



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਸਿੱਖ ਬੁਲੇਟਨ

# The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



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## WHO IS A SIKH?

"A person, who follows Sikhi (Gurmat/Sikhism) that is based on Gurbani, incorporated in the Aad Guru Granth Sahib by Guru Arjan, and Guru Gobind Singh, the Fifth and Tenth Gurus in succession to the 'House of Nanak' (Mahla), respectively, is a Sikh. Consequently, that person is the follower solely of Sikhism and does not practice any other religion simultaneously." This is the suggested definition of a Sikh by Dr. Devinder Singh Chahal in his article on page 2 in which he details various definitions as enshrined in the Sikh Gurdwara Act 1925, Mahan Kosh, SGPC Rehit Maryada, and Delhi Sikh Gurdwara Management Committee (DSGMC) Constitution, and to which this writer can subscribe.

Notable omission in this definition is the issue of hair that started the current controversy in Panjab over denial of admission to SGPC operated Medical College to a Sikh girl because she trims or plucks her eye brows. But even so, only one of four legal definitions, DSGMC's, includes the requirement of unshorn hair. But why get lost in man made definitions. Why not look to Guru Granth Sahib for guidance in defining a Sikh? That is precisely what Avtar Singh Missionary has done on page 27. He points out one relevant statement from GGS: ਕਬੀਰ ਪ੍ਰੀਤਿ ਏਕ ਸਿਉਂ ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ॥ ਭਾਵੈ ਲਾਂਬੇ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਡਾਇ॥ GGS ਪਾ 13651

In the past I used to hear the words "*Saabat soorat dastaar sira*" from the GGS in defense of uncut hair requirement in Sikhi. Lately I have come across another phrase, "*Hukam rajai chalnaa Nanak likhia naal*". Now that is really a stretch. As for 'saabat soorat', it clearly did not have Sikhs in mind. It was addressed by Guru Arjan Dev to a Muslim holy man of Abdaal order about Islamic beliefs and practices. In it, referring to the five prayers the Muslims are required to perform daily, the Guru advises that rather than performing the ritual five times a day bring about a positive change in your thought and actions. Seeing God in all is your perpetual prayer. (See *shabad and its explanation by Dr. Baldev Singh on page 27*).

Sikh writers and speakers do not get tired of proclaiming Sikhism to be the most universal and the fifth largest religion in the world. But as Dr. Sarjeet Singh Sidhu points out in his article on page 5, with the standard for a Sikh being set in Panjab there are not any Sikhs in Malaysia and to which I might add, anywhere else.

I often get approached by clean shaven, nattily dressed young men in pairs, of Mormon faith, volunteering their time to proselytize. I do engage them and end up telling them two fundamental truths, that their faith is false Christianity but their dedication is what Guru Nanak's message needed and I wish it had been entrusted to them because we certainly are not deserving of this honor.

Guru Nanak had spoken against the practice of Janaeu. Now we have hog tied Sikhi with 'gatra' and imprisoned it inside a net made of unshorn hair. What was a purely voluntary step, necessitated by that time, by able bodied followers of the Guru, has become the touchstone to be a Sikh.

It is time, at least in the Diaspora, to liberate Sikhi from the politics of Panjab. To convert to Islam the simple requirement is '*shahada*', the statement, "There is no God but God and Muhammad is His Prophet". Our '*shahada*' could be "I believe only in the teachings enshrined in the GGS and no other scripture, and I proclaim myself to be a Sikh; and my name is Barack Hussein Obama, Nicolas Sarkozy, Angela Merkel, Gordon Broun, Dmitry Medvedev, Hu Jintao, Manmohan Singh...". It is sad to say that blind are leading the blind in Sikhi today.

Hardev Singh Shergill

## A MESSAGE FROM Dr. BALDEV SINGH

On Tue, Mar 17, 2009 at 10:05 AM,  
<[BALDEV.SINGH07@comcast.net](mailto:BALDEV.SINGH07@comcast.net)> wrote:  
Dear Friends, Sat Sri Akal,

The definition of a Sikh advocated by SGPC and Delhi Gurdwara Parbandhak committee and currently argued in the Punjab and Haryana High court makes the keeping of unshorn hair mandatory/ essential for Sikhs. My Friends ponder over it. This man-made definition of a sikh eliminates almost over 90% of the Sikh population, almost the entire Overseas Sikh population from the Panth. My friends not even the Mughals or the Indian Constitution or the Indian government or RSS could do so much damage to the Sikh community (Panth) as this definition of Sikh adopted by SGPC and Delhi Gurdwara Parbandhak does. Please write forceful articles and editorials against this definition of a Sikh imposed by the so-called custodians of Sikhi and Sikhs. Please urge Sikh intelligentsia and sane sikhs to ponder over this definition. Please I request you with utmost humility as I have confidence in you. You have the knowledge of Gurmat and wisdom to enlighten the Panth about the dangers posed by such definition concocted by the enemies of Sikhs and Sikhi. It is time for Sikh intelligentsia to wake up to meet the challenge!

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### COTROVERSAY OVER SEHJDHARI SIKH BUT WHO IS A SIKH?

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A controversy over the rights of a Sehjdhari Sikh is going on in the news in these days. The main reason for this controversy is that the Sehjdhari Sikhs want as many rights to control the Gurdwaras and to enjoy political, educational and social benefits as the Amritdhari Sikhs or Kesadhari Sikhs. During this controversy the children of Sikh parents, who are non-kesadharis, are neither considered as Sehjdhari Sikhs nor ordinary Sikhs instead they have been declared as Patits and have no right at all of being a Sikh. However, a Sehjdhari Sikh being clean-shaven is not a Patit.

The main cause of this problem (controversy) is that the term, 'Sikh', was not defined precisely besides other types of Sikhs were introduced as needed by the custodians of Sikhism.

Sikhism was founded by Guru Nanak (1469-1539 CE) during the Period of Renaissance (14<sup>th</sup> -16<sup>th</sup> centuries), the period of advent of Science, and now Sikhism has entered into the 21<sup>st</sup> century when Science is at its peak of its progress but the

Sikh theologians and the custodians of Sikhism still failed to define a SIKH as a term should be.

Since I wrote the need of 'Defining a Sikh' in 1992 and thereafter, I have not come across any serious effort by any Sikh institute, Sikh clergy, or custodians of Sikhism to define a Sikh [2-4]. Now this issue (Who is a Sikh?) is becoming more and more complicated every day. And the SGPC is facing problems from every corner. The irony is that Sikh theologians and researchers have not only ignored to define the 'Sikh' but many other terms (Sikhi, Gurmat, Manmat, Gurshikh, Gurmukh, Manmukh, Guru, Sabd, Sabd Guru, Sat Guru, etc.) used in Gurbani as the terms should be.

Let us try to define the term, 'Sikh'.

First of all we must understand the meanings of 'term' and 'definition'.

#### Term

1. A word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject.
2. Any word or phrase used in a definite or precise sense.
3. [pl.] words that express ideas in a specified form.

#### Define

1. To determine or identify the essential qualities or meanings of something.
2. To make distinct, clear, or detailed in outline.
3. To make a definition.

#### Definition

1. A statement expressing the essential nature of something.

The word 'SIKH' is a term, which should be defined according to the above explanation given for a 'term', 'define', and 'definition'. The definitions of a SIKH given so far in various literary sources on Sikhism do not meet these criteria.

#### DEFINITIONS ALREADY ACCEPTED

Let us now discuss some definitions of a Sikh already accepted by the Sikh clergy and Sikh authorities and deficiencies and redundancies therein:

#### 1. A Sikh in the Sikh Gurdwara Act 1925 [6] (Part I, Chapter 1, Section 1) :

(9) **Sikh** -"Sikh" means a person who professes the Sikh religion or, in the case of a deceased person, who professed the Sikh religion or was known to be Sikh during his lifetime.

If any question arises as to whether any living person is or is

not a Sikh, he shall be deemed respectively to be or not to be a Sikh according as he makes or refuses to make in such manner as to the [State]<sup>1</sup> government may prescribe the following declaration:

"I solemnly affirm that I am a Sikh, that I believe in the Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion."

<sup>2</sup>(10) "**Amritdhari Sikh**" means and includes every person who has taken *Khande-ka-amrit* or *Khanda de pahul* prepared and administered according to the tenets of Sikh religion and rites at the hands of five *pyaras* or beloved ones".

<sup>3</sup>(10-A) "**Sehjdhari Sikh**" means a person:

- (i) Who performs ceremonies according to Sikh rites;
- (ii) Who does not use tobacco or kutha (Halal meat) in any form;
- (iii) Who is not a Patit; and
- (iv) Who can recite Mul Manter.

<sup>4</sup>[(11) "**Patit**" means a person who being a Keshadhari Sikh trims or shaves his beard or keshas or who after taking amrit commits any or more of the four kurahits.]

1. Substituted for the word "Provincial" by the Adaptation of Laws Order 1950.
2. Inserted by Punjab Act XI of 1944 section 2 (b).
3. Inserted by Punjab Act No. 1 of 1959 section 3 (4).
4. Inserted by Punjab Act No XI of 1944, section 2 (b).

### Comments

The above definitions lack consistency and precision. For example, "Sikh religion" has not been defined or explained. It raises a question. What is a Sikh religion?

"Believes in Guru Granth Sahib" means idol worship. It should have been "follows the philosophy of the Sikh Gurus incorporated in the Aad Guru Granth Sahib."

In the definition of "Amritdhari Sikh" a word "person" is used for whom that has taken *Khande da Amrit*. There is no mention whether that "person" is a Sikh or non-Sikh.

"Sehjdhari Sikh" has been defined as a person who only performs ceremonies according to Sikh rites and can only recite Mool Mantra. It means he does not have to follow the Gurus' philosophy incorporated into the Aad Guru Granth sahib. Recitation of Mool Mantra only, means believing in mantra-system that is contrary to the Guru's philosophy. In fact, there is no indication of or definition of a Sehjdhari Sikh in the Aad Guru Granth Sahib. However, the word "sehj" has been used extensively and that means "tranquility" and also as "slowly". It is recommended to everybody (Sikh) in the

Gurbani to attain this stage of "sehj" (tranquility) by understanding and practicing the teachings imparted in the Gurbani.

The word "Patit" used in clauses 10-A (iii) and in item 11 indicates that Sehjdhari is that person who was never Keshadhari, thus, cannot be called as Patit. Its analogy is that children born in the Sikh families, who were never Keshadhari, cannot be called as Patit.

On the other hand any Sikh who trims beard or Keshas has been declared as Patit. It means he has no right to be a Sikh whereas a Sehjdhari, who is clean-shaven, is still a Sikh.

The terms "Amritdhari Sikh" and "Patit" were added in 1944. "Sehjdhari" is the latest addition, i. e. in 1959. The recently introduced term, "Sehjdhari" in Sikhism is now creating a lot of problems.

The above discussion indicates that there are four types of Sikhs in the present Gurdwara Act: Sikh, Amritdhari Sikh, Sehjdhari Sikh, and Patit. This division of Sikhs not only violates the basic principle of Gurus' philosophy of equality for the humans but also for the equality among the Sikhs.

**2. A Sikh in the Mahan Kosh [5]** (originally written in 1927 and published in 1930) :

**A Sikh** is (p 192): One who is the follower of Sri Guru Nanak Dev, One who adopts the Sikh religion of Satguru Nanak Dev, and one who considers Sri Guru Granth Sahib as his religious Granth and ten Satgurus as same body and spirit.

**A Sehjdhari** is (p 137): A branch of the Sikhs whose members do not adopt *khande da Amrit*, *kachh* and *kirpan*, but do not believe in any religion except that of Sri Guru Granth Sahib.

**Amritdhari** is (p 78): That Singh who had adopted Amrit.

### Comments:

Here Bhai Kahn Singh accepts three types of Sikhs. Here again all the three definitions lack consistency and precision:

It is to be noted that Bhai Kahn Singh [5] used a word 'Singh' instead of a 'person' to define an Amritdhari. Who is a Singh? Then he used another word 'Kharagdhari' in the 'Amritsankar' description (p 77). According to him a 'Kharagdhari' is the one who keeps sword, i. e. Kirpandhari (p 370). In other words an Amritdhari is also called 'Kharagdhari' and/or 'Kirpandhari'.

### Contradictory statements by Bhai Kahn Singh:

"Sikh" is one who adopts the Sikh religion of Satguru Nanak Dev. "Sehjdhari" is one who does not believe in any religion except that of Sri Guru Granth Sahib.

The above two statements indicate that there are two kinds of religions according to Bhai Kahn Singh: one is of Satguru Nanak for the Sikhs and the other of Sri Guru Granth Sahib is for the Sehjdharis.

### 3. A Sikh in Rehit Maryada, Published by the SGPC in 1945 [7] :

ਜੇ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤਕ), ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖਿਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉਤੇ ਨਿਸਚਾ ਰਖਦਾ ਅਤੇ ਹੋਰ ਕਿਸੇ ਧਰਮ ਨੂੰ ਨਹੀ ਮੰਨਦਾ ਉਹ ਸਿੱਖ ਹੈ ॥

The literal translation is as follows:

"A woman or a man, who believes in one God, ten Guru Sahibans (from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and Bani and advice of ten Guru Sahibans and the Amrit of Dasmesh Ji and does not accept any other religion, is a Sikh."

#### Comments:

'Believes in one God' does not make this definition distinctive than others because Jews, Christians, Muslims, and others also believe in one God. Thus, this is not specific characteristic of a Sikh according to the rules of defining a term.

'Believes in Ten Guru Sahibans' is not correct according to the Gurbani because in Gurbani it says believe in the Sabd not in Gurus.

'Believes in advice of ten Guru Sahibans' is also not correct because only the advice (Bani) of Guru Nanak and other five Gurus (Guru Angad, Guru Amardas, Guru Ramdas, Guru Arjan, and Guru Teg Bahadur) was declared authentic by Guru Arjan and Guru Gobind Singh and that has been incorporated in the Aad Guru Granth Sahib (AGGS).

The word '*nischa*' that means 'belief' or 'faith' is usually interpreted by many Amritdharis as 'obligatory' to be a Sikh. The word 'belief' or 'faith' cannot be interpreted as 'obligatory' or 'imperative' under any circumstances. It may be necessary to add here that 'belief' and 'faith' are often used interchangeably but 'belief' may or may not imply certitude in the believer whereas 'faith' always does even when there is no evidence or proof, consequently, the 'faith becomes 'blind faith'. Nevertheless, Guru Nanak rejects 'blind faith' and advises to research, analyze, and evaluate before accepting any statement or philosophy.

### 4. A Sikh in the Delhi Sikh Gurdwara Management Committee (DSGMC) Constitution:

"A Sikh means a person who professes the Sikh religion, believes and follows the teachings of Guru Granth Sahib and the ten Gurus only and keeps unshorn hair and has no other religion."

**Comments:** In this definition there is no mention of Amrit as mentioned in the SGPC's Rehit Maryada. Consequently, a Sikh, who wears a Kirpan (dagger) can be charged for carrying a weapon and he/she cannot defend himself/herself for wearing it as a religious symbol because this definition will not support his/her case in the court.

Under these circumstances the *Institute for Understanding Sikhism* suggests that **since many Sikh scholars and theologians claim Sikhism as a universal religion, in fact, it is, and then is it not necessary that the definition of a Sikh should have universal adaptability/acceptability and is based on the Gurbani, incorporated into the Aad Guru Granth Sahib? The Aad Guru Granth Sahib is the only authentic and original source of Gurbani that has been reiterated as the only "GURU" of the Sikhs by Guru Gobind Singh since Guru Arjan in 1604 had already declared it as Guru:**

#### Granth as Guru

Since the Sabd is the Guru according to Guru Nanak, therefore, the Granth, in which the Sabd of Gurus was incorporated, was equated to Guru (Enlightener) by Guru Arjan some time before the compilation of Granth in 1604 CE as is indicated in his following stanza:

ਪੋਥੀ ਪਰਮੇਸਰ\* ਕਾ ਥਾਨੁ ॥  
ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ਰਹਾਉ॥  
AGGS,<sup>o</sup> ਪ, ਪ ੧੨੨੬ ੧॥

"The Granth (Gurbani) is equivalent to the Enlightener\*. (From which) the noble people discuss (sing) the attributes of the God and deliberate in the congregation on the wisdom (philosophy) given by the God."

\*According to Bhai Kahn Singh [5] 'Parmesar' means Parm + Ishwar. 'Parm' means great and 'Ishwar' has many meanings: Shiv, Swami, God, and also a particular teacher (Guru) of Jogis who teaches the philosophy of Gorakh. In Jap # 5 Guru has also been equated to Ishwar, Gorkh, Brahma, Parbati. Therefore, it is very clear that the word 'Parmesar' used here is equivalent to the 'Guru' (Enlightener).

It means, the day in 1604 the Granth was compiled it was given the status of Guru because of the fact that Sabd is Guru which has been incorporated into the Granth. Since

then preaching of Gurbani was carried on from this Granth by Guru Arjan himself and by all other Gurus who succeeded to the 'House of Nanak'. Since the Granth is Guru because of the fact that the Sabd Guru is incorporated in it, therefore, Guru Gobind Singh reiterated this fact in 1708 when he declared that there would be no Guru in person and the lineage of Guru-ship is discontinued in Sikhism permanently henceforth with.

Therefore, definition of a Sikh should be coined keeping in view the teachings of the Gurus (Gurbani) that has been incorporated in the Aad Guru Granth Sahib, the only Guru (Enlightener) for the Sikhs as explained above.

The *Institute for Understanding Sikhism* requests the SGPC, Amritsar with great concern to hold a debate by the Sikh intelligentsia of the world at international level to define a Sikh. In this debate an open invitation should be given to the Sikhs having good knowledge of Gurbani besides being specialized in various fields, e. g. different sciences, medicine, psychology, philosophy, history, languages, sociology, political science, law, etc. However, keeping in mind the rules to define a term as explained above, my previous writings (2- 4), and recently held many group discussions, the *Institute for Understanding Sikhism* has coined the following definition of a Sikh to be considered in the forthcoming debate on "Defining a Sikh":

#### **Suggested Definition of a Sikh**

A person, who follows Sikhi (Gurmat/Sikhism) that is based on Gurbani, incorporated in the Aad Guru Granth Sahib by Guru Arjan, and Guru Gobind Singh, the Fifth and Tenth Gurus in succession to the 'House of Nanak' (Mahla), respectively, is a Sikh\*. Consequently, that person is the follower solely of Sikhism and does not practice any other religion simultaneously.

\*On Vasaikhi of 1699 Guru Gobind Singh initiated (baptized) some Sikhs and prescribed 5Ks {*Kesh* (turban to cover them), *Kanga* (comb), *Kachha* (shorts), *Kirpan* (small dagger), and *Kara* (steel bracelet)} for them. They are called as Amritdhari Sikhs.

\*\*It is very important that a Sikh is a Sikh who follows the Sikhi (Sikhism) embodied in the Aad Guru Granth Sahib and does not practice any other religion simultaneously. If a Sikh is found practicing any religion other than Sikhi (Sikhism) is deemed not to be a Sikh and loses all the advantages of being a Sikh.

#### **Conclusions**

There are many different types of categories of Sikhs, e.g. Sikhs, Amritdhari Sikhs, Sehjdhari Sikhs, and Patit Sikhs as found in various sources of Sikh literature. Besides, there are

Namdhari Sikhs, Nirankari Sikhs, and followers of some Sants or their Muths.

However, the present study indicates that **there is only one type of Sikh, who accepts and practices the Sikhi (Gurmat/Gurbani) incorporated in the Aad Guru Granth Sahib. Besides there are some Sikhs who have accepted the Amrit of Guru Gobind Singh and they are called Amritdhari Sikhs. Therefore, there are only two types of Sikhs.**

Unfortunately the non-kesadhari children of Sikh parents are forming about 80% of whole population of the Sikhs. This fact was accepted by the President of SGPC, Mr Avtar Singh Makkar and the President, Dr Kharak Singh Mann, of Institute of Sikh Studies, Chandigarh. But currently they are not accepted as the Sikhs. Now the big question is: Who are they? What is their position according to the definition of Sikh suggested above since they all claim themselves to be Sikhs and accept Aad Guru Granth Sahib as their Guru?

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#### **SIKH IDENTITY CRISIS IN THE PUNJAB**

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#### **Introduction**

The new controversy within the Sikh Community appears to centre on the definition of Sahajdhari. All this evidently stems from a case filed in the Punjab and Haryana High

Court in relation to the issue of the importance of hair for Sikhs in the context of the definition of Sikh as contained in the Sikh Gurdwara Act, 1925.

It appears that a certain Gurleen Kaur has challenged the constitutional validity of the definition of the Sikh according to the Act after she was denied admission to Sri Guru Ram Dass Institute of Medical Education and Research Amritsar under the quota of seats reserved for the Sikhs. The denial of admission was made on the ground that she plucked her eyebrows which was against the tenets of Sikhism. This according to the Shiromani Gurdwara Prabandhak Committee (SGPC), which controls the Medical Institute, is against the tenets of Sikhism. She was instead categorised as Patit' and hence, not a Sikh by the institute authorities. So ultimately it is a question of who is, or isn't, a Sikh.

The need for defining a Sahajdhari, and the other several categories of Sikhs, must have arisen because Gurleen Kaur must have, it is presumed, submitted that she is a Sahajdhari Sikh. It is presumed that she must have applied as a Sikh and then having been told that she was not a Sikh gone on to claim she was a Sahajdhari Sikh. When this was also not accepted she would have filed the case to declare that she was indeed a Sikh albeit a Sahajdhari, as opposed to being Keshdhari. If true, then this, I submit, was a mistake; she should have simply insisted that she is a Sikh. But the deed has been done; so let us look at the issues as they stand.

### Sahajdhari

According to the SGPC's affidavit [1] Section 2(10-A) of the Sikh Gurdwara Act, 1925 states: "a Sahajdhari Sikh is a person (i) who performs ceremonies according to Sikh rites, (ii) who does not use tobacco, Kutha, Halal meat in any form, (iii) who is not a Patit (Apostate), and (iv) who can recite Mulmantra (Proem to Sri Guru Granth Sahib)." The affidavit further states that "...Sahajdhari Sikhs are those novices who were born in non-Sikh families, and who expressed their desire to adopt Sikhism slowly and gradually..."

This is interesting. The Sahajdhari is referred to as a Sikh (Sahajdhari Sikh), albeit a novice, but is one who has merely expressed a "desire to adopt Sikhism slowly and gradually". So is he a Sikh or isn't he? At which point does he become a Sikh? Are there several grades or degrees that he has to go through? Assuming he never finally adopts the position that the SGPC considers as being acceptable to being a Sikh, and has a child whom he then brings up as a Sahajdhari, does this child qualify as a Sahajdhari Sikh? There are so many grey areas here and much more can be said, but for now this must be left as it is.

### Keshdhari

Other conditions, if any, required to being accepted as a sahajdhari notwithstanding, the ones mentioned above appear

to be the bare minimum necessary conditions. It has to be presumed that those four conditions, and more, would apply for qualification as a "regular" Sikh (which according to the SGPC and the Orthodox in reality means a Sikh who is keshdhari).

The prescription of unshorn hair, among other external and internal requirements, was first made in 1699 upon the birth of the Khalsa, who would, by definition, have to be an amritdhari. The rules and regulations governing the Khalsa / Amritdhari are given in the Sikh Reht Maryada (SRM) in *Article XXIV*. It has to be accepted that whatever is prescribed or proscribed therein must have equal force or importance. It cannot be that some rules are more important and absolutely enforceable whilst others can be overlooked or glossed over.

### Patit

According to the Tribune News service of 16 Jan 2009 [2] the SGPC's "counsel Gurminder Singh added: Patit means "or who after taking amrit commits any one or more of the four kurahits."

A close look at this statement will show you that it recognizes that there is a difference in being just a keshdhari Sikh and in being an amritdhari Sikh; and it is recognized as such by the Sikh laity in real life. An even closer look at the statement will tell you that the four kurahits are applicable **only** to the amritdhari; that is what the SGPC's counsel Gurminder Singh avers. There does not, anywhere in the SRM, seem to be any injunction which states that ALL Sikhs must have unshorn hair. It appears to have been taken from the injunctions defining an amritdhari (Khalsa). How and when was this selective appropriation of an amritdhari's injunction done and made applicable to other Sikhs? For a long time now it has been accepted that there will be Sikhs who will be keshdhari without ever taking amrit. One has no quarrel with that. But how did the concept of 'patit' referring to "a person, who being a keshdhari Sikh, trims or shaves his beard or keshas" become applicable?

[Incidentally I could not find the word 'patit' in the December 2000 version of the Sikh Reht Maryada; I must have missed it somehow. Can someone point me in the right direction with the exact Article of the SRM? The 4 kurahits, it would appear from the SRM, actually only apply to amritdharis (as opposed to mere keshdharis).]

### The Court

The Punjab and Haryana High Court, it appears, "...was not concerned with the totality of the Sikh religion but only with the significance of the body hair and if it is just important or very important to the Sikhs". [2]

In this context the SGPC's expert, Sikh scholar Gurtej Singh

Brar, in his submissions, "...maintained that hair was indeed an integral part of the Sikh". He further stated that "If a person claiming to be Sikh did not adhere to keeping unshorn hair, trimmed it or cut it in any manner, [he] would be regarded a Patit and not a Sikh."

The Tribune news report [2] further states: "Elaborating, the affidavit said: "Sehajdhari and patit are two separate entities. Any keshdhari who cuts/ trims his hair and beard is a patit." Gurminder Singh then says that a person (who presumably was a keshdhari) who meets the 4 conditions of a sahajdhari given above cannot be called sahajdhari "because he cuts/trims his hair and beard".

### The Crux of the Crisis

What is this controversy really about? Whilst the debate appears to be an attempt at defining who really is a Sikh, or maybe in deciding who is **not** a Sikh by the SGPC's definition, is that what it all is really about?

From all that has been said and done by the SGPC it is clear that it is really a matter of "hair" and nothing else. That this is so is evident from Justice Khehar's remark that "the court was not concerned with the totality of the Sikh religion but only with the significance of the body hair and if it is just important or very important to the Sikhs".

So does the SGPC consider a Sikh who has cut his hair in any degree a Sikh? Not according to "Sikh scholar Gurtej Singh Brar" who is quite clear when he says: "If a person claiming to be Sikh did not adhere to keeping unshorn hair, trimmed it or cut it in any manner, would be regarded a Patit and not a Sikh."

### Discussion

In the interests of justice, fair play and consistency in application of the law (SRM) a breach of **any** of the injunctions of the SRM that are applicable to the amritdhari (and to the keshdhari) should result in one being labelled a 'patit' and hence a non-Sikh.

But, for now, let us stay with just 2 points, and use the Malaysian context as an example:

1. "A person who cuts his hair (even trims his beard a little) is not a Sikh": By applying this rule across the board I dare say that the overwhelming majority of Malaysians claiming to be Sikhs are NOT Sikhs. Far too many, at the very least, trim their beards in varying degrees. A very large number of women sport short hair and pluck their eyebrows; they would be disqualified.
2. A Sikh (one who has not cut his hair) is forbidden from associating "with a Sikh who had uncut hair

earlier and has cut it": Apply this injunction and all Sikhs in Malaysia will be found wanting. The "pukka keshdharis" who also associate with the "trimmers / monas" will then be guilty of violating a SRM injunction and hence should be punished or ostracised by SGPC.

So does that mean so many Malaysians who claim to be Sikhs are really not Sikhs? Try telling them that. Why, we even have "trimmers" and total monas not only serving on Gurdwara Committees but also serving as Presidents. What next SGPC?

So many others, including keshdharis, fail on several other accounts, and would be "liable to chastisement involving automatic boycott": they dye their beards, consume alcohol, and associate with "users of tobacco"; the last together with the consumption of non-jhatka meat being almost inevitable in Malaysia.

In past debates on the Yahoo forum, Sikh Diaspora, it has been said that the majority of Sikh youths in the rural areas of Punjab have cut their hair. Will the SGPC have the courage to declare them non-Sikhs? Perhaps they can, when wooing them in elections or asking for financial donations, courageously say: "Although we do not consider you Sikhs, and your children with cut hair (even those who merely pluck their eyebrows) will not be eligible for admission to our Institutions, we are here to ask you for your votes and donations. Please help us".

What is the point of all this? This is a call to the SGPC, and those who endorse their stand on this issue, to get real; have the courage to declare your stand openly and clearly, and face the consequences thereof, or do the smarter thing: face the ground realities. Understand that there will always be diversity in the physical (external) appearance that Sikhs will choose to adopt. Remain focussed on the spiritual and moral aspects of the faith; teach these to all who claim to be Sikhs and to those who have an interest in learning about the faith. Do not exclude anyone who claims to be a Sikh simply because he "cuts his / her hair". Or the next step for the "trimmers", and such, may well be a "Protestant" move. It has already been seriously discussed by some Sikhs in Malaysia once before, and the idea may well be resurrected.

### Reference:

1. <http://worldsikhnews.com/17%20December%202008/SGPC%20Affidavit%20on%20High%20Court.htm>
2. <http://www.tribuneindia.com/2009/20090117/punjab1.htm#2>

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## Who is a Sikh

Bawa Singh Jagdev, Australia

During Guru Nanak's time Indian society was knee deep in the rigid caste and class system. Brahmans had personalized and monopolized the Hindu religion to an extent that the poor and the low castes were not allowed even to touch the gates of the Hindu temples and there were harsh punishments for the low castes found guilty of reciting or hearing the sacred Hymns of Veda. On the other hand Muslim invaders forced Islam upon the Indians and death penalty was mandatory for those who refused to embrace Islam as their religion. There was a complete moral and religious blackout. Majority of the Indians were desperately in need of a faith which they could practice and call their own. Guru Nanak right from his childhood questioned the futility of idol worshiping, ritualism and refusing to believe in the evil caste system he started holding discourses on the equality of all human beings, unity of God, purpose of life and how to lead a life acceptable to God. Guru Nanak's philosophy appealed to the common masses and the number of his followers slowly increased. The people who came to listen to Guru Nanak's discourses came to be known as Sikhs, literary meaning a learner, student, or a disciple and the teachings of his religious discourses came to be known as Sikhi which has been anglicized to "Sikhism". It is worth noting here that all followers of our Gurus including Guru Gobind Dass (his original name) were called Sikhs. So in terms of religion, *a Sikh is a person, man or a woman, who follows, practices and believes in the teachings of the philosophy as enshrined in Guru Granth Sahib.*

Before me embarking on expressing my views with my limited knowledge of Gurubani on the above topic let us first look at "what is Sikhism, Sikhi". Sikhism is the teachings of the philosophy as contained in Guru Granth Sahib and can be summed up by the three cardinal principles of Guru Nanak, "*Naam japna, dharma di kirat karni, wand shakna*". Now the question which we have to ask is, does Gurubani say that one has to conform to some culturally specified traditions and keep unshorn hair to, pray or meditate, earn honest living or share one's meals with others or to give charity? This question is being debated very fiercely with no answer in sight and is polarizing the Sikh community. One wonders what difference will it make to a person or his religious convictions who is clean shaven, barely clothed, righteous, doesn't cheat, deeply religious and strictly follows the tenets of Sikh faith, if you tell him "**you are not a Sikh because you are clean shaven**". Philosophy of Sikhism is invariant and whereas most religions have succumbed to new philosophical doctrines by the new thinkers which have led to the disintegration of their basic doctrines, philosophy of Sikhism has survived all the scholarly challenges and has preserved its tenets which Guru Nanak formulated. It would therefore be unwise to modify or fiddle with the doctrine which

has survived the shocks of political and social revolutions since its inception. Word Sikh has been cited a number of times in Guru Granth Sahib and it always points to the same fact that a *Sikh is a disciple, seeker of Truth and Sikhism is Truth without any form.* I stand to be corrected when I say that nowhere in Guru Granth Sahib it is written that one has to conform to certain Punjabi cultural traditions, hair in particular, to follow the teachings of Sikhism. The root cause of the problem lies in our inability to understand, intentional or otherwise, the words Sikh and Singh. Many eminent Sikh scholars, whose authority on Sikhism I respect and admire, some of whom I had the privilege to know personally and were also my teachers, have written books on Sikhism and expressed their views in their enlightening and informative articles on the above topic. Unfortunately most of them have failed to elucidate the difference between a Sikh and a Singh or "Singhism" as this noble faith has come to be known and practiced by the so called born again Sikhs.

Here is what Gurubani says about humanity, "*All human beings are equal to each other and no one is high and none is low. Everyone has been molded from the same matter, and the same light pervades in every one. Some shave their heads and become ascetics, some become Yogis (anchorites). Some are celibates, others call themselves Hindus, some are Turks, but recognize you, the human race as one.*" However we have hordes of self appointed custodians of the Sikh faith who claim to be different from us all and call themselves pure, direct recipients of guidance from God and have the Divine authority to interpret Gurubani and instruct others in divinity and change or modify the accepted codes of conduct. Contrary to the above Hymn they dispute the equality of all human beings and insist that there are three classes of the Sikh and ignorantly give more importance to the **Sikh identity**, not realizing that Sikh identity lies in the reflection of the tenets of the Sikh faith and not in the physical appearance or social and cultural traditions of our ancestors. It is an accepted fact that in religion those who profess the most are ever the least sincere. Scratch the veneer of their orthodoxy, what you find under their assumed religiosity is a perfect western oriented gentleman. Their devotion to the tenets of Sikhism is only skin deep and they exhibit what they don't believe in or practice.

These gatekeepers of the Sikh faith insist that anyone wanting to be **officially called or registered for voting purposes, a Sikh**, must be an Amritdhari because only after taking Amrit one becomes **Khalsa or pure**. People do not become pure simply by calling themselves so, it is their deeds and acts that determine their characteristics and not by simply taking Amrit. Their reasoning has substantial implications, such as why God created impure human beings in the first place, and why did He leave it to Guru



Gobind Singh to purify them? The argument can be stretched further and asked, were our Gurus also born impure and took Amrit to purify themselves and if they did then from whom?. There is no mention of any such purification in Guru Granth Sahib. *Also if God created all human beings equal, as Gurubani says, then to say that man is born impure and becomes pure only after taking man made Amrit and to look down upon non baptized as unworthy of being blessed is tantamount to finding fault with the creator and is totally against the tenets of Sikh faith.*

Our Gurus did change with time and according to the circumstances but we remain chained to century old traditions and rituals, though we deny it. Seemingly these people pretend to believe in Sikhism but have no faith in its teachings. Their souls are contaminated with apartheid otherwise why should they categorize a classless nation into different categories of the Sikhs. They have chameleon like ability to change overnight, from Monday to Saturday they go about their businesses dressed as WOG but on Sunday they come to Gurudwaras in Punjabi dress with loosely fluttering beard. And while sitting inside the Gurudwara with their eyes closed they chant in unison at the top of their voices Wahayguru Wahaguru....., forgetting what Bhagat Kabir said to the Mulaan, “is your Allah deaf”. Whereas other religions offer incentives to entice people into their faith, these self appointed agents of God are scaring away people by imposing rigid and unconfortable conditions to which they themselves do not conform. No wonder youngsters don’t feel comfortable in Gurudwaras. Sikhism can progress and flourish only if we act and follow the religious doctrines formulated by Guru Nanak, without adulterating it. Any modification or deviation from its basic principles will amount to unforgivable sacrilege.

### Creation of the Khalsa:

I do not wish to dwell on the history of the word Khalsa which has also been mentioned in Guru Granth Sahib, before Guru Gobind Singh formalized it, however he created Khalsa, the fighting force, to fight against the tyrannous regime of Aurangzeb **but these born-again Amritdharis have made it their religion (Singhism) separate and distinct from Sikhism with restricted entry.** Although in Sikhism there is no intermediary of persons through which a Sikh must approach God yet these Amritdharis have legitimized the hierarchy of the “Khalsa” through whose authority all Sikhs must approach God, which was not intended by its founder. It is a historical fact that there were also Hindus and Muslims (Pathan) in Guru Gobind Singh’s army so Guru Gobind Singh would not have expected or asked every member of his army / congregation to become a member of the Khalsa by taking Amrit (A.C. Banerjee). Here is how Guru Gobind Singh defined who is a Khalsa:-

*“He who repeated night and day the name of Him, whose enduring light is unquenchable, who bestoweth not a thought on any but the one God. Who has full love and confidence in God, who puteth not faith even by mistake in fasting, or worshipping cemeteries, places of cremation, or jogis’ places of sepulcher. Who only recognizeth the one God and not pilgrimage, alms, the non distraction of life, Hindu penances or austerities and in whose heart the light of the Perfect One shineth, he is recognized as a pure member of the Khalsa. (McAuliffe 93-4)”.* There is no mention of Amrit, unshorn hair, physical features or dress for becoming Khalsa. He wouldn’t have said that anyway, bearing in mind that he preached and said, *“Manas ki jaat sabhey eko pahchanbo”.*

### Sikhism and Jathedars:

Over the years I have attended a number of Interfaith seminars and conferences and what amazes me most to see is, that in the hierarchy of Christian churches the minimum qualification of the priest (Father) is a Doctorate degree in theology and comparative religious study and they are usually multi lingual as compared to the Sikhs where anybody who can just read Guru Granth Sahib becomes the high priest or Jathedar. Reading Guru Granth Sahib is one thing, to understand Gurubani is altogether different. They have little understanding of the philosophy of Sikhism, so what can one expect from these so called leaders of the Sikh faith?. *“annha aagu jay they sab saath bahaay”.* No wonder under the psychologically impaired minded leaders, till today we have not been able to decide who is a Sikh. There are many well learned Sikh scholars and theologians but for fear of losing their grip on “chairs” these Jathedars accuse them of un-Sikh scholarly research and activities and excommunicate them.

### How pure are these Pure ones:

Every day hundreds of Sikhs receive baptism. Can someone be bold enough to give an honest answer as to how many of these initiates live their lives according to their sacred vows? Men of assumed highest spirituality have little respect for their religion or religious ethics. Here is one of many examples one comes across every day of the infidelities of these pure ones. Giani Kartar Singh (not his real name) “Hazoori Raagi”, whatever that means, applied for the job of a Hymn singer (Kirtania) in one of the Gurudwaras in Sydney. Got the job on the basis of the Kirtan audio tape he submitted from overseas, but couldn’t sing anywhere near the way he supposedly sang on the tape he had submitted. And finally admitted that he had sent someone else’s tape to get the job. His dishonesty did not stop there and while working as a full time Granthi in the Gurudwara, to get un-employment benefits he told lies to the Dept of Social Security that he was working only as part

time Granthi. He was caught by the Dept of Social Security and fined but is still cheating by not declaring his income to the income tax department. **Is this what you would expect from an Amritdhari who has taken a sacred vow of fidelity and to whom you look for spiritual guidance? Isn't it sacrilege of the Amrit ceremony and violation of the sacred vow. Isn't it perjury, insincerity, cheating, hypocrisy and double standard?.** The only spiritual guidance they can give you is “how to cheat others honestly and tell lies”. There is more to faith than keeping unshorn hair or outward appearance; one's actions must reflect one's faith or he really hasn't got any faith at all and has no right to lecture others on divinity. I am not saying that other Sikhs, the Sahajdhari Sikh (as they call them), do not tell lies or cheat of course many do but they never took any vow of fidelity in the presence of their Guru, Guru Granth Sahib.

### **Culture and Religion:**

The problem lies in the unwillingness of these self appointed boffins of the Sikh faith to understand that **religion and culture are two different aspects of a society.** Whereas culture is the set of shared attitudes, values, goals, and practices of a group of people in a region or province which often vary even within the same region and group of people and change with time, vogue, place and circumstances; religion on the other hand is a set of universal spiritual values which do not change with time, vogue, place and circumstances. And to bind soul to the wheels of socio-cultural traditions, especially the outward appearance, is a form of spiritual slavery, which is contrary to the tenets of Sikhism. They are forgetting that all Punjabi's are not Sikhs and all Sikhs are not Punjabi. Tenets of Sikhism are invariant but the cultural norms can be modified and assimilated in whichever country Sikhs find themselves in. There is no religious reason to tie the word Sikh to the century old culturally defined articles which have lost their appeal and significance even to those who wear them. However they are happy to wear western dress because with Punjabi dress they feel uncomfortable as it looks odd in the office but feel ill at ease if a Sikh trims his beard. Patka is not a turban but they have no problem with those who wear it. Most Amritdharis tie 'round' turban like Taliban do, and it becomes difficult for a non Sikh to make out whether he is a Sikh or a Muslim and as a result many Sikhs have fallen victim to mistaken identities. Look at Christianity; they will give you a bible and your name is added to their statistics, the way you dress is not their problem. Similarly in Islam, the dress they wear depends upon the country/ region they live in. Islam originated in Arabia but not all Muslims wear Arabian dress or burka. Often I wonder what cultural traditions or physical appearance has got to do to follow the tenets of a faith. They have an arrogant concept of their superiority and to their immense vanity their self perceptions are remarkably blind to the spiritual rights of the others. They have selective

hearing and conveniently ignore to listen to what Guru Gobind Singh, who created Khalsa, rightly said to Aurangzeb when he said that there is no faith better than Islam and he should accept it, “*Your Majesty it is not the stamp on the coin but what is inside which makes the coin worthwhile. Even if a counterfeit coin has your Majesty's creed imprinted upon it, no one will exchange it with the goods in the market place. So also in the case of faith, it is not the label, but the content that is pleasing God and which determines who is consigned to hell, who to heaven. I believe in one God, not two or three and for me no one is an infidel save one who denies His presence*”.

So Guru Gobind Singh's answer explains it all, it is not the unshorn hair or physical appearance or dress which makes you a Sikh, but righteousness, uprightness, brotherly love, truthfulness, honesty in dealing with others; justice, tolerance and civility are some of the traits which are required of a Sikh. Unfortunately most of them lack these qualities and still call themselves “Khalsa”. They must first put their own house in order. **How can they condemn symbols and rituals of other religions while performing rituals to adorn themselves with different religious symbols?** We criticize Christians for claiming that one will get salvation only through Christ, we criticize Muslims for claiming that one is not a Muslim unless he is circumcised, we criticize Hindus for wearing the sacred thread. But Sikhism practices similar things, such as their claim that unless you take Amrit you are not a Sikh and will not get salvation, which go unquestioned and unchallenged and are acceptable. If it is not religious bigotry and hypocrisy then what else?

### **Universality of Sikhism:**

*Sikhism is a universal religion, meaning that the philosophy of the Sikh faith has an appeal to the people of other faiths. However when we start tying Sikhism with Punjabi culture it loses its universal appeal.* Universality requires multicultural society and environments to take its roots and flourish, it cannot flourish in isolation. What good or wisdom is there in telling a Sikh what Sikhism is? In our multi faith and multicultural society one is bound to assimilate some aspects of the other cultures and Sikh Diaspora cannot afford any longer to live in social and cultural isolation as there is danger that living in the culturally air tight environments Sikhism will lose its universal appeal and will isolate us externally. History is witness that religions which have allowed their followers to assimilate some cultural aspects of the environments they live in have flourished rather than diminished. Modernism is antagonistic to the Amritdharis; however I believe that Sikhism is a faith in which orthodoxy should not enforce its will on others and where different or exceptionally critical views should have their fair hearing. Often I have tried to

engage in an open dialogue with some of these born again Sikhs, who seek to impose their understanding of the term “*who is a Sikh*” on others, to gauge the depth of their understanding of Sikhi and questioned to explain the religious premise (supporting their views with references to Guru Granth Sahib) as to why a Sikh must conform to the Punjabi culture and traditions. The best they would do is change the subject and move away or indulge in a meaningless vague discourse and at the slightest inkling of losing the argument become, agitative, aggressive and resort to violence; that’s their character.

In February this year the Multi Faith Centre of Griffith University in Queensland hosted a four day Interfaith summit for peace and harmony for Australia and the Asia Pacific region in Brisbane where I had the honor to represent the Sikh faith and presented a paper on the *‘principles and values of the Sikh faith and its interfaith aspects’*. I got the standing ovations when on the equality of women I recited the Hymn, *“Tis keyon manda aakhiay gis jammay rajaan”*. After the plenary session in one of the inter faith dialogue sessions a female delegate from Manila pointing to me said, *“I like and admire tenets of the Sikh faith, a wonderful religion which recognizes equality of all human beings and specially the equality of women which no other religion gives, but am bit confused to see that some Sikhs have long beard and turbans some have turbans but trimmed beard and some are clean shaven, are there different types of Sikhs; who is really a Sikh?”* In the constraint of the time, I had to be brief and exact so my answer was, *“A Sikh is a disciple, student or learner who believes in the teachings of Guru Granth, our Holy Book, and endeavors to lead his/her life according to those teachings. Dress or physical appearance has nothing to do with becoming a Sikh or with the Sikh religion. One can wear whatever he/she likes however being brought up in India some people still keep their cultural traditions and keep unshorn hair but others trim their beard and some prefer to be clean shaven. A Sikh is a Sikh and there aren’t different types of Sikhs.”*

Then another delegate, pointing towards two local Sikh girls in the audience who were in denims and wearing sort of round turbans asked, *“Traditionally do the Sikh women also wear turbans”*. There are no restrictions on how you dress, most ladies wear Punjabi dresses and some with long hair do keep their hair covered, most with a simple scarf hanging over their shoulders and some just tie it around the head like a mini turban, was my answer.

I am sure an Amritdhari would have brought Amrit ceremony, creation of Khalsa and beheading of five Piaras in the explanation and further confused the questioner and the other delegates. Gone are the days when the child accepted without questioning the answer from his mother, *“I got you from the midwife or from the hospital”*, to his question,

*“Mum where did you get me from?”* We are living in the age of reasoning and the children ask questions why, why not and how, which are often difficult to answer and substantiate. It is better to tell the truth than fiction. No doubt hair have some benefits but to follow the tenets of the Sikh faith is it necessary that one shouldn’t trim hair? The question must be answered in the negative; simply because it is the social environments, activities one is involved in, employment opportunities and the climatic conditions of the country and place which dictate grooming and the type of clothes one must wear. To ask a Sikh Rugby player to keep unshorn hair is a bit too much to expect of him. To force a man to grow long hair, give him a new name and clothe him in strange garments won’t change his character. As by simply carrying books one doesn’t become a literate, or by putting on cricketer’s uniform one doesn’t become a cricketer player; similarly by merely taking Amrit and keeping unshorn hair one does not become pure; purity lies in doing good deeds.

Dare I say if Guru Gobind Singh were to be born again today he would be the unhappy and distressed person to see what a mess and mockery these Amritdharis have made of the noble faith of Guru Nanak? What right they have to deny other peoples their right to practice Sikhism. I say deny other people’s right to worship, because in this country and am sure it is the same in other countries, especially with the arrival of new migrants from India who have never been exposed to the western culture, there are some Gurudwaras taken over by Amritdharis in which non-Amritdharis are not only not allowed to read Guru Granth sahib during Akhand Path or do Kirtan, they are not allowed even to distribute parshad or langer. To recites every day *“Manas ki jaat sabh eak pahchano”* and then turn around and say that non Amritdharis are not worthy of reading Gurubani, if not religious arrogance and illiteracy or hypocrisy then what else?

#### Conclusion:

Nobody is perfect or pure in this world and there cannot be anybody who is pure, then one wonders why do these born again call themselves Khalsa. It is nothing less than ignorance, self assumed vanity and egotism which are against the tenets of the faith they so vehemently claim to practice. **They are day dreamers who have shut themselves in an imaginary world of their own in which the other people don’t exist. They claim to be the only recipients of spiritual guidance from God, and they seriously believe that they are, and it is this their extraordinary capacity of self-deception, for their refusal to see fault in their purity and unwillingness to accept others as equal, that threatens them most.** They are stretching their self proclaimed spiritual powers beyond the customary limits set by our Gurus. We have to stand up and

tell them that a ‘Sikh is a Sikh’ and not Amritdhari Sikh or Sahajdhari Sikh. That a Sikh is a person who follows and leads his/her life according to the teachings as enshrined in Guru Granth Sahib, and Gurubani doesn’t say that one has to carry the baggage of ancestral traditions to practice Sikhism. It is the sacred duty of every Sikh to tell them that the world has changed tremendously and progressed in the means of transport from horse backs to rockets and in communication from pigeons to internet e-mails and they are still hibernating exactly where our Guru left them. It is a worry that if their un-Sikh practices which they impose on others are not checked, the time is not very far when they will start measuring the length of the beard to declare whether one is a Sikh or not. That will be the beginning of the end of this noble faith and posterity will read in the history books that there used to be a religion called Sikhism whose followers believed in one God and equality of all human beings. But for four hundred odd years they kept arguing but couldn’t decide as to what they should call themselves Sikhs, Amritdhari Sikhs or Sahajdhari Sikhs. They became disunited, abandoned the noble faith and slid back into the same cesspit from where the founder of their faith had pulled them out.

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ED.]

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### NAGAR KIRTEN AND SIKHI

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*Nagar Kirtan* (literally: neighbourhod *kirten*) has over the past few decades become standard fare for *Gurpurabs*. As more and more *gurdwaras* rush to jump on the bandwagon of taking the *Guru Granth Sahib* (and accompanying *kirtaneas*) on a display ride on the streets of their townships, and as more and more *sangats* compete to make their processions larger, longer, grander, and more entertaining, it may be worth weighing this concept from the point of view of *Gurmat* and *Gurbanees*. What are we trying to achieve? What, if any are the tangible benefits of the investment of time, money and energy into this moving exhibition of our Guru, the broadcasting of *kirten* onto the streets of the city’s commercial districts, and the display of our accompanying *sangat* at popular/ tourist designated places? Is this “parchar” in form only and devoid of substance? And most important, what, if any is the spiritual basis of this “*kirten* on wheels” practice? Have Sikh leaders in general and *gurdwara parbhandaks* in particular become so debased in *Gurmat* that it does not matter anymore so long as they latch on to the latest trend, satisfy the entertainment needs of their *sangats*, and contribute to their local council’s hunger to create events for their tourists?

This article attempts to discuss the above questions and related issues.

### THE TREND.

There is no doubt that *Nagar Kirtens* are in fashion. They take place all over Europe, North America and Asia. What started off as annual *Vesakhi* affairs have spilled over into just about any *Gurpurab*. But that is not the only metamorphosis. While the front portion of the procession may have some resemblance of it being a Sikhi related function (*panj pyares*, Guru Granth Sahib and *kirtenias*), the real action is elsewhere – in the gaudy floats, the blaring music, the *bhangra* dances, the *gataka* performances and everything related that makes the whole affair into a thoroughbred social event. *Kirten* and *gurbani* are no longer the attraction of these events. Whether a *Nagar Kirten* of a particular community is *gurmat* related or has become a full blown social *mela* depends very much on whether the event is in its infant stage (meaning the local *sangat* just got latched on) or has matured over the years (meaning the organizers have steadily increased its entertainment content). It further depends on how much competition exists from neighboring *gurdwaras*. In other words, how far down the slippery slope of the above metamorphoses a particular *Nagar Kirten* situation is located depends very much on how many years the *Nagar Kirten* has been organized. The fact remains that the journey from a *Gurbani* and *Kirten* related event to a full blown *Mauj Mela* is not only certain and definite, it is getting shorter and faster.

### EXPLAINING THE TREND.

Three explanations can be advanced to explain this trend towards *Nagar Kirtens*. The first is global and has its roots in the Inter-faith movement and the catastrophic 9/11 incident. The movement and the event do not have anything in common. Yet the underlying philosophy of the Inter-faith – the need for faiths to understand *other* faiths – has been hijacked by the core message of 9/11 which is that there is a need to educate *others* about our faith – even if forcefully. The Inter-faith movement has long held the view that no dialogue can take place without cross-faith understanding. A good deal of resources of those involved in this movement has thus been devoted towards acquiring a genuine and deeper understanding of all faiths. Inter-faith activities typically involve seminars, talks, symposiums, prayers, discussions, written papers and dialogue. This is of course something that ought to be lauded.

The events of 9/11 - because they were deemed (wrongly) to be perpetrated by the followers of one faith against another seemingly justify the need for forced cross-faith education. The blame game and negative imaging of Islam and Muslims that came in the aftermath created a demand in the Muslim world of the need to “educate” others about the true nature of Islam. The underlying notion of this demand was that the non Islamic world was by and large ignorant about Islam, held on to stereotypes and was anti-Islam. All these hence needed correcting and this correcting was to be done

vociferously and volubly if necessary.

Because *Kesadhari* turbaned Sikhs – mistaken for Osama / Taliban types - became victims of the aftermath of 9/11, a similar demand came to reside in the Sikh psyche: we have to educate non-Sikhs about our faith, our beliefs etc. Sikhs were being murdered, singled out for airport checks, ordered off airplanes and trains and discriminated in their workplaces. Such lack of understanding about Sikhs needed correcting. Our leaders and gurdwara *parbhandaks* took up this clarion call without blinking an eyelid. That we have to take Sikhi to everyone out there became the mantra of Sikh leaders.

A large number of Sikhs, *parbhandaks*, organizers and supporters of the *Nagar Kirten* “movement” base their justification for the need of this event on this principle. “We need to go out there, to show others, to educate others about what we are, who we are, what we do etc. We need to get rid of stereotypes and ignorance about Sikhs. How will the others know about our solemn practices, our great Guru Granth Sahib, our fantastic *Kirten* and our superb culture if we kept it confined to within our Gurdwaras? We are thus doing the Sikhs and the *panth* a great service.”

There are core difference between the objectives of the Interfaith advocates and the demands of the post 9/11 period. The first is that the Interfaith movement stresses voluntarily *acquiring* an understanding of other faiths, but the post 9/11 demand wants to *force* its understanding on others. The former can only be done with genuine desire, while the latter is done with a sort of vengeance: we will bring it to you whether you like it or not. It does not matter if the non-Sikhs want to know about us or not - just take our thing to them became the underlying philosophy of the *Nagar Kirten*-ites. The Interfaith movement invites others to come together to understand each other, while the post 9/11 demand wants to compel others to be witness to its own beliefs and practices (here comes our float, our procession is within our right to assemble, move aside lest you get crushed!). The second difference is that the Interfaith movement allows for gradual, steady and genuine learning. Their events take place over a 365 day period. It is thus incremental – one learns more and more as one goes along. The post 9/11 demand wants to take its culture and beliefs to others in a one big bang way – once /twice a year loud and long *dhmaka* type procession (God have mercy if anyone stood in the way). The third difference is that the Interfaith objective is humble and thus genuine (come, lets share your beliefs and mine). The post 9/11 demand is an arrogant one, and thus dubious (can you see how good/great my beliefs are!).

The questions one thus has for these *Nagar Kirten* die-hards are as follows: Can anyone (sikh and non sikh included) be “educated” about the Guru Granth Sahib, *Kirten*, *panj pyare*, Sikh religion or culture etc through a procession? Can stereotypes and ignorance be removed through processions?

Is it not the case that the method chosen (processions) was wrong, even if the questions, issues and concerns were right? What about the wrong messages that get sent out – both to Sikhs and non Sikhs about wastages and a seemingly unending desire amongst Sikhs to undertake a one-way street type of forced “education” approach? What sort of *panthic* service is achieved by putting great amounts of time, energy, money and attention into such dubious and unproductive ritual – which is an unimaginative copy of the Hindu processions of their *devi-devtas*? In fact, the single most prevalent message that comes across to non-Sikhs about the *Nagar Kirten* may simply be that this is the Sikh version of the Hindu deity procession. I am reminded of someone who described the *Nagar Kirten* he had witnessed: *Eh Sikhian dee devi nikel rahee hai!*

But a more important question is this. Have our *parbhandaks* educated them selves and their *sangats* so thoroughly through *parchar* within their gurdwaras about our *gurpurabs*, *gurbanee*, *gurmata* and *kirten* that they must now educate the others out in the city streets? The truth is that our *sangats* and Sikh youngsters especially are in dire need of the most basic of *gurbanee/gurmata* knowledge and on the verge of declaring their faith is outdated and irrelevant to their lives. One major reason for this is that our gurdwaras and their *parbhandaks* have failed us wretchedly. The major reason for this miserable failure is that the *parchar* within our gurdwaras has been reduced to piteously boring repetition of unbelievable tales called “sakhis.”

The second explanation for this trend of *Nagar Kirtens* in grand ways rests on the notion that form is easier than substance. It is easier to be seen doing something, rather than doing what is really required which happens to be difficult. Teaching our youngsters and *sangats* how to read the 1430 pages of the GGS, to understand its core messages and to bring its spiritual meaning into our daily lives is a tough exercise. Putting the GGS on a two ton truck lit by 1430 bulbs and driving it through the streets is easy. Decorate it with 16 flags – each representing one Bhagat of the GGS. Inspiring our *sangats*, our youths and even non Sikhs to learn *kirten*, to appreciate the intricate *rag* and *taal* system of *gurbani* classical music and to mesmerize their souls through the stirrings of the spiritually elevating mix of *shabad* and *raag* is very difficult. Hiring a group of *ragees*, loading them onto a 2 ton truck complete with a powerful sound system and parading them around town is the easy part. No one even has to listen to them. Organizing Punjabi and *gurmukhi* classes, *gurmata* sessions, running kindergartens and libraries in gurdwaras, etc – the substance of gurdawara *sewa* and leadership is difficult and *parbhandaks* always have a ready laundry list of reasons - ranging from not enough of qualified trainers and poor response from the *sangat* – as to why this cannot be done and will not ever be done. But organizing the *Nagar Kirten*

requires no ability that is worth discussing. Everyone is qualified to run it (because no qualifications are required) and there is overwhelming response from the *sangat* (who does not want to have fun?). The result is an exercise in deception. We deceive ourselves into believing that effective *parchaar* is being done through our *Nagar Kirten* sham. We deceive ourselves that our *parchar* amongst Sikhs is so complete that we have taken it to “others.” We deceive ourselves that we are doing the *panth* a service. Indeed it may be nothing more than a mockery. We deceive ourselves that we are celebrating a *gurpurab* when in reality we are celebrating our own inadequacies. We deceive ourselves that the Guru’s blessings are with us in this elaborate *mela*, when the only blessing we have is the pat we give ourselves on our own backs for a great *Nagar Kirten*. What can possibly qualify for a bigger fraud?

The third explanation lies in band waggoning. The Punjabi version is *bhed chaal* (literally sheep follower-ship, or sheep being led by sheep) No gurdwara wants to miss being on the wagon. No *parbhandak* wants to be left out. No one wants to be left behind. No one wants to be told that last year’s *Nagar Kirten* was better, or that the one organized by the other gurdwara down the street was bigger, or that the one organized by the just voted out *parbhandak* committee was more entertaining. Small and remote gurdwaras participate in *Nagar Kirtens* of bigger neighboring gurdwaras by sending floats or teams with a view of sheepishly organizing their own when the next *gurpurab* comes along. There is such a thing as *Nagar Kirten* internships.

#### THE BENEFITS.

There is no denying that *Nagar Kirtens* bring people (not necessarily *sangats*) together, create joyous occasions, and raise awareness of the existence of Sikhs within a local community. It gives those participating a good feeling especially when non-Sikhs capture the procession on film or camera. The participants get a sense of pride. It is not everyday that policemen stop traffic to give priority to us. The organizers feel good when newspapers and televisions report the procession. It is nice to see our names in print, hear our voices on television and our activities reported.

But the reality is that none of these benefits are long term or permanent in nature. They bring little or no collective good. The benefits are miniscule compared to the investments of time, energy and money – all of which are limited for a community as small as ours. More importantly, none of these benefits tie-in to the objectives of *kirten*, the Guru Granth Sahib and *Gurbanee*. If Sikhs in a local community need to depend on *Nagar Kirten* to raise awareness of their existence, then something is not right about these Sikhs. Such awareness would be more meaningful if achieved by regular and benevolent contribution to the community. Open a free medical clinic in the local gurdwara and get noticed in a

meaningful and permanent sort of way. And newspapers and television report just about anything out of the ordinary. Amongst the first things a journalism student is taught is that while a dog biting a man is not news, it is indeed newsworthy if a man bites a dog. Are *Nagar Kirtens* in the news for the good they bring or for their notoriety to cause traffic chaos? If publicity is desired, then *parbhandaks* should strive to get into the news by contributing to worthy causes, by reaching the heights of *sewa* as taught by Guru Amardas ji or by getting their gurdwaras involved in local community activities in some extraordinary manner. That would be a real service to the *panth*. Run a community kitchen and feed the homeless, adopt an orphanage, sponsor an old folks home patient, visit the local nursing home regularly – the list is long. The gurdwara will get into the news and there will be no reason to be embarrassed about it.

#### THE COST.

The large amounts of money, time and energy spent on *Nagar Kirtens* cannot be justified given the rather intangible benefits as described above. Being a small community with extremely limited resources, there is a need to be extremely selective in the choice of our activities. *Nagar Kirten* is not a smart choice by any measure.

#### NAGAR KIRTEN IS BECOMING BIG BUSINESS.

There are three reasons why *Nagar Kirten* is set to become a permanent (albeit a generally useless) feature of the Sikh way of life. Two of these – our penchant for form over substance and *bhed chaal* mentality - have been described above. The third reason has to do with the “commercialization” of this event. Stalls selling Bollywood movies, CDs and posters of actors and actresses are fast becoming a part of the *Nagar Kirten*. Business people go where the crowds are. Very soon *Nagar Kirtens* will be fully sponsored by these business groups. They will provide all that is necessary – even talk to local officials on behalf of gurdwara *parbhandaks* to decide on routes and times for the procession. The *parbhandaks* will be pleased because it will be less work for them. In return these business people will ask for advertising and publicity rights – effectively turning the *Nagar Kirten* into a large and moving advertising screen for these business people. The GGS and *Kirtenias* will then be relegated to some remote corner of the procession.

#### WHAT ABOUT THE HONOUR OF THE GURU?

This is a question that is uppermost in the minds of Sikhs who are concerned about the right and wrong of *Nagar Kirten*. Is there honor in parading the Guru in the streets? What is the *Maryada* of taking the Guru out on to places where the sanctity is always in doubt? What about disrespect, disregard or plain contempt amongst viewers who chose to light up a cigarette, take a sip from a beer can, spit or blow his/her nose or simply turn his/her back as the Guru passes by? What about the natural elements. During

one recent *Nagar Kirten* it rained and the canopies above the Guru Granth Sahib in one truck and over the *Ragees* in the other got filled with water. The one over the *Ragees* burst, showering the occupants and destroying their instruments while the one over the Guru nearly burst, inspiring this article. Who will be held responsible, if not the entire Sikh community for such gross contempt even if caused by oversight?

What exactly is served by taking the Guru on this unmanageable journey to nowhere? What is the objective? What is the benefit? What do we want to achieve? Has anyone come to know that there are 1430 pages or 48 *raags* in the GGS as a result of witnessing a *Nagar Kirten*. Or that the language of the GGS is such and such, or that so many Gurus and so many *Bhagats* have written it. Or that xyz is one of the messages of the 5,867 *shabads* therein. Or even that there is a book underneath all that paraphernalia – because all the crowds get to see is the *rumalas* and other paraphernalia? That too if they can take their eyes off the *gatika* display and look at the *rumala*,

If a *Nagar Kirten* must be held at all costs – can the Guru be left to reign with pride and dignity intact in the gurdwara? Can the Guru be left out of this raucous *mela*, this ego feeding event, and this commercialized and adulterated affair called *Nagar Kirten*. Can we keep the Guru out of our self aggrandizing and self gratifying episode that is on fast track to get even more disrespectful? Or are we as participating *sangats* all prepared to share the blame, carry the burden and pay the price for the disrespect and disregard of our Guru?

#### WHAT ABOUT THE MARYADA OF KIRTEN?

What does *gurmaryada* say about the sanctity of *kirten*? What about the inviolability, the purity and the sacredness of the environment in which *kirten* is to be recited and listened to? Are the messages of *Gurbani* (being sung as *kirten*) suitable for loudspeaker blaring on the streets where people are generally expected to shout, scream, yell and shriek while attempting to listen to this *kirten*? How exactly does one enjoy the benefits of *kirten* except in an environment of silence, serenity, tranquility and quietude that we aspire to have in our gurdwaras or homes whenever *kirten* is sung?

Gurbani says: *Raaj Leela Teray Naam Banaee, Jog Baneya Tera Keertan Gayee* (GGS Page 385) Meaning Your *Kirten* creates a beautiful situation and that unites me with You. Is the *Nagar Kirten* atmosphere of disarray conducive for such unity? Gurbani further says *Kalyug Meh Keertan Pardhaan, Gurmukh Japeeay Laye Dhiyana* (GGS Page 1075) Meaning: In present times, *Keertan* is the primary method of spirituality, *Gurmukhs* therefore sing with it in complete focus. How would one focus in the frenzy of a *Nagar Kirten*? Elsewhere Gurbani says: *Jagana Jagan Nika, Har Kirten Meh Jagna* (GGS Page 1018) Being awake/aware/conscious

is generally good, but the best is to be awake during *Kirten*. There is another verse regarding the manner of doing *Kirten* on page 1157 of GGS : *Achinto He Mun Keertan Meetha, Achinto He Prabh Ghat Ghat Deetha*. Meaning *Kirten* is sweet when the mind is free of anxiety. It is in such anxious-free state that one sees God in everyone. These sprinkling of verses talk about the atmosphere, the state of mind and the environment that must exist for *Kirten* to be considered *Kirten*.

Or have we equated *kirten* to folk songs or just about any other pop music that can be blared anywhere, to anyone in any sort of condition. People can eat corn, talk on the cell phone, shout across the street, and smoke a pipe or even pot while listening to folk songs from a passing float in a procession. But are we prepared to let this happen to Guru Nanak's spiritual gems?

#### ARE WE JUST COPY CATS?

The Hindu gods and goddesses are depicted in statue form. A statue can only be at one place at any one time. So the *darshan* of the deity is normally done by people coming directly face to face with the statue. One way of maximizing this *darshan* is to occasionally take the statue to the people (who are believers). So the deity is loaded on a beautifully decorated chariot and taken to the people. These believers wait eagerly outside their houses for the chariot to come, pay obeisance one after another and make offerings. Within such a context there is great benefit in taking the statue to the people.

The Guru Granth Sahib is the embodiment of the *shabad* Guru. This Guru can be in multiple places at any given time. He is where the *shabad* resides – which is in the hearts and minds of believers. There is no concept of physical *darshan* of the Guru Granth Sahib – the book structure, the paper or the *rumala* and *palki*. These are mainly containers for the *shabad* to reside – just like a thumb drive that contains a digitized copy. So this taking of the Guru for a round of *darshan* for the people is out of context in Sikhi. But to whom is the Guru being taken to for *darshan*? Save for some thinking Sikhs who will not take part in the charade, almost all the Sikhs in the community are already in the procession. The *Nagar Kirten* does not go on a route which is residential but commercial and tourist connected. Are we expecting these non Sikhs to do a *darshan* of the *shabad*? How many are expected to know there is a book underneath those glittering *rumalas*, let alone understand what a *shabad* is all about.

In this sense then, *Nagar Kirten* is a third rate copy of a ritual that belongs to people of another faith. This copying is dull and unimaginative to the core. We substituted everything of theirs with our physical things – the GGS replaces the deity, our *ragees* replace their high priests who

ride the chariot with the statue and our *sangats* with their hard core believers who walk the entire path of the chariot. We could not even come up with an original name for this plagiarism! If theirs is a chariot, ours is plainly a charade.

*Jab Yeg Gahe Bipran Kee Reet, Mein Na Karun En Kee Parteet.* When my Sikhs get imbibed in Brahmanical ways and rituals, I would withhold my trust and faith in them – Guru Gobind Singh.

#### ABOUT BEING A NUISANCE.

As *Nagar Kirtens* get bigger, longer, more crowded, more commercialized and more frequent they will increasingly become a nuisance for the local communities. Traffic comes to a standstill, people's schedules get disrupted, homes and businesses get blocked and inevitably the local communities will ask their leaders to speak up against it. The Indian Express of March 8 2008 has this report in its Chandigarh edition: *Nagar Kirten leaves behind a trail of traffic chaos.* What else can a parade of 750 vehicles, 32 horses and 11 camels achieve if not utter chaos.<sup>1</sup> After all a colorful crowd looks nice to look at once a year, can be tolerated twice a year, but becomes a nuisance beyond that. Plus our parades being copies, the local communities have to put up with the original *Nagar Kirtens* of the other faith – thus adding to the number of parades and lowering the tolerance. At a recent *Nagar Kirten*, (in Malaysia) while negotiating a rather narrow street, the truck carrying the *ragee jatha* got stuck in the branches of trees lining the neighborhood. There being no other way, a few *naujawns* got together to give the offending trees a trimming that the foliage would remember for a lifetime. This action left more than a few neighbors offended. They wanted to know who gave these *naujawns* the right to cut trees planted within the compounds of the people. These people have vowed not to let the parade pass this way again. If it does, they will be waiting. It will be a trimming of a different kind, they pledge. So much for taking the Guru for the “*darshan*” of such people! But why expect non-Sikhs to respect our Guru when we ourselves have chosen to disrespect the Guru by taking Him on a parade to such “ungrateful” people?

#### IS THERE ANY SUBSTANCE IN THIS SORT OF “PARCHAR”

If one does a *google* search on *Nagar Kirten*, one comes up with one web report after another extolling the tremendous success, the huge support, the great impact, and sensational triumphs of each and every parade. One gets the impression that a *Nagar Kirten* gets boring fairly quickly and *parbhandaks* have to add new attractions – in the form of camels, horses, motor cycle outriders, elephants, peacocks etc – every year. Any and every such addition is an achievement! Some *parbhandaks* are already considering inviting stars and other personalities to grace their parades – all in the name of getting their fans into their charade. Some web reports even

misquote *Gurbani* verses in their reports either to deceive the *sangat* or to cover up nature's wrath. One has Guru Amardas ji's verse “*Jhakhar Jhangee Meeh Varsey, Bhee Gur Dekhan Jae. Samund Sagar Hove Bahu Khara, Gursikh Langh Guru Peh Jayee* (Meaning, come rain, storm, or hailstones, I will go see my Guru. Even though the ocean is vast and salty, a gursikh will cross it to go to his Guru). What connection this verse has with *Nagar Kirten* is beyond me. Unless the web master wishes to suggest that the third Nanak attended *Nagar Kirtens*. As matter of fact, he did attend those of the chariot deity type regularly, but that was before he came to meet with Guru Angad. The other explanation is that it rained cats and dogs on the *Nagar Kirten* day and the above verse is quoted to provide solace to those who turned up to have fun in the rain anyway.

Cast aside the rubble of the tremendous success, impact and triumph that we have heaped in self praise and the question relating to the substantive benefit stands in its place like a sore thumb. Blow away the smoke screen of how many thousand attended, and how many witnessed it, the question of tangible benefits stands like a solitary tree in the vast desert – calling for the attention of those who are concerned.

#### SO WHAT IS THIS NAGAR KIRTEN REALLY ABOUT?

Overall it is about missing the point all together. What exactly is the objective of doing and listening to *Kirten* in *gurnat*? Is that objective served by doing serene and peaceful *kirten* in raucous and rowdy entertainment seeking crowds? *Nagar Kirten* is also about finding short cuts and taking the easy ways out of *parchar*. Real and substantive *parchar* required innovative solutions, hard work, dedication, and selfless commitment both from the *parbhandaks* and the *sangat*. *Nagar Kirtens* are easy to organize, and all *sangats* got to do is simply attend, walk along and enjoy the ride. This is so much easier than having to sit in a gurdwara for two hours listening to *kirten*, *katha* and recitation of *paath*. *Nagar Kirten* is also about doing business. There is a ready clientele for people who want to sell all sorts of stuff. *Nagar Kirten* is about having a real big *mela*. It is further a reflection of our laziness in the spiritual and leadership realms. It is also about form over substance. *Nagar Kirten* is further about letting the world see some of our ugliness. We don't care if the traffic is chaotic. We could not care if an ambulance or fire engine does not get to its destination because of our chaos. *Nagar Kirten* shows a haughty and arrogant side of Sikhs – when it is our time and place, we are Kings in an inconsiderate sort of way (read the Indian Express report above to get a feel of such puffed up conceit of ours). As Kings for that one day, we park anywhere, throw rubbish everywhere, act loud, walk on anybody's lawn and disregard all rules. Finally *Nagar Kirten* is about making merry at the expense of the honor & dignity of the Guru, *Kirten* and the *Nagar*.



**WHAT IS IT NOT ABOUT?**

*Nagar Kirten* is certainly not about *Kirten*. *Kirten* is to be done, listened and enjoyed within the serenity, dignity and solace of a *diwan*, a *gurdwara*, home or any other place with such qualities. *Nagar Kirten* can only be classified as *Kirten* if the definition of *Kirten* is adulterated to fit the “farmer’s market” or *sabjee-mandee* like atmosphere commonly found in the procession. If *Kirten* can indeed be done in the midst of jostling crowds mostly engaged in loud conversation, blaring horns of motorists upset over the traffic jams created, sirens of police cars sent to control the crowds and traffic, and the elements of nature (rain, smog, etc) – then *Nagar Kirten* in this skewed sort of way can be counted as *Kirten*. But this is not the *Kirten* of the GGS and would not be the sort of *Kirten* any Sikh would want.

*Nagar Kirten* is not about the *Nagar* either. *Nagar* translates as village, *pind* or community. By definition a *nagar* has to be residential, centered on homes or areas around the homes of believers, who for some reason or other cannot come to the deity, so the deity has to be brought to them. They wait eagerly for the arrival of the deity and make way for it voluntarily. They don’t complain about traffic chaos and other disturbances. They don’t have to wait for others to trim their trees to make way for their chariot. This is because they are believers.

Our *Nagar Kirten* takes to the streets passing commercial areas, places frequented by tourists or other parade grounds. The local authorities, police, government etc support the *Nagar Kirten* (even if reluctantly) because of its tourism potential, because it adds color and life to the city/county/town or simply because to turn down the request would invite allegations of discrimination against Sikhs. Similarly the people who turn up to see the parade are looking at it from an entertainment point of view. Sure enough our *Nagar Kirten* folk never fail to entertain. *Panj pyare* with swords unsheathed, colorful brightly lit *palkis*, *ragees* singing ballads, *gaika* performers, *sangats* dressed in traditional garb and in some cases *bhangra* dancers are, from the point of view of non-sikhs providing fairly good entertainment. They have nothing to complain about because it is free. But the number who see it as a nuisance is on the rise.

**WHAT CAN I DO ABOUT IT?**

Sikhs and *gurdwara parbhandaks* have a propensity for *bhed chaal* particularly when it comes to ritualistic and un-*gurmat* practices. No question about it. Getting our *gurdwaras*, leaders and *sangats* as a whole to stop this *baykaar* and *bipran kee reet* rooted practice will prove to be a daunting task. No question about that too.

Those looking for guidance from the Akaal Takhat or other historical *gurdwaras* in India will be equally disappointed.

The *parbhandaks* of these places do not have a genetic make up that is different from our local *parbhandaks*. One of the largest *Nagar Kirtens* in the world is undertaken at Nanakana Sahib during *Nirangkari Gurpurab* under the auspices of SGPC. There are no Sikhs in this area save for a handful of SGPC *sewadars* who stay within the Nankana premises to keep the *Gurudham* open. Tens of thousands of Sikhs come from Europe, America and Asia to take the Guru and groups of *Ragees* on parade to the neighboring Muslim communities. The Pakistani villagers make good money selling food, drinks, accommodation and other stuff to this money laden Sikhs. Some of them spin tales of Guru Nanak having given their ancestors all sorts of artifacts during the *Nagar Kirten* beginning 1469 and charge the gullible modern day *Nagar Kiten*-ites money to do a *darshan* of these artifacts. These artifacts are as fake of the *Nagar Kirten* tales of Guru Nanak, and decades of *Nagar Kirten* has not created a single Sikh out there in the *Nagars* of Nanakana, but the Sikhs never fail to pat themselves for a *Nagar Kirten* well done.

Nevertheless, realization if it does happen, and change if it eventually comes, will emanate from individual and thinking Sikhs to whom the honor and dignity of the Guru, the sanctity and purity of *Kirten*, the regard and sacredness of our spiritual ways and the substance of *Sikhi parchar* are of paramount importance. It will come from blessed Sikhs who will stand up and boldly say no to the senseless parading of our holy Guru in the streets of downtown, to the equally futile performance of our divine *kirten* to entertainment seeking crowds, and to irrational expenditure of time money and energy to undertake an event which has no basis in *gurmat* and *gurmaryada*. Every thinking Sikh understands that we need to invest in our youth and future generations and that such investment must be in the form of substantive, real and meaningful *parchar*. *Gurpurabs* are opportunities for the imparting of such education (which must take place 365 days), not pretexts to waste money on futile parades and ego feeding processions. Our *gurdwaras* and *parbhandaks* have failed miserably and continue to fail us desolately in this regard. If we cannot stop this down slide, at the very least, we must not be part of it. End.

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1. Some sentences of this report are reproduced as follows: *Most of the city’s busiest routes were choked as the Nagar Kirten procession progressed on Sunday. Apart from hundreds of devotees, the procession included more than 750 vehicles, 32 horses and 11 camels. The procession is likely to cause traffic chaos on Monday morning in southern parts of Chandigarh and Mohali. Chandigarh and Mohali Police have requested commuters to avoid certain routes. Despite it being a Sunday, there were impossible traffic jams on the roads. There was utter chaos on the roads, particularly in Sector 36 and 37. And with the intersection between Sector 34-35 closed, the procession caused major traffic disruptions in this area. Mohali Police said the road from YPS roundabout to Amb Sahib Gurdwara will remain closed for general traffic from 10 am to 12.30 pm. “We have tied up with the organisers of the rally and instructed them not to disrupt traffic. We have asked them to let emergency*

vehicles and school buses overtake the procession," said a senior police officer. *The Indian Express*, Chandigarh dateline March 2, 2008.

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## FORGOTTEN SIKHS

Jagmohan Singh

From the outskirts of Sholapur in Maharashtra to the periphery of the beautiful Mysore city in the state of Karnataka, I continued my search for the Sikligar Sikh habitat. Accompanied by my wife, we made a tour of the area, but were embarrassed of our cleanliness in the face of the terrible conditions in which the 20-odd families were surviving there. Describing poverty is painful.



I was aghast at their determination and hard work. Four year old Rahul Singh had dropped out of school after severe beating by a teacher for reasons he could not understand. He was now beating iron to augment the family income. His father Ajit Singh says, "He never misses an opportunity to hold the hammer. As soon as I take a respite, he is there". I asked the child, "This is too heavy for you, don't you get tired?" He said, "No".



Then I asked him, "What do you want to become in life?" "Dharmendra", pat came the reply. His elder sister, Roshni Kaur, another school dropout, spends the whole day watching television, as she too is too shy to go to school. The mother says, she will endeavour to send her both the children to school next year.

Three year old kid Lucky Singh is not so lucky. He cannot open his eyes in daylight. The sun pinches him and he keeps weeping. Come dusk and he sees like a normal person. He suffers from a peculiar eye ailment.

While we were touring the settlement; our guide Ajit Singh wanted us to meet the Naana. He is an 85 year old man -Durga Singh and the 20 families that live here are his clan. He is bedridden after having met an accident. He is blind too. His wife, Raj Kaur, takes care of him and has been doing so for the last many years.



Most men are off to work when we visit. Some have gone to other cities and states, as far as Coimbatore, where they have relatives to stay -to sell their wares as there is less demand for the iron agricultural tools that they make in Mysore. They have

been residing in this area, officially called Hutments, (as per the Electoral Rolls records) in the Varnimathram area of the city, after they came from Davengere -another Karnataka town, some fifteen years ago. They have work for 10-12 days in a month.

The younger children, about eighteen of them, go to school, courtesy the education sponsorship programme of the Karnataka Sikh Welfare Society. The adolescents want to supplement the family income and therefore remain unlettered.

The only escape from the stark realities of life for the hundred-odd residents of this ghetto, living amidst other communities similarly placed, is television with cable connections purchased through the nose under daily installment payment schemes.

Huddled in the foreground of Ajit Singh's hut, I gathered the womenfolk and asked them, "Would they like to study? Would they take the lead and make a difference to their lives through education?" With a spark in their eyes, "Yes, provided the teacher comes here" they all said.

Someone desperately needs a temporary tin sheet over their thatched roof; the women need the privacy of a washroom, the kid with the eye ailment needs medication and the old man desperately needs care, hospitalization and an operation. All of them need education, empowerment, encouragement, dignity, a sense of affinity from the Sikhs at large and a decent dwelling.

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[Courtesy [www.sikhnet.com](http://www.sikhnet.com)]

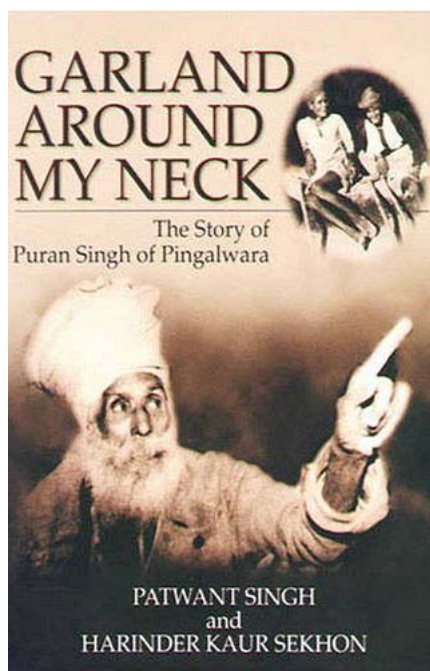
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## GARLAND AROUND MY NECK: THE STORY OF BHAGAT PURAN SINGH & PIARA A Book Review by ANGAD SINGH

*Garland Around My Neck: The Story of Puran Singh of Pingalwara*, by Patwant Singh and Harinder Kaur

**Sekhon. UBS Publishers, New Delhi, 2001. 173 pp. ISBN: 1901363406.**

*Garland Around My Neck: The Story of Puran Singh of Pingalwara* is a biography of Puran Singh and the story of the creation of the hospice for the destitute and the needy, known as Pingalwara (literally, "The Leper Colony"). It shows how the life of Bhagat ji (as he was popularly known: *Bhagat* - "God's Devotee") was intertwined with the history of Pingalwara. It is a story of how a homeless person himself became a home - *Nithaanvyaan de thanv* or "the home of the homeless"! This is a story that could move the most apathetic of persons, and would compel him to taste this nectar: the nectar of contentment that comes from serving the most pained, dejected and neglected of our fellow beings.



I thank the authors for having brought this story to light: Patwant Singh who has authored classics like *The Sikhs* and *The Golden Temple*, and Harinder Kaur Sekhon, a post-doctoral researcher and an academic writer on modern Punjab. In the Introduction, the authors dedicate a few pages to the history of Spirituality and Religion in Punjab and India, from

the time of Buddha to Guru Nanak and beyond, thus laying out a context to Bhagat Puran Singh's lifework. This makes a good reference point for those unfamiliar with his antecedents.

The authors attribute the 20th century (and continuing) poverty and homelessness in India mostly to the Hindu caste system which plagues the country and leaves countless people helpless on the streets. Beggars and the handicapped litter the streets. "They are helpless and helping them would do no good" was the common belief at the time. Bhagat Puran Singh proved this belief wrong through a life of service and dedication to these people; he created help for the helpless ... a home for the homeless ... and hope for the ones who had given up on humanity. The authors explore the life of Bhagat Puran Singh from his birth all the way to his last days. Because there were not many written accounts of

people in those days, parts of the book are based on interviews with people that knew Bhagat ji personally.

Puran Singh was born to Chibu Mal, a wealthy Hindu money-lender, and Mehtab Kaur, a young widow he was betrothed to in a "chadar" ceremony. When Mehtab Kaur was expecting, Chibu Mal wanted to abort the baby. Having already lost three children before, Mehtab Kaur pleaded with Chibu Mal to allow her to have the baby, on the express promise that this child would never claim any of Chibu Mal's property or come in his way of loving his other family. From an early age, his Sikh mother taught Puran the Sikh ideals of humility, selflessness, and seva, as well as love for humanity, animals and the environment which influenced the rest of his life. Mehtab Kaur would teach the child by example. She told Puran to always to pick up harmful objects off the road such as bricks and glass. She said that it takes less energy for them to remove the brick than it would for an ox that had to pull a cart with a broken wheel to go over it.

She taught him to treat all people with respect and to serve others. On her death bed, she made him promise to dedicate his entire life to service of others. He was to keep the promise, literally.

Bhagat ji's life-journey to create Pingalwara is probably one of the most inspiring things I have ever encountered in my life. The odds that were against him were enormous. He did his entire work, including cleaning the feces and wounds off the suffering, single-handedly for years before he received any help. Almost always, the financial resources ran tight, but he managed to pull through. Although misunderstood as the home for cripples, the authors clarify the mission of Pingalwara: "He found it odd that while wealthy benefactors were willing to fund major hospitals, they were unmoved by spectacles of dying persons on the street."

Puran Singh first came up with the idea of caring for the destitute and disabled when he was doing seva in a gurdwara. "An old man with a badly infected leg limped into the gurdwara one day. Puran Singh, on seeing maggots oozing out of a very small hole in his calf, took him to Lahore's Mayo Hospital - the biggest in undivided (pre-Partition) Punjab. The ailing man was admitted and given a proper bed with clean sheets to sleep on. At this, he gratefully remarked, 'I know I am going to die soon. But at least here I will die with dignity.'" He learnt from the incident that every man and woman has the right to live and die in dignity.

Four years after his mother's death came the turning point in his life. In 1934, he found Piara, a young boy about four years old. "A mute, mentally impaired and physically deformed, he was suffering from acute dysentery and was

covered with flies and his own feces." Puran Singh brought him to the gurdwara and cleaned him. "From that day on they were inseparable for the next 14 years (until 1948, when he had assembled a group of those, discarded like Piara, with whom he could leave him for a few hours at a time)."

Puran Singh carried Piara on his back - literally - every day for those 14 years. Puran Singh's inspiration to keep going was Piara - whom he considered the "garland around his neck"!

When the cataclysmic Partition of Punjab and India took place in 1947, Bhagat Puran Singh found himself on a caravan to Amritsar from Lahore. He decided to settle in Amritsar and start a home for destitutes and the disabled. Gradually the number of his patients increased and he was always in search for a better shelter for them. Over the course of the years, Bhagat Puran Singh moved from abandoned homes to movie theatres to bus stands for a shelter. As word spread of an "unkempt tall and thin man" who was caring for so many "cripples", he started to receive donations. Donation boxes were set up around the city and the Darbar Sahib (Golden Temple, Amritsar). Slowly, he began to get small grants from organizations like the S.G.P.C. (the Shiromani Gurdwara Prabhandhak - "management" - Committee) and from private donors as well. Ultimately, he was given a plot of land by the Government of Punjab to build a permanent shelter for his charges.

Puran Singh did not want this building to be just another hospital. He "believed that fully-equipped hospitals already exist, but what the common man needed is not another... hospital, but greater boarding facilities, as he can always avail of the outdoor treatment provided by existing hospitals."

The inmates at Pingalwara received food, clothes and a bed to sleep in. They also were given literature that Bhagat Puran Singh had written or republished, because Pingalwara had its own printing press. The popularity and needs of Pingalwara were increasing and with the help of many contributors, it finally became a viable institution.

Many know of Bhagat Puran Singh merely as the founder of Pingalwara. However, he found the time to do much more. He cared for animals and the environment, in addition to humans in need, and always kept all the three in mind whenever he did anything. For example, he would not take a car or a bus, but instead he would push his patients in a handcart. "Since the only way he knew of persuading people was by personal example, he seldom travelled by car or bus, and one of the questions that he invariably asked people was - how many miles had they walked that day? He recommended eight to ten miles a day!" This was because Bhagat Puran Singh sensed an upcoming environmental crisis as early as 1928. He printed and distributed material for

environmental preservation on recycled paper and created a movement against deforestation.

Alongside environmentally-friendly Pingalwara, he also created an animal shelter for sick and stray animals. Not only did he change the lives of thousands himself, he inspired millions to walk the path of service. His life was inspirational, every moment of it ... He chose not to marry or have a child of his own, so that he could devote all of his time to his needy and helpless charges. Whatever he did, he did with humility and with the spirit of selflessness. At the same time, he did not shy away from documenting his work, talking about it, or asking for donations. His sole aim was to inspire more people to join the movement of compassion.

Bhagat Puran Singh was finally going to be nominated for the Nobel Peace Prize when he passed away on August 5th, 1992 at the age of 88, after suffering much neglect by the Government of India. Not that he would have cared for its support; but I feel it is still a travesty for such a spirit and force not to be recognized by the people of this earth, let alone his own government.

This 173-page book is a great read for anyone who wants to be inspired by the force of the human spirit. The book has great historical photographs like that of the personal belongings he left (you can count them on the fingers of one hand) and the trees planted by the person that inspired him and still stand as a shrine to her - his mother.

Through very words of Bhagat Puran Singh himself, quoted generously in the book, his deep reverence and commitment to his mother's dream cannot help but make one marvel at of the power of Motherhood. The book is divided into five chapters and is a fairly easy read with nice-size fonts. Interesting, informative and inspirational, it is a must read for every a Sikh, nay, every citizen of the world and lover of humanity.

*15-year old Angad Singh is a filmmaker - of "One Light" & "Roots & Wings" fame - based in Atlanta, Georgia, U.S.A.*

*[In the U.S.A. and Canada, the book can be obtained from - <http://www.sacha-saada.ca/search.php?action=10&s=Y>. Alternately, it is also available for a slightly higher price at [www.amazon.com](http://www.amazon.com). In India, it is available at <http://www.gobookshopping.com>.]*

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## OPEN LETTER TO THE PRESIDENT OF THE UNITED STATES OF AMERICA

Mailed and Electronic mail

**The Honourable Barak Hussein Obama  
President, The United States of America  
The White House, Washington DC, USA  
31st January, 2009**

**Peace process in the world, with special reference to**

### South Asia.

I am a proud Sikh Canadian, with interests in the world peace, the peace in South Asia, the region, which poses enormous problems to the world peace, because of the policy of betrayals, broken promises, and opportunism of the elite caste. These elite caste people and the followers of the **'Apartheid'** for centuries have been the inseparable part of the divided Indian regime by their British masters, who handed them political power on the 15th day of August, 1947. These followers of the 'apartheid', the Brahmins and Hindus, had been the **'subservient'** to the Afghans, Mughals, Sikhs, British Empire, Portuguese and others, before the British Empire handed over the political power on 14th and 15th August, 1947 (Dilgeer HS, Sekhon AS 1992 (ed) AT Kerr ISBN 0-9695964-1-3; Sekhon AS) .

This was the golden opportunity for these **4% population**, out of a total population of over 1.2 billion hungry mouths of India, supported by the Hindus and pro-Brahmins and pro-Hindus (**12%**). These nearly **15%** of the followers of the **'Brahminical Enslavement'** imposed their rule on the rest of the population of 'non-Hindus'. The latter group of **non-Hindus** consists of (**67-70%**) the **Dalits** (the untouchables of India, who carry the Human excreta of the elite Hindus on their heads, to dispose it off; VT Rajshekar 2002 **Brahminism: Nazism, Fascism, Racism, Zionism Third Edition**), Buddhists, etc. The Brahmins and their pro-Brahmins, pro-Hindus consider them as 'Hindus', simply to get their votes, using whatever the means to be employed, to make 'India' as a predominantly Hindu state. So much so, the followers of apartheid, under the **umbrella of the 'Secularism'**, made all non-Hindu minorities, as the Hindus simply to declare India is predominantly a 'Hindu' nation. The Dalits, Buddhists, Jains and lower castes people, on the other hand, have declared repeatedly that they are not the Hindus; Leaving the Muslims and Christians aside, the Sikhs, who turned downed the Indian Constitution, in its draft and final forms repeatedly (in 1948, 26th November, 1949, 1950 and on 6th September, 1966), in the Indian parliament by their elected representatives, **Sardar Hukam Singh, Sardar Bhupinder Singh Maan and Sirdar Kapur Singh, Indian Civil Service of the British India, M P, MLA and National Professor of Sikhism (all members of the Indian parliament), 'rejected' the Indian Constitution based on the broken promises, deceits of the 'unelected' Hindu (Brahmins-Baniyas or traders) leadership of post-15th August, 1947. To date, the Sikhs have not accepted/endorsed/signed the Indian Constitution.**

The Sikhs have been denied their identity, **The Sikh Identity, The Sikh Marriage Act** and their apex institutions (the Darbar Sahib Complex aka the Golden Temple Complex, Supreme Seat of the Sikh Polity, The Akal Takht Sahib, equivalent to the Vatican of the Sikhs, their

Gurdwaras and historical places are all under the **'Tight Control'** of the followers of **'apartheid'** of the New Delhi administration (NDA), the NDA'S **Research and Analysis Wing**, the 'joe boys and joe-girls' administration of the Sikhs' holy and historic homeland, Punjab, Khalistan, the Sikh Nation, since 15th August, 1947.

The present Chief Minister of the Sikhs' Punjab is the member of an anti-Sikh party created by the Chief, Council of Ministers of the NDA in 1999, who belonged to the **Bhartiya Janta Party**. The Chief Minister of Punjab is the member of the **Rashtriya Sikh Sangat, a branch of the fundamentalist and militant Hindus-Brahmins and pro-Brahmins**. This person, **Prakash Sinh Badal**, is one of the persons who gave green signal to mount an **'undeclared'** war, in the form of a brutal military **"Operation Bluestar"** in June 1984, on the Sikhs, the Sikhs' Holy and historic homeland, Khalistan, Punjab. The Sikh Nation, Punjab. Sikhs' Darbar Sahib Complex aka the Golden Temple, the Akal Takht Sahib, and more than 125 Gurdwaras (Houses of God), after sealing off from the rest of the world, using the Indian army (infantry, armoured corps, heavy artillery guns), the Indian air force's heavy transport planes and gun boat helicopters, and frog men of the Indian navy, were given a go ahead for the **'undeclared'** war on the Sikhs and Punjab's citizens on 2-6th June, 1984, under a code named **"Operation Bluestar"** of June, 1984. Consequently, **more than 260,000 innocent Sikh** infants, children, youth, male and female folks were killed in the Darbar Sahib Complex, Amritsar and in Punjab (since 1st June, 1984 – to date). This brutal military code named **"Operation Bluestar"** of June, 1984, by the elite class Hindus, the Brahmins of the NDA, Punjab administration, law-enforcing agencies, paramilitary personnel, the foreign intelligence advisors (of the defunct state of the USSR) and the 'judos-rats' of the Sikhs, like Prakash Sinh, Gurcharan Tohra, Harland Longowal, Balwant Singh (Secretary to Harchand Longowal), Balwant Singh, etc., (Chakravayuh 2000 by G Singh) was carried out merely to make (i) the Sikhs **'terrorists'** (**"In early 1984, MS Iyer (Mani Shankar Iyer), to the hearing of all, mentioned that at the instance of Indira Gandhi, "he was given an unpleasant job of portraying Sikhs as terrorists."** *A few days later, Iyer stated that "against his wishes he had done that job."* *This was before "Operation Bluestar, the orders for which had been delivered in January 1984"* -*The Sikh Bulletin, October-November 2005, p. 11.*), (ii) what the Brahmins and pro-Brahmins of NDA could not accomplish democratically in the Indian parliament, through their Indian Constitution 1950, New Delhi, and Punjab Legislative Assembly (to give democratic shape to undemocratic processes), (iii) to make the Sikhs **'Long haired Hindus'**, (iv) exterminate their Sikh Identity, (v) exterminate the Sikh Marriage Ceremony known as the *Anand Marriage ceremony*, according to the Sikh Way of Life and *'gurmat'*, the teachings of the Sikh Gurus,

inscribed in *Guru Granth Sahib*, the Sikhs' Holy Scripture, (v) to distract the Sikhs from their "*Struggle for Sovereignty*."

Moreover, the Brahmins have been the enemy of the Sikhs, according to the founder of the Sikh Religion, Baba **Guru Nanak Sahib** in the 15th century. The founder of the Sikh religion defined the **Brahmins as the 'Butcher of the mankind'**. He said in his teachings as inscribed in the Sikhs' Holy Scripture, "*Mathe Tikka Terrh Dhotti Kahai, Hath Chhurri Jagat Kasai.*" Its meaning in the English is that the Brahmin has painted his forehead, has a white piece of cloth around his waist, has a lethal weapon in his hand, and he is the '**Butcher of the world**', because he has a lethal weapon in his hand. What was true in Baba Guru Nanak's times for Brahmin having a lethal weapon in his hand is also true in the 21st century. Since 20th century, this **Brahmins (India's apartheid rulers)** have the '**nuclear arsenal**' in their possession. This possession of the nuclear arsenal poses immediate threat to the Sikhs first and the people of the Islamic Republic of Pakistan next to the Sikhs. Both the Sikhs of Punjab and the people of Islamic Republic of Pakistan are the children of the '**Motherland Punjab**' (Sekhon AS Dilgeer HS 2006 (ed) AT Kerr ISBN 0-9695964-8-0). The followers of the apartheid are the masters in making propaganda throughout the world that the Sikhs and Muslims are each other's enemies. The fact of the matter is that the Muslims of Pakistan have great respect for the Sikh Gurus, their scripture, share common language, culture, have blood relations and a never ending mutual respect for each other. The Sikhs have no enemies as their Gurus and their teachings teach them. The only enemies of the Sikhs have been the Brahmins and Hindus, Both are '**neither a religion nor a culture**'. These Brahmins and Hindus are also the followers of Dayanand Saraswati's *Aryasamaj* and the *Aryasamajists* have been anti-Sikhs and a federal minister of the J.L. Nehru's administration, Gulzarilal Nanda, was one of the staunch anti-Sikh politicians and follower of *Aryasamaj*, along with Madan Mohan Malviya, J.L. Nehru, his clan, G B Pant, V B Patel, M K Gandhi, etc., so to speak.

My writings corroborated with one British historian of Sikhism and Sir D Petrie, Associate Director of Intelligence. Their writings to the British Empire were: "It (Hinduism) is like the boa constrictor of the Indian forests. When a petty enemy appears to worry it, it winds round its opponent, crushes it in its folds, and finally causes it to disappear in its capacious interior....Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support." -**Max Arthur Macauliffe** (1903).

**Hinduism has always been hostile to Sikhism whose Gurus powerfully and successfully attacked the principle of caste which is the foundation on which the whole fabric**

**of Brahminism has been reared.** The activities of Hindus have, therefore, been constantly directed to undermining of Sikhism both by preventing the children of Sikh father from taking Pahul and reducing professed Sikhs from their allegiance to their faith. Hinduism has strangled Buddhism, once a formidable rival to it and it has already made serious inroads into the domain of Sikhism. **D. Petrie, Assistant Director, Criminal Intelligence, Government of British India (Intelligence Report of 11th August, 1911).**

**Further, no one has understood the M K Gandhi so perfectly well as the Father of Pakistan, Janab M A Jinnah.** Janab Jinnah warned the Sikhs in pre-15th August, 1947, period. Janab Jinnah said to the Sikh, "*You have seen the Hindus as co-slaves and you will know when they will be your masters and you (the Sikhs), their slaves.*" Also, Janab Jinnah was of the view that "*Whenever Gandhi (MK) has come to see me, he has come to cheat me.*" The Sikhs' experiences relating to the Hindus' broken promises, deceptions and robbing the Sikhs in a wide day light and making the Sikh Nation landless, can be described by the following quotes (remains unfulfilled and to be honored): "*...in future, the Congress shall accept no constitution which does not meet with the satisfaction of the Sikhs*" -The Lahore session of the Congress Party. December 31, 1929 "*...the brave Sikhs of Punjab are entitled to special considerations. I see nothing wrong in an area set up in the North of India wherein, the Sikhs can also experience the glow of freedom.*" -Jawahar Lal Nehru, Lahore, Bulletin January 9, 1930 "*I ask you to accept my word and the Resolution of the Congress that it will not betray a single individual much less a community. Let God be the witness of the bond that binds me and the Congress with you (the Sikhs). When pressed further Gandhi said that Sikhs would be justified in drawing their swords out of the scabbards as Guru Gobind Singh had asked them to, if Congress would renege on its commitment.*" -**Mohandas Karamchand Gandhi (Young India, March 19, 1931).**

The Sikhs' demand for sovereignty continues to this day of writing, by peaceful means, because the Sikhs had been a 'Sovereign and Secular' nation. The last British agent to British India threatened the Sikhs 'to go with the Hindus or be ready for the massacre by the British army vide "**Lord Mountbatten's message to the Sikh Nation: Viceroy's Report No. 8, CAB 127/11, XCA 04623 dated May 23, 1947.**" The Sikhs went with the Hindus, under protest that they have been demanding the return of their Sikh homeland; and the Sikhs going with the Hindus on 15th August, 1947, were 'rewarded' with "Operation Blue Star" of June, 1984.

The Hon. President, the first gift by the 'unelected' Hindu leadership of the Brahmins-Traders was presented to the Sikhs in a governmental circulation, just 7-week post-15th

August, 1947, as *“The Sikhs as a community are a lawless people and a menace to the law-abiding Hindu community. The deputy commissioners should take special measures against them.” -An official circular of the Government of India, October 10, 1947* The first victim of the **Government of India’s official circulation** was Sirdar **Kapur Singh**, a Cambridge graduate, ICS, MP, MLA and National Professor of Sikhism (see above), who **‘rejected’** the Indian Constitution in the Indian parliament on 6th September, 1966. About fourteen years post-15th August, 1947, the first prime minister of India said (1961) regarding the Sikhs and I quote him *“Kya main taqat dushman (the enemy -the Sikhs) ke haath main de dun (How can I entrust power into the hands of the enemies).”*

The Brahmin-Hindu masters were not yet satisfied with their policies towards the Sikhs. In 1960s Indira Gandhi deliberately divided the Punjab of Sikhs (of 15th August, 1947) further into Punjab, Haryana and Himachal Pradesh, to dilute the strength of the Sikhs in Punjab and ‘imbalance’ the number of Sikhs in Punjab. The final thrust on Punjab, The Sikh Nation, Khalistan (*under the occupation of the alleged Indian democracy alias the ‘Democracy of the Brahmins’*) came, when Indira Gandhi having the feeling of insecurity and the public reaction generated by the **‘Suspension of Civil Liberties’** or **imposing the presidential rule**, i. e., ruling the Indian democracy under her tight fist, so to speak, by assuming the extra-ordinary Emergency powers. *The Sikhs of Punjab were the only people, who challenged her autocratic or her dictatorial rule in all over India. The Sikhs continued their peaceful agitation until the ‘Emergency powers’ were suspended.*

It was Indira Gandhi’s time when two Pandey brothers, the Brahmins of the Uttar Pradesh state, set the first example of air piracy of the Indian Airlines plane, to secure their leader (Indira Gandhi) from jail. Following her release from jail, she made the ‘air pirates or criminals’ the law makers of the U P Legislature. That’s how these criminals escaped the judicial trials. Similarly, in the pre- and post-“Operation Bluestar”, the Research and Analysis Wing carried out air piracies in India, for the sole purpose to malign the Sikhs. **Historically**, the Hon President, the Sikhs had been the **first ‘secular and sovereign’ nation** of the South Asian region, 1799 to 14th March, 1849, of a Sikh monarch Ranjit Singh. The Sikh Nation’s fire power exceeded the artillery power of the British Empire, according to the British military generals who observed the fire power of the Sikh nation (SH Qazi 2004 ISBN 969-8563-14-8).

Because of the betrayals of the Hindus in the Sikh Raj the Sikhs Nation’s down fall came on the 14th March, 1849. The Sikhs started their *“Struggle for Sovereignty, Independence and Political power, on the day they lost it to the British army under Maj-Gen Gilbert.”* It took two weeks for the

British Empire to decide the status of their newly conquered territory. On 29th March, 1849, Lord Dalhousie made an announcement from Rawalpindi (now the twin city of Rawalpindi and Islamabad in Pakistan) that the Sikh Nation is **“annexed”** to the British Empire. Until 29th March, 1849, the ‘word’ India did not exist in any dictionary or encyclopedia of the English language. Following **“annexation”** of the Sikh Nation to the British rule, the Sikh Nation (Punjab of Ranjit Singh) remained **“annexed”** even on the day when the British agent handed over political power to the **‘unelected ‘Brahmin-Baniya’** leadership on 15th August, 1947.

It should be noted that the States of Faridkot of Punjab, Hyderabad (now in Andhra Pradesh) and Bikaner (in Rajasthan) have not signed the ‘Document of Accession’ to the alleged Indian democracy. The Sikhs of Punjab have been continuing *their “Struggle of Sovereignty” since 14th March, 1849, by peaceful means. Since 15th August, 1947;* more than 3.2 to 3.4 million Sikhs have been exterminated (Singh S 1995 ISBN 0-9647555-0-5; Singh G 2007 ISBN 0-9548929-3-3; Int J Sikh Affairs 18, Nos. 1 & 2, 2008 ISSN 1481-5435); Press Releases, Council of Khalistan, khalistan@khalistan.com [khalistan@khalistan.com](mailto:khalistan@khalistan.com); www.khalistannews.com), using several pogroms, genocides and fake-encounter killings. In addition to the Sikhs, more than 110,000 innocent Kashmiris of Jammu and Kashmir aka the Internationally Disputed Areas of Jammu and Kashmir have been killed since 1988; more than 15,000 Tamils killed since 1990; more than 12,000 national of Assam and its 7-sister states have been killed by the Indian armed personnel, who have also been struggling to **‘Regain their Sovereignty by peaceful means from the occupation of India;** more than **500,000 Muslims** in general have been killed since 1947; more than **312,500 Christians** have been exterminated by India, as well as **Father Graham Stains of Australia.** His two sons had been burnt by the Bajrang Dal, an army of the Hindu fundamentalists and militants, together with Catholic nuns. **Tens of thousands of Dalits**, the untouchables of India, have been exterminated by the **‘apartheid’** of the ruling Brahmins of India, in numerous pogroms, genocides, fake-encounter killings by the armed personnel in uniforms. I am leaving the persecution, terrorization, human rights, humiliation, dehumanization, rape (the sex crime by the Indian armed forces), social, educational, and political genocide aside. The Sikh youth (**Gurbhej Singh and others**) have been tortured and killed by throwing them into the boiling water in 1990s, following “Operation Bluestar” of June, 1984.

Mr President, torture of Sikh youth, their fake-encounter killings by the law-enforcing personnel and rape of the Sikh female folks were the name of the game, especially since the

late 1970s and the process of the elimination of the Sikhs continues under the ‘**State Protection of its personnel**’. These are the **standard operating procedures** of the armed personnel of the alleged Indian democracy, since 15th August, 1947. A human rights activist, belonging to the Akali Party of **Chief Minister Prakash Singh Badal**, was killed because he was going to submit a list of **50,000 Sikhs killed in six districts of Punjab**, whose next of kin were not informed. **Sardar Jaswant Singh Khalra**, a human rights activist, received a prior threat for his life not to submit the list of his work to the High Court of Punjab. If he did, the police officer, supposedly before he committed suicide, told him that he will not hesitate to add **one more number** in his list of 50,000 murdered. He did, indeed.

Since 1984, there have been more than 6,000 (at least) Sikh prisoners, without case and trials, in the high security (in Nabha, Tihar, etc.) jails of India. This is the reflection of the politicized Indian judiciary system. **Pre-“Operation Bluestar” of June, 1984**, witness the period of **penetration of the Indian intelligence into Canada** (Kashmeri Z and MacAndrew B *Soft Target* First Edition ISBN 1-55028-221-2) and elsewhere outside India, mainly to provide a ‘cover up’ for the criminal and internationally committed crime by the NDA, NDA’S foreign office and their personnel. Immediate to “Operation Bluestar” of June, 1984, was the interview conducted by Mrs Barbara Frum, a prominent journalist of the Canadian Broadcasting Corporation, **Radio 740, As It Happens, on 7th June, 1984**. Mrs Frum (now deceased) interviewed the Indian Foreign Secretary and the right hand man of the then prime minister, Indira Gandhi, MMK Wali. Mrs Frum asked Mr Wali what next? Replying to her question, Wali said “we have broken the back of the Sikhs (by the ‘undeclared’ war in form of “Operation Bluestar”) and now we will get them elsewhere (the Sikhs, wherever they are). **To get them elsewhere, for the Sikhs, meant to penetrate into their Gurdwaras (to disrupt the lives of the Sikhs), blowing in the mid air the civilian aircraft (e. g., Air India Flight 182, on 23rd June, 1985, Toronto-Montreal-London-Delhi/Bombay), off the western coast of Ireland by the NDA, Indian High Commission and its consulates personnel in Canada.** Indian intelligence, politicians, cultural programme teams, etc., flooded Canada and south of Canada, the United States. In 1995, India tried unsuccessfully, with other governments, to explode in mid air another Air India aircraft for which a meeting took place in Rome Italy. The aim of this meeting and exploding another aircraft was to ‘brand the Sikhs terrorist’. Unfortunately, the meeting in Rome did not succeed (Kilgour D *Betrayal: The Spy Canada Abandoned* ISBN 0-13-325697-9 ; *Int Journal of Sikh Affairs* 18, No. 1, 2008 ISSN 1481-5435).

**During the “operation Bluestar”, Indira Gandhi addressing one of her generals of the Indian army said, “I give a damn what happens to Amritsar, I want**

**Bhindranwala (the Sikhs’ political and religious leader of Punjab) dead.”** This is the indication how a prime minister of India felt about the Sikhs’ holy and historic homeland. The Honourable President, I know that you have been going through the tough and extremely hard times in your country, relating to the domestic and international problems in order to preserve peace internationally. I do think along the same lines, especially how to save the Sikh Nation, Khalistan, Punjab (under alleged Indian democracy since 15th August, 1947; and more so what the Sikhs throughout the world have been going through in the post-“Operation Bluestar” era). One of the former Sikh members of parliament, Sardar Simranjit Singh Mann, is of the view that the Indian armed personnel have no respect whatsoever for the human rights. Mann has been saying this from his experiences of the time he spent in jail. He is also worried about the Sikh Nation’s present situation when the nuclear carrying warheads have been installed in Punjab, as Indian democracy and its Brahmins are far more fearful of their enemy along the western border.

I am of the strong view, Mr President, no matter what sort of diplomatic missions we carry out in South Asia, a permanent peace is virtually impossible, due to several misconceptions. The best possible answer to bring peace in South Asia is (i) **to create a ‘Sovereign Sikh Nation, Punjab, Khalistan’**, between the Islamic Republic of Pakistan and the predominantly Hindu India, (ii) to have the **‘Self Determination’** for the people of Jammu and Kashmir, under the auspices of the United Nations. As Canada did it twice in the times of Right Honourable Pierre Elliott Trudeau (now deceased) and the Right Honourable Jean Chrétien, the French Canadians of the Province of Quebec decided their fate simply by staying with Canada, by casting their vote. Similarly, the United States gave that option to the people of Porto Rico and they, with a great majority, decided to remain with the United States of America., and (iii) let the people of Assam, Tamilnadu, Bihar and other states exercise the same process to decide their destiny and the destiny of their future generations. When a ‘Sovereign Sikh Nation’ is created, it will solve many problems of South Asian, of Afghanistan, the Islamic Republic of Pakistan and its great people will advance their economic, social, industrial, educational developments base fearlessly, from their Eastern borders. The present times are not the times of colonialism, imperialism and enslavement, apartheid, etc., as India has been doing since 15th August, 1947.

I shall look forward to hearing from you at your convenience. May the Almighty bless you in your vision and for the service of mankind. Finally, I would like to avail an opportunity, on behalf of The Sikh Educational Trust, its official organ, the International Journal of Sikh Affairs (IJSA) ISSN 1481-5435, the IJSA’S editorial advisors and



the Sikhs of Canada, to congratulate you for becoming the 44th President of the United States of America. May peace be upon us, ALL.

With best wishes and warmest regards, Respectably yours,  
**Awatar Singh Sekhon**, Ph D, FIBA, RM (CCM); Associate Professor (Retired), Medical Microbiology and Immunology; Director (Former), National Centre for Human Mycotic Diseases CANADA; Managing Editor and Acting Editor in Chief, International Journal of Sikh Affairs ISSN 1481-5435

Copy to: Hon Stephen Harper, Prime Minister; Hon Michael Ignatieff, Leader, The Liberal Party of CANADA; Hon Stephane Dion, Former Leader, The Liberal Party of Canada; Hon Jack Layton, Leader, New Democrats; Hon David Kilgour (Retired), Secretary of State, Government of Canada; Dr Gurmit Singh Aulakh, President, Council of Khalistan, Washington DC; President, London Institute of South Asia; Sardar G Singh, Professor of Sikhism.

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### **THE SOJHI PROJECT: WHO'S FRIEND? WHO'S FOE?**

Dr. I.J. Singh

In the past few weeks, the SOJHI project has attracted tons of attention, a lot of it decidedly negative, and not for the good that it attempts and achieves. I like and admire the project and the work that goes into it. So, I have been scratching my head to figure out how exactly I feel about this whole imbroglio. Somewhat incomplete, I submit to you my preliminary thoughts here.

For those on unfamiliar territory, SOJHI is an initiative of the Texas-based Sikh Research Institute (SikhRI). The objective of SOJHI is to design a curriculum that parallels curricula that we see for secular education in our schools from Kindergarten to high school. What SOJHI teaches, however, is not the 3R's but the basics of Sikhi - its language, magic and meaning, music and lifestyle.

Readers, I am sure, would agree that this is exactly what we have needed for over a generation. It is something we have not had so far. For taking on such a Herculean task then, kudos to the tireless workers at SikhRI.

Now, critics are surfacing who are pointing to what they see as missteps and inaccuracies in the SOJHI offerings. Why are some people reacting now with strong opinions when the whole program was unveiled almost three years ago - and why so strongly and negatively? (I am aware that many more are reacting much more kindly; to them a sincere thanks.)

I offer you a digression via an analogy that might be useful. Look at the Financial Stimulus Plan and how the average Joe and the Republicans are responding to it. There is a lot of anger on the street, but it took a few days and weeks for this anger to become even somewhat channelized. In fact the process of giving direction to amorphous anger and addressing it productively is far from complete.

There is no doubt that the average tax-paying citizen has a very large stake in this financial meltdown that we are in. It is like being hit with a ton of bricks - and then there is the much needed massive program of rescue and restoration that is hard to understand and comprehend fully.

Now, look at the several thousand pages of a program - the SOJHI Project. It will take time for readers and users to come to terms with it. And then response will surely follow; the process has started already. Obviously, Sikhs all across this country feel that they have a stake in this much needed program, and they should.

The patrons and designers of SOJHI have invested a lot of their own money, along with blood, sweat and tears to produce it. They have produced a road map for teaching the fundamentals of Sikhi in a systematic manner where no such model *ever* existed. (Emphasis on "ever" is intentional.) In fact, this has been the Stimulus Plan that Sikhi in the diaspora has direly needed. But for most Sikhs it comes as an overwhelming experience, just as the financial stimulus plan does in matters of the economy.

It will take readers and users a while to come to terms with it. If they do not react then, if the program does not become the talk of the town, I would honestly say, the effort of producing the program has been wasted. It would be like the Republicans who have no critically detailed reaction and alternative suggestions except to reject the massive financial rescue plan. The power of No! serves us only when it is accompanied by productive and creative initiatives.

Is the SOJHI project perfect? No more than any other endeavour in life. Perhaps no more than the Financial Rescue plan is, but it is just as vital. The Financial Plan would only get better if the best minds (Republicans, Democrats, and those of no party affiliation) come together. The SOJHI initiative will only progress if Sikhs honestly weigh in on it.

So, we need the critics - we need them desperately. More power to them. But we need to co-opt them to work with us so that the product is better than either side could possibly make by itself alone. They need to be cast into the role of the loyal opposition.

What bothers me is not that there are shortcomings in the SOJHI project; I would be surprised if there were none. My

problem is how the differences are playing in the community and how we learn from them. When charges of blasphemy are pushed forward, that, to me, is nonsense. Why? Because such actions close the conversation that is so necessary. They result from over-wrought emotions that overlay and drown rational analyses.

To my mind, neither the designers of SOJHI nor their critics are out to damage Sikhi or sell it short. But, if you look at our community, for the past two or three decades, hasn't this been our modus operandi in discussion and debate - by charges and countercharges? And the result is pure chaos.

I would say to the critics of SOJHI: Thank you for your analysis. But I would also hasten to remind them that working the passions of people is not productive strategy; it sensationalizes the issues but achieves little beyond the expenditure of incredible amounts of energy and resources. It serves no purpose to cast aspersions on the motives of either side. Sikhi is not in danger from anybody here.

Some of my readers from India might remember *Blitz*, a news magazine that specialized in sensational news. It often brought the blood to a boil but, in the final analysis, was a poor arbiter of policy compared to saner but imperfect voices like *The Statesman*.

Our critics need to come to their critique from a position of appreciation of SOJHI just as the Republicans need to criticize the Financial Rescue Plan from the realization that without a plan we as a nation are sunk. We at SOJHI, too, need to give our critics an equal place at the table. I would like to see our critics become our partners so that they can see that SOJHI gives them an instrument that never existed before, and can do things that have never been attempted.

The Sikh Research Institute (SikhRI) and the SOJHI project will, I know, respond positively. But institutions are more akin to ocean liners and are less like speed boats. They need to forge a reliable system to evaluate themselves before tinkering with either their structure or direction. And that is exactly what SikhRI is now in the process of designing.

SOJHI is a fantastic initiative that deserves the thoughtful support of Sikhs everywhere. The operative words here are "thoughtful support." Two lines from gurbani come to mind: *Jub lugg duniya rahiye Nanak, kicch suniyae kicch kahiye* Whilst in this world, let's listen a bit; then, let's say our bit. [GGS, M1, 661]

*Hoe eikathr milahu maerae bhaae dhubidhhaa dhoor karahu liv laae; har naamai kae hovahu jorree guramukh baisahu safaa vishhaae*

O Brothers! Let's gather and sit together. Cut through differences and be in tune with Reality. O, let's assemble in His Name, and confer. [GGS, M5, 1185].

The first citation tells us the onus rests on the joint faculties of listening to the other and then speaking one's mind; the second one reminds us that a fundamental of the process to resolve differences is to gather together united in common purpose in a civil dialogue.

Only two universals:

These things take time, but they *will* happen. And, secondly, let's keep our friends close, but our enemies closer.

April 3, 2009

[ijsingh99@gmail.com](mailto:ijsingh99@gmail.com)

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### INDIAN-BORN CANADIAN LAWYER STRIPPED OF TOP CIVILIAN AWARD

Toronto, April 7, 2009

Canada has stripped an Indian-born Canadian lawyer of the prestigious civilian award, for his alleged professional misconduct and misappropriation of funds. T Sher Singh, a prominent member of Canada's Sikh community, was appointed a member of the Order of Canada in 2001 for his contributions to society and different religions.

In 2007 he was found guilty of professional misconduct and was barred from the profession by the Law Society of Upper Canada.

Singh, once a lawyer in southern Ontario failed to serve clients, mishandled trust funds, misappropriated \$2,000 from a client and continued to practise after being suspended in November 2005, were some of the allegations against him.

His appointment to the order was terminated in December 2008, but a notice in the connection was published in Canada gazette on March 28 this year, The Canadian Press said quoting an official release issued yesterday.

The termination of Singh's appointment is "pursuant to the Law Society of Upper Canada finding Singh guilty of professional misconduct and revoking his licence to practise law," the Governor General's office said.

Singh, who came to Toronto from Patna in early 70s, was the first Sikh to be appointed to the order, and has become the third person to be stripped of it. — **PTI**

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**SABAT SOORAT**

[Dr. Baldev Singh]

On page 51 he (Kapoor Singh) has interpreted an incomplete verse “*sabat soorat dastaar sira*” as: This *mahapursha*, the “Hindu Superman” is that which is referred to in the Guru Granth as the one who is fully integrated personality and whose head is crowned with a turban.

First, Kapur Singh used the incomplete verse, which is not the proper way to interpret Gurbani. Second, “*sabat soorat dastaar sira*” is a part of the last line of a *sabad* (stanza), which is entirely addressed by Guru Arjan Dev to a Muslim holy man of Abdaal order. On pages 1083-1084 of AGGS, the four *sabads* of Guru Arjan are about Islamic beliefs and practices. “*napaak paak kar hadoor hdeesa saabat soorat dastaar sira*” is the last verse of the following *Sabad*.

Make your first prayer praise of God; second, contentment; third, humility; fourth, seeking welfare of all and fifth, control over five passions (sex, anger, greed, attachment and egotistical pride). Such five prayers are the best. Seeing God in all is your perpetual prayer. Let the water pot in your hand be the cleansing of your inner-self by giving up bad actions. O faithful one, let your prayer call be that there is “One and Only” God.

“Earn your living by honest work. Clean your heart of prejudice and evil thoughts the way a river cleans itself of silt and debris. Israel (angel) does take one to hell, who earns a place in heaven by accepting pir’s (Guru’s) advice. Let your bodily actions be immaculate like the fidelity of a faithful wife. Enjoy those activities that will keep you focused on God. Consider the differentiation between the holy and unholy as the teachings of *Hadis*. This is the way to become a “perfect man (*saabat soorat*)” worthy of honor of wearing *dastaar* (turban) on head (AGGS, M 5, p 1084).

So it is clear without any shadow of doubt that this *sabad* is not about a “Hindu Superman”, instead, it is Guru Arjan counsel to a Muslim holy man about what it takes to become a “perfect man” worthy of wearing *dastaar* (turban).

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**“ਸਿੱਖ” ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਦਾ ਵਿਵਾਦ ਕਿਉਂ?**

ਅਵਤਾਰ ਸਿੱਖ ਮਿਸ਼ਨਰੀ (510-432-5827)

ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਅਨੁਯਾਈ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਬਾਰੇ ਹੀ ਕਿਉਂ ਵਿਵਾਦ ਪੈਦਾ ਹੁੰਦਾ ਹੈ? ਜਦ ਕਿ ਹਿੰਦੂ, ਬੋਧੀ, ਜੈਨੀ, ਈਸਾਈ, ਮੁਸਾਈ, ਯਹੂਦੀ ਅਤੇ ਮੁਸਲਮਾਨ ਆਦਿਕ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਬਾਰੇ ਐਸਾ ਨਹੀਂ।

ਅੱਜ ਤੋਂ ਕੁਝ ਸਮਾਂ ਪਹਿਲੇ ਕਿਸੇ ਵਿਦਿਆਰਥੀ ਨੂੰ ਜੋ ਅੰਮ੍ਰਿਤਧਾਰੀ ਨਹੀਂ ਹੈ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵਲੋਂ ਚਲਾਏ ਜਾ ਰਹੇ ਕਾਲਜ ਵਿੱਚ ਦਾਖਲਾ ਨਾ ਮਿਲਣ ਤੇ ਉਸ ਨੇ ਅਦਾਲਤ ਵਿੱਚ ਕੇਸ ਦਰਜ ਕਰ ਦਿੱਤਾ ਕਿ ਮੈਨੂੰ ਸਿੱਖ ਹੋਣ ਦੇ ਨਾਤੇ ਵੀ ਦਾਖਲਾ ਕਿਉਂ ਨਹੀਂ ਦਿੱਤਾ ਗਿਆ? ਤਾਂ ਅਦਾਲਤ ਨੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੂੰ ਕਾਫੀ ਸਮਾਂ ਪਹਿਲੇ ਪੁੱਛਿਆ ਕਿ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਦੱਸੀ ਜਾਵੇ ਕਿ ਸਿੱਖ ਕੌਣ ਹੈ? ਪਰ ਕਿਨੀ ਸ਼ਰਮ ਦੀ ਗੱਲ ਅਤੇ ਢੀਠਤਾ ਦੀ ਕਮਾਲ ਹੈ ਕਿ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਇਹ ਸਤਰਾਂ ਲਿਖਣ ਤੱਕ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਦੇ ਸੱਕੀ।

ਸਾਧ ਸੰਗਤ ਜੀ! ਜਿਸ ਸਿੱਖ ਧਰਮ ਨੂੰ ਪੈਦਾ ਹੋਏ ਨੂੰ 500 ਸਾਲ ਤੋਂ ਵੀ ਕੁਝ ਸਮਾਂ ਉੱਪਰ ਹੋ ਗਿਆ ਹੋਵੇ ਅਤੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੂੰ ਵੀ 90 ਸਾਲ ਹੋਂਦ ਵਿੱਚ ਆਈ ਨੂੰ ਹੋ ਗਏ ਹੋਣ ਉਹ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਨਾ ਦੇ ਸੱਕੇ? ਅਤੇ ਜਿਸ ਕੌਮ ਪਾਸ ਦੁਨੀਆਂ ਦਾ ਸਭ ਤੋਂ ਵੱਧ ਲੇਟੈਸਟ ਸਾਇੰਟਿਫਿਕ ਸਚਾਈ ਨਾਲ ਭਰਪੂਰ ਗ੍ਰੰਥ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ” ਮਜ਼ਹਬ ਹੋਵੇ, ਜਿਸ ਵਿਚਲੀ ਬਾਣੀ ਗੁਰੂਆਂ ਭਗਤਾਂ, ਅਤੇ ਸੇਵਕ ਗੁਰਸਿੱਖਾਂ ਦੀ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਆਪ ਮਹਾਨ ਸਿੱਖ ਸਕਾਲਰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਤੋਂ ਆਪਣੀ ਮਜ਼ਹਬੀ ਵਿੱਚ ਲਿਖਵਾਈ ਹੋਵੇ, ਉਸ ਬਾਣੀ ਤੋਂ ਵੱਡੀ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਹੋਰ ਕਿੱਥੋਂ ਮਿਲ ਸਕਦੀ ਹੈ? ਪਰ ਬਦ ਕਿਸਮਤੀ ਹੈ ਕਿ ਅੱਜ ਦਾ ਸਿੱਖ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨਾਲੋਂ ਹੋਰ ਗ੍ਰੰਥਾਂ, ਸ੍ਰੋਤਾਂ ਅਤੇ ਸਾਧ ਬਾਬਿਆਂ ਤੇ ਜਿਆਦਾ ਵਿਸ਼ਵਾਸ ਕਰਨ ਲੱਗ ਪਿਆ ਹੈ ਤਾਂ ਹੀ ਅੱਜ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਬਾਰੇ ਭੰਬਲਭੂਸੇ ਵਿੱਚ ਪਿਆ ਹੋਇਆ ਹੈ। ਅੱਜ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਉੱਤੇ ਵੀ ਡੇਰਾਵਾਦੀ ਅਤੇ ਸੰਪ੍ਰਦਾਈ ਸੋਚ ਵਾਲੇ ਲੋਕਾਂ ਦਾ ਕਬਜ਼ਾ ਹੋ ਚੁੱਕਾ ਹੈ, ਜੋ ਵੱਧ ਤੋਂ ਵੱਧ ਗੋਲਕ ਅਤੇ ਵੱਧ ਤੋਂ ਵੱਧ ਵੋਟਾਂ ਨੂੰ ਦੇਖ ਕੇ ਫੈਸਲਾ ਕਰਦੀ ਹੈ ਨਾ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਨੂੰ ਪ੍ਰਮੁਖਤਾ ਦੇ ਕੇ। ਤਾਂ ਹੀ ਅੱਜ ਤੱਕ “ਇਹ ਕਮੇਟੀ” ਟਕਸਾਲਾਂ ਅਤੇ ਅਥੌਤੀ ਸਾਧਾਂ ਸੰਪ੍ਰਦਾਈਆਂ ਤੋਂ ਡਰਦੀ ਹੋਈ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਜੋ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਵਿੱਚ ਲਿਖੀ ਹੋਈ ਹੈ ਵਲੋਂ ਅੱਖਾਂ ਮੀਟੀ ਬੈਠੀ ਹੈ।

“ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੂੰ ਸੌਂਤੀ ਸੋਚ ਤਿਆਗ ਕੇ “ਸਭੇ ਸਾਂਝੀਵਾਲ ਸਦਾਇਨ” ਦੀ ਸੋਚ ਨੂੰ ਧਾਰਨ ਕਰਕੇ, ਮੈਰਿਟ ਦੇ ਅਧਾਰ ਤੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਅਧੀਨ ਚੱਲ ਰਹੇ ਸਿੱਖ ਸਕੂਲਾਂ ਕਾਲਜਾਂ ਵਿੱਚ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਦਾਖਲਾ ਦੇ ਕੇ ਗੁਰੂ ਨਾਨਕ ਦੇ ਸਿਧਾਂਤ ਦੀ ਪਾਲਣਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਤਾਂ ਕਿ ਪਿਆਰ, ਸਤਿਕਾਰ, ਹਲੇਮੀ, ਹਮਦਰਦੀ ਅਤੇ ਹੈਲਪ ਨਾਲ ਸਿੱਖ ਫੁਲਵਾੜੀ ਨੂੰ ਪ੍ਰਫੁੱਲਤ ਕੀਤਾ ਜਾ ਸੱਕੇ। ਸਿੱਖ ਸਕੂਲਾਂ ਕਾਲਜਾਂ ਦਾ ਮਹੌਲ ਹੀ ਐਸਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਜੋ ਵੀ ਵਿਦਿਆਰਥੀ ਸਿੱਖੀ ਸਕੂਲਾਂ-ਕਾਲਜਾਂ ਵਿੱਚ ਆਵੇ ਭਾਵੇ ਕੈਸਾ ਵੀ ਹੋਵੇ ਗੁਰਬਾਣੀ ਦੀ ਲੋ ਵਿੱਚ ਸਿੱਖੀ ਧਾਰਨ ਕੀਤੇ ਬਿਨਾਂ ਰਹਿ ਹੀ ਨਾ ਸੱਕੇ। ਸਿੱਖ ਸਕੂਲ-ਕਾਲਜ ਹੀ ਤਾਂ ਐਸੇ ਵਿਦਿਆਲੇ ਹਨ ਜਿੱਥੋਂ “ਸਿੱਖੀ” ਸਿੱਖੀ ਜਾਣੀ ਹੈ ਅਤੇ ਜੋ ਵੱਧ ਤੋਂ ਵੱਧ ਸਿੱਖਣ ਵਾਲੇ ਆਉਣਗੇ ਤਾਂ ਹੀ ਤਾਂ ਸਿੱਖ ਬਣਨਗੇ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸਿੱਖੀ ਦਾ ਵਿਸਥਾਰ ਹੋਵੇਗਾ।”

**ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਬਾਰੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਹੋਰ ਗੁਰਸਿੱਖ ਵਿਦਵਾਨਾਂ ਦੇ ਵਿਚਾਰ**

ਮਹਾਨ ਕੋਸ਼-ਸਿੱਖ ਸੰਸਕ੍ਰਿਤ ਦਾ ਸ਼ਬਦ ਹੈ ਜਿਸ ਦੇ ਅਰਥ ਸਿੱਖ, ਉਪਦੇਸ਼ ਲੈਣ ਯੋਗ, ਚੇਲਾ, ਗੁਰਸਿੱਖ, ਸਿੱਖ ਧਰਮਧਾਰੀ ਅਤੇ ਸ਼ਿਗਰਦ ਆਦਿਕ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਅਨੁਗਾਮੀ, ਜਿਸ ਨੇ ਸਤਿਗੁਰੂ ਨਾਨਕ ਦਾ ਸਿੱਖ ਧਰਮ ਧਾਰਨ ਕੀਤਾ ਹੈ ਅਤੇ ਜੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਆਪਣਾ ਧਰਮ ਗ੍ਰੰਥ ਮੰਨਦਾ ਹੈ ਅਤੇ ਦਸ ਸਤਿਗੁਰਾਂ ਨੂੰ ਇੱਕ ਰੂਪ ਜਾਣਦਾ ਹੈ ਉਹ ਸਿੱਖ ਹੈ। ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿੱਖ ਅਖਾਏ। ਸੋ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮ

ਧਿਆਵੈ.....॥ ਜਨ ਨਾਨਕ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿੱਖ ਕੀ ਜੋ ਆਪ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥ (ਪੰਨਾ 305) ਆਪ ਛੱਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨ ਅਵਰੁ ਨਾ ਜਾਣੈ ਕੋਇ॥ ਕਹੈ ਨਾਨਕ ਸੁਣਹੁ ਸੰਤਹੁ, ਸੋ ਸਿੱਖ ਸਨਮੁਖ ਹੋਇ॥(ਅਨੰਦੁ) ਆਪ ਗੁਰਮਤਿ ਮਾਰਤੰਡ ਦੇ ਪੰਨਾ 137 ਤੇ ਹੋਰ ਲਿਖਦੇ ਹਨ-ਸਿੱਖ ਉਹ ਹੈ ਜਿਸ ਨੇ ਜਗਤ ਗੁਰੂ ਦੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਸਿਖਿਆ ਸਿੱਖੀ ਹੈ “ਸਿੱਖੀ, ਸਿਖਿਆ, ਗੁਰ ਵੀਚਾਰਿ॥ (ਆਸਾ ਮ: ੧)

ਭਾਈ ਗੁਰਦਾਸ ਜੀ-ਅਨੁਸਾਰ ਗੁਰੂ ਤੋਂ ਸਿਖਿਆ ਲੈ ਕੇ ਚੰਗੇ ਗੁਣਾਂ ਦਾ ਧਾਰਨੀ ਹੀ ਸਿੱਖ ਹੈ-ਸਤਿ ਸੰਤੋਖ ਦਯਾ ਧਰਮ, ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਦਿਤਾਯਾ। ਗੁਰਸਿੱਖ ਲੈ ਗੁਰਸਿੱਖ ਸਦਾਯਾ। (ਭਾ.ਗੁ.) ਅਤੇ ਹੋਰ ਦਸਦੇ ਹਨ ਕਿ ਪੱਕਾ ਗੁਰਸਿੱਖ ਗੁਰੂ ਤੋਂ ਬਿਨਾਂ ਹੋਰ ਤੇ ਆਸ ਨਹੀਂ ਰੱਖਦਾ ਜਿਵੇਂ ਪਤੀਬ੍ਰਤਾ ਔਰਤ ਪਤੀ ਤੋਂ ਬਿਨਾਂ ਕਿਸੇ ਹੋਰ ਮਰਦ ਤੇ ਨਹੀਂ ਰੱਖਦੀ-ਜੈਸੇ ਪਤੀਬ੍ਰਤਾ ਪਰਪੁਰਖ ਨ ਦੇਖਯੋ ਚਾਹੈ, ਪੂਰਨ ਪਤੀ ਬਰਤਾ ਕੋ ਪਤਿ ਹੀ ਮੈ ਧਯਾਨ ਹੈ।...ਤੇਸੇ ਗੁਰਸਿੱਖ ਆਨ ਦੇਵ ਸੇਵ ਰਹਿਤ, ਪੈ ਸਹਿਜ ਸੁਭਾਵ ਨ, ਅਵਗਯਾ ਅਭਿਮਾਨ ਹੈ। (ਭਾ.ਗੁ. ਕਬਿਤ)

ਗੁਰੂ ਗ੍ਰੰਥ ਵਿਸ਼ਵ ਕੋਸ਼ (ਡਾ.ਰਤਨ ਸਿੰਘ ਜੱਗੀ)-ਸਿੱਖ ਸ਼ਬਦ ਸੰਸਕ੍ਰਿਤ ਦੇ ਸ਼ਿਸ਼ਯ ਸ਼ਬਦ ਦਾ ਤਦਭਵ ਰੂਪ ਹੈ ਜਿਸ ਦਾ ਅਰਥ ਹੈ ਜੋ ਸਿਖਿਆ ਦੇਣ ਯੋਗ ਹੋਵੇ, ਜੋ ਸਿਖਿਆ ਗ੍ਰਹਿਣ ਕਰੇ, ਸ਼ਗਿਰਦ। ਪੰਜਾਬੀ ਸਭਿਆਚਾਰ ਵਿੱਚ ਸਿੱਖ ਉਸ ਨੂੰ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਜੋ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਤੇ ਹੋਰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਸਿਖਿਆ ਅਥਵਾ ਉਪਦੇਸ਼ ਅਨੁਸਾਰ ਆਪਣਾ ਜੀਵਨ ਬਤੀਤ ਕਰੇ। ਸਿੱਖ ਦਾ ਸਰੂਪ ਅਤੇ ਅਚਾਰ ਕਿਹੋ ਜਿਹਾ ਹੋਵੇ? ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਬਾਰੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਉਤਰਾ ਅਧਿਕਾਰੀ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਵਿੱਚ ਵੀ ਸੰਕੇਤ ਮਿਲਦੇ ਹਨ। ਇਹ ਅਚਾਰ ਉਨ੍ਹਾਂ ਨੇ ਆਪ ਹੰਠਾਇਆ ਹੈ ਕਿਉਂਕਿ ਗੁਰੂ ਪਦ ਪ੍ਰਾਪਤ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਉਹ ਆਪ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਸਿੱਖ ਸਨ ਜਿਵੇਂ ਕਿ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਫੁਰਮਾਦੇ ਹਨ-ਸੋ ਸਿੱਖ ਸਖਾ ਬੰਧ ਹੈ ਭਾਈ ਜੋ ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚਿ ਆਵੈ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾਂ ਖਾਵੈ॥(601-ਮ: 3) ਇਥੇ ਗੁਰ ਕੇ ਭਾਣੇ ਤੋਂ ਭਾਵ ਗੁਰੂ ਨਾਨਕ ਦੇ ਹੁਕਮ-ਉਪਦੇਸ਼ ਹਨ। ਗੁਰੂ ਦੇ ਭਾਣੇ (ਹੁਕਮ-ਉਪਦੇਸ਼) ਵਿੱਚ ਚੱਲਣ ਵਾਲਾ ਹੀ ਸਿੱਖ ਹੋ ਸਕਦਾ ਹੈ।

ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੀ ਬਾਣੀ ਵਿੱਚ ਸਿੱਖ ਦੇ ਸਰੂਪ ਅਤੇ ਨਿੱਤ-ਕਰਮ ਉੱਤੇ ਵਿਸਥਾਰ ਨਾਲ ਝਾਤ ਪਾਈ ਗਈ ਹੈ। ਗੁਰੂਤੀ ਕੀ ਵਾਰ ਵਿੱਚ ਆਪ ਫੁਰਮਾਦੇ ਹਨ-ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ॥ਫਿਰ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ॥ ਬਹਿਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਇ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥ ਜਿਸ ਨੇ ਦਇਆਲੂ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸ ਸੁਣਾਵੈ॥ ਜਨ ਨਾਨਕੁ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹਿ ਨਾਮੁ ਜਪਾਵੈ॥ (ਪੰਨਾ 305)

ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਸਿੱਖ ਤੋਂ ਭਾਵ ਹੈ ਉਹ ਸਦਾਚਾਰੀ ਵਿਅਕਤੀ ਜੋ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਦੇ ਹੁਕਮ-ਉਪਦੇਸ਼ ਅਨੁਸਾਰ ਜੀਵਨ ਬਤੀਤ ਕਰੇ। ਗੁਰੂ ਹੁਕਮ-ਉਪਦੇਸ਼ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਹੀ ਹੈ। ਡਾ.ਰਤਨ ਸਿੰਘ ਜੱਗੀ ਹੋਰ ਲਿਖਦੇ ਹਨ ਕਿ “ਰਾਜਨੀਤਿਕ ਪਰਿਸਥਿਤੀਆਂ ਅਤੇ ਧਾਰਮਿਕ ਅਵਸਥਾਵਾਂ ਦੇ ਮੱਦੇ ਨਜ਼ਰ ਪੰਜਾਬ ਦਾ “ਸਿੱਖ ਗੁਰਦੁਆਰਾ ਐਕਟ, 1925 ਅਤੇ ਦਿੱਲੀ ਸਿੱਖ ਗੁਰਦੁਆਰਾ ਐਕਟ 1971’ ਦੇ ਪਾਸ ਹੋਣ ਨਾਲ

ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ, ਸਰੂਪ ਅਤੇ ਅਚਾਰ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਨਿਰਧਾਰਤ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਪਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਆਏ ‘ਸਿੱਖ ਸੰਕਲਪ’ ਦਾ ਇਨ੍ਹਾਂ ਐਕਟਾਂ ਵਿੱਚ ਕਾਫੀ ਵਿਕਾਸ ਹੋ ਗਿਆ ਹੈ।” ਪੜ੍ਹੋ Act 1925: ਦਾ ਹਵਾਲਾ :

*“Sikh means a person who professes the Sikh religion or, in the case of a deceased person, who professed the Sikh religion or was known to be a Sikh during his lifetime. If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh according as he makes or refuses to make in such manner as the [12] Provincial Government may prescribe the following declaration.”*

I solemnly affirm that I believe in the Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion.”

ਨੋਟ-ਐਸ ਵੇਲੇ ਸਿੱਖਾਂ ਕੋਲ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਦੇ ਮੇਨ ਤਿੰਨ ਪ੍ਰਮੁੱਖ ਸ੍ਰੋਤ ਹਨ-ਪਹਿਲਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਦੂਜਾ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਰਚਨਾ ਅਤੇ ਤੀਜਾ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਪਰ ਸਿੱਖ ਲਈ ਪਹਿਲ ਅਤੇ ਕਸਵਟੀ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ” ਹੀ ਹੈ। ਸੋ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਬਾਰੇ ਕੋਈ ਵੀ ਫੈਸਲਾ ਕਰਦੇ ਸਮੇਂ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਹੀ ਪ੍ਰਮੁਖਤਾ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਤੋਂ ਬਾਹਰ ਜਾ ਕੇ ਕੀਤਾ ਗਿਆ ਫੈਸਲਾ ਸਹੀ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿੱਚ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਆਸ਼ੇ ਅਨੁਸਾਰ ਹੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਮਜ਼ਹਬ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਕਿ “ਜੋ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇੱਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈਕੇ ਸ੍ਰੀ ਗੁਰੂ ਬੋਧਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤੱਕ) ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖਿਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉੱਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ ਹੈ ਅਤੇ ਕਿਸੇ ਹੋਰ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ, ਉਹ ਸਿੱਖ ਹੈ” ਜਰਾ ਸਹਿਜ ਸੁਭਾਵ ਨਾਲ ਦੇਖੋ! “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਵਿਖੇ ਦਸ ਗੁਰੂਆਂ ਦੀ ਬਾਣੀ ਨਹੀਂ ਸਗੋਂ 6 ਗੁਰੂਆਂ (ਗੁਰੂ ਨਾਨਕ ਤੋਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਅਤੇ ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ) 15 ਭਗਤਾਂ, 11 ਭੱਟਾਂ ਅਤੇ 3 ਗੁਰਸਿੱਖਾਂ ਦੀ ਬਾਣੀ ਮਜ਼ਹਬ ਹੈ। ਇਥੇ (ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿੱਚ) ਭਗਤਾਂ, ਭੱਟਾਂ ਅਤੇ ਗੁਰਸਿੱਖਾਂ ਨੂੰ ਕਿਉਂ ਛੱਡ ਦਿੱਤਾ ਗਿਆ? ਇਥੇ ਸਿਰਫ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਦੀ ਸਿਖਿਆ ਦਾ ਪਾਲਨ ਕਰਦਾ ਹੈ ਸ਼ਬਦ ਲਿਖਦੇ ਤਾਂ ਠੀਕ ਸੀ ਕਿਉਂਕਿ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਵਿੱਚ ਸਭ ਕੁਝ ਆ ਗਿਆ ਸੀ। ਪਰ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਅਤੇ ਜੋ ਵੀ ਮਾਈ ਭਾਈ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਪੂਰਨ ਭਰੋਸਾ ਰੱਖਦਾ ਅਤੇ ਆਪਣਾ ਜੀਵਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਉਪਦੇਸ਼ਾਂ ਅਨੁਸਾਰ ਬਤੀਤ ਕਰਦਾ ਹੈ ਉਹ ਵੀ ਗੁਰੂ ਦਾ ਸਿੱਖ ਹੈ।

ਜੇ ਅਸੀਂ ਗੁਰੂ ਦੇ ਇਸ ਰੂਲ ਨੂੰ ਮੰਨ ਕੇ ਚੱਲਾਂਗੇ ਤਾਂ ਸਾਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਗੁਰੂ ਦੇ ਸਿੱਖ ਬਣ ਸਕਦੇ ਹਨ ਅਤੇ ਸਿੱਖ ਕੌਮ ਦਾ ਵਿਸ਼ਾਲ ਦਾਇਰਾ ਕਾਇਮ ਹੋ ਸਕਦਾ ਹੈ। ਅੱਜ ਸਾਨੂੰ ਸੰਪ੍ਰਦਾਈ ਸੋਚ ਤੋਂ ਉੱਪਰ ਉੱਠਣ ਦੀ ਲੋੜ ਹੈ ਤਾਂ ਕਿ ਅਸੀਂ ਵਿਸ਼ਵ ਸ਼ਹਿਰੀ ਹੁੰਦੇ ਹੋਏ ਸਮੁੱਚੇ ਵਿਸ਼ਵ ਵਿੱਚ ਸਿੱਖੀ ਦੀ ਸੁਹਾਵਨੀ ਮਹਿਕ ਖਿਲਾਰ ਸੱਕੀਏ। ਇਧਰ ਵੀ ਧਿਆਨ ਦੇਣ ਦੀ ਲੋੜ ਹੈ ਕਿ ਜੇ ਅਸੀਂ ਸਿਰਫ ਪੰਜ ਕਕਾਰੀ ਅੰਮ੍ਰਿਤਧਾਰੀ ਨੂੰ ਹੀ ਸਿੱਖ

ਮੰਨਾਂਗੇ ਤਾਂ ਫਿਰ ਸਿੱਖਾਂ ਦੀ ਅਬਾਦੀ ਕਿੰਨੀ ਕੁ ਰਹਿ ਜਾਵੇਗੀ। ਜੇ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਅਨੁਸਾਰ ਸਿੱਖ ਮੰਨੀਏਂ ਤਾਂ ਸਿੱਖਾਂ ਦੀ ਗਿਣਤੀ ਵੱਧ ਜਾਂਦੀ ਹੈ ਜੋ ਸਿੱਖ ਸੰਗਠਨ, ਤਾਕਤ ਅਤੇ ਰਾਜ ਭਾਗ ਲਈ ਜ਼ਰੂਰੀ ਹੈ।

ਸਿੱਖਾਂ ਦੇ ਘਰ ਪੈਦਾ ਹੋਣ ਵਾਲਾ ਅਤੇ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਨੂੰ ਆਪਣਾ ਗੁਰੂ ਮੰਨ ਕੇ ਸਿੱਖ ਧਰਮ ਧਾਰਨ ਕਰਨ ਵਾਲਾ ਸਿੱਖ ਹੀ ਹੈ। ਉਸ ਨੂੰ ਤੁਸੀਂ ਹਿੰਦੂ, ਮੁਸਲਮ, ਇਸਾਈ ਅਤੇ ਮੁਸਾਈ ਆਦਿਕ ਹੋਰ ਕੁਝ ਨਹੀਂ ਕਹਿ ਸਕਦੇ। ਹਾਂ ਕੇਸ ਨਾਂ ਰੱਖਣ ਵਾਲਿਆਂ ਨੂੰ ਵੀ ਨਫਰਤ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ ਕਿਉਂਕਿ ਉਹ ਵੀ ਰੱਬ ਦੇ ਹੀ ਬੰਦੇ ਹਨ-ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉਂ ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ॥ ਭਾਵੈ ਲਾਬੇ ਕੇਸ ਕਰਿ ਭਾਵੈ ਘਰਿ ਮੁਛਾਇ॥ (ਗੁਰੂ ਗ੍ਰੰਥ) (ਪੁਹਲੇ ਦੁਸ਼ਟ ਨੂੰ ਸੋਧਣ ਵਾਲੇ ਕਲੀਨਸ਼ੇਵ ਨੌਜਵਾਨਾਂ ਨੂੰ ਸਿੱਖ ਕਹੋਗੇ ਜਾਂ ਕੋਈ ਹੋਰ) ਸਿੱਖ ਦੇ ਅਮਲ (ਕਰਮ) ਠੀਕ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ ਨਾਂ ਕਿ ਕੇਵਲ ਬਾਹਰੀ ਦਿਖਾ। ਹਾਂ ਜੇ ਬਾਹਰੀ ਦਿੱਖ ਚੰਗੀ ਹੈ ਤਾਂ ਸੋਨੇ ਤੇ ਸੁਹਾਗੇ ਵਾਲੀ ਗੱਲ ਹੈ। ਫਿਰ ਬੇਨਤੀ ਕਰਾਂਗਾ ਕਿ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਲਈ ਸੇਧ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਤੋਂ ਹੀ ਲਈਏ ਕਿਉਂਕਿ-ਸਭ ਸਿਖਨ ਕਉ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ॥ (ਗੁਰਤਾ ਦੇਣ ਵੇਲੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਹੁਕਮ)

ਸੋ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿ ਜੋ ਸਿੱਖ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਚਲਾਏ ਨਿਰਮਲ ਪੰਥ (ਮਾਰਿਆ ਸਿਕਾ ਜਗਤ ਵਿੱਚ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ-(ਭਾ.ਗੁ.) ਨਿਰਮਲ ਪੰਥ ਭਾਵ ਸਿੱਖ ਪੰਥ ਦਾ ਅਨੁਯਾਈ ਹੋ ਕੇ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਉੱਤੇ ਪੂਰਨ ਵਿਸ਼ਵਾਸ ਰੱਖਦਾ ਹੋਇਆ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਨੂੰ ਹੀ ਆਪਣਾ ਗੁਰੂ ਮੰਨ ਕੇ ਗੁਰ ਉਪਦੇਸ਼ਾਂ ਅਨੁਸਾਰ ਆਪਣਾ ਜੀਵਨ ਬਤੀਤ ਕਰਦਾ ਹੈ ਅਤੇ ਹੋਰ ਕਿਸੇ ਦੇਹਧਾਰੀ ਪਾਖੰਡੀ ਗੁਰੂ ਅਤੇ ਬੇਲੋੜੇ ਕਰਮਕਾਂਡਾਂ ਤੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦਾ ਉਹ ਸਿੱਖ ਹੈ। ਹਾਂ ਗੁਰੂ ਕੇ ਖੰਡੇ ਬਾਣੇ ਦੀ ਪਹੁਲ ਲੈ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਆਪਣਾ ਇਸ਼ਟ ਮੰਨ ਕੇ ਚੱਲਣ ਵਾਲਾ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਹੈ। ਨੋਟ-ਗੁਰੂ ਨਾਨਕ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਅਤੇ ਬਾਕੀ ਗੁਰੂ ਇੱਕ ਹੀ ਰੂਪ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇ ਚਲਾਏ ਨਿਰਮਲ ਪੰਥ ਦਾ ਪ੍ਰਚਾਰ ਅਤੇ ਵਿਸਥਾਰ ਹੀ ਕੀਤਾ ਹੈ ਅਤੇ ਹੋਰ ਕੋਈ ਵੱਖਰਾ ਪੰਥ ਨਹੀਂ ਚਲਾਇਆ ਹਾਂ ਨਿਰਮਲ ਪੰਥ (ਸਿੱਖ ਪੰਥ) ਨੂੰ ਹੀ ਖ਼ਾਲਸਾ ਪੰਥ ਦਾ ਨਾਂ ਦਿੱਤਾ ਸੀ। ਸਿੱਖ ਅਤੇ ਅੰਮ੍ਰਿਤ ਬਾਰੇ ਗੁਰਬਾਣੀ ਦਾ ਫੈਸਲਾ ਹੈ ਕਿ-ਸੋ ਸਿੱਖ ਸਖਾ ਬੰਧਪ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚਿ ਆਵੈ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾਂ ਖਾਵੈ॥ (601/ਮ:3) ਅਤੇ “ਜਿਸ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗ ਆਏ ਹੋ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ॥ ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀਂ ਜੀਉ॥” (598/ਮ:1) ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤ ਨਾਹਿ॥...ਅੰਮ੍ਰਿਤਪਾਨ ਕਰਹੁ ਸਾਧੁ ਸੰਗਿ॥ (ਗੁਰੂ ਗ੍ਰੰਥ) ਗੁਰੂ ਦਾ ਅਰਥ ਸਿਖਿਆ ਦਾਤਾ ਅਤੇ ਸਿੱਖ ਦੇ ਅਰਥ ਹਨ ਚੇਲਾ, ਸਿੱਖਣਵਾਲਾ, ਸਿਖਿਆਰਥੀ, ਸ਼ਗਿਰਦ ਅਤੇ ਸਟੂਡੈਂਟ। ਸਿੱਖਾਂ ਦਾ ਗੁਰੂ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ” ਹੈ ਅਤੇ ਗੁਰੂ ਦੇ ਮਾਰਗ ਤੇ ਚੱਲਣ ਵਾਲਾ ਸਿੱਖ ਹੈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਪੰਥਕ ਵਿਦਵਾਨਾਂ ਤੋਂ ਮਿਲੀ ਸੇਧ ਅਤੇ ਗਿਆਨ ਮੁਤਾਬਕ “ਸਿੱਖ” ਬਾਰੇ ਦਾਸ ਦੇ ਵਿਚਾਰ-ਜੋ ਇੱਕ ਅਕਾਲ ਪੁਰਖ, ਗੁਰੂ ਗ੍ਰੰਥ-ਪੰਥ ਤੋਂ ਬਿਨਾਂ ਕਿਸੇ ਵੀ ਕਲਪਿਤ ਦੇਵੀ-ਦੇਵਤੇ, ਪਾਖੰਡੀ ਪੀਰ-ਫਕੀਰ, ਸੰਪ੍ਰਦਾਈ ਡੇਰੇਦਾਰ ਸੰਤ-ਬਾਬਿਆਂ, ਦੇਹਧਾਰੀ ਗੁਰੂਆਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਡੇਰਿਆਂ, ਮਤੀਆਂ-ਮਸਾਣਾਂ, ਗੁੱਗੇ ਪੀਰਾਂ, ਮੂਰਤੀਆਂ, ਪੱਥਰ ਪੂਜਾ, ਗੁਗਲ ਦੇ ਧੂੰਏਂ ਅਤੇ ਘਿਉ ਦੀਆਂ ਅਖੰਡ ਜੋਤਾਂ, ਆਦਿਕ ਫੋਕਟ ਕਰਮਾਂ, ਮਸਿਆ-ਪੁੰਨਿਆਂ, ਸੰਗ੍ਰਾਂਦਾਂ, ਪੰਚਕਾਂ, ਚੰਗੇ ਮਾੜੇ ਦਿਨਾਂ ਦੀ ਵਿਚਾਰ ਨੂੰ ਨਹੀਂ

ਮੰਨਦਾ, ਧਰਮ ਅਸਥਾਨਾਂ ਵਿਖੇ ਸਿੱਖਣ ਲਈ ਜਾਂਦਾ ਹੈ ਨਾਂ ਕਿ ਕੇਵਲ ਮੱਥਾ ਟੇਕਣ ਅਤੇ ਭਾੜੇ ਦੇ ਪਾਠ ਕਰਾਉਣ, ਧਰਮ ਦੀ ਕਿਰਤ-ਵਿਰਤ ਕਰਦਾ, ਵੰਡ ਛਕਦਾ, ਨਾਮ ਜਪਦਾ, ਆਪ ਗੁਰਬਾਣੀ ਪੜ੍ਹਦਾ-ਵਿਚਾਰਦਾ-ਧਾਰਦਾ ਅਤੇ ਗੁਰਬਾਣੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦਾ ਹੋਇਆ ਛੁਆ-ਛਾਤ ਅਤੇ ਜਾਤ-ਪਾਤ ਦਾ ਤਿਆਗ ਕਰਕੇ ਹਰੇਕ ਅੰਧ ਵਿਸ਼ਵਾਸ ਤੋਂ ਮੁਕਤ ਹੋ ਜੀਵਨ ਬਸਰ ਕਰਦਾ ਹੋਇਆ ਸਮੁੱਚੀ ਮਨੁੱਖਤਾ ਨਾਲ ਪਿਆਰ ਕਰਦਾ ਹੈ ਉਹ “ਸਿੱਖ” ਹੈ।

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## ਆਤਮਾ

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਜਦੋਂ ਇਹ ਦੇਖਿਆ ਕਿ ਦੁਨੀਆ “ਤੰਤ ਮੰਤ ਰਾਸਾਇਣਾ ਕਾਰਮਾਤ ਕਾਲਖਿ ਲਪਟਾਏ।” ਵਾਰ 1, ਪਉੜੀ 19। ਜਾਦੂ ਟੂਣਿਆਂ ਵਿਚ ਫਸੀ ਪਾਈ ਹੈ ਤੇ ਸਮਾਜਿਕ ਕਰਤੇ ਧਰਤੇ ਲੋਕਾਂ ਦੀ ਛਿੱਲ ਉਤਾਰ ਉਤਾਰ ਕੇ ਆਪਣਾ ਹੀ ਪੇਟ ਭਰੀ ਜਾ ਰਹੇ ਹਨ। ਜਨਤਾ ਭੁਖੀ ਮਰੀ ਜਾ ਰਹੀ ਹੈ। ਭੁਖੇ ਮਰਨ ਦੇ ਨਾਲ ਨਾਲ ਮਾਨਸਿਕ ਰੋਗੀ ਹੋ ਰਹੀ ਹੈ। ਜਿਵੇਂ ਬਾਬਾ ਫਰੀਦ ਜੀ ਉਚਾਰਣ ਕਰਦੇ ਹਨ “ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ, ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥ ਉਚੇ ਚੜਿ ਕੈ ਦੇਖਿਆ, ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥81॥ (ਪੰਨਾ 1382)” ਕਿ ਸਾਰੀ ਦੁਨੀਆ ਦੁਖੀ ਹੈ ਤਾਂ ਕਾਰਣ ਲੱਭਿਆ ਕਿ ਦੁਨੀਆ ਦੁਖੀ ਕਿਉਂ ਹੈ। ਫਿਰ ਬਾਬਾ ਧਰਤੀ ਤੇ ਵੱਸਦੇ ਲੋਕਾਂ ਦੀ ਸਾਰ ਲੈਣ ਲਈ ਜਿਵੇਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਆਪਣੀ ਪਹਿਲੀ ਵਾਰ ਦੀ 24ਵੀਂ ਪਉੜੀ ਵਿਚ ਲਿਖਦੇ ਹਨ, “ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ, ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ। ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਰੀਤਿ ਚਲਾਈ। ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੋਕਾਈ॥24॥ ਆਪਣੇ ਪ੍ਰਚਾਰ ਦੋਰਿਆਂ ਰਾਹੀਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਲੋਕਾਂ ਨੂੰ ਪੁਰਾਣੇ ਅੰਧ-ਵਿਸ਼ਵਾਸ ਵਿਚੋਂ ਬਾਹਰ ਕੱਢਣ ਦੇ ਉਪਰਾਲੇ ਕੀਤੇ। ਬ੍ਰਾਹਮਣ ਦੇ ਵਿਛਾਏ ਹੋਏ ਕਰਮ-ਕਾਂਢ ਦੇ ਜਾਲ ਵਿਚੋਂ ਲੋਕਾਂ ਨੂੰ ਕੱਢਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ।

ਬ੍ਰਾਹਮਣ ਦਾ ਕਰਮ-ਕਾਂਢ ਕੀ ਹੈ? ਸਵਰਗ ਨਰਕ, ਇਸ ਵਿਚ ਜਾਣ ਦਾ ਤਰੀਕਾ, ਉੱਥੇ ਲੇਖਾ ਜੋਖਾ, ਲੇਖਾ ਜੋਖਾ ਕਰਨ ਲਈ ਧਰਮ ਰਾਜ, ਜਮਦੂਤ, ਧਰਮ ਰਾਜ ਦੇ ਕੁਤੇ ਜਿਨ੍ਹਾਂ ਦਾ ਨਾਮ ਹਿੰਦੂ ਮਥਿਹਾਸ ਕੋਸ਼ ਮੁਤਾਬਕ ਸ਼ਰਮਾ ਹੈ ਤੇ ਉਹ ਮਰੇ ਹੋਏ ਜੀਵ ਦੀ ਆਤਮਾ ਨੂੰ ਭੱਕ ਭੱਕ ਕੇ ਜਲਦੀ ਧਰਮ ਰਾਜ ਕੋਲ ਪਹੁੰਚਾਣ ‘ਚ ਮੱਦਦ ਕਰਦੇ ਹਨ ਵੈਸੇ 365 ਦਿਨ ਲੱਗਦੇ ਹਨ ਪਤਾ ਨਹੀਂ ਕਿਥੇ ਜਾਣ ਵਾਸਤੇ ਅਤੇ ਕਦੀ ਕਿਸੇ ਨੇ ਕੋਈ ਸਿਰਨਾਵਾ ਵੀ ਨਹੀਂ ਦਿੱਤਾ, ਆਤਮਾ ਤੇ ਪਿਛਲੇ ਜਨਮ ਦਾ ਲੇਖਾ ਕਰਕੇ ਅਗਲੇ ਜਨਮ ਵਿਚ ਭੇਜਣ ਦਾ ਪ੍ਰਬੰਧ ਮਤਲਬ ਪੁਨਰ-ਜਨਮ, ਮਿਲ ਰਹੇ ਮਾੜੇ ਜਨਮ ਵਿਚੋਂ ਬਾਹਰ ਨਿਕਲਣ ਦਾ ਤਰੀਕਾ ਬ੍ਰਾਹਮਣ ਕੋਲੋਂ ਮੰਤਰ ਲੈ ਕੇ ਪੂਜਾ ਕਰਕੇ, ਦਾਨ ਦੇ ਕੇ ਚੰਗਾ ਜਨਮ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਤਰੀਕਾ ਆਦਿ ਇਹ ਸਾਰੇ ਦਾ ਸਾਰਾ ਇਕ ਨਿਯਮ ਬ੍ਰਾਹਮਣ ਦੀ ਲਾਗੂ ਕੀਤੀ ਲੁਟ-ਯੋਜਨਾ ਹੈ। ਇਸ ਵਿਚੋਂ ਕੋਈ ਵੀ ਚੀਜ਼ ਨੂੰ ਮਨਫੀ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਤੇ ਕਿਸੇ ਵੀ ਇਕ ਚੀਜ਼ ਨੂੰ ਲਾਗੂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਇਸ ਕਰਕੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ “ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੇਸ ਆਪਣਾ ਪੰਥ ਨਿਰਾਲਾ॥ ਕਲਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ”। ਵਾਰ 1, ਪਉੜੀ 31॥

ਲਫਜ ਆਤਮਾ ਗੁਰਬਾਣੀ ਵਿਚ ਵਰਤਿਆ ਗਿਆ ਹੈ ਪਰ ਅੱਗੇ ਦਿੱਤੇ ਸਲੋਕਾਂ ਵਿਚ ਕਿਸੇ ਇਕ ਵਿਚ ਵੀ ਗੁਰੂ ਜੀ ਇਹ ਨਹੀਂ ਫੁਰਮਾਉਂਦੇ ਕਿ ਕਿਸੇ ਜੀਵ ਦੇ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕੋਈ ਆਤਮਾ ਨਾਮ ਦੀ ਚੀਜ਼ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਕਿਸੇ ਫਰਜ਼ੀ ਧਰਮ ਰਾਜ ਕੋਲ ਲੇਖਾ-ਜੋਖਾ ਕਰਨ ਜਾਂਦੀ ਹੈ ਤੇ ਫਿਰ ਉਸਦੇ ਹਿਸਾਬ ਕਿਤਾਬ ਮੁਤਾਬਕ ਹੀ ਉਸ ਜੀਵ ਨੂੰ ਜਨਮ ਮਿਲਦਾ ਹੈ ਜਾਂ ਪੁਨਰ ਜਨਮ ਹੁੰਦਾ ਹੈ। ਜਦੋਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਇਸ ਦੁਨੀਆ ਵਿਚ

ਆਏ ਤਾਂ ਲਫਜ਼ ‘ਆਤਮਾ’ ਉਸ ਸਮਾਜਕ ਬੋਲੀ ਦਾ ਅੰਗ ਸੀ। ਜਿਨ੍ਹਾਂ ਜਿਨ੍ਹਾਂ ਕਰਮ ਕਾਂਢਾਂ ਕਰਕੇ ਲੋਕਾਈ ਲੁਟੀਂਦੀ ਜਾ ਰਹੀ ਸੀ ਤੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਆਪਣੇ ਫਰਜ਼ ਨਿਭਾਉਣ ਲਈ ਉਨ੍ਹਾਂ ਕਰਮ-ਕਾਂਢਾਂ ਤੇ ਕਟਾਖਸ਼ ਕਰਨਾ ਸੀ ਤਾਂ ਉਨ੍ਹਾਂ ਕਰਮ-ਕਾਂਢਾ ਦਾ ਨਾਮ ਲੈ ਕੇ ਹੀ ਆਰਾ ਫੇਰਨਗੇ। ਇਸ ਕਰਕੇ ਆਤਮਾ ਨਾਮ ਦਾ ਲਫਜ਼ ਤਾਂ ਗੁਰਬਾਣੀ ਵਿਚ ਆਉਣਾ ਹੀ ਸੀ।

ਆਓ ਹੁਣ ਦੇਖੀਏ ਕਿ ਗੁਰਬਾਣੀ ਮੁਤਾਬਕ ਆਤਮਾ ਦਾ ਕੀ ਮਤਲਬ ਹੈ। ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3 ॥ ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ, ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚੀਰੈ । ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ, ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਪੀਰੈ ॥ ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ, ਸੁਖ ਸਦਾ ਸਰੀਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥1॥ ਮਨ ਮੇਰੇ, ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨਾ ਕੋਇ ॥1॥ ਰਹਾਉ ॥ ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥ ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕ ਮੁਰਾਰਿ ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥2॥ ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ, ਮਨਿ ਚੁਕੈ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥ ਆਤਮਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ ਨਾਮਿ ਸਮਾਨੁ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਿਤ ਨ ਪਾਈਐ ਮਨਮੁਖਿ ਫਿਰੇ ਦਿਵਾਨੁ ॥ ਸਬਦੁ ਨਾ ਚੀਨੈ, ਕਥਨੀ ਬਦਨੀ ਕਰੇ, ਬਿਖਿਆ ਮਾਹਿ ਸਮਾਨੁ ॥3॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨਾ ਕੋਇ ॥ ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ ਜਾ ਆਪਿ ਬੁਲਾਏ ਸੋਇ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ॥4॥ 30॥63॥ {ਪੰਨਾ 38-39}

ਇਸ ਸਲੋਕ ਵਿਚ ਤਾਂ ਗੁਰੂ ਸਹਿਬਾਨ ਨੇ ਹਿੰਦੂਆਂ ਦੇ ਫਰਜੀ ਧਰਮ ਰਾਇ ਨੂੰ ਸੱਚ ਨਾਲ ਜੁੜਨ ਵਾਲੇ ਜੀਵਾਂ ਦੀ ਸੇਵਾ ਕਰਨ ਲਈ ਖੜਾ ਕਰ ਦਿੱਤਾ ਹੈ ਤੇ ਆਤਮਾ ਦਾ ਮਤਲਬ ਮਰਨ ਤੋਂ ਬਾਅਦ ਸ਼ਰੀਰ ਵਿਚੋਂ ਨਿਕਲਣ ਵਾਲੀ ਕਿਸੇ ਚੀਜ਼ ਦਾ ਨਾਮ ਕਿਵੇਂ ਕਰਾਂਗੇ?

ਸਲੋਕ ਮ: 3 ॥ ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ, ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਆਤਮੇ ਨੋ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ, ਤਾ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇ ॥ ਆਤਮਾ ਅਡੋਲੁ ਨ ਡੋਲਈ, ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ ॥ ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ, ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥ ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ, ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥ ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ, ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ ॥ ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ, ਜੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ, ਸਭ ਦੁਖੇ ਦੁਖੁ ਕਮਾਇ ॥ ਨਾਨਕ ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ, ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥1॥ {ਪੰਨਾ 87}

ਇਸ ਸਲੋਕ ਵਿਚ ਆਤਮਾ ਦਾ ਮਤਲਬ ਮਨੁੱਖੀ ਸ਼ਰੀਰ ਖਤਮ ਹੋਣ ਤੋਂ ਬਾਅਦ ਨਿਕਲਣ ਵਾਲੀ ਕਿਸੇ ਸ਼ੈ ਤੋਂ ਨਹੀਂ। ਪਹਿਲੀ ਪੰਗਤੀ ਆਤਮਾ ਦੇਉ—ਪਰਮਾਤਮਾ, ਸਹਜਿ—ਸਹਜ ਵਿਚ, ਗਿਆਨ ਅਵਸਥਾ ਵਿਚ, ਸੁਭਾਇ—ਸੁਭਾਵ ਵਿਚ (ਲੀਨ ਹੋ ਕੇ) ਆਏ ਇਹ ਲਫਜ਼ ਤਾਂ ਇਹ ਦੱਸਦੇ ਹਨ ਕਿ ਜਦੋਂ ਅਸੀਂ ਗਿਆਨਵਾਨ ਹੋ ਕੇ ਗਿਆਨ ਰੂਪੀ ਪਰਮਾਤਮਾ ਨਾਲ ਸਾਂਝ ਪਾ ਲੈਂਦੇ ਹਾਂ ਤਾਂ ਫਿਰ ਸਾਡੇ ਹਿਰਦੇ ਵਿਚ ਪਰਮਾਤਮਾ ਪ੍ਰਤੀ ਪਿਆਰ ਟਿਕ ਜਾਂਦਾ ਹੈ।

ਸਲੋਕੁ ॥ ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥12॥ ਪਉੜੀ ॥ ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਹੁ ਸਾਧ ਸੰਗਿ ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭੁ ਰੰਗਿ ॥ ਕੋਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੈ ॥ ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿਨਾਮ ਰਸਿ ਪੋਖੈ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਏਹੁ ਨਿਹਚਉ ਪਾਈਐ ॥ ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ ॥12॥ {ਪੰਨਾ 299}

ਪੰਚ ਭੂ ਆਤਮਾ—ਪੰਜਾਂ ਤੱਤਾਂ ਦੇ ਸਤੋ ਅੰਸ ਤੋਂ ਬਣਿਆ ਹੋਇਆ ਮਨ । ਇਸ ਸਲੋਕ ਵਿਚ ਵੀ ਆਤਮਾ ਕਿਸੇ ਸ਼ਰੀਰ ਵਿਚੋਂ ਮਰਨ ਤੋਂ ਬਾਅਦ ਨਿਕਲਣ ਵਾਲੀ ਕਿਸੇ ਸ਼ੈ ਦਾ ਨਾਮ ਨਹੀਂ। ਇਸੇ ਕਰਕੇ ਹੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ “ਚੜ੍ਹਿਆ ਸੋਧਣਿ ਧਰਤਿ ਲੋਕਾਈ” ਵਾਲਾ ਕੰਮ ਕਰਨ ਦਾ ਫੈਸਲਾ ਕੀਤਾ।

ਮ: 2 ॥ ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥ ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥3॥ {ਪੰਨਾ 469}

ਪਦ ਅਰਥ :—ਏਕ ਕ੍ਰਿਸਨੰ—ਇਕ ਪਰਮਾਤਮਾ । ਸਰਬ ਦੇਵ ਆਤਮਾ—ਸਾਰੇ ਦੇਵਤਿਆਂ ਦਾ ਆਤਮਾ । ਦੇਵ ਦੇਵਾ ਆਤਮਾ—ਦੇਵਤਿਆਂ ਦੇ ਦੇਵਤਿਆਂ ਦਾ ਆਤਮਾ । ਤ—ਭੀ । ਵਾਸੁਦੇਵ—(ਜਿਵੇਂ ਸ਼ਬਦ ‘ਕ੍ਰਿਸ਼ਨ’ ਦਾ ਅਰਥ ‘ਪਰਮਾਤਮਾ’ ਭੀ ਹੈ, ਤਿਵੇਂ ‘ਕ੍ਰਿਸ਼ਨ’ ਜੀ ਦਾ ਇਹ ਨਾਮ ਭੀ ‘ਪਰਮਾਤਮਾ’ ਅਰਥ ਵਿਚ ਹੀ ਲੈਣਾ ਹੈ) ਪਰਮਾਤਮਾ । ਬਾਸੁਦੇਵਸਿ—ਪਰਮਾਤਮਾ ਦਾ । ਬਾਸੁਦੇਵਸਿ ਆਤਮਾ—ਪ੍ਰਭੂ ਦਾ ਆਤਮਾ । ਨਿਰੰਜਨ—ਅੰਜਨ (ਭਾਵ, ਮਾਇਆ ਰੂਪ ਕਾਲਖ) ਤੋਂ ਰਹਿਤ ਹਰੀ । 3।

ਅਰਥ :—ਇਕ ਪਰਮਾਤਮਾ ਹੀ ਸਾਰੇ ਦੇਵਤਿਆਂ ਦਾ ਆਤਮਾ ਹੈ, ਦੇਵਤਿਆਂ ਦੇ ਦੇਵਤਿਆਂ ਦਾ ਭੀ ਆਤਮਾ ਹੈ । ਜੇ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੇ ਆਤਮਾ/ਨਿਯਮਾਂ ਦਾ ਭੇਦ ਜਾਣ ਲੈਂਦਾ ਹੈ, ਨਾਨਕ ਉਸ ਮਨੁੱਖ ਦਾ ਦਾਸ ਹੈ, ਉਹ ਪਰਮਾਤਮਾ ਦਾ ਰੂਪ ਹੈ । 3।

ਗੁਜਰੀ ਮਹਲਾ 3 ਪੰਚਪਦੇ ॥ ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥1॥ ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ ॥ ਇਹ ਮਤਿ ਤੇਰੀ ਥਿਰੁ ਰਹੈ ਤਾਂ ਭਰਮੁ ਵਿਚਹੁ ਜਾਇ ॥1॥ ਰਹਾਉ ॥ ਹਰਿ ਚਰਣ ਰਿਦੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ ॥ ਪੰਚਭੂ ਆਤਮਾ ਵਸਿ ਕਰਹਿ ਤਾ ਤੀਰਥ ਕਰਹਿ ਨਿਵਾਸੁ ॥2॥ ਮਨਮੁਖਿ ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਹੈ ਸੋਝੀ ਕਿਛੁ ਨ ਪਾਇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਬੁਝਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥3॥ ਇਹੁ ਮਨੁ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ ਬੁਝਾਇ ॥ ਅਠਸਠਿ ਤੀਰਥ ਤਿਸੁ ਸੰਗਿ ਰਹਹਿ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥4॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝਿਆ ਏਕੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਜੇ ਤੁਪੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥5॥6॥8॥ {ਪੰਨਾ 491}

ਇਸ ਸਲੋਕ ਦੀਆਂ ਪਹਿਲੀਆਂ ਪੰਗਤੀਆਂ, ‘ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥1॥’ ਵਿਚ ਮਤਿ ਦੀ ਗੱਲ ਇਹ ਦੱਸਦੀ ਹੈ ਕਿ ਆਤਮਾ ਦਾ ਮਤਲਬ ਮਨੁੱਖੀ ਸੋਚ ਤੋਂ ਹੈ। ਸੋਚ ਕੋਲੂ ਵਿਚ ਪੀੜੀ ਨਹੀਂ ਜਾ ਸਕਦੀ। ਸੋਚ ਨੂੰ ਸਜਾ ਨਹੀਂ ਦਿੱਤੀ ਜਾ ਸਕਦੀ। ਸੋਚ ਮੈਲੀ ਹੋ ਜਾਂਦੀ ਹੈ ਮੈਲੀ ਸੋਚ ਨੂੰ ਹੀ ਮਨੁੱਖ ਨੇ ਸਾਫ ਕਰਨਾ ਹੈ। ਇਸੇ ਹੀ ਮੈਲੀ ਹੋਈ ਸੋਚ ਨੂੰ ਸਾਫ/ਚੰਗਾ ਬਾਣਾਉਣ ਲਈ ਹੀ ਗੁਰੂ ਬਾਬਾ ਜੀ ਨੇ ਫੈਸਲਾ ਕਰਕੇ 25-30 ਸਾਲਾਂ ਦਾ ਲੰਮਾ ਪੈਂਡਾ ਤਹਿ ਕਰਕੇ ਆਪਣਾ ਨਿਰਾਲਾ ਪੰਥ ਕਾਇਮ ਕੀਤਾ।

ਪਨਾਸਰੀ ਮਹਲਾ 1 ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥ ਆਤਮਾ ਦੁਵੈ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥1॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ ॥ ਹਰਿ

ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥1॥ ਰਹਾਉ ॥ ਸਚਿ ਸਿਮਰਿਐ  
ਹੋਵੈ ਪਰਗਾਸੁ ॥ ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥ ਸਤਿਗੁਰ ਕੀ ਐਸੀ  
ਵਡਿਆਈ ॥ ਪੁਤ੍ਰ ਕਲਤੁ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥2॥ ਐਸੀ ਸੇਵਕੁ ਸੇਵਾ  
ਕਰੈ ॥ ਜਿਸ ਕਾ ਜੀਉ ਤਿਸੁ ਆਗੈ ਪਰੈ ॥ ਸਾਹਿਬ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥  
ਸੋ ਸੇਵਕੁ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥3॥ ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ  
॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਕਿਰਪਾ ਕਰੈ ॥ ਸੋ ਸੇਵਕੁ  
ਜਮ ਤੇ ਕੈਸਾ ਡਰੈ ॥4॥ ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ ॥ ਸਾਚੀ ਬਾਣੀ  
ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥ ਤਾ ਕੇ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥ ਜਪੁ ਤਪੁ ਸਭੁ ਇਹੁ  
ਸਬਦੁ ਹੈ ਸਾਰੁ ॥5॥2॥4॥ {ਪੰਨਾ 661}

ਜੇ ਕਿਸੇ ਮਨੁੱਖ ਦੀ ਸੋਚ ਤੇ ਦੂਸਰੇ ਦੀ ਸੋਚ ਇਕ ਹੋ ਜਾਵੇ ਤਾਂ ਵੱਖਰੇਵਾ  
ਖਤਮ ਹੋ ਜਾਂਦਾ ਹੈ।

ਕਲਿਪਤਰੁ ਰੋਗ ਬਿਦਾਰੁ, ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ, ਆਤਮਾ ਤ੍ਰਿਬਿਪਿ, ਤੇਰੈ  
ਏਕ ਲਿਵ ਤਾਰ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ, ਸਪਤ ਦੀਪ ਮਝਾਰ, ਲਹਣਾ  
ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥3॥ {ਪੰਨਾ 1391}

ਪਦ ਅਰਥ:— ਕਲਿਪਤਰੁ—ਕਲਪ ਰੁੱਖ, ਮਨੋ-ਕਾਮਨਾਂ ਪੂਰੀਆਂ ਕਰਨ  
ਵਾਲਾ ਰੁੱਖ । (ਸੰਸਕ੍ਰਿਤ ਦੇ ਵਿਦਵਾਨਾਂ ਨੇ ਮੰਨਿਆ ਹੈ ਕਿ ਇਹ ਰੁੱਖ ਇੰਦ੍ਰ  
ਦੇ ਸੂਰਗ ਵਿਚ ਹੈ । ਵੇਖੋ, ਆਸਾ ਦੀ ਵਾਰ ਸਟੀਕ, ਪਉੜੀ 13,  
'ਪਾਰਿਜਾਤੁ') । ਰੋਗ ਬਿਦਾਰੁ—ਰੋਗਾਂ ਨੂੰ ਦੂਰ ਕਰਨ ਵਾਲਾ । ਸੰਸਾਰ ਤਾਪ  
ਨਿਵਾਰੁ—ਸੰਸਾਰ ਦੇ ਤਾਪਾਂ ਦਾ ਨਿਵਾਰਨ ਵਾਲਾ । ਆਤਮਾ ਤ੍ਰਿਬਿਪਿ—ਤਿੰਨਾਂ  
ਕਿਸਮਾਂ ਵਾਲੇ (ਭਾਵ, ਤਿੰਨਾਂ ਗੁਣਾਂ ਵਿਚ ਵਰਤਨ ਵਾਲੇ) ਜੀਵ, ਸੰਸਾਰੀ ਜੀਵ  
। ਤੇਰੈ—ਤੇਰੇ ਵਿਚ (ਹੇ ਗੁਰੂ ਅੰਗਦ ! ) । ਏਕ ਲਿਵ ਤਾਰ—ਇੱਕ-ਰਸ  
ਲਿਵ ਲਾਈ ਰੱਖਦੇ ਹਨ ।3।

ਅਰਥ:— (ਹੇ ਗੁਰੂ ਅੰਗਦ ! ) ਤੂੰ ਕਲਪ ਰੁੱਖ ਹੈਂ, ਰੋਗਾਂ ਦੇ ਦੂਰ ਕਰਨ  
ਵਾਲਾ ਹੈਂ, ਸੰਸਾਰ ਦੇ ਦੁੱਖਾਂ ਨੂੰ ਨਿਵਿਰਤ ਕਰਨ ਵਾਲਾ ਹੈਂ । ਸਾਰੇ ਸੰਸਾਰੀ  
ਜੀਵ ਤੇਰੇ (ਚਰਨਾਂ) ਵਿਚ ਇੱਕ-ਰਸ ਲਿਵ ਲਾਈ ਬੈਠੇ ਹਨ । ਹੇ  
ਕਲਸਹਾਰ ! ਆਖ—'ਮੁਰਾਰੀ-ਰੂਪ ਜਗਤ-ਗੁਰੂ (ਨਾਨਕ ਦੇਵ ਜੀ) ਨੂੰ  
ਪਰਸ ਕੇ (ਐਸੇ ਗੁਰੂ ਅੰਗਦ) ਲਹਣੇ ਦੀ ਸੋਭਾ ਸੱਤਾਂ ਦੀਪਾਂ ਵਿਚ ਫੈਲ ਰਹੀ  
ਹੈ' ।3।

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਨੀ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਰੋਇ ॥ ਆਤਮਾ ਰਾਮੁ ਨ ਪੂਜਨੀ  
ਦੂਜੈ ਕਿਉ ਸੁਖੁ ਹੋਇ ॥ ਹਉਮੈ ਅੰਤਰਿ ਮੈਲੁ ਹੈ ਸਬਦਿ ਨ ਕਾਢਹਿ ਧੋਇ  
॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੈਲਿਆ ਮੁਏ, ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ॥20॥

ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ ॥ ਬਾਣੀ ਸੁਰਤਿ ਨ  
ਬੁਝਨੀ ਸਬਦਿ ਨ ਕਰਹਿ ਪ੍ਰਗਾਸੁ ॥ ਓਨਾ ਆਪਣੀ ਅੰਦਰਿ ਸੁਖਿ ਨਹੀ ਗੁਰ  
ਬਚਨਿ ਨ ਕਰਹਿ ਵਿਸਾਸੁ ॥ ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ  
ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ ॥ ਹਰਿ ਗਿਆਨੀਆ ਕੀ ਰਖਦਾ ਹਉ ਸਦ  
ਬਲਿਹਾਰੀ ਤਾਸੁ ॥ ਗੁਰਮੁਖਿ ਜੇ ਹਰਿ ਸੇਵਦੇ ਜਨ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ  
॥21॥ {ਪੰਨਾ 1415}

ਅਰਥ:— ਹੇ ਭਾਈ ! ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਤੋਂ ਖੁੰਝਿਆ ਹੋਇਆ ਮਨੁੱਖ  
(ਸਦਾ ਆਪਣੇ) ਦੁੱਖ ਫਰੋਲਦਾ ਰਹਿੰਦਾ ਹੈ । ਆਪਣੇ ਮਨ ਦੇ ਪਿੱਛੇ ਤੁਰਨ  
ਵਾਲੇ ਮਨੁੱਖ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਨਹੀਂ ਸਿਮਰਦੇ, ਸਰਬ-ਵਿਆਪਕ ਪ੍ਰਭੂ  
ਦੀ ਭਗਤੀ ਨਹੀਂ ਕਰਦੇ । (ਭਲਾ) ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ (ਫਸੇ ਰਹਿ ਕੇ  
ਉਹਨਾਂ ਨੂੰ) ਸੁਖ ਕਿਵੇਂ ਹੋ ਸਕਦਾ ਹੈ ? ਉਹਨਾਂ ਦੇ ਅੰਦਰ ਹਉਮੈ ਦੀ ਮੈਲ  
ਟਿਕੀ ਰਹਿੰਦੀ ਹੈ ਜਿਸ ਨੂੰ ਉਹ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ (ਆਪਣੇ ਅੰਦਰੋਂ)  
ਧੋ ਕੇ ਨਹੀਂ ਕੱਢਦੇ । ਹੇ ਨਾਨਕ ! ਨਾਮ ਤੋਂ ਵਾਂਜੇ ਹੋਏ ਮਨੁੱਖ ਕੀਮਤੀ  
ਮਨੁੱਖਾ ਜਨਮ ਗਵਾ ਕੇ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਨਾਲ ਭਰੇ ਰਹਿੰਦੇ ਹਨ, ਤੇ  
ਆਤਮਕ ਮੌਤ ਸਹੇੜੀ ਰੱਖਦੇ ਹਨ ।2।

ਇਨ੍ਹਾਂ ਉਪਰ ਲਿਖੇ ਸਲੋਕਾਂ ਵਿਚੋਂ ਕਿਸੇ ਇਕ ਸਲੋਕ ਵਿਚ ਕਿਸੇ ਪ੍ਰਾਣੀ ਦੇ  
ਮਰਨ ਦੀ ਗੱਲ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਆਏ 'ਆਤਮਾ' ਲਫਜ਼ ਦਾ ਮਤਲਬ  
ਇਹ ਬਣਦਾ ਹੈ ਕਿ ਮਰੇ ਹੋਏ ਪ੍ਰਾਣੀ ਦੇ ਸ਼ਰੀਰ ਵਿਚੋਂ ਕੁੱਝ ਨਿਕਲ ਕੇ ਕਿਤੇ  
ਜਾਂਦਾ ਹੈ ਤੇ ਉਹ ਆਤਮਾ ਹੈ। ਉਪਰਲੇ ਸਾਰੇ ਸਲੋਕਾਂ ਦੀ ਵਿਆਖਿਆ ਵੀ  
ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਵਾਲੀ ਹੀ ਲਿਖੀ ਗਈ ਹੈ ਜਿਨ੍ਹਾਂ ਜਿਨ੍ਹਾਂ ਸੱਜਣਾਂ ਨੂੰ ਹੁਣ  
ਮਨੁੱਖਾ ਦੇਹੀ ਮਿਲੀ ਹੋਈ ਹੈ ਕੀ ਉਹ ਹੁਣ ਦੱਸ ਸਕਣਗੇ:

ਕਿ ਪਿਛਲੇ ਜਨਮ ਵਿਚ ਉਨ੍ਹਾਂ ਨੇ ਕਿਹੜੀ ਭਗਤੀ ਕੀਤੀ ਸੀ ਜਿਸ ਕਰਕੇ  
ਉਨ੍ਹਾਂ ਨੂੰ ਹੁਣ ਇਹ ਜਨਮ ਪ੍ਰਾਪਤ ਹੋਇਆ?

ਜੇ ਕਰ ਉਹ ਲੋਕ ਪਿਛਲੇ ਜਨਮ ਵਿਚ ਕੁੱਤੇ, ਗੰਦਰੀ ਦੇ ਕੀੜੇ, ਮੱਝ, ਗਾਂ,  
ਬੋਟਾ ਆਦਿ ਸਨ ਤਾਂ ਪ੍ਰਮਾਤਮਾ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਹੜੀ ਸੇਵਾ/ਭਗਤੀ ਕਾਰਣ  
ਮਨੁੱਖਾ ਦੇਹੀ ਦਿੱਤੀ ਹੈ? ਪਿਛਲੇ ਜਨਮ ਵਿਚ ਉਹ ਕਿਥੇ ਲੇਖਾ ਦੇਣ ਗਏ  
ਸਨ? ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਵੇਂ ਪਤਾ ਚੱਲਿਆ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਕਿਤੇ ਲੇਖਾ ਦਿੱਤਾ ਸੀ?  
ਗੁਰਬਾਣੀ ਤਾਂ ਗੁਰੂ ਪਿਆਰਿਓ ਇਸ ਦੇਹੀ ਦੇ ਧਾਰਣ ਨੂੰ ਵੀ ਜਨਮ ਲੈਣਾ  
ਨਹੀਂ ਮੰਨਦੀ। ਗੁਰੂ ਵਾਕ ਇਸ ਤਰ੍ਹਾਂ ਹਨ:

ਗੁਰ ਸੇਵਾ ਤੇ, ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥ ਇਸ  
ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੋ ਦੇਹੀ, ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥1॥ਪੰਨਾ  
1159 ॥

ਐ ਬੰਦੇ ਜੇ ਤੂੰ ਚੰਗੇ ਗੁਣ ਧਾਰਨ ਕੀਤੇ ਹਨ ਤਾਂ ਤੂੰ ਇਹ ਦੇਹੀ ਪਾਈ ਹੈ।  
ਨਹੀਂ ਤਾਂ ਕੀ ਹੈ? ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

ਇਸੇ ਹੀ ਵਿਚਾਰ ਨੂੰ ਗੁਰੂ ਜੀ ਪੰਨਾ 176 ਤੇ ਇਉਂ ਫੁਮਾਉਂਦੇ ਹਨ:  
ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ  
ਗੁਰਮਤਿ ॥ ਤਿਆਗਿ ਮਾਨੁ ਭੂਠੁ ਅਭਿਮਾਨੁ ॥ ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ  
ਪਰਵਾਨੁ ॥3॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ  
ਜੋਗੁ ॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ  
ਗਾਇ ॥4॥3॥72॥ {ਪੰਨਾ 176}

ਬ੍ਰਾਹਮਣ ਵਾਲੀ ਆਤਮਾ ਨੂੰ ਗੁਰਮਤਿ ਵਿਚ ਕੋਈ ਥਾਂ ਨਹੀਂ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ, ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਪਟਨ ਕੈਨੇਡਾ।

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## ਦਰਗਹ ਕਿੱਥੇ ਹੈ?

ਅੱਜ ਦਾ ਸਧਾਰਣ ਸਿੱਖ ਜਾਂ ਇੰਝ ਕਹਿ ਲਓ ਕਿ ਜਿਸ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਨੂੰ ਪੜ੍ਹਿਆ ਤੇ ਸਮਝਿਆ ਨਹੀਂ ਉਹ ਇਹੀ ਕਹਿੰਦਾ ਹੈ ਕਿ ਮਰਨ  
ਤੋਂ ਬਾਅਦ ਕਿਧਰੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਦਰਗਹ ਹੈ। ਮਰਨ ਤੋਂ ਬਾਅਦ ਮਨੁੱਖਾ  
ਜੀਵ ਦੀ ਆਤਮਾ ਇਸ ਸ਼ਰੀਰ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਧਰਮ ਰਾਜ ਕੋਲ ਜਾਂਦੀ  
ਹੈ, ਉਸਦੇ ਕਰਮਾਂ ਦਾ ਲੇਖਾ-ਜੋਖਾ ਹੁੰਦਾ ਹੈ, ਫਿਰ ਚੰਗੇ-ਮਾੜੇ ਲੇਖੇ-ਜੋਖੇ  
ਮੁਤਾਬਕ ਅਗਲਾ ਜਨਮ ਮਿਲਦਾ ਹੈ। ਇਹ ਹੈ ਉਧਾਰ ਦਾ ਧਰਮ। ਕੰਮ  
ਅੱਜ ਕਰੋ ਤੇ ਫਲ ਕੱਲ੍ਹ ਨੂੰ ਮਿਲੇਗਾ। ਇਹ ਸਿਧਾਂਤ ਤਾਂ ਮਿਸ਼ਰ ਜੀ/ਪੰਡਿਤ  
ਜੀ ਪਿਛਲੇ ਕਈ ਹਜ਼ਾਰਾਂ ਸਾਲਾਂ ਤੋਂ ਲਾਗੂ ਕਰਕੇ ਬੈਠੇ ਹੋਏ ਸਨ ਤੇ ਗੁਰੂ  
ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਆਪਣੀ ਚੜ੍ਹਦੀ ਜਵਾਨੀ ਵਿਚ ਪੈਰ ਰੱਖਦਿਆਂ ਹੀ ਇਹ  
ਨਾਹਰਾ ਜਾਂ ਹੋਕਾ ਦਿੱਤਾ ਕਿ:

ਮਹਲਾ 1 ॥ ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥2॥

{ਪੰਨਾ 590}

ਮੈਂ ਇਹੋ ਜਿਹੀ ਰੀਤ ਨੂੰ ਸਾੜ ਦਿਆਂ ਜਿਸ ਕਰਕੇ ਪਿਆਰਾ ਪ੍ਰਭੂ ਮੈਨੂੰ ਵਿਸਰ ਜਾਏ, ਹੇ ਨਾਨਕ ! ਪ੍ਰੇਮ ਉਹੋ ਹੀ ਚੰਗਾ ਹੈ ਜਿਸ ਦੀ ਰਾਹੀਂ ਖਸਮ ਨਾਲ ਇੱਜ਼ਤ ਬਣੀ ਰਹੇ । 2।

ਇਸੇ ਕਰਕੇ ਹੀ ਗੁਰੂ ਜੀ ਨੇ ਕਿਸੇ ਸਾਕ-ਸਰੀਕੇ, ਮਾਂ-ਬਾਪ ਅਤੇ ਹੋਰ ਰਿਸ਼ਤੇਦਾਰਾਂ ਦੀ ਵੀ ਪ੍ਰਵਾਹ ਨਾ ਕਰਦਿਆਂ ਹੋਇਆਂ ਆਪਣੇ ਜੀਵਨ ਦੇ ਮੁਢਲੇ ਸਾਲਾਂ ਵਿਚ ਹੀ ਜਨੇਊ ਦੀ ਰਸਮ ਨੂੰ ਨਿਕਾਰ ਦਿੱਤਾ ਤੇ ਇਸ ਤੋਂ ਕਿਤੇ ਵੱਧ ਮੁਸ਼ਕਲ ਉਦੋਂ ਪੇਸ਼ ਆਈ ਹੋਊ ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੇ ਵੇਦੀ ਦੇ ਦੁਆਲੇ ਫੇਰੇ ਲੈਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ।

ਮੁਸਲਮਾਨਾ ਧਰਮ ਵਿਚ ਮੌਲਵੀ ਵੀ ਇਸ ਜਨਮ ਵਿਚ ਵਿਆਹ ਇਸ ਕਰਕੇ ਨਹੀਂ ਕਰਵਾਉਂਦੇ ਕਿ ਅਗਲੇ ਜਨਮ ਵਿਚ ਹੂਰਾਂ ਮਿਲਣਗੀਆਂ ਤੇ ਇੱਥੇ ਸ਼ਰਾਬ ਵੀ ਇਸੇ ਕਰਕੇ ਨਹੀਂ ਪੈਂਦੇ ਕਿ ਅੱਗੋਂ/ਬਹਿਸ਼ਤ ‘ਚ ਅੰਮ੍ਰਿਤ ਦੇ ਘੜੇ ਭਰੇ ਹੋਏ ਮਿਲਣਗੇ। ਇਹ ਕੈਸੀ ਮਨੋੜ ਹੈ?

ਮਿਸ਼ਰ/ਪੰਡਿਤ/ਮੌਲਵੀ ਜੀ ਦੀ ਨੀਤੀ ਦੇ ਉਲਟ ਸਿੱਖ ਧਰਮ ਤਾਂ ਨਕਦੀ ਦਾ ਧਰਮ ਹੈ ਤੇ ਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਸਤਜੁਗ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੇ ਜੁਗਾ ਮਾਹਿ ॥  
ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ ॥3॥  
{ਪੰਨਾ 406}

ਹੇ ਭਾਈ ! ਸਤਿਜੁਗ ਨੂੰ, ਤ੍ਰੇਤੇ ਨੂੰ, ਦੁਆਪਰ ਨੂੰ (ਚੰਗਾ) ਜੁਗ ਆਖਿਆ ਜਾਂਦਾ ਹੈ (ਪਰ ਪ੍ਰਤੱਖ ਦਿੱਸ ਰਿਹਾ ਹੈ ਕਿ ਸਗੋਂ) ਕਲਿਜੁਗ ਸਾਰੇ ਜੁਗਾਂ ਵਿਚ ਸ਼੍ਰੇਸ਼ਟ ਹੈ (ਕਿਉਂਕਿ ਇਸ ਜੁਗ ਵਿਚ) ਜੇਹੜਾ ਹੱਥ ਕੋਈ ਕਰਮ ਕਰਦਾ ਹੈ, ਓਹੀ ਹੱਥ ਉਸ ਦਾ ਫਲ ਭੁਗਤਦਾ ਹੈ। ਕੋਈ ਮਨੁੱਖ ਕਿਸੇ ਹੋਰ ਮਨੁੱਖ ਦੇ ਥਾਂ (ਵਿਕਾਰਾਂ ਦੇ ਕਾਰਨ) ਫੜਿਆ ਨਹੀਂ ਜਾਂਦਾ। ਅਸਲ ਵਿਚ ਸਿੱਖ ਸਮਾਜ ਨੇ ਇਲਾਕੇ ਤੇ ਬਹੁਗਿਣਤੀ ਮੁਸਲਮਾਨ ਧਰਮ ਦਾ ਅਸਰ ਕਬੂਲਿਆ ਹੋਇਆ ਹੈ। ਮੁਸਲਮਾਨ ਆਪਣੇ ਧਰਮ ਮੁਤਾਬਕ ਕਿਸੇ ਦੀ ਕਬਰ ਨੂੰ ‘ਦਰਗਹ’ ਕਹਿੰਦੇ ਹਨ ਅਤੇ ਇਸੇ ਸੋਚ ਮੁਤਾਬਕ ਹੀ ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਆਏ ਦਰਗਹ/ਦਰਗਹਿ ਲਫਜ਼ ਦਾ ਮਤਲਬ ਇਸ ਜਿੰਦਗੀ ਦੇ ਅੰਤ ਤੋਂ ਬਾਅਦ ਕਿਸੇ ਦਰਗਹ/ਦਰਗਹਿ ਦਾ ਹੋਣਾ ਮੰਨ ਲਿਆ ਹੈ ਜੋ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਉਪਦੇਸ਼ ਦੇ ਮੁਤਾਬਕ ਨਹੀਂ।

ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਦੇ ‘ਮਹਾਨ ਕੋਸ਼’ ਦੇ ਪੰਨਾ 623 ਤੇ ਦਰਗਹ ਦੇ ਨੀਚੇ ਲਿਖੇ ਅਰਥ ਲਿਖੇ ਗਏ ਹਨ:

1. ਦਰਬਾਰ 2. ਕਰਤਾਰ ਦੀ ਨਿਯਯਾਸਭਾ; ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ, “ਸੇ ਦਰਗਾਹ ਮਲ” 3. ਸਾਧਸਭਾ, ਸਤਸੰਗ “ ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੂਤ” ਸਤਸੰਗ ਕਰਨ ਨਾਲ ਜੋ ਪਵਿਤਰ ਜਨੇਊ ਮਨੁੱਖਾ ਜੀਵ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ ਫਿਰ ਉਹ ਟੁਟਦਾ ਨਹੀਂ।

ਹੋਰ ਝਮੇਲੇ ਸਾਰੇ ਹੱਲ ਹੀ ਹਨ ਸਿਰਫ ਇਕ ਇਹੀ ਲੱਭਣਾ ਹੈ ਕਿ ਕਰਤਾਰ ਦਾ ਟਿਕਾਣਾ ਕਿੱਥੇ ਹੈ? ਫਿਰ ਜਿੱਥੇ ਕਰਤਾਰ ਦਾ ਟਿਕਾਣਾ ਹੈ ਤਾਂ ਦਰਗਹ ਵੀ ਉੱਥੇ ਹੈ? ਜੇ ਇਹ ਸਾਬਤ ਕਰ ਲਈਏ ਕਿ ਪ੍ਰਮਾਤਮਾ ਅੰਦਰ ਹੀ ਹੈ ਤਾਂ ਵੀ ਇਹ ਮੁਸਕਲ ਹੱਲ ਹੋ ਸਕਦੀ ਹੈ। ਕਿਉਂਕਿ ਜੇ ਪ੍ਰਮਾਤਮਾ ਅੰਦਰ ਹੈ ਤਾਂ ਦਰਗਹ ਕਿਧਰੇ ਸੱਤਵੇਂ ਅਕਾਸ਼ ਤੇ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਧਨਾਸਰੀ ਮਹਲਾ 9 ॥  
ਕਾਰੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥  
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੇਰੀ ਸੰਗਿ ਸਮਾਈ ॥1॥ ਰਹਾਉ ॥

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥  
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥1॥  
ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੇ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥  
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥2॥1॥

{ਪੰਨਾ 684}  
ਹੇ ਭਾਈ ! (ਪਰਮਾਤਮਾ ਨੂੰ) ਲੱਭਣ ਵਾਸਤੇ ਤੂੰ ਜੰਗਲਾਂ ਵਿਚ ਕਿਉਂ ਜਾਂਦਾ ਹੈਂ ? ਪਰਮਾਤਮਾ ਸਭ ਵਿਚ ਵੱਸਣ ਵਾਲਾ ਹੈ, (ਫਿਰ ਭੀ) ਸਦਾ (ਮਾਇਆ ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ) ਨਿਰਲੇਪ ਰਹਿੰਦਾ ਹੈ । ਉਹ ਪਰਮਾਤਮਾ ਤੇਰੇ ਨਾਲ ਹੀ ਵੱਸਦਾ ਹੈ । 1। ਰਹਾਉ।

ਹੇ ਭਾਈ ! ਜਿਵੇਂ ਫੁੱਲ ਵਿਚ ਸੁਗੰਧੀ ਵੱਸਦੀ ਹੈ, ਜਿਵੇਂ ਲਕੜੀ ਵਿਚ ਨਿਰੰਤਰ ਸੁਆਹ ਹੁੰਦੀ ਹੈ, ਤਿਵੇਂ ਪਰਮਾਤਮਾ ਇਕ-ਰਸ ਸਭਨਾਂ ਦੇ ਅੰਦਰ ਵੱਸਦਾ ਹੈ । (ਇਸ ਵਾਸਤੇ, ਉਸ ਨੂੰ) ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਹੀ ਲੱਭ । 1।  
ਹੇ ਭਾਈ ! ਗੁਰੂ ਦਾ (ਆਤਮਕ ਜੀਵਨ ਦਾ) ਉਪਦੇਸ਼ ਇਹ ਦੱਸਦਾ ਹੈ ਕਿ (ਆਪਣੇ ਸਰੀਰ ਦੇ) ਅੰਦਰ (ਅਤੇ ਆਪਣੇ ਸਰੀਰ ਤੋਂ) ਬਾਹਰ (ਹਰ ਥਾਂ) ਇਕ ਪਰਮਾਤਮਾ ਨੂੰ (ਵੱਸਦਾ) ਸਮਝੋ । ਹੇ ਦਾਸ ਨਾਨਕ ! ਆਪਣਾ ਆਤਮਕ ਜੀਵਨ ਪਰਖਣ ਤੋਂ ਬਿਨਾ (ਮਨ ਉੱਤੋਂ) ਭਟਕਣਾ ਦਾ ਜਾਲਾ ਦੂਰ ਨਹੀਂ ਹੋ ਸਕਦਾ (ਤੇ, ਉਤਨਾ ਚਿਰ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਦੀ ਸੂਝ ਨਹੀਂ ਆ ਸਕਦੀ) । 2। 1।

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ ॥  
ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ ॥  
ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥

ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥3॥ {ਪੰਨਾ 152}  
ਹੇ ਭਾਈ ! ਜਿਸ (ਨਾਮ-ਰਤਨ) ਦੀ ਖ਼ਾਤਰ ਲੋਕ ਤੀਰਥਾਂ ਦੇ ਕੰਢੇ ਤੇ ਜਾਂਦੇ ਹਨ, ਉਹ ਕੀਮਤੀ ਰਤਨ (ਮਨੁੱਖ ਦੇ) ਹਿਰਦੇ ਵਿਚ ਹੀ ਵੱਸਦਾ ਹੈ । (ਵੇਦ ਆਦਿਕ ਪੁਸਤਕਾਂ ਦਾ ਵਿਦਵਾਨ) ਪੰਡਿਤ (ਵੇਦ ਆਦਿਕ ਧਰਮ-ਪੁਸਤਕਾਂ ਨੂੰ) ਪੜ੍ਹ ਪੜ੍ਹ ਕੇ (ਭੀ) ਚਰਚਾ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ । ਉਹ ਪੰਡਿਤ (ਆਪਣੇ) ਅੰਦਰ ਵੱਸਦੇ ਨਾਮ-ਪਦਾਰਥ ਨਾਲ ਸਾਂਝ ਨਹੀਂ ਪਾਂਦਾ । 3।

ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥  
ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥2॥  
ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥  
ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥3॥3॥  
{ਪੰਨਾ 631-632}

ਹੇ ਭਾਈ ! (ਅਜੇ ਤਕ) ਨਾਹ ਤੂੰ ਪਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਕੀਤੀ ਹੈ, ਨਾਹ ਗੁਰੂ ਦੀ ਸ਼ਰਨ ਪਿਆ ਹੈਂ, ਨਾਹ ਹੀ ਤੇਰੇ ਅੰਦਰ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੋਝੀ ਪਈ ਹੈ । ਮਾਇਆ ਤੋਂ ਨਿਰਲੇਪ ਪ੍ਰਭੂ ਤੇਰੇ ਹਿਰਦੇ ਵਿਚ ਵੱਸ ਰਿਹਾ ਹੈ, ਪਰ ਤੂੰ (ਬਾਹਰ) ਜੰਗਲਾਂ ਵਿਚ ਉਸ ਨੂੰ ਭਾਲ ਰਿਹਾ ਹੈਂ । 2। ਸੋ ਪ੍ਰਮਾਤਮਾ ਦਾ ਵਾਸਾ ਹਿਰਦੇ ਵਿਚ ਹੈ। ਜਦੋਂ ਉਹ ਇਕੋਲਾ ਹੈ ਤਾਂ ਉਹ:

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥  
ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥  
{ਪੰਨਾ 722-723}  
ਸਲੋਕੁ ॥ ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥  
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥1॥  
{ਪੰਨਾ 290}

ਜਦੋਂ ਉਹ ਇਕੋਲਾ ਹੈ ਤਾਂ ਸੁੰਨ ਦੀ ਹਾਲਤ ਵਿਚ ਹੈ। ਲਫਜ਼ ‘ਜਨਮ’ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਵੀ ਸਾਨੂੰ ਹੁਣ ਵਿਚਾਰ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿਉਂਕਿ ਇਸੇ ਕਾਰਣ ਹੀ ਕਈ ਭੁਲੇਖੇ ਖੜੇ ਹੁੰਦੇ ਹਨ।



ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਰੁ ਜਨਮੁ ਗਵਾਵਹੁ ॥  
ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਚੁ ਲਾਵਹੁ ॥1॥ ਰਹਾਉ ॥  
{ਪੰਨਾ 1170-1171}

ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿਚ ਕਿਸੇ ਕੱਲਰੀ ਜ਼ਮੀਨ ਦੀ ਜੋ ਵੀ ਮਨੁੱਖ ਸਿੰਜਾਈ ਕਰ ਰਿਹਾ ਹੈ, ਕੱਚੀ ਦੀਵਾਰ ਨੂੰ ਚੂਨੇ ਨਾਲ ਪਲੱਸਤ ਕਰ ਰਿਹਾ ਹੈ, ਉਸ ਨੂੰ ਸਵਾਲ ਕੀਤਾ ਗਿਆ ਹੈ ਕਿ ਤੂੰ ਕਿਉਂ ਜਨਮ ਗਵਾ ਰਿਹਾ ਹੈਂ। ਹੁਣ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਕੀ ਵਾਕਿਆ ਹੀ ਸਿੰਜਾਈ ਜਾਂ ਕੱਚੀ ਦੀਵਾਰ ਤੇ ਚੂਨੇ ਨਾਲ ਪਲੱਸਤ ਕਰਨ ਵਾਲਾ ਮਨੁੱਖ ਆਪਣਾ ਸਾਰਾ ਜਨਮ ਹੀ ਗਵਾ ਲੈਂਦਾ ਹੈ? ਤਾਂ ਉਤਰ ਨਾਂਗ ਵਾਚਕ ਮਿਲੇਗਾ। ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿਚ ‘ਲਫਜ਼’ ਸਾਰੇ ਜਨਮ ਵਾਸਤੇ ਨਹੀਂ ਸਗੋਂ ਕੁੱਝ ਸਮੇਂ ਵਾਸਤੇ ਵਰਤਿਆ ਗਿਆ ਹੈ।

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ, ਇਹੁ ਜਨਮੁ ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ ॥  
ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ, ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥2॥1॥  
{ਪੰਨਾ 694}

ਇਵੇਂ ਹੀ ਇਸ ਸਲੋਕ ਵਿਚ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਪਹਿਲੀ ਪੰਗਤੀ ਵਿਚ ‘ਸਮੇਂ’ ਵਾਸਤੇ ਲਫਜ਼ ‘ਜਨਮ’ ਵਰਤ ਕੇ ਅਗਲੀ ਪੰਗਤੀ ਵਿਚ ਸਮੇਂ ਵਾਸਤੇ ਲਫਜ਼ ‘ਚਿਰ’ ਵਰਤਦੇ ਹਨ ਤਾਂ ਕਿ ਕਿਸੇ ਨੂੰ ਕੋਈ ਭੁਲੇਖਾ ਨਾ ਰਹਿ ਜਾਵੇ ਕਿ ਭਗਤ ਜੀ ਗੱਲ ਇਸ ਜਨਮ ਦੀ ਕਰ ਰਹੇ ਹਨ ਜਾਂ ਅਗਲੇ ਪਿਛਲੇ ਜਨਮਾਂ ਦੀ ਗੱਲ ਕਰਦੇ ਹਨ।

ਸਿਰਿ ਰਾਗੁ ਮਹਲਾ 1 ॥  
ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥  
ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੇ ਸਾਸ ਗਿਰਾਸ ॥  
**ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂ ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ ॥1॥**  
{ਪੰਨਾ 21}

(ਜੋ ਮਨੁੱਖ ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਰਹਿੰਦਾ ਹੈ, ਸਿਮਰਨ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਸ ਨੂੰ) ਮੌਤ ਦਾ ਡਰ ਨਹੀਂ ਰਹਿੰਦਾ, ਹੋਰ ਹੋਰ ਲੰਮੀ ਉਮਰ ਦੀਆਂ ਉਹ ਆਸਾਂ ਨਹੀਂ ਬਣਾਂਦਾ, (ਉਸ ਨੂੰ ਇਹ ਯਕੀਨ ਹੁੰਦਾ ਹੈ ਕਿ ਹੇ ਪ੍ਰਭੂ ! ਤੂੰ ਸਾਰੇ ਜੀਵਾਂ ਦੀ ਪਾਲਨਾ ਕਰਦਾ ਹੈਂ, ਜੀਵਾਂ ਦਾ ਹਰੇਕ ਸਾਹ ਹਰੇਕ ਗਿਰਾਹੀ ਤੇਰੇ ਹਿਸਾਬ ਵਿਚ (ਤੇਰੀ ਨਜ਼ਰ ਵਿਚ) ਹੈ। (ਹੇ ਪ੍ਰਭੂ ! ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਰਹਿਣ ਵਾਲੇ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਤੂੰ ਪ੍ਰਗਟ ਹੋ ਜਾਂਦਾ ਹੈਂ, (ਉਸ ਨੂੰ ਇਹ ਯਕੀਨ ਰਹਿੰਦਾ ਹੈ ਕਿ) ਜਿਵੇਂ ਤੇਰੀ ਰਜ਼ਾ ਹੈ ਤਿਵੇਂ ਤੂੰ (ਸਭ ਦੀ) ਸੰਭਾਲ ਕਰਦਾ ਹੈਂ ॥1॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ॥  
ਏਹੁ ਮਨੇ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੋਭਾਨੁ ॥  
ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ ॥  
ਸਾਧੂ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥1॥  
ਮਨ ਰੇ, ਹਉਮੈ ਛੋਡਿ ਗੁਮਾਨੁ ॥  
ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ, **ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥1॥** ਰਹਾਉ ॥  
{ਪੰਨਾ 21}

ਹੇ (ਮੇਰੇ) ਮਨ ! ਮੈਂ (ਸਿਆਣਾ) ਹਾਂ, ਮੈਂ (ਸਿਆਣਾ) ਹਾਂ—ਇਹ ਅਹੰਕਾਰ ਛੱਡ, ਤੇ ਪਰਮਾਤਮਾ ਦੇ ਰੂਪ ਗੁਰੂ ਦੀ ਸਰਨ ਪਉ ਜੋ (ਆਤਮਾ ਨੂੰ ਪਵਿਤ੍ਰ ਕਰਨ ਵਾਲਾ) ਸਰੋਵਰ ਹੈ। (ਇਸ ਤਰ੍ਹਾਂ) ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਆਦਰ ਹਾਸਲ ਕਰੇਂਗਾ ॥1॥ ਰਹਾਉ।

ਉਪਰਲੇ ਸਲੋਕ ਵਿਚ ਗੱਲ ਵੀ ਵਰਤਮਾਨ ਕਾਲ ਦੀ ਚੱਲ ਰਹੀ ਹੈ ਤੇ ਦਰਗਹ ਦਾ ਮਤਲਬ ਵੀ ਪਰਮਾਤਮਾ ਦੀ ਹਜ਼ੂਰੀ ਹੀ ਨਿਕਲ ਆਇਆ ਹੈ। ਜਦੋਂ ਪ੍ਰਭੂ ਦਾ ਵਾਸਾ ਹੀ ਅੰਦਰ ਹੈ ਤਾਂ ਦਰਗਹ ਵੀ ਅੰਦਰ ਹੀ ਹੈ।  
ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ ॥ **ਲੈ ਕੈ ਤਕਤੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥4॥** {ਪੰਨਾ 156}

(ਜਨਮ ਜਨਮਾਂਤਰਾਂ-ਬਹੁਤ ਲੰਮੇ ਸਮੇਂ ਵਿਚ ਕੀਤੇ ਕੁਕਰਮਾਂ ਦੇ ਅਸਰ ਹੇਠ ਹੀ) ਮਨੁੱਖ ਸ਼ਰਾਂ ਦੀਆਂ ਹੱਟੀਆਂ ਭੰਨਦਾ ਹੈ, ਪੱਕੇ ਘਰ ਭੰਨਦਾ ਹੈ (ਸੰਨ੍ਹ ਲਾਂਦਾ ਹੈ), ਚੋਰੀ ਕਰ ਕੇ (ਮਾਲ ਲੈ ਕੇ) ਆਪਣੇ ਘਰ ਆਉਂਦਾ ਹੈ, (ਚੋਰੀ ਦਾ ਮਾਲ ਲਿਆਉਂਦਾ) ਅੱਗੇ ਪਿੱਛੇ ਤੱਕਦਾ ਹੈ (ਕਿ ਕੋਈ ਆਦਮੀ ਵੇਖ ਨ ਲਏ, ਪਰ ਮੂਰਖ ਇਹ ਨਹੀਂ ਸਮਝਦਾ ਕਿ ਹੇ ਪ੍ਰਭੂ ! ਤੇਰੇ ਪਾਸੋਂ ਕਿਤੇ ਲੁਕਾ ਨਹੀਂ ਕਰ ਸਕਦਾ ॥3॥ ਕਿਉਂ? ‘ਘਟ ਹੀ ਮਹਿ’ ਦਾ ਮਤਲਬ ਹੈ ਕਿ ਉਹ ਪਰਮਾਤਮਾ ਤਾਂ ਮੂਰਖ ਦੇ ਅੰਦਰ ਹੈ ਤੇ ਨਾਲੇ ਨਾਲ ਉਹ ਵੇਖ ਰਿਹਾ ਹੈ।।

ਪਉਤੀ ॥ **ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥** ਗੁਰੁ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ ॥ ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਈਅਨਿ ਖੋਟਿਆ ਨਾਹੀ ਥਾਉ ॥ ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਸਦਾ ਸਚੁ ਨਿਆਉ ॥ ਅੰਮ੍ਰਿਤੁ ਕਾ ਰਸੁ ਆਇਆ ਮਨਿ ਵਸਿਆ ਨਾਉ ॥18॥ {ਪੰਨਾ 1092}  
(ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਜੀਵਾਂ ਦਾ) ਮਾਲਕ (ਬੈਠਾ) ਹੈ, (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਉਸ ਦਾ) ਤਖਤ ਹੈ, ਉਹ ਆਪ ਹੀ (ਅੰਦਰ ਬੈਠਾ ਹੋਇਆ, ਜੀਵ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦਾ) ਨਿਆਂ ਕਰੀ ਜਾਂਦਾ ਹੈ; (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਉਸ ਦਾ) ਮਹਲ ਹੈ, (ਜੀਵ ਦੇ) ਅੰਦਰ ਹੀ (ਬੈਠਾ ਜੀਵ ਨੂੰ) ਆਸਰਾ (ਦੇਈ ਜਾ ਰਿਹਾ) ਹੈ, ਪਰ ਉਸ ਦੇ ਮਹਲ ਦਾ ਬੂਹਾ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ ਲੱਭਦਾ ਹੈ।

(ਜੀਵ ਦੇ ਅੰਦਰ ਹੀ ਬੈਠੇ ਹੋਏ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ) ਖਰੇ ਜੀਵ ਪਰਖ ਕੇ ਖਜਾਨੇ ਵਿਚ ਰੱਖੇ ਜਾਂਦੇ ਹਨ (ਭਾਵ, ਅੰਦਰ ਬੈਠਾ ਹੋਇਆ ਹੀ ਖਰੇ ਜੀਵਾਂ ਦੀ ਆਪ ਸੰਭਾਲ ਕਰੀ ਜਾਂਦਾ ਹੈ), ਖੋਟਿਆਂ ਨੂੰ ਥਾਂ ਨਹੀਂ ਮਿਲਦੀ। ਉਹ ਸਦਾ-ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਪ੍ਰਭੂ ਹਰ ਥਾਂ ਮੌਜੂਦ ਹੈ, ਉਸ ਦਾ ਨਿਆਂ ਸਦਾ ਅਟੱਲ ਹੈ; ਉਨ੍ਹਾਂ ਨੂੰ ਉਸ ਦੇ ਨਾਮ-ਅੰਮ੍ਰਿਤ ਦਾ ਸੁਆਦ ਆਉਂਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਦੇ ਮਨ ਵਿਚ ਨਾਮ ਵੱਸਦਾ ਹੈ ॥18॥  
ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਬਾਣੀ ਇਸ ਮਰਨ ਤੋਂ ਬਾਅਦ ਦੇ ਸਾਰੇ ਝਮੇਲੇ ਖਤਮ ਕਰਦੀ ਹੈ ਤੇ ਮਨੁੱਖਾ ਜੀਵ ਨੂੰ ਇਸੇ ਜਨਮ ਵਿਚ ਚੰਗਾ ਮਨੁੱਖ ਬਣ ਕੇ ਚੰਗੇ ਸਮਾਜ ਦੀ ਉਸਾਰੀ ਵਾਸਤੇ ਕੰਮ ਕਰਨ ਦੀ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਹੈ। ਜਿਸ ਐਸ਼ੋ ਇਸ਼ਰਤ ਨੂੰ ਅਸੀਂ ਸੁਖਾਂ ਭਰੀ ਜਿੰਦਗੀ ਮੰਨਦੇ ਹਾਂ ਗੁਰੂ ਸਾਹਿਬ ਉਸ ਨੂੰ ਨਰਕ ਭਰੀ ਐਲਾਣਦੇ ਹਨ। ਜਿਵੇਂ:

ਪਉਤੀ ॥ ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥ ਗਿਹੁ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥ ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ ॥ ਸੋ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥6॥ {ਪੰਨਾ 707}  
ਗਉਤੀ ਮਹਲਾ 5 ॥ ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥ ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥1॥ ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥ ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ ॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 188}

ਗੁਰੂ ਸਾਹਿਬ ਪੈਸੇ ਵਾਲੇ ਲੋਕਾਂ ਦੀ ਅੰਦਰਲੀ ਹਾਲਤ ਬਿਆਨ ਕਰਦੇ ਦੱਸਦੇ ਹਨ ਕਿ ਧਨਾਢ ਲੋਕ ਵੀ ਦੁਖੀ ਹਨ। ਸੁਖੀ ਸਿਰਫ ਉਹ ਹੈ ਜਿਸ ਕੋਲ ਕੋਈ ਤ੍ਰਿਸਨਾ ਨਹੀਂ ਭਾਵੇਂ ਉਹ ਨਦੀ ਕਿਨਾਰੇ ਨੰਗ-ਪੜੰਗਾ ਵੀ ਕਿਉਂ ਨਾ ਪਿਆ ਹੋਵੇ।

ਪਉਤੀ ॥ ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥ ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੇ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ ॥ ਮਿਤ੍ਰੁ ਨ ਇਨ ਧਨ ਰੂਪ ਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥ ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥ ਤਿਸ ਕੀ ਪ੍ਰਤਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੂ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥7॥ {ਪੰਨਾ 707}  
ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,

ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਂਪਟਨ, ਕੈਨੇਡਾ।  
www.singhsabhacanda.com

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### ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਇਨਕਲਾਬੀ ਸੁਧਾਰਵਾਦੀ ਰੁਚੀਆਂ

ਸਾਵਣ ਸਿੰਘ ਪ੍ਰਿੰਸੀਪਲ(ਰੀਟਾਇਰਡ)

10561 Brier Lane, Santa Ana CA 92705 sawanSingh85@gmail.com

ਭਾਈ ਗੁਰਦਾਸ ਨੇ ਆਪਣੀ ਪਹਿਲੀ ਵਾਰ ਵਿਚ ਲਿਖਿਆ ਹੈ, “ਕਲਿ ਤਾਰਣਿ ਗੁਰੂ ਨਾਨਕ ਆਇਆ” ਭਾਵ ਗੁਰੂ ਨਾਨਕ ਨੇ ਸੰਸਾਰ ਨੂੰ ਸਿਧੇ ਰਾਹ ਪਾਉਣ ਲਈ ਅਵਤਾਰ ਲਿਆ। ਵੀਹਵੀਂ ਸਦੀ ਦੇ ਉਰਦੂ ਦੇ ਇਕ ਮਸ਼ਹੂਰ ਪਾਕਿਸਤਾਨੀ ਕਵੀ, ਮੁਹੰਮਦ ਇਕਬਾਲ, ਨੇ ਲਿਖਿਆ ਹੈ “ਫਿਰ ਉਠੀ ਸਦਾ ਤੋਹੀਦ ਕੀ ਪੰਜਾਬ ਸੇ। ਇਕ ਮਰਦਿ ਕਾਮਲ ਨੇ ਜਗਾਇਆ ਹਿੰਦ ਕੇ ਫਿਰ ਖਾਬ ਸੇ।” ਆਓ ਵਿਚਾਰ ਕਰੀਏ ਕਿ ਗੁਰੂ ਜੀ ਨੇ ਕੁਹਾਰੇ ਪਏ ਲੋਕਾਂ ਨੂੰ ਕਿਵੇਂ ਜਗਾਇਆ ਤੇ ਸਿੱਧੇ ਰਾਹ ਪਾਇਆ। ਉਨ੍ਹਾਂ ਨੇ ਕੋਈ ਕਰਾਮਾਤਾਂ ਨਹੀਂ ਦਿਖਾਈਆਂ। ਗੁਰੂ ਜੀ ਨੇ ਜਪ ਜੀ ਸਾਹਿਬ ਵਿਚ ਲਿਖਿਆ ਹੈ ਰਿੱਧਿਆਂ ਸਿੱਧੀਆਂ ਤੇ ਕਰਾਮਾਤਾਂ ਫਜ਼ੂਲ ਹਨ ਤੇ ਵਾਹਿਗੁਰੂ ਸਭ ਦਾ ਮਾਲਕ ਹੈ। ਆਪ ਲਿਖਦੇ ਹਨ:-

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥  
ਪੰਨਾ ੬

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਪੰਨਾ ੧

ਗੁਰੂ ਜੀ ਦੇ ਚਿਹਰੇ ਤੇ ਕੁਦਰਤੀ ਨੂਰ ਸੀ। ਉਨ੍ਹਾਂ ਦਾ ਵੰਗ ਨਾਟਕੀ ਤੇ ਮਨੋਵਿਗਿਆਨਕ ਸੀ। ਉਨ੍ਹਾਂ ਦੀ ਦਲੀਲ ਸੁਣਨ ਵਾਲੇ ਨੂੰ ਮੰਨਣ ਤੇ ਮਜਬੂਰ ਕਰ ਦਿੰਦੀ ਸੀ। ਹਰਦੁਆਰ ਦੇ ਪੰਡਤਾਂ, ਮਲਕ ਭਾਗੇ ਤੇ ਮੱਕੇ ਦੇ ਮੌਲਵੀਆਂ ਨੇ ਉਨ੍ਹਾਂ ਦੀ ਦਲੀਲ ਅਗੇ ਸਿਰ ਝੁਕਾ ਦਿਤਾ। ਸਜਣ ਠੱਗ ਉਨ੍ਹਾਂ ਦਾ ਇਹ ਵਾਕ ਸੁਣ ਕੇ ਸਿਧੇ ਰਾਹ ਪੈ ਗਿਆ।

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥  
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥ ਪੰਨਾ ੭੨੯

ਜਦੋਂ ਉਨ੍ਹਾਂ ਦੁਨੀ ਚੰਦ ਨੂੰ ਇਹ ਕਿਹਾ ਕਿ ਇਹ ਸੂਈ ਮੈਂਨੂੰ ਅਗਲੇ ਜਨਮ ਵਿਚ ਦੇ ਦੇਵੀਂ ਤਾਂ ਉਸ ਨੂੰ ਸਮਝ ਆ ਗਈ ਕਿ ਸਿਰਾਧ ਫਜ਼ੂਲ ਹਨ। ਗੁਰੂ ਜੀ ਦੇ ਸਮੇਂ ਲੋਕ ਸਦੀਆਂ ਤੋਂ ਗੁਲਾਮ ਸਨ ਤੇ ਧਾਰਮਕ, ਸਮਾਜਕ ਤੇ ਰਾਜਸੀ ਬੰਧਨਾਂ ਵਿਚ ਬੱਧੇ ਹੋਏ ਸਨ। ਆਪ ਦਾ ਉਦੇਸ਼ ਲੋਕਾਂ ਨੂੰ ਇਨ੍ਹਾਂ ਬੰਧਨਾਂ ਤੋਂ ਆਜ਼ਾਦ ਕਰਾਉਣਾ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਵਿਚ ਇਨਕਲਾਬ ਲਿਆਉਣਾ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਜੀਵਨ ਦੇ ਧਾਰਮਕ, ਸਮਾਜਕ ਅਤੇ ਰਾਜਸੀ ਭਾਵ ਹਰ ਖੇਤਰ ਵਿਚ ਤਬਦੀਲੀ ਲਿਆਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। ਇਸ ਉਦੇਸ਼ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਲਈ ਆਪ ਨੇ ਕੋਈ ਜੁਲਮ ਨਹੀਂ ਕੀਤਾ ਤੇ ਕਦੇ ਫਿਕਾ ਨਹੀਂ ਬੋਲਿਆ।

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ।। ਪੰਨਾ ੪੭੩  
ਧਾਰਮਕ ਸੁਧਾਰ:

ਕੇਵਲ ਕੁਝ ਇਕ ਸੁਧਾਰਾਂ ਦਾ ਜ਼ਿਕਰ ਕਰ ਰਿਹਾ ਹਾਂ। ਗੁਰੂ ਜੀ ਨੇ ਮੂਲ ਮੰਤਰ ਉਚਾਰ ਕੇ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਇਆ ਕਿ ਵਾਹਿਗੁਰੂ ਇੱਕ ਹੈ ਨਾਂ ਕਿ ੩੩ ਕਰੋੜ। ਉਹ ਜੰਗਲਾਂ ਵਿਚ ਨਹੀਂ ਸਗੋਂ ਸਾਡੇ ਅੰਦਰ ਹੈ। ਆਪ ਜੀ ਨੇ ਫਰਮਾਇਆ ਹੈ:-

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਗੀ ।।  
ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਗੀ ।। ਪੰਨਾ ੧੫੨

ਆਪ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ ਅਸਲ ਸੰਨਿਆਸੀ ਉਹ ਹੈ ਜੋ ਆਪਣੇ ਮਨ ਨੂੰ ਕਾਬੂ ਵਿਚ ਰਖਦਾ ਹੈ:-

ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ ॥ ਪੰਨਾ ੩੫੬

ਮੂਰਤੀ ਪੂਜਾ ਕਰਣ ਵਾਲਿਆਂ ਲਈ ਆਪ ਨੇ ਕਰੜੇ ਸ਼ਬਦ ਵਰਤੇ ਤੇ ਲਿਖਿਆ:-

ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥ ਪੰਨਾ ੫੫੬

ਮਤੀਆਂ ਤੇ ਮਸਾਣਾਂ ਪੂਜਣ ਵਾਲਿਆਂ ਨੂੰ ਆਪ ਅੰਨ੍ਹਾ ਕਹਿੰਦੇ ਹਨ:-

ਰਹੈ ਬੇਬਾਣੀ ਮਤੀ ਮਸਾਣੀ ॥  
ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥ ਪੰਨਾ ੪੬੭

ਜਨੇਊ ਦੀ ਥਾਂ ਤੇ ਆਪ ਸੰਤੋਖ, ਦਇਆ, ਜਤ ਤੇ ਸਤ ਦੀ ਵਰਤੋਂ ਤੇ ਜ਼ੋਰ ਦਿੰਦੇ ਹਨ ਅਤੇ ਪੰਡਤ ਨੂੰ ਕਹਿੰਦੇ ਹਨ:-

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥  
ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥ ਪੰਨਾ ੪੭੧

ਲੋਕਾਂ ਦੇ ਭਰਮ ਤੇ ਵਹਿਮ ਦੂਰ ਕਰਦਿਆਂ ਆਪ ਨੇ ਠੋਸ ਦਲੀਲ ਦੇ ਕੇ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਇਆ ਕਿ ਧਰਤੀ ਕਿਸੇ ਬਲਦ ਨੇ ਨਹੀਂ ਚੱਕੀ ਹੋਈ ਤੇ ਧਰਤੀਆਂ ਵੀ ਕਈ ਹਨ:-

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥  
ਤਿਸ ਦੇ ਭਾਰੁ ਤਲੇ ਕਵਣੁ ਜੋਰੁ ।। ਪੰਨਾ ੩

ਸਗਨ ਅਪਸਗਨ ਦੇ ਭਰਮਾਂ ਵਿੱਚ ਫਸੇ ਲੋਕਾਂ ਲਈ ਆਪ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ ਇਹ ਭਰਮ ਫਜ਼ੂਲ ਹਨ ਤੇ ਸਾਹੇ ਗਿਣਨ ਵਾਲਿਆਂ ਲਈ ਕਿਹਾ:-

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥  
ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ ।। ਪੰਨਾ ੯੦੪

ਸੰਸਾਰ ਦੀ ਉਤਪਤੀ ਸਬੰਧੀ :

ਸੰਸਾਰ ਦੀ ਉਤਪਤੀ ਬਾਰੇ ਧਰਮ ਦੇ ਠੇਕੇਦਾਰਾਂ ਨੇ ਕਈ ਝੂਠੀਆਂ ਗਲਾਂ ਫੈਲਾਈਆਂ ਹੋਈਆਂ ਸਨ। ਗੁਰੂ ਜੀ ਨੇ ਲੋਕਾਂ ਨੂੰ ਸਿੱਧੇ ਰਾਹ

ਪਾਇਆ ਤੇ ਦਸਿਆ ਕਿ ਸੰਸਾਰ ਨੂੰ ਕਿਸੇ ਦੇਵਤੇ ਨੇ ਨਹੀਂ ਬਣਾਇਆ ਸਗੋਂ ਪ੍ਰਭੂ ਨੇ ਜਿਸ ਦਾ ਨੂਰ ਹਰ ਜੀਵ ਵਿਚ ਵਸਦਾ ਹੈ ਸਾਜਿਆ ਹੈ। ਉਸ ਨੇ ਪਹਿਲੇ ਹਵਾ ਬਣਾਈ, ਹਵਾ ਤੋਂ ਜਲ ਬਣਿਆ ਜਿਸ ਨੇ ਤਿੰਨ ਜਹਾਨ ਬਣਾਏ।

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ।।  
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ।। ਪੰਨਾ ੧੯

#### ਸਮਾਜਕ ਸੁਧਾਰ:

ਇਸਤ੍ਰੀ ਜਾਤੀ ਦੀ ਦੁਰਦਸ਼ਾ ਦੇਖ ਕੇ ਗੁਰੂ ਜੀ ਨੂੰ ਬਹੁਤ ਦੁਖ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਨੇ ਮਰਦ ਜਾਤੀ ਨੂੰ ਸਮਝਾਣ ਲਈ ਜ਼ੋਰਦਾਰ ਆਵਾਜ਼ ਉਠਾਈ ਤੇ ਬਹੁਤ ਕੁਝ ਲਿਖਿਆ। ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ ਗੁਰੂ ਜੀ ਹੀ ਪਹਿਲੇ ਧਾਰਮਕ ਆਗੂ ਹਨ ਜਿਨ੍ਹਾਂ ਇਸਤ੍ਰੀ ਦੀ ਹੋਂਦ ਨੂੰ ਹੀ ਇਸ ਸੰਸਾਰ ਦਾ ਮੂਲ ਦੱਸ ਕੇ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਇਆ ਕੇ ਸਿਵਾਏ ਵਾਹਿਗੁਰੂ ਦੇ ਅਸੀਂ ਸਾਰੇ ਇਸਤ੍ਰੀ ਤੋਂ ਹੀ ਜਨਮੇ ਹਾਂ ਤੇ ਇਸਤ੍ਰੀ (ਭੰਡ) ਨੂੰ ਰਾਜਿਆਂ ਤੇ ਮਹਾਂਪੁਰਸ਼ਾਂ ਦੀ ਜਨਣੀ ਹੋਣ ਦਾ ਮਾਣ ਦਿਤਾ। ਆਪਜੀ ਨੇ ਲਿਖਿਆ ਹੈ :-

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥  
ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ ਪੰਨਾ ੪੨੩  
ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥  
ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ ਪੰਨਾ ੪੨੩

ਗੁਰੂ ਜੀ ਦੇ ਸਮੇਂ ਲੋਕ ਜ਼ਾਤ-ਪਾਤ ਦੇ ਬੰਧਨਾਂ ਵਿੱਚ ਜਕੜੇ ਹੋਏ ਸਨ। ਨੀਂਵੀ ਜਾਤੀ ਦੇ ਲੋਕਾਂ ਨਾਲ ਘਿਰਣਾ ਕੀਤੀ ਜਾਂਦੀ ਸੀ। ਉਨ੍ਹਾਂ ਦੀ ਹਾਲਤ ਤਰਸ ਯੋਗ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਆਪਣੇ ਆਪ ਨੂੰ ਨੀਚ ਕਿਹਾ ਹੈ :-

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥  
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ।।  
ਪੰਨਾ ੧੫

ਹੰਕਾਰੀਆਂ ਨੂੰ ਸਮਝਾਂਦੇ ਹੋਏ ਆਪ ਲਿਖਦੇ ਹਨ :-

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ ਪੰਨਾ ੪੨੦

ਆਪ ਜੀ ਨੇ ਪੰਜ ਵਿਕਾਰਾਂ ਨੂੰ ਮਾਰਣ ਦੀ ਥਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਵਸ ਵਿੱਚ ਕਰਣ ਦੀ ਤੇ ਮਨ ਨੂੰ ਕਾਬੂ ਕਰਣ ਦੀ ਸਿੱਖਿਆ ਦਿਤੀ ਹੈ। ਆਪ ਲਿਖਦੇ ਹਨ :-

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ ਪੰਨਾ ੬  
ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥ ਪੰਨਾ ੮੨੭

ਉਸ ਸਮੇਂ ਮਾਸਾਹਾਰੀ ਤੇ ਸਾਕਾਹਾਰੀ ਲੋਕਾਂ ਵਿਚ ਤਕਰਾਰ ਚਲ ਰਿਹਾ ਸੀ। ਗੁਰੂ ਜੀ ਨੇ ਇਸ ਸਬੰਧੀ ਲੋਕਾਂ ਨੂੰ ਸਮਝਾਇਆ ਤੇ ਲਿਖਿਆ :-

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥  
ਪੰਨਾ ੧੨੮੯

#### ਰਾਜਸੀ ਸੁਧਾਰ:

ਸਦੀਆਂ ਤੋਂ ਗੁਲਾਮੀ ਵਿੱਚ ਜਕੜੇ ਲੋਕਾਂ ਦੀ ਜ਼ਮੀਰ ਮਰ ਚੁਕੀ ਸੀ ਅਤੇ ਬਹੁਤ ਦੁਖੀ ਸਨ। ਆਪ ਜੀ ਨੇ ਉਹਨਾਂ ਨੂੰ ਜਗਾਇਆ ਤੇ ਵਕਤ ਦੇ ਜ਼ਾਲਮ ਰਾਜਿਆਂ ਨੂੰ ਖਰੀਆਂ ਖਰੀਆਂ ਸੁਣਾਈਆਂ। ਉਹਨਾਂ ਨੂੰ ਸੀਂਹ (ਜ਼ਾਲਮ ਸ਼ੇਰ) ਤੇ ਕਸਾਈ ਅਤੇ ਉਹਨਾਂ ਦੇ ਵਜ਼ੀਰਾਂ ਨੂੰ ਕੱਤੇ ਆਖਿਆ। ਉਹਨਾਂ ਦੀ ਫੌਜਾਂ ਨੂੰ ਪਾਪ ਦੀ ਜੰਵ ਕਿਹਾ। ਆਪ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ:-

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥  
ਪੰਨਾ ੨੨੨

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥ ਪੰਨਾ ੧੨੮੮  
ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥  
ਪੰਨਾ ੧੪੫

ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥  
ਪੰਨਾ ੩੫੦

ਗੁਰੂ ਜੀ ਨੇ ਝੂਠੇ ਤੇ ਰਿਸ਼ਵਤਖੋਰ ਕਾਜ਼ੀਆਂ, ਲਾਲਚੀ ਪੰਡਤਾਂ ਤੇ ਪਖੰਡੀ ਜੋਗੀਆਂ ਨੂੰ ਵੀ ਆੜੇ ਹੱਥੀਂ ਲਿਆ ਅਤੇ ਉਨ੍ਹਾਂ ਬਾਰੇ ਲਿਖਿਆ :-

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥  
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥ ਪੰਨਾ  
੬੬੨

ਆਪ ਜੀ ਨੇ ਵਾਹਿਗੁਰੂ ਅੱਗੇ ਇਸ ਜ਼ੁਲਮ ਦੇ ਵਿਰੁਧ ਪੁਕਾਰ ਕੀਤੀ ਅਤੇ ਕਿਹਾ :-

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥ ਪੰਨਾ  
੩੬੦

ਨਿਰਸੰਦੇਹ ਗੁਰੂ ਜੀ ਇਕ ਇਨਕਲਾਬੀ ਸੁਧਾਰਕ ਸਨ। ਸਮੇਂ ਦੇ ਲੋਕਾਂ ਨੇ ਆਪ ਜੀ ਦੀ ਮੁਖਾਲਫਤ ਕਿਤੀ ਅਤੇ ਆਪ ਜੀ ਨੂੰ ਘਟ ਵਧ ਵੀ ਬੋਲੇ :-

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੇ ਕਹੈ ਬੇਤਾਲਾ ॥ ਪੰਨਾ ੯੯੧

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**BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.**

Realizing the need for correct information about Sikhism in the English language for the benefit of Diaspora youth, KTF requested S. Gurbachan Singh Sidhu, UK, to revise some of his books and write new ones. Mr. Sidhu is one of the founders of The Sikh Missionary Society of UK and Guru Nanak Charitable Trust, Mullanpur Mandi, Ludhiana. Of the many books and pamphlets in English that he has authored we have been able to afford to publish only four:

1. Sikh Religion and Christianity – 110 pages
2. Sikh Religion and Islam – 153 pages
3. An Introduction to Sikhism – 76 pages
4. Panjab and Panjabi – 177 pages

These are excellent books for Sikhs and non Sikhs alike. Reading these books you will get the real meaning of Sikhi, something that Gurdwaras have miserably failed to teach. These books are for free distribution. We invite our readers in the USA to order any combination of 40 books for a donation to KTF of \$100.00, including postage, and distribute them free to their family, friends, local sangats or schools operated by Gurdwaras. Your donation will help in the publication of The Sikh Bulletin.

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**TEACH YOURSELF GURBANĪ. FOLLOWING TWO SOURCES ARE EXCELLENT:**

1. [www.srigranth.org](http://www.srigranth.org) This website will help you find page number of a shabad in Gurmukhi, English, Devanagari and Transliteration; and also to Panjabi translation by Prof Sahib Singh.
2. [www.gurugranthdarpan.com](http://www.gurugranthdarpan.com) This site carries the Panjabi translation of GGS by Prof Sahib Singh.

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Some other useful links

Aarti condemned by the Sikh Gurus being practiced at Patna Sahib: <http://www.youtube.com/watch?v=1gWDCBdddU>  
[www.sawaddinewsusa.com](http://www.sawaddinewsusa.com); [www.sikhmarg.com](http://www.sikhmarg.com);

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Please go to the website: <http://www.singhsabhacanada.com/Video/49> for a very revealing source of origin of compositions in the Dasam Granth as researched by S. Dalbir Singh. Nothing in the so called Dasam Granth is written by the Tenth Nanak. ED.

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