



ੴ ਸੋਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



September-October 2009

ਅੱਸੂ-ਕੱਤਕ ੫੪੧ ਨਾਨਕਸ਼ਾਹੀ

editor@sikhbulletin.com

Volume 11, Number 9&10

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

In This Issue/ਤਤਕਰਾ

Dr. Baldev Singh PhD.....1
 Dr. Baldev Singh is no more.....2
 Understanding Japji – 6: The Core Concepts by
 Karminder Singh Dhillon PhD.....2
 Let's carry each other's heads by
 Cynthia Keppley Mahmood.....9
 Was God invented or DISCOVERED? by
 Dr Gurbakhsh Singh, USA.....13
 SAYS NANAK: In Search of a New
 Understanding of Sikhs' Responses to Academic
 Research by Kamalla Rose Kaur.....15
 A Significant Feature of Sri Guru Granth Sahib by
 Sawan Singh Gogia.....19
 Anti Sikhism Pamphlet in Australia and its
 Consequences by Bawa Singh Jagdev.....20
 Letter to the Editor.....22
 ਕਾਨਪੁਰ ਵਿਚ ਸਿੱਖਾਂ ਦੇ ਸਵਾਲਾਂ ਅਗੇ ਅਕਾਲ ਤੱਖਤ ਦਾ ਮੁੱਖੀ
 ਨਿਰਉਤਰ।.....23
 ਅੰਮ੍ਰਿਤ ਲਾਈਫ ਕਿ ਕਸਟਮ, ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ24
 ਕਿਸਮਤ-ਕਰਮ-ਲੇਖ-ਭਾਗ ਬਨਾਮ ਕਿਰਤ ਕਮਾਈ,
 ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ.....25
 ਧਰਮ ਅਤੇ ਖਤਰਾ, ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ.....26

An appeal for S. Harjinder Singh Mehboob....27

Dr. BALDEV SINGH PhD
 January 9, 1938 – October 1, 2009



Dr. Baldev Singh was born in village Takhtupura, District Moga, Punjab. He obtained B. Sc degree from Punjab and M. Sc degree from Banaras, both as a Gold Medalist. He came to the United States to do his PhD in Medicinal Chemistry at Buffalo University on a scholarship. He made his career in the Pharmaceutical Industry in the United States. After his retirement he and his wife moved to Yuba City, his wife's home town. He is survived by his wife, Nachattar Kaur, two daughters, a brother, a sister and many nephews and nieces.

We, at the Sikh Bulletin, and the Sikh community in Diaspora will miss his analytical approach to the study of teachings of Guru Nanak. He did not tolerate copy cat approach to interpretation of Gurubani and did not mince words in criticizing those who were doing the misinterpretation, no matter how high their status in the Sikh hierarchy. For us his crowning achievement and final gift to the Sikh community was his dissertation titled **“Nanakian Philosophy (Gurmat): The Path of Enlightenment”** that we published as the entire issue of January-February 2009 Sikh Bulletin.

This writer first read his writings in the World Sikh News that started publication out of Stockton, California in the 1990s. When it fell upon me, in 1996, to operate a Gurdwara I turned to him to find those Sikhs who understood the real meaning, uniqueness, significance and practice of Gurubani. The Sikh Bulletin started publication in November 1999 and his writings adorn many pages of this publication. Now that he had retired and had an immense understanding of Gurubani, we were looking forward to put his views before our readers. We shall all miss his passing. We urge the readers to go to www.sikhspectrum.com for the best collection of his writings.

Hardev Singh Shergill

Editor in Chief

Hardev Singh Shergill

Editorial Board

Avtar Singh Dhami, USA
 Gurpal Singh Khaira, USA
 Gurcharan Singh Brar, Canada
 Dr. Sarjeet Singh Sidhu, Malaysia

Production Associates

Amrinder Singh
 Sachleen Singh

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

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

editor@sikhbulletin.com

Our Website: www.sikhbulletin.com

DR BALDEV SINGH IS NO MORE

Dr Baldev Singh had a very critical mind to analyze Gurbani in its real perspective. He was not afraid to point out misinterpretation of Gurbani and misrepresentation of Sikhi being carried on by any scholar. He was very strong supporter of the "Institute for Understanding Sikhism".

Lately he had some difference with the IUS because of a paper on Sehjdhari by Dr Harbans Lal published in the "Understanding Sikhism: The Research Journal". However, he continued to follow the 'AGGS' and the 'Nanakian Philosophy' terms in all his research articles. In fact he has also written a short book on "Nanakian Philosophy (Gurmat) online in Sikspectrum.

Recently he has written a critic about the recent contribution of Dr Balbinder Singh Bhogal's article, "Text as Sword: Sikh religious violence for wonder" in Sikspectrum web site. (I don't remember exact ref.). It is worth reading how Dr Bhogal has tried to represent violence in Sikhism quoting extensively from Dasam Granth and AGGS. I am sorry to note that he has left us, the Sikhs, so soon. He still had a lot to do. I have all my sympathies with his wife and his daughters.

Devinder Singh Chahal PhD
Institute for Understanding Sikhism
4418 Rue Martin Plouffe, Laval, QC, Canada, H7W 5L9 450-681-1254
<http://www.iuscanada.com>
sikhism@iuscanada.com
iuscanada@gmail.com

UNDERSTANDING JAPJI - 6: THE CORE CONCEPTS.

By *Karminder Singh Dhillon PhD (Boston).*
Kuala Lumpur, Malaysia.

[Part 1 appeared in Nov.-Dec. 2007; Part 2 in March-April 2008; Part 3 in May-June 2008, part 4 in November-December 2008 and part 5 in May-june 2009 issues of The Sikh Bulletin. Readers may access them at www.sikhbulletin.com ED.]

Thus far this series of essays has attempted to establish the following three things. **First**, that Japji is a title *banee*, meaning the composition is the essence of the entire GGS and the philosophy of *Sikhi*. It follows therefore that the principles, ideas and concepts of Japji are the **foundations** of the GGS and *Sikhi*. **Second**, that *Hukam* (as postulated by Guru Nanak in the concluding verse of the first *pauree* and elaborated on in the second *pauree*) is the single most underpinning of the entire **philosophy** of *Sikhi*. And **third**, that *Gavna* (as the essence of *pauree* three) is the most crucial, central, and pivotal concept of the **practice** of *Sikhi*.

This article continues to look at the other core concepts as expounded by Guru Nanak in *Japji*. It is argued that the next portion of *Japji* lays out a *formula* and a *flow chart* for Sikh spirituality. This sequential flow chart, which begins with *Gavna* is in the form of Sikh Spirituality is $F(x) A-B-C-D$ is a spiritual journey which is the function of a four component flow. The first component (A) is expounded in *pauree* three which is *Gavna* and was explained in the preceding article. The second component (B) is laid out in a four *pauree* combination beginning *pauree* 8 till 11. These are the *Suneay paurees*. The second component is thus *Suneay* (listening) and all four *paurees* contain an authoritative discourse on listening. The third (C) is laid out in the second four *pauree* combination beginning *pauree* 12 to 15 which are the *Maney paurees*. The third component is thus *Maney* (believing or internalizing). The fourth (D) is laid out in *pauree* 16. This is the *panch parvaan pauree*. *Panch* translates as lead/prime (as in *Sar-panch* for community leader) and *parvaan* as acceptable. Going by the order of the *paurees* – *Gavey* to *Suneay* to *Maney* to *Parvaan* – this article advances the argument that this order is deliberate and provides the flow chart of Sikh Spirituality. This flow chart, if written using the terminology of Guru Nanak as utilized in the above mentioned *paurees* takes the following form. The core of Sikh spirituality which is the essence of the entire GGS is *Gavna* (singing, reciting, reading, chanting *Gurbani*). The *starting point* of the journey of Sikh Spirituality is *Suneay* (listening). This is so because even if there is *Gavna*, and no *Suneay* takes place, the journey has not begun. *Suneay* then leads to *Maney* (Believing, Accepting, and Internalizing). *Suneay* and *Maney* takes the traveler on the journey of *Sikhi* to the next point which is *panch parvaan* – acceptable spiritual conduct or activity. **Having discussed *Gavna* previously, this article begins with *Suneay*.**

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
ਸੁਣਿਐ ਪਤਿ ਪਤਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥

In Guru Nanak's scheme of Godly journey, listening puts

humans onto the journey of spirituality (*Sidh peer sur naath*). It provides enlightenment of earthly and *akaashic* ethers; of the here and the nether regions. Listening brings eternal bliss and keeps pain, sin and spiritual death away.

Listening is the key to understanding the powers of creation (*Brahma*) sustenance (*Inder*) and destruction (*Shiva*). Listening leads everyone to the direction of His praises. It then provides enlightenment relating to Godly union (*Yog*) and the mass of spiritual knowledge.

Listening is the key to truth, contentment and spiritual wisdom. It is the spiritual equivalent of the cleansing baths at places of pilgrimage. Listening provides spiritual honor to reading and reciting. It also gives an intuitive grasp of the essence of meditation.

Listening allows for the dive into the deep spiritual oceans. Listening provided the virtues to spiritual travelers. It provided enlightenment to the spiritually blind. Through listening—the Unreachable (God) comes within your grasp.

The essence of the above four *Suneya paurees* is a clear and definite pronouncement that the journey of spirituality has to go through the listening phase and process. Listening is critical to Sikh spirituality. It is listening that takes the human soul to the Unreachable. Given the position of these four *paurees* at the start of Japji, it is clear that **Listening is thus the starting point of the journey of Sikhi.**

The English language has two words for a process which takes external sounds into our ears in then to the mental faculties. The two words are *listening* and *hearing*. The difference is subtle on the surface but stark in reality. Hearing is done solely by the ears, while listening is done by the mind. A familiar illustration, taken out of our everyday lives will help clarify the distinction between the two. Two people - A and B - are having a conversation in the comfort of the peace and quiet of a study room. Both are said to be listening to each other. But then, one of them, B says to A “I am sorry, what were you saying?” It is evident that A had spoken clearly, and A’s words had entered B’s ears in the normal manner. So the logical conclusion is that B had been hearing, but *not* listening, because his mind had been busy doing other things (thinking about being late for his next appointment, for instance) at that point of time when the sound waves created by A’s vocal cords were hammering away at B’s eardrums. A second scenario makes the point even clearer. While talking, A says to B “I am sorry, what was I saying?” It is clear that A was hearing himself, but not *listening to himself*. His own voice had entered his own ears in the normal manner and beat his eardrums to pulp even, but his mind was busy tending to other issues.

The *Gurbani* equivalent of listening and hearing is ਸੁਣ ਮਨ *Sunn Munn* (hearing by the mind or listening). Its antonym would thus be ਸੁਣ ਕੰਨ *Sunn Kunn* (hearing by the ear). Hearing has no place in the journey of spirituality. It is discounted as a futile act akin to a thirsty man rinsing his mouth with water. Only drinking will quench his thirst. The activity of essence is thus listening, as Guru Ram Das ji states on page 719 of the GGS:

ਸੁਨਿ ਮਨ ਅਕਥ ਕਥਾ ਹਰਿ ਨਾਮ॥ Listen, **O mind**, the unspeakable discourse and Name of the Lord.

Prior to the four *Suneya paurees* (8 – 11), Guru Nanak had, in Japji, set the environment related to listening by these two verses:

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ *Pauree 5*

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ

ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ *Pauree 6*

ਮਨਿ and ਮਤਿ are synonymous. The *pauree 5* verse is extolling the mind to perform the activity of *Gavna* and *Sunena.*, while that of *pauree 6* is making clear that the benefits of listening to even a single advice of the Guru is the creation of precious thought processes in the *mind*. (Sikh in this verse means advice - from the word *Sikhiya*). The effect and benefit is to the mind and this can only happen when the mind is participating in the listening process.

Elsewhere in the GGS, this distinction between hearing and listening is made. The former is rejected while the latter is accepted as proper. The GGS has on page 122 the following verse of Guru Amardas ji:

ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਾਜੇ ਵਜਾਏ ॥ ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥
ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥

One may beat upon and play all sorts of instruments, but there is no listening and corresponding enshrining in the mind. Such a state and dance is in illusion and the result is sorrow. Again, on page 313, the third Nanak says:

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥
ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥
ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥

Immersed in *maya* one is totally blind and deaf. He does not *listen* to the Shabad; he makes a great uproar and tumult (a function of hearing). The *Gurmukhs* chant and meditate on the *Shabad*, and lovingly **center** their consciousness on it.

Guru Ranmdas ji says on page 354 of the GGS

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਭਗਤ ਜਨਾ ਕੀ
ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨਿ ਸੁਣੀਐ ਹਰਿ ਲਿਵ ਲਾਏ ਰਾਮ ॥

The *bane* of the Bhagats, O my soul, is immortal (*amrit*) hence the need to listen to it with **contemplation**.

The third component of the spiritual flow chart of Sikh spirituality is *Maney* or believing. Guru Nanak devotes the next four *paurees* to it.

ਮੰਨੈ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੈ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

The state of the believer cannot be described. One who tries to describe this shall regret the attempt. No paper, no pen, no scribe can record the state of the believer.

The believer acquires intuitive awareness and intelligence. He is enlightened about everything. The believer shall never suffer spiritual indignity or spiritual death.

The believer's journey shall never be blocked. When he departs it will be with honor and fame. Believers are not concerned with set spiritual paths and are firmly bound to the Dharma.

The believer finds the door of liberation. Believers uplift and redeem their family and relations. The believers are saved, and carried across with the Sikhs of the Guru. The believer, O Nanak, does not wander around begging. Such is the Name of the Immaculate Lord. Only one who believes comes to know such a state of mind.

The essence of the above four *Maney paurees* is again a clear and definite pronouncement that it is believing that will take the Sikh who is on the journey of spirituality to the *duar* (door) of Godly abode. **But this is a special kind of believing – it is a believing that had its roots in Suneya** of the four preceding *paurees*. Believing that is anchored in listening. Such believing is the essence of Japji, of the entire

GGs and of Sikh philosophy. In simple language it is called **enlightened believing**, or enlightened faith. It is to be contrasted to blind believing or blind faith, which has no place whatsoever in Sikh spirituality. Such a position ought to be a common sense position for any spiritual path who's Holy Scripture contains 1430 pages, 5867 poetic renditions and some 42,900 verses of divine enlightenment. What would be the need for our Gurus to put together such an elaborate, lengthy and deeply rich text, and then declare it as the eternal Guru for the Sikhs, if all that was required was *blind* faith? Blind faith requires no reading, no listening, no contemplation, no knowing, no convincing, no argument and no discourse. In fact blind faith mandates that there be none of these elements. Blind faith further advocates that knowledge is an obstacle.

The next *pauree* in the flow of Japji from *Gavey* to *Suneya* to *Maneya* is that of *panch parvaan*.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ

॥

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ

॥

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ

॥

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ਤੂ ॥ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

To get the meaning of the word *panch* – one has to look at the last line of the pre-ceding *pauree* – *Jay Ko Mun Janey Mun Koey*. This verse is the definition of *panch* – he who believes and **has come to know** of the virtue of believing. Having done so, the journeying Sikh is now on to the rung of undertaking acceptable deeds.

Such a traveler is accepted (*ਪਰਵਾਣ*) and his deeds are meant to lead (*ਪਰਧਾਨ*) his soul to the next rung. The chosen ones are honored in the Court of the Lord. The *panch* look beautiful in the courts of spirituality. The *panch* meditate single-mindedly on the Guru.

So worthy are the *panch* that Guru Nanak accords *them* the exalted position of the upholders of the earth and the heavens in place of some mythical animals or forces given

this honor by the ancient thought systems. Guru Nanak thus continues:

No matter how much anyone tries to explain and describe them, the actions of the Creator cannot be counted. One who understands this becomes truthful that truly, it is spirituality (ਧਰਮ) and the compassion (ਸੰਤੋਖੁ) of the spiritual that holds the earth in its place; and not some mythical bull. What a great load there is on the bull! So many worlds beyond this world—so very many! What power holds them, and supports their weight (and that of the creation that is contained there upon? The names and the colors of the assorted species of beings were all inscribed by the Ever-flowing Pen of God. Who knows how to write this account? Just imagine what a huge scroll it would take! What power! What fascinating beauty! And what gifts! Who can know their extent? You created the vast expanse of the Universe with One Word! Hundreds of thousands of rivers began to flow. How can Your Creative Potency be described? I cannot even once be a sacrifice to You. Whatever pleases You is the only good done, You, Eternal and Formless One!

In the final verse of this *panch parvaan* pauree, Guru Nanak lays out the underlying principle for actions that are acceptable in Sikhi: ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ. A Sikh with enlightened faith would realize that the only actions that matter are those that please the Creator.

The flow chart equation from *Gavna* to listening and on to believing is further aptly captured by Gur Ramdas Ji (GGG 977)

ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗ ਵਿਚਿ ਉਤਮ ਮਤਿ ਗੁਰਮਤਿ ਕਥਾ ਭਜੰਤੀ ॥
ਜਿਨਿ ਜਨਿ ਸੁਣੀ ਮਨੀ ਹੈ ਜਿਨਿ ਜਨਿ ਤਿਸੁ ਜਨ ਕੈ ਹਉ ਕੁਰਬਾਨੰਤੀ ॥
In the current age, of highest importance is *Kirtan*, discourse and remembrance of the Lord. Those who listened (ਸੁਣੀ) and believed (ਮਨੀ), I am a sacrifice unto them.

The question for the Sikh on the journey of *Sikhi* is now this. If listening is the starting point of the Sikh journey, what or who do I listen to? If in the flow of *Japji*, the point of conception is *Gavna*, and it is *Gavna* that I must listen to, then whose *Gavna*? This question may seem redundant or even silly because the answer is so obvious. Yet the obviousness may not be supported by its answers as provided by the GGS.

We have always equated the process of listening to have an *external* source. We listen to music, to plays, to the radio, to those we converse with, and to those who talk and sing. So the process of listening requires a *second* person, a second voice or a second medium. The spirituality of the GGS is however never about the second person. The recipient of the messages of the GGS is never the second person. The target

of the Godly advice, enlightenment, knowledge and inspiration is never about the second person. *Gurbani* is about the self. The verses are generally written in the first person, directed to the writer (hence reader's) own mind and addressed to the mind of the first person. Kabir on page 1375 for instance says *Mera Mujh Mein Kich Nahin, Jo Kich Hai So Tera*. Meaning I have nothing that belongs to me or is mine. Fareed says on page 1382 *Mein Janeya Dukh Muhj Ko, Dukh Sabaiya Jag*. Guru Nanak says countless times as he does on page 20 *Mere Mun, Leh Laha Ghar Jahe* – Oh my mind, profit from this life before you go home. All over the *shabads* of *Gurbani* one finds words such as *Mun Rey, Bhai Rey, Baba, Mein, Mayee Mein, Moko*, etc – all used to call upon the mind of the first person. Guru Teg Bahadur ji says on page 1231 *Mun Kar Kabhoo Na Har Gun Gayo*. Meaning: O mind, you have never sung God's praises from your heart. Even in instances such as this, when the second person "you" is used, the message is still intended for the mind of the first person. So the real meaning here is O *mind of mine*, you have never sung sincerely.

So the answer to the redundant, obvious and silly question is this. The Sikh on the journey of *Gurbani* based spirituality listens to **himself/herself recite**. The object of *Gurbani* is the self of the reader /reciter. Guru Arjun says on page 322 of the GGS

ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸੁਣੀ ਸੁਣੈ ਸੇ ਉਧਰੈ ਮਿਤਾ ॥
ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ ਪਵਿਤਾ ॥

(When/If) my tongue / voice (*rasna*) chants/ recites (*uchray*) the name of God (*Har*) and ears (*sarvane*) listen, then I will be saved, O friend (O mind).

Guru Nanak says on page 354 of the GGS:
ਕਹਹਿ ਸੁਣਹਿ ਜੇ ਮਾਨਹਿ ਨਾਉ ॥ ਹਉ ਬਲਿਹਾਰੈ ਤਾ ਕੈ ਜਾਉ ॥

I am a sacrifice to one who chants, listens and believes in the Name. Nanak utters this one prayer; soul and body, all belong to You, Lord

Guru Arjun says similarly on page 611 of the GGS

ਸੁਣੀ ਸੁਣੀਐ ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ ਸੋਈ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ॥

Sing O voice (*rasna*) listen O ears, meditate within your heart on Him.

It becomes apparent that for the Sikh there is a pre-requisite to the listening. Getting a cue from Guru Nanak's verse in pauree 5 of *Japji* ਗਾਈਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ that pre-requisite is *Gavna* which includes reading, singing, reciting, chanting (as described in *pauree* three) of *Gurbani*. So the

flow chart of Sikh spirituality now becomes as follows:

Gavna (Reading/singing *Gurbani*) *Suneaya Maney Parvaan*.

Put simply, *Gavna* is meaningful ONLY if it is accompanied by *Suneaya*. This is why the starting point of the spiritual journey is not *Gavna* but *Suneaya*. *Gavna* is the starting point of the process, but *Gavna* without *Suneaya* is fruitless. The chain of the flow chart breaks if *Gavna* does not link with *Suneaya*. It is *Suneaya* that leads to believing; and believing is meaningful ONLY if preceded by listening. Such believing then leads to internalization of acts and deeds that are themselves accepted. In real terms then, the journeying Sikh does *Gavna* himself. He/she reads *banee*, chants, sings, does *simran*, *jaap*, or discusses God /Guru with one's own conscience. While doing any or all of these, the journeying Sikh listens to her own reading, *simran* and *jaap*. The *banee* thus travels from the *rasna* of the journeying Sikh into his own ears. **Hearing one's own recitation ensures the concentration of the mind onto what is being recited and hearing thus becomes listening (ਸੁਨਿ ਮਨ).** This is exactly what Guru Arjun is saying on page 611 of the GGS ਸ੍ਰਣੀ ਸੁਣੀਐ ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ ਸੋਈ - the ears listen to what is sung by the *rasna* (and this) becomes remembrance from the heart (ਹਿਰਦੈ).

The above verse also provides the answer to one of the most commonly asked question by Sikh spiritual travelers: what/where do I fix my mind upon when reading, reciting or listening to *Gurbani* or *simran*. This is also the question that takes many on a tangent path of *techniques*. Many have adopted complex techniques – focusing their mind on their so called “third eye,” on their breathing, or on some external image- techniques that are discarded by *Gurbani*. The result usually is that the technique becomes paramount, drawing believers into the right and wrong of the method. The above verses make clear that the only technique – if one wants to call it such – is simply to **listen to your own voice** reading, reciting, *simran* or *jaap*. The Guru is the *shabad* and the mind must focus on the *shabad* (not some imaginary picture or painting of the physical Gurus). Focusing the mind on something else – third eye, breathing, light source, picture of the Gurus etc – is guaranteed to take the mind away from the *shabad*. The *shabad* is a matter for the *rasna* and for the ears. It is uttered by the former, and heard by the latter. When the uttering and hearing are performed together, the mind comes into presence as a matter of its characteristic. The process of one's own voice being heard by one's own ears keeps the mind fixed on the trajectory of the *shabad/banee/mantar* being recited. This is the listening (*Suneaya*) that is of essence. This is the *Suneaya* that leads to contemplation, and allows for the inscribing of the *shabad* on to the mind. This is the *suneaya* that leads to understanding and on to *Maney*.

For those readers who find such a practice alien can simply try saying aloud the *mool mantar* (or any *banee*) and attempt listening to their own *rasna*. The performance of these two acts will automatically bring the mind into presence and focus. The closing of one's eyes will aid in the concentration process by cutting out visual distractions. Such concentration will further require that the words be uttered at a slow speed. Go a little fast and the mind goes off the *rasna* to ears trajectory. It will also ensure that the mind remains within and not wander outside. So long as the recitation and listening is ON simultaneously and visual distractions are cut, the mind will remain on the trajectory of the *mool mantar* words from *rasna* to ears.

Why is such concentration required in the reading and reciting of *Gurbani* is the next question. The answer is that this *Gurbani* is meant to be **understood**. The nature of *Gurbani* is such – it is a discourse on the most supreme of things – God and Godliness; that understanding and knowing its inner meaning requires such concentration. Why is understanding important? Because believing (*Maney*) is the next rung on the journey. Believing MUST be based on understanding; else it is blind believing or blind faith. Believing must be based on *knowing* else it is useless in the sense that it does not lead to the next rung – *parvaan* – accepted / proper deeds. How could one perform deeds acceptable to the Guru if one does not *know*?

Bhagat Kabir is talking about this flow when he writes on page 327 of the GGS:

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥
ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥

Now I know (ਜਾਨਿਆ) that the Lord is mine. Naturally then (ਸਹਜ ਸੁਭਾਇ), my mind has believed/accepted (ਮਾਨਿਆ).

The belief and the acceptance come **after** the knowing. This is enlightened belief, enlightened faith – the one and only type accepted by *Gurbani*. Notice also the use of “naturally then” indicating that one does not have to struggle or force a belief into one's mind. The knowing part makes sure the belief settles naturally, convincingly and permanently. Kabir makes it even clearer on page 656 of the GGS:

ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥ ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥
I know. As I know, my mind believes. And again a few verses down on the same page

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥ ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥
ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥ ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ
Now I know. And when I know, my mind believes. Once I believe I care not about pleasing the people. If they are displeased, what do I care?

The second part of the verse (about the people) may appear to be disconnected, but it is not. The second part reinforces the *permanence* of a belief based on knowing. Bhagat ji is saying that enlightened belief is so eternal, so timeless, so intransient that no person or people can shake it.

Guru Arjun writes similarly on page 410 of GGS : ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ ॥ ਨਾਨਕ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ॥ I've acquired *knowledge* from my Guru. My mind now *believes*.

A question that may arise at this stage is this: What if I cannot do my own *Gavna*. I am unable to read and recite *Gurbani*, let alone sing it. Given that this is the starting point of the process of spirituality, and without it the journey cannot begin, the honest answer is a Sikh owes it to his/her soul to learn it immediately. The politically correct answer is that one can always listen to a second person. Most Sikhs would justify that this is what they do in the normal course of their spiritual journey – listen to *sehej paths*, *akhand paths*, *kirten* and *katha* in the *sangat* – all of which is done by others. The traveler on the journey of Sikhi has to be aware of the following shortcomings of relying on the second person.

First, it is more difficult to apply the mind to the recitation that is coming from outside. Recitation of *Gurbani* from within (meaning by the self) is difficult even though the travel trajectory for the mind (from *rasna* to ears) is shortest. This travel trajectory is many times the length if one is sitting towards the end of the *sangat* listening to *Gurbani* being recited by someone sitting in front. This long trajectory is further subject to interferences (visual and aural) that can take place at any point. In the ultimate analysis virtually all of the listening of *Gurbani* from a secondary source becomes *hearing*.

Secondly, the objective of listening, which is understanding - on which we are required by *Gurmat* to base our believing – will remain unachieved. Our *sehej paths* and *akhand paths* are not structured to create any sort of understanding of *Gurbani* whatsoever. *Akhand paths*, because they must be completed in 48 hours – require a steady speed of 30 pages per hour. *Sehej paths*, though they have no fixed time limits, but are sources of income for our *granthis* and *pathis* are done at similar speeds. Given that *Gurbani* is complex, rich and deep, *akhand* and *sehej paths* create no understanding even for the ones who **read them aloud for us to listen to. What understanding can the **listener** then achieve? In essence therefore, *akhand* and *sehej paths* are no more than an exercise in hearing for those who recite them, and those who sit and hear the entire rendition. I would stand corrected if someone – anyone – can lay claim that understanding of *Gurbani* can be achieved at a rate of 30 pages per hour or even at on fifth that speed!**

Kirten – the singing of *shabads* in proper *rag* and *taal* – does recite *Gurbani* at a speed which is conducive for both contemplation and understanding. A *shabad* of 10 verses sung in *Ek Taal* will approximately take 20 – 30 minutes to complete. If one pays close attention, one can understand – given that the *raag taal* style of singing requires the lengthened articulation of each word. *Kirten*, if done in accordance with *Gurmat* (using the *Rahao* line as the *asthai*) further provides an added benefit to the listener (and doer). Since the *Rahao* line contains the **essence** of the *shabad*, and is repeated after each *antra* (the remaining verses of the *shabad*), the contemplation and understanding of the *shabad's* core message is fortified in its repetition. [Assuming that four such *shabads* can be accommodated on one page of the GGS – the per-page speed comes to one hour. One hour per page of the GGS is indeed the understanding speed of *Gurbani* for an ordinary mortal Sikh – that too with the help of a good *teeka* (translation) such as that of Professor Sahib Singh. Compare this with 30 pages per hour of an *akhand path*.]

The challenges relating to *kirten* as it is sung today are many. Modern day *kirten* is performed in non-classical style. This increases the speed may fold, reduces the articulation, and requires the shortening/bending of words or plain distortion to fit popular tunes. Modern day *kirtenias* tend to place a great deal of emphasis on music pieces played in between chorus repetitions and on their vocal abilities. The result is a distraction of the mind on to the sweetness or otherwise of the melody and the musical and vocal ability of the singer. When a tune or music is copied from elsewhere the mind tends to run off on an immediate mental search for the origin of the tune (which film / actor?) instead of contemplating on the *shabad* that is being rendered. By the time the mental search produces a result, the *shabad* may have been completed. The Sikh world has a term for such *kirten* – ਕੰਨ ਰਸ (*kunn russ*) – essence for the ears. Our *sangats* are so much into – ਕੰਨ ਰਸ that *ragis* are inundated with *shabad* requests in the manner of deejays getting requests to spin popular songs! If this happens, then even *kirten* becomes no more than hearing. The reader may want to perform a self test: “when was the last time I heard a *shabad* rendered in *Ek Taal* (or other *vadda* (big) *taals*)” and use the answer to gauge his/her level of *Suneya* achieved through *kirten*.

An added problem relating to modern day *Kirten* is that *ragis* very rarely, if ever, use the *Rahao* verse as *asthai*. They tend to pick another verse because it fits their tune, or this other verse has been popularized. The consequence for the listener is obvious. The *Rahao* line (which has the essence of the *shabad's* message) will get sung *once* and chances are that we miss contemplating on it. The chosen verse (which may only be an *example* used by the Guru to

illustrate the main message) gets repeated *umpteem* times. So here, even if full contemplation and actual listening takes place, we go back understanding an *example* or *illustration*, but missing the core message! This is akin to a student who comes out of a physics class having fully comprehended the *example* of an apple falling to the ground, without ever knowing what *principle* the example intended to illuminate. He thus understands that apples – be they green or red, big or small, organic or otherwise – all fall to the ground, but when asked if he understood the principle or concept of gravity, retorts “what gravity”?

Some members of our local *sangat* joined me in suffering such a deficiency on the occasion of having attended the *Gurpurab* of the sixth Nanak a week ago. Not that this was the first or only instance, though. The *kirtenaias* upon completion of the *Assa Di Waar*, rendered a *shabad* using the *asthai*: *Mohewaal No Sohnee, Nai Tardee Ratee* (to meet with her lover Mohewaal, Sonnee swam across the river every night). Being the *asthai*, this verse, which is the equivalent of the sufferings of Romeo and Juliet, was repeated no less than 10 times in chorus. Those in the *sangat* who were contemplating, and succeeded in so doing, went home with the near perfect understanding of Sohnee and Mahewaal. One devout and regular *sewadar*, seemingly distraught and disturbed over the fact that his mind had been force-fed this folklore brought up his frustration to my attention. In response to his complaint, I referred him to the *shabad* that was sung as composed by Bhai Gurdas ji. The equivalent of the *Rahao* line read *Peer Muridan Pirhatee, Gavan Parbhatee*. Meaning: The love (*pirhatee*) of the Master Guru and His disciple Sikh is so precious that the Sikh sacrifices his ambrosial hours (*parbhatee*) to *Gavna*. This is the core message; the gravity part. Consequently, this was intended to be the chorus (*asthai*) by Bhai Gurdas and had it been sung 10 times (once each after each *antra*), those who managed to listen and contemplate would have gone away with this actual message. To *illustrate* the message that love requires sacrifice, Bhai ji mentions the difficulty suffered by Sohnee in her quest to meet up with Mahewaal. This is the red apple falling part. The same *shabad* has a reference to Sassi and Punnu. This is the green apple falling part. It further has a reference to Heer and Ranjha. This is perhaps the organic apple falling part. Leaving your *Gavna* to others comes at a hefty price. Your efforts get rewarded with nothing more than apples.

Spiritually journeying Sikhs practice *nitnem* – the daily reading of a fixed number of chosen *banees*. Many Sikhs make *Sukhmani* part of their *nitnem*. The thinking Sikh will make an effort to ensure that his/her *nitnem* fits into the flow chart as postulated in the Japji. Recitation must lead to listening which must lead to understanding and knowing, on which to base our faith and belief. But if the *nitnem* is done at *akhand path* speed – with a view to finishing up more and

more *banees*, to get on with the rest of the day and feeling great about it, the danger is that such *nitnem* would fall in the category of hearing. One can come across many a Sikh who has memorized the *Sukhmani* but is unable even to appreciate the meaning of the *banee's* title. For a short while, I had the fortune of being driven to work by a *Gursikh* who insisted on reciting the Japji while at the wheel. What I recall most about the episode was his question for me at the red light: “say, have I already read *pauree 16*”? In the following days, the question was the same, only the *pauree* number changed.

Why has the Sikh not concerned himself with the flow chart of *gurnat* spirituality? One of the main factors is that a large portion of the Sikh spiritual world has come to consider *Gurbani* to be a *mantar*. A larger portion has accepted *Gurbani* to be *the means to an end*. It is read so that certain material ends can be achieved. A daily reading of Japji is undertaken so that the children would pass their exams and enter college. *Sukhmani* is recited daily so that wealth comes our way. *Jaap sahib* is recited daily so that the bungalow down the road comes within our financial reach. The combined result has been that the reading and hearing of *Gurbani* has become a ritual. A *mantar*, is by definition a magical potion to cure our ills and fulfill our needs. By definition again, a *mantar* requires no understanding, no contemplation, no enlightened belief or faith and no walking the talk. In the realm of people belonging to the blind faith community, the more *Latin* or *Greek* the *mantar*, the better its appeal.

This is the message that our *sants*, *mahants*, *babas*, *derawads*, *ragis*, *granthis* and *parcharaks* have acquired from the *Bipar* clergy and then imparted to the Sikh world. The Hindu spiritual texts, because they are in ancient Sanskrit helped the Brahmin establish his claim that the *Vedas*, *Upnishadas* etc were *not* meant to be *understood* by the lay spiritual traveler. If fact they were not even meant to be *read* by the laity. The *Bipar* clergy took it upon itself to be the reader, the interpreter, and the decision maker regarding the use of the texts. The people came to the clergy with their problems, needs, wants, difficulties, demands, wishes, hopes, desires etc and the Brahmin fictitiously matched portions of the texts with the problems. The devotee would be given instructions to turn up on a certain auspicious day and time, bring this and that material, prepare for the recitation of certain portions of the *Vedas*, a certain number of times and in certain specific manner for his problem to be resolved. The *Bipar* introduced the *ਦੇਵਾਂ ਦਾ ਪਾਠ paath* of the *Vedas* - complete recitation of the text by the clergy on behalf of the devotee. The *Vedas* had become no more and no less than a *mantar* to be recited in ritualistic manner and the *Bipar* clergy made the ritual as a means to earning their livelihood. No one enquired whether, in the process of doing the *paath* of the *Veda*, the clergy actually

read anything more than the starting and ending portions of the *Vedas*!

The Sikh clergy has merely perfected the spiritual lie that the Brahmin deployed to sink the *Vedas* devotee into the abyss of ritual and *pakhand*. And the Sikh world has fallen into a similar black hole in a big way. The *deras* give out *shabads* for specific needs. Read a certain *Bilawal Mahala 5* on an empty stomach forty times daily if you desire a male heir. Read *Tilang Mahala 9* standing on one leg in the early morning hours to resolve an abusive spousal situation. Recite *Suhee Mahal 3* with three pieces of cloves in your mouth to silence your mother in law, 5 pieces to render her invalid. Read Japji 72 times to ensure your neighbor is no more a problem to you, 84 times to send him into his next life. The messages from the *derawaad* are clear – *Gurbani* is a *mantar* and *Gurbani* is a *means* to an end. It is simply an instrument, a tool, a gadget, a device to do your worldly bidding. If such prescription does not work, the fault is that you did not follow our instructions to the letter. So let us do your recitation for you. Let us do x number of *shej* paths. Better still, we have *akhand paths* using our *dera-specific* method. If that fails, do a ਲੜੀ – a string of *akhand paths* – 500, or 1,000 or 15,000. One after another or 20 simultaneously at one go – depending on the severity of your situation and of course your financial health. We will have the *akhand path* of *Sukhmani* on the left and of *Japji* on the right. We will recite *artee* right in the middle of the *akhand path*. All these *banees* will be recited simultaneously to bring about an avalanche of *Gurbani* that will shake the heavens to rain down bounties and fill your house with all the goodies you desire. Even better, we have *sampat paths* – where 1430 pages are doubled to 2860 pages by the insertion of a special *shabad* after **every** *shabad* of the GGS. This is a tsunami of *Gurbani* that will move the mighty oceans to create sky kissing waves that will once for all sweep away, in a thunderous roar, all your problems. The best part is you do not even have to turn up for all these *paaths*. Just send us a sms and proof of payment. We will do the *paaths* in your name. Mainstream Sikh spirituality has been infected by such adulteration of the purpose and objective of *Gurbani*. One hundred percent of our mainstream *Gurdwaras* are into the business of *sehej paths*, *akhand paths*, ਲੜੀ *sting paaths* etc. A great deal of time and resources are being spent by the Sikh spiritual community on such activity than can only be described as meaningless and ritualistic. My own results of the self test I suggested above are as follows: I live in a city that boasts 18 *gurdwaras* within a one hour drive radius. The last time I heard a *shabad* in a *vaada* (big) *taal* sung in the *gurdwara* was a year ago. The last time these 18 *gurdwaras* conducted *akhand paths*? I am sure I can find at least one *gurdwara* where an *akhand path* is going on right as I write this piece.

The overall effect of the above has been to cast aside, in the mind of the Sikh spiritual traveler, the flow chart relating to *Gurbani* – one that begins with self recitation, listening, understanding, internalizing, believing, and walking the path of acceptable actions (*parvaan*) throughout one's physical life. That this flow chart is advocated in Japji by Guru Nanak is clear from the message, the order, the structure and the logic that is captured from *pauree* three till 16. That this flow is crucial is evident from the amount of space devoted by Guru Nanak in the tightly condensed and short Japji – one full *pauree* to *Gavna*, four to *Suneya*, four to *Maney* and one to *parvaan*. The underlying principle of accepting such a flow chart is that, for the traveling Sikh, **understanding *Gurbani*** becomes the highest objective of life. This understanding comes from listening (*Suneya*) which comes from self *Gavna*. This understanding leads to enlightened faith (*Maney*) and to the performance of acceptable acts. It is this understanding that enables the Sikh to appreciate that far from being a means, *Gurbani* is actually an end in itself. End.

Note: Comments and questions may be directed to the writer at dhillion99@gmail.com - Editor

LET'S CARRY EACH OTHER'S HEADS Cynthia Keppley Mahmood

Today I read in the newspapers about a bill brought before Parliament about the possibility of Canadian victims of terror being able to bring suit against perpetrators of violence and the countries harboring them, i.e. the notion of "alien torts." How admirable! How very civilized! Far better, certainly, than the response we got in the United States toward Osama bin Laden after the 9/11 attacks, which was a growled, "I'll git'm alive or dead" from President Bush. Down the road from that cowboy threat, we and our allies find ourselves mired in two wars, and hated as never before across the Muslim war. Surely some sort of recourse to international law, to international courts, or in the end to domestic courts, would have been preferable to even this greatest and most heinous of crimes.



When Canada suffered its heaviest terrorist blow, the downing of the Air India jetliner in 1985, it turned to its intelligence and judicial agencies for what became the lengthiest and costliest investigation in Canadian history. That resulted, as we all know, in the Vancouver trial of Ripudaman Singh Malik and Ajaib Singh Bagri, the two

remaining accused, in 2006, in which both were acquitted. But on this day when we are commemorating the 25th anniversary of the Indian Army's storming of the Golden Temple of the Sikhs at Amritsar and concomitant massacre of several thousand innocent worshippers - going essentially unnoticed in the Canadian media amidst the hubbub over Tiananmen Square - we must fairly take note of the fact that despite the world's respect for the Canadian justice system, this verdict exonerating these Sikhs of the Air India bombing has simply not been taken to heart by the wider Canadian society. They simply don't believe it's true. This disbelief is not helped by the inflammatory journalism of two BC reporters, one openly in contact with Indian intelligence agents in Canada, and the other who actually subtitled her book, "How the Air Bombers Got Away with Murder."

The result of all this is a widespread silencing of the Canadian Sikh community, normally, as everybody knows, a particularly boisterous, outspoken, and unquietable segment of Canada's multicultural mosaic. This is coming for two reasons, I suspect: first, Sikhs sense that non-Sikh Canadians don't view them, anymore, as quite "Canadian," the taint of the terrorist mythos lingers; and second, within the Sikh community deadly divisions have been sewn in which every person suspects the other of being either a CSIS or a RAW (Indian intelligence) agent. Now, every time I approach a podium in Canada, some Sikh or the other rushes up to me and whispers, "Don't say anything about Khalistan. Don't say anything about Air India. And so on, a litany of self-censorship, amongst the very refugee community who fled to Canada precisely for its freedom to speak without fear.

In Punjab itself one finds the same strange silence, eerie now as economic growth and the natural hustle-and-bustle of Punjabi life covers over the history of suffering that is so recent that so-called "normal" life is in fact pathologized: farmer suicides are one of the facts of life that no longer seem odd; alcoholism, once unthinkable among Sikhs, is now common; drug use has become the teen "problem" it is in other countries. This is the new normal. But underneath the surface, tensions remain, the same old grievances have never been resolved and the guilty have never been held accountable. Look at last week after the sad Vienna episode! Immediately, spontaneous violence breaks out across India, wherever there are Sikhs. Yes, they are back to "normal," but any spark can set them off.

In my studies as an anthropologist with Sikh-Canadian families in the B.C. area, I and my students find that many parents are not even passing along the stories of what happened to the Sikhs of Punjab during 1984 and the decades thereafter; the fact that they themselves had been jailed and tortured or perhaps raped; that their house had been burned; that two uncles had disappeared in the night, never to return; or yes, that another uncle had taken up arms to fight for

Khalistan and had been shot down in an encounter with police. Why are some parents declining to pass along this key part of this history, this very reason why many immigrated to Canada in the first place? Because they are scared. Even here in Canada, they are now afraid that something could happen.

In one of the great films of all time, "Le Scaphandre et le Papillon" (The Diving Bell and the Butterfly), directed by Jean-Dominique Bauby, the true story is told of a man who, in an accident, is paralyzed from head to toe. He can move only his left eyelid. At first, he desires nothing but death. But after a while, he comes to realize with the help of a patient nurse that he could construct a sort of code by blinking that left eyelid in stuttered sequences and thereby communicate. With greatest difficulty, he eventually manages in this manner to dictate an entire book, the story of his life and his insights about life and freedom. A sad film, a tragic film? Yes, of course. Very hard to watch. But at the end this is a story of liberation and of human dignity, because the protagonist realizes that despite all, he still has his voice and thereby his humanity. He can still "speak."

So important is the power of speech in being human that governments attempting to crush resistance movements start and end with quashing their ability to get their message out - as Foucault realized, to "speak truth to power." In northern Uganda, where the Acholi people and the Lord's Resistance Army are fighting a bloody war with the central Government, one could open any newspaper daily to find a picture of a face mutilated by having the entire mouth and lip area gouged out. The symbolism is obvious. Yes, the person was killed. But importantly, the person was not able to speak.

In Mozambique, where one of the world's bloodiest civil conflicts took place, my colleague reported that you could find in the marketplace the classic three monkeys showing the "see no evil, hear no evil, speak no evil" postures. But, she noted, in the "speak no evil" pose, the fingers covering the lips were parted oh-so-slightly - the carver's wink to his/her unknown future customer that yes, somehow, we will get this message out. Somehow, we will bear witness. Somehow, the world will hear about this.

The world has still not really "heard" about the travails of the Sikhs, and I want to explore why. After all, India is a democracy, "the world's largest democracy," and it has laws to protect against abuses of rights and to protect minorities. It has an independent judiciary and a relatively free press, and relatively calm and fair transitions of power.

The fact is, however - and I have learned this in the post-9/11 United States as well as in my research in India - that

being a “democracy” by law alone is not enough to ensure the vibrancy and flourishing of human voices that alone guarantees human rights.

Let me present you with a seemingly paradoxical picture. Along with the Sikhs, I have also begun to study the Kashmir conflict, and I have visited both sides of Kashmir many times. Once during the Zia years in Pakistan – that is, during the years of military dictatorship – I was traveling along the Line of Control that marks the informal border of India and Pakistan. Streaming out of the mountains were hundred upon hundreds, probably thousands, of refugees (these are the Himalayas, mind you, no easy trek), most of them suffering various levels of frostbite and starvation, many bleeding from wounds now starting to scar or freeze over. The point of note is that these refugees were flowing from India to Pakistan. From the democracy to the dictatorship, that is. And on the Pakistan side one could see vast miles of tent camps, as far as the eye could see, where Islamic aid groups were handing out blankets and tea and medical help (the beginning of another story).

Why would somebody leave a democracy and, at great cost, flee to a dictatorship? This picture points to what the Italian philosopher Giorgio Agamben calls “the razor-thin line” between democracy and dictatorship despite the fact that in our political theory we treat them as polar opposites. The fact is that the macro-structure of Indian democracy doesn’t mean much for the texture of daily life in one of the regions where a “state of exception” rules; that is to say, where the government has decided that for security reasons certain rights may have to be temporarily abrogated and certain special laws called into place. In the United States, we know about the exceptional laws, the exceptional limitations of rights, brought into play during the crisis after 9/11: Guantanamo Bay, civilian wire tapping, new categories like “enemy detainee,” foreign renditions, waterboarding.

It is through the concept of “the state of exception” that we can understand how it can be that India, though a democracy on the macro-scale, can show a highly dictatorial face to any given region deemed “exceptional” because of a security crisis. Now Punjab, later Kashmir; now the northeast, then Gujarat, later Chattisgarh – kind of like popcorn. Let us not forget, as we celebrate “the world’s largest democracy” that only exceptionally abrogates its commitments to human rights, that Hitler too came to power electorally, and that most of the holocaust occurred under “exceptional” laws passed for a time of crisis in what was otherwise a highly civilized nation. I just could not believe it when, in our small town in the United States, in a town meeting after the 9/11 attacks, my fellow townspeople readily agreed with the chief of police that torture may be necessary if we should – and here’s the climate of paranoia for you – find terrorists attempting to take over the local mall. I wanted to raise my

hand to point out, amidst the unanimous slippage into a proto-fascist mode of operation, that torture was completely illegal both domestically and internationally – didn’t my educated fellow citizens in South Bend know that, for gosh sakes? But with a Muslim last name, I decided that prudence was perhaps the better part of valour for that moment, and I remained the quiet observer.

It happens easily. Democratic laws, Charters of Rights and Freedoms, do not in themselves protect our rights. It is an active and vigilant citizenry, making use of those laws, who are actually the bulwark against abuses like torture, concentration camps, illegal wiretapping. Picture the detainee in the jail cell, weak, probably naked, on a cold floor, living on scraps of food, emaciated, awaiting he knows not what future. It is not he who can draw on the laws that protect our rights and freedoms. He relies on others, his fellow citizens, to use those laws to get him out of that detention, to make public the abuses, to end the state’s use of exceptions to get round its commitments to basic human rights.

In the case of the Sikhs in Punjab, the problem was that there was nobody to come to their aid. With a few rare exceptions, most of India’s civil rights and humanitarian organizations turned their backs on the Sikhs. People with turbans quickly became a pariah population: “socially dead,” to use Orlando Patterson’s fortuitous phrase. To put it bluntly, no one in India really cared if they lived or died. Why? Because the image was cleverly and quickly created of the-Sikh-as-terrorist, and therefore the Sikh as unworthy victim. The same Indians who otherwise gathered for protests or organized aid when Christians were attacked, somehow stood aside when the victims were Sikhs. And the killers of Sikhs, some of them on a large scale, were never held up for public shame, let alone legally prosecuted; as Zygmunt Baumann said of perpetrators of the holocaust, designers of genocide are usually actually proud of their accomplishments, applauded by their audiences, who view the offending population as weeds that no longer belong in the national garden. The Sikhs, who had sacrificed so much for the nation of India, by the 1980’s fit this description perfectly. Good men did nothing as one by one, Sikh men, women and children died in the fields of Punjab.

I for one find it horribly frightening to note that the silencing of Sikh voices in India has now crossed the ocean to extend its tentacles to Canada as well. Will history forget the thousands of grandmothers and grandfathers, aunts and uncles, fathers and mothers, sons and daughters, who did in pain and indignity, whose ashes were blown away into Punjab’s blue skies or simply flushed unceremoniously down some canal to a foreign land? I understand the fears, the wish to protect. But I also believe very strongly in the power of the human voice, the need of the human voice to at

least set history straight, to make sure that history is written not only by the powerful, to make sure that those deceased and disappeared are never forgotten. It is not “democracy” or “academic freedom” that will take care of that task. It is you and I.

In Sikhism the metaphor of living with one’s head in one’s hands is powerfully set into the very basis of the tradition; it means living humbly, without ego, living to serve. Recognizing the fragility of the planet on which we live and the brief moments we share upon it, I like also to imagine that we also carry each other’s heads in our hands, you and I. What precious cargo!

I have lived among the Sikhs these past many years, in any case, in this fashion, knowing that my love and respect is reciprocated by a community too often stereotyped and too little listened to. I have learned about chardhi kala from the Sikhs I’ve known, and I think I’ve become more generous and yes, more courageous from the model of the Singh and the Kaur around me.

But not all is well in Sikhdom right now, and we all know that. It’s a threshold moment, a time of transition. The armed insurgency has come and gone, the movement for Khalistan has risen high and . . .? and what? Some still believe a separate state is the only avenue for justice, while others barely talk about it anymore. In the diaspora, a first generation’s emotional response has yielded to a second generation’s more educated and measured leadership, and we can expect a third generation yet more capable in areas of law and organization and civil discourse – less ready to turn to fisticuffs over old feuds and arguments. But what, at this moment, needs to be done by a world Sikh movement aiming to support Sikh interests in Punjab and everywhere?

As a sympathetic and educated observer I may offer a few humble suggestions.

Thus far, the energies of the movement have been almost wholly inwardly focused. Newspapers, radio and television broadcasts, camps, and so on, and so on, have all aimed at the internal Sikh community, attempting to rally it round, sort out its differences, educate its youth. These remain important tasks.

But what the world Sikh movement has not done is to turn its energies toward the outside – to seek out, educate, and make partners of the wider non-Sikh society. This has been critical in every successful case in which a Diaspora community has mobilized in support of a homeland base. Here, the taint of “terrorism” and the continuing feeling that the Sikhs are not worthy of sympathy make such outreach all the more important. This community has a lot of catching up to do. The Tamils, the Kashmiris – two other Diaspora

communities with which I am familiar – are way, way ahead. Sikhs have, by contrast, made a ghetto of themselves.

Let me give you a simple example. In the guide to Toronto provided by the hotel where I’m staying, there’s a list of places of worship. One can find churches, synagogues, mandirs, mosques, Buddhist temples – but no gurdwaras. Why not? Simply, no Sikh group has taken it upon itself to be sure that every city guide in Canada lists a gurdwara in its visitors’ catalogue. A simple thing, but a telling example. The Sikhs, though a key part of the Canadian multicultural mosaic, are also simply out of the mainstream.

If the Sikh community could really pull together, could transition from the shouting to the working phase, it could do several things that I think are first steps toward real effectiveness as a global movement:

First, it would be necessary to conduct a series of well-thought-out workshops on the question of how the Sikh religion intersects with Punjabi culture. Sikhism is a universal faith, of course, yet we all know plainly that most gurdwara services are conducted in Punjabi, that Punjabi cultural values permeate everything Sikh. There are so many valuable things about this heritage. But, on the language issue especially, the continued use of Punjabi mono-lingually at events such as this one, at which one is trying to approach non-Sikhs who clearly do not understand the language, cannot be of help to a movement that is serious about its aims. In this age of technology, simultaneous translation running on a screen behind the speaker is easily possible; I’ve seen it among Kashmiris, who are way ahead of the Sikhs in terms of professionalization of a movement.

Second, I think it is time that the community hire on a permanent basis a small team of top flight international lawyers, who can be at the ready for opportunities like alien torts (through which, for example, an Indian human rights abuser could be sued in a Canadian court), who could approach UNESCO on the World Heritage Status of the Golden Temple Complex, who could be called upon on issues regarding the international humanitarian laws of war. This team could proactively work to ensure recognition of Sikh rights in every country where Sikhs live, instead of waiting for individual cases to react to. It could work on what the notion of self-determination actually means, in this 21st century, and explore other options for representation of sub-state collectivities.

Third, the community should hire real lobbyists, professional lobbying firms, in Washington, Ottawa, and London. Not just a few Sikhs with the passion for a cause, but a professional firm trained to advertize and push through an agenda. This is exactly what the government of India

has done, and it is what you must do, as well. The sense of mistrust for non-Sikhs is antiquarian, and must be gotten over. Simply expect to hire and pay for the best. They will come to know well the environments of the capitals, know which bills should be supported and how to support them, and be able to think through how the assertion of Sikh rights, or a potential Sikh state, could benefit others.

Fourth, there should be a rotating youth initiative, perhaps set up as internships, to keep track of how the community is being perceived on the internet and to push the Sikh agenda electronically. Likewise, this group of young people, being unattached, could spring into action when opportunities presented themselves such as organizing aid to flood victims in New Orleans. Or, for example, I just found out tonight that the Council of Bishops in the Catholic Church have a firm principle that places of worship are inviolable. Young people, find out such a fact and having grown up here, more familiar with other faiths, could approach the Bishops and find out how to perhaps use this principle to protect the Golden Temple, perhaps to mobilize Catholics around the Sikh cause.

Fifth, the Sikh diasporan community must set up its own academic foundation. This foundation would fund scholarly research and writing projects on the Punjab conflict, human rights, and Sikhism in order to make sure that the tragic episode of the past two decades cannot be ignored in the historical record. It could also conduct workshops to help Punjabi scholars learn the standards of international academic publishing, and perhaps help link Western scholars to Punjabi scholars for entrée into Punjab. Most important, its financial support would enable the subaltern or nonstandard Sikh Studies, which views matters from the ground up rather than from New Delhi down, to continue to function and flourish.

Finally, the community must define and support the development of an archive and museum along the lines of the holocaust museums of the Jews. For this type of enterprise, one must be serious; one must hire a professional archivist and expect to spend money on restoration and preservation of artifacts. But doing this centrally will in the end cost less than every gurdwara having its own little library, as is now the case. Such a central archive and museum can also be accessible electronically worldwide, if the decision is made to locate the original outside of India.

The military side of the Khalistan movement was never quite serious enough for its activists to really train as soldiers the way, say, special-ops forces do, or to learn about guerilla tactics and theory by reading about other insurgencies comparatively. It relied instead on the deep passion and commitment of the "saint-soldiers" and their willingness to martyr themselves in their cause. This is a common first

phase of a movement like this one. It evokes much popular admiration and establishes legendary, even mythic, reputations, but it rarely wins battles.

The same is true on the political side. Loud demonstrations have their place, certainly, and so do vehement essays and provocative speeches that boil the blood of those whose souls have been wounded. But in a more mature second phase, the hard work of actually making something happen has to be brought into place. It takes discipline, time, and a long-term vision – probably a generational vision. The Irish had that vision and held onto it. Can the Sikhs?

It is true that my list of desiderata will cost a great deal of money. But then, the stakes are very high – the preservation and protection of a religion, the defense of human rights, the self-determination of a nation. It is up to every Sikh to decide whether it is worth it. In my view spending money in a disciplined, accountable manner of proven effectiveness is far preferable than the current wastage in which cash slips through the cracks of gurdwara elections, individual court cases, this or that local action, one upmanship between factions. Get with it! Make your funding and your hard work count.

As for the silencing with which I began my remarks, I beg you . . . to hell with it! In my community we have a saying that the nail which sticks up will get hammered down. That may be true, but still I've always gone ahead and been that nail. A book I've been reading called "A Person of Interest," by Julia Choi, provides another metaphor: a field of poppies, in which the tall ones are likely to get plucked. With Sikhs wearing those lovely saffron turbans, that is perhaps the better analogy. Please, for God's sake, for the sake of Sikhi, don't be those poppies that bow their heads down, trying to hide somehow in the crowd. Be the tall, proud poppies that stand out in your Canadian field, where every law protects your right to do so.

The author is Associate Professor of Anthropology, Senior Fellow, Joan B. Kroc Institute for International Peace Studies, University of Notre Dame. This article is based on a speech she delivered at the World Sikh Organisation's Annual Parliamentary Dinner Meeting at West Block, House of Commons, Ottawa, on 4 June 2009 in the matrix of the theme Past in Perspective – Future in Focus; Commemoration of 25 years of Saka Akal Takht. June 10, 2009

WAS GOD INVENTED OR DISCOVERED?

Dr Gurbakhsh Singh, USA

The two institutions of science and religion have played a major role in directing the life of human beings. As the two have different approaches to the human knowledge, they often clash with each other. To begin with, religion ruled the thought of man. As science advanced, its achievements, particularly in the field of creation and cosmology, shook

the very roots of many religious beliefs. Even the faith in God was challenged.

Most religions hold that God has no beginning; He is the ever-existing Lord. He made all the creation we know, and the one we may know in future. Some people, on the other hand, argue that God does not really exist, and has only been invented by shrewd persons to serve their selfish interests.

There is a third view as well; it suggests that the institution of God is essential and that if He is not there, it is necessary to invent (assume, create) one. Otherwise, our social structure will crumble and animal culture will prevail. For, only belief in God as Father of the entire humanity can provide the basis for true morality and ethics.

Modern youth exposed to science nurture doubt regarding the existence of God, and question the religious practices of their faith. I wish to share one such experience with the readers. In a Sikh youth camp held in Vancouver, BC, Canada, for teaching principles of the Sikh faith, a student asked me, "Why have we to believe in God and why are we required to follow rituals of the faith? One should be free to do what one likes or what makes one happy." I was caught unaware. I did not expect such a question from a teenage son of the parents very much committed to the Sikh faith. After some thought, a simple practical method to answer the question occurred to me. There were two burly students also attending the camp. I asked them, "Would you like to have his (the boy's) pants?" Quick came the reply, "Yes, certainly." I continued, "O.K. Then go ahead, and help yourself." This startled the boy, and he exclaimed, "No! No! These are my pants." I repeated my suggestion to the students, "Do not listen to him. You like his pants, you should take them." The boy objected even more vehemently, "This is unfair, wrong. Why should they take my pants?" It was time for me to remind him of his statement, "Did you not say that one should do what one likes? They like to have your pants." Our debate led us to the conclusion, "One should not take what belongs to others." I asked the boy to write it on the board.

That day we swapped our roles. I acted as a learner and started asking questions, while the trainees responded. We ended up writing many more sentences on the board. For example: 'Do not tell lies to fool others, do not bully or torture the weak and helpless, help the needy, speak truth, etc. As a teacher of the group, I concluded, "Well friends! What you decided means that we should be good to each other and behave as members of one big family. In other words, you agree that to create a peaceful and happy society we should behave as if all humans are children of the same father. Wise men have named Him God. Let me assure you God has not been assumed. He is there and there is a scientific proof of that."

The boys immediately questioned, "How can you give a scientific proof when everyone says that God is beyond the field of science?" I answered: "As students of science, you accept that new findings become a fact if more than three or four scientists independently obtain the same results. More than half a dozen spiritual scientists (prophets), independently of one another and living in different parts of the world in very different cultures, have reported that there is One Almighty Lord who created the world. Why not accept their independent findings, their intuitive experiences, as a scientific fact? "According to your arguments, because we cannot observe Him and cannot react with Him, there is no God. Dear youth! There are, however, many other facts, which we accepted without being able to verify them by our own physical senses. We have to believe our scientists and geographers. "Newton observed that there is a force in our dead earth, which attracts everything towards itself. We call it gravity and you all know about it. We cannot verify it by our physical senses (eye, ear, touch etc.). I tried to explain gravity to an illiterate 70-year-old man in 1940. He found it difficult to believe that gravity (force) exists but it was not put into the earth by anyone, that it does not grow old or get sick, that it will never die and that it has no shape, form or colour. The old man could not imagine the existence of such a thing. However, you all know it and understand it.

All these characteristics belong to God as well and you also find it impossible to believe in Him. Let us accept the word of the spiritual scientists that there is a spiritual Force which Generates, Operates and Destroys (in short, GOD) the creation. Believing in Him is essential to maintain social, moral and ethical discipline of our society. We should accept Him even if we cannot observe Him or describe Him to a layperson in words as in the case of gravity. Another such concept, which you cannot explain to a layman, is already being used by you in your mathematics class. We name this number 'infinity'. We have a symbol for it because we cannot write it in the digit form. This number is bigger than the biggest number we can imagine. Without this number we cannot work out many mathematical equations. For example, 'one' or any other positive real number divided by zero is equal to infinity.

There are some other facts of science also which we cannot perceive through physical senses. Have any of you seen a gene or an electron? How can you explain to a layman that all the food, grains, fruits, vegetables, trees, and all vegetation are produced by soil, water, air and sun? You know that the energy of the sun helps water and carbon dioxide to chemically react, synthesizing simple carbohydrates (sugars). From sugar, other more complex organic compounds are built. Please believe me, we are lay men in the spiritual field. We should therefore, accept the findings of the spiritual scientists.

There have been many holy people who experienced mystic communication with God. About two-dozen of them have shared their experience with us through their hymns that form a part of Guru Granth Sahib and which we sing in gurdwaras everyday. About the existence of God, let us agree to assume that He is there. I can assure you that as your experience grows, you will find more and more evidence to confirm this assumption. In the pursuit of science also, we assume a hypothesis to be confirmed with subsequent observations.

Perfect calm and seriousness in the class, attentive listening faces and no more questions, assured me that the youth felt convinced. They agreed that even though they cannot verify by themselves the existence of God, it is all right to believe in Him and benefit from the belief of oneness of humanity. It will help people to live in peace and happiness like a vast family of the Almighty Father.

Before ending this discussion, the outcome of a second dialogue on God must also be mentioned. In another youth camp, it was observed that religion has split humanity and is often the cause of conflicts and wars all over the world. The discussions in that camp concluded that jealousy and ego of the believers of a faith (the claim that only their faith is true, other faiths are false, that only the Name given by them for God is correct, and that their rituals alone are the path to realize the Truth, etc.) is the actual cause of conflicts and wars. In fact, belief in one common God (Father-Mother of humanity), regardless of name or names assigned to Him, should help us to realise the brotherhood of humanity and this is the only path for the people to live in peace and happiness.

[Reprinted from The Sikh Bulletin July 2003]

SAYS NANAK:

In Search of a New Understanding of Sikhs' Responses to Academic Research

Kamalla Rose Kaur

"Sikhs and Sikh studies professors share a common goal. Most agree that Sikhi is a major world religion and Sikhi should be part of the curriculum of comparative religion – elementary through graduate schools – in the West and worldwide."

SAYS NANAK:

You may read and read loads of books;
You may read and study vast multitudes of books.
You may read and read boat-loads of books;
You may read and read and fill pits with them.
You may read them year after year;
You may read them as many months are there are.
You may read them all your life;
You may read them with every breath.

**O Nanak, only One thing is of any account:
 Everything else is just useless babbling and idle talk in ego.**

(Guru Nanak "Asa Di Vaar", Guru Granth Sahib, 467) 1

Many Sikhs treat Sikh studies academics with open hostility, protesting with signs, writing copious articles, denouncing Sikh scholars across internet websites and forums, petitioning universities to fire Sikh studies professors, waging email attacks, calling them before high councils, and death threats have been reported. W. H. McLeod, emeritus professor at the University of Otago in Dunedin, New Zealand, warns scholars, "it must not be thought that the religious wars of such periods as the Reformation are behind us" (McLeod, "Discord in the Sikh Panth" 389).

Writing for Sikh newspapers and magazines, while participating in discussions and debates on Sikh internet forums for close to a decade, I can attest to the fact that Sikhs are quick to fight when they feel called to defend their Guru/scripture. And they will also defend their Guruji's absolute authority to define Sikhi and what it means to be a True Sikh. McLeod reports that the cry "the Granth is in danger" can ignite a "whole-heartedly" popular cause which "ordinary members of the Panth" (ordinary members of the community) can "easily approve and support" (387). Ready to manipulate simple Sikh's devotion for their Guruji/scripture, certain Sikhs and Sikh sects are attacking specific scholars (McLeod, "Discord"). While this is true, what W. H. McLeod and other Sikh studies academics consistently overlook is that the Sikh Guru/scripture also commands Sikhs to fight Western dualistic reality. 2 Later in this discussion, the Guru Granth's viewpoint on duality and non-duality will be further elaborated.

Non-Sikh scholars can and should simply present Sikh teachings and beliefs without believing or practicing them. But failing to mention that the Sikh Guru Granth insists that non-dualistic consciousness is the first step to solving every problem – personal, Sikh and global – misses the most basic and primal teaching of Sikhi. The first words of the Guru Granth remain Ek On Kaar – the Creator and the Creation are One.

Arguably no religion is more devoted to its scripture than Sikhi. All Sikhs revere the Guru Granth Sahib as their living and breathing guide and teacher. Many Sikhs bow and submit to no other authority. In a 1992 article, Verne Dusenbery, an anthropologist at Hamline University in St. Paul, Minnesota, notes that Sikhs take their scripture "to be their eternal Guru, the source of divine benefits and the central focus of Sikh worship" (386). Sikhs open the Guru

Granth in the morning and put it to bed each night. It is kept wrapped in beautiful fabrics. Sikhs ask their Guruji questions and receive guidance from the Guru Granth Sahib each day. It is carried on the head, and placed on a throne/altar, and kept fanned. Sikhs keep feet bare and heads covered when around the Sikh Guru/scripture (N. Singh, 35).

“Sikhs seek its presence for all their rites and ceremonies” asserts Nikky Gurinder Kaur Singh (Chair of the Department of Religious Studies at Colby College in Maine, USA), yet she wonders that, “for whatever reasons then, be it their personal proclivities, religious ideologies, or academic methods, non-Sikh scholars have been unable to surrender themselves completely to ‘the special call’ of the Sikh text” (35). Non-Sikh scholars, particularly historians and anthropologists, often ignore scriptural studies simply because it is not their department. Yet considering the volume of attention given to the study of other scriptures, Dusenbery remarks, “it is surprising that so little attention has yet been paid to the main Sikh scripture...especially to its use in Sikh worship in India and in the diaspora” (386).

1. The Guru Granth Sahib can only fully be experienced and appreciated in Gurmukhi, the language of the Sikh Guru. All translations of the Sikh scripture are interpretations only. The Guru Granth interpretations offered here are my own, based on the Sant Singh Khalsa English translation.

2. Western dualism and the mind/body split can be traced to the Greeks, but it was René Descartes (1596-1650), French mathematician, philosopher, and physiologist, who best formulated the theory and announced, “I think therefore I am.”

Dr. Doris Jakobsh and Authority Within Sikhi

In her 2006 article, “Authority in the Virtual Sangat: Sikhism. Ritual and Identity in the Twenty-First Century”, Doris Jakobsh (Harvard trained religious studies professor at University of Waterloo, Waterloo, Canada) wonders where students wishing to learn about Sikhi should turn. Jakobsh explores who is an ‘authority’ on Sikhi. She artfully, quickly and accurately, maps the rough terrain of modern global Sikhi, pointing out its many places of tremendous confusion. For instance, Jakobsh briefly mentions the problems with the traditional seats of Sikh authority in India: “Sikhs in the Diaspora seem to view both the SGPC and the offices of jathedars with suspicion, given the scandals that have rocked both institutions in recent years.” Jakobsh adds, “in terms of logistics, the authority of the SGPC does not legally extend beyond Punjab.”

Jakobsh describes the generation gap, particularly among Sikhs in the west. Elderly Sikh men run most Gurdwaras and lawsuits flourish (25). Jakobsh discusses the dated ineffectiveness of the current edition of the Sikh Reht Maryada (SRM, the Sikh code of conduct). Though formulated in 1951, Jakobsh insists that the SRM is “based on the concerns and worldview of the 18th and 19th centuries” and that it fails to address modern issues,

“particularly those outside of the Punjab”. Jakobsh further reports that “the Maryada is intricately intertwined with the needs and concerns of the British-inspired reform movement of the late nineteenth and early twentieth centuries” and thus “needs to be questioned with respect to its very presuppositions, at least in terms of today’s society.” (28).

Jakobsh particularly focuses in her article on the pros and cons of the vast global internet community known as the Sikh cyber-sangat. *There are thousands of Sikh websites competing to teach True Sikhi to the English-speaking world. Obviously those with the best technicians and biggest budgets define Sikhi faster and slicker.* Jakobsh observes that “it is on the WWW that questions of caste, gender, abortion, Sikh ritual identity, premarital sex, homosexuality, to name only a few, can be found almost on a daily basis. The anonymity of the Web is particularly conducive for stances taken on these often controversial issues.” (Jakobsh, 29).

As insightful and helpful as Jakobsh’s overview of these various authorities on Sikhi proves, when she considers the Guru Granth Sahib as the ultimate authority on Sikhs and Sikhi, she simply doesn’t see it: “Notwithstanding the spectacular beauty and timeless truths embodied within these hymns, it is nonetheless difficult to find specific answers to ...very difficult questions.” (27).

Yet, mysteriously, many Sikhs insist that the Guru Granth is, in fact, the only authority they submit to, and no other. Sikhs seek and receive their marching orders (vak laina or hukam laina) every single day from the Guru Granth. Sikhs soldiers carry the Guru Granth into war so that they may ask questions and receive comfort and up-to-the-moment directions from their Guruji. Historically, crowds of Sikhs have presented a single question to the Sikh Guru Granth and they have, as one, agreed and acted on the Sikh Guru’s instructions regarding their query (P. Singh 271).

Jakobsh acknowledges that the writers of the Guru Granth were, “great poet-saints” who “criticized many of the evils in society” but she insists that “they did it within the context of religious life...These poets were not attempting to reform the social order per se, but had as their focus devotional practices of the day.” (27).

Except that the Sikh Guru Granth teaches that the spiritual and the earthly are One and the same. There is no distinction between devotional practices and attempting to reform oppressive societies within Sikhi. Praying and singing and communion with the Sikh Guru/scripture, doing service, defending human rights, going to work, eating, grooming, paying your bills, fighting a battle, shopping, relaxing, are equal and harmonious daily Sikh devotional practices. Guidance from the Guru Granth is obtained by praying and opening the book at random (invoking synchronicity) to

receive instructions. The Guru Granth Sahib advises some to slow down and some to speed up, some to go within and others to step out boldly this day.

Jakobsh also discusses “the great poet-saints” and the historic context of their lives and missions without acknowledging that Sikhs also experience their Guru’s Voice as timeless, and timely, profoundly relevant right now. Pashaura Singh (Chair of Sikh Studies, University of California at Riverside) notes that the Guru Granth is, “a living Guru who always speaks with truth and power on the subject at hand” (P. Singh, 275). The Sikh Guru’s concern with politics has not changed, nor have the core issues behind human politics changed. When asked about the bomb, the Guru Granth might easily speak of tyrants deploying drunk elephants as weapons of mass destruction. The political scenes the Guru Granth paints, easily and significantly remind today’s readers of modern world rulers and situations.

Jakobsh is not a Sikh nor is she required to be. Yet I suggest to all Sikh studies professors that it would prove polite, positive and politically effective to explain to each other and to students that Sikhs claim that the dualisms between past and present, between the poet-sants who wrote the Guru Granth Sahib, and the active Voice of the living and opinionated Sikh Guruji, blur and merge for students of the Guru Granth. Dualisms between being warriors and being saints, between spiritual activities and practical ones, between mind and body, between Creator and the Creation, tend to evaporate upon engagement with the Sikh Guru – or so the Guru Granth preaches and Sikhs profess.

The Guru Granth Sahib’s Teachings on the Intellect and Intellectuals

While academics overlook the Guru Granth Sahib, the Sikh Guru does not ignore them back. What follows is a brief summary of the Guru Granth Sahib’s teachings on the intellect and intellectuals. The Sikh Guruji speaks a great deal about the human mind and also about scholars and teachers. Using the online search engine of the Sant Singh Khalsa translation of the Guru Granth Sahib1, I discovered the word scholar is used 115 times in the text. Intellect appears 185 times. Cynics and cynicism are discussed 155 times, and words derived from the word ego appear 1078 times.

More copious yet are the Guru Granth’s references to gurmukhs and manmukhs, the two categories into which the Sikh Guru, with characteristic humor and droll irony, bifurcates humanity. Manmukhs are people who divide people, and everything else, into categories. Gurmukhs are people who don’t.

Gurmukhs maintain constant awareness that the Creator/Creation is One Being (EkOnKaar). Gurmukhs believe that the Beloved One is awake and living among us, and through us. Gurmukhs leave the planet a better place than they found it. Gurmukhs speak and act like the Sikh Guru/scripture:

Duality dwells in the consciousness of the people of the world.

Humans destroy by sexual obsessions, rage, violence and egotism.

Whom should I call the second, when there is only the One?

**The One Immaculate Reality is pervading all.
(Pause and reflect on this)**

Our dual-minded evil intellect speaks of a second.

Those who harbor duality come and go and die.

In the earth and in the sky, I do not see any second.

Among all the women and the men, the Light is shining.

In the lamps of the sun and the moon, I see Light.

Dwelling among all is my ever-youthful Beloved One.

Mercifully, Creator/Creation has tuned my consciousness to One.

Guruji has led me to understand the Infinity of One.

A Gurmukh experiences only the One.

Subduing duality, we come to realize the Word of the Shabad

(we experience the true teachings).

The Divine Command prevails throughout all worlds.

From the One, all have arisen.

(Guru Nanak, Guru Granth Sahib, 223)

Manmukhs, in comparison, are at best intelligent people who act out of egotism and promote dualism. Manmukhs navigate from selfish goals and self-centeredness; they leave the planet a worse place than they found it:

The manmukhs stand there and dry up;

They do not bear any fruit,

And they do not provide any shade.

Don’t even bother to sit near them-they have no home or village.

They are cut down and burnt each day;

They have neither the Shabad (the teachings)

Nor the Naam (non-dualistic consciousness)

(Guru Amar Das, Guru Granth Sahib, 66)

The Sikh Guru Granth teaches that manmukhs become gurmukhs by union, which involves experiencing the One Reality or life-itself, as the waheguru or Wondrous Teacher. While Sikhs believe that the Wondrous Teacher is a universal force within all and accessible to all, for them, the writings of the Guru Granth Sahib are considered the very voice of that Wondrous Teacher.

The Sikh Teacher also divides intellectual pursuits into these same two categories. We can use our intellect to experience and teach non-dualistic awareness, love, integrity, tolerance, and union, or we use our intellect for ego gratification, to impress, for status and career advancement, for money, glamour, for the sake of arguing and debating, or out of the very love of dualism:

**The intellect is a bird; Depending on its actions,
It is sometimes high, And sometimes low.
Sometimes it is perched on the sandalwood tree,
And sometimes it is on the branch of the poisonous
swallow-wort.
Sometimes, it soars through the heavens.
O Nanak, our Only Master leads us on,
According to the Hukam (command) of the
Creator/Creation's Way.
(Guru Nanak, Guru Granth Sahib, 147)**

The Sikh Guru Granth instructs Sikhs to shun egotism and egotists, and to denounce cynics. Sikh egotists and cynics abound, of course, but it may be easier for Sikhs to protest against the perceived greater source of cynicism, that heartless battlefield of brains, Western academia:

**Turn away, O my mind, turn away.
Turn away from the cynic.
False is the love of the false.
Break the ties, O my mind, so your bondage shall be
broken.
Break your ties with cynics.
(Pause and reflect)
One who enters a house filled with soot is blackened.
Run far away from such people!
When they meet the Guru
They escape the bondage of the three dispositions. 3
(Guru Arjan, Guru Granth Sahib, 535)**

3. Bondage of the three dispositions or "gunas" - tamas, rajas, sattwa. Refers to the tendency to. 1. be lazy, 2. be constantly busy, and/or 3. the need to be high.

Making Peace

Sikhs and Sikh studies professors share a common goal. Most agree that Sikhi is a major world religion and Sikhi should be part of the curriculum of comparative religion – elementary through graduate schools – in the West and worldwide. Humans prosper and flourish through education and world citizens should understand the basic principles and teachings of Buddhism, Judaism, Humanism, Christianity, Hinduism, Secular Materialism, Shamanism, Islam, and Sikhi too.

Yet Sikhs do not want Sikh studies professors defining Sikhi and/or directly impacting Sikh politics, history and autonomy. And Sikh studies professors do not wish to experience hate campaigns directed at them. And no one likes the Western media coverage of these unholy wars

except, presumably, the Sikhs and Sikh sects who send out the press releases.

Joseph T. O'Connell (a professor of Religious studies at St. Michael's College, University of Toronto) assures Sikhs that modern university study of Sikh religion is not a Christian missionary scheme "to undermine the faith of Sikhs" nor are Western universities "in collusion" with the Government of India to suppress Sikhs.

The thrust of such a campaign of misinformation is to encourage a climate of paranoia which tends to alienate Sikhs from the academic community."(O'Connell, 274-75)

Mistrust of Western colonial mentality and strong resistance to having Oxford Press, or other powerful outsiders, take the role of authority on Sikhi are other concerns that Sikhs express. Thus Sikhs protest Sikh studies, and Sikhs also endow Sikh studies. Sikh studies programs need to attract students and Sikh funding. How to proceed?

Again I advise Sikh studies professors to start afresh by simply reporting and exploring how Sikhs take all questions to the Guru Granth Sahib. For instance, I asked the Sikh Guruji about how peace can be established between Western academics and Sikhs, and received this gem of a message about letting the jewel of the Sikh Guru's teachings shine:

**That which was upside-down has been set upright;
The deadly enemies and adversaries have become
friends.
In the darkness, the jewel shines forth,
The impure understanding has become pure.
(Guru Arjan, Guru Granth, 402)**

Dusenbery also suggests that, in the pursuit of Sikh studies, "it seems clear that one must recognize some strongly nondualistic aspects of Sikh social thought and ritual practice, especially in relation to the perceived power of the Word." (390). Dusenbery argues that dualism of language is so entrenched in the West, that it is "commonsensical for Westerners as to make a nondualistic alternative seem like hocus-pocus." (402). He implies that Western scholars have failed to acknowledge and discuss the importance of non-dualism within Sikhi because they can't compute it, and/or they can't believe it, but not because they hate Sikhs and Sikhism, like many Sikhs too quickly assume. Dusenbery advises that Sikh studies academics need to expand their analytic vocabulary "to overcome our conceptual dualisms...challenge analytic approaches growing out of the dominant Western ideology of language." (389).

Of course, many academics may not agree with the Sikh Guru's teachings. Sikhs can and do accept, understand, and tolerate diverse viewpoints. Also, quite reasonably, Sikh

studies scholars may feel it is enough to simply observe and report that Sikhs find the ultimate authority for their religious beliefs “by turning to the Guru Granth Sahib and accepting it alone as supreme and absolute authority.” (McLeod, Sikhism, 266). McLeod also notes that non-Sikhs “may question its sufficiency” but he pushes that it must be “acknowledged that Sikhs have a better record of harmony and accord than other religious systems claim.” This is correct, and also honest, sincere and high praise.

Yet by refusing to accept the Guru Granth Sahib’s authority, or consider the Sikh Guru’s perceived “aliveness” enough to discuss Sikh teachings about dualism, the mind, human intellect, pundits and scholars, Sikh studies professors – no matter how well-educated they may be by Western standards – can expect to continue to appear ignorant, cowardly, lacking in honor, or just plain wrong, to many Sikhs.

McLeod writes that “by maintaining their trust in their Guru, which is the Granth, the Sikh people uphold a belief that stands them in abundantly good stead.” (266). Sikhs agree, of course. The Sikh Guru Granth recommends that before we study anything, and certainly before we study Sikhi, that we all, Sikhs and non-Sikhs, fanatic Sikhs and Sikh studies professors, pause and reflect and invoke Unity. Let us take a moment to question our motivations and agendas, lest we cause a war, or other unholy result.

**Give up your pride and stubborn self-conceit;
death, yes, your death, is always near at hand.
Resonate with the One.
Says Nanak, listen you fool:
without experiencing, and meditating, and dwelling on
the One, your life is uselessly wasting away.
(Guru Arjan, Guru Granth Sahib, 1308)**

Works Cited:

- Dusenbery, Verne A. “The Word as Guru: Sikh Scripture and the Translation Controversy”, *History of Religions*, 31.4, (May, 1992): 385-402
 Jakobsh, Doris, “Authority in the Virtual Sangat: Sikhism. Ritual and Identity in the Twenty-First Century” *Heidelberg Journal of Religions on the Internet* 2.1 (2006) 24-40
 McLeod, W. H. “Discord in the Sikh Panth “ *Journal of the American Oriental Society*, 119. 3 (Jul. – Sep., 1999) 81-389
 McLeod, W.H. *Sikhism*, Penguin Press, London (1997)
 O’Connell, Joseph T. “The Fate of Sikh studies in North America,” *The Transmission of Sikh Heritage in the Diaspora*, ed. Pashaura Singh and N. Gerald Barrier (New Delhi: Manohar, 1996), 274-75.
 Singh, Nikky-Guninder Kaur. “Translating Sikh scripture into English.” *Sikh Formations*: 3.1: (June 2007) 33-49
 Singh, Pashaura. *The Guru Granth Sahib: Canon, Meaning and Authority* Oxford University Press, 2000.
 Sri Guru, Search Engine
[_http://www.srigranth.org/servlet/gurbani.gurbani?S=y_](http://www.srigranth.org/servlet/gurbani.gurbani?S=y_)
<http://www.srigranth.org/servlet/gurbani.gurbani?S=y>

A SIGNIFICANT FEATURE OF SRI GURU GRANTH SAHIB

Sawan Singh Gogia

Originality is a unique feature of Sri Guru Granth Sahib. The whole Gurbani is divine and celestial. Its source is The Primal Divine. Guru Arjan Dev, compiler of Sri Guru Granth Sahib, has written: -

O Lord! I speak as inspired by you;
else I have no power to speak. Page 508
 From the Primal One has emanated the Gurbani and
it has dispelled all the anxiety. Page 628
 By myself, I do not know how to speak.
I utter all that is the command of my Lord. Page 763

Guru Nanak Dev, the founder of the Sikh religion has also said: -

I uttered, O lord! What You inspired me to utter. Page 566
 O Lalo! I express as God’s Word descends to me. Page 722

Guru Ram Das, the 4th Master, also stressed this point in the following words: -

O disciples of the Guru! Know that the Holy Preceptor’s Words are true and pure; the Creator Himself causes the Guru to speak them. Page 308

According to late Prof. Sahib Singh, a renowned scholar of Gurbani, Guru Nanak had a **notebook (Pothi)** with him even when he was traveling he noted the hymns uttered by him in that note book. He also collected the compositions of other holy persons with whom he came into contact during his travels.

Bhai Gurdas, a learned scholar who inscribed the first copy of the GGS under the supervision of Guru Arjan Dev, has written in his book, **Varan Bhai Gurdas, in his first ballad (Var 1, Pauri 32)** that when Guru Nanak Dev went to Mecca he carried a stick in his hand and a book under his arm. The same author has also written in the 33rd Pauri of the same ballad; -When Guru Nanak visited Mecca, the Clerics there asked him to open the book and let them know who of the two—Hindu and Muslim –is superior. Evidently this book mentioned by Bhai Gurdas was the notebook containing Guru Nanak’s compositions.

According to the Puratan Janam Sakhi, a biography of Guru Nanak Dev, Guru Jee handed over such a manuscript to Guru Angad Dev as he passed on the spiritual office to him. The second Guru added his own compositions and handed over to his successor. The 3rd and 4th Gurus followed the same practice. Guru Arjan Dev added his own compositions. He realized the necessity of compiling all the sacred hymns into a Granth and with the help of Bhai Gurdas did it.

Guru Arjan Dev has mentioned in SGGS at page 186;

when translated the hymn means *'when I opened up and gazed the treasures of my father and grandfather, my mind became very happy.'*

Late Professor **Sahib Singh** has also proved it by giving many examples showing similarity in vocabulary and thought of different Gurus and quoting hymns composed by them. On page 248 of SGGs, there is a hymn by Guru Arjan Dev in praise of Mohan. Some people have constructed a story on the basis of this hymn and say that Guru Ji went to Baba Mohan, s/o Guru Amar Das, the 3rd Master, praised him and begged for the (Pothis) notebooks containing the hymns of his predecessors. The hymn when translated means *'O sweet-heart, lofty are Thy buildings and unsurpassed Thy mansions. My Enticer! Beateous are Thine gates. They are the places where the saints worship.'*

Late Prof. Sahib Singh has refuted this theory. He says the word Mohan has been used several times for God, the Enticer and here too it stands for God and not for Mohan s/o Guru Amar Das as he had no lofty buildings and mansions where saints assembled to pray. I also agree with Prof. Sahib Singh.

Surely originality is its distinct feature. It is **the only Holy Scripture** in the world which has been written by one of its founders of the religion himself. Since its compilation, there has been no further addition nor there will be any. Not even a coma has been added or deleted. Every hymn is numbered.

Once **Ram Rai s/o Guru Har Rai**, the seventh Master changed a word of a hymn to please Aurangzeb, the Mughal emperor. When Guru Har Rai came to know of it, he ordered that Ram Rai must not show him his face and Sikhs should not deal with him. It shows that authenticity cannot be questioned. Macauliffe has elaborated this point.

Max Arthur Macauliffe, a judge in the Punjab in the late 19th century, who resigned his job and with the help of his Sikh friends like Bhai Kahan Singh Nabha, a well known scholar of his time, translated SGGs into English, writes in the **second chapter of introduction of his book 'The Sikh Religion'** volume 1, edition 1963 at page 53 :-

"The Sikh religion differs as regards the authenticity of the dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own compositions, and we only know what they taught through tradition or second hand information. If Pythagoras wrote any of his tenets, his writings have not descended to us. We know the teachings of Socrates only through the writings of Plato and Xenophon. Buddha has left no written memorials of his teachings. Kung fu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social system. The founder of

Christianity did not reduce his doctrines to writing, and for them we are obliged to trust to the Gospels according to Mathew, Mark, Luke and John. The Arabian Prophet did not himself reduce to writing the chapters of Quran. They were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are preserved and we know at firsthand what they taught."

**ANTI SIKHISM PAMPHLET IN AUSTRALIA
AND ITS CONSEQUENCES
Bawa Singh Jagdev, Australia**

170-Ninth Avenue Austral N.S.W 2179

Pastors. Chris and Pam Gleeson,
Kings North Church,
68 Gemvale Road
Reedy Creek
Gold Coast Q 4228.

Dear Ps. Chris and Gleeson,

Ref: Your pamphlet “From Sikhdom to Freedom”

Sikh Council Of Australia Inc, is the apex representative body of the Sikhs in Australia which looks after the interests of the Sikh community, Sikh religion and its member organizations, and raises awareness of the Sikh faith, culture and cultural heritage amongst Australians. Majority of the Sikh Organisations/Sikh Gurudwaras are its members.

My attention has been drawn to your above referred pamphlet by a number of concerned Sikhs to whom you posted your pamphlet. Your pamphlet not only openly insults the Sikh religion and its ethics but is contrary to its philosophy.

You have no right to defame other religions and the Sikh Council demands that you withdraw these pamphlet immediately and send an apology, failing which further necessary action will be initiated.

Yours sincerely, Bawa Singh Jagdev, Secretary
For and on behalf of the Sikh Council of Australia Inc.

Snippets of the meeting held in Brisbane

Ref: pamphlet “From Sikhdom to Freedom” by the Kings North Church Brisbane.

You are well aware of the untold pain and suffering this slanderous pamphlet had caused to the sentiments and feelings of those who came to know about it. SCA wrote to Pastor Chris Gleeson, the producer of the pamphlet, and demanded the retraction of the pamphlet and an apology. After a long pause finally the Elders of the Kings North Church Brisbane, agreed to meet the representatives of the SCA. Myself and president Ajmer Singh Gill flew to Brisbane on 12th September 2009 for the meeting and the venue was Mr. Paramjit Singh Sarai's office. Also present in the meeting were M/S. Paramjit Singh Sarai, Harwin Singh and Mr. & Mrs Harman Singh Jolly who had brought the pamphlet to the attention of the SCA and had attended their meeting. Kings North Church was represented by Pastor Chris Gleeson and two others.

Ajmer Gill chaired the meeting and opened the discussion, I stressed the fact that where as Christianity is an evangelical religion Sikhism is not, and believes in the freedom of choice, including that of religion. And if a Sikh wants to embrace another religion, it is his/her choice and we have no problem or right to stop him, unless of course if it is enforced or incentive based. But the caption they used “From Sikhdom to Freedom” was wrong most unethical and we vehemently oppose it. They were also made aware of the reaction and the pain and suffering the Christian fraternity would have felt if some Sikh Organisation on the initiation of a Christian who had embraced Sikhism, had published a

similar Poster, with the picture of the initiate and Jesus Christ, with the caption:

“How can God The Son save you when he couldn't save himself. Embrace Sikhism if you want salvation.”

Other members also made valuable contribution to the discussion by expressing their views on the issue and members of the Kings North Church were then asked to respond.

We could see that right from the start they were very, courteous, remorseful and apologetic and admitted that the publication and distribution of the pamphlet and the caption **“From Sikhdom to Freedom”** was wrong and it wasn't their intension to hurt the feelings of the Sikhs but the person responsible for the pamphlet being overseas, it was too late to withdraw it. They apologised and agreed that they would send a written apology in the hope that it might, in some way assuage the hurt and emotional torment the pamphlet had caused to the Sikh community.

Yours sincerely, Bawa Singh Jagdev, Secretary

Their apology:

Dear Bawa Singh Jagdev

Please find attached our official apology, thank you.

Pastor Chris Gleeson
King's North Church
P: 07 5593 4233
E: church@Kings.net.au
A: 68 Gemvale Road, Reedy Creek
Queensland, 4227, Australia

To
Bawa Singh Jagdev
Secretary
Sikh Council of Australia

Dear Sir,
It was very good to meet with you and the other members of the Sikh community in Brisbane last Saturday.

In reference to the pamphlet “From Sikhdom to Freedom”, which has caused your community much hurt, I want to make a sincere apology.

The intention of the Sunday Service in question was to tell the story of two good friends of mine who had found healing in becoming Christians.

The pamphlet was produced to advertise the presence of the King's North Church in the Coomera area. The people we were hoping to contact were Christians that were no longer attending a church or who had moved into the area.

At no time were we intending to contact the Sikh community or hurt them in anyway.

I was in the USA and never saw the pamphlet before its distribution.

I personally conveyed my apology to the Sikh couple who attended our Sunday service after listening to their expressions of hurt and sorrow.

Please convey my sincere apology to the Sikh community both here and around the world for the hurt caused by the publication of the pamphlet.

Yours faithfully,
Pastor Christopher Gleeson
King's North Church
September 18th 2009

LETTER TO THE EDITOR

This has reference to the article **“The Judgement: Gurleen Kaur Vs the State of Punjab”** and readers views on the article by S. Jasbir Singh Sethi published in the July – August 2009 issue of the Sikh Bulletin.

I fully agree with the views expressed by Dr. I.J. Singh of New York and others that we Sikhs urgently need a system to discuss and resolve our internal problems.

In my humble opinion, the system and mechanism is there but is mal-functioning or in most cases not functioning at all.

Guru Hargobind Sahib himself established a Central Authority for Sikhs in the form of Akal Takhat Sahib, wherein Sikhs could discuss openly and fearlessly their religious and temporal problems and issues and arrive at an agreed solution. Till the time of Misl, this system worked well. History is witness to this.

It was only around 1820 that Maharaja Ranjit Singh (under motivated ill-advice of Dogra brothers) diluted the authority of Akal Takhat. The British after taking over Punjab in 1849, not only diffused but destroyed the one central Sikh authority. The British with their great administrative acumen, got from the Sikhs themselves three more Takahats established. The Fifth Takhat at Damdama Sahib was established only two decades ago. All these four Takhats, though are linked with the life of Guru Gobind Singh Ji, but

none was established by him. They were all historical Gurdwaras.

I have asked this question to many an experts including Prof Darshan Singh, as to when, why and under whose authority were these other Takhats established. The best answer I have received is that they were established under the authority of the Panth. The seed sown is in full blossom now. One Takhat Jathedar is issuing notice to other Jathedar.

The First requirement is to re establish the supremacy of the Akal Takhat Sahib. Other Takhats can still act as centres of education and propagation of Sikhism

We Sikhs are responsible for mal-functioning or non functioning of this Central Sikh Authority. The Jathedar of Akal Takhat is to be selected through the mechanism of Sarbat Khalsa. The SGPC act makes no mention about management of Akal Takhat. It is only through default,(salary and budget of the Akal Takhat establishment is paid through SGPC budget) that SGPC President has started appointing and removing the Jathedar. With the over political tones of Sikh Institutions, the appointees have been pliable, looking over the shoulder and over submissive types. The way Jathedar Vidhanti was removed (I am no admirer of Vidhanti ji because of his link with Gurbilas Patshai Chaven and personal conduct) made a mockery of the institution.

What we need is an independent, fearless, honest, upright, open minded, far thinking, decisive Role Model Sikh who is well educated, has deep and thorough understanding of Sikh Theology and Ethics as enshrined in SGGs and Sikh history, can communicate and commands respect all around by his conduct. The process of selection should be transparent and all encompassing.

Most Sikhs today are losing faith in the institution because of lopsided and partisan Edicts being issued by it. This needs to be halted and corrected.

Since assembly of Sarbat Khalsa like in the Misl period is not possible today, and politics has made a mockery of the so called Sarbat Khalsa assemblies, I propose a 11 member committee for the purpose which should have all sections of Sikhs and from all over the world represented therein. It could also act like a confirmation committee,(US senate) with names of all suitable candidates being proposed, their back grounds and views checked. The committee would frame rules for appointment, tenure and impeachment (if ever the need arises) of the Jathedar. Once appointed he represents supreme central Sikh authority.

The Institution should have its own budget, advisory and

screening committees of scholars and committed and practicing Sikhs.

Somewhere a beginning has to be made to make this key institution (Central Authority) of Sikhs work for the betterment of Sikhs, as it was intended to be

With very warm regards and best wishes.
Sincerely yours,
Col Avtar Singh (ret'd), Toronto.

ਕਾਨਪੁਰ ਵਿਚ ਸਿੱਖਾਂ ਦੇ ਸਵਾਲਾਂ ਅਤੇ ਅਕਾਲ ਤਖਤ ਦਾ ਮੁੱਖੀ ਨਿਰਉਤਰ।

ਕਾਨਪੁਰ: ੨੪ ਸਿਤੰਬਰ ੨੦੦੯। ਅਕਾਲ ਤਖਤ ਦੇ ਮੁੱਖ ਸੇਵਾਦਾਰ ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ ਪਿਛਲੇ ਦਿਨੀ ਕਾਨਪੁਰ ਦੀ ਯਾਤਰਾ ਤੇ ਸਨ, ਕਾਨਪੁਰ ਦੇ ਕੁਝ ਸੂਝ ਵਾਨ ਵੀਰਾਂ ਨੇ ਗੁਰਮੱਤ ਤੇ ਅਧਾਰਿਤ ਆਪਣੇ ਕੁੱਝ ਸ਼ੰਕੇ ਨਿਵਰਤ ਕਰਨ ਅਤੇ ਵੀਚਾਰ ਵਟਾਦਾਰਾ ਕਰਨ ਲਈ ਗਿਆਨੀ ਜੀ ਨੂੰ ਮਿਲਣ ਵਾਸਤੇ ਗਏ। ਸ਼ੰਕੇ ਦਸਮ ਗ੍ਰੰਥ, ਰਹਿਤ ਮਰਿਯਾਦਾ, ਅਤੇ ਹਜੂਰ ਸਾਹਿਬ ਤੇ ਪਟਨਾ ਸਾਹਿਬ ਵਿਖੇ ਪੰਥਕ ਰਹਿਤ ਮਰਿਯਾਦਾ ਦੇ ਕੀਤੇ ਜਾ ਰਹੇ ਉਲੰਗਣ, ਅਤੇ ਇਨ੍ਹਾਂ ਤੱਖਤਾਂ ਤੇ ਪੰਥਕ ਰਹਿਤ ਮਰਿਯਾਦਾ ਨੂੰ ਲਾਗੂ ਕਰਵਾਉਣ ਵਾਸਤੇ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰਾਂ ਦਵਾਰਾ ਕੋਈ ਵੀ ਕਾਰਵਾਈ ਨਾ ਕਰਨ ਬਾਰੇ ਸਨ। ਪਰ ਗਿਆਨੀ ਜੀ ਨੇ ਸੰਗਤਾਂ ਦੇ ਕਿਸੇ ਵੀ ਸਵਾਲ ਦਾ ਜਵਾਬ ਨਹੀਂ ਦਿਤਾ ਉਲਟਾ ਉਨ੍ਹਾਂ ਦਾ ਸਹਾਇਕ ਪੀ. ਏ. ਗਰਮ ਹੋ ਗਿਆ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਬਾਡੀਗਾਰਡ ਉਥੇ ਸ਼ੰਕੇ ਨਿਵਰਤ ਕਰਨ ਆਏ ਵੀਰਾਂ ਨੂੰ ਡਰਾਉਣ ਅਤੇ ਧਮਕਾਉਣ ਦੇ ਮਕਸਦ ਨਾਲ ਹਥਿਆਰਾਂ ਨਾਲ ਲੈਸ ਹੋ ਕੇ ਵੀਰਾਂ ਦੇ ਆਸੇ ਪਾਸੇ ਖੜੇ ਹੋ ਗਏ, ਤਸਲੀਬਖਸ਼ ਜਵਾਬ ਨਾ ਮਿਲਣ ਤੇ ਆਪਣੇ ਸ਼ੰਕੇ ਉਸੇ ਤਰ੍ਹਾਂ ਹੀ ਬਣੇ ਰਹਿਣ ਤੇ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੋਜ, ਕਾਨਪੁਰ ਸੰਸਥਾ ਦੇ ਇਹ ਸੂਝਵਾਨ ਵੀਰ ਗਿਆਨੀ ਜੀ ਨੂੰ ਇਕ ਮੈਮੋਰੈਂਡਮ ਦੇ ਕੇ ਵਾਪਿਸ ਆ ਗਏ। ਜਿਸ ਦਾ ਉਤਾਰਾ ਇਥੇ ਦਿਤਾ ਜਾ ਰਿਹਾ ਹੈ।

ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੋਜ, ਕਾਨਪੁਰ
੧੨੨/੧੭੫, ਸਰੋਜਨੀ ਨਗਰ, ਕਾਨਪੁਰ

ਮੁੱਖ ਸੇਵਾਦਾਰ (ਸਰਦਾਰ ਗੁਰਬਚਨ ਸਿੰਘ ਜੀ)
੧੦ ਅੰਸੂ, ੫੪੧ ਤਦਅਨੁਸਾਰ
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।
ਮਿਤੀ ੨੪ ਸਿਤੰਬਰ ੨੦੦੯

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ॥
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥

ਵਿਸ਼ਾ: ਧਾਰਮਿਕ ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਦੇ ਸੰਬੰਧ ਵਿਚ ਪੁਛ।

ਭਾਈ ਸਾਹਿਬ ਜੀ।

ਆਪ ਜੀ ਪਾਸ ਧਾਰਮਿਕ ਮਰਿਯਾਦਾ ਅਤੇ ਪੰਥਕ ਮਾਮਲਿਆਂ ਬਾਰੇ ਹੇਠ ਲਿਖੇ ਨੁਕਤਿਆਂ ਤੇ ਸ਼੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਸੰਗਤਾਂ ਨੂੰ ਧਾਰਮਿਕ ਸੇਧ ਦੀ ਲੋੜ।

੧ - ਪੰਥ ਪ੍ਰਵਾਣਿਤ “ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ” ਸੰਸਾਰ ਦੇ ਹਰ ਇਕ ਸਿੱਖ ਉਤੇ ਇਕ ਸਮਾਣ ਲਾਗੂ ਹੁੰਦੀ ਹੈ। ਹਰ ਇਕ ਸਿੱਖ ਇਸ ਨੂੰ ਬੜੇ ਸਨਮਾਨ ਅਤੇ ਅਦਬ ਨਾਲ ਮਨਦਾ ਹੈ। ਲੇਕਿਨ ਪੰਥ ਦੇ ਮਹਾਨ ਤਖਤ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਜੂਰ ਸਾਹਿਬ ਵਿਖੇ ਪੰਥ ਪ੍ਰਵਾਣਿਤ ਰਹਿਤ ਮਰਿਯਾਦਾ ਦਾ ਖੁਲਮ ਖੁਲਾ ਨਿਰਾਦਰ ਅਤੇ ਅਪਮਾਨ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਵਾਕਰ, ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਦਾ ਪ੍ਰਕਾਸ਼ ਅਤੇ ਪਾਠ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜੂਰੀ ਵਿਚ ਕਿਸੇ ਹੋਰ ਗ੍ਰੰਥ ਨੂੰ ਸਥਾਪਿਤ ਕਰਨਾਂ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਅਤੇ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਦੇ ਹੁਕਮਨਾਮੇ ਜੂਨ ੨੦੦੮ ਦਾ ਖੁਲਮ ਖੁਲਾ ਅਪਮਾਨ ਅਤੇ ਉਲੰਘਨਾ ਹੈ। ਜੇ ਇਕ ਆਮ ਸਿੱਖ “ਰਹਿਤ ਮਰਿਯਾਦਾ ਦੇ ਉਲਟ ਕੋਈ ਕਮ ਕਰੇ ਉਹ ਤਨਖਾਹੀਆ ਘੋਸ਼ਿਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਪੰਥ ਤੋਂ ਛੇਕਿਆ ਵੀ ਜਾ ਸਕਦਾ ਹੈ, ਲੇਕਿਨ ਇਨ੍ਹਾਂ ਤਖਤਾਂ ਦੇ ਮੁਖ ਸੇਵਾ ਦਾਰ (ਜੋ ਜਾਨਬੂਝ ਕੇ ਐਸਾ ਕਰ ਰਹੇ ਹਨ) ਪੰਥ ਤੋਂ ਕਿਉਂ ਨਿਸ਼ਕਾਸ਼ਿਤ ਨਹੀਂ ਕੀਤੇ ਜਾਂਦੇ? ਇਨ੍ਹਾਂ ਮਨਮਤੀਆਂ ਨੂੰ ਤਨਖਾਹੀਆ ਘੋਸ਼ਿਤ ਕਰਨਾਂ ਤੇ ਦੂਰ ਸਾਡੇ ਉਚ ਧਾਰਮਿਕ ਆਗੂ ਅਤੇ ਅਦਾਰੇ ਮੂਕ ਦਰਸ਼ਕ ਬਨ ਕੇ ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਦਾ ਅਪਮਾਨ ਹੁੰਦਾ ਵੇਖ ਰਹੇ ਹਨ। ਕੀ ਇਸ ਕ੍ਰਿਤ ਤੇ ਸ਼੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਕੋਈ ਕਾਰਵਾਹੀ ਕੀਤੀ ਗਈ?

੨ - ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਸਾਬਕਾ ਸੁਖ ਸੇਵਾਦਾਰ ਸ. ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਦੇ ਕਾਨਪੁਰ ਦੌਰੇ ਦੇ ਦੌਰਾਨ ਉਨ੍ਹਾਂ ਇਹ ਜਾਨਕਾਰੀ ਦਿਤੀ ਸੀ ਕੇ ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਵਿਵਾਦਿਤ ਮਸਲੇ ਤੇ ਨਿਰਣੈ ਲੈਣ ਲਈ ਇਕ ਗਿਆਰਾਂ ਮੈਂਬਰੀ ਕਮੇਟੀ ਦਾ ਗਠਨ ਕੀਤਾ ਗਇਆ ਹੈ। ਜੇ ਜਲਦ ਹੀ ਇਸ ਅੰਦਰਲੀਆਂ ਬਾਣੀਆਂ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਬਾਰੇ ਅਪਨਾਂ ਖਰੜਾ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਸਾਮਨੇ ਪੇਸ਼ ਕਰੇਗੀ। ਆਪ ਜੀ ਪਾਸੋਂ ਸੰਗਤ ਜਾਨਕਾਰੀ ਚਾਉਂਦੀ ਹੈ ਕਿ ਉਹ ਕਮੇਟੀ ਕਿਥੇ ਪਹੁੰਚੀ ਹੈ? ਕੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਇਸ ਵਿਵਾਦਿਤ ਮਸਲੇ ਦੇ ਹਲ ਲਈ ਗੰਭੀਰ ਅਤੇ ਪਰਿਯਤਨ ਸ਼ੀਲ ਹੈ?

ਇਕ ਪਾਸੇ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਦਾ ਵਿਵਾਦ ਹਲੀ ਕਿਸੇ ਮੁਕਾਮ ਤੇ ਵੀ ਹਲ ਨਹੀਂ ਹੋਇਆ, ਦੂਜੇ ਪਾਸੇ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਪ੍ਰਮਾਣਿਕਤਾ ਸਿਧ ਕੀਤੇ ਬਿਨਾਂ ਹੀ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਤੋਂ ਬ੍ਰਾਂਡਕਾਸਟਿੰਗ ਵੇਲੇ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਸਾਕਤ ਮਤ ਵਾਲੀਆਂ ਬਾਣੀਆਂ ਦਾ ਕੀਰਤਨ ਆਏ ਦਿਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।

੩ - ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਵਿਖੇ ਸ਼ਬਦ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪੰਗੂੜੇ ਦੇ ਪਾਵਿਆਂ ਨਾਲ ਸਿਰੋਪਾ ਅਤੇ ਰੁਮਾਲੇ ਛੁਹਾ ਕੇ ਪਰਵਾਣ ਕਰਵਾਨੇ। ਹੁਕਮਨਾਮੇ ਦੇ ਬੋਰਡ ਹੇਠ ਸੰਗ੍ਰਾਂਦ , ਮਸਿਆ ਅਤੇ ਪੂਰਨਮਾਸੀ ਆਦਿਕ ਬ੍ਰਾਹਮਣੀ ਦਿਨ ਦਿਹਾੜਿਆਂ ਦੀ ਉਚੇਚੇ ਤੌਰ ਤੇ ਪਲੇਟ ਲਾਉਨਾਂ, (ਜੋ ਮਨਮਤਿ ਅਤੇ ਸਿੱਖ ਸਿਧਾਂਤਾ ਦਾ ਨਿਰਾਦਰ ਅਤੇ ਉਲੰਘਨਾਂ ਹੈ।) ਆਪ ਜੀ ਦੀ ਮੌਜੂਦਗੀ ਅਤੇ ਸਾਹਮਨੇ ਕਿਸ ਲਈ ਹੋ ਰਿਹਾ ਹੈ? ਕੀ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਇਸ ਤਰਾਂ ਦੇ ਬ੍ਰਾਹਮਣੀ ਕਰਮਕੰਡਾਂ ਨੂੰ ਕਰਨ ਦੀ ਇਜਾਜ਼ਤ ਦੇਂਦੀ ਹੈ ? ਉਹ ਵੀ ਸਿੱਖ ਜਗਤ ਦੀ ਰਹਨੁਮਾਈ ਕਰਨ ਵਾਲੇ ਪ੍ਰਮੁੱਖ ਧਾਰਮਿਕ ਅਦਾਰੇ ਨੂੰ, ਜਿਸ ਦੇ ਇਕ ਹੁਕਮ ਤੇ ਹਰ ਸਿੱਖ ਦਾ ਸਿਰ ਸਨਮਾਨ ਨਾਲ ਝੁਕ ਜਾਂਦਾ ਹੈ।

ਖਾਸ ਬੇਨਤੀ-ਕਾਨਪੁਰ ਦੀ ਸਮੂਹ ਸਿੱਖ ਸੰਗਤ ਦੀ ਆਪ ਖਾਸ, ਨਿਮ੍ਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਹੈ ਕਿ ਅਖੌਤੀ ਦਲਮ ਗ੍ਰੰਥ ਦਾ ਮਸਲਾ ਜੋ ਹੁਨ ਤਕ ਵਿਵਾਦਿਤ ਹੈ। ਅਤੇ ਸਰਬਤ ਖਾਲਸਾ ਵਲੋਂ ਇਸ ਦੇ ਪ੍ਰਮਾਣਿਕ ਹੋਣ ਤੇ ਕੋਈ ਨਿਰਣੇ ਨਹੀਂ ਲਿਆ ਗਇਆ ਹੈ, ਅਤੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਪਾਸੋਂ ਇਸ ਵਿਵਾਦਿਤ ਗ੍ਰੰਥ ਉਪਰ stay (status co) ਲਾਗੂ ਹੈ। ਇਸ ਲਈ ਜਦੋਂ ਤਕ, ਸਰਬਤ ਪੰਥ ਵਲੋਂ ਇਸ ਵਿਵਾਦਿਤ ਗ੍ਰੰਥ ਉਪਰ ਨਿਰਣੈ ਨਹੀਂ ਲਿਆ ਜਾਂਦਾ, ਇਸ ਅੰਦਰਲੀਆਂ ਵਿਵਾਦਿਤ ਬਾਣੀਆਂ(ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਵਿਚ ਪਰਵਾਣਤ ਬਾਣੀਆਂ ਨੂੰ ਛੋੜ ਕੇ) ਦਾ ਕੀਰਤਨ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਸਾਹਿਬ ਤੋਂ ਫੇਰਨ ਰੋਕ ਦਿਤਾ ਜਾਵੇ। ਇਸ ਮਸਲੇ ਨੂੰ ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਦੇ “ਕੀਰਤਨ” ਸਿਰਲੇਖ-ਪੇਜ ੧੫ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਵੇਖਿਆ ਜਾਵੇ ਤੇ, ਨੂੰ ਇਸ ਗਲ ਦਾ ਗਿਆਨ ਹੋ ਜਾਵੇਗਾ ਕੇ “ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ” ਵਿਚ ਅਖੌਤੀ ਦਲਮ ਗ੍ਰੰਥ ਦੀ ਬਾਣੀ ਪੜਨ ਦਾ ਕਿਤੇ ਵੀ ਵਿਧਾਨ ਨਹੀਂ ਹੈ। ਐਸਾ ਕਰ ਕੇ ਦਰਬਾਰ ਸਾਹਿਬ ਦੇ ਮੁਖ ਸੇਵਾਦਾਰ ਆਪ ਹੀ ਰਹਿਤ ਮਰਿਆਦਾ ਦਾ ਉਲੰਘਨ ਅਤੇ ਅਪਮਾਨ ਕਰਨ ਦੇ ਦੋਸ਼ੀ ਬਨ ਰਹੇ ਹਨ। ਇਹ ਇਕ ਗੰਭੀਰ ਵਿਸ਼ਾਂ ਹੈ। ਇਸ ਨੂੰ ਅਹੰਕਾਰ ਅਤੇ ਅਗਿਆਨਤਾ ਦੇ ਅਧਾਰ ਤੇ ਨਜ਼ਰਅੰਦਾਜ਼ ਕਰਨਾਂ ਕੌਮ ਦੀ ਸਿਧਾਂਤਕ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਇਕ ਖਿਲਾਵਾੜ ਹੈ।

ਸ਼ਕੱਤਰ

ਕਾਪੀ: ਪ੍ਰਧਾਨ ਦਿੱਲੀ ਸਿੱਖ ਗੁਰਦੁਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਨਵੀਂ ਦਿੱਲੀ।
ਪ੍ਰਧਾਨ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੋਟ: ਇਸ ਗਲਬਾਤ ਦੀ ਰਿਕਾਰਡਿੰਗ ਮੁਮਕਿਨ ਨਹੀਂ ਸੀ ਕਿਉਂਕੇ ਇਸ ਮੁੱਖੀ ਦੇ ਬਾਣੀ ਗਾਰਡ ਅਤੇ ਪੀ.ਏ ਇਸ ਵਿਚ ਬਾਧਾ ਹੀ ਨਹੀਂ ਬਨ ਰਹੇ ਸਨ, ਬਲਿਕੇ ਗਲ ਬਾਤ ਦੇ ਦੌਰਾਨ ਧਮਕੀ ਭਰੇ ਅੰਦਾਜ਼ ਵਿਚ ਇਨਾਂ ਵੀਰਾਂ ਨੂੰ ਗਲ ਕਰਨ ਤੋਂ ਰੋਕ ਵੀ ਰਹੇ ਸਨ।

ਅੰਮ੍ਰਿਤ ਲਾਈਫ ਕਿ ਕਸਟਮ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (510-432-5827)



ਅੰਮ੍ਰਿਤ ਸੰਸਕ੍ਰਿਤ ਦਾ ਸ਼ਬਦ ਹੈ ਜਿਸ ਦੇ ਪ੍ਰਕਣ ਅਨੁਸਾਰ ਵੱਖਰੇ-
੨ ਅਰਥ ਹਨ ਜਿਵੇਂ:- **ਮੱਖਣ-ਰਸਨਾ ਨਾਮਿ ਜਪਹੁ ਤਬ ਮਥੀਐ**
ਇਨਿ ਬਿਧਿ ਅੰਮ੍ਰਿਤ ਪਾਵਹੁ॥(੨੨੮) ਦੁੱਧ-ਸੋਇਨ ਕਟੋਰੀ
ਅੰਮ੍ਰਿਤ ਭਰੀ॥ (੧੧੬੩) ਮਿਠਾਸ-ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ
ਬੋਲਹਿ॥(੬੯) ਸੁਵਾਦਿਸ਼ਟ ਭੋਜਨ-ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤਰੀ ਅੰਮ੍ਰਿਤ
ਖਾਹਿ॥(੨੬੯) ਅਮਰ-ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਜਣ ਮੇਰਾ॥ (ਸੁਹੀ ਮਹਲਾ ੫) ਪਰ ਮੇਨ
ਅਰਥ ਪ੍ਰਮੇਸ਼ਰ ਦਾ ਨਾਮ ਹੀ ਹੈ ਜਿਵੇਂ-ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪ੍ਰਮੇਸਰੁ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਜੋ
ਜੀਵੈ॥(੬੧੬) ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਅਮਿਉ ਰਸੁ, ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ॥ ਮਨਿ ਤਨਿ
ਹਿਰਦੈ ਸਿਮਰਿ ਹਰਿ, ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ॥(੯੬੩) ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ
ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ, ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਇ ਰਾਮ॥(੫੩੮) ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ॥(੩੧੮) ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖ ਦਾਤਾ, ਪੀ
ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ॥(੧੧੮) ..ਸਚਾ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਭੋਜਨੁ
ਆਇਆ..॥(੧੫੦) ਪ੍ਰਮੇਸ਼ਰ ਅਤੇ ਉਸ ਦਾ ਨਾਮ ਅਮਰ ਹੈ ਜੋ ਇਸ ਨੂੰ ਜਪਦੇ
ਅਤੇ ਧਾਰਦੇ ਹਨ ਉਹ ਵੀ ਅਮਰ ਹੋ ਜਾਂਦੇ ਹਨ ਪਰ ਇਹ ਪਦਵੀ ਗੱਲੀ ਬਾਤੀ
ਨਹੀਂ ਪਾਈ ਜਾ ਸਕਦੀ ਜਿਵੇਂ-ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਜਿਹਬਾ ਨਾ ਸਵਾਦ ਮੀਠੋ ਆਵੈ,
ਅਗਨਿ ਅਗਨਿ ਕਹੈ ਸੀਤ ਨਾ ਬਿਨਾਸੁ ਹੈ।...ਅੰਮ੍ਰਿਤੁ ਅੰਮ੍ਰਿਤੁ ਕਹੈ ਪਾਈਐ ਨਾ
ਅਮਰ ਪਦ, ਜਉ ਲਉ ਜਿਹਵਾ ਕੈ ਸੁਰਸ ਅੰਮ੍ਰਿਤੁ ਨਾ ਚਾਖੀਐ (ਭਾ.ਗੁ.)

ਹਿੰਦੂ ਮਿਥਹਾਸ ਕਹਿੰਦਾ ਹੈ ਕਿ ਜਦ ਦੇਵਤਿਆਂ ਅਤੇ ਦੈਂਤਾਂ ਨੇ ਖੀਰ ਸਮੁੰਦਰ ਨੂੰ ਰਿੜਕਿਆ ਤਾਂ ਓਥੋਂ ਅੰਮ੍ਰਿਤ ਨਿਕਲਿਆ, ਜਿਸ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਆਪਸੀ ਲੜਾਈ ਹੋਈ। ਮਹਾਂਨ ਕੋਸ਼ ਅਨੁਸਾਰ ਅੰਮ੍ਰਿਤ ਇੱਕ ਉਹ ਪਦਾਰਥ ਹੈ ਜਿਸ ਦੇ ਪੀਣ ਨਾਲ ਮੌਤ ਨਹੀਂ ਹੁੰਦੀ। ਕੋਈ ਇਸ ਨੂੰ ਸੋਮ ਰਸ, ਕੋਈ ਆਬਿ ਹਯਾਤ ਅਤੇ ਕੋਈ ਇਸ ਨੂੰ ਖੰਡੇ ਦਾ ਅੰਮ੍ਰਿਤ ਕਹਿੰਦਾ ਹੈ। ਸਭ ਦੇ ਵੱਖਰੇ-੨ ਕਸਟਮ (ਰੂਲ) ਹਨ, ਜਿਨ੍ਹਾਂ ਉੱਪਰ ਬਾਹਰੀ ਤੌਰ ਤੇ ਜਾਂ ਸਰੀਰਕ ਤੌਰ ਤੇ ਜਿਆਦਾ ਜੋਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਹਰੇਕ ਆਪਣੇ-੨ ਕਸਟਮ ਨੂੰ ਹੀ ਚੰਗਾ ਸਮਝਦਾ ਹੈ। ਆਓ ਆਪਾਂ ਇਸ ਬਾਰੇ ਭਗਤਾਂ ਅਤੇ ਗੁਰੂਆਂ ਦੇ ਵਿਚਾਰ ਜਾਨਣਾ ਕਰੀਏ ਜੋ ਦੁਨੀਆਂ ਦੇ ਸਰਬ ਸਾਂਝੇ ਗ੍ਰੰਥ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ” ਵਿੱਚ ਸੁਭਾਏਮਾਨ ਹਨ। ਜਿਨ੍ਹਾਂ ਮੁਤਾਬਕ ਅੰਮ੍ਰਿਤ ਇੱਕ ਗਿਆਨ ਹੈ, ਸ਼ਬਦ ਹੈ, ਲਾਈਫ ਹੈ (ਜੀਵਣ) ਹੈ। ਜੇ ਆਪਣੇ-੨ ਮਨ ਦੀ ਮਰਜੀ ਜਾਂ ਆਪਣੇ-੨ ਕਸਟਮ ਨੂੰ ਛੱਡ ਕੇ ਓਪਨ ਮਾਂਈਂਡਡ ਹੋ ਕੇ ਸੋਚਿਆ ਜਾਵੇ ਤਾਂ (ਅੰਮ੍ਰਿਤ) ਭਾਵ ਮੌਤ ਰਹਿਤ ਤਾਂ ਇੱਕ ਪ੍ਰਭੂ ਪ੍ਰਮਾਤਮਾਂ ਰੱਬ ਅੱਲ੍ਹ-ਤਾਲਾ ਰਾਮ ਰਹਿਮ ਗਾਡ ਅਕਾਲ ਪੁਰਖ ਹੀ ਹੈ। ਬਾਕੀ ਸਾਰੀ ਕਾਇਨਾਤ ਬਿਨਸਨਹਾਰ ਹੈ ਭਾਵ ਮੌਤ ਦੇ ਅੰਡਰ ਹੈ-ਜੋ ਜਨਮੈ ਸੋ ਜਾਨੈ ਮੂਆ॥(੩੭੫)

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਖੇ ਐਸੇ ਨਾਮ ਰਸ ਅੰਮ੍ਰਿਤ ਜਲ ਦੀ ਬਾਰ ਬਾਰ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਜੋ ਲਾਈਫ ਹੈ, ਜੀਵਨ ਹੈ, ਕਸਟਮ ਕਦਾਚਿਤ ਵੀ ਨਹੀਂ-**ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਬਾਣੀ (੧੦੫੭) ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ॥ (੬੬੫) ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ॥(੩੫) ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ॥(੩੬੦) ਅੰਮ੍ਰਿਤੁ ਬਚਨ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਜੋ ਬੋਲੈ ਸੋ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈ॥ (੪੯੪) ਅੰਮ੍ਰਿਤੁ ਏਕੋ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ॥ (੬੪੪) ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ॥ (੩੯੪) ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸ ਪੀਉ॥ ਤਾ ਤੇਰਾ ਹੋਇ ਨਿਰਮਲ ਜੀਉ॥ (੮੯੧) ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੈ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ॥**

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥ (੬੪੬) ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਬਾਏ॥ ਗੁਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ॥ (੧੧੯) ਰੋਸ ਨਾ ਕੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ॥ (੯੩੧) ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥ ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੈ॥ (੯੮੨) ਮਾਰਗੁ ਛੋਡਿ ਅਮਾਰਗਿ ਪਾਇ॥ ਮੂਲਹੁ ਭੁਲਾ ਆਵੈ ਜਾਇ॥ ਅੰਮ੍ਰਿਤੁ ਡਾਰਿ ਲਾਇ ਬਿਖੁ ਖਾਇ॥ (੧੧੬੫) ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ॥ (੪੪੯)

ਉਪ੍ਰੋਕਤ ਗੁਰ ਉਪਦੇਸ਼ਾਂ ਵਿੱਚ ਜਿਸ ਅੰਮ੍ਰਿਤ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਉਹ ਪੂਰਨ ਗੁਰੂ ਤੋਂ ਹੀ ਮਿਲਦਾ ਹੈ, ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਜੀਵਨ ਵਿੱਚ ਅੰਮ੍ਰਿਤ ਰਸ ਭਰ ਕੇ ਜੀਵਨ ਬਦਲ ਜਾਂਦਾ ਹੈ। ਵਹਿਮਾਂ-ਭਰਮਾਂ, ਕਰਮਕਾਂਡਾਂ ਅਤੇ ਮਾਇਆ ਦੇ ਛਲਾਵੇ ਵਾਲੀ ਮੌਤ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਣੀਦਾ ਹੈ ਪਰ ਅੰਮ੍ਰਿਤ ਬਾਰੇ ਦੁਬਿਧਾ ਵਿੱਚ ਰਿਹਾ ਇਹ ਰੱਬੀ ਗਿਆਨ ਅੰਮ੍ਰਿਤ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੁੰਦਾ-**ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਹੋ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ॥ ਛੋਡਹੁ ਵੇਸੁ ਭੇਖੁ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ॥ (੫੯੮)** ਜਿਸ ਜੀਵਨ ਅੰਮ੍ਰਿਤ ਨੂੰ ਕਥਿਤ ਦੇਵੀ ਦੇਵਤੇ ਮਨੁਖ ਅਤੇ ਮੁਨੀ ਜਨ ਵੀ ਖੋਜਦੇ ਰਹੇ ਉਹ ਜੀਵਨ-ਅੰਮ੍ਰਿਤ ਸੱਚੇ ਸਤਿਗੁਰੂ ਤੋਂ ਹੀ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਚੰਗੇ ਕਰਮ ਕਰਨੇ ਅਤੇ ਰੱਬ ਨੂੰ ਸਦਾ ਯਾਦ ਰੱਖਣਾ ਹੀ ਅਸਲ ਅੰਮ੍ਰਿਤ ਪੀਣਾ ਹੈ। ਅਜਿਹਾ ਦੁਨੀਆਂ ਦਾ ਕੋਈ ਵੀ ਇਨਸਾਨ ਕਰ ਸਕਦਾ ਹੈ। ਉਸ ਨੂੰ ਕਿਸੇ ਕਥਿਤ ਕਸਟਮ ਦੀ ਲੋੜ ਨਹੀਂ ਜੋ ਅੰਮ੍ਰਿਤਮਈ ਜੀਵਨ ਵਿੱਚ ਬੰਧਨ ਬਣਦਾ ਹੋਵੇ। ਸੋ ਸਾਰੀ ਵਿਚਾਰ ਦਾ ਭਾਵ ਹੈ ਕਿ ਗੁਰੂ ਦਾ ਸ਼ਬਦ, ਗਿਆਨ, ਗੁਰੂ ਦੀ ਸਿਖਿਆ ਅਤੇ ਪ੍ਰਮੇਸ਼ਰ ਦਾ ਨਾਮ ਹੀ ਅੰਮ੍ਰਿਤ ਹੈ, ਲਾਈਫ ਹੈ ਪਰ ਦੁਨੀਆਂ ਦਾ ਹੋਰ ਕੋਈ ਵੀ ਕਸਟਮ ਅੰਮ੍ਰਿਤ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇਹ ਅੰਮ੍ਰਿਤ ਸਾਰੀ ਲੋਕਾਈ ਦਾ ਸਾਂਝਾ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ਧਾਰਨ ਕਰਨ ਨਾਲ ਸਾਰੇ ਵਖਰੇਵੇਂ ਖਤਮ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਹ ਅੰਮ੍ਰਿਤ ਸਾਰੀ ਮਨੁੱਖਤਾ ਨੂੰ **ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ** ਦੇ ਪ੍ਰਵਾਰ ਦੀ ਲੜੀ ਵਿੱਚ ਜੋੜਦਾ ਹੈ। ਉਚ ਨੀਚ ਦੇ ਭੇਦ-ਭਾਵ ਖਤਮ ਕਰਦਾ ਹੈ ਜਿਸ ਸਦਕਾ ਜੀਵਨ ਅੰਮ੍ਰਿਤਮਈ ਬਣ ਸਫਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸ ਸ਼ਬਦ ਗੁਰੂ ਗਿਆਨਮਈ ਅੰਮ੍ਰਿਤ ਦੀ ਸਾਰੇ ਜਗਤ ਨੂੰ ਹੀ ਲੋੜ ਹੈ-**ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ॥ (੬੩੫)** ਸਿੱਖ ਦਾ ਗੁਰੂ ਸ਼ਬਦ (ਗਿਆਨ) ਹੈ, ਅੰਮ੍ਰਿਤਮਈ ਗੁਰਬਾਣੀ ਹੈ। ਇਸ ਲਈ ਸਿੱਖ “ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ” ਤੋਂ ਹੀ ਅੰਮ੍ਰਿਤ ਦੀ ਦਾਤ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ ਨਾਂ ਕਿ ਕਿਸੇ ਹੋਰ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਆਦਿਕ ਤੋਂ।

ਅੱਜ ਸਾਨੂੰ ਅੰਮ੍ਰਿਤ (ਖੰਡੇ ਦੀ ਪਹੁਲ) ਵੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਪੜ੍ਹ ਕੇ ਹੀ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ ਨਾਂ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਅੰਮ੍ਰਿਤਮਈ ਬਾਣੀ ਵਿੱਚ ਕਿਸੇ ਅਖੌਤੀ ਗ੍ਰੰਥ ਦੀ ਰਚਨਾ ਸ਼ਾਮਲ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਜੋ ਕਿ ਗੁਰੂ ਦੀ ਪਦਵੀ ਨੂੰ ਪ੍ਰਾਪਤ ਨਹੀਂ। ਗੁਰੂ ਪਿਆਰਿਓ! ਉਹ ਕੌਮਾਂ ਹੀ ਤਰੱਕੀ ਕਰਦੀਆਂ ਹਨ ਜੋ ਆਪਣੇ ਇਤਿਹਾਸ ਵਿੱਚ ਪਏ ਰਲਿਆਂ ਅਤੇ ਭੁਲੇਖਿਆਂ ਨੂੰ ਰਲ ਮਿਲ ਕੇ ਬਿਬੇਕ ਬੁੱਧੀ ਨਾਲ ਵਾਚ ਕੇ ਬਾਹਰ ਕੱਢ ਦਿੰਦੀਆਂ ਹਨ। ਸਿੱਖ ਨੂੰ ਗੁਰੂ ਤੇ ਭਰੋਸਾ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਨਾਂ ਕਿ ਸੰਪ੍ਰਦਾਈ ਡੇਰੇਦਾਰਾਂ ਜਾਂ ਅਖੌਤੀ ਗਿਆਨੀਆਂ ਅਤੇ ਜਥੇਦਾਰਾਂ ਤੇ ਜੋ ਆਏ ਦਿਨ ਬਹਾਦਰ ਕੌਮ ਨੂੰ ਬ੍ਰਾਹਮਣੀ ਕਰਮਕਾਂਡਾਂ ਦੀ ਰਸਾਤਲ ਵਿਖੇ ਧਕੇਲੀ ਜਾ ਰਹੇ ਹਨ। ਸੋ ਆਓ ਇਕਾਗਰਤਾ ਨਾਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸ਼ਬਦ-ਗਿਆਨ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਸਮਝ ਕੇ ਲਾਈਫ ਅੰਮ੍ਰਿਤਮਈ ਬਣਾ ਲਈਏ! ਇਹ ਹੀ ਅਸਲ ਅੰਮ੍ਰਿਤ ਛਕਣਾ ਹੈ-**ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪਾਨ ਕਰਹੁ ਸਾਧਸੰਗਿ॥ (੨੯੯)** ਅੰਮ੍ਰਿਤ ਲਾਈਫ ਹੈ ਕਸਟਮ ਨਹੀਂ। ਬੋਲੋ ਭਾਈ ਵਾਹਿਗੁਰੂ!!!!

ਕਿਸਮਤ-ਕਰਮ-ਲੇਖ-ਭਾਗ ਬਨਾਮ ਕਿਰਤ ਕਮਾਈ

(ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ-510-432-5827)



ਮਹਾਂਨ ਕੇਸ਼ ਅਨੁਸਾਰ **ਕਿਸਮਤ** ਅਰਬੀ ਦਾ ਲਫਜ਼ ਹੈ ਜਿਸਦਾ ਅਰਥ ਹੈ-ਭਾਗ, ਹਿੱਸਾ, ਪ੍ਰਾਲਬਧ ਅਤੇ ਨਸੀਬ। **ਕਰਮ** ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਜਿਸ ਦੇ ਕ੍ਰਮਨੁਸਾਰ ਅਰਥ ਹਨ-ਕੰਮ, ਭਾਗ, ਲੇਖ ਅਤੇ ਬਖਸ਼ਿਸ਼। **ਲੇਖ** ਵੀ ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਜਿਸਦਾ ਅਰਥ ਹੈ-ਰੇਖਾ, ਲੀਕ, ਲਿਖਤ, ਮਜ਼ਬੂਨ, ਭਾਗ, ਨਸੀਬ, ਹਿਸਾਬ, ਗਿਣਤੀ ਅਤੇ ਚਿੱਤਰ। **ਭਾਗ** ਵੀ ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਅਰਥ

ਹਨ-ਭੱਜਨਾ-ਨੱਸਨਾ, ਹਿੱਸਾ, ਕਿਸਮਤ, ਦੇਸ਼ ਅਤੇ ਮੁਲਕ। **ਕਿਰਤ** ਵੀ ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਅਰਥ ਹਨ-ਕਰਮ, ਕੰਮ, ਮਿਹਨਤ, ਘਾਲ, ਕਰਣੀ, ਕਰਤੂਤ ਅਤੇ ਕੀਤਾ ਹੋਇਆ। ਆਓ ਇਸ ਬਾਰੇ ਵਿਚਾਰ ਕਰੀਏ:-ਜੀਵ ਸੰਸਾਰ ਵਿੱਚ ਆ ਕੇ ਭਾਵ ਪੈਦਾ ਹੋ ਕੇ ਜਿਉਂ ਜਿਉਂ ਵਧਦਾ ਫੁਲਦਾ ਸਿਆਣਾ ਹੁੰਦਾ ਹੈ ਅਤੇ ਕਰਮ ਕਰਦਾ ਹੈ ਤਿਉਂ ਤਿਉਂ ਆਪਣੀ ਕਿਸਮਤ ਘੜਦਾ, ਲੇਖ ਲਿਖਦਾ ਅਤੇ ਭਾਗ ਬਣਦਾ ਹੈ। ਕਰਤਾਰ ਨੇ ਇਸ ਸੰਸਾਰ ਵਿੱਚ ਸਭ ਕੁਝ ਪੈਦਾ ਕੀਤਾ ਹੈ ਮਨੁੱਖ ਉਸ ਦੀ ਸੁਯੋਗ ਵਰਤੋਂ ਕਰਕੇ ਲਾਹੇ ਅਤੇ ਦੁਰਵਰਤੋਂ ਕਰਕੇ ਘਾਟੇ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ। ਕਰਤਾਰ ਤੋਂ ਬਿਨਾਂ ਆਪਣੇ ਆਪ ਕੁਝ ਵੀ ਪੈਦਾ ਨਹੀਂ ਹੁੰਦਾ ਅਤੇ ਐਕਸ਼ਨ ਨਾਲ ਹੀ ਰੀਐਕਸ਼ਨ ਹੁੰਦਾ ਹੈ ਪਰ ਵਿਹਲੜ ਰਹਿਣੇ ਧਾਰਮਿਕ ਆਗੂਆਂ ਅਖੌਤੀ ਸਾਧਾਂ ਸੰਤਾਂ ਸਾਧੂਆਂ ਨੇ ਮਿਹਨਤ ਕਰਮ ਕਰਨ ਦੀ ਥਾਂ ਕਿਸਮਤ, ਕਰਮ, ਲੇਖ, ਭਾਗ ਸ਼ਬਦ ਵਰਤ ਕੇ ਲੁਕਾਈ ਨੂੰ ਉਪਰਾਮ ਅਤੇ ਨਿਰਾਸ਼ਾਵਾਦੀ ਬਣਾਇਆ ਪਰ ਗੁਰੂਆਂ ਭਗਤਾਂ ਨੇ ਆਸ਼ਾ ਜਨਕ ਕਰਮਯੋਗੀ ਅਤੇ ਉਦਮੀ ਹੋਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ-**ਉਦਮ ਕਰੋਦਿਆਂ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆਂ ਸੁਖ ਭੁੰਚਿ॥ਧਿਆਇਦਿਆਂ ਤੂੰ ਪੁਭੂ ਮਿਲਿ ਨਾਨਕ ਉਤਰੀ ਚਿਤਿ॥(522)** ਸਿੱਖ ਨੇ ਉਦਮ ਨਾਲ ਕਿਰਤ ਕਮਾਈ ਕਰਦੇ ਹੋਏ ਆਪਣਾ, ਆਪਣੇ ਪ੍ਰਵਾਰ ਦਾ ਗੁਜਰਾਨ ਕਰਨਾ ਅਤੇ ਹੋਰ ਲੋੜਵੰਦ ਸੰਸਾਰ ਨਾਲ ਵੰਡ ਛੱਕਣਾ ਹੈ ਕੇਵਲ ਕਿਸਮਤ-ਭਾਗਾਂ ਆਦਿਕ ਨੂੰ ਹੀ ਨਹੀਂ ਕੋਸਦੇ ਰਹਿਣਾ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਸੰਸਾਰ ਵਾਸਤੇ ਤਿੰਨ ਸੁਨਹਿਰੀ ਉਪਦੇਸ਼ ਹਨ:-

1. ਕਿਰਤ ਕਰੋ 2. ਵੰਡ ਛਕੋ 3. ਨਾਮ ਜਪੋ

ਗੁਰੂਆਂ ਅਤੇ ਰੱਬੀ ਭਗਤਾਂ ਨੇ ਆਪ ਕਿਰਤ ਕਰਦਿਆਂ ਹੋਇਆਂ ਨਾਲ ਨਾਲ ਜਨਤਾ ਨੂੰ ਰੱਬੀ ਗਿਆਨ ਵੀ ਵੰਡਿਆ। ਅੱਜ ਦੇ ਡੇਰੇਦਾਰ ਸੰਤਾਂ, ਸੰਪ੍ਰਦਾਈ ਸਾਧਾਂ ਅਤੇ ਅਖੌਤੀ ਕਥਾਵਾਚਕਾਂ ਵਾਂਗ ਵਿਹਲੜਪੁਣਾ ਨਹੀਂ ਅਪਣਾਇਆ ਸਗੋਂ ਇਨ੍ਹਾਂ ਮਖੌਟੂਆਂ ਬਾਰੇ ਕਿਹਾ-**ਮਖੌਟੂ ਹੋਇ ਕੈ ਕੰਨਿ ਪੜਾਏ॥(1245)** ਵੰਡ ਕੇ ਛੱਕਣ ਬਾਰੇ ਵੀ ਫੁਰਮਾਇਆ ਹੈ-**ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਰਬੋਹੁ ਦੇਇ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣੇ ਸੇਇ॥(1245)** ਕਿਰਤ ਕਰਨ ਵਾਲਾ ਹੀ ਲੋੜਵੰਦਾਂ ਨਾਲ ਵੰਡ ਕੇ ਛੱਕ ਸਕਦਾ ਹੈ। ਦੂਜਿਆਂ ਤੇ ਆਸ ਰੱਖਣ ਵਾਲਾ ਅਤੇ ਇਹ ਕਹਿਣ ਵਾਲਾ ਕਿ ਜੋ ਭਾਗਾਂ ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਉਹ ਹੀ ਮਿਲਣਾ ਹੈ ਮਖੌਟੂ ਹੋ ਕੇ ਕਿਰਤੀਆਂ ਤੇ ਬੋਝ ਬਣ ਕੇ ਡੇਰੇ ਉਸਾਰ ਕੇ, ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮਕਾਂਡ ਅਤੇ ਪਾਖੰਡ ਰਚ ਕੇ, ਲੋਕਾਂ ਦੀ ਖੂਨ ਪਸੀਨੇ ਦੀ ਕਮਾਈ ਹੜੱਪ ਕੇ, ਐਸ਼ਪ੍ਰਭ ਬਣ ਜਾਂਦਾ ਹੈ। ਨਾਮ ਵੀ ਕਿਰਤ ਕਰਕੇ ਵੰਡ ਛੱਕਣ ਵਾਲਾ ਹੀ ਜਪ ਸਕਦਾ ਹੈ। ਭੁੱਖਾ ਬੰਦਾ ਕਦੇ ਨਾਮ ਵੀ ਨਹੀਂ ਜਪ ਸਕਦਾ ਫੁਰਮਾਨ ਹੈ-**ਬੂਧੇ ਭਗਤਿ ਨ ਕੀਜੈ॥ ਯੇ ਮਾਲਾ ਅਪੁਨੀ ਲੀਜੈ॥(656)** ਪੰਜਾਬੀ ਦੀ ਵੀ ਕਹਾਵਤ ਹੈ ਕਿ **“ਪੇਟ ਨਾਂ ਪਈਆਂ ਰੋਟੀਆਂ ਤਾਂ ਸਭੇ ਗੱਲਾਂ ਖੋਟੀਆਂ”** ਜੋ ਪਹਿਲੇ ਨੰਬਰ ਤੇ ਕਿਰਤ ਕਰਨਾ ਦੂਜੇ ਤੇ ਵੰਡ ਛੱਕਣਾ ਅਤੇ ਤੀਜੇ ਨੰਬਰ ਤੇ ਨਾਮ ਜਪਣਾ ਹੈ। ਨਿਰਾ ਕਿਸਮਤ ਤੇ ਹੀ ਟੇਕ ਰੱਖਣ ਨਾਲ ਜਿੰਦਗੀ ਨਹੀਂ ਬਦਲਦੀ ਅਤੇ ਖੁਸ਼ਹਾਲ ਹੁੰਦੀ ਸਗੋਂ ਕਰਮਯੋਗੀ ਹੋ ਕਿਰਤ ਕਰਦੇ ਹੋਏ ਰੱਬੀ ਯਾਦ ਅਤੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਹਿਮਤ ਦੀ ਵੀ ਅਤਿਅੰਤ ਲੋੜ ਹੈ। ਵਾਹਿਗੁਰੂ ਦੀ ਰਹਿਮਤ ਨਾਲ ਕਿਸਮਤ, ਕਰਮ, ਲੇਖ ਅਤੇ ਭਾਗ ਬਦਲੇ ਜਾ ਸਕਦੇ ਹਨ। ਇਤਿਹਾਸ ਪੜ੍ਹ ਕੇ ਦੇਖੋ ਭਾਰਤ ਜੇ ਪਹਿਲਾਂ ਮੁਗਲਾਂ ਅਤੇ ਫਿਰ ਅੰਗ੍ਰੇਜ਼ਾਂ ਦੇ ਗੁਲਾਮ ਹੋਇਆ ਹੈ ਤਾਂ ਇਹ ਸਾਰਾ ਕਸੂਰ ਸਾਡੇ ਅਖੌਤੀ ਧਾਰਮਿਕ ਆਗੂਆਂ ਦੀ ਇਸ ਸਿਖਿਆ ਕਰਕੇ ਕਿ ਸਾਡੇ

ਕਰਮਾਂ ਚ' ਹੀ ਐਸਾ ਹੋਣਾ ਲਿਖਿਆ ਸੀ। ਜਿਨ੍ਹਾਂ ਚਿਰ ਇਹ ਵਿਚਾਰਧਾਰਾ ਭਾਰਤ ਵਿੱਚ ਪ੍ਰਚਲਤ ਰਹੀ ਇੱਥੋਂ ਦੀ ਪਰਜਾ ਨਿਰਬਲ, ਨਿਰਾਸ਼ ਅਤੇ ਜੁਲਮ ਸਹਿਣ ਦੀ ਆਦੀ ਬਣੀ ਰਹੀ। ਇਸੇ ਵਿਚਾਰਧਾਰਾ ਤੋਂ ਹੀ ਭੋਖਾਰੀ ਤੌਬਕੇ ਦਾ ਜਨਮ ਹੋਇਆ।

ਜਦ ਜ਼ਾਲਮ ਵੈਰੀ ਇੱਥੋਂ ਦੀ ਇਜ਼ਤ ਆਬਰੂ ਅਤੇ ਦੌਲਤ ਲੁੱਟ ਕੇ ਲੈ ਜਾਂਦਾ ਤਾਂ ਉਸ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨ ਦੀ ਬਜਾਏ ਵਿਹਲੜ ਸਾਧਾਂ ਸੰਤਾਂ ਦੀ ਇਹ ਸਿਖਿਆ ਕਿ **“ ਹਮ ਅਹਿੰਸਾ ਕੇ ਪੁਜਾਰੀ ਹੈਂ ਅਤੇ ਯੇ ਸਭ ਕੁਝ ਹਮਾਰੀ ਕਿਸਮਤ ਮੈਂ ਹੀ ਲਿਖਾ ਹੂਆ ਹੈ”** ਅੱਗੋਂ ਹੱਥ ਨਾ ਚੁਕਿਆ ਜਾਂਦਾ। ਇਉਂ ਅਮੀਰ ਤੇ ਜ਼ਾਲਮ ਤਬਕਾ ਗਰੀਬਾਂ ਦਾ ਖੂਨ ਪੀਣ ਲੱਗ ਪਿਆ। ਰਾਜੇ, ਅਮੀਰ ਅਤੇ ਚਤੁਰ ਅਖੌਤੀ ਧਾਰਮਿਕ ਆਗੂ ਆਮ ਜਨਤਾ ਨੂੰ ਅਗਿਆਨੀ ਰੱਖ ਕੇ ਲੁਟਦੇ ਰਹੇ ਕਿਉਂਕਿ ਪਰਜਾ ਗਿਆਨ ਤੋਂ ਬਿਨਾਂ ਅੰਨ੍ਹੀ ਸੀ-ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨ...॥(ਭਾ.ਗੁ.)

ਫਿਰ ਸਮਾਂ ਆਇਆ ਪ੍ਰਭੂ ਪਿਆਰੇ ਰੱਬੀ ਭਗਤਾਂ ਅਤੇ ਗੁਰੂਆਂ ਨੇ ਡੰਕੇ ਦੀ ਚੋਟ ਨਾਲ ਪਰਜਾ ਨੂੰ ਗਿਆਨ ਦੇ ਕੇ ਅਖੌਤੀ ਆਗੂਆਂ ਦੀ ਨਿਰਾਸ਼ਾਵਾਦੀ ਸਿਖਿਆ ਅਤੇ ਭਰਮਜਾਲ-ਕਰਮਕਾਂਡਾਂ ਆਦਿ ਦੇ ਚੁੰਗਲ ਚੋਂ ਕੱਢਿਆ ਤੇ ਕਿਹਾ-**ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿੰਨ ਜਮ ਜਾਗਤੀ ਲੁਟੈ॥(747) ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੇ ਦੇਇ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣੇ ਸੇਇ॥ (1245)** ਗੁਰੂਆਂ ਭਗਤਾਂ ਦੀ ਅਜਿਹੀ ਸਿਖਿਆ ਸਦਕਾ ਭਾਰਤੀ ਜਨਤਾ ਆਤਮਕ ਅਤੇ ਸਰੀਰਕ ਤੌਰ ਤੇ ਬਲਵਾਨ ਹੋ ਗਈ ਅਤੇ ਜ਼ਾਲਮਾਂ ਤੇ ਲੋਟੂ ਸਾਧਾਂ ਨੂੰ ਵੰਗਾਰਨ ਲੱਗ ਪਈ। ਕਿਸਮਤ ਨੂੰ ਕੋਸਣ ਵਾਲੇ ਆਪਣੀ ਕਿਸਮਤ ਆਪ ਘੜਨ ਲੱਗੇ। ਜੋਤਸ਼ੀਆਂ ਪੰਡਿਤਾਂ ਅਤੇ ਅਖੌਤੀ ਸਾਧਾਂ ਦੇ ਭਰਮਜਾਲ ਤੋਂ ਮੁਕਤ ਹੋ ਗਏ। ਆਪ ਪੜ੍ਹਨ ਪੜ੍ਹਾਨ ਦਾ ਕੰਮ ਸ਼ੁਰੂ ਹੋ ਗਿਆ। ਗਰੀਬ ਅਤੇ ਅਖੌਤੀ ਸੂਦਰ ਵੀ ਸਰਦਾਰ ਹੋ ਗਏ-**ਸ਼ਹਿਨਸ਼ਾਹ ਖੁਦ ਹੀ ਕੇ ਭਾਖਤ। ਕਾਨ ਨਾ ਕਾਹੂੰ ਕੀ ਰਾਖਤ। ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ, ਬਾਬਾ ਦੀਪ ਸਿੰਘ, ਭਾ. ਮਨੀ ਸਿੰਘ ਅਤੇ ਸ੍ਰ. ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ ਵਰਗੇ ਸੁਲਤਾਨੁਲ ਕੌਮ ਬਣ ਗਏ। ਮਿਸਲਾਂ ਤੋਂ ਬਾਅਦ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦਾ ਰਾਜ ਆਇਆ ਪਰਜਾ ਸੁਖੀ ਹੋਈ, ਪੰਜਾਬੀ ਅਮੀਰ ਹੋ ਸਿੱਖ ਵਿਰਸੇ ਤੋਂ ਕਾਫੀ ਦੂਰ ਹੋ ਗਏ। ਮਹਾਰਾਜੇ ਨੇ ਵੀ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਵੱਸ ਵਿਹਲੜ ਸਾਧਾਂ ਸੰਤਾਂ ਅਤੇ ਡੋਰਾਵਾਦੀਆਂ ਦੇ ਨਾਂ ਜਗੀਰਾਂ ਲਾ ਦਿੱਤੀਆਂ, ਤਾਂ ਫਿਰਤੋਂ ਅੰਧ ਵਿਸ਼ਵਾਸਾਂ, ਕਰਮਕਾਂਡਾਂ, ਅੰਨ੍ਹੀ ਸ਼ਰਧਾਂ ਵਿੱਚ ਪੂਜਾ ਪਾਠਾਂ ਦਾ ਦੌਰ ਸ਼ੁਰੂ ਹੋ ਗਿਆ।**

ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਵੀ ਇਨ੍ਹਾਂ ਮਹੰਤਾਂ ਨੇ ਇਹ ਸਭ ਕੁਝ ਕਰਮਕਾਂਡ ਪੂਜਾ ਪਾਠ ਚਲਾ ਦਿੱਤੇ। ਇਨ੍ਹਾਂ ਡੋਰਿਆਂ ਚੋਂ ਪੜ੍ਹੇ ਗਿਆਨੀ-ਕਥਾਵਾਚਕ ਫਿਰ ਗੁਰਬਾਣੀ ਨਾਲ ਮਿਥਿਹਾਸਕ, ਕਿਸਮਤ, ਕਰਮ, ਭਾਗ ਅਤੇ ਲੇਖਾਂ ਦੀਆਂ ਕਲਪਿਤ ਕਥਾ ਕਹਾਣੀਆਂ ਸੁਣਾ ਕੇ ਬਹਾਦਰ ਅਤੇ ਕਰਮਯੋਗੀ ਸਿੱਖ ਕੌਮ ਨੂੰ ਵੀ ਭਰਮ ਭੁਲੇਖਿਆਂ ਵਿੱਚ ਪਾ ਕੇ ਆਪਣਾ ਹਲਵਾ ਮੰਡਾ ਚਲਾਉਣ ਲੱਗ ਪਏ। **ਅਜਿਹੇ ਲੋਕ ਗੁਰਬਾਣੀ ਚੋਂ ਕੁਝ ਪੰਗਤੀਆਂ ਚੁਣ ਕੇ ਜਿਵੇਂ-ਲੇਖ ਨਾ ਮਿਟੀ ਹੋ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰ॥(937)** ਕਿ ਗੁਰਬਾਣੀ ਵਿੱਚ ਵੀ ਅਜਿਹਾ ਲਿਖਿਆ ਹੈ। ਸਾਧ ਸੰਗਤ ਜੀ! ਇਹ ਤੁਕ **“ਓਅੰਕਾਰ”** ਬਾਣੀ ਵਿੱਚੋਂ ਹੈ ਜਿਸ ਬਾਣੀ ਦਾ ਮੁੱਖ ਭਾਵ ਹੈ-**ਸੁਣ ਪਾਂਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ॥ ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ॥ਰਹਾਉ॥ (930)** ਇਹ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਪੰਡਿਤਾਂ ਨਾਲ ਗੱਲ ਬਾਤ ਹੋ ਰਹੀ ਹੈ। ਲੇਖਾਂ, ਕਰਮਾਂ, ਭਾਗਾਂ ਅਤੇ ਕਿਸਮਤ ਦੀਆਂ ਗੱਲਾਂ ਪੰਡਿਤ ਕਰਦੇ ਸਨ ਪਰ ਗੁਰੂ ਸਾਹਿਬ ਅਜਿਹੇ ਲੇਖਿਆਂ ਜੋਖਿਆਂ ਵਿੱਚ ਨਹੀਂ ਪੈਂਦੇ ਅਤੇ ਫਰਮਾਦੇ ਹਨ ਕਿ ਕਰਮਯੋਗੀ ਹੋ ਰੱਬੀ ਰਹਿਮਤ ਤੇ ਭਰੋਸਾ ਕਰਕੇ ਲੇਖ-ਭਾਗ-ਕਰਮ ਬਦਲੇ ਜਾ ਸਕਦੇ ਹਨ। ਹਾਂ ਕਰਤਾਰ ਦੇ ਕੁਦਰਤੀ ਅਤੇ ਅਟੱਲ ਨਿਯਮਾਂ ਨੂੰ ਨਹੀਂ ਬਦਲਿਆ ਜਾ ਸਕਦਾ। ਵਰਤਦਾ ਸਭ ਕਰਤਾਰ ਦਾ ਹੀ ਭਾਣਾ ਹੈ ਪਰ ਭਾਣੇ ਨੂੰ ਸਮਝਣ ਅਤੇ ਹੁਕਮ ਰਜ਼ਾਈ ਚਲਣ ਦੀ ਅਤਿਅੰਤ ਲੋੜ ਹੈ। ਦੇਖੋ! ਜੋ ਬੀਜਾਂਗੇ ਉਹ ਹੀ ਵੱਢਾਂਗੇ-**ਫਰੀਦਾ ਲੋੜੈ ਦਾਖਿ ਬਿਜੋਰੀਆਂ ਕਿਕਰ ਬੀਜੈ ਜਟੁ॥ ਹੰਢੈ ਉਨੁ ਕਤਾਇਦਾ ਪਹਿਦਾ ਲੋੜੈ ਪਟੁ॥ (1379)** ਭਾਵ ਕਿਕਰਾਂ ਬੀਜ ਕੇ ਕਿਸਾਨ (ਜੱਟ) ਕਦੇ ਬਿਜੋਰ ਦੀਆਂ ਦਾਖਾਂ ਨਹੀਂ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ। ਸੋ ਭਗਤਾਂ ਤੇ ਗੁਰੂਆਂ ਨੇ ਆਪ ਕਿਰਤ ਕਮਾਈ ਕੀਤੀ ਅਤੇ ਕਿਰਤ ਕਮਾਈ ਕਰਦੇ ਹੋਏ ਹੀ ਨਾਮ ਜਪਣ ਭਾਵ ਕਰਤਾਰ ਨੂੰ ਯਾਦ ਰੱਖਣ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਜੇ ਸਾਡੇ ਰੱਬੀ ਭਗਤ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਕਿਰਤ ਕਰਦੇ ਸਨ ਫਿਰ ਅੱਜ ਦੇ ਹੱਟੇ-ਕੱਟੇ ਲੰਮੇ ਲੰਮੇ ਚੋਲਿਆਂ ਵਾਲੇ ਸਾਧ ਕਿਉਂ ਨਹੀਂ ਕਿਰਤ ਕਰਦੇ? ਕੀ ਇਹ ਗੁਰੂਆਂ ਭਗਤਾਂ ਤੋਂ ਵੱਡੇ ਮਹਾਂਪੁਰਖ ਹਨ? ਕੀ ਸਾਨੂੰ ਗੁਰੂਆਂ ਭਗਤਾਂ ਦੇ ਮਾਰਗ ਤੇ ਚਲਦੇ ਹੋਏ ਕਿਰਤ

ਕਮਾਈ ਕਰਦੇ ਹੀ ਉਸ ਨੂੰ ਯਾਦ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਜਾਂ ਅਜੋਕੇ ਅਖੌਤੀ ਸਾਧਾਂ ਸੰਤਾਂ, ਪੰਡਿਤਾਂ ਜੋਤਸ਼ੀਆਂ ਅਤੇ ਲੋਟੂ ਡੋਰੇਦਾਰਾਂ ਦੇ ਮੱਗਰ ਲੱਗ ਕੇ ਲੇਖਾਂ-ਭਾਗਾਂ ਵੱਲ ਹੀ ਤੱਕਦੇ ਰਹਿਣ ਚਾਹੀਦਾ ਹੈ? ਅੰਨ੍ਹੀ ਸ਼ਰਧਾਂ ਵਾਲੇ ਲੋਕ ਆਪਣੇ ਘਰ ਪ੍ਰਵਾਰ ਵੱਲ ਤਾਂ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦੇ ਪਰ ਕਿਸਮਤ ਦੱਸਣ ਅਤੇ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਪਾਠ ਪੂਜਾ, ਹਵਨ, ਆਰਤੀਆਂ, ਚਲੀਹੋ ਕੱਟਣ ਵਾਲਿਆਂ ਨੂੰ ਸਭ ਕੁਝ ਲੁਟਾਈ ਜਾ ਰਹੇ ਹਨ ਐਸਾ ਕਿਉਂ? ਮੁਕਦੀ ਗੱਲ ਸਾਨੂੰ ਇਸ ਗੁਰ ਸਿਧਾਂਤ ਦੀ ਹੀ ਪਾਲਣਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਕਿ- **ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣੇ ਸੇਇ॥ (1245)** ਆਪ ਕਿਰਤ ਕਰੋ-ਵੰਡ ਛਕੋ ਅਤੇ ਨਾਮ ਜਪੋ ਗੁਰਬਾਣੀ ਪੜੋ ਅਤੇ ਵਿਚਾਰ ਕਰੋ। ਬਚੇ ਕਿਸਮਤ-ਭਾਗ ਦੱਸਣ ਵਾਲੇ ਮੋਮਣ ਠੱਗਾਂ ਤੋਂ!!!! ਗੁਰੂ ਭਲੀ ਕਰੇ। ਕਰਤਾਰ ਚਿੱਤ ਆਵੇ। ਕਰਮਕਾਂਡਾਂ, ਵਹਿਮਾਂ ਭਰਮਾਂ ਤੋਂ ਸਾਡਾ ਬੇਤਾ ਪਾਰ ਹੋ ਜਾਵੇ।

ਧਰਮ ਅਤੇ ਖਤਰਾ



ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (510-432-5827)

ਪਾਠਕ ਜਨ ਧਰਮ ਅਤੇ ਖਤਰਾ ਸ਼ਬਦ ਦੇਖ ਕੇ ਹੈਰਾਨ ਹੋਣਗੇ ਕਿ ਧਰਮ ਦਾ ਖਤਰੇ ਨਾਲ ਕੀ ਸਬੰਧ ਹੈ? ਸਬੰਧ ਨਾ ਵੀ ਹੋਵੇ ਤਾਂ ਵੀ ਸਬੰਧ ਪੈਦਾ ਕਰਨ ਵਾਲੇ ਲੋਕ ਕੁਝ ਅਜਿਹੀਆਂ ਰਹੂ ਰੀਤਾਂ ਆਪਣੇ ਮੁਢਾਦਾਂ ਲਈ ਚਲਾ ਦਿੰਦੇ ਹਨ ਜੋ ਧਰਮ ਦੇ ਰਾਹ ਵਿੱਚ ਰੋੜਾ ਬਣ ਜਾਂਦੀਆਂ ਹਨ ਹਨ। ਤੁਸੀਂ ਧਾਰਮਿਕ ਅਤੇ ਰਾਜਨੀਤਕ ਆਗੂਆਂ ਤੋਂ ਆਏ ਦਿਨ ਇਹ ਪ੍ਰਚਾਰ ਸੁਣਦੇ ਹੋ ਕਿ ਹੁਣ ਧਰਮ ਨੂੰ ਫਲਾਨੇ ਤੋਂ ਖਤਰਾ ਹੈ। ਆਓ ਜਰਾ ਇਸ ਬਾਰੇ ਓਪਨ ਮਾਈਂਡ ਹੋ ਖੁੱਲ੍ਹ ਕੇ ਵੀਚਾਰ ਕਰੀਏ। ਧਰਮ ਸੰਸਕ੍ਰਿਤ ਦਾ ਲਫਜ਼ ਹੈ ਜਿਸ ਦਾ ਅਰਥ ਹੈ ਉਹ ਨਿਯਮ ਜਿਸ ਦੇ ਅਧਾਰ ਤੇ ਸਾਰਾ ਸੰਸਾਰ ਚੱਲ ਰਿਹਾ ਹੈ। ਹੁਕਮ ਰਜ਼ਾਈ ਚਲਣਾ, ਇਨਸਾਨੀ ਫਰਜ਼ਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨਾ, ਸਚਾਈ, ਨੇਕੀ, ਪਿਆਰ, ਸੇਵਾ-ਸਿਮਰਨ, ਪਰਉਪਕਾਰ ਅਤੇ ਕਿਰਤ ਕਰਨਾ-ਵੰਡ ਛੱਕਣਾ ਆਦਿਕ ਸ਼ੁਭ ਗੁਣਾਂ ਦਾ ਸਮਦਾਇ ਹੀ ਧਰਮ ਹੈ। ਜਿਵੇਂ ਰੱਬ ਇੱਕ ਹੈ ਇਵੇਂ ਹੀ ਉਸ ਦਾ ਧਰਮ (ਅਟੱਲ ਨਿਯਮ) ਵੀ ਇੱਕ ਹੀ ਹੈ। ਵਿਰਲੇ ਹੀ ਇਸ ਗੱਲ ਨੂੰ ਸਮਝਦੇ ਹਨ ਪਰ ਬਹੁਤੇ ਲੋਕ ਕਾਵਾਂ ਚੌਲੀ ਹੀ ਪਾਉਂਦੇ ਰਹਿੰਦੇ ਹਨ। ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਕੀਤੇ ਕਰਾਏ ਜਾ ਰਹੇ ਨਿਰਾਰਥਕ ਕਰਮ-ਕਸਟਮ, ਫੋਕਟ ਰੀਤੀ-ਰਿਵਾਜ, ਵੇਸ-ਭੋਖ ਆਦਿਕ ਕਰਮਕਾਂਡ ਹੀ ਧਰਮ ਸਮਝੇ ਜਾ ਰਹੇ ਹਨ। ਹਾਂ ਦੇਸ਼ ਕਾਲ ਅਤੇ ਬੋਲੀ ਦੇ ਅਧਾਰ ਤੇ ਕਈ ਮਜ਼ਹਬ (ਮੱਤ) ਹਨ। ਇਨ੍ਹਾਂ ਨੂੰ ਚਲਾਉਣ ਵਾਲੇ ਵਕਤੀ ਰਹਿਬਰ ਵੀ ਕਈ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਉਸ ਸਮੇਂ ਜੋ ਸਮਝ ਲੱਗੀ ਅਤੇ ਸਮੇਂ ਅਨੁਸਾਰ ਜੋ ਢੁੱਕਵਾਂ ਸੀ ਉਸ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦੇ ਰਹੇ। ਬਾਅਦ ਵਿੱਚ ਉਨ੍ਹਾਂ ਦੇ ਖਲੀਫਿਆਂ ਜਾਂ ਉਤਰਾਧਿਕਾਰੀਆਂ ਨੇ ਮਜ਼ਹਬ ਦੇ ਨਾਂ ਤੇ ਵੱਖ ਵੱਖ ਰਹੂ ਰੀਤਾਂ ਚਲਾ ਦਿੱਤੀਆਂ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਧਰਮ ਦਾ ਅੰਗ ਬਣਾ ਦਿੱਤਾ ਗਿਆ। ਵਾਸਤਵ ਵਿੱਚ ਧਰਮ ਇੱਕ ਹੀ ਹੈ-**ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਸੋਈ॥(1188)** ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਖੇ-**ਏਕੁ ਪਿਤਾ ਏਕਸੁ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ॥(611)** ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਭਾਵ ਜੇ ਰੱਬ ਇੱਕ ਹੈ ਅਤੇ ਅਸੀਂ ਸਾਰੇ ਉਸ ਦੇ ਬੱਚੇ ਬੱਚੀਆਂ ਹਾਂ ਫਿਰ ਸਾਡਾ ਧਰਮ ਵੀ ਇੱਕ ਹੀ ਹੈ ਹਾਂ ਮਜ਼ਹਬ ਵੱਖ ਵੱਖ ਹਨ। ਜਿਵੇਂ ਸਕੂਲ ਕਈ ਹਨ ਪਰ ਸਾਰਿਆਂ ਵਿੱਚ ਵਿਦਿਆ ਪੜ੍ਹਾਈ ਜਾਂਦੀ ਹੈ। ਇਵੇਂ ਹੀ ਮਜ਼ਹਬ ਵੀ ਸਕੂਲ ਹਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਧਰਮ ਰੂਪ ਪੜ੍ਹਾਈ ਵੱਖ ਵੱਖ ਬੋਲੀਆਂ ਵਿੱਚ ਕਰਾਈ ਜਾਂਦੀ ਹੈ। ਪਿਆਰਿਓ! ਧਰਮ ਦੀ ਮੰਜਿਲ ਇੱਕ ਹੈ ਪਰ

ਰਸਤੇ ਵੱਖ ਵੱਖ ਹਨ। ਕੋਈ ਰਸਤਾ ਵਿੰਗਾ-ਟੇਡਾ-ਗੁੰਜਲਦਾਰ ਹੈ ਅਤੇ ਕਈ ਪਗ ਡੰਡੀਆਂ ਹਨ। ਕਈ ਰਸਤੇ ਫਾਸਟ ਹਨ ਜੋ ਸਿੱਧੇ ਡਾਇਰੈਕਟ ਹੀ ਜਾਂਦੇ ਹਨ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰਮਤਿ ਨੇ **“ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹ”** ਕਿਹਾ ਹੈ। ਇਹ ਹੁਣ ਅਸੀਂ ਦੇਖਣਾ ਹੈ ਕਿ ਕਿਹੜਾ ਰਸਤਾ ਚੰਗਾ ਅਤੇ ਫਾਸਟ ਹੈ। ਸਾਡੀ ਚੋਣ ਤੇ ਪਾਬੰਦੀ ਨਹੀਂ ਹੋਣੀ ਚਾਹੀਦੀ।

ਪਾਠਕ ਜਨੋ! ਸੰਸਾਰ ਵਿੱਚ ਕਈ ਮਜ਼ਹਬ ਹਨ ਸਭ ਦੇ ਰਾਹ ਵੱਖਰੇ ਵੱਖਰੇ ਹਨ ਪਰ ਮੰਨੇ ਜਾਂਦੇ ਮੇਨ ਧਰਮ ਸਨਾਤਨ, ਬੁੱਧ, ਈਸਾਈ, ਇਸਲਾਮ, ਯਹੂਦੀ ਅਤੇ ਸਿੱਖ ਹਨ। ਹਰੇਕ ਆਪਣੇ ਆਪ ਨੂੰ ਦੂਸਰੇ ਤੋਂ ਚੰਗਾ ਦੱਸ ਰਿਹਾ ਹੈ, ਗੁਣਾਂ ਦੀ ਸਾਂਝ ਵਿਚਲੇ ਹੀ ਕਰਦੇ ਹਨ। ਦੁਨੀਆਂ ਵਿੱਚ ਬਹੁਤੀਆਂ ਲੜਾਈਆਂ ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਹੀ ਹੋਈਆਂ ਅਤੇ ਹੋ ਰਹੀਆਂ ਹਨ। ਅੱਜ ਧਰਮ ਨੂੰ ਰਾਜ ਨੀਤੀ ਲਈ ਵੀ ਵਰਤਿਆ ਜਾ ਰਿਹਾ ਹੈ ਜਿਸ ਕਰਕੇ ਇੱਕ ਧਰਮ ਦੂਜੇ ਦਾ ਵੈਰੀ ਨਜ਼ਰ ਆ ਰਿਹਾ ਹੈ। ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਧਰਮ ਯੁੱਧ ਅਤੇ ਯਹਾਦ ਚੱਲ ਰਹੇ ਹਨ। ਕੀ ਇੱਕ ਸਕੂਲ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਦੂਜੇ ਸਕੂਲ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਨਾਲ ਲੜਨ ਲਈ ਸਿਖਾਇਆ ਜਾਂਦਾ ਹੈ? ਜਵਾਬ ਹੈ ਨਹੀਂ ਤਾਂ ਫਿਰ ਧਰਮ ਰੂਪੀ ਸਕੂਲਾਂ ਵਿੱਚ ਐਸਾ ਕਿਉਂ ਹੈ? ਕੀ ਇੱਕ ਪ੍ਰਵਾਰ ਦੇ ਮੈਂਬਰ ਰੋਜ਼ਾਨਾ ਲੜਦੇ ਹਨ? ਜਰਾ ਸੋਚੋ ਜੇ ਰੱਬ ਇੱਕ ਹੈ ਅਤੇ ਅਸੀਂ ਸਾਰੇ ਬੱਚੇ ਬੱਚੀਆਂ ਉਸ ਦੇ ਸਰਬਸਾਂਝੇ ਸੰਸਾਰ ਪ੍ਰਵਾਰ ਦੇ ਮੈਂਬਰ ਹਾਂ, ਤਾਂ ਸਾਡਾ ਸਰਬਸਾਂਝਾ ਧਰਮ ਵੀ ਇੱਕ ਹੀ ਹੈ ਜਿਸ ਨੂੰ ਅਸੀਂ ਭੁੱਲੇ ਫਿਰਦੇ ਹਾਂ। ਸ਼ਾਇਦ ਇਹ ਗੱਲ ਬਾਬਾ ਨਾਨਕ ਨੇ ਸੰਸਾਰ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਹੀ **“ਏਕੁ ਪਿਤਾ ਏਕਸੁ ਕੇ ਹਮ ਬਾਰਿਕ (661) ਅਤੇ ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ” (1136)** ਦਾ ਹੋਕਾ ਦਿੰਦੇ ਹੋਏ ਸੰਸਾਰ ਯਾਤਰਾ ਸਮੇਂ ਵੱਖ ਵੱਖ ਮਜ਼ਹਬਾਂ ਦੇ ਆਗੂਆਂ ਨੂੰ ਉਨ੍ਹਾਂ ਨਾਲ ਮੁਲਾਕਾਤਾਂ ਕਰਕੇ ਕਹੀ। ਇਹ ਗੱਲ ਸਾਂਝੀ ਕਰਨ ਲਈ ਬਾਬਾ ਜੀ ਮੰਦਰਾਂ, ਮਸਜਦਾਂ ਅਤੇ ਮੱਠਾਂ ਵਿੱਚ ਵੀ ਗਏ। ਸਭ ਨੂੰ ਸਰਬਸਾਂਝਾ ਇਨਸਾਨੀਅਤ ਦਾ ਉਪਦੇਸ਼ ਦਿੱਤਾ। ਸਭ ਨੂੰ ਆਪੋ ਆਪਣੇ ਧਰਮ ਦੇ ਚੰਗੇ ਅਸੂਲਾਂ ਨੂੰ ਧਾਰਨ ਲਈ ਪ੍ਰੇਰਨਾ ਦਿੱਤੀ ਅਤੇ ਕਿਹਾ ਰਸਤੇ ਤੰਗ ਨਾਂ ਕਰੋ ਸਗੋਂ ਖੁਲ੍ਹੇ ਰੱਖੋ ਇੱਕ ਸਕੂਲ ਦਾ ਵਿਦਿਆਰਥੀ ਦੂਜੇ ਸਕੂਲ ਦੀ ਵਿਦਿਆ ਵੀ ਲੈ ਸਕੇ।

ਦੇਖੋ! ਸਰਬਸਾਂਝੇ ਇੰਨਸਾਨੀਅਤ ਦੇ ਰੱਬੀ ਧਰਮ ਨੂੰ ਤਾਂ ਕੋਈ ਖਤਰਾ ਨਹੀਂ ਪਰ ਵੱਖ ਵੱਖ ਮਜ਼ਹਬਾਂ ਨੂੰ ਜੇ ਖਤਰਾ ਹੈ ਤਾਂ ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਕਰਾਏ ਜਾ ਰਹੇ ਫੋਕਟ ਕਰਮਾਂ ਤੋਂ ਹੈ ਜੋ ਵਿਗਿਆਨਕ ਯੁੱਗ ਵਿੱਚ ਸਾਰਥਕ ਨਹੀਂ ਹਨ। ਜਾਤਾਂ ਪਾਤਾਂ ਤੋਂ ਖਤਰਾ ਹੈ ਜੋ ਮਨੁੱਖਤਾ ਵਿੱਚ ਉਚ-ਨੀਚ ਪੈਦਾ ਕਰਦੀਆਂ ਹਨ। ਛੂਆ-ਛਾਤ ਅਖੌਤੀ ਸੁੱਚ-ਭਿੱਟ ਤੋਂ ਖਤਰਾ ਹੈ ਛੂਆ-ਛਾਤ ਅਤੇ ਸੁੱਚ ਭਿੱਟ ਰੱਖਣਾ ਧਰਮ ਨਹੀਂ ਸਗੋਂ ਸਫਾਈ ਰੱਖਣੀ ਸਾਡਾ ਫਰਜ਼ ਹੈ। ਰੱਬ ਦੇ ਘਰ ਜਾਂ ਰਹਿਣ ਲਈ ਖਾਸ ਥਾਂ ਅਤੇ ਦਿਸ਼ਾਵਾਂ ਨਿਯਤ ਕਰਨੀਆਂ ਖਤਰੇ ਦੀਆਂ ਘੰਟੀਆਂ ਹਨ ਜਦ ਕਿ ਰੱਬ ਸਰਬ ਨਿਵਾਸੀ ਹੈ ਜਿਵੇਂ ਮੁਸਲਿਮ ਮੱਕੇ ਅਤੇ ਹਿੰਦੂ ਦੱਖਣ ਦੇਸ਼ ਵਿੱਚ ਹੀ ਰੱਬ ਦਾ ਨਿਵਾਸ ਮੰਨਦੇ ਹਨ-**ਦਖਣਿ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਾਹ ਮੁਕਾਮਾ॥ ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ॥ (1349)** ਪੱਥਰਾਂ ਦੀ ਪੂਜਾ ਤੋਂ ਖਤਰਾ ਹੈ ਕਿਉਂਕਿ ਪੂਜਣ ਵਾਲਾ ਵੀ ਪੱਥਰ ਦਿਲ ਹੋ ਜਾਂਦਾ ਹੈ ਭਾਵ ਸੋਚ ਵਿਚਾਰ ਦੇ ਰਸਤੇ ਬੰਦ ਕਰ ਲੈਂਦਾ ਹੈ। ਤੋਤਾ ਰਟਨੀ ਮੰਤਰਾਂ, ਨਿਮਾਜ਼ਾਂ, ਅਤੇ ਗਿਣਤੀ ਦੇ ਪਾਠਾਂ ਆਦਿਕ ਤੋਂ ਖਤਰਾ ਹੈ ਜੋ ਧਰਮ ਗ੍ਰੰਥਾਂ ਦੇ ਭਾਵ ਨੂੰ ਸਮਝਣ ਦੀ ਬਜਾਇ ਵਖਤ ਅਤੇ ਪੈਸਾ ਗਵਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਮਨੋ ਕਲਪਿਤ ਦੇਵੀਆਂ, ਅਵਤਾਰਾਂ ਅਤੇ ਪੀਰਾਂ ਪੈਗੰਬਰਾਂ ਨੂੰ ਹੀ ਰੱਬ ਸਮਝ ਕੇ ਅਨੇਕਾਂ ਰੱਬ ਬਣਾ ਕੇ ਫਿਰ ਆਪਸ ਵਿੱਚ ਰੱਬੀ ਨਾਵਾਂ ਤੇ ਲੜਨਾ ਖਤਰਨਾਕ ਹੈ ਜਦ ਕਿ ਕੋਈ ਵੀ ਪੰਜ ਭੂਤਕ ਸਰੀਰ ਰੱਬ ਨਹੀਂ ਹੋ ਸਕਦਾ-**ਭਰਮਿ ਭੂਲੇ ਨਰ ਕਰਤ ਕਚਰਾਇਣ॥ ਜਨਮ ਮਰਨ ਤੇ ਰਹਤ ਨਾਰਾਇਣ॥(1136)** ਵੇਸਾਂ ਭੇਖਾਂ ਨੂੰ ਹੀ ਧਰਮ ਸਮਝ ਲੈਣਾ ਖਤਰੇ ਦੀ ਨਿਸ਼ਾਨੀ ਹੈ-**ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਏਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ॥(598)** ਗ੍ਰਿਹਸਤ ਦਾ ਤਿਆਗ ਕਰਕੇ ਜੰਗਲਾਂ ਬੀਆ-ਬਾਨਾਂ ਵਿੱਚ ਰੱਬ ਨੂੰ ਟੋਲਣਾ ਅਤੇ ਇਸ ਨੂੰ

ਸੱਚਾ ਧਰਮ ਸਮਝ ਲੈਣਾ ਵੀ ਧੋਖਾ ਹੈ-**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜਹਿ॥ ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢਹਿ॥(1378)...**ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥(684) ਮਨੁੱਖਤਾ ਦੇ ਅੱਧੇ ਅੰਗ ਔਰਤ ਨੂੰ ਨੀਵਾਂ ਕਹਿ ਕੇ ਨਿੰਦਣਾ ਧਰਮ ਲਈ ਵੱਡਾ ਖਤਰਾ ਹੈ ਕਿਉਂਕਿ ਔਰਤ ਜਗਤ ਜਣਨੀ ਹੈ, ਮਾਂ ਹੈ, ਭੈਣ ਹੈ, ਪਤਨੀ ਹੈ ਫਿਰ ਮਰਦ ਵੀ ਔਰਤ ਤੋਂ ਹੀ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਵੱਡੇ ਵੱਡੇ ਪੀਰ ਪੈਗੰਬਰ ਅਤੇ ਰਾਜਿਆਂ ਨੂੰ ਵੀ ਔਰਤ ਨੇ ਹੀ ਜਨਮ ਦਿੱਤਾ ਹੈ-**ਸੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮੈ ਰਾਜਾਨ॥(473)** ਸੱਚ ਧਰਮ ਤੇ ਚੱਲਣ ਵਾਲਿਆਂ ਨੂੰ ਮੁਤੱਸਬੀ ਧਰਮ ਆਗੂਆਂ ਅਤੇ ਮੁਤੱਸਬੀ ਸਰਕਾਰਾਂ ਤੋਂ ਵੀ ਖਤਰਾ ਹੈ ਜੋ ਸਰਕਾਰੀ ਤਾਕਤ ਦੀ ਦੁਰਵਰਤੋਂ ਕਰਕੇ ਉਨ੍ਹਾਂ ਦੇ ਧਰਮ ਦਾ ਨੁਕਸਾਨ ਕਰਦੀਆਂ ਹਨ। ਅੱਜ ਜਿਉਂ-ਜਿਉਂ ਵਿਗਿਆਨ ਰਾਹੀਂ ਮਨੁੱਖ ਤਰੱਕੀ ਕਰ ਰਿਹਾ ਹੈ, ਅਧੁਨਿਕ ਸਾਧਨਾਂ ਮੀਡੀਏ ਰਾਹੀਂ ਵਿਚਾਰਾਂ ਦਾ ਅਦਾਨ-ਪ੍ਰਦਾਨ ਹੋ ਰਿਹਾ ਹੈ। ਵਿਗਿਆਨ ਰਾਹੀਂ ਮਨੁੱਖਤਾ ਇੱਕ ਦੂਜੇ ਦੇ ਵਿਚਾਰਾਂ ਤੋਂ ਜਾਣੂੰ ਹੋ ਰਹੀ ਹੈ। ਸੰਸਾਰ ਇੱਕ ਗਲੋਬਲ ਪਿੰਡ ਦੀ ਸ਼ਕਲ ਅਖਤਿਆਰ ਕਰਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਜਿਹੜਾ ਵੀ ਧਰਮ ਜਾਂ ਮਜ਼ਹਬ ਵਿਗਿਆਨ ਦੀ ਸੁਯੋਗ ਵਰਤੋਂ ਕਰਨ ਦੀ ਬਜਾਇ ਬੇਲੋੜੀ ਵਿਰੋਧਤਾ ਕਰੇਗਾ ਉਸ ਨੂੰ ਆਏ ਦਿਨ ਖਤਰਾ ਪੈਦਾ ਹੋਵੇਗਾ ਕਿਉਂਕਿ ਨਵੀਂ ਪੀੜੀ ਪੁਰਾਣੀਆਂ ਬੇਲੋੜੀਆਂ ਅਤੇ ਰੂੜੀਵਾਦੀ ਰਹੁ-ਰੀਤਾਂ ਤੋਂ ਬਾਗੀ ਹੋ ਜਾਵੇਗੀ। ਨੋਟ-ਵਿਗਿਆਨ ਦਾ ਬੇਲੋੜਾ ਵਿਰੋਧ ਕਰਨ ਵਾਲੇ ਧਰਮ ਆਗੂ ਦੱਸਣਗੇ ਕਿ ਉਹ ਅੱਜ ਇਸ ਦੀ ਵਰਤੋਂ ਨਹੀਂ ਕਰਦੇ ਹਨ? ਕੀ ਉਹ ਅਖਬਾਰ, ਰੇਡੀਓ, ਟੈਲੀਵਿਜ਼ਨ, ਕੰਪਿਊਟਰ, ਪੈਨ-ਪੈਨਸਿਲ, ਮਸ਼ੀਨਾਂ ਰਾਹੀਂ ਬਣੇ ਅਤੇ ਸੀਤੇ ਕਪੜੇ, ਫਰਿਜ਼, ਵਾਸ਼ਿੰਗ ਮਸ਼ੀਨ, ਪੈਟਰੋਲ, ਗੈਸ ਚੁੱਲ੍ਹੇ, ਕਾਰਖਾਨਿਆਂ ਵਿੱਚ ਚੱਲਣ ਵਾਲੀਆਂ ਮਸ਼ੀਨਾਂ, ਅਧੁਨਿਕ ਅਸਲਾ, ਐਟਮ ਬੰਬਾਂ, ਅਕਾਸ਼ ਵਿੱਚ ਉੱਡਣ ਵਾਲੇ ਹਵਾਈ ਜਹਾਜ਼ਾਂ, ਨਿਤ ਦੀ ਵਰਤੋਂ ਵਿੱਚ ਆਉਣ ਵਾਲੀਆਂ ਬੱਸਾਂ ਕਾਰਾਂ, ਅਧੁਨਿਕ ਸਕੂਲਾਂ ਕਾਲਜਾਂ, ਯੂਨੀਵਰਸਿਟੀਆਂ, ਅਧੁਨਿਕ ਫੂਡ ਸਟੋਰਾਂ, ਹਸਪਤਾਲਾਂ, ਦਵਾਈਆਂ, ਵਾਟਰ ਪੰਪਾਂ, ਪਾਣੀ ਦੇ ਅਧੁਨਿਕ ਵਸੀਲਿਆਂ ਅਤੇ ਸੈਲਰ ਫੋਨਾਂ ਆਦਿਕ ਦੀ ਵਰਤੋਂ ਨਹੀਂ ਕਰਦੇ? ਜੇ ਕਰਦੇ ਹਨ ਜਾਂ ਇਨ੍ਹਾਂ ਤੋਂ ਬਿਨਾਂ ਰਹਿ ਨਹੀਂ ਸਕਦੇ ਜਾਂ ਇਨ੍ਹਾਂ ਨੂੰ ਧਰਮ ਪ੍ਰਚਾਰ ਵਾਸਤੇ ਵਰਤਦੇ ਹਨ ਫਿਰ ਕਿਉਂ ਬੇਲੋੜਾ ਸਾਂਝਿਆਂ (ਵਿਗਿਆਨ) ਦੇ ਵਿਰੋਧੀ ਹਨ? ਸੋ ਅੱਜ ਜਿਹੜਾ ਵੀ ਧਰਮ ਅਧੁਨਿਕ ਸਾਧਨਾਂ ਦੀ ਸੁਯੋਗ ਵਰਤੋਂ ਨਹੀਂ ਕਰੇਗਾ ਉਸ ਨੂੰ ਵੱਧਣ ਫੁੱਲਣ ਵਿੱਚ ਖਤਰਾ ਰਹੇਗਾ। ਧਰਮ ਨੂੰ ਹਉਆ ਨਾ ਬਨਾਓ ਸਗੋਂ ਚੰਗੇ ਕੰਮ ਕਰਦੇ ਅਤੇ ਇੱਕ ਦੂਜੇ ਨਾਲ ਸ਼ੇਅਰ ਕਰਦੇ ਹੋਏ-**ਸਾਂਝ ਕਰੀਜੈ ਗੁਣਹੁ ਕੇਰੀ ਛਾਡਿ ਅਵਗੁਣ ਚਲੀਐ॥(766)** ਆਪਸੀ ਪ੍ਰੇਮ ਪਿਆਰ, ਭ੍ਰਾਤਰੀਭਾਵ ਨਾਲ ਰਹਿੰਦੇ ਹੋਏ ਇਸ ਚਾਰ ਦਿਨਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਨੂੰ ਪ੍ਰਭੂ, ਪ੍ਰਮਾਤਮਾਂ, ਅੱਲਾ-ਤਾਲਾ, ਗਾਡ ਵਾਹਿਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਸ਼ੁਰਰਾਨੇ ਅਤੇ ਸਦੀਵੀ ਯਾਦ ਵਿੱਚ ਜੀਓ। ਹਰੇਕ ਮੱਤ ਵਿਖੇ ਜੋ ਚੰਗੇ ਗੁਣ ਹਨ ਜੋ ਮਨੁੱਖਤਾ ਲਈ ਕਲਿਆਣਕਾਰੀ ਹਨ ਅਤੇ ਜਿਨ੍ਹਾਂ ਨੂੰ ਹਰੇਕ ਸਹਿਜੇ ਹੀ ਧਾਰ ਸਕਦਾ ਹੈ ਨੂੰ ਧਾਰਨ ਕਰੋ। ਧਰਮ ਇੱਕ ਉਹ ਗੁਲਸਦਤਾ ਹੈ ਜਿਸ ਵਿੱਚ ਵੱਖ ਵੱਖ ਮੱਤਾਂ ਰੂਪੀ ਫੁੱਲ ਸਜੇ ਹੋਏ ਹਨ। ਏਹੀ ਸਰਬਸਾਂਝਾ ਧਰਮ ਹੈ। ਬਾਕੀ ਮਨੋ ਕਲਪਿਤ ਕਥਾ ਕਹਾਣੀਆਂ, ਬੇਅਰਥ ਤੇ ਬੇਲੋੜੇ ਕਰਮ, ਰਹੁਰੀਤਾਂ ਅਤੇ ਤੋਤਾ ਰਟਨੀ ਮੰਤਰ ਜਾਪ ਤੇ ਭਾੜੇ ਦੇ ਪਾਠ ਸਭ ਫੋਕਟ ਕਰਮ ਅਤੇ ਧਰਮ ਦੇ ਨਾਂ ਤੇ ਲੋਕਾਂ ਨੂੰ ਉਕਸਾ ਕੇ ਵੇਟਾਂ ਬਟੋਰਨੀਆਂ, ਭੇਖੀ ਸਾਧਾਂ ਸੰਤਾਂ ਦੇ ਡੋਰਿਆਂ ਅਤੇ ਪੁਛਣਾ ਦੇਣ ਵਾਲਿਆਂ ਕੋਲ ਜਾ ਕੇ ਖੂਨ ਪਸੀਨੇ ਦੀ ਕਮਈ ਅੰਨ੍ਹੇ ਵਾਹ ਰੋੜਨੀ ਧਰਮ ਲਈ ਖਤਰਾ ਹਨ। ਇਨਸਾਨੀਅਤ ਲਈ ਆਪਣੇ ਫਰਜ਼ਾਂ ਦੀ ਦ੍ਰਿੜਤਾ ਨਾਲ ਪਾਲਣਾ ਕਰਦੇ ਹੋਏ ਰੱਬ ਨੂੰ ਸਦਾ ਯਾਦ ਰੱਖਣਾ ਧਰਮ ਅਤੇ ਇਸ ਦੇ ਉਲਟ ਜਾਣਾ ਖਤਰਾ ਹੀ ਖਤਰਾ ਹੈ।

SARDAR HARJINDER SINGH MEHBOOB

Hon'ble members of the Khalsa Panth, I am writing this to share with you all the plight of Sardar Harinder Singh Mehboob. As we all know, he is the world's most inspired and the greatest poet alive. He is critically ill. The government of the Punjab has very rightly decided to pay the medical bills, for a person as great as Mehboob should be supported by public funds. 'Mehboob' has devoted his entire life to serve the remarkable Guru's wonderful *panth* through literary activity. He did serve it with rare distinction, unparalleled devotion and unusually sharp sensitivity. His contribution to literature is immortal. He has also thereby also immortalized the Punjabi language. He has done enough to earn eternal gratitude of the entire *panth*. Centuries will go by when the world will see another like him.

The Punjab government has ostensibly done its best but as the governments go, there is no saying when it will lose interest. Besides, there are other expenses than medical bills, that have to be met.

I propose that we form a protective ring of about 50 or 101 people who regularly obey the Guru's instructions to offer 'daswandh' for public purposes. Someone in America(Sardars Harjinder Singh, Hardev Singh Shergill, Dr. Bakshish Singh or Justice Mewa Singh) or someone in Canada (Prof. Ranbir Singh or Prof. S.S. Sodhi) or someone in England (like S. Avtar Singh , S. Sewa Singh or Kanwar Ranbir Singh) or someone in Australia (S. Devinder Singh or S. Jaswant Singh Brar) or someone in Malaysia (Dr.Sarjeet Singh Sidhu) should be given the responsibility to receive, keep safe and administer the funds that must be collected. In my opinion, all of us should contribute an equivalent of US \$ 400 each and constitute a "Daswandh Tribute to the Distinguished" fund. Besides contributing my share, I can provide a correct assessment of the amount required at any given time so that every penny is utilized properly for the intended purpose. The payment will be in Indian rupees and by any relative or friend to the contributor. It will be made directly to the person concerned through the family member incharge of making such payments. If the above procedure is not acceptable, changes can be suggested and should be readily acceptable. If most of you are of the opinion that

1. we all need to take such action in behalf of the *panth*;
2. that the procedure suggested is fairly acceptable with or without amendments;

we may proceed to take immediate action.

We should ensure that Mehboob and his family must be well looked after at the time of great stress. When he becomes well, he may have to be shifted from the village to a place having the required medical facilities. Meanwhile we may invite as many willing people as possible (subject to the maximum of 101) to join the effort. Mehboob has made a great contribution. This can be our way of saying "Thank You". But we need to do more. We need to pray to the Guru and organize such prayers publicly in Gurdwaras as far as possible. Please write to Mehboob at the end of prayers to convey the sangat Guru's blessings. Regards, Gurtej Singh

Above email was received from Prof. Gurtej Singh on Sept. 30th 2009. It was emailed the same day to the readers of the Sikh Bulletin. We have had some response. Their names will appear in the Nov-Dec issue of the Sikh Bulletin. This is another opportunity for those who wish to help. Please make cheque payable to K.T.F. of N.A. Inc. Hardev Singh Shergill

Khalsa Tricentennial Foundation of North America Inc.
3524 Rocky Ridge Way
El Dorado Hills, Ca 95762



Address
Label
Here

If you do not wish to receive this bulletin, please write 'do not mail' across the label and return to sender.
If you wish for someone else to receive it, please provide us with their mailing address. Thank you.