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EDITORIAL

[A TALE OF TWO SIKHS. ED.]

YOUR RELIGION IS NOT IMPORTANT

Leonard Boff

A brief dialogue between a Brazilian theologian, Leonard Boff, and the Dalai Lama. Leonardo is one of the renovators of the Theology of Freedom.

In a roundtable discussion about religion and freedom in which Dalai Lama and myself were participating, at recess, I maliciously and also with interest, asked him: "Your Holiness, what is the best religion?" I thought he would say: "The Tibetan Buddhism" or "The Oriental Religions, much older than Christianity."

Dalai Lama paused, smiled and looked me in the eyes, which surprised me because I knew of the malice contained in my question. He answered: "The best religion is the one that gets you closest to God. It is the one that makes you a better person."

To get out of my embarrassment with such a wise answer, I asked: "What is that makes me better?" He responded: "Whatever makes you more compassionate, more sensible, more detached, more loving, more humanitarian, more responsible, more ethical. The religion that will do that for you is the best religion." I was silent for a moment, marveling and even today thinking of his wise and irrefutable response.

"I am not interested, my friend, about your religion or if you are religious or not. What really is important to me is your behavior in front of your peers, family, work, community, and in front of the world. Remember, the universe is the echo of our actions and our thoughts. The law of action and reaction is not exclusively for physics. It is also of human relations. If I act with goodness, I will receive goodness. If I act with evil, I will get evil."

"What our grandparents told us is the pure truth. You will always have what you desire for others. Being happy is not a matter of destiny. It is a matter of options."

Finally he said: "Take care of your Thoughts because they become Words. Take care of your Words because they will become Actions. Take care of your Actions because they will become Habits. Take care of your Habits because they will form your Character. Take care of your Character because it will form your Destiny, and your Destiny will be your Life and there is no religion higher than the Truth."

Understanding Japji - 8: The Core Concepts.

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This article deals with the six *paurees* beginning with the 28th till the 33rd. These *paurees* contain two unique sub themes as conceptualized by Guru Nanak. The first part of the article will deal with the four *paurees* of 28 till 31 and the second part will discuss the remaining two *paurees* of 32 and 33.

It is evident that the four *paurees* of 28 till 31 are tied together and weave around one concept from the use of the one and same concluding verse of all four *paurees*: ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ *Aades Tesey Aades, Aad Aneel Anaad Anahad, Jug Jug Eko Ves*. This verse indicates that all four *paurees* are beads of the one single rosary.

Guru Nanak, in this final verse says the following about God: **He is the beginning and starting point** (ਆਦਿ - *Aad*) **of everything and anything**. He is without blemishes (ਅਨੀਲੁ *Aneel*). He is without a beginning (ਅਨਾਦਿ - *Anaad*) or an end (ਅਨਾਹਤਿ - *Anaahd*). He is beyond change in the sense that He has been the one and same (ਏਕੋ ਵੇਸੁ - *Eko Ves*) throughout the ages as known to mankind (ਜੁਗੁ ਜੁਗੁ *Jug Jug*). To Him, and only to Him then I bow (ਆਦੇਸੁ - *Aades*).

Japji is that journey that takes the soul of a travelling Sikh towards *Aad Aneel Anaad Anahad, Jug Jug Eko Ves* God. Every rung in this upward journey is one step nearer towards this goal. Every rung has been personally constructed by Guru Nanak in his spiritual genius to ensure success of Sikhs in achieving the ultimate goal.

Many a discerning Sikh and regular reader of Japji may have felt that *paurees* 28 and 29 appear to be a departure from the spiritual journey that was Japji until *pauree* 27. The question that arises in the mind of the seeker is -Why, after taking the Sikh to that door (ਸੋ ਦਰੁ) and that abode (ਸੋ ਘਰੁ) of God (*pauree* 27) – does Guru Nanak appear “suddenly” to begin a discussion of *Yogis*, *Yogi-ism*, *Yogi* symbols (*paurees* 28 and 29) and *Snatan-ism* (*pauree* 30). Why talk about symbols that Sikhs don't wear in the first place? If this advice is meant for *Yogis* and *Snatan-* believers, then why bother because no *Yogi* or *Snatan-* or even Hindu (modern *Snatan-*) is expected to read Japji? This article will attempt to address these and other issues relating to these particular *paurees*; in addition to providing a proper understanding of the *paurees*.

The first *pauree* under discussion, *Pauree* 28 draws from the symbols of the *Yogis* – namely their distinctive ear-rings, hand held earning bowls, ashes applied to their bodies, patched garments and staff. The next *pauree* - *Pauree* 29, deals with some *Yogi* practices.

Of all the *paurees* in Japji, these are perhaps the most erroneously recited – particularly in terms of pausing at the correct place. The reader will note therefore that commas are inserted in these verses as reproduced below. This is merely to facilitate the understanding of the verses. The poetry of *Gurbani* is such that a misplaced pause can alter the meaning, contradict it, or make a mockery of the intended meaning all together.

ਮੁੰਦਾ ਸੰਤੋਖੁ, ਸਰਮੁ ਪਤੁ ਝੋਲੀ, ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

Contentment are my ear-rings, honest labour my bowl, and meditation the ash.

ਖਿੰਥਾ ਕਾਲੁ, ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ, ਡੰਡਾ ਪਰਤੀਤਿ ॥

Remembrance of death is my patched coat, purity of my physical self the method, and Faith in the Lord my staff (walking stick).

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ, ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

The highest order of all Yogi Orders is the brotherhood of mankind; conquering the mind is to conquer the world.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ, ਅਨੀਲੁ, ਅਨਾਦਿ, ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ ॥

ਭੁਗਤਿ ਗਿਆਨੁ, ਦਇਆ ਭੰਡਾਰਣਿ, ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

Spiritual wisdom is my food, and compassion my server /distributor. The call of the Naad already vibrates in each and every heart.

ਆਪਿ ਨਾਥੁ, ਨਾਥੀ ਸਭ ਜਾ ਕੀ, ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

He Himself is the Supreme Master of all; wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ, ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

Union with Him, and separation from Him, come by His Will. We come to receive what is written in our destiny.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ, ਅਨੀਲੁ, ਅਨਾਦਿ, ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯ ॥

Moving on, *Pauree* 30 draws from the principal spiritual beliefs of *Snatan*-ism namely the trinity of God in the form of *Brahma* the Creator, *Vishnu* the Sustainer and *Shivji* the Destroyer.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ, ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

The three follower-gods as they are accepted were conceived from the One Divine Mother.

ਇਕੁ ਸੰਸਾਰੀ, ਇਕੁ ਭੰਡਾਰੀ, ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

One became known as the Creator; One, the Sustainer; and One, as the Destroyer.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ, ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

But it's His Celestial Order that things happen according to the Pleasure and Command of His Will.

ਓਹੁ ਵੇਖੈ, ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ, ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

He watches over all, but none see Him. This is His Wonder.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ, ਅਨੀਲੁ, ਅਨਾਦਿ, ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

In *pauree* 31, the last *pauree* from the first subset, Guru Nanak outlines, for the Sikh, his spiritual wisdom and conclusion regarding the issue of trinity and "separation" of the powers of God as mentioned in *pauree* 30. Actually, there is no separation or division of God's powers. There is but one creator, and he created everything at one go. The creation then follows the laws of sustenance and destruction in automation.

ਆਸਣੁ ਲੋਇ, ਲੋਇ ਭੰਡਾਰ ॥

In world after world of bountiful creations are His Seats of Authority

ਜੋ ਕਿਛੁ ਪਾਇਆ, ਸੁ ਏਕਾ ਵਾਰ ॥

Whatever was created was put there once and for all.

ਕਰਿ ਕਰਿ, ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Having created, the Creator Lord watches over it.

ਨਾਨਕ, ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

O Nanak, True is the Creation of the True Lord.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ, ਅਨੀਲੁ, ਅਨਾਦਿ, ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

JAPJI FOR YOGIS? A number of Sikh writers, interpreters of *Gurbani* and *parcharaks* have taken these above 4 *paurees* as basis for the following two erroneous arguments:

The first is that Guru Nanak is addressing the *Yogis* and *Snatan* believers in these *paurees*. Any standard translation of Japji would explain *pauree* 28 in the following manner:

"Make Contentment Your Earrings, Labour Your Bowl, and Meditation Your Ash..."

The question that arises is that IF indeed this was a correct translation, then who is being referred to as “**your**” in the verses? The Sikh who never wears these symbols? Or does it refer to the *Yogi*, who never reads these verses? **It must be pointed out that the style of Gurbani is such that the advice within it is always meant for the self, not a second or third party.** Therefore the use of the word “your” in translating these verses is wrong to begin with. The correct translation is therefore “*Contentment is my earrings,...*”

The second erroneous argument is that Japji is the outcome of a discussion that Guru Nanak had with the *Yogis*. It is argued that during Guru Nanak’s time, the *Yog-panth* was the leading spiritual path, and it was therefore unavoidable, if not incumbent upon Guru Nanak to talk to the *Yogis* in the process of developing *Gurmat* in its unique form. The position of this essay is simply that such a view is unsupported in Japji as well as the rest of Guru Nanak’s *banee* in the GGS. The basis of such a position is as follows.

First, out of the 38 *paurees* and two *saloks* that make up Japji, only two talk about some symbolic aspect of the *Yogi*-ism. IF indeed Japji was the outcome of a spiritual discussion with the *Yogis*; why then is 95 percent of the composition *not* about *Yogi*-ism, or not drawing from *Yogic* principles? The issue of *Yogi*-ism in Japji thus becomes a periphery, a “by the way” point, or simply an example. At its very best, it used for illustrative purposes. In reality, the issue is not so much *Yogi*-ism *per se*, and not even *Yogi* symbols *per se*, but the issue of **religious symbols in general and their meaning within one’s journey towards spirituality.** We need to remember that Japji is a journey towards God. It is a step by step journey in which Guru Nanak would have dealt with all relevant issues one has to face while walking this journey. Symbols, rituals and religious practices are some of these issues that crop up along one’s journey. They must therefore be dealt with.

Second, I have argued previously (Understanding Japji part 3) that Japji is the diamond jewel that formed out of a great deal of Godly concentration and spiritual contemplation by Guru Nanak. Put in other words, **Japji contains the full essence of Guru Nanak’s life.** It is thus more likely to have been composed by Guru Nanak in the final years of his life in Kartarpur where

he came to reside after his four *Udasis* (long foot voyages) that lasted 24 years. Guru Nanak went to Hindu *teeraths* east and west of India, communicated with the Buddhists in Sri Lanka, met with the *Yogis* in the northern mountains, and met with Muslim sages in Baghdad, Mecca and Medina. These *Udasis* were performed in this order. There is no particular reason for him to have composed Japji as a result of his communication with the *Yogis* or any *one* of these existing spiritualities, or during any *one* particular *Udasi*. And if *Yogi*-ism was the most important religion at that time, why did Guru Nanak not go to them in his inaugural *Udasi*, or even his concluding one. The reality that comes from understanding Japji is that this *banee* has drawn from Guru Nanak’s communication with *all* the existing spiritualities during *all* his *Udasis*. **It was written as Guru Nanak’s final treatise – a contemplation to conclude all contemplations.** It is the be all and end all of spirituality that crystallized Guru Nanak’s thinking during his entire spiritual life-span. **Hence the acceptance amongst discerning Sikhs that Japji is the crown jewel of Guru Nanak’s spiritual thought.**

An equal number of Sikh writers, interpreters of *Gurbani* and *parcharaks* have taken the argument that *even if* the whole of Japji was not composed as a result of Guru Nanak’s discourse with the *Yogis*, but still *paurees* 28 till 31 are addressed to the *Yogis* and *Snatanis*. Again, the position of this essay is simply that such a view is wrong.

This is because to make the claim that a particular *banee* was written with a particular audience in mind; or addressed to a particular group is to go *against* all that *Gurbani* stands for. To say *shabad* A was recited as an answer to a spiritual problem posed by X; or that *banee* B was addressed to group Y; or that verse C was the outcome of a discussion with Z; is counterproductive. Such arguments drag X, Y and Z into *Gurbani*, and that too without historical or factual basis, and keep the Sikh and Sikh *out*. The Sikh may well ask, “well IF indeed *shabad* A or *banee* B or *pauree* C was meant for X, addressed to Y and was meant to be an answer to the query of Z, then *what am I doing* reading and understanding it? If Japji (or part of it) was composed for the *Yogis*, then why are Sikhs reading it daily? And why is no *Yogi* in particular reading Japji and drawing benefit from Guru Nanak’s

wisdom? No *Yogi* is even expected to read this *bane* given the placing of Japji squarely and completely within the parameters of Sikh spiritual practice; and the placing of Yogic beliefs squarely and completely outside the parameters of Sikhi.

It is unfortunate that none of the above has stopped Sikh *parcharaks* from sliding down this slippery slope. Linking unsubstantiated stories (*sakhis*) to Gurbani *shabads* has become standard fare in myth-based *parchar* and even publications. An illustration relating to the fallacy of linking *Banees / Shabads* with individuals, groups or situations may be of help. On page 248 of the GGS there is a *shabad* in *Gauree Rag* that begins:

॥ਮੋਹਨ ਤੇਰੇ ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ॥

Mohan, Terey Uchey Mandir Mehel Apaara.

Guru Arjun is singing praises of the abode (*mandir*) of God Mohan by saying it is exalted (*Uchey*) and beyond fathom (*Apaara*). In verses that follow, more praise about Mohan's mannerisms is provided: ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ ਨਿਰਾਲੀ॥*Mohan, Terey Bachan Anup Chaal Nirali*. Then more: ਮੋਹਨ ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਧਿਆਨਾ ॥*Mohan Tudh Satsangat Diavey Daras Dhiana*. Meaning such is Your existence Mohan, that the *sangat* of spiritual seekers seeks Your company, contemplation and *darshan*. Then even more praise: ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ]*Mohan Jam Ner Na Avey Tudh Japey Nidana*. Meaning Mohan, by reciting Your name, the angels of death (*Jam*) do not come near. Now anyone with some basic understanding of *Gurbani* can figure out that Guru Arjun is referring to God as Mohan (literally The Enchanting Lord).

Yet, this *shabad* has become the standard “historical” narration of Guru Arjun going over to his uncle Mohan's house to ask for the *pothees* (books) that contained the collection of *bane* of Gurus Nanak to Ramdas ji. The narration states that Mohan had taken the *pothees* and had refused all previous requests for their return by Guru Arjun who wished to compile the GGS. The Guru, as last resort went and sat outside Mohan's “tall and over bearing house” (*Uchey Mandir*) and sang his uncle's praises with the aim of getting the *pothees* out of him.

The discerning Sikh can see the folly of the link immediately. But that has not stopped our *parcharaks* from spinning this blasphemous tale. The impossibility of the Guru resorting to trickery of heaping unbelievable praise on a human being for what appears to be self gain (getting *pothees*) has been overlooked by the makers and narrators alike. Why would Guru Arjun heap praise on someone who had taken what did not belong to him in the first place, and then refused to return it (IF indeed the *sakhi* was true)? Guru Ramdas was Guru Arjun's father and the fourth Guru was the third's father in law. The issue as to why the Gurus would compose *bane* and hand it to some third party individual called “Mohan” and not to their successor son in law and successor son has also been conveniently overlooked. That Guru Arjun and other Gurus have routinely used the word Mohan to refer to God has been ignored. For instance, Guru Nanak uses it on page 1197: ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਸਮਝਸਿ ਸਬਦੁ ਬੀਚਾਰੇ (Sarang First Guru). Meaning: Enchanting Lord, you have charmed me by letting me contemplate on your Word. Guru Ramdas ji uses it on page 668: ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੋ ਰਮੁ ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥ (Dhnasri Fourth Guru). Meaning : Enshrine the Enchanting Lord within your heart, and contemplate Him. Dwell upon Him, reflect upon Him, and chant His Name of the Lord. **Guru Arjun has more than 200 shabads with the word Mohan in them.** Were all these also recited while sitting outside of his uncle's house hoping to soften a mortal heart? IF indeed this Mohan individual had already unlawfully taken 2,623 *shabads* (total compositions of Guru Nanak till Guru Ramdas ji) what was Guru Arjun doing reciting another 200 hundred at his house? Adding on to Mohan's hoarded collection?

The most damaging part is of course the questions in the mind of the Sikh, “why am I reading it if it was not meant for me? Of what relevance is it to me because I don't have any *pothees* to give to anyone!

The reality is that *all* of *bane* is meant for the believing, travelling and journeying Sikh. *Paurees* 28 – 31, just like *all* of Japji, and indeed the *entire* GGS is meant for us Sikhs and everyone and anyone else in the world who desires a common spiritual discourse. No part of the GGS was recited for the *Yogis*, the *pundits*, the *Sidhs*, the *mullahs*, the *kazis*, the relatives of the Gurus, or some non-existent “sewaks” with

equally non-existent names asking for this and that from the Guru.

Going back to the questions that arose in the beginning of the article, are *paurees* 28 – 31 truly a departure from the spiritual journey that was Japji until *pauree* 27? Why, after taking the Sikh to that door ਸੋ ਦਰੁ and abode ਸੋ ਘਰੁ of God (*pauree* 27) – does Guru Nanak “suddenly” begin a discussion of symbols and that too in *pauree* 28 – just ten rungs away from the conclusion of the journey? And equally importantly, why talk about symbols when Sikhs at that time had none?

Certainly anyone walking the path of spirituality would have to come across and deal with the issue of symbols, practices and rituals. If one is at liberty to draw a flow chart for spirituality, it would most likely consist of understanding, appreciating the end result, committing, walking the path and finally reaching there. If spirituality could be divided into five stages (which Guru Nanak has done in Japji *paurees* 34 – 38 and which will be the subject of the next essay in this series), then one could make the following observations. Part one of the journey would *usually* consist of gaining basic knowledge and understanding. One could view the first part of Japji in this light – the provision of basic principles of *Sikhi*. The second part of the journey would entail some amount of appreciation of the end result or the rewards of spirituality. *Pauree* 27 (*So Dar*, and *So Ghar*) can be viewed in this light since the abode of God is the end result of Sikh spirituality and the journey of Japji. The third part could be termed commitment which comes after one has made a decision based on the preceding two parts. Commitment is usually displayed by the open adorning of symbols. Wearing a symbol is a clear statement to the world at large of one’s commitment to a particular spirituality – not unlike the adorning of a ring to display one’s marital status. The fourth part would be living out the spirituality and the final would be reaching the destination. Seen in this light, part three (commitment through symbols) comes three quarter way through one’s journey of spirituality. Numerically, *pauree* 28 is exactly at the three quarter point of the journey that is Japji. Guru Nanak knew that a Sikh would *have* to deal with symbols in the later part of his spiritual journey, and *pauree* 28 provides the essence of how spiritual symbols are to be put into perspective within this journey. Seen in this light, the

answer becomes clear that *pauree* 28 is no departure or sudden in terms of its content. It is in fact the appropriate and perfect next rung in the journey of Japji. It is here – at three fourths point of the journey – that the Sikh mind ought to be illuminated with regards to symbols and their place in spirituality.

The remaining question therefore is: who is the actual recipient of the messages of these four *paurees*? A cursory understanding may suggest to the reader that Guru Nanak is advising the *Yogi* and the *Snatania*. Else why is he talking about *their* symbols? And indeed this assumption is the basis for all those who say that Japji was the result of Guru Nanak’s interaction with the *Yogis*. But if one takes the following four points into consideration, a different view emerges.

First, at the point of Guru Nanak’s creation of Japji, there were no Sikh symbols (note *plural* usage) to talk about. But that did not absolve the Sikh from having to adorn and deal with symbols at some point down the line. Guru Nanak obviously knew that Sikh symbols would become part of Sikh spirituality so he decided to deal with the principles relating to symbols in the general, fundamental and basic sense – which is what Japji is, as title *banee*. Since there were no Sikh symbols then, the Guru had to look elsewhere to illustrate. It would have made no sense to talk about the Sikh *kakars* before they existed. Borrowing the symbols of other faiths was not a problem or even an issue because as stated above, the issue was *not* Yogi symbols *per se*, but symbols as part and parcel of the journey of spirituality. The argument would not have been any different had Guru Nanak chosen symbols of any *other* existing spirituality. As a matter of fact, within the rest of Guru Nanak’s *banee*, one can find reference to the symbols of Islam and Hinduism in basically the manner as Yogi symbols are referred to in Japji.

Second, if one looks at the 38 *paurees* and 2 *saloks* in **totality**, it is clear as to whom the recipient is – the Sikh who is aiming to elevate his spiritual self to the heights as taught by Guru Nanak. The 38 *paurees* are akin to 38 steps or rungs upon which the Sikh climbs one after another to reach his or her destination – *Sachkhand* – or the abode of God within the seeker’s mind. Each *pauree* is meant for the journeying Sikh. So how could it be that all of a sudden, *pauree* 28 is

not for the Sikh but for the *Yogi*, and *pauree* 30 is not for the Sikh but for the *Snatani*? Such an argument is akin to asking one to climb a ladder, promising that it elevates the climber from the ground to some higher point, but then saying that rung number 28 is not for the climber, hence *not* to be taken, or that rung number 31 leads to somewhere *other* than the final rung. It is inconceivable that Guru Nanak could have given the Sikh such a defective ladder, containing some rungs that led to the top but other rungs that led elsewhere. It is further inconceivable because it is the Guru's *primary* concern that his Sikh reaches his destination on the journey laid out by the Guru himself. The path and ladder must thus be perfect.

Third, there are inherent messages of truth for the Sikh in *paurees* 28 – 31, even if illustrated using the symbols of others. The most important of which is that the *supremacy* is not in symbols and practices. **The supremacy is in the truths that the symbols and practices intend for us to connect with.** This is rung 28: that for a Sikh, the supremacy is in the *truths* that are connected to our symbols, not the symbols *per se*. This principle applies to the Sikh symbols, namely *our kakars* as much as it does to anyone else's symbols. This rung is part of the journey of Japji which leads to the destination for Sikhs. No two ways about it. Take the rung of truth and you reach there. Give primacy to symbolism, get stuck in symbols, make symbols your destination and rung 28 becomes beyond reach and the journey may get aborted.

Further, *pauree* 28 must be read complete with its nuances and underlying messages. Guru Nanak could easily have put across the same message of *paurees* 28 – 31 *without* mentioning any symbols. He could have talked about contentment *without* referring to the earrings, about honest labour without mentioning the bowl and so on. But the underlying message is clear: *symbols have a place in spirituality*. They are not all together futile. This then is the second inherent message of truth.

The third inherent message regarding *paurees* 28 – 31 is that *Yogis* deviated from the truths because they lost the connection of their symbols to their original truths. The Sikh may fall in the same pitfall. *Yogis* deviated because they provided supremacy to the symbol. The symbol became an end all and be all. The bigger the earrings, the bigger his bowl, the bigger the walking stick,

the more spiritual a *Yogi* thought he was becoming. And everyone else who did not have these symbols was deemed unworthy of spiritualism.

When Guru Nanak went to the Sumer Parbat to meet with the *Yogis* on his third *Udasi*, they asked him who he was. When he replied that he was a truth seeking *Yogi*, seeking *Yog* or union with God, he was ridiculed for not having the symbols! Guru Nanak's answer is extolling the reader to go back to the original truth regarding even the *name* of the religion. By name, a *Yogi* was supposed to achieve *Yog* (union) with God and not be overly concerned with symbols. The Sikh may fall into the same trap. Again this is rung 28 and 29. The message is - pay attention to the truths behind your symbols and practices, while adorning them and practicing them and rungs 28 and 29 becomes accessible to the Sikh. But if you make your symbols bigger than your truths then rung 28 becomes out of reach. In the same manner, if one makes practices the be all and end all then rung 29 becomes unreachable. Don't let your symbols and practices become your sense of misplaced pride or you will slip from these two rungs and your journey of spirituality will be disrupted.

Others have argued, based on *paurees* 28 till 31 that Guru Nanak is saying forget symbols, what is important are the values behind the symbols. And hence these *paurees* are "calling for a discarding of the symbols." This argument however is faulty because it goes against the grain of Guru Nanak's thinking. It is noted that Guru Nanak mentions the *Yogi* symbols in their original forms and never called for their discarding. By mentioning them in *pauree* 28 Guru Nanak is essentially saying they *have* a place. Their place in spirituality is in the notion that symbols are reflective of the faith, deep commitment and the sacrifices that are required in adorning them. These values are the beginning steps of the journey of practical spirituality. The journey proper is to be conducted in appreciation of the original values as dictated by the original truths behind the symbols. At the same time it is inaccurate to say that symbols have no value, or that they can be discarded for it would be tantamount to suggesting that a journey can be taken without the beginning steps.

UNDERLYING MESSAGES. There are other underlying messages in these beautiful 4 *paurees* of 28

till 31. These messages contain the essence of *Sikhi* and will be explored in this section. To understand these messages, there is need to first re-connect with the concluding verse that is common to all four *paurees*:
 ॥ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ
 ਏਕੋ ਵੇਸੁ ॥ *Aades Tesey Ades, Aad Aneel Anaad Anahad, Jug Jug Eko Ves.* Meaning: God is the beginning and starting point of everything and anything. He has no beginning or an end. He is beyond change as He has been the one and same throughout His existence.

Underlying these descriptions of God, are some characteristics of His creation. His creation *has* a starting and an ending point. His creation is and can be blemished. And His creation is never the same throughout the ages. Creation has always been in flux. Obviously the corollary principle is that a Sikh's head never bows to creation, but to the Creator. Yet the creation is not to be summarily dismissed. There is value in the creation so long as the seeker's mind appreciates that it the handiwork of the Creator.

The added beauty of these four *paurees* is that Guru Nanak is attempting to tie creation and the Creator within the Sikh mind. But the tie-in is not regarding just *any* creation. But the creation of so-called paths that lead to Him. Religions are after all created. The various spiritualities are also creations. They are special creations because they lead to the Creator, and are introduced by those who have or desire links with the Creator. Above all, they deal with the Creator. But they are creations nevertheless.

The related underlying message thus has to do how Guru Nanak, and by extension how should the Sikh view and regard other spiritualities. What lessons can Sikhs learn from the other spiritualities regarding the path to God? By choosing to talk about *Yogi*-ism and *Snatan*-ism in *paurees* 28 – 31 Guru Nanak, is in essence, inviting the journeying Sikh mind to explore a relationship with other journeys even while accepting *Sikhi* to be unique and the accepted path.

Guru Nanak's decision to include *paurees* 28 and 29 in relation to *Yogi* symbols and practices was to establish a principle for the spiritually travelling Sikh on how *Yogi*-ism and other prevalent spiritualities are to be viewed. Equally important was the desire to have the Sikh draw specific spiritual lessons from the other

faiths. *Yogi*-ism is merely an example for illustration purposes, even if the choice of the example is purposive. As argued in previous articles, Japji is a summary *bane* or title *bane*. The principles of Japji are summary ones in the sense that the rest of the GGS is a detailed explanation, a philosophical elucidation and a spiritual illumination of the core concepts of Japji.

So while Guru Nanak, in Japji relies on two of the world's most prominent, oldest, and most widespread spiritualities to make his points in *paurees* 28 till 31; elsewhere in the GGS, other spiritualities such as Islam, Buddhism, and other religions such as Judaism are mentioned and discussed along the same principles. Guru Nanak's *Assa Di Vaar* (GGS 462 – 475) for instance has detailed discussion on Islam and Hinduism. His *Sidh Ghosat* (GGS page 938 – 946) discusses the beliefs of the *Sidhs*. Kabir's *bane*, in various places in the GGS makes reference to the prevailing religions of his time. So does Fareed's. But Guru Nanak chooses *Yogi*-ism and *Snatan*-ism in his title *bane* perhaps because of their deep roots that extend into other prevailing spiritual systems. In this way, much of what is said about these two is applicable to a number of other spiritual belief systems. Hence the Guru can be said to have chosen to rely on these two established religions to keep the discussion at the principle, conceptual and strategic level – leaving the specifics to other non-title *banes*. Just like what he did in *pauree* one when he outlines the existing broad spiritual principles of (ਚੁਪੈ ਚੁਪ - *Chupey Chup*), (ਸੋਚੈ ਸੋਚਿ - *Sochey Soch*), (ਭੁਖਿਆ ਭੁਖ - *Bukheya Bukh*, and (ਸਹਸ ਸਿਆਣਪਾ - *Sahis Sianpa*). All of these principles belonged, at some point or other, at the conceptual level, to spiritualities other than *Sikhi*. In any case, the point remains that *paurees* 28 – 31 contain pointers regarding *Sikhi*'s views of the other faiths.

Guru Nanak's approach to the other spiritualities, as crystallized in *paurees* 28 till 31 is fresh, enlightening, and un-precedented. It is as novel as the spiritual thinking of Guru Nanak himself. It is as Godly as Guru Nanak's godliness. The approach is reflective of the unlimited and unfathomable heart of Guru Nanak where there always was enough space for everyone's truth to reside alongside, *so long as they were truths*.

It did not matter if the truths belonged to some other spiritual system. Guru Nanak's aversion was never towards another system of belief. His aversion was towards untruths, irrespective of their original systems. And he said it in his very definitive verse: ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਉੜਕਿ ਸਚਿ ਰਹੀ ॥ *Aavan Jaan Na Sujhayee, Bheeree Galee Fahee. Koor Nikhutey Nanaka, Urakh Sach Rahee.* (GGS page 953). Meaning: Not knowing the truth, they are trapped in the narrow path. Falsity brings no benefit whatsoever. Ultimately truth will prevail. The verse puts falsity at the lowest ebb of humanity and truth at the highest. Not only would Guru Nanak not tolerate falsity within his own spirituality, he would not tolerate anyone deviating from the truth within any other spiritual system. This was so because to Guru Nanak God is Truth, and Truth is God.

The prevailing view of other spiritualities was clear to Guru Nanak in that one's own spirituality was always superior. All others were inferior, worthy of condemnation. The followers of one's own spiritual system were exalted brothers in humanity, while those of the others were children of a lesser god or worse of Satan himself. It was incumbent upon followers of one's own spirituality to spread the message of its inherent good and contrast it with the inherent uselessness of other religions. It was part of spiritual practice to persuade or force others to abandon their faiths, ridicule their beliefs, rubbish their rituals and trample upon their symbols. Conversion was a spiritual good and in cases where the religion was in the hand of those who held the reigns to political or economic power, it was spiritual duty to even eliminate those who did not or would not come around to surrendering their long-held belief systems.

What one finds in *Gurbani* in relation to other faiths is startling even by 21st century standards. Sikhs take pride in knowing and telling the world that theirs is the only scripture wherein spiritual souls of other spiritual systems are given space. This single surface fact alone is telling indeed of the freshness and uniqueness of it all. But there is more to it than that, if the Sikh will care to go beyond the surface.

Guru Nanak sets the standards for the Sikh, Sikhi and the rest of the GGS which is observable from studying

paurees 28 till 31. In *pauree* 28 he talks of the symbols of *Yogi*-ism. The language used for the symbols is original Sanskrit and Prakrit, even though the rest of *Japji* is a mixture of the then prevalent common languages such as Brij, Hindi, and Punjabi. The fact that he does not translate or change the name of the symbols is a display of deference to symbols that belong elsewhere. That I will refer to them as you refer to them is a sign of respect. So it is *Munda*, *Pattan*, *Jholee*, *Bhibhoot*, *Khintha*, *Jugat*, *Dunda* and *Aiyee Panth* in *pauree* 28. In *pauree* 29 it is *Bhugat*, *Bhandaran*, *Naad*, *Naath*, and *Ridh-Sidh*. What is more striking is that even when not referring to their symbols, and delivering his *own* conclusion, Guru Nanak uses *their* language of spirituality as it was used to state their original truths. *Ades Tisey Ades* declared Guru Nanak in conclusion. Yet this is spiritual talk of *Yogi*-ism. What comes across clearly as a result is that there is no denigration of symbols of other faiths by Guru Nanak. This is the foundation brick of *Sikhi* practice. The faith of any Sikh that does not have this brick is one that is waiting to collapse under the weight of false sense of superiority and inferiority.

Further there is no call to *give up* any of these symbols. There is a call to go back to the truth – not Guru Nanak's truth *per se*, but the *original* truth of the symbols of *Yogi*-ism. Guru Nanak is reminding the reader of *Japji* that the original meaning of the *Munda* (ear-rings) was contentment. There is therefore a need to return to contentment; else the ear-rings are no more than just adornments. The value behind carrying a *Pattan* (shortened to *Pat* in poetic measure) or bowl was humility of honest labour. Take honest labour out and *Pattan* is reduced to begging or worse, stealing. And the meaning behind rubbing *Bhibhoot* (ash) over the body was to bring contemplation on the transient nature of the human body. Every human body is to become ash in the ultimate. Bringing the ash into contact with the body reminded the *Yogi* of this ultimate reality on a daily basis. The *Khintha* (patched rags) that were worn had their origins in reminding one of death. The human body was a patchwork of different materials and compounds held together temporarily and waiting to fall apart in death. As for *Jugat* (method) of achieving God, the original truth had to do with keeping the human mind body and soul un-adulterated, un-spoilt by sin and un-contaminated by impurities. And the solid wooden *Dunda* was a symbol of solid unshakable faith in God. It was used

by the *Yogi* to overcome physical hurdles in his spiritual journey. The original truth of the *Dunda* therefore was to keep on the path and hold on to the faith even in the face of hurdles.

The Punjabi version of the idiom “wise men think alike” is ਸੌ ਸਿਆਣਿਆਂ ਇਕੋ ਮੱਤ, ਮੂਰਖਾਂ ਆਪੋ ਆਪਣੀ। *Sao Siania Eko Mutt, Moorkhan Apo Aapni.*

Meaning: A hundred wise men would hold the one and same truth (though in different forms), while fools each hold on to the multitudes of their own. Though Guru Nanak is linking *Yogi* symbols and practices with the original truths of *Yogi*-ism, the original truths of *Yogi*-ism are no different from that of Guru Nanak's truths. Truth is eternal and permanent. The truths of contentment, honest labour, permanence of death, unshakable faith, compassion, etc do not belong exclusively to any one system. Only fools indulge in claims of exclusiveness of Godly virtues.

Guru Nanak then moves beyond *Yogi* symbols into *Yogi* practices in *pauree* 29: I have let spiritual wisdom be my *Bhugat* (served food), and compassion my *Bhandran* (server). The *Yogis* have a community kitchen. They collect all that they have earned and collected in their *Pattans* (bowls) - usually common household items such as flour, sugar and butter and serve it in their community kitchen (*Bhugat*). The food is in the form of thick cooked *rotis* that are pounded together with butter and sugar. This mix is called *Choorna*. Punjabi families pound *ghee parathas* with brown sugar and call the mix *Choori*. It may be that the origin of *Choori* is *Choorna*. The server is referred to as *Bhandaran* and it is served to all without distinction after the kitchen call is made through the sounding of a *Naad* (horn). Sikhs who go around claiming that the concept of *langgar* is original to *Sikhi* may want to reconsider their parochial views. What every Sikh needs to appreciate regarding *langgar* is that its original truth is very much the same of the *Yogi bhugat*. What Sikhs needs to appreciate further is that if Guru Nanak is saying (in *pauree* 29) that the value behind *Bhugat* is enlightenment (*Gyan*), then the value behind our *Langgar* is also enlightenment. Should a *Yogi* now turn around and ask us Sikhs if we have attained any enlightenment form our *langgar* practices, one wonders if we can provide any answer. What would our response be should someone critique our gurdwara *langgar* as practice to feed the well fed or an exercise in

showmanship or no more than a ritual? When the *Yogi* deviated from his original truth, his *Pattan* changed from the *earning* bowl to his *begging* bowl. In his **un-enlightened** state, the *Yogi* believed he was superior simply because he was a *Yogi* and thus entitled to other people giving him their share of earning. Are we Sikhs now in an **un-enlightened** state viz-a-viz our *langgar*?

Moving on, in *pauree* 30, Guru Nanak offers the same reverence and call to return to the original truths in *Snatan*-ism. Yes there is the Creator, the Sustainer, and the Destroyer. But the original truth was to realize the *continuity* of these three basic functions. Whatever is created must be sustained and ultimately destroyed. If there is unity in the functions, there must be unity in the origins of the powers of creation, sustenance and destruction. Guru Nanak uses the term “*Eka Mae*” an original *Snatan* belief that refers to earth as ‘mother earth’ and the universe as ‘mother universe’ to inculcate the view that earth and the universe both procreate, sustain and engulf the destructed within itself. In essence, therefore, Guru Nanak is taking the *Snatan* believer of trinity to his own original truth of the unity or one-ness of the functions of creation.

Yet another underlying message from *paurees* 28 – 31 relates to acceptance of the original truths of faiths other than *Sikhi*. It may be worth noting that the principle is of *acceptance* and not the same as *tolerance*; even if the latter is what is being touted in virtually every platform of inter-faith dialogue in this advanced age and times. Tolerance merely requires not going for each other's throats, not denigrating openly, and using civilized language when advocating uncivilized supremacy of one's own belief system. Tolerance is managed dislike, controlled hatred, and closeted aversion. It is sugar coated poisoning of others. Tolerance is the cunning of mankind. It has nothing to do with spirituality.

Acceptance, on the other hand, is acknowledging that there are universal truths, and knowing that the original truths of one system of belief are as valid as any other including one's own. The highest level of acceptance is giving space within one's belief system to the truths of other belief systems. It is acceptance on the part of *Sikhi* that non-Sikh *Bhagats* are given abundant space and equal prominence in their scripture the GGS. Not token mention, not a sprinkling of

verses, and certainly not window dressing. It is also not conditional acceptance. The *bane* of the Hindu and Muslim *bhagats* was included into the GGS – with some clarification by our Gurus where necessary, but certainly *not* on the condition that it supported Sikh beliefs. Acceptance upon condition is tolerance by another name. The only condition was that the *bane* of the Hindu *bahagats* supported original Hindu truths, and that of the Sufi sages' advocated original truths of Sufism. All of these truths were *acceptable* to the Gurus and are acceptable to *Sikhi*.

When a Sikh bows his head to the GGS, he is in essence, bowing to the *bane* of the Gurus and the *bane* of Hindu and Muslim sages. When a Sikh accepts the original truths of the Sikh Gurus, he is also accepting the original truths of all the other faiths that are placed in the GGS. But as alluded to above, it is more than that.

Take the case of Bhagat Namdev's *shabad* on page 988 of the GGS.

ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੋਨੁ ਬਾਜੈ ॥
ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥

Blessed, blessed is that flute which the Lord plays. The sweet, sweet un-struck sound current sings forth.

ਧਨਿ ਧਨਿ ਮੇਘਾ ਰੋਮਾਵਲੀ ॥
ਧਨਿ ਧਨਿ ਕਿਰਸਨ ਓਢੈ ਕਾਂਬਲੀ ॥ ੧ ॥

Blessed, blessed is the wool of the sheep; blessed, blessed is the blanket worn by Krishna.

ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ ॥
ਜਿਹ ਗ੍ਰਿਹ ਰਮਈਆ ਕਵਲਾਪਤੀ ॥ ੨ ॥

Blessed, blessed are you, O mother Dayvakee; into your home the Lord was born.

ਧਨਿ ਧਨਿ ਬਨ ਖੰਡ ਬਿੰਦੁਬਾਨਾ ॥
ਜਹ ਖੇਲੈ ਸ੍ਰੀ ਨਾਰਾਇਣਾ ॥ ੩ ॥

Blessed, blessed are the forests of Brindaaban; the Supreme Lord plays there.

ਬੋਨੁ ਬਜਾਵੈ ਗੋਧਨੁ ਚਰੈ ॥
ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਆਨਦ ਕਰੈ ॥ ੪ ॥

He plays the flute, and herds the cows; Naam Dayv's Lord and Master plays happily.

Just on this one page of the GGS alone, Bhagat Namdev has three *shabads* that sing the praises of Lord Krishen, his adopted mother Dayvakee, his home, his playground forests, his flute, his herds, his favorite elephant, and his devotees: Drupadi, Ahilyaa and Gautam. Bhagat ji says clearly his Lord is Krishen – not some metaphoric Krishen who had all the other attributes mentioned above. Any Sikh – tolerant or intolerant alike - who attempts to twist the meaning of the word Krishen in this *shabad* to mean anything else is questioning the wisdom of the Guru in wanting to include this *shabad* in the GGS. If this *shabad* is not indicative of the acceptance of *Sikhi*, then someone pray tell the world what would be?

Take another example, this time the case of Bhagat Fareed's *bane*:

ਫਰੀਦਾ ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ ਰੀਤਿ ॥

Fareed: O faithless dog, this is not a good way of life.

ਕਬ ਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ
॥ ੨੦ ॥

You never come to the mosque for your five daily prayers.

ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥

Rise up, Fareed, and cleanse yourself; chant your morning prayer.

ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ
॥ ੨੧ ॥

The head which does not bow to the Lord — chop off and remove that head.

ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕੀਜੈ ਕਾਂਇ ॥

That head which does not bow to the Lord — what is to be done with that head?

ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ ਬਾਲਣ ਸੰਦੈ ਥਾਇ ॥ ੨੨ ॥

Put it in the fireplace, instead of firewood.

Many a reader would wonder, albeit correctly, if such strong advocacy of the original truths relating to the faith of Sufi Islam in his or her daily prayer would be advocated even within spiritual texts of the Sufi faith. Would a Sufi text call for the removal of a non-observing head or its use as firewood? Only Guru Nanak's unlimited and unfathomable heart can have space for such seemingly extreme original truths and for everyone's truth to reside alongside his own. We know that Guru Nanak did not go to the mosque and perform the Sufi rituals. He also was not expecting the Sikh to do so. But if one *had* to first go a mosque and say the five Islamic prayers (become a Muslim) and only then allow space for Fareed's truths – he would not be extraordinary in any sense of the word. The extraordinary acceptance has to be the kind that was displayed by Guru Nanak – acceptance of Sufi beliefs *without* having to be a Sufi himself and *without* advocating that Sikhs adhere to Sufi beliefs or principles. In his extraordinariness he accepted Fareed's original truths about resolute faith, about unflinching observance, about unshakable devotion, and steadfast conviction. These are the messages in Fareed's *banees* for the Sikh: accept the original truths about all spiritualities as his own truths.

This is NOT the same as asking the Sikh to take Krishen to be his Lord or for the Sikh to take the path as advocated by Fareed, or to ask the Sikh to revert to *Yogi* or *Snatan* practices, or to surrender any part of the Sikh spiritual uniqueness that is provided to us in Sikhi and enshrined in the GGS. **If one takes the 1430 pages of the GGS in totality – one is very clear that Sikhi is supremely original, utterly unique and unreservedly distinct.** If one takes the *banees* relating to *Yogi*-ism or *Snatan*-ism or to *Sufi*-ism in the GGS in totality – one is further clear that there is no call whatsoever for the Sikh to adopt any of these belief systems. The only call is to adopt Sikhi. But when one takes into consideration the decision by our Gurus to include the *banees* of non-Sikh bhagats, then one begins to appreciate that it is within the uniqueness of Sikhi to

accept (not tolerate) that others have achieved their spiritual goals in other ways. The uniqueness of Sikhi further accepts that once someone has reached God (as Bhagat Namdev and Fareed did), then they are worthy of a place within the GGS, worthy of being bowed to and worthy being part of the Sikh spiritual psyche.

Guru Nanak's acceptance of the *truths* that were accepted by Fareed in the above illustration, and the advocacy of that truth for the Sikh is uniquely proven in the following verse of Guru Amardas on page 89 of the GGS

ਸਲੋਕ ਮ: ੨ ॥

ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥

Remove that head which does not bow to the Lord.

ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੇ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥

O Nanak, that human body, in which there is no pain of separation from the Lord—take that body and burn it.

The difference between the advocacy of Bhagat Fareed and Guru Amardas is this: Fareed is advocating the truth within the system of Sufi beliefs. He therefore declares useless that head which does not bow in prayer five times daily as required by Sufism. Guru Amardas accepts Fareed's *original* truth and proceeds to distill the *universal* truth. This universal truth is then advocated for the Sikh. In this universal truth, the GGS is declaring unworthy that head which does not have within its thought process gratitude towards the Creator. Nowhere is Guru Amardas or any other Guru in the GGS advocating the system that Fareed used. It takes a very elevated spiritual mind, a supremely accommodating spirit and a Godly soul to rise to such a level of acceptance in the process of discovering universal truths. And that is the level that the GGS wants to raise each and every Sikh.

Having put the journeying Sikh's mind on the extremely elevated rungs of *paurees* 28 till 31, Guru Nanak now seeks to anchor the same mind in the original truths of Japji – the primacy of God, the predominance of singing His praises and the importance of His Grace. He does so in *pauree* 32 as

follows:

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

If my one tongue became lakhs, and these were then multiplied twenty times more, with each, I would repeat, lakhs of times, the Name of the One God.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵਤੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Along this path we climb the steps of the ladder that leads to Him.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

Hearing of the etheric realms, even the lowly long to rise up.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥ ੩੨ ॥

O Nanak, by His Grace He is obtained. False are the boastings of the false.

Guru Nanak then takes the Sikh mind on to the next rung which requires realization of the absolute nothingness of the human being in comparison to the unfathomable destination. It is only when the journeying Sikh knows and accepts that he is but a drop in the ocean that he becomes part of the ocean. On its own the drop is just that – a drop. But immersed in the ocean it becomes the ocean. *Pauree* 33 is the rung that brings about the realization that we are no more than a droplet.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

I have no power to speak, keep silent, beg or give.

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

I have no power to live, die, to rule, no wealth and mental powers.

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

No power to gain intuitive understanding, spiritual wisdom and meditation. No power to find the way to escape from the world.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

He alone has the Power in His Hands. He watches over all. O Nanak, no one is high or low.

The next five *paurees* and the final *salok* are marvelous in their own regard. Their explanation will follow in succeeding articles.

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

Dasam Granth Again

Dr Sarjeet Singh Sidhu
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The basic Dasam Granth (DG) controversy is centred on the views of just two groups: the supporters of the DG who insist that the volume consists of the writings of Guru Gobind Singh and are thus sacred, and the opponents of the DG who aver that much of the DG is “pornographic”, given the tales therein and the language used; this latter group provide credible support for their claim that the writings are not those of Guru Gobind Singh.

The overwhelming majority of Sikhs, however, have absolutely no idea what the DG contains; a slightly lesser number believe they have some knowledge of its “objectionable” contents based on the writings of others. Whilst there may well be some “scriptural writings” (banis) that conform to the general tenor of the message of the Guru Granth Sahib (GGS), and even this may be disputed, there are certainly some that are completely out of sync with the GGS.

The key issues can be discussed from the following viewpoints:

1. What if the banis are spurious?
2. What if some or even all “banis” are actually those written by Guru Gobind Singh?
3. How does one explain away the allegedly

“pornographic” chapters?

1. If the Banis are Spurious:

Proponents of the Dasam Granth (DG), when confronted with reasonable arguments showing that the 3 Banis from the Dasam Granth recited at the time of initiation into the Khalsa fold are spurious, i.e. not written by Guru Gobind Singh, will often resort to the retort “**do you mean to say our fore fathers took *khande-di-pahul* in vain?**” This rhetorical question is supposed to tell doubters of the authenticity of the DG as to how absurd their assertions are, and to get them to stop the discussion. The retort in no way gives a valid reason or proof as to why the DG is sacred. The relationship to *khande-di-pahul* is not a major issue that should even worry us, but it obviously does bother some: let me try and explain.

Assuming that these 3 Banis are not genuine, i.e. they were NOT authored by Guru Gobind Singh, it is nevertheless a fact that at the time of initiation, after the passing of Guru Gobind Singh, every participant **did** sincerely believe that the Banis were those authored and prescribed by Guru Gobind Singh: and **that** is the important issue, that the initiates, the initiators and the Sikhs at large believed that the banis were genuine. One cannot be accused of being guilty of something one is unaware of, unless it is something where the onus of knowing (the law for example) is upon the individual. Indeed, even in law an insane killer is declared “NOT GUILTY by virtue of insanity” for he knows not what he is doing. By analogy those Sikhs who participated in the initiation ceremony under the misapprehension that the banis were genuine cannot be faulted. Their initiation cannot be invalidated.

I will not belabour this line of argument and trust the reader will understand where I am coming from. But I do have some questions: Which banis, if any, were recited by Guru Gobind Singh at that first initiation in 1699? Do we have any reliable historical evidence of what actually happened then? Then again, which banis, if any, were recited when the *panj pyaras* (the Five Beloved) in turn initiated the Guru himself, changing Gobind Rai to Gobind Singh? Soon after that, if not on that very day in 1699 itself, still others must have been similarly initiated. Which banis were recited at those initiations? It is strange that we have no records of such important issues; if there are any records (I am not

aware of any) then why have such records not been given sufficient publicity?

Hardev Singh Shergill, in the Editorial of the Nov-Dec 2009 issue of the *Sikh Bulletin* writes about the Late Principial Harbhajan Singh’s article “*Which ‘banis’ did the Tenth Guru recite at the time of administering ‘amrit’?*” and makes it quite clear that no one really knows.

2. If some or all the banis in the DG are genuine:

For starters let us assume that at least some of the banis are genuinely those penned by the Guru. If true, and are so proven, then they may well be held in reverence and even referred to for spiritual guidance; but they cannot still be equated as being on par with what is contained in the AGGS. The reasoning is simple: only the AGGS was declared as the final and eternal Guru of the Sikhs by Guru Gobind Singh. He did not include any of his own writings, if such existed, in the AGGS, but included those of his father, Guru Tegh Bahadur; nor did Guru Gobind Singh declare that any of his writings were to be considered sacred. **This, by itself, should weaken the case of those who actually have the audacity to install a volume of the DG in any Gurdwara or Takht.**

One has to be ever vigilant of the fact that even if some bani is completely in sync with the tenor of the sacred verses of the AGGS, this does not prove or mean that it was written by any of the Gurus, or that it (for the faithful) can be given the same “worship” as the AGGS. Thus, for the DG to be accepted as sacred, to any degree, its proponents have a two-fold task: one, prove beyond reasonable doubt that the writings are those of Guru Gobind Singh and, two, give proof that the Guru wanted such writings to be given the stature that has been accorded the DG by some (installing it as a granth in Gurdwaras, and / or worshipping it).

3. Explaining away the allegedly “pornographic” chapters / verses:

This must surely be the most difficult part of the task for worshippers of the DG: how does one explain away the clearly “pornographic” chapters and verses?

I gather from the writings of others that the

Charitropakhyan portion is the one with all the indecent language. “The Biggest section of the Dasam Granth is the erotic Chrito Pakhyan, 404 Stories of the trickery of women.” [1] In my Internet search for material on the issue I came across some views which could well deserve a closer look.

The contents of Charitropakhyan are pregnant with obscene details... activities and vices of sexually perverted women...” [2] In Sanskrit the word charittar means erotica. [2]

Let us take just one Charitar as an example: Charitar 16. This is a story about some prostitute who came to live on the banks of the Satluj, fell madly in love with the King of that place, and all she seems to have wanted was have sex with the King. The (Punjabi) language used in such stories is evidently rather crude and not quite the language one uses in polite company. In any case the interested reader will have to trace the story and read it himself. For my purposes all I can say is that it is crude, and a poor attempt at dishing out erotica.

According to Piara Singh Padam [3], “In this charitar The King or Raja is Guru Gobind Singh”. Suddenly the story becomes interesting. But Prabhjot Singh, a strong supporter of the theory that the entire DG is the work of Guru Gobind Singh, says “The adversaries of Sri Dasam Granth are particularly critical of the sixteenth (Chhajia) Charitar because the events in this story create an illusion of it being associated with Sri Guru Gobind Singh Ji.” [3] In either case the analysis tends to put Guru Gobind Singh in an unfavourable light.

What is the purpose of these Charitars? What do they teach? This is what Prabhjot Singh says in ‘*Part 1 Charotropakhyan – Introduction and Analysis of Charitar No. 1 – Chandi Charitar*’:

“...These stories are associated with kings and queens, princes and princesses, wealthy people, sadhus and sanyasis, prostitutes, etc; with **mostly amatory stories** being prominent. There is a moral message, in one form or another, attached with each of the stories; a message that is universally applicable to entire mankind.” [My emphasis]

Not just a moral message but one that is universally applicable to all mankind: that is a lofty assertion. If I have to, I can give a moral or spiritual twist or

interpretation to any writing from the classic *Lady Chatterley’s Lover* to pure crude porn. Even if one concedes that there is a moral message does that make it sacred? Can it (the book with the material in it) be installed at par with the AGGS? And if it is sacred why are we afraid to recite it at full volume in a Gurdwara?

In his introduction, Prabhjot Singh invites “sisters” to also read the DG. Then, admitting that “**indecent language flows in this composition**” Prabhjot Singh names several Sikh scholars “...who do not doubt that it is the work of Guruji”. He continues that these scholars “were of the view that... **it is difficult to read in the presence of mothers and sisters...**” [Emphasis added] and that was why it was compiled in a separate pothi so that only “responsible individuals” could read and recite them, that the “wider Sangat” would tend to “face moral difficulties” when doing paath of DG.

Prabhjot Singh is not taken aback by the fact that on the one hand he invites “sisters” to read the DG and on the other hand rationalises the separation of the DG from all that is sacred on grounds which he attributes to the scholars: that “the wider Sangat” is not savvy enough to appreciate the moral value of the Charitars (erotica).

Without getting into a debate on the issue of whether or not it actually refers to Guru Gobind Singh, the inalterable fact is the story is poorly written erotica. Why would Guruji need to write all this? Here I refer the reader to I. J. Singh’s article “*Dasam Granth: A Red Herring Controversy*” [4]:

Kesar Singh Chibber author of the historical documents Bansavlinama and a Rehatnama asserts that the two tomes - Dasam Granth, and the Adi Granth that later became Guru Granth in 1708 - sat separately during Guru Gobind Singh’s lifetime. When asked by Sikhs to combine the two, the Guru declined, stating: “Adi Guru Granth is the root book; the other is only for my diversion. Let this be kept in mind and the two stay separate.” This remains the bedrock principle in Sikhi and the two thus can never be equated.

I. J. Singh is a much respected Sikh writer and he clearly is of the opinion that the DG can never be equated with the AGGS. His paragraph above uses a

story and quote attributed to Guru Gobind Singh to lend credence to his stand.

But I have some reservation about the story and the quote. Given that the Charitars are clearly indecent by today's standard the obvious question that must pop into the minds of the Sikh laity and the self-professed guardians of the faith is "Did Guru Gobind Singh have a need for erotica for 'diversion'?"

Am I shocked by this? No. I am with I. J. Singh when he writes "In a play that has diversionary writings of many authors should we be shocked to find sexual innuendos and references? I think not. They are part of life, and no Guru taught us to abandon life. Keep in mind that it was the traditional Indian culture that produced the erotic art of Khajuraho." Indeed it would be proof that all prophets were mere men with earthly desires and preoccupations; that would explain a lot.

I. J. Singh believes "The Dasam Granth therefore contained much that was the Guru's serious contribution, mixed here and there with what was neither serious nor from his pen". I contend that there is no evidence that I have read about so far which conclusively proves that any part of the DG was penned by Guru Gobind Singh even if some parts may have verses that are in consonance with the writings in the AGGS.

I. J. Singh further states "Dasam Granth is an important part of Sikh literature and should be treated as such with respect". **It may well be Sikh literature but is not really worthy of respect any more than one gives any other book.**

I agree with I. J. Singh when he says "For most of us – lay Sikhs – suffice it to know that... Dasam Granth has absolutely no place alongside the Guru Granth." But it is not gurbani even if some part may have been penned by the Tenth Guru.

Will this controversy ever die out or be amicably resolved? I don't think so, because such is religion's stranglehold on the minds of men of faith that no amount of reasoning will cause them to change their stance; the mind-forged manacles are the hardest to break.

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3. Prabhjot Singh; Sri Charitropakhyan An Analysis of the Writings of Sri Guru Gobind Singh Ji;
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YOU ARE THE WORLD

Dr. Wayne W. Dyer

Ask yourself what you have to give away. Keeping in mind that your purpose is always about giving, loving, and serving, the question of what you will be able to give away as your purposeful mission becomes paramount. It doesn't take any extra special intelligence to know this simple truth: *You cannot give away what you don't have.* If you don't have any money, obviously you can't give money away. The same principle applies to your contribution to the spiritual revolution that is now taking place in our world.

If you don't have love, harmony, and peace within you, then you can't contribute these qualities. If you have anxiety, stress, fear, anger, and tension within, that is all that you will be able to give away. We cannot go on thinking in divisive ways if we want to bring about unity on our planet. We cannot go on thinking in militant ways if we want to bring peace to our world. We cannot go on thinking in hateful ways if we want to bring love to our world.

Each thought that develops into a helping, purposeful, loving act is your contribution. It matters not what others say or do—they have their own destinies to fulfill. When someone sends you criticism or hate, you can respond only with what you have inside. If harmony and peace reside within because that is how you have chosen to think, then that is what you will have to give away. In that moment you have made a

difference. You have manifested a miracle into the world.

The words of Michael Jackson, “We are the world, we are the children, we are the ones who make a better world so let’s start giving,” reflect a truly spiritual message.

You truly are the world, and your thoughts do make all the difference. Have reverence for your mind. Treat your invisible inner reality with sacred blissful appreciation, and know that you are capable of bringing about miracles. Every thought you have of love and harmony is one more atom aligning itself toward the spiritual revolution that is occurring even as you read these words. Increasingly, people are believing in their own divinity and trusting in the divine wisdom that created them. More and more people are using their invisible thoughts to visualize a better, safer, cleaner, more responsible, more loving world. We all make a difference. Our presence here is a divine necessity. Perfect and purposeful. We will see a miracle-laden world when we embrace the responsibility for creating it.

GURDWARA OF ROCHESTER
2041 Dublin Road, Penfield, New York 14526
Tel: 585-377-2771

GOR July 28, 2010 Communication Letter
From: GOR – Board Of Trustees
To: GOR Sangat Ji

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

As you all know of the media campaign which has been launched by the defendants to embarrass all Sikhs and Gurdwara of Rochester, the BOT has not responded to any of their false propaganda and smear campaign due to the ongoing law suit. Please see below answers to some of the questions which have been raised in the media.

Question#1: What is the Aim of the Trustees?

To provide a spiritual and peaceful worship environment for the practice of the Sikh religion and culture in a manner consistent with the GOR's founding principles and the practices observed since its inception and operation more than thirty years ago and where

everyone has been welcome. It has been a role model as a very peaceful, tranquil and respectful place of worship.

Question#2: Is this Gurdwara a personal property of the Board of Trustees as portrayed by some of the defendants?

ABSOLUTELY NOT; GOR is incorporated under the NY State Religious Corporation Law and the Board of Trustees is charged with the duties and responsibilities of Trustees of a Religious Corporation. By law, the GOR is a corporation, and it cannot be any individual's personal property, and / or be owned by individuals including the Trustees.

Question#3: What is the Governing Structure?

The governing body of the GOR is a 7 member Board of Trustees that manages the temporal property of the GOR and also establishes policies and procedures to be observed at the GOR. The day to day functional responsibilities are carried out by the special working committees. Anybody who wants to serve on the Board or any functional committees has to be approved by the Board, and meet all of the membership requirements, and in addition, agree to and follow the Rules, Practices and Code of conduct as defined by the Board. Trustees and other officials are elected or appointed by the Board. The General Secretary is in charge of the worship services. He follows the agreed upon Service format and controls the stage. Anyone seeking to participate in the service is required to request permission to do so from the General Secretary. In the history of our Gurdwara, nobody ever has been denied participation in sewa, entry for worship, or membership to qualified individuals **except defendants and their families who have consistently violated GOR rules and been disruptive.**

Question #4: Are Amritdharis banned from the Gurdwara?

In the court orders, there is NO mention of banning Amritdharis. This is inaccurate and misleading information that is being circulated by some of the defendants to inflame the Sikh community. No one has ever been denied entry into GOR because someone is Amritdhari. In the original Affidavit, the Board

asked for an exception of a 4-6" kirpan. (See the page 18, item #D of the affidavit filed with the Court). However, the Judge's order in a Temporary Injunction has disallowed the Kirpan and all other weapons for safety and security of the Sangat. The decision is based on the evidences of violence presented and debated by both side attorneys and also the recent events in Toronto, Windsor, and Cleveland area Gurdwaras.

The defendants and a small group of their friends had created during almost every Sunday for the last two years very disrespectful, unsafe and threatening environment. The police had to be called more than 10 times to calm the situation. The video was presented to the judge showing most of the defendants shouting obscenities at members of the Board in the worship hall and in front of the Shri Guru Granth Sahib Ji.

Considering Judge's orders, we all must now comply to avoid contempt of Court until we are able to address this issue at the conclusion of the case. **It may be pointed out that most of the defendants are not Amritdharis with kirpans.** They are trying to use this to deflect attention from their personal conduct and make this an issue of importance to the national and international Sikh communities. We believe that they are doing only for their personal interests and to attempt to take over control of GOR.

Question#5: Has the Board taken any action to remove the ban on Kirpan from the GOR?

The Board understands and respects the importance of the kirpan for Sikhs as an article of faith and is as much distressed as anyone else and certainly much more than the defendants, who are using this issue to their advantage causing insults and disrespect to our holy Gurdwara thus bringing shame to their local Sikhs. The Board will earnestly try its best to get the issue resolved as soon as possible.

Question# 6: What do defendants want?

They do not want to follow any policies and rules in the Gurdwara. For them it is a matter of taking control. Judge Fisher's decision recognizes that defendants have other options for Sikh spiritual worship if they do not like the practices at the GOR. There is nothing preventing the defendants from starting their own Gurudwara like GOR was started 35 years ago.

Question#7: Why do the defendants call the Trustees Masands and Mahants?

Gurdwara was started by a small group of Sikh families about 35 years ago. Some Hindu families and the family friends and relatives of the 12-15 Sikh families helped in the purchase of land and construction of the building. Each of the Trustees have contributed very significant amount of money over time and have dedicated 35+ years of their lives in selfless sewa to build and enhance this holy institution. And, to the contrary, most of the defendants have arrived here lately. Now they have been trying to take over the Gurdwara for personal gains.

The defendants have contributed very little to the establishment of this Gurdwara. You all have to determine who are the Masands and Mahants, the ones who established and built it, or the ones who want to take it for themselves.

Question # 8: Why did the Board of Trustees start the current legal action?

One of the defendants, Parminder Soch, in the current litigation commenced a suit against the GOR last year. The case was dismissed by the court at the first hearing. Since that time, Soch and few of his supporters that includes **Makhan and his family** have sought to impose their views by disrupting activities including religious services at the GOR and have attempted to provoke violent confrontations. Despite efforts to resolve the conflicts, they continued to escalate the confrontations to the point that the Board felt it was necessary to seek a peaceful and final resolution through the Courts. In doing so, the Board has at all times sought to preserve the sanctity of our religious worship services and the safety of our worshippers.

Question # 9: Why are defendants spreading propaganda in all kind of media?

Having lost on the preliminary injunction (and the prior law suit), Soch, Makhan and their supporters are now seeking to achieve their aims by spreading misinformation about the Court's decision and making inflammatory and inaccurate comments through media. Their actions are merely those of disgruntled litigants.

In your sewa,
Gurdwara of Rochester,
Board of Trustees



PROTEST
“SIKH VICTIMS TO
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AHEAD OF OBAMA’S
VISIT TO INDIA –
HUNDREDS OF SIKHS

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TO NEW DELHI” –
“Sikhs for Justice”

November 1, 2010 (New York)

After President Obama shied away from Sikh Human Rights issue by refusing to visit Golden Temple, he was reminded by hundreds of Sikhs who gathered in New York City in front of United Nations Headquarters, of his campaign promise and legal obligation to victims of Sikh Genocide (1984-1998). Hundreds of Sikhs, US political activists including NYC Councilwomen Julissa Ferraris, Hispanic Organizations of New York, prominent Sikh activists from USA, Canada and India rallied in front of United Nations Headquarters in New York and submitted a memorandum to UN Human Rights Commission to intervene on behalf of Sikh victims of November 1984 Genocide.

The “Justice Rally” was organized by “Sikhs for Justice” (SFJ), a human rights organizations spearheading justice campaign with the support of Gurudwaras of North America. The rally was attended by many US political activists including NYC Councilwomen Julissa Ferraris, Hispanic Organizations, and prominent Sikh activists from USA, Canada and India. Councilwomen Ms. Julissa Ferraris paid tribute to innocent Sikhs who lost their lives in November 1984 and stated that United States respects human rights of all and specially religious minorities. SFJ also announced that widows of November 1984 Anti Sikh Riots will also hold a rally on November 08, 2010 in New Delhi while President Obama will be addressing the Indian Parliament. Ms. Ganga Kaur coordinator of “National 1984 Victims Justice and

Welfare Society” whose father was burnt alive in November 1984 will lead the rally and campaign by widows of November 1984 Sikh Genocide to approach first lady Michelle Obama urging her to visit Delhi’s “Widow Colony”, a grief stricken locality in the heart of Indian capital. “Widow Colony” is inhabited by thousands of Sikh females who lost their male family members during organized massacre in November 1984.

Noted human rights lawyer from India, advocate Navkiran Singh stated that “In November 1984 Sikhs were murdered in 18 states of India but the official investigations has been confined to Delhi alone.” He further stated that their organization has obtained data and evidence showing that thousands of Sikhs were killed in 100 cities of India during November 1984 and not a single prosecution has been conducted so far.” Advocate Singh emphasizes that “by prosecuting the killers of Sikhs, religious minorities of India will become safer”.

Addressing the rally, human rights lawyer and SFJ legal advisor Gurpatwant Singh Pannun, stated that President Obama must raise the issue of Sikh Genocide in his speech to the Indian Parliament on November 8, 2010 and United States should not “trade dollars with blood”. “The purpose of the protest is to remind President Obama that Sikhs and other religious minorities of India have been victims of violence and as President of United States he has obligation to address the violation of human rights, irrespective of the economic status of the offending nation (India)” stated attorney Pannun.

Dr. Bakhshish Singh Sandhu, Coordinator of “Sikhs For Justice” who briefed President Obama in September 2010 about the issue of Sikh Genocide stated that “victims of Sikh Genocide will keep reminding President Obama of his moral and legal duties and will “chase Obama from New York to New Delhi” reminding him of Sikh Genocide issue.”

Jatinder Singh Grewal, Coordinator Canada, “Sikhs For Justice” stated that it’s the duty of the justice loving citizens from the free world to speak for the victims of November 1984 and pointed out that November 1984 Sikh Killings were not “riots” but rather an organized “Genocide” against the Sikhs.

This is outlined in the 2005 Nanavati Commission which clearly states that a systematic method of killing commenced against the Sikh religious minority, amounting to ‘Genocide’.

Avtar Singh Pannu, Coordinator “Sikhs For Justice” urged President Obama not retract from his electoral promise of responding forcefully to all Genocides, and take the opportunity while addressing the Indian Parliament on November 1984 to pay tribute to the thousands of innocent Sikhs who were killed in a State Sponsored spree.

Jasbir Singh, who is main witness against Congress (I) leader Jagdish Tytler’s involvement in November 1984 Sikh Genocide, in his speech stated that “In 1984 leaders of Indian National Congress planned and organized the murder of Sikhs and that is why Indian National Congress has been protecting the killers of Sikhs”.

Mohender Singh, who lost five family members during November 1984 Sikh Genocide and who is a plaintiff against Kamal Nath in a lawsuit pending before US Federal Court, stated that “his family members were targeted and murdered only because they were Sikhs and Indian government is continuously shielded the killers of Sikhs and is denying justice ”

Bhupinder Singh Bhoparai, President Sikh Cultural Society, New York in his speech lamented that “despite overwhelming evidence as to the involvement of Congress (I) leaders into the killings of Sikhs during November 1984, the Government of India has failed to act against Congress leaders and instead people like Kamal Nath are made Union Ministers.”

MEMORANDUM

To: UN High Commissioner for Human Rights

From: Gurpatwant Singh Pannun,
Legal advisor to Sikhs for Justice (SFJ)

Re: Genocidal Events of November 1984 in India.
Sub: Intervene On Behalf 30,000 Sikhs Murdered In
November 1984 By Congress Party Of India.

Date: November 1st, 2010.

Sikhs for Justice (SFJ) is a US based non-profit, human rights organization, striving to disseminate true and correct information, statistics, figures and data regarding the Genocide of Sikhs (1984-1998) that took place in India with particular emphasis on the genocidal events of November 1984. SFJ with the help of Sikh Gurudwaras (Temples) of North America is working to bring international community, International Human Organizations and Governments to on a common platform to recognize the Sikh Genocide (1984-1998).

We write today to bring to your attention the continuous denial of justice to victims of November 1984 Sikh Genocide; plight of thousands of women who lost their male family members during the genocidal events of November 1984 and practice of impunity by the Indian Government towards the members and leaders of Congress Party of India who were directly responsible for organizing and perpetrating the murder of Sikh men, rape of Sikh women, attack on Sikh Gurudwaras and looting of Sikh properties throughout India and particularly in Delhi during November 1984.

During the first four days of November 1984, the self proclaimed secular democracy, started witnessing what was later to be termed by Indian Government as spontaneous “Anti Sikh Riots” and the world was hoodwinked into believing that Sikhs were killed in Delhi alone. In fact, Sikhs were targeted and killed in 100 cities of 18 states of India. In the states where Sikhs were attacked, Congress (I) was the ruling party at that time. The pattern of attacks; the modus operandi of violence; the connivance of police and local administrations; the timing and duration of violent attacks and identity of victims, was strikingly similar in Delhi and Agartala, two cities situated more than 1600 miles apart.

The saga doesn’t end here and the aftermath is even worse. During more than quarter of a century after the attacks, the successive Indian Governments have done nothing except shielding the leaders of congress party; police and administration official and hampering the investigations by forming toothless committees and commissions.

During this whole time, the perpetration of Sikh Genocide (1984-1998) has been systematically covered up by denial of access to international human

rights organizations into India and particularly into Punjab, homeland and the epicenter of Sikh Genocide (1984-1998). As recent as June 2009, delegation of US Commission on International Religious Freedom (USCRIF) who wants to visit different Indian cities to assess the state of affairs vis-à-vis religious minorities of India was denied visa by the Indian Government.

Kamal Nath, against whom a lawsuit is pending in a US Court for his participation in attack on Gurudwara Rakab Ganj and murder of Sikhs during November 1984 continues to be a member of the cabinet of Prime Minister Manmohan Singh highlighting the practice of impunity by government of India.

What happened and is happening to Sikh population of India shocks the human conscience and is in blatant violation of Charter of United Nations, UN Human Rights Declaration; UN convention on the punishment and prevention of the crime of Genocide; UN Treaty on civil and political rights; and several other UN treaties and resolutions.

The Sikhs deserve and demand that United Nations as protector and savior of human rights of all peoples, act and intervene on behalf of Sikhs and:

- Recognize that November 1984 massacre of Sikhs was genocide as defined Article 2 of UN Convention on Prevention and Punishment of Genocide.
- That genocidal events of November 1984 require an India-wide judicial inquiry to unravel the true and accurate scale of mayhem.
- That all perpetrators, organizers, collaborators and those who participated by way of commission or omission in genocidal events of November 1984 including workers and leaders of Indian National Congress (Congress-I), be charged, prosecuted and punished through the courts of law.
- That Government of India be asked to allow international human rights organizations to enter and work in India and particularly in the state of Punjab.

Gurpatwant S Pannun

Legal Advisor, Sikhs For Justice

T 718-938-7801 | T 647-969-2025

E: gurpatwant.pannun@sikhsforjustice.org | gurpatwant.pannun@gmail.com

Supported and Endorsed By:

NEW YORK

Gurudwara Sikh Cultural Society, Richmond Hill - Gurudwara Baba Makhana Shah Lobana Sikh Centre, Richmond Hill - Gurudwara Sikh Center of New York, Flushing – Gurudwara Singh Sabha of New York (Bowne St.), Flushing - Gurudwara Sant Sagar, Bellerose - Khalsa (Flushing School), Queens Village - Gurudwara Mata Sahib Kaur Glen Cove, Long Island - Gurudwara Guru Gobind Singh Sikh Center, Plainview - Ramgharia Sikh Society, Richmond Hill - Gurudwara Sant Baba Majha Singh, South Ozone Park – Gurudwara Shri Guru Ravidass Temple, Woodside – Hudson Valley Sikh Society, Middle Town, Sikh Gurudwara of Westchester, Chappaqua – Sikh Association of Staten Island, Staten Island - Gurudwara of Rochester, Penfield – Mid Hudson Sikh Cultural Society, Fiskhill, Majha Singh, Ozen Park – Sikh Youth of America

NEW JERSEY

Gurudwara Dashmesh Darbar, Carteret – Gurudwara Singh Sabha, Carteret - Gurudwara Sri Guru Singh Sabha Inc., Glenrock - Gurudwara Garden State Sikh Association, Bridge Water – Central Jersey Sikh Association, Windsor – Gurudwara Sikh Sabha Central Jersey – Khalsa Darbar, Burlington - Gurudwara Guru Nanak Sikh Society of Delaware Valley, Deptford – Nanak Naam Jahaj, Jersey City

METROPOLITAN AREA

(WASHINGTON/MARYLAND/VIRGINIA)

Guru Gobind Singh Foundation, MD – GNFA, MD - Sikh Association of Baltimore, Maryland - Gurudwara Singh Sabha, Brodeck - Sikh Center of Virginia –Sikh Foundation of Virginia - Sikh Gurudwara of Greater Washington, Virginia – Gurudwara Raaj Khalsa, Renden, Virginia

PENNSYLVANIA

Philadelphia Sikh Society (Philadelphia) – Guru Nanak Sikh Society (Philadelphia) – Guru Nanak Sikh Society of C. PA (Blue Mountain)

MICHIGAN

Guru Nanak Sikh Temple, Plymouth Twp - Guru Ram

Das Ashram, Ferndale - Gurudwara Singh Sabha of Kalamazoo, Portage - Sikh Gurudwara of Michigan, Williamston - Sikh Society of Michigan, Madison Heights

CONNECTICUT

Gurudwara Guru Nanak Darbar, Southington – Gurudwara Tegh Bahadur ji Foundation, Norwalk

ILLINOIS

Sikh Religious Society of Chicago, Palatine

CALIFORNIA

Gurudwara Sahib, Sacramento - Sikh Center of Pacific Coast, Selma - Sikh Gurudwara, San Jose - Pacific Khalsa Diwan Society, Fresno - Sikh Temple, Livingston - Sikh Gurudwara Sahib, Stockton - Gurudwara Sri Guru Singh Sabha of Los Angeles, Alhambra - Sikh Temple, Turlock - Sikh Gurudwara Sahib, West Sacramento - Gurudwara Sahib, Fremont - Guru Nanak Sikh Society, Fresno - Gurudwara Guru Nanak Prakash, Fresno - Gurudwara Sahib El Sobrante - Gurudwara Guru Nanak Prakash, Tracy - Guru Ram Das Ashram, Los Angeles - The Sikh Temple, Los Angeles - Sikh Temple, Riverside - Sikh Temple, Yuba City - Sri Guru Nanak Sikh Temple, Yuba City

SIMRAN PREET SINGH LAMBA: JOINS U.S. ARMY AS ENLISTED SOLDIER by Sgt. ZACHARY J. FOSTER

Another major barrier fell today in the campaign to end the U.S. military's ban on religious headgear. To great fanfare, Simran Preet Singh Lamba became the first enlisted Sikh-American soldier in more than two decades to complete basic training while maintaining his religiously-mandated turban and unshorn hair.

The past year has now seen Sikhs graduate as both an enlisted soldier and as commissioned officers. Enlisted soldiers are the U.S. Army's "new recruits" who are below the rank of an officer. All the Sikh graduates were represented by the law firm of McDermott Will & Emery LLP and the Sikh Coalition.

"I am thrilled to serve with my fellow soldiers and serve the United States of America," said Simran Preet Singh. "I humbly believe I was able to excel in all

aspects of my training. Most importantly, I was overwhelmed by the support and camaraderie I felt with my fellow soldiers and base leadership. I thank them all and look forward to my service."



Recruited by the Army in 2009 through the Military Accessions Vital to the National Interest (MAVNI) program for his language skills in Punjabi and Hindi, Simran was initially advised by an Army recruiter that his Sikh articles of faith would likely be accommodated. Subsequently, in March 2010, his formal request for a religious accommodation was denied. Simran appealed the decision, and his appeal was accepted in September 2010.

Contrary to the concerns of some, Simran was able to meet all the requirements of a soldier during basic training. He wore a helmet over a small turban during field exercises. During gas mask exercises, he successfully created a seal. He also enjoyed deep bonds with fellow soldiers and his superiors.

Present Army policy still excludes Sikhs who maintain

their turban and beard. Sikhs in the U.S. military may maintain their religiously-mandated turban and unshorn hair only if they receive an individual exemption to do so.

In 1981, the Army banned "conspicuous" religious articles of faith, including turbans and unshorn hair, for its service members. The ban was enacted despite a long and storied history of Sikhs serving in the U.S. military with their religious identity intact. Sikh soldiers served in the U.S. Army as far back as World War I. Thousands of Sikh soldiers helped liberate France in WWII. Today, Sikhs serve in the militaries of England, Canada, India and Austria, among others, often alongside American soldiers in Iraq and Afghanistan.

Nevertheless, the past year has seen welcome progress in the campaign to restore Sikh service in the U.S. military. In March, Captain Tejdeep Singh Rattan, a dentist, became the first Sikh commissioned officer to complete basic training in more than two decades. In September, Captain Kamaljeet Singh Kalsi, a physician, became the second Sikh commissioned officer to complete basic training. The addition of Simran Preet Singh to the group of Sikh military graduates is a critical step forward in proving that Sikhs can successfully serve in the U.S. military.

"To be an American is to be able to serve his or her country in the defense of the justice and equality we all enjoy as citizens. We appreciate the U.S. Army's willingness to consider the overwhelmingly positive experiences of Captains Tejdeep Singh Rattan and Kamaljeet Singh Kalsi - as well as the success of dozens of Sikhs who have served in the U.S. Armed Forces over the past century - in giving Mr. Simran Preet Singh Lamba the opportunity to serve the United States," said Amandeep Singh, lead counsel for McDermott Will & Emery LLP. "We hope that his success in enlisted basic training continues to dispel misconceptions about the ability of a Sikh soldier to conform to the Army's standards for neat and conservative uniformity, safety, military readiness, and unit cohesion."

"We are grateful to the U.S. Army and its forward thinking here. We are hopeful that the success Simran enjoyed during basic training will impress upon the U.S. military the necessity of ending its general policy of Sikh exclusion," said Amardeep Singh, Program

Director, Sikh Coalition. "Over the past year Sikh service in the U.S. Army has been successfully tried and tested. We know it works. All Sikhs should now be welcome in the military. We look forward to working with military leadership to make that happen. Our military and the United States of America will be stronger for it."

[Courtesy: sikhchic.com]

LETTER TO THE EDITOR

November 1, 2010

Hello Hardev Singh Ji:

Waheguru Ji Ka Khalsa,

Waheguru Ji Ki Fateh

I am a regular reader of your bimonthly Bulletin on current and historical topics about Sikhism and Sikhs. I have mixed feelings about how numerous ideas are projected by different contributors on to your readers and your passionate editorials.

I am submitting my comments for your perusal and hope you may find time to clarify some of the questions, as I may not have understood properly, what your message has been.

Reading the Editorial for recent Sikh Bulletin, I would like to submit the following. While you show such a passion for Sikhism, you are missing the whole point what Sikhism is all about. In your words, Guru Nanak (and Guru Granth Sahib) is all about Universal Faith.

His was a faith of Universal Humanism.....

When there is only one God and everyone is created in the image of God Almighty, then how can one compare two creations of same God and try to portray that one is better than the others (or as you are messaging, Sikhism is better than other Religions.)

Can you define a Sikh in 25 words or so. I would love to read who you think is a "Sikh"

Guru Nanak was born into a Hindu household but with that faith Sikhism shares nothing, not even the concept of One God. At a very young age he refused to wear the janeu (Hindu sacred thread worn by high caste males);

I can tell you not one or two, but numerous things Sikhism shares with Hinduism. Actually there are very

few things you can count, which one can define as different. I will be much obliged to learn from you the real differences between Hinduism and Sikhism. List please!

About the Janeu: Guru Nanak did not condemn Janeu, but the falsehood behind it. He actually pleaded to get a Janeu of certain kind, which he will gladly wear.

May I know, what is the difference between a Janeu and a Gatra or Panj Kakaars?

Guru Nanak Dev's faith and Guru Granth Sahib's teaching is neither Hindu nor Sikh nor Muslim (I am not sure how you define Sikh). The whole message in the holy book is about the Guru (the Teacher) and the Sikh (the Student) and none else. That is what the word "Universal Humanism" means. The messages in the Guru Granth, may have been addressed in the name of a Mullan or a Pandit but those apply the same for all the "so called Sikhs" as well or many other so called "saviors of religion" throughout the world in different religions.

(Again I would love to know how you define a Sikh)

unique only to Sikhism, wished 'sarbat da bhala' (wishing well being of all, not just of oneself, one's own family or one's own country)

It is laughable that one can claim an ownership of "Sarbat da bhala" as an exclusive domain of a group of people. It is all in 'Practice' not words!!! This is the message of a "Universal Human", if you can try to understand the message of Guru Granth!

Truth is higher than everything, but higher still is truthful living because that is union with God.

This does not translate that only Sikhs are capable of living truthfully. There are billions of people in the world, ordinary people, living truthfully (Christians, Hindus, Bodhis, Muslims and many more faiths) and majority of them may not even know who Sikhs are. World is, what it is because there are Universal Humans. Sadh Sangat is in every religion.

Guru Nanak rejected all the religions of his day, including the one he was born into. Guru Nanak's God is the God of entire creation, "God is ONE. His

name is Truth. He is the creator. He is fearless and not inimical. He is without death and without birth. He is self-existent. Humans can attune to him through Guru's grace." "God existed in the beginning; He existed when time started running its course; He exists even now and He shall exist forever and ever".

I think this is insulting to Guru Nanak and his message saying.....he rejected the religion he was born into.....

Guru Nanak did not reject any religion; he rejected the way various religions are practiced. Same is true of Sikh religion as well. It is all in the practice. If you believe in one God and Sikhs are under 30 million people from among some 6 billion population on earth (Christian, Muslims, Hindu or Jew), do you really think that Guru Nanak's "One God" has placed some preferences on those thirty million because they were born in a certain family! Your whole premise is against the message of Guru Nanak, that taking birth in certain family or having a certain name does not make you great or small. There are many Godly people everywhere and a vast majority of population is made up of Godly people. Just reading (and claiming ownership) of few lines does not qualify someone as Universal Human.

How could someone be so narrow minded and call him to be follower of Guru Nanak! Very disappointing! Hatred or denunciation of any religion would not make your religion better or someone a better person. You are so far off the message of Sikhism.

Love to hear back. Thanks.

SP Sidhu
<spsidhu@aol.com>

WORLD SIKH COUNCIL – AMERICA REGION (WSC-AR)

A representative body of Sikh institutions of America founded under the patronage of Siri Akal Takhat Sahib
P.O. Box 3635, Columbus, Ohio 43210, USA
Phone: 972-985-9591, Fax: 888-398-1875
E-mail: contact@worldsikhcouncil.org, Website:
www.worldsikhcouncil.org

Subject: Vatican Congratulates Sikh Community on Prakash Divas of Siri Guru Nanak Sahib

The World Sikh Council – America Region (WSC-AR) is pleased to announce that today it received with appreciation a letter from the Vatican congratulating the Sikh community on the Prakash Divas (birth anniversary) of Siri Guru Nanak Sahib, the founder of the Sikh Faith, which falls on this coming Sunday, November 21, 2010. This is the first time the Vatican has issued a statement on this auspicious Gurburab.

In response, Dr. Satpal Singh, Chairperson of WSC-AR remarked, “We are appreciative of this kind gesture of the Vatican and look forward to engaging even deeper with the Vatican and the United States Conference of Catholic Bishops.”

Text of the letter received by WSC-AR from the Vatican is included below. A Panjabi translation of the letter can be obtained by emailing contact@worldsikhcouncil.org. Sikh Gurdwaras are requested to share the message from the Vatican with the Sikh community during the Sunday Gurburab celebrations.

WSC-AR is a representative and elected body of Sikh Gurdwaras and institutions in the United States. Its members include 45 Gurdwaras (Sikh places of worship) and other Sikh institutions, across the nation. WSC-AR works to promote Sikh interests at the national and international level focusing on issues of advocacy, education, and well-being of humankind.

Text of the Letter:

PONTIFICIUM CONSILIIUM PRO DIALOGO INTER RELIGIONES

N. 764/10

18 November 2010

Dear Sikh Friends,

Cordial greetings of peace and joy to you from the Pontifical Council for Interreligious Dialogue, the Office of His Holiness the Pope Benedict XVI for the promotion of relations with people of different religious traditions, as you celebrate on 21 November this year the Birth Anniversary of Siri Guru Nanak Sahib.

Occasions such as this offer us both Christians and Sikhs who believe in the Fatherhood of God and brotherhood of all human beings, the opportunity to expand our reach out and extend our engagement towards the well-being of all.

Promotion of the common good of humanity is, in fact, one of the many avowed goals of all world religions. This goal, as we know, is inextricably linked to the recognition of the dignity of human persons. “The duty to respect the dignity of each human being, in whose nature the image of the Creator is reflected, means in consequence that the person cannot be disposed of at will” (Pope Benedict XVI, Message for the World Day of Peace, 2007). In essence, it means total and unimpeded respect for the other no matter what creed, colour, culture, or social condition he or she may belong to. Evidently, it is both a right and a duty as well. We, as believers, therefore rightfully uphold ideas and works that are based on mutual respect and that generate brotherhood, joining hands to promote the common good.

In a world best with lack of respect for human persons and violations of their fundamental rights, we, Christians and Sikhs, along with people of other religious traditions and persons of good will, share the huge responsibility to serve in society as catalysts that promote respect for human dignity because peace is in danger when human dignity is not respected and when social coexistence does not seek the common good.

Wishing you, once again, a Happy Prakash Divas of Siri Guru Nanak Sahib!

Jean-Louis, Cardinal Tauran (President, Pontifical Council for Interreligious Dialogue)
Archbishop Pier Luigi, Celata (Secretary, Pontifical Council for Interreligious Dialogue)

SIKH AWARENESS & APPRECIATION MONTH

California Legislature recognized and acknowledged the significant contributions made by Californians of Sikh heritage to the state, and adopted Assembly Concurrent Resolution 181 (Logue) on August 26. **It seeks to afford all Californians the opportunity to better understand, recognize, and appreciate the**

rich history and shared principles of Sikh Americans, their monotheistic religion and the tenets of their faith, and the important role that Sikh Americans play in furthering mutual understanding and respect among all peoples; and **designated Nov. 2010 as Sikh Awareness & Appreciation Month**.

Through his letter of Oct. 28 (<http://www.cde.ca.gov/ci/hs/im/suptltrlegres0910.asp>), Mr. Jack O'Connell, State Superintendent of Public Instructions, has advised the County and District Superintendents and Charter School Administrators to conduct appropriate exercises to honor ACR 181. He has also invited their attention to his letter of November 30, 2007 (<http://www.cde.ca.gov/ci/hs/im/sikhamerilr11-07.asp>) regarding the use of a short educational video.

Sikh Facts

- In USA, 99.9% of men having unshorn facial hair together with a turban on their heads, and 100% of the boys wearing mini-turbans (*Patka*) are Sikhs, who are maintaining their Sikh identity.
- Sikhism is not a branch of another religion. This monotheistic faith was founded in Punjab (India) by Guru Nanak (1469-1539). With nearly 26 million followers, it is now the 5th largest world religion.
- Now, Sikhs live all over the world. Of the nearly 650,000 Sikhs in the USA, some 40% live in California.
- A Sikh place of community worship, *Gurdwara*, means "Door to the Guru". Non-Sikhs are welcome to the *Gurdwara* and to the *langar*, the community kitchen, where free vegetarian meal is served to all without any discrimination.
- The 1430-page Sikh scripture (*Guru Granth*) is in verse and Indian classical music. It includes compositions by Sikh gurus and many Hindu and Muslim Saints.
- Sikhs respect other religions, and believe in equality of all humans. Sikh prayer ends with a wish for welfare of all humans.
- **The Fact is that Sikh boys are often harassed, because of their head coverings, viz. Patka & Turban.**
- Teachers can help stop the harassment by educating the students about the Sikh culture.

They will find the following useful: (1) CDE-approved Supplemental Instructional Materials, e.g. *Cultural Safari* video of www.Kaurfoundation.org; *Meet the Sikhs* and *Sikhs in America* videos of PBS TV Station KVIE, Sacramento (Available on www.youtube.com & from www.kvie.org), *The Boy With Long Hair* of www.sikhfoundation.org (Good for being read out to students of grades 1-3); and the USDOJ poster, *Common Sikh American Head Coverings* and *Sikh Americans and the Kirpan*.



Flag Khanda one God Kara
Kirpan Patka Turban Dr. Saund Dr.
Thind

Brief History of Sikhs in California

- Sikh immigrants have resided in California for more than a century, the first Sikh immigrants worked on railroads, in lumber mills, and in the agricultural heartlands of Sacramento, San Joaquin, and Imperial Valleys;
- The Sikhs established in Stockton, California, the first *Gurdwara* in 1912, and started six Guru Gobind Singh Educational Scholarships at U.C. Berkeley in the same year.
- Sikh Americans have demonstrated particular success in the areas of agriculture, medicine, engineering, trucking, and small, family-owned businesses;
- **Dalip Singh Saund** was the first Sikh American and Asian American member of the US Congress (1957-63); and **Bhagat Singh Thind**, a U.C. Berkeley student served in the U.S. Army in 1917-18;
- Dr. Narinder Singh Kapany of Palo Alto is acknowledged as father of fiber optics;

- Sikh Americans have served as council members and mayors in California (e.g. David Dhillon in El Centro, Gural Samra in Livingston, Amarpreet “Ruby” Dhaliwal in San Joaquin, and Kashmir Singh Gill in Yuba City);
- Yuba City, CA, has the largest populations of Sikh and Punjabi Americans, and the coronation day of Sikh Scripture is celebrated there on the first Sunday of every November, with a parade that attracts about 70,000;
- The Sikh and Punjabi American communities of California continue to make important contributions to our state and nation. (osbindra@yahoo.com ; 916-858-2650)

Letter to Principals from Parents of Sikh Students

Principal _____
 -----School

Sub: SIKH AWARENESS/APPRECIATION MONTH

Sir/Madam,

I invite you attention to Mr. Jack O’Connell’s letter of October 28, 2010 (<http://www.cde.ca.gov/ci/hs/im/suptltrlegres0910.asp>), addressed to County and District Superintendents and Charter School Administrators about the Assembly Concurrent Resolution 181 (Logue). This resolution **seeks to afford all Californians the opportunity to better understand, recognize, and appreciate the rich history and shared principles of Sikh Americans, their monotheistic religion and the tenets of their faith, and the important role that Sikh Americans play in furthering mutual understanding and respect among all peoples; and designates November 2010 as Sikh Awareness & Appreciation Month.** The State Superintendent of Public Instructions (SSPI) also refers to his letter of November 30, 2007 (<http://www.cde.ca.gov/ci/hs/im/sikhamerltr11-07.asp>) in which he stated, **“I encourage you to make use of this video (*Meet the Sikhs* by PBS/KVIE Sacramento, 2005) to inform students about the roles and contributions of Sikhs to the history of California”.**

The Sikh community urges you to undertake functions and activities in pursuance of ACR 181. We are glad to provide to you the following CDE-approved Supplemental Instructional Materials to support activities honoring ACR 181(Logue).

1. A 3-minute PBS/KVIE video *Meet the Sikhs*, (available on www.youtube.com)
2. *Cultural Safari* of www.kaurfoundation.org ;
3. *Sikhs in America* DVD (Classroom Version), by www.kvie.org of PBS, which has *Meet the Sikhs*; a classroom session, and the producer’s interview;
4. A poster designed to honor ACR 181(Logue)

Hopefully, you can arrange to share all the materials with the teachers and other staff of your school and then share the age-appropriate material with the students. Parents of Sikh students and others will be glad to make presentations, answer questions and otherwise help to make your events/functions successful.

Looking forward to receiving your feedback,
 Sincerely,

Name, address & other contact information Dated -

SSPI Advises School Administrators to Honor Sikh Awareness Month

State Superintendent of Public Instruction (SSPI), Mr. Jack O’Connell, has vide his letter of October 28, 2010, notified County and District Superintendents and Charter School Administrators that the Assembly Concurrent Resolution 181 (Logue) designates November 2010 to be California Sikh American Awareness and Appreciation Month. He added, “A letter about the contributions of Sikh Americans, and a link to a short educational video about Sikhs, is also posted on the CDE History-Social Science web page at <http://www.cde.ca.gov/ci/hs/im/sikhamerltr11-07.asp>”. The SSPI has pointed out that the Legislature encourages local educational agencies to conduct appropriate exercises and hold needed functions.

Now, it is the duty of all Californian Sikhs to approach their County and District Superintendents and Charter School Administrators to arrange functions needed to honor the ACR 181(Logue) in all schools. The Sikh community should provide them copies of relevant materials (e.g. “Meet the Sikhs” video of www.kvie.org ; “Cultural Safari” video of www.kaurfoundation.org and posters - printed ones

like that available from osbindra@yahoo.com or handwritten ones being prepared at some Gurdwaras, e.g. Roseville and San Jose) and speakers to answer questions about Sikh American history, culture and faith.

The Nov. 30, 2007 letter referred to above reads as follows.

“Dear County and District Superintendents:

Subject: EDUCATIONAL RESOURCE ABOUT SIKH AMERICANS During and after the 2005 History–Social Science Primary Adoption, the California Department of Education and State Board of Education (SBE) received extensive testimony from members of the Sikh community on how to better incorporate materials on Sikhs into the history–social science curriculum. The Sikh population in California has some 250,000 members, and includes large communities in the agricultural towns in the Central Valley. Members of the Sikh community have testified to the SBE that Sikhs have been targets of hate crimes, especially in the aftermath of the September 11, 2001 attacks, by Americans who mistakenly identify them as Arab or Muslim. Public Broadcasting station KVIE in Sacramento has agreed to allow free distribution of a short video entitled, “Meet the Sikhs.” This video is available in QuickTime format on the KVIE Web site at [KVIE Outreach](#) (Outside Source). I encourage you to make use of this video to inform students about the roles and contributions of Sikhs to the history of California. If you have any questions regarding this subject, please contact Suzanne Rios, Administrator, Instructional Resources Unit, at ~~916-319-0665~~ or by e-mail at ~~srrios@ede.ca.gov~~. [Note, the preceding phone number and e-mail address are no longer valid. The Standards, Curriculum Frameworks and Instructional Resources Division phone number is 916-319-0881.] Sincerely, JACK O’CONNELL; JO: km cc: Onkar Bindra, Sikh Temple Sacramento

The SSPI (Mr. Jack O’Connell, SSPI, CDE, 1430 N St., Sacramento, CA 95814) deserves letters of appreciation and thanks for issuing the advisory letters mentioned above, at the request of Dr. Onkar S. Bindra.

MEMORIAL TO PROFESSOR ATAMJIT SINGH OF CALIFORNIA STATE UNIVERSITY



San Jose, November 20, 2010. Professor Atamjit Singh was remembered by his friends, family and Sikh communities at a Memorial Service (Bhog Ceremony) held at the San Jose Gurdwara today. A memorial ceremony with Akhand Paath and Aardas was also organized by Prof. Tomio at Gurdwara Sahib in Kobe, Japan.

Professor Atamjit Singh, an eminent academic and a literary scholar who worked tirelessly throughout his life to promote Punjabi language and literature in India and around the world, passed away in San Jose on November 12, 2010. He was 76.

Besides Sikh leadership of California and his friends in the area who paid last homage to Atamjit ji, there were messages received from all over the world. In a message from Delhi, Professor Chandra Mohan, the General Secretary of Comparative Literature Association of India (of which Professor Singh was an Advisory Council Member), paid tributes to Atamjit’s “outstanding contributions to the development of Punjabi and Comparative Indian Literature both at national and international levels.” Poets such as

Amarjit Chandan in London, as well as Gurcharan Rampuri, Sadhu Binning, and Gurmel Sidhu in North America, have expressed shock at Atamjit's sudden and unexpected departure and praised him for his pioneering work in Punjabi language teaching in North America. David Ray of Tucson, Arizona, a well-known American poet and an old family friend, described Atamjit as "a strong link in the web of connections that might heal us all – the many different communities that so desperately need the light of education and tolerance, loving and cooperative engagement." Dr. Bhai Harbans Lal, Editor of Sikh Studies Journal and President of the Academy of Guru Granth Studies, remembered Atamjit as a scholar of the Guru Granth linguistics besides his commitment to Sikh Studies. Some of these interests he had carried since his college days, recalled Dr. Lal.

Atamjit Singh was born in Muktsar, District Ferozepur, Punjab, on August 7, 1934, to Professor Kesar Singh Uberoi and Mrs. Balbir Kaur. Raised in an academic family, he graduated from C.B. High School, Ambala Cantonment, and pursued further education in at G.M.N. College, Ambala, as well as Government Colleges in Ludhiana and Patiala. He received his Ph.D. from the University of Delhi under the guidance of Punjabi poet-scholar, Dr. Harbhajan Singh. His doctoral work was on the Concept of Shringhar in the compositions of the fifth Sikh Guru, Guru Arjun Dev.

At age 20, Dr Singh began his first job as a lecturer at Mukand Lal National College, Yamunanagar. He went on to distinguish himself as a teacher-scholar at Khalsa College and Arts Faculty, University of Delhi, as well as at Guru Nanak Dev University, Amritsar. He served as a Professor and Chair of the School of Punjabi Studies at Guru Nanak Dev University, Amritsar. He also taught courses in Punjabi language at Tokyo University of Foreign Languages, and gave seminars and workshops at the Osaka University of Foreign Studies. His other diaspora experience included conducting courses in Punjabi and Sikh Studies in Thailand, United Kingdom, and United States. He was twice the Director of Punjab State Text Book Board, Chandigarh, where he led the development of curriculum and textbooks for use in the Indian state of Punjab at K-12 and college levels. While he was primarily a scholar of Punjabi Language and Literature, he knew many other languages such as Urdu, Persian, Hindi, Sanskrit, and Bengali.

In August 1993, Dr. Singh joined the University of California-Berkeley's Department of South and Southeast Asian Studies and established the first-ever Punjabi Language Program on a California campus. In 1998, he moved to San Jose State University (SJSU), where he directed until June 2010 a successful Punjabi Language Program as part of the university's Department of Modern Languages. He worked with volunteers from the community, high schools in Bay Area, and other academic bodies to establish a solid program for Punjabi studies at SJSU.

He was a beloved teacher and mentor to literally thousands of students in the Bay Area, including many at the San Jose Gurdwara, where he taught Punjabi along with Mr. Malvinder Singh Kohli and Mrs. Pushpinder Kaur Singh for many years.

With the support of community leaders such as Dr. Mahinder Singh Madan, Dr. Avtar Singh, and Dr. Inder Mohan Singh, Dr. Singh organized over the years several international conferences on Sikhism and Punjabi Literature.

Both in India and the United States, Professor Atamjit Singh worked with a number of academic organizations such as the Punjabi Sahit Akademi (the Punjabi Literary Academy) in India and the Punjabi Writers Associations in U.S. and Canada.

While highly respected as a scholar and teacher, Professor Singh's most endearing qualities were his humanity, gentle humor, and forgiveness. He was gentle, sweet and generous in his ways. His brilliant intellect did not come in the way of his tolerance for human foibles, or for his respect for religious and cultural diversity. He combined his soft-spoken ways with active and strong progressive attitudes toward men and women of all castes, classes and races. Amritjit Singh, an eminent professor of English and African American Studies at Ohio University, recalled his beloved older brother as "a gentle lion, whose ribcage was made of steel-like values." He added, "Atamjit was both Blake's Lamb and Tiger."

Dr. Atamjit Singh is survived by his wife Swaranjit Oberoi, his son Colonel Pankaj Punit Singh of San Jose, his daughter-in-law Deepinder Kaur, and his granddaughter Punnya Kaur. He also leaves behind five younger sisters and brothers in various parts of the

United States, eleven nephews and nieces as well as seventeen grandnephews, all of whom are contributing members of the communities they live and work in.

Dr. Atamjit Singh will be missed greatly by his students, friends and family members alike. He was an inspiration for many of them and will be long remembered as an amazing and giving human being.

Message of sympathy may be sent to Jasmit Singh at singh.jasmit@gmail.com, or Samir Singh at spsoberoi@yahoo.com or 908-720-6224.

ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਸਿੱਖੀ 'ਤੇ ਪਹਿਲਾ ਨਹੀਂ ਚੌਧਵਾਂ ਵੱਡਾ ਹਮਲਾ ਹੈ

ਡਾਕਟਰ ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ

hsdilgeer@yahoo.com

2006 ਵਿਚ ਦਿਆਲਪੁਰਾ ਭਾਈਕਾ ਵਿਚ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਦਾ ਦਰਜਾ ਦੇਣ ਦੀ ਸਾਜ਼ਿਸ਼ ਸਿੱਖ ਧਰਮ ਦੇ ਖ਼ਿਲਾਫ਼ ਪਹਿਲਾ ਹਮਲਾ ਨਹੀਂ ਸੀ। ਸਿੱਖ ਧਰਮ 'ਤੇ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਹੁੰਦਿਆਂ ਹੀ ਸ਼ੁਰੂ ਹੋ ਗਏ ਸਨ ਤੇ ਸਿੱਖ ਧਰਮ 'ਤੇ ਪਹਿਲਾ ਹਮਲਾ ਕਰਨ ਵਾਲਾ ਸ਼੍ਰੀਚੰਦ ਸੀ ਜਿਸ ਨੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਮੁਕਾਬਲੇ 'ਤੇ ਆਪਣਾ ਉਦਾਸੀ ਮਤ ਚਲਾਇਆ। ਪਰ ਸ਼੍ਰੀਚੰਦ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਉਸੇ ਵੇਲੇ ਹੀ ਰੱਦ ਕਰ ਦਿੱਤਾ ਸੀ ਅਤੇ ਇਹ ਗੱਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਵੀ ਲਿਖੀ ਹੋਈ ਹੈ ਕਿ ਉਹ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਬਾਗ਼ੀ ਸੀ ਅਤੇ ਉਸ ਦਾ ਦਿਲ ਖੋਟਾ ਸੀ:

ਪੁੜੀ ਕਉਲੁ ਨ ਪਾਲਿਓ, ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ॥

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ, ਬੰਨਿ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ॥

{ਸਫ਼ਾ 967-68}

(ਪਰ ਜ਼ਰਾ ਵੀ ਸ਼ਰਮ ਨਹੀਂ ਆਈ ਗੁਰੂ ਦੇ ਮੁਜਰਮਾਂ, ਉਸ ਰਣਜੀਤ ਸਿੰਘ ਵੱਡਰੀਆਂ ਵਾਲੇ ਅਤੇ ਗੁਰਬਚਨ ਸਿੰਘ ਪੁਜਾਰੀ ਅਕਾਲ ਤਖ਼ਤ ਨੂੰ, ਜਿਨ੍ਹਾਂ ਨੇ ਸਤੰਬਰ 2010 ਵਿਚ ਉਸ ਦੇ 500 ਸਾਲਾ ਦਿਨ 'ਤੇ ਸ਼੍ਰੀਚੰਦ ਦੀ ਪੂਜਾ ਕੀਤੀ, ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਰੱਦ ਕਰ ਦਿੱਤਾ)।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਦੂਜਾ ਹਮਲਾ 'ਖਾਰੀ ਬੀੜ' ਤਿਆਰ ਕਰ ਕੇ ਉਸ ਵਿਚ ਆਲਮ ਕਵੀ ਦੀ ਲਿਖੀ 'ਮਾਧਵ ਨਲ ਤੇ ਕਾਮ ਕੰਦਲਾ' ਵਾਲੀ 'ਰਾਗ ਮਾਲਾ' ਸ਼ਾਮਿਲ ਕਰ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਮਿਲਾਵਟ ਪਾਉਣ ਦੀ ਸਾਜ਼ਿਸ਼ ਕੀਤੀ ਗਈ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਤੀਜਾ ਹਮਲਾ ਬਿਧੀ ਚੰਦ ਹੰਦਾਲੀਏ ਨੇ ਕੀਤਾ ਸੀ ਜਿਸ ਨੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਬਾਰੇ ਲਿਖੀ ਅਸਲ ਜਨਮਸਾਖੀ ਨੂੰ ਵਿਗਾੜ ਕੇ ਮੌਜੂਦਾ 'ਜਨਮਸਾਖੀ ਭਾਈ ਬਾਲਾ' ਤਿਆਰ ਕਰਵਾ ਕੇ ਉਸ ਨੂੰ ਅਸਲ ਆਖ ਕੇ ਪਰਚਾਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ ਸੀ। ਇਹ ਕਿਤਾਬ ਸਿੱਖ ਤਵਾਰੀਖ਼ ਵਿਗਾੜਨ ਦੀ ਪਹਿਲੀ ਵੱਡੀ ਸਾਜ਼ਿਸ਼ ਸੀ। ਇਸ ਮਗਰੋਂ ਮਿਹਰਬਾਨ ਦੀ 'ਜਨਮਸਾਖੀ ਗੁਰੂ ਨਾਨਕ' ਵੀ ਇਸੇ ਸਾਜ਼ਿਸ਼ ਦਾ ਇਕ ਪੜਾਅ ਸੀ ਅਤੇ ਸਰੂਪ ਦਾਸ ਭੱਲਾ ਦੀ ਮਹਿਮਾ ਪਰਕਾਸ਼ ਵੀ ਇਸੇ ਲੜੀ ਵਿਚ ਇਕ ਵੱਡੀ ਸਾਜ਼ਿਸ਼ ਸੀ, ਇਨ੍ਹਾਂ ਦੋਹਾਂ (ਮਿਹਰਬਾਨ ਅਤੇ ਸਰੂਪ ਦਾਸ ਭੱਲਾ) ਨੇ ਸਿੱਖ

ਤਵਾਰੀਖ਼ ਵਿਚ ਬਹੁਤ ਹੀ ਗ਼ਲਤ ਸਮਗਰੀ ਭਰੀ ਹੈ। ਸਿੱਖ ਤਵਾਰੀਖ਼ ਵਿਚ ਬਹੁਤੀਆਂ ਗ਼ਲਤ ਗੱਲਾਂ ਇਨ੍ਹਾਂ ਤਿੰਨਾਂ ਦੀਆਂ ਪਾਈਆਂ ਹੋਈਆਂ ਹਨ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਚੌਥਾ ਹਮਲਾ ਸੁਮੇਰ ਸਿੰਘ ਨੇ ਕੀਤਾ ਸੀ ਜਿਸ ਨੇ 'ਸਰਬ ਲੋਹ ਗੰਥ' ਤੇ ਹੋਰ ਕਵਿਤਾਵਾਂ ਲਿਖ ਕੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੇ ਨਾਂ ਨਾਲ ਜੋੜ ਕੇ ਪਰਚਾਰਨੀਆਂ ਸ਼ੁਰੂ ਕੀਤੀਆਂ ਸਨ। ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਰਚਨਾ ਇੱਥੋਂ ਸ਼ੁਰੂ ਹੋਈ ਸੀ। ਭਾਈ ਗੁਰਦਾਸ ਦੇ ਨਾਂ ਹੇਠ 'ਰਾਮਕਲੀ ਦੀ ਵਾਰ' (ਅਖੌਤੀ 41 ਵੀਂ ਵਾਰ) ਲਿਖਣ ਵਾਲਾ ਵੀ ਸ਼ਾਇਦ ਇਹੀ ਸੀ। ਭਾਈ ਗੁਰਦਾਸ ਦੀਆਂ ਵਾਰਾਂ ਵਿਚ ਵੀ ਇਸ ਨੇ ਮਿਲਾਵਟ ਕੀਤੀ ਜੋ ਅੱਜ ਸਾਫ਼ ਨਜ਼ਰ ਆਉਂਦੀ ਹੈ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਪੰਜਵਾਂ ਹਮਲਾ ਕਾਸ਼ੀ (ਬਨਾਰਸ) ਦੇ ਨਿਰਮਲਿਆਂ (ਬਾਨਾਰਸ ਕੇ ਠੱਗ) ਤੇ ਉਦਾਸੀਆਂ (ਸ਼੍ਰੀਚੰਦੀਆਂ) ਨੇ ਕੀਤਾ ਜਿਨ੍ਹਾਂ ਨੇ, ਦਯਾ ਸਿੰਘ ਤੇ ਚੌਧਾ ਸਿੰਘ ਦੇ ਨਾਂ ਹੇਠ, ਨਕਲੀ 'ਰਹਿਤਨਾਮੇ' ਤਿਆਰ ਕਰਵਾ ਕੇ ਸਿੱਖ ਧਰਮ ਨੂੰ ਬ੍ਰਾਹਮਣੀ ਧਰਮ ਬਣਾਉਣ ਦੀ ਸਾਜ਼ਿਸ਼ ਨੂੰ ਨਵਾਂ ਮੋੜ ਦਿੱਤਾ। ਇਨ੍ਹਾਂ ਨੇ ਹੀ ਰਹਿਰਾਸ ਵਿਚ ਚੌਪਈ (ਚਰਿਤਰੋਪਾਖਾਯਾਨ ਵਿਚੋਂ) ਵਾੜੀ ਸੀ। ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ ਭਿੰਡਰਾਂ ਇਸੇ 'ਨਿਰਮਲਾ ਟਕਸਾਲ' ਚੋਂ ਸਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਲਿਖਤ 'ਖਾਲਸਾ ਜੀਵਨ' ਵਿਚੋਂ ਸਾਫ਼ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਉਹ ਬਨਾਰਸੀ ਨਿਰਮਲਾ ਟਕਸਾਲ ਵਿਚੋਂ ਸਨ। ਫਿਰ ਉਨ੍ਹਾਂ ਦੇ ਚੜ੍ਹਾਈ ਕਰਨ ਮਗਰੋਂ ਚੇਲਿਆਂ ਨੇ ਆਪਣੀ 'ਭਿੰਡਰਾਂ ਟਕਸਾਲ' ਬਣਾ ਲਈ ਤੇ 1977 ਵਿਚ ਇਸ ਦਾ ਨਾਂ 'ਦਮ ਦਮੀ ਟਕਸਾਲ' (ਯਾਨਿ ਡੀ.ਡੀ.ਟੀ.) ਰੱਖ ਦਿੱਤਾ। (ਇਸ ਜਥੇ ਵਿਚੋਂ ਬਾਬਾ ਜਰਨੈਲ ਸਿੰਘ ਹੀ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਸਿੱਖੀ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਦਾ ਹਿੱਸਾ ਬਣਨ ਤੋਂ ਰੋਕਣ ਵਿਚ ਰੋਲ ਅਦਾ ਕੀਤਾ। ਹੁਣ ਹਰਨਾਮ ਸਿੰਘ ਧੰਮਾ ਨੇ ਤਾਂ ਇਸ ਨੂੰ ਤਬਾਹ ਕਰਨ ਵਿਚ ਕੋਈ ਕਸਰ ਨਹੀਂ ਛੱਡੀ) 'ਪੰਥ ਪਰਕਾਸ਼' ਰਾਹੀਂ ਸਿੱਖ ਤਵਾਰੀਖ਼ ਵਿਚ ਮਹਾਂ ਗਪੜੇ ਅਤੇ ਸਿੱਖ ਵਿਰੋਧੀ ਸਮੱਗਰੀ ਭਰਨ ਵਾਲੇ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਵੀ ਇਸੇ ਨਿਰਮਲਾ ਟਕਸਾਲ ਵਿਚੋਂ ਸਨ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਛੇਵਾਂ ਹਮਲਾ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਨਾਲ ਚਾਰ ਬ੍ਰਾਹਮਣ ਜੋੜ ਕੇ 'ਸੂਰਜ ਪਰਕਾਸ਼' ਤਿਆਰ ਕਰਵਾਇਆ ਅਤੇ ਇਨ੍ਹਾਂ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਇਸ ਕਿਤਾਬ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬੇਹਦ ਬੇਅਦਬੀ ਕੀਤੀ ਤੇ ਸਿੱਖ ਤਵਾਰੀਖ਼ ਨੂੰ ਵਿਗਾੜਿਆ। ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਇਸ ਵਿਚਲੀ ਸਿੱਖ ਵਿਰੋਧੀ ਸਮੱਗਰੀ ਨੂੰ ਛਾਂਗਣ ਵਾਸਤੇ ਹੁਣ ਤਕ 50 ਲੱਖ ਰੁਪਏ ਤੋਂ ਵਧ ਖਰਚ ਕਰ ਚੁਕੀ ਹੈ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਸੱਤਵਾਂ ਹਮਲਾ ਗੰਥੀ ਗਿਆਨੀ ਗੁਰਮੁਖ ਸਿੰਘ ਅਤੇ ਦਰਬਾਰਾ ਸਿੰਘ ਨੇ 1830-40 ਦੌਰਾਨ ਕੀਤਾ ਜਿਨ੍ਹਾਂ ਨੇ 'ਗੁਰਬਿਲਾਸ ਪਾਤਸਾਹੀ ਛੇਵੀਂ' ਲਿਖ ਕੇ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਦੀ ਬੇਅਦਬੀ ਵੀ ਕੀਤੀ ਤੇ ਸਿੱਖ ਤਵਾਰੀਖ਼ ਵੀ ਵਿਗਾੜੀ। 1998 ਵਿਚ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਤੀ ਨੇ ਇਸ ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਤੋਂ ਛਪਵਾ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਤੌਹੀਨ ਨੂੰ ਪਰਚਾਰਿਆ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਅਠਵਾਂ ਹਮਲਾ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਮਾਲਕਮ ਰਾਹੀਂ ਕੀਤਾ; ਜਿਸ ਨੇ ਨਿਰਮਲਿਆਂ ਕੋਲੋਂ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਤਿਆਰ ਕਰਵਾਇਆ ਤੇ ਇਸ ਦਾ ਪਰਚਾਰ ਕੀਤਾ। ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਹੀ ਬੂਟੇ ਸਾਹ, ਅਹਿਮਦ ਸਾਹ ਬਟਾਲਵੀ, ਸ਼ਰਧਾ ਰਾਮ ਫਿਲੌਰੀ, ਖੁਸ਼ਵਕਤ ਰਾਏ ਤੇ ਹੋਰਾਂ ਕੋਲੋਂ ਸਿੱਖ ਤਵਾਰੀਖ਼ ਲਿਖਵਾ ਕੇ ਇਸ ਨੂੰ ਵਿਗਾੜਿਆ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਨੌਵਾਂ ਹਮਲਾ ਅੰਗਰੇਜ਼ਾਂ ਅਤੇ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਮਿਲ ਕੇ ਖੇਮ ਸਿੰਘ ਬੇਦੀ ਨੇ ਕੀਤਾ ਜਿਸ ਨੇ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਵੇਲੇ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਦਾ ਅੰਗ ਬਣਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਅਤੇ 'ਹਮ ਹਿੰਦੂ ਹੈ' ਵਰਗੀਆਂ ਕਿਤਾਬਾਂ ਲਿਖਵਾਈਆਂ ਅਤੇ ਜਿਸ ਦੇ ਬਦਲੇ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਨੂੰ 'ਹਮ ਹਿੰਦੂ ਨਹੀਂ' ਲਿਖਣੀ ਪਈ। ਇਸੇ ਨੇ ਹੀ 'ਗੁਰੂ ਬੰਸ' ਦਾ ਫਰਾਡ ਸ਼ੁਰੂ ਕਰਵਾਇਆ ਅਤੇ ਬੇਦੀਆਂ, ਸੋਢੀਆਂ, ਭੱਲਿਆਂ ਦੀ ਪੂਜਾ ਕਰਵਾਉਣ ਦੀ ਸਾਜ਼ਿਸ਼ ਰਚੀ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਦਸਵਾਂ ਹਮਲਾ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਵੇਲੇ ਡੋਗਰਿਆਂ (ਧਿਆਨ, ਗੁਲਾਬ, ਸੁਚੇਤ, ਹੀਰਾ ਸਿੰਹ) ਤੇ ਬ੍ਰਾਹਮਣਾਂ (ਖੁਸ਼ਹਾਲ ਚੰਦ, ਲਾਲ ਚੰਦ, ਬੇਲੀ ਰਾਮ, ਗੰਗਾ ਰਾਮ, ਅਯੁਧਿਆ ਪ੍ਰਸਾਦ, ਰਾਜਾ ਦੀਨਾ ਨਾਥ ਤੇ ਤੇਜ ਰਾਮ ਜਿਸ ਨੂੰ ਤੇਜਾ ਸਿੰਘ ਰਾਜਾ ਬਣਾ ਕੇ 'ਦਸਤੂਰਿ ਅਮਲ' ਤਿਆਰ ਕਰਵਾਇਆ) ਨੇ ਲਾਹੌਰ ਦਰਬਾਰ 'ਤੇ ਕਬਜ਼ਾ ਕਰ ਕੇ ਪਹਿਲਾਂ ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ ਮਰਵਾਇਆ ਤੇ ਮਗਰੋਂ ਦਰਬਾਰ ਸਾਹਿਬ 'ਤੇ ਨਿਰਮਲੇ ਸੰਤ ਸਿੰਘ ਗਿਆਨੀ ਅਤੇ ਅਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ 'ਤੇ ਨਿਰਮਲਿਆਂ ਅਤੇ ਉਦਾਸੀਆਂ ਦਾ ਕਬਜ਼ਾ ਕਰਵਾ ਕੇ **ਸਿੱਖ ਅਦਾਰਿਆਂ ਵਿਚ ਬ੍ਰਾਹਮਣੀ ਮਰਿਆਦਾਵਾਂ** ਸ਼ੁਰੂ ਕਰਵਾਈਆਂ ਤੇ ਮਗਰੋਂ ਇਸਨੂੰ ਨੂੰ 'ਪੁਰਾਤਨ ਮਰਿਆਦਾ' ਕਹਿਣ ਦਾ ਫ਼ਰਾਡ ਸ਼ੁਰੂ ਕੀਤਾ। 1920 ਵਿਚ ਅਕਾਲੀ ਲਹਿਰ ਵੇਲੇ ਦਰਬਾਰ ਸਾਹਿਬ ਨੂਮ ਆਜ਼ਾਦ ਕਰਵਾ ਕੇ ਸਿੱਖਾਂ ਨੇ ਕੁਝ ਕੂ ਬ੍ਰਾਹਮਣੀ ਕਾਰਵਾਈਆਂ ਬੰਦ ਕਰਵਾਈਆਂ ਸਨ ਪਰ ਬਹੁਤ ਸਾਰੀਆਂ ਫਿਰ ਵੀ ਜਾਰੀ ਸਨ; ਹੁਣ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿਚ ਅਤੇ ਅਕਾਲ ਤਖ਼ਤ 'ਤੇ ਚੌਕ ਮਹਿਤਾ ਡੇਰੇ ਦੇ ਪੁਜਾਰੀਆਂ ਅਤੇ ਗ੍ਰੰਥੀਆਂ ਦਾ ਕਬਜ਼ਾ ਹੈ ਤੇ ਹੁਣ ਉਥੇ 90% ਮਰਿਆਦਾ ਨਿਰਮਲਿਆਂ ਤੇ ਬ੍ਰਾਹਮਣਾਂ ਵਾਲੀ ਹੈ; ਹੋਰ ਤਾਂ ਹੋਰ ਹੁਣ ਤਾਂ ਉਥੇ 'ਸਾਕਤ ਮਤ ਦੀ ਕਿਤਾਬ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ' ਵਿਚੋਂ ਕਵਿਤਾਵਾਂ ਵੀ ਸ਼ਬਦ ਕਹਿ ਕੇ ਰੋਜ਼ ਪੜ੍ਹੀਆਂ ਜਾਂਦੀਆਂ ਹਨ; ਵਿਚਾਰੇ ਰਾਗੀਆਂ ਨੂੰ ਨੌਕਰੀ ਚੋਂ ਕੱਢਣ ਦਾ ਡਰਾਵਾ ਦੇ ਕੇ ਉਨ੍ਹਾਂ ਕੋਲੋਂ ਗਵਾਈਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਹੁਣ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿਚ ਨਿਰੋਲ ਗੁਰਮਤਿ 'ਤੇ ਪਹਿਰਾ ਦੇਣ ਵਾਲੇ ਕਿਸੇ ਗੁਰਬਖ਼ਸ਼ ਸਿੰਘ ਗੁਲਸ਼ਨ ਜਾਂ ਜਗਤਾਰ ਸਿੰਘ ਜਾਚਕ ਜਾਂ ਕਿਸੇ ਵੀ ਸੱਚੇ ਸਿੱਖ ਨੂੰ ਸੇਵਾ ਦਾ ਮੌਕਾ ਨਹੀਂ ਮਿਲ ਸਕਦਾ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਯਾਰੂਵਾਂ ਹਮਲਾ ਅੰਗਰੇਜ਼ਾਂ ਨੇ ਬਾਬਾ ਰਾਮ ਸਿੰਘ ਦੇ ਭਰਾ ਨੂੰ ਵਰਤ ਕੇ ਕੂਕਿਆਂ ਨੂੰ '**ਨਾਮਧਾਰੀ**' ਵਜੋਂ ਖੜ੍ਹਾ ਕਰ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੁਕਾਬਲੇ ਵਿਚ ਯਾਰੂਵਾਂ, ਬਾਰਵਾਂ...ਪੰਦਰਵਾਂ ਗੁਰੂ ਖੜ੍ਹਾ ਕਰਨ ਦੀ ਸਾਜ਼ਿਸ਼ ਨਾਲ ਕੀਤਾ ਤਾਂ ਜੋ ਸਿੱਖ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ਟੁੱਟ ਜਾਣ; ਭਾਵੇਂ ਸਿੱਖਾਂ ਨੇ ਇਸ ਨੂੰ ਬੁਰੀ ਤਰ੍ਹਾਂ ਰੱਦ ਕਰ ਦਿੱਤਾ ਪਰ ਫਿਰ ਵੀ ਰਾਸ਼ਟਰੀਆਂ ਸੋਇਮ ਸੇਵਕ ਸੰਘ (ਸੰਘ) ਅਤੇ ਸਰਕਾਰੇ-ਦਰਬਾਰੇ ਇਸ 'ਸੰਘ' ਦੇ ਸੈੱਲ ਨੇ ਇਸ ਨੂੰ ਜ਼ਿੰਦਾ ਰੱਖਿਆ ਹੋਇਆ ਹੈ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਬਾਰੂਵਾਂ ਹਮਲਾ ਨਿਰਮਲਾ ਟਕਸਾਲ ਦੇ ਭਾਈ ਵੀਰ ਸਿੰਘ ਧੜੇ ਨੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਦੇ ਨਾਂ 'ਤੇ ਜਾਅਲੀ ਅਖੌਤੀ ਤੀਰਥ '**ਹੇਮਕੁੰਟ**' ਬਣਾ ਕੇ ਕੀਤਾ ਤਾਂ ਜੋ ਸਿੱਖਾਂ ਨੂੰ ਗੁਰਬਾਣੀ ਤੋਂ ਤੋੜ ਕੇ ਨਕਲੀ ਤਪੱਸਿਆ ਵਲ ਤੋਰਿਆ ਜਾ ਸਕੇ। ਮਗਰੋਂ 1980 ਦੇ ਆਲੇ ਦੁਆਲੇ ਇਕ ਹੋਰ ਫਰਾਡ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਨਾਂ 'ਤੇ ਮਨੀਕਰਣ ਵਿਚ ਮੰਦਰ ਬਣਾ ਕੇ (ਉਹ ਗੁਰਦੁਆਰਾ ਨਹੀਂ ਹੈ) ਵੀ ਸ਼ੁਰੂ ਕੀਤਾ ਗਿਆ।

ਸਿੱਖ ਧਰਮ 'ਤੇ ਤੇਰੂਵਾਂ ਹਮਲਾ ਰਾਸ਼ਟਰੀਆ ਸੋਇਮ ਸੇਵਕ ਸੰਘ (ਆਰ.ਐਸ.ਐਸ.) ਦੀ ਅਣਐਲਾਣੀ ਸਰਪਰਸਤੀ ਹੇਠ ਨੇ ਰਾਧਾਸੁਆਮੀ, ਨਿਰੰਕਾਰੀ, ਕਲੇਰਾਂਵਾਲੀਏ, ਵਿਰਸਾ ਸਿੰਘੀਏ, ਸਰਸਾਵਾਲੇ, ਨੂਰਮਹਿਲੀਏ (ਆਸੂਤੋਸ਼ੀਏ), ਭਨਿਆਰੀਏ ਅਤੇ ਹੋਰ ਦਰਜਨਾਂ ਵੱਡੇ, ਸੈਂਕੜੇ ਦਰਮਿਆਨੇ ਅਤੇ ਹਜ਼ਾਰਾਂ ਛੋਟੇ ਡੇਰੇ ਕਾਇਮ ਕਰਨਾ ਹੈ। ਇਨ੍ਹਾਂ ਡੇਰਿਆਂ ਨੇ **ਸਿੱਖਾਂ ਵਿਚ ਗੁਰੂਡੰਮ** ਕਾਇਮ ਕਰਨ ਵਿਚ ਵੱਡਾ ਰੋਲ ਅਦਾ ਕੀਤਾ।

ਹੁਣ 2006 ਵਿਚ ਭਿੰਡਰਾਂ ਮਹਿਤਾ ਜਥਾ ਅਤੇ ਰਾਸ਼ਟਰ ਸਿੱਖ ਸੰਗਤ ਤੇ ਉਸ ਦੇ ਸਿੱਧੇ ਅਤੇ ਅਸਿੱਧੇ ਅਸਰ ਹੇਠ ਚਲਣ ਵਾਲੇ ਟੋਲਿਆਂ ਨੇ ਦਸਮ ਗ੍ਰੰਥ (ਚਰਿਤੋਪਾਖਯਾਨ ਵਾਲੀ ਰਚਨਾ ਨੂੰ '**ਦਸਮ ਗ੍ਰੰਥ**' ਨਹੀਂ '**ਦਸਮ ਗੰਦ**' ਆਖਣਾ ਚਾਹੀਦਾ ਹੈ) ਨੂੰ ਗੁਰੂ ਬਣਾਉਣ ਦਾ ਐਲਾਣ ਕੀਤਾ। ਇਹ ਚੌਕ ਮਹਿਤਾ ਡੇਰਾ (ਭਿੰਡਰਾਂ ਜਥਾ) ਪਹਿਲਾਂ ਹੀ ਆਪਣੀ ਅਖੌਤੀ ਰਹਿਰਾਸ ਵਿਚ ਰਾਮ ਕਥਾ, ਕ੍ਰਿਸ਼ਨ ਕਥਾ, ਦੇਵੀ ਉਪਮਾ, ਮਹਾਕਾਲ, ਸ਼ਿਵ ਤੇ ਹੋਰ ਕਈ ਕੁਝ ਸਿੱਖ ਵਿਰੋਧੀ ਰਲਾ ਪਾ ਕੇ ਸਿੱਖੀ ਵਿਚ ਹਿੰਦੂ ਮਿਥਹਾਸ ਵਾੜ ਚੁਕਾ ਸੀ:

ਰਾਮ ਕਥਾ ਜੁਗ ਜੁਗ ਅਟਲ ਸਭ ਕੋਈ ਭਾਖਤ ਨੇਤਾ॥

ਸੁਰਗ ਬਾਸ ਰਘੁਬਰ ਕਰਾ ਸਗਰੀ ਪੁਰੀ ਸਮੇਤ॥1॥ (ਰਾਮ ਅਵਤਾਰ, ਬੰਦ 858-59),

ਪ੍ਰਿਥਮ ਧਰੋਂ ਭਗਵਤ ਕੋ ਧਣਾਨਾ॥ ਬਹੁਤ ਕਰੋਂ ਕਬਿਤਾ ਬਿਧਿ ਨਾਨਾ॥

ਕ੍ਰਿਸ਼ਨ ਜਥਾ ਮਤਿ ਚਰਿਤ੍ਰ ਉਚਾਰੇ॥ ਚੂਕ ਹੋਇ ਕਬਿ ਲੇਹੁ ਸੁਧਾਰੇ॥8॥ (ਕ੍ਰਿਸ਼ਨ ਅਵਤਾਰ, ਬੰਦ 440),

ਕ੍ਰਿਪਾ ਕਰੀ ਹਮ ਪਰ ਜਗ ਮਾਤਾ॥ ਗ੍ਰੰਥ ਕਰਾ ਪੂਰਨ ਸੁਭ ਰਾਤਾ॥ (ਚਰਿਤੋਪਾਖਯਾਨ, ਚਰਿਤਰ 404)

ਜੇ ਸਿੱਖਾਂ ਦੇ ਖ਼ਿਲਾਫ਼ ਬ੍ਰਾਹਮਣੀ ਸਾਜ਼ਿਸ਼ਾਂ 2006 ਵਿਚ ਜਾਂ ਵਿਰਸਾ ਸਿੰਘ ਵੱਲੋਂ, ਜਾਂ ਰਾਸ਼ਟਰ ਸਿੱਖ ਸੰਗਤ ਵੱਲੋਂ ਪਿਛਲੇ ਕੁਝ ਸਾਲ ਵਿਚ ਸ਼ੁਰੂ ਨਹੀਂ ਹੋਈਆਂ ਇਹ ਤਾਂ ਪਿਛਲੇ 500 ਸਾਲ ਤੋਂ ਚਲ ਰਹੀਆਂ ਹਨ। ਮੈਂ ਇੱਥੇ ਸਿਰਫ਼ 14 ਵੱਡੇ ਹਮਲਿਆਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ, ਛੋਟੇ ਹਮਲੇ ਤਾਂ ਸੈਂਕੜਿਆਂ ਦੀ ਗਿਣਤੀ ਵਿਚ ਨ; ਅਤੇ ਸ਼ਾਇਦ ਕੁਝ ਵੱਡੇ ਹਮਲੇ ਮੈਂ ਲਿਖਣੇ ਭੁੱਲ ਵੀ ਗਿਆ ਹੋਵਾਂਗਾ; ਉਹ ਵਿਦਵਾਨ ਸੱਜਣ ਚੇਤੇ ਕਰਵਾਉਣਗੇ ਅਤੇ ਅਗਲੀ ਵਾਰ ਛਾਪਣ ਸਮੇਂ ਸ਼ਾਮਿਲ ਕਰ ਦਿਆਂਗਾ।

ਸ਼ੁਕਰ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਗੁਰਮਤਿ ਟਕਸਾਲ ਵਾਲੇ, ਨਿਆਰੀ ਤੇ ਨਿਰੋਲ ਸਿੱਖੀ ਵਾਲੇ, ਕੁਝ ਲੋਕ ਜਾਨ ਤਲੀ 'ਤੇ ਰੱਖ ਕੇ ਨਿੱਤਰੇ ਹਨ ਅਤੇ ਔਰੰਗਜ਼ੇਬੀ ਸੋਚ ਵਾਲੇ ਪਗੜੀਧਾਰੀ ਬ੍ਰਾਹਮਣਾਂ ਦੀਆਂ ਸਾਜ਼ਿਸ਼ਾਂ ਨੂੰ ਬੇਨਕਾਬ ਕੀਤਾ ਹੈ ਤੇ ਸਿੱਖੀ ਨੂੰ ਬਣਾਉਣ ਵਲ ਕਦਮ ਚੁੱਕੇ ਹਨ। ਪਰ ਜਦੋਂ ਦਾ ਹਰਨਾਮ ਸਿੰਘ ਧੁੰਮਾ ਚੌਕ ਮਹਿਤਾ ਡੇਰੇ 'ਤੇ ਕਾਬਜ਼ ਹੋਇਆ ਹੈ ਉਸ ਨੇ ਸਿੱਖੀ ਨੂੰ ਦੋ ਹਿੱਸਿਆਂ (ਬਰਾਹਮਣੀ ਸਿੱਖੀ ਅਤੇ ਨਿਰੋਲ ਤੱਤ ਗੁਰਮਤਿ) ਵਿਚ ਵੰਡਣ ਵਿਚ ਕੋਈ ਕਸਰ ਨਹੀਂ ਛੱਡੀ। ਅਕਾਲ ਤਖ਼ਤ ਦਾ ਪੁਜਾਰੀ ਅੱਜ ਉਸ ਦੀ ਕਠਪੁਤਲੀ ਹੈ ਅਤੇ ਉਸ ਰਾਹੀਂ ਧੁੰਮਾ ਟੋਲਾ ਸਿੱਖੀ ਨੂੰ ਖ਼ਤਮ ਕਰਨ ਦੀ ਔਰੰਗਜ਼ੇਬੀ ਸੋਚ 'ਤੇ ਚਲ ਰਿਹਾ ਹੈ। ਅੱਜ ਡੇਰਦਾਰ ਤੇ ਸਾਧ ਮਾਫੀਆ ਨਿਆਰੀ ਸਿੱਖੀ ਦੀ ਗੱਲ ਕਰਨ ਵਾਲਿਆਂ 'ਤੇ ਜਿਸਮਾਨੀ ਹਮਲੇ ਵੀ ਕਰਵਾ ਰਿਹਾ ਹੈ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਖ਼ਿਲਾਫ਼ (ਖ਼ਾਸ ਕਰ ਕੇ ਜੋਗਿੰਦਰ ਸਿੰਘ ਸਪੋਕਸਮੈਨ, ਡਾ: ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ ਅਤੇ ਪ੍ਰੋ ਦਰਸ਼ਨ ਸਿੰਘ ਦੇ ਖ਼ਿਲਾਫ਼) ਝੂਠਾ ਸਾਜ਼ਿਸ਼ੀ ਪਰਚਾਰ ਵੀ ਕਰ/ਕਰਵਾ ਰਿਹਾ ਹੈ। ਪਰ ਆਫ਼ਰੀਨ ਹਨ ਉਹ ਗੁਰੂ ਦੇ ਸ਼ੇਰ ਜੋ ਇਸ ਜ਼ੁਲਮ ਦੇ ਬਾਵਜੂਦ ਪੰਥ ਦੀ ਬੇੜੀ ਨੂੰ ਡੁੱਬਣ ਤੋਂ ਬਚਾਉਣ ਵਾਸਤੇ ਜੂਝ ਰਹੇ ਹਨ।



ਗੁਰਦੇਵ ਮਾਤਾ ਵਲੋਂ ਬੱਚਿਆਂ ਨੂੰ ਅਸੀਸ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (੫੧੦-੪੩੨-੫੮੨੭)

ਗੁਰਮਤਿ ਹਰ ਵੇਲੇ ਸਰਬਸਾਂਝਾ ਉਪਦੇਸ਼ ਦਿੰਦੀ ਹੈ ਜੋ ਸਰਬਕਾਲੀ ਹੁੰਦਾ ਹੈ। ਕੁਝ ਸੰਪ੍ਰਦਾਈ ਵਿਦਵਾਨ ਅਤੇ ਡੇਰੇਦਾਰ ਜੋ ਬ੍ਰਾਹਮਣੀ ਵੇਦਾਂ ਸ਼ਾਸਤਰਾਂ ਨੂੰ ਪਹਿਲ ਦਿੰਦੇ ਹਨ, ਉਹ ਗੁਰਬਾਣੀ ਸ਼ਬਦਾਂ ਨਾਲ ਮਨੋਕਲਪਿਤ ਸਾਖੀਆਂ ਜੋੜੀ ਜਾ ਰਹੇ ਹਨ ਜੋ ਗੁਰਮਤਿ ਸਿਧਾਂਤਾਂ ਦਾ ਖੰਡਨ ਕਰਦੀਆਂ ਹਨ। ਮਾਤਾ ਗੰਗਾ ਜੀ ਨੇ ਗੁਰਬਾਣੀ ਦਾ ਇੱਕ ਵੀ ਸ਼ਬਦ ਉਚਾਰਣ ਨਹੀਂ ਕੀਤਾ, ਇਹ ਸ਼ਬਦ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦਾ ਉਚਾਰਤ ਹੈ। ਬਾਕੀ ਹਰੇਕ ਚੰਗੀ ਮਾਂ ਹੀ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਅਸੀਸ ਦਿੰਦੀ ਹੈ। ਕੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੀ ਮਾਂ ਮਾਤਾ ਤ੍ਰਿਪਤਾ ਜੀ ਨੇ ਅਸੀਸ ਨਹੀਂ ਸੀ ਦਿੱਤੀ? ਗੁਰਬਾਣੀ ਵਿੱਚ (ਧੀ ਨੂੰ

ਛੱਡ ਕੇ) ਕੇਵਲ ਪੁੱਤ੍ਰ ਨੂੰ ਹੀ ਉਪਦੇਸ਼ ਨਹੀਂ ਦਿੱਤਾ ਗਿਆ। ਨਾਲੇ ਸਮੁੱਚੇ ਸੰਸਾਰ ਦੇ ਬੱਚੇ ਬੱਚੀਆਂ (ਪੁੱਤ੍ਰ-ਪੁੱਤਰੀਆਂ) ਨੂੰ ਗੁਰੂ ਸਾਂਝਾ ਉਪਦੇਸ਼ ਦਿੰਦਾ ਹੈ। ਇਹ ਮਾਤਾ ਗੰਗਾ ਜੀ ਵਲੋਂ ਇੱਕ ਇਕੱਲੇ ਬਾਲ ਹਰਗੋਬਿੰਦ ਨੂੰ ਹੀ ਉਪਦੇਸ਼ ਰੂਪੀ ਅਸੀਸ ਨਹੀਂ ਬਲਕਿ ਸਾਨੂੰ ਸਭ ਬੱਚੇ ਬੱਚੀਆਂ ਨੂੰ ਗੁਰੂ ਮਾਂ ਦੀ ਸਰਬਕਾਲੀਨ ਅਸੀਸ ਹੈ ਕਿਉਂਕਿ “ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸਰ” ਸੋ ਸਾਨੂੰ ਗੁਰਬਾਣੀ ਦੇ ਸਮੁੱਚੇ, ਸਰਬਸਾਂਝੇ ਅਤੇ ਸਰਬਕਾਲੀਨ ਸਿਧਾਂਤ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਹੀ ਅਰਥ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ। ਆਓ ਇਸ ਵਿਸ਼ੇ ਨਾਲ ਸਬੰਧਤ ਹੇਠਾਂ ਦਿੱਤੇ ਗਏ ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਕਰੀਏ-

ਗੁਜਰੀ ਮਹਲਾ ੫॥ ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੋ॥ ਸੋ ਹਰਿ ਹਰਿ ਤੁਮੁ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੋ॥੧॥ ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮੁ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸੁ॥੧॥ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਤੁਮੁ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤ ਸੰਗ ਤੇਰੀ ਪ੍ਰੀਤ॥ ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨ ਕੀਰਤਨ ਨੀਤ॥੨॥ ਅੰਮ੍ਰਿਤ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ, ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ॥ ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ, ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ॥੩॥ ਭਵਰੁ ਤੁਮਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ, ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ॥ ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਇਓ, ਜਿਉ ਖੁੰਦਹਿ ਚਾੜਕ ਮਉਲਾ॥੪॥੩॥੪॥ (ਅੰਗ-੪੯੬)

ਹਰ ਇਕ ਸ਼ਬਦ ਦਾ ਇਕ ਕੇਂਦਰੀ ਭਾਵ ਰਹਾਉ ਦੀ ਪੰਕਤੀ ਵਿੱਚ ਹੁੰਦਾ ਹੈ। ਇਸ ਸ਼ਬਦ ਦੀ ਰਹਾਉ ਦੀ ਪੰਕਤੀ-ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮੁ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸੁ॥੧॥ਰਹਾਉ॥ ਵਿੱਚ ਗੁਰੂ (ਮਾਂ) ਅਪਣੇ (ਸਿਖ) ਪੁੱਤਰ ਨੂੰ ਅਸੀਸ ਦੇਂਦੀ ਹੈ ਕਿ ਐ ਸਿਖ ਪੁੱਤਰ ਤੈਨੂੰ ਗੁਰੂ ਮਾਂ ਦੀ ਇਹ ਅਸੀਸ ਹੈ ਕਿ ਤੈਨੂੰ ਪ੍ਰਮਾਤਮਾ ਇਕ ਪਲ ਵਾਸਤੇ ਭੀ ਨਾਂ ਭੁਲੇ ਤੂੰ ਸਦਾ ਜਗਤ ਦੇ ਮਾਲਕ ਦਾ ਨਾਮ ਜਪਿਆ ਕਰ। ਗੁਰਬਾਣੀ ਦਾ ਸਿੱਖ ਕੋਈ ਵੀ ਹੋ ਸਕਦਾ ਹੈ ਜੋ ਗੁਰੂ ਸਿਧਾਂਤਾਂ ਨੂੰ ਮੰਨਦਾ ਹੈ। ਇੱਥੇ ਪੂਤਾ ਸ਼ਬਦ ਕੋਮਨ ਹੈ ਜੋ ਧੀ ਅਤੇ ਪੁੱਤਰ ਦੋਨਾਂ ਲਈ ਸਾਂਝਾ ਹੈ। ਬ੍ਰਾਹਮਣ ਕੇਵਲ ਪੁੱਤਰਾਂ ਨੂੰ ਚੰਗਾ ਅਤੇ ਪਵਿੱਤਰ ਮੰਨਦਾ ਅਤੇ ਔਰਤ ਦੀ ਹਰ ਥਾਂ ਤੋਹੀਨ ਕਰਦਾ ਹੈ ਸ਼ਾਇਦ ਇਸੇ ਕਰਕੇ ਸੰਪ੍ਰਦਾਈ ਟਕਸਾਲੀ ਅਤੇ ਡੇਰੇਦਾਰ ਵੀ ਔਰਤ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਮਾਨਤਾ ਦੇਣ ਨੂੰ ਤਿਆਰ ਨਹੀਂ।

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੋ॥ ਸੋ ਹਰਿ ਹਰਿ ਤੁਮੁ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੋ॥੧॥

ਇਸ ਪੰਕਤੀ ਦੇ ਪ੍ਰਚਲਤ ਅਰਥ ਜਿਸ ਪ੍ਰਮਾਤਮਾਂ ਦੇ ਸਿਮਰਨ ਨਾਲ ਸਾਰੇ ਪਾਪ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ ਤੇ ਪਿਤਰਾਂ (ਮਰੇ ਹੋਏ ਵਡੇਰਿਆਂ) ਦਾ ਭੀ ਉਧਾਰ ਹੁੰਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਦੀ ਕਸਵਟੀ ਤੇ ਪੂਰਾ ਨਹੀਂ ਉਤਰਦੇ ਕਿਉਂਕਿ ਗੁਰਬਾਣੀ “ਆਪਣੇ ਹਥੀਂ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜ ਸਵਾਰੀਐ” ਦਾ ਉਪਦੇਸ਼ ਦੇਂਦੀ ਹੈ ਅਤੇ ਕਿਸੀ ਭੀ ਮਨੁੱਖ ਜਾਂ ਮਹਾਂ ਪੁਰਸ਼ ਦਾ ਕੀਤਾ ਹੋਇਆ ਕੋਈ ਭੀ ਧਾਰਮਿਕ ਕੰਮ ਜਾਂ ਸਿਮਰਨ ਪਿਤਰਾਂ (ਜੇ ਉਹ ਅਪਣਾ ਜੀਵਨ ਅੰਧਕਾਰ ਵਿੱਚ ਗੁਜ਼ਾਰ ਗਏ ਹਨ) ਦਾ ਉਧਾਰ ਨਹੀਂ ਕਰ ਸਕਦਾ। ਇਹ ਤਾਂ ਬ੍ਰਾਹਮਣ ਨੇ ਪਿਤਰਾਂ ਦੇ ਪ੍ਰਤੀ ਸ਼ਰਧਾ ਦਿਖਾ ਕੇ, ਪਿਤਰੀ ਦਾਨ

ਰਾਹੀਂ ਆਪਣੀ ਪੇਟ ਪੂਜਾ ਦਾ ਪੱਕਾ ਪ੍ਰਬੰਧ ਕੀਤਾ ਹੈ ਤਾਂ ਕਿ ਹੱਥੀਂ ਕਿਰਤ ਨਾਂ ਕਰਨੀ ਪਵੇ। ਇਸੇ ਤਰ੍ਹਾਂ ਅੱਜ ਸਿੱਖ ਡੇਰੇਦਾਰ ਅਤੇ ਸੰਪ੍ਰਦਾਈ ਟਕਸਾਲੀ ਵੱਖਰੀਆਂ ਮਰਯਾਦਾ ਵੰਨ-ਸਵੰਨੀ ਪ੍ਰਕਾਰ ਦੇ ਕਈ ਕਿਸਮ ਦੇ ਮੰਤ੍ਰ ਪਾਠ ਚਲਾ ਕੇ, ਹੱਥੀਂ ਕਿਰਤ ਤੋਂ ਭਗੋੜੇ ਹੋ ਕੇ ਅੰਧ ਵਿਸ਼ਵਾਸ ਵਾਲੀਆਂ ਸਾਖੀਆਂ ਰਾਹੀਂ ਕਰ ਰਹੇ ਹਨ।

ਜੇ ਆਪਾਂ ਥੋੜਾ ਧਿਆਨ ਦੇਈਏ ਤਾਂ ਸਾਨੂੰ ਦਿਖਾਈ ਦੇਵੇਗਾ ਕਿ ਇਸ ਪੰਕਤੀ ਵਿੱਚ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਪਹਿਲੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਜੋ ਕਿ ਸਿੱਖ ਦੇ ਅਸਲ ਪਿਉ ਦਾਦੇ ਤੇ ਵਡੇ ਵਡੇਰੇ ਹਨ ਨੇ ਜਿਸ ਤਰ੍ਹਾਂ ਦਾ ਆਤਮਿਕ ਜੀਵਨ ਜੀਅ ਕੇ ਸੰਸਾਰ ਯਾਤਰਾ ਨੂੰ ਸਫਲ ਕੀਤਾ ਤੇ ਜੀਵਨ ਮੁਕਤ ਕਰਾਏ ਦੀ ਉਦਾਹਰਣ ਦੇ ਕੇ ਉਸੀ ਕਿਸਮ ਦਾ ਜੀਵਨ ਜੀਣ ਦੀ ਅਸੀਸ ਅਪਣੇ ਗੁਰਸਿੱਖ ਨੂੰ ਦੇ ਰਹੇ ਹਨ ਕਿ ਐ ਪੁੱਤਰ! ਤੂੰ ਭੀ ਉਸ ਪਿਉ ਦਾਦੇ ਦੇ ਖਜ਼ਾਨੇ ਨੂੰ ਖੋਲ ਅਤੇ ਉਸ ਤੋਂ ਲਾਭ ਉਠਾ। ਜਿਵੇਂ ਇੱਕ ਡਾਕਟਰ ਮਰੀਜ਼ ਨੂੰ ਸਮਝਾਉਂਦਾ ਹੈ ਕਿ ਇਹ ਬੀਮਾਰੀ ਤੇਰੀ ਖਾਨਦਾਨੀ ਬੀਮਾਰੀ ਹੈ ਇਸ ਵਾਸਤੇ ਜਿਹੜੀ ਦਵਾਈ ਤੇਰੇ ਪਿਉ ਦਾਦੇ ਨੇ ਇਸਤੇਮਾਲ ਕਰਕੇ ਇਸ ਬੀਮਾਰੀ ਤੋਂ ਮੁਕਤੀ ਪ੍ਰਾਪਤ ਕੀਤੀ, ਤੂੰ ਭੀ ਉਹ ਦਵਾਈ ਇਸਤੇਮਾਲ ਕਰੋ ਤਾਂ ਤੇਰਾ ਵੀ ਇਸ ਬੀਮਾਰੀ ਤੋਂ ਛੁਟਕਾਰਾ ਹੋ ਜਾਵੇਗਾ। ਇਸ ਉਦਾਹਰਣ ਦੇ ਨਾਲ ਹੁਣ ਆਪਾਂ ਇਸ ਪੰਕਤੀ ਨੂੰ ਸਮਝਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੇ ਹਾਂ। ਜਿਸ ਸਿਮਰਤ-ਜਿਸ ਦੇ ਸਿਮਰਨ ਨਾਲ, ਨਾਸੇ-ਨਾਸ ਗਏ, ਨਾਸ ਹੋ ਗਏ। ਪਿਤਰੀ-ਪਿਤਰ, ਵੱਡੇ ਵਡੇਰੇ, ਹੋਏ ਉਧਾਰੇ-ਉਧਾਰ ਹੋਇਆ।

ਅਰਥ:-ਜਿਸ ਦੇ ਸਿਮਰਨ ਨਾਲ ਤੇਰੇ ਪਿਤਰਾਂ (ਵੱਡੇ ਵਡੇਰੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਤੇ ਭਗਤ ਜਨ) ਦਾ (ਉਨ੍ਹਾਂ ਦੇ ਜੀਵਨ ਵਿੱਚ ਹੀ) ਉਧਾਰ ਹੋਇਆ। ਐ ਗੁਰਸਿੱਖ ਪੁੱਤਰ! ਤੂੰ ਭੀ ਉਸੀ ਬੇਅੰਤ ਤੇ ਅਪਾਰ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਸਦਾ ਜਪਦਾ ਰਹੋ।

ਸਤਿਗੁਰੁ ਤੁਮੁ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤ ਸੰਗ ਤੇਰੀ ਪ੍ਰੀਤ॥ ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨ ਕੀਰਤਨ ਨੀਤ॥੨॥

ਹੇ ਪੁੱਤਰ! ਸਤਗੁਰੂ ਤੇਰੇ ਉੱਤੇ ਦਇਆਵਾਨ ਰਹੇ ਤੇ ਗੁਰੂ ਨਾਲ ਤੇਰੀ ਪ੍ਰੀਤ ਬਣੀ ਰਹੇ ਕਿਉਂਕਿ ਪ੍ਰਮਾਤਮਾ ਨੇ ਉਨ੍ਹਾਂ ਦਾ (ਕਾਪੜ) ਪੜਦਾ ਤੇ ਇਜ਼ਤ ਸਦਾ ਰਖੀ ਹੈ ਜਿਨ੍ਹਾਂ ਦੀ ਖੁਰਾਕ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸਿਫਤ ਸਲਾਹ ਹੈ।

ਅੰਮ੍ਰਿਤ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ, ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ॥ ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ, ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ॥੩॥ ਅੰਮ੍ਰਿਤ-ਮੋਤ ਰਹਿਤ। ਜੀਵਹੁ-ਜਿਉਂਦੇ ਰਹੋ ਭਾਵ ਉੱਚਾ ਜੀਵਨ ਪ੍ਰਾਪਤ ਕਰੀ ਰੱਖੋ। ਅਨੰਦ ਅਨੰਤਾ-ਬੇਹੱਦ ਖੁਸ਼ੀ। ਐ ਬੱਚਿਓ! ਆਤਮਿਕ ਜੀਵਨ ਦੇਣ ਅਤੇ ਅਮਰ ਕਰ ਦੇਣ ਵਾਲਾ ਅੰਮ੍ਰਿਤ ਉਪਦੇਸ਼ ਰੂਪੀ ਜਲ ਸਦਾ ਪੀਂਦੇ ਰਹੋ ਤਾਂ ਕਿ ਸਦਾ ਲਈ ਤੁਹਾਡਾ ਉੱਚਾ ਆਤਮਿਕ ਜੀਵਨ ਬਣਿਆ ਰਹੇ ਕਿਉਂਕਿ ਪ੍ਰਭੂ ਸਿਮਰਨ (ਭਾਵ ਚੰਗੇ ਗੁਣ ਧਾਰਨ ਅਤੇ ਪ੍ਰਭੂ ਨੂੰ ਹਰ ਵੇਲੇ ਯਾਦ) ਕੀਤਿਆਂ ਅਟੱਲ ਆਤਮਿਕ ਅਨੰਦ ਬਣਿਆਂ ਰਹਿੰਦਾ ਹੈ। ਰੰਗ ਤਮਾਸਾ ਭਾਵ ਪਿਆਰ ਭਰੀਆਂ ਖੁਸ਼ੀਆਂ ਬਣੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ। ਪ੍ਰਭੂ ਮਿਲਾਪ ਵਾਲੀਆਂ ਸਭ ਆਸਾਂ ਪੂਰੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਚਿੰਤਾ ਆਪਣਾ ਜ਼ੋਰ ਨਹੀਂ ਪਾ ਸਕਦੀ।

ਭਵਰੁ ਤੁਮਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ, ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ॥
 ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਇਓ, ਜਿਉ ਬੁੰਦਹਿ ਚਾੜਿਕ
 ਮਉਲਾ॥੪॥੩॥੪॥ (ਅੰਗ-੪੯੯) ਹੇ ਪੁੱਤਰ ਸਿੱਖਾ! ਤੇਰਾ ਇਹ ਮਨ
 ਭੋਰਾ ਬਣਦਾ ਰਹੇ ਤੇ ਪ੍ਰਮਾਤਮਾਂ ਦੇ ਚਰਨ (ਤੇਰੇ ਮਨ ਭਉਰੇ ਵਾਸਤੇ) ਕੰਵਲ
 ਦੇ ਫੁੱਲ ਬਣਦੇ ਰਹਿਣ। ਹੇ ਨਾਨਕ ਆਖ! ਪ੍ਰਮਾਤਮਾ ਦਾ ਸੇਵਕ ਉਨ੍ਹਾਂ
 ਚਰਨਾਂ ਨਾਲ ਇਉਂ ਲਿਪਟਿਆ ਰਹਿੰਦਾ ਹੈ ਜਿਵੇਂ ਪਪੀਹਾ ਵਰਖਾ ਦੀ ਬੂੰਦ
 ਨੂੰ ਵੇਖ ਕੇ ਮੌਲਦਾ ਭਾਵ ਖਿੜਦਾ ਹੈ।

ਸੋ ਗੁਰਮੁਖ ਪਿਆਰਿਓ ਸ਼ਬਦ ਦੀ ਸਿਧਾਂਤਕ ਵੀਚਾਰ ਕਰਨੀ
 ਚਾਹੀਦੀ ਹੈ ਨਾਂ ਕਿ ਲਕੀਰ ਦੇ ਫਕੀਰ ਬਣ ਕੇ, ਸੁਣੀਆਂ ਸੁਣਾਈਆਂ ਮਨੋ
 ਕਲਪਿਤ ਕਹਾਣੀਆਂ ਕਥੀ ਜਾਣੀਆਂ ਹਨ। ਅੱਮ ਤੌਰ ਤੇ ਰਾਗੀ ਸਿੰਘ ਹੀ
 ਇਹ ਸ਼ਬਦ ਪੜ੍ਹਦੇ ਹਨ ਇਸ ਲਈ ਰਾਗੀ ਸਿੰਘਾਂ ਨੂੰ ਅਜਿਹੇ ਸ਼ਬਦਾਂ ਦੀ
 ਸਿਧਾਂਤਕ ਵੀਚਾਰ ਜ਼ਰੂਰ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਜਿਵੇਂ ਪੰਥ ਦੇ ਮਹਾਂਨ
 ਵਿਦਵਾਨ ਕੀਰਤਨੀਏਂ ਸਿੰਘ ਸਾਹਿਬ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਕਰਦੇ ਹਨ।
 ਕਲਪਿਤ ਸਾਖੀਆਂ ਦਾ ਸਹਾਰਾ ਛੱਡ ਕੇ ਸ਼ਬਦ ਪ੍ਰਮਾਣਾਂ ਅਤੇ ਇਤਿਹਾਸਕ
 ਵਾਕਿਆਂ ਦੀ ਸੋਧ ਵਿੱਚ ਹੀ ਵਿਆਖਿਆ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਜਿਸ ਸਦਕਾ
 ਗੁਰਮਤਿ ਦੇ ਵਿਲੱਖਣ, ਸੁਨਹਿਰੀ, ਸਿਧਾਂਤਕ, ਵਿਗਿਆਨਕ. ਸਰਬਸਾਂਝੇ
 ਅਤੇ ਸਰਬਕਾਲੀ ਅਸੂਲਾਂ ਦਾ ਵੱਧ ਤੋਂ ਵੱਧ ਪ੍ਰਚਾਰ ਹੋ ਸਕੇ। ਜੇ ਅਸੀਂ
 ਨਿਰੋਲ ਬਾਣੀ ਦੀ ਗੱਲ ਕਰਨ ਲੱਗ ਜਾਈਏ ਤਾਂ ਲੰਮੇ ਚੋਲਿਆਂ ਵਾਲੇ
 ਡੇਰੇਦਾਰ ਸਾਧਾਂ ਤੋਂ ਸਿੱਖ ਕੌਮ ਦਾ ਖਹਿੜਾ ਛੁਡਾਇਆ ਜਾ ਸਕਦਾ ਹੈ ਅਤੇ
 ਸਮੁੱਚਾ ਸੰਸਾਰ ਗੁਰਮਤਿ ਗਿਆਨ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਸਕਦਾ ਹੈ। ਇਹ ਹੈ
 ਗੁਰਦੇਵ ਮਾਤਾ ਦੀ ਆਪਣੇ ਸਿੱਖ ਬੱਚੇ ਬੱਚੀਆਂ ਨੂੰ ਪਿਆਰ ਭਰੀ ਅਸੀਸ।

K. T. F. Income-Expense Statement 2010

INCOME

Gursewak Singh, Grand Island, NY.....	100.00
Gurmit Singh Tiwana, Abbotsford, B. C.....	100.00
Labh Singh Brar, Stockton, CA.....	100.00
Jasbir Singh Sethi, Houston, TX.....	151.00
Rajwinder K. Bhangu, S. Richmond Hill, NY	2,400.00
Resham Singh, Fishers, IN.....	1,500.00
Roll Giving, Los Angeles, CA.....	1,000.00
Hardeep S. Rai, Livingston, CA.....	1,000.00
Richipal S. Bindra, Bergenfield, NJ.....	150.00
Panjabi Lit. Pub. Soc. Fremont, CA	250.00
Bobby Singh, Rochester, NY.....	100.00
Ravinder Singh, Rochester, NY.....	100.00
Gurpreet S. M alhi, Rochester, NY.....	100.00
Surjit Singh Hothi, Rochester, NY.....	100.00
Jagdev Singh, Rochester, NY.....	100.00
Daljit Singh Hothi, Rochester, NY.....	100.00
Harvinder Singh Saini, Rochester, NY.....	100.00
Balvinder Singh Bal, Rochester, NY.....	100.00
Parmjit Singh Hothi, Rochester, NY.....	100.00
Gujinder S. Bhasin, Richmond Hill, NY.....	1,200.00

Gurpreet S. Mann, Fresno, CA.....	200.00
Dr. Sukhpal K. Virk, Fresno, CA.....	500.00
Nandan S. Mjhail, Fremont, CA.....	3,800.00
Nirmal Singh Dhesi, Santa Rosa, CA.....	100.00
Hardev S. Shergill, El Dorado Hills, CA.....	12,000.00
Bibek Singh, Jersey City, NJ.....	221.00
Col. Avtar Singh, Scarborough, Ontario.....	101.00
Teja Singh, Markham, Ontario.....	100.00
Gurbax S. Sandhu, Unionville, Ontario.....	100.00
Gurdial S. Matharu, Markham, Ontario.....	100.00
Dr. & Mrs. Harbans Lal, Arlington, TX.....	1,000.00
Sukhwant S. Sandhu, S. Richmond Hill. NY.....	500.00
Ranjit Singh, Manteca, CA.....	150.00
Balraj Singh, Spokane, WA.....	300.00
Bupinder Singh, Spokane, WA.....	200.00
Ajmer Singh Singh, Spokane, WA.....	100.00
Hardip Singh, Spokane, WA.....	100.00
Gurvinder Singh, Spokane, WA.....	50.00
<u>Dr. Gurcharan S. Kanwal, Coeburn, VA.....</u>	<u>35,000.00</u>
Total receipts in 2010.....	63,473.00
<u>Carry over from 2009.....</u>	<u>4,437.00</u>
<u>Total Funds.....</u>	<u>67,910.00</u>
Total Disbursements for KTF.....	14,548.79
Disbursements made to SSIC in 2010.....	10,442.00
<u>Carry into 2011.....</u>	<u>42,919.21</u>
<u>Designated for SSIC in 2011.....</u>	<u>42,600.00</u>
<u>Carry into 2011 for KTF.....</u>	<u>319.21</u>

LATE S. UJAGAR SINGH GILL

It is with great sorrow that we inform the readers of The Sikh Bulletin of the passing of S. Ujagar Singh Gill. We received the following email on October 28th, 2010:

Dear Sadh Sangat ji, Waheguru ji ka Khalsa, Waheguru ji ki Fateh! You are all respectfully informed that S. Ujagar Singh Gill completed his earthly journey on Sunday November 28, 2010. He leaves behind his loving wife Sardarni Surjit Kaur Gill; daughter Mandeep Kaur Gill; sons Dr. Inderbir Singh Gill, and Dr. Pardeep Singh Gill, their families and grandchildren.

Start of Sehaj paath by Family and Friends on 11/29/2010, Monday, at 10:00 am, at his residence: 2980 Woodbury Drive

Arlington Heights, IL – 60004

Bhog at Wheaton Gurdwara Sahib on 12/4/2010, Saturday, 2-4 pm, 2131 Creekside Drive, Wheaton IL - 60187

Contact information:

Dr. Inderbir Singh Gill (630) 445-3255

Dr. Pardeep Singh Gill (847) 989-5723 email: psgill@att.net

Ms. Mandeep Kaur Gill (847) 797-1703 email:

Mandeep18@Gmail.com

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਉੜੀ ਸੁਖਮਨੀ ਮ : ੫ ॥ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੨੬੭ ॥

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

ਅਰਥ: ਗੁਰੂ ਸਾਹਿਬ ਸਾਡੀ ਆਮ ਹਾਲਤ ਬਾਰੇ ਬਿਆਨ ਕਰਦੇ ਹਨ ਕਿ ਅਕਾਲ ਪੁਰਖ ਦੀ ਇਲਾਹੀ ਜੋਤਿ ਸਾਡੇ ਹਿਰਦੇ ਵਿਚ ਹਰ ਸਮੇਂ ਵਿਚਰਦੀ ਰਹਿੰਦੀ ਹੈ, ਫਿਰ ਭੀ ਅਸੀਂ ਉਸ ਨੂੰ ਯਾਦ ਨਹੀਂ ਕਰਦੇ। ਪਰ, ਜਿਹੜੀਆਂ ਬੁਰਾਈਆਂ ਸਾਨੂੰ ਬੁਰੇ ਕੰਮ ਕਰਨ ਲਈ ਉਤਸ਼ਾਹ ਕਰਦੀਆਂ ਰਹਿੰਦੀਆਂ ਹਨ, ਉਨ੍ਹਾਂ ਨਾਲ ਅਸੀਂ ਇਕ-ਮਿਕ ਹੋਏ ਰਹਿੰਦੇ ਹਾਂ।

Guru Sahib cites the example of the mortals' condition that it is a well-known reality that God's Divine Light abides within our hearts but we hardly take notice. But we rely upon those various vices, which lead us to the vicious thoughts.

ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭਤਿਚਿ ਬਸੈ ॥ ਅਨਦ ਕੋਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥

ਅਰਥ: ਇੰਜ ਹੀ, ਪ੍ਰਾਣੀ ਰੇਤ ਦੇ ਬਣੇ ਹੋਏ ਘਰ, ਭਾਵ ਇਹ ਸਰੀਰ ਜੇਹੜਾ ਕਿਸੇ ਸਮੇਂ ਭੀ ਨਾਸ ਹੋਣਾ ਵਾਲਾ ਹੈ, ਉਸ ਵਿਚ ਰਹਿ ਕੇ ਸੰਸਾਰ ਦੇ ਝੂਠੇ ਮਾਇਆ-ਜਾਲ ਵਿਚ ਫੱਸ ਕੇ, ਰੰਗ-ਰਲੀਆਂ ਮਨਾਉਣ ਵਿਚ ਹੀ ਰੁੱਝਿਆ ਰਹਿੰਦਾ ਹੈ।

In fact, our life is like a house of sand, which could perish at any moment. However, we love to remain engrossed in the worldly false and transient pleasures.

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰੀਤਿ ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੁੜੇ ਚੀਤਿ ॥

ਅਰਥ: ਮੂਰਖ ਪ੍ਰਾਣੀ ਲੋਕਾਂ ਨੇ ਇਸ ਸੰਸਾਰ ਦੀ ਝੂਠੀ ਪ੍ਰੀਤ ਨੂੰ ਇੰਜ ਸਮਝ ਰੱਖਿਆ ਹੈ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਮੌਤ ਦਾ ਡਰ ਹੀ ਨਹੀਂ ਰਹਿੰਦਾ ਕਿ ਇਸ ਸੰਸਾਰ ਤੋਂ ਕਿਸੇ ਸਮੇਂ ਭੀ ਕੁਝ ਕਰ ਜਾਣਾ ਹੈ।

The ignorant persons consider the house of sand (body) as a permanent structure but they even don't remember that death could take place at any time.

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥

ਅਰਥ: ਇਨਸਾਨ ਦੁਨਿਆਵੀਂ ਬੈਰ, ਵਿਰੋਧ, ਕਾਮ, ਕ੍ਰੋਧ, ਮੋਹ ਅਤੇ ਝੂਠੇ ਬਿਕਾਰ ਕਾਰਜਾਂ ਦੇ ਲਾਲਚ ਵਿਚ ਫਸਿਆ ਰਹਿੰਦਾ ਹੈ।

Thus, the person remains entangled in the worldly transitory pleasures and vices, such as enmity, strife, lust, wrath, greed, falsehood, attachments and other various evil thoughts.

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥ ਨਾਨਕ ਰਾਖਿ ਲੋਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥ ੭ ॥ ੪ ॥

ਅਰਥ: ਇਸ ਚੌਥੀ ਅਸਟਪਦੀ ਦੇ ਪਾਠ ਦੁਆਰਾ, ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਗਿਆਨ-ਜੋਤਿ ਸਦਕਾ, ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਸਾਨੂੰ ਮਾਤਾ ਦੇ ਗਰਭ ਤੋਂ ਲੈ ਕੇ ਬੁਢਾਪੇ/ਮੌਤ ਦੇ ਜੀਵਨ ਬਾਰੇ ਉਪਦੇਸ਼ ਕਰਦੇ ਹਨ ਕਿ ਇਸ ਜਿੰਦਗੀ ਸਮੇਂ ਹੀ ਅਸੀਂ ਦੁਨਿਆਵੀਂ ਲਾਲਚਾਂ ਵਾਲੀ ਬਿਰਤੀ ਕਰਕੇ, ਕਈ ਦੂਸਰੇ ਜੀਵਾਂ ਵਾਲਾ ਜੀਵਨ ਭੀ ਬਤੀਤ ਕਰਦੇ ਹਾਂ, ਜਿਵੇਂ ਕੁੱਤਾ, ਹਾਥੀ, ਬਾਂਦਰ, ਕਾਂ, ਮਗਰ-ਮੱਛ, ਸੱਪ, ਆਦਿਕ। ਇਸ ਲਈ, ਸਾਨੂੰ ਅਕਾਲ ਪੁਰਖ ਅੱਗੇ ਇਹੀ ਅਰਦਾਸ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਕਿ ਐ ਮਿਹਰਬਾਨ, ਸਾਡੇ ਉਪਰ ਆਪਣੀ ਮਿਹਰ ਦੀ ਨਦਰ ਬਖਸ਼ੋ ਤਾਂ ਜੋ ਅਸੀਂ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ, ਅਹੰਕਾਰ ਆਦਿਕ ਬਿਕਾਰਾਂ ਉਪਰ ਕਾਬੂ ਪਾ ਸਕੀਏ। (੭.੪)

In Sukhmani's Fourth Astpadi, by virtue of Guru Nanak Sahib's Divine Wisdom, Guru Arjan Sahib says that from the baby's conceivable situation to demise, we undergo life of various species due to greed for different pleasures by imitating the habits of an elephant, dog, monkey, crow, crocodile, snake, etc. Therefore, with a view to attain emancipation in this life, we should always pray and seek God's refuge by controlling and foregoing our greed for worldly evils. (7.4) **(There is no indication of any other life after death)**

Waheguru jee ka Khalsa Waheguru jee kee Fateh Shared by: Gurmit Singh (Sydney – Australia): Sunday, 26th December 2010.

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