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ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



November-December 2007

ਮੱਘਰ-ਪੋਹ ਪੜਦ ਨਾਨਕਸ਼ਾਹੀ

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Volume 9, Number 11&12

Published by: Khalsa Tricentennial Foundation of N.A. Inc; 3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA Fax (916) 933-8020
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

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EDITORIAL

HIGHJACKING OF GURU GRANTH SAHIB

A couple of months ago some self appointed ‘thekedars’ of Sikhi beat up members of the publishing house of Jiwan Singh and Chattar Singh of Amritsar, Taliban style. Jiwan Singh and Chattar Singh have been publishing GGS birs and other Sikh religious literature for a very long time. Unfortunately they have also been publishing the fake Sikh literature as well, for example, Sri Guru Dasam Granth Sahib. But that is not why they were beaten up. Their crime was transporting Birs in a van. They were also accused of shipping Birs by sea in containers. In fact this prompted the Sikh establishment in Amritsar to send a fact finding team to Bombay to inspect containers. However, there was no mention in the press of the fact that the Malik brothers of Vancouver, Canada and Los Angeles, California have been importing Birs in the containers, along with their other merchandise, ever since they got into import business decades ago.

In 1992 I had brought a Bir of GGS from The Sikh Missionary Society of UK. It traveled with me as a carry on. I am certain that the Birs that The Sikh Missionary Society of UK distributes also were brought to UK on common carrier. It is also likely that they were published by Jiwan Singh and Chatter Singh, because, as I have heard, to get a Bir from SGPC five bodies have to go to fetch it. In 1993 we ended up ‘loaning’ our Bir, temporarily we thought, to the Thath that one of the scoundrel Nanaksaria Thug ‘Sant Babas’, Amar Singh Barundi, established in Roseville, California. Two other families loaned, temporarily, a harmonium and tabla. None of us got them back because this Thug was not in the religious business. His business was to con people in the guise of religion. As the recent reports indicate even the old man Khushwant Singh has been duped by him; or it is also likely that Khushwant Singh is doing the dirty work for the RSS by promoting scoundrels like Amar Singh Barundi to malign the faith founded by Guru Nanak.

Eventually in 1995 we replaced that Bir with the one we obtained from Satnam Education Trust of Vancouver, Canada, operated by Bhai Jiwan Singh and S. Ripudaman Singh Malik. It had traveled in a container from Bombay to where it had traveled by train from Amritsar or Delhi and from Vancouver transported to California in a Chevy van. But to the establishment in Amritsar that is showing disrespect to the Birs of GGS. However, there is no disrespect if the same establishment publishes anti-Gurmat literature such as blasphemy ‘Gur Bilas Patshahi 6’, distorts Sikh History and accepts ‘kanjar kahani’ and ‘kanjar kavita’ as ‘Sri Guru Dasam Granth Sahib’.

Prof. Darshan Singh, former Jathedar Akal Takhat, has made his contribution to this controversy by declaring that the Holy Birs could not be sent through shipment. One wonders how he got the Bir for his Gurdwara in Toronto and how did the turn of the Twentieth century Gurdwaras in Vancouver and Stockton got their Birs.

My attorney, who won our law suit against Amar Singh, was Jewish. I asked him if it would be possible for me to get a copy of their religious scripture, The Torah. I got it from their library, shelved with other books. I also found out that The Torah that they use for the service in the Synagogue is not in the book form. Scripture is hand written on sheep skin scroll and when not being used, is wrapped in silks and housed in an elaborate niche behind the Rabbi's podium much the same way as we wrap GGS in Silks and place it on a palki. I already had the bible, which is readily available in all the hotel rooms in North America, and in 1999 picked up a copy of Buddhist scriptures from a hotel in Singapore. To complete my scriptural collection I needed a copy of The Holy Quran. I found that in the store of a Pakistani friend of mine stacked on a shelf with other books, movie and music tapes.

Thanks to the managements of SGPC and DSGMC, Sikh religious scholars like Prof. Darshan Singh, multitude of uncouth and illiterate clergy and uncaring 'bhed-chaal' attitude of 'educated' Sikhs in Panjab and Diaspora, Guru Nanak's message is not only distorted, it has become a crime to publish it. According to The Tribune of December 6, 2007, "*The Punjab Cabinet today approved the law for prevention of printing, publication, storage, distribution and sale of Birs of Guru Granth Sahib by private persons except the SGPC or those authorized by it. The 'Jaagat Jot Sri Guru Granth Sahib Ordinance 2007' approved by the Cabinet will be converted into an Act through presentation of a Bill in the Punjab Vidhan Sabha starting on Monday (December 17, 2007)*". Don't be surprised if the first outfit authorized by the SGPC to print and distribute the Birs of GGS is the RSS, licensed to take liberties with the text of the GGS as they have already done in case of so called Dasam Granth, Gurbilas Patshahi 6 and Sikh History.

How sad that a message with universal appeal transcending boundaries of traditional religions, race and geography has been hijacked by politicians and priests (that we are not supposed to have). That which was supposed to be read, heard and deliberated upon has been turned into an idol to be only seen and worshipped. Like the Hindu practice of 'Devi Darshan' we too take GGS out on a procession for a Darshan. Like Hindu 'jagrata' we too sit through the night listening to 'ran savai' kirtan. Just as the Brahmin had forbidden the low caste even to hear the Hindu scriptures we are on target to making the reading and listening to Bani in GGS as the prerogative of the select few.

Hardev Singh Shergill

MEDITATION

Vir Bhupinder Singh, New York

Mankind has forever been in the quest for peace and happiness. To achieve this, different methods of practices and rituals have been adopted, but peace and contentment still elude mankind. In pursuit of materialistic, worldly and selfish motives, mankind has faced enormous mental trauma, stress and anxiety. Both religious teachings and scientific data indicate that worldly and materialistic desires are insatiable and pursuit there of results in restiveness and restlessness of body, mind and soul (conscience).

In this effort to achieve peace, man with limited knowledge moved towards meditation of some particular style and character. In our endeavor to understand the depth of meditation, it is vitally essential for us to know the definitions of some of the words and concepts that have been used in this article.

The **conscience** is defined in the Thesaurus dictionary in the following ways:

- the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting to that which is right; the moral faculty passing judgment on one's self; the moral sense.
- As science means knowledge, conscience etymologically means self-knowledge . . . but the English word implies a moral standard of action in the mind as well as a consciousness of our own actions.
- Conscience is the reason, employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation. It is common to all men.
- The awareness of a moral or ethical aspect to one's conduct together with the urge to prefer right over wrong: *Let your conscience be your guide.*
- The part of the superego in psychoanalysis that judges the ethical nature of one's actions and thoughts and then transmits such determinations to the ego for consideration.

The concept of **God** – the concept that God is an Eternal Action or Process and not a "thing" separated from its parts. It is the source of all aspects, of every thing and therefore all matter and energy. It is the primary cause of all action in physical reality.

The **Universal Truth** / Perennial philosophy (ageless wisdom) – the common, esoteric (subjective, interior)

elements found in all of the world's great religions, stripped of the exoteric (objective, exterior) dogmas, ritual, and ceremony. Though different words may be used to express them, the Universal Truths behind them are the same.

- God is the Primary Source of all consciousness (primary cause, omnipotence)
- God is contained within all matter and energy, including you and I, in all times and all places (omnipresence)
- God is ineffable, formless, of infinite awareness, understanding, and insight (omniscience)
- Laws of nature are equally applicable to all beings in this creation, i.e. basic anatomical, physiologically, pathological etc. principles of universal truth are common to all humanity. All matter is constant in its properties and characteristics. The physical and chemical laws governing nature will be constant eternally. Laws of nature are the Will of God.
- Compassion, love, service, interdependence, wholeness, and integrity are core values that lead to fulfilling relationships and healthy, productive communities (ethics)

It is well known that human being is a conglomerate of body, mind and soul (conscience), governed by definite and eternal laws of nature. Therefore, for the natural functioning of the body, no special efforts at meditation are needed, e.g. the role of the tongue and teeth are well known in the initial processing of ingested food, but no conscious meditation is necessary for this function. Similarly, if due to lack of true knowledge the thought process of the mind is not creative and constructive, keeping in tune with the laws of nature, certain reactions produce chemicals that cause mental trauma, anxiety and stress conditions that are abnormal states of mind and definitely not a state of natural meditation.

It is a common illusion and misapprehension that financial and material gains besides providing bodily comforts give happiness and bliss to the mind and soul. Ironically, greed and quest for material gains as we see today has delivered more stress and anxiety to mankind than happiness and bliss. Medical science clearly defines that anxiety, tension, stress, irritability and restiveness result in social loneliness and withdrawal manifesting as depression in various forms besides other unhealthy chronic illness.

Let us dig deep into the root cause of the above scenario . 'Mrigrishna', (mirage) is a well known syndrome, a delusional state exemplified by the behavior of a deer that runs all his life in search of exotic fragrance (kasturi) leading to its demise, without realizing that the fragrance existed within. Like the deer, man is constantly in pursuit of material gains for eternal happiness, while bliss for the (conscience) soul is not sought for, forgotten and missing. In this outward worldly race, man distanced himself away from the inner

center of gravity and as a result delicate balance between the body, mind and soul is disturbed.

Efforts were made to regain this balance but perhaps knowledge was limited in this direction, one such effort was yogic conventional meditation. Yogic exercises and such meditation were successful in aligning body with the mind temporarily to a certain extent but a complete failure in fixing and awakening the soul (conscience). In fact, this kind of meditation does help achieve some of the disturbed balance. Imagine wanting to make a full circle turn and being able to turn only 180 degrees instead of 360 degrees. This partial success in achieving some degree of peace gave man a false perception and a deceptive feeling of having met the ultimate goal. Yoga and meditation surely bring about certain degree of peace and harmonious balance between body and the mind but definitely this is not the ultimate goal of attaining divinity, spirituality and realization of God, which is the only state of never-ending, permanent peace in the present life.

As the peace and calmness attained by conventional meditation are short lasting and brief, the underlying stress and restiveness imbedded in our mundane lives constantly manifest in our actions and behavior. For example in a traffic jam tempers run high and impatience is demonstrated by verbal abuse and aggression as the tension graph escalates. This irritability and impatience exhibited are a result of quick evaporation of so-called balance achieved during conventional meditation. This manifests as anger and mental instability with abnormal breathing patterns during panic reactions; this state may be visualized as that of a body being orphaned in the absence of a focused mind. Therefore in such a situation the body indulges in destructive and negative thoughts and actions instead of positive and constructive deeds. For the purpose of instilling positive and constructive thoughts and deeds, religion paved the way for natural meditation to purify the conscience or the soul (the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting to that which is right), as explained in the unique message of Guru Nanak doctrine by the following verse,

*saev keethee sunthokheeeukhuee
jinuee sucho such dhiaaeiaa*

Those who live by the Will of GOD are naturally content.

*ounuee mundhai pair n rakhioo
kar sukiruth dhurum kumaeiaa*

They do not place their feet in sin, but do good deeds and live righteously, creatively and constructively.

Studying the existing concept of yogic meditation, i.e. fixing the mind on tip of the nose or between the eyebrows or repetitive recitation of a particular word, the mind is

positively influenced in a way so as to suppress the continuous tangential outpouring of thoughts but significantly the conscience remains untouched. Tranquility and serenity attained by yogic meditation are limited to the time spent at fixed postures, only to succumb to the overwhelming pressures of human evils and instincts of lust, anger, ego, pride and attachment. As Guru Nanak doctrine explains,

*paath parriou ar baedh beechaariou
nival bhuangum saadhae*

They read religious scriptures; they practice the inner cleansing techniques of Yoga, and control of the breath.

*punch juna sio sung n shuttakiou
adhik ahunbudh baadhae*

But they cannot escape from the company of the five evil vices; they are increasingly bound to egotism.

I.e. yogic meditation may control and alter our breathing pattern to prolong life but falls short of touching our conscience; therefore the evil instincts remain overwhelming and are not subdued since these arise from the maligned conscience.

Another salient feature of yogic meditation is the art, technique and ability to concentrate, but this has failed to actually alter and constructively mould our life style. To understand this let us look at the ability of 'crane', a bird that in order to capture the feed, has an inherent natural ability to concentrate and fix its sight so as to pounce on the prey at first sight. Yogic practices and meditation attempt to bind the body and mind in a similar fashion as the crane concentrates, but such minds easily succumb to any lustful external stimulus of greed, anger, attachment etc. This is so because the meditation had in no way stimulated and awakened the conscience. Obviously such meditation is of limited benefit, as to some extent it helps alleviate the stress and tension but has no role to play in the creative constructive moulding of our minds and thought process. This moulding of the conscience is essential foundation for creative thoughts round the clock while performing activities of daily life, therefore meditation needs to be redefined and revisited as exemplified by Guru Nanak doctrine,

oothuth baithuth sovuth dhiaaeai

While standing up, and sitting down, and even while asleep, be tuned with God.

maarag chuluth hurae har gaaeeai

Walking on the way of life, moment-to-moment live by Godly qualities.

In the above verse, Nanak explains the spiritual and religious meditation in a natural form that is not bound by time, place, posture, position and special breathing practices; meditation that is incessant, permanent, constant and continuous and that purifies and cleans the conscience of the evil vices. As a direct corollary of the above, arises the concept of universal

religion that does not pertain to any particular group of people, particular geographical area, sect or cult but can be practiced by all people at all times to live spiritually, attain divinity and state of realization of GOD.

To understand this concept of natural meditation based on universal religion, let us dwell a little more here. Some schools advocate meditation in the early hours of the day, adopting a particular posture of the body, breathing exercises, for a definite time period; disqualifying and making it impossible for some people to abide by these criteria due to their life styles; e.g. individuals doing active duty during the night or early morning hours, persons with physical disability unable to maintain fixed physical posture or any other reason. Therefore this practice cannot be universal.

Also if people wanting to realize God practice conventional yogic meditation by being confined to a particular place, adopting fixed physical postures for specified time period, then imagine who will run the daily household chores, community affairs, industrial activity and other economic developmental processes. Similarly particular days for meditation are meaningless, e.g. some people meditate and do not work on fixed days. What if they or their family member needs medical attention on a particular day or if they visit the doctor's office and find the doctor away on a meditation holiday, how would they feel? Therefore the above notion and concept of conventional meditation is not universally acceptable.

Some evidence exists that conventional meditation has benefit to alleviate the psychosomatic diseases, such as stress, tension states and anxiety, but we are in search for that spontaneous, effortless and natural meditation that is part and parcel of our daily lives and keeps us away from the evil vices and instincts, like lust, greed, anger, ego and attachment.

Guru Nanak doctrine explains this with the following verse,

*haath pao kar kaam subh
cheeth nirunjun naal*

With your hands and feet, do all your work, but let your conscience remain with the Immaculate Lord.

This gives inspiration to the concept of universal religion that follows the knowledge of universal truth, leading to natural meditation that is spontaneous, effortless and natural and knows no time, place, and special physical posture and is not confined to a particular cohort of people and be accepted by all and effortlessly performed twenty-four hours a day, 365 days a year and is incessant, permanent, constant and continuous. This renders meditation in a more practical and pragmatic sense. In this way by imbibing true knowledge on one's conscience meditation can be

incorporated into our daily routine activities and living and not be a thing of isolation and confinement.

Another sect of people believed that renunciation of the material world is a prerequisite for meditation there by achieving peace for the body, mind and soul. In this context, Guru Nanak doctrine explains by the verse,

*ashul shulaaee neh shulai
neh ghaao kuttaraa kar sukai*

The material world in itself is benign, undeceiving and cannot cause any wound.

*jio saahib raakhai thio rehai
eis lobhee kaa jeeo tul pulai*

As our Lord and Master keeps us, so do we exist. The soul of this greedy person is tossed this way and that in pursuit for material gains.

The above verse describes the incipient relationship man has developed with the material world, there by increases awareness that it is not materialism (maya) at fault in making us corrupt and deceitful but the deficiency lies in our perception and acceptance of the laws of nature as the Will of God. This rejection of the Will of God is because of preconceived ideation in our weak and flawed conscience that forms the basis of our thought process.

To understand this further and elucidate this incipient attachment and relationship between man and material gains, let us consider an illusion. Imagine a person who is walking ahead of cattle attached to him by a rope. A group of people walks along side. People belonging to this group akin the cattle to the material world and enquire from their preacher by making a point, "It does not appear that man is after material gains since the person in the illusion is walking ahead of and directing the cattle". The preacher then asks the rope attached to the cattle be cut off. When the rope is cut off, the cattle run astray and no longer follow the person. Now the person referred to in the illusion runs after the cattle. Viewing this, the preacher of the group explains the presence of a unidirectional incipient bond that exists between human beings and the material world. Therefore we have to analyze this bond minutely, who is leading who in this relationship.

To an eye that is not aware of this incipient bond it would appear that the cattle is following the person, without realizing that the cattle is held and pulled by a rope. The cattle can be pulled in any direction at the behest of the individual. It is known that for selfish and egocentric motives mankind has used money and material, maneuvering it in various directions to satisfy the unending and insatiable desires of the individual. Money and material appear to be a silent and passive spectator in this relationship.

Clearly the director and the master is the human being under the guidance of the conscience, as to how we use this

relationship to maneuver money and the material world, to be creative, innovative and productive or a to be worthless, futile, unhelpful and destructive. Therefore the conscience must be awoken and made pure by bathing in true knowledge so that our deeds reflect creativity and work for the benefit of humanity without any form of discrimination. The key word here is creative deeds and this can be visualized as the state of realization of GOD.

Creativity is defined as one of the cardinal Godly characteristics as given in Guru Nanak doctrine by the verse,

Karta Purakh

The creator having created the creation is embedded and cannot be differentiated from the creation

Therefore not being constructive and presence of destructive feelings can never usher peace in one's life; this is anything but realization of GOD, and does not touch the height of spirituality.

As per Guru Nanak doctrine, another angle of natural meditation is one's interpersonal conduct on humanitarian grounds. Imagine a king with all the power but lack of humanitarian feelings and thoughts. Such a king can surely rule but not without injustice to human values and principles. The presence of humanitarian concerns serves as a litmus test for functioning of any administration as well as the conduct and interpersonal relationship of its people. An illustration from Guru Nanak's life, where he refused to participate in a feast organized by the wealthy Malik Bhago, but readily accepted food from a poor and hard working Bhai Lalo because he explained that the former employed unethical practices while the latter represented hard earned bread. An artist illustrates this message by depicting Malik Bhago's bread with the flow of blood and Bhai Lalo's bread with that of milk. The above scenario clearly lays the need for self-analysis based on humanitarian grounds, an exercise that must be done to define any misgivings in our lives, our selfish and egocentric attitudes and behavior and such other characteristics that are definitely not natural meditation.

Before and during the era of Guru Nanak, many a people rejected family life and left for the wilderness to achieve salvation by yogic meditation. In the jungles, meditation was performed by positioning the body in different postures, e.g. standing on one leg, crossed legs, recitation of a particular mantra and consumption of hypnotic drugs in an attempt to focus and collect the mind.

Guru Nanak's message in this context is,

*jog sidh aasun chouraaseeh
eae bhee kar kar rehiaa*

He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these.

*vuddee aarujaa fir fir junumai
har sio sung n gehiaa*

He lives a long life, but is reincarnated again and again, moment-to-moment; he has not met with the Lord.

Yogic practices may be helpful in prolonging life, but fail to achieve the state of realization of GOD; but what use is this longevity if one is dying moment to moment (simultaneous reincarnation) by indulging in evil vices. In this regard, Guru Nanak increases awareness that without awakening the conscience from where the thoughts originate and are processed, meditation in any form is futile. Further in support of this Guru Nanak doctrine says,

*vin mun maarae koe n sijhee
vaekhuhu ko liv laae*

Without conquering the thought process, no one can be successful and cannot realize GOD.

*bhaekhudhaaree theeruthee bhav thukae
naa eaehu mun maariaa jaae*

The wandering holy men are tired of making pilgrimages to sacred shrines; they have not been able to conquer their minds.

Furthermore, any amount of conventional meditation cannot rid us off the evil vices i.e. lust, anger, greed, ego and attachment, only universal true knowledge can direct our mind towards spiritualism and a clean conscience. To understand this consider an example from common day life. As the rider directs the horse using sharp pointers, similarly when the mind goes astray, pointers of true knowledge that inspire oneself to live within the laws of nature must be used to direct the mind. True meditation that can direct the mind and conscience must involve the acquisition and assimilation of the truth and thereby development of creative and positive traits, so that our personality stands out by our qualities. Such an individual is a being of these divine qualities that are inseparable from the conscience. Guru Nanak doctrine explains this to be the state of true meditation, as in the following verse.

*ruthae saeee j mukh n morrunn
ijinuae sinjaathaa saae*

Those who are one with God never sway away from Godly qualities.

*jharr jharr puvudhae kuchae birehee
jinuaa kaar n aae*

The false, immature lovers do not know the way of love, fall away from Godly qualities.

The above verse conveys the message that once divinity is achieved and bliss is around us, we are engulfed with love and feelings for others and effortlessly follow the path of the truth, never to sway away from the creative thoughts.

On the contrary conventional meditation due to brief control over the mind results in spontaneous outbursts and breach in

tranquility at the slightest provocation, this may be viewed in nature as weakly attached fruits falling off the tree by even a small draft of air. This is so because without awakening of the conscience with true knowledge and acquiring divine qualities we attempt to attain temporary peace.

Having discussed the concept of natural meditation as per Guru Nanak doctrine thus so far, it enables us to perform our daily routine deeds by neglecting and discarding the negative influences of the evil vices and simultaneously gaining strength from the positive influences of the conscience. If the conscience is truly awakened then it will remain unscathed by the evil, sinful, wicked, impious and immoral thoughts. This behavior is exemplified in nature as the unblemished growth of the lotus flower in dirty and filthy waters and yet the lotus flower blossoms naturally to its fullest extent and remains unaffected by the dirt around it.

This is explained in Guru Nanak doctrine by the following verse,

*jaisae jul mehi kumul niraalum
murugabae nai saanae*

The lotus flower floats untouched upon the surface of the dirty water, and the duck swims through the stream without the feathers getting wet.

The above thought is further clarified by another verse,

*naanuk sathigur bhaettiai
pooree hovai jugath*

O Nanak, meeting the True Guru, one comes to know the Perfect Way of life, i.e. awakened conscience.

*husundhiaa khaelundhiaa painundhiaa
khaavundhiaa vichae hovai mukath*

While laughing, playing, dressing and eating with awakened conscience, he is liberated. I.e. when we understand the concept of universal truth being our guru and guide, then fulfilling our daily obligations and duties of the mundane life and participating in activities like eating, playing, laughing extra, salvation is achieved in the present life itself and not after death.

Guru Nanak doctrine explains this by the verse,

*mooeae hooeae jo mukath dhaehugae
mukath n jaanai koeilae*

If You liberate me after I am dead and not in this present life, then what use is this liberation to me.

Let us consider some everyday life situations in people who practice yogic meditation. It is observed that even the slightest provocation can disrupt the calm and peace since the inherent desires and vices are not understood and routed out but are suppressed temporarily in the process. For example even after meditating for long hours, when we

encounter an attractive person on the street our lustful feelings rebound in our minds. Also if we ignore the genuine needs of the neighbour's child and devote all our time and energy in fulfilling the needs of only our child then the concept of true knowledge evades us and fruits of meditation are annulled and result in failure of the meditation performed. Similarly we are gratified if some body admires and praises us, and if we have to face criticism then clouds of anger burst like in a thunderstorm, thereby the peace achieved by yogic meditation is so fragile and easily shattered.

Another example from common day life is that as our association with others is based on give and take arithmetic, i.e. if we are given the opportunity to assist another being, we assume that the needy person is obliged for the assistance. Now if in an encounter, the deprived individual does not acknowledge our help by a saluting gesture, this is obviously an unpleasant response disturbing our peace. The above behavioral attributes illustrate the temporary and fragile nature of conventional yogic meditation.

In contrast, meditation based on acquisition and assimilation of true knowledge, enlightens us spiritually with divinity and Godly attributes, there by our love for others and the resulting desire to look out for any opportunity to help others is overwhelming and there is no expectation in return what so ever. This is explained in Guru Nanak doctrine by the following verses,

kaahoo ful kee eishaa nehee baashai

The true being has no desire for the fruits of his labors.

kurum kuruth hovai nihukurum

Performing good deeds, he does not seek rewards.

this baisuno kaa nirumul dhurum

Spotlessly pure is the religion of such a being.

Natural meditation can be practiced through out the day, without any domination or any threat to others. In contrast, those involved in conventional meditation sell their concept by throwing away gimmicks like admission into heaven and the scare and threat about transfer to hell after the cessation of life.

Let us study Guru Nanak doctrine's concept of natural meditation from another angle of self-analysis and self-recognition. As illustrated in the hymn,

mun thoon joth suroop hai

aapunaa mool pushaan

O my mind, you are the embodiment of the Divine Light - recognize your own origin and purpose.

The above verse explains that self-analysis and self recognition help to dispel the negative feelings and hatred for others, do away with anger in our behavior, stop claiming to be pious and believer and accusing others of being atheist, refrain from pretending to be full of knowledge and putting

down others as fools. Self analysis based on true knowledge, analyses our actions moment-to-moment and enables us to be non discriminatory.

Further exploring self-analysis we have to assess our attitude, manner and feelings towards others. Are we enmeshed in the thoughts of social castes, outward beauty and ugliness, rich and poor and other forms of worldly differentiation? If the answer to the above question is yes, then definitely we are not in a state of natural meditation. A verse from Guru Nanak doctrine:

buraa bhulaa thichur aakhudhaa

jichur hai dhuhu maahi

He calls others bad and good, as long as he is in duality.

The message here is that if we are involved in the game of differentiation it is imperative that duality is being exhibited in our behavior. The differentiation of social beings into classes on the basis of status, financial assets, rich and poor, beautiful and ugly is obviously man made and changes from time to time as per individual convenience. It is in construable that any form of differentiation is God made, whom we consider impartial, has no enemy and is divine and pure.

In the light of true knowledge of the laws of nature and living by them, if we dig deep into the behavioral aspects of mankind we find that definite synergy exists amongst the various evil instincts and vices. With natural meditation, the conscience is awakened to the presence and destructive nature of the evil vices, i.e. lust, anger, greed, ego and attachment. One who lives by natural meditation understands the laws of nature and Godly attributes, thereby does not need to suppress any evil thoughts at any time but the urges and the energy that would have otherwise been used for selfish and material gains are now channeled for creative purposes for the benefit of humanity.

To understand these productive and creative channeling systems for various forms of energy, let us study the principle of conservation of energy by Helmholtz. This principle states, in effect, that the total amount of energy in any given system is always constant, that energy quanta can be changed but not annihilated, and consequently that when energy is moved from one part of the system it must reappear in another part. The progressive application of this principle led to the monumental discoveries in the fields of thermodynamics, electromagnetism, and nuclear physics that have so comprehensively transformed the contemporary world.

Let us consider the various energies involved in the body system. To begin with, consider the energy of lust. Lust in the usual sense of the word is considered as pleasure deriving, but it is a natural way to continue the race of

mankind and reproduction. Therefore the energy of lust other than that used for reproduction would better be channeled for constructive and creative activities for humanity rather than just sexual gratification.

Similarly the energy of anger would better be utilized to fight against injustice in the form of gallantry rather than for personal gains; greed for personal needs transforms into greed for qualities, attachment develops and flourishes into love and affection for others. Egotistic feelings are better converted into self-esteem for character building and the desire to be constructive and creative. Anyone with awakened and a clear conscience, lives with a clean conscience, thus effectively uses the internal energy for creativity and is not self-centered; this is a state of natural meditation. Such an individual truly is a role model for others. In this context Guru Nanak doctrine explains by the verse,

*ounuee mundhai pair n rakhiou
kar sukiruth dhurum kumaeiaa*

They do not place their feet in sin, but do good deeds and live righteously, creatively and constructively.

This translates into life of a role model that travels through worldly tides and yet remains untouched and unscathed because of the presence of an armor of an awakened conscience with transformed high energy yielding creative and constructive abilities of the human body as discussed above. Thus it is amply clear from the above that a clear and awakened conscience is of prime importance and can be achieved with true knowledge. This forms the basis of true natural meditation. Traveling in life on these lines, one can turn around full 360 degrees from a life of greed and selfishness towards divinity. Guru Nanak doctrine enlightens us with the following verse,

*sooruj kiran milae
jul kaa jul hooaa raam*

As the rays of light merge with the sun, and water merges with water, pious men absorb all Godly qualities.

*jothee joth rulee
sunpoorun theeaa raam*

With Godly qualities one moves towards perfection.

Such a compassionate person full of love and affection appears to exactly fit into the dimensions of an ideal human being as designed by our supreme creator; devotes all resources of body, mind and soul towards creative and constructive development of humanity. Such understanding of the laws of nature (Will of God) will render our conscience transparent, enabling us to be in a state of natural meditation constantly. Alas, if we could all understand this concept and research further so that we can always be present in this state of natural meditation effortlessly and experience the state of realization of God; thus quenching the thirst for

permanent peace and happiness alluded to at the beginning of this article.

UNDERSTANDING JAPJI

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This article is the first of a series that attempt to explain the essence of Japji. This introductory article provides an overview of the Banees which is a composition of Guru Nanak. The Japji is the first Banees of the Sikh's daily nitnem. When Guru Arjun, the Fifth Master compiled the Guru Granth Sahib, he chose to include the Japji as the first Banees, immediately following the Mool Mantar. (For a grammatical and philosophical explanation of the Mool Mantar, please refer to previous editions of *The Sikh*).

The name of the Banees is Jap – pronounced with a short “a”, almost like “Jup.” If the vowel “a” is pronounced in full, the pronunciation becomes the name of another Banees – which is the composition of the Tenth Master, Guru Gobind Singh Ji, namely Jaap. Both names have different grammatical origins. Guru Nanak's Jap, written with an *aungkar* below the letter “p” is a noun. It can be turned into a verb either by adding a *sihari* to the letter “p”, or by adding a *kenna* to the letter “J”, thus turning it into the word Jaap. Both the titles mean different things. Jaap is a *sadhna* – an activity of repetitious remembrance that is undertaken or performed consciously with effort. When Jaap is done over and over again with full concentration of the mind, the mantar settles into the sub-conscious. After the *sadhna*, the Sikh then begins to hear the mantar being recited – almost by itself – from within the sub-conscious – just like an echo reverberating on its own without the need for the original sound. Or just like how a particular song or music reverberates in the inner ears of an ardent listener even long after the song or music has been turned off. How well the mantar reverberates and how long it reverberates is directly dependent on the level of concentration applied by the Sikh during the Jaap process. If done with complete dhyaan, the reverberation can continue the entire day, even into the sleep state.

Uthath Baithat Sovat Jaagat, Eh Man Tujhe Chitarey. GGS page 820

*My Mind reverberates in your remembrance at all times,
while awake and asleep – Guru Arjun Dev Ji.*

In the world of Gurmat Simran, this reverberating state is called Jap. So in essence, one can say that Jaap *is done*, while Jap *happens*. Sikh Simran thus begins with the conscious Jaap, and ends with the sub-conscious Jap. One could say that the Simran journey begins with Jaap, and the destination is Jap. That is why both Banees are part of the daily nitnem of the Sikh.

Out of respect, the Sikh world of Banees-lovers added the word ‘Ji’ to Jap and the word ‘Sahib’ to Jaap. So we term Guru Nanak’s composition as Japji and the Tenth Master’s as Jaap Sahib. It is not uncommon, however to even hear Jap being referred to as Japji Sahib. These titles reflect the deep love and reverence for these (and other) Banees.

When attempting to understand Japji – which is the main motive of this and subsequent articles – it is helpful to understand some basics and discard erroneous and faulty beliefs. Most of them have to do with first impressions. The objective of doing so is to provide for a fuller and complete appreciation of what Japji is all about. Wrong first impressions usually hinder the proper and fuller understanding of the substance.

The first false impression has to do with the two “firsts” as mentioned in the opening paragraph of this article. Because it is the first Banees of the Nitnem, and the first Banees of the Guru Granth Sahib, we assume that Jap is a “beginner” Banees. Anything that is considered beginner usually has some lesser connotations. After all, beginner things are meant for beginners. So the first Banees we usually learn as children or teach our children is Japji. The composition of Japji is short, smooth and captivating so much so that reading it, memorizing it and even singing it is easy even for children of tender years. Children of 5 years age are known to render Japji by heart. Nothing negative about that, so long as the other beginner connotations do not come into play. Whatever is beginner is usually the easy stuff, or basic. This point can be appreciated when considering a book with a title that has the word beginner in it such as “English for Beginners.” As will be explained in due course, Japji is anything but basic. My inclination is that there is no Banees in the Guru Granth Sahib that is more difficult than Japji.

The second false impression is really a derivative of the first. Since Japji is considered “beginner” Banees, when we start to learn the *meanings* and *messages* of Gurbani we also start with Japji. When Gurdwaras arrange for Katha of Gurbani, we ask our Kathakaars to start with Japji. The result is Japji has become the most explained Banees, yet remains the least understood. Why? Because if you taught / explained Einstein’s physics repeatedly to an audience who has never been taught Newtonian (or basic) physics, you will end up with lots of explanations but little understanding. It is like teaching Shakespeare to those who have not been exposed to literature. We think that because the composition is short (some lines are just four words – *Asankh Jap*, *Asankh Bhao* for instance, and because *children* can read and memorize and narrate, then the *meaning* must also be at the level of the beginner. What can be so complicated about a four word line? Ironically, what makes Japji so easy to read, recite and memorize, also makes it extraordinarily deep, rich, contextual and philosophical. In other words, what makes it

the easiest Banees to *recite*, also makes the most difficult to *grasp*.

The third false impression is tied intrinsically to the above two impressions. Sikhs have often asked the question as to the “when” of a particular Banees and Shabad. When was Japji written by Guru Nanak? When and under what circumstances was a particular shabad created by a particular Guru? To some this “knowledge” is more important than the message itself. This misplaced curiosity has created a huge market for some half past six “parcharaks” to manufacture story after story – some more ridiculous than fiction – that “document” the “history” of particular Banees and Shabads. Voluminous texts exist that capture such unverifiable “history”. By way of example, Bhagat Kabir has a slok on page 1369. This slok has poetic numerals in it - One, Two, Four and Six - to explain how one vice (*augan*) is connected to the other. The salok reads: *Ek Maranty Do Muey, Do Murantey Chaar. Chaar Marantey Chey Muey, Chaar Purakh Doe Naar.* The “history” of this salok is supposed to be one of Kabeer witnessing a hunter killing a deer. The hunter kills one, is simultaneously bitten by a snake, which itself is killed by the dying hunter’s weapon falling on the reptile. The dying doe happened to be pregnant, carrying three offspring – all of whom die, making the number killed to six. Kabeer is supposed to have seen this one-in-a-million chanced event and composed his salok. The tale is as fictitious as the dragon in the skies swallowing the sun every night. It is half-baked because the dead snake’s state of “pregnancy” was neither verified nor discounted!! More than that it distracts from the real meaning of the Salok, cheapens it, and renders it to the level of mythology. It also creates an element of irrelevance. The thinking Sikh of today can say – well that salok was meant for that particular hunter, that particular scene – therefore it does not concern me. In such “history” of Gurbani, some shabads were rendered under particular trees, to certain people or groups of people, in village x,y,z and so on. Such stories take up the bulk of Gurbani Katha in some cases, allowing only cursory mention regarding its *actual* message in the final few minutes of the Katha. My inclination is that this “history” being unverifiable is largely irrelevant. It is of no consequence whether a shabad was recited in place A or B, on in year X or Y or even by Nanak one or five. What matters is the message, and that is both universal and timeless. It is the spirituality – the ability of the Banees to connect to the Guru and Creator – that is of primary importance. That is not to say that the true history of Gurbani is not secondarily important or has no place. It will be, if presented factually after verifiable research. But even then, it will never be of primary importance.

The third false impression thus creates a third but false “first”. In an attempt to answer the question regarding when

Japji was composed, the fable writers/presenters have it that it was Guru Nanak's *first* composition. He composed it after he re-appeared from his three-day dive and disappearance into the river Vayein. Taken on the surface, this "history" adds credibility to Japji – another first. But this narrative falls apart when the *message/meaning* of Japji is considered. Guru Nanak performed four *Udasis* (foot voyages) meeting with the Yogis in the northern mountains, communicating with the Buddhists in Sri Lanka, going to Hindu teeraths east and west of India, and meeting with Muslim sages in Baghdad, Mecca and Medina. Japji captures these experiences and provides expositions about God and the journey to God by drawing from these experiences and making comparisons. **Guru Nanak was fourteen** when he dived into the Vayein River and had not undertaken any of these *udasis*. My inclination derived from an attempt to study Japji and Gurbani is that Japji contains the full essence of Guru Nanak's life. The only way one can fully understand Japji is to *first* understand the rest of Guru Nanak's Banees. Japji is thus more likely to have been written last as the *final* composition of Guru Nanak.

My impression is that Japji is the essence of the entire Guru Granth Sahib. Its true meaning lies across the breath and depth of 1430 pages. In fact pages 8 (where Jap ends) all the way to page 1430 is an in-depth explanation of Japji. It is as if, Guru Nanak wrote his entire Banees (2026 shabads in the GGS), then summarized and condensed them all into Japji, and came back in his remaining Jot (life) forms as the other Guru Sahibs, to explain Japji in its complete form. Japji is the diamond jewel that formed out of a great deal of Godly concentration and spiritual contemplation within the mind of Guru Nanak. Given the spirituality of Guru Nanak, Jap had to happen within Him. It is thus His gift to the world of God conscious humanity – to adorn, marvel and be amazed – and get connected in the process. The connection happens. Just like Jap happens. But the beginning of this happening is the Sadhna of Jaap (the rest of GGS). For Jap to happen there must be Jaap. The order of these two *processes* and their functions cannot and should not be confused.

It must be stated here that the order of the processes, functions, and messages need not be the same as the order of the recitation of Banees. Recitation does not have to follow this order. Japji is the first Nitem Banees for daily recitation, as decided by the wisdom of the Panth. This follows from the ultimate wisdom of Guru Arjun who reversed the order in the GGS. Jap – as the *final* destination, the objective of spirituality, and the goal of dharam – is stated *first* in the GGS. This is to enable the Gurbani reading Sikh to have this objective within the background of his mental and spiritual framework at ALL times while reading the rest of the GGS. If one knows where one is going (destination) then the journey can become more focused. Having memorized Japji at a young age, the Banees remains etched in the psyche forever –even if not understood fully. As the Sikh reads

Gurbani daily, something or other in the rest of Gurbani strikes the Sikh psyche as one more explanatory message for Japji. Every day, the extraordinarily deep, rich, contextual and philosophical verses of Japji unfold and unravel as a result of reading and understanding the rest of Gurbani. A Sikh who has understood the *relatively* simpler but longer composition of some sections of *Sukhmani*, for instance, will awaken suddenly to the marvel of having grasped the meaning of the first pauree of Japji.

This brings us to this article. Should we not then be attempting to understand other Banees, or even the GGS first. Why begin with attempting to explain Japji if, as argued above, such understanding is in the *final* order to the process? In some ways, it does appear that this article is the result of having fallen prey to the false impressions mentioned above. It is, after all, being written as a result of requests to do so – which go like this: having written first on the Gurmantar, and then the Mool Mantar, it makes sense (in terms of the false impressions!) to move on to Japji.

But the approach of this and coming articles is going to be different. This article began with exposing the false impressions relating to Japji. This would not have been possible had I started explaining Anand Sahib or Sukhmani for instance. Within this context, it had to be Japji. Further, in the forthcoming articles, Japji will be explained, not so much by interpreting the verses of Japji, but by relying heavily on other Banees of the GGS – to provide the core messages of the Japji paurees. To provide an analogy, it would be very much like trying to explain the meaning of a short and complicated title – not by relying on the words, concepts and structure of the title itself, but expounding on the essay that follows the title. Japji is the title of the GGS. If nothing else, we would have created an awareness regarding the relationship between Japji and the rest of Gurbani.

EK JYOT: A UNITY OF THOUGHT

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Abstract

This paper is an attempt at identifying what is meant by traditional Sikhism when alluding to the dogma that the Jyot of Guru Nanak was transferred to each succeeding Guru, and ultimately reposed in the AGGS.

Introduction

The majority of people have their faith (religion) determined for them by an accident of birth; they are raised in the religion of their parents. Without knowing or comprehending anything about the faith, they are labeled as Christian, Muslim or Sikhs, for example. Barring the few exceptional circumstances of adult conversions (not all),

each presumes, without any in-depth knowledge of other faiths or even their own, that the faith of their birth is the one special one. From birth itself individuals are indoctrinated in the dogmas of the faith “chosen” for them. The religion may start with tales of miracles, something children in particular find attractive, related to the founder of the faith, but will eventually progress to more serious matters related to what may be called ‘articles of faith’. Sikhs, from childhood, are taught that the Sikh Gurus, from Guru Nanak to Guru Gobind Singh, are one “Jyot” (the common translation of the word is “Light”), and that the Jyot is now, for all time, embodied in the Aad Guru Granth Sahib (AGGS) [1]. But what exactly does this mean? One would have thought that the simplicity of the statement ensured that there could be no ambiguity about the concept it sought to propagate. And yet the idea in that statement is viewed quite differently by different people.

Views of the Concept

*Jot Roop Har Aap Guru Nanak Kahaiyo;
Tan Tey Angad Bhaiyo Tatt Seon Tatt Milaiyo*
AGGS, Sorathas, Page 1408 [1]

This is translated by Manmohan Singh [18] as “*God, the Embodiment of Light, has caused Himself to be called Guru Nanak. From him Angad Dev became the Guru, whom he, forthwith, united with the Primal Lord.*”

Literally, “*God, the Embodiment of Light, has caused Himself to be called Guru Nanak*” would appear to suggest that God ‘incarnated’ as Guru Nanak, something unthinkable to Nanak and to Sikhs. But speaking in purely metaphysical terms, the verse may well imply that God (as ‘Light’ / Jyot) had so imbued Nanak with His Divine knowledge that the plain Nanak became Guru Nanak. This would, to any believer, make eminent sense.

‘*From him Angad Dev became the Guru, whom he, forthwith, united with the Primal Lord*’: this part of the translation, however, does pose a problem. It seems to say that Guru Nanak, somehow, at a particular moment (*forthwith*) united Angad with God, implying thereby that in an instant there was some significant (and presumably physically visible or noticeable) change in the persona of Angad upon being made Guru. Could there really have been some truly dramatic change? Is it possible? Is it probable?

The same verses have also been translated as “*Light of the Lord Himself was called Guru Nanak from whom emerged Angad similar to him element by element*” [17]. Whilst Angad could not have ‘emerged’ from Nanak in a physical sense, the ‘element by element’ similarity again suggests some major transformation in Angad’s persona, upon being anointed Guru.

In movies when a ‘spirit’ of one individual is shown as leaving the body to enter another person, it is shown as a likeness of the original, in a mist-like form, actually leaving the first body and entering into the new one. It would appear that many Sikhs have faith in this transfer of the Jyot as having a somewhat similar magical (Divinely initiated) quality to it. Whilst no one will actually state that it happened exactly in the Hollywood way, the implication is near similar. “When the time came for Guru Nanak to leave this world, Nanak passed on the Light to his disciple Angad by bowing to him, and presenting him a coconut and five pice and asking Baba Budha ji to anoint him with saffron on his fore head. After this Guru Nanak became technically the mortal Nanak. The immortal ‘Light of the Lord – Himself’ was now with Guru Angad. In the same manner, Guru Angad Dev ji passed on this Light to the next Guru in a similar ceremony until it reached 10th Nanak, Guru Gobind Singh Ji...” [17]

Even scholars tend to express this idea of One Jyot in similar mystic terms without actually clarifying as to what exactly it means: “*Nanak, the first Master...His spiritual self, his very presence, passed into the body of the nine Masters who were his successors.*” [13].

Kohli [12] states ‘The spirit of the founder Guru worked within all the successive Gurus. It is recorded in the Var of Satta and Balwand in the *Guru Granth* that with each Guru, Guru Nanak changed his body. The spirit of Guru Nanak worked in each Guru, therefore each succeeding Guru was Guru Nanak himself and as a proof bore the seal of “Nanak”. Do we not find the name of “Nanak” in the verses of the second, third, fourth, fifth and ninth Guru in the *Guru Granth*? Balwand says, “Guru Nanak bestowed the mark of Guruship on Lehna, who had the same light and the same method; it was the primal Guru who had changed the body.”

‘*The spirit of the founder Guru worked within all the successive Gurus.*’ If this is taken to mean that each succeeding Guru’s general philosophical approach to the Divine, and in matters temporal, was akin to / synchronous with that of Guru Nanak, it makes sense in the choice of the successor at each stage. But what exactly is meant by “it was the primal Guru who had changed the body”? Again it does seem to imply some physical process involving change. This seems apparent from Kuldip Singh’s statement: “...Nanak passed on the Light to his disciple Angad... After this Guru Nanak became technically the mortal Nanak. The immortal ‘Light of the Lord – Himself’ was now with Guru Angad.” [17] This “traditional” belief appears to have been accepted early in Sikh thought; Bhai Gurdas expresses this idea thus:

“Before he died [Guru Nanak] installed Lehna and

set the Guru's canopy over his head. Merging his light in Guru Angad's light the Sat Guru changed his form. None could comprehend this, he revealed a wonder of wonders, changing his body he made Guru Angad's body his own. (Var I, pauri 45) [4]

Once again it appears as if some magical / physical transformation took place, such that "None could comprehend this, he revealed a wonder of wonders, changing his body he made Guru Angad's body his own". Given the faith of a firm believer, and the era in which it was expressed, the language used to transmit the idea is perhaps understandable. It is quite possible that the Guru's followers did in fact believe that some 'light' had actually passed from Guru Nanak to his successor. Without giving it any critical thought, this nebulous concept appears to have been passed down, using the same vague language, by preachers through the years. Equally, the faithful laity appears to have absorbed the concept, if at all aware of it, without critically applying its mind to what it means. Modern scholars will be hard put to defend a concept which implies that some sort of physical transformation occurred at each anointment. Indeed Cole and Sambhi, after quoting the above Var say "*The name and body were different but both Gurus were enlightened by the same teaching and their message was one*". [4]

Discussion

No one today could, with reason, accept that a 'Light' (Jyot) physically passed from one Guru to another at each succession. The "One Jyot" surely refers to another concept. It must be an expression, however poetical, of a more natural and probable idea. A likely, and probable, explanation is that the Gurus were of a similar mind and expressed the same ideology / philosophy. Guru Nanak would have seen in Lehna the similarity with himself in thought, work ethics, faith in the Divine, and the spiritual attainment, to have proclaimed him (Lehna/Angad) his successor. In each case it would have been the similarity of thought and deed that would have resulted in that individual being chosen. It is this unity of thought that seemed like a transfer of the (metaphorical) spirit ('Light') that must represent the concept in the "One Jyot".

Daljeet Singh [14] says "Like Guru Nanak, Guru Angad and the subsequent Gurus selected and appointed their successors by completely satisfying themselves about their mystic fitness and capacity to discharge the responsibilities of the mission". This means that each successor Guru was chosen on the basis of his "fitness and capacity" in the relevant area. There was no mystical 'Jyot' that was passed down; there was no sudden change in the appointee upon his confirmation as Guru. After conferring the Guru-ship ('Gurgaddi') upon Guru Angad, Guru Nanak was in no way (physically or spiritually) diminished, nor was Guru Angad enhanced. In the short interim when, after the transfer of Guru-ship to

Lehna (Angad), both were alive, Guru Nanak would have been as much a 'spiritually elevated' individual as he was prior to the transfer of the Guru-ship. In view of this, the statement that "Nanak passed on the Light to his disciple Angad [and] after this Guru Nanak became technically the mortal Nanak [whilst] the immortal 'Light of the Lord – Himself' was now with Guru Angad" [17] does not sit easy. To fit that into Daljeet Singh's explanation will require some other (metaphysical?) interpretation, perhaps necessitating some verbal gymnastics.

It does, thus, appear that the 'passing of the Jyot' does not imply any physical / mental change in the recipient, and that it was nothing more than an announcement that the Guru-ship had passed to a new individual, much like the crowning of a monarch upon the death or abdication of the wearer of that crown. The 'Jyot' refers to the apparent unity in thought of the Gurus and no more. It is as Daljeet Singh says: "*Guru Granth Sahib stresses that all the Gurus express a single unified thesis, representing the same spirit. Guru Gobind Singh has stated that they are all a unity, and express the same spiritual ideology*". [15]

Succession

Accepting this concept, of the 'One Jyot' being a reference to a unity of thought, as introduced above, is easier. The successors were chosen in a slow, deliberate manner; there was no magical moment in or about the process. Each successor would have been a potential candidate, and would have been closely watched and assessed by the Guru, before being given the 'seal' of approval. In some cases there are variations in the storylines regarding how and when exactly an 'incumbent' Guru declared his successor; but by and large they are plausible.

What about the selection of Guru Har Rai (the seventh Guru)? When Guru Hargobind's sons all, with the exception of the youngest, Tegh Bahadur, predeceased him, he had no hesitation in choosing the fourteen-year old Har Rai, the younger son of his (Guru Hargobind's) eldest son, Baba Gurditta [5]. Guru Hargobind must have completely satisfied himself about Har Rai's "mystic fitness and capacity to discharge the responsibilities of the mission" to have chosen him as his successor.

Whilst this thesis of "...completely satisfying themselves about their mystic fitness and capacity to discharge the responsibilities of the mission" in relation to selection of a successor does not necessarily have to fall apart entirely in the selection of the five-year old Har Krishan as his successor, it does become a little harder to explain, given the sudden demise of Guru Rai. Guru Har Rai's apparent, and obvious, choice until then had appeared to be his older son, Ram Rai. But a serious lapse in judgement by the fourteen-year old at the court of Aurangzeb put paid to that.

In relation to Guru Har Rai's death K. S. Duggal says "Though the records are silent about the end, it must have come suddenly, probably owing to some fatal illness". [9] The death may have come about suddenly, but was there an official appointment of Har Krishan to the Guru-ship by Guru Har Rai? Duggal simply explains this with the statement: "But just before his [Guru Har Rai's] death he had his second son Harkrishan ordained as the Guru". [9] Duggal further states "Guru Harkrishan was only five years old when he was ordained Guru. It is surmised that Guru Har Rai's end...must have come suddenly so that he appointed his younger son to succeed him and then passed away." [10]

At this point a reasonable question can be raised: Had Guru Har Rai enough time to have "completely satisfied" himself about the mystic fitness and capacity of Harkrishan to discharge the responsibilities of the mission and to thus have selected and appointed him Guru?

Was the appointment of Guru Tegh Bahadur made by the eight-year old Guru Har Krishan after the latter had "completely satisfied" himself as to the "mystic fitness and capacity" of Tegh Bahadur, bearing in mind that "The man who became the Ninth Guru was one who had twice been passed over in earlier years"? [6] Surely the fitness and capacity of Tegh Bahadur must have been apparent to Guru Hargobind and even to Guru Har Rai?

At this juncture a little backtracking may be in order to ascertain the reasons for the passing over of Tegh Bahadur. Was it because "Tegh Bahadur...a man who had fought bravely at the skirmish of Kartarpur in 1638, but whose withdrawn nature did not commend him as a candidate for the position of Guru"? [5] This reason of the "withdrawn nature" does not commend itself as satisfactory. Of the chosen one, Har Rai, Puran Singh [16] says: "Har Rai had an exceptional seclusive mind; he loved quiet and did not mix very freely with people other than his disciples. He had military discipline for himself in everything that affected his conscience. As said elsewhere, he never plucked a flower or a leaf in his life; his room was a temple of peace." It would appear that Har Rai had a more "withdrawn nature" when compared with Tegh Bahadur. The reason offered by Cole and Sambhi [5] is further weakened given that Tegh Bahadur would ultimately become Guru and live his life harmoniously and in tune with the ideology of the Founding Guru, Guru Nanak.

The narrative offered by Duggal in relation to Har Rai's selection by Har Gobind as Guru further weakens Cole and Sambhi's speculated reason. Duggal says Hargobind "...kept his grandson Har Rai always in his company", that he "evidently...was grooming him for succession", and that "He probably wished to bestow on his grandson what was due to Bhai Gurditta, the Guru's eldest son". According to Duggal,

Guru Hargobind's wife actually pleads with him to consider one of his own three (as then) surviving sons first. If this narrative is true, it strongly suggests that Guru Har Gobind has already decided to make one of Baba Gurditta's sons his (Har Gobind's) successor even when his other sons were alive. This is in contrast to Cole and Sambhi's implied suggestion that Har Rai was only chosen at a time when, of his sons, only Tegh Bahadur was alive and he (Tegh Bahadur) for reasons given above had to be by-passed. Further, according to Duggal, whilst the elder two "...were not considered fit, of Tegh Bahadur Guru Hargobind observed: "He will become Guru and will have a son who will fight the Turks in the cause of justice." [8] Is this narrative true or was it an afterthought on the part of historians as an explanation to try and fit in the sequence of selection in a more acceptable manner? Indeed Duggal's choice of words like 'evidently' and 'probably' in the above-quoted passage appear to suggest that. Had the method of selection of a successor changed? Duggal's statement that Guru Hargobind "...probably wished to bestow on his grandson what was *due* to Bhai Gurditta, the Guru's eldest son" (my emphasis) suggests that the Guru-ship was now hereditary only, and where possible by primogeniture.

Why was the five-year old Har Krishan chosen over the mature Tegh Bahadur? Puran Singh [20] says: "The child Har Krishan, the younger son of Har Rai had developed those mystic signs by which the Master was always recognized...Har Rai bowed down to this child as to Guru Nanak, and left the earth." Cole and Sambhi (6), on the other hand, say: "Guru Har Rai's reason for nominating a five-year-old boy in preference to his uncle is less easy to discern..." and then offer the reason that "Presumably to choose a son was a way of averting the dynastic problems which would arise from nominating some other relative, and the establishment of guruship in the Sodhi family was so firm by now that no choice which went outside it could be contemplated".

When Guru Har Krishan "pointed" to Tegh Bahadur as his successor he did not name him or appoint him out-rightly. He is alleged to have merely made the cryptic pronouncement 'Baba Bakale'. Duggal [11] says that Guru Harkrishan "...was hardly eight years old when he left this world in 1664. It is said that before he passed away he indicated to his mother and all those present that his successor was in Baba Bakala, thereby referring to Guru Tegh Bahadur, who was settled there." Why did Guru Harkrishan not just name Tegh Bahadur? Why put the early Sikh Community into moments of anxiety? Such a mode of selection, if historically accurate, would hardly fit into the criteria mentioned by Daljeet Singh [14].

Whether or not there was any change in the method of

selection of a successor, one thing is clear: the chosen ones in each case proved worthy of the selection and the final human preceptor of the faith was to leave an indelible mark on the fledgling community, one that would, in a short space of time, propel it to the forefront of the Indian scene, and forever be a part of the community's identity.

Two other issues need explanation for the "Jyot" concept to be completed: the acquisition of the 'Jyot' by Guru Nanak himself and its final repository, the AGGS.

Nanak's Enlightenment

Our information regarding this is mainly gleaned from the *janam sakhis* (traditional biographies, literally birth evidences or life evidences). "In every *janam sakhi* account he (Nanak) was already described as a spiritual preceptor" [2] before any particular event in his life. "The *janam sakhis*, however, also describe an experience of enlightenment when he was thirty which preceded Nanak's emergence as a Guru." [2] The versions of the story relating to this enlightening moment vary somewhat from narrator to narrator. Each, however, refers to Guru Nanak's daily routine of bathing in the river and follows it up with the story about Nanak having 'gone missing' for three days after a particular dip into the river: "One morning Nanak failed to return from his ablutions...After three days Nanak reappeared but remained silent. It was the next day before he spoke and then he made the enigmatic pronouncement: 'There is neither Hindu nor Mussulman so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Mussulman and the path which I follow is God's.' Explaining what had happened to him he said that he was taken to the court of God and escorted into his presence. There a cup was filled with *amrit* (nectar) and was given to him with the command, 'This is the cup of the adoration of God's name. Drink it. I am with you and raise you up...This is your calling'". [2] This would appear to suggest that there was a moment in time from which Nanak was to realize that he was a Guru with a mission. Yet prior to this he had composed verses that would ultimately be incorporated in the AGGS, the final repository of the *Jyot*. There cannot, thus have been a 'magical moment' in which Guru Nanak acquired that Divine *Jyot*. Could the story of the three day disappearance, and its association with being charged with a mission all of a sudden, have come about later?

Referring to the passage in the AGGS [M 1, p 150] starting with *Hau dhadhi vekaar kaare laya* and ending with *Nanak sach salaah poora paya*, Cole and Sambhi say that "This could well be the origin of the *janam sakhi* narratives." [3] It is more likely that the passage quoted above was used later, by the *janam sakhi* writers, to explain Guru Nanak's mission to the masses in the form of an easily understood story, one that no true-believer found difficult to convert into historical fact, when in fact Guru Nanak was merely explaining his

mission in a poetic, metaphorical form. There would, thus, be no sudden passing of the *Jyot* from the Divine to Nanak, to anoint him Guru. Cole and Sambhi then go on to say that the passage "...bears witness to a deeply transforming experience, which resulted in a consciousness of being chosen to undertake a mission or revealing the message of God's name to the world." [3] This may well be taken to mean that the realization of the mission dawned upon Guru Nanak quite suddenly, and the sudden 'enlightenment' concept (sudden descent of the *Jyot*) appears to be retained. Again the knotty problem in relation to Guru Nanak's earlier compositions (*Gurbani*) has to be smoothed out.

AGGS – The Final Repository of the 'Jyot'

"One of the most fascinating aspects of Sikhism is the process which began with a human Guru, continued during a period of duality in which there were human Gurus and a collection of sacred writings, and ended with the present situation in which full authority is enjoyed by the scripture." [7]

Sikhs are in general agreement that the entire theology / philosophy of Guru Nanak and his successors is incorporated in the AGGS, which includes some selected verses of others whose philosophy is in harmony with Guru Nanak's. This volume of the scripture was compiled by Guru Arjan, and later the writings of the Ninth Guru, Guru Tegh Bahadur, were incorporated into the volume by Guru Gobind Singh, who, still later, declared it would be the final Guru of the Sikhs after him; there would be no human Guru after that. This in essence is the belief of Sikhs. The story of the manner and mode of this 'declaration' is not relevant to this paper.

In the *ardas* reference is made to the AGGS in the words "*dasan patshahian di Jyot Sri Guru Granth Sahib...*" which is translated as "The embodiment of the light of all ten sovereign lordships, the Guru Granth Sahib..." [21] This clearly states that Sikhs accept that the AGGS embodies the *Jyot* (Light) of the Ten Gurus. The scriptural verses to which this alludes were written at different times by different Gurus (and others), were incorporated into a single volume in two stages (by Guru Arjan and by Guru Gobind Singh), and the 'Jyot' thus similarly embodied in the scripture in stages, unless one tries to refer to Guru Gobind Singh's declaration of the Granth as Guru a moment when the 'Jyot' was invested in the scripture. This cannot be right; there are just too many pitfalls in such a suggestion. Even if the *Jyot* was incorporated in the Granth Sahib in stages, and eventually in the completed version as finalised by Guru Gobind Singh, there was a time when the *Jyot* was present in both the Granth and in the human Guru; this gives rise to several questions that hardly need articulating.

This reference to the 'jyot' has to mean that the embodiment

of the 'light' of the Ten Gurus in the AGGS refers to the philosophical content / theology contained in it. "The Word, enshrined in Guru Granth, was always revered by the Gurus as well as by their disciples as of Divine origin. The Guru was the revealer of the Word. One day the Word was to take the place of the Guru." [16] The implication here is clear that it was the Word (thought / ideology) as revealed by the Gurus that was common to all the Gurus, that this is the 'Jyot' that seems to have been the common thread. As stated earlier, "Guru Granth Sahib stresses that all the Gurus express a single unified thesis, representing the same spirit. Guru Gobind Singh has stated that they are all a unity, and express the same spiritual ideology." [15] It is thus the single unified thesis of the Gurus, expressing the same spiritual ideology, which must be considered as representing the same spirit / Jyot / Light.

Conclusion

Whilst this writer has not found any overt reference to the passing of the Jyot or Light from Guru Nanak down to the AGGS as some kind of physical / sudden passing on of the Light, the tenor of many believers appears to suggest some such magical moment. It would appear that this concept, if truly held, is untenable. But in that case it would have been good if the writers had spelled that out unambiguously rather than couch it in language that may well give the erroneous impression of "magic". The passing of the Jyot from one Guru to the other can only mean the conferment of the Guruship to someone who had a belief in and expressed the same spiritual ideology as his predecessor; that spiritual ideology is the Shabad (Word) as incorporated in the AGGS; hence the reference in the phrase *Dasan Patshahian di Jyot Sri Guru Granth Sahib*. Ek Jyot ultimately refers to the Unity of Thought.

Note: A quick random questioning of Sikh friends and relatives regarding the "One Jyot" concept produced some amazing results. Some had never heard of it; others had heard it mentioned and just accepted it without applying their minds to it. The latter group, when pressed for an opinion, as to what it means, either simply said "His light was passed to the next Guru" or admitted that they did not quite understand it. They were then asked "When you heard of this how did the preacher explain it?" The reply was "No explanation was given". And it did not occur to anyone to ask.

References

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AN ASSESSMENT OF THE REPORT OF THE SODHAK COMMITTEE

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In some vocal quarters, great reliance is placed on the document being examined here. It is regarded as proof of the authenticity of the *dasamgranth*, and it is employed to determine Guru's authorship of the volume. The exercise it describes is presented as having been undertaken by the Akal Takhat and is supposed to have resulted in the emergence of an original volume of the book. It is therefore necessary to examine the document with a view to determining the nature of the evidence it presents. Unless it is thoroughly analysed, its final worth in support of the above propositions cannot be fairly and accurately assessed. The aim of the present exercise is simply to determine the evidentiary value of the actual work done by the Sodhak Committee as presented in the booklet, *Report: Sodhak Committee*.

Bhai Manna Singh's *Report: Sodhak Committee*, The New Anglo Gurmukhi Press, Amritsar, 1897, pp. 27 is a detailed account ostensibly of the work of reconciliation of the text of thirty-two volumes of the *dasamgranth* conducted in 1897 CE. It is alleged that the Akal Takhat sponsored the work¹. Inspiration for undertaking the exercise supposedly came when it was noticed that one Bhai Hari Singh, a proof reader, had not only left many discrepancies in the volume of the *dasamgranth* printed by him, but had also inserted into it his own compositions as the original text². The Khalsa Diwan Amritsar is reported to have become disturbed about the matter and directed publisher and also (perhaps the author) of the *Report*, Bhai Manna Singh, who was the secretary to a Gurmat Parcharak Sabha of Amritsar³ to undertake the work of reconciliation of varying texts.

Bhai Manna Singh is the key figure in the entire process described in the *Report*. This also becomes apparent when we notice that of the entire expenses from the beginning of the exercise to its ending in publication of the final product, came to some six hundred and three rupees and of this Manna Singh alone contributed more than five hundred rupees. He was the overall in-charge of the exercise, the collection of volumes for reconciliation was done at his *haveli*, which was near Darbar Sahib and he supervised the actual exercise. He controlled all the finances and kept a meticulous account, which he has appended to the present booklet. He organised all the publicity required, he paid the remuneration to those who worked and he eventually received custody of one of the two reconciled master volumes and so on⁴. Since, he also compiled and published the present *Report*, we must take his

opinion to be an authentic record of the entire process and on all matters concerning the comparison work and why the exercise was at all undertaken. One is prompted to observe that besides deeming it emotionally satisfying; he also considered it to be a sound business proposition. According to the *Report* itself, it is an interim document. Final decision on the subject was still to be taken as is apparent from the advertisement printed at the end of the present work.

It needs to be asserted about the finances that in spite of the worldwide appeal made for funds⁵, the general public contributed only fifty-three rupees for the purpose. The opening ceremony and the concluding one were made into spectacular events and much publicity for the events was done, but it does not appear to have generated public enthusiasm. The Akal Takhat did not contribute even a pice towards the expenses so much so, even the cost of the customary and ceremonial *krah prasad* was met from the funds collected for the Committee work. It appears from the description, that the work place was not actually the Akal Takhat but the drawing room or the main hall (*hoondi*) of the Malwai Bunga adjoining the Takhat Akal Bunga⁶. For the first eight months, the work continued there and the finishing touches were also given in the Malwai Bunga. The formal closing ceremony was performed in the open space in between the *darshani deodhi* and the Akal Takhat. On the occasion of the formal inauguration, as well as the formal completion of the work, Bhai Multana Singh who was the custodian of the weapons kept at the Akal Takhat recited the *ardas*. He also participated in comparing the text and received some monetary compensation for his services⁷.

Bhai Arjan Singh Sarbrah of the Gurdwaras at Amritsar was approached to make available some volumes for the reconciliation work. He was also the President of the Gurmat Granth Parchar Sabha. He talked to the *pujaris* under him and they agreed to lend the volumes available with them. The list of volumes used has been provided in the *Report*. It appears that the copies were collected at random and all of them had originated from Amritsar and its vicinity. It is clear from the *Report* that no original volume of the *dasamgranth* existed at the time of undertaking the reconciliation work. This also became another rationale for the exercise.

One copy contributed by an unspecified source was well decorated with a painting each of the Sixth and the Tenth Masters. It also contained a *hukamnamah* bound into the volume and it contained some pages in hand writing 'perhaps that of the Tenth Guru'⁸. Almost all the formulae ever utilised to pass off the book as written by the Guru himself, were relied upon in this particular volume. Internal evidence ascribed its writing to two copyists, Darbari Singh (the elder) and Darbari Singh (the younger). It was presumed, without any evidence, that the scribes belonged

to the Guru's court. Likewise the volume was as readily "assumed," without any rationale, to have been corrected by the Guru himself. This volume contained as many old pages as replaced new ones spread all over the entire volume. It had no *Chandi-di-vaar*. The *pauri* with which the daily *ardas* begins, had been inserted in one of the replaced or new pages. Interpolation of the *ardas* stanza into the compositions of the *dasamgranth*, appears to begin here with this volume. It also varied materially from the version finally adopted as accurate. Nevertheless, it was 'taken to be' the 'presiding' or primary volume. It was this kind of cavalier approach that the forgers and *dasamgranth* pushers had placed their reliance on. Manna Singh does not suggest even in whisper, that while examining the volume, a reference was made to any known standards of objectivity. Strangely, it is also not explained why this particular volume was not adopted in toto since it was presumed to have been corrected by the Guru himself. This is how easy it had been for the unscrupulous forgers to vend their wares to the unsuspecting Sirdars of the age. Apparently besides an inkpot and paper, a person required only unusual handwriting to establish a document as written by the Guru. To challenge or to critically examine a document was considered as tantamount to casting aspersions on the Guru and was avoided like the plague. When Livy said 'gods made the cows speak,' challenging the proposition was deemed equal to doubting the ability of gods to make cows speak. Livy's lie remained un-nailed.

Bhai Manna Singh appears to have been a learned man in the traditional sense then in vogue. It is clear that he had conversed with the most well known scholars of his time. He (aided by Sardul Singh?) has carefully given the history of the *dasamgranth* in the booklet. It can be safely assumed that what is written in the *Report* was all that was available by way of history of the *dasamgranth* at the time of writing the *Report*. It was believed that the Tenth King had composed all the contents of the book. However, because of later wars and tumultuous times, the original volume was destroyed⁹. Incredible as it may seem, such an assumption about a book not in existence, is used to establish both the authenticity and identity of the original volume as well as the Guru's authorship of it. Incidentally, this theory also suited the commercial venture that Manna Singh was undertaking now. Authorship of the Guru was assumed to be an established fact without an inkling of what the original volume contained. All that remained was to present the arguments in such a manner that a not too critical mind may accept them as tenable. This method was extensively used. Several anonymous compositions were assigned to the Guru just because they were anonymous. Clear mention of poet Shyam (meaning 'dark') as author in the *Chaubisavtar* book, also posed no problem. The fact that the *Krishanavtar* mentions him as the author at numerous places in the text, was uncritically ignored. Manna Singh gets over the obvious difficulty by making another assumption. He takes it to be the legitimate

poetic name of the Tenth Guru, who according to one version date of his birth, was born in the second (dark) phase of the *satbhikha* planet¹⁰. This explanation presented a difficulty when the date of Guru's birth came to be determined as corresponding to the light half month of *poh*. The challenge was met and new explanation, equally ingenious, was provided some sixty years later. The name of one Ram appearing as the author in the notorious *charitropakhyan* part was equally ingeniously glossed over by holding that it was a new development and that in the earlier text, the name Shyam had been mentioned. Why it was not considered prudent to correct the mistake by reverting to the original name is not known. Another reason was provided by way of abundant precaution. It was that, since some of the compositions of this part were on the same metre as those of the *hanumannatak*, of which the Guru is supposed to have been particularly fond, so the Guru probably had the right to use Ram as his pseudonym¹¹.

Still stranger reasons for considering the entire *dasamgranth* to have been composed by the Tenth Guru were adduced. It is stated for instance, that neither in the beginning nor at the end of the volume it is written that it has been composed by someone else. It was reasoned that since the opening Jaap was written by the Guru in his own hand (both assumptions are of doubtful authenticity), and since the rest is in the hand of the scribe, had the rest been written by other poets, that too could have been indicated¹². Since there is no such indication, the entire volume must be ascribed to the Guru. With this sort of logic, a miracle of attributing anything to anybody could have been performed and was performed. Some may be reminded of the court scene in *Alice in Wonderland*. A knave was accused of having written a seditious letter (that was no seditious letter but a scrap of paper floating around in the courtroom) in someone else's handwriting. Knave's complicity as well as the seditious nature of the fragmented scrap was calmly assumed.

Manna Singh also reports that compositions titled '*Sukhmana, Mal Kaus di var*' and several extra verses were found in some recensions¹³. It appears that the legend of the *dasamgranth* was still growing by leaps and bounds. The custom of composing poetry in the name of the Guru had by no means come to an end even in 1897 that is, two centuries after his demise. Bhai Hari Singh's contribution to augment the Guru's writings has already been noticed. It is hard to believe that these facts had no message for Manna Singh and others. One helpful fallout of the effort put in by the Gurnat Granth Parchar Sabha was that the process of ever attributing increasing number of compositions to the Guru was mercifully arrested. That was perhaps the only benefit that the generations coming after Manna Singh derived from the work done by him and the Committee.

The list of volumes used in the reconciliation exercise has

been carefully provided. It is obvious that all the volumes were collected at random and from the vicinity of Amritsar. No attempt was made to distinguish what kind of copies could have been useful for the purpose. Similarly, it was also arbitrarily decided that a certain copy should be declared as the one corrected by the Guru himself. No procedure of any kind was followed to determine that it was indeed so. That some of its pages looked very old was considered reason enough to make the far-reaching decision. This was a supposition, which nobody really believed in or else all reconciliation work would have come to an end with that discovery.

Actual functioning and the qualifications of the people chosen for the reconciliation work left much to be desired and gives a poor impression of the whole exercise. Among those who participated, in the reconciliation work eleven did not accept any remuneration. They included Bhai Manna Singh and Narain Singh who, it is noted, 'seldom attended' the work sessions. Two more missed half the sittings¹⁴. Of the rest, it is recorded that Surat Singh worked only for three months and Bhagwan Singh Sindhi died before completion. There is no mention of replacements having been provided for these persons. A comic touch is provided by the observation about a brave Nihang, Darbara Singh, who, it is mentioned, continued to work to the end for the 'love' of the Guru¹⁵ although he could not read very well. Such remarks serve to highlight the non-serious nature of the proceedings sponsored by Manna Singh.

Manna Singh does not clearly state the methodology of reconciliation work done by his Sabha beyond indicating that one person read his copy and the rest corrected the ones before them. The mode of nominating the reader is not indicated. Whether the reader changed from one session to another is not mentioned but the presumption to that effect would not militate against the wording of the *Report*. That a single specified person always read aloud or that a particular volume was always used for reading is also not stated. Of the actual work done, we hear very little in the booklet. It does not give any clue as to how the 'original' was calculated to emerge by following this procedure. Of the thirteen people who assembled in the Malvai Bunga to consolidate the work done in the first phase, four attended daily and the other nine 'once in a while.' Nothing in particular was accomplished and therefore there are no highlights of the booklet. This is one area in which he is particularly inarticulate. It leaves an uncanny impression that his objective was different from what it was projected to be or that his understanding of the work undertaken by his organisation was woefully inadequate. A question, whether it was prompted by the political masters of the day, could be legitimately asked.

Summing up does not present an edifying picture. All thirty-two copies of the *dasamgranth* for comparison were chosen

at random. None of them was of known antiquity, authenticity or was of any definable significance. The main 'presiding' copy was chosen at face value without any rational enquiry into its nature. It is clearly stated that its contents did not coincide with those of any other available copy. No one amongst those chosen to execute the actual work was known for learning or was even ordinarily engaged in some sort of academic work. None of them was qualified for the undertaking or had any idea of the methodology suitable to serious reconciliation of differing texts. They did not follow any specified technique. None among them was known for expertise in making sense of manuscripts¹⁶. They most certainly worked at will and followed no scientific procedure. More than anything else, the comparison work was an exercise in publicity. The fanfare that attended the opening and the closing ceremonies and the publicity given by conscious advertisements suggest the same. The exercise was not either sanctioned or initiated nor was it supported by the Akal Takhat. The Sikh people in general did not contribute towards the expenditure, most of which was incurred by Manna Singh. Great amount of publicity was done before and after the event but it failed to evoke any response from the Sikh masses. The real failure lies in the tardy manner in which the actual work was accomplished. It cannot be said with any degree of certainty that any reconciliation of the text actually took place. In short, it can be stated that it was as much of an exercise in futility if there ever was one. It failed to establish the authenticity of the text and also failed to establish that the Guru was its author.

It appears that Manna Singh was merely trying to create some kind of evidence to suggest that something had been done. Actual reconciliation of the text does not appear to have been his concern. He arranged for the closing ceremony to be photographed and later copies of that picture were also put up for sale. To him photographs were enough of a proof. He also printed for sale the volume of the *dasamgranth* that emerged from the exercise. The *Report* he presumably presented is also published and is priced. The question to be answered is, whether in the last resort, Manna Singh came to have only commercial interest in the entire exercise. The possibility is difficult to rule out.

Notes:

1. See Kirpal Singh's letter quoted by Gurbaksh Singh Kala Afghana, in *Bipran Ki Reet Ton Sach Da Marg (Part 10)*, Sri Akal Sahai Society (Regd.), Amritsar, May 1999, pp.136-137. The Report is so vague that Kirpal Singh was led to believe that the work took two years to complete. Actually it was done in eight plus three months at a very leisurely pace. He is again misled into projecting it as report of 'a committee of the Akal Takhat'. Elsewhere, Kirpal Singh takes it to have been compiled by Sardul Singh. Manna Singh appears to have done that. Sardul Singh's name appears as one who perhaps only issued the advertisement appearing at the end.

2. Singh, Bhai Manna, *Report: Sodhak Committee*, New Anglo Gurmukhi Press, Amritsar, 1897, page 10.
3. It appears to have been contrived especially for the purpose. The entire initiative seems to have been that of Manna Singh.
4. Even a cursory reading of the Report confirms the central role played by Bhai Manna Singh Hakim in the entire proceedings.
5. See *Report op. cit.* p10.
6. See Bhai Kahn Singh Nabha, *Mahankosh*, p. 280 for the word *hoot*, from which the word *hoondi* appears to have been derived. *Hoot* means an invited person. Aristocrats of the times had built rest houses (*bungas*) around the Darbar at Amritsar. They served to house them on their visit to the holy place and served to accommodate pilgrims from their states at all other times. Malwai Bunga, was a four story building near the present Akal Takhat. It was jointly constructed by the Rajas and nobles of Malwa in 1775 CE. (See, Giani Gian Singh, *Tawarikh Sri Amritsar*, page 53, published by the Kendri Singh Sabha, Committee, Amritsar in 1977.) It appears to have covered the entire extent of land from the present parking place near the Clock Tower Chawk to the vicinity of the Akal Takhat. A reference to it can be found in the Punjab Government Notification dated 10-10-1969, and another notification dated 17- 11- 1975. By the first notification, the Amritsar Improvement Trust paid rupees 5,06,346 to the State Officer PWD (B&R) Patiala, in lieu of the 4.10 acres of land belonging to the Malwai Bunga. By the second notification, the Punjab Government handed over the land to the Shiromano Gurdwara Prabandhak Committee. We know that in the two decades preceding this undertaking of the Sodhak Committee, the British colonial power had introduced the *dasamgranth* in the Punjab which to begin with had no copy of it. Writing in 1899, Giani Gian Singh has observed that the Bunga had ceased to serve the original purpose. Managers of the Bunga had sold and mortgaged parts of the Bunga in order to provide money for their personal enjoyment. It is possible that they allowed the use of the Bunga to the Sodhak Committee for a consideration. Later Karam Singh, also mentions the Malwai Bunga in his *Amritsar di tawarikh*, published by the Dharam Parchar Committee of the SGPC in 1998. The Bunga was demolished in 1946. (See, Kirpal Singh, *Sri Harmandar Sahib da Sunehri Itihas*, Dharam Parchar Committee, Amritsar, 1991, 460)
7. *Report, op. cit.*, p.16D.
8. *Ibid.*, p. 11.
9. *Ibid.* p. 9.
10. *Ibid.*, p. 6. Name of Shyam as author occurs in verses: 1116, 1119, 1147, 1159, 1177, 1180, 1222, 1233, 1298, 1300, 1412, 1416, 1430, 1449, 1455, 1481, 1530, 1560, 1562, 1583, 1707, 1751, 1776, 1853, 1872 and several times in *Charitropakhyan*.
11. *Ibid.* p. 7.
12. *Ibid.* pp. 6&7.
13. *Ibid.* pp. 6 (paragraph 12) &7 (paragraphs numbered 15).
14. *Ibid.* p.9 and p.6.
15. *Ibid.* p. 16B.
16. *Ibid.* p. 16 A, B, C&D.

GURDWARA AND THE SIKH YOUTH IN NORTH AMERICA

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There is a general observation that the attendance of our youth in the Gurdwaras is very nominal. I have been observing this for many years and have heard from almost every well-wisher of the Sikh community that the future of the faith in the west is bleak. I went to India; the situation there is equally bad if not worse. We can blame the social environment and peer pressure in the west which question the utility & need of the five K's during the modern days. Our youth are not conversant enough to answer these questions; hence they give up the wearing of the articles and following other rituals of their faith. But to whom can we blame for the Punjabi youth not caring to respect the Sikh way of life in their own homeland?

The author, when he visited India, was surprised and felt hurt to find many Sikh youth without turbans in the villages, schools and colleges. To have a look at the turbaned youth he visited an old famous Khalsa School where all students tied turbans as a matter of routine. I got the shock of my life to see the shaved students even there. The question that severely bothered me was, "How come a Sikh student in the Sikh-managed school dared to be there without a turban?"

Discussion with a local friend revealed that there was no dharmak teacher (Giani) who used to teach Gurbani and Sikh heritage of the Panth in our school. During our times, we listened to the Sikh history, the lives of the Gurus, and the valour of the Sikhs when they sacrificed their lives but not their faith. Listening to the Giani ji filled us with pride of being Sikh and we felt great to wearing turbans on our heads. In the morning assembly it was considered an honour to be one of the three students to lead the chorus by reciting some new Shabads. Many of us did feel, of course, some difficulty in saying Ardaas after the recitation of Shabad. The student who said the prayer was described as a good boy both among the students and the teachers. We felt honoured to go to the gurdwara whenever there was a special gathering. We felt that we must have a qualified devoted Giani teacher in each school if we want to bring back the love of faith inculcated in the minds of the current student generation.

I wondered if it is financial poverty or the poverty for the love of the faith that there is rarely a fulltime Giani in the Khalsa School to teach the glory of the heritage. The teaching of moral and social motivation to enjoy being a Sikh is totally absent in our homes, even in the Sikh institutions, schools, colleges and Gurdwaras. I felt disappointed by the failure of my generation to perform their duty towards youth.

Later, I met some wellwishers of the Panth to discuss this unfortunate situation with them. My informal exchange of views regarding this situation with them made me intensely sad. I was told that our leaders and the Gurdwara managements are to be blamed for this. Many leaders of the panth can be observed drinking publicly without any feeling of guilt. The leaders accused the voting system for electing the Gurdwara management whether at the village level or at the national level, S.G.P.C. Amritsar and Delhi Sikh Gurdwara Committee. The situation in the gurdwaras in the west has followed the same trend, where the Sikhs stand divided because of many social, political, religious issues. Followers of one sant maryada try to build their group to defeat the followers of the Panthic maryada. Gurdwara clashes and many election cases are always in the courts in the west. They waste the Panthic resources and at the same time disgust the youth making the Gurdwara system repulsive to them.

When I questioned some Sikhs, who are actively associated with Sikh affairs, over a cup of tea, they responded, "You have come after a long time and we should tell you that the Panth's enemies have made drinking popular in villages. Candidates for the assembly elections have to distribute bottles and drugs during assembly elections, even elections in our villages for Panches and Surpanches now need lots of funds. Voters demand bags of bottles before they promise to vote for you, earlier they only hoped to be entertained by their candidate after the election. Thus, they too endorsed the shift of the blame to the voters. My other friend, a former member of the S.G.P.C. Amritsar, narrated an embarrassing welcome to all the elected members by the Guru Gobind Singh Study Circle Ludhiana. His statement briefly was: "All the elected members of the committee were invited to Ludhiana. They honoured each member by presenting him/her with a memento. We were congratulated by them for being elected as the elite Sikhs of the faith.

"A former V.C. of the Punjab Agricultural University, Ludhiana told us that he showed his inability to serve drinks to the state guest, the President of Uganda, on his visit to the University. He wrote to the Government that theirs is an institution of learning where drinking is prohibited. Serving drinks officially will set a bad example. Morally, they will not be able to teach the students that drinking is a vice. The visiting dignitary was pleased to have his lunch without alcohol. The V.C. then narrated the conditions in Punjab. He said that we Sikhs are blamed for distributing alcohol for Gurdwara elections. This really is a shame for all of us. He suggested, rather he desired, a promise from us that we as members will not drink or serve alcohol to any person, however, important he may be. Unless we members of the committee shun alcohol, we cannot save the Punjabi youth from addictions to drugs and alcohol. He used some chosen words which pricked our conscious and we regretted having

committed the sinful act as members of the Sikh respectable body. Some of the members did confess their guilt and promised not to do it again." I listened to my friend's touching statement and was thinking of my response to it, the first one continued, "The Gianis and the Parcharaks should educate the voters not to make such demands from the candidates." This was more than I could bear. I thanked them for their visit to my home before they left.

Dear youth, I leave it to you to assign blame to any section of the Panth for this unfortunate situation which has developed in the Sikh community all over the world. Dear students please listen! You have to live with the image of the community that you build for yourselves. The members of the faith, who wish you to enjoy the glory of the Panth, appeal to you not to follow the bad example but learn good lessons from your life as students. Those who do poorly in their studies will beg for a job in the factories while those who achieve academic honour will end up as professionals in medicine, engineering, law, etc. Similarly, as a Sikh youth if you live a disciplined life and love your faith, you will enjoy peace and bring honor to your community. Dear friends, the choice is yours.

UNITED SIKHS

Press Release, 2nd Nov, 2007, 19th Kattak (Samvat 539 Nanakshahi)
SWAN Reaches Malawi

Blantyre, Malawi, SE Africa - Imagine sipping on green tea and checking your last unread e-mail before heading to bed at 2a.m. - and it is from one Davie Kasinja, a young African man in Malawi asking for help to pay his exam fees. Our Director, who received this email, was not too tired to be skeptical nor did she have the will to delete the email. But could this be a prank? Who would write to UNITED SIKHS from Malawi? She wrote her last e-mail reply for the night simply saying: "You haven't given us enough information, please let us know how you qualify for help." Next morning, Davie Kasinja's email reply had a list of his credentials, certificates, and the story of how his father's passing had left him in a state of despair. Davie said that he was at the brink of not being able to sit for the exams in December to complete his Accounting Technician Diploma ACCA. He couldn't come up with the \$612 needed to pay his tuition fees and register by the Sept 30th deadline.

At this point, UNITED SIKHS was faced with two issues. First off, there was no ongoing project under which Kasinja could be helped. There was a project named Sikh With A Need (SWAN), which hitherto was aimed to provide emergency funds and logistics to Sikhs in crisis. Davie Kasinja was a Christian. Secondly, like with any other claim, this one had to be investigated, and how do we

investigate a claim in far-away Malawi, before the deadline date.

We decided that the first one was not so much an issue, since Sikhs have always been a giving community. It would be as good a time as any to broaden the project to call it 'Someone With a Need' (SWAN). As for the investigative work, UNITED SIKHS dug into its international network and contacted a supporter in the UK, Harjit Singh Dhanoa, who had himself migrated from Malawi 30 years ago. An email that same day to Harjit Singh received a promptly reply overnight: "I have asked my friend in Blantyre, Dr Mac, (a medical doctor, Dr. Mahomed Abdul Rehman Mukadam) to meet with Davie to verify his claim. Within 48 hours, Dr. Mac met Davie, checked his documents and his college and was able to confirm to UNITED SIKHS that Davie was indeed in need, the college was credible and that he would be a worthy candidate for our SWAN program. Davie is one of five children of a family who are living on the meager earnings of their mother. He had no means of finding local support in a country that faced its worst food shortage last year, with more than 4 million people, 34% of the population, without adequate food supplies. "My mission has always been focused on schooling mainly to fly high on the academic horizon so that I can support myself and the entire family", Davie said in support of his appeal. This flight was about to be grounded with the death of his father.



Davie Kasinja with the Malawi Sikh sangat at the Gurdwara

them. Davie's dream is to become a Chartered Accountant. The thought of this dream being shattered is what persuaded him to try and find someone to help him.



It was agreed that UNITED SIKHS would pay \$612.00 towards Davie's fees via our representative, Dr. Mac, directly to the college. Mr. Harjit Singh Dhanoa volunteered to donate the money necessary for the tuition. And it was decided that the presentation of the check would be made, on behalf of UNITED SIKHS, at the local Gurdwara,

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

Malawi Sikh Association president, Tarlochan Singh, with Davie Kasinja and the college principal

(Sikh place of worship) in Malawi, by the President of the Sikh Association, Tarlochan Singh, and Dr. Mac.

Davie Kasinja and 3 representatives from the Malawi College of Accountancy, led by Mr. Machila, arrived at the Gurudwara at 1 pm and were served langar (a community meal). Davie informed the Sangat (Sikh congregation) how, in his desperation, he was scouring the internet and came across UNITED SIKHS and the SWAN Project. He expressed his gratitude to the Sikh community in Malawi and UNITED SIKHS for helping him to pursue his career.



Dr Mac handing the cheque to the college principal with Davie Kasinja looking on

Dr. Mac explained how Mr. Harjit Singh Dhanoa involved him in the project: "The Sikh community, even though small in numbers worldwide, is doing a sterling job of charitable work all over the world". He cited a popular Langar on the Nairobi/Mombasa highway, where anyone, regardless of caste, color, religion or creed, can stop to have a meal, water, or simply to freshen up.

"Davie was a suitable beneficiary for the SWAN project, which according to the Sikh principle of Sarbat da Bhala (service for the benefit of all), is now open to non-Sikhs, after we renamed the project – Someone With a Need (SWAN)," said Gurmeet Kaur, a UNITED SIKHS director who initiated the SWAN project two years ago, when she organized an appeal for another beneficiary, Partap Singh of Peru. Read about it at <http://unitedsikhs.org/PressReleases/COMVCE-09-12-2005-02.htm>

"UNITED SIKHS is only able to run the SWAN projects if there are ready donors and we are able to verify the applicant's claims to establish if he/she is in urgent need and have tried all other means and failed," Gurmeet Kaur added. Davie wrote to UNITED SIKHS, "Words are failing me to put into writing how much I am thankful for your support to

finish my schooling. It was nice to be amongst Sikhs during the cheque presentation ceremony at the Gurdwara. They are a wonderful people, so caring and lovely". He recently contacted UNITED SIKHS to inform us that he is busy studying for the exams that he will be sitting for in December, thanks to our help. He wrote that he is forever grateful for our support and will continue to stay in touch.

You may read a press release on a previous SWAN project at <http://unitedsikhs.org/PressReleases/COMVCE-28-10-2006-00.htm>.

Issued by Rivya Kaur SWAN Project Coordinator UNITED SIKHS swan@unitedsikhs.org

Our Mission

To transform underprivileged and minority communities and individuals into informed and vibrant members of society through civic, educational and personal development programs, by fostering active participation in social and economic activity.

UNITED SIKHS is also an avenue for networking between like-minded organisations to establish and nurture meaningful projects and dialogues - whether social, cultural or political- to promote harmony, understanding and reciprocity in our villages, towns and cities.

UNITED SIKHS is a coalition of organisations and individuals, who share a common vision based on the belief that there is no greater endeavour than to serve, empower and uplift fellow beings. The core of our philosophy is an unwavering commitment to civic service and social progress on behalf of the common good.

Accordingly, UNITED SIKHS has sought to fulfil its mission not only by informing, educating and uplifting fellow beings but also by participating in cross-cultural and political exchanges to ensure that the promises and benefits of democracy are realized by all.

We at UNITED SIKHS believe that the development of enlightened and progressive societies can be made possible by socially conscious groups of people who make a commitment to develop and direct human potential. Our work, efforts and achievements stand as a testament to our faith in this vision.

WHY I LEFT THE SIKH TIMES

Harjinder Singh
the man in blue harjindersinghkhalisa@yahoo.co.uk

I have been asked by a number of people why I left the Sikh Times, I hope the underneath answers that question. Gurjeet Kaur and Jaspal Singh are not bad people, but I do disagree with them. Sorry for only now posting the column that was due on Sunday 25/11, but I have been mad busy the last couple of weeks,

Last week, when I was in the Hounslow Singh Sabha Gurdwara with the local Fair Trade group, a member of the sangat asked me why I left the Sikh Times, and whether I was pushed or left voluntarily. I was not pushed, or at least not in the sense that either Gurjeet Kaur or Jaspal Singh asked me to leave. I was pushed in the sense that over the period that I wrote my columns it became clear to me that the Sikh Times is really more a Panjab Times.

The problem that faces any publisher of Sikh books, magazines or newspapers is that not enough Sikhs read. Many of us do not even read the Guru Granth Sahib!

The Sikh Times publishers need to make a living, but selling Panjabi culture while calling it Sikhí is not the honest work that is part of Guru's instruction to us. I feel that the publishers should have included more Sikhí in the mix of Panjabi culture and Panjabi news.

It is not so much the nonsense about Bollywood stars that I have a problem with. If that sells an otherwise good newspaper so be it. Articles about Sikh businessmen who do not look like Sikhs and do not show much signs of behaving like Sikhs would be more honest if these businessmen were described as being 'of Sikh background'. I have never been able to understand the articles on Sikhí by the 'Sikh University' person and do not care for sensationalised articles about murders, regardless whether the victims are of Sikh, South Asian or of any other background.

The Sikh Times really is what it looks like: a tabloid newspaper, not a dirty filthy rag like the Sun or the Star, but it is a tabloid and not at all a quality newspaper. The straw that broke the camel's back was the Sikh Times' love for sant baba Mohinder Singh, who claims to be the spiritual leader of the Sikhs in the UK, and sant baba 'Nahar Singh Ji Sunheranwale' of the Soho Hill Babe Ke Gurdwara and other similar places in which this sant baba can be worshipped. Just go to www.babeke.org and see who is number one there.

Everyone has to make their own choices in life. If the Sikh Times wants to report on events in Panjab involving 'His Holiness Sant Baba Nahar Singh', which have no relevance for Sikhs in the UK, it is its choice. I will just stick with Guru Gobind Singh's Guru Granth / Guru Panth. I think that all Sikhs should stick to that, but it seems that I am in a small minority.

[Harjinder Singh Sikh Activist Columnist Co-Chair National Council for Faiths in FE Faith & Cultural Diversity Consultant Heston, Middlesex,UK]

PORTRAIT OF JARNAIL SINGH BHINDERANWALE

Press Note: (Issued at Chandigarh on December 3, 2007)

Guru Nanak's epic battle to free the mind of all humans began some five and a half centuries earlier. It was intended to be an eternal campaign for justice, peace, human dignity and freedom of worship to all. It will continue until the last depraved human being seeking to control others and to use them for his own purpose admits defeat, changes course and accepts Akalpurakh's Will to see everyone free and contented. This is the only holy war and must be fought with the vehemence and intensity of a soldier at the battle

front. Non-violent means are to be preferred as seven of the ten Gurus fought non-violently. But he who shirks an armed confrontation does unpardonable violence to the most profound concept ever evolved in human history. Such a person betrays Akalpurakh's trust, the (tradition) *birud* of the Ten Gurus, and forfeits the purpose of life.

Sant Baba Jarnail Singh Bhinderanwale was a soldier of the Guru and fought the most humane war with the forces of evil trying to enslave the Sikh mind in particular. He fought it with courage and patience. He was not averse using violent means but never used them. To this day he has not been accused of any violent activity. The forces of evil led by the Indian National Congress under Indira Gandhi, were at that time controlling the State, the Press and other instruments of power. By tactics that would put the most depraved human being to shame, but perfectly in keeping with the tradition of M. K. Gandhi and J. L. Nehru, the Congress villified and demonised not only the Sant, but the entire Sikh people (for which they sought half-hearted pardon in the country's parliament decades later). In the most cowardly and inhuman manner, they attacked the Darbar (the only monument sacred to entire humankind), destroyed the Akal Takhat (the symbol of human freedom), the Sikh Reference Library (that preserved documents sacred to the memory of the Gurus, who came for everyone) and killed the almost unarmed Sant Baba Jarnail Singh Bhinderanwale who was the only general fighting for the cause of righteousness. This was done by illegally and unjustly misusing the armed forces of the country.

The Congress leaders, their agents and hangers-on must know that the Sant Baba is a martyr whose memory is sacred to all who fight for justice and freedom. All those who express regard for him in any manner, only do honour to themselves. Though much delayed and carried out for the purpose of showing its proper place to the BJP, installation of the portrait in the Darbar complex which the Sant died defending, is a welcome step and a proud moment for the SGPC.

The Congressmen (and women) are invited to make a fresh assessment of their most celebrated leaders to whom the most violent acts, like vivisection of the country, the killings of at least 1 million and the violent uprooting of 10 million people is directly attributable. Their claim to have obtained freedom, stands exposed by the use of nefarious means to enslave the Sikh, Dalits, Muslims and others in the name of freedom. Many upheavals after 1947, in which hundreds of thousands of innocent freedom-loving individuals have been killed all over India by the use of the armed might of the Indian State, must be squarely nailed to their door. The colonial exploitation of the Punjab's river waters is as great a crime in human history as any. Clearly, the dagger cutting the Punjab's life-line is held in the Congress hands. Should they

have the honesty to assess, they will find that all their leaders of the present and the past are 'great' only in their own parlance. All of them put together do not measure up to the Sant Baba's knee, who was a moral colossus. If any semblance of grace is still left in them, they should withdraw their protest.

The Sikh people must consider whether the portraits and statues of Nehru and Gandhi that dot the sacred land of five rivers are in place amongst a people they devastated. These symbolise destruction of the Sikh Homeland and the Sikh faith. The Sikhs must ask for the removal of the hideous faces, busts and statues erected in the Punjab to emphasise Punjab's status of a colony of the cow belt.

[The above recorded statement was signed by Bhai Daljit Singh Bittoo President Akali Dal (Amritsar) and Gurtej Singh before being released to the Press. It was hoped that it would lead to a healthy debate and would put the matter of Sant's portrait in proper perspective. It was however, universally ignored by the Press that has been airing only selected views on Sikh issues for the past six decades.]

THE (PAKISTAN) SIKH MARRIAGE BILL 2007: A SHORT HISTORY Gurtej Singh, Chandigarh

[The event is not even a week old and many misunderstandings have already cropped up. Jathedar Manmohan Singh Bajaj has already claimed that it was their group which persuaded the government of Pakistan to adopt the marriage law. He also claims that his group had provided the draft of the law to be enacted. Both claims are preposterous and when he made them in my presence, I told this to his face. I asked for a copy of the draft that he had provided but he had none. Syed Afzal Haider, the present Law Minister, the moving spirit behind the intention to enact Sikh Marriage Law has been in office for a short while before he made his intentions known. There appears to be little doubt that Dr. Pritpal Singh and his friends persuaded him – if he, at all needed any persuasion. This writing intends to keep the record straight and is being written (on December 11, 2007) while the memory still is fresh.]

My second visit to Pakistan this year came totally unexpected again. From the daily papers I learnt that Pakistan's Law Minister Syed Afzal Haider had announced (in response to Dr. Pritpal Singh's public request – as became known later) that the Government of Pakistan was prepared to enact law relating to Sikh marriages. This happened at Nankana Sahib during the birthday celebrations of Guru Nanak, when a huge crowd of worshippers from all over the world had converged on the Guru's Nankana and was a part of the audience. This was very welcome news in every way. For the first time in the world a country had committed at the highest level to enact Sikh personal law. The effect on other countries, particularly India, could be guessed. I had met Mr. Haider during my last visit and had performed an errand for him. He appeared to me to be a serious person whose word could be relied upon. All that I

planned in this respect was to look on with expectation until it happened.

That was not to be. I learnt later that Haider asked Dr. Pritpal Singh to provide him with a draft of the law to be enacted. So on November 24th itself (the date of announcement) Dr. Pritpal Singh rang up Paramjit Singh Sarna, president of the DGMC and requested him to have the draft prepared. The requirement was that it should be done immediately as Haider wanted it to become law before elections to the parliament had taken place – democracy has its own pitfalls. Sardar Sarna asked his lawyer friends including Mr. Phoolka, Justice Sodhi and Mr. K. T. S. Tulsi and some other judges in Delhi and Chandigarh to do the job within a week or so. They all, naturally, felt that the time was too short. On the 27th afternoon, he rang me up with the same request. When he explained the circumstances, I knew that it was now or never. I consulted my colleague at the Tat Gurmat Taksal Sardar Harshinder Singh, who is also a lawyer and we conveyed our agreement to undertake the difficult job.

The 27th was spent in collecting all the material we needed. It consisted of earlier attempts, available in my personal archives and all the marriage laws we know to have been used for formulating the Hindu Marriage Act and the Special Marriages Act, downloading all the available electronic copies, buying some books and so on. Anand Marriage Act of 1909 was available in the Encyclopaedia of Sikhism. By the evening we were ready for the job.

We sat for the next three days from sunrise to sunset. After sunset Harshinder Singh continued the work of consulting his lawyer friend Kamaljit Singh Dhillon. Dhillon also sat with us for half a day and gave very valuable suggestions. By the 30th the law had taken some shape. On December 1st we held a meeting at the Guru Granth Sahib Bhawan in Sector 27, Chandigarh. Most of the invitees including, Professors Kashmir Singh (who came all the way from Amritsar), Professor Kulbir Singh, Justice Ajit Singh Bains (who had to fetch his wife and left midway), Navkiran Singh advocate (who also had an important errand to run and left midway), Sardar Amarjit Singh (a lexicographer), Sardar Balwant Singh Gulliani Advocate and Sardar Harjinder Singh Dilgeer an author.

Those who could not attend, included Justice S. S. Sodhi (who had his hands too full to spare time), Mr. Gurmeet Singh Advocate (who goes to Sirsa every Saturday), Justice K. S. Tiwana (who was extremely graceful and would have loved to perform the service to the people but could not attend due to poor health as he is 82 and has had a by-pass surgery). A couple of others did not respond.

We provided to this small group the complete draft that we had prepared the previous day. Sardar Harshinder Singh read it out section by section and both of us noted down the suggestions they gave. Several valuable suggestions came

from Professor Kashmir Singh. On the whole it went well. There were not many changes that were required. Harshinder Singh and I sat down for about an hour and incorporated them in our draft. We polished it up a little bit up to the afternoon of the next day,

By the evening of the 2nd a hard copy of it had been despatched to Sardar Sarna who had been enquiring about it almost everyday after the 28th. It reached him by the evening and he sent it to Justice Kuldip Singh early next morning. He was requested to suggest changes; we had enough time to incorporate them. The judge initially found the draft somewhat inadequate but agreed that it would do for Pakistan. He was requested to make changes that would be required in India. He promised to do it if three leading spiritual personalities sat with him throughout the exercise. Sarna is a resourceful person and perhaps will be able to arrange nine maunds of oil to enable Radha to dance. At least, a draft for India will not have to be done in a hurry and will perhaps be prepared by the most spiritually inclined and the legally most looked up to personalities. The others to whom copies were sent by Sarna, could not give any feed back and of them only Mr. K. T. S. Tulsi went through it thoroughly.

We left for Amritsar on way to Lahore on the 5th morning and reached on the 6th. Tulsi had crossed the border with us and Manjit Singh Khaira came an hour or so later. Our meeting with the Law Minister was fixed in the evening.

In the preparatory meeting, P. S. Sarna, Dr. Pritpal Singh, Manjit Singh Khaira and the rest of us took part. Khaira wanted that the draft that he had brought should be presented although nobody had seen it earlier. He explained that the chief merit of his draft was that the succession act had also been incorporated in it. He said that he had provided, unlike in the Hindu Adoption Act, that young person of any age could be adopted. Harshinder Singh's opinion was that no adoption and succession law can be enacted without consulting the people who were to be governed by it. Meanwhile, Professor Kashmir Singh read over a few sections at random and found that it tallied with the Hindu Adoption Act on the point of the age of the person to be adopted. Khaira attributed it to the folly of the typist whom he had instructed not to include it. It was clear that the draft had been prepared without due care. So his request to present it to the Law Minister did not find favour with anyone. Tulsi spoke highly of the other draft and thought 'not a word or a punctuation mark needs to be changed.' He felt 'proud' that among the Sikhs there were capable persons who could draft laws. It was a highly 'specialised job' according to him. He used other superlatives regarding the drafting team, with which the reader of this piece will not be concerned and mentioning them may expose the writer to the charge of immodesty.

The meeting with the Law Minister took place in the evening. With the entire Press looking on, the draft of the Sikh Marriage Act was presented by Mr. Sarna. The Minister assured us that he had taken the permission of the President and all other formalities had been completed. The next morning we were informed that the draft had already been sent to Islamabad for the scrutiny of the Law Ministry. The ceremony took place in the Pearl Continental and was followed by dinner. Pritpal Singh dropped us back to the Gymbkhana Club.

[Pak Act History; December 11, 2007]

PAKISTANI GOVERNMENT RECOGNIZES ANAND MARRIAGE ACT.

(Extensions of Remarks - December 13, 2007)

Speech of Hon. Edolphus Towns of New York in The House of Representatives, Thursday, December 13, 2007.

Mr. TOWNS. Madam Speaker, the government of Pakistan has recognized the Anand Marriage Act of 1909. This act covers Sikh marriages. I commend the Pakistani government for this show of tolerance and religious freedom. There are only about 15,000 Sikhs in Pakistan. When is India, with its 22 million Sikhs, going to recognize the same act? It has been on the books for almost a century. India refuses to enforce or even recognize the Anand Marriage Act. Instead, it records all Sikh marriages as Hindu marriages under the Hindu Marriage Act. This constitutes a refusal of "secular", "democratic" India to recognize Sikhism as a separate religion. Instead, they seek to subsume it under Hinduism. The fact that Guru Nanak, who began the Sikh religion, was born Hindu no more makes Sikhism a part of Hinduism than the fact that Jesus was Jewish makes Christianity part of Judaism. The Indian government is simply trying to eliminate the Sikh religion by subverting it and forcing Sikhs into Hinduism. Where is the freedom of religion in India?

Madam Speaker, this is unacceptable! America can and must do something to protect the rights and freedoms of all people in South Asia. We can start by stopping our aid to India and our trade until such time as it learns to respect the rights of all people regardless of ethnicity, religion, or social status. And we should put this Congress on record in support of self-determination for the Sikhs of Punjab, Khalistan, the Muslims of Kashmir, the Christians of Nagaland, and all the others who seek freedom. India will not allow such free and fair votes, belying its self-proclaimed democratic principles. The essence of democracy is the right to self-determination. Madam Speaker, I would like to insert the *Council of Khalistan's press release on the Anand Marriage Act into the Record:*

PAKISTAN RECOGNIZES ANAND MARRIAGE ACT.

WASHINGTON, D.C., December 6, 2007

The government of Pakistan has formally recognized the Anand Marriage Act, which governs Sikh marriages. The act was adopted in 1909. Even though there are only about 15,000 Sikhs in Pakistan and there are millions of Sikhs in India, India still refuses to recognize the act. While Sikhs conduct marriages in accord with the Anand Marriage Act, the Indian government will not certify them under the act. Instead, they are recorded under the Hindu Marriage Act. The Indian government is trying to destroy the Sikh religion. Its failure to recognize the Anand Marriage Act is one more way that it is carrying out this effort. Sikh marriages are different from Hindu marriages. Hindu couples circle around a fire. Sikh couples circle around the Guru Granth Sahib, the Sikh Holy Scripture, four times.

"I would like to thank the Pakistani government for its recognition of the Anand Marriage Act, which is almost a hundred years old," said Dr. Gurmit Singh Aulakh, President of the Council of Khalistan, which leads the Sikh struggle for freedom. "Pakistan's action has shown a level of tolerance that supposedly secular, supposedly democratic India has never shown," he said. "That is very telling. It shows the true face of India," he said. "There is no place for Sikhs, Muslims, Christians, or other minorities there." The Indian government has murdered over 250,000 Sikhs since 1984, more than 300,000 Christians since 1948, over 90,000 Muslims in Kashmir since 1988, and tens of thousands of Tamils, Assamese, Manipuris, Dalits, and others. The Indian Supreme Court called the Indian government's murders of Sikhs "worse than a genocide."

Indian police arrested human-rights activist Jaswant Singh Khalra after he exposed their policy of mass cremation of Sikhs, in which over 50,000 Sikhs have been arrested, tortured, and murdered, and then their bodies were declared unidentified and secretly cremated. He was murdered in police custody. His body was not given to his family. The police never released the body of former Jathedar of the Akal Takht Sardar Gurdev Singh Kaunke after SSP Swaran Singh Ghotna murdered him. Ghotna has never been brought to trial for the Jathedar Kaunke murder. No one has been brought to justice for the kidnapping and murder of Jaswant Singh Khalra. According to a report by the Movement Against State Repression (MASR), 52,268 Sikhs are being held as political prisoners in India without charge or trial. Some have been in illegal custody since 1984! Tens of thousands of other minorities are also being held as political prisoners, according to Amnesty International. We demand the immediate release of all these political prisoners.

History shows that multinational states such as India are

doomed to failure. Countries like Austria-Hungary, India's longtime friend the Soviet Union, Yugoslavia, Czechoslovakia, and others prove this point. India is not one country; it is a polyglot like those countries, thrown together for the convenience of the British colonialists. It is doomed to break up as they did. "Only a sovereign, independent Khalistan will allow the Sikhs of Punjab and the other people of the subcontinent to live in freedom, dignity, and prosperity," said Dr. Aulakh. "As Professor Darshan Singh, a former Jathedar of the Akal Takht, said, 'If a Sikh is not for Khalistan, he is not a Sikh'," Dr. Aulakh noted. "We must continue to press for our God-given birthright of freedom," he said. "Without political power, religions cannot flourish and nations perish. Let us join together and free Khalistan."

PAK ISSUES LAND ACQUISITION NOTICES FOR VARSITY

Varinder Walia, Tribune News Service, Amritsar, December 14, 2007

The government of Pakistan has issued land acquisition notices to lease holders for acquiring 2,500 acres for setting up an international university after the name of Guru Nanak at Nankana Sahib. The land was allotted in the name of Guru Nanak by Rai Bular Bhatti, a contemporary of the first Sikh master and a devout Muslim, who had become his disciple. Today, Nankana Sahib Estate consists of about 16,962 acres, mainly leased to farmers and residents of Nankana Sahib. Almost all houses there are built on the property donated by the Bhatti family. Maharaja Ranjit Singh had also allotted 2,000 acres in the name of Guru Nanak at his birth place.

The ancient revenue records that the entire land of Nankana Sahib given to Guru Nanak by Bhatti measures 757 murabas (approx 18,750 acres) and is now controlled by the Evacuee Trust Property Board of Pakistan (ETPB) and is leased out to the residents of Nankana Sahib.

According to Manmohan Singh, leader of the Sikh-Muslim Federation, the ETPB had directed the farmers to vacate their land shortly so that construction work of the proposed university could be started. Manmohan Singh said that Lt Gen (ret'd) Zulfikar Ali Khan, chairman of ETPB, was keen to fulfill the demand of the Sikhs by setting up Guru Nanak International University. Apart from other academic works, the proposed university would have a comparative study centre on Sikhism, other religions and various languages of both sides of Punjab. The Pakistan authorities have already got possession of 300 acres at Nankana Sahib for setting up the university while the rest of land would be acquired in due course of time.

ਨਾਮ ਸਿਮਰਣ - ਇੱਕ ਗੋਰਖ ਧੰਦਾ

ਪ੍ਰੋ: ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ



ਜਦੋਂ ਭੀ ਗੁਰਬਾਣੀ ਦਾ ਪਾਠ ਕਰੀਏ/ਸੁਣੀਏ, ਤਾਂ ਇੱਕ "ਸ਼ਬਦ" ਬਾਰ ਬਾਰ ਦੁਹਰਾਇਆ ਗਿਆ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੈ। ਕੋਈ ਬਾਣੀ ਕੋਈ ਪੰਨਾ ਪੜ੍ਹ ਵੇਖੀਏ ਤਾਂ ਫਿਰ ਉਹੀ ਦੁਹਰਾ - "ਨਾਮ ਸਿਮਰਣ"। ਇਹ ਨਾਮ ਅਤੇ ਸਿਮਰਣ ਜਦੋਂ ਕਿਸੇ ਸਾਧ ਕੋਲੋਂ ਪੁੱਛੀਏ ਤਾਂ ਉਹ ਗੁਰਬਾਣੀ ਵਿੱਚੋਂ ਕੋਈ ਪੰਕਤੀ ਜਾਂ ਪੂਰਾ ਸ਼ਬਦ ਰਟਣ ਲਈ ਦੇ ਦਿੰਦਾ ਹੈ। ਆਖੇਗਾ ਕਿ ਇਸ ਦਾ ਪੜ੍ਹੀ ਜਾਣਾ ਹੀ "ਸਿਮਰਣ ਜਾਂ ਨਾਮ ਹੈ"। ਕੁੱਝ ਇੱਕ ਜਥੇਬੰਦੀਆਂ ਨੇ "ਨਾਮ ਸਿਮਰਣ" ਦੀਆਂ ਵਿਧੀਆਂ, ਵਕਤ, ਸਥਾਨ ਅਤੇ ਇਸ ਤੋਂ ਹੋਣ ਵਾਲੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਦੱਸਣ ਲਈ ਦੁਕਾਨਦਾਰੀਆਂ ਭੀ ਚਲਾ ਲਈਆਂ ਹਨ। ਇਸ ਚੱਕਰਵਿਊ ਵਿੱਚ ਫਸਣ ਵਾਲੇ, ਸਦਾ ਹੀ ਫਸਣ ਲਈ ਤਿਆਰ ਬਰ ਤਿਆਰ ਹੁੰਦੇ ਹਨ। ਕਈ ਸਾਰੇ ਲੋਕ ਤੇ ਜਥੇਬੰਦੀਆਂ "ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ" (ਸੁਖਮਨੀ-9-5) ਵਾਲੀ ਇੱਕ ਪੰਕਤੀ ਦੇ ਮਨਮਰਜ਼ੀ ਵਾਲੇ ਅਰਥ ਕੱਢਕੇ ਰੋਗੀਆਂ ਦਾ "ਮਾਨਸਿਕ ਇਲਾਜ" ਕਰਨ ਵਰਗੀ ਭਾਰੀ ਅਵੱਗਿਆ ਕਰ ਰਹੇ ਹਨ। ਜੇ ਕੋਈ ਇਹ ਦਾਹਵਾ ਕਰੇ ਕਿ ਦੇਖੋ ਜੀ, ਕਿੰਨੇ ਸਾਰੇ ਵਿਅਕਤੀਆਂ ਦਾ "ਰੋਗ" ਹਟ ਗਿਆ ਹੈ। ਅਜਿਹੇ ਕਮਜ਼ੋਰ ਮਨ ਵਾਲੇ ਲੋਕਾਂ ਦਾ "ਬਣਾਵਟੀ" ਰੋਗ ਸੁਆਹ ਦੀ ਚੁਟਕੀ ਲੈਕੇ ਭੀ ਹਟ ਜਾਂਦਾ ਹੈ। ਧਾਗਾ ਤਵੀਤ ਲੈ ਕੇ ਭੀ, ਹਥੋਲਾ ਕਰਵਾ ਕੇ ਭੀ, ਮੜੀਆਂ ਕਬਰਾਂ ਤੇ ਨੱਕ ਰਗੜ ਕੇ ਭੀ "ਰੋਗ ਮੁਕਤ" ਹੋ ਜਾਂਦੇ ਹਨ। ਅਜਿਹੇ ਕਮਜ਼ੋਰ ਲੋਕ ਹੀ ਭੁਤਾਂ ਪ੍ਰੇਤਾਂ ਦਾ ਸ਼ਿਕਾਰ ਹੋ ਜਾਂਦੇ ਹਨ, ਫਿਰ ਪਾਖੰਡੀ ਡੇਰੇਦਾਰਾਂ ਕੋਲੋਂ ਭੁਤ ਕਢਵਾਉਂਦਿਆਂ ਭਾਰੀ ਆਰਥਿਕ ਤੇ ਸਰੀਰਕ ਸੋਸ਼ਣ ਕਰਵਾਉਂਦੇ ਹਨ। ਇਹਨਾਂ ਭੋਲੇ ਪੰਛੀਆਂ (ਅੰਨ੍ਹੇ ਸਰਧਾਲੂਆਂ) ਨੂੰ ਫਾਹੁਣ ਲਈ ਥਾਂ ਥਾ ਸ਼ਿਕਾਰੀ ਜਾਲ ਵਿਛਾਈ ਬੈਠੇ ਹਨ।

ਗੁਰਬਾਣੀ ਨੇ ਡੰਕੇ ਦੀ ਚੋਟ ਨਾਲ ਇਸ ਪਾਖੰਡ ਜਾਲ ਨੂੰ ਪੂਰਨ ਤੌਰ ਤੇ ਰੱਦ ਕੀਤਾ ਹੈ। ਜੇ ਕੁੱਝ ਇੱਕ ਪੰਗਤੀਆਂ ਰਟਣ ਕਰਨ ਨਾਲ, ਸਾਰੇ ਕਾਰਜ ਰਾਸ ਆਉਂਦੇ ਹੋਣ, ਤਾਂ ਕਿਸੇ ਨੂੰ ਮਿਹਨਤ ਕਰਨ ਦੀ ਉੱਕਾ ਹੀ ਜ਼ਰੂਰਤ ਨਹੀਂ ਹੈ। ਵੱਡੇ ਵੱਡੇ ਖੋਜ ਕੇਂਦਰ, ਹਸਪਤਾਲ, ਮੈਡੀਕਲ ਕਾਲਜ, ਦਵਾਈਆਂ, ਮਹਿੰਗੇ ਇਲਾਜ ਤੇ ਫਿਰ ਭੀ ਅਨੰਤ ਮੌਤਾਂ ? ਜੇ ਨਾਮ ਸਿਮਰਨ (ਮੰਤਰਜਾਪ) ਨਾਲ ਸਾਰੇ ਰੋਗ ਕੱਟੇ ਜਾ ਸਕਦੇ, ਫਿਰ ਤਾਂ ਇਹ ਕੰਮ ਬਹੁਤ ਸੁਖਾਲਾ ਸੀ। "ਹਿੰਗ ਲੱਗੇ ਨਾ ਫਟਕਤੀ ਰੰਗ ਭੀ ਚੋਖਾ।" ਦਸ ਗੁਰੂ ਸਹਿਬਾਨ ਸਰੀਰ ਕਰਕੇ ਸਾਥੋਂ ਵਿਦਾ ਹੋ ਗਏ। ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ ਕੇਵਲ 48 ਕੁ ਸਾਲ ਵਿੱਚ। ਚੌਥੇ ਪਾਤਿਸ਼ਾਹ 47 ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ। ਛੇਵੇਂ ਨਾਨਕ 48 ਸਾਲ, ਸਤਵੇਂ ਪਾਤਿਸ਼ਾਹ ਇੱਕੱਤੀ ਸਾਲ, ਤੇ ਅੱਠਵੇਂ ਨਾਨਕ ਸਿਰਫ ਸਾਢੇ ਕੁ ਅੱਠ ਸਾਲ ਦੇ ਸਨ ਜਦੋਂ ਜੋਤੀ ਜੋਤ ਸਮਾ ਗਏ। ਉਹ ਬਹੁਤ ਅਕਾਲ ਵਾਲੇ ਸਨ, ਬੜੇ ਹੀ ਪਰਉਪਕਾਰੀ ਸਨ। ਸਰੀਰਕ ਜਾਮੇ ਵਿੱਚ ਹੋਰ ਲੰਮਾ ਸਮਾਂ ਜੀਵਤ ਰਹਿ ਕੇ ਮਨੁੱਖ ਮਾਤਰ ਦੀ ਬਹੁਪੱਖੀ ਕਲਿਆਣ ਕਰ ਸਕਦੇ ਸਨ। ਜਿਸ ਮੰਤਰ/ਸ਼ਬਦ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਵਿਧੀਆਂ ਨਾਲ, ਗੁਪਤ ਤਰੀਕੇ ਚਾਹੇ ਚੀਕਾਂ ਮਾਰਕੇ, ਪਾਗਲਾਂ ਵਾਂਗ ਰਟਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਸ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ ਕਿ ਇਸ ਤਰ੍ਹਾਂ ਸਾਰੇ ਰੋਗ ਨਵਿਰਤ ਹੋ ਜਾਣਗੇ। ਦੁਨੀਆ ਭਰ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਆ ਜਾਣਗੀਆਂ। ਜਿਨ੍ਹਾਂ ਗੁਰੂ ਸਹਿਬਾਨਾਂ ਨੇ ਬਾਣੀ ਦੀ ਰਚਨਾ ਕੀਤੀ, "ਨਾਨਕ ਰੂਪ" ਹੋ ਕੇ ਵਿਚਰੇ, ਉਹਨਾਂ ਦੁੱਖਾਂ ਦੀ ਨਵਿਰਤੀ ਲਈ ਅਜਿਹਾ ਕੋਈ ਚਲੀਹਾ ਕੱਟਿਆ ਹੋਵੇ, ਮਾਲਾਵਾਂ ਘੁਮਾਈਆਂ ਹੋਣ, ਉਮਰ ਲੰਮੀ ਕਰਨ ਵਾਸਤੇ ਤਰਲੇ ਕੱਢੇ ਹੋਣ। ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਕੋਈ ਬਿਰਤਾਂਤ ਇਤਿਹਾਸ ਵਿੱਚ ਨਹੀਂ ਮਿਲਦਾ। ਫਿਰ ਅੱਜ ਦੇ ਸਿੱਖ ਇਨੇ ਨਾਸਮਝ ਕਿਵੇਂ ਬਣ ਗਏ, ਕਿ ਮੰਤਰ ਜਾਪਾਂ ਨੂੰ, ਚੌਕੜੇ ਮਾਰ ਕੇ, ਦੋ ਚਾਰ ਘੰਟੇ ਬੈਠਣ ਨੂੰ, ਸਿਮਰਨ ਮੰਨੀ ਬੈਠੇ ਹਨ ? "ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ" ਪ੍ਰਚਾਰਨ ਵਾਲੇ, ਜ਼ਰਾ ਕੁ ਸਿਰ ਪੀੜ ਹੋਣ ਤੇ, ਚੰਗੇ ਡਾਕਟਰਾਂ ਤੇ ਵੱਡੇ ਹਸਪਤਾਲਾਂ ਵੱਲ ਨੂੰ ਦੌੜਦੇ ਪਲ ਭਰ ਦੇਰ ਨਹੀਂ ਲਾਉਂਦੇ। ਵੱਡੇ ਵੱਡੇ "ਨਾਮੀ ਸੰਤ" ਆਮ ਮਰੀਜ਼ਾਂ ਵਾਂਗ ਮਹੀਨਿਆਂ ਬੱਧੀ, ਹਸਪਤਾਲਾਂ ਵਿੱਚ ਅੱਡੀਆਂ ਰਗੜਦੇ ਖੁਦ ਵੇਖੇ ਹਨ। **ਭਿੰਡਰਾਂ ਟਕਸਾਲ ਵਾਲਿਆਂ ਦਾ ਇੱਕ ਮੁਖੀ (ਗਿ: ਗੁਰਬਚਨ ਸਿੰਘ) ਤੇਰਾਂ ਸਾਲ ਤੱਕ, ਕਸ਼ਟ ਭੋਗ ਕੇ ਮਰਿਆ ਸੀ (ਹਵਾਲਾ-ਖੰਡੇਧਾਰ, 8-03)** ਸੁਆਹ ਦੀ ਚੁਟਕੀ (ਪੁੜੀ) ਨਾਲ ਸਾਰੇ ਰੋਗ ਨਵਿਰਤ ਕਰਨ ਦੇ ਦਾਹਵੇਦਾਰ, ਸੁਆਹ ਵਿੱਚ

ਦਵਾਈ ਪੀਸ ਕੇ ਮਿਲਾ ਰੱਖਦੇ ਹਨ। ਅੰਨ੍ਹੇ ਸ਼ਰਧਾਲੂ ਸਮਝ ਲੈਂਦੇ ਹਨ ਕਿ ਬਾਬੇ ਦੀ ਸੁਆਹ ਹੀ ਕਰਾਮਾਤੀ ਹੈ।

ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਸੋਰਠਿ ਰਾਗ ਦੇ ਇੱਕ ਸ਼ਬਦ ਵਿੱਚ, ਇੱਕੋ ਥਾਂ ਸਾਰੇ ਪਾਖੰਡ ਕਰਮ ਦੇ ਬਖੀਏ ਉਧੇੜ ਕੇ ਰੱਖ ਦਿੰਦੇ ਹਨ। ਪਾਠ ਜਾਪ, ਜੋਗ ਆਸਣ, ਮੋਨ, ਕੱਪੜਾ ਭਾਂਡਾ ਤਿਆਗ ਦੇਣਾ, ਉਮਰ ਭਰ ਘੁੰਮਦੇ ਰਹਿਣਾ, ਆਦਿ ਅਨੇਕ ਕੂੜ ਕਾਰਜ, ਕਿਸੇ ਲੇਖੇ ਵਿੱਚ ਨਹੀਂ ਹਨ। ਸਤਿਗੁਰੂ ਕੇਂਦਰੀ ਵਿਚਾਰ (ਰਹਾਉ ਵਾਲਾ ਬੰਦ) ਇਹ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ; ਹੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਉੱਚੀ ਮੱਤ ਦੇਵੀਂ, ਮੈਂ ਸਾਰੇ ਆਸਰੇ ਛੱਡ ਕੇ ਕੇਵਲ ਤੇਰੀ ਸ਼ਰਨ ਤੱਕੀ ਹੈ। ਵਾਕ ਹਨ -

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ, ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ, ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ॥ ਰਹਾਉ॥ (641)

ਗੁਰਦਵਾਰਿਆਂ ਵਿੱਚ ਕਈ ਹਜ਼ਾਰ ਪਾਠ ਹਰ ਰੋਜ਼ ਸ਼ੁਰੂ ਹੁੰਦੇ ਹਨ, ਕਈ ਹਜ਼ਾਰ ਪਾਠਾਂ ਦੇ ਨਿਤ ਭੋਗ ਪੈਂਦੇ ਹਨ। ਅਖੰਡ ਪਾਠ, ਸਹਿਜ ਪਾਠ, ਸੰਪਟ ਪਾਠ, ਅਤੀ ਸੰਪਟ ਪਾਠ, ਮੋਨ ਪਾਠ, ਸੁਖਮਨੀ ਪਾਠ, ਆਪੋ ਆਪਣਾ ਨਿਤਨੇਮ ਪਾਠ, ਨਗਰ ਜਲੂਸ, ਤੇ ਕੀਰਤਨ ਦਰਬਾਰ। ਇੰਨੇ ਸਾਰੇ ਪਾਠ ਨਿਰੰਤਰ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਭੀ ਦੁਨੀਆ ਵਿੱਚ ਕਲਹ ਕਲੇਸ ਨਹੀਂ ਮਿਟੇ। ਸੰਸਾਰ ਦੀ ਗੱਲ ਨਾ ਸਹੀ ਸਿੱਖਾਂ ਦੇ ਦੁੱਖਾਂ ਦੀ ਨਵਿਰਤੀ ਤਾਂ ਝੱਟਪੱਟ ਹੋ ਜਾਣੀ ਚਾਹੀਦੀ ਸੀ। ਸਦ ਅਫਸੋਸ, ਸਿੱਖ ਸਮਾਜ ਭੀ ਪ੍ਰੇਸ਼ਾਨੀਆਂ ਵਿੱਚ ਵਿਲਕ ਰਿਹਾ ਹੈ। ਅਸਲ ਗੱਲ ਸੀ ਕੁਦਰਤ ਦੇ ਕਾਨੂੰਨ ਨੂੰ ਸਮਝਣ ਦੀ। ਵਿਕਾਰਾਂ ਅਤੇ ਵਾਸਨਾਵਾਂ ਤੇ ਕਾਬੂ ਪਾ ਕੇ, ਸੰਜਮ ਵਾਲਾ ਨੇਕ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਦੀ। ਪਰ ਅਜਿਹਾ ਨਹੀਂ ਹੋਇਆ, ਸਗੋਂ ਅਖੌਤੀ ਧਾਰਮਕ ਆਗੂ, ਭੋਲੀ ਲੁਕਾਈ ਨੂੰ ਕੁਰਾਹੇ ਭੀ ਪਾ ਰਹੇ ਹਨ ਤੇ ਦੇਵੇਂ ਹੱਥੀਂ ਲੁੱਟ ਭੀ ਰਹੇ ਹਨ।

ਪੰਜਾਬ ਵਿੱਚ “ਰਾਧਾ ਸੁਆਮੀ” ਡੇਰਾ (ਬਿਆਸ) ਪਿਛਲੇ ਸਵਾ ਕੁ ਸੌ ਸਾਲ ਤੋਂ “ਨਾਮ ਦਾਨ” ਆਲਤੀ ਪਾਲਤੀ ਆਸਣ ਆਦਿ ਕਰਵਾਉਂਦਾ ਆ ਰਿਹਾ ਹੈ। ਇਹਨਾਂ ਵਿੱਚੋਂ ਰੁੱਸ ਕੇ ਗਿਆ “ਸ਼ਾਹ ਮਸਤਾਨਾ, ਸਿਰਸੇ ਵਿਖੇ ਡੇਰਾ “ਸੱਚਾ ਸੌਦਾ” ਵੱਖਰਾ ਬਣਾਉਣ ਵਿੱਚ ਕਾਮਯਾਬ ਹੋ ਗਿਆ। ਜਿਵੇਂ ਕਿ ਡੇਰੇਦਾਰ ਸਾਧਾਂ ਦੀ ਖਾਸੀਅਤ ਹੀ ਹੈ, ਸਰਕਾਰ ਨਾਲ ਮਿਲਕੇ ਚੱਲਣਾ, ਲੋਕਾਂ ਵਿੱਚੋਂ ਮਰਦਾਉਪੁਣਾ (ਕਰਾਂਤੀਕਾਰੀ ਤੱਤ) ਖਤਮ ਕਰਨਾ। ਜੁਲਮ ਵਿਰੁੱਧ ਉੱਚਾ ਸਾਹ ਤੱਕ ਨਾ ਲੈਣਾ, ਸਵੈਮਾਣ ਮਿੱਟੀ ਵਿੱਚ ਮਿਲਾ ਕੇ “ਬੰਦੇ ਦਾ ਬੰਦਾ” ਬਣਾ ਕੇ, ਪੈਰ ਪੂਜਵਾਉਣੇ ਤੇ ਜੂਠ ਤੱਕ ਖਵਾਉਣੀ। ਕਮ ਅਕਲ ਤੇ ਬੇਗੈਰਤ ਬਣ ਚੁੱਕੇ ਲੋਕਾਂ ਨੂੰ ਸਰਕਾਰ ਭੀ ਤੇ ਡੇਰੇਦਾਰ ਭੀ, ਰਲਕੇ ਲੁੱਟਦੇ ਹਨ। ਇਹ ਭੇਡਾਂ ਬਣ ਚੁੱਕੇ ਲੋਕ ਸਿਰ ਸੁੱਟਕੇ ਜਿਉਣ ਦੇ ਆਦੀ ਬਣ ਜਾਂਦੇ ਹਨ। ਆਪਣੇ ਸੇਵਕਾਂ ਦੇ ਦੁੱਖਾਂ ਦੀ ਨਵਿਰਤੀ ਵਾਸਤੇ ਰਾਧਾ ਸੁਆਮੀ ਬਾਬੇ ਮੰਤਰ ਦੀ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਹਨ। ਅੱਗੋਂ ਸ਼ਰਤ ਇਹ ਲਾਉਂਦੇ ਹਨ ਪਈ ਇਹ ਮੰਤਰ ਕਿਸੇ ਨੂੰ ਦੱਸਣਾ ਨਹੀਂ ਹੈ। ਸਵੇਰੇ ਸ਼ਾਮ ਮੂੰਹ ਸਿਰ ਕੱਪੜੇ ਵਿੱਚ ਵਲੇਟ ਕੇ ਇਸ “ਨਾਮ” ਦਾ ਜਾਪ ਕਰਨਾ ਹੈ। ਸਾਰੇ ਸੰਸਾਰੀ ਸੁਖ ਮਿਲਣਗੇ ਤੇ “ਰਾਧਾ ਸੁਆਮੀ ਧਾਮ” ਵਿੱਚ ਨਿਵਾਸ ਮਿਲੇਗਾ। ਇਹਨਾਂ ਦਾ ਮੰਤਰ ਇਹ ਹੈ -

ਜੇਤ ਨਿਰੰਜਨ, ਉੱਕਾਰ, ਰਰੰਕਾਰ, ਸੋਹੰ, ਸਤਿਨਾਮ।

ਹੁਣ ਲਗਦੇ ਹੱਥ ਇਹਨਾਂ ਦੇ ਹੀ ਇੱਕ ਨਾਰਾਜ ਧੜੇ ਵੱਲੋਂ ਬਖਸ਼ਿਆ ਜਾ ਰਿਹਾ ਮੰਤਰ ਭੀ ਪੜ੍ਹ ਲਓ। ਇਹ ਹੈ ਸੱਚੇ ਸੌਦੇ ਵਾਲੇ ਡੇਰੇਦਾਰਾਂ ਵੱਲੋਂ ਤਿਆਰ, ਦਿੱਤਾ ਜਾ ਰਿਹਾ “ਨਾਮ” -

“ਸਤਿ ਪੁਰਖ, ਨਿਰੰਕਾਰ, ਅਕਾਲ ਮੂਰਤ, ਅਬਨਾਸੀ, ਸ਼ਬਦ ਸਰੂਪੀ ਰਾਮ।”

ਇਹਨਾਂ ਡੇਰਿਆਂ ਨੇ ਸਰਕਾਰੀ ਸਰਪਰਸਤੀ ਵਿੱਚ ਰਹਿ ਕੇ, ਬੜੀ ਤਾਕਤ ਬਣਾ ਲਈ ਹੈ। ਕੇਵਲ ਵੋਟ ਬੈਂਕ ਰਾਹੀਂ ਇਹ ਸਰਕਾਰ ਤੋਂ ਕਈ ਰਿਆਇਤਾਂ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦੇ ਹਨ। ਉਹ ਰਿਆਇਤਾਂ ਆਮ ਲੋਕਾਂ ਵਾਸਤੇ ਨਹੀਂ ਹੁੰਦੀਆਂ, ਕੁੱਝ ਖਾਸ ਚੋਣਵੇਂ “ਮਹਾਪੁਰਖਾਂ” ਲਈ ਹੁੰਦੀਆਂ ਹਨ। ਸਰਕਾਰੀ ਜੁਲਮ ਦੇ ਖਿਲਾਫ ਇਹਨਾਂ ਨੇ ਕਦੀ ਜ਼ਬਾਨ ਨਹੀਂ ਖੋਲੀ। ਦੁਨੀਆ ਵਿੱਚ ਭਾਵੇਂ ਪਰਲੋ ਆ ਜਾਵੇ ਇਹਨਾਂ ਆਪਣੇ ਸੇਵਕਾਂ ਨੂੰ “ਨਾਮ ਸਿਮਰਨ” ਕਰਵਾਉਣਾ ਹੈ। ਜਬਰ ਦੇ ਵਿਰੁੱਧ ਆਵਾਜ਼ ਬੁਲੰਦ ਨਹੀਂ ਕਰਨੀ। ਇਹ ਸਿਰਫ “ਪਰਲੋਕ ਸੰਵਾਰਨ ਦੀ ਮਹਾਨ ਸੇਵਾ” ਕਰਦੇ ਹਨ। ਇਸ ਲੋਕ ਦੀ ਗੱਲ ਭੁੱਲ ਜਾਉ। ਭੁੱਖ ਮਰੀ ਅਣਪੜ੍ਹਤਾ, ਅੰਧਵਿਸ਼ਵਾਸੀ, ਬਿਮਾਰੀਆਂ, ਰਿਸ਼ਵਤਖੋਰੀ ਆਦਿ ਵਰਗੀਆਂ ਅਣਗਿਣਤ ਅਲਾਮਤਾਂ, ਇਹਨਾਂ ਨੂੰ ਕਦੇ ਨਜ਼ਰ ਨਹੀਂ ਆਉਣਗੀਆਂ। ਵੈਸੇ ਹਜ਼ਾਰਾਂ ਸਾਲ ਤੋਂ ਹੀ “ਰੰਗ ਬਰੰਗੇ” ਸਾਧ ਸੰਤ, ਭਾਰਤ ਦੀ ਜੰਤਾ ਜਨਾਰਨ ਨੂੰ, ਮੰਤਰ ਜਾਪ ਦੀ ਔਸ਼ਧੀ ਖੁਆਉਂਦੇ ਆ ਰਹੇ ਹਨ। ਇਹਨਾਂ ਦੀ

ਅਪਾਰ ਕਿਰਪਾ ਸਦਕਾ ਹਜ਼ਾਰਾਂ ਸਾਲ ਤੱਕ, ਰਾਜਸੀ ਗੁਲਾਮੀ ਲੋਕਾਂ ਨੇ ਭੋਗੀ ਤੇ ਮਾਨਸਿਕ ਗੁਲਾਮੀ ਤਾਂ ਅੱਜ ਭੀ ਭੁਗਤ ਰਹੇ ਹਨ। ਸਿੱਖ ਸਾਧਾਂ ਤੋਂ ਲੈ ਕੇ ਹਿੰਦੂ ਸਾਧਾਂ ਤੱਕ, ਇਹਨਾਂ ਦੀ ਫਿਤਰਤ ਲਗਭਗ ਇੱਕੋ ਜਿਹੀ ਹੈ- ਆਪਣੇ ਹੀ ਲੋਕਾਂ ਨੂੰ ਚੁੰਡ ਚੁੰਡ ਖਾਣਾ।

ਧਰਮ ਪਰਚਾਰ ਵੱਲੋਂ ਸਿੱਖਾਂ ਦੀਆਂ ਕੇਂਦਰੀ ਜਥੇਬੰਦੀਆਂ (ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਤੇ ਦਿੱਲੀ ਕਮੇਟੀ) ਸਿੱਖ ਪੰਥ ਨਾਲ ਧਰੋਹ ਕਮਾ ਰਹੀਆਂ ਹਨ। ਧਰਮ ਪਰਚਾਰ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਤੋਂ ਪੂਰੀ ਤਰ੍ਹਾਂ ਮੂੰਹ ਮੋੜ ਕੇ, ਰਾਜਨੀਤੀ ਦੀ ਗੰਢੀ ਖਾਈ ਵਿੱਚ ਗਰਕ ਚੁੱਕੀਆਂ ਹਨ। ਚੜ੍ਹਤ ਦਾ ਪੈਸਾ ਮਨਮਾਨੇ ਢੰਗ ਨਾਲ ਰੋਹੜ ਰਹੀਆਂ ਹਨ। ਬਾਕੀ ਗੁਰਦਵਾਰਾ ਕਮੇਟੀਆਂ ਨੇ ਭੀ ਆਪਣੇ ਫਰਜ਼ ਦੀ ਪਛਾਣ ਨਾ ਕੀਤੀ। ਇਸੇ ਬੱਜਰ ਲਾਪੁਵਾਰੀ ਕਾਰਨ, ਥਾਂ ਥਾਂ ਪਾਖੰਡੀ ਸਾਧ ਖੁੰਬਾਂ ਵਾਂਗ ਉੱਗ ਪਏ ਹਨ। **ਲੰਮੇ ਸਮੇਂ ਤੋਂ ਸਿੱਖਾਂ ਵਿੱਚ ਆਪਣਾ ਅਸਰ ਰਸੂਖ ਬਣਾ ਚੁੱਕਿਆ ਇੱਕ ਡੇਰਾ (ਮਹਿਤੋ ਚੌਕ ਵਾਲੇ-ਟਕਸਾਲੀਏ) ਅਤੇ ਉਹਨਾਂ ਦਾ ਹੋ ਚੁੱਕਿਆ ਇੱਕ ਮੁਖੀ ਗਿ: ਗੁਰਬਚਨ ਸਿੰਘ, ਆਪਣੀ ਲਿਖੀ ਕਿਤਾਬ “ਗੁਰਬਾਣੀ ਪਾਠ ਦਰਸ਼ਨ” ਵਿੱਚ ਮੰਤਰ ਬਾਰੇ ਪੰਨਾ 230 ਤੇ ਲਿਖਦਾ ਹੈ -** ਸੰਤ ਰੋਣ ਨਾਮੀ ਸਾਧ ਨੇ ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ ਜੀ ਤੋਂ ਪੁੱਛਿਆ ਕਿ “ਤਹਾਡਾ ਮੂਲ ਮੰਤਰ ਕਿਹੜਾ ਹੈ ? ਗੁਰ ਮੰਤਰ ਕੀ ਹੈ ? ਤੇ ਮਾਲਾ ਮੰਤਰ ਕਿਹੜਾ ਹੈ ?” ਉਹਨਾਂ ਨੇ ਫਿਰ ਸੰਤ ਰੋਣ ਨੂੰ ਦੱਸਿਆ - “ਸਾਡਾ ਗੁਰ ਮੰਤਰ ਵਾਹਿਗੁਰੂ ਹੈ, ਮੂਲ ਮੰਤਰ ੴ..... ਹੈ ਤੇ ਮਾਲਾ ਮੰਤਰ ਜਪੁਜੀ ਸਾਹਿਬ ਹੈ। ਕਰਤਾ ਪੁਰਖ ਜੀ ਨੇ ਵ, ਹ, ਗ, ਰ ਦਾ ਨੌਂ ਨੌਂ ਜੁੱਗ ਜਾਪ ਕੀਤਾ। ਫਿਰ ਇਹ ਵਾਹਿਗੁਰੂ ਮੰਤਰ ਬਣਿਆ.....”। ਯਾਦ ਰਹੇ ਚਾਰੇ ਜੁੱਗਾਂ ਦੀ ਉਮਰ 43 ਲੱਖ ਸਾਲ ਤੋਂ ਵੱਧ ਬਣਦੀ ਹੈ। ਫਿਰ ਨੌਂ ਨੌਂ ਜੁੱਗਾਂ ਦੀ ਹੋਰ ਜਰਬ ਕਰ ਵੇਖੋ। **ਇਹ ਹਨ ਸਿਰੇ ਦੀਆਂ ਗੱਪਾਂ ਜੋ ਅਖੌਤੀ ਸੰਤ, ਲੋਕਾਂ ਅੰਦਰ ਧੱਕ ਰਹੇ ਹਨ। ਗੁਰਬਾਣੀ ਜੁੱਗਾਂ ਨੂੰ ਵਿਸ਼ਨੂੰ ਆਦਿ ਤੇ ਦੇਵੀਆਂ ਨੂੰ ਮਾਨਤਾ ਨਹੀਂ ਦਿੰਦੀ ਨਾ ਹੀ ਇਹਨਾਂ ਦੇਵੀਆਂ ਦੇਵਤਿਆਂ ਨੇ ਮਨੁੱਖਤਾ ਦਾ ਕੋਈ ਪਾਸਾ ਬੰਨ੍ਹਿਆ ਹੈ। ਸਗੋਂ ਇਹ ਸਾਰੇ ਤਾਂ ਹਨ ਹੀ ਕਲਪਿਤ।**

ਆਉ ਹੁਣ ਗੁਰਬਾਣੀ ਦੇ ਪਰਮਾਣ ਪੜ੍ਹੀਏ, ਵਿਚਾਰੀਏ ਕਿ “ਮੂਲ ਮੰਤਰ, ਗੁਰ ਮੰਤਰ, ਮਾਲਾ ਮੰਤਰ” ਸਿੱਖਾਂ ਵਾਸਤੇ ਕੋਈ ਹੈ ਭੀ ਕਿ ਐਵੇਂ ਮਨਘੜ੍ਹਤ ਸ਼ੋਸ਼ੇ ਹੀ ਛੱਡੇ ਜਾ ਰਹੇ ਹਨ। ਜੇ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੂੰ ਪੁੱਛੀਏ ਕਿ ਦੱਸੋ ਜੀ ਮੂਲ ਮੰਤਰ ਕਿਹੜਾ ਹੈ ? ਤਾਂ ਉਹ ਪੂਰਾ ਨਹੀਂ ਲਿਖਦੇ ਅਧ ਅਧੂਰਾ ਲਿਖਦੇ ਹਨ। ਪੜੋ-

“ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਮੂਲ ਮੰਤਰ ਸਿਮਰਣ ਪਰਵਾਣੇ॥” (ਵਾਰ-6)

“ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰ ਹੈ ਜਾਪਿ ਹਉਮੈ ਖੋਈ” ਭੀ ਕਹਿੰਦੇ ਹਨ। ਨਾਲ ਹੀ **“ਸਤਿਨਾਮੁ ਪਤਿ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ”** ਭੀ ਲਿਖ ਗਏ ਹਨ। ਅਗੋਂ ਹੋਰ ਵੇਖੋ- **ਪ੍ਰਿਯ ਜੀਹਵਾ ਗੁਰ ਸ਼ਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤਰੁ ਸਿਮਰਣੀ (27-10)** ਹੋਰ ਲਿਖ ਰਹੇ ਹਨ- **ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰਸਿਖਾ ਹੋਇ ਇੱਕ ਮਨ ਗੁਰ ਜਾਪ ਜਪੈਦੇ॥**

ਕੁਰਬਾਣੀ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਗੁਰਬਾਣੀ ਨਿਤ ਗਾਇ ਸੁਣੈਦੇ॥ (2-32)

ਸਮੁੱਚੀ ਗੁਰਬਾਣੀ ਦੀ ਉਚਤਾ ਬਾਰੇ ਹੀ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ, ਨਾ ਕਿਸੇ ਇੱਕ ਸ਼ਬਦ ਤੇ ਮੰਤਰ ਬਾਰੇ। ਹੋਰ ਵੇਖੋ-

ਗੁਰਮੁਖਿ ਪੰਥ ਨਿਰੋਲ ਨ ਰੋਲਣ ਰੋਲੀਐ॥

ਗੁਰਮੁਖ ਸਬਦ ਅਲੋਲੁ ਪੀ ਅੰਮ੍ਰਿਤ ਘੋਲੀਐ॥ (19-20)

ਆਉ ਹੁਣ ਗੁਰਬਾਣੀ ਵਿੱਚੋਂ ਮੰਤਰ ਜਾਪ ਜਾਂ ਸਿਮਰਣ ਬਾਰੇ ਪੁੱਛੀਏ। ਸਤਿਗੁਰੂ ਜੀ ਜਾਚ ਦੱਸ ਰਹੇ ਹਨ -

1. ਸੁਵਣੀ ਸੁਣੀਐ, ਰਸਨਾ ਗਾਈਐ, ਹਿਰਦੈ ਧਿਆਈਐ ਸੋਈ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾਤੇ ਬ੍ਰਿਥਾ ਨਾ ਕੋਈ॥ (611)

ਕੰਨਾਂ ਨਾਲ ਉਪਦੇਸ਼ ਸੁਣੋ, ਜੁਬਾਨ ਦੁਆਰਾ ਉਪਦੇਸ਼ ਨੂੰ ਦ੍ਰਿੜ ਕਰੋ, ਹਿਰਦੇ ਵਿੱਚੋਂ ਸੱਚ ਦੇ ਉਪਦੇਸ਼ ਨੂੰ ਕਦੀ ਭੁਲਾਓ ਨਾ। ਸਿਰਫ ਉਸ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭੂ ਨੂੰ ਹਿਰਦੇ ਵਿੱਚ ਵਸਾਉ।

2. ਗੁਰ ਕੇ ਚਰਣ ਮਨ ਮਾਹਿ ਵਸਾਇ॥ ਦੁਖੁ ਅਨੇਰਾ ਅੰਦਰਹੁ ਜਾਇ॥ (1334)

ਇਸ ਪੰਕਤੀ ਵਿੱਚ ਗੁਰੂ ਦੇ ਚਰਣ ਮਨ ਵਿੱਚ ਬਸਾਉਣ ਦਾ ਹੁਕਮ ਹੈ। ਪਰ ਦਸਾਂ ਪਾਤਿਸ਼ਾਹੀਆਂ ਦੇ ਸਰੀਰ ਕਰਕੇ ਤਾਂ ਅੱਜ ਕੋਈ ਚਰਣ ਨਹੀਂ ਹਨ। ਨਿਰੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਭੀ ਸਰੀਰ ਰਹਿਤ ਹੈ ਉਸਦੇ ਚਰਣ ਹੋਣ ਦਾ ਸਵਾਲ ਹੀ ਨਹੀਂ ਹੈ। ਫਿਰ

ਚਰਣ ਕੀ ਹਨ ? ਹਜ਼ੂਰ ਇਹ “ਚਰਣ ਗੁਰ ਉਪਦੇਸ” ਹਨ।

3. ਜਨ ਕੇ ਚਰਨ ਬਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਗੀ॥ ()

ਇਸ ਪ੍ਰਮਾਣ ਵਿੱਚ ਭੀ ਰੱਬ ਜੀ ਦੇ ਚਰਨ ਹਿਰਦੇ ਵਿੱਚ ਵੱਸਣ ਦੀ ਗੱਲ ਆਖੀ ਗਈ ਹੈ, ਮਤਲਬ ਉਪਦੇਸ਼।

4. ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ॥

ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰੂ ਗਿਆਨੁ॥ (218)

ਹੇ ਰੱਬ ਜੀ! ਸਾਰੇ ਮਾਨਸਿਕ ਰੋਗਾਂ ਨੂੰ ਖਤਮ ਕਰਨ ਵਾਲਾ ਤੇਰਾ ਗਿਆਨ ਹੈ। ਅੱਠ ਪਹਰ ਮੈਂ ਤੇਰਾ ਵਿਸ਼ਾਲ ਨਿਆਮ (ਗਿਆਨ) ਸਮਝਕੇ, ਸੁਖੀ ਜੀਵਨ ਬਤੀਤ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ।

5. ਮਹਾਂ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮ ਸੁਨਿਉਰੀ॥(384)

ਇੱਥੇ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਨੂੰ ਹੀ “ਮਹਾਂ ਮੰਤਰ” ਕਰਕੇ ਬਿਆਨ ਕੀਤਾ ਹੈ।

6. ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨ ਗਾਉ॥

ਆਗੈ ਮਿਲੀ ਨਿਬਾਵੈ ਥਾਉ॥ (391)

ਇਸ ਥਾਂ ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਹਰੀ ਜਸ ਨੂੰ “ਬੀਜ ਮੰਤਰ” ਆਖ ਕੇ ਵਡਿਆਇਆ ਹੈ।

7. “ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ॥

ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ॥ (ਸੁਖਮਨੀ-9-5)

ਇਸ ਪਰਮਾਣ ਵਿੱਚ ਸਾਹਿਬ ਜੀ ਨੇ ਲੋਕ ਪ੍ਰਲੋਕ ਬਾਰੇ ਸਾਰਾ ਗਿਆਨ, ਰੱਬ ਬਾਰੇ ਤੇ ਉਸ ਦੀ ਕਾਇਨਾਤ ਬਾਰੇ ਸਾਰਾ ਗਿਆਨ ਹਾਸਲ ਕਰਨ ਦੀ ਤਾਕੀਦ ਕੀਤੀ ਹੈ।

8. ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤ੍ਰੁ॥ ਏਹਾ ਭਗਤਿ ਸਾਰ ਤਤੁ॥ (895)

ਅਸਲੀ ਭਗਤੀ ਇਹੀ ਹੈ ਕਿ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਨੂੰ ਸਵੀਕਾਰ ਕਰੋ, ਜੀਵਨ ਵਿੱਚ ਢਾਲੋ।

9. ਮਨ ਮਹਿ ਜਾਪਿ ਭਗਵੰਤੁ॥ ਗੁਰਿ ਪੂਰੇ ਇਹੁ ਦੀਨੋ ਮੰਤ੍ਰੁ॥(396)

ਪੂਰੇ ਸਤਿਗੁਰੂ ਨੇ ਇਹ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਹੈ, ਸਦਾ ਰੱਬ ਜੀ ਨੂੰ ਚੇਤੇ ਰੱਖਣਾ ਹੈ।

10. ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ॥

ਗੁਰ ਕਾ ਸਬਦਿ ਸਤਿ ਕਰਿ ਮਾਨੁ॥ (897)

ਆਪਣੀ ਮੱਤ ਨੂੰ ਗੁਰਮਤ ਅਨੁਸਾਰੀ ਬਣਾਉ। ਗੁਰੂ ਉਪਦੇਸ਼ ਨੂੰ ਸੱਤ ਬਚਨ ਮੰਨ ਕੇ ਸਵੀਕਾਰ ਕਰੋ।

11. ਗੁਰ ਕਾ ਉਪਦੇਸ਼ ਸੁਨੀਜੈ॥ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਸਮੀਜੈ॥ (896)

ਹੇ ਭਾਈ ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਉਪਦੇਸ਼ ਸੁਣੋ ਮੰਨੋ, ਇਸ ਨੂੰ ਸਵੀਕਾਰਨ ਵਿੱਚ ਹੀ ਸਾਰੇ ਸੁੱਖ ਹਨ।

12. ਸਚ ਬਿਨੁ ਸਤੁ ਸੰਤੋਖੁ ਨ ਪਾਵੈ॥

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਆਵੈ ਜਾਵੈ॥

ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ॥ (1040)

ਸੱਚਾਈ ਦੇ ਮਾਰਗ ਤੇ ਚੱਲਣਾ, ਸੰਤੋਖੀ ਬਣੇ ਰਹਿਣਾ, ਇਹਨਾਂ ਉਤਮ ਵਿਚਾਰਾਂ ਦਾ ਸਤਿਗੁਰੂ ਤੋਂ ਗਿਆਨ ਮਿਲਦਾ ਹੈ। ਗੁਰੂ ਤੋਂ ਬਗੈਰ ਭਟਕਣਾ ਖਤਮ ਨਹੀਂ ਹੋਵੇਗੀ। ਖਾਸ ਜੀਵਨ ਦਾਤੀ ਸੰਜੀਵਨੀ ਬੂਟੀ ਪ੍ਰਭੂ ਜੀ ਦੀ ਯਾਦ ਅਤੇ ਗੁਣ ਹਨ। ਜਦੋਂ ਗੁਰੂ ਦਰਸਾਏ ਰਾਹ ਤੇ ਮਨੁੱਖ ਚੱਲ ਪਵੇਗਾ, ਸਮਝੋ ਮੂਲ (ਮੁੱਢ) ਨਾਲ ਜੁੜ ਗਿਆ।

13. ਮਾਈ ਚਰਨ ਗੁਰ ਮੀਠੋ॥

ਵਡੈ ਭਾਗਿ ਦੇਵੈ ਪਰਮੇਸਰੁ ਕੋਟਿ ਫਲਾ ਦਰਸਨ ਗੁਰ ਡੀਠੋ॥ (717)

ਹੇ ਮਾਂ! ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸ਼ਰਣ ਵਿੱਚ ਰਹਿ ਕੇ ਜੀਵਨ ਬਤੀਤ ਕਰਨਾ ਬਹੁਤ ਚੰਗਾ ਲਗਦਾ ਹੈ। ਜਿਸਦੇ ਵੱਡੇ ਭਾਗ ਹੋਣ ਉਹੀ ਮਨੁੱਖ, ਸਤਿਗੁਰੂ ਦੇ ਗੁਣਾਂ ਨੂੰ ਧਾਰਨ ਕਰਦਾ ਹੈ। ਕਰੋੜਾਂ ਤਰਾਂ ਦੇ ਹੋਰ ਕਰਮਾਂ ਤੋਂ ਉੱਤਮ ਹੈ ਪ੍ਰਭੂ ਜੀ ਦੀ ਯਾਦ ਤੇ ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਉਪਦੇਸ਼।

14. “ਗੁਰ ਕਹਿਆ” ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥

ਸਬਦੁ ਚੀਨਿ ਸਹਜ ਘਰਿ ਆਵਹੁ॥ ਸਾਚੈ ਨਾਇ ਵਡਾਈ ਪਾਵਹੁ॥ (832)

ਹੇ ਗੁਰਸਿੱਖੇ! ਜੋ ਸਤਿਗੁਰੂ ਫਰਮਾਨ ਕਰਦਾ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ ਕੰਮ ਕਰੋ। ਗੁਰੂ ਦੇ ਡੂੰਘੇ ਭੇਦ ਵਾਲੇ ਬਚਨ ਨੂੰ ਸਮਝ ਕੇ ਟਿਕਾਉ ਵਿੱਚ ਆ ਸਕੋਗੇ। ਇਸ ਸੱਚਾਈ ਵਾਲੇ ਮਾਰਗ ਤੇ ਚਲਦਿਆਂ ਵਡਿਆਈ ਪਾਉਗੇ।

15. ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮ॥

ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮ॥ (401)

ਕੋਈ ਦਾਨ ਪੁੰਨ ਕਰਦਾ ਹੈ, ਕੋਈ ਵਿਸ਼ੇਸ਼ ਮੰਤਰ ਜਾਪਦਾ ਹੈ, ਇਹਨਾਂ ਸਾਰੇ ਕੰਮਾਂ ਤੋਂ ਉਪਰ, ਰੱਬੀ ਯਾਦ ਵਿੱਚ ਬਤੀਤ ਕੀਤਾ, ਨੇਕ ਜੀਵਨ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਵਿਅਕਤੀ ਨੇ ਜੀਵਨ ਦੀ ਪੂਰਨਤਾ ਪ੍ਰਾਪਤ ਕਰ ਲਈ ਸਮਝੋ।

16. “ਗੁਰ ਉਪਦੇਸਿ” ਜਪੀਐ ਮਨਿ ਸਾਚਾ॥

“ਗੁਰ ਉਪਦੇਸਿ” ਰਾਮ ਰੰਗਿ ਰਾਚਾ॥

“ਗੁਰ ਉਪਦੇਸਿ” ਤੁਟਹਿ ਸਭਿ ਬੰਧਨ, ਇਹੁ ਭਰਮੁ ਮੋਹੁ ਪਰ ਜਾਲਣਾ॥

(1077)

ਹੇ ਗੁਰਸਿੱਖੇ! ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਮੁਤਾਬਕ ਸੱਚੇ ਰੱਬ ਜੀ ਨੂੰ ਹਿਰਦੇ ਵਿੱਚ ਵਸਾਉ। ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਰਾਹੀਂ ਰੱਬੀ ਰੰਗ ਵਿੱਚ ਰੰਗੇ ਰਹੋ। ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਨਾਲ ਭਰਮਾਂ ਵਾਲੇ ਸਾਰੇ ਬੰਧਨ ਟੁੱਟ ਜਾਣਗੇ।

17. ਬੋਲਿ ਹਰਿ ਨਾਮ ਸਫਲ ਸਾ ਘਰੀ॥

“ਗੁਰਉਪਦੇਸਿ” ਸਭਿ ਦੁਖ ਪਰਹਰੀ॥ (1134)

ਅਕਾਲੀ ਨਿਯਮ ਵਿੱਚ ਜੋ ਸਮਾਂ ਬਤੀਤ ਹੋਵੇਗਾ, ਉਹੀ ਸਫਲ ਮੰਨਿਆ ਜਾਵੇਗਾ। ਇਹ ਸੋਝੀ ਗੁਰੂ ਤੋਂ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ, ਗੁਰੂ ਵਿਕਾਰਾਂ ਤੋਂ ਮੁਕਤ ਕਰਨ ਦਾ ਤਰੀਕਾ ਦੱਸਦਾ ਹੈ।

18. ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ ਕਠੈਨੀ॥

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਲੈਨੀ॥ (800)

ਹੇ ਭਾਈ, ਆਪਣੇ ਮਨ ਦੀ ਛੋਟੀ ਮਤ ਨੂੰ ਤਿਆਗ ਦਿਓ, ਇਹ ਗੱਲ ਬੜੀ ਔਖੀ ਲੱਗੇਗੀ। ਨਿਤਾਪ੍ਰਤੀ ਪਰਮੇਸ਼ਰ ਨੂੰ ਯਾਦ ਰੱਖੋ, ਸਤਿਗੁਰੂ ਦੀ ਬਖਸ਼ੀ ਮੱਤ ਬੁੱਧ ਧਾਰਨ ਕਰੋ, ਇਹੀ ਅਸਲ ਜੀਵਨ ਜਾਚ ਹੈ।

19. ਅਉਖਧ ਮੰਤ੍ਰੁ ਤੰਤ੍ਰੁ ਸਭ ਫਾਰੁ॥ ਕਰਣੈਹਾਰ ਰਿਦੈ ਮਹਿ ਧਾਰੁ॥ (196)

ਕਰਿ ਕਬੀਰ ਜਾਕਾ ਨਹੀ ਅੰਤੁ॥ ਤਿਸਕੇ ਆਗੇ ਤੰਤ੍ਰੁ ਨ ਮੰਤ੍ਰੁ॥ (971)

ਵਾਹਿਗੁਰੂ ਜੀ ਨੂੰ ਸਦਾ ਹਿਰਦੇ ਵਿੱਚ ਯਾਦ ਰੱਖੋ, ਹੋਰ ਸਾਰੇ ਮੰਤਰ ਤੰਤਰ ਉਹੜ ਖੋਹੜ ਮਾਮੂਲੀ ਹਨ, ਕੇਵਲ ਸੁਆਹ ਦੀ ਨਿਆਈ! ਪਰਮੇਸ਼ਰ ਜੋ ਬੇਅੰਤ ਗੁਣਾਂ ਬਰਕਤਾਂ ਦਾ ਮਾਲਕ ਹੈ ਉਸ ਦੀ ਯਾਦ ਹੀ ਅਸਲੀ ਮੰਤਰ ਹੈ। ਹੋਰ ਕੋਈ ਮੰਤਰ ਆਦਿ ਉਸ ਤੋਂ ਉੱਤਮ ਨਹੀਂ ਹੋ ਸਕਦੇ।

20. ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਮੋਖ ਦੁਆਰ॥

ਤਤੁ ਨ ਚੀਲੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ॥

ਦੁਰਮਤਿ ਵਿਛੁਡਿ ਚੋਟਾ ਖਾਇ॥ (944)

ਹੇ ਪਿਆਰਿਓ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ (ਗੁਰਬਾਣੀ) ਨੂੰ ਵਿਚਾਰ-ਸਮਝਕੇ ਪੜ੍ਹੋ। ਇਸ ਤਰ੍ਹਾਂ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਆਖੀ ਗੱਲ ਸਮਝ ਆ ਜਾਵੇਗੀ। ਮਨਮੁੱਖ ਇਨਸਾਨ ਪਤੇ ਦੀ ਗੱਲ ਨਹੀਂ ਸਮਝਦਾ। ਇਸ ਤਰ੍ਹਾਂ ਅੰਦਰੋਂ ਸਭਿਆ ਭੁੱਜਿਆ ਰਹਿੰਦਾ ਹੈ। ਭੈੜੀ ਮੱਤ ਕਾਰਨ ਸਤਿਗੁਰੂ ਤੋਂ (ਵਿਚਾਰਾਂ ਕਰਕੇ) ਦੂਰੀ ਬਣੀ ਰਹਿੰਦੀ ਹੈ। ਇਸੇ ਕਾਰਨ ਵਿਛੋੜੇ ਦਾ ਦੁੱਖ ਭੀ ਸਹਿੰਦਾ ਹੈ, ਅਤੇ ਸੰਸਾਰ ਵਿੱਚ ਭੀ ਲਗਾਤਾਰ ਠੋਕਰਾਂ ਖਾਂਦਾ ਦੁਖੀ ਹੁੰਦਾ ਹੈ।

ਆਖਰੀ ਨਿਚੋੜ-ਪਾਠਕ ਜਨੋ! ਤੁਸੀਂ ਗੁਰਬਾਣੀ ਪਰਮਾਣਾਂ ਸਹਿਤ ਪੜ੍ਹ ਲਿਆ, ਗੁਰਬਾਣੀ ਵਿੱਚ, “ਮੰਤਰ, ਬੀਜ ਮੰਤਰ, ਮਹਾਂਮੰਤਰ, ਮੂਲ ਮੰਤਰ” ਸਤਿਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਵਾਸਤੇ ਆਇਆ ਹੈ। ਗੁਰਮਤ ਵਿੱਚ ਕਿਸੇ ਮੰਤਰ ਜਾਪ ਲਈ ਕੋਈ ਥਾਂ ਨਹੀਂ, ਭਾਵੇਂ ਉਹ ਗੁਰਬਾਣੀ ਵਿੱਚੋਂ ਹੀ ਲਿਆ ਹੋਇਆ ਹੋਵੇ। ਇੱਥੇ ਤਾਂ ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਹੁਕਮ ਨੂੰ ਸਮਝ ਵਿਚਾਰ ਕੇ ਉਸ ਅਨੁਸਾਰ ਜੀਵਨ ਚਲਣ ਬਣਾਉਣਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਜੁਲਮ ਦਾ ਖਾਤਮਾ ਮੰਤਰਾਂ ਨਾਲ ਨਹੀਂ, ਸਿਆਣਪ ਅਤੇ ਹਿੰਮਤ ਨਾਲ ਕੀਤਾ ਸੀ। ਸਿੱਖਾਂ ਨੇ ਅਣਗਿਣਤ ਮੁਸੀਬਤਾਂ ਪਿੱਛੇ ਤੇ ਝੱਲੀਆਂ ਸਨ। ਮੰਤਰ ਜਾਪਾਂ ਨਾਲ, ਬਾਬਰ, ਜਹਾਂਗੀਰ, ਔਰੰਗਜ਼ੇਬ, ਨਾਦਰ, ਅਹਿਮਦਸ਼ਾਹ, ਜ਼ਕਰੀਆ ਖਾਨ ਆਦਿ ਨਹੀਂ ਮਰੇ। ਮੰਤਰ ਜਾਪਾਂ ਵਿੱਚ ਪਾ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਮੂਰਖ ਤੇ ਬੁਜ਼ਦਿਲ ਬਣਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਡੇਰਿਆਂ ਵਾਲੇ, ਟਕਸਾਲਾਂ ਵਾਲੇ, ਜਥਿਆਂ ਵਾਲੇ ਸਿੱਖ ਪੰਥ ਨੂੰ ਇਸ ਹਨੇਰੀ ਖੱਡ ਵੱਲ ਧਕਦੇ ਚਲੇ ਜਾ ਰਹੇ ਹਨ। ਇਸ ਦੂਲੇ ਪੰਥ ਨੂੰ ਇੱਕ ਨਿਰੰਕਾਰ ਦੇ ਲੜ ਲਾਇਆ ਸੀ ਸਤਿਗੁਰੂ ਜੀ ਨੇ। ਅੱਜ ਹਰ ਮੱਠਾਧਾਰੀ, ਡੇਰੇਦਾਰ ਤੇ ਜਥੇਦਾਰ ਖੁਦ ਹੀ ਖੁਦਾ ਬਣ ਬੈਠਾ ਹੈ। ਪਾਠਾਂ ਜਾਪਾਂ ਦੀਆਂ ਅਨੇਕ ਵਿਧੀਆਂ ਪ੍ਰਚੱਲਤ ਕਰ ਦਿੱਤੀਆਂ ਹਨ। ਇਹਨਾਂ ਮੰਤਰਾਂ ਪਾਠਾਂ ਨਾਲ, ਸਾਰੇ ਵਿਗੜੇ ਕਾਰਜਾਂ ਦੀ ਸਫਲਤਾ ਦੀ ਗਰੰਟੀ ਵੇਚੀ ਜਾ ਰਹੀ ਹੈ। “ਸੰਤਾਂ ਹੱਥ ਸਤਿਗੁਰੂ ਚਾਬੀ ਸੌਂਪ ਗਏ ਹਨ” ਪਰਚਾਰਿਆ ਜਾ ਰਿਹਾ ਹੈ - “ਅਨਹਤ ਬਾਣੀ ਪੂੰਜੀ। ਸੰਤਨ ਹਥਿ

ਰਾਖੀ ਕੁੰਜੀ” ਪੰਕਤੀ ਸੁਣਾ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਗੁਰੂ ਨਾਲੋਂ ਵਿਛੋੜ ਕੇ ਕੱਚੇ ਪਿੱਲੇ ਵਿਅਕਤੀਆਂ ਨੂੰ ਸੇਵਕ ਬਣਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਜਦੋਂ ਕਿ ਇਸ ਪੰਕਤੀ ਦੇ ਅਰਥ ਇਉਂ ਹਨ - ਕੁਦਰਤ ਦਾ ਅਨਹਤ (ਛੋਹ ਤੋਂ ਬਿਨਾ -ਰੱਬੀ ਗੀਤ) ਨਾਦ ਗੁਰੂ ਦੀ ਪਾਵਨ ਬਾਣੀ ਵਿੱਚੋਂ ਪ੍ਰਗਟ ਹੋ ਰਿਹਾ ਹੈ। ਗੁਰੂ ਦੇ ਰਾਹੀਂ ਇਸਦੀ ਸਮਝ ਪੈਂਦੀ ਹੈ। ਇੱਕ ਹੋਰ ਸ਼ਬਦ ਵਿੱਚ ਸਤਿਗੁਰੂ ਇਸ ਗੁੰਝਲ ਨੂੰ ਸਾਫ ਕਰਦੇ ਹੋਏ ਇਸ ਤਰ੍ਹਾਂ ਸੇਧ ਬਖਸ਼ ਰਹੇ ਹਨ -

ਗੁਰੂ ਕੁੰਜੀ, ਪਾਹੂ ਨਿਵਲ, ਮਨੁ ਕੋਠਾ, ਤਨ ਛਤਿ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ॥ (1237)

ਗੁਰੂ ਦਾ ਗਿਆਨ ਚਾਬੀ ਹੈ, ਪੈਰਾਂ ਵਿੱਚ ਵਿਕਾਰਾਂ ਦੀਆਂ ਬੋਝੀਆਂ ਹਨ ਮਨ ਤਨ ਵਿਕਾਰਾਂ ਵਿੱਚ ਗੁਸੇ ਹੋਏ ਹਨ। ਹੇ ਨਾਨਕ ਮਨ ਤਨ ਦੇ ਬੰਦ ਤਾਲੇ (ਵਿਕਾਰ) ਕੇਵਲ ਗੁਰੂ ਦੇ ਗਿਆਨ ਰਾਹੀਂ ਖੁੱਲਦੇ ਹਨ। ਹੋਰ ਕੋਈ ਇੰਨਾ ਸਮਰੱਥ ਨਹੀਂ ਕਿ ਮਨੁੱਖਤਾ ਨੂੰ ਸਹੀ ਗਿਆਨ ਦੇ ਸਕੇ।

ਹੋਰ ਵੇਖੋ - ਸਤਿਗੁਰ ਦਾਤਾ ਨਾਮ ਕਾ ਹੋਰ ਦਾਤਾ ਕੋਈ ਨਾਹੀ॥ (1258)

ਅਖੀਰ ਵਿੱਚ ਇੱਕ ਪ੍ਰਭੂ ਨਾਲ ਨੇਤਤਾ ਬਾਰੇ ਇੱਕ ਗੁਰਬਾਣੀ ਉਪਦੇਸ਼ ਲਿਖਕੇ ਸਮਾਪਤ ਕਰਦੇ ਹਾਂ -

ਹਰਿ ਇੱਕੋ, ਕਰਤਾ ਇੱਕੁ, ਇੱਕੋ ਦੀਬਾਣੁ ਹਰਿ॥

ਹਰਿ ਇੱਕਸੈ ਦਾ ਹੈ ਅਮਰੁ, ਇੱਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ॥

ਹਰਿ ਤਿਸੁ ਬਿਨ ਕੋਈ ਨਾਇ, ਡਰੁ ਭ੍ਰਮੁ ਭਉ ਦੁਰਿ ਕਰਿ॥

ਹਰਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿ, ਜਿ ਤੁਧੁ ਰਖੇ ਬਾਹਰਿ ਘਰਿ॥

ਹਰਿ ਜਿਸਨੋ ਹੋਇ ਦਇਆਲੁ ਸੋ ਹਰਿ ਜਾਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ (83)

ਪਾਠਾਂ ਮੰਤਰਾਂ ਜਾਪਾਂ ਦੇ ਗੌਰਖ ਧੰਦੇ ਵਿੱਚ ਬੇਅੰਤ ਸਮਾਂ ਤੇ ਅਥਾਹ ਧਨ ਬਰਬਾਦ ਹੋ ਚੁੱਕਿਆ ਹੈ। ਡੇਰੇਦਾਰਾਂ ਦੀਆਂ ਕੋਠੀਆਂ ਉਸਰ ਰਹੀਆਂ ਨੇ, ਤਜੋਰੀਆਂ ਨਕਾ ਨਕ ਭਰ ਗਈਆਂ ਹਨ। ਸਿੱਖ ਹੋਰ ਕਰਮਕਾਂਡੀ, ਵਹਿਮ ਗ੍ਰਸਤ ਤੇ ਕੰਗਾਲ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਇਹ ਹਨ ਕੁੱਝ ਕਾਰਣ ਸਾਡਾ ਬੋਝਾ ਗਰਕ ਹੋਣ ਦੇ। ਇਸ ਬੋਝੇ ਨੂੰ ਡੁੱਬਣੋ ਬਚਾਉਣ ਲਈ ਗੁਰਬਾਣੀ ਦਾ ਗਿਆਨ, ਇਤਿਹਾਸ ਦੀ ਸਮਝ, ਗੁਰਮਤ ਫਿਲਾਸਫੀ, ਰਹਿਤ ਮਰਿਆਦਾ ਬਾਰੇ, ਹਰ ਸਿੱਖ ਮਾਈ ਭਾਈ ਜਿਤਨੀ ਦੇਰ ਚੇਤੰਨ ਨਹੀਂ ਹੁੰਦਾ, ਉਨੀ ਦੇਰ ਪਾਖੰਡੀਆਂ ਦੇ ਜਕੜਬੰਦ 'ਚੋਂ ਨਿਕਲ ਨਹੀਂ ਸਕਾਂਗੇ।

Courtesy www.sikhmarg.com

ਜਦੋਂ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲੇ ਦਾ ਬ੍ਰਹਮਗਿਆਨ

ਵਹਿ ਤੁਰਿਆ ਤਾਂ ਸਾਨੂੰ ਦਰਸ਼ਨ ਹੋਏ?

ਬਰੈਂਪਟਨ (Brampton), ਅਤੇ ਮੇਫੀਲਡ (Mayfield) ਕੈਨੇਡਾ, ਦੇ ਇਲਾਕੇ ਵਿੱਚ, ਜਿਥੇ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਠਹਿਰੇ ਹੋਏ ਸਨ, ਦੇ ਮਾਲਕ ਨੇ ਸਾਨੂੰ ਆਪਣੇ ਨਿਜੀ ਘਰ ਵਿੱਚੋਂ ਦੁਰਕਾਰ ਕੇ ਕੱਢਿਆ ਤਾਂ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਮੁਕ ਦਰਸ਼ਕ ਬਣ ਕੇ, ਬੋਲਣ ਤੋਂ ਅਸਮਰੱਥ ਆਪਣੇ ਬਣਾਏ ਪੁਤਰ ਦੇ ਮੂੰਹ ਵੱਲ ਵੇਖਦੇ ਹੀ ਰਹਿ ਗਏ। ਜਦੋਂ ਉਹ ਸਾਨੂੰ ਅਵਾ-ਤਵਾ ਬੋਲ ਕੇ ਘਰੋਂ ਗ੍ਰੈਰਣ (ਬਾਹਰ ਕੱਢਣ) ਲੱਗਾ ਤਾਂ ਸਾਨੂੰ ਸਮਝ ਪੈ ਗਈ ਕਿ ਇਹੀ ਬ੍ਰਹਮਗਿਆਨ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਆਪਣੇ ਨਿਜੀ ਸੇਵਕਾਂ ਨੂੰ ਵੰਡ ਰਹੇ ਹਨ।

ਸਾਨੂੰ ਪਤਾ ਚੱਲਿਆ ਸੀ ਕਿ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਡਿਕਸੀ ਰੋਡ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਵਿੱਚ 3-4 ਦਿਨ ਕਥਾ ਕਰਨਗੇ। ਪਰ ਦੂਸਰੇ ਪਾਸੇ ਸਿੱਖਾਂ ਦੀਆਂ ਕੁੱਝ ਸੂਝਵਾਨ ਜੱਥੇਬੰਦੀਆਂ ਵਿੱਚ ਵਿਰੋਧ ਦੀ ਭਾਵਨਾ ਵੀ ਸੁਣੀ ਦੀ ਸੀ। ਮੁਕਦੀ ਗੱਲ ਕਿ ਪਤਵੰਤੇ ਸੱਜਣਾਂ ਨੇ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਦੀ ਕਮੇਟੀ ਨਾਲ ਗੱਲਬਾਤ ਕਰਕੇ ਮਸਲੇ ਨੂੰ ਸੁਲਝਾ ਲਿਆ ਤੇ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਨੂੰ ਬੋਲਣ ਦਾ ਮੌਕਾ ਨਾ ਦਿੱਤਾ ਗਿਆ ਜੋ ਕੇ ਸ਼ਲਾਘਾ ਯੋਗ ਉਦਮ ਹੋਇਆ ਹੈ। ਸਾਡਾ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਮਿਲਣ ਦਾ ਮੌਕਾ ਵੀ ਇਸ ਕਰਕੇ ਹੀ ਬਣਿਆ।

16 ਦਸੰਬਰ, 2007 ਸ਼ਾਮ ਦੇ ਸਾਢੇ ਪੰਜ ਕੁ ਵਜੇ ਦੇ ਕਰੀਬ ਸ੍ਰ. ਜਸਵੀਰ ਸਿੰਘ ਮਾਂਗਟ, ਸ੍ਰ. ਅਮਰੀਕ ਸਿੰਘ ਮੁਕਤਸਰ ਤੇ ਸ੍ਰ. ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ ਨੇ ਉਪਰ ਦਿੱਤੇ ਸਿਰਨਾਵੇਂ ਤੇ ਘੰਟੀ ਵਜਾਈ। ਕੋਈ ਸੱਜਣ

ਆਇਆ ਤੇ ਪੁਛਣ ਲੱਗਾ ਕਿ ਤੁਹਾਡਾ ਨਾਮ ਕੀ ਹੈ? ਮੈਂ ਕਿਹਾ ਜੀ ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ ਤੇ ਉਸ ਭਲੇ ਪੁਰਸ਼ ਨੇ ਸਾਨੂੰ ਅੰਦਰ ਆਉਣ ਲਈ ਕਿਹਾ। ਅੰਧੇਰੇ ਦੀ ਵਜ੍ਹਾ ਕਰਕੇ ਅਸੀਂ ਘਰਾਂ ਦੇ ਨੰਬਰਾਂ ਦਾ ਭੁਲੇਖਾ ਪੈਣ ਕਾਰਣ ਕਾਰ ਵਿੱਚੋਂ ਪਹਿਲਾਂ ਹੀ ਕੁੱਝ ਦੂਰੀ ਤੇ ਉਤਰ ਗਏ ਸੀ ਇਸ ਕਰਕੇ ਮੈਂ ਕਿਹਾ ਜੀ ਮੈਂ ਕਾਰ ਆਪਣੇ ਘਰ ਕੋਲ ਲੈ ਆਵਾਂ। ਇਸ ਕਰਕੇ ਉਹ ਮਨੁੱਖ ਅੰਦਰ ਚਲਾ ਗਿਆ ਤੇ ਤਦ ਤਕ ਮੇਰੇ ਸਾਥੀ ਵੀ ਬਾਹਰ ਹੀ ਖੜੇ ਰਹੇ ਜਿਤਨਾ ਚਿਰ ਮੈਂ ਕਾਰ ਨੂੰ ਉਸ ਘਰ ਦੇ ਸਾਹਮਣੇ ਨਹੀਂ ਲੈ ਆਇਆ। ਇਤਨੇ ਨੂੰ ਉਹ ਭਲਾ ਆਦਮੀ ਫਿਰ ਅੰਦਰੋਂ ਪੁਛ-ਤਾਛ ਕਰਕੇ ਬਾਹਰ ਆਇਆ ਤੇ ਸਾਨੂੰ ਨਾਲ ਅੰਦਰ ਲੈ ਗਿਆ। ਘਰ ਵਿੱਚ ਮੇਰੀ ਜਾਣ ਪਹਿਚਾਣ ਵਾਲਾ ਸ੍ਰ. ਕੁਲਵੰਤ ਸਿੰਘ ਹੁੰਦਲ ਸ਼ਿਕਾਗੋ ਪਹਿਲਾਂ ਹੀ ਮੌਜੂਦ ਸੀ ਤੇ ਉਹ ਜੱਠੀ ਪਾਕੇ ਮਿਲਿਆ। ਉਸਨੇ ਯੂ.ਕੇ ਤੋਂ ਆਏ ਵਿਅਕਤੀਆਂ ਨਾਲ ਜਾਣਕਾਰੀ ਕਰਵਾਈ ਜਿਨ੍ਹਾਂ ਦੇ ਨਾਮ ਤਾਂ ਅਸੀਂ ਭੁੱਲ ਗਏ ਹਾਂ ਪਰ ਇਕ ਵਿਅਕਤੀ ਦਾ ਨਾਮ “ਖੈਰਾ” ਜ਼ਰੂਰ ਹੈ। ਚਲੇ ਬੈਠਣ ਤੋਂ ਬਾਅਦ ਗੁਰਮਤਿ ਵਿਚਾਰਾਂ ਹੋਣੀਆਂ ਸ਼ੁਰੂ ਹੋਈਆਂ। ਓਹੀ ਰਾਗ ਓਹੀ ਹੁਕਾ ਓਹੀ ਪਾਣੀ। ਇਕ ਸੱਜਣ ਨੇ ਕਿਹਾ, “ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਮਿਲਣ ਦਾ ਰਸਤਾ ਤਾਂ ਇਹੀ ਹੈ” ਜਵਾਬ ਦਿੱਤਾ ਗਿਆ ਕਿ ਭਾਈ ਜੀ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਤਾਂ ਹੀ ਮਿਲਣ ਦਾ ਉਪਰਾਲਾ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਜੇ ਕਰ ਉਹ ਸਾਥੋਂ ਦੂਰ ਹੋਵੇ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ॥1॥ ਸ {ਪੰਨਾ 186}

ਗਉੜੀ ਮਹਲਾ 5॥ ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ॥ ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ॥1॥ ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਬਲਿਹਾਰੈ॥ ਛੋਡਿ ਨ ਜਾਈ ਸਰਪਰ ਤਾਰੈ॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 186}

ਮੈਂ ਕਿਹਾ ਵੀਰ ਜੀਓ! ਰੱਬ ਜੀ ਕੋਈ ਐਸੀ ਪਾਉਣ ਵਾਲੀ ਚੀਜ਼ ਨਹੀ। ਉਸ ਨਾਲੋਂ ਤਾਂ ਅਸੀਂ ਸਿਰਫ ਆਪਣੇ ਕੰਮਾਂ ਕਰਕੇ ਵਿਛੜੇ ਹੋਏ ਹਾਂ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ, ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ॥ ਚਾਰਿ ਕੁੰਟ ਦਹਦਿਸ ਭ੍ਰਮੇ, ਥਕਿ ਆਏ ਪ੍ਰਭੂ ਕੀ ਸਾਮ॥ {ਪੰਨਾ 133}

ਫਿਰ ਉਹ ਸੱਜਣ ਕਹਿਣ ਲੱਗੇ ਵੀਰ ਜੀਓ ਚਲੇ ਗੁਰਮੁਖਾਂ ਨੂੰ ਆ ਲੈਣ ਦਿਓ ਤੁਹਾਡੀਆਂ ਗੱਲਾਂ ਦਾ ਜਵਾਬ ਓਹੀ ਦੇਣਗੇ। ਮੇਰੀ ਸਮਝ ਮੁਤਾਬਕ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਦੇ ਮਰਜੀਵੜੇ ਉਨ੍ਹਾਂ ਵਾਸਤੇ ‘ਗੁਰਮੁਖਿ’ ਲਫਜ਼ ਦਾ ਮਤਲਬ ਰੱਬ-ਰੂਪ ਤੋਂ ਹੀ ਲੈ ਰਹੇ ਸਨ। ਜਦੋਂ ਹੀ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਜੀ ਨੇ ਕੋਈ ਗੱਲ ਕੀਤੀ ਉਨ੍ਹਾਂ ਦੇ ਸੇਵਕ ਸੱਤ ਹੈ ਸੱਤ ਹੈ ਕਰਕੇ ਜਵਾਬ ਦੇ ਰਹੇ ਸਨ। ਗੁਰਬਾਣੀ ਵਿੱਚ ‘ਗੁਰਮੁਖਿ’ ਲਫਜ਼ ਪ੍ਰਮਾਤਮਾ ਤੇ ਮਨੁੱਖਾਂ ਵਾਸਤੇ ਵੀ ਆਇਆ ਹੈ। ਜਿਵੇਂ:

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥ (ਗੁਰਮੁਖਿ ਪ੍ਰਮਾਤਮਾ ਵਾਸਤੇ)

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ॥3॥ (ਗੁਰਮੁਖਿ ਮਨੁੱਖ ਵਾਸਤੇ)

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸੋ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ ਪਰਗਾਸੁ॥1॥ਰਹਾਉ॥ (ਗੁਰਮੁਖਿ ਪ੍ਰਮਾਤਮਾ ਵਾਸਤੇ)

ਬੋਝੀ ਦੇਰ ਬਾਅਦ ਸਾਨੂੰ ਕਿਸੇ ਹੋਰ ਕਮਰੇ ਵਿੱਚ ਲੈ ਗਏ ਜਿਥੇ ਥਾਂ ਜ਼ਿਆਦਾ ਸੀ ਤੇ ਤਰਮਾਲਾ ਜੀ ਆ ਗਏ। ਸ੍ਰ. ਅਮਰੀਕ ਸਿੰਘ ਜੀ ਹੋਰੀਂ ਕਹਿਣ ਲੱਗੇ ਕਿ ਅਸੀਂ ਅੱਜ ਤੁਹਾਡੇ ਨਾਲ ਕੋਈ ਗੱਲ ਨਹੀ ਕਰਨ ਆਏ ਸਗੋਂ ਅਸੀਂ ਤਾਂ ਤੁਹਾਨੂੰ ਬੇਨਤੀ ਕਰਨ ਆਏ ਹਾਂ ਕਿ ਤੁਸੀਂ ਸਾਨੂੰ ਸਮਾਂ ਦਿਓ ਤੇ ਆਪਾਂ ਕਿਸੇ ਖੁਲੀ ਤੇ ਵੱਡੀ ਪੱਧਰ ਦੀ ਪੰਥਕ ਸਟੇਜ ਤੇ ਬੈਠ ਕੇ ਵਿਚਾਰ-ਵਿਟਾਂਦਰਾ ਕਰੀਏ ਤਾਂ ਜੋ ਸਿੱਖਾਂ ਨੂੰ ਤੁਹਾਡੇ ਯੋਗਮੱਤ ਬਾਰੇ ਦੱਸ ਸਕੀਏ ਜਾਂ ਤੁਸੀਂ ਸਾਨੂੰ ਤਸੱਲੀ ਬਖਸ਼ ਉਤਰ ਦਿਓ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਗੁਰਮਤ ਇਹੀ ਹੈ ਤਾਂਕਿ ਸਿੱਖਾਂ ਨੂੰ ਔਜੜੇ ਪੈਣ ਤੋਂ ਰੋਕਿਆ

ਜਾ ਸਕੇ। ਪਰ ਫਿਰ ਵੀ ਤਰਮਾਲਾ ਜੀ ਦੇ ਕਹਿਣ ਤੇ ਅਸੀਂ ਗੱਲਬਾਤ ਕਰਨ ਲਈ ਤਿਆਰ ਹੋ ਗਏ।

ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਨੇ ਕੁੱਝ ਪੰਗਤੀਆਂ ਬੋਲ ਕੇ ਕਿਹਾ ਕਿ ਗੁਰੂ ਜੀ ਸਿੱਧਾਂ ਨੂੰ ਆਖ ਰਹੇ ਹਨ ਕਿ 'ਅਨਹੱਦ ਸ਼ਬਦ ਦੇ ਸੁਣਨ ਤਕ ਹੀ ਨਾ ਰਹੋ ਅੱਗੇ ਚੱਲੋ, ਯੋਗੀਆਂ ਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਬਾਹਰਲੀ ਕਿੰਗਰੀ ਹੀ ਨਾ ਵਜਾਉਣ ਆਪਣੇ ਅੰਦਰ ਦੀ ਕਿੰਗਰੀ ਵਜਾਉਣ ਆਦਿ ਕਹਿ ਕਿ ਆਪਣੇ ਵੇਦਾਂਤ/ਯੋਗਿਮੱਤ ਦੀ ਪੁਸ਼ਟੀ ਕਰਨ ਹੀ ਲੱਗੇ ਸਨ ਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਰੋਕ ਕੇ ਮੈਂ ਕਿਹਾ ਜੀ ਗੁਰੂ ਜੀ ਇਕ ਇੱਚ ਵੀ ਯੋਗੀਆਂ, ਸਰੋਵਤਿਆਂ, ਸਿੱਧਾਂ ਤੇ ਪੰਡਤਾਂ ਨਾਲ ਸਹਿਮਤ ਨਹੀਂ। ਗੁਰੂ ਜੀ ਦਾ 'ਨਿਰਮਲ ਪੰਥ' ਆਪਣੇ ਭੱਠੇ ਦੀਆਂ ਨਵੀਆਂ ਇੱਟਾਂ ਨਾਲ ਉਸਾਰਿਆ ਹੋਇਆ ਇਕ ਨਵਾਂ ਮਹੱਲ ਹੈ। ਇਸ ਵਿਚ ਕਿਸੇ ਪੁਰਾਣੇ ਮੱਤ ਦੀ ਕਿਸੇ ਵੀ ਇੱਟ ਨੂੰ ਕੋਈ ਥਾਂ ਨਹੀਂ। ਲਓ ਸੁਣੋ ਗੁਰੂ ਜੀ ਦਾ ਹੁਕਮ:

ਕਾਦੀ ਕੂੜ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥2॥ਮ:1 {ਪੰਨਾ 662}

ਇਸ ਸਲੋਕ ਵਿਚ ਗੁਰੂ ਜੀ ਮਨੁੱਖ ਨੂੰ ਅੰਦਰੋਂ ਸਚਿਆਰਾ ਮਨੁੱਖ ਬਣਨ ਦੀ ਤਾਗੀਦ ਕਰਦੇ ਹਨ। ਕਾਦੀ, ਬ੍ਰਾਹਮਣ ਤੇ ਜੋਗੀਆਂ ਦੇ ਗੁਰੂ ਜੀ ਭਿਉਂ ਭਿਉਂ ਕੇ ਛਿਤਰ ਮਾਰਦੇ ਹਨ। ਕਾਦੀ (ਜੋ ਇਕ ਪਾਸੇ ਤਾਂ ਇਸਲਾਮੀ ਧਰਮ ਦਾ ਨੇਤਾ ਹੈ ਤੇ ਦੂਜੇ ਪਾਸੇ ਹਾਕਮ ਭੀ ਹੈ, ਰਿਸ਼ਵਤ ਦੀ ਖਾਤਰ ਸ਼ਰਈ ਕਾਨੂੰਨ ਬਾਰੇ) ਝੂਠ ਬੋਲ ਕੇ ਹਰਾਮ ਦਾ ਮਾਲ (ਰਿਸ਼ਵਤ) ਖਾਂਦਾ ਹੈ। ਬ੍ਰਾਹਮਣਾਂ (ਕ੍ਰੋੜਾਂ ਸੂਦਰ-ਅਖਵਾਂਦੇ) ਬੰਦਿਆਂ ਨੂੰ ਦੁਖੀ ਕਰ ਕਰ ਕੇ ਤੀਰਥ-ਇਸ਼ਨਾਨ (ਭੀ) ਕਰਦਾ ਹੈ। ਜੋਗੀ ਭੀ ਅੰਨ੍ਹਾ ਹੈ ਤੇ ਜੀਵਨ ਦੀ ਜਾਚ ਨਹੀਂ ਜਾਣਦਾ। (ਇਹ ਤਿੰਨੋਂ ਆਪਣੇ ਵਲੋਂ ਧਰਮ-ਨੇਤਾ ਹਨ, ਪਰ) ਇਹਨਾਂ ਤਿੰਨਾਂ ਦੇ ਹੀ ਅੰਦਰ ਆਤਮਕ ਜੀਵਨ ਵਲੋਂ ਸੁੱਝ ਹੀ ਸੁੱਝ ਹੈ। 2।

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥ ਕਾਦੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥3॥ ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥ ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥ ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥4॥5॥7॥ {ਪੰਨਾ 662}

ਅੱਗੇ ਦੱਸਦੇ ਹਨ ਕਿ ਕਾਦੀ, ਯੋਗੀ ਅਤੇ ਬ੍ਰਾਹਮਣ ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਅਸਲ ਜੋਗੀ ਉਹ ਹੈ ਜੋ ਜੀਵਨ ਦੀ ਸਹੀ ਜਾਚ ਸਮਝਦਾ ਹੈ ਤੇ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਇਕ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਖਾਂਦਾ ਹੈ। ਕਾਦੀ ਉਹ ਹੈ ਜੋ ਸੁਰਤਿ ਨੂੰ ਹਰਾਮ ਦੇ ਮਾਲ ਵਲੋਂ ਮੋੜਦਾ ਹੈ ਜੋ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਦੁਨੀਆ ਵਿਚ ਰਹਿੰਦਾ ਹੋਇਆ ਦੁਨਿਆਵੀ ਖਾਹਸ਼ਾਂ ਵਲੋਂ ਪਰਤਦਾ ਹੈ।

ਗੁਰੂ ਸਾਹਿਬ ਸਾਨੂੰ ਉਪਦੇਸ਼ ਦਿੰਦੇ ਹਨ ਕਿ ਐ ਬੰਦੇ! ਤੂੰ ਆਪਣੇ ਕੰਮਾਂ ਕਰਕੇ, ਨਿਤਾ ਪ੍ਰਤੀ ਦੇ ਜੀਵਨ ਕਰਕੇ ਚੰਗਾ ਮਨੁੱਖ ਬਣ ਫਿਰ ਆਪਣੇ ਆਪ ਦਾ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਸਮਝ। ਪਰ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਜੀ ਪੰਤਾਜਲੀ ਰਿਖੀ ਦੇ ਯੋਗ ਮੱਤ ਤੇ ਸਾਖ ਸ਼ਸਤ੍ਰ ਦੀ ਤਰ੍ਹਾਂ ਮਨੁੱਖ ਨੂੰ ਆਪਣੀ ਖੱਬੀ ਨਾਤੀ ਵਿਚਦੀ ਠੰਡੀ ਹਵਾ ਉਪਰ ਨੂੰ ਖਿਚਣ ਤੇ ਗਰਮ ਹਵਾ ਬਾਹਰ ਕੱਢਣ ਨੂੰ ਹੀ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਦਾ ਰਸਤਾ ਦਸਦੇ ਹਨ। ਪਰ ਗੁਰਬਾਣੀ ਦੀ ਬੋਲੀ ਵਿਚ ਇਸਨੂੰ ਅਵਗੁਣ ਕਿਹਾ ਹੈ: **ਜਹ ਕਛੁ ਅਹਾ ਤਹਾ ਕਿਛੁ ਨਾਹੀ ਪੰਚ ਤਤੁ ਤਹ ਨਾਹੀ॥ ਇੜਾ ਪਿੰਗਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗੁਣ ਕਤ ਜਾਹੀ॥ ਕਬੀਰ ਸਾਹਿਬ, ਪੰਨਾ 334॥**

ਹੇ ਕਬੀਰ! ਮੇਰੀ ਲਿਵ/ ਮੇਰਾ ਧਿਆਨ/ ਮੇਰੀਆਂ ਯਾਦਾਂ ਵਿਚ ਪ੍ਰਭੂ ਵਸਣ ਕਰਕੇ ਜਿਹੜੀ ਮਮਤਾ ਮੇਰੇ ਮਨ ਵਿਚ ਪਹਿਲਾਂ ਸੀ ਹੁਣ ਨਹੀਂ ਰਹੀ ਅਤੇ ਮੇਰੇ ਆਪਣੇ ਸਰੀਰ ਦਾ ਮੋਹ ਭੀ ਨਹੀਂ ਰਿਹਾ। ਹੇ ਭਾਈ! ਇੜਾ-ਪਿੰਗਲਾ-ਸੁਖਮਨਾ ਵਾਲੇ ਪ੍ਰਾਣ ਚਾੜ੍ਹਨ ਤੇ ਰੋਕਣ ਆਦਿਕ ਦੇ ਕੋਝੇ ਕੰਮ ਤਾਂ ਪਤਾ ਹੀ

ਨਹੀਂ ਕਿੱਥੇ ਚਲੇ ਜਾਂਦੇ ਹਨ। ਭਾਵ ਜਿਸ ਮਨੁੱਖ ਦੀਆਂ ਯਾਦਾਂ ਵਿਚ ਪ੍ਰਮਾਤਮਾ ਵੱਸਣ ਲੱਗ ਪਵੇ ਉਸ ਨੂੰ ਇੜਾ-ਪਿੰਗਲਾ-ਸੁਖਮਨਾ ਵਾਲੇ ਕੰਮ ਬੋਲੋੜਵੇਂ ਲੱਗਦੇ ਹਨ।

ਗੱਲ ਇਸ ਤੋਂ ਅੱਗੇ 'ਤ੍ਰਿਕੁਟੀ' ਤੇ ਚਲੀ ਗਈ ਤੇ ਮੈਂ ਕਿਹਾ ਜੀ ਗੁਰਬਾਣੀ ਮੁਤਾਬਿਕ ਤ੍ਰਿਕੁਟੀ ਤੋਂ ਭਾਵ ਸਿਰਫ ਤ੍ਰਿਕੁਟੀ (ਰਜੋ, ਤਮੋ ਤੇ ਸਤੋ) ਮਾਇਆ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਖਿਝ ਕਾਰਨ ਪੈਦਾ ਹੋਈ ਤ੍ਰਿਕੁਟੀ ਤੋਂ ਹੈ। **ਤ੍ਰਿਕੁਟੀ ਦੀ ਸਿੱਖ ਧਰਮ ਵਿਚ ਕੋਈ ਵੀ ਮਹੱਤਤਾ ਨਹੀਂ?**

ਕਾਸੀ ਤੇ ਧੁਨਿ ਉਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ॥ ਕਾਸੀ ਫੂਟੀ ਪੰਡਿਤਾ ਧੁਨਿ ਕਹਾਂ ਸਮਾਈ॥1॥ ਤ੍ਰਿਕੁਟੀ ਸਿੱਧਿ ਮੈ ਪੇਖਿਆ ਘਟ ਹੂ ਘਟ ਜਾਗੀ॥ ਐਸੀ ਬੁਧਿ ਸਮਾਚਰੀ ਘਟ ਮਾਹਿ ਤਿਆਗੀ॥ ਕਬੀਰ ਸਾਹਿਬ, ਪੰਨਾ 857॥

ਇਸ ਸਲੋਕ ਵਿਚ ਕਬੀਰ ਸਾਹਿਬ ਤ੍ਰਿਕੁਟੀ ਦਾ ਮਤਲਬ ਤ੍ਰਿਕੁਟੀ ਤੋਂ ਲੈਂਦੇ ਹਨ। ਜਿਵੇਂ ਸੰਸਕ੍ਰਿਤ ਦੇ ਲਫਜ਼ 'ਨਿਕਟੀ' ਤੋਂ ਪੰਜਾਬੀ ਦਾ ਲਫਜ਼ 'ਨੇੜੇ', ਸੰਸਕ੍ਰਿਤ ਦੇ ਲਫਜ਼ 'ਕਟਕ' ਤੋਂ ਪੰਜਾਬੀ ਦਾ 'ਕੜਾ' ਬਣਿਆ ਹੈ ਉਸੇ ਹੀ ਤਰ੍ਹਾਂ ਸੰਸਕ੍ਰਿਤ ਦੇ ਲਫਜ਼ 'ਤ੍ਰਿਕੁਟੀ' ਤੋਂ ਪੰਜਾਬੀ ਦਾ ਲਫਜ਼ 'ਤ੍ਰਿਕੁਟੀ' ਬਣਿਆ ਹੈ।

ਹੇ ਪੰਡਿਤ! ਜਿਵੇਂ ਕੈਂਹ (ਕਾਸੀ) ਦੇ ਭਾਂਡੇ ਨੂੰ ਠਣਕਾਇਆਂ ਉਸ ਵਿਚੋਂ ਅਵਾਜ਼ ਨਿਕਲਦੀ ਹੈ, ਜੇ ਠਣਕਾਣਾ ਬੰਦ ਕਰ ਦੇਈਏ ਜਾਂ ਕਾਸੀ ਦੇ ਬਰਤਨ ਵਿਚ ਤਰੇੜ ਆ ਜਾਏ ਤਾਂ ਫਿਰ ਉਹ ਅਵਾਜ਼ ਕੈਂਹ ਦੇ ਬਰਤਨ ਵਿਚ ਹੀ ਸਮਾ ਜਾਂਦੀ ਹੈ ਤਿਵੇਂ ਇਸ ਸਰੀਰਕ ਮੋਹ ਦਾ ਹਾਲ ਹੈ। ਜਦੋਂ ਦੀ ਮੇਰੀ ਬੁੱਧ ਜਾਗੀ ਹੈ ਮੇਰਾ ਇਸ ਸਰੀਰ ਨਾਲੋਂ ਮੋਹ ਟੁਟ/ ਮਿਟ ਗਿਆ ਹੈ। ਮੇਰਾ ਇਹ ਮਾਇਕ ਪਦਾਰਥਾਂ ਨਾਲ ਖੜਕਣ ਵਾਲਾ ਭਾਂਡਾ ਭੱਜ ਗਿਆ ਹੈ। ਹੁਣ ਪਤਾ ਨਹੀਂ ਕਿ ਉਹ ਤ੍ਰਿਕੁਟੀ ਦੀ ਅਵਾਜ਼ ਕਿੱਥੇ ਜਾ ਗੁੰਮ ਹੋਈ ਹੈ। ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਨਾਲ ਬੁੱਧ ਜਾਗਣ ਤੇ ਮੈਂ ਆਪਣੀ ਤ੍ਰਿਕੁਟੀ ਵਿੰਨ ਦਿੱਤੀ ਹੈ ਭਾਵ ਅੰਦਰਲੀ ਖਿਝ ਖਤਮ ਕਰ ਦਿੱਤੀ ਹੈ ਤੇ ਮੈਨੂੰ ਹਰੇਕ ਘਟ ਵਿਚ ਪ੍ਰਭੂ ਦੀ ਜੋਤ ਜਗਦੀ ਦਿੱਸ ਰਹੀ ਹੈ।

ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ॥ ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ॥ਮ: 5, ਪੰਨਾ 394॥

ਇਥੇ ਵੀ ਤ੍ਰਿਕੁਟੀ ਦਾ ਮਤਲਬ ਤ੍ਰਿਕੁਟੀ ਤੋਂ ਹੈ। ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਆਖਦੇ ਹਨ ਕਿ ਹੇ ਭਾਈ! ਉਸ ਮਾਇਆ-ਇਸਤ੍ਰੀ ਦੇ ਮੱਥੇ ਉਤੇ ਤ੍ਰਿਕੁਟੀ ਪਈ ਰਹਿੰਦੀ ਹੈ, ਉਸ ਦੀ ਨਿਗਾਹ ਗੁੱਸੇ ਨਾਲ ਭਰੀ ਰਹਿੰਦੀ ਹੈ ਤੇ ਉਹ ਸਦਾ ਕੌੜਾ ਬੋਲਦੀ ਹੈ।

ਫਿਰ ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਹੋਰਾਂ ਨਾਲ ਨਾਮ ਦੀ ਵਿਆਖਿਆ ਕਰਦੇ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਹੋਰੀ ਕਹਿਣ ਲੱਗੇ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ 'ਨਾਮ' ਪਹਿਲਾਂ ਪ੍ਰਾਪਤ ਕੀਤਾ ਤੇ ਬਾਣੀ ਬਾਅਦ ਵਿਚ ਲਿਖੀ। ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਹੋਰੀ ਕਹਿਣ ਲੱਗੇ ਕਿ ਵੀਰ ਜੀਓ ਤੁਹਾਡੇ ਮੁਤਾਬਕ ਤਾਂ 'ਨਾਮ' ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਬਾਣੀ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ? ਜੇ ਗੁਰਬਾਣੀ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ ਤਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਮਹੱਤਤਾ ਹੀ ਖਤਮ ਹੈ। ਇਤਨੇ ਨੂੰ ਮੈਂ ਕਿਹਾ ਵੀਰ ਜੀਓ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਤਾਂ ਇੰਝ ਹੈ:

ਰਾਮ ਨਾਮੁ ਰਾਖਹੁ ਉਰਿਧਾਰ॥ ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ॥3॥ {ਪੰਨਾ 1066}।

ਹੁਣ ਆਈਏ ਇਸ ਗੱਲ ਵੱਲ ਜੋ ਇਸ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਦੀ ਅਸਲੀ ਤਸਵੀਰ ਨੂੰ ਨੰਗਾ ਕਰਦੀ ਹੈ।

ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਕਹਿਣ ਲੱਗੇ ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਜੀ ਤੁਹਾਨੂੰ ਤਾਂ ਪਤਾ ਹੈ ਕਿ ਮੈਂ ਤਿਹਾੜ ਜ਼ੇਲ ਵਿਚ ਵੀ ਨਾਮ ਦੀ ਕਮਾਈ ਬਹੁਤ ਕਰਦਾ ਹੁੰਦਾ ਸੀ। ਫਿਰ ਅਮਰੀਕ ਸਿੰਘ ਹੋਰੀ ਕਹਿਣ ਲੱਗੇ ਸਰਦਾਰ ਜੀ ਮੈ ਓਦੋਂ ਵੀ ਤੁਹਾਡੀ ਨਾਮ ਜਪਣ ਦੀ ਵਿਧੀ ਤੇ ਕਮਾਈ ਨੂੰ ਵੇਦਾਂਤ/ਯੋਗਿਮੱਤ ਹੀ ਕਿਹਾ ਕਰਦਾ ਸੀ ਤੇ ਅੱਜ ਵੀ। ਅੱਜ ਆਪਾਂ 1991

ਤੋਂ ਬਾਅਦ ਪਹਿਲੀ ਵਾਰ ਮਿਲੇ ਹਾਂ। 1991 ਵਿਚ ਜਦੋਂ ਆਪਾਂ ਤਿਹਾੜ ਜ਼ੇਲ ਵਿਚ ਬੰਦ ਸਾਂ ਤਾਂ ਡਿਪਟੀ ਸੁਪਰਡਿੰਟ ਸ਼ਰਮਾ ਜੀ ਮੇਰੇ ਕੋਲ ਆ ਕੇ ਤੁਹਾਡੇ ਗੁਣ ਗਾਉਂਦਾ ਹੁੰਦਾ ਸੀ ਤੇ ਕਹਿੰਦਾ ਸੀ ਕਿ ਭਾਈ ਸਾਹਿਬ ਜੀ ਨਾਮ ਦੀ ਬੜੀ ਕਮਾਈ ਕਰਦੇ ਹਨ। ਭਾਈ ਸਾਹਿਬ ਕਈ ਵਾਰੀ ਜ਼ੇਲ ਵਿਚੋਂ ਨਾਮ ਦੇ ਆਸਰੇ ਬਾਹਰ ਚਲੇ ਜਾਂਦੇ ਹਨ ਭਾਵ ਦੇਹੀ ਤੋਂ ਬਦੇਹੀ ਹੋ ਜਾਂਦੇ ਹਨ। ਰੋਟੀ ਵੀ ਬਾਹਰ ਹੀ ਖਾ ਕੇ ਆਉਂਦੇ ਹਨ ਤੇ ਮੈਂ ਜਵਾਬ ਵਿਚ ਕਹਿੰਦਾ ਹੁੰਦਾ ਸੀ ਕਿ ਸ਼ਰਮਾ ਜੀ ਜੇ ਤਾਂ ਉਹ ਰੋਟੀ-ਟੁਕ ਖਾ ਕੇ ਹੀ ਵਾਪਸ ਆ ਜਾਂਦੇ ਹਨ ਤਾਂ ਕੋਈ ਗੱਲ ਨਹੀਂ ਕਿਤੇ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਕੋਈ ਹੋਰ ਹੀ ਕਾਰਾ ਨਾ ਕਰ ਬਹਿਣ। ਤਰਮਾਲਾ ਜੀ ਇਕ ਦਮ ਚੁਪ ਹੀ ਰਹੇ। ਅਮਰੀਕ ਸਿੰਘ ਹੋਰਾਂ ਦੇ ਦੱਸਣ ਮੁਤਾਬਕ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਉਕਤ ਡਿਪਟੀ ਸੁਪਰਡਿੰਟ ਸ਼ਰਮਾ ਆਪਣੇ ਹੀ ਦਫਤਰ ਵਿਚ ਘੰਟਾ ਦੇ ਘੰਟਾ ਬੈਠ ਕੇ ਗੱਲਾਂ ਕਰਦੇ ਹੁੰਦੇ ਸਨ ਤੇ ਸ੍ਰ. ਅਮਰੀਕ ਸਿੰਘ ਹੋਰੀਂ ਆਪਣੇ ਸਾਥੀਆਂ ਨੂੰ ਕਹਿੰਦੇ ਹੁੰਦੇ ਸਨ ਕਿ ਬਈ ਇਹ ਸ਼ਰਮਾ ਜੋ ਕਿਸੇ ਸਪੈਸਲ ਏਜੰਨਸੀ ਦਾ ਬੰਦਾ ਲਗਦਾ ਹੈ, ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਜੀ ਦੇ ਜੜੀਂ ਬੈਠੇਗਾ। ਵੇਖ ਲਓ ਸਰਦਾਰ ਜੀ ਉਨ੍ਹਾਂ ਹੀ ਸਕੀਮਾਂ ਦੇ ਅਧੀਨ ਕੰਮ ਕਰ ਰਹੇ ਹਨ। ਪੂਰੀ ਤਫਸੀਲ ਵਿਚ ਅਸੀਂ ਸ੍ਰ. ਅਮਰੀਕ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਲਿਖਣ ਲਈ ਬੇਨਤੀ ਕੀਤੀ ਹੈ। ਹਾਲੇ ਅਸੀਂ ਇਹ ਗੱਲਾਂ ਕਰ ਹੀ ਰਹੇ ਸਾਂ ਕਿ ਘਰ ਦਾ ਮਾਲਕ ਆਇਆ ਤੇ ਕੁੱਝ ਚਿਰ ਸਾਡੀਆਂ ਵਿਚਾਰਾਂ ਸੁਣਨ ਤੋਂ ਬਾਅਦ ਅਚਾਨਕ ਚੌਂਕ ਕੇ ਬੋਲਿਆ। ਤੁਹਾਨੂੰ ਕਿਸਨੇ ਘਰ ਵਿਚ ਆਉਣ ਲਈ ਕਿਹਾ ਹੈ? ਜਵਾਬ ਸੀ ਕਿ ਅਸੀਂ ਪੁੱਛ ਕੇ ਆਏ ਹਾਂ। ਸਰਦਾਰ ਕੁਲਵੰਤ ਸਿੰਘ ਹੁੰਦਲ ਹੋਰਾਂ ਨੇ ਸਾਨੂੰ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਹੋਰਾਂ ਨਾਲ ਮਿਲਾਇਆ ਹੈ। ਫਿਰ ਉਹ ਘਰ ਦਾ ਮਾਲਕ ਕਹਿਣ ਲੱਗਾ ਮੈਂ ਨਹੀਂ ਜਾਣਦਾ ਕਿਸੇ ਹੁੰਦਲ ਨੂੰ। This is my personal property, get out, get out, get out।

ਸਿੱਖ ਸੰਗਤਾਂ ਦੀ ਵਾਕਫੀਅਤ ਵਾਸਤੇ।

1. ਅਕਤੂਬਰ 2007 ਨੂੰ ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਜੀ ਨੇ ਜਲੰਧਰ ਟੀ.ਵੀ. ਤੋਂ ਪੂਰਾ ਇਕ ਘੰਟਾ ਆਪਣੀ ਸੰਸਥਾ ਦੀ ਇਸ਼ਤਿਹਾਰਬਾਜੀ ਕੀਤੀ। ਇਸਦਾ ਖਰਚਾ ਕਈ ਲੱਖਾਂ ਹੈ ਤੇ ਇਹ ਸਾਰਾ ਪੈਸਾ ਕਿਸਨੇ ਦਿੱਤਾ?
2. ਪਹਿਲੀ ਅਪ੍ਰੈਲ 2007 ਨੂੰ ਤੁਸੀਂ ਅਜੀਤ, ਜੱਗਬਾਣੀ ਅਤੇ ਸਪੋਕਸਮੈਨ ਵਿਚ ਪੂਰੇ ਪੂਰੇ ਪੰਨਾ ਦੀ ਆਪਣੀ ਸੰਸਥਾ ਦੀ ਇਸ਼ਤਿਹਾਰਬਾਜੀ ਕੀਤੀ। ਖਰਚਾ ਤਿੰਨ ਲੱਖ ਕਿਸਨੇ ਦਿੱਤਾ?
3. ਪਿੰਡ ਰੌਲੀ ਕੋਲ ਤੁਹਾਡੀ 30 ਏਕੜ ਜਮੀਨ, ਜਿਹੜੀ ਯੂਨੀਵਰਸਿਟੀ ਲਈ ਖਰੀਦੀ ਗਈ ਹੈ, ਜਿਸਦੀ ਕੀਮਤ 5-7 ਕਰੋੜ ਹੈ ਤੇ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਉਸਾਰੀ ਤੇ ਵੀ ਕਈ ਕਰੋੜ ਹੋਰ ਖਰਚ ਆਉਣਗੇ। ਪੈਸਾ ਕਿਥੇ ਆਇਆ?
4. ਸਰਦਾਰ ਜੀ ਅਕੱਥ ਕਥਾ ਸਮਝਾਉਂਦੇ ਹਨ। ਜਿਹੜੀ ਕਥਾ ਹੈ ਹੀ ਅਕੱਥ ਉਹ ਸਰਦਾਰ ਜੀ ਕਿਵੇਂ ਸਮਝਾਉਣਗੇ?
5. ਪੰਜ ਪਿਆਰੇ ਗੁਰੂ ਰੂਪ ਹੋਕੇ ਨਾਮ ਨੂੰ ਅੰਦਰ ਪ੍ਰਵੇਸ਼ ਕਰਨਗੇ ਤੇ ਫਿਰ ਨਾਮ ਬਾਹਰ ਨਹੀਂ ਆਵੇਗਾ? ਨਾਮ ਕੀ ਚੀਜ਼ ਹੈ? ਕੀ ਨਾਮ ਕੋਈ ਠੋਸ ਚੀਜ਼ ਹੈ? ਕੀ ਨਾਮ ਕੋਈ ਪੱਥਰ ਹੈ, ਰੇਤ ਹੈ, ਖਾਣ ਵਾਲਾ ਪਦਾਰਥ ਹੈ, ਜਿਹੜਾ ਪੰਜਾਂ ਪਿਆਰਿਆ ਨੇ ਕਿਸੇ ਮਨੁੱਖ ਨੂੰ ਨਾਲ ਨਾਲ ਦੇਣਾ ਹੈ ਤੇ ਫਿਰ 'ਨਾਮ' ਬਾਹਰ ਨਹੀਂ ਆਵੇਗਾ?
6. ਸ੍ਰ. ਸੇਵਾ ਸਿੰਘ ਪ੍ਰੋ ਸਾਹਿਬ ਸਿੰਘ ਦੇ ਅਰਥਾਂ ਤੇ ਵਿਆਕਰਣ ਨੂੰ ਨਕਾਰਦੇ ਹਨ ਪਰ ਆਪ ਉਨ੍ਹਾਂ ਦੇ ਅਰਥਾਂ ਵਾਲਾ ਟੀਕਾ ਆਪਣੀ ਵੈਬ ਸਾਈਟ www.simran.info ਤੇ ਪਾਈ ਵੀ ਬੈਠੇ ਹਨ। ਜਦੋਂ ਇਨ੍ਹਾਂ ਨੂੰ ਪੁਛਿਆ ਗਿਆ ਕਿ ਕੀ ਗੁਰਬਾਣੀ ਅਟੇ-ਸਟੇ ਨਾਲ ਲਿਖੀ ਗਈ ਹੈ ਤਾਂ ਇਨ੍ਹਾਂ ਕੋਲ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਸੀ। ਕਿਉਂਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅੱਖਰ 'ਸਚ' ਅਗਲੀ ਇਕੋ ਪੰਗਤੀ ਵਿਚ ਤਿੰਨ ਵਾਰੀ ਵਰਤਦੇ ਹਨ ਤੇ ਦੋ ਵਾਰੀ ਸੱਚ ਦਾ ਵੱਖਰਾ ਰੂਪ ਵਰਤਦੇ ਹਨ। ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕ ਆਖੈ ਸਚ

ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥2॥3॥5॥ {ਪੰਨਾ 723} ਅਸਲ ਵਿਚ ਗੱਲ ਇਹ ਹੈ ਕਿ ਸਾਰੇ ਬਾਬਿਆਂ ਅਤੇ ਨਵੇਂ ਪੁਰਾਣੇ ਸੰਤਾਂ ਨੂੰ ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਮਾਫਕ ਨਹੀਂ। ਜੇ ਅੱਜ ਸਿੱਖ ਜਗਤ ਸੰਤਾਂ ਬਾਬਿਆਂ ਨੂੰ ਨਕਾਰ ਕੇ ਚੰਗੇ ਰਾਹ ਪੈਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਿਹਾ ਹੈ ਤਾਂ ਪ੍ਰੋ. ਸਾਹਿਬ ਸਿੰਘ ਦੀ ਬਦੌਲਤ ਹੈ।

7. ਸਰਦਾਰ ਜੀ ਆਪਣੇ ਕਿਤਾਬਚਿਆਂ ਦੇ ਪਿਛਲੇ ਪਾਸੇ ਆਪਣੀ ਜਾਣਕਾਰੀ ਦਿੰਦੇ ਲਿਖਦੇ ਹਨ ਕਿ ਫਲਾਣੇ ਪਿੰਡ ਤੋਂ ਮੈਟ੍ਰਿਕ ਪਾਸ ਕੀਤੀ ਤੇ ਫਿਰ ਗਿਆਨੀ। ਕੋਈ ਹੋਰ ਡਿਗਰੀ ਹੁੰਦੀ ਤਾਂ ਇਨ੍ਹਾਂ ਉਹ ਵੀ ਜਰੂਰ ਨਾਲ ਲਿਖ ਦੇਣੀ ਸੀ। ਪਰ ਇਨ੍ਹਾਂ ਆਪਣੇ ਬਾਰੇ ਪੂਰੀ ਜਾਣਕਾਰੀ ਨਹੀਂ ਦਿਤੀ। ਇਹ ਪੰਜਾਬ ਪੁਲੀਸ ਵਿਚ ਬਤੌਰ ਹੋਲਦਾਰ ਸਰਦਾਰ ਸਿਮਰਨਜੀਤ ਸਿੰਘ ਮਾਨ ਦੇ ਥੱਲੇ ਕੰਮ ਕਰਦੇ ਰਹੇ ਹਨ ਜਦੋਂ ਉਹ ਫਰੀਦਕੋਟ ਐਸ. ਪੀ. ਸਨ। ਇਨ੍ਹਾਂ ਨੂੰ ਤਿਹਾੜ ਜ਼ੇਲ ਦਾ ਜਿਕਰ ਵੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ, ਪੰਜਾਬ 'ਚ ਝੁੱਲੀ ਹਨੇਰੀ ਸਮੇਂ ਇਨ੍ਹਾਂ ਤੇ ਪਾਏ ਗਏ ਕੇਸਾਂ ਦਾ ਵੇਰਵਾ ਵੀ ਲਿਖਣਾ ਚਾਹੀਦਾ ਹੈ। ਡਿਪਟੀ ਸੁਪਰਡਿੰਟ ਸ਼ਰਮਾ, ਜਿਨ੍ਹਾਂ ਦੀ ਸਲਾਹ ਨਾਲ ਇਹ ਯੋਗਮੱਤ ਫੈਲਾਉਣ ਵਿਚ ਕਾਮਯਾਬ ਹੋ ਰਹੇ ਹਨ ਦਾ ਵੀ ਜ਼ਿਕਰ ਕਰਨਾ ਜਰੂਰੀ ਬਣਦਾ ਹੈ। ਅਖੀਰ ਵਿਚ ਜਿਹੜਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਣੇ ਕਿਸੇ ਸੇਵਕ ਨੂੰ **ਬਦਤਮੀਜੀ** ਕਰਨ ਤੋਂ ਰੋਕਣ ਦੀ ਹਿੰਮਤ ਨਹੀਂ ਰੱਖਦਾ ਕਿ ਭਾਈ ਘਰੇ ਆਏ ਮਹਿਮਾਨ ਨਾਲ ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਵਰਤਾਵਾ ਨਹੀਂ ਕਰੀਦਾ ਉਹ ਬ੍ਰਹਮ ਗਿਆਨੀ ਦੀ ਹਾਲਤ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਇਸ ਵਾਕ ਵਾਲੀ ਹੈ:
ਮ: 1 ਸਲੋਕੁ॥ ਜੇ ਜੀਵੈ, ਪਤਿ ਲਬੀ ਜਾਇ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥ {ਪੰਨਾ 142} ਇਨ੍ਹਾਂ ਤੋਂ ਬਚੋ। ਬਾਕੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਮਿਤੀ 13.10.06 ਨੂੰ ਪੰਜ ਸਿੰਘ ਸਹਿਬਾਨ ਦੀ ਇਕੱਤ੍ਰਤਾ ਹੋਈ। ਜਿਸ ਵਿਚ ਮਤਾ ਨੰਬਰ ਤਿੰਨ ਭਾਈ ਸੇਵਾ ਸਿੰਘ ਤਰਮਾਲਾ ਵਲੋਂ ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰ ਦਾ ਜਾਪ ਕਰਾਉਣ ਦੀ ਨਵੀਨ ਵਿਧੀ ਗੁਰਮਤਿ ਅਨੁਕੂਲ ਨਹੀਂ ਹੈ। ਇਸ ਕਰਕੇ ਸਿੱਖ ਸੰਗਤਾਂ ਸੁਚੇਤ ਰਹਿਣ। ਸਿੱਖ ਸੰਗਤਾਂ ਨੇ ਜੇ ਬਿਮਾਰ ਮਾਨਸਿਕਤਾ ਵਿਚੋਂ ਬਾਹਰ ਨਿਕਲਣਾ ਹੈ ਤਾਂ ਬਗੈਰ ਕਿਸੇ ਖਰਚੇ ਦੇ ਸਿਰਫ ਦਸ ਮਿੰਟ ਹਰ ਰੋਜ਼ www.gurgranthdarpan.com, www.sikhmarg.com and www.singhsabhacanada.com ਤੇ ਜਾਓ ਤੇ ਗੁਰਮਤਿ ਬਾਰੇ ਜਾਣਕਾਰੀ ਹਾਸਲ ਕਰੋ। ਧੰਨਵਾਦ।
ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ, ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਪਟਨ।

K.T.F Income Expense Statement 2007

Donations received:

Harbhajan Singh, Wesley Chapel, Florida.....	121.00
Saurabh R. Singh, Elliott City, Maryland.....	250.00
Gurbir Singh Cheema, McDonough, Georgia.....	150.00
Fidelity Charitable Gift Fund, Boston (Anonymous)	1000.00
Jaginder Singh Ramdev, Grayslake, Illinois.....	50.00
Ujagar Singh Gill, Arlington Heights, Illinois.....	50.00
Gujinder Singh Bhasin, Richmond Hill, New York...	100.00
Gurinder Singh Sahni, Richmond Hill, New York.....	101.00
Avtar Singh Sidhu, Windsor, Ontario, Canada.....	50.00
Col. Avtar Singh, Scarborough, Ontario, Canada.....	101.00
<u>Hardev Singh Shergill, El Dorado Hills, California..</u>	<u>8000.00</u>
Total Receipts during 2007.....	9973.00
<u>Carry over from 2006.....</u>	<u>89.06</u>
Total Funds.....	10062.06
Total Expenses.....	8457.77
<u>Carry into 2008.....</u>	<u>1604.29</u>

BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.

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

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

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

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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.

Salinder Singh Salindera of Australia has produced two movies, “Zafarnama” and “Birth of Khalsa”. The latter is also available in Panjabi. In Australia they can be obtained from Raj Mahal Productions rajmahal@ozemail.com.au Pacific Highway, Woolgoolga, NSW, Australia. Tel: 61 2 6654 1149; Fax: 61 2 6654 2922. **In USA:** Kuldeep Singh Cloty, 1953 Bradley Estates Drive, Yuba City, CA 95993. Tel: (530) 237-6095. In the USA price is \$10.00 each plus postage

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