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ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



May-June 2009

ਜੇਠ-ਹਾੜ ੫੪੧ ਨਾਨਕਸ਼ਾਹੀ

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Volume 11, Number 5&6

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

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EDITORIAL

WHITHER SIKH LEADERSHIP?

A quarter century has passed since the Indian state (World’s largest democracy?) unjustly attacked and destroyed Akal Takhat, looted, burned and carted away Sikh Reference Library and killed thousands of innocent men, women and children who had come for a pilgrimage in remembrance of the first Sikh martyrdom, that of Guru Arjun. At the time of the attack, a Sikh, ‘Giani’ Zail Singh, was the President of India. Today, a Sikh, Manmohan Singh, is the second term Prime Minister of India. Neither one spoke up against the state tyranny against their people.

This issue contains some pictures and letters back home to Punjab by Sikh soldiers who fought in Europe during World War I. They were neither defending their home land, Punjab, nor India. Being under the British colonial rule they were being used by the British to save their home land from another European power. They did most of their fighting and dying in France. France has now returned the favour by banning wearing of the turban in its public schools, civil service, Army and when being photographed for driver’s license. The French banned all the head coverings, motivation for which came from Muslim women’s head covering that identified them as Muslims. Head covering for Muslim women is a cultural requirement not a religious one. Turban is also largely a cultural head covering common in Middle East and Indian sub-continent unless you are a Kesadhari Sikh. For them it becomes a religious requirement.

In this country I personally know two Kesadhari Sikhs, one medical doctor and the other a dentist, both recently retired from the United States Army after honourably serving in their Kesadhari and turbaned sarup. But in this issue you will also find the story of two more Kesadhari Sikhs, interestingly one a medical doctor and the other a dentist, whose professional training was paid for by the United States Army in exchange for their future service to the country. Now they are being told that they have to shave their hair and remove their turbans. Their case is being pursued by the **Sikh Coalition**, one of three known Sikh Organizations in this country, the other two being the **United Sikhs** and **SALDEF**. All three are doing useful work for the benefit of the U.S. Sikhs. After we started publishing the Sikh Bulletin in 1999 we wrote to all three organizations offering them space in the Bulletin for their projects with the faint hope to persuade them gradually to unite to create a more effective and forceful Sikh lobby. None of them responded.

We have people close to the power center in Washington D. C. whom we had also approached to work together. We were rebuffed there as well. Same was the case with self styled Sikh human rights activists in U. K. and India. In case of these individuals we soon found out their reasons to stay away from working in collaboration with others. They had the Indian State as their master to whom they owed their ‘leadership’ status. They have all been named in the previous issues of the Sikh Bulletin, including their authentic Green Cards and Indian passports but under false names; and their involvement in covering up and protecting child molester ‘priests’. Even those who know all this still rub shoulders with them. Sikhs will have to wait for its leadership to emerge. Hardev Singh Shergill

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Hardev Singh Shergill

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UNDERSTANDING JAPJI - 5: THE CORE CONCEPTS.

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[Part 1 appeared in Nov.-Dec. 2007; Part 2 in March-April 2008; Part 3 in May-June 2008 and part 4 in November-December 2008 issues of The Sikh Bulletin. Readers may access them at www.sikhbulletin.com ED.]

This article looks at another core concept as expounded by Guru Nanak in *Japji*. The third *Pauree* introduces what may be considered to be the most crucial, central, and pivotal concept of *practical Sikhi*, namely *Gavna* (singing). This concept can be considered to be the foundation on which the structure of *Sikhi* practice stands. If *Hukam* (as argued in the previous article) is the single most underpinning of the entire **philosophy** of *Sikhi*, then *Gavna* is the keystone of the **practice** of *Sikh* spirituality. Guru Nanak's spiritual practice was rooted in song. His devotion was operationalized through music. And his spiritual communication with God took the form of melody. Music and melody was the language with which Guru Nanak spoke to God. *Raag* and *taal* was the vehicle which carried Guru Nanak's prayer to the door step of God's throne. In other words, Guru Nanak sang his way into God's abode. But it wasn't just any song. His song consisted of lyrics and poetic composition of *Bhram Vichaar* (Godly discourse), called *Gurbanee*. As the *Gurbani* states on page 335 of GGS

Log Janey Eh Geet Hai, Eh To Bhram Vichaar.

Translation: *People consider this (Gurbanee) to be (just) a song, but it is Godly discourse.*

His music wasn't just any music. It was a music that had the force to stir the inner recesses of the human soul. To create that divinely music Guru Nanak dived into the inner depths of the existing *Raag* world to crystallize the powerful emotions and proceeded to mould and direct them as catalysts towards the Sikh spiritual journey. Guru Nanak's music became the vehicle on which the soul of a seeking Sikh traveled towards the *Dar* (door), *Ghar* (abode) and *Singhasan* (throne) of God. Music was the mystical medium for the journey towards God. Guru Nanak (and subsequent Gurus) emerged from his dive of the *Karnatik* and *Hindustani Raag Taal* world with 48 jewels beginning with *Sri Raag* and ending with *Jaijawantee*. These dives further produced 17 *Ghars* or *taals* (rhythmic beats) beginning with *Ghar 1* to *Ghar 17*; ranging from 6 to 40 *matras* (beats) respectively. These *raags* and *taals* were subsequently enthroned in the *Guru Granth Sahib* as frameworks that held the heavenly lyrics in the form of *Gurbanee*. As the Guru states in GGS page 442:

**Ratanan Ratan Padarth, Bahu Sagar Bhrayea Raam
Banee Gurbanee Lagey, Tin Hath Chareya Raam.**

Translation: *This Godly Ocean is full of treasures in the form of jewels. He who attaches to Gurbanee becomes the owner of such treasures.*

His melody was also no ordinary melody either. Guru Nanak's spiritual genius, devotional brilliance and intimate relationship with God enabled him to crystallize his *Bhram Vicaar* centered *Gurbanee* lyrics and 48 chosen *rattuns* (jewels) of *Raags*, and 17 *Ghars* into a priceless and valueless jewel which the Guru called *Keertan*. *Keertan*, consisting of two words *Kee* (question) + *Rattun* (Jewel) was a product in the form of a precious entity whose value forever remained beyond calculation. So precious was this *Rattun* that even Guru Nanak decided that its nature, price and value would have to be left as an open ended question. It was pointless trying to put a value on something that had its origins in the heart, mind and soul of Guru Nanak. It was equally futile trying to put a price on a diamond whose shine lit the pathway to the abode of the Almighty. The value was thus best left open for discovery through experience by those souls who chose *Gavna* in the form of *Gurbanee Kirten* in their spiritual practice.

Paurree three of *Japji* introduces the concept of *Gavna* in an all encompassing and definite way.

**Gavai Ko Taan, Hovai Kisay Taan. Gavai Ko,
Daat Janey Nisan.**

**Gavai Ko, Gun Vadeyian Chaar. Gavai Ko,
Vidya Vikham Vichaar.**

**Gavai Ko, Saaj Kre Tan Khey. Gavei Ko, Jee Lai
Fir Deh.**

**Gavai Ko, Japay Dissey Dur. Gavey Ko, Vekhay
Hazra Hazoor.**

**Kathna Kathee Na Avey Tot. Kath Kath Kathee
Kotee Kot Kot.**

**Denda Deh Lendey Thak Pahe. Juga Jugantar
Khahee Khaey.**

**Hukmi Hukam Chalahe Raho. Nanak Vigsey
Veparvaho.**

Guru Nanak sees spirituality as an exercise of *Gavna*. He views efforts towards the search of God as an application of *Gavna*. Spiritual seekers blessed with strength (*taan*) appreciate that their might comes from Him since they sought it from Him in the first place. To Guru Nanak, such appreciation and seeking is no more and no less than *Gavna*. The gratitude amongst seekers of virtue, praise, and enlightenment is also *Gavna*. The realization amongst His seekers that He alone creates and destructs, and that He alone is the provider of life and death is also *Gavna*. The consideration by His lovers that He is near even though He appears to be afar (*dur*) and that He gazes (*Vekhay*) just as if He is present in proximity (*Hazra Hazoor*), is also *Gavna*. There is no limit to such mentioning (of the different types

of *Gavna*) and countless mentions have been and will continue to be made. God continues to give and all through the ages (*juga jugantar*) seekers exhaust receiving (*thak pahe*). This is the way the Commander (*Hukmi*) commands. Yet the Commander Himself is not governed (*vigsey*) by *hukam*. He is beyond *hukam*.

The structure of this *pauree* – providing 10 verses relating to *Gavna*, and then concluding with *Hukam* - is worth analyzing. This is akin to composing an entire poem on valleys and concluding it with a verse on the mountains above those valleys. Keen readers of *Japji* alone would have noticed this style in the preceding *pauree* on *Hukam*, which ends with a verse, not on *Hukam* but on *Haumai*: *Nanak Hukmey Je Bujhey Tan Haumai Kahe Na Koey*. Also as pointed out in Part 5 of this series, the *pauree* by Guru Nanak in *Assa di Vaar* on *Haumai*, concludes with *Hukam*. The simplest explanation is that *Hukam* and *Haumai* are antonym concepts and Guru Nanak is seeking to provide a wholesome discourse on each by including a discourse on its opposite as well. Applying this principle then, *Gavna* is the antonym of *Hukam* – conceptually and philosophically – even if not semantically or linguistically. Yet there is a deeper explanation because as stated above, *Hukam* is the philosophical foundation of Sikhi, and *Gavna* the practical cornerstone.

The starting point of this deeper explanation is the principle that even though everything is within *Hukam*: *Hukmei Ander Sabh Ko, Bahar Hukam Na Koey*, God Himself is beyond this *Hukam*, is not subject to this *Hukam* and outside of the confines of *Hukam*. This simply means that there can be no set of laws, rules, practices or methods that, if performed, would lead to God. If there were, then God would be subject to them, bound by them, and within them. More importantly then, these laws, rules, practices etc would indeed be God, if not higher than God. If someone claimed that doing *x, y, and z* would lead one to God, then God is subject to *x, y, z*. God has no choice but to meet up with someone who has done *x, y* and *z*. That is the law or *hukam*. And if God has no choice, then *x, y* and *z* is **all** one needs, nothing more. It also means that doing *x, y, and z* is more important than God (why bother with God, He simply has no choice once *x, y, and z* is done). It further means that therefore *x, y, and z* is God. Guru Nanak's Sikhi, the whole of *Gurmat* and 1430 pages of *Gurbanees* strive to shatter this myth that there is a method or law or procedure by which God is bound and hence attained. That He is beyond *Hukam* is the bottom line of Sikhi. In *Japji* Guru Nanak gives clear indication of the fallacy of method: *Maney Marag Thaaak Na Payey*. The believing seeker is not bound by set/fixed paths. Preset *marags* are **obstacles** (*thaaak*) and the believer does not get into them (*na payey*). In other words, one who believes in God will not believe in pre-destined *Marags*. *Marag* is the word for pathways, roads etc (both physical and spiritual). *Marags* are

always built by others and walked/traveled on by people (who come later) who wish to go the destination defined by the path. Anyone who wishes to travel to the stated destination, but refuses to travel the set/ready path is considered either as simply foolish, deviant, apostate or worse a non-believer.

In *Gurbanees* ritual is critiqued. But the criticism is not regarding the act *per se*. The critique is of the act as a **method**, a path, a road to the destination called God. This is when the act becomes a ritual. People carve out all sorts of images out of stone, metal and wood; yet there is no critique of such an act in *Gurbanees*. People cleanse themselves in rivers. There is no critique of the act of cleansing. People exert their bodies to all sorts of intricate stresses for a variety of reasons such as health, dexterity, suppleness or profession. There is no critique of such physical exertions. People fast for a variety of reasons ranging from lack of food, disease, health to just not being able to obtain suitable food. Again there is no critique of the act of fasting *per se*. It is quite possible that during his travels ranging 24,000 miles over 25 years, Guru Nanak himself had to repeatedly face the non-availability of food. It is even more likely that he took all his baths in the rivers that he had to cross. Given that his journeys included holy places, many of these baths must have been in places called *teeraths*. **The critique in *Gurbanees* is of the claim that worshipping a stone image of God is the *marag* to God. The critique is of the belief that bathing in certain places (*teeraths*) is the way to God. The critique is that fasting is the path to God. The critique is that exerting the body into 68 pre-set positions is the way to God. The critique is of the claim that the performance of act *x, y, and z* or the following of method *a, b, and c* is the method or way to God. The stronger critique is for the claim that *x, y, and z* is the method, the only method, and is sanctioned by God Himself. The basis of this critique in *Gurmat* rests on the principle that God is beyond any kind of *Hukam*. *Hukam* and everything that embodies and represents set laws, procedures and consequences is for the creation, never for the Creator.**

The concluding verse of *pauree* three captures the essence of this point. *Hukam* is indeed the law of the Creator. Consequently, His creation is destined (*Raho*) by and predestined (*Chalahe*) via *Hukam*. But He Himself, according to Nanak, is *Veparvaho* (literally: un-concerned). Within the confines of this *pauree* *Veparvaho* means beyond *Hukam*. Just like within the confines of a poem on valleys, mountain means beyond valleys. The concept of mountain is used to indicate that mountains are not bound by the rules that bind valleys. God is unconcerned because He is not bound by *Hukam*. Even in our man made system of laws, if there was any individual or group of persons who were indeed above the law of the land, they would rightly be

unconcerned about what ever they did or did not do no matter how serious to everyone else. Such a person could commit any act and not be concerned of the consequences. This is the implication of being above the law (or *Hukam* in the case of God).

The *Vaar* of *Assa Raag* has a *pauree* (GGS Page 463) that posits the character of the Creator and His creation side by side in a manner that is relevant to the point being made above.

*Apeenay Aap Sajeyo, Apeenay Racheyo Nao
Duyee Kudrat Sajeeay, Kar Assan Ditho Chao
Daata Karta Aap Tun Tus Devay Kare Pasao
Tu Janaoee Sabh Sai Deh Laisay Jind Kavao
Kar Aasan Ditho Chao.*

The Creator is self created and self named (suggesting that He has no proper name and that all the names we ascribe to Him are descriptive and given by His seekers). Out of His own duality, He created, over which He watches with *chao*. He creates and sustains the entire spread (*pasao*) of His handiwork. You know all and You provide and take life. You sit on your exalted throne (*aasan*) and watch it all with *chao*. The word *chao* is of essence to this *pauree*. It translates as fun, glee, amusement, delight etc. In more than 20 different places in *Gurbanee*, creation is defined as *Khel* (literally a play). For instance, on page 1020 we have a verse: *Maula Khel Kare Sabh Apey, Ek Kadhey Ek Leher Viapey*. (The Master conducts His own play. Some are saved, some drowned). Here *Khel* is used for the most crucial of all things – life and death. *Chao* and *Khel* are best understood if taken together. Why can God watch over his unfathomable and invaluable creation with *chao*? Because to Him, it is all a *Khel*.

The definition of a *Khel* (play/game) in the **true** sense of the word is an act which has no higher meaning, no particular purpose, no objective etc. A *khel* is undertaken for the sake of the *khel*, nothing more. It is only when a *Khel* is looked at in such terms that its real *chao* truly felt. But when a *khel* has higher objectives, it produces no *chao*, and is no longer *khel*. The following two examples will help illustrate. One thousand citizens of country A and B gather in a stadium to watch their respective teams *play* a game of sport. By definition, all one thousand citizens should enjoy the game, (feel *chao*) because that is what playing all about. But (as is often the case) the game produces enormous amounts of tension both within the spectators and players, a great deal of conflict and at times violence. Half the spectators go back sad, angry and upset. The other half go back with an inflated and false sense of having won a battle, even though all they did was to sit and watch. Why? Because everyone had higher objectives and aims – to ensure their side won, the other side lost. Winning and losing is further tied to other objectives –

financial gains and national pride. Because of these *objectives*, a play is no longer a play. In fact, if one looked purely at the collective emotions of the 1,000 people in the stadium, one would be hard pressed to conclude if those were emotions connected to a game or that related to war. A second example is that of a child who makes sand castles on the beach and then destroys them. The child was not making them to invest in real estate or as insurance for old age or to test his design abilities (meaning he had no particular higher objectives) which is why he could have the *chao* in the real sense of it. In that *chao*, he could build and destruct repeatedly. He would lose the *chao* if he was competing with another child, though.

In Guru Nanak's mind, God's creation is thus a *khel* in the true sense. This is so because God (not much unlike the child building sand castles) has no higher objective, no purpose, no need, no desire and no competition. Because God has none of these, He is not governed by rules and laws, meaning He is beyond *Hukam* (again not much unlike the child who can afford to ignore the rules of architecture and construction because he is beyond the *hukam* of building – since it is all a *khel* for him).

So now the primary question is this. If God is beyond *Hukam*, and if following an existing *Marag* translates into putting God within the confines of *Hukam*, then what is the Sikhi preposition for attaining Him? If the seeker is not bound by set/fixed paths *Maney Marag Thaaak Na Payey*; then is the path of spirituality “free for all” where everything goes without any fixed prepositions? Isn't Sikhi itself a *Marag*? If it is, then is it not simply the case of one *Marag* being set aside in place of another? The answer to these questions takes us to the second part of the deeper explanation as to why a *pauree* on *Gavna* concludes with a verse on *Hukam*.

First, let's take the issue of *Marag*. On page 25 of the GGS, Guru Nanak has a *shabad* in Sri Rag as follows:

*You are the Ocean, I a fish—how can I find You?
Wherever I look, You are there. Outside of You, I would die.
You are present everywhere.
I had thought that You were far away.*

On page 326 Kabeer says:

*I am like a fish out of water, because in my previous life,
I did not remember You/ meditate on You.*

Again on page 342 he says:

*You are the Ocean of Water,
and I am just a fish in that Water.
In that Water, I remain;*

without that Water, I would perish.

On page 526 Namdev writes:

*As the path of a bird's flight across the sky cannot be seen,
and the path of a fish through the water cannot be seen;
as the mirage leads one to mistake the sky for a pitcher filled
with water — so is God, the Lord and Master of Naam Dev,
who fits these three comparisons.*

On page 1006 Guru Arjun says:

*You alone know Your Way; You are the water,
and I am the fish. O Perfect and
Expansive Lord and Master,
I follow You in love.*

These verses, taken together (and others) help us understand the concept of *Marag*. The following generalizations can be made based on the verses above. First, because the path is akin to that of a bird's flight in the skies, or that of a fish in the ocean, the path is **not fixed**. Second, and hence, this sort of *marag* is not available to the bird or fish that comes along subsequently hoping that a paved road is ready and waiting to be traveled. (Namdev says the path cannot even be seen, let alone traveled on as a ready made one). Third, the *marag* is **within** the water. The fish would lose it if it attempted to come out of the water. Fourth, every fish makes its own path each and every time it travels towards its destination. None of its own *marags* is the same as its earlier ones. In this sense then no fish can lay claim to say – this is the *marag*, or the only *marag*. This is because it is incapable even of walking on its own *marag* a second time. Fifth the **destination** itself is within the water / ocean. Sixth, the destination is everywhere. Seventh, the ocean is an ocean of **remembrance** (Kabeer: not remembering God is akin to a fish coming out of the water). Remembrance in *Gurbanee* language is *yaad, simran, chet, naam, gun, jaap, dhyaan* etc.

Now we are able to provide specific answers to the questions posed above. Question: If the seeker is not bound by set/fixed paths *Maney Marag Thaak Na Payey*; then is the path of spirituality “free for all” where everything goes without any fixed prepositions? Answer: The only fixed preposition is *Gurbanee*. It is **as fixed** a preposition as the ocean is fixed for the fish to travel freely. The fish must remain inside the water at all times, but it can make and find its own *marag* – travel as far or as near, dive deep or shallow, or just remain still. The Sikh is free to discover his own inner journey, his own internal *marag*, build his own path of spirituality while swimming endlessly in the endless ocean of *Gurbanee*. Each time a Sikh reads a *banee* verse, it ought to take him on a new path of realization. *Gurbanee* itself, the experiences of the Gurus, the *Bhagats, Gurmat* and *Gurithias* are the waters of the ocean that provide spiritual warmth, oxygen,

sustenance and nutrition to the seeking Sikh. Yet the *marag* must be discovered, plotted and traveled individually by each soul.

Question: Isn't Sikhi itself a *Marag*? If it is, then is it not simply the case of one *Marag* being set aside in place of another? Answer: Sikhi is a *marag* in as much the open sky is a *marag* for the hawk to travel to soaring heights. Sikhi is a *marag* in as much the vast, deep and immense oceans are a *marag* to the fish seeking to discover the depths of the seas. Sikhi is a *marag* in as much as it inspires, through *Gurbanee*, for the Sikh soul to attain the heights of spiritual awareness (*bhagtee*) and for the mind to dwell on the depths of spiritual knowledge (*gyaan*).

Question: Is Sikhi not simply the case of one *Marag* being set aside in place of another? Answer: The deep blue skies above do not replace fixed pathways and designated *marags* below. The skies provide an umbrella of protection, define the fixed paths and illuminate them, while forever inspiring travelers to every once in a while look upwards, emancipate themselves from their fixed paths and soar into the clouds above. As Guru Teg Bahadur says on GGS page 1426:

*Khabh Vikendrey Jey Laha, Ghina Savee Toal.
Tan Jareey Aapney, Laha So Sajjan Toal.*

Translatio: *If only someone could find me a set of wings
and I will soar into the sky above and seek my Beloved
Lord.*

The immense oceans do not replace the fixed water pathways that flow into it. Instead, the oceans constantly send out, in the form of its waves that sometimes roar, exciting invites to the traveler to “come explore the richness, beauty and wealth that awaits you within the depths of my deep.” The ocean reminds the seekers traveling the fixed pathways to every once in a while look up to the seas to search for corals, pearl-filled oysters and host of other wonders not found elsewhere.

Where does *Gavna* fit into all this? As stated in the opening paragraph of this article, if *Hukam* is the single most underpinning of the entire **philosophy** of *Sikhi*, then *Gavna* is the keystone of the **practice** of *Sikh* spirituality. How is this so? Part of the answer has already been given above. God is beyond *Hukam*, therefore He is not subject to any of laws, rules, practices, methods or *marags* that, if performed, would lead to God. What does a soul seeking God do, then?

Guru Nanak's tried and tested answer is *Gavna*. *Gavna* is the antonym of *Hukam* – conceptually and philosophically – even if not semantically or linguistically. *Gavna* is recourse where fixed *marags* will not work. A song is expected to work in moving someone who is indifferent (*veparvaho*) to

elaborate prose – no matter how powerful, forceful and logical. *Gavna* is akin to the act of the fish swimming in the ocean: plotting, finding, discovering and traveling a *marag* unique to every fish. *Gurbanee* (which is the subject of *Gavna*) is akin to that ocean within which the fish remains to stay alive. In Guru Nanak's *Gavna*, there are no fixed scales, no fixed compositions and no fixed rhythms. In the classical system of guidance provided by the Gurus, there is no fixed "C" or "Sa" even! The Sikh is to find and establish his or her own personal "Sa," and change it daily. In the ocean of the *raag taal* system employed by Guru Nanak, 12 *notes*, 6 *shrutis* of 48 *raags* and 17 *taals* make song permutations that cannot be computed by all the super computers in the world working together. The possible melodies are beyond fathom. Not to mention the emotions, passions, sentiments and stirrings of the soul that come along with each *Gavna*. The only thing that may compare with such enormous permutations is the number of pathways a fish can make in its lifetime in the ocean. Or the number of pathways a bird can make soaring in the skies. This is the

In Guru Nanak's *Gavna*, the Sikh soars the heights of *bhagtee* (spirituality) and the depths of *prem* (love) by *Gun Gavna*. (Singing Godly virtues, attributes and praises) From *Ek Oangkar* (page 1 GGS) to *Atharran Das Vees* (page 1430) *Gurbanee* has provided an ocean of Godly virtues and attributes for the Sikh to *Gavna*. Sing, by repeating the one word *Gurmantar*, the few words *mool mantar* or entire *shabads* and *banees* or sing the entire 1430 pages; sing by way of *Yaad*: remembering Him in your own personal way; sing by way of *shukrana*: being thankful; sing by way of *gurbanee* reading; sing by joining others sing; sing by listening to others sing His praises, sing by talking about Him to other seekers. Sing by serving others. The *Gavna* is endless. As endless as the pathways of the fish in the ocean. *Gavna* can be in the form or whispers or in full range of emotions accompanied by *raag* and *taal*. One can *Gavna* with just one's self; or with the *Sadh Sangat*. Each session is a discovery of a *marag*, specially for the soul that walks on the path.

Sikhi is a song. *Gurbani* is a song. Spirituality is thus *Gavna*. In such *Gavna*, everything and anything becomes melodious. It is in such melody that Guru Nanak sang his way to God. When everything becomes melodious, then God becomes us. Because melody is by definition God. By operation melody is peace, calm, serenity and unity. Glimpses of such unity are available in *Gurbanee*. The tedious sounds of buckets drawing water from the well and hitting the chain of the wheel being turned by an ox become sweet, sublime and melodious *Gavna* of *Tu, Tu* (You, You) to Guru Nanak: *Harhat Bhi Tu Tu Karey, Boley Bhalee Bhaan*.(GGS 1420) To the ears of Guru Ramdas, even the calls of the animal kingdom are *Gavna*. *Jo Bolat Hai Mirag, Meen Pankheru. So Bin Har Jaapat Hai Nahi Hor*. (GGS page 1265) The

sounds of the deer, the fish and the birds, they are none other than a chant to the Lord. This is the outcome of the human soul unifying with God and His creation. God and His creation is one continuous song and *Gavna* allows the Sikh to hum along, to join in the melody, to beat with the rhythm, and become one with the wave of creation as set by the Creator.

In the 26th pauree of *Japji*, Guru Nanak talks a second time about *Gavna*. Here he talks about God, His creation and the human soul as coming together in this song. He begins by raising a question as to the nature of God's *Dar* (door) and *Ghar* (abode) and answers it in the melody of *Gavna*.

Question: *So Dar Keha, So Ghar Keha, Jit Beh Sarab Samaley?*

What is the nature of that Gate, and abode in which You sit and take care of all?

Answer: *The melody vibrates there, and countless musicians play countless instruments, singing countless raags and songs.*

The wind, water and fire sing.

The angels, who record actions and the Judge who judges sing at Your Door.

Shiva, Brahma and the Goddess of Beauty, ever adorned, sing.

Inder, seated upon His Throne, sings at Your Door.

The Siddhas in meditation sing;

the Saadhuis sing in contemplation.

The celibates, the truth seekers, the pacifists and the fearless warriors sing.

The scholars, who recite the Vedas, with the supreme sages of all the ages, sing.

The celestial bodies created by You, and the sixty-eight places of pilgrimage sing.

The brave and mighty warriors sing;

the spiritual heroes and the four sources of creation sing.

The planets and galaxies, created and arranged by Your Hand, sing.

They alone sing, who are pleasing to Your Will.

Your devotees are imbued with the Nectar of Your Essence.

Many others that do not come to mind sing.

O Nanak, how can I count them all?

The Lord is True, Forever True, and

True is His Name. He is and shall always be.

He shall not depart, even when this Universe which He has created departs.

He created the world, with its various colors and variety of species.

Having created the creation,

He watches over it Himself, by His Greatness.

He does what He pleases. No order can be issued to Him.

He is the King, the King of kings,

*the Supreme Lord and Master of kings.
Nanak remains subject to His Will.*

Because no order can be issued to Him, it is best to attempt to move Him by way of song. Guru Arjun says in GGS page 268 *Jis Thakur Sio Nahi Chara, Ta Ko Kijey Sad Namaskara*. For a Master who takes no orders, it is best that we always bow before Him. Always bowing, not in fear or in anticipation, but with love, devotion and affection – that is Sikhi *Gavna* in essence. End.

Note: *Comments and questions may be directed to the writer at dhillon99@gmail.com - Editor*

INTRA-RELIGIOUS DIALOGUE ON SIKHISM TO DISCUSS ORIGINALITY AND UNIQUENESS OF PHILOSOPHY OF GURU NANAK

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ABSTRACT

Guru Nanak (1469-1539 CE) originated a unique philosophy and challenged the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia. But as the time passed some theologians started to misrepresent his philosophy under the influence of Vedanta and Islam. Consequently, some scholars started to declare Sikhism as a combination of Vedanta and Islam. Papers are invited for Intra-religious Dialogue to discuss the issues raised by such misrepresentations of original and unique philosophy of Guru Nanak.

INTRODUCTION

Guru Nanak (1469-1539 CE) originated a unique philosophy during the Period of Renaissance (14th-16th century) when scientists were challenging some religious concepts in Europe. During this period Guru Nanak was challenging the existing concepts about God, heaven/hell, reincarnation/transmigration, idol worship, caste system, astrology, mantra systems, etc. in Southeast Asia. During the period of 18th and 19th centuries some theologians started to misrepresent the philosophy of Guru Nanak under the influence of Vedanta and Islam. Such misrepresentations are still going on [16 & 25].

I have participated in some ‘*Inter-religious Dialogue Conferences*’ where scholars of various religions present the views of their religions so that their religions are understood properly by others. I have noticed that Sikhism is presented

differently by different Sikh scholars; consequently, the scholars of other religions carry home the mixed message. The result of such different views about Sikhism has led some scholars to believe that Sikhism is “Syncretism” (combination of Vedanta and Islam). So much so some have challenged the originality and uniqueness of philosophy of Guru Nanak.

To establish unison comprehension of Guru Nanak’s ‘Original and Unique Philosophy’, this paper discusses: Causes of misrepresentation of Sikhism as Syncretism and Challenge to Originality and Uniqueness of Sikhism.

Finally a proposal has been prepared to hold a series of *Intra-religious Dialogues on Sikhism* to settle this confusion about the originality and uniqueness of philosophy of Guru Nanak among the scholars of Sikhism.

BACKGROUND

Bouquet [3] writes that “Sikhism is the fruit of hybridization between Islam and Hinduism.” McLeod [8] says that it is the usual interpretation of the religion of Guru Nanak and his successors, and among Western writers it would appear to be universal assumption. Accordingly he quoted Noss [10] that: “Sikhism is properly regarded as a blend of Hindu beliefs and Islam, ‘an outstanding example of conscious religious syncretism’ a noble attempt to fuse in a single system elements drawn from two separate and largely disparate religions.” McLeod further quotes Khushwant Singh [18] as another metaphor which evidently expresses same interpretation: “Sikhism was born out of wedlock between Hinduism and Islam.” Grewal [6] has reported that Guru Nanak’s religion has been regarded as mixture of Hinduism and Islam and also has some influence of Sufism and Yogis by some writers (Aziz Ahamed, Chhajju Singh Bawa, Gurmit Singh, Loehlin, C. H., Sher Singh, Tara Chand, and Trilochan Singh.)

Now the recent trend is that originality and uniqueness of philosophy of Guru Nanak is being challenged by some writers. This has happened due to misrepresentation of Sikhism.

CAUSES OF MISREPRESENTATION OF SIKHISM

The main cause of misrepresentation of Sikhism has been summed up by Prof Puran Singh as follows [23]:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishad! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.”

Some specific causes are as follows:

i) Status of Bhagat Bani

I sometimes wonder that the observations of McLeod [8] about placing Guru Nanak in 'Sant Tradition' might be based on the writings of some Sikh scholars, especially, Sahib Singh [24] who has emphatically proved that Bani of the Bhagats of 'Sant Tradition' is exactly in the conformity with the Bani of Guru Nanak. It has further been confirmed by Harbans Singh [14], Nirbhai Singh [20], Shashi Bala [2] and many others. Consequently, such writings lead to a conclusion that Guru Nanak was following the philosophy of Bhagats.

In Sikhism it is very difficult to go against the established concept of the stalwart Sikh theologians to put Sikhism on its real perspective. Same situation is found about the Bhagat Bani that as soon as anybody dares to write against the above established concept about the Bhagat Bani that researcher is met with severe criticism or sometimes is excommunicated. Therefore, it has become difficult for new researchers to go against the established concept in Sikhism. However, Pashaura Singh [21, p- 7-8.] took a courageous step to point out his views about Bhagat Bani as follows:

"...In the light of these observations it may be stated that the selections from the Bhagat Bani were not made exclusively on the bases of identity with the teachings of the Gurus. There is difference as well as identity. It is important to note that the Gurus were deeply concerned about cultivating a particular Sikh view of true teachings, practice and community by way of commenting on and editing the received tradition of the Bhagat Bani."

Pashaura Singh [21, p-186] further strengthened his above research, "It should be emphasized that the disagreement with the Bhagats on essential points are very important in the process of Sikh self-definition. This is a fact that has been ignored in the traditional view that holds that the selection of the Bhagat Bani was made exclusively on the basis of ideological identity with the teachings of the gurus." , by quoting the views of Nirharanjan Ray [12], which are as follows:

"[The] Sikh Gurus took consciously a series of steps directed towards marking themselves and their followers out as a community with an identity of their own, clearly distinct from both Hindus and Muslims. They are critical of both these communities, on more counts than one, and the Gurus from Guru Nanak downwards never felt tired of repeating this fact of their lives, times without number, by pointing out where they differed."

ii) Influence of Vedanta in Universities

Taran Singh [25], the then Head, Department of Sri Guru Granth Sahib Studies, Punjabi University, Patiala, admits that

the Sikh and non-Sikh writers belonging to various *Viakhia Parnalian* (Schools of Interpretations) of 18th and 19th centuries had accepted that Gurus' philosophy is based on Vedantic philosophy:

"ਵਿਆਖਿਆਕਾਰੀ ਦੇ ਸਾਰੇ ਯਤਨਾਂ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ ਤੇ ਦ੍ਰਿਸ਼ਟੀ ਗੋਚਰ ਕਰਨ ਨਾਲ ਸਾਨੂੰ ਇਉਂ ਪ੍ਰਤੀਤ ਹੋਇਆ ਹੈ ਕਿ ਭਾਵੇਂ ਕਹਿਣ ਨੂੰ ਅਠ ਵਿਆਖਿਆ ਪ੍ਰਣਾਲੀਆਂ ਕੰਮ ਕਰ ਚੁਕੀਆਂ ਹਨ, ਪਰ ਇਨ੍ਹਾਂ ਦੀਆਂ ਸੋਧਾਂ ਵਿਚ ਕੋਈ ਬੁਨਿਆਦੀ ਅੰਤਰ ਨਹੀਂ ਸੀ ਅਤੇ ਨਾ ਹੀ ਇਹਨਾਂ ਦੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਵਿਚ ਕੋਈ ਫਰਕ ਹੈ। ਗੁਰੂ ਦਰਸ਼ਨ ਜਾਂ ਗੁਰਮਤਿ ਫਿਲਾਸਫੀ ਦਾ ਨਿਰਣਾ ਕਰਨਾ ਬਹੁਤ ਚੇਤਨ ਰੂਪ ਵਿਚ ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਦਾ ਪ੍ਰਯੋਜਨ ਨਹੀਂ ਰਿਹਾ। ਜਿਥੋਂ ਤੀਕ ਇਸ ਸਬੰਧ ਕੋਈ ਪਰਾਪਤੀ ਹੈ, ਉਸ ਦਾ ਨਿਰਣਾ ਇਹ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਸਭ ਪਰਣਾਲੀਆਂ ਨੇ ਗੁਰ-ਦਰਸ਼ਨ ਵੈਦਿਕ ਹੀ ਮੰਨਿਆ ਹੈ ਕਿ ਗੁਰੂ ਦੀ ਫਿਲਾਸਫੀ ਆਮ ਬ੍ਰਾਹਮਣੀ ਜਾਂ ਹਿੰਦੂ ਫਿਲਾਸਫੀ ਤੋਂ ਭਿੰਨ ਨਹੀਂ ਹੈ। [Taran Singh – in Foreword].

Taran Singh further says that it appears that universities have taken good steps, although their research could only establish that the truth in the AGGS is not different than the truth of ancient India but this is a powerful achievement:

"ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਯਨੀਵਰਸਿਟੀਆਂ ਨੇ ਹਰ ਪੱਖ ਵਿਚ ਚੰਗੀਆਂ ਦੁਲਾਘਾਂ ਪੁੱਟੀਆਂ ਹਨ। ਭਾਵੇਂ ਸੋਧ ਇਹੋ ਸਥਾਪਿਤ ਕਰ ਸਕੀ ਹੈ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਦਾ ਸੱਚ ਪ੍ਰਾਚੀਨ ਭਾਰਤੀ ਸੱਚ ਦੇ ਸੰਕਲਪ ਤੋਂ ਭਿੰਨ ਨਹੀਂ ਹੈ, ਪਰ ਇਹ ਬੜੀ ਪ੍ਰਬਲ ਪ੍ਰਾਪਤੀ ਹੈ। [Taran Singh – in Foreword].

From the above statements of Taran Singh it becomes quite clear that Gurus' philosophy was not only accepted as Vedantic philosophy by the early Sikh scholars of 18th and 19th centuries but the university's professors also accepted it so.

However, he also says that:

"ਗੁਰਮਤਿ ਮਾਰਗ ਜਾਂ ਸਾਧਨਾਂ ਬਾਰੇ ਇਹ ਪ੍ਰਣਾਲੀਆਂ ਵਧੇਰੇ ਚੇਤਨ ਸਨ ਅਤੇ ਇਹਨਾਂ ਨੇ ਬ੍ਰਾਹਮਣੀ, ਹਿੰਦੂ ਤੇ ਸ਼ੈਵ ਮਾਰਗਾਂ ਨਾਲੋਂ ਗੁਰਮਤਿ-ਮਾਰਗ ਦੀ ਭਿੰਨਤਾ ਦ੍ਰਿੜ ਕੀਤੀ ਹੈ।"

(That these schools were more conscious about the 'Gurmat Marg' or 'Sidhant' and these schools have confirmed the dissimilarity between Brahmani, Hindu and Shaiv Margs and Gurmat-Marg.)

It is not clear from this statement what are that 'Brahmani, Hindu and Shaiv Margs', which are different than that of Vedanta.

Besides, Joginder Singh [16] has also reported that right from the very beginning the old schools of Sikhism (*Sampradaya*) were interpreting Gurbani and representing Sikhism on Vedantic philosophy.

From the above discussion it is evident that Sikh theologians and writers are responsible to put Sikhism into the fold of *Sant* Tradition and Vedanta.

CAUSES OF CHALLENGE TO ORIGINALITY AND UNIQUENESS OF PHILOSOPHY OF GURU NANAK

The way Sikhism has been represented by Sikh theologians and scholars that it has reached at such a state that now originality and uniqueness of philosophy of Guru Nanak is being challenged:

i) Originality of ੴ Challenged

My critical study of the 'Commencing Verse', commonly called Mool Mantra, of the Aad Guru Granth Sahib (AGGS) [1] indicates that ੴ is generally pronounced by many Sikh theologians and scholars as ਏਕੁ ੴਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੰਕਾਰੁ (*Ekankaar*). And now it is also being pronounced as ਏਕੁ ੴਅੰਮ ਕਾਰੁ (*Ek Oam Kaar*). The survey of the available literature indicates that the early Sikh scholars under the heavy influence of Vedantic philosophy have coined this pronunciation because writing of 'Om' or 'Oam' or 'Oankaar' or 'Oamkaar' before every writings was very common in the ancient literature. Therefore, they have equated 'Open Oara' in ੴ as 'Om' or 'Oam' which is known as 'Oankaar' or 'Omkaar' or 'Oamkaar' in various Upanishads.

Giani Harbans Singh [13] says that it is not known who first started to pronounce ੴ ੴਸ ਏਕੁ ੴਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੰਕਾਰੁ (*Ekankaar*). However, it is very clear that Bhai Gurdas [28] might be the first Sikh scholar who has pronounced ੴ as ਏਕੁ ੴਅੰਕਾਰੁ (*Ek Oankaar*) as is evident from his *Pauri 15 of Vaar 3*:

ਏਕੰ ਏਕੰਕਾਰੁ ਲਿਖੰ ਦਿਖਾਲਿਆੳ ॥
ਊੜਾੳ ੴਅੰਕਾਰੁ ਪਾਸੁ ਬਹਾਲਿਆੳ ॥

In this *Pauri* Bhai Gurdas has declared 'ਏਕ' (one) as ਏਕੰਕਾਰੁ (*Ekankaar*) and 'ਊੜਾ' as '਴ਅੰਕਾਰ' (*Oankaar*). It indicates that ੴ should be pronounced as '*Ekankaar Oankaar*' according to the above explanation.

Thereafter, it were the Nirmalas, the authors of *Faridkote Wala Teeka* [5] who pronounced ੴ as *Ek Oamkaar*. Then Prof Sahib Singh [24] followed *Faridkote Wala Teeka* that Oora in ੴ is 'Om' (Oam) and further explained ੴ as ਇਕ + ਴ ੴਰ ੴਅੰਕਾਰੁ ੴ (Oam or Om) + ਕਾਰ (ੲਣੲੲਨੲੲੲੲ ਴ਨੲੲ ਴ੲੲ) ੴਨੲੲ ਪਰੋਨੋਨੲੲੲ ੴ ੴਸ 'ਏਕੁ ੴਅੰਕਾਰੁ' (ੴ ੴਨਕੴੴਰ). ਭਗੴ ਖੴਹਨ ਸ਼ਨਿਗਰ 1੧੭॥ ੴਲਸੋ ਴ਣਪਲੴੴਨੴੲੲ ੴ ੴੲਰੋ ਸਮਿਲਿੴਰ ਴ੋ ਴ਹੴੲ ਴ੲਸਚਰਬਿੲੲ ਬੋ ਫਰੋਡ ਸੁੴਹਬਿ ਸ਼ਨਿਗਰ. ਫੋਨਸੲੲੲੲਨੲੲ, ੴਹੲਰ ਴ਹੲਲੋਗੴੴਨਿਸ ੴਨੲ ਸਚਹੋਲੴਰਸ jumped into the bandwagon of scholars of Vedantic philosophy and accepted the open 'Oora' as 'Oam' or 'Om' and extended end as 'kaar' and started to pronounce ੴ as ਏਕੁ ੴਅੰਕਾਰੁ (*Ek*

Oankaar) or ਏਕੰਕਾਰ (*Ekankaar*) or ਏਕੁ ੴਅੰਕਾਰੁ (ੴ ੴਨਕੴੴਰ).

It is clear from the above discussion that the stalwart Sikh theologians have encouraged Parma Nand to declare the following statement openly right at Guru Nanak Dev University in a seminar on '*Mool Mantra*' held on November 1969 to commemorate the 500th Birthday (Parkash Divas) of Guru Nanak[22]:

"ੴ is not a new word coined by Guru Nanak but he borrowed it from Upanishads because 'Oankaar' or 'Omkaar' has been used in various Upanishads. The only thing Guru Nanak did was to add numeral '1' to confirm the 'Oneness' of God, which is also found in the Upanishads." [9].

Some theologians tried to justify that although the 'Open Oora' in ੴ represents Oam (Om), the Trinity, but adding numeral 1 (One) Guru Nanak has made it One God. This so-called originality of Guru Nanak was also challenged by Parma Nand [9] that it is also found in Upanishad that the Trinity originated from One God.

ii) Originality of Nanakian Philosophy as a Whole Challenged

Dr Suniti Kumar Chatterji, President, Sahitya Akademi has belittled Nanakian Philosophy in the 'Foreword' to the book *Guru Nanak: Founder of Sikhism* written by Dr Trilochan Singh, who is held in high esteem as a scholar and the book was published by Delhi Sikh Gurdwara Management Committee [26]. This book was written on the eve of celebration of the 500th Birthday (*Parkash Divas*) of Guru Nanak. It is ironic that Trilochan Singh failed to notice Chatterji's following statement belittling the Guru:

"The people of the Punjab (and along with them those of the rest of India) became immediately conscious of the value of Guru Nanak's advent and his teachings after he began to preach to them; and Guru Nanak built up and organised during his life time a very important religious persuasion which was broad-based on the foundations of Vedatic Monotheistic Jnana and Puranic Bhakti. The faith preached by Guru Nanak was nothing new for India, it was basically the old monotheistic creed of the ancient Hindus as propounded in the Vedas and the Upanishads - the Vedanta with its insistence upon Jnana or Knowledge of the One Supreme Reality. And this monotheistic basis was fortified, so to say, to put the matter in a simple form by Bhakti or faith as inculcated in later Puranic Hinduism. The Sikh Panth was nothing but a reformed and simplified Sanatana Dharma of medieval times."

The sacred writings of the Sikhs have been translated by the prominent Sikh theologians, scholars and historians like,

Trilochan Singh, Jodh Singh, Kapur Singh, Bawa Harkrishan Singh and Khushwant Singh. Dr S Radhakrishnan undermined the philosophy of Guru Nanak in INTRODUCTION to that book as follows [27]:

"At a time when men were conscious of failure, Nanak appeared to renovate the spirit of religion and the humanity. He did not found a new faith or organize a new community. That was done by his successor, notably the fifth Guru. Nanak tried to build a nation of self-respecting men and women, devoted to God and their leaders, filled with sense of equality and brotherhood for all. The Gurus are the light-bearers to mankind. They are the messengers of the timeless. They do not claim to teach a new doctrine but only to renew the eternal wisdom. Nanak elaborated the views of Vaisnava saints."

iii) Uniqueness of Nanakian Philosophy Challenged Verbally

I was wonder stuck when Swami Sarvpriyanand of Ramakrishna Mission posed a challenging question during the Question-Answer time of Plenary Session 10: World Challenges, (Moderated by the author of this article) of Interfaith Conference and Celebration of *Gurta Gaddi Divas* held on September 25-28, 2008 at Nanded, Maharashtra, India.

His challenging question was:

Quote a single example of uniqueness of Sikhism which is not based on Vedanta?

However, before responding to his question I inquired from Swami Sarvpriyanand if Krishna has said in *Bhagavad Geeta* something like this:

"I will come to this Earth in human form again and again whenever there is decline in righteousness."

His answer was: Yes.

Now I have looked into some sources and found the exact wording of the following two quotes from *Bhagavad Geeta*, which convey the same theme I required confirmation from Mr Sarvpriyanand:

"yada yada hi dharmasya glanir bhavati bharata abhyutthanam adharmasya tadatmanam srjamy aham."

English Translation:

"Whenever there is a decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself in every age"

- Srimad Bhagavad Geeta (4:7)

And

"paritranaya sadhunam vinasaya ca duskrtam dharmam-samsthapanarthaya sambhavami yuge yuge."

English Translation:

"For the protection of the good, for the destruction of the wicked, and for the establishment of dharma, I am born in every age."

Bhagavad Geeta, Verse 8.

Then I quoted that God is 'ਆਜੁਨੀ' (Ajuni) as described by Guru Nanak in the 'Commencing Verse' (commonly called *Mool Mantra*) of the Aad Guru Granth Sahib (AGGS). This word, 'ਆਜੁਨੀ' (Ajuni), is generally translated/interpreted in a simple language that 'God does not take birth and does not die'. However, by using my knowledge about God as described by Guru Nanak and further explained by the other Sikh Gurus and my knowledge about life, death and soul I interpret 'ਆਜੁਨੀ' (Ajuni) as:

'God does not come into anthropomorphic form' as is explained by Einstein [11]. It means that God does not assume human form to come to this Earth to resolve the troubled world. My above explanation is based on the following Gurbani phrases [4]:

Guru Nanak has explained ਆਜੁਨੀ (Ajuni) as follows:

ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥

ਅਗਗਸ, ਮ ੧, ੫-੯੩੧.

(God) is free from birth¹ and death² and is not involved in worldly affairs^{3,4}.

AGGS, M 1, p 931.

This characteristic of 'not coming into anthropomorphic form' of God founded by Guru Nanak has been further strengthened by Guru Arjan in the following phrases:

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨਾ ਅਵਹੀ ॥

ਅਗਗਸ, ਮ ੫, ੫-੧੦੯੫.

You¹, the Infinite² and Greatest³ of all and do not come in life-death cycle⁴.

AGGS, M 5, p 1095.

ਜਨਮੀ ਮਰਣੀ ਤੇ ਰਹਤੀ ਨਾਰਾਇਣੀ ॥

ਅਗਗਸ, ਮ ੫, ੫-੧੧੩੬.

The God⁴ is free³ from birth¹ and death².

AGGS, M 5, p 1136.

Note: This phrase particularly refers to Krishna.

In continuation of the above phrase Guru Arjan further strengthens the basic principle of Nanakian Philosophy, 'God does not come into anthropomorphic form', in very strong words as follows:

ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਿਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥

ਅਗਗਸ, ਮ ੫, ੫-੧੧੩੬.

That¹ mouth² be burnt³, which⁴ says⁵ that God⁶ comes in

*anthropomorphic form*⁷ (takes birth in human body). 3. AGGS, M 5, p 1136.

I must make it clear here that I have no **intention** to criticize any religious belief of others, however, I have tried to portray that the philosophy of Guru Nanak is original and unique and is not based on any other philosophy.

ORIGINALITY AND UNIQUENESS OF PHILOSOPHY OF GURU NANAK

First of all I would like to discuss what Arnold Toynbee thinks about the Adi Granth (Aad Guru Granth Sahib) [27]:

“Mankind’s religious future may be obscure; yet one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of the human race in this coming religious debate, the Sikh religion, and its scriptures the Adi Granth, will have something of special value to say to the rest of the world.”

Toynbee admits that *“Mankind’s religious future may be obscure;”* I agree with him to a great extent. I also agree with his second observation that *“...the Sikh religion, and its scriptures the Adi Granth, will have something of special value to say to the rest of the world.”* Here we are concerned about this part. What is that *“something”*? I am sure that it is originality and uniqueness of Nanakian Philosophy embodied in the Bani of Guru Nanak, which has been further elaborated and strengthened by the Sikh Gurus who succeeded to the ‘House of Nanak’ in their Bani which has been incorporated in the Aad Guru Granth Sahib along with that of Guru Nanak [4].

CALL FOR PAPERS

Should not the scrupulous Sikh theologians and researchers get together to portray systematically the originality and uniqueness of Nanakian Philosophy? Consequently, it would lead us to formulate concise and comprehensive philosophy of Sikhism so that every Sikh can talk about Sikhism in its real perspective to remove the confusion of Sikhism as syncretism or based on Vedanta. The author has done some basic work on this issue in his book, *NANAKIAN PHILOSOPHY: Basics for Humanity* [4]. This could be a steppingstone to achieve our goal.

Since there is a provision to hold Intra-religious Dialogues in the forthcoming Conference of Council of Parliament of World Religions I strongly believe that there is a dire need to hold *Intra-religious Dialogue on Sikhism* with various Sikh theologians and researchers, experts in various fields to have some common basic principles on which most of the scholars could agree.

Before we discuss the issue of *Intra-religious Dialogue on Sikhism* it is very **important** to discuss what is so-called ‘Sikh Religion’ or ‘Sikhism’? In my opinion the so-called ‘Sikh Religion’ or ‘Sikhism’, in fact, is ‘Sikhi’. Therefore, the first hurdle to be crossed is to define SIKHI. Once ‘Sikhi’ is defined, which has been anglicized as ‘Sikhism’ by adding suffix, -ism, the other important topics to be discussed one by one to portray the originality and the uniqueness of philosophy of Guru Nanak are as follows:

1. Concept of God
2. Origin of Universe
3. Heaven and Hell
4. Mantra System
5. Idolatry
6. Casteism
7. Gurbani and Science
8. Gurbani and Bhagat Bani
9. And many other topics will come up during the discussion of the above topics.

Keeping in view the sensitivity because of different opinions about Sikhism among the Sikh theologians and the researchers the suggested *Intra-religion Dialogue on Sikhism* will be just the foundation of series of such conferences to be followed.

The first Intra-religious Dialogue on Sikhism is being arranged as one of the various sections of the Conference being held by the Council of Parliament of World Religions at Melbourne, Australia on December 3-9, 2009. Please visit the following site for complete information on the above conference:

<http://www.parliamentofreligions.org>

The interested scholars are requested to contact Prof Devinder Singh Chahal, PhD, President, Institute for Understanding Sikhism, Email: sikhism@iucanada.com or sikhism@gmail.com as soon as possible before January 31, 2009.

ACKNOWLEDGMENTS

The author is very grateful to Dr Avtar Singh Dhaliwal and Dr Parminder Singh Chahal for their suggestions to improve the presentation of this proposal.

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SIKHISM AND ITS INTER-FAITH ASPECTS

ONE GOD AND ONE HUMANITY

PAPER READ AT

AN INTERFAITH SUMMIT FOR PEACE AND HARMONY IN AUSTRALIA AND THE ASIA-PACIFIC REGION HELD IN BRISBANE FEBRUARY 18-21, 2009

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762

Bawa Singh Jagdev
Secretary
Sikh Council of Australia

Scholars and representatives of various faiths, invited guests ladies and gentlemen:

It is a great honour and privilege for me to have been invited to address this august assembly on Sikhism and to join in the Inter-faith dialogue at this Summit for Interfaith Peace and harmony. I will confine myself to the basic teachings, principles and values of the Sikh faith and will demonstrate its multi-faith aspect and how they can help restore peace and harmony in the strife-torn world of today.

Most of the present conflicts originate from the different attributes we have assigned to the Supreme power and the different concepts associated with our beliefs and practices. Once we go beyond this impediment we find that there is a common core behind all religions, which **provokes** us to rise above petty differences, think spiritually and love our fellow beings. God may be the perception of mind for some people but no one can deny the existence of some higher power which controls and runs the whole universe. The concept of that Higher Power takes us into the domain of religion, which for some religion is a set of doctrines, traditions, norms and values passed on to them by their elders, which they must accept in totality. Others define religion as "**a way of life**", **little realizing that** ways of life change with the circumstances, time, place and needs of the people. Religion, according to Sikh doctrine, is a set of universal spiritual values based on the **Principle of Egalitarianism** which do not change with time, place and circumstances. Although technological advances in the modern world have gradually compacted the world to a mere global village in which we should live together as peaceful neighbours yet the sad fact is that our social, religious and culturally biased opinions about others have not changed an iota, and we remain socially miles apart from each other. There is a dire need for us to learn to coexist in this multi-polar, multi-faith and multicultural global society as law-abiding, peace loving and helpful neighbours.

1.Sikhism

Guru Nanak founded Sikhism in the 15th century, at a time when Indian society was knee deep in the rigid caste system. There was a complete moral and religious vacuum and the majority of the Indians were desperately in need of a faith, which they could practice and call their own. Guru Nanak gave them one, "Sikhism", the youngest and now the fifth major religion of the world. *Sikhism is a monotheistic religion based on the belief that there is **only one God**. It recognizes the Fatherhood of God and equality of all human beings and is marked by rejection of idolatry, superstitions, miracles, ghosts, subjugation of women, ritualism, bigotry, caste and asceticism.*

According to Sikhism,

There is only ONE God. He is the supreme Truth. He is the creator, beyond any fear or malice. He is timeless, unborn, self-creating. He existed in the beginning; He exists now and will exist forever. We can comprehend him only by submitting to His Will.

2. Equality before God.

Oneness of God, equality of all human beings, freedom and social justice are the basic principles of the Sikh faith. And Guru Nanak, after emerging from trance of Divine communion declared:-

“There is no Hindu and there is no Musalman” We all are human beings and equal.

Human body is the highest form of creation; it is thus a temple of God. Since there is only one God, Sikhism recognises that all religions are mere different pathways to realise one and the same reality. If we accept the principle of Oneness of God then there is no such thing as, my God, your God or their God. When “My” and “Your” are removed from the social equation you won’t feel any difference whether you are in a Mosque, Church, Gurudwara, Synagogue or a Temple. Interfaith peace and harmony then prevails

Here is what the Sikh scripture says about equality of humanity:-

“All human beings are equal to each other and no one is high and none is low. Every one has been moulded 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 recognise you, the human race as one.”

3. Status of women in Sikhism

Sikhism accorded women equal rights with men in all walks of life, social, religious, political. Suffice to quote just one Hymn from the sacred Sikh scripture to demonstrate what the Sikh Gurus thought about the gender equality.

“Within the woman, one is conceived and from woman one is born. To the woman man is engaged and married and when one’s wife dies another woman is sought and with the woman the system of propagation keeps on going. “Why should we call her (the woman) inferior who gives birth to kings and queens?”

4. The Sikh Scripture and its multi faith aspect

Holy Book of the Sikhs is called “Guru Granth” and the original manuscripts of the sacred writings of the Sikh Gurus are still available and Guru Granth was written and sealed by the Sikh Gurus themselves during their lifetime ensuring protection from later interpolation and corruption from

unscrupulous people. *Multicultural and multi-faith nature of the Sikh scripture is obvious from the fact that Guru Granth does not only contain the philosophy of the Sikh Gurus but also of many Hindu and Muslim saints who contributed to the same egalitarian philosophy as that of the Sikh Gurus.* A Sikh worships only the Creator and not His creation. For a Sikh here is no specific direction to face to pray, because God is every where. No prayer mat, no special robes to wear and no particular place for worship. In Sikhism there is no hierarchy of persons or saints through whose authority others must approach God. Righteousness and sincerity of heart is all that matters.

5. By what name we should address God

By what name we should address God is a bitterly mooted point and is responsible for some of the religious conflicts in the world today. There is only One God and many cultures, religions and languages in the world and each culture has a name in its own language for every necessity of life and for the Deity. So God has as many names as there are languages and cultures in the world. This point is stressed throughout the Sikh scriptures that have used 92 different names of God placing no preference on any one of them. However some religious fanatics vehemently insist that God must be addressed only by the name their prophet gave Him. Little realising that as **a Rose will emit the same sweet smell by any other name**, the Essence of God’s name will remain same even when pronounced in a language other than our own.

The idealistic social system of Sikhism acclaims universal brotherhood. *“Accept and embrace all human beings as they are and not the way you want them to be”* is one of the tenets of the Sikh faith. The word proselytization doesn’t exist in the dictionary of the Sikh faith and there is no evangelising tradition in Sikhism, because Sikhism believes that there is only one God and different religions are different paths to realise God. To promote Interfaith harmony, Guru Nanak went to the Muslim mosques, the Hindu temples, the Buddhist pagodas and other worship places and joined in their prayers and openly and fearlessly expressed his opinions on religious and secular matters; thereby confirming his philosophy that the aim of all religions is one and the same, “Realisation of the Truth”. Another example of the promotion of the Interfaith i.e **“there is no Hindu or Musalman, we are all equal and one family”** is that of the Golden Temple of Amritsar, the Holiest of the Holy Worship place of the Sikhs. In 16th century there was no dearth of respectable Sikh scholars and Saints yet our Fifth Guru invited a Muslim saint, Mian Meer to lay the foundation stone of the Sikh Holy place. **Thus we see that the Philosophy of Sikhism of Oneness of God and universal brotherhood as preached by Guru Nanak and his successors can be a good basis for ushering in friendship, peace and interfaith harmony in**

the world.

6. Bigotry and religious intolerance in the world today (Problems and solutions)

No religion teaches hatred for others but look around, if there is any social conflict, rivalry, fighting and barbaric acts of terrorism in any part of the world they are all religion based. We always sing praises of our own faith and call the believers of other faiths as worshipper of Satan or infidel crackpots. Every zealot claims that his is the only uniquely inspired Scripture that was revealed by God once for all through his prophet. Any notion of Oneness of God or multicultural or multi-faith society is unthinkable and repugnant to them. Just as a fish has no words in her vocabulary to describe the solid nature of land similarly these religious fanatics have no words for mercy, kindness, forgiveness or love in the dictionary of their faith. To expect sympathy, mercy or kindness from such people towards the adherents of other religions is like expecting "Milk" from a bull". Negative attitudes of exclusiveness and superiority are a universal phenomenon in almost every society today. It is a social gangrene which like canker worm works from within and is destroying the social fabric of the society. Over the centuries various prophets and humanists have tried their prescriptions to arrest this social gangrene but this firmly established and of long standing disease would outstrip all the remedies. Not because the prescriptions were wrong but because we didn't have the courage to administer them.

Often I sincerely feel that Darwin's theory of evolution is correct and our inhuman nature and animal behaviour only points to the fact that we are not yet fully evolved and the successive transmigration processes have not yet completely removed the inherited animal instinct from our genetic codes. Those remnants of animal characteristics occasionally raise their ugly heads and force us to act and behave like animals-- often worst than the animals.

It is not uncommon to find that the Spiritual Truth and the ethical and moral precepts in our scriptures which we claim to be uniquely inspired by our prophet are also found in the scriptures of other religions, which confirms the fact that all religions are the same and point to the same Truth. But the problem is that we look at the Truth through different coloured glasses and see them in different colours. If only we look at that Truth through one transparent glass we will see ourselves not as Christians, Hindus, Muslims, Sikhs, Jews or Buddhists but as human beings

I don't claim that only Sikhs are the sole custodians of moral values, far from it. No religion has a monopoly over extremism; every religion has had its share of extremism. All I say is that **a truly religious person cannot be an extremist.** How suicide and killing innocent people can be termed as acts of martyrdom is beyond my comprehension.

No religion teaches hatred; but look around; the root cause of most of the fighting, killing, racial intolerance, social upheaval and unrest in the world today is Religion or religion based. **Then the question is who teaches us-** bigotry, extremism and fundamentalism? To hate those who look different from us; to brand followers of the other faiths as infidels and enemies of God? The obvious answer is the misguided religious clergies and fanatics who exploit the gullible by misinterpreting passages from their scriptures.

7. Solutions

- There is great ignorance about the teachings and values of other faiths and only through such Inter-faith dialogues we can tackle it effectively and remove the misunderstandings and doubts about other faiths. Inter-faith dialogue is the best way, rather only way, to achieve religious harmony and peace.
- By holding regular regional seminars on Inter-faith harmony and peace.
- There is a dire need to retrain the teachers, clergies and priests.
- The best place to introduce Inter-faith dialogue is the schools, where children would learn to understand about other cultures and religions. Instead of teaching a particular traditional religion in schools the law must ensure that principles of social ethics and morality form the core of the religious syllabus in schools and petrified dogmas are completely ignored and if need be condemned as undesirable.

8. Initiatives and programs Sikh Council undertakes to promote Inter-faith peace and harmony

1. SCA holds annual multicultural and multi-faith sports carnival, in which people from all walks of life and different faiths participate in the Olympic spirit and during informal discussions get to know about the cultural values and traditions of other faiths.

2. Religious festivals are very much part of the Sikh culture and we invite people from other faiths to join us in the celebration and partake. This act fosters friendship and enhances Inter-faith peace and harmony and helps to understand values, cultures and traditions of other people.

3. Charity is an essential and integral part of Sikhism and is **need based** and **not Faith based.** Council promotes charity nationally and in the Asia-Pacific region and beyond by extending financial help, to the needy people and victims of natural disasters, such as Victorian Bush Fire, earth quack in Pakistan and 2005 Tsunami, through our sister organization **Global Sikhs** in Malaysia

4-SCA initiates guided tours for members of other

communities to the Gurudwaras and arranges lectures by religious and cultural scholars from various schools of thoughts to address the Sikh congregation to enlighten them about other faiths.

5. SCA uses print and electronic media to promote interfaith understanding by publishing books and pamphlets on comparative religious studies and audio tapes for free distribution and also sends those publications to schools and local libraries for the general public.

6. Sikh Council also caters for the school children by sending Sikh scholars to lecture students in schools on Sikhism during their divinity periods.

Ladies and gentlemen time has come for us all to unite and act against religious extremism. This can happen only when people are made to realise that truth is multi-dimensional and although there are many different schools of thought in this world yet there is only One God and all human beings are equal. Now is the time to act. We must either learn to live together or we will die together in an internecine conflagration of our own making. Our inter-faith meets can be effective only if we are able to disseminate this message and become instruments of social change.

The seeds of Oneness of God and religions, universal brotherhood, unity in diversity, of love and harmony, which we are sowing through these Inter-faith dialogues let us hope that not in the too distant future when they grow and mature and make us realise that we all come from the same source, and that different religions are simply different pathways to realise one and the same God; then the support for the extremists and fundamentalists will evaporate and they and their ideology will die of their own death. Ultimately Truth will prevail.

The Tree of our hope will flower and bear fruit very soon. **This world will then be a heaven on earth in which there will be no Christian, Muslim, Sikh, Jew, Hindu or Buddhist. No third person and only we.** It will be the world that Guru Nanak, Jesus Christ, Mohammed, Mahatma Buddha and other messengers of God envisaged it to be.

Thanks you all for listening to me with such rapt attention.
& Sat Sri Akaal

SIGNIFICANCE OF *KES* IN SIKH RELIGION

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Honorable Punjab and Haryana High court is desirous to know the significance of *KES* (Hair) in Sikh religion. The Honorable court had been asking a pointed question as to what is the significance of hair in Sikh religion. The explanation needs to

be based on some Religious scripture or statement of authority on Sikh religion or authentic records so that no iota of doubt is left.

For this approach a detailed study was carried out from Sri Guru Granth Sahib, which is the Holy Scripture of Sikhs all over the World. Sikhs treat the Sri Guru Granth Sahib as the Living Guru with great respect and read / recite /sing the Holy verses from the Granth to follow the teachings in life to transform their lives to become better persons in their lives and in turn to make this world a better place. Guru Granth Sahib contains solutions to all the problems in life for those who wish to search and follow. The faith for Guru Granth Sahib is deep rooted in the minds of all the Sikhs who wish to seek the true path for spiritualism and peace.

1. For this particular study search engine on Internet was used to find out word *KES* wherever this appeared in Guru Granth Sahib. This word appeared at 45 places.
2. 19 entries out of 45 at sl.nos.4,5,10,11,13,14,15,19,20,22,23,25,29,35,36,38,39,42,and 44, have no relevance with hair as the names of *kes* with modified versions by adding Gurmukhi symbols, to form new words with different meanings [for example on page 225 line-3 of SGGS, the Hymn-ਕੰਸ ਕੇਸੁ ਚਾਡੂਰੁ ਨ ਕੋਈ॥ Here ਕੇਸੁ is the name of warrior of king Kansa] Similarly the other 18 entries do not relate to *kes*.
3. The remaining 26 entries have some indirect references to *KES*. They are discussed one by one as follows:

Page -93, line 11-ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧੁਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥ (Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld.) This Hymn by Bhagat Beni ji explains the old age condition thus referring the color of hair. The emphasis is to remember God and do good. There is no mention of keeping/cutting the hair. Thus hair finds no significance in these verses.

Page 98, line 10-ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥ (He does not need to eat; His Hair is Wondrous and Beautiful; He is free of hate.) This Hymn by Guru Arjan Dev ji is in praise of the Lord wondering on the beauty of hair. The Lord is free of hate. The emphasis is on love for the lord and not the body/hair of humans.

Page 203, line 10-ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਹਿ ॥੪॥ (Those humble beings, with whom the beautifully-haired

Lord is thoroughly pleased, sing the Glorious Praises of the Lord. ||) In this Hymn Sri Guru Arjan Dev ji is Praying to the Lord, perceiving the Lord with beautiful hair. Here significance is the Lord not the hair. It is important to point out here that in Sikh religion the Lord is as per MOOL MANTAR having no shape being self-creator. The fifth Guru through his spiritual imagination and poetic thoughts perceives His image.

Page 387, line 12- ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥ (with my hair, I dust the feet of the Guru. ||1||) Sri Guru Arjan Dev ji in this Hymn is contemplating the service to the True Guru in humbleness he dusts the feet of Guru with hair. Here the significance is of Guru's feet not hair.

Page 408, line 6 - ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਰਿਓ ਤਦ ਹੀ ਘਰਿ ਜਾਵੈ ॥੧॥ (Seizing him by the hair, the Messenger of Death pulls him up; then, he comes to his senses. ||1||) The Fifth Guru Arjan Dev Ji here is contemplating against the greed and envisages advising the humans that those who do not do good deeds are punished by messenger of death who pulls by hair. Again here significance is good deeds not hair.

Page 432, line 14 - ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੁਏ ਵਿਣੁ ਸਾਬੂਣੈ ਉਜਲਿਆ ॥ (Kakka: When the hair grows grey, then it shines without shampoo.) Here Guru Nanak Dev ji explains about the old age when hair goes grey. If the human does not do good deeds he is punished by king of death.

Page 500, line 2 - ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥ (With my hair, I wash the feet of Your slave; this is my life's purpose. ||1||) Guru Arjan Dev ji in his humbleness contemplates washing the feet of the slave of the Lord, as his life's purpose. The importance is given to the feet of a slave of the lord and not the hair.

Page 659, line 12 - ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥ (Tears well up in my eyes, my body has become weak, and my hair has become milky-white.) Bhagat Bhikhan ji in his Hymns here explains that he has grown old. Eyes full of water and hair are milky white. If anyone can remove his sufferings it is the Lord. The Prayer to lord is important not hair.

Page 745, line 13 - ਕੇਸਾ ਕਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ ॥ I make my hair into a fan, and wave it over the Saint.) Guru Arjan Dev ji is explaining that the Saints need to be served in such a way that if one makes fan of his hair that can be true humbleness. The saint is important not the hair.

Page 749, line 2 - ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੁੜਿ ਮੁਖਿ ਲਾਈ ॥੧॥ ਚਰਾਉ ॥ (I make my hair into a fan, and wave it over them; I apply the dust of their feet to my face. ||1||Pause||)

This explains the importance of saints. Serving saints by making fan of hair to wave over them and applying the dust of their feet means the hair has no importance over the service to the saints.

Page 821, line 19 - ਪੰਚ ਦੂਤ ਮੂਡ ਪਰਿ ਠਾਢੇ ਕੇਸ ਗਹੇ ਫੇਰਾਵਤ ਹੇ ॥ (The five thieves stand over your head and seize you. Grabbing you by your hair, they will drive you on.) In his Hymns Guru Arjan Dev ji explains that whatever property and riches the man makes are left behind. In the end the five thieves seize from the hair to drive him on. The symbolic thought of seizing by hair is for contemplation to do good deeds.

Page 870, line 7 - ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥੨॥ (his hair burns like a bale of hay. ||2||) Bhagat Kabir in Hymns here explains comparing humans with animals that when animals die they serve many purposes but when a human dies nothing is served. Human hair burn like hay. The hair carries no weight in life.

3.13 Page 906, line 12 - ਜਾ ਜਮੁ ਧਾਇ ਕੇਸ ਗਹਿ ਮਾਰੈ ਸੁਰਤਿ ਨਹੀ ਮੁਖਿ ਕਾਲ ਗਇਆ

॥੩॥ (When the Messenger of Death grabs you by your hair, you will be punished. You are unconscious, and have fallen into Death's mouth. ||3||)

Guru Nanak Dev ji in this Hymn explains that during life time the humans make arrangements of all comforts, not practicing truth, self discipline, humility, charity donations etc. Being unconscious he falls in to Death's mouth and gets punished when messenger of Death grabs by hair. Here too human hair carries no weight like point 3.12

3.14 Page 952, line 8 - ਨਾ ਸਤਿ ਮੁੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ (There is no Truth in shaving one's head; there is no Truth is studying the scriptures or wandering in foreign lands.) Guru Nanak in this Hymn explains that suffering; comfort or wandering through water like animals cannot obtain truth. Neither truth can be obtained by studying scriptures or wandering in foreign lands. The logic given is so strong that even if a human shaves off his head, as (or even keeping long hair implied) the Truth cannot be found.

3.15 Page 969, line 19 - ਦਿਵਸ ਰੈਨਿ ਤੇਰੇ ਪਾਉ ਪਲੋਸਉ ਕੇਸ ਚਵਰ ਕਰਿ ਫੇਰੀ ॥੧॥ (Day and night, I wash Your feet, Lord; I wave my hair as the chauree, to brush away the flies. ||1||) Bhagat Kabir in his Hymn here explains that he honor and obey the Saints, and punish the wicked; this is his duty as God's police officer. As day and night washing feet of saints and with his hair drive away the flies. By this logic the service to the saints is supreme not hair.

3.16Page 988, line 13 - ਮੇਰੇ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੋ ਸਾਂਵਲੀਓ ਬੀਠੁਲਾਇ ॥੧॥ ਰਹਾਉ ॥ (O my Father, Lord of wealth, blessed are You, long-haired, dark-skinned, my darling. ||1||Pause||) Bhagat Namdev ji in these Hymns praises his Lord Krishna who plays in forests of Brindaban and contemplates the image of Lord with long hair, dark skin. It is a thought to remember Lord where hair is a perception.

3.17Page 1082, line 15 - ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾਲੋੜਹਿ ਸੋ ਹੋਇਗਾ ॥੮॥ (The Lord of beauteous hair, the Worker of miraculous deeds, whatever He wishes, comes to pass. ||8||) Guru Arjan Dev ji has perception about God and His form which is undying, never destroyed, imperishable, eternal, and unfathomable and everything is attached to Him. The Lord has beauteous hair, miraculous deeds and His wishes come true. The Lord is supreme by this logic, nothing else.

3.18Page 1104, line 6 - ਜਬ ਜਮੁ ਆਇ ਕੇਸ ਤੇ ਪਕਰੈ ਤਹ ਹਰਿਕੋ ਨਾਮੁ ਛਡਾਵਨ ॥੧॥ ਰਹਾਉ ॥ (When Death comes and grabs you by the hair, and then only the Name of the Lord will save you. ||1||Pause||) Bhagat Kabir contemplates imagining that when death comes the man is grabbed by the hair and only then the name of Lord can save. Here the logic is that name of the Lord is more important than hair.

3.19Page 1105, line 13 - ਨਾਮਾ ਕਰੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ ਅਜਹੂੰ ਬਲਿ ਕੇਦੁਆਰ ਖਰੇ ॥੪॥੧॥ (Says Naam Dev, the beautiful-haired Lord is in the power of His devotees; He is standing at Balraja's door, even now! ||4||1||) Bhagat Namdev is envisaging that Lord with beautiful hair is in the power of His devotees. This shows his faith for the Lord that he perceives Him and His beauty of His hair (Long or short? Does not make a difference as Lord is supreme)

3.20 Page 1106, line 8 - ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ ॥ (When the Messenger of Death comes and grabs you by the hair, and knocks you down, on that day, you shall be powerless.) Bhagat Kabir is conforming to his contemplation like his Hymns explained above already. Hair again has no significance.

3.21 Page 1167, line 14 - ਆਉ ਕਲੰਦਰ ਕੇਸਵਾ ॥ (Come, O Lord of beautiful hair,) Bhagat Namdev perceives Lord of beautiful hair in this Hymn too like explained in above points. Lord is Supreme.

3.22 Page 1217, line 8 - ਨੈਨਹੁ ਸੰਗਿ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਨ ਝਾਰੀ ਕੇਸਾਇਓ ॥ (With my eyes I see the Saints, and dedicate myself to serving them; I wash their feet with my hair.) Guru Arjan Dev ji is explaining that service to the saints is more important than hair. As hair are used to wash their feet.)

3.23 Page 1365, line 16 - ਭਾਵੈ ਲਾਂਬੇ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਡਾਇ ॥੨੫॥ (You may have long hair, or you may shave your head bald. ||25||) Bhagat Kabir has clearly given the message that:

ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ ॥

ਭਾਵੈ ਲਾਂਬੇ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਡਾਇ ॥੨੫॥

(Kabeer, when you are in love with the One Lord, duality and alienation depart. You may have long hair, or you may shave your head bald. ||25||)

THAT MEANS - IT IS MORE IMPORTANT TO LOVE LORD AND FORGET DUALITY. IT DOES NOT MAKE DIFFERENCE IF ONE HAS LONG HAIR OR SHAVES HIS HEAD. THE LOVE OF LORD IS SUPREME. THE REST IS MISNOMER.

NOTE- Guru Granth sahib was compiled by Guru Arjan Dev ji who had selected the Bani of previous Gurus, Bhagats and Ballads which was according to philosophy of Guru Nanak followed by following Gurus.

3.24 Page 1366, line 7 - ਕਬੀਰ ਹਾਤ ਜਰੇ ਜਿਉ ਲਾਕਰੀ ਕੇਸ ਜਰੇ ਜਿਉ ਘਾਸੁ ॥ (Kabeer, the bones burn like wood and the hair burns like straw.) Bhagat Kabir's explanation in this Hymn too is similar to the ones given above. The body is ultimately consumed by the flames including hair, which burn like straw. What remains behind are the good deeds.

3.25 Page 1369, line 16 - ਕਬੀਰ ਮਨੁ ਮੁੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਂਇ ॥ (Kabeer, you have not shaved your mind, so why do you shave your head?) Bhagat Kabir emphasizes here that it is more important to shave off the mind (mind is not hair hence it is symbolic) which means that one has to win over mind depicting that hair have no significance so far as Love of Lord is concerned. If we read it in continuation of above point where Kabir stresses that keeping long hair or cutting them is not important than Love for the Lord. That means those humans who have Love for the Lord in their hearts and have faith, for them hair are no priority.

3.26 Page 1406, line 11 - ਮੋਹੁ ਮਲਿ ਬਿਵਸਿ ਕੀਅਉ ਕਾਮੁ ਗਹਿ ਕੇਸ ਪਛਾੜਉ ॥ (He has crushed and overpowered emotional attachment. He seized sexual desire by the hair, and threw it down.) Bhatt Salyy is clear when he explains that sexual desires be grabbed by the hair and thrown down. We know sexual desires or for that matter no desire has hair. Here grabbing by the hair means disgrace brought to a person. Grace in a person thus is preferred than hair.

It can be safely concluded from above details concerning hair of humans that Love for the Lord is supreme not hair. Sri Guru Granth Sahib is very clear about the hair as depicted in point 3.23. Keeping hair or cutting them can have no connection with Love of the Lord.

DEFINING A SIKH

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THE CHALLENGE.

One of the first things a student of philosophy (or most social sciences, for that matter) discovers regarding definitions of concepts is that they are rarely, if ever, universally accepted (read perfect). The definition of a Sikh is no exception and should not be. Anyone who expects to crystallize, in a few universally acceptable statements called a definition, a spiritual process that took ten Gurus two and half centuries to construct is bound to be disappointed. So staggering is the diversity of our most basic text – 1430 pages, 5,867 *shabads* by more than two dozen authors who lived over a period spanning half a century and come from different faiths – that defining *Sikhi* based on the *Guru Granth Sahib* alone is a daunting task. To some, it may seem that the nature of *Sikhi* and the *GGs* and by extension that of a Sikh is so *spiritually* inclusive that it was *intended* to defy a universal definition. Yet none of these has stopped or should stop the attempt. After all, we live in a world where definitions matter.

THE SCIENCE OF DEFINITIONS.

The science (and art) is complex, but it can be summarized as follows: perfect definitions are rare and should only be attempted by those oblivious to their certain designation to the rubbish bin. There are, however, good and bad definitions and those belonging to every category in between. Two important criteria in the formulation of any definition are its breadth and its exclusiveness. A good definition must be broad enough to include as much or as many that belongs, yet exclusive enough to exclude as much and as many that does not. The challenge lies in the fact that both criteria are in *contrast* to each other. The broader the definition, the less exclusive it becomes, and *vice versa*. A good definition is thus defined as one that can find the balance between these two contrasts.

The task of coming up with an acceptable definition of a Sikh is to find that balance. Make it too broad (by applying the principle that all humans are equal, *Sikhi* is universal etc), and Stalin, Mao, Osama, Obama and three fourths of the population of Alaska will get counted as Sikhs. Make it too exclusive (*gatra-dhari*, *pahul-dhari*, *gol-pagree dhari* and below the knee *kach-dhari*) and one is left with the pujarees of Patna and Hazoor Sahib as the only Sikhs in the universe.

AGREEING ON BASIC ELEMENTS.

Before embarking on the language and structure of a definition, one has to agree on the basic elements of the definition. Language is the business of linguists and legal minds. It is the *content* of the definition that is our concern. What would it be based on? Where will it draw its basic idea

from? What is the bottom-line criterion for being classified a Sikh?

Keeping in mind the issues raised in the part titled “Science of definitions” above, I would propose that the following **two basic elements** will suffice. **One, born to a Sikh parent, and two abiding by the teaching of the GGS.**

I have deliberately chosen “Sikh parent” over Sikh family, or Sikh parents (in the plural). This is to overcome the following difficulties. First, if used, the term “Sikh family” would itself need defining. So we would eventually have a definition within a definition – not an attractive proposition. What if the family constitutes of a mix of Sikhs and non-sikhs? Is that still a Sikh family? What if one member of the Sikh family converts out - will that affect its entire status? If it does, then Sikhs will suddenly be classified as non-Sikhs because a sibling converted out or declared himself an atheist. To avoid these sorts of complications, the term family is thus avoided. Further the parent is in singular to allow for single parent families and for situations of separated or divorced couples and mixed marriages between a Sikh and a not, or not yet converted partner.

The second element – abiding by the *Guru Granth Sahib* is chosen for the following reasons. The *GGs* is the universally agreed spiritual text for Sikhs and above controversy. It is further universally accepted by Sikhs to be our *Guru*. The *GGs*, given its breadth, depth and scope, will allow for the definition to move and progress along a continuum from “basic” *Sikhi* to advance level. Sikhs at different levels of spirituality – beginner to advanced – in whatever name we want to call them *Sehejdhari* to *Shastardhari* for instance – would **all** be Sikhs. In the event of any dispute or disagreement over what attributes, values, beliefs etc a Sikh ought to possess, the *GGs* would provide authoritative answers. If some belief is emanating from sources other than the *GGs*, so long as it does not contradict the overall philosophy of the *Shabad*, it can be accepted. The *GGs* would thus allow for the definition to be dynamic.

The usage of the full term “Guru Granth Sahib” rules out sects (breakaway or otherwise) that consider the *GGs* either as just another text or a tool, but have, as an integral part of their beliefs, the notion of physical and human “guru.” A Sikh, by definition would accord the status of *Guru* to the *GGs*, to the *shabad*, and to the messages contained therein. The underlying principle of the *GGs* is the cardinal rule that *Sikhi* has no physical *guru*. A Sikh therefore will by definition accept as *Guru*, solely and exclusively, the *GGs*.

Both elements (birth to a Sikh parent & abiding the *GGs*) must operate within an “and/or” combination. The “or” combination allows for very young children to classified as Sikhs. A young child is not expected to know and hence abide by the *GGs*, but will still be classified a Sikh in

accordance with this definition. This means for a child, only the first criterion would need to apply. There would be no need to define the word “child” since legal systems all over the civilized world already define this term. The definition of “child” would thus depend on the national jurisdiction within which the individual resided. A child who is legally adopted by a Sikh parent can, for all intents and purposes, be accorded the same status as a child born to a Sikh parent.

The “or” combination further allows for converted Sikhs to fall within the definition. Some one who is *not* born to a Sikh parent may wish to take up the Sikh faith. For such person then, only the second criterion would apply.

The “and” combination ensures that anyone classified as a Sikh has a philosophical/spiritual basis. In other words, one cannot be a Sikh (as a non-child, or adult) solely on the basis of being born to a Sikh parent. If this were to be the case, then the definition of a Sikh would be devoid of a spiritual foundation. Therefore, at this point in time (as an adult) the second criterion (abiding by the GGS) comes into play. Again, the definition of an adult can also rely on the national jurisdictions within which the Sikh resides.

Further, the “and” combination will rule out someone who is born to a Sikh parent but chooses to adopt a different faith. One need not be forcibly classified as Sikh simply because he/she had a Sikh parent. As an adult, the choice to opt out must always remain. The “and” combination also makes the definition reasonably exclusive. Not all those born to Sikh parents remain Sikhs forever, but all who abide by the GGS will forever remain Sikhs. This principle ensures that the definition is sufficiently exclusive. Finally, for the adult Sikh the “and” combination ensures that the “abides by the GGS” criterion is superior in terms of importance to the “birth to a Sikh parent” criterion.

SIFTING OUT THE IRRELEVANT.

A number of writers contributing to the debate have focused on “realities on the ground.” Dr Surjeet Singh Sidhu (SB Vol 3&4 /09) points out that “majority of Sikh youth” are non-*kesadhari*. To this one may add a list of other unflattering “realities.” Ninety percent of Sikhs consume alcohol regularly. There are more liquor outlets in Punjab’s villages than there are grocery stores. In Malaysia (the forum for Dr Sidhu’s observations), Sikhs are, in proportion to their national population, highest represented in the nation’s prisons as criminals and in drug rehabilitation centres as drug abusers. In the Punjab, Sikhs, while proclaiming most loudly about Guru Nanak’s contribution to gender equality, are most guilty of female-infanticide. Punjab has the world’s highest distortion for male-female ratio and there is an entire generation of female missing – murdered to be more exact. Entire villages now exist without marriageable females due to the widespread practice of gender selection and selective

abortions. The majority of Sikhs in UK and North America indulge in dowries, caste related beliefs, etc – all thrown out by our Gurus. Ninety percent of Sikhs have never read the GGS. Ninety-five percent of Sikhs are not aware of the contents of the GGS.

If the suggestion is that these realities *should* be factored into the definition of a Sikh, then my response is that we have not grasped what a definition is. It is not that these realities are of no consequence. Their consequence is elsewhere (in the realm of *parchar* or the *practice* of Sikhi for instance) But these realities are of no consequence to an acceptable definition which has to be anchored on some **fixed foundation** and not changing realities.

A good and acceptable definition of a Sikh (assuming we get one) will stand even if the reality on the ground is that Sikhs have become decadent or that there are no Sikhs left. Species and concepts can become extinct, but their definitions can continue to stand as valid. Some definitions are coined *after* things become extinct.

If, for instance, the definition of a Sikh is tied to Guru Nanak, then this definition will stand *even if* it comes to a point where 90 percent of Sikhs (for whatever reasons) do not know who Guru Nanak was. Are we going to take Guru Nanak out of *Sikhi* if a majority of Sikhs cannot recall his name? If Sikhs are defined in terms of some principles enshrined in the GGS (male-female equality, no substance abuse, honest living etc), then this definition will stand even if the reality of the ground is that 90 percent of Sikhs have aborted female fetuses, are drug addicts or cheats. Similarly, are we going to take the GGS out of *Sikhi* because a majority has not looked at this scripture?

This is not to deny the value of realities. Because realities are *subjective*, (definitions on the other hand must strive to be *objective*) they are more relevant in the realm of *theories*. Take for instance the non-*kesadhari* reality. Based on such reality, one may theorize: *A majority of Sikhs have cut their hair, kesh is therefore no longer important to Sikhs*. This is a valid *theory*. It is derived by a researcher who talked to his respondents who told him hair was no longer important to them as Sikhs. But because the reality is subjective a second researcher may come up with a totally opposite and equally valid theory from the *same* reality: *A majority of Sikhs have cut their hair, despite the fact that kesh is important to Sikhs*. This theory is similarly derived by the second researcher whose respondents told him they *knew* hair was *important*, and that they recognized that what they did was *wrong* in *Sikhi*, but did it anyway because they hoped to be able to honor the *kesh* some day. A third researcher may come up with yet another theory: *A majority of Sikhs have cut their hair because they were led into thinking that kesh was only for Amridhari Sikhs*. This

researcher too talked to his respondents who told him they believed they will only need to honor their *kesh* if and when they decided to take the baptism. A fourth researcher has the following theory: *Simple convenience—avoiding the daily combing and tying—as well as social pressures from the mainstream culture to look like everyone else, and discrimination in employment has led to a majority of Sikhs to discard their kesh.* The respondents of this researcher admitted to two things simultaneously – the primacy of *kesh* in Sikhi, and their need to solve inconveniences and problems resulting from that. Notice that all the above theories originate from the *one* same reality.

Notice also that all four theories (and many more) operate on the basis of the one *single* definition which is “A Sikh is someone with unshorn hair...” This definition may be right or wrong, but that is not the issue at this point. The point is merely to show that **realities must not be confused with definitions.** The point is further to show that realities are subjective and hence produce a multitude of theories and explanations. Finally, the point is to show that **one** definition (a good one, that is) *can account for changed realities* and their explanations. If definitions are to be changed every time we perceive a changed reality, the SRM will become a periodical.

SIFTING OUT THOSE WITH AGENDAS.

The debate on “Who is a Sikh” has caused a host of Sikh writers / commentators to jump in. Not all are interested in the issue at hand which I believe is this: contributing to the *panth’s* task of looking at where we lack in our existing ones and thus helping the process of coming up with a better definition. It is the nature of those with agendas to seize every opportunity to advance their scheme of things. It thus becomes the added task for those without agendas to expose those irrelevant agendas so as to not get distracted.

Since the debate this time around is initiated by a court case filed by one Gurleen Kaur against the SGPC in a Punjab court, it is perhaps necessary to briefly look at this case first. From published reports, it seems that a medical college at Amritsar, run by SGPC had a quota of reserved seats for Sikhs. Gurleen applied within this quota, and was rejected based on the observation that she was not a Sikh because she had dishonored her *kesh*. Her claim is that she is still a Sikh and wants the court to rule in her favor and allow her admission.

What the controversy is truly about is the question in the newspapers, internet etc. The answer depends on one’s agenda. SGPC bashers say it is truly one more reason why it (SGPC) should be thrown into the dustbin of history. Shame on them because they cannot even decide who is a Sikh. Never mind the fact that the SGPC can only be as good or bad as we Sikhs would allow it to be. Sikhs, like everybody

else, get the institutions they deserve. Never mind also that all these decades, Sikhs have not bothered to practice the SRM of the SGPC. It is only through its widespread practice that its defects and remedies could have emerged in a *timely* manner. How were we to know that it had errors if we put it on the shelves to gather dust? Others have joined the fray to bash *Kesadhari, Amritdhari, Khalsas, and Pagree-dhari.* Some others have said the case is about the rights of non-*kesadhari* Sikhs to be *Gurdwaras parbhandaks.*

Dr Sidhu (SB Vol 3&4, 09) in his portion titled “The Crux of the Crisis” says “(f)rom all that has been said and done by the SGPC, it is clear that it is really a matter of “hair” and nothing else. He adds “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.” Personal beliefs don’t count, but I hold to one that says Sikhs may already have more “protestant” groups than those envisaged by Martin Luther in the 1500s. How else would one categorize the 9,000 *deras* in Punjab? Only difference is most of our protestant groups have no clue what they are protesting against.

To be able to make meaningful contribution from the *Sikhi* and *Gurmat* point of view, there is a need to take and keep the debate a notch or two higher in order to detach it from our agendas. From the *Sikhi* point of view, the actions of SGPC and the Medical College are clearly wrong. They are wrong, *not so much* because Gurleen was denied admission *per se*, but wrong because hundreds, perhaps thousands *other* qualified students may have been denied admission over the years – systematically and continually – in the name of *Sikhi!* It is also wrong because many *unqualified* students may have got admitted simply on the basis that they *looked* Sikhs. Many qualified students possibly got excluded or didn’t bother applying because they were *non-Sikhs*, or were Sikhs who did not have the appropriate *kakars* on them. It is further wrong because the practice of reserving seats based on criteria such as race, religion etc is discrimination – plain and simple. Finally, it is wrong because *Sikhi, Gurmat* and the GGS is **dead** against any form of discrimination. Line after line, verse after verse, and page after page – the GGS condemns, critiques and rubbishes discrimination. And here we have a Sikh organization, a Sikh *religious* organization, a *Sikhi*-propagating institution blatantly institutionalizing discrimination. And Sikhs in Punjab (and elsewhere) have condoned it.

If we reduce this issue to “hair and nothing else” then we are effectively saying this: carry on with the discrimination, keep this nonsense thing called “quota for Sikhs,” keep denying *more* qualified persons places and keep taking *less* qualified but Sikh students. We are further saying: all you (SGPC) need to do is to tweak the definition of a Sikh.

Matter resolved. We will not bother you anymore. It does not matter that the most basic principles of *Sikhi*, *Gurmat*, and the GGS get trampled by a Sikh institution that hypocritically claims its objective is the betterment of Sikhs and *Sikhi*. All we want is our little agenda to come alive.

What happens when we are overly concerned with our agendas is the following. First the debate is debased. Second, the crux of the issue gets buried. Third we lose sense of priorities - shouldn't getting rid of discrimination in Sikh related institutions be of highest priority? Fourth the debate eventually turns into people with agendas against other people with other agendas. Fifth, nothing gets resolved, and we end up in square one, waiting for the next round. Spin this cycle long enough, and *Sikhi* and everything connected to it will be subject to our agenda wars - nothing more, nothing less.

THE ATTACK ON AMRITDHARIS.

Reading Bawa Singh Jagdev's article (SB Vol 3 & 4/ 09) gives one the impression that *amritdhari* Sikhs are the cause of all our ills. Asking "how pure are these pure ones," and narrating one story of a crooked (*amritdhari*?) *granthi* he declares "modernism is antagonistic to *amritdharis*." He has derogatory names for *amritdhari*'s. They are "day dreamers," (have) "extraordinary capacity for self deception," are "chameleon like" and "their souls are contaminated with apartheid..." Such is the derision for *amritdharis* that he writes about getting a standing ovation at a forum and how well he answered a delegate's question as compared to how badly an *imaginary amritdhari* would have. He writes: "I am sure an *amritdhari* would have brought (sic) *amrit* ceremony, creation of *Khalsa* and beheading of five *pyiaras* in the explanation and further confused the questioner and the audience. Gone are the days when a child accepted without questioning the answer from his mother 'I got you from the midwife or from the hospital' to the question 'mum where did I come from...'"

The attack on *amritdharis* is so disdainful that a response becomes necessary. The kind of *amritdharis* Bawa Singh may be mixing with notwithstanding, I personally know many who would have given superb answers to the question posed to him by the delegate; in place of the condescending type given by him. I also personally know many *amritdharis* who will suffer no cowardice for speaking proudly about the *amrit* ceremony, the creation of the *Khalsa*, the asking of their heads by the tenth master and the courage shown by the *panj pyiaries*. In 2001, I personally witnessed a Mexican American *amritdhari* speak about these matters to a largely non-Sikh crowd of about 300. I distinctively remember how he began with words to the effect: "Close your eyes and imagine as I take you through an incredible journey of spirituality. It is a story of supreme sacrifice, of unconditional love, of Godly genius and of re-inventing humanity." With

eyes closed this crowd listened as he spoke out the entire *Khalsa* initiation narrative. There were no standing ovations or applause. Only pin drop silence - within which he moved many in this mesmerized crowd of MIT and Harvard students to tears. Afterwards, many went up to him to know more about the *Khalsa*, *amrit* and Guru Gobind Singh - even if they could not pronounce these words right. Surely his was no "I got you from the midwife" stuff. Why must we be ashamed to talk about something that is so integral to the existence of our tenth Guru? Why must we think such narratives will "confuse" anybody, unless we ourselves are confused? Two billion people in the hold their heads high and talk about a virgin giving birth to God's progeny, about God sending his biological son to walk the earth, about a corpse rising to life after three days in a grave and about his second coming! And we Sikhs must refrain from talking about a Guru playing a game of love and sacrifice with his Sikhs, because if we did we may be denied a standing ovation? Is such gutless refraining the hallmark of the "modernism that is antagonistic to *amritdharis*."

Guru Nanak says on page 1412 of GGS:

Jao Tao Prem Khelan Ka Chao. Ser Dhar Talee Galee Meri Aao. Et Marag Payr Dhareejay. Ser Deejay Kaan Na Kijai. [Meaning: If you desire to play the game of love, place your head on you palm and come to me. Once you step onto this path have no second thoughts about giving your head]. By measure of the inner message of what the tenth master asked and what the five beloved ones delivered in 1699, there is no difference with what Guru Nanak was asking 200 years prior to that. Are we also going to stop reciting, discussing and bringing the above verse (and other similar ones) into our narratives because we are confused, ashamed or simply because we think they are "antagonistic to modernism?"

The fixation with standing ovations further needs to be put into perspective. Bawa Singh writes: "I got the standing ovations when on the equality of women I recited the Hymn, 'Tis Keyon Manda Aakhiay..." This verse is wrong as it is stated. So in essence, Bawa Singh got an ovation for reciting *bane* wrongly. As a matter of fact all (four) *Gurbane* verses used in Bawa Singh's entire essay are erroneous. One, "Manas ki jaat" is used twice and both versions are different, and both are wrong. The disregard for quoting *Gurbane* accurately is too obvious to ignore. Starting a sentence with "Gurbani says" or "Here is what Gurbani says" and following that with non-*Gurbane* quotations is sloppiness. At one point Bawa Singh writes "Here is how Guru Gobind Singh defined who is a *Khalsa*," He then quotes *three* sentences from McAuliffe, and concludes "there is no mention of *Amrit*, unshorn hair, physical features or dress for becoming a *Khalsa*." Two things are wrong about such a method of making deductions. First, the three sentences are what McAuliffe said, or what McAuliffe thinks Guru Gobind Singh said. Second, there is no mention

of *Amrit*, unshorn hair in *these* three sentences of McAuliffe. Are these three sentences the *only* ones about *Khalsa* that Guru Gobind Singh (and McAuliffe) made? To say that there is no mention of *Amrit* in *all* of McAuliffe's writings, and *all* of Guru Gobind Singh's writings (which are implied in Bawa Singh's conclusion) require more than quoting three sentences. But Bawa Singh seems to read into the "soul" of Guru Gobind Singh just as he read into the souls of *amritdharis* as being "contaminated with apartheid" and declares "He (Guru Gobind Singh) **wouldn't have said that** (amrit, unshorn hair, physical features, dress) anyway..." Wouldn't have? Are we in the business of reading minds?

The three sentences of McAuliffe are taken from the *Sarab Loh Granth* and attributed to the writing of Guru Gobind Singh. Within the same rendition, we have the following statements: *Khalsa Mero Roop Hai Khas. Khalsey Mein Ho Karo Niwas*. "Roop" refers to physical features, dress etc. Not only does it confirm that *Khalsa* has a physical form, but that form and dress is special (*khas*) in that it was also the Guru's *own* form and dress. Thirty five verses down, we have this verse: *Ya Meh Ranch Na Mithiya Bhakhee, Parbhram Guru Nanak Sakhi*. Meaning, with God and Guru Nanak as my witness, I say that there isn't an iota of difference between me and my *Khalsa*.

It should be clear by now that my criticism is not against quoting McAuliffe (or any other) about what our Gurus said. My concern is with the integrity and accuracy of our *deductions*. Integrity should not be sacrificed at the altar of our personal agendas. McAuliffe comes a century and half after the demise of the tenth master. Here is what another writer, a contemporary of Guru Gobind Singh for 26 years wrote in Persian on the same matter: *Nishane Sikhi-ee as en Panj Haraf Kaaf. Harghiz Na Bashed Azin Punj Muaaf. Kara, Kaardo, Kach, Kangha Bidaan. Bina Kesh Hech Ast Jumla Nishaan.* (Tankhanama by Bhai Nand Lal Goya). Meaning: The recognition of Sikhi is encapsulated in five symbols bearing words beginning with the alphabet 'K'. Their absence renders one the necessity to seek forgiveness. The *Kara, Kard, Kach, Kangha* together are incumbent, yet without the *Kesh*, they are all in vain. This should put Bawa Singh's "wouldn't have said" argument into perspective.

So strong is Bawa Singh's desire to pour scorn on *amritdharis* that he has (inadvertently, I hope) dragged the Gurus into his derisory arguments. "Dare I say that if Guru Gobind Singh were to be born again, he would be the (sic) unhappy and distressed person to see what a mess and mockery these *amritdharis* have made of the noble faith of Guru Nanak." And again "...the world has changed tremendously and progressed in the means of transport from horse backs to rockets and they (*amritdharis*) are still hibernating exactly where the Guru left them." Let us display some reverence to our Gurus. If at all the Guru "left

us" anywhere, he anchored us light years *into the future* of Godly spirituality. And to suggest that a Guru – who felt gratitude even upon knowing that his entire family was wiped out - would be distressed over someone making a mess is distressing.

THE ATTACK ON THE KHALSA.

Bawa Singh (SB 3 & 4 / 09) says "however, he (Guru Gobind Singh) created the *Khalsa*, the fighting force, to fight the tyrannous regime of Aurangzeb..." The implication is simple: the *Khalsa* was created for a single purpose: to fight wars against Aurangzeb. This purpose does not exist now. Aurangzeb does not exist anymore. There are no wars now. The *Khalsa* thus has no purpose and utility. Assign the *Khalsa* to the dustbin of history. The following five observations may help us evaluate if Bawa Singh's deductions hold water.

First, Guru Hargobind fought four wars – without the *Khalsa*. His successor, the seventh master maintained an armed force of about 2,000. Neither of them felt the need to create a different looking fighting force. Why the injunction for the tenth Guru to create the *Khalsa* specifically to fight wars? Are we suggesting that the sixth and seventh Gurus were incapable of creating the *Khalsa*? A majority of Guru Gobind Singh's battles were with the Hindu Hill Rajas. Why did he need the *Khalsa* suddenly and specifically against Aurangzeb's forces?

Second, the *Khalsa* was created in 1699. A number of the tenth master's battles were fought prior to this period. Why a sudden need to create the *Khalsa* for the post 1699 battles? He was losing the fights and needed re-branding? But his worst defeat (in military terms) came *after* the *Khalsa* was created. In essence therefore, **if** the *Khalsa* was a war effort by the Guru, it was a failure!

Third, there were Hindus, Muslims, Pathans etc in Guru Gobind Singh's battles. (Bawa Singh admits to such by quoting Ac Banarjee). Pir Buddhu Shah had 700 of his Muslim soldiers in the Guru's army. This was the third Anandpur battle of 1704 (five years after the creation of the *Khalsa*). Where would these soldiers fit - if the *Khalsa* was created to fight wars? Once you create a *Khalsa* to fight wars, then all non-*Khalsas* should go sit under the shade. Wouldn't it be a mockery to create a *Khalsa* to fight wars, and have half your armies consist of non-*Khalsas*?

Fourth, given the uneven playing field in all of the Guru's battles (in terms of numbers, weaponry etc), a good portion of the Sikh fights took the form of guerilla warfare, sneak attacks, hit and run type disruptions on the enemy. Why provide a starkly distinctive new look to your soldiers, then? That a *Khalsa* stands out in a million may be well and good, but is it all that intelligent to make him stand out, if his

mission was to enable his Sikh to undertake a stealth attack against the million?

Fifth, anyone who has studied Guru Gobind Singh's life and philosophy would agree that the master had no *intentions* of fighting any war whatsoever. In the *Zaffarnama* (verse 22), he writes: *Chu Kaar Azhma Heeltay Dar Guzast. Halal Ast Burden Be Shamsheer Dust.* [Meaning, all other means having been tried and failed, I am forced to accept that it is righteous and just to resort to my sword]. This is a pained decision, arrived at tortuously. It is clear that in the Guru's mind, resorting to the sword remained an *unjust* action right till the very end. How could the Guru have *planned* to create the *Khalsa* to fight any war, if he had no *intentions* of fighting any one at all? All his wars were defensive, inflicted upon him for what he stood for. He never even had a choice over the battleground or its timing. In a number of his battles, he called for duels between himself and the opposing general – with the aim of *avoiding* a full fledged war. In the *Zaffarnama*, he told Aurangzeb: “Come Forward yourself armed for a duel, so that innocent creations of God can be spared,” (Letter portion verse 23). So reluctant was he that when such duels materialized, he allowed the enemy general up to three attacks on him before he responded.¹ How can such a reluctant warrior be identified with *planning* a special army (*Khalsa*) for war? Yes, if he created the *Khalsa*, he obviously planned. But the plan was something he wanted *done*, not something he wanted to *avoid* at all costs!

Nevertheless, if one must say that the *Khalsa* is no more than an army designed to fight wars that are *already ended*, then the following verses attributed to the tenth master must be considered: *Khalsa Akaal Purakh Ki Fauj. Pargeteyo Khalsa Parmatam Ke Mauj (Sarab Loh Granth)*. Meaning: the *Khalsa* is the army of *Akaal Purakh*. Its existence was at the pleasure of the *Parmatma*. Here the *Khalsa* is defined as the

¹ The Guru recorded the Battle of Bhangani with Raja Hari Chand's forces as follows: *Hari Chand Kope Kamanang Smbharang. Pirtham Bjiyang Tan Banang Perhranag* [When the duel was accepted, Hari Chand mounted his arrow on his bow and shot it at me with great anger. I managed to block his arrow, and accorded him another opportunity] *Duteye Tak Key Teer Mo Ko Chalyo. Rakheyo Deyev Mein Kaan Chvai Key Sidhrang.* [The second arrow was aimed at my person (battle cunning meant that Hari Chand aimed his first shot at the Guru's horse with the intention of making the master's escape impossible) God protected me and the arrow whizzed past my ear. I was not yet provoked to take my turn]. *Triteye Ban Mareyo So Peti Majharaung. Bidhiang Chilkatang Doal Parung Pdharung.* [His third arrow struck my leather belt which was draped in silk and wrapped around my waist.] *Chubee Chinch Charmung Kchoo Ghae Na Aiyung. Klung Kevlung Jaan Dasung Prdharung* [The arrow pierced, but did not cause serious injury]. *Jabay Baan Lageyo, Tabe Ros Jageyo.* [As the arrow pierced, my valor awakened. It was now my turn]. *Krang Lai Kamanung Hnung Baan Tanung* [I took out an arrow and mounted it on my bow]. *Tabe Taak Banung, Haeyo Ek Juanung. Hari Chand Marey, So Jhoda Litarey. Ranung Tyag Bhagey. Bhayee Jeet Meri, Kirpa Kaal Keri.* [I took aim and released my arrow. It pierced his mighty body, He fell to the ground. Hari Chand was dead, his army left the battle ground. Victory was mine, given to me by God.] *Bhangani Yudh, Vachitar Natak, Verse 28 – 34.*

armies of a war that *never ends*. Has humanity's fight against tyranny, injustice, ignorance, oppression, religious bigotry, discrimination, and prejudices already ended? **If the *Khalsa* is the beacon of hope for any and all of mankind's ills – then he must stand readily identifiable in a crowd of a million, and shine like a lighthouse in the darkness. Should any human or any life form suffer any injustice, then the first recourse ought to be the *Fauj* of the *Akaal Purakh* – who should be readily identifiable and ready to take up the cause. I argue that it was the *Khalsa's* duty to take up the cause of the 6 million Holocaust victims, 2 million victims of Pol Pot, 20 million killed by Stalin and others. It is the *Khalsa's* duty to champion the cause of the ongoing atrocities – Africa, Middle East, Central Asia etc. Failure of the *Khalsa* to perform its duty is our failure, not the failure of the tenth Master or the concept of *Khalsa* itself.**

If the *Khalsa* must be rubbished, then its critics must come up with more than just regurgitating the spew that has been churned by the *Bippar* descendants of the Hill Rajas, *Bhramanwaad, Mahants, Sants,* and *Derawads* for centuries and periodically given new spins by unthinking Sikhs.

Given that Bawa Singh's piece is titled “Who is a Sikh” and that the SB issue in which it appears is dedicated towards the issue of defining a Sikh, one can assume that the real agenda of the derisory attack on *amritdharis* and *khalsa* is to eliminate, from the definition of a Sikh, the symbols associated with them namely *kes*, *amrit (khande da pahul)* and the *kakars*. Calls for their elimination, to be considered seriously must be rooted in sound philosophical basis grounded in understanding (or even re-understanding), evaluation (or re-evaluation, if necessary) and/or the discovery of hitherto unknown principles of *Gurmat, Gurbanee, Gurithias* and other credible sources.

The position of this article is that the heart of *Sikhi* is big enough to accommodate those with *all* the symbols, those with *some*, and those *without* any. There is room also for die-hard critics of these *kakars* as much as there is for Sikhs who chose to wear all these symbols all the time. Any Sikh who argues for non-accommodation of any group of humans as Sikhs is displaying his personal fallibilities. Sikhs can be narrow, but *Sikhi* is never such. If the compassion of the GGS is spread wide enough to allow Muslim and Hindu *Bhagats* to reside within and share the throne of spirituality with our Gurus, why are we so bent on eliminating those who different in terms of their *kesh* or any other symbol? **By this token then, *kakardharis* who insist that those without the *kakars* cannot be defined as Sikhs are as blinkered as those who want to take *amritdharis* out of the definition.**

THE SRM DEFINITION.

Despite the criticism, this definition suffers only *technical* difficulties – all of which are rectifiable. The major limitation may be that it has failed to include “a child born to a Sikh.” Given the prevalence of Hindu families bringing up the eldest male child as a Sikh, this limitation may not have been viewed as such then. There were clear cases of Sikhs who were born into non-Sikh families. The technical difficulties relate to the use of the term “*banee* of the *ten* Gurus.” The GGS contains the compositions of *six* gurus. It can be argued that this is not a flaw because *philosophically* the *banee* of GGS, once it has been given the position of a Guru, must represent all ten Gurus. Once the GGS is considered a Guru, then no distinction need be made between the *banee* and teaching of Guru Nanak (a composing Guru), and Guru Har Rai (a non-composing Guru) or even that of Bhagat Kabeer (a composing non-Guru). So the GGS as Guru is the Jot, the essence, the philosophy, the embodiment, the ideology and spirituality of all the Gurus. The fuss over *Khande da Pahul* is also misplaced. No where does it say one has to be *Amritdhari* to be defined as a Sikh. The definition uses the word *nischa rakhda* which translates as believes in, or has faith in. Given that the SRM definition sentence is rather complex, the word *nischa* is also applicable to the other tenets namely “One God,” “ten Gurus,” and *Banee*.”

One can safely conclude therefore that the SRM definition is acceptable. That should not however stop Sikhs from attempting to improve on it.

ONE SIKH OR MANY.

Prof Devinder Singh Chahal (SB Vol 3 & 4 /09) has, after examining the Sikh Gurdwara Act (SGA) 1925, *Mahan Kosh*, SRM, and the Delhi Gurdwara Constitution found the use of terms such as *Sehejdhari*, *Keshadhari*, *Amritdhari*, *Khalsa*, and *Singh*. To this one may add a plethora of other terms such as *Kirpandhari*, *Kharagdhari* and *Dastardhari*. Then there is the term ‘*patit*.’ Both Prof Chahal and Dr Sidhu have argued regarding the lack of consistency and precision in the terms as well as some technical difficulties with the SRM definition.

If one examines these terms carefully one will inevitably see a common thread. They are all invented to circumvent the issue of the *kakars*. Some of the terms refer to those who have *all* the *kakars* (*amritdhari*, *khalsa*.) some to those who have *some* of the *kakars* (*kesakhari*, *kirpandhari*, *kharagdhari*) some to those who have *none* (*sehejdhari*.) and one to those who had them at some point of time (*patit*). It does not take much thought to figure out that some of these terms are descriptive and applied without much thought. Hence the absence of precision and considerable overlaps.

The most derisory of the terms are *sehejdhari* and *patit*. From existing definitions, the former is a euphemism for *sluggish*

Sikhs and the latter for *sinner* Sikhs. In layman’s language *sehej* means slow, while the antonym of *patit* is *pavan* or perfect to the point of purity. I would submit that based on our progress, we are all *sluggish* Sikhs. In 300 years Sikhs have not yet figured out where the *mool mantar* (the epilogue of paragraph one of page one of 1430 pages) ends! If this is not evidence of our slowness and sluggishness, what is? Given our fallibilities, we are also all *patits*. Amongst the many names of God in the GGS, one of them is *patit-pavan* meaning God can turn a *patit* to a *pavan*. On page 93 of the GGS, Bhagat Beni has this rhetorical question for a verse: *Jao Pey Hum Na Paap Karenta, Ahey Ananta. Patit Pavan Naam Kaisey Hunta*. Meaning: If I did not sin, O Limitless God, why the need to call You *Patit Pavan*? Putting my faith in Bhagat Beni, I am prepared for rebuke should anyone wish to take issue with my claim that *all* Sikhs are *sehejdhari* and *patit*. Let any Sikh who believes he/she is on fast track (meaning not *sehej*) and further believes he/she is perfect *pavan* (meaning not *patit*) cast the first stone.

In our fervor with such vague terms and in our struggle to prove one category is better than the other or that the other is less worthy, the root word “Sikh” has somewhat disappeared. That is why it is so much a struggle to get back to this one original term. Going back to the basics can be tough if one has gotten lost in the complexities for too long.

I argue therefore that these multitudes of terms are **artificial** and self serving entities especially if we consider then as **different** types of Sikhs – which they are certainly not. They must be looked at as **adjectives** or different points on a spiritual journey – if one prefers. Even then, they have no real utility. The spiritual journey has no forward or backward positions. The journey is called *Sikhi*. **Every individual on this journey is a Sikh**. Sikhs are free to walk on this journey – forwards, backwards, or keep standing in one place. Sit if you like and take a break. So long as they are on the journey, they are Sikhs. Judging other travelers is not the business of fellow travelers. What appears forward may actually be backward and what appears progress may actually be stagnation. So why bother even defining “finish line Sikhs,” “slowly getting there Sikhs,” “fast-track Sikhs” or “getting nowhere Sikhs.” Judging is the task for the Guru. So why get into that?

The concern should then be to define Sikh as precisely as possible and *accept* that the sub-categories (different points on the journey) will inevitably have overlap and lack of exclusivity. These should not be in the definition, but if they simply must be somewhere, then put them in the body proper of the philosophy of *Sikhi*.

THE ISSUE OF KES.

In my suggested definition, I have not included *kesh* as a

specific criterion. The basis for my exclusion is that the argument for (or against) *kesh* ought to be seen from the perspective of it being a *Sikhi* trait (or otherwise). There are a multitude of *Sikhi* traits or values – honest living, service to humanity, remembrance etc. *All* these values cannot be included in the basic definition of a Sikh because they are too many. We would then have a definition running into hundreds of pages. To include *some* of these values in the definition would create a problem of selection – which to put in and which to take out – leading to endless debate. To include *one or two* very prominent ones would spark a debate over why a particular value or trait is more prominent than others. The compromise therefore would be to *not* specifically list out any of the *Sikhi* traits in the definition, but to **include the source** of all these traits – namely the GGS and its abidance by an individual as prequalification to be defined a Sikh. In other words, once an individual abides by the GGS, he/she is abiding by *all* the traits contained therein.

It must be pointed out that *not mentioning* one trait (even if considered critical or basic by some Sikhs) in the definition of a Sikh, does *not* mean I am suggesting it is not a trait of *Sikhi*, or not a critical trait. I am merely suggesting that these two issues (something *being* a trait, and the need to *mention* it in the definition) be viewed separately. This does not also mean that by adopting the definition I am proposing, the debate over *kesh* is anyway settled in one way or other. The debate can go on, will go and probably should go on – so long as everyone has a right to partake as Sikhs.

If one must set about establishing Sikh values and traits, then GGS must be the source. And if it gets established that x,y,z are the values and traits of *Sikhi*, then all of x,y,z go into the definition of a Sikh, *without* having anyone spell them out specifically in the language of the definition. This is so because the source of the traits (GGS) is spelt out as an integral part of the definition. For those Sikhs who firmly believe that the *kesh*, *amrit* and *khalsa* is and ought to be the basis of *Sikhi* – then establish such through the GGS, especially if we seek finality and consensus. The word *amrit* appears in some 5,000 verses throughout the 1430 pages. And for those Sikhs who feel that *kesh* is an artificial trait and or alien to *Sikhi*, then the criteria for establishing such is the same.

If the writer's view regarding *kesh* must be stated here, then my view is that *kesh* is an integral part of Sikh philosophy as contained in the GGS. I am however subject to my own suggestions above that such a view must be established on the basis of the *banee* of the GGS. I will endeavor to provide a separate essay on *kesh* to the editor of the SB for publication in due course.

CONCLUSION.

At first glance, the two-criteria (child of a Sikh parent & abiding by GGS) definition suggested herein appears to be a relaxing or loosening of the definition. Indeed it is, and it is by design. Such relaxing and loosening is necessary to broaden the base for *Sikhi* and to eliminate the possibility of excluding those who desire to be Sikhs. It is thus an inclusive definition. On the other hand, the definition allows for the most stringent application of Sikh values and traits *provided* it can be established that they are indeed so as sanctioned by the GGS. In this sense this definition allows for dynamic debate on what constitutes a Sikh while keeping everybody in. More importantly it provides every Sikh a fixed, permanent, authoritative and commonly agreed basis for the debate, namely the GGS. End

ATTACK ON SIKH HOUSES

India conveys concern to Pak
Ashok Tuteja
Tribune News Service
New Delhi, May 1, 2009

Concerned over reports from Pakistan that Taliban militants had demolished the houses of members of the Sikh community, India today took up the matter strongly with the neighbouring country. "On seeing reports about Sikh families being driven out of their homes and being subject to 'jaziya' and other such impositions, the Government of India has taken up the question of treatment of minorities in Pakistan with the Government of Pakistan," an External Affairs Ministry spokesman said in a statement.

Pakistan High Commission sources confirmed that Janbaz Khan, first secretary in the high commission, was called to the foreign office here and asked to convey New Delhi's concern in the matter to Islamabad.

Sources said foreign office mandarins were quite disturbed as soon as they learnt of the reports that Taliban militants had demolished 11 houses of members of the Sikh community in Pakistan's restive Aurakzai region after they failed to pay 'jaziya'. The Sikhs had discussed the possibility of leaving the area at a meeting of the community but were unable to arrive at a decision. India has been deeply worried over the advances being made by the Taliban in Pakistan, posing a threat to the security of this country as well. Islamabad has repeatedly been cautioned not only by New Delhi but also other world powers to meet the challenge posed by the militia head on rather than capitulating to it.

Only last month, there were reports of attacks on Christians in Karachi after pro-Taliban slogans, calling on members of the community to convert to Islam, appeared on the walls of some churches. Foreign affairs experts, meanwhile, asked the government to take up the matter with Pakistan with all

the force at its command.

Veteran diplomat KC Singh recalled that even in the past when the Taliban controlled Afghanistan from 1996-2001, it was indulging in similar antics. "This is further confirmation, if any is required, of the intolerance and instability that the Taliban in Afghanistan and its Pakistani clones are propagating in the region," said Singh, who also headed the joint anti-terror mechanism between India and Pakistan.

A TALIBAN OUTRAGE "JAZIYA" ON SIKHS IS UNACCEPTABLE

Editorial, The Tribune May 1, 2009

The razing of the 11 houses of minority Sikhs in troubled Aurakzai tribal region of Pakistan after they failed to pay "jaziya" (tax levied on non-Muslims) has revived memories of similar unequal treatment that the Hindus and Sikhs had faced in Aurangzeb's times. The outrage is all the more condemnable now, considering that it is happening in modern times. It is a shame for the Asif Ali Zardari government which signed the February agreement with the Taliban and allowed imposition of Shariah law on Swat's 1.2 million inhabitants and an object lesson for US President Barack Obama who used this agreement as a model in his stated quest for "moderate Taliban".

Imposing a tax on the basis of religion militates against all tenets of civility, but what Taliban had enforced was outright blackmail. Sikhs were told to pay Rs 5 crore as tax and when they could not, they were targeted unsparingly. What better can be expected from the marauding killers who think that educating girls is a sin and all non-Muslims are kafirs! This is a strange interpretation of Shariah law indeed.

Pakistan being a theocratic state may not find such treatment as unacceptable, but civilised world must raise its voice against the outrage. Minorities have been systematically targeted in Pakistan all these years but this is the limit. If Taliban are allowed to get away with it, they may come up with even more draconian fatwas in future. International community must intervene effectively to curb this discrimination. India has a special responsibility. Taliban attacks have forced more than 50 Sikh and Hindu families to vacate their homes and take shelter in gurdwaras at Nankana Sahib and Peshawar. Many others have had to bid adieu to their homeland forever and have decided to settle in Amritsar. Those who swear by human rights must raise their voice unitedly against such inhuman acts.

PAKISTANI SIKHS FLEE SWAT BATTLEGROUND

The Dawn Media Group

Monday, 11 May, 2009



Members of the Sikh community have taken refuge at a Sikh shrine in the town of Hasanabdal. —AP

HASANABDAL: Members of Pakistan's tiny Sikh community have joined an exodus of hundreds of thousands of people fleeing fighting in the northwest and rising fears of a protracted humanitarian crisis.

Most of the people fleeing from Swat are staying with friends, relatives or in rented accommodation, with only about 20,000 in camps, a UN official said. Up to 2,500 members of predominantly Muslim Pakistan's small Sikh community have taken refuge at a Sikh shrine in the town of Hasanabdal, 33 kilometres northwest of Islamabad.

Members of the community said the Taliban, who were in almost complete control of Swat for months before last week's offensive, had not persecuted Sikhs. It was the war that forced them and their Muslim neighbours to flee, they said. 'Our children were so scared of the shelling and bombing,' said mother of three Kuldip Kaur, 35, as she stood on a balcony of a pilgrims' hostel at the shrine. 'They were screaming 'mother get us out of here'.' Kaur's husband said the family had decided to go after their Muslim neighbours had either fled or were about to leave: 'So we followed them.' Authorities have vowed to help the displaced and have appealed for international aid.

In the meantime, the United Nations said it was preparing for more people to pour out of the war zone. The tally of 360,000 people who have fled the latest fighting was only of those who had registered with the authorities. Many were believed not to have bothered to register. 'This is only a percentage of the people who have left,' Manuel Bessler, head of the UN Office for the Coordination of Humanitarian Affairs, said of the tally. 'We have to be prepared for a much higher number ... This will not be over next week or in two weeks. We're looking at a protracted displacement crisis,' he said.

Arvinder Kumar, a Sikh cloth merchant from Mingora, the main town in the Swat valley, which until a couple of years ago was a tourist destination, said he and other Sikhs had lived 'like brothers' with the Taliban. 'They never bothered us ... they did not expel us,' said Kumar, who was overseeing the cooking of food in huge vats at the shrine's kitchen. 'This is our motherland.'

WORLD WAR I THROUGH SIKH SOLDIERS' LETTERS

Bhupinder Singh Holland



Born in Amritsar, Dutch citizen Bhupinder Singh is a persevering researcher and public leader in the Netherlands engaging with the Sikh community and Dutch society. A former Accounting Analyst with IBM Netherlands, he now spends time in further exploration of Sikh linkage with Europe in the last century. He may be reached at bsingh@upcmail.nl

29 April 2009

The British had fought 8 wars against the Sikhs and they knew very well the martial spirit, war tactics and supremacy of the Khalsa army in all the battlefields. Though the Khalsa Army was banned after the close of the Second Anglo – Sikh War and the subsequent annexation of the Punjab in 1849 by unfair means (read History of the Sikhs by Dr. Harjinder Singh Dilgeer) but Sikh Army was reorganised again in 1858 and took part in all the major wars of the British including 1st and 2nd World Wars.

In Europe, the Sikhs fought in Belgium-Flanders at Ypres twice from 22 October 1914 till 31 October 1914 and from 22 April 1915 till 1st of May 1915 and in France at La Bassee, Neuve Chapelle from 10 to 13 March 1915, Auber's Ridge, Festubert, Loos on 25 September 1915, Givenchy and Somme from July 1916 to November 1916.

Letters:

Love and regards for the family of Maharaja Ranjit Singh

"And my friend, this is the photo of our King's granddaughter – he who was King of the Sikhs, Ranjit Singh. She has distributed her photo amongst Sikh brethren at the depot (Milford) on the evening of the 23rd February (1916) at five o' clock."

Written on the back of a photo of a lady friend, signed Sophia A. Duleep Singh 1916) by Kartar Singh (Sikh, 15th Sikhs) to Gurdit Singh, Raswind, Punjab from Milford –on –Sea on 24th February 1916 via letter number 253 in Gurmukhi.



Maharaja Bhupinder Singh of Patiala with Belgian Generals in April 1915. Photo Courtesy Belgian Army Museum, Brussels.

Chardikala of Sikh soldiers:

"You say that you have heard that the entire Indian Army has left France. This is not so. The infantry have left but the cavalry is still upholding the honour of the Government here. By the Grace of God the cavalry are flourishing like fields of Sarson (rape seed) in the spring. At the present time much rain and snow are falling and consequently the cold is very severe. The snow accumulates all day..... Sirdar Buta Singh of Rawalpindi has sent a copy of the Granth Sahib. He has conferred a great favour on us, since we can have worship celebrated during our sojourn in a foreign land."

--Letter of Mohan Singh (Sikh) to Sirdarni Bishan Devi, Lyallpur District, Punjab. The letter number 254 is written in Urdu on 25th February 1916 from 6th Cavalry, France.

France –the land of cold, milk and a golden future

"Here (France) is very cold at present. It snows much. The little discomfort that we experience is due to cold and rain. Otherwise the country is like heaven. It rains frequently. You are, no doubt, astonished at what I say and wonder how this country can be heaven. Listen to one little thing. Here no one drinks water. When they desire to drink, either at meals or any other time, they drink the juice of apples. So many apples are produced that the people press the juice and store it in barrels, (from) which they drink throughout the year. They let us have a bottle full for two pica (paisa). All the men drink it. There is no prohibition – you may bring as year. They let us have a bottle full for two pica (paisa). All the men drink it. There is no prohibition – you may bring as much as you like inside the house. Barrels upon barrels are full of it. Moreover there are barns full of apples.



Sikh soldiers in Marseille, France in September 1914. Imperial War Museum, London.

If I return alive I will tell you all about this country. You shall be staggered at all I shall tell you. It is real heaven. There is plenty of milk, but only cow's milk. The people, however, drink very little milk. They milk the cows and then they extract the butter at the rate of a mound (40 kilo) of milk in ten minutes. The skimmed milk they give to cows, calves and pigs. The people are very honest. There is no sign of theft. Goods to the value of lakhs (hundred thousands) of rupees lie in glass houses. No one pays any regard to them. Grain, potatoes and such like things lie in the fields unguarded.

In short, the cat plays with pigeons and chicken and the dog plays with the cat and tends the sheep, churns the butter and draws a cart and guards it too. When a cow calves, they immediately take away the calf and do not let the cow see it. They rear it on skimmed milk. They milk the cow daily – two or three times daily – without the calf being present. The cows in fact do not know whether they gave birth to a calf or not. It is the golden age.”

Letter number 255 from Bakhshis Singh (Sikh) of Sialkot Cavalry Brigade in Gurmukhi from France on 27th February 1916 to Sher Singh, Ferozepur District, Punjab.

A good opportunity of sacrificing my life...

“The country is exceedingly pleasant. In it, India is forgotten. I do not wish the war to end soon. I should like to die in this country and I have no intention of returning to India. If you want anything, write to me. May the Holy Guru save me from India? I hope you will answer this quickly, telling me you are well. I am in great comfort as I am always away from the squadron. Tell Basant Kaur from me to look carefully after the children and have them well schooled, fed and clothed. There is no need to think of the cost. She can spend as much as she likes on them. But I have no hope of seeing them again – nor do I wish to see them for I have found a

good opportunity of sacrificing my life and I hope to pay my debt with loyalty.

Letter no. 209 from Sowar, Natha Singh (SIKH) to Sapuran Singh, Lyallpur District, Punjab wrote in Urdu from FPO 19, France on 4th January 1916

...a man who keeps a dog has to pay five rupees a month to the King

The battle is being carried on very bitterly. In the Lahore Division only 300 men are left. Some are dead, some wounded. The division is finished. Think of it –in taking 50 yards of German trench, 50,000 men are killed. When we attack they direct a terrific fire on us – thousands of men die daily. It looks as if not a single man can remain alive on either side – then (when none is left) there will be peace. When the Germans attack they are killed in the same way. For us men it is a bad state of affairs here. Only those return from the battle field that are slightly wounded. No one else is carried off. Even Sahib (English officers) is not lifted away. The battleground resounds with cries..... Here things are in a very bad way. In France the news is that dog churn milk in machines and look after the cattle. A man who keeps a dog has to pay five rupees a month to the King.

Do not be anxious about me. We are very well looked after. White soldiers are always besides our bed – day and night. We get very good food four times a day. We also get milk. Our hospital is in the place where the king used to have his throne (Brighton Pavilion). Every man is washed once in hot water. The King has given strict order that no trouble be given to any black man in hospital. Men in hospital are tended like flowers and the King and Queen sometimes comes to visit them.”

In letter number 63, Isher Singh (Sikh, 59th Rifles) to a friend (50th Punjabi, Punjab) wrote in Gurmukhi on 1st May 1915 from Indian General Hospital, Brighton describing the war of New Chappell.

The spirit of the Khalsa

The Sikh roars like a lion on the field of battle,
And yields up his life as a sacrifice
Whoever is fortunate enough to be born a Rajput
Never fears the foe in battle
He gives up all thought of worldly pleasure,
And dreams only of the battle field
He who dies on the field of battle,
His name never dies, but lives in history
He who fronts the foe boldly in battle,
Has God for his protection
Once a Sikh takes the sword in Hand,
He has only one aim -Victory.

This poem marked number 295 was written in Gurmukhi by Dafadar Nathan Singh (Sikh) to Sowar Paran Singh of State Cavalry, Jind State, Punjab on 18th April 1916 from 2nd Lancers, France.



Sikh soldiers attacking the German trenches at Ieper in April 1915. From a German postcard.

Chur Singh attains martyrdom

“Chur Singh has suffered martyrdom in the war. The 47th Sikhs were charging. The Sahib (English officer) said,” Chur Singh, you are not a Sikh of Guru Gobind Singh, (you) who sit in fear inside the trench. Chur Singh was very angry. Chur Singh gave (the) order to his company to charge. He drew his sword and went forward. A bullet came from the enemy and hit him in the mouth. So did our brother Chur Singh become a martyr. No other man was like Jamadar Chur Singh. A *sepoy of the 47th Sikhs (Sikh) wrote in Letter number 199 to a friend in Punjab from Brighton Hospital in Punjabi language on 14th December 1915.*

What is the news back home?

Here it is said that men are being forced to enlist by order in India and they also say that plague is very rife. Write me some news of our country..... so long as the war goes on, no sound man can return to India – only those who have lost a limb can return. In my heart I feel that I shall have to go back to the war.”

Sepoy Gurdit Singh (Sikh) to his father in Amritsar District, Punjab wrote in Gurmukhi from Brighton Hospital on 6th April 1915 in letter number 48.

Germans are strong:

The German is very strong. His planes sail the clouds and drop shells from the sky: his mines dig up the earth and his hidden craft strike below the sea. Bombs and blinding acid are thrown from his trenches which are only 100 to 50 yards from ours. He has countless machine guns which kill the whole firing line when in attack. When he attacks we kill his men. The dead lie in heaps. England is full of wounded. No man can return to the Punjab whole. Only the broken – limbed can go back. The regiments that came first are finished – here and there a man remains. Reinforcements have twice and three times brought them up to strength but straightaway they were used up. The German is very strong.”

Gyan Singh (Sikh) wrote in letter number 52 to his brother in Punjab in Gurmukhi on 15th April from Indian Army Depot Milford-on-Sea.



Sikh soldiers using gas masks while defending Ieper in April, 1915. Photo Courtesy Inlanders Field Museum, Ieper.

They don't grow weary while caring:

They take great care of us here as no one else would take except a man's mother, not even his wife. If a man falls sick at home and remains ill for a month the whole household grows weary of his illness, but these people do not grow weary. The arrangements for our food are very good because men have been selected from the regiments to look after it and every man is served by his caste-fellows.

First we suffered because the trenches were badly made but now they are very strong and there are no losses in the trenches and no hardship. Much rain falls and if you dig down a little way in the ground you come upon water. It is very cold but we have plenty of clothing and get good rations. Our regiment has got the better of all the other regiments. They agreed to eat biscuits and European bread but our regiment refused. So now we get *atta* and the other regiments get biscuits – and bad (ones) at that. People told us that there was no *atta* in this country and we should have to eat biscuits; but, where there are inhabitants, there *atta* must be obtainable. Besides, there are plenty of mills.

Bir Singh (Sikh, 55th Rifles) to Ganga Singh (55 Rifles, Kohat, NWFP) wrote in letter number 98 from a Hospital in England in Gurmukhi on 17th July 1915.

They fight in the Sky...

What you say in your letter about not being disloyal to the Emperor and it being the religion of Sikhs to die facing the foe – all that you say is true. But if only you yourself could be here and see for yourself!

There is no fighting face to face. Guns massacre regiments sitting ten miles off. Put swords or pikes or staves in our

hands and the enemy over us with like arms then indeed we should show you how to fight face to face! But if no one faces us what can we do? No one stands up to fight us. Everyone sits in a burrow underground. They fight in the sky, on the sea in battleships, under the earth in mines. My friend, a man who fights upon the ground can hardly escape. You tell me to fight face to face with the foe. Die we must – but alas, not facing the foe! My friend, the cannons are such that they throw a shell weighing twelve maunds (12x40 kgs) which destroys the earth five hundred paces round about where it falls.

We are in France. It is very cold country..... It is a fair country and the people are like angels. All they lack is wings..... The fighting is along a line of 300 miles. England, France, Italy, Belgium, Russia – these five are on one side; Germany, Turkey, Austria, Hungary, Bulgaria – these five on the other. The battle sways evenly balanced. None can kill the other. When it ends there will be peace. No one knows when this will be.”

A Sikh wrote in letter number 163 in Gurmukhi from FPO. 13, France to Mahant Partab Das (Patiala State, Punjab) on 18th October 1915.

U. S. ARMY DISCRIMINATES AGAINST SIKHS

Community Voice is Key to U.S. Army Accepting the Sikh Identity
The Sikh Coalition
April 9, 2009



Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh!

As you've no doubt heard, two young Sikhs, Captain Kamaljit Singh Kalsi, a doctor, and Second Lieutenant Tejdeep Singh Rattan, a dentist, [will not be allowed into the U.S. Army with their religiously-mandated turbans and unshorn hair](#). Disallowing Sikhs from participating at any level of society because of our identity is simply unacceptable.

[Please help reach our target of 15,000 signatures by signing this historic petition!](#)

There has never been an action in Sikh-American history where 15,000 of us pulled together in a unified voice to

create change. With everyone on the same page, our message will undoubtedly be heard!

[The following email and this petition were forwarded to the readers of The Sikh Bulletin on April 10, 2009 asking them to sign the petition. ED]

We urge all the readers of The Sikh Bulletin to sign this petition in Support of Sikhs' Right to serve in the United States Armed Forces. We have not only the words of President Harry Truman to support our cause but recent precedent of Dr. Sekhon and Dr. G. B. Singh serving in full Sikh identity is also with us.

"There shall be equality of treatment and opportunity for all persons in the armed forces without regard to race, color, religion or national origin." President Harry Truman, July 26, 1948.

Turbaned Sikhs have served in the United States Armed Forces since this declaration in full Sikh Identity. We cannot allow the United States to back away from this already established practice. Please sign the petition and pass it along to your family and friends to sign.

Hardev Singh Sheregill, Editor-in-Chief.

ARMY OPEN TO REVIEWING POLICY THAT EXCLUDES SIKHS

The Sikh Coalition

(New York, New York) June 2, 2009 - In a significant development in our campaign to end the exclusion of Sikhs from the U.S. Military, [the Army has written to the Sikh Coalition](#) stating that "senior leadership" is aware of Sikh community concerns. The letter also acknowledges "the importance of reviewing the rationale behind our current policies when circumstances warrant."

A Welcome Development

The Army communicated with the Coalition via a letter from Major General John R. Hawkins III to the Sikh Coalition's Executive Director. The letter states that the Army's Human Resources Policy Directorate is currently gathering information "to assist our leadership in making an informed decision" about the cases of Captain Kamaljit Singh Kalsi and Captain Tejdeep Singh Rattan.

The Sikh Coalition welcomes the Army's commitment to reexamine policies that effectively exclude Sikhs from service. We believe that once the Army fully reviews the policy, it will agree that Sikh practices have in no way acted as an impediment to successful service in any military in the world.

Background

On January 26th, the Sikh Coalition sent a letter to Defense Secretary Robert Gates regarding two Sikhs who have been told they would have to give up their Sikh religious practices in order to continue their service in the United

States Army.

Cpts. Kalsi and Rattan were recruited of [an Army program that pays for medical education](#) in return for military service. At the time of their enrollment, military recruiters assured both men that their turbans and unshorn hair "would not be a problem."

Cpts. Kalsi and Rattan maintained their Sikh identity throughout graduate school, during specialized Army training, at Army ceremonies, and in Army medical facilities. Four years later, the Army is now telling the two Sikhs that the recruiters' assurances were false and that they will have to forsake their religious practices.

What's at Stake and Next Steps

The Secretary of Defense's response letter gives us hope that the United States Army is open to reviewing whether the Sikh articles of faith truly hinder one from ably serving in the Army.

The Coalition will respond to the Army's letter with recent information gathered from Sikhs who served or are currently serving in the US Military with their articles of faith intact. Various community members have kindly shared their stories of how their turbans and beards did not pose safety problems or threaten group cohesion in the line of duty.

If you have a similar story or know of someone who has served, [please contact us](#). The more evidence we can gather, the stronger claim we can make to support the "Sikh Right to Serve."

In addition to information gathering, the Coalition is also currently working with Members of Congress to garner their assistance in persuading the Army to end their policy of Sikh exclusion.

We would like to thank the community for supporting this campaign by [signing the Army petition](#) and [giving financial support](#). Your support has reminded our government officials to remain accountable to Sikh community concerns. Your continued support is invaluable to ensuring our right to practice our faith is protected in all segments of American life.

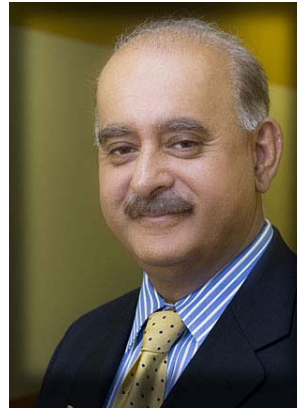
As always, the Sikh Coalition urges all Sikhs to practice their faith fearlessly. If someone tell you to remove your articles of faith, [please report the incident](#).

THREE SIKHS NAMED IN "CANADA'S TOP 25 IMMIGRANTS"

NEWS REPORTS

<http://www.sikhchic.com/article-detail.php?cat=8&id=850>

A nationwide survey involved three stages: the initial one of inviting nominations from across Canada for a list of people's favourite and most respected Canadian immigrants; the second stage of identifying 75 of them who received the highest number of votes from Canadians; and the final stage of selecting those who were voted therefrom as Canada's Top 25 Immigrants! The final list of 25 includes three Sikh-Canadians:



Dr. Birinder Singh Ahluwalia

Dr. Birinder Singh Ahluwalia hails from Amritsar, Punjab. He came to Canada in 1986 with a medical degree from Guru Nanak University. Like so many other immigrant doctors and professionals, he, too, encountered seemingly insurmountable hurdles placed in his path by bureaucrats on the path of getting his educational qualifications translated to the Canadian system.

So he turned to the field of Diagnostic Imaging and re-trained at the Toronto General Hospital. He then started opening radiological diagnostic centres in the city. Now, as the President of BSA Diagnostics Limited, he oversees four busy locations with a successful business model, offering quick turn-around next-day services for his patients.

Those who matter - his patients, as well as the College of Physicians and Surgeons of Ontario - have commended his centres for the decreased time in diagnostics! Not surprisingly, his clinics now employ dozens of doctors and other medical personnel - all immigrants from every corner of the globe - and his clinics are acclaimed as amongst the best and most prestigious in Canada!

He is also widely known as a philanthropist and a patron of education, arts and culture. He is a founder of *The Spinning Wheel Film Festival* movement - which has, to date, inspired film festivals focused on the Sikh ethos in locations around the world, including Toronto, New York and Los Angeles.

He is also a founder of *sikhchic.com*. He serves as one of three Trustees of *The (Sikh) Centennial Foundation*, which is based in Toronto and recently held its 21st annual gala at The Royal Ontario Museum. This year, he has taken over responsibilities as Chair of its overseeing Board of Trustees.

BALTEJ SINGH DHILLON

If the name Baltej Singh Dhillon rings a bell, you will probably remember the controversy that erupted when he asked to be allowed to wear his turban on duty as an RCMP officer. He was told to choose between his faith and his career.

Dhillon's ensuing fight to practise his religious freedom as a Sikh, while serving the longstanding Canadian institution, led

him on a journey he never could have anticipated when he first emigrated from Malaysia after his father passed away.

He started life in Canada humbly picking berries on local farms. But he says this experience taught him that there was nothing that he and his family could not overcome.

It was this same fortitude that saw him win the right to wear his turban and serve Canadians as a police officer. While this Sergeant from Surrey, British Columbia, never intended to become an icon for multiculturalism, he says he has endeavoured to use this attention to inspire others in pursuing their dreams and not compromising their personal commitments.

UJJAL DEV SINGH DOSANJH

For Ujjal Dev Singh Dosanjh, Canada is more than just a country - it's a place he loves for its diversity and for its caring, compassionate and just society. It's his home, his children's home and his grandchildren's home.

Canada is also a place that has allowed this Sikh immigrant

from Punjab to rise from sawmill worker to lawyer to Premier of British Columbia. He then moved into federal politics, becoming the Member of Parliament for Vancouver South. He served as Canada's Federal Minister of Health.

Ujjal, influenced by the likes of John F. Kennedy, has embraced a life of social activism in the area of human rights and community participation. He has worked with many organizations, such as the British Columbia Civil Liberties Association, MOSAIC, South Vancouver Neighbourhood House and the Vancouver Multicultural Society, helping newcomers and established Canadians live rich, fulfilling lives.

[For a complete list of the "Top 25 Canadian Immigrants": <http://www.canadianimmigrant.ca/top25>] May 25, 2009

CA KIRPAN EDUCATION BILL PASSES 59-0 FULL ASSEMBLY VOTE

The Sikh Coalition

June 3, 2009 (Sacramento, CA) - The entire California State Assembly yesterday passed [a proposed law](#) that would train law enforcement personnel about Sikhs and kirpans. The bill now goes on for a vote by the California State Senate, and then to the Governor's Desk to hopefully be signed into law. Yesterday's Assembly vote passed 59-0. Extensive advocacy efforts led by the Sikh Coalition and local sangat members resulted in bipartisan support of this legislation.

Should it become law, this would be the first law specifically pertaining to the kirpan in the United States. The California State Assembly, and [Assemblymember Warren Furutani](#) in particular, should be commended for their hard work and pioneering spirit in passing this bill.

AB 504

[The proposed law \(AB 504\)](#) would create and include training about the kirpan in the state curriculum for law enforcement officer training. The bill states explicitly, "It is the Legislature's goal to promote education and awareness of the carrying of the kirpan by Sikhs in California." The training would advise officers about "how to recognize and interact with persons carrying a kirpan."

The legislation arose out of a number of Sikhs being arrested for carrying kirpans because police mistakenly believe them to be in violation of concealed weapons laws. Such arrests violate Sikhs' rights and are a waste of taxpayers' money. Our hope is that being educated about the kirpan and its religious significance will decrease the number of wasteful arrests.

Assemblymember Warren Furutani: A Champion for California's Sikhs

[The bill](#) was introduced by Assemblymember Warren Furutani (D-Long Beach) in February 2009. Since then, Assemblymember Furutani and his staff [have worked tirelessly with the Sikh Coalition and local Sikh activists to ensure that the bill is a priority](#) for the legislature and for the [California Asian Pacific Islander Legislative Caucus](#). Under his guidance, the bill passed unanimously through both [the Public Safety Committee](#) and the Appropriations Committee of the State Assembly. We thank Assemblymember Furutani for his strong leadership on this issue.

Numerous Sikhs have also contributed to the passage of this bill. Over 150 people emailed their local assembly person to ask for support over the past week. The Coalition would also like to thank Nitasha Kaur Sawhney, Niranjana Khalsa and Darshan Mundy, each of whom took the time to personally meet with members of the Assembly asking them to support the legislation.

Next Steps

The bill will now make its way to the Senate side of the legislature. There, it will first be voted on by the Public Safety Committee and then by the Appropriations Committee before making it to the Senate floor for a full vote in September. If the bill is passed by the Senate, it will end up on the desk of Governor Schwarzenegger to be signed into law!

For more information about AB 504, or to join our lobbying efforts for this bill, please email us at legislative@sikhcoalition.org.

*

June 22, 2009 (Sacramento, CA) - After last month's unopposed Assembly vote for the California Kirpan Education Bill, the legislation has moved on to the California Senate. It will be voted on by the [Senate Public Safety Committee](#) on Tuesday, June 30, 2009. Help ensure a smooth vote in this committee by asking the Senators to approve this bill.

[Click here](#) to send an email to the Public Safety Committee Senators. <http://tinyurl.com/mx4ygf>

AB 504

[AB 504](#) was introduced by [Assembly Member Warren Furutani](#) (D-Long Beach) to train all California law enforcement officers about the kirpan. If it passes, this would become the first law pertaining specifically to the Sikh kirpan anywhere in the United States.

The legislation arose out of the large number of Sikhs who have been arrested for carrying their kirpan - a mandatory article of the Sikh faith. The bill would teach officers how to recognize and interact with Sikhs carrying a kirpan.

Earlier this month, [the bill passed a vote by the entire California State Assembly without a single vote in opposition](#). If it passes the CA Public Safety Committee, the bill will go on for a vote by the California State Senate, and then to the Governor's Desk to hopefully be signed into law.

Why It Matters

This legislation is a test of our community's political power and our engagement in civic life. Each time a Sikh makes a lobby visit to a legislator, doors are opened for our community. It reminds our government officials to remain accountable to the needs of the Sikh community they serve, while educating them about Sikhs and our faith.

Help us demonstrate Sikhs' commitment to our state and strengthen our community.

[Click here](#) to send an email to the Senate Public Safety Committee now. <http://tinyurl.com/mx4ygf>

The Sikh Coalition is a community-based organization that works towards the realization of civil and human rights for all people. The Coalition serves as a resource on Sikhs and Sikh concerns for governments, organizations and individuals. The Sikh Coalition relies on your [financial support](#) to sustain its initiatives and broaden its services. In addition to supporting the Sikh Coalition directly, we encourage you to use matching donation programs offered by many employers. The Sikh Coalition is a 501c (3) non-profit organization. Thank you for your support.

[Senators do listen to the voters. Within minutes of my signing this petition I received automatic responses from Senators Huff, Wright and Steinberg and that was at 4:00pm on Saturday June 27, 2009. ED.]

1984 & I: IT'S JUNE AGAIN ...

A POEM BY GURMEET KAUR

This year, 2009, marks the 25th Anniversary of 1984, when horrendous crimes were committed against the Sikhs in the very land of their origin. To commemorate this sad milestone, we at sikhchic.com have asked our regular columnists, as well as our contributors and readers, to share with us the impact 1984 has had on their lives. We have also sought out personal stories and anecdotes, in an attempt to capture the inner thoughts and deepest ruminations of those touched in any way by the events of that fateful year, on what 1984 means to each one of them and their loved ones - without going into a litany of facts and figures or a listing of the injustices to date, all of which will invariably be covered with due diligence elsewhere. We intend to present these personal perspectives to you throughout the twelve months of 2009. The following is the 27th in the series entitled "1984 & I".

IT'S JUNE AGAIN ...

Heart hurts, eyes dampen

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762

**Bright sun does not help the gloom
It's June again ...**

**Hands tied, brains blown out
Legs tremble at the walking trail
It's June again ...**

**Poisonous gas suffocates
Morning air, lungs refuse to inhale
Its June again ...**

**Tanks roar, machine guns blast
Chirping birds deafen
It's June again ...**

**Throat parches, stomach growls
Water is red, fruits stench
It's June again ...**

**Child terrorists? Girl militants?
Old Bibi and Baba separatists?
Kill the saints, butcher the innocents
It's June again ...**

June 4, 2009

SIKH REFERENCE LIBRARY: 1984

PRESS NOTE

Amritsar, 23rd June 2009
Prof. Gurtej Singh, Chandigarh

Prior to the Indian armed forces' attack of June 1984 on the Guru's Darbar at Amritsar, the Sikh Reference and Research Library had at least 15,000 books and more than 5,000 rare manuscripts including handwritten, hundreds of years old, volumes of Guru Granth Sahib. Besides that there were other invaluable manuscripts. The detailed list of these is available with the SGPC. But very few of the items then present in the Library are available today.

The Sikh people world-wide and all right-minded individuals want to know what has happened to their precious heritage of a section of the human race.

The government of India has taken various contradictory positions on this important issue such as:

- a) Everything was burnt in the fire that 'accidentally' raged in the Library on June 6, 1984. (Eye witnesses who were present in the complex, including Giani Puran Singh, say there was no fire on the 6th June 1984. Some

- items were later returned).
- b) Government took away nothing.(Reply filed in Satnam Singh's suit in the High Court.)
 - c) It returned every thing it had taken away. (Latest statement by A.K. Antony in the Parliament). This is supposedly based on the 'affidavit' furnished by the SGPC to the Government. (There is no such affidavit. In a typed list of some returned items, a handwritten single line is inserted above the signing parties' names to say 'the SGPC has no further claims against the army or the government.' One of those who signed the document says this matter was never discussed and the document he signed had no hand-written line. It is clearly a mischievous interpolation by someone representing the government).
 - d) Defence Minsiter George Fernandes' letter to SGPC says everything was handed over to CBI.
 - e) Shri Chandra Shekhar, the then Prime Minister of India, told one member of the present fact-finding Committee (Gurtej Singh) that everything was lying at the Sikh Regimental Centre, Meerut and will be returned.

In a meeting of some right-minded people at Chandigarh, a Committee of five persons was appointed to look into the evidence available and to find out the truth about the Library.

This committee has received some information from the government under the RTI Act and has sought information from the SGPC. The required information has been pin-pointed and the Secretary SGPC has promised to give photo-copies of certain letters, lists and so on. After receipt this information will be sifted and joint suit will be filed in the appropriate court asking the government to clearly state its position and to return the Sikh heritage. In the alternate, it must compensate and pay for reconstruction of the Library to the extent it can be done.

The possibility that in one of the most rare barbaric act in all human history the invading forces set fire to the priceless Sikh heritage after its 'great victory' over unarmed priests, Gurdwara servants, innocent pilgrims of all ages and less than forty defenders led by Sant Jarnail Singh Khalsa Bhindranwale will be explored. This was done by way of celebrations on June 7, 1984 at 11:30 A.M. If this is the position then the world will

be entitled to ask 'the largest democracy' to answer why it deliberately wants to destroy a culture believers in which have served the causes nearest to human hearts for all five and half centuries of their existence? Allied questions will be asked emphatically by the Sikh people all over the world. The faces of all perpetrators will be blackened for history to exhibit their dark, sinister souls behind the masks they wear.

This is what the Committee for discerning the truth has at present to report to the Sikh people worldwide, aware citizens of the world and their countrymen over the Sikh Reference (and Research) Library.

ਬਾਬੇ ਨਾਨਕ ਦੇ ਕ੍ਰਾਂਤੀ ਅਤੇ ਕਲਿਆਣਕਾਰੀ ਉਪਦੇਸ਼

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (510-432-5827)



ਜਗਤ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਨੇ ਸੰਸਾਰ ਨੂੰ ਜੋ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਉਹ ਸੁੱਧ ਰੂਪ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੀ ਪਵਿੱਤਰ ਬਾਣੀ ਵਿੱਚੋਂ ਹੀ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿਉਂਕਿ ਪੁਰਾਤਨ ਗ੍ਰੰਥਾਂ, ਜਨਮ ਸਾਖੀਆਂ, ਹੋਰ ਬ੍ਰਾਹਮਣਵਾਦੀ-ਕਰਮਕਾਂਡੀ ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਿਮ ਲਿਖਾਰੀਆਂ ਅਤੇ ਅਜੋਕੇ ਡੇਰਾਵਾਦੀ ਸਾਧਾਂ ਨੇ ਗੁਰ ਉਪਦੇਸ਼ ਨੂੰ ਆਪੋ ਆਪਣੇ ਨਜ਼ਰੀਏ, ਢੰਗ-ਤਰੀਕੇ ਵਿਸ਼ਵਾਸ ਨਾਲ ਲਿਖਿਆ ਹੈ, ਪਰ ਗੁਰੂ ਜੀ ਦੀ ਪਵਿੱਤਰ ਬਾਣੀ ਦੀ ਫਿਲਾਸਫੀ ਅਨੁਸਾਰ ਨਹੀਂ। ਕੁਝ ਟਾਂਵੇਂ ਗੁਰੂ ਪਿਆਰੇ ਲਿਖਾਰੀਆਂ ਨੂੰ ਛੱਡ ਕੇ ਬਾਕੀ ਸਭ ਨੇ ਗੁਰ ਉਪਦੇਸ਼ ਨੂੰ ਰਲ-ਗੱਡ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਇਸ ਰਲੇ ਨੂੰ ਸਮਝਣ ਦੀ ਲੋੜ ਹੈ, ਜਿਵੇਂ ਸੋਨੇ ਵਿੱਚ ਹੋਰ ਬਹੁਤ ਸਾਰੀਆਂ ਧਾਤਾਂ ਰਲਾ ਦਿੱਤੀਆਂ ਜਾਣ ਤਾਂ ਸਿਆਣਾ ਸੁਨਿਆਰਾ ਉਸ ਸੋਨੇ ਨੂੰ ਪਹਿਲਾਂ ਕਸਵੱਟੀ ਤੇ ਪਰਖਦਾ ਹੈ ਤਾਂ ਪਤਾ ਚੱਲ ਜਾਂਦਾ ਹੈ ਕਿ ਸੋਨੇ ਵਿੱਚ ਕਿੰਨਾ ਲੋਹਾ, ਪਿਤਲ, ਤਾਂਬਾ ਅਤੇ ਜਿਸਤ ਆਦਿਕ ਹੈ। ਇਵੇਂ ਹੀ ਸਾਡੇ ਪਾਸ ਗੁਰਬਾਣੀ ਹੀ ਅਸਲ ਕਸਵੱਟੀ ਹੈ ਜੋ ਸਦੀਵੀ ਸੱਚ ਹੈ ਜੋ ਫਿਲਾਸਫੀ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੀ ਬਾਣੀ ਨਾਲ ਨਹੀਂ ਮਿਲਦੀ ਉਹ ਗੁਰ ਉਪਦੇਸ਼ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਫਿਰ ਵੀ ਸਾਨੂੰ ਇਨ੍ਹਾਂ ਸਰੋਤਾਂ ਤੋਂ ਗੁਰ ਇਤਿਹਾਸ ਬਾਰੇ ਕੁਝ ਹੈਲਪ ਮਿਲਦੀ ਹੈ ਜਿਸ ਨੂੰ ਗੁਰਬਾਣੀ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ ਵਾਚਣ ਦੀ ਲੋੜ ਹੈ ਨਾਂ ਕਿ ਲਕੀਰ ਦੇ ਫਕੀਰ ਬਣ ਕੇ ਜੋ ਵੀ ਸਾਨੂੰ ਕੋਈ ਸੁਣਾਈ ਜਾਵੇ ਅਸੀਂ ਸਤਿ ਕਰਕੇ ਸੁਣੀ ਜਾਈਏ ਭਾਵੇਂ ਉਹ ਗੁਰਬਾਣੀ ਗੁਰ ਸਿਧਾਂਤ ਦੇ ਵਿਰੁਧ ਹੀ ਕਿਉਂ ਨਾਂ ਹੋਵੇ।

ਗਿਆਨ ਦਾ ਸੂਰਜ ਚੜ੍ਹਿਆ-ਮਿਟੀ ਧੁੰਦ ਜਗਿ ਚਾਨਣ ਹੋਆ (ਭਾ.ਗੁ.)
ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਬਾਰੇ ਭੱਟਾਂ ਨੇ ਵੀ ਲਿਖਿਆ ਹੈ- ਬਲਿਓ ਚਰਾਗੁ
ਅੰਧਾਰ ਮਹਿ..॥(1387) ਭਾਵ ਉਸ ਵੇਲੇ ਵਹਿਮਾਂ, ਭਰਮਾਂ, ਪਾਖੰਡਾਂ,
ਪਾਪਾਂ, ਅਗਿਆਨ ਅਤੇ ਧਾਰਮਿਕ ਤੇ ਰਾਜਸੀ ਧੱਕੇਸ਼ਾਹੀ ਦਾ ਘੋਰ
ਅੰਧੇਰਾ ਛਾਇਆ ਹੋਇਆ ਸੀ ਤਦੋਂ-ਸੁਣੀ ਪੁਕਾਰੁ ਦਾਤਾਰੁ ਪ੍ਰਭਿ ਗੁਰੂ

ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ।(ਭਾ.ਗੁ.) ਜਦ ਗੁਰੂ ਗਿਆਨ ਦਾ ਸੂਰਜ ਚੜ੍ਹਿਆ ਭਾਵ ਲੋਕਾਂ ਨੂੰ ਸਚਾਈ ਦਾ ਪਤਾ ਲੱਗਾ ਕਿਉਂਕਿ-**ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨ(ਭਾ.ਗੁ.)** ਪਰਜਾ ਭਾਵ ਲੋਕਾਈ ਅਗਿਆਨਤਾ ਦੇ ਅੰਧੇਰੇ ਵਿੱਚ ਵਹਿਮਾਂ-ਭਰਮਾਂ, ਜਾਤ-ਪਾਤ, ਛੂਆ-ਛਾਤ, ਸੁੱਚ-ਭਿੱਟ, ਦਿਸ਼ਾ-ਵਿਸ਼ਾ, ਸ਼ਗਨ-ਅਪਸ਼ਗਨ ਅਦਿਕ ਫੋਕਟ ਕਰਮਾਂ ਵਿੱਚ ਧਰਮ ਤੇ ਰਾਜ ਦੇ ਠੋਕੇਦਾਰਾਂ ਉਲਝਾਅ ਦਿੱਤੀ ਸੀ-**ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ਅੰਧੇਰੇ ਰਾਹ ਨ ਕੋਈ।(ਭਾ.ਗੁ.)** ਸਿੱਧਾ ਰਸਤਾ ਕੋਈ ਨਹੀਂ ਸੀ ਦੱਸ ਰਿਹਾ ਧਾਰਮਿਕ ਆਗੂ ਕਹਿ ਰਹੇ ਸਨ, ਦੇਵੀ ਦੇਵਤਿਆਂ ਅਤੇ ਪੀਰਾਂ ਦੀ ਕਰੋਪੀ ਤੋਂ ਬਚਣ ਲਈ ਹਵਨ ਕਰੋ, ਜੱਗ ਕਰੋ, ਜੋਤਾਂ ਬਾਲੋ, ਦਾਨ ਪੁੰਨ ਕਰੋ ਅਜਿਹਾ ਅੱਜ ਵੀ ਹੋ ਰਿਹਾ ਹੈ ਗੁਰੂ ਗਿਆਨ ਦੀ ਥਾਂ ਤੇ ਦੀਵੇ ਬਾਲੇ ਤੇ ਜੋਤਾਂ ਜਗਾਈਆਂ ਜਾਂਦੀਆਂ, ਧੂਫਾਂ ਹੀ ਧੂਖਾਈਆਂ ਜਾਂਦੀਆਂ, ਮੱਥੇ ਹੀ ਟੇਕੇ ਜਾਂਦੇ ਹਨ ਅਤੇ ਸੁਹਣੇ-ਸੁਹਣੇ ਰੁਮਾਲੇ ਅਤੇ ਭੋਟਾ ਹੀ ਚੜ੍ਹਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਔਖੇ-ਔਖੇ ਗਿਣਤੀ ਮਿਣਤੀ ਦੇ ਪਾਠ ਅਤੇ ਜਪ-ਤਪ ਹੀ ਕੀਤੇ ਤੇ ਕਰਾਏ ਜਾ ਰਹੇ ਹਨ।

ਮੂਲ ਉਪਦੇਸ਼ (ਪ੍ਰਮੇਸ਼ਰ ਦਾ ਸਰੂਪ ਅਤੇ ਗੁਣ)

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

ੴ-ਰੱਬ ਇੱਕ ਹੈ ਦੋ ਨਹੀਂ ਇਸ ਕਰਕੇ ਏਕਾ ਗਿਣਤੀ ਵਾਚਕ ਰੱਖਿਆ ਕਿ ਕਿਸੇ ਨੂੰ ਕੋਈ ਭੁਲੇਖਾ ਨਾ ਰਹਿ ਜਾਵੇ ਅਤੇ ਕੋਈ ਇਸ ਇੱਕ ਦੇ ਵੱਖਰੇ-2 ਅਰਥ ਨਾ ਕਰੇ ਜਿਵੇਂ ਅੱਜ ਦੇ ਸੰਪਰਦਾਈ ਟਕਸਾਲੀ ਡੇਰੇਦਾਰ ਗੁਰਬਾਣੀ ਨੂੰ ਵੇਦਾਂਤ ਦੀ ਰੰਗਤ ਦੇ ਕੇ ਇੱਕ ਸ਼ਬਦ ਦੇ ਕਈ-ਕਈ ਅਰਥ ਕਰ ਰਹੇ ਹਨ। ਗੁਰੂ ਜੀ ਜਪੁਜੀ ਸਾਹਿਬ ਵਿਖੇ ਹੀ ਇਸ ਦੀ ਵਿਆਖਿਆ ਕਰਦੇ ਹਨ-**ਸਭਨਾ ਜੀਆਂ ਕਾ ਇਕੁ ਦਾਤਾ..॥(ਜਪੁਜੀ) ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ(1310)** ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵੀ ਲਿਖਦੇ ਹਨ-**ਏਕਾ ਏਕੰਕਾਰ ਲਿਖਿ ਵੇਖਾਲਿਆ। ਉਤਾ ਓਅੰਕਾਰ ਪਾਸਿ ਬਹਾਲਿਆ॥** ਉਹ ਸਭਨਾਂ ਵਿੱਚ ਰਮਿਆਂ ਹੋਇਆ ਹੈ ਅਤੇ ਸਭ ਦਿਸਦੇ ਅਨਦਿਸਦੇ ਉਸ ਦੇ ਹੀ ਅਕਾਰ ਹਨ।

ਸਤਿਨਾਮੁ-ਸਤਿ ਦਾ ਅਰਥ ਹੈ ਸਦੀਵੀ ਹੋਂਦਵਾਲਾ ਭਾਵ-**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥** ਹੈ। ਦੁਨੀਆਂ ਮੁਕਾਮੋਂ ਫਾਨੀ ਹੈ। ਕੋਈ ਵੀ ਸਾਧ ਸੰਤ ਜਾਂ ਅਖੌਤੀ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦੀਵੀ ਹੋਂਦ ਵਾਲਾ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇਸ ਕਰਕੇ ਸਾਨੂੰ ਸੱਚੇ ਅਕਾਲ ਪੁਰਖ ਦਾ ਹੀ ਨਾਮ ਜਪਣਾ (ਭਾਵ ਉਸ ਨੂੰ ਹੀ ਸਦਾ ਯਾਦ ਕਰਨਾ) ਚਾਹੀਦਾ ਹੈ।

ਕਰਤਾ-ਉਹ ਇੱਕ ਹੀ ਸੰਸਾਰ ਦਾ ਕਰਣਹਾਰ ਹੈ। ਮਿਥਹਾਸਕ ਹਿੰਦੂ ਗ੍ਰੰਥਾਂ ਅਨੁਸਾਰ ਮੰਨਿਆਂ ਜਾਂਦਾ ਹੈ ਕਿ ਬ੍ਰਹਮਾਂ ਸ੍ਰਿਸ਼ਟੀ ਰਚਦਾ, ਵਿਸ਼ਨੂੰ ਚਿਜ਼ਕ ਦਾਤਾ ਅਤੇ ਸ਼ਿਵਜੀ ਲੈਤਾ ਕਰਦਾ ਹੈ। ਬਾਬਾ ਨਾਨਕ ਜੀ ਫੁਰਮਾਂਦੇ ਹਨ ਕਿ ਉਹ ਪ੍ਰਮਾਤਮਾਂ ਇੱਕ ਹੀ ਸਾਰੇ ਸੰਸਾਰ ਦਾ ਕਰਤਾ-ਧਰਤਾ-ਹਰਤਾ ਹੈ।

ਪੁਰਖੁ-ਪੁਰਖ ਦੇ ਖੱਖੇ ਨੂੰ ਔਕੜ ਇੱਕ ਵਚਨ ਦਾ ਲਖਾਇਕ ਹੈ। ਉਹ ਇੱਕ ਹੀ ਕਰਤਾ ਪੁਰਖ ਹੈ ਬਾਕੀ ਸਭ ਜੀਵ ਇਸਤ੍ਰੀ ਰੂਪ ਹਨ-**ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰਿ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ॥(591)** ਸੰਸਾਰੀ

ਕਰਤੇ ਆਪਣੀ ਕਿਰਤ ਵਿੱਚ ਨਹੀਂ ਵਸਦੇ ਪਰ ਉਹ ਕਰਤਾ ਪੁਰਖ ਆਪਣੀ ਕਿਰਤ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਕਣ ਕਣ ਵਿੱਚ ਸਮਾਇਆ ਹੋਇਆ ਹੈ।

ਨਿਰਭਉ-ਉਹ ਭੈ ਰਹਿਤ ਹੈ ਬਾਕੀ ਸਾਰੀ ਦੁਨੀਆਂ ਭੈ ਵਿੱਚ ਹੈ-**ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ॥...ਸਗਲਿਆਂ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ॥ ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਸਚੁ ਏਕੁ॥(464)** ਜੋ ਵੀ ਐਸੇ ਨਿਰਭਉ ਪ੍ਰਭੂ ਦਾ ਜਾਪ ਕਰਦਾ ਹੈ ਉਸ ਦੇ ਭੈ ਮਿਟ ਜਾਂਦੇ ਹਨ ਫਿਰ ਉਹ ਕਦੇ ਬਿੱਲੀ ਦੇ ਰਸਤਾ ਕੱਟ ਜਾਂਣ, ਖੋਤੇ ਦੇ ਹੀਂਕਣ, ਕਿਸੇ ਸੰਤ-ਸਾਧ ਦੇ ਸਰਾਪ, ਚੰਗੇ ਮੰਦੇ ਦਿਨ ਵੀਰ ਸੁਨੀ ਆਦਿਕ ਗ੍ਰੰਥਾਂ ਤੋਂ ਨਹੀਂ ਡਰਦਾ-**ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ॥(293)**

ਨਿਰਵੈਰੁ-ਉਹ ਵੈਰ ਰਹਿਤ ਹੈ, ਕਿਸੇ ਨਾਲ ਵੈਰ ਨਹੀਂ ਰੱਖਦਾ ਪਰ ਕੀਤੇ ਕਰਮਾਂ ਦਾ ਫਲ ਹਰੇਕ ਨੂੰ ਦਿੰਦਾ ਹੈ-**ਪ੍ਰਭ ਘਾਲਿਆ ਕਿਸੇ ਕਾ ਇਕੁ ਤਿਲੁ ਨ ਗਵਾਈ॥** ਜਿਵੇਂ ਇੱਕ ਬਾਪ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਗਲਤੀ ਕਰਨ ਤੇ ਡਾਂਟਦਾ ਹੈ ਉਨ੍ਹਾਂ ਦੇ ਸੁਧਾਰ ਵਾਸਤੇ ਪਰ ਦਿਲ ਵਿੱਚ ਵੈਰ ਨਹੀਂ ਰੱਖਦਾ, ਇਵੇਂ ਹੀ ਪ੍ਰਮਾਤਮਾਂ ਨਿਰਵੈਰ ਹੈ-**ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖਿ ਅਪਰਾਧ ਕਮਾਵੈ॥ ਕਰਿ ਉਪਦੇਸ਼ ਝਿੜਕੇ ਬਹੁ ਭਾਂਤੀ ਬਹੁਰ ਪਿਤਾ ਗਲਿ ਲਾਵੈ॥ ਪਿਛਲੈ ਅਉਗੁਣ ਬਖਸ ਲੈ ਪ੍ਰਭ ਆਗੈ ਮਾਰਗ ਪਾਵੈ॥(624)** ਇਵੇਂ ਹੀ ਨਿਰਵੈਰ ਦਾ ਜਾਪ ਕਰਨ ਵਾਲਾ ਭਾਈ ਘਨੱਈਏ ਵਾਂਗ ਨਿਰਵੈਰ ਹੋ ਜਾਂਦਾ ਹੈ।

ਅਕਾਲ ਮੂਰਤਿ-ਕਾਲ ਦਾ ਅਰਥ ਹੈ ਸਮਾਂ ਅਤੇ ਮੂਰਤ ਦਾ ਅਰਥ ਹੈ ਸਰੂਪ ਭਾਵ ਉਸ ਦਾ ਸਰੂਪ ਸਮੇਂ ਦੀ ਹੱਦ ਬੰਦੀ ਤੋਂ ਰਹਿਤ ਹੈ। ਉਹ ਸਾਡੇ ਵਾਂਗ ਕਦੇ ਬੱਚਾ ਜਵਾਨ ਤੇ ਬੁੱਢਾ ਨਹੀਂ ਹੁੰਦਾ। ਇਸ ਕਰਕੇ ਉਸ ਦੀ ਮੂਰਤਿ ਬਣਾਈ ਹੀ ਨਹੀਂ ਜਾ ਸਕਦੀ-**ਬਾਪਿਆ ਨਾ ਜਾਇ ਕੀਤਾ ਨਾ ਹੋਇ॥(ਜਪੁਜੀ)**

ਅਜੂਨੀ-ਉਹ ਜੂਨਾਂ ਤੋਂ ਰਹਿਤ ਹੈ ਭਾਵ ਜਨਮ-ਮਰਨ ਵਿੱਚ ਨਹੀਂ ਆਉਂਦਾ-**ਸੋ ਮੁਖ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ॥ ਪਰ...ਭ੍ਰਮ ਭੁਲੇ ਨਰ ਕਰਤ ਕਚਰਾਇਣ॥ ਜਨਮ ਮਰਨ ਤੇ ਰਹਿਤ ਨਾਰਾਇਣ॥(1136)** ਉਹ ਮੂੰਹ ਸਭ ਜਾਵੇ ਜਿਹੜਾ ਕਹਿੰਦਾ ਹੈ ਕਿ ਠਾਕੁਰ (ਸੰਸਾਰ ਦਾ ਮਾਲਕ) ਜੂਨਾਂ ਵਿੱਚ ਆਉਂਦਾ ਹੈ। ਜੋ ਲੋਕ ਅਜਿਹੀਆਂ ਕੱਚੀਆਂ (ਝੂਠੀਆਂ) ਗੱਲਾਂ ਕਰਦੇ ਹਨ ਉਹ ਭਰਮ ਭੁਲੇਖਿਆਂ ਵਿੱਚ ਪਏ ਹੋਏ ਹਨ। ਇਸੇ ਕਰਕੇ ਅਵਤਾਰਾਂ, ਗੁਰੂਆਂ (ਉਪਦੇਸ਼ਕਾਂ) ਨੂੰ ਹੀ ਭਗਵਾਨ ਕਹੀ ਜਾ ਰਹੇ ਹਨ।

ਸੈਭੰ-ਉਹ ਸਵੈ ਪ੍ਰਕਾਸ਼ ਹੈ, ਉਸ ਨੂੰ ਕਿਸੇ ਨੇ ਪੈਦਾ ਨਹੀਂ ਕੀਤਾ ਭਾਵ ਉਸ ਦਾ ਕੋਈ ਮਾਈ ਬਾਪ ਨਹੀਂ ਜਿਵੇਂ ਸਾਰੀ ਕਾਇਨਾਤ ਵਿੱਚ ਬਾਕੀ ਸਭ ਜੀਵਾਂ ਦੇ ਮਾਂ ਬਾਪ ਹਨ। ਵੱਡੇ-2 ਅਵਤਾਰ ਗੁਰੂ ਪੀਰ ਭਗਤ ਆਦਿਕ ਸਭਨਾਂ ਦੇ ਮਾਂ ਬਾਪ ਹਨ। ਇਹ ਝੂਠ ਨਹੀਂ ਹੈ ਰਾਮ, ਕ੍ਰਿਸ਼ਨ, ਈਸਾ, ਮੂਸਾ, ਮੁਹੰਮਦ ਅਤੇ ਸਤਿਗੁਰੂ ਨਾਨਕ ਆਦਿਕ ਸਭ ਸਰੀਰ ਕਰਕੇ ਮਾਂ ਬਾਪ ਦੇ ਘਰ ਹੀ ਪੈਦਾ ਹੋਏ ਹਨ। ਇਹ ਗੱਲ ਲਿਖਤੀ ਰੂਪ ਵਿੱਚ ਪੁਰਾਤਨ ਗ੍ਰੰਥਾਂ ਤੇ ਇਤਿਹਾਸ ਵਿੱਚ ਲਿਖੀ ਹੋਈ ਹੈ। **ਗੁਰਪ੍ਰਸਾਦਿ**-ਗੁਰ ਦਾ ਅਰਥ ਹੈ ਗਿਆਨ ਦਾਤਾ ਅਤੇ ਪ੍ਰਸਾਦ ਦਾ ਅਰਥ ਹੈ ਕ੍ਰਿਪਾ। ਐਸੇ ਗੁਰੂ ਦੁਆਰਾ ਹੀ ਉਪ੍ਰੋਕਤ ਗੁਣਾਂ ਵਾਲੇ ਪ੍ਰਮਾਤਮਾਂ ਅੱਲਾ ਤਾਲਾ ਰਾਮ ਰਹੀਮ ਗਾਭ ਅਕਾਲ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ਨੂੰ ਜਾਣਿਆਂ ਪਛਾਣਿਆਂ

ਮਾਣਿਆਂ ਤੇ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ- **ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨਾ ਸਮਝ ਨਾ ਆਵੈ॥ ਗੁਰ ਬਿਨੁ ਸੁਰਤਿ ਨ ਸਿਧਿ ਗੁਰੂ ਬਿਨਾ ਮੁਕਤਿ ਨ ਪਾਵੈ॥(1399)** ਜਦ ਸਿੱਖਾਂ ਨੇ ਪੁਛਿਆ ਨਾਨਕ ਤੇਰਾ ਗੁਰੂ ਕੌਣ ਹੈ ਤਾਂ ਬਾਬੇ ਨਾਨਕ ਨੇ ਫਰਮਾਇਆ- **ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥(943)** ਭਾਵ ਰੱਬੀ ਗਿਆਨ ਜੋ ਕਦੇ ਨਾਸ ਨਾ ਹੋਵੇ ਸਦਾ ਹੀ ਰੋਸਨ ਰਹੇ ਉਹ ਮੇਰਾ ਗੁਰੂ ਹੈ। ਇਸੇ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਸ਼ਕਤੀ ਨਾਲ ਹੀ ਗੁਰੂ ਜੀ ਨੇ ਹੰਕਾਰੀ ਸਿੱਖ ਮੰਡਲੀ ਨੂੰ ਜਿਤਿਆ ਸੀ- **ਸ਼ਬਦਿ ਜਿਤੀ ਸਿਧ ਮੰਡਲੀ ਕੀਤੇਸੁ ਆਪਣ ਪੰਥ ਨਿਰਾਲਾ॥(ਭਾ.ਗੁ.)** ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਵੀ ਅਜਿਹਾ ਹੀ ਫਰਮਾਏ ਹਨ- **ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ॥(982)** ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵੀ ਗਿਆਨ ਨੂੰ ਭਾਵ ਸ਼ਬਦ ਨੂੰ ਹੀ ਗੁਰੂ ਕਹਿੰਦੇ ਹਨ **ਅਤੇ ਸਾਨੂੰ ਤਾਗੀਦ ਕਰਦੇ ਹਨ ਕਿ ਸੱਚੇ ਸੁੱਚੇ ਗਿਆਨ ਦਾ ਭੰਡਾਰ- ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾ ਕੀ ਦੇਹ॥ ਜੋ ਪ੍ਰਭ ਕੋ ਲਿਖੋ ਚਰੈ ਖੋਜਿ ਸਬਦ ਮੇ ਲੇਹ॥** ਹੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਤਾਂ ਸਾਰੇ ਸੰਸਾਰ ਨੂੰ ਸਾਂਝਾ ਉਪਦੇਸ਼ ਹੈ-

ਕਿਰਤ ਕਰੋ-ਵੰਡ ਛਕੋ-ਨਾਮ ਜਪੋ

ਨਿਰੰਕਾਰ ਕਰਤਾ ਅਤੇ ਸੰਸਾਰ ਕਿਰਤੀ ਹੈ। ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਤਾਂ ਕਿਰਤ ਪਹਿਲੇ ਨੰਬਰ ਤੇ ਹੈ, ਵੰਡ ਛੱਕਣਾ ਭਾਵ ਸੇਵਾ ਦੂਜੇ ਨੰਬਰ ਤੇ ਅਤੇ ਨਾਮ ਜਪੋ ਭਾਵ ਪ੍ਰਭੂ ਨੂੰ ਹਰ ਵੇਲੇ ਯਾਦ ਰੱਖਣਾ ਤੀਜੇ ਨੰਬਰ ਤੇ ਹੈ। ਸੋ ਜੋ ਆਪ ਕਿਰਤ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਦੂਜਿਆਂ ਅੱਗੇ ਹਰ ਵੇਲੇ ਹੱਥ ਅੱਡਦਾ ਹੋਇਆ ਵੇਹਲੀਆਂ ਖਾਂਦਾ ਹੈ ਉਹ ਗੁਰੂ ਨਾਨਕ ਦਾ ਸਿੱਖ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਪਰ ਅੱਜ ਦੇ ਸੰਪ੍ਰਦਾਈ ਡੇਰੇਦਾਰਾਂ ਦੀਆਂ ਧਾੜਾਂ ਭਾਵ ਵਿਹਲਤਾਂ ਦੇ ਟੋਲੇ ਹੱਥੀਂ ਕਿਰਤ ਕਰਨੀ ਛੱਡ ਕੇ ਅਤੇ ਅਨੇਕ ਤਰ੍ਹਾਂ ਦੇ ਢੋਂਗ ਰਚ ਕੇ, ਕਿਰਤੀਆਂ ਦੀ ਹੱਡ ਭੰਨਵੀਂ ਕਮਾਈ ਸ਼ੁਰੂ ਕਰਦੇ ਅਤੇ ਭੇਟਾ ਦੇ ਨਾਂ ਤੇ ਲੁੱਟ ਕੇ ਆਪਣੀਆਂ ਗੋਗੜਾਂ ਵਧਾ ਰਹੇ ਹਨ। ਕੀ ਤੁਸੀਂ ਇਨ੍ਹਾਂ ਵਿਹਲਤਾਂ ਨੂੰ ਬਾਬੇ ਨਾਨਕ ਦੇ ਸਿੱਖ ਆਖ ਸਕਦੇ ਹੋ? ਕਿਰਤੀਆਂ ਦੇ ਧਰਮ ਨੂੰ ਇਨ੍ਹਾਂ ਵਿਹਲਤਾਂ ਨੇ ਪੁਜਾਰੀਆਂ ਦਾ ਕਿੱਤਾ ਬਣਾ ਛੱਡਿਆ ਹੈ। ਬਾਬੇ ਨਾਨਕ ਨਾਲ ਵੀ ਇਨ੍ਹਾਂ ਭੇਖੀਆਂ ਨੇ ਭੁੱਖੇ ਵਿਹਲਤ ਸਾਧਾਂ ਨੂੰ ਪ੍ਰਸ਼ਾਦਾ ਛਕਾਉਣ ਦੀ ਮਨ ਘੜਤ ਕਰਾਈ ਲਿਖ ਮਾਰੀ ਹੈ। ਕੀ ਕਿਰਤ ਕਰਨ ਨੂੰ ਪਹਿਲ ਦੇਣ ਵਾਲਾ ਬਾਬਾ ਕਦੇ ਵਿਹਲਤਾਂ ਦੇ ਟੋਲੇ ਨੂੰ ਮਾਲ ਪੁੱਤੇ ਛਕਾ ਸਕਦਾ ਹੈ? ਜੋ ਹਰ ਵੇਲੇ ਇਹ ਉਪਦੇਸ਼ ਦੇਵੇ-**ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੋਂ ਦੇਇ॥ ਨਾਨਕ ਰਾਹ ਪਛਾਣੈ ਸੇਇ॥(ਗੁਰੂ ਗ੍ਰੰਥ) ਆਪਣੀ ਪੂਜਾ ਅਤੇ ਡੇਰੇ ਚਲਦੇ ਰੱਖਣ ਵਾਸਤੇ ਅਜਿਹੀਆਂ ਅਨੇਕਾਂ ਹੀ ਮਨ ਘੜਤ ਕਰਾਈਆਂ ਇਨ੍ਹਾਂ ਵਿਹਲਤ ਡੇਰੇਦਾਰਾਂ ਨੇ ਬਾਬੇ ਨਾਲ ਜੋੜ ਰੱਖੀਆਂ ਹਨ। ਜਿਹੜਾ ਬਾਬਾ ਮਲਕ ਭਾਗੋ ਦੇ ਪਕਵਾਨ ਕਬੂਲ ਨਹੀਂ ਕਰਦਾ ਸਗੋਂ ਕਿਰਤੀ ਲਾਲੇ ਦੀ ਕੋਧਰੇ ਦੀ ਰੋਟੀ ਪ੍ਰਵਾਨ ਕਰਦਾ ਹੈ ਉਹ ਕਦੇ ਵੀ ਵਿਹਲਤ ਸਾਧਾਂ ਦਾ ਪੱਖ ਨਹੀਂ ਪੂਰ ਸਕਦਾ। ਭਗਤ ਅਤੇ ਗੁਰੂ ਸਹਿਬਾਨ ਕਿਰਤੀ ਤੇ ਗ੍ਰਿਹਸਤੀ ਸਨ। ਘਰ-ਬਾਰ ਤਿਆਗ ਕੇ ਜੰਗਲਾਂ ਵਿੱਚ ਜਾ ਕੇ ਮੱਠ ਜਾਂ ਡੇਰੇ ਬਣਾ ਕੇ ਨਹੀਂ ਬੈਠੇ ਸਨ। ਅੱਜ ਦੇ ਡੇਰੇਦਾਰ ਕਿਰਤ ਨੂੰ ਤਾਂ ਬਿਲਕੁਲ ਛੱਡ ਚੁੱਕੇ ਹਨ ਜੋ ਮਨੁੱਖਤਾ ਦਾ ਪਹਿਲਾ ਉੱਤਮ ਫਰਜ਼ ਹੈ। ਭੁੱਖਾ ਭਗਤੀ ਨਹੀਂ ਕਰ ਸਕਦਾ-**ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ॥(652)** ਪੰਜਾਬੀ ਦੀ ਵੀ ਕਹਾਵਤ ਹੈ- **"ਪੇਟ ਨਾਂ ਪਈਆਂ ਰੋਟੀਆਂ ਤਾਂ ਸਭੇ ਗੱਲਾਂ ਖੋਟੀਆਂ"** ਸੁੱਚੀ ਕਿਰਤ ਤੋਂ ਬਿਨਾ ਨਾਮ ਜਪਿਆ ਵੀ ਫਲੀਭੂਤ ਨਹੀਂ ਹੁੰਦਾ। ਸੋ ਅੱਜ ਸਾਨੂੰ ਸਾਧਾਂ ਸੰਤਾਂ ਦੇ ਡੇਰਿਆਂ ਦਾ ਖਹਿੜਾ ਛੱਡ ਕੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਦੱਸੇ ਸਿੱਧੇ ਮਾਰਗ ਤੇ ਚੱਲ ਕੇ ਜਨਮ ਸਫਲਾ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ- **ਕਿਰਤ ਵਿਰਤ****

ਕਰਿ ਧਰਮ ਦੀ..।ਗੁਰਮੁਖਿ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ॥(ਭਾ.ਗੁ.) ਭਾਵ ਦਸਾਂ ਨੌਹਾਂ ਦੀ ਕਿਰਤ ਵਿਰਤ ਕਰਦਿਆਂ ਵੰਡ ਛਕਦਿਆਂ, ਨਾਮ ਜਪਦਿਆਂ ਅਤੇ ਘਰ ਬਾਰ ਵਿੱਚ ਰਹਿੰਦਿਆਂ ਹੋਇਆਂ ਮਨੁੱਖਾ ਜੀਵਨ ਨੂੰ ਸਫਲ ਬਣਾਇਆ ਅਤੇ ਪ੍ਰਮਾਤਮਾਂ ਨੂੰ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ- **ਸਭਿ ਕਿਛੁ ਘਰਿ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀਂ ॥ ਬਾਹਰਿ ਟੋਲੇ ਸੋ ਭਰਮ ਭੁਲਾਹੀ॥ ਗੁਰਪ੍ਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰ ਬਾਹਰ ਸੁਹੇਲਾ ਜੀਓ॥**

ਹੋਰ ਦੇਖੋ! ਬਾਬੇ ਨਾਨਕ ਨੇ ਵਿਦਿਆ ਵੀ ਪੜ੍ਹੀ, ਮੱਝਾਂ ਵੀ ਚਾਰੀਆਂ, ਖੇਤੀਬਾੜੀ ਤੇ ਦੁਕਾਨਦਾਰੀ ਨੌਕਰੀ ਵੀ ਕੀਤੀ, ਵਾਪਾਰ ਵੀ ਕੀਤਾ। ਇਹ ਸਭ ਕੁਝ ਕਰਦਿਆਂ ਹੋਇਆਂ ਭੁੱਲੀ ਭਟਕੀ ਲੋਕਾਈ ਨੂੰ ਸੱਚ ਧਰਮ ਦਾ ਉਪਦੇਸ਼ ਵੀ ਬੜੀ ਨਿਡਰਤਾ ਅਤੇ ਪਿਆਰ ਨਾਲ ਦਿੱਤਾ।

ਬਾਬਾ ਜੀ ਨੇ ਚੱਲ ਰਹੀਆਂ ਰੂੜੀਵਾਦੀ ਰਸਮਾਂ-ਰਹੁਰੀਤਾਂ ਜੋਰਦਾਰ ਸ਼ਬਦਾਂ ਵਿੱਚ ਖੰਡਨ ਕਰਦੇ ਹੋਏ ਤਿਆਗਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ

ਬ੍ਰਾਹਮਣੀ ਜਾਲ ਕਟਦਿਆਂ ਜਨੇਊ ਆਦਿਕ ਫੋਕੀਆਂ ਰਸਮਾਂ ਤੋਤੀਆਂ-ਜਦ ਬਾਬਾ ਜੀ 9 ਸਾਲ ਦੇ ਹੋਏ ਤਾਂ ਕੁਲ ਦਾ ਪ੍ਰੋਹਿਤ ਪੰਡਿਤ ਹਰਦਿਆਲ ਧਾਗੇ ਦਾ ਮੰਤ੍ਰਿਆ ਹੋਇਆ ਜਨੇਊ ਪਾਉਣ ਲੱਗਾ ਤਾਂ ਬਾਬੇ ਨਾਨਕ ਨੇ ਭਰੀ ਸਭਾ ਵਿੱਚ ਰੋਕ ਦਿੱਤਾ ਤੇ ਪੁਛਿਆ ਕਿਉਂ ਪਾ ਰਹੇ ਹੋ? ਤਾਂ ਪੰਡਿਤ ਨੇ ਕਿਹਾ ਇਹ ਲੋਕ ਪ੍ਰਲੋਕ ਰੱਖਿਆ ਕਰਦਾ ਹੈ, ਉਚ ਜਾਤੀ ਦੀ ਨਿਸ਼ਾਨੀ ਹੈ ਤਾਂ ਗੁਰੂ ਜੀ ਬੋਲੇ ਜੇ ਇਤਨੇ ਗੁਣ ਇਸ ਵਿੱਚ ਹਨ ਤਾਂ ਫਿਰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਮੇਰੀ ਭੈਣ ਨਾਨਕੀ ਦੇ ਗਲ ਪਾਇਆ ਜਾਵੇ ਕਿਉਂਕਿ ਉਹ ਮੇਰੇ ਤੋਂ ਪੰਜ ਸਾਲ ਵੱਡੇ ਹਨ। ਜਦ ਭਰੀ ਸਭਾ ਵਿਖੇ ਬਾਬੇ ਨੇ ਅਜਿਹਾ ਕਿਹਾ ਤਾਂ ਸਾਰੇ ਸੁਨਾਟਾ ਛਾ ਗਿਆ। ਨਹੀਂ ਨਹੀਂ ਜਨੇਊ ਕੇਵਲ ਮਰਦ ਹੀ ਪਾ ਸਕਦਾ ਹੈ ਔਰਤ ਨਹੀਂ ਦੀਆਂ ਅਵਾਜ਼ਾਂ ਆਉਣ ਲੱਗੀਆਂ ਤਾਂ ਬਾਬਾ ਬੋਲਿਆ ਮੈਂ ਐਸੇ ਕੱਚੇ ਧਾਗੇ ਨੂੰ ਕਦੀ ਵੀ ਨਹੀਂ ਪਹਿਰਾਂਗਾ ਜੋ ਮਰਦ ਅਤੇ ਔਰਤ ਵਿੱਚ ਭੈਣ ਅਤੇ ਭਰਾ ਵਿੱਚ ਉਚ ਨੀਚ ਪੈਦਾ ਕਰਦਾ ਹੈ, ਸਾਰੇ ਦੰਗ ਰਹਿ ਗਏ ਕਿਸੇ ਨੂੰ ਕੋਈ ਜਵਾਬ ਨਾ ਆਵੇ ਕਿਉਂਕਿ ਬਾਬਾ ਨਾਨਕ ਮੂੰਹ ਤੇ ਸੱਚ ਕਹਿ ਦਿੰਦਾ ਸੀ- **ਸਚਿ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ॥(ਗੁਰੂ ਗ੍ਰੰਥ)** ਜੇ ਬਾਬਾ ਨਾਨਕ ਸੀਨਾਂ ਬਸੀਨਾ ਚੱਲੀਆਂ ਆ ਰਹੀਆਂ ਫੋਕੀਆਂ ਰਸਮਾਂ ਨੂੰ ਗਲੋਂ ਲਾਹ ਸਕਦੇ ਹਨ ਫਿਰ ਅੱਜ ਅਸੀਂ ਸੀਨਾ ਬਸੀਨਾ ਚਲੀ ਆ ਰਹੀ ਬ੍ਰਾਹਮਣੀ ਮਰਯਾਦਾ ਦਾ ਤਿਆਗ ਕਿਉਂ ਨਹੀਂ ਕਰਦੇ। ਅਸੀਂ ਕਿਉਂ ਲਕੀਰ ਦੇ ਫਕੀਰ ਹੀ ਬਣੇ ਹੋਏ ਹਾਂ। ਜੋਤਾਂ ਧੂਪਾਂ ਨਾਰੀਅਲ ਲਾਲ ਕਪੜਾ ਪੁੰਨਿਆ, ਮਸਿਆ ਸੰਗ੍ਰਹਾਂ ਮਤੀਆਂ ਆਦਿਕ ਹੀ ਪੂਜੀ ਜਾ ਰਹੇ ਹਾਂ। ਕਿਉਂ ਨਹੀਂ ਹਟਦੇ? ਕਿਉਂ ਭੇਖੀ ਸਾਧਾਂ ਦਾ ਖਹਿੜਾ ਨਹੀਂ ਛੱਡਦੇ?

ਔਰਤ ਨੂੰ ਧਰਮ ਕਰਮ ਵਿੱਚ ਬਰਾਬਰਤਾ-ਬਾਬੇ ਨਾਨਕ ਦੇ ਚਲਾਏ ਸਿੱਖ ਮੱਤ ਨੂੰ ਛੱਡ ਕੇ ਹੋਰ ਕਿਸੇ ਵੀ ਧਰਮ ਵਿੱਚ ਔਰਤ ਨੂੰ ਇਹ ਅਧਿਕਾਰ ਨਹੀਂ ਹੈ। ਬਾਬਾ ਨਾਨਕ ਪਹਿਲਾ ਸ਼ੇਰ ਮਰਦ ਰਹਿਬਰ ਹੈ ਜਿਸ ਨੇ ਔਰਤ ਦੇ ਹੱਕ ਵਿੱਚ ਅਵਾਜ਼ ਉਠਾਈ ਹੈ। ਬ੍ਰਾਹਮਣੀ ਮੱਤ ਅਨੁਸਾਰ ਔਰਤ ਸੂਦਰ ਹੈ ਉਹ ਜਨੇਊ ਨਹੀਂ ਪਾ ਸਕਦੀ। ਪਰ ਅੱਜ ਸਿੱਖ ਮੱਤ ਵਿੱਚ ਵੀ ਔਰਤਾਂ ਨੂੰ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿੱਚ ਕੀਰਤਨ ਕਰਨ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਦੀ ਸੇਵਾ ਦਾ ਅਧਿਕਾਰ ਨਹੀਂ, ਕਿਉਂ ਨਹੀਂ? ਜਦ ਕਿ ਬਾਬਾ ਜੀ-ਫੁਰਮਾਏ ਹਨ-**ਸੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤਿ ਜੰਮੇ**

ਰਾਜਾਂਨ॥(ਆਸਾ ਕੀ ਵਾਰ)

ਗ੍ਰਿਹਸਤ ਮਾਰਗ ਬਾਰੇ-ਬਾਬੇ ਨਾਨਕ ਨੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਿੱਤੇ ਗ੍ਰਿਹਸਤ ਮਾਰਗ ਨੂੰ ਅਪਣਾਇਆ ਅਤੇ ਉਸ ਦਾ ਪ੍ਰਚਾਰ ਵੀ ਕੀਤਾ। ਸੰਸਾਰ ਨੂੰ ਚਲਦਾ ਰੱਖਣ ਲਈ ਪ੍ਰਭੂ ਨੇ ਹੀ ਮਰਦ ਅਤੇ ਔਰਤ ਦਾ ਜੋੜਾ ਬਣਾਇਆ ਹੈ। ਪਛੂਆਂ ਅਤੇ ਇਨਸਾਨਾਂ ਵਿੱਚ ਇਹ ਹੀ ਅੰਤਰ ਹੈ। ਪਛੂ ਵਿਆਹ ਨਹੀਂ ਕਰਵਾਉਂਦੇ, ਉਨ੍ਹਾਂ ਦੀ ਕੋਈ ਰਿਸ਼ਤੇਦਾਰੀ ਨਹੀਂ ਹੁੰਦੀ ਆਪਸੀ ਮਿਲਾਪ ਨਾਲ ਬੱਚੇ ਉਹ ਵੀ ਪੈਦਾ ਕਰਦੇ ਹਨ। ਹੁਣ ਦੇਖੋ ਇਹ ਜਿਹੜਾ ਵਿਹਲੜ ਅਖੌਤੀ ਸਾਧਾਂ ਦਾ ਲਾਣਾ ਹੈ ਇਹ ਵੀ ਮੋਸਟਲੀ ਵਿਆਹ ਨਹੀਂ ਕਰਵਾਉਂਦਾ ਫਿਰ ਇਹ ਪਛੂਆਂ ਦਾ ਵੱਗ ਹੋਇਆ ਜਾਂ ਗ੍ਰਿਹਸਤੀ ਬਾਬੇ ਨਾਨਕ ਦੇ ਸਿੱਖਾਂ ਦਾ ਦਲ? ਅੰਨ੍ਹੀ ਸ਼ਰਦਾ ਰੱਖਣ ਵਾਲੀ ਸਿੱਖ ਜਨਤਾ ਜਰਾ ਠੰਡੇ ਦਿਮਾਗ ਨਾਲ ਸੋਚੇਗੀ ਕਿ ਉਹ ਬਾਬੇ ਨਾਨਕ ਦੇ ਰਸਤੇ ਨੂੰ ਛੱਡ ਕੇ ਡੇਰਿਆਂ ਦੇ ਕੁਰਸਤੇ ਕਿਉਂ ਜਾ ਰਹੀ ਹੈ?

ਜਾਤ ਪਾਤ ਅਤੇ ਉਚ ਨੀਚ ਬਾਰੇ-ਉਚ ਨੀਚ ਦਾ ਖੰਡਨ ਕਰਦੇ ਹੋਏ ਬਾਬੇ ਨਾਨਕ ਨੇ ਇੱਕ ਮਰਾਸੀ ਭਾ. ਮਰਦਾਨਾਂ ਜੀ ਨੂੰ ਸਾਬੀ ਭਰਾ ਬਣਾਇਆ ਤੇ ਕਿਹਾ- ਨੀਚਾਂ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂੰ ਅਤਿ ਨੀਚੁ॥ ਨਾਨਕ ਤਿਨਿ ਕੇ ਸੰਗਿ ਸਾਬਿ ਵਡਿਆਂ ਸਿਉਂ ਕਿਆ ਰੀਸੁ॥(ਗੁਰੂ ਨਾਨਕ) ਬ੍ਰਾਹਮਣ ਭਾਉ ਵਲੋਂ ਚਲਾਈ ਜਾਤ ਪਾਤ ਦਾ ਭਰਵਾ ਵਿਰੋਧ ਕਰਦੇ ਕਿਹਾ ਸਭ ਇਨਸਾਨ ਕਰਤਾਰ ਦੇ ਸਾਜੇ ਹਨ। ਸਭਨਾ ਦਾ ਸਾਜਣ ਦਾ ਸੰਚਾ ਇੱਕ ਹੈ। ਸਭਨਾ ਦਾ ਪਿਤਾ ਇੱਕ ਹੈ ਇਸ ਲਈ ਜੇ ਪ੍ਰਭੂ ਪਿਤਾ ਦੀ ਜਾਤ ਹੈ ਉਹ ਹੀ ਸਾਡੀ ਸਭ ਦੀ ਹੈ। ਹਾਂ ਕਰਮਾਂ ਕਰਕੇ ਕੋਈ ਉੱਚਾ ਨੀਵਾਂ ਹੋ ਸਕਦਾ ਹੈ ਜਾਤੀ ਕਰਕੇ ਨਹੀਂ। ਭਗਤ ਕਬੀਰ ਜੀ ਦੀ ਬਾਣੀ ਜੋ ਬਾਬਾ ਨਾਨਕ ਜੀ ਨੇ ਪ੍ਰਵਾਨ ਕਰਕੇ ਆਪਣੀ ਪੋਥੀ ਵਿੱਚ ਲਿਖੀ ਉਸ ਵਿੱਚ ਵੀ ਇਹੀ ਉਪਦੇਸ਼ ਹੈ-ਅਵਲਿ ਅਲਾਹੁ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭਿ ਬੰਦੇ॥ ਏਕੁ ਨੂਰ ਤੇ ਸਭ ਜਗ ਉਪਜਿਆ ਕਉਣ ਭਲੇ ਕਉਣ ਮੰਦੇ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)****

ਪਿਤਰ ਪੂਜਾ (ਸਰਾਧਾਂ) ਦਾ ਖੰਡਨ-ਪਰ ਅੱਜ ਅਸੀਂ ਬਾਬੇ ਨਾਨਕ ਦਾ ਹੀ ਸਰਾਧ ਮਨਾਈ ਜਾ ਰਹੇ ਹਾਂ। ਗੁਰਮਤਿ ਦਾ ਉਪਦੇਸ਼ ਹੈ-**ਜੀਵਤ ਪਿਤਰ ਨਾ ਮਾਨੈ ਕੋਊ ਮੁਏ ਸਿਰਾਧ ਕਰਾਹੀ॥ ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਆ ਪਾਵਹਿ ਕਉਆ ਕੁਕਰ ਖਾਹੀ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)** ਭਾਵ ਜਿਉਂਦੇ ਮਾਂ ਬਾਪ ਦੀ ਸੇਵਾ ਹੀ ਅਸਲ ਪਿਤਰ ਪੂਜਾ ਹੈ। ਹੋਰ ਸਭ ਅਡੰਬਰ ਕੂੜ ਹਨ। ਕਿਸੇ ਪਿਤਰਾਂ ਲਈ ਖੁਵਾਇਆ ਭੋਜਨ ਜਾਂ ਦਿੱਤੀ ਭੇਟਾ ਕਦੇ ਪਿਤਰਾਂ ਨੂੰ ਨਹੀਂ ਪਹੁੰਚਦੀ ਸਗੋਂ ਕਉਏ ਕੁਕਰ ਅਤੇ ਪ੍ਰੋਹਿਤ ਹੀ ਖਾ ਜਾਂਦੇ ਹਨ।

ਸੰਗ੍ਰਾਂਦ, ਮਸਿਆ, ਪੁੰਨਿਆਂ ਚੰਗੇ ਮਾਤੇ ਦਿਨਾਂ ਦੀ ਵਿਚਾਰ ਤੋਂ ਸਾਡਾ ਖਹਿਤਾ ਛੁਡਾਇਆ-ਪਰ ਅੱਜ ਇਹ ਸਭ ਕੁਝ ਘਰਾਂ ਚ' ਤਾਂ ਕੀ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਵੀ ਐਡ ਹੋ ਚੁੱਕਾ ਹੈ। ਵੇਖੋ ਨੋਟਿਸ ਬੋਰਡ ਉੱਪਰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਮਸਿਆ, ਪੁੰਨਿਆਂ, ਸੰਗ੍ਰਾਂਦ ਅਤੇ ਪੰਚਕਾਂ ਆਦਿ ਅਤੇ ਸਭ ਤੋਂ ਥੋਲੇ ਗੁਰ ਪੁਰਬ ਤੇ ਸ਼ਹੀਦੀ ਦਿਹਾੜੇ। ਗੁਰੂ ਬਾਬੇ ਨੇ ਆਰਤੀਆਂ ਦਾ ਖੰਡਨ ਕੀਤਾ ਪਰ ਅੱਜ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਵੀ ਆਰਤੀਆਂ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਕਰਾਮਾਤਾਂ ਦਾ ਤਿਆਗ ਕੀਤਾ ਪਰ ਸਾਖੀਕਾਰਾਂ ਨੇ ਬਾਬੇ ਨਾਲ ਵੀ ਕਰਾਮਾਤਾਂ ਜੋੜ ਦਿੱਤੀਆਂ ਹਨ। ਮਲਕ ਭਾਗੋਆਂ (ਹੰਕਾਰੀਆਂ) ਦਾ ਤਿਆਗ ਕੀਤਾ ਜੋ ਕਿਰਤੀਆਂ ਦਾ ਖੂਨ ਪੀਂਦੇ ਸਨ। ਠੱਗਾਂ ਤੇ ਰਾਕਸ਼ਾਂ ਨੂੰ ਸਿੱਧੇ ਰਸਤੇ ਪਾਇਆ। ਹਿੰਦੂ ਤੇ ਮੁਸਲਮ ਵਾਲਾ

ਪਾਤਾ ਖਤਮ ਕਰਦੇ ਹੋਏ ਕਿਹਾ-**ਨਾ ਕੋਈ ਹਿੰਦੂ ਨਾ ਮੁਸਲਮਾਨ॥ ਅਲਾਹ ਰਾਮ ਕੇ ਪਿੰਡ ਪਰਾਨ॥(ਗੁਰੂ ਗ੍ਰੰਥ)**

ਪ੍ਰੋਹਿਤਵਾਦ ਤੇ ਪੁਜਾਰੀਵਾਦ ਦਾ ਭੈ ਦੂਰ ਕੀਤਾ-ਬਾਬੇ ਨਾਨਕ ਨੇ ਕਾਜ਼ੀਆਂ, ਬ੍ਰਾਹਮਣਾਂ, ਮੁਲਾਂ ਮੁਲਾਣਿਆਂ, ਜੋਗੀਆਂ, ਪੀਰਾਂ, ਹੰਕਾਰੀ ਰਾਜਿਆਂ ਅਤੇ ਭੇਖੀ ਪਾਖੰਡੀ ਵਿਹਲੜ ਸਾਧਾਂ ਸੰਤਾਂ ਰੂਪੀ ਠੱਗਾਂ ਆਦਿਕ ਨੂੰ ਮੂੰਹ ਤੇ ਖਰੀਆਂ ਖਰੀਆਂ ਸੁਣਾ ਕੇ ਇਨ੍ਹਾਂ ਦਾ ਭੈ ਜਨਤਾ ਦੇ ਦਿਲ ਦਿਮਾਗ ਚੋਂ ਕੱਢਦੇ ਹੋਏ ਫੁਰਮਾਇਆ-**ਕਾਦੀ ਕੁੜ ਬਲਿ ਮਲਿ ਖਾਇ॥ ਬਾਮਣ ਨਾਵੈ ਜੀਆ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨਾ ਜਾਣੈ ਅੰਧੁ॥ਤੀਨੇ ਓਜਾੜੈ ਕਾ ਬੰਧੁ॥(ਗੁਰੂ ਗ੍ਰੰਥ)** ਭਾਵ ਕਾਜ਼ੀ ਜਿਸ ਨੇ ਇਨਸਾਫ ਕਰਨਾ ਹੈ ਰਿਸ਼ਵਤ ਲੈ ਕੇ ਝੂਠੇ ਫੈਸਲੇ ਕਰਦਾ ਹੈ। ਬ੍ਰਾਹਮਣ ਮਨੁੱਖਾਂ ਤੇ ਜੀਵਾਂ ਦੀਆਂ ਬਲੀਆਂ ਦੇ ਕੇ ਅਤੇ ਚੜ੍ਹਤ ਚੜਾਵਾ ਆਦਿਕ ਮਾਇਆ ਹਤੱਪ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਨਾਲ ਅਖੌਤੀ ਤੀਰਥਾਂ ਦਾ ਇਸ਼ਨਾਨ ਕਰ ਰਿਹਾ ਹੈ ਭਾਵ ਸ਼ਰਧਾਲੂਆਂ ਦਾ ਖੂੰਨ ਪੀ ਰਿਹਾ ਹੈ। ਜੋਗੀ ਜੋਗ ਦੀ ਜੁਗਤੀ ਭਾਵ ਰੱਬ ਨੂੰ ਮਿਲਣ ਦਾ ਤਰੀਕਾ ਹੀ ਨਹੀਂ ਜਾਣਦਾ, ਤਾਹੀਓਂ ਪਹਾੜਾਂ ਦੀਆਂ ਕੰਦਰਾਂ ਵਿੱਚ ਰਹਿੰਦਾ ਅਤੇ ਪੇਟ ਪੂਰਤੀ ਲਈ ਉਨ੍ਹਾਂ ਹੀ ਗ੍ਰਿਹਸਤੀਆਂ ਦੇ ਦਰਾਂ ਤੇ ਭੋਜਨ ਮੰਗਣ ਲਈ ਭਟਕਦਾ ਹੈ। ਇਵੇਂ ਇਹ ਤਿੰਨੋਂ ਧਾਰਮਿਕ ਆਗੂ ਜਨਤਾ ਲਈ ਅਵਾਰਾ ਪਸ਼ੂਆਂ ਵਾਂਗ ਉਜਾੜਾ ਕਰਨ ਵਾਲੇ ਹਨ। ਇਵੇਂ ਹੀ ਅੱਜ ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਸੰਤ-ਸਾਧ ਸੰਪ੍ਰਦਾਈ ਅਤੇ ਭੇਖੀ ਰਾਗੀ, ਗ੍ਰੰਥੀ ਪੁਜਾਰੀ ਆਦਿਕ ਬੜੇ ਜੋਰਾਂ ਸ਼ੋਰਾਂ ਨਾਲ ਭੇਖ ਧਾਰਨ ਕਰਕੇ ਕਰਮਕਾਂਡ, ਵਹਿਮ ਭਰਮ ਅਤੇ ਤੋਤਾ ਰਟਨੀ ਪਾਠ ਪੂਜਾ ਚਲਾ ਕੇ ਸਿੱਖੀ ਦੀ ਉਤਮ ਖੇਤੀ ਨੂੰ ਦੋਹੀਂ ਹੱਥੀ ਉਜਾੜ ਰਹੇ ਹਨ। ਪਾਠ, ਕਥਾ, ਕੀਰਤਨ ਅਤੇ ਅਰਦਾਸਾਂ ਵਿਕ ਰਹੀਆਂ ਹਨ। ਗੁਰਦੁਆਰੇ ਜੋ ਗਿਆਨ ਦੇ ਸੋਮੇ ਸਨ ਰਸਮੀ ਪਾਠ ਕਥਾ ਕੀਰਤਨ ਅਤੇ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਲੰਗਰ ਪਕਵਾਨਾਂ ਤੱਕ ਹੀ ਸੀਮਤ ਕਰ ਦਿੱਤੇ ਗਏ ਹਨ। ਤਖਤਾਂ ਦੇ ਜਥੇਦਾਰ ਜੋੜਨ ਦੀ ਥਾਂ ਤੋੜਨ ਦਾ ਕੰਮ ਕਰਦੇ ਹੋਏ ਹੁਕਮਨਾਮਿਆਂ ਦੇ ਡਰਾਵੇ ਦੇ ਕੇ ਵਿਦਵਾਨਾਂ ਦੀ ਜੁਬਾਨ ਬੰਧ ਕਰ ਰਹੇ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਨੇ ਤਾਂ ਵਿਰੋਧੀ ਸਿੱਧਾਂ ਨਾਲ ਵੀ ਵਿਚਾਰ ਗੋਸ਼ਟੀ ਕੀਤੀ ਪਰ ਅੱਜ ਦੇ ਪੁਜਾਰੀ ਕਿਸੇ ਵਿਦਵਾਨ ਨਾਲ ਵਿਚਾਰ ਚਰਚਾ ਕਰਨ ਨੂੰ ਤਿਆਰ ਨਹੀਂ ਸਗੋਂ ਧੌਂਸ ਨਾਲ ਹੁਕਮ ਦੇਣਾ ਹੀ ਜਾਣਦੇ ਹਨ। ਸੋ ਗੁਰੂ ਨਾਨਕ ਅਨੁਸਰ ਪ੍ਰੋਹਿਤ ਅਤੇ ਪੁਜਾਰੀਵਾਦ ਨੂੰ ਕੋਈ ਮਾਨਤਾ ਨਹੀਂ ਸਗੋਂ ਸੰਗਤ ਨੂੰ ਮਾਨਤਾ ਹੈ ਅਤੇ ਸੰਗਤ ਦਾ ਨੀਯਤ ਕੀਤਾ ਜਥੇਦਾਰ ਹੀ ਸੰਗਤ ਦੀ ਸਲਾਹ ਨਾਲ ਕੋਈ ਫੈਸਲਾ ਕਰ ਸਕਦਾ ਹੈ ਨਾ ਕਿ ਕੋਈ ਪੰਡਿਤ ਪ੍ਰੋਹਿਤ ਜਾਂ ਕੋਈ ਸੰਤ ਬਾਬਾ ਅਤੇ ਜਥੇਦਾਰ।

ਤੀਰਥ ਇਸ਼ਨਾਨ ਅਤੇ ਸੁੱਚ ਭਿੱਟ ਦੇ ਭਰਮ ਤੋੜੇ-ਗੁਰੂ ਸਾਹਿਬ ਤੀਰਥਾਂ ਤੇ ਨਹਾਉਣ ਨਹੀਂ ਸਗੋਂ ਸਮਝਾਉਣ ਗਏ ਸਨ। ਨਹਾਉਣ ਦਾ ਸਿੱਧਾਂ ਸਰੀਰ ਨਾਲ ਸਬੰਧ ਹੈ ਹੋਰ ਕਿਸੇ ਧਾਰਮਿਕ ਪਵਿੱਤ੍ਰਤਾ ਨਾਲ ਨਹੀਂ। ਅਸਲ ਵਿੱਚ ਨਾਮ ਹੀ ਤੀਰਥ ਹੈ-**ਤੀਰਥ ਨਾਵਣ ਜਾਉਂ ਤੀਰਥ ਨਾਮੁ ਹੈ॥(ਗੁਰੂ ਗ੍ਰੰਥ)** ਤੀਰਥਾਂ ਤੇ ਤਾਂ ਸਗੋਂ ਹੰਕਾਰੀ ਲਾਲਚੀ ਲੋਕ ਬੈਠੇ ਹਨ-**ਤੀਰਥ ਜਾਉਂ ਤਾਂ ਹਉਂ ਹਉਂ ਕਰਤੇ॥ ਪੰਡਿਤ ਪੁਛੁਰੁ ਤਾਂ ਮਾਇਆ ਰਾਤੇ॥ਸੋ ਅਸਥਾਨ ਬਤਾਵੋ ਮੀਤਾ॥ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨ ਨੀਕਾ॥(ਗੁਰੂ ਗ੍ਰੰਥ)** ਉਨ੍ਹਾਂ ਦਿਨਾਂ ਵਿੱਚ ਅੱਜ ਵਰਗੇ ਸਾਧਨ ਨਹੀਂ ਸਨ ਭਾਵ ਮੀਡੀਆ ਨਹੀਂ ਸੀ ਸੂਚਿਤ ਕਰਨ ਵਾਸਤੇ ਪਰ ਤੀਰਥਾਂ ਤੇ ਅਗਿਆਨਤਾ, ਮੁਕਤੀ ਅਤੇ ਕਿਸੇ ਫਲ ਦੀ ਪ੍ਰਾਪਤੀ ਖਾਤਰ ਲੋਕ ਮੇਲੇ ਵਾਂਗ ਇਕੱਠੇ ਹੁੰਦੇ ਸਨ। ਸੋ ਗੁਰੂ ਜੀ ਬੋਝੇ ਜਿਹੇ ਸਮੇਂ ਵਿੱਚ ਵੱਧ ਤੋਂ

ਵੱਧ ਲੋਕਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦੇਣ ਵਾਸਤੇ ਤੀਰਥਾਂ ਦੀਆਂ ਭੀੜਾਂ ਵਿੱਚ ਜਾਂਦੇ ਸਨ ਨਾ ਕਿ ਕੋਈ ਪੁੰਨ ਦਾਨ ਕਰਨ ਵਾਸਤੇ। ਰੱਬ ਦੇ ਪੈਦਾ ਕੀਤੇ ਇਨਸਾਨਾਂ ਨਾਲ ਕਦੇ ਵੀ ਸੁੱਚ ਭਿਟ ਨਹੀਂ ਰੱਖਣੀ ਚਾਹੀਦੀ ਕਿਉਂਕਿ ਬਾਹਰੀ ਸਰੀਰਕ ਸੁੱਚ ਨਾਲ ਕਦੇ ਮਨ ਨਹੀਂ ਸੁੱਚਾ ਹੁੰਦਾ- *ਮਨ ਨਹੀਂ ਸੁੱਚਾ ਕਿਆ ਸੋਚਿ ਕਰੀਜੈ॥ ਅਤੇ ਤਨ ਧੋਤੇ ਮਨ ਅੱਛਾ ਨਾ ਹੋਈ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)* ਜੇ ਮਨ ਵਿੱਚ ਜਾਤ ਪਾਤ ਛੂਆ ਛਾਤ ਵਹਿਮ ਭਰਮ ਕਰਮ ਕਾਂਡਾਂ ਅਤੇ ਈਰਖਾ ਦਵੈਤ ਭਾਵਨਾ ਅਤੇ ਹਉਮੇ ਹੰਕਾਰ ਦਾ ਗੰਦ ਭਰਿਆ ਪਿਆ ਹੈ ਤਾਂ ਤੀਰਥ ਇਸ਼ਨਾਨ ਦਾ ਕੋਈ ਫਾਇਦਾ ਨਹੀਂ- *ਲਉਕੀ ਅਨਸਠ ਤੀਰਥ ਨਾਈ॥ ਕਉਰਾਪਨ ਕਦੇ ਨਾ ਜਾਈ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)*

ਵਹਿਮ ਭਰਮ ਅਤੇ ਕਰਾਮਾਤਾਂ ਦੀ ਅਸਲੀਅਤ-ਬਾਬਾ ਜੀ ਨੇ ਸਭ ਪ੍ਰਕਾਰ ਦੇ ਵਹਿਮ ਭਰਮ ਅਤੇ ਛਲਾਵਿਆਂ ਰੂਪ ਕਰਾਮਾਤਾਂ ਦਾ ਖੰਡਨ ਕੀਤਾ ਕਿਉਂਕਿ ਇਹ ਸਭ ਜੀਵਨ ਵਿਕਾਸ ਦੇ ਰਾਹ ਵਿੱਚ ਉਲਝਣਾ ਅਤੇ ਰੁਕਾਵਟਾਂ ਹਨ। ਜਦ ਸੁਮੇਰ ਪ੍ਰਬਤ ਤੇ ਉਪਦੇਸ਼ ਦੇਣ ਗਏ ਗੁਰੂ ਜੀ ਨੂੰ ਸਿੱਧਾਂ ਪੁਛਿਆ- *ਕਉਣ ਕਰਾਮਾਤ ਤੁਹੇ ਇਥੇ ਲਿਆਈ ਤਾਂ ਬਾਬੇ ਨਾਨਕ ਦਾ ਜਵਾਬ ਸੀ- ਬਾਬੇ ਸੱਚੇ ਨਾਮ ਦੇ ਹੋਰਸ ਕਰਾਮਾਤ ਅਸਾਂ ਤੇ ਨਾਹੀਂ। (ਭਾ. ਗੁ.)* ਇਉਂ ਵਹਿਮਾਂ ਭਰਮਾਂ ਅਤੇ ਕਰਾਮਾਤਾਂ ਦੇ ਡਰਾਵਿਆਂ ਤੋਂ ਲੋਕਾਈ ਨੂੰ ਉਪਦੇਸ਼ ਦੇ ਕੇ ਬਚਾਇਆ। ਇਹ ਸਾਰੀ ਸ੍ਰਿਸਟੀ ਨਿਰੰਕਾਰ ਦੀ ਕੁਦਰਤੀ ਕਰਾਮਾਤ ਹੈ। ਉਸ ਦੇ ਭਾਣੇ ਵਿੱਚ ਹੀ ਸਭ ਕੁਝ ਵਾਪਰਦਾ ਹੈ। ਕਿਸੇ ਅਖੌਤੀ ਕਰਾਮਾਤ ਨਾਲ ਭਾਣੇ ਨੂੰ ਟਾਲਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਫੋਕੀ ਕਰਾਮਾਤ ਤਾਂ ਕਹਿਰ ਦਾ ਨਾਮ ਹੈ।

ਮੰਤ੍ਰ ਜਾਪਾਂ ਅਤੇ ਗਿਣਤੀ ਮਿਣਤੀ ਦੇ ਪਾਠਾਂ ਦਾ ਪਾਖੰਡ-ਕੇਵਲ ਤੋਤਾ ਰਟਨੀ ਮੰਤ੍ਰ ਜਾਪਾਂ ਅਤੇ ਪਾਠਾਂ ਨੂੰ ਕੋਈ ਮਾਨਤਾ ਨਾਂ ਦਿੱਤੀ ਤੇ ਕਿਹਾ- *ਪਤਿ ਪਤਿ ਗਡੀ ਲਦੀਅਹਿ ਪਤਿ ਪਤਿ ਭਰੀਐ ਸਾਥ॥ ਪਤੀਐ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪਤੀਐ ਜੇਤੇ ਮਾਸ.....ਨਾਨਕ ਲੇਖੇ ਇਕਿ ਗੱਲ ਹੋਰਿ ਹਉਮੇ ਝਖਣਾ ਝਖੁ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)* ਜਦ ਸੈਦਪੁਰ ਦੇ ਹਾਕਮ ਜ਼ਾਲਮ ਖਾਂ ਨੇ ਇਲਾਕੇ ਦੇ ਸਾਰੇ ਪੀਰ ਫਕੀਰ ਅਤੇ ਸਾਧ ਸੰਤ ਹੁਕਮਨ ਪਕੜ ਕੇ ਮੰਤ੍ਰ ਜਾਪਾਂ ਅਤੇ ਟੂਣੇ ਟਾਮਣ ਕਰਨ ਤੇ ਲਾ ਦਿੱਤੇ ਕਿ ਕਾਲੇ ਇਲਮ ਪੜੇ ਤਾਂ ਕਿ ਬਾਬਰ ਦੀਆਂ ਫੌਜਾਂ ਅੰਨ੍ਹੀਆਂ ਹੋ ਜਾਣ ਤਾਂ ਉਨ੍ਹਾਂ ਸਾਧਾਂ ਵਿੱਚ ਬਾਬੇ ਨਾਨਕ ਨੂੰ ਵੀ ਅਜਿਹਾ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ। ਬਾਬੇ ਨੇ ਸਮਝਾਇਆ ਦੁਸ਼ਮਣ ਦਾ ਮੁਕਾਬਲਾ ਫੌਜਾਂ ਅਤੇ ਹਥਿਆਰਾਂ ਨਾਲ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਨਾ ਕਿ ਮੰਤ੍ਰਾਂ ਜੰਤ੍ਰਾਂ ਜਾਂ ਕਿਸੇ ਟੂਣੇ ਟਾਮਣ ਨਾਲ। ਜਦ ਕਿਸੇ ਦੇ ਵੀ ਟੂਣੇ ਟਾਮਣ ਮੰਤ੍ਰ ਜੰਤ੍ਰ ਬਾਬਰ ਦੀਆਂ ਖੁੰਘਾਰ ਫੌਜਾਂ ਅੱਗੇ ਨਾਂ ਚੱਲੇ ਤਾਂ ਸੈਦਪੁਰ ਦੇ ਹੰਕਾਰੀ ਅਤੇ ਭੂਤਰੇ ਪਠਾਨਾਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਝੋਲੀ ਚੁੱਕ ਹਿੰਦੂ ਹਾਕਮਾਂ ਦੀ ਧੰਨ ਦੌਲਤ, ਇਜ਼ਤ ਆਬਰੂ ਅਤੇ ਪਤਿ ਲੁੱਟੀ ਗਈ ਤਾਂ ਬਾਬੇ ਨੇ ਬੇਬਾਕ ਹੋ ਹਾਕਮਾਂ ਦੇ ਸਨਮੁਖ ਕਹਿ ਦਿੱਤਾ- *ਕੋਈ ਮੁਗਲ ਨਾ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨਾ ਪਰਚਾ ਲਾਇਆ॥..ਮੁਗਲ ਪਠਾਨਾਂ ਭਈ ਲੜਾਈ॥ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ॥ ਉਨ੍ਹੀ ਤੁਪਕ ਤਾਨਿ ਚਲਾਈ.. (ਗੁਰੂ ਗ੍ਰੰਥ)* ਗੁਰੂ ਨਾਨਕ ਤਾਂ ਮੰਤ੍ਰਾਂ ਜੰਤ੍ਰਾਂ ਅਤੇ ਗਿਣਤੀ ਮਿਣਤੀ ਦੇ ਪਾਠਾਂ ਦਾ ਵਿਰੋਧ ਕਰ ਰਹੇ ਹਨ ਪਰ ਅੱਜ ਅਸੀਂ ਵਿਹਲੜ ਸਾਧਾਂ ਦੇ ਸਿੱਖੇ ਸਿਖਾਏ ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ਾਂ ਦੀਆਂ ਧੱਜੀਆਂ ਉਡਾਉਂਦੇ ਹੋਏ ਗਿਣਤੀ ਮਿਣਤੀ ਦੇ ਜਪਾਂ ਤਪਾਂ ਅਤੇ ਪਾਠਾਂ ਦੀਆਂ ਲੜੀਆਂ ਤੇ ਪੂਰਾ ਜੋਰ ਦਿੱਤਾ ਹੋਇਆ ਹੈ। ਜਰਾ ਸੋਚੋ ਅਸੀਂ ਬਾਬੇ ਨਾਨਕ ਦੇ ਸਿੱਖ ਹਾਂ ਜਾਂ ਇਨ੍ਹਾਂ ਚੋਲਾਧਾਰੀ ਸਾਧਾਂ ਦੇ?

ਮਨੁੱਖਤਾ ਚ' ਪਾਈਆਂ ਗਈਆਂ ਹੱਦ ਬੰਦੀਆਂ ਤੋੜੀਆਂ- ਇਉਂ ਸਾਰੀ ਮਨੁੱਖਤਾ ਨੂੰ ਸਰਬਸਾਂਝਾ ਉਦੇਸ਼ ਦੇ ਕੇ ਹਿੰਦੂ, ਮੁਸਲਿਮ, ਸਿੱਖ, ਈਸਾਈ ਆਦਿਕ ਵਾਲੀਆਂ ਹੱਦ ਬੰਦੀਆਂ ਤੋੜੀਆਂ। ਆਪਸ ਵਿੱਚ ਮਿਲ ਕੇ ਰਹਿਣਾ ਸਿਖਾਇਆ। ਦੇਸ਼ ਕਾਲ ਦੀਆਂ ਹੱਦ ਬੰਦੀਆਂ ਤੋਂ ਉੱਪਰ ਉੱਠ ਕੇ ਦੇਸ਼ਾਂ-ਵਿਦੇਸ਼ਾਂ ਵਿੱਚ ਪਹੁੰਚ ਕੇ ਸਰਬਸਾਂਝਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ- *ਸਭੇ ਸਾਂਝੀਵਾਲ ਸਦਾਇਨ ਤੂ ਕਿਸੈ ਨਾ ਦਿੱਸਹਿ ਬਾਹਿਰਾ ਜੀਉ॥ (ਗੁਰੂ ਗ੍ਰੰਥ)* ਰੰਗ ਨਸਲ ਭੇਦ ਨੂੰ ਖਤਮ ਕੀਤਾ। ਸਾਰੀ ਕਾਇਨਾਤ ਨੂੰ ਹੀ ਰੱਬ ਦੀ ਸੰਤਾਨ ਦੱਸ ਕੇ ਪਈਆਂ ਵਿੱਥਾਂ ਦੂਰ ਕੀਤੀਆਂ। ਬਾਬਾ ਜੀ ਇੱਕ ਅਜਿਹੇ ਰਹਿਬਰ ਸਨ ਜੋ ਹਿੰਦੂ ਮੁਸਲਮ ਆਦਿਕਾਂ ਦੇ ਧਰਮ ਅਸਥਾਨਾਂ ਤੇ ਵੀ ਰੱਬੀ ਸੰਦੇਸ਼ ਦੇਣ ਗਏ ਅਤੇ ਵਿਚਾਰ ਵਿਟਾਂਦਰੇ ਕਰਦੇ ਹੋਏ- *ਸ਼ਬਦਿ ਜਿਤੀ ਸਿੱਧ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥ ਨਿਰਾਲਾ।* “ਅੱਜ ਜੇ ਸਾਰੀ ਕਾਇਨਾਤ ਬਾਬੇ ਨਾਨਕ ਦੇ ਸੁਨਹਿਰੀ, ਸਰਬਸਾਂਝੇ ਅਤੇ ਸਾਂਇੰਟੇਫਿਕ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਅਪਣਾਅ ਲਵੇ ਤਾਂ ਦੁਨੀਆਂ ਵਿੱਚ ਸ਼ਾਂਤੀ ਅਤੇ ਖੁਸ਼ਿਹਾਲੀ ਆ ਸਕਦੀ ਹੈ। ਲੋੜ ਅੱਜ ਬਾਬੇ ਨਾਨਕ ਦੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਵੱਧ ਤੋਂ ਵੱਧ ਬੋਲੀਆਂ ਵਿੱਚ ਵੰਡਣ ਦੀ ਨਾਂ ਕਿ ਰਸਮੀ ਪਾਠਾਂ ਅਤੇ ਨਗਰ ਕੀਰਤਨਾਂ ਤੇ ਹੀ ਸਾਰਾ ਜੋਰ ਤੇ ਪੈਸਾ ਲਾਈ ਜਾਣ ਦੀ ਹੈ। ਦੇਖੋ ਕੌਮ ਦਾ ਬਹੁਤਾ ਧੰਨ ਸੰਪ੍ਰਦਾਈ ਡੇਰੇਦਾਰ ਅਤੇ ਸੰਤ ਬਾਬੇ ਹੀ ਹੜੱਪੀ ਜਾ ਰਹੇ ਹਨ। ਕੀ ਤੁਸੀਂ ਕਦੇ ਸੋਚਿਆ ਹੈ ਕਿ ਸਾਡੀਆਂ ਝੋਲੀਆਂ ਉਸ ਦਿਨ ਬਾਬੇ ਦੀ ਰੱਬੀ ਰਹਿਮਤ ਨਾਲ ਭਰ ਜਾਣਗੀਆਂ ਜਦੋਂ ਅਸੀਂ ਬਾਬੇ ਨਾਨਕ ਦੀ ਬਾਣੀ ਪੜ੍ਹ ਵਿਚਾਰ ਕੇ ਇਨ੍ਹਾਂ ਅਖੌਤੀ ਬਾਬਿਆਂ ਤੋਂ ਆਪਣਾ ਖਹਿਤਾ ਛੁਡਾ ਲਵਾਂਗੇ?” ਆਓ! ਆਪਸੀ ਕੁੱਤਣਾਂ ਤਿਆਗ ਕੇ ਸੁਹਾਵੇਂ ਮਹੌਲ ਵਿੱਚ ਵਿਚਾਰ ਵਟਾਂਦਰੇ ਕਰਦੇ ਹੋਏ ਗੁਰੂ ਨਾਨਕ ਦੀ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਕੇ ਗੁਰੂ ਨਾਨਕ ਦੀਆਂ ਰੱਬੀ ਰਹਿਮਤਾਂ ਪ੍ਰਾਪਤ ਕਰੀਏ।

ਨੋਟ: ਇੱਕ ਪਾਸੇ ਗੁਰੂ ਗ੍ਰੰਥ ਅਤੇ ਸਿੱਖ ਪੰਥ ਦੂਜੇ ਪਾਸੇ ਭੇਖੀ, ਹੰਕਾਰੀ ਅਤੇ ਵਿਕਾਰੀ ਸੰਤ, ਅਖੌਤੀ ਸਿੱਖ ਲੀਡਰ ਅਤੇ ਅਨੇਕਾਂ ਗ੍ਰੰਥ ਪਰ ਗੁਰਸਿੱਖ ਨੇ ਹਮੇਸ਼ਾਂ ਸ਼ਬਦ ਗੁਰੂ ਗ੍ਰੰਥ ਨੂੰ ਹੀ ਸਰਬਉੱਚਤਾ ਦੇਣੀ ਹੈ ਕਿਉਂਕਿ ਸਾਡੇ ਮਹਾਂਨ ਰਹਿਬਰ ਬਾਬਾ ਨਾਨਕ ਜੀ ਨੇ ਸ਼ਬਦ ਨੂੰ ਹੀ ਗੁਰੂ ਕਿਹਾ ਹੈ- *ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥* ਬਾਬੇ ਨਾਨਕ ਨੇ ਸ਼ਬਦ ਨਾਲ ਸਿੱਧ ਮੰਡਲੀ ਜਿੱਤੀ ਸੀ। ਕੀ ਅਸੀਂ ਅੱਜ ਸ਼ਬਦ ਰਾਹੀਂ ਡੇਰਾਵਾਦੀ ਸਾਧ ਮੰਡਲੀ ਨਹੀਂ ਜਿੱਤ ਸਕਦੇ? ਜੇ ਬਾਬੇ ਨਾਨਕ ਦੇ ਲਾਏ ਸਿੱਖੀ ਬੂਟੇ ਨੂੰ ਬਾਂਦਰਾਂ ਵਾਂਗ ਵਲੂੰਦਰ ਰਹੀ ਹੈ। ਬਾਬਾ ਨਾਨਕ ਸਾਡਾ ਮਹਾਂਨ ਰਹਿਬਰ ਹੈ ਉਸ ਦੇ ਕਾਂਤੀ ਅਤੇ ਕਲਿਆਣਕਾਰੀ ਉਪਦੇਸ਼ਾਂ ਦੀ ਪਾਲਨਾ ਕਰਦੇ ਹੋਏ ਆਪਣਾ ਜੀਵਨ ਸਫਲ ਕਰੀਏ।

ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ

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ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ ਜੀ ਮੁੱਖ ਸੇਵਾਦਾਰ, ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ,
ਗਿਆਨੀ ਤਰਲੋਚਨ ਸਿੰਘ ਜੀ ਮੁੱਖ ਸੇਵਾਦਾਰ, ਤਖ਼ਤ ਸ੍ਰੀ ਕੇਸਗੜ ਸਾਹਿਬ,

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ,
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ।

ਵਿਸ਼ਾ:- ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ

ਸਤਿਕਾਰ ਯੋਗ ਮੁਖ ਸੇਵਾਦਾਰ ਜੀਓ, ਆਪ ਜੀ ਦੇ ਹੇਠ ਲਿਖੇ ਬਿਆਨ ਪ੍ਰਭੂ ਕੇ ਬੁਹਤ ਹੀ ਖੁਸ਼ੀ ਹੋਈ ਹੈ ਕਿ ਆਪ ਜੀ ਪੰਥਕ ਏਕਤਾ ਪ੍ਰਤੀ ਕਿੰਨੇ ਜਾਗਰੂਕ ਹੋ। ਸਿੱਖ ਧਰਮ ਦੇ ਤਖ਼ਤਾਂ ਦੇ ਮੁਖ ਸੇਵਾ ਦਾਰ ਹੋਣ ਦੇ ਨਾਤੇ ਆਪ ਜੀ ਦਾ ਇਹ ਫ਼ਰਜ ਵੀ ਬਣਦਾ ਹੈ ਅਤੇ ਆਪ ਜੀ ਦੀ ਇਹ ਜ਼ਿੰਮੇਵਾਰੀ ਵੀ ਹੈ ਕਿ ਆਪ ਜੀ ਪੰਥ ਦੀ ਏਕਤਾ ਅਤੇ ਚਤਦੀ ਕਲਾ ਲਈ ਸਦਾ ਯਤਨਸ਼ੀਲ ਰਹੋ।

ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ ਜੀ ਦਾ ਬਿਆਨ, “ਕਿਸੇ ਨੂੰ ਕੋਈ ਹੱਕ ਨਹੀਂ ਕਿ ਉਹ ਆਪਣੀ ਮਨਮਰਜ਼ੀ ਨਾਲ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਕੋਈ ਤਬਦੀਲੀ ਕਰੇ। ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੀ ਸੋਧ ਸਮੁੱਚਾ ਪੰਥ ਹੀ ਕਰ ਸਕਦਾ ਹੈ। ਅਸੀਂ ਛੇਤੀ ਹੀ ਮੁਖ ਸੇਵਾ ਦਾਰਾਂ ਦੀ ਮੀਟਿੰਗ ਕਰਕੇ ਫ਼ਿਨਲੈਡ ਦੇ ਗੁਰਦਵਾਰੇ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਅਕਾਲ ਤਖ਼ਤ ‘ਤੇ ਬੁਲਾਵਾਂਗੇ ਅਤੇ ਉਨ੍ਹਾਂ ਵਿਰੁਧ ਯੋਗ ਕਰਾਵਾਈ ਕਰਾਂਗੇ।”

ਗਿਆਨੀ ਤਰਲੋਚਨ ਸਿੰਘ ਜੀ ਦਾ ਬਿਆਨ, “ਕੁਝ ਲੋਕਾਂ ਨੇ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਨਾਲ ਅਰਦਾਸ ਵਿਚ ਤਬਦੀਲੀ ਕਰ ਕੇ ਅਕਾਲ ਤਖ਼ਤ ਨੂੰ ਚੁਨੌਤੀ ਦਿੱਤੀ ਹੈ। ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਵਿਰੁਧ ਪੰਥਕ ਰਵਾਇਤਾਂ ਮੁਤਾਬਕ ਕਰਾਵਾਈ ਕੀਤੀ ਜਾਵੇਗੀ।”

ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਸਬੰਧ ਵਿਚ ਬੇਨਤੀ ਹੈ ਕਿ ਹਰ ਸਿੱਖ ਦਾ ਇਹ ਫ਼ਰਜ ਬਣਦਾ ਹੈ ਕਿ ਉਹ ਇਸ ਦੀ ਪਾਲਣਾ ਕਰੇ। ਦੁਨੀਆਂ ਭਰ ਵਿਚ ਸਾਰੇ ਗੁਰਦਵਾਰਿਆਂ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਇਹ ਫ਼ਰਜ ਬਣਦਾ ਹੈ ਕਿ ਉਹ ਪੰਥ ਪ੍ਰਵਾਣਿਤ ਰਹਿਤ ਮਰਯਾਦਾ ਨੂੰ ਲਾਗੂ ਕਰਨ। ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਸੋਧ ਕਰਵਾਉਣ ਲਈ ਯਤਨ ਕਰਨਾ ਇਕ ਵੱਖਰੀ ਗੱਲ ਹੈ ਪਰ ਇਸ ਨੂੰ ਰੱਦ ਕਰਕੇ ਆਪਣੀ ਵੱਖਰੀ ਮਰਯਾਦਾ ਬਣਾ ਲੈਣੀ, ਇਹ ਪੰਥ ਦੇ ਫੈਸਲੇ ਦੇ ਖਿਆਲ ਬਗ਼ਾਵਤ ਸਮਝੀ ਜਾਣੀ ਚਾਹੀਦੀ ਹੈ ਜੋ ਸਾਧ ਲਾਣਾ ਬੁਹਤ ਪਹਿਲਾਂ, ਅਪ੍ਰੈਲ 1994 'ਚ ਕਰ ਚੁੱਕਾ ਹੈ।

‘ਗੁਰਮਤਿ ਸਿਧਾਂਤ ਪ੍ਰਚਾਰਕ (?) ਸੰਤ ਸਮਾਜ’ ਵਲੋਂ ਪੰਥਕ ਰਹਿਤ ਮਰਯਾਦਾ ਨੂੰ ਰੱਦ ਕਰਕੇ ਬਣਾਈ ਗਈ ਵੱਖਰੀ ਮਰਯਾਦਾ 'ਚ ਕੁਝ ਹਵਾਲੇ ;

- (1) ਗੁਰੂ: “ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸਰੂਪ ਵਿੱਚ ‘ੴ ਤੋਂ ਲੈ ਕੇ ਅਠਾਰਹ ਦਸ ਬੀਸ’ ਤੱਕ ਕਿਸੇ ਨੂੰ ਵੀ ਕੋਈ ਅੱਖਰ ਲਗ-ਮਾਤਰ ਵਾਧ-ਘਾਟ ਕਰਨ ਦਾ ਅਧਿਕਾਰ ਨਹੀਂ। ਅੱਖਰ-ਅੱਖਰ ਤੇ ਗੁਰੂ ਭਾਵਨਾ ਰੱਖਣੀ ਹਰ ਇੱਕ ਗੁਰਸਿੱਖ ਦਾ ਪਰਮ ਧਰਮ ਹੈ।” (ਪੰਨਾ 2)
- (2) ਅਰਦਾਸ ਉਪਰੰਤ ਦੋਹਰਾ ਪੜ੍ਹਿਆ ਜਾਵੇ, ‘ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ... ਬਚੇ ਸਰਨ ਜੋ ਹੋਏ।’ (ਪੰਨਾ 5)
- (3) ਗੁਰਮਤਿ ਦੇ ਪ੍ਰਚਾਰ ਨੂੰ ਮੁਖ ਰੱਖਦਿਆਂ ਸਿੱਧੀਆਂ ਧਾਰਨਾ ਨਾਲ ਵੀ ਕੀਰਤਨ ਤੇ ਵਖਿਆਨ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। (ਪੰਨਾ 10)
- (4) ਪਾਠ ਦੇ ਭੋਗ ਵੇਲੇ ਰਾਗ-ਮਾਲਾ ਤੋਂ ਉਪਰੰਤ ਸ੍ਰੀ ਜਪੁਜੀ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਪੰਜ ਪਉੜੀਆਂ ਤੇ ਸਲੋਕ ਪੁੜ ਕੇ ਅਰਦਾਸ ਕਰੇ। (ਪੰਨਾ 11)
- (5) ਸ੍ਰੀ ਅਖੰਡ ਪਾਠ ਸਾਹਿਬ ਦੇ ਨਾਲ ਹੀ ਸ੍ਰੀ ਜਪੁਜੀ ਸਾਹਿਬ ਜੀ ਦੀ ਪੋਥੀ ਦਾ ਵੱਖਰਾ ਪ੍ਰਕਾਸ਼ ਕਰਕੇ ਪਾਠ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਕੁੰਭ,

ਨਾਰੀਏਲ, ਧੂਪ ਆਦਿ ਖੁਸ਼ਬੂਦਾਰ ਸਮੱਗਰੀ ਅਤੇ ਦੇਸੀ ਘਿਉ ਦੀ ਜੋੜ ਜਗਾਉਣੀ ਚਾਹੀਦੀ ਹੈ। (ਪੰਨਾ 12)

(6) ਜੈਤਸਰੀ ਦੀ ਵਾਰ (704 ਅੰਗ ਤੇ) ਪਾਠ ਦੇ ਮੱਧ ਦੀ ਅਰਦਾਸ ਕੀਤੀ ਜਾਵੇ। (ਪੰਨਾ 12)

(7) ਸ੍ਰੀ ਅਖੰਡ ਪਾਠ ਜੀ ਦੇ ਭੋਗ ਦੇ ਸਮੇਂ ਨਾਵੇਂ ਮਹੱਲੇ ਦੇ ਸਲੋਕ ਸੁਰੂ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ-ਪਹਿਲਾਂ ਹੀ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਮਹਾਰਾਜ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਪਹੁੰਚਣਾ ਜ਼ਰੂਰੀ ਹੈ। (ਪੰਨਾ 13)

(8) ਅਰਦਾਸ ਕਰਦੇ ਸਮੇਂ ਜਿਸ ਵੇਲੇ ਅਰਦਾਸੀਆ ਇਹ ਤੁਕ “ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗ ਹਰਿ ਰਾਇ॥” ਪੜ੍ਹੇ ਤਾਂ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ (ਸਰਬ ਲੋਹ ਦੀ) ਕ੍ਰਿਪਾਨ ਭੇਟ ਕੀਤਾ ਜਾਵੇ।” (ਪੰਨਾ 14)

(9) ਉਪਰੰਤ... ਇਕੋ ਅਵਾਜ਼ ਨਾਲ ਪੰਜ ਵਾਰੀ ਮੂਲਮੰਤ੍ਰ (ੴ ਤੋਂ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ਤੱਕ) ਅਤੇ ਪੰਜ ਵਾਰੀ ਗੁਰਮੰਤ੍ਰ ‘ਵਾਹਿਗੁਰੂ’ ਰਟਨ (ਦਿਤ੍ਰ) ਕਰਵਾਉਣ। (ਪੰਨਾ 21)

(10) ਹੋਰ ਮਤਾਂ ਦੇ ਧਾਰਨ ਕਰਨ ਵਾਲੇ ਵੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ‘ਲਾਵਾਂ’ ਵਿਆਹ ਕਰਵਾ ਸਕਦੇ ਹਨ। (ਪੰਨਾ 28)

ਸਤਿਕਾਰ ਯੋਗ ਮੁਖ ਸੇਵਾਦਾਰ ਜੀਓ, ਇਹ ਤਾਂ ਹਨ ਅਖੌਤੀ ਸੰਤ ਸਮਾਜ ਦੀ ਮਰਯਾਦਾ ‘ਚ ਆਪ ਜੀ ਦੀ ਜਾਣਕਾਰੀ ਲਈ ਕੁਝ ਹਵਾਲੇ। ‘ਗੁਰਬਾਣੀ ਪਾਠ ਦਰਪਣ’ ‘ਚ ਹਵਾਲੇ ਏਸ ਲਈ ਨਹੀਂ ਦਿੱਤੇ ਗਏ ਕਿ ਆਪ ਜੀ ਨੇ ਤਾਂ ਉਸੇ ਸੰਸਥਾ ਤੋਂ ਵਿਦਿਆ ਪ੍ਰਾਪਤ ਕੀਤੀ ਹੋਈ ਹੈ ਇਸ ਲਈ ਆਪ ਜੀ ਤਾਂ ਭਲੀ ਭਾਤ ਜਾਣਦੇ ਹੀ ਹੋ। ਇਥੇ ਸਿਰਫ਼ ਇਕ ਹਵਾਲਾ ਹੀ ਦਰਜ ਕਰਨ ਦੀ ਇਜਾਜ਼ਤ ਚਾਹੁੰਦਾ ਹਾਂ।

(1) ਪਾਠ:- ਸਤਿਗੁਰਾਂ ਦੇ ਸਿੱਖੀ ਪੰਥ ਵਿਚ ਅਨੇਕ ਵਿਧੀਆਂ ਦੇ ਪਾਠਾਂ ਦੀ ਮਰਯਾਦਾ ਹੈ, ਜੋ ਸਤਿਗੁਰਾਂ ਨੇ ਅਤੇ ਮਹਾਰਾਜ ਜੀ ਦੇ ਨਿਕਟ ਵਰਤੀ ਸਿੰਘਾਂ ਨੇ ਚਲਾਈਆਂ, ਉਹ ਇਹ ਹਨ।

(1) ਸਧਾਰਨ ਪਾਠ-1 ਸਧਾਰਨ ਮ੍ਰਿਤਕ ਦਾ। 2 ਖੁਸ਼ੀ ਦਾ। 3 ਸੰਥਾ ਪੜ੍ਹਨ ਵਾਸਤੇ ਆਦਿ।

(2) ਸ੍ਰੀ ਅਖੰਡ ਪਾਠ।

(3) ਸੰਪਟ ਪਾਠ- 1 ਅਖੰਡ ਸੰਪਟ ਪਾਠ। 2 ਸਧਾਰਨ ਸੰਪਟ ਪਾਠ।

(4) ਸਪਤਾਹਕ।

(5) ਕਥਾ ਪ੍ਰਦਾਨ ਅਰਬਾਂ ਸੰਜੁਕਤ।

(6) ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ -1 ਸ੍ਰੀ ਅਖੰਡ ਪਾਠ। 2 ਸਧਾਰਨ ਪਾਠ (ਪੰਨਾ 131, ਗੁਰਬਾਣੀ ਪਾਠ ਦਰਪਣ)

ਆਪ ਜੀ ਦੇ ਬਚਨ, “ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੀ ਸੋਧ ਸਮੁੱਚਾ ਪੰਥ ਹੀ ਕਰ ਸਕਦਾ ਹੈ।” ਸਬੰਧੀ ਨਿਮਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਹੈ ਕਿ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਹੁਣ ਤਾਂਈ ਜੋ ਸੋਧਾਂ ਹੋਈਆਂ ਹਨ ਕੀ ਇਹ ਸਮੁੱਚੇ ਪੰਥ ਦੀ ਮਨਜ਼ੂਰੀ ਨਾਲ ਹੀ ਹੋਈਆਂ ਹਨ? ਵੇਰਵਾ ਹਾਜ਼ਰ ਹੈ ਜੀ।

ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਪਹਿਲੇ ਖਰੜੇ ਵਿਚ ਤਾਂ ਸਪੱਸ਼ਟ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। ਭੋਗ (ੴ) ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ (ਸਧਾਰਨ ਜਾਂ ਅਖੰਡ) ਦਾ ਭੋਗ ਮੁੰਦਾਵਾਣੀ ਉਤੇ ਪਾਇਆ ਜਾਵੇ। (ਹਵਾਲਾ- ਗੁਰਮਤ ਨਿਰਣਯ ਕੋਸ਼, ਪੰਨਾ 213, ਡਾ: ਗੁਰਸ਼ਰਨਜੀਤ ਸਿੰਘ) ਪਰ ਅੱਜ, ਭੋਗ (ੴ) ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ (ਸਹਿਜ ਜਾਂ ਅਖੰਡ) ਦਾ ਭੋਗ ਮੁੰਦਾਵਾਣੀ ਉਤੇ ਜਾਂ ਰਾਗਮਾਲਾ ਪੜ੍ਹ ਕੇ ਚਲਦੀ ਸਥਾਨਕ ਰੀਤੀ ਅਨੁਸਾਰ ਪਾਇਆ ਜਾਵੇ। (ਪੰਨਾ 18)

ਸਤਿਕਾਰ ਯੋਗ ਮੁਖ ਸੇਵਾਦਾਰ ਜੀਓ, ਕੀ ਇਹ ਸੋਧ ਸਮੁੱਚੇ ਪੰਥ ਨੇ ਹੀ ਕੀਤੀ ਸੀ?

ਸੱਚ ਦੇ ਦਰਬਾਰ ਦੇ ਮੁਖ ਸੇਵਾਦਾਰ ਜੀਓ, ਕਿਸੇ ਇਕ ਦੇ ਖਿਲਾਫ ਕਾਰਵਾਈ ਕਰਨ ਨਾਲ ਇਹ ਸਮੱਸਿਆ ਹਲ ਨਹੀਂ ਹੋਣੀ। ਇਕ ਸਥਾਨਿਕ ਕਮੇਟੀ ਦੇ ਖਿਲਾਫ ਤਾਂ ਕਾਰਵਾਈ ਕਰਨੀ ਪਰ ਵੱਡੀਆਂ-ਵੱਡੀਆਂ ਸੰਸਥਾਵਾਂ ਵਲੋਂ ਅੱਖਾਂ ਮੀਟ ਲੈਣੀਆਂ, ਕੀ ਇਹ ਆਪ ਜੀ ਦੇ ਅਹੁੱਦੇ ਦੀ ਮਾਣ-ਮਰਯਾਦਾ ਦੇ ਅਨੁਕੂਲ ਹੈ? ਆਪ ਜੀ ਵਲੋਂ ਇਹ ਕਹਿਣਾ ਕੇ ਪੰਜ ਸਿੱਖ ਸਾਹਿਬਾਨ ਦੀ ਮੀਟਿੰਗ ਬੁਲਾ ਕੇ ਅਜੇਹੀ ਕਾਰਵਾਈ ਰਕਨ ਵਾਲਿਆ ਖਿਆਫ ਸਖਤ ਐਕਸ਼ਨ ਲੈਣ ਦਾ ਨਿਰਨਾ ਲਿਆ ਜਾਵੇਗਾ। ਇਸ ਸਬੰਧੀ ਬੇਨਤੀ ਹੈ ਕੀ ਪੰਜ ਤਖਤ ਸਾਹਿਬ ਤੇ ਇਹ ਮਰਯਾਦਾ ਲਾਗੂ ਹੈ?

ਸਤਿਕਾਰ ਯੋਗ ਮੁਖ ਸੇਵਾਦਾਰ ਜੀਓ, ਜੇ ਆਪ ਜੀ ਸੱਚੇ ਦਿਲੇ ਇਹ ਚਾਹੁੰਦੇ ਹੋ ਕੇ ਸਾਰੇ ਪੰਥ ਦੀ ਇਕ ਹੀ ਮਰਯਾਦਾ ਹੋਵੇ ਤਾਂ ਕਰੋ ਇਹ ਸਪੱਸ਼ਟ ਐਲਾਨ, ਅੱਜ ਤੋਂ ਜਿਥੇ-ਜਿਥੇ ਵੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮੌਜੂਦ ਹਨ ਉਥੇ ਪੰਥ ਪ੍ਰਵਾਣਤ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਹੀ ਲਾਗੂ ਹੋਵੇਗੀ। ਇਸ ਦੀ ਅੱਵਗਿਆ ਕਰਨ ਵਾਲੀਆਂ ਸਮੱਥਾਵਾਂ, ਪ੍ਰਬੰਧਕ ਕਮੇਟੀਆਂ ਅਤੇ ਵਿਅਕਤੀਆਂ ਦੇ ਖਿਲਾਫ, ਪੰਥਕ ਰਵਾਇਤਾਂ ਦੇ ਮੁਤਾਬਕ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾਵੇਗੀ। ਜੇ ਵੀ ਇਸ ਮਰਯਾਦਾ ਦੀ ਪਾਲਣਾ ਨਹੀਂ ਕਰ ਸਕਦਾ / ਨਹੀਂ ਕਰਨੀ ਚਹੁੰਦਾ, ਉਹ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਸਤਿਕਾਰ ਸਹਿਤ ਨੇੜੇ ਦੇ ਗੁਰਦਵਾਰੇ ਪੁਜਦਾ ਕਰ ਦੇਵੇ। ਜੇ ਵੀ ਵਿਅਕਤੀ ਜਾਂ ਸੰਸਥਾ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਕਿਸੇ ਤਬਦੀਲੀ ਲਈ ਸੁਝਾਅ ਦੇਣਾ ਚਾਹੇ ਉਹ ਵੀ ਲਏ ਜਾਣ। ਪੰਥ ਦੇ ਵਿਦਵਾਨ ਉਸ ਤੇ ਖੁਲੀਆਂ ਵਿਚਾਰਾਂ ਕਰਨ ਅਤੇ ਸਰਬਤ ਖਾਲਸਾ ਬੁਲਾ ਕੇ, 'ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ' ਵਿਚ ਕੀਤੀਆਂ ਗਈਆਂ ਸੋਧਾਂ ਦੀ ਪ੍ਰਵਾਨਗੀ ਲਈ ਜਾਵੇ। ਇਸ ਮਹਾਨ ਕਾਰਜ ਲਈ ਇਕ ਖਾਸ ਸਮਾਂ-ਸੀਮਾ ਨਿਰਧਾਰਤ ਕੀਤੀ ਜਾਵੇ।

ਆਸ ਕਰਦੇ ਹਾਂ ਕੇ ਆਪ ਜੀ, ਪੰਥ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਵਾਸਤੇ ਇਨ੍ਹਾਂ ਬੇਨਤੀਆਂ 'ਤੇ ਜਰੂਰ ਵਿਚਾਰ ਕਰੋਗੇ।

ਆਦਰ ਸਹਿਤ,

ਸਿੰਘ ਸਭਾ ਇਨਟਰਨੈਸ਼ਨਲ।

ਸਰਵਜੀਤ ਸਿੰਘ ਸੈਕਰਮੈਂਟੋ, ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ, ਪ੍ਰੋ ਮੱਖਣ ਸਿੰਘ (ਅਮਰੀਕਾ)

ਗੁਰਚਰਨ ਸਿੰਘ ਜੀਉਣ ਵਾਲਾ, ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਕਮੇਲ (ਕਨੇਡਾ)

ਫਿਨਲੈਂਡ ਵਾਲੇ ਸਿੱਖ ਲੱਖਾਂ ਦੇ ਪੁਜਾਰੀ ਟੋਲੇ ਕੱਖਾਂ ਦੇ।

ਅਖੌਤੀ ਜੱਥੇਦਾਰੋ! ਸੱਭ ਤੋਂ ਪਹਿਲਾ ਸਵਾਲ ਇਹ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਆਖਰ ਸਾਨੂੰ ਇਹ ਕਦਮ ਚੁਕਣਾ ਹੀ ਕਿਉਂ ਪਿਆ? ਜੇ ਕਰ ਤੁਸੀਂ ਇਮਾਨਦਾਰੀ ਨਾਲ ਸਿੱਖੀ ਦੀ ਸੇਵਾ ਕਰ ਰਹੇ ਹੁੰਦੇ ਤਾਂ ਅੱਜ ਤਕ ਇਸ “ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ” ਵਿਚ ਜੋ ਕਮੀਆਂ ਨਜ਼ਰ ਆਈਆਂ ਹਨ ਉਹ ਕਦੋਂ ਦੀਆਂ ਕੱਢ ਦਿੱਤੀਆਂ ਹੁੰਦੀਆਂ। ਪਰ ਨਹੀਂ। ਤੁਸੀਂ ਤਾਂ ਆਪਣੀ ਜ਼ਮੀਰ, ਜੇ ਕੋਈ ਤੁਹਾਡੇ ਕੋਲ ਹੈ ਵੀ

ਤਾਂ, ਗਿਰਵੀ ਰੱਖ ਚੁਕੇ ਹੋ। ਇਸੇ ਕਰਕੇ ਹੀ ਅੱਜ ਕੱਲ੍ਹ ਅਖਬਾਰ ਤੁਹਾਨੂੰ ਲਿਫਾਫਾ ਜੱਥੇਦਾਰ ਲਿਖ ਰਹੇ ਹਨ।

ਫਿਨਲੈਂਡ ਵਾਲਿਆਂ ਨੂੰ ਤੁਸੀਂ ਅਕਾਲ ਤੱਖਤ ਤੇ ਸੱਦਣ ਦਾ ਡਾਰਾਵਾ ਦਿੱਤਾ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਤੁਸੀਂ ਇਹ ਕਰਦੇ ਤੁਹਾਨੂੰ ਬੀਬੀ ਬਸੰਤ ਕੌਰ ਫਰੀਦਾਬਾਦ ਨੇ ਇਹ ਚੈਲਿੰਜ ਕੀਤਾ ਹੈ ਕਿ ਤੁਸੀਂ ਫਿਨਲੈਂਡ ਵਾਲਿਆਂ ਨੂੰ ਇਤਨੀ ਦੂਰੋਂ ਕਿਉਂ ਬਲਾਉਂਦੇ ਹੋ ਅਸੀਂ ਫਰੀਦਾਬਾਦ ਵਾਲੇ ਤੁਹਾਡੇ ਨੇੜੇ ਬੈਠੇ ਹਾਂ। ਸਾਡੇ ਨਾਲ ਵਿਚਾਰ ਲਈ ਸਾਡੇ ਸਨਮੁੱਖ ਹੋਵੋ। ਕੀ ਤੁਸੀਂ ਇਹ ਚੈਲਿੰਜ ਕਬੂਲ ਕਰ ਲਿਆ ਹੈ ਜਾਂ ਨਹੀਂ? ਅਕਾਲ ਤਖਤ ਦੇ ਮੁੱਖ ਸੇਵਾਦਾਰ ਜੀ ਛੇਤੀ ਕਰੋ ਇਹ ਚੈਲਿੰਜ ਕਬੂਲ ਕਰੋ ਕਿਤੇ ਲਿਫਾਫੇ ਵਿਚੋਂ ਕੱਲ੍ਹ ਨੂੰ ਕੋਈ ਹੋਰ ਜੱਥੇਦਾਰ ਨਾ ਨਿਕਲ ਆਵੇ।

ਤੁਹਾਨੂੰ ਫਰੀਦਾਬਾਦ ਵੀ ਜਾਣ ਦੀ ਲੋੜ ਨਹੀਂ। ਚੌਕ ਮਹਿਤਾ ਤੁਹਾਡੇ ਕੋਲ ਹੀ ਹੈ। ਦਮਦਮੀ ਟਕਸਾਲ ਨੂੰ ਪੁਛੋ ਕੀ ਉਹ ਤੁਹਾਡੀ “ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ” ਨੂੰ ਮੰਨਦੇ ਹਨ? ਤੁਹਾਨੂੰ ਉਨ੍ਹਾਂ ਨੂੰ ਵੀ ਪੁੱਛਣ ਦੀ ਲੋੜ ਨਹੀਂ ਤੁਸੀਂ ਵੀ ਉਸੇ ਟਕਸਾਲ ਦੇ ਚੇਲੇ-ਬਾਲਕੇ ਹੋ। ਤੁਹਾਨੂੰ ਪਤਾ ਹੀ ਹੈ ਕਿ ਚੌਕ ਮਹਿਤਾ “ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ” ਦੇ ਉਲਟ ‘ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ’ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਬਰਾਬਰ ਪ੍ਰਕਾਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਜਦੋਂ ਕਿ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਪੰਨਾ 11 (ਹ) ਮੁਤਾਬਕ ਇਹ ਨਹੀਂ ਹੋਣਾ ਚਾਹੀਦਾ। ਕੀ ਤੁਸੀਂ ਚੌਕ ਮਹਿਤੇ ਨੂੰ ਕਦੀ ਅਵਾਜ਼ਾ ਦੇਵੋਗੇ? ਕੀ ਤੁਸੀਂ ਕਦੀ ਟਕਸਾਲ ਨੂੰ ਪੁਛੋਗੇ ਕਿ ਬਈ ਤੁਸੀਂ ਅਕਾਲ ਤਖਤ ਦੀ ਮੋਹਰ ਲੱਗਾ ਕੇ ਸ਼੍ਰੋ.ਗੁ.ਪ੍ਰ. ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਵਲੋਂ ਛਾਪੀ ਗਈ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਨੂੰ ਕਿਉਂ ਨਹੀਂ ਮੰਨਦੇ?

ਕਲੇਰਾਂ ਵਾਲੇ ਚਿੱਟ ਕਪੜੀਏ ਸਾਧ ਤੁਹਾਡੇ ਕੋਲ ਹੀ ਹਨ। ਪਿਛਲੇ ਸਾਲ ਇਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਆਦਮ ਕੱਦ ਬੁਤ ਬਣਾ ਕੇ ਨਗਰ ਕੀਰਤਨ ਕੱਢੇ। ਕੀ ਤੁਹਾਡੀਆਂ ਅੱਖਾਂ ਖੁਲੀਆਂ ਹਨ? ਕੀ ਤੁਹਾਡੇ ਕੰਨ ਸੁਣਦੇ ਨਹੀਂ? ਦਿਮਾਗ ਕੰਮ ਕਰਦਾ ਨਹੀਂ? ਕੀ ਤੁਸੀਂ ਇਸ ਬਾਰੇ ਅਖਬਾਰਾਂ ਵਿਚ ਪੜ੍ਹਿਆ ਨਹੀਂ? ਕੀ ਤੁਹਾਨੂੰ ਇਸ ਬਾਰੇ ਕਿਸੇ ਨੇ ਦੱਸਿਆ ਨਹੀਂ? ਚਲੋ ਜੇ ਅੱਜ ਤਕ ਤੁਹਾਨੂੰ ਇਸ ਬਾਰੇ ਪਤਾ ਨਹੀਂ ਲੱਗਿਆ ਤਾਂ ਹੁਣ ਹੀ ਸੁਣ ਲਓ, ਪੜ੍ਹ ਲਓ। ਇਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਗੁਟਕਿਆਂ ਵਿਚ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦੀ ਲਿਖੀ ਬਾਣੀ “ਸੁਖਮਨੀ” ਦੀ ਲਿਖਣ ਵਿਧੀ ਨੂੰ ਬਦਲ ਕੇ ਆਪਣੇ ਕੋਲੋਂ ਸੰਪਟ ਲਾ ਲਾ ਕੇ ਗੁਰੂ ਨੂੰ ਇਕ ਸਾਧਾਰਣ ਮਨੁੱਖ ਦੇ ਦਰਜੇ ਤੋਂ ਵੀ ਥੱਲੇ ਲੈ ਆਂਦਾ ਹੈ। ਅਸੀਂ ਤੁਹਾਨੂੰ ਪੁੱਛਦੇ ਹਾਂ ਕਿ ਕੀ ਇਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਨਾਲੋਂ ਸਮਝ ਜ਼ਿਆਦਾ ਹੈ ਜਿਹੜੇ ਗੁਰੂ ਦੀ ਬਾਣੀ ਵਿਚ ਤਬਦੀਲੀਆਂ ਕਰਨ ਦੇ ਸਮਰੱਥ ਹਨ? ਬਹੰਗਮ ਹੋਣਾ ਸਿੱਖ ਧਰਮ ਦਾ ਅੰਗ ਨਹੀਂ। ਫਿਰ ਇਹ ਲੋਕ ਕਿਉਂ ਲੋਕਾਂ ਨੂੰ ਭਰਮਾ ਕੇ ਉਨ੍ਹਾਂ ਦੀ ਮਾਇਆ ਤੇ ਇਜਤ ਲੁੱਟੀ ਜਾ ਰਹੇ ਹਨ। ਇਹ ਨਾਨਕਸਰੀਏ ਬਾਹਰਲਿਆਂ ਮੁਲਕਾਂ

‘ਚ ਤੇ ਖਾਸ ਕਰਕੇ ਕੈਨੇਡਾ ਵਿਚ ਲੋਕਾਂ ਦੀਆਂ ਧੀਆਂ, ਭੈਣਾਂ ਤੇ ਘਰ ਵਾਲੀਆਂ ਦੀ ਇਜਤ ਲੁਟਦੇ ਕਈ ਵਾਰੀ ਫੜੇ ਗਏ ਹਨ। ਐਡਮੈਨਟਨ ਵਾਲਾ ਬਾਬਾ ਹਰਨੇਕ ਸਿੰਘ ਸ਼ਰਾਬੀ ਹਾਲਤ ਵਿਚ ਗੱਡੀ ਚਲਾਉਂਦਾ ਫੜਿਆ ਗਿਆ, ਚਾਰਜ ਵੀ ਹੋਇਆ। ਕੋਈ ਅਕਾਲ ਤਖਤ ਹਰਕਤ ਵਿਚ ਨਹੀਂ ਆਇਆ। ਕੀ ਤੁਹਾਨੂੰ ਇਨ੍ਹਾਂ ਤੋਂ ਡਰ ਲਗਦਾ ਹੈ? ਜੇ ਤੁਹਾਡੇ ‘ਚ ਹਿੰਮਤ ਹੈ ਤਾਂ ਸੱਦੇ ਇਨ੍ਹਾਂ ਨੂੰ ਅਕਾਲ ਤਖਤ ਤੇ। ਫਿਰ ਭਾਂਡੇ ਮਾਂਜਣ, ਪਾਠ ਕਰਨ, ਝਾੜੂ ਫੇਰਨ ਜਾਂ ਗੋਲਕ ਵਿਚ ਮਾਇਆ ਪਾਉਣ ਤੇ ਪਾਠ ਕਰਾਉਣ ਲਈ ਨਾ ਕਹਿਣਾ। ਕਿਉਂਕਿ ਜੇ ਇਹ ਸਾਰਾ ਕੁੱਝ ਸਜਾ ਹੈ ਤਾਂ ਫਿਰ ਸਿੱਖ ਧਰਮ ਮੁਤਾਬਕ ਸੇਵਾ ਕੀ ਹੈ? ਕਰੋ ਇਨ੍ਹਾਂ ਦੇ ਡੇਰੇ ਬੰਦ ਸਜਾ ਇਹ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ।

ਕੁੱਝ ਦਿਨ ਪਹਿਲਾਂ ਦੀ ਗੱਲ ਹੈ। ਆਹ ਸਾਧ ਹਰੀ ਸਿੰਘ ਰੰਧਾਵੇ ਵਾਲਾ ਜਿਹੜਾ ਆਪਣੇ ਨਾਮ ਨਾਲ ਸੰਤ ਵੀ ਲਾਉਂਦਾ ਹੈ ਸਾਡੇ ਨਾਲ “ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਬਾਰੇ ਵਿਚਾਰ ਕਰਨ ਲਈ ਗੁਰਦਵਾਰੇ ਰਿਚਮੰਡ ਹਿਲ ਨਿਊਯਾਰਕ ਵਿਚ ਪਹੁੰਚਿਆ। ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਦੇ ਬਰਾਬਰ ਬੈਠ ਕੇ ਕਿਸੇ ਪੁਰਾਣੇ ਹੁਕਮਨਾਮੇ, 2000, ਦਾ ਵੇਰਵਾ ਦੇ ਕੇ ਇਹ ਕਹਿਕੇ ਤੁਰਦਾ ਬਣਿਆ ਕਿ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਚਰਚਾ ਕਰਨ ਤੋਂ ਅਕਾਲ ਤਖਤ ਦਾ ਹੁਕਮਨਾਮਾ ਵਰਜਿਤ ਕਰਦਾ ਹੈ ਜਦੋਂ ਕਿ ਤੁਸੀਂ ਖੁਦ ਤੇ ਵੇਦਾਂ ਦੇ ਮਾਹਰ ਵੇਦਾਂਤੀ ਜੋਗਿੰਦਰ ਸਿੰਘ ਸਾਬਕਾ ਪੁਜਾਰੀ ਫਤਹਿ ਦਿਵਸ ਮਨਾ ਕੇ 14.06.2000 ਦੇ ਹੁਕਮਨਾਮੇ ਦੀ ਉਲੰਘਣਾ ਕਰ ਚੁਕੇ ਹੋ ਅਤੇ 27.11.2006 ਵਿਚ ਜਾਰੀ ਹੋਇਆ ਹੁਕਮ ਨਾਮਾ ਇਹ ਹੁਕਮ ਕਰਦਾ ਹੈ ਕਿ ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਉਲਟ ਪ੍ਰਚਾਰ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਗੁਰਮਤਿ ਮੁਤਾਬਕ ਜਵਾਬ ਦੇਓ। ਹੁਣ ਤੁਸੀਂ ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨ ਕਿ ਕੀ ਤੁਸੀਂ ਆਪਣੇ ਆਪ, ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਅਤੇ ਭਗੋੜੇ ਹਰੀ ਸਿੰਘ ਨੂੰ ਵੀ ਕਦੀ ਸਦੋਗੇ ਜਾਂ ਅਕਾਲ ਤਖਤ ਤੁਹਾਡੀ ਮੱਤ ਨਾਲ ਮੱਤ ਦੇ ਨਾ ਮੇਲ ਖਾਣ ਵਾਲਿਆਂ ਨੂੰ ਹੀ ਸੱਦਣ ਵਾਸਤੇ ਹੈ?

ਸਾਰੇ ਦਾ ਸਰਾ ਸੰਤ ਸਮਾਜ ਵੀ ਤਨਖਾਹੀਆ ਹੈ। ਪਤਾ ਕਰੋ ਸੰਤ ਮੱਖਣ ਸਿੰਘ ਸੱਤੋ ਦੀ ਗਲੀ ਵਾਲਿਆਂ ਤੋਂ ਜਿਨ੍ਹਾਂ ਨੇ ਸੰਤ ਸਮਾਜ ਦੇ ਮੁਖੀ ਹੁੰਦਿਆਂ ‘ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ’ ਵਿਚੋਂ ਕੁੱਝ ਗੱਲਾਂ ਚੋਰੀ ਕੀਤੀਆਂ ਤੇ ਬਾਕੀ ਦੇ ਸੰਤ ਸਮਾਜ ਨੂੰ ਕਬੂਲ ਨੁਕਤੇ ਆਪਣੇ ਕੋਲੋਂ ਪਾ ਕੇ ਇਕ ਨਵੀਂ ਸੰਤ ਸਮਾਜ ਦੀ “ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ” ਤਿਆਰ ਕਰਕੇ ਅਕਾਲ ਤਖਤ ਦੀ ਪ੍ਰਵਾਨਤ ਮਰਯਾਦਾ ਦੇ ਮੁਕਾਬਲੇ ਤੇ ਹੋਰ “ਸੰਤ ਸਮਾਜ ਰਹਿਤ ਮਰਯਾਦਾ” ਖੜੀ ਕਰ ਦਿੱਤੀ। ਇਸ ਬਾਰੇ ਅਕਾਲ ਤਖਤ ਕਦੋਂ ਹਰਕਤ ਵਿਚ ਆਵੇਗਾ? ਕੀ ਤੁਸੀਂ ਸੰਤਾਂ ਦੇ ਸਮਾਜ ਤੋਂ ਡਰਦੇ ਉਨ੍ਹਾਂ ਨੂੰ ਅਕਾਲ ਤਖਤ ਤੇ ਨਹੀਂ ਬੁਲਾਉਂਦੇ? ਫਿਨਲੈਂਡ ਵਾਲਿਆਂ ਨੇ ਤਾਂ ਇਕ ਜਾਂ ਦੋ ਤਬਦੀਲੀਆਂ ਰਹਿਤ ਮਰਯਾਦਾ ਵਿਚ ਕਰ ਦਿੱਤੀਆਂ ਤਾਂ ਅਖੇ ਅਸੀਂ ਉਨ੍ਹਾਂ ਦੇ ਵਰੰਟ ਜਾਰੀ ਕਰਾਂਗੇ ਤੇ ਉਹ ਵੀ ਨਾਨਬੇਲਏਬਲ।

ਤੁਸੀਂ ਕਦੀ ਅਕਾਲੀ ਦਲ ਬਾਦਲ ਦੇ ਪ੍ਰਧਾਨ ਸ੍ਰ. ਪ੍ਰਕਾਸ਼ ਸਿੰਘ ਬਾਦਲ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਹੁਕਮਾਂ ਦੇ ਉਲਟ ਮੁੰਕਟ ਲਾ ਕੇ ਤਿਲਕ ਲਗਾਉਣ ਬਾਰੇ ਪੁਛੋਗੇ? ਹਵਨ ਕਰਨ ਬਾਰੇ ਪੁਛੋਗੇ? ਸਰਸਾ ਸਾਧ ਦੇ ਚਰਨਾਂ ਵਿਚ ਬੈਠ ਕੇ ਵੋਟਾਂ ਲਈ ਲੇਲੜੀਆਂ ਕੱਢਣ ਬਾਰੇ ਪੁਛੋਗੇ? ਉਨ੍ਹਾਂ ਦੀ ਧਰਮ ਪਤਨੀ ਦਾ ਸਾਧਾਂ ਦੇ ਡੇਰੇ ਮੱਥਾ ਟੇਕਣ ਬਾਰੇ ਪੁਛੋਗੇ? ਢੀਂਢਸੇ ਦੇ ਰਮਾਇਣ ਦੇ ਪਾਠ ਕਰਵਾਉਣ ਬਾਰੇ ਕੋਈ ਹੁਕਮ ਜਾਰੀ ਕਰੋਗੇ?

ਸਿੱਖ ਇਤਹਾਸ ‘ਚ ਅਕਾਲ ਤਖਤ ਦਾ ਰੋਲ ਦੇ ਪੰਨਾ 26 ਤੇ ਡਾ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਲਗੀਰ ਸਾਬਕਾ ਮੁਖ ਪੁਜਾਰੀ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਤੇ ਪੈਸੇ ਲੈ ਕੇ ਮੁਲਜ਼ਮਾ ਨੂੰ ਬਰੀ ਕਰਨ ਦੇ ਦੋਸ਼ ਲਾਉਂਦੇ ਹਨ ਤੇ ਨਾਲ ਹੀ ਇਹ ਵੀ ਦੋਸ਼ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਕੁੱਲ ਦੋ ਕਰੋੜ ਰੁਪੈ ਗਬਨ ਕੀਤੇ ਹਨ। ਕਦੀ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਨੂੰ ਅਕਾਲ ਤਖਤ ਤੇ ਸੱਦੋਗੇ? ਜਵਾਬ ਹੈ ਨਹੀਂ। ਕਿਉਂਕਿ ਉਹ ਤੁਹਾਡੇ ਹੀ ਭਾਈਚਾਰੇ ਚੋਂ ਹਨ ਤੇ ਨਾਲ ਹੀ ਕੁੜਮਾਚਾਰੀ ਵੀ ਹੈ।

ਕੁੱਝ ਦਿਨ ਪਹਿਲਾਂ ਸਪੋਕਸਮੈਨ ਨੇ ਛਾਪਿਆ ਸੀ ਕਿ ਮਸਤੁਆਣੇ ਅਕਾਲ ਤਖਤ ਦੇ ਹੁਕਮਾਂ ਦੇ ਉਲਟ ਪੰਜਾਬ ‘ਚ ਅੰਮ੍ਰਿਤਸਰ ਦਰਬਾਰ ਵਰਗਾ ਇਕ ਹੋਰ ਦਰਬਾਰ ਬਣ ਗਿਆ ਹੈ ਜਦੋਂ ਕਿ ਇਸ ਨੂੰ ਬਣਨ ਤੋਂ ਰੋਕਣ ਲਈ ਗੁਰਚਰਨ ਸਿੰਘ ਟੋਹੜੇ ਨੇ ਹੁਕਮ ਜਾਰੀ ਕਰਵਾਇਆ ਸੀ। ਫਿਨਲੈਂਡ ਵਾਲਿਆਂ ਤਾਂ ਕਿਸੇ ਹੁਕਮ ਦੀ ਉਲੰਘਣਾ ਵੀ ਨਹੀਂ ਕੀਤੀ। ਮੁਖ ਪੁਜਾਰੀ ਸ੍ਰ. ਗੁਰਬਚਨ ਸਿੰਘ ਜੀ ਹੁਣ ਤੁਸੀਂ ਕੀ ਕਰੋਗੇ?

ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਹੋਰ ਹਜ਼ਾਰਾਂ ਕਾਰਨਾਮੇ ਤੁਹਾਨੂੰ ਯਾਦ ਹਨ ਪਰ ਫਿਰ ਵੀ ਤੁਸੀਂ, ਬਿਨਾ ਸੋਚੇ ਸਮਝੇ, ਚੁਪ ਚਾਪ ਅਕਾਲ ਤਖਤ ਤੇ ਰਾਜ ਕਰੀ ਜਾ ਰਹੇ ਹੋ। ਇਹ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀ ਜੱਥੇਦਾਰੀ ਹੈ?

ਗੁਰੂ ਪੰਥ ਦੇ ਸੇਵਕ,

ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਕੈਨੇਡਾ ਬਰੈਂਚ, ਵਿਨੀਪੈਗ, ਐਡਮੋਨਟਨ ਅਲਬਰਟਾ, ਸੈਕਰਾਮਿੰਟੋ ਕੈਲੇਫੋਰਨੀਆ ਅਤੇ ਵੈਨਕੂਵਰ।

ਸਿੱਖਾਂ ਨੂੰ ਇੰਜ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਮਿਰਤਕ ਦੇਹ ਦਾ ਸਸਕਾਰ ਅਤੇ ਅੰਤਮ ਅਰਦਾਸ ! (ਆਓ, ਮਨਮਤਿ ਛੱਡ ਕੇ ਗੁਰਮਤਿ ਅਪਣਾਈਏ)

3 ਮਈ 2009 ਦੇ ਦਿਨ ਸਿੱਖ ਇਤਿਹਾਸਕਾਰ ਡਾਕਟਰ ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ ਦੇ ਮਾਤਾ ਜਗਤਾਰ ਕੌਰ ਜੀ ਚਲਾਣਾ ਕਰ ਗਏ ਸਨ। ਡਾ ਦਿਲਗੀਰ ਇੰਗਲੈਂਡ ਵਿਚ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਭੈਣ ਅਮਰੀਕਾ ਵਿਚ ਹੋਣ ਕਰ ਕੇ ਮਿਰਤਕ ਦੇਹ ਦਾ ਸਸਕਾਰ 7 ਜੂਨ ਨੂੰ ਚੰਡੀਗੜ੍ਹ ਵਿਚ ਕੀਤਾ ਗਿਆ। ਮੌਰਚਰੀ ਵਿਚੋਂ ਦੇਹ ਨੂੰ ਕਿਸੇ ਗੁਰਦੁਆਰੇ ਮੱਥਾ ਟਿਕਾਉਣ ਦੀ ਬ੍ਰਾਹਮਣੀ ਰੀਤੀ ਕਰਨ ਦੀ ਥਾਂ ਤੇ ਸਿੱਧਾ ਸ਼ਮਸ਼ਾਨ ਵਿਚ ਲਿਜਾਇਆ ਗਿਆ। ਇਸ ਮੌਕੇ ‘ਤੇ ਨਾ ਤਾਂ ਦੇਹ

ਨੂੰ 'ਇਸ਼ਨਾਨ' ਕਰਵਾਇਆ ਗਿਆ ਤੇ ਨਾ ਹੀ ਨਵੇਂ ਕਪੜੇ ਪੁਆਏ ਗਏ। ਬ੍ਰਾਹਮਣੀ ਸੋਚ ਦੇ ਰਿਸ਼ਤੇਦਾਰਾਂ ਦੀਆਂ ਸਲਾਹਾਂ ਨੂੰ ਰੱਦ ਕਰਦੇ ਹੋਏ ਲਕੜਾਂ ਨਾਲ ਸਸਕਾਰਨ ਦੀ ਜਗਹ ਬਿਜਲੀ ਰਾਹੀਂ ਸਸਕਾਰ ਕੀਤਾ ਗਿਆ। **ਡਾ ਦਿਲਗੀਰ ਨੇ ਸਸਕਾਰ ਵੇਲੇ ਆਪ ਅਰਦਾਸ ਕੀਤੀ।** ਇਸ ਮਗਰੋਂ ਇਕ ਸ਼ਬਦ ਦਾ ਕੀਰਤਨ ਅਤੇ ਸੋਹਿਲਾ ਦੇ ਪਾਠ ਮਗਰੋਂ (ਸਿਰਫ਼ 5 ਮਿੰਟ ਮਗਰੋਂ ਹੀ) ਇਕ ਵਾਰ ਫੇਰ ਨਵੀਂ ਅਰਦਾਸ ਕਰਨ ਦੀ ਜਗਹ ਸੰਗਤ ਗੁਰਦੁਆਰਾ ਸੈਕਟਰ 46 ਵਿਚ ਚਲੀ ਗਈ। ਉੱਥੇ ਅਲਾਹੁਣੀਆਂ ਦਾ ਪਾਠ ਕੀਤਾ ਗਿਆ ਤੇ ਅਰਦਾਸ ਖਾਲਸਾ ਪੰਚਾਇਤ ਦੇ ਰਜਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ ਨੇ ਕੀਤੀ ਤੇ ਅਲਾਹੁਣੀਆਂ ਦੀ ਕਥਾ ਡਾ ਦਿਲਗੀਰ ਦੇ ਮਿਸ਼ਨਰੀ ਕਲਾਸ ਦੇ ਵਿਦਿਆਰਥੀ ਸੁਰਿੰਦਰ ਸਿੰਘ ਛੇ ਫੇਜ਼ ਨੇ ਕੀਤੀ। ਸ਼ਾਮ ਵੇਲੇ ਮਿਰਤਕ ਦੀਆਂ ਅਸਥੀਆਂ ਨੂੰ ਰੋਪੜ ਕੋਲ ਚਲਦੀ ਨਹਿਰ ਦੇ ਪਾਣੀ (ਨਾ ਕਿ ਕੀਰਤਪੁਰ ਦੀ ਬਿਪਰਨ-ਸਿੱਖ ਰੀਤ ਵਾਂਗ) ਵਿਚ ਮਾਤਾ ਜਗਤਾਰ ਕੌਰ ਦੀਆਂ ਧੀਆਂ (ਇਸ ਰਸਮ ਵਾਸਤੇ ਸਿਰਫ਼ ਮਰਦਾਂ ਦੀ ਮਨਾਪਲੀ ਤੋੜਨ ਵਾਸਤੇ) ਨੇ ਜਲ ਪਰਵਾਹ ਕੀਤਾ।

ਇਸ ਮਗਰੋਂ ਮਾਤਾ ਜਗਤਾਰ ਕੌਰ ਦੀਆਂ ਪੰਜੇ ਧੀਆਂ ਤੇ ਪੁੱਤਰ ਹਰਜਿੰਦਰ ਸਿੰਘ ਨੇ ਆਪ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸਹਿਜ ਪਾਠ ਕੀਤਾ ਅਤੇ ਮੁੰਦਾਵਣੀ ਤੇ ਭੋਗ ਪਾਇਆ। ਇਸ ਸਾਰਾ ਹਫ਼ਤਾ ਦੌਰਾਨ ਘਰ ਵਿਚ ਕੋਈ ਸੋਗ ਨਹੀਂ ਮਨਾਇਆ ਗਿਆ ਬਲਕਿ ਡਾ ਦਿਲਗੀਰ ਇਸ ਦੌਰਾਨ ਪੰਥ ਰਤਨ ਮਹਿੰਦਰ ਸਿੰਘ ਜੋਸ਼ ਦੇ ਘਰ ਪੰਥਕ ਸਮਾਗਮ ਤੇ ਵੀ ਗਏ, ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਵਿਚ ਪੁੱਜੀਆਂ ਦੋ ਬੀੜਾਂ (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੇ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਇਕੱਠੀ ਜਿਲਦ ਵਾਲੀਆਂ) ਦੀ ਪੜਤਾਲ ਵਾਸਤੇ ਵੀ ਦੌਰਾ ਕੀਤਾ ਤੇ ਸ਼ਿਵਾਲਿਕ ਸਕੂਲ ਵਿਚ ਧਰਮ ਬਾਰੇ ਲੈਕਚਰ ਕਰਨ ਵੀ ਪੁੱਜੇ।

ਐਤਵਾਰ 17 ਮਈ ਨੂੰ ਇਸ ਸਬੰਧ ਵਿਚ ਕੀਤੇ ਗੁਰਮਤਿ ਸਮਾਗਮ (ਭੋਗ ਜਾਂ ਅਖਾਉਤੀ ਅੰਤਮ ਅਰਦਾਸ ਨਹੀਂ) ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨਾਂ ਨੇ ਹਿੱਸਾ ਲਿਆ ਅਤੇ ਮੌਜੂਦਾ ਪੰਥਕ ਹਾਲਾਤ ਅਤੇ ਹੋਰ ਪੰਥਕ ਮਸਲਿਆਂ ਬਾਰੇ ਵਿਚਾਰਾਂ ਕੀਤੀਆਂ। ਸਮਾਗਮ ਵਿਚ ਹਿੱਸਾ ਲੈਣ ਵਾਲਿਆਂ ਵਿਚ ਪੰਥ ਦੀ ਆਵਾਜ਼ ਰੋਜ਼ਾਨਾ ਸਪੋਕਸਮੈਨ ਦੇ ਚੀਫ਼ ਐਡੀਟਰ ਜੋਗਿੰਦਰ ਸਿੰਘ ਜੀ, ਸਪੋਕਸਮੈਨ ਦੇ ਡਾਇਰੈਕਟਰ ਜਗਜੀਤ ਕੌਰ ਜੀ, ਦਿੱਲੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਧਰਮ ਪਰਚਾਰ ਕਮੇਟੀ ਦੇ ਚੇਅਰਮੈਨ ਤਰਸੇਮ ਸਿੰਘ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਸੀਨੀਅਰ ਮੈਂਬਰ ਗੁਰਵਿੰਦਰ ਸਿੰਘ ਸ਼ਾਮਪੁਰਾ, ਪ੍ਰਿੰਸੀਪਲ ਨਰਿੰਦਰ ਸਿੰਘ ਜੰਮੂ, ਮਸ਼ਹੂਰ ਪਰਚਾਰਕ ਹਰਬੰਸ ਸਿੰਘ ਤੇਗ, ਮਸ਼ਹੂਰ ਕਥਾਕਾਰ ਗਿਆਨੀ ਅਮਰੀਕ ਸਿੰਘ ਸੋਲਖੀਆਂ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਗੁਰਪਰਤਾਪ ਸਿੰਘ ਰਿਆੜ, ਸਰਬ ਹਿੰਦ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਦੇ ਪ੍ਰਧਾਨ ਜਸਵੰਤ ਸਿੰਘ ਮਾਨ, ਗੁਰਮਤਿ ਗਿਆਨ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਣਾ ਦੇ ਚੇਅਰਮੈਨ ਇੰਦਰਜੀਤ ਸਿੰਘ ਰਾਣਾ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਹਰਦੀਪ ਸਿੰਘ ਤੇ ਪ੍ਰੋਫੈਸਰ ਜੋਗਿੰਦਰ ਸਿੰਘ, ਸ਼੍ਰੋਮਣੀ ਖਾਲਸਾ ਪੰਚਾਇਤ ਦੇ ਕਨਵੀਨਰ ਰਜਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ, ਉਤਰਾਂਚਲ ਤੋਂ ਅਮਰਜੀਤ ਸਿੰਘ ਚੰਦੀ, ਖਾਲਸਾ ਪੰਚਾਇਤ ਦੇ ਰਵਿੰਦਰ ਸਿੰਘ ਮੋਹਾਲੀ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਦੇ ਡਾ: ਕੁਲਵਿੰਦਰ

ਸਿੰਘ ਬਾਜਵਾ, ਤਤ ਗੁਰਮਤਿ ਲਹਿਰ ਦੇ ਰਵਿੰਦਰ ਸਿੰਘ ਪਿੱਜੋਰ, ਸ਼੍ਰੋਮਣੀ ਸਿੱਖ ਸਮਾਜ ਦੇ ਕਰਨਲ ਗੁਰਦੀਪ ਸਿੰਘ, ਦਿੱਲੀ ਅਕਾਲੀ ਦਲ ਦੇ ਕਨਵੀਨਰ ਹਰਮਹਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ, ਬੀਬੀ ਸੁਰਿੰਦਰ ਕੌਰ ਨਿਹਾਲ, ਮੋਢੀ ਮਿਸ਼ਨਰੀ ਡਾ ਤਰਲੋਚਨ ਸਿੰਘ, ਮਿਸ਼ਨਰੀ ਸੁਖਦੇਵ ਸਿੰਘ ਮੋਹਾਲੀ, ਗੁਰਮਤਿ ਟਕਸਾਲ ਦੇ ਪ੍ਰੀਤਮ ਸਿੰਘ ਮਟਵਾਣੀ, ਲੇਖਕ ਡਾ ਸਰਬਜੀਤ ਕੌਰ ਮੋਹਾਲੀ, ਬੀਬੀ ਜਗਮੋਹਣ ਕੌਰ ਗੁਰਮਤਿ ਨਾਰੀ ਮੰਚ, ਅਮਰ ਸਿੰਘ ਚਾਹਲ ਪ੍ਰਧਾਨ ਬਾਰ ਐਸੋਸੀਏਸ਼ਨ ਚੰਡੀਗੜ੍ਹ, ਭਾਈ ਲਾਲੇ ਫਾਊਂਡੇਸ਼ਨ ਦੇ ਜਸਬਿੰਦਰ ਸਿੰਘ ਖਾਲਸਾ ਡੁਬਈ ਵਾਲੇ, ਮਿਸ਼ਨਰੀ ਤੇ ਲੇਖਕ ਦਲਬੀਰ ਸਿੰਘ ਫਰੀਦਾਬਾਦ, ਗੁਰਮਤਿ ਪ੍ਰਚਾਰ ਜਥਾ ਦੇ ਮੁਖੀ ਬਲਦੇਵ ਸਿੰਘ ਦਿੱਲੀ, ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਮਸ਼ਹੂਰ ਵਿਦਵਾਨ ਡਾਕਟਰ ਦਰਸ਼ਨ ਸਿੰਘ, ਗੁਰੂ ਨਾਨਕ ਇੰਸਟੀਚਿਊਟ ਦੇ ਜੋਗਿੰਦਰ ਸਿੰਘ ਦੀਪ, ਪ੍ਰਸਿਧ ਪ੍ਰਚਾਰਕ ਪ੍ਰੋ: ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ, ਪ੍ਰਿੰਸੀਪਲ ਨਰਿੰਦਰ ਸਿੰਘ ਜੰਮੂ ਤੇ ਉਨ੍ਹਾਂ ਦੀ ਸਿੰਘਣੀ, ਪ੍ਰੋ ਪਰਕਾਸ਼ ਕੌਰ, ਜੱਜ ਸੰਦੀਪ ਕੌਰ ਰਾਜਿਸਥਾਨ, ਭਾਟ ਸਿੱਖ ਸੰਪਰਦਾ ਦੇ ਆਗੂ ਜਾਗੀਰ ਸਿੰਘ ਹਮਦਰਦ ਇੰਗਲੈਂਡ, ਗਿਆਨੀ ਦਿੱਤ ਸਿੰਘ ਇੰਸਟੀਚਿਊਟ ਘੁਮਾਣ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਦਲਬੀਰ ਸਿੰਘ, ਮਿਸ਼ਨਰੀ ਇੰਸਪੈਕਟਰ ਕਿਹਰ ਸਿੰਘ, ਗੁਰਮਤਿ ਟਕਸਾਲ ਦੇ ਮਸ਼ਹੂਰ ਰਾਗੀ ਮਨਜੀਤ ਸਿੰਘ, ਛੇ ਫੇਜ਼ ਦੇ ਹੈੱਡ ਗਰੰਥੀ ਸੁਰਿੰਦਰ ਸਿੰਘ, 15 ਸੈਕਟਰ ਦੇ ਹੈੱਡ ਗਰੰਥੀ ਇੰਦਰਜੀਤ ਸਿੰਘ, ਕਰਨਲ ਡਾਕਟਰ ਉਦੈ ਸਿੰਘ, ਕਨੇਡੀਅਨ ਕਹਾਣੀਕਾਰ ਖੋਜੀ ਕਾਫ਼ਿਰ, ਇੰਗਲੈਂਡ ਤੋਂ ਰਾਮਗੜੀਆ ਯੂਥ ਫਾਰ ਸਿੱਖਇਜ਼ਮ ਦੇ ਮਨਜੀਤ ਸਿੰਘ, ਪ੍ਰਸਿੱਧ ਪਰਚਾਰਕ ਗੁਰਮੀਤ ਸਿੰਘ ਮਹਿਰੋਂ, ਜਰਨਲਿਸਟ ਬਲਵਿੰਦਰ ਸਿੰਘ ਬਿੰਦ ਅਤੇ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਆਗੂਆਂ ਨੇ ਆਪਣੇ ਵਿਚਾਰ ਰੱਖੇ। ਇਸ ਸਮਾਗਮ ਦੀ ਕਾਰਵਾਈ ਗੁਰਮਤਿ ਟਕਸਾਲ ਦੇ ਕਮਲਜੀਤ ਸਿੰਘ ਕੁੰਡਲ ਨੇ ਚਲਾਈ। ਇਸ ਵਾਰ ਵੀ ਅਰਦਾਸ ਡਾਕਟਰ ਦਿਲਗੀਰ ਨੇ ਆਪ ਕੀਤੀ ਅਤੇ ਰਾਜਿਸਥਾਨ ਤੋਂ ਆਏ ਜੱਜ ਸੰਦੀਪ ਕੌਰ ਬਾਠ (ਮਿਰਤਕ ਦੀ ਦੋਹਤਰੀ) ਨੇ ਸਭ ਦਾ ਪੰਨਵਾਦ ਕੀਤਾ।

ਮਿਰਤਕ ਦੇ ਸਸਕਾਰ, ਅਸਥੀਆਂ ਦੇ ਜਲ ਪ੍ਰਵਾਹ ਤੇ 'ਭੋਗ' ਸਬੰਧੀ ਇਹ ਸਾਰਾ ਕੁਝ ਵੇਖ ਕੇ ਲੋਕ ਕਹਿ ਰਹੇ ਸਨ ਕਿ ਡਾ ਦਿਲਗੀਰ ਸਿਰਫ਼ ਸਿਖਿਆ ਹੀ ਨਹੀਂ ਦੇਂਦਾ ਬਲਕਿ ਆਪ ਵੀ ਅਮਲ ਕਰਦਾ ਹੈ। **ਹਰ ਸਿੱਖ ਨੂੰ ਇਸ ਤੋਂ ਸਬਕ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ ਤੇ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਤੇ ਰਸਮਾਂ ਵਿਚੋਂ ਬ੍ਰਾਹਮਣਵਾਦ ਨੂੰ ਜਲਾਵਤਨ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।**

- ਜਗਮੋਹਣ ਕੌਰ ਬੱਸੀ ਪਠਾਣਾ

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.

TEACH YOURSELF GURBANĪ. FOLLOWING TWO SOURCES ARE EXCELLENT:

1. 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 This site carries the Panjabi translation of GGS by Prof Sahib Singh.

Some other useful links

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

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