru's advice, one is able to connect with Waheguru and all his sufferings are dispelled. (Guru Nanak says) **that I have no ability to offer any advice, whatever I have said is simply the Message of the Almighty.**

□ **ਸਲੋਕ ਮ:2 (1243)॥** ਕਥਾ ਕਹਾਈ ਬੇਦੀ ਆਈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ॥ -----

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ॥

ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ॥

Meaning: The Vedas simply discuss sins and virtues in the form of stories. They discuss reincarnation and teach you that if you give away something in charity, you will be rewarded many times of that amount in the next life, and if you owe someone, you will have to pay that back many times of the original amount. (They discuss absolutely nothing about unity with God). On the other hand, Gurbani is the real Amrit which discusses the way to connect with the Almighty (and connects one with Waheguru). **The Gurbani is the real Word of God which the Guru acquired when He was connection with Waheguru while focussing on Him. The Guru internalized it and spread it in the world.** With the grace of Waheguru, the devotees sing it with full concentration and devotion.

□ **ਸਾਰੰਗ ਮ:5 (1226)॥** ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨ॥ ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ॥

Meaning: Guru Granth Sahib (which was known as Pothi at the time of Guru Arjun Dev Ji) is the abode of Waheguru (Waheguru can be realized by living your life according to the Teachings of Guru Granth Sahib). Whoever sings the praise of Waheguru in the company of the Guru (or using Gurbani) acquires the complete Divine Knowledge (gets connected to Waheguru).

□ **ਨਟ ਮ:4 ਅਸਟਪਦੀ (982)॥** ----- ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥ ਗੁਰੁ ਬਾਣੀ ਕਰੈ ਸੇਵਕ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥

Meaning: Guru and His Divine words are the same, and His Words have all the eternal qualities. If a devotee obeys the Divine Commandments (Words) of the Guru, the Guru salvages such a devotee beyond any doubt.

□ **ਮਲਾਰ ਮ:5 (1271)॥** ਪਰਮੇਸਰੁ ਹੋਆ ਦਇਆਲ॥ -----
ਏਕੇ ਕਰਤਾ ਆਪੇ ਆਪੁ॥ ਹਰਿ ਕੇ ਭਗਤ ਜਾਣਹਿ ਪਰਤਾਪ॥
ਨਾਵੈ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ॥ ਨਾਨਕੁ ਬੋਲੈ ਤਿਸ ਕਾ ਬੋਲਾਇਆ॥

Meaning: When Waheguru is kind ----- His devotees know His magnanimity and the fact that the Creator alone is everywhere (is omnipresent). Waheguru always dignifies the individuals who recite His Naam with devotion. I (Guru Nanak) say only what I am (Guru Nanak) prompted to say by Waheguru.

□ **ਵਾਰ ਬਿਲਾਵਲੁ, ਪਉੜੀ ਮ:4 (854)॥** ਜੇ ਬੋਲੇ ਪੂਰਾ ਸਤਿਗੁਰੂ ਸੇ ਪਰਮੇਸਰਿ ਸੁਣਿਆ॥ਸੋਈ ਵਰਤਿਆ ਜਗਤ ਮਹਿ ਘਟਿ ਘਟਿ ਮੁਖਿ ਭਣਿਆ॥----- ਨਾਨਕ ਸੰਤ ਸਵਾਰੇ ਪਾਰਬ੍ਰਹਮਿ ਸਚੇ ਜਿਉ ਬਣਿਆ॥ 12॥

Meaning: Whatever Divine Words the Perfect Guru says, Waheguru pays full attention to them. Guru's Words become the Divine Commandment for the whole world, and everybody recites those Words. (Guru) Nanak says that Waheguru grooms His true devotees Himself to the extent that they become just like Him (Waheguru).

□ **ਗੋਡ ਮ:5 (864)॥** ਗੁਰੁ ਮੇਰੀ ਪੂਜਾ ਗੁਰੁ ਗੋਬਿੰਦੁ॥ ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਭਗਵੰਤੁ॥ ----- ਗੁਰੁ ਮੇਰਾ ਗਿਆਨੁ ਗੁਰੁ ਰਿਦੈ ਧਿਆਨ॥ ----- ਅੰਧਕਾਰ ਮਹਿ ਗੁਰੁ ਮੰਤ੍ਰੁ ਉਜਾਰਾ॥ ਗੁਰੁ ਕੈ ਸੰਗ ਸਗਲ ਨਿਸਤਾਰਾ॥ ----- ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਗੁਰੁ

ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ॥4॥7॥9॥

Meaning: I worship my Guru just like God. My Guru is a manifestation of the inaccessible Waheguru. My Guru is the (source of) Divine Knowledge and I always keep my Guru in mind. Guru's Word is the light in this world of darkness. Anybody and everybody can find salvation in Guru's company. ----- **Nobody can erase Guru's Word (being Divine Knowledge, Guru's Word is eternal).** Guru Nanak is a manifestation of Waheguru beyond any doubt.

These holy Shabads and many more like these leave absolutely no doubt that Guru's Word is indeed the Word of God or Divine Knowledge. So, how can anyone use scientific laws to explain Gurbani?

GOD AND SCIENCE

Khaira Sahib has hit another important nail on the head

when he maintains that Gurbani as the Divine Message cannot be explained by laws of science. People who claim that they explain Gurbani using laws of science are cheating themselves, and are simply feeding their ego. **Science did NOT create God or the universe.** On the contrary, God created laws to govern His creation of the whole universe. The scientists are uncovering the laws of Nature slowly – some of which are not fully understood even today in this advanced age of technology. They have not yet been able to explain the cause of the force of gravitation; and are still struggling to explain the exact nature of the intra-atomic forces that bond the protons and the neutrons together within the nucleus. Many of the scientific theories are simply speculative. Even if the scientists are able to uncover all the laws of Nature and understand them fully, **they cannot CREATE new laws.**

The only science you can apply to understand the deep-meaning Gurbani is to know in depth

- All the languages used in the Gurbani along with their grammars.
- All the metaphors used in Gurbani and their contexts.
- What examples are used as quotes and what Guru Sahiban and the Bhagats actually professed.
- To make certain that the interpretations do not violate the internal consistency of the holy Gurbani.

Also the real essence of Gurbani can be grasped only when the spiritual level of the interpreter is close to the level at which Guru Sahiban and the Bhagats wrote the holy compositions.

Other than these, no law of science can be applied to interpret Gurbani.

*

Dear Editor,

Few days ago a well-read Sikh asked me the meaning of “Nanak Nam Charhdi kala” which we recite after Ardas in every Gurdwara. I told him that as per my understanding, it means; sayeth Nanak, O’ Lord Almighty may your Name be always on the ascendancy and through your grace, may all humanity live in peace and prosper.

He accepted my response but then shot back that if this stanza is attributable to Guru Nanak, then it should have found a mention in SGGS. My response was that “It is probably a BOLI and Not Bani”. I reminded the individual that formal Ardas was introduced by Guru Nanak when he settled down at Kartar Pur Sahib and

established a Dharamsal there. We of course do not know the format of the Ardas at that time or at the time of subsequent Guru Sahiban till the demise of Guru Gobind Singh ji in 1708 AD.

Through this letter, in your esteemed journal, I am requesting all the research scholars of Sikhism to kindly help me resolve the issue.

With very warm regards and best wishes.

Sincerely yours,
Col Avtar Singh (Retd), Toronto.

ਗੁਰਮਤਿ ਅਤੇ ਸਾਇੰਸ ਦੇ ਇਸ ਅਜੋਕੇ ਯੁਗ ਵਿਚ (ਭਾਗ-14)

Gurmat and science in present scenario (Part-14)

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਗੁਰਬਾਣੀ
ਅਨੁਸਾਰ ਬੇਅੰਤ ਖਾਣੀਆਂ ਹਨ

Countless are the modes of reproduction
according to Guru Granth Sahib

ਪੁਰਾਤਨ ਲਿਖਤਾ ਵਿਚ ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਉਤਪੱਤੀ ਦੇ ਚਾਰ ਤਰੀਕੇ (4 ਖਾਣੀਆਂ) ਮੰਨੀਆਂ ਗਈਆਂ ਹਨ, ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ। **ਅੰਡਜ:** ਆਂਡਿਆਂ ਤੋਂ ਪੈਦਾ ਹੋਣ ਵਾਲੇ ਜੀਵ, ਪੰਛੀ ਆਦਿ; **ਜੇਰਜ:** ਜਿਓਰ ਤੋਂ ਪੈਦਾ ਹੋਏ ਜੀਵ, ਪਸ਼ੂ, ਮਨੁੱਖ ਆਦਿ; **ਸੇਤਜ:** ਪਸੀਨੇ ਤੋਂ ਪੈਦਾ ਹੋਏ ਜੀਵ, ਜੂਆਂ ਆਦਿ; **ਉਤਭੁਜ:** ਧਰਤੀ ਵਿਚੋਂ ਉੱਗਣ ਵਾਲੇ, ਬਨਸਪਤੀ। ਜਿਆਦਾਤਰ ਆਮ ਲੋਕਾਂ ਦੁਆਰਾ ਪ੍ਰਚਾਰ ਵਿਚ ਵੀ 4 ਖਾਣੀਆਂ ਹੀ ਕਹੀਆਂ ਜਾਂਦੀਆਂ ਹਨ, ਪਰੰਤੂ ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ 4 ਖਾਣੀਆਂ ਤਕ ਸੀਮਿਤ ਨਹੀਂ ਰੱਖਿਆ, ਬਲਕਿ ਕਈ ਪ੍ਰਕਾਰ ਦੀਆਂ ਖਾਣੀਆਂ ਬਾਰੇ ਕਿਹਾ ਹੈ।

ਅਕਾਲ ਪੁਰਖੁ ਸਭ ਤਾਕਤਾਂ ਦਾ ਮਾਲਕ ਹੈ, ਉਸ ਦਾ ਸਰੂਪ ਸਹੀ ਤਰ੍ਹਾਂ ਬਿਆਨ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ, ਉਹ ਗਿਆਨ ਇੰਦ੍ਰਿਆਂ ਦੀ ਪਹੁੰਚ ਤੋਂ ਪਰੇ ਹੈ, ਉਹ ਨੂਰ ਹੀ ਨੂਰ ਹੈ। ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਰਚਨਾ ਬੇਅੰਤ ਹੈ, ਜਿਸ ਨੇ ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ ਅਨੇਕਾਂ ਹੀ ਜੀਵ ਜੰਤੂ ਤੇ ਪਦਾਰਥ ਰਚੇ ਹਨ। ਸਾਰੇ ਜੀਵ ਜੰਤੂਆਂ ਨੂੰ ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਹੈ ਤੇ ਆਪ ਹੀ ਸਭ ਨੂੰ ਰਿਜ਼ਕ ਦੇਣ ਵਾਲਾ ਹੈ। ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਸਭ ਦੀ ਸੰਭਾਲ ਕਰਦਾ ਹੈ ਤੇ ਸਭ ਨੂੰ ਆਸਰਾ ਦੇਣ ਵਾਲਾ ਹੈ। ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਇਨ੍ਹਾਂ ਚੌਧਾਂ ਖਾਣੀਆਂ ਦੇ ਜੀਵਾਂ ਦੀ ਉਹ ਕਈ ਤਰੀਕਿਆਂ ਨਾਲ

ਪਾਲਣਾ ਕਰਦਾ ਹੈ।

ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਦੇਵਾ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੀ ਸੇਵਾ ॥

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਬਹੁ ਪਰਕਾਰੀ ਪਾਲਕਾ ॥4॥

(1084, 1085)

ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਹੈ, ਜਗਤ ਨੂੰ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਤੇ ਜੀਵਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨ ਵਾਲਾ ਉਹ ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਹੈ। ਜਿਸ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਆਪ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਜਗਤ ਦੇ ਰੂਪ ਵਿਚ ਪਰਗਟ ਕੀਤਾ ਹੋਇਆ ਹੈ, ਉਹ ਅਦ੍ਰਿਸ਼ਟ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ। ਧਰਤੀ ਤੇ ਆਕਾਸ਼ ਜਗਤ ਦੇ ਦੋਵੇਂ ਪੁੜ ਜੋੜ ਕੇ ਭਾਵ, ਸ੍ਰਿਸ਼ਟੀ ਦੀ ਰਚਨਾ ਕਰ ਕੇ, ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਜੀਵਾਂ ਨੂੰ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਫਸਾ ਕੇ ਆਪਣੇ ਨਾਲੋਂ ਵਿਛੋੜ ਦਿੱਤਾ ਹੈ, ਭਾਵ, ਇਹ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਰਜਾ ਹੈ ਕਿ ਜੀਵ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਫਸ ਕੇ ਅਕਾਲ ਪੁਰਖੁ ਨੂੰ ਭੁਲਾ ਬੈਠੇ ਹਨ। ਗੁਰੂ ਦੇ ਗਿਆਨ ਤੋਂ ਬਿਨਾ, ਮਨੁੱਖ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਫਸਿਆ ਪਿਆ ਹੈ, ਆਪਣੇ ਅੰਦਰਲੇ ਹਉਮੈ ਕਰਕੇ ਸਬਦ ਗੁਰੂ ਕੋਲੋਂ ਸੋਝੀ ਲੈਣ ਲਈ ਤਿਆਰ ਨਹੀਂ, ਇਹੀ ਕਾਰਨ ਹੈ ਕਿ ਇਤਨੀ ਤਕਨੀਕੀ ਤਰੱਕੀ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਵੀ ਮਨੁੱਖ ਦੇ ਮਨ ਅੰਦਰ ਘੁੱਪ ਹਨੇਰਾ ਹੈ।

ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਹੀ ਸੂਰਜ ਤੇ ਚੰਦ੍ਰਮਾ ਬਣਾਏ ਹਨ, ਸੂਰਜ ਦਿਨ ਵੇਲੇ ਤੇ ਚੰਦ੍ਰਮਾ ਰਾਤ ਵੇਲੇ ਚਾਨਣ ਦੇਂਦਾ ਹੈ। ਸੂਰਜ ਤੇ ਚੰਦ੍ਰਮਾ ਦੋਵੇਂ ਬਾਹਰੀ ਚਾਨਣ ਤਾਂ ਦੇ ਸਕਦੇ ਹਨ, ਪਰੰਤੂ ਮਨ ਵਿਚ ਚਾਨਣ ਪੈਦਾ ਕਰਨ ਲਈ ਸਬਦ ਗੁਰੂ ਕੋਲ ਜਾਣਾ ਪਵੇਗਾ। ਇਹ ਹਮੇਸ਼ਾਂ ਚੇਤੇ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ, ਕਿ ਇਹ ਜਗਤ ਇਕ ਖੇਲ ਤਮਾਸ਼ਾ ਹੈ, ਜਿਸ ਨੂੰ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਆਪ ਬਣਾਇਆ ਹੈ, ਤੇ ਸਦਾ ਲਈ ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਮਾਲਕ, ਸਿਰਫ ਉਹ ਆਪ ਹੀ ਹੈ। ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਸਭ ਜੀਵਾਂ ਨੂੰ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲੇ ਪਿਆਰ ਦੀ ਦਾਤ ਦੇਂਦਾ ਹੈ।

ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਆਪ ਸ੍ਰਿਸ਼ਟੀ ਪੈਦਾ ਕੀਤੀ ਹੈ, ਤੇ ਜੀਵਾਂ ਨੂੰ ਦੁੱਖ ਤੇ ਸੁਖ ਦੇਣ ਵਾਲਾ ਵੀ ਉਹ ਆਪ ਹੀ ਹੈ। ਜਗਤ ਵਿਚ ਇਸਤ੍ਰੀਆਂ ਤੇ ਮਰਦ ਵੀ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਹੀ ਪੈਦਾ ਕੀਤੇ ਹਨ। ਮਾਇਆ ਦਾ ਮੋਹ ਤੇ ਪਿਆਰ ਜੋ ਕਿ ਮਨੁੱਖ ਦੀ ਆਤਮਿਕ ਬਰਬਾਦੀ ਲਈ ਇਕ ਜ਼ਹਿਰ ਦਾ ਕੰਮ ਕਰਦਾ ਹੈ, ਉਹ ਵੀ ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਹੀ ਬਣਾਇਆ ਹੈ। ਜੀਵ ਉਤਪੱਤੀ ਦੀਆਂ ਅਨੇਕਾਂ ਖਾਣੀਆਂ ਤੇ ਜੀਵਾਂ ਦੀਆਂ ਅਣਗਿਣਤ ਬੋਲੀਆਂ ਵੀ ਅਕਾਲ ਪੁਰਖੁ ਦੀਆਂ ਹੀ ਰਚੀਆਂ ਹੋਈਆਂ ਹਨ ਤੇ ਸਭ ਜੀਵਾਂ ਨੂੰ ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਆਸਰਾ ਦੇਂਦਾ ਹੈ। ਕੁਦਰਤ ਦੀ ਇਹ ਸਾਰੀ ਰਚਨਾ ਕਰਨ ਅਤੇ ਕਰਮਾਂ ਅਨੁਸਾਰ ਫੈਸਲੇ ਕਰਨ ਲਈ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਤਖ਼ਤ, ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਆਪ ਹੀ ਬਣਾਇਆ ਹੈ। ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲੇ ਨਾਮ ਤੇ ਹੁਕਮ ਅਨੁਸਾਰ ਜੀਵਾਂ ਦੇ ਕਰਮਾਂ ਦਾ ਲੇਖਾ ਕਰਨ ਵਾਲਾ ਹੈ।

ਵਡਹੰਸੁ ਮਹਲਾ 1 ਦਖਣੀ ॥

ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੋ ॥

ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੋ ॥

ਦੁਇ ਪੁੜ ਜੋਤਿ ਵਿਛੋੜਿਅਨੁ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੋ ॥

ਸੂਰਜ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੋ ॥1॥

ਸਚੜਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੋ ॥ ਰਹਾਉ ॥

ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੋ ॥

ਨਾਰੀ ਪੁਰਖੁ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੋ ॥

ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੋ ॥

ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੋੜਣਹਾਰੋ ॥2॥ (580)

ਮਨੁੱਖਾਂ, ਰੁੱਖਾਂ, ਤੀਰਥਾਂ, ਤਟਾਂ (ਨਦੀਆਂ ਦੇ ਕਿਨਾਰਿਆਂ), ਬੱਦਲਾਂ, ਖੇਤਾਂ, ਦੀਪਾਂ (ਸਮੁੰਦਰ ਦੇ ਪਾਣੀ ਨਾਲ ਘਿਰੇ ਹੋਏ ਧਰਤੀ ਦੇ ਹਿੱਸੇ), ਲੋਕਾਂ (ਸੂਰਗ, ਪ੍ਰਿਥਵੀ ਅਤੇ ਪਤਾਲ, ਸੱਤ ਲੋਕ ਧਰਤੀ ਤੋਂ ਉੱਤੇ ਤੇ ਸੱਤ ਲੋਕ ਧਰਤੀ ਦੇ ਹੇਠਾਂ), ਮੰਡਲਾਂ (ਚੰਦ, ਸੂਰਜ, ਧਰਤੀ, ਗ੍ਰਹਾਂ), ਖੰਡਾਂ (ਧਰਤੀ ਦੇ ਹਿੱਸੇ), ਵਰਭੰਡਾਂ (ਬ੍ਰਹਿਮੰਡਾਂ, ਸ੍ਰਿਸ਼ਟੀ), ਸਰਾਂ (ਸਰੋਵਰਾਂ), ਮੇਰਾਂ (ਮੇਰੂ ਵਰਗੇ ਪਰਬਤਾਂ), ਚਾਰੇ ਖਾਣੀਆਂ (ਅੰਡਜ, ਜੇਰਜ, ਉਤਭੁਜ, ਸੇਤਜ) ਦੇ ਸਾਰੇ ਜੀਵ ਜੰਤਾਂ, ਇਨ੍ਹਾਂ ਸਭਨਾਂ ਦੀ ਗਿਣਤੀ ਦਾ ਅੰਦਾਜ਼ਾ, ਉਹ ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਜਾਣਦਾ ਹੈ, ਜਿਸ ਨੇ ਇਹ ਸਭ ਕੁਝ ਪੈਦਾ ਕੀਤੇ ਹਨ। ਸਾਰੇ ਜੀਅ ਜੰਤ ਪੈਦਾ ਕਰ ਕੇ, ਅਕਾਲ ਪੁਰਖੁ ਉਨ੍ਹਾਂ ਸਭਨਾਂ ਦੀ ਸੰਭਾਲ ਤੇ ਪਾਲਣਾ ਵੀ ਆਪ ਹੀ ਕਰਦਾ ਹੈ।

ਜਿਸ ਕਰਤਾਰ ਨੇ ਇਹ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਰਚੀ ਹੈ, ਇਸ ਦੀ ਪਾਲਣਾ ਦਾ ਫਿਕਰ ਵੀ ਉਸੇ ਨੂੰ ਹੀ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਮੈਂ ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਤੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ, ਉਸ ਦੀ ਜੈ ਜੈਕਾਰ ਆਖਦਾ ਹਾਂ, ਭਾਵ, ਉਸ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦਾ ਹਾਂ, ਜਿਸ ਕਰਤਾਰ ਨੇ ਇਹ ਜਗਤ ਪੈਦਾ ਕੀਤਾ ਹੈ, ਇਨ੍ਹਾਂ ਸਭ ਦਾ ਖ਼ਿਆਲ ਵੀ ਉਹ ਆਪ ਹੀ ਰੱਖਦਾ ਹੈ, ਤੇ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਆਸਰਾ ਜੀਵਾਂ ਵਾਸਤੇ ਸਦਾ ਲਈ ਅਟੱਲ ਹੈ। ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਸੱਚੇ ਨਾਮ ਦੀ ਯਾਦ ਤੋਂ ਬਿਨਾ, ਟਿੱਕਾ, ਜਨੇਊ ਆਦਿਕ ਧਾਰਮਕ ਭੇਖ ਜਾਂ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮ ਕਾਂਡ ਕਰਨ ਦਾ ਕੋਈ ਫਾਇਦਾ ਨਹੀਂ ਹੈ।

ਸਲੋਕ ਮਃ 1 ॥

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥

ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥

ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਂਹ ॥

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਂਹ ॥

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਂਹ ॥

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥

ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥1॥

(467)

ਸਰਬ-ਵਿਆਪਕ ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਜਗਤ ਦੀ ਉਤਪੱਤੀ ਕੀਤੀ ਹੈ, ਦਿਨ ਤੇ ਰਾਤ ਵੀ ਉਸੇ ਨੇ ਹੀ ਬਣਾਏ ਹਨ। ਜੰਗਲ, ਜੰਗਲ ਦਾ ਘਾਹ, ਦਰੱਖਤ, ਬੂਟੇ, ਤਿੰਨੇ ਭਵਨ, ਪਾਣੀ ਤੇ ਹੋਰ ਸਾਰੇ ਤੱਤ, ਚਾਰੇ ਵੇਦ, ਚਾਰੇ ਖਾਣੀਆਂ, ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਵਖ ਵਖ ਹਿੱਸੇ, ਟਾਪੂ, ਸਾਰੇ ਲੋਕ, ਆਦਿ ਸੱਭ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਇਕ ਹੁਕਮ ਨਾਲ ਹੀ ਬਣੇ

ਹਨ। ਇਸ ਲਈ ਸਿਰਜਣਹਾਰ ਅਕਾਲ ਪੁਰਖੁ ਬਾਰੇ ਜਾਨਣਾ ਚਾਹੀਦਾ ਹੈ ਤੇ ਉਸ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਉਣੀ ਚਾਹੀਦੀ ਹੈ। ਪਰ, ਇਹ ਸੂਝ ਉਦੋਂ ਮਿਲਦੀ ਹੈ, ਜਦੋਂ ਗੁਰੂ ਮਿਲ ਪਏ। ਸਬਦ ਗੁਰੂ ਨੂੰ ਮਿਲ ਕੇ ਆਤਮਕ ਜੀਵਨ ਦਾ ਸੱਚਾ ਗਿਆਨ ਹਾਸਲ ਕਰ ਸਕਦੇ ਹਾਂ ਤੇ ਆਪਣੇ ਅੰਦਰੋਂ ਅਗਿਆਨਤਾ ਦਾ ਹਨੇਰਾ ਬਾਹਰ ਕੱਢ ਸਕਦੇ ਹਾਂ। ਅਕਾਲ ਪੁਰਖੁ ਆਪਣੇ ਹੁਕਮੁ ਅਨੁਸਾਰ ਜੋ ਕੁਝ ਜੀਵ ਪਾਸੋਂ ਕਰਵਾਉਂਦਾ ਹੈ, ਉਸ ਦੇ ਅਨੁਸਾਰ ਉਸ ਦਾ ਨਾਂ ਮੂਰਖ ਜਾਂ ਗਿਆਨੀ ਪੈ ਜਾਂਦਾ ਹੈ। ਇਹ ਮਨੁੱਖਾ ਜਨਮ ਜੀਵਨ ਸਫਲ ਕਰਨ ਲਈ ਮਿਲਿਆ ਹੈ, ਤੇ ਇਹ ਸਾਡੇ ਤੇ ਨਿਰਭਰ ਕਰਦਾ ਹੈ, ਕਿ ਅਸੀਂ ਕੀ ਚੁਣਦੇ ਹਾਂ।

**ਓਅੰਕਾਰਿ ਉਤਪਤੀ ॥
ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ ॥
ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਪਾਣੀ ॥
ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥
ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥
ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥1॥
ਕਰਣੈਹਾਰਾ ਬੁਝਹੁ ਰੇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੁਝੈ ਰੇ ॥1॥ ਰਹਾਉ ॥ (1003,1004)**

ਮਨੁੱਖ ਦਾ ਗਿਆਨ ਪਹਿਲਾਂ ਬਹੁਤ ਸੀਮਿਤ ਸੀ, ਆਪਣੇ ਪਰਿਵਾਰ ਨੂੰ ਤੇ ਕੁਝ ਆਸੇ ਪਾਸੇ ਤਕ ਜਾਣਦਾ ਸੀ। ਪਰੰਤੂ ਮਨੁੱਖ ਦਾ ਸੁਭਾਅ ਰਿਹਾ ਹੈ ਕਿ ਉਹ ਆਪਣੀ ਬੁਧੀ ਨਾਲ ਸਮਝਣ ਤੇ ਆਪਣੀ ਵਾਕਫੀਅਤ ਨੂੰ ਵਧਾਣ ਦਾ ਜਤਨ ਕਰਦਾ ਰਿਹਾ ਹੈ। ਵਿੱਦਿਆ ਤੇ ਵਿਚਾਰ ਦੇ ਬਲ ਨਾਲ ਅਕਾਲ ਪੁਰਖ ਦੀ ਬੇਅੰਤ ਕੁਦਰਤ ਦਾ ਨਕਸ਼ਾ ਅੱਖਾਂ ਅੱਗੇ ਲਿਆਉਣ ਲੱਗ ਪਿਆ, ਸਾਇੰਸ ਦੀ ਜਾਣਕਾਰੀ ਨਾਲ ਭਰਮ ਵਹਿਮ ਘਟਨ ਲੱਗੇ। ਮਨੁੱਖ ਦਾ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਜੀਵਾਂ ਬਾਰੇ ਗਿਆਨ ਵਿਚ ਵਾਧਾ ਹੋਣ ਲੱਗਾ, ਪਰੰਤੂ ਮਨੁੱਖ ਦਾ ਗਿਆਨ, ਇਸ ਧਰਤੀ ਤੇ ਮਿਲਣ ਵਾਲੇ ਜੀਵਾਂ ਤਕ ਹੀ ਸੀਮਿਤ ਹੈ। ਇਹ ਵੀ ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਹੋਰ ਅਨੇਕਾਂ ਧਰਤੀਆਂ ਹੋਣ ਜਿਥੇ ਹੋਰ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਜੀਵ ਵੀ ਹੋ ਸਕਦੇ ਹਨ, ਤੇ ਕਈ ਹੋਰ ਕਈ ਤਰ੍ਹਾਂ ਦੀਆਂ ਖਾਣੀਆਂ ਵੀ ਹੋਣ।

ਅੱਜ ਦੀ ਸਾਇੰਸ ਇਨ੍ਹਾਂ ਚਾਰ ਖਾਣੀਆਂ ਵਾਂਗੂ ਜੀਵਾਂ ਦੀ ਉਤਪਤੀ ਦਾ ਵਰਗੀਕਰਨ ਨਹੀਂ ਕਰਦੀ ਹੈ। ਸਾਇੰਸ ਅਨੁਸਾਰ ਮੁਢਲੇ ਤੌਰ ਤੇ 2 ਤਰੀਕਿਆਂ ਨਾਲ ਉਤਪਤੀ ਹੁੰਦੀ ਹੈ, ਸੈਕਸੂਅਲ (Sexual) ਤੇ ਏਸੈਕਸੂਅਲ (Asexual)। ਸੈਕਸੂਅਲ ਉਤਪਤੀ ਲਈ ਨਰ ਤੇ ਮਾਦਾ ਦੋਵਾਂ ਦੀ ਜਰੂਰਤ ਹੈ। ਏਸੈਕਸੂਅਲ ਉਤਪਤੀ ਲਈ ਦੋ ਜਾਣਿਆਂ ਦੀ ਜਰੂਰਤ ਨਹੀਂ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਕਿ ਬੈਕਟੀਰੀਆਂ ਦੇ ਸੈਲ ਇਕ ਤੋਂ ਦੋ ਬਣ ਜਾਂਦੇ ਹਨ। ਕਈ ਕੀੜੀਆਂ (*Mycocepurus smithii*) ਵੀ ਏਸੈਕਸੂਅਲ ਤਰੀਕੇ ਨਾਲ ਪੈਦਾ ਹੁੰਦੀਆਂ ਹਨ ਅਤੇ ਕਈ ਪੌਦੇ ਵੀ ਹਨ ਜੋ ਕਿ ਸੈਕਸੂਅਲ ਤਰੀਕੇ ਨਾਲ ਪੈਦਾ ਹੁੰਦੇ ਹਨ। ਉਤਪਤੀ ਦੇ ਇਨ੍ਹਾਂ ਦੋਵੇਂ ਤਰੀਕਿਆਂ ਦੀਆਂ ਕਈ ਹੋਰ ਕਿਸਮਾਂ ਹਨ। ਇਸ ਲਈ ਸਾਇੰਸ ਅਨੁਸਾਰ ਵੀ ਉਤਪਤੀ ਦੀਆਂ ਅਨੇਕ ਪ੍ਰਕਾਰ ਦੀਆਂ ਕਿਸਮਾਂ ਹਨ।

ਸਾਇੰਸ ਦੀਆਂ ਖੋਜਾਂ ਪਦਾਰਥਾਂ ਤੇ ਆਧਾਰਤ ਹਨ। ਸਾਇੰਸਦਾਨ ਕੋਸ਼ਿਸ ਕਰ ਰਹੇ ਹਨ ਕਿ ਪ੍ਰਯੋਗਸ਼ਾਲਾ ਵਿਚ ਪਦਾਰਥ ਤੋਂ ਜੀਵਨ ਪੈਦਾ ਕੀਤਾ ਜਾ ਸਕੇ, ਪਰ ਅਜੇ ਤਕ ਕੋਈ ਸਫਲਤਾ ਨਹੀਂ ਮਿਲੀ ਹੈ। ਸਾਇੰਸਦਾਨ ਪਦਾਰਥ ਤੋਂ ਵਾਇਰਸ ਤਾਂ ਬਣਾ ਸਕੇ ਹਨ, ਜਿਹੜਾ ਕਿ ਕਈ ਵਾਰੀ ਜੀਵ ਨਹੀਂ ਗਿਣਿਆ ਜਾਂਦਾ ਹੈ। ਬੈਕਟੀਰੀਅਮ ਨਾਲ ਮਿਲਾ ਕੇ ਕੁਝ ਨਵਾਂ ਔਰਗੇਨਿਜਮ ਭਾਵੇਂ ਬਣਾ ਸਕੀਏ, ਪਰ ਪੂਰਨ ਤੌਰ ਤੇ ਪਦਾਰਥ ਤੋਂ ਨਵਾਂ ਜੀਵ ਬਣਾਉਣਾ ਬਹੁਤ ਦੂਰ ਹੈ।

ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਚਨਾ ਵਿਚ ਕਈ ਪ੍ਰਕਾਰ ਦੇ ਪਉਣ, ਪਾਣੀ ਤੇ ਅਗਨੀਆਂ ਹਨ, ਕਈ ਕ੍ਰਿਸ਼ਨ ਹਨ ਤੇ ਕਈ ਸ਼ਿਵ ਹਨ। ਕਈ ਬ੍ਰਹਮਾ ਪੈਦਾ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਦੇ ਕਈ ਰੂਪ, ਕਈ ਰੰਗ ਤੇ ਕਈ ਵੇਸ ਹਨ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਕੁਦਰਤ ਵਿਚ ਬੇਅੰਤ ਧਰਤੀਆਂ ਹਨ, ਬੇਅੰਤ ਮੇਰੂ ਪਰਬਤ, ਬੇਅੰਤ ਧੂ ਭਗਤ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਉਪਦੇਸ਼ ਹਨ। ਬੇਅੰਤ ਇੰਦਰ ਦੇਵਤੇ, ਚੰਦ੍ਰਮਾ, ਬੇਅੰਤ ਸੂਰਜ ਅਤੇ ਬੇਅੰਤ ਭਵਨ ਹਨ। ਬੇਅੰਤ ਸਿੱਧ ਹਨ, ਬੇਅੰਤ ਬੁਧ ਅਵਤਾਰ ਹਨ, ਬੇਅੰਤ ਨਾਥ ਹਨ ਅਤੇ ਬੇਅੰਤ ਦੇਵੀਆਂ ਦੇ ਪਹਿਰਾਵੇ ਹਨ। ਬੇਅੰਤ ਦੇਵਤੇ ਅਤੇ ਦੈਂਤ ਹਨ, ਬੇਅੰਤ ਮੁਨੀ ਹਨ, ਬੇਅੰਤ ਪਰਕਾਰ ਦੇ ਰਤਨ ਤੇ ਰਤਨਾਂ ਦੇ ਸਮੁੰਦਰ ਹਨ। **ਆਮ ਰਵਾਇਤਾ ਅਨੁਸਾਰ ਭਾਵੇਂ 4 ਖਾਣੀਆਂ ਹਨ, ਪਰ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਬੇਅੰਤ ਖਾਣੀਆਂ ਹਨ**, ਜੀਵਾਂ ਦੀਆਂ ਬੇਅੰਤ ਬੋਲੀਆਂ ਹਨ, ਬੇਅੰਤ ਪਾਤਸ਼ਾਹ ਤੇ ਰਾਜੇ ਹਨ, ਬੇਅੰਤ ਪਰਕਾਰ ਦੇ ਧਿਆਨ ਹਨ, ਜੋ ਜੀਵ ਆਪਣੇ ਮਨ ਦੁਆਰਾ ਲਾਉਂਦੇ ਹਨ, ਬੇਅੰਤ ਸੇਵਕ ਹਨ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਇਸ ਕੁਦਰਤ ਦੀ ਰਚਨਾ ਦਾ ਕੋਈ ਅੰਤ ਨਹੀਂ ਹੈ।

**ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥35॥ (7)**

ਧਰਤੀ ਦੇ ਨੌਂ ਖੰਡ ਤੇ ਚਾਰ ਖਾਣੀਆਂ ਕਹੀਆਂ ਜਾਂਦੀਆਂ ਹਨ, ਪਰ ਕੁਦਰਤ ਵਿਚ ਕਰੋੜਾਂ ਹੀ ਖੰਡ ਤੇ ਖਾਣੀਆਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਰਾਹੀਂ ਕਰੋੜਾਂ ਹੀ ਜੀਵ ਪੈਦਾ ਹੁੰਦੇ ਹਨ। ਕਰੋੜਾਂ ਹੀ ਆਕਾਸ਼ ਤੇ ਬ੍ਰਹਮੰਡ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਕਰੋੜਾਂ ਹੀ ਜੀਵ ਹਨ ਤੇ ਕਰੋੜਾਂ ਹੀ ਪ੍ਰਾਣੀ ਪੈਦਾ ਹੋ ਰਹੇ ਹਨ। ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਕਈ ਤਰੀਕਿਆਂ ਨਾਲ ਜਗਤ ਦੀ ਰਚਨਾ ਕੀਤੀ ਹੈ ਤੇ ਕਈ ਵਾਰੀ ਜਗਤ ਦੀ ਰਚਨਾ ਕੀਤੀ ਹੈ। ਫਿਰ ਇਸ ਨੂੰ ਸਮੇਟ ਕੇ ਸਦਾ ਇਕ ਆਪ ਹੀ ਆਪ ਹੋ ਜਾਂਦਾ ਹੈ। ਅਕਾਲ ਪੁਰਖੁ ਨੇ ਕਈ ਕਿਸਮਾਂ ਦੇ ਕਰੋੜਾਂ ਹੀ ਜੀਵ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਹਨ, ਜੋ ਅਕਾਲ ਪੁਰਖੁ ਤੋਂ ਪੈਦਾ ਹੋ ਕੇ ਫਿਰ ਉਸ ਵਿਚ ਲੀਨ

ਹੋ ਜਾਂਦੇ ਹਨ। ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਅੰਤ ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ ਜਾਣਦਾ ਹੈ, ਕਿਉਂਕਿ ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਵਰਗਾ ਉਹ ਆਪ ਹੀ ਆਪ ਹੈ।

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥
 ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
 ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥
 ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥
 ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥
 ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
 ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥
 ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥
 ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥
 ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥7॥ (275,276)

ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਦਰਬਾਰ ਹੈਰਾਨ ਕਰਨ ਵਾਲਾ ਹੈ, ਉਸ ਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ, ਅਨੇਕਾਂ ਰੂਪਾਂ ਰੰਗਾਂ ਦੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਹਨ, ਅਨੇਕਾਂ ਪੁਰੀਆਂ ਹਨ। ਉਸਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਅਨੇਕਾਂ ਜੰਗਲ ਤੇ ਉਨ੍ਹਾਂ ਵਿਚ ਉੱਗਣ ਵਾਲੇ ਅਨੇਕਾਂ ਕਿਸਮਾਂ ਦੇ ਫਲ ਅਤੇ ਕੰਦ ਮੂਲ ਹਨ। ਉਹ ਅਕਾਲ ਪੁਰਖੁ ਆਪ ਹੀ ਅਦ੍ਰਿਸ਼ਟ ਰੂਪ ਵਾਲਾ ਹੈ, ਤੇ ਉਹ ਆਪ ਹੀ ਇਸ ਜਗਤ-ਤਮਾਸ਼ੇ ਦੇ ਰੂਪ ਵਿਚ ਦਿਖਾਈ ਦੇ ਰਿਹਾ ਹੈ।

ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥
 ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥
 ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ ॥
 ਆਪਹਿ ਸੁਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥8॥ (1236)

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਨੂੰ ਧਿਆਨ ਨਾਲ ਵਿਚਾਰਿਆ ਜਾਵੇ ਤਾਂ ਸਪੱਸ਼ਟ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਭਾਵੇਂ ਕਿਤੇ ਕਿਤੇ 4 ਖਾਣੀਆਂ (ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ) ਦਾ ਜਿਕਰ ਆਇਆ ਹੈ, ਪਰ ਨਾਲ ਦੀ ਨਾਲ ਇਹ ਵੀ ਸਮਝਾਂ ਦਿਤਾ ਹੈ ਕਿ ਅਨੇਕਾਂ ਪ੍ਰਕਾਰ ਦੀਆਂ ਖਾਣੀਆਂ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਕੋਈ ਅੰਤ ਨਹੀਂ ਹੈ। ਆਮ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਂਉਣ ਲਈ ਪਰਚਲਤ ਮੁਹਾਵਰੇ ਦੀ ਤਰ੍ਹਾਂ 4 ਖਾਣੀਆਂ ਵਾਲੇ ਸਬਦ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਗਈ ਹੈ। ਕਿਤੇ 4 ਖਾਣੀਆਂ ਦੇ ਭੁਲੇਖੇ ਵਿਚ ਹੀ ਨਾ ਪਏ ਰਹੀਏ ਇਸ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਬਾਣੀ ਵਿਚ ਅਨੇਕਾਂ ਖਾਣੀਆਂ ਦਾ ਵੀ ਜਿਕਰ ਕੀਤਾ ਹੈ ਤਾਂ ਜੋ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਬਣਾਈ ਹੋਈ ਕੁਦਰਤ ਬਾਰੇ ਅਸਲੀਅਤ ਸਮਝ ਆ ਸਕੇ। **ਜੇ ਕਰ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਬਣਾਈ ਹੋਈ ਕੁਦਰਤ ਬੇਅੰਤ ਹੈ ਤਾਂ ਸਮਝ ਲੈਣਾਂ ਚਾਹੀਦਾ ਹੈ ਕਿ ਖਾਣੀਆਂ ਵੀ ਬੇਅੰਤ ਹੋਣਗੀਆਂ।** ਜਿਸ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਕੁਦਰਤ ਵਿਚ ਕਰੋੜਾਂ ਹੀ ਖਾਣੀਆਂ ਹਨ, ਇਸੇ ਤਰ੍ਹਾਂ ਸਾਇੰਸ ਅਨੁਸਾਰ ਵੀ ਕਈ ਪ੍ਰਕਾਰ ਦੀਆਂ ਖਾਣੀਆਂ ਮੰਨੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਇਸ ਲਈ ਗੁਰਬਾਣੀ ਦਾ ਇਹ ਗਿਆਨ, ਅੱਜ ਦੀ ਸਾਇੰਸ ਨਾਲ ਬਿਲਕੁਲ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮੇਲ ਖਾਂਦਾ ਹੈ, ਕਿ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਬਣਾਈ ਹੋਈ ਕੁਦਰਤ ਵਿਚ ਅਨੇਕਾਂ ਪ੍ਰਕਾਰ ਦੀਆਂ ਖਾਣੀਆਂ ਹਨ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ

Dr. Sarbjit Singh, RH1 / E-8, Sector, 8, Vashi, Navi
 Mumbai – 400703

Email<sarbjitsingh@yahoo.com

<http://sikhmarg.com/article-dr-sarbjit.html>

ਇਕਬਾਲ ਸਿੰਘ(ਬਾਬਾ) ਬੜੂ ਸਾਹਿਬ ਦੇ ਬਹੁਤਿਆਂ ਵਿਚੋਂ ਥੋੜੇ ਝੂਠ

ਅੰਨਿਆਂ ਨੂੰ ਰੀਝ ਗੁਲੇਲ ਤੇ। ਬਾਬਾ ਜੀ ਨੂੰ ਹੋਰ ਕੁੱਝ ਦਿਖਾਈ ਨਹੀਂ ਦਿੰਦਾ ਸਿਰਫ ਤੁਹਾਡੇ ਡਾਲਰ ਤੇ ਪੌਂਡ ਹੀ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ ਜਿਵੇਂ ਅੰਨਿਆਂ ਨੂੰ ਦਿਸਦਾ ਭਾਂਵੇਂ ਨਹੀਂ ਪਰ ਗੁਲੇਲ ਜ਼ਰੂਰ ਚਾਹੀਦੀ ਹੈ ਤੇ ਬਾਬਾ ਜੀ ਨੂੰ ਡਾਲਰ। 2014 ਦੇ ਸ਼ੁਰੂ 'ਚ ਇਕਬਾਲ ਸਿੰਘ, ਜੋ ਆਪਣੇ ਆਪ ਨੂੰ ਬਰੈਕਿਟ ਵਿਚ (ਬਾਬਾ) ਅਤੇ ਸੰਤ ਵੀ ਲਿਖਦਾ ਹੈ, ਦੇ **Joy T.V.** ਟੀ.ਵੀ ਤੇ ਵੈਨਕੂਵਰ ਵਿਚ ਵੱਡੇ ਵੱਡੇ ਪੰਡਤਾਈ ਝੂਠ ਸੁਣਨ ਨੂੰ ਮਿਲੇ।

ਲਓ ਸੁਣੋ! ਸਾਨੂੰ 30 ਏਕੜ ਜ਼ਮੀਨ ਚਾਹੀਦੀ ਹੈ ਯੂਨੀਵਰਿਸਟੀ ਬਣਾਉਣ ਵਾਸਤੇ। ਇਕ ਸਿੰਘ ਆਇਆ ਜੀ ਮੈਂ ਸਿਰਫ ਪੰਜ ਏਕੜ ਜ਼ਮੀਨ ਦੇ ਸਕਦਾ ਹਾਂ।(ਬਾਬਾ ਜੀ) ਮੈਂ ਕਿਹਾ ਨਹੀਂ ਭਾਈ ਤੂੰ ਸਾਨੂੰ ਸਾਰੀ 30 ਏਕੜ ਹੀ ਦੇ ਦੇ ਨਹੀਂ ਤੇ ਗੱਲ ਨਹੀਂ ਬਣਦੀ। ਪਰ ਉਹ ਸਿੰਘ ਸਾਨੂੰ 30 ਏਕੜ ਜ਼ਮੀਨ ਦੇਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਗਿਆ। ਸਿੱਖ ਸੰਗਤੇ ਉਸ ਸਿੱਖ ਨੂੰ ਰਾਤ ਨੂੰ ਬਹੁਤ ਢਿੱਡ ਪੀੜ ਹੋਈ ਤੇ ਦਿਨ ਚੜ੍ਹਦੇ ਨਾਲ ਹੀ ਉਹ ਸਾਡੇ ਕੋਲ ਆ ਕੇ ਬੇਨਤੀ ਕਰਨ ਲੱਗਾ। ਬਾਬਾ ਜੀ! ਤੁਸੀਂ ਮੇਰੀ ਸਾਰੀ ਜ਼ਮੀਨ ਹੀ ਲੈ ਲਓ ਪਰ ਮੇਰੀ ਢਿੱਡ ਪੀੜ ਹਟਾਓ। ਸਿੱਖ ਸੰਗਤੇ! ਫਿਰ ਉਸ ਵੀਚਾਰੇ ਦੀ ਪੀੜ ਵਾਹਿਗੁਰੂ ਦੀ ਕ੍ਰਿਪਾ ਨਾਲ ਹੱਟ ਗਈ ਤੇ ਕਲਗੀਧਰ ਟਰੱਸਟ ਨੂੰ 30 ਏਕੜ ਜ਼ਮੀਨ ਮਿਲ ਗਈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿਚ ਕਿਧਰੇ ਵੀ ਕਿਸੇ ਇਨਸਾਨ ਨੂੰ ਦੁੱਖ ਦੇ ਕੇ ਸਾਂਝੇ ਕਾਰਜ ਵਾਸਤੇ ਜ਼ਮੀਨ ਜਾਂ ਦਸਵੰਧ ਲੈਣ ਬਾਰੇ

ਕੋਈ ਸਲੋਕ ਨਹੀਂ ਪਰ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਜ਼ਰੂਰ ਹੈ।
ਜੋ ਬਾਬੇ ਕੇ ਦਾਮ ਨ ਦੈ ਹੈ॥
ਤਿਨ ਤੇ ਗਹਿ ਬਾਬਰ ਕੇ ਲੈ ਹੈ॥
ਦੈ ਦੈ ਤਿਨ ਕੋ ਬਡੀ ਸਜਾਇ॥
ਪੁਨਿ ਲੈ ਹੈ ਗ੍ਰਿਹ ਲੂਟ ਬਨਾਇ॥10॥

ਬਚਿਤ੍ਰ ਨਾਟਿਕ ਅਧਿਆਇ 13ਵਾਂ। ਦਸਮ. ਗ੍ਰੰ. ਪੰਨਾ 71॥
ਸਿੱਖ ਸੰਗਤੋ ਹੁਣ ਵੀਚਾਰ ਤੁਸੀਂ ਕਰਨੀ ਹੈ ਕਿ ਇਹ ਸਾਧ ਗੁਰੂ
ਨਾਨਕ ਦਾ ਸਿੱਖ ਹੈ ਕਿ ਦਸਮ ਗ੍ਰੰਥ (ਕੰਜਰ ਕਵਿਤਾ) ਦਾ?
ਐਸੀਆਂ ਕਹਾਣੀਆਂ ਇਨ੍ਹਾ ਨੇ ਅਤਰ ਸਿੰਘ ਮਸਤੂਆਣੇ ਦੀ
ਜੀਵਨੀ ਵਿਚ ਸੰਤ ਤੇਜਾ ਸਿੰਘ ਵਲੋਂ ਵੀ ਦਰਜ ਕੀਤੀਆਂ
ਹੋਈਆਂ ਹਨ। ਜਿਵੇਂ:

ਇਕ ਦਿਨ ਕਿਸੇ ਸਿੱਖ ਨੇ ਛੋਟੀ ਅਰਦਾਸ ਕੀਤੀ। ਮਤਲਬ ਦਸ
ਗੁਰੂ ਸਹਿਬਾਨ ਦੇ ਨਾਮ ਲੈਣ ਤੋਂ ਬਗੈਰ। ਬਸ ਫਿਰ ਕੀ ਹੋਇਆ
ਕਿ ਉਸ ਸਿੱਖ ਨੂੰ ਰਾਤ ਨੂੰ ਨੀਂਦਰ ਹੀ ਨਾ ਆਵੇ। ਕੁੱਝ ਦਿਨਾਂ
ਬਾਅਦ ਉਸ ਨੂੰ ਸਮਝ ਪਈ ਕਿ ਮੈਂ ਫਲਾਣੇ ਦਿਨ ਅਰਦਾਸ
ਕਰਨ ਲੱਗਿਆਂ ਅਵੱਗਿਆ ਕੀਤੀ ਸੀ। ਫਿਰ ਭੁੱਲ ਬਖਸ਼ਾਈ
ਗਈ ਤਾਂ ਕਿਤੇ ਉਸ ਸਿੱਖ ਨੂੰ ਸੁੱਖ ਅਰਾਮ ਦੀ ਨੀਂਦਰ ਆਈ।

ਗੁਰੂ ਪਿਆਰੇ ਸਿੱਖ ਭਰਾਵੇ! ਸਾਡੇ ਗੁਰੂ ਸਹਿਬਾਨ ਇਸ ਸੰਸਾਰ
ਵਿਚ ਨਹੀਂ ਹਨ, ਉਹ ਸ਼ਰੀਰਕ ਤੌਰ ਤੇ ਇਸ ਫਾਨੀ ਸੰਸਾਰ ਤੇ
ਮੌਜੂਦ ਨਹੀਂ ਹਨ। ਚੋਲਾ ਤਿਆਗਣ ਤੋਂ ਬਾਅਦ, ਇਸ ਫਾਨੀ
ਸੰਸਾਰ ਨੂੰ ਅਲਵਿਦਾ ਕਹਿਣ ਤੋਂ ਬਾਅਦ ਉਨ੍ਹਾ ਦੇ ਸ਼ਰੀਰ ਨੂੰ
ਅਗਨ ਭੇਟ ਕੀਤਾ ਗਿਆ। ਜਦੋਂ ਉਹ ਇਸ ਸੰਸਾਰ ਵਿਚ ਮੌਜੂਦ
ਹੀ ਨਹੀਂ ਹਨ ਤਾਂ ਫਿਰ ਉਨ੍ਹਾ ਨੇ ਕਿਹੜੇ ਕੰਨ ਨਾਲ ਛੋਟੀ
ਅਰਦਾਸ ਸੁਣੀ? ਅੱਜ ਦੀ ਅਰਦਾਸ ਦੀ ਵੰਨਗੀ ਤਾਂ ਵੀਹਵੀਂ
ਸਦੀ ਦੇ ਪਹਿਲੇ ਅੱਧ ਵਿਚ ਹੋਂਦ ਵਿਚ ਆਈ ਹੈ। ਫਿਰ ਇਸ
ਬਾਬੇ ਇਕਬਾਲ ਸਿੰਘ ਮੁਤਾਬਕ ਤਾਂ ਕਈ ਕਰੋੜਾਂ ਲੋਕ ਸਜਾ ਦੇ
ਭਾਗੀਦਾਰ ਹਨ। ਭਾਈ ਮਤੀਦਾਸ, ਭਾਈ ਸਤੀ ਦਾਸ, ਭਾਈ
ਦਿਆਲਾ ਜੀ, ਭਾਈ ਮਨੀ ਸਿੰਘ, ਭਾਈ ਤਾਰੂ ਸਿੰਘ, ਭਾਈ
ਤਾਰਾ ਸਿੰਘ ਵਾਂ, ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ ਤੇ ਭਾਈ ਮਹਿਤਾਬ ਸਿੰਘ,
ਮਿਸਲਾਂ ਦੇ ਸਾਰੇ ਸਿਰਦਾਰਾਂ ਤੇ ਅਣਗਿਣਤ ਬੀਬੀਆਂ ਤੇ
ਬੱਚਿਆਂ ਨੇ ਤਾਂ ਕਦੀ ਵੀ ਪੂਰੀ ਅਰਦਾਸ ਨਹੀਂ ਕੀਤੀ ਹੋਣੀ।

ਭਾਗਾਂ ਵਾਲਿਓ ਸਿੱਖ ਭਰਾਵੇ! ਆਪਣੇ ਸਾਰੇ ਸ਼ਹੀਦ ਤਾਂ ਇਸ
ਇਕਬਾਲ ਸਿੰਘ ਕਿੰਗਰੇ ਮੁਤਾਬਕ ਸਜਾ ਦੇ ਭਾਗੀਦਾਰ ਹਨ।
ਹੁਣ ਪੁੱਛੋ ਇਸ ਸੰਤ ਨੂੰ ਕਿ ਅਸੀਂ ਆਪਣੇ ਸ਼ਹੀਦਾਂ ਦਾ ਕੀ
ਕਰੀਏ? ਮੈਂ ਤਾਂ ਬਾਣੀ 'ਸੁਖਮਨੀ' ਵਿਚ ਲਿਖੀ ਅਰਦਾਸ
ਕਰਦਾ ਹਾਂ।

“ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥
ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥
ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥
ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤੁ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥
ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥
ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥

ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥੪॥ {ਪੰਨਾ 268}।

ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਪੰਨਾ 119 ਤੇ ਦਰਜ ਅੱਜ ਵਾਲੀ
ਭਗਾਉਤੀ/ਦੇਵੀ ਨੂੰ ਧਿਆਉਣ ਵਾਲੀ ਅਰਦਾਸ ਤਾਂ ਮੈਂ ਕਦੇ ਵੀ
ਨਹੀਂ ਕੀਤੀ। ਮੈਂ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਤੋਂ ਦੇਵੀ ਦੀ ਪੂਜਾ
ਕਰਵਾ ਹੀ ਨਹੀਂ ਸਕਦਾ ਤੇ ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਬਾਕੀ ਦੇ ਗੁਰੂ
ਸਹਿਬਾਨ ਵੀ ਦੇਵੀ ਨੂੰ ਕਿਉਂ ਧਿਆਉਣ।

‘ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ’ ॥
‘ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਾਰਣਹਾਰੁ॥2॥ ਪੰਨਾ 556॥

ਪਰ ਅੱਜ ਤਕ ਮੇਰਾ ਤਾਂ ਕਦੇ ਕਿਸੇ ਗੁਰੂ ਸਹਿਬਾਨ ਨੇ ਕੋਈ
ਵਾਲ ਵੀ ਵਿੰਗਾ ਨਹੀਂ ਕੀਤਾ। ਉਹ ਤਾਂ ਮੇਰੇ ਮਾਤਾ ਪਿਤਾ ਹਨ।
ਉਹ ਮੈਨੂੰ ਕਸ਼ਟ ਕਿਉਂ ਦੇਣਗੇ? ਪਰ ਇਨ੍ਹਾ ਸਾਧਕਿਆਂ ਨੇ
ਸਾਨੂੰ ਡਰਾ ਡਰਾ ਕੇ ਆਪਣਾ ਉੱਲੂ ਸਿੱਧਾ ਕੀਤਾ ਹੈ। ਵੀਰੋ!
ਹੁਣ ਤੁਸੀਂ ਆਪ ਫੈਸਲਾ ਕਰਨਾ ਹੈ ਕਿ ਇਨ੍ਹਾ ਸਾਧਕਿਆਂ ਨਾਲ
ਸਾਡਾ ਕੀ ਸੰਬੰਧ ਹੈ? ਕੀ ਰਿਸ਼ਤਾ ਹੈ? ਕੀ ਹਾਲੇ ਵੀ ਅਸੀਂ
ਇਨ੍ਹਾ ਕੋਲੋਂ ਆਪਣੀ ਚੱਮੜੀ ਪੱਟਵਾਈ ਜਾਣੀ ਹੈ?

ਵੰਨਗੀ ਮਾਤਰ ਜੀਵਨੀ ਅਤਰ ਸਿੰਘ ਮਸਤੂਆਣਾ, ਭਾਗ

ਪਹਿਲਾ ਵਿਚੋਂ ਕੁੱਝ ਝੂਠ ਤੁਹਾਡੇ ਗੋਚਰੇ ਕਰਨ ਲੱਗਾ ਹਾਂ। ਪੰਨਾ 403 ਕਾਂਡ 56। ਹੋਰ ਚੋਣਵੀਆਂ ਸਾਖੀਆਂ, ਰਿਧੀ-ਸਿੱਧੀ ਵਰਜਤ।

ਇਕ ਦਿਨ ਜੰਗੀ ਜੱਥੇ ਨੇ ਜੰਗਲ ਵਿਚੋਂ ਚੂਨੇ ਦੀ ਭੱਠੀ ਵਾਸਤੇ ਲੱਕੜਾਂ ਵੱਢ ਕੇ ਲਿਆਈਆਂ ਤੇ ਗਰਮੀ ਬਹੁਤੀ ਹੋਣ ਕਰਕੇ ਸ਼ਰਧਾਈ ਪੀ ਕੇ ਗਰਮੀ ਦੂਰ ਕਰਨ ਦੀ ਖੁਆਸ਼ ਜਤਾਈ। ਪਰ ਬਦਾਮ ਨਹੀਂ ਸਨ ਤੇ ਸੰਤ ਭਾਈ ਮਨੀ ਸਿੰਘ ਦਿਆਲ ਪੁਰੇ ਵਾਲੇ ਕੋਲ ਹੀ ਖੜੇ ਸਨ ਤੇ ਕਹਿਣ ਲੱਗੇ ਤੁਸੀਂ ਬਦਾਮ, ਇਲਾਇਚੀਆਂ ਚੁਗਣ ਵਾਸਤੇ ਤਿਆਰ ਹੋ ਜਾਓ। ਇਹ ਆਖ ਕੇ ਉਹ ਲੰਗਰ ਦੇ ਬਾਰ ਮੂਹਰੇ ਖੜੇ ਤੂਤ ਦੇ ਟਾਹਣੇ ਨੂੰ ਹਿਲਾਉਣ ਲੱਗੇ। ਤੂਤ ਦੇ ਥੱਲੇ ਬਦਾਮਾਂ ਦੇ ਢੇਰ ਲੱਗ ਗਏ। ਜੰਗੀ ਜੱਥੇ ਨੇ ਸ਼ਰਧਾਈ ਬਣਾ ਕੇ ਛਕੀ। ਦੇਖੋ ਸਿਰਲੇਖ ਹੈ ਰਿੱਧੀ-ਸਿੱਧੀ ਵਰਜਤ ਤੇ ਆਪ ਕੀ ਕਰ ਰਹੇ ਹਨ। ਅੰਗਰੇਜ਼ੀ ਸੰਤ ਅਤਰ ਸਿੰਘ ਮਸਤੂਆਣੇ ਦੇ ਪਿੱਛ ਲੱਗ ਲੋਕੋ! ਇਨ੍ਹਾ ਸੰਤਾਂ ਵਿਚੋਂ ਅੱਜ ਇਕ ਨੂੰ ਕਹੋ ਕਿ ਉਹ ਸਾਰੀ ਦਿਹਾੜੀ ਕਦੇ ਤੂਤ ਤੇ ਕਦੀ ਬੇਰੀ ਦਾ ਟਾਹਣਾ ਹਿਲਾਉਂਦਾ ਰਹੇ ਤੇ ਘੱਟ ਤੋਂ ਘੱਟ ਪੰਜਾਬੀ ਤਾਂ ਰੱਜ ਰੱਜ ਬਦਾਮ ਗਰੀ ਛੁਹਾਰੇ ਖਾਣ। ਗੁਰੂਆਂ ਪੀਰਾਂ ਦੀ ਧਰਤੀ ਤੇ ਕੋਈ ਭੁੱਖਾ ਕਿਉਂ ਮਰੇ?

ਅਗਲੀ ਕਹਾਣੀ ਵਿਚ ਸੰਤ ਅਤਰ ਸਿੰਘ ਜੀ ਮਹਾਂਰਾਜ ਕਿਸੇ ਕਲਿਆਣ ਸਿੰਘ ਨੂੰ ਹੁਕਮ ਕਰਦੇ ਹਨ ਕਿ ਤੂੰ ਹਰ ਰੋਜ਼ ਚਾਰ ਘੰਟੇ ਬਰਤਨ ਸਾਫ ਕਰਿਆ ਕਰ ਫਿਰ ਤੈਨੂੰ ਇਹ ਅਜ਼ਰ ਵਸਤੂ ਜ਼ਰੂਰ ਪ੍ਰਾਪਤ ਹੋ ਜਾਵੇਗੀ। ਸੰਤ ਜੀ ਦੇ ਹੁਕਮ ਕਰਨ ਦੀ ਦੇਰ ਸੀ ਉਸ ਦੇ ਮਨ ਵਿਚ ਨਾਮ ਪ੍ਰਵਾਹ ਚੱਲ ਪਿਆ। ਫਿਰ ਉਸ ਤੋਂ ਰੋਕਿਆ ਨਾ ਜਾਵੇ। ਵਗੈਰ ਵਗੈਰਾ। ਝੂਠ।

ਗਰੀਬੀ ਦੂਰ ਕਰਨੀ: ਢੱਢੋਗਲ ਪਿੰਡ ਵਿਚ ਰਾਤ ਦੇ ਦੋ ਕੁ ਵਜੇ ਨਗਰ ਕੀਤਨ ਕਰਕੇ, ਗਲੀ ਗਲੀ ਗੁਰਬਾਣੀ ਦਾ ਹੋਕਾ ਦੇ ਕੇ, ਆਪਣੇ ਚਰਨ ਪਾ ਕੇ ਇਸ ਪਿੰਡ ਦੀ ਗਰੀਬੀ ਦੂਰ ਕੀਤੀ। ਜੇ ਕੋਈ ਢੱਢੋਗਲ ਪਿੰਡ ਦਾ ਰਹਿਣ ਵਾਲਾ ਇਨ੍ਹਾ ਸਤਰਾਂ ਨੂੰ ਪੜ੍ਹੇ ਤਾਂ ਜ਼ਰੂਰ ਸੰਪਰਕ ਕਰਕੇ ਦੱਸੋ ਕਿ ਉਸ ਦੇ ਪਿੰਡ ਵਿਚ ਕੋਈ ਗਰੀਬ ਹੈ ਜਾਂ ਸਾਰੇ ਵੱਸਦੇ-ਰਸਦੇ ਹਨ?

ਪੁੱਤਰ ਦੀ ਦਾਤ:- ਭਾਈ ਹਰੀ ਸਿੰਘ ਦੇ ਘਰ ਕੋਈ ਬੱਚਾ ਨਹੀਂ ਤੇ ਘਰ ਵਾਲੀ ਦੀ ਉਮਰ 60 ਸਾਲ ਨੂੰ ਪਹੁੰਚ ਚੁੱਕੀ ਹੈ। ਮਾਈ ਨੇ ਸੰਗਤ ਪਾਸ ਆ ਕੇ ਉਲਾਦ ਵਾਸਤੇ ਬੇਨਤੀ ਕੀਤੀ ਤੇ ਸੰਗਤ ਨੇ ਸੰਤਾਂ ਨੂੰ ਪ੍ਰਸਾਦਾ ਛਕਾਉਣ ਦੀ ਜੁਗਤ ਦੱਸੀ। ਸੰਤਾਂ ਨੇ ਪ੍ਰਸਾਦਾ ਛੱਕ ਕੇ ਅਰਦਾਸ ਕਰਨ ਸਮੇਂ ਸੰਗਤਾਂ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਇਹ ਮਾਈ ਕਿਵੇਂ ਖੜੀ ਹੈ। ਸੰਗਤ ਨੇ ਕਿਹਾ ਮਹਾਂਰਾਜ ਇਨ੍ਹਾਂ ਦੇ ਘਰ ਪੁੱਤਰ ਨਹੀਂ। ਮਹਾਂਰਾਜ ਕਹਿਣ ਲੱਗੇ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਮਿਹਰ ਕਰਨਗੇ। ਜੇ ਇਹ ਮਾਈ ਅੱਜ ਮੁਕਤੀ ਮੰਗ ਲੈਂਦੀ ਤਾਂ ਇਸ ਨੂੰ ਮੁਕਤੀ ਵੀ ਮਿਲ ਜਾਣੀ ਸੀ। ਕੁੱਝ ਸਮਾ ਪਾ ਕੇ ਇਨ੍ਹਾ ਦੇ ਘਰ ਪੁੱਤਰ ਹੋਇਆ ਤੇ ਨਾਮ ਸੰਤ ਸਿੰਘ ਰੱਖਿਆ ਗਿਆ। ਬਾਣੀ ਜਿਉਂਦੇ ਜੀਅ ਮੁਕਤ ਹੋਣ ਦੀ ਗੱਲ ਕਰਦੀ ਹੈ ਪਰ ਇਸ ਸਰਕਾਰੀ ਏਜੰਟ ਨੂੰ ਕੀ ਪਤਾ ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਉਪਦੇਸ਼ ਕੀ ਹੈ ਉਸ ਨੂੰ ਤਾਂ ਲੰਡਨ ਤੋਂ ਆਏ ਹਰ ਫੁਰਮਾਨ ਦੀ ਸਮਝ ਪੈਂਦੀ ਸੀ। ਕੋਲ ਹਾਜਰਾ ਹਜ਼ੂਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਤਾਂ ਉਹ ਇਕ ਹਥਿਆਰ ਦੇ ਤੌਰ ਤੇ ਹੀ ਵਰਤ ਰਿਹਾ ਸੀ। ਇਕ ਹੋਰ ਗੱਲ ਕਿ ਹਰ ਔਰਤ ਨੂੰ 45-50 ਸਾਲ ਤੋਂ ਬਾਅਦ ਮਹਾਂਵਾਰੀ ਆਉਣੀ ਬੰਦ ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਉਹ ਬੱਚੇ ਪੈਦਾ ਕਰਨ ਦੇ ਕਾਬਲ ਹੀ ਨਹੀਂ ਰਹਿੰਦੀ। ਜੇਕਰ ਪਹਿਲਾ ਬੱਚਾ 35 ਸਾਲ ਤਕ ਨਾ ਪੈਦਾ ਕੀਤਾ ਹੋਵੇ ਤਾਂ ਮਹਾਂਵਾਰੀ ਆਉਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਹਰ ਔਰਤ ਬੱਚਾ ਜੰਮਣ ਦੇ ਕਾਬਲ ਨਹੀਂ ਹੁੰਦੀ।

ਬੜ੍ਹ ਵਾਲੇ ਬਾਬੇ ਆਖਦੇ ਹਨ ਕਿ ਸੰਤ ਅਤਰ ਸਿੰਘ ਮਸਤੂਆਣੇ ਵਾਲਿਆਂ ਦੀ ਜੀਵਨੀ ਸੰਤ ਤੇਜਾ ਸਿੰਘ ਨੇ ਲਿਖੀ ਹੈ। ਪਰ ਉਹ ਤਾਂ 1965 ਵਿਚ ਚੜ੍ਹਾਈ ਕਰ ਗਏ ਤੇ ਇਹ ਜੀਵਨੀ ਪਹਿਲੀ ਵਾਰ 1989 ਵਿਚ ਪ੍ਰਕਾਸ਼ਤ ਕਰਦੇ ਹਨ। ਇਹ ਵੀ ਓਹੋ ਝੂਠ ਹੈ ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਤਿਆਰ ਕਰਨ ਸਮੇਂ ਵਰਤਿਆ ਗਿਆ ਹੈ ਜਿਸ ਨੂੰ ਅੰਗਰੇਜ਼ਾਂ ਨੇ 19ਵੀਂ ਸਦੀ ਦੇ ਪਹਿਲੇ ਅੱਧ ਵਿਚ ਤਿਆਰ ਕਰਵਾਇਆ ਤੇ ਗੱਲ ਇਹ ਚਲਾਈ ਕਿ ਕੁੱਝ ਪੱਤਰੇ ਗੁਰੂ ਜੀ ਦੇ ਆਪਣੇ ਹੱਥਾਂ ਨਾਲ ਲਿਖੇ ਮਿਲੇ। ਫਿਰ ਇਕ ਬੀੜ ਭਾਈ ਮਨੀ ਸਿੰਘ ਦੇ ਨਾਮ ਤੇ ਤਿਆਰ ਕੀਤੀ। ਕੋਈ ਸੰਗਰੂਰ ਤੇ ਕੋਈ ਪਟਿਆਲੇ ਭੇਜੀ। ਝੂਠ ਪਕੜਨਾ ਹੋਵੇ ਤਾਂ ਇਹ ਸੋਚੋ ਕਿ ਰਾਜੇ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਰਾਜ ਵਿਚ ਇਕ ਵੀ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਬੀੜ ਉਪਲੱਬਧ ਨਹੀਂ ਸੀ। ਕਿਉਂ? ਕਿਉਂਕਿ

ਦਸਮ ਗ੍ਰੰਥ ਅੰਗਰੇਜ਼ਾਂ ਦੇ ਪੰਜਾਬ ਸਰ ਕਰਨ ਤੋਂ ਪਹਿਲਾ ਹੈ ਹੀ ਨਹੀਂ ਸੀ।

ਇਸੇ ਹੀ ਜੀਵਨੀ ਦੇ ਪੰਨਾ 237 ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਅਰਸ਼ੀ ਘੋੜੇ ਤੇ ਚੜ੍ਹਾ ਕੇ ਸੰਤ ਅਤਰ ਸਿੰਘ ਦੇ ਤੰਬੂ ਦੇ ਦੁਆਲੇ ਰਾਤ ਸਮੇਂ ਚੌਕੀਦਾਰ ਬਣਾ ਕੇ ਖੜਾ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਕਿਤਾਬੀ ਲਿਖਤ “ਇਕ ਦਿਨ ਭਾਈ ਗੋਪਾਲ ਸਿੰਘ ਜੇਹਲਮ ਨਿਵਾਸੀ, ਭਾਈ ਨਰੈਣ ਸਿੰਘ ਜੀ ਪਾਸ ਆਏ ਅਤੇ ਆਖਿਆ ਕਿ ਅਸੀਂ ਬੇਲੀ ਵਿਚ ਇਕ ਅਸਚਰਜ ਕੌਤਕ ਵੇਖਿਆ ਹੈ।

ਓਥੇ ਮੈਂ ਸ਼ਾਮ ਦੇ ਦੀਵਾਨ ਮਗਰੋਂ ਇਕ ਰਾਤ ਰਿਹਾ। ਕੀ ਵੇਖਦਾ ਹਾਂ ਕਿ ਕੁੱਝ ਰਾਤ ਬੀਤੀ, ਸੰਤ ਜੀ ਮਹਾਰਾਜ ਦੇ ਤੰਬੂ ਦੇ ਦੁਆਲੇ, ਇਕ ਸਨਧਬਧ, ਘੋੜੇ ‘ਤੇ ਸਵਾਰ ਨੂਰਾਨੀ ਚੇਹਰੇ ਵਾਲਾ ਪੁਰਸ਼ ਪਹਿਰਾ ਦੇ ਰਿਹਾ ਹੈ। ਇਹ ਚਾਰੇ-ਪੰਜੇ ਤੰਬੂਆਂ ਦੇ ਦਵਾਲੇ ਪ੍ਰਕਰਮਾਂ ਕਰਦਾ ਅਤੇ ਕਈ ਵਾਰੀ ‘ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ’ ਦਾ ਜੈਕਾਰਾ ਗਜ਼ਾਉਂਦਾ ਹੈ। ਮੇਰੇ ਖਿਆਲ ਵਿਚ ਤਾਂ ਬਿਰਦ ਪਾਲਕ ਕਲਗੀਆਂ ਵਾਲੇ ਸਤਿਗੁਰੂ ਆਪਣੇ ਸੰਤ ਸੇਵਕ ਦੀ ਰਾਖੀ ਕਰਦੇ ਹਨ”।

ਅਗਲੇ ਦਿਨ ਨਰੈਣ ਸਿੰਘ ਤੇ ਭਾਈ ਗੋਪਾਲ ਸਿੰਘ ਦੋਵੇਂ ਬੇਲੀ ਚਲੇ ਗਏ। ਓਹੋ ਨਜ਼ਾਰਾ। ਜਦੋਂ ਪ੍ਰਕਰਮਾ ਖਤਮ ਹੁੰਦੀ ਓਦੋਂ ਅਕਾਲੀ ਰਾਖਾ “ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ’ ਦਾ ਜੈਕਾਰਾ ਬੁਲਾਉਂਦਾ ਸੀ ਤੇ ਉਧਰ ਭਾਈ ਗੋਪਾਲ ਸਿੰਘ ਜੀ “ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ’ ਦਾ ਜੈਕਾਰਾ ਸੁਣ ਕੇ, ਨਾਲ ਹੀ “ਗੁਰਬਰ ਅਕਾਲ’ ਦਾ ਨਾਅਰਾ ਉਠਾ ਦਿੰਦੇ ਸਨ। ਭਾਗਾਂ ਵਾਲੇ ਗੁਰ ਸਿੱਖੋ! ਇਹ ਨਾਅਰੇ ਤਾਂ ਭਾਈ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਵਿਚ 674 ਪੰਨੇ ਤੇ ਦਰਜ ਹਨ ਤੇ ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਵਿਚ ਵੀ। ਗੱਲ ਸਿੱਖੀ ਦੀ ਨਹੀਂ ਹੋ ਰਹੀ ਸਗੋਂ ਸਿੱਖੀ ਨੂੰ ਖਤਮ ਕਿਵੇਂ ਕਰਨਾ ਹੈ, ਸਿੱਖਾਂ ਨੂੰ ਗੁਰੂ ਨਾਲੋਂ ਤੋੜਨਾ ਕਿਵੇਂ ਹੈ। ਫੈਸਲਾ ਤੁਹਾਡੇ ਹੱਥ ਹੈ।

ਗੁਰੂ ਦੇ ਪੰਥ ਦਾ ਦਾਸ,

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ(ਬਰੈਂਪਟਨ) ਕੈਨੇਡਾ # 647 969 3132

ਸਿਖੀ

ਸਿਖੀ ਨਾ ਕੇਸਾਂ

ਸਿਖੀ ਨਾਂ ਦਾਹੜੀ

ਸਿਖੀ ਨਾਂ ਪਗ ਸਜਾਈਐ

ਸਿਖੀ ਨਾਂ ਕੰਗਾ ਕੜਾ ਤੇ

ਕੱਛਾ

ਸਿਖੀ ਨਾਂ ਗਾਤਰਾ ਪਾਈਐ

ਸਿਖੀ ਨਾਂ ਨਿਤਨੇਮ ਦਾ

ਰਟਨ

ਸਿਖੀ ਨਾਂ ਪਾਠ ਕਰਾਈਐ

ਸਿਖੀ ਹੈ ਕਿਰਤ ਕਰ

ਬੰਡ ਛੰਕਣਾ

ਨਾਮ ਜਪਤ ਸੁਖ ਪਾਈਐ

ਸਿਖੀ ਹੈ ਸੱਤ ਸੰਤੋਖ

ਦੀ ਰਹਿਣੀ

ਮਨ ਤੇ ਕਾਬੂ ਪਾਈਐ

ਖਾਲਸਾ ਬਣ ਇਉਂ ਰਹੀਐ

ਖਹਿਰਾ

ਝੂਠ ਨਾ ਸੁਣ ਸੁਣਾਈਐ

ਗੁਰਪਾਲ ਸਿੰਘ ਖਹਿਰ

ਵੈਸਟ ਸੈਕਰਾਮਨਟੋ

“ਨਾ ਪੂਰਾ ਕੀਤਾ ਜਾਣ ਵਾਲਾ ਘਾਟਾ”



ਸਿੱਖ ਕੌਮ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਲਈ ਕੀਤੇ ਜਾਣ ਵਾਲੇ ਉਪਰਾਲਿਆਂ ਵਿਚੋਂ ਸੱਭ ਤੋਂ ਜ਼ਿਆਦਾ ‘ਗੁਰਬਾਣੀ ਟੀ.ਵੀ.’ ਚੈਨਲ ਦਾ ਯੋਗਦਾਨ ਹੈ, ਜਿਹੜਾ ਟੋਰਾਂਟੋ ਦੇ 10.30-11.00 ਸਵੇਰੇ (ਸਾਢੇ ਦਸ ਵਜੇ ਸਵੇਰੇ) ਤੇ ਵੈਨਕੂਵਰ ਦੇ 7.30-8.00 ਵਜੇ ਨਿਰੋਲ ਗੁਰਮਤਿ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਸੰਚਾਲਕ, ਸਿਰਦਾਰ ਰਘਬੀਰ ਸਿੰਘ ਸਮੱਗ, ਅੱਜ 4 ਜੁਲਾਈ 2014 ਨੂੰ ਦਿਨ ਦੇ 12.00 ਵਜੇ ਪੂਰੇ ਹੋ ਗਏ ਹਨ। ਇਹ ਠੀਕ ਹੈ ਕਿ ਪ੍ਰੀਵਾਰ ਨੂੰ ਉਨ੍ਹਾਂ ਦੇ ਜਾਣ ਦਾ ਘਾਟਾ ਮਹਿਸੂਸ ਹੋਵੇਗਾ ਪਰ ਸਿੱਖ ਕੌਮ ਲਈ ਕੀਤੇ ਸਿਰਦਾਰ ਰਘਬੀਰ ਸਿੰਘ ਸਮੱਗ ਜੀ ਦੇ ਉਪਰਾਲੇ ਨਾ ਪੂਰੇ ਕੀਤੇ ਜਾਣ ਵਾਲੇ ਹਨ। ਇਸ ਸੰਸਾਰ ਵਿਚ ਲੱਖਾਂ ਟੋਹੜੇ ਆਏ ਤੇ ਗਏ। ਆਪਣੀਆਂ ਆਪਣੀਆਂ ਜੇਬਾਂ ਭਰ ਤੇ ਆਪਣੇ ਮਿਤਰਾਂ ਦੋਸਤਾਂ ਦੀਆਂ ਜੇਬਾਂ ਭਰ ਇਸ ਫਾਨੀ ਸੰਸਾਰ ਨੂੰ ਅੱਲਵਿਦਾ ਕਹਿ ਗਏ ਤੇ ਨਾਲ ਦੀ ਨਾਲ ਸਿੱਖ ਕੌਮ ਨੂੰ ਵੀ ਬ੍ਰਾਹਮਣਵਾਦ ਦੇ ਖਾਰੇ ਸਮੁੰਦਰ ਵਿਚ ਵੀ ਧਕੇਲ ਗਏ। ਸਿਰਦਾਰ ਰਘਬੀਰ ਸਿੰਘ ਸਮੱਗ ਜੀ 6-7 ਹਫਤੇ ਇਨਟੈਨਸਿਵ ਕੋਰਸ ਵਿਚ ਰਹਿਣ ਤੋਂ ਬਾਅਦ ਅੱਜ ਆਪਣੀ ਬਿਮਾਰੀ ਦੀ ਚੋਟ ਨਾ ਸਹਾਰਦੇ ਹੋਏ ਸਾਨੂੰ ਸਦੀਵੀ ਵਿਛੋੜਾ ਦੇ ਗਏ ਹਨ। ਪਰਮਾਮਤਾ ਜੀ! ਤੁਸੀਂ ਮਿਹਰਬਾਨ ਹੋ ਤੇ ਸਾਨੂੰ ਸੱਭ ਨੂੰ ਇਸ ਸਦੀਵੀ ਵਿਛੋੜੇ ਦਾ ਦੁੱਖ ਸਹਾਰਨ ਦਾ ਬਲ ਬੱਖਸ਼ਣਾ।

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ