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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oankār sat nām kartā purakh nīrbhāo nirvair akāl mūrati ajūnī saibhān gur parsād.

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Editorial

The God of Agendas

Agenda is the new god of religion in the world we live in. It's a god whose existence requires the Creation of truths where none exist. It's a god whose worship requires the Sustenance of rewriting history. It's a god who seeks to Destruct all those who do not submit.

Every idea, action and event that counts as religious must fit into the Agenda.

The foundation stone laying event at Ayodhya on August 5th was no exception. The prime minister of a 1.2 billion secular nation prostrated to his Agenda god in clear and succinct language when he said in his public address:

“From Somnath to Kashi Vishwanath, from BodhGaya to Sarnath, from Amritsar to Patna Sahib, from Lakshadweep to Leh, the entire of India is Ram Maya.” In real terms what this head of state made clear was that the Agenda god of his religion comes complete with its trinity too: Conquest, Subjugation and Assimilation.

He continued: “There is Kamban Ramayana in Tamil; and Kumudendu Ramayana in Tamil, Oriya, and Kannada. If we go to Kashmir, there is Ramavatarcharit, Ramcharitam in Malayalam, Krittivasi Ramayana in Bengali, Guru Gobind Singh himself wrote Gobind Ramayana.”

One could be excused for wondering if these were the words of a head of state or a high priest. So great is the love and devotion towards the agenda that conjuring up historical facts pertaining to others and for others appears to have become the *pooja* of the *poojari* in chief.

Our Own Poojaris.

The Dalai Lama turned down the invite to be present. He is a man of wisdom. He surely had not forgotten what he had said at the height of the dispute: that the clashes over Ayodhya “caused me deep personal anguish.” He said that he considered the row as “an aberration” and he believed that “the issue could be resolved through mutual trust, mutual faith and mutual respect. If he attended, he would not only be standing over the rubble of a destroyed Masjid, but on the ashes of his own convictions.

The Christian, Muslim and Jaini leaders were nowhere to be found. If nothing else, the COVID-19 pandemic could have acted as a polite excuse to stay away from an event that celebrated the destruction of one place of worship to build another. The 22-kilogram silver foundation brick notwithstanding.

But the logic-defying, position grabbing, and sacked polygamist former jathedar of Takhat Patna, Iqbal Singh found it fit to make his presence felt – and heard. He had acted as a high priest of his own Agenda god for a good 35 years. He has pursued his agenda of proving that Sikhs are Hindus, that Sikh Gurus worshipped Hindu gods and goddesses, that Sikhism was a mere offshoot of Hinduism, the sahibzadey were reincarnations of Hindu gods, and the Sri Guru Granth Sahib was no more than an exegesis of ancient Hindu scriptures.

For 35 years as jathedar of Patna, he had taken pains to ensure the Takhat was indistinguishable from a mandir. He installed the Bachittar Natak in the sanctum sanctorum of the Takhat. He ensured a goat was slaughtered publicly, cooked and consumed daily by the *poojaris* under his control. And its blood applied as a *tilak* to the cache of weapons kept at the Takhat. He conducted *arti pooja* on a daily basis. And he issued nonsense filled statements on a regular basis.

What we had in Iqbal Singh was a rogue agenda dressed in the finery of a conviction; supported by the venality of the ruling class; and allowed to persist by the corrupt and decadent Sikh leadership at the SGPC and Akal Takhat. His agenda was paid for by the millions of gullible and credulous Sikhs all over the world who visited the personal shrine that this man had made the Takhat to be. These millions handed him the legitimacy for his agenda on a silver platter in the form of huge regular attendances and ever larger collections.

So why would Iqbal Singh want to give Ayodhya a miss. It was his best opportunity to further his agenda. And that he did without missing a heartbeat.

While the mandirs of Ayodhya were undertaking the akhand paths of the Ramayan; Ayodhya’s Gurdwara Brahamkund Sahib – at the behest of Iqbal Singh - decided to undertake the ritual of an akhand path of the Guru Granth Sahib to express gratitude for the construction of the temple. Iqbal Singh showed up to perform the ardas during the bhog of akhand path before proceeding to the mandir site.

At Ayodhya he declared that Sikh Gurus were descendants of Luv and Kush – the sons of Ram and Sita. In one sweeping concocted lie, he had ingratiated himself to his masters. In one move, he had plugged his ਕੁੜ Koor agenda into the larger umbrella one. Much like emptying his trash can into the bigger dumpster.

The stench of Iqbal Singh’s own trash blinded him to the shenanigans of inviting a Sikh leader to be present at the Ayodhya event. The event was a blatant attempt to sour Sikh – Muslim relations, a chance to show that Sikhs were part of the Hindu fold, and a sham attempt to show that the mandir construction had widespread acceptance amongst other faiths in India. But all of these were of no concern to Iqbal. It was of no concern to him that Sikhs themselves had suffered the humiliation of the destruction of their places of worship - the Darbar Sahib

and Akal Takhat in 1984; and that Sikhs could never support the act of constructing places of worship by destroying those of other faiths.

It was of no concern to him that the court decision on Ayodhya had made a mockery of Sikhs, their Gurus and their religions. Pages 63,64 and 65 of the Addenda to the judgement recorded as “facts” deduced from testimony of “experts” that (i) Guru Nanak sought “darshan” of Ram Chander’s birth place at Ayodhya. (2) Guru Nanak got an “appearance of God” which prepared him to go see Ram Chander’s birth place and 3) Guru Teg Bahadur and Guru Gobind Singh ji also sought “darshan” of Ram Chander at his “birth place” at Ayodhya.

One Hindu commentator put it succinctly: “it was almost as if Gurus Nanak, Teg Bahadur and Gobind Singh had come back from the beyond to give testimony on behalf of Ram Chander to the 5 judges hearing the Ayodhya case.”

Some Sikhs may have taken solace in the fact that at least the Akal Takhat and SGPC leaders of the Sikhs chose not to attend. But the solace is as hollow as the three claims made in the judgement. True, the acting jathedar of Akal Takht, Giani Harpreet Singh chose not to attend. But he has shown moral timidity in not stating publicly his reason for staying away. A truth that goes un-uttered in a timely basis is a worthless truth – akin to the barking of a guard dog after the thieves have left with the loot.

The Hindustan Times, on 4th August carried this report about Harpreet Singh. When asked if he would be attending the event on August 5, the jathedar said, “I have not read the invitation.” When told that the contents of the invitation had been published in the newspapers, he said, “I have not read the newspapers.” At the time of this writing, the jathedar has yet to say anything regarding Iqbal Singh’s attendance and actions.

Sikhs need to understand that truths are never invented to serve agendas, but that truths liberate us from them. Sikhs will never be able to move forward while stuck in backward agendas of the Iqbal Singh type. So what is the truth?

The Truth is Common sense.

That Sikhs, Jains and Buddhists are Hindu just because they are descendants of the Indus is indeed the hogwash argument that is presented by the by BJP, Shiv Sena and RSS.

The same defective argument is applied by some skewed Jews who claim Christians and Muslims are breakaway or deviant Jews because they descended from the same civilization. Civilization and spirituality are not to be confused. Every prophet was born into an existing religion. Christ into a Jewish family. Buddha and Guru Nanak into Hindu families, Mohamed into an animist one. But they exited their inherited belief systems and started new and independent paths.

Just like every child is born of a mother. But the child is distinct and possesses a separate identity from the mother from the moment of birth. Only a puerile person would argue that we need to go to the mother to take her vital signs whenever the child needs treatment.

Sikhs are not Hindus. And our Gurus did not descend from mythological figures. Those who continue to propogate such humbug are the *poojaris* of the god of their Agendas.

Karminder Singh Dhillon, PhD.

Joint Editor.

Gurbani Shabd Vichar

ਕਾਰੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥ Kahey Poot Jhagrut Haon Sang Baap.

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This deeply spiritual and divine *shabd* is composed by Guru Ramdas ji and is contained on page 1200 of the SGGs.

The literal translation of the first verse is: *O Son, Why Do You Argue with Your Father. It is a Sin to Argue with The One Who Fathered You and Raised You.* (Sant Singh MD Khalsa)

The common interpretation of the *shabd* is that it was composed by the fourth Guru both as a reprimand as well as advise to his elder son Prithi Chand. Professor Sahib Singh, in his *Darpan* writes the following towards the end of his translation of this *shabd*.

ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੂੰ ਗੁਰਿਆਈ ਮਿਲਣ ਤੇ ਬਾਬਾ ਪ੍ਰਿਥੀ ਚੰਦ ਨੇ ਪਿਤਾ-ਗੁਰੂ ਜੀ ਦੀ ਵਿਰੋਧਤਾ ਕੀਤੀ। ਤਦੋਂ ਉਹਨਾਂ ਨੂੰ ਇਹ ਉਪਦੇਸ਼ ਕੀਤਾ। Translation: Prithi Chand opposed his Father-Guru upon the conferment of Guruship to Guru Arjun. This (*shabd*) was the advice given to him at that point.

The origin of this story is a book titled ਉਥਾਨਕਾ *Uthanka*. The meaning of the word ਉਥਾਨਕਾ *Uthanka* is “introductory information.” According to Bhai Kahn Singh Nabha’s *Mahan Kosh* (Encyclopedia) *Uthanka* is a book whose author is unknown and it contains the “reasons and circumstances” behind the composition of selected *shabads*.

There is no denying that Prithi Chand opposed Guru Ramdas ji’s decision pertaining to the transition of Guruship to Guru Arjun because he wanted the position for himself. He had been entrusted with major responsibilities by Guru Ramdas ji pertaining to the finances, logistics and administration of the Ashram of the fourth Guru at Amritsar. He had thus expected that the Guruship would be handed down to him. He turned on his father after the announcement that his youngest brother Arjun was appointed Guru instead.

The issue that needs examination is whether this deeply rich and spiritually meaningful *shabd* has anything to do with the behaviour of Prithi Chand; and whether it is addressed to him.

EXAMINING THE ਉਥਾਨਕਾ *Uthanka* OF THIS SHABD.

The following SIX points will help us decide if the interpretation of the *shabd* as being one that is related to Prithi Chand holds any water.

FIRST, the quarrel that Prithi Chand created was *after* Guru Ramdas ji had made the official announcement that Arjun would become the successor Guru. Once such an announcement is made, the Guruship and Gurbani *pothis* – including the one in which the preceding Guru wrote his own *bani* - are passed on to the succeeding Guru.

The preceding Guru – Guru Ramdas ji in this case – would NOT be composing any more *bani* for inclusion into the *pothis* AFTER the transition.

SECOND, Gurbani, when composed by a Guru, can ONLY be composed and accepted as Gurbani, in the duration that the personality has been installed Guru.

For example, Gurus Angad, Amardas and Ramdas became Guru at age 35, 73 and 40 years respectively. What, if anything, each of them wrote *before* becoming Guru is *not* considered Gurbani. It follows therefore that once Guruship has been transitioned to the succeeding Guru, the preceding one does not compose any Gurbani *anymore*.

It is crucial to note that *at the time* Prithi Chand kicked up his quarrel with his father – Guru Arjun was the reigning Guru. Ramdas *pathsah* was not the Guru as he had already made the official announcement.

So while it is natural to assume that Guru Ramdas would have explained his decision to *both* his sons – Prithi Chand and Mahadev *both* of whom wanted to be Guru - as to why they were not chosen and requested them to comply; it is against the tenets of Guru behaviour to compose such explanation and advise as GURBANI and then have it INCLUDED in the *pothi* that has already been handed over to Guru Arjun.

From transition point onwards, *only* Guru Arjun has the spiritual authority to compose Gurbani.

THIRD, all our Gurus –including the ones who wrote *bani* in the SGGS - faced a litany of setbacks at the personal and family level including torture and death. But NONE of them have narrated any of these incidents in Gurbani.

This is because Gurbani is Creator-connecting and *spiritual* at its core. It is not a personal account of the writer's temporal challenges.

This is also because the Gurus were well above and beyond these kind of setbacks to be *affected* by them. It is therefore inconceivable that Guru Ramdas was so affected by the behaviour of Prithi Chand that he composed the account *in the form of Gurbani* to be read in perpetuity by us Sikhs.

The Guru would never want his Gurbani-reading Sikhs to be burdened by a temporal narrative of bad behaviour of his son towards him.

FOURTH, the *Rahao* verse contains within it the assertion: ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ *Jin Kay Janney Bdirey Tum Ho*; meaning the "One Who Created and Sustained you." If this is indeed being said to Prithi Chand, then Guru Ramdas is in effect saying that "he (the Guru) Created and sustained Prithi Chand." Our Gurus would never claim such. They tell us that creation and sustenance is the job of the Creator.

On page 476 of the SGGS we have this verse: ਬਲਿ ਤਿਸੁ ਬਾਪੈ ਜਿਨਿ ਹਉ ਜਾਇਆ ॥ ਪੰਚਾ ਤੇ ਮੇਰਾ ਸੰਗੁ ਚੁਕਾਇਆ ॥ *Bal Tis Bapeiy Jin Hao Jaiya. Pancha Tey Mera Sang Chukiaya*. Meaning: I am a Sacrifice to the Father Lord Who Created Me and Liberated Me from my Five Vices.

FIFTH, IF we assume the *shabd* was indeed composed for Prithi Chand; it had zero effect on him. In fact, his subsequent behaviour was in the form of unbelievable treachery, betrayal and disloyalty towards the Guru household. He ended up contributing towards the torture and killing of his own brother Guru Arjun.

In this regard then, isn't the unknown author of ਉਥਾਨਕਾ Uthanka (and all the rest of us who accept this story) saying – in effect - that Guru Ramdas ji gave *futile* advice? That the Guru gave ineffectual counsel? Or that the Guru's guidance was fruitless? Aren't we denigrating the Guru and his *bani* indirectly then?

SIXTH, Gurbani in essence is spiritual. It is the narrative of a spiritual journey undertaken by the writers (Gurus and Bhagats). It is a first-hand, experiential and personal journey of the writers that is being shared with us Sikhs who are desirous of walking the same *spiritual* path and traversing the same *divine* journey.

Gurbani is therefore NEVER composed as **addressing** a *particular* individual, occasion or location. Gurbani is never person-specific. It is also never occasion-specific. It is further never location-specific. Gurbani does *draw from* occasions, events and happenings – but the messages are always spiritual.

The notion that *shabd* A was composed for person A or that *shabd* B was narrated for the purposes of occasion B etc. is the subject matter of our *sakhis* and *Nirmala* concocted literature such as ਉਥਾਨਕਾ Uthanka, *Suraj Parkash*, *Sakhi Parman* and others.

Such a notion is prevalent and perpetuated by our clergy because of their *own* need to give non-existent and irrelevant “backgrounds” to the *shabds*.

It is a clergy notion that we “need” *shabds* for a child’s birth, anniversaries, birthdays, engagements, marriages and funerals. Our clergy have thus compartmentalized Gurbani into *imaginary* boxes that are labelled “occasions.” Since Gurbani was not meant to be fitted into such boxes – the only way to make it fit would be to either distort its meanings or create *sakhis* to that effect.

This is a great dis-service to the messages of Gurbani that are for the *entirety* of mankind, for all situations, all occasions, and all locations. This verse on page 747 of the SGGS captures the UNIVERSAL targets of Gurbani.

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੁਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥

Khatree Brahmin Sud Ves Updes Chou Varna Ko Sanjha.

The counsel of Gurbani is COMMON and SHARED (*Sanjha*) for the ENTIRETY of MANKIND (as represented by the all-encompassing four so called classes of mankind – *Brahmin, Khatri, Sudar* and *Veys*).

So the claim that this *shabd* was composed for Sajjan Thugg, that one for Prithi Chand, this one for Kaoda Rakshash, that one for Babur and the other for Bhai Lalo etc goes against the tenets of *Sarb Sanjhi* Gurbani.

It further raises the question – why am I asked to read, understand and follow its advice when it was meant for someone else in the first place?

THE ROOT OF THE CONFUSION – BAAP ਬਾਪ, POOT ਪੂਤ AND JHUGRUT ਝਗਰਤ.

The root cause of linking this *shabd* with the derangement of Prithi Chand seems to be the use of these three words BAAP ਬਾਪ, POOT ਪੂਤ and JHUGRUT ਝਗਰਤ - *all in one statement by Guru Ramdas ji*. Such usage is a trap that is all too easy to fall into especially for those who would not want to go beyond literal meanings.

Had the *shabd* been composed by Guru Nanak, the *sakhi* creators would have tied to Sri Chand instead. If it carried the titled of Mehla 2, it would be connected with his son Datu. Sri Chand and Datu did exactly what Prithi Chand did. As did the offspring of other Gurus.

Why did the *sakhi* creators not connect it to Mahadev, instead? After all, as the son of Guru Ramdas, he too lay claims to the Guruship. He too refused to accept the decision of his father-Guru. He too defied Guru Arjun for the entirety of his life. This is one question only the *sakhi* creators can answer.

GURBANI MEANINGS OF BAAP ਬਾਪ, POOT ਪੂਤ AND JHUGRUT ਝਗਰਤ.

The following verses from within the pages of the SGGS – composed by a variety of authors - make clear the meanings of the words *Baap* and *Poot*.

Guru Nanak: ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ ॥ *Baap Dissey Veyjat Na Hoe*. SGGS 796. Meaning: Realizing the Creator Father My Spirituality is no Longer Without a Protector. (Veyjat is an orphan child).

Guru Amardas: ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ ॥ *Babania Kahaneya Putt Saputt Kareyn*. SGGS 951.

ਪੁਤ Putt is converted to ਸਪੁਤ SaPutt by the addition of a prefix. The *Sa* prefix is added to add positivity. The *Ka* ਕ suffix is added to add negativity ਕਪੁਤ Kaputt. ਪੁਤ Putt – literally child. ਸਪੁਤ SaPutt – literally good/beautiful child. ਕਪੁਤ Kaputt – literally bad / ugly child.

Meaning: The Messages and Narratives of my Guru Has Sculptured my Vice filled Mind (ਪੁਤ Putt) into a Virtue filled one (ਸਪੁਤ SaPutt).

Guru Ramdas: ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ ਹਰਿ ਪੁਭੁ ਬਾਪੁ ॥ 1 ॥ ਰਹਾਉ ॥ *Hao Tudh Salahi Tu Mera Prabh Baap* SGGS 1134. Meaning: I Praise You as My Omnipresent Lord Creator.

Bhagat Namdev: ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਠੁਲਾ ਬਾਹ ਦੇ ॥ 1 ॥ ਰਹਾਉ ॥ *Mein Ajaan Jun Tarbey Na Jano Baap Beethla Bah Deh*. SGGS 873. Meaning: Show me the Way of Lord Creator Being; for I Know Not How to Traverse my Spiritual Journey.

Similarly, the following verses from within the pages of the SGGS – composed by a variety of authors - make clear the meanings of the word ਝਗਰਤ *Jhagrut*.

Guru Nanak: ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥ ਬਿਨ ਬੁਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥ 4 ॥ 224. *Jeh Jeh Dekho Theh Theh Sacha. Bin Bujhey Jhagrut Jug Kacha*. Meaning: I have come to Realize the Omnipresent Creator Within. Sans this Realization, my Spiritual World was one of Defiance / Denial of the Creator.

ਹਉ ਹਉ ਕਰਿ ਮਰਣਾ ਕਿਆ ਪਾਵੈ ॥ ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੇ ਝਗਰੁ ਚੁਕਾਵੈ ॥ 6 ॥ *Hao Hao Kar Marna Kya Pavay. Pura Gur Bhetey So Jhagur Chukavey*. Meaning: My Spirituality was Dead on Account of my Ego. The Complete Enlightenment of the *Shabd's* messages Has Eliminated my Denial / Defiance of Him.

Guru Ramdas: ਗੁਰੁ ਪੂਰੇ ਮਿਲਿ ਝਗਰੁ ਚੁਕਾਇਆ ॥ ਪੰਚ ਦੂਤ ਸਭਿ ਵਸਗਤਿ ਆਇਆ ॥ *Gur Purey Mil Jhagar Chukayea. Panch Doot Sabh Vasgat Aiya*. Meaning: The Enlightenment of My Guru Dispelled My Defiance of the Creator; My Vices Have Fallen in Line.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ ॥ 984 *Kam Krodh Lobh Moh Nit Jhagrtay Jhagrayera*. Meaning: My Denial of the Creator is on Account of the Constant Defiance of My Vices.

Bhagat Namdev: ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥ ਰਾਮ ਰਸਾਇਨ ਘੀਉ ਰੇ ਦਗਰਾ ॥ 3 ॥ *Namey Chey Suami Lahe Le Jhagra. Ram Rasayan Pio Rey Dagra*. 486. Dagra – stone hearted, stubborn. Meaning: My Stubborn Mind Has Realized the Omnipresent Lord Master; its Defiance / Denial has been removed.

Bhagat Kabir: ਕਰਤ ਕਬੀਰ ਪੰਚ ਕੋ **ਝਗਰਾ ਝਗਰਤ** ਜਨਮੁ ਗਵਾਇਆ ॥ *Keht Kabir Pach Ko Jhagra Jhagrut Janum Gwaeya*. SGGS 482. Meaning: Kabir, the Denial of the Creator is on Account of my Vices; My Spirituality is Being Squandered in such Defiance.

It is clear that Father and Offspring (Baap and Poot) are metaphorically being applied to mean “Sikh and The Creator.” In the realm of SPIRITUAL PRACTICE, the Sikh is one whose Mind is sculpted in Gurbani. *Poot* therefore is used to mean the MIND as the abode of Realization of the Creator (*Baap*). That then is the ਭਾਵ ਅਰਥ spiritual meanings of Baap and Poot.

Equally clear is the fact that JHAGRUT which literally means to quarrel, has a specific spiritual meaning. It refers to the MIND that is in DEFIANCE of the Creator; and in DENIAL of REALIZATION of the Divine Virtues of the Creator on account of our vices. This then is the ਭਾਵ ਅਰਥ spiritual meaning of JHAGRUT.

INTERPRETING THE SHABD.

ਸਾਰਗ ਮਹਲਾ 4 Sarang Mehla 4

ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥ ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ ॥ 1 ॥ ਰਹਾਉ ॥ *Kahey Poot Jhagrut Haon Sang Baap. Jin Kay Jnney Bddirey Tum Hao Tin Sio Jhagrut Pap. Rahao*

Kahey – Why. **Poot** – Mind. **Jhagrut Haon** – In Denial, in Defiance. **Sang** –With. **Baap** - Creator. **Jin Kay** – Whose. **Jnney** – Created. **Bddirey** – Sustained. **Pap** – Impiety, Vice.

Why Be in Defiance of the Creator O Mind. Denial of The One Who Created and Sustained Your Existence Is an Impiety (Vice).

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੇ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥
Jis Dhan Ka Tum Garub Kart Haon So Dhan Kisey Na Aap.

Dhan – Wealth, Resources, Abilities. **Garub** – Pride, Ego. **Kisey** – No one, none. **Aap** – Self, claim.

This Defiance is on Account of the Pride of Your Abilities; None of Which Are Yours to Claim in Spirituality

BLUE: CONTEXT FROM PREVIOUS VERSE

ਖਿਨ ਮਹਿ ਛੇਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ ॥ 1 ॥
Khin Meh Chod Jaye Bikhiya Rus Tao Lagey Pachtap.

Khin Meh – In short period of time; instantly. **Chod** – Discard. **Bikhiya** – Toxic, Poisonous, Noxious, Lethal. **Rus** – Essence of Spirituality. **Lagey** – Inflict. **Pachtap** – Remorse, Regret.

This Pride of Your Abilities Inflicts Instant Toxicity Within the Essence of My Spirituality; This Is Regrettable.

BLUE: CONTEXT FROM PREVIOUS VERSE.

ਜੇ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥
Jo Tumrey Prabh Hotey Suami Har Tin Kay Japho Jaap.

Tumrey – Yours. **Prabh** – Creator. **Suami** – Master Lord. **Har** – Omnipresent. **Japho**- To Be Realized. **Jap**- Realize

O Mind, Realize That the Omnipresent Creator Who Is My Master Is to Be Realized Within.

BLUE: CONTEXT FROM RAHAO VERSE.

ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ ॥ 2 ॥
Updes Kart Nanak Jun Tum Ko Jao Sunho Tao Jaye Santap.

Updes – Advice, counsel. **Kart** – Undertake, perform. **Jun** – Humble. Humility. **Sunho** – Lit. listen; abide. **Jaye** – Remove, Eliminate. **Santap** – Agony, anguish, woe.

Nanak, Counsel Yourself in Humility O Mind; Abiding by It Will Eliminate the Anguish of Defiance of the Creator On Account of Your Pride.

BLUE: CONTEXT FROM RAHAO AND SECOND VERSE.

CONCLUSIONS

The following FIVE conclusions can be drawn from the shabd as translated above.

ONE, the shabd is deeply spiritual and divine.

TWO, the First Verse (Rahao) states the PROBLEM: The Mind is in a State of Denial and Defiance of the Creator. (ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ *Jhugrut Hao Sang Baap*).

THREE, the Second Verse states the ROOT of the PROBLEM: This Defiance is on Account of the Pride Within the Mind. (ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ...*Jis Dhan Ka Tum Garub Kart Haon*).

FOUR, the Third Verse states the CONSEQUENCE of the PROBLEM: It Inflicts Instant Toxicity Within the Essence of my Spirituality. (ਖਿਨ ਮਹਿ ਛੇਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ... *Khin Meh Chod Jaye Bikhiya Rus*).

FIVE, the final two Verses jointly present the OUTCOME and CURE of the PROBLEM: Go into a state of Humility (ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ...*Updes Kart Nanak Jun Tum Ko*), Eliminate the Anguish of Defiance of the Creator (ਤਉ ਜਾਇ ਸੰਤਾਪ ॥ *Tao Jaye Santap*) and Realize the Creator Within (ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ...*Har Tin Kay Japho Jaap*).

These divinely spiritual messages would be completely lost if we went along with the author of ਉਥਾਨਕਾ Uthanka and accepted that the *shabd* was about Guru Ramdas ji pleading with Prithi Chand to stop quarrelling with him. End.

Realizing Hukm

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Learned Interpreters of Gurbani are unanimous on the theory that whole of Guru Granth Sahib ji is written as an answer to one question and that question is:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (1)
Kiv Sachiar Hoya Kiv Koorae Tuttae Paal.

(How can I become a Sachiar – a God realized Being Within; how can I remove the obstacle of my non-realized state Within?)

This is a quest of every seeker who seeks to be in a continuous state of spiritual bliss and this the eternal question that Nanak answers in a unique and beautiful way.

Guru Nanak answer the question in next verse itself and says:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ (1)
Hukm Rajai Chalna Nanak Likhya Naal.

(Living in confines of Hukm established by the Creator is the way to become Sachiar- a God realized being. Words like Bhae, Nao, Naye, Bhaana in Gurbani are mainly used for Hukm itself.)

Sikh Gurus were well aware that this one verse will not be sufficient for a Sikh like me to understand the magnanimity of this concept called 'Living in Hukm'. That is why they have explained, elaborated and mentioned various aspects of Hukm at many places in Guru Granth Sahib Ji. But neither enough Sikh Parcharaks explained this core concept of Sikhi to masses, in simple language nor they discussed it enough in comparison to the concepts of 'Naam' & 'Simran'. Isn't it strange that the Concept that Nanak presented as so critical to his Spirituality, has been discussed so little! Several books should have been written by now on this topic. In the recent past, I have come across the Interpretation of Jup Bani done by Dr. Karminder Singh from Sikhi Vichar Forum, Malaysia. These videos are available on www.sikhivicharforum.org and on their YouTube Channel. Running into many hours, he has given long discourse on HUKM and its various facets while explaining Jup Bani. The fundamentals of Hukm, I learnt from this discourse are as follows:

1. Hukm refers to those cosmic laws - that govern the whole universe. These laws are in force at every level of the existence be it physical, biological, chemical or psychological level.
2. Whereas Human beings are concerned, it works as 'Law of Consequence'. It means that God has given us the freedom to do whatever we want but the relative Consequence is determined by Hukm and that consequence can be physical, materialistic, psychological or spiritual.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ (134)

Jeha Beejae So Lunae Karma Sandra Khet.

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੇ ਖਟੇ ਸੋ ਖਾਇ ॥ (730)

Jaisa Beejae So Lunae Jo Khate So Khaye.

(As you sow, so shall you reap).

To exemplify, a person has the freedom to jump into the well. But Hukm will decide whether he dies or only breaks his bones and that depends upon the depth & surface of the well and whether someone comes to save him or not, among many other factors.

3. Hukm encompasses everything in the universe - every living & non-living being, water, fire, air, weather, except the Creator himself. What it means is that all these elements are governed by a set of laws. If we put a piece of paper in fire, it will burn it and doesn't matter if that paper is from a waste or from a Holy Book. This is the Hukm for Fire. Sometimes, we as a Sikh, think that why water in Sirsa river didn't recede when the Guru Gobind Singh ji and his family was passing through it? Why the hot sand didn't cool down when it was poured into the head of Guru Arjun Dev Ji. This aspect of Hukm has been explained beautifully at various places in Gurbani.

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਚੈ ਵੇਗਾਰਿ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ (464)

Bhae Vich Pawan Vahae Sadvao. Bhae Vich Chaleh Lakh Driyao.

Bhae Vich Agan Kadae Vegaar. Bhae Vich Dharti Dabi Bhaar.

[(ਭੈ = bhae = Hukm) Water, earth, fire, air and every other element is governed by specific Hukm(Laws)]

These elements will react or work in accordance to those laws only. Like coming together of two hydrogen molecules and one Oxygen molecule makes the water. It cannot be the other way around. Likewise, anything we throw into the atmosphere comes down to earth, again, due to Hukm. We know this Hukm by the name of 'Law of Gravity'. These elements will only and strictly adhere to their Hukm and then it doesn't matter if a Spiritually elevated person comes into their contact or a mass murderer.

4. His Hukm is as permanent as the Creator is.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ... ॥ (2) Sacha Sahib Saach Naye.

(As Akal Purakh exists permanently, His Naye (Hukm) is permanent too.)

It implies that Akal Purakh never ever changes his Hukm, for anybody, under any circumstance. So, it doesn't matter whether one indulge in abracadabra or sorcery, do chanting or meditation, organize prayers (ardaas) or take blessing (Ashirwad) from so called Godmen, Hukm will not change. Due to this principal itself, Guru Nanak's spirituality doesn't believe in Miracles because miracle itself means an outcome, that happens in contradiction to Laws of Nature (Hukm).

5. Creator himself is beyond his Hukm.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ (2) Nanak Vigsae Veparvah.

(Creator is beyond his Hukm)

which means that the laws that apply to the whole creation, doesn't apply to him as he is beyond birth and death. He is beyond the effect of time and change.

6. Hukm can be realized but it can't be known or understood in its entirety.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (2)

Kathna Kathi Na Aavae Tot, Kath Kath Kathi Koti Kot Kot.

(If uncountable people describe Hukm in innumerable ways, even then it can't be described in its totality.)

After understanding what is Hukm, now the next obvious step is to realize it in day to day life. So that one can live in its confines, so that one can become Sachiar, so that one feels the everlasting spiritual bliss. **To 'live' in Hukm is to accept it without resistance when you realize it.** This is what we call '**Tera Bhaana Meetha Laage'**.

Having understood the above-mentioned basics of Hukm, the Hukm I have realized, from Gurbani, from my own experiences and from History, is as follows:

1. Birth, Death & Hukm

A. Whatever takes birth, dies too – even if it is a dream, a thought, freedom, slavery, humans, animals, plants, earth or sky. We all know but we often forget that everyone has to die. Be it our father, our mother, our brother, our sister, our child, our spouse or ourselves.

ਜੇ ਉਪਜੈ ਸੇ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੇਵੈ ਬਲਾਇ ॥ (337)

Jo Upjæ So Binas Hai, Dukh Kar Rovæ Blayæ.

(Whatever takes birth, dies too then why should I cry over it)

ਜੇ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥ (1231)

Jo Upjæ So Sagal Binasæ Rehan Na Kou Pavæ.

(Whatever is produced, gets vanished. Nothing can stay forever)

If we realize this important aspect of Hukm consciously then it'll help us stay calm whenever we lose our beloved one. We won't blame Akal Purakh for it.

B. Nobody has got a definite life to live – Humans can work to increase life expectancy of anything but we can't be definite about the expiry date. Like a person can die at the age of 20 in a country with an average life expectancy of 80 years. We often blame it on God when someone dies at early age whereas this a part of Hukm. Better accept it.

C. Place of Birth and Hukm - A child gets a birth in house of the richest man on earth and another child gets a birth at a refugee camp in a war zone. This is Hukm. Many people kept on blaming Akal Purakh throughout their life for the place/house of their birth. Cursing the creator won't change anything. All the WHYS behind his Hukm can never be understood. So, it is better that whatever we have got in life, thank him and move on to better our life and of others.

2. Life Situations & Hukm

A. A modern day human being lives under lot of uncertainty due to terrorism, wars, heinous crimes, financial losses, diseases, natural calamities, sudden deaths and so on. We face situations which we had never thought of, even in wildest of our dreams. As and when such thing happens, the first thing we do is to start blaming the Creator. A handicap baby takes birth in somebody's home or someone in family fell to critical illness. Sometimes it happens due to our own fault and sometimes due to someone else's fault. Most of the bigger problems of the world are because humanity is still a work in progress. Humans lived in forests, savannas and mountains like an animal for lakhs of years. Human beings have still not abandoned that Psyche of a wild tribal. We have not figured out yet, how to live with the credo of 'Sarbat da Bhala' – well-being for everyone. This situation creates problems for everyone. All this is part of Hukm. Whatever bad situation we are in, face it without a grudge towards the Creator, take Guru's wisdom, move on and work for a better future of Humanity. If we recognize this aspect of Hukm it will lead us to be a Compassionate and a Universal Citizen.

B. Change is the only constant - Change is a big aspect of Hukm. Except the creator, everything goes through the grind of change. Then be it our mind, our personality or our society. Weather and Situations never stay same. Understanding this facet of Hukm doesn't depress us in difficult situations and doesn't let us go overboard in good times.

ਦਿਨੁ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੇਇ ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥ (64)

(All creation in the universe and life is in constant transformation as signified by the motion-governed stars, sun and moon and by the cyclic day and night. Nanak, realize that only the Creator who is in permanent existence is unchanging and constant.)

3. Fight against tyranny and Hukm

Tyranny and people who fight against it, both have existed in this world since ages. Sometimes, we feel sad when we see, listen or read about the difficult times the people go through due to their fight against injustice. We often say that why that particular guy has to suffer so much whereas he was fighting for a humanitarian cause. But rather than feeling shocked, sad and anguished, one is better equipped if he/she understands this particular Hukm, before embarking on his journey, that a fight with oppressive forces may bring physical, societal, mental and financial difficulties in near future. It may result into getting boiled in hot water, sitting on red hot iron sheet, getting one's head slayed, sacrificing whole family, getting hanged to death, facing legal or financial troubles.

Though it has another aspect to it also. Ignoring tyranny or becoming part of it may bring short term comforts but it will bring moral and spiritual bankruptcy for sure. So, don't blame anyone. We have to take a call, make a choice and face the Hukm accordingly.

4. MENTAL & SPIRITUAL HUKM

A. Augun (Mental Weaknesses) & Hukm – Gurbani explains innumerable times that it is unhindered Desires, Anger, Greed, Attachment & Ego of a human being that are the biggest reasons behind mental agony and major hurdles in the path of Spiritual Bliss. These five elements are also called as Jum or Jumdoot – messenger of Spiritual death, in Gurbani. Thus, the major effort of a seeker should go in to handle these weaknesses with the help of Guru's wisdom.

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮਨੁ ਲੀਨਾ ਤੜਫਿ ਮੁਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ॥ (1143)

Kaam Krodh Lobh Man Leena, Tadaf Mua Jeon Jal Bin Meena.

(As a fish suffers without water, our mind suffers the same way due to Desires, Anger and Greed.)

B. Virtues and Hukm

To be one with God, we have to inculcate godly virtues in ourselves. This is the most important Hukm, Nanak has disclosed to humanity. Prayers, chanting of specific words, akhand paths, penance, visiting 'holy' places or any other ritual, will not get us there. That's why our Gurus have clearly mentioned that:

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ ॥ (1136) Nanak Kae Ghar Kewal Naam.

(Nanak can only give us the feed of Virtues)

Because this is the only way to be one with the God. Nanak is in the business of inculcating virtues of hard work, compassion, humility, creativity, fearlessness, politeness, contentment and much more, in us. He helps us to be without enmity and yet brave enough to stand in front of injustice; helps us to live a good life and yet rooted in Godly virtues.

So, we are free to choose and Hukm will follow. Augun will take us away from the creator and virtues will bring us closer. Choose whatever you like. If we understand this Hukm, then we can't blame anybody for our spiritual agony.

ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨੁ ਕਦੇ ਨ ਰੋਵਣਾ ॥ (523) Jini Pechattah Hukm Tin Kade Na Rovana.

(Those who realize Hukm and live accordingly, they don't fail in their spiritual journey)

C. Gratitude – One of the foremost & essential virtues that our Guru stressed upon is the Virtue of gratitude towards the Creator. Gratitude for the given life, for the well-being, for being a human, for miraculous products like water, air, fruits, vegetables, minerals, for the intellect, for the given virtues and all other gifts we can feel the gratitude for. Having an attitude of praise for Akal Purakh gets us into bliss zone called ‘Sohila’ as recorded in the Sohila Bani:

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇਆ ॥ ਰਹਾਉ ॥ (12)

Tum Gavoh Mere Nirbhau Ka Sohila, Haun Vaari Jitt Sohilae Sda Such Hoeya.

(Sohila of the creator happens when internalization of his virtues and praises happen. Sing the Sohila, o my mind, of the fearless creator, to attain the eternal joy of Sohila.)

I hope that the examples given above will help us in understanding the concept of Hukm. Actually, science works completely on the principle of Hukm. Science, first understands various laws governing the nature and then based on those laws they invent various types of products and technologies. Airplane was invented by studying the flight of birds, combustion engine was designed by understanding the working of human body, sub-marines were designed by understanding the Hukm related to whales, bullet train’s exterior is inspired from the beak and body of bird named kingfisher. By understanding the Hukm related to waves in our environment, the invention of telephone, internet has come into existence. In the same way, by understating the underlying Hukm of plants, herbs and chemicals, various types of medicines are being developed. Almost 550 years back, Baba Nanak has given us the wisdom of realizing the Hukm. Various countries and communities have ushered into the scientific revolution based on the Hukm and today they are ruling the world.

Ironically, Sikhs, who should have been the most scientific people on earth, are today one of the most ritualistic people. Bowing their heads in front of fake godmen for getting more milk from buffaloes, for getting a child, for getting a visa, and for all the problems under the sun. Furthermore, they have found Akhand path, ardaas and langar as a panacea for every problem. Spiritual Elevation is not even on agenda of a common Sikh.

The Creator is a Master who created a game called Creation, we are the players and Nanak is our Coach who enlightens us with the rules of the game and specify the Do’s and Don’ts. Now it is up to us, whether we want to play this game of life keeping the rules in the mind or by ignoring them.

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ ॥ (748) Apna Khel Aap Kar Dekhae Thakur Rachan Rachayea.

(Akal Purakh oversees the game he himself created with his own set of rules).



Karminder Singh Dhillon, PhD discourses the meaning of Guru Nanak’s novel, innovative and brilliant depiction of the Creator as illustrated by Guru Nanak in ੴ. Watch the 15-min video here:

<https://www.youtube.com/watch?v=N3kv5lyoh7M&feature=youtu.be>

Nanakian Perspective On World Peace and Brotherhood of Humankind

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Abstract

Sikhism, a panentheistic religion, originated in the Punjab province of the Indian subcontinent, during the 15th century. It is one of the youngest and fifth major world religions, founded by Guru Nanak. The fundamental beliefs of Nanakian Philosophy have been enshrined in the sacred scripture Sri Guru Granth Sahib. These beliefs include faith in and meditation on one universal creator, unity of all humankind, engaging in selfless service, striving for social justice for all, honest livelihood and ethical conduct while living a householder's life. Sikhism has about 28 million adherents worldwide. World peace is an ideal state of freedom, peace, harmony, and happiness among and within all nations and people. This idea of a peaceful world, free from violence provides a basis for peoples and nations to willingly cooperate to prevent warfare. While different cultures, religions, philosophies, and organizations may have different concepts about how such an ideal state might come about, they have in common this idea of a cessation of all hostility amongst all humanity. World Peace could be established through religious or secular organizations, that address human rights, education, or diplomacy to end all forms of fighting. All religions are potential bearers of peace, reconciliation, and reflection. This is true for Sikhism as well. As we are aware that peaceful co-existence between individuals, communities, and nations is possible provided freedom, justice, human dignity and equal opportunity to all are guaranteed. Sikhism with its doctrines of sangat (holy congregation), pangat (equality), wand chhakna (sharing with others), love of nature, sarbat da bhala (universal welfare), seva (selfless service), universal brotherhood, justice, liberty and fraternity, offers a pragmatic approach to achieve our well-cherished goal of world peace, harmony and happiness.

INTRODUCTION

We are living in a world full of turmoil and tribulations. At the dawn of the twenty-first century, humanity is facing severe challenges to its very existence. The ever-increasing disparity between rich and poor, the prevalence of large-scale corruption at all levels in society and environmental pollution are threatening its social and ecological fabric. The monsters of drug menace and AIDS are trying to snuff out the very life-breath of human beings.

The rise of fanaticism, religious strife, racism, terrorism, political rivalries and war among nations are threatening world peace. In such a dismal state of affairs, the clouds of destruction are looming large over the humankind. But, the Sikh doctrines as enshrined in Sri Guru Granth Sahib¹⁻³ (SGGS), offer us a viable solution for the salvation of humanity from its present ills. Nanakian philosophy asserts that world peace and brotherhood of humankind is the only way for the survival of humanity. Sri Guru Granth Sahib, a unique religious and philosophical treatise, is a sublime blueprint to establish a reign of peace and prosperity on earth. It contains many divine messages unmistakably addressed to all mankind, which remain uniquely significant for all times and have a crucial relevance to the present time as well.

UNIVERSAL BROTHERHOOD

The recognition of the oneness of humanity is essential to world peace. It is excessive nationalism, self-centeredness, and racism that are generally the bases for most armed conflicts in the world. If we see all people as one, then discriminating against one party or nation in favor of another is untenable, invading or exploiting another land or people becomes untenable, and the justifications for armed conflict between nations are removed. The recognition of universal brotherhood implies a moral foundation for the respect of fundamental and inalienable rights of all. The ideals of Universal Fatherhood of God and Universal Brotherhood of humankind, as laid down in SGGS, are of fundamental importance to settle all conflicts of humans.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ॥ (ਮ. 5, ਪੰਨਾ 611) *Ēk piṭā ekas ke ham bārik.*
One True Lord is the father of all, and we are His children. (Mehl Fifth, SGGS, p 611)

Universal brotherhood implies the oneness of humanity. If we are all brothers and sisters of one another there are no aliens. We are all citizens of the world commonwealth. Gurbani asserts:

ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥ (ਮ. 5, ਪੰਨਾ 671)
Nā ko merā ḡusman rahiā nā ham kis ke bairāī.
No one is my enemy, and I am no one's enemy. (Mehl Fifth, SGGS, p 671)

Gurbani encourages us to follow the concept of fraternity, assuring the dignity of individuals and the unity of nations. It advocates that all people, regardless of background or socioeconomic status, are of equal importance and deserve equal opportunities to learn, work, fulfill their dreams, and have their voices heard. It forbids us to make war on our brothers or despise them for having different languages or cultures. It encourages us to celebrate diversity.

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ (ਮ. 5, ਪੰਨਾ 97)
Sabhe sājhivāl sadāin tūn kisai na ḡisēh bāhrā jīo.
All share in Your Grace; none are beyond You. (Mehl Fifth, SGGS, p 97)

One True Lord is the Father of all and we are His children, happens to be the central message of SGGS. The idea of God's love for all beings teaches us to value the other in his or her otherness. It makes love for God the sine qua non factor for mankind and seeks the expression of this love through Seva (philanthropic activities). Bhai Ghanaya Ji, Baba Nidhan Singh, Bhagat Puran Singh, Bibi Inderjit Kaur, Baba Labh Singh and Khalsa Aid with their selfless service to all are shining examples of Sikh concepts of service and the universal brotherhood of humankind. Thus, by imbibing the ethical values enshrined in SGGS, humanity can be ameliorated.

GENDER EQUALITY AND WOMEN EMPOWERMENT

In 2014, United Nations declared⁴ that as the world is swept by unparalleled levels of displacement, festering conflicts, and a convergence of crises, the international community must fully endorse the role of women's empowerment and gender equality in ensuring global peace, security and development. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Women, represent half of all humanity, yet they continue to face discrimination in many parts of the world. For

more sustainable development, faster economic growth and better prospects for our children, our societies need greater gender equality.

It is being increasingly recognized that better education and economic empowerment of women can play a major role in raising the economic level of impoverished areas of the world, as well as lowering birth rates, which is an important factor for addressing climate change and achieving the much cherished goal of gaining world peace. Providing women and girls with equal access to education, health care, decent employment, and representation in political and economic decision-making processes, will fuel sustainable economies and benefit societies and humanity at large.

Having observed many popular traditions and rituals of his time, Guru Nanak saw that women were degraded, thought of as property, and treated as lowly and unworthy. Guru Nanak spoke out against gender discrimination in the highly male dominated environment of India. He confronted established orthodoxy with the radical assertion that women were worthy of praise and equal to men. Instead of being denigrated and mistreated, woman should be cherished and respected. He proclaimed:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥
 ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥ (ਮ. 1, ਪੰਨਾ 473)

Bḥand jammī'ai bḥand nimmī'ai bḥand manganḥ vī'āhu. Bḥandahu hovai deṣṭī bḥandahu cḥalai rāhu.

Bḥand mu'ā bḥand bḥālī'ai bḥand hovai bandḥān. So ki'o mandā ākhī'ai jīt jamēh rājān.

Bḥandahu hī bḥand ūpjai bḥandai bājh na ko'e. Nānak bḥandai bāhrā eko sacḥā so'e.

We are born of woman; we are conceived in the womb of woman. To woman, one is engaged and married.

We make friendship with woman; through woman, future generations are born.

When one woman dies, we take another one; we are bound with the world through woman.

So why should we talk ill of her? From her, kings are born.

From woman, woman is born; without woman, there would be no one at all.

O Nanak, God alone is without a woman. (Mehl First, SGGS, p 473)

In addition, Guru Nanak asserted that man and woman are not only equal but both contain the same divine essence, too.

ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥(ਮ. 1, ਪੰਨਾ 223) *Nārī purakh sabā'i lo'e.*

Among all the women and the men, His Light is shining. (Mehl First, SGGS, p 223)

Guru Nanak and the Gurus who succeeded him actively encouraged the participation of women as equals in worship, in society, and on the battlefield. They encouraged freedom of speech and women were encouraged to participate in any and all religious activities including reading of the Sri Guru Granth Sahib. The practice of sati (widow burning) and female infanticide were forbidden and remarriage of widows was encouraged. Several Sikh women e.g. Bibi Nanaki, Mata Khivi, Mata Gujari, Bibi Bhani, Mata Sundari, Mata Sahib Kaur, Mai Bhago and scores of other too, played a vital role in shaping the destiny of the Sikh nation.

As is well established, imparting education and providing employment opportunities to women in all spheres of human activity can go a long way in providing economic empowerment to women. Nanakian philosophy emphasizes on providing equal learning opportunities to men and women. It encourages all the learners to be altruistic.

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ (ਮ. 1, ਪੰਨਾ 356) *vidi-ā vīchārī tān par-upkārī.*
True learning induces in the mind, service to humanity. (Mehl First, SGGS, p 356)

It is heartening to note that several Sikh organizations such as Chief Khalsa Dewan, Amritsar, The Kalgidhar Society, Baru Sahib, S.G.P.C., Amritsar and D.S.G.M.C., New Delhi are running more than 350 schools, about 80 colleges and three universities, wherein equal opportunities to girls and boys are being provided for education and development. Thus, Nanakian philosophy is playing a vital role, not only in empowering women through education, but also in effectively contributing to the establishment of peace among people and communities.

ECONOMIC INEQUALITY

To build peace, fair and sustainable development is needed⁵. Inequalities can drive and perpetuate conflict, hinder all aspects of development, leaving conflict areas in a continuous struggle. In 2010, the 388 richest people in the world had the same wealth as the poorest half of the entire world population. As of 2015, the top 62 richest people in the world have as much wealth as 3.6 billion people, again, the half of the world's population. Comparing the 2010 report to the 2015 report shows wealth inequality is increasing.

If the current trend of increasing wealth inequality is continued, there will be a compounding effect on conflicts, resulting in severe undermining of the right to human dignity for all. A call to policy-makers and for government participation is crucial at the moment. For promotion of peaceful and just societies, taking action is a critical need of the hour.

From the Nanakian perspective, the socio-spiritual welfare of humanity is one of Guru Nanak's major concerns. He describes this world as '*Dharamsal*' (an abode of righteousness). His objective is the creation of a new egalitarian social order, with emphasis on work ethics and sharing. The core of the teachings of Guru Nanak are *Kirt Karo* (the honest labor) and *Wand Chhako* (sharing of earnings) and *Nam Japo* (contemplation on God). He proclaims:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ (ਮ. 1, ਪੰਨਾ 1245)
Ghāl khā-e kichh hathahu de-e. Nānak rāhu pachhāṇēh se-e.

He, who earns his living by the sweat of his brow and shares his earnings with others, has discovered the path of righteousness, says Nanak. (Mehl First, SGGS, p 1245)

Thus Nanakian philosophy, through its first cardinal principle of *Kirat Karo* lays great emphasis on human endeavor and honest labor. It urges us to earn an honest living by exercising one's God-given skills and hard labor for the benefit of oneself, one's family and society at large. The second cardinal principle *Wand Chhako* advocates sharing the fruits of one's labor with others before considering oneself, thus living as an inspiration and support to the entire community. The third cardinal principle *Naam Japo*, emphasizes to imbibe love of God and its creation, in one's life.

The practice of sharing one's skills, wealth or time to better the lives of others is a key pillar of Sikhism, known as *Vand Chhako*. At the heart of these actions is the idea of *Seva*, (selfless voluntary service). The tradition of *langar* (community kitchen) is one of the many ways that Sikhs reach out their hands in volunteerism, weaving the threads of trust and respect that bind and strengthen our communities. Each week, *gurdwaras* across the

country and world open their doors to people from all walks of life to share a meal together. This tradition of nourishing the community, Sikh and non-Sikh alike, is as old as Sikhism itself. At the first *langar* meals, hungry people from all Indian castes sat side-by-side to receive their food and eat together, a radical gesture at a time when strict social rules kept the poor and rich separate in all daily activities.

A majority of Sikhs consider it their duty to donate up to 10 percent of their income to the house of God. All these funds are used for the uplift of the poor and the needy thus alleviating their sufferings, reducing their poverty and helping them in time of need. The recipients also exercise voluntary self control and do not take more than what is immediately needed by them. The giving and taking of charity is routed through the Gurdwaras as it is believed that giving through the God's temple leads to humility on the part of the giver and does not demean the receiver who knows not the identity of the giver but believes that he is receiving it from God's house.

Nanakian philosophy emphasizes⁶ on voluntary religious regulation of economy as distinguished from government regulated or capitalistic economy. It promotes a pragmatic and realistic approach of subordination of economic activity to the spiritual and religious values. It does not reject, renounce or denounce economic activity as something inherently bad nor does it encourage economic activity as an end all and be all for all human endeavors.

Money, property and all other worldly goods are a gift of God to humankind to be used for the service of all beings. These have to be earned by honest means and should not be accumulated by torture and deprivation of other sections of the society. Excessive accumulation of wealth is considered burdensome and unnecessary. Nanakian perspective enunciates that uncontrolled indulgence in the pursuit of wealth is at the root of various ills of the society. This is beautifully summed in a hymn. SGGS proclaims;

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥
 ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥ (ਮ .5 ,ਪੰਨਾ 1019)
Jis garihi bahut̄ tisai garihi chintā. Jis garihi thorī so firai bharmantā.
Duhū bivasthā te jo mukṭā soī suhelā bhālīai.

The household, which is filled with abundance, that household suffers anxiety. One whose household has little, wanders around searching for more. He alone is happy and at peace, who is liberated from both these conditions. (Mehl Fifth, SGGS, p 1019).

Thus, a devotee of Nanakian philosophy adopts a middle path, where even when not being attached to accumulation of wealth, he/she endeavors to earn an honest living, sharing his/her earnings with not so fortunate, does not renounce worldly activity, knowing full well that he/she has a higher purpose and aim in life. Such an individual does not overlook the moral, social, religious and spiritual obligations in pursuit of wealth. His/her economic activity does not degenerate into greed or lust for power over others.

It is pertinent to add that ultimate world peace can be achieved when prosperity comes through a happy combination of religion and economic activity. Socialist economies have failed to bring peace to mankind and have bred corruption and lower standards of living for everybody. The free capitalistic economy, where big fish eats small fish, often leads to various aberrations and depressions, where the poor becomes poorer and wealth is accumulated in the hands of a select few.

It is time to give a trial to voluntarily regulated economic activity dominated by religious ethics and based on universal brotherhood. People will only do this if they perceive it as being in their own self-interest. This is

where religion can play its part. Will it succeed? Possibly yes. Religion is far more effective driving force than all the government regulations put together. It has succeeded to some extent in the small Sikh community. But it will need more fine tuning for its application on a global scale. Still it is worth a trial in this troubled world hankering for peace and where quite a large number of people are below the poverty line in spite of significant advancement in science and technology.

ENVIRONMENTAL CONCERNS

During the present time, modern industrial civilization is colliding violently with our mother earth's ecological system with horrid consequences⁷⁻⁸. Global warming, greenhouse effect, depletion of the Ozone layer, deforestation, soil erosion, pollution (air, water, soil, noise and radioactive) are making our planet sick day by day. If not checked and treated in time, she may become a lifeless desert incapable of supporting life.

In SGGS, man and nature are no more seen as external to each other, being involved in an inter-dependent relationship, reciprocally conditioning the life of each other. Guru Nanak stresses this kind of relationship in his composition 'Jap(u)';

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (ਮ. 1, ਪੰਨਾ 8)

Pavan gurū pāṇī piṭā mātā d̥harat̥ mahat̥. Divas rāt̥ du^e d̥āⁱ d̥āⁱā khelai sagal jagat̥.

Air is a vital force, Water the progenitor, the vast Earth is the mother of all, Days and Nights are nurses, nurturing creation in their lap. (Mehl First, SGGS, p 8)

It is interesting to note that though the awareness about the environmental pollution and its ill-effects became more prevalent only in the last 100 years, but the Gurbani hymns authored about 500 years ago, apprises us of such a situation.

ਸੂਤਕੁ ਅਗਨਿ ਭਖੈ ਜਗੁ ਖਾਇ ॥(ਮ. 1, ਪੰਨਾ 413) *Sūtak agan bhak̥hai jag khā^e.*

Pollution is the burning fire, which is consuming the world. (Mehl First, SGGS, p 413)

ਸੂਤਕੁ ਜਲਿ ਥਲਿ ਸਭ ਹੀ ਥਾਇ ॥ (ਮ. 1, ਪੰਨਾ 413) *Sūtak jal thal sabh hī thā^e.*

Pollution is in the water, upon the land, and everywhere. (Mehl First, SGGS, p 413)

ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕੁ ਸੂਤਕੁ ਓਪਤਿ ਹੋਈ ॥(ਭਗਤ ਕਬੀਰ, ਪੰਨਾ 331)

Jal hai sūtak thal hai sūtak sūtak opat̥ hoⁱ.

There is pollution in the water, and pollution on the land; pollution is being produced. (Bhagat Kabir, SGGS, p 331)

Guru Nanak enlightens us to tackle such a situation. He emphasizes that acquiring the knowledge (of its causes, effects and control measures, and then taking suitable action to rectify the situation) can help us to set right the situation.

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥ (ਮ. 1, ਪੰਨਾ 472) *Nānak sūtak ev na ut̥rai giān ut̥āre d̥ho^e.*

O Nanak, the impurity cannot be removed in this way; it is washed away only by knowledge and wisdom. (Mehl First, SGGS, p 472)

Thus, Nanakian philosophy teaches us the importance of living in harmony with nature. The concept of the interrelatedness of man and nature places a tremendous responsibility on all of us for addressing the problems of safety and protection of earth and its eco-system. The eternal message of SGGS is that we should love our mother earth and nature. This is highly relevant to the contemporary environmental concerns and survival of life on our planet. Also, it is unequivocal in inspiring all of us towards tackling this menace for achieving world peace. Sant Balbir Singh Seechewal, the man who restored a dead river, Baba Sewa Singh Khandoor Sahib, the man who planted nearly 3,46,000 trees to date, and EcoSikh, with a global target of planting one million trees to celebrate 550th Birth anniversary of Guru Nanak, are shining examples of Nanakian philosophy in action, in this field.

THE MENACE OF CORRUPTION

Corruption⁹ is a form of dishonesty or criminal activity undertaken by a person or organization entrusted with a position of authority, often to acquire illicit benefit, or, abuse of entrusted power for one's private gain. Forms of corruption vary, but include bribery, extortion, cronyism, nepotism, parochialism, patronage, influence peddling, graft, and embezzlement. Corruption affects us all. It threatens sustainable economic development, ethical values and justice. It destabilises our society and endangers the rule of law.

The prevalence of large-scale corruption in modern society is a great social evil. It is capable of causing distressing effects among masses, leading to unrest on a mass scale. The concept of social responsibility is fundamental to the message of Nanakian philosophy. It urges¹⁰ us to keep the social environment clean by avoiding the company of power mongers, evildoers, and slanderers. It lays great stress on good conduct in worldly affairs as it enunciates:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ (ਮ. 1, ਪੰਨਾ 62) *Sachahu orai sabh ko upar sach āchār.*
Truth is higher than everything, but higher still is truthful living. (Mehl First, SGGS, p 62)

It condemns living by exploitation, bribery, and corruption. It asserts:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ (ਮ. 1, ਪੰਨਾ 141) *Hak parāiā nānkā us sūar us gāe.*
To deprive others of their rights ought to be avoided as scrupulously as the Muslims avoid the pork and the Hindus consider beef as a taboo. (Mehl First, SGGS, p 141)

Nanakian philosophy¹⁰⁻¹² emphasizes that the exploitation of others is like eating a dead man's flesh. All beings are counseled to lead a life of contentment and to respect the person, property, and dignity of others. These social ideals of Nanakian philosophy can help us to eradicate the menace of corruption and other malpractices from our society, leading to an era of world peace, harmony and happiness.

DRUGS ABUSE AND AIDS

At present, human society is suffering from the various ill effects of the widespread abuse of intoxicants and narcotics. The demon of drug abuse has taken a stronghold on the young people, giving rise to various social and physical ills. The overexposure to the unethical, melodramatic soap operas, the preponderance of obscene pop-music and the rise of materialistic culture has provided a fertile ground for the growth of illicit/adulterous

relationships among human beings. This has caused a severe setback to the physical, moral and spiritual health of the society. Consequently, the curse of AIDS and drug abuse is taking its toll on humans. But, even in this field, Nanakian philosophy is capable of providing us a beacon. It proclaims;

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸ਼ੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥ (ਮ. 1, ਪੰਨਾ 16)

Bābā hor khāṇā khusī khuār. Jit khāḍhai tan pīḍīai man meh chalhē vikār.

O Mind, all that food and pleasures are vain, which fills the mind with evil and makes the body writhe in pain.

(Mehl First, SGGS, p 16)

The Sikh doctrines forbid us to take intoxicants and narcotics and warn us about the ill effects of their usage as well.

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥ (ਮ. 5, ਪੰਨਾ 399) *Durmaṭ mad jo pīvṭe bikhli paṭ kamli.*

They who drink the wine of vice, their mind is turned. (Mehl Fifth, SGGS, p 399)

The duties related to chastity and fidelity are enjoined to regulate marital relations and to ensure respect for fidelity in the family and avoidance of adultery. SGGS proclaims;

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ (ਮਹਲਾ 1, ਪੰਨਾ 932)

Kām kroḍh kāiā ka'o gālai. Lust and anger waste the body away. (Mehl First, SGGS, p 932)

Thus by imbibing the ethical principles as laid down in Nanakian philosophy, our society can get rid of the evils of intoxicants, narcotics and drug abuse. Even the monster of AIDS can be controlled and eventually destroyed by adhering to these principles in our lives.

RACISM, TERRORISM, AND WAR

In modern times, man is very well equipped intellectually and materially. Yet, the class conflicts among people and struggle for supremacy among different nations, the world over, are still raging. Consequently, several nations are at war with each other giving rise to terrorism, racism, and misery for mankind.

Nanakian philosophy expounds that the *Haumain* (egoistic consciousness) is the cause of man's all problems and limitations. It is the root cause of the entire conflict between man and man, between one society and the other, and between one nation and the other. The altruistic tendencies developed in man as the result of cultural conditioning over the years are only superficial. The moment the struggle for existence becomes keen, the basic self-centeredness of man comes into play. Thus start all conflicts of man, social as well as national and international. Nanakian philosophy emphasizes¹⁰⁻¹² that man is capable of transcending this ego-consciousness. The remedy is to develop a higher consciousness by linking one's consciousness with God, *Naam*, or the Basic Consciousness. The Guru proclaims;

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥ (ਮ. 2, ਪੰਨਾ 466) *Haumai dīragh rog hai dārū bhī is māhi. Kirpā kare je āpṇī tā gur kā sabad kamāhi.*

Ego is a chronic disease, but it contains its cure as well. If the Lord grants His Grace, one acts according to the

Teachings of the Guru's Sabd. (Mehl Second, SGGS, p 466)

Treating all human beings as spiritually one, and ethnically equal, notwithstanding their different religious backgrounds is the pre-requisite for maintaining a harmonious relationship between different communities and nations. If we want the world to be set free from the siege of distrust and disharmony, oppression and violence and the reign of terrorism, we have to see others as our brothers and sisters. We need to discover how to affirm our own identity, without threatening the identity of others. SGGS advocates:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ (ਮਹਲਾ 9, ਪੰਨਾ 1427) *Bhai kāhū kaᵒo deṭ nēh nēh bhai mānaṭ ān.*
Neither threatens others nor be afraid of anyone. (Mehl Ninth, SGGS, p 1427)

It vouches for the spirit of universality as;

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ (ਮਹਲਾ 5, ਪੰਨਾ 1299)
Nā ko bairī nahī bigānā sagal sang ham kaᵒo ban āī.
None is my enemy, and none is stranger, I am in accord with everyone. (Mehl Fifth, SGGS, p 1299)

The Nanakian philosophy, as expounded in SGGS, is focused on the creation of a just, liberal, universal and altruistic social order. It is committed to promoting mutual love, striving for high moral conduct, social equality, harmony, happiness and world peace. The basic principles are not only highly relevant to contemporary concerns but are practical as well.

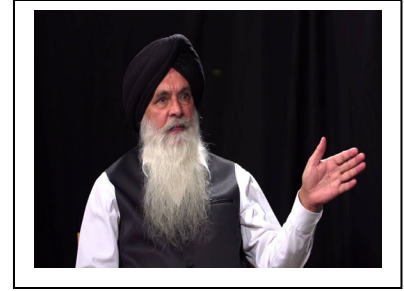
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ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦੀ ਜੀਵਾਨ ਗਾਥਾ ਦਾ ਸੱਚ ਅਤੇ ਪਰੋਫੈਸਰਾਂ ਦੀਆਂ ਮਜ਼ਬੂਰੀਆਂ

ਗੁਰਚਰਨ ਸਿੰਘ ਜ਼ਿਉਣ ਵਾਲਾ
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ਪ੍ਰੋ. ਪਰਮਵੀਰ ਸਿੰਘ, ਸਿੱਖ ਵਿਸ਼ਵ ਕੋਸ਼ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ, ਜੀ ਦਾ ਲੇਖ ਫੇਸਬੁੱਕ ਤੇ ਪੜ੍ਹਨ ਨੂੰ ਮਿਲਿਆ। ਉਸ ਵਿਚ, ਰਵਾਇਤੀ ਜਾਣਕਾਰੀ ਤੋਂ ਸਿਵਾਏ, ਨਵਾਂ ਕੁੱਝ ਵੀ ਨਹੀਂ ਸੀ। ਮਨ 'ਚ ਖਿਆਲ ਆਇਆ ਕਿ ਪਰੋਫੈਸਰ ਜੀ ਨਾਲ ਵਿਚਾਰ-ਵਿਟਾਂਦਰਾ ਕੀਤਾ ਜਾਵੇ। ਉਨ੍ਹਾਂ ਦਾ ਨੰਬਰ ਲੱਭ ਕੇ ਕਾਲ ਕੀਤੀ ਅਤੇ ਫਤਿਹ ਬੁਲਾਉਣ ਤੋਂ ਬਾਅਦ ਪਰੋਫੈਸਰ ਜੀ ਹੇਰਾਂ ਨੂੰ ਕੁੱਝ ਸਵਾਲ ਕੀਤੇ ਜੋ ਇਸ ਤਰ੍ਹਾਂ ਹਨ:

1. ਜੇ ਜਾਣਕਾਰੀ ਤੁਸੀਂ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਬਾਰੇ ਦੇ ਰਹੇ ਹੋ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਲੇਖ ਤਾਂ ਅਸੀਂ ਦਸਵੀਂ ਜਮਾਤ ਵਿਚ ਲਿਖਦੇ ਹੁੰਦੇ ਸੀ। ਦਰਬਾਰ ਸਾਹਿਬ ਦੀ ਨੀਂਹ ਸਾਈਂ ਮੀਆਂ ਮੀਰ ਕੋਲੋਂ ਰੱਖਵਾਈ ਗਈ ਸੀ ਇਸ ਬਾਰੇ ਤੁਹਾਨੂੰ ਜਾਣਕਾਰੀ ਕਿੱਥੋਂ ਮਿਲੀ ਹੈ ਜਾਂ ਸੱਭ ਤੋਂ ਪਹਿਲਾਂ ਕਿਸ ਨੇ ਜ਼ਿਕਰ ਕੀਤਾ ਤੇ ਕੀ ਇਹ ਸੱਚ ਹੈ? ਜਵਾਬ ਸੀ ਕਿ ਕੁੱਝ ਰਵਾਇਤਾਂ ਚੱਲ ਪੈਂਦੀਆਂ ਹਨ ਤੇ ਉਸ ਨੂੰ ਕੱਟਣਾ ਸਾਡੀ ਮਜ਼ਬੂਰੀ ਬਣ ਜਾਂਦੀ ਹੈ। ਮੈਂ ਕਿਹਾ ਜੀ ਈਸਟ ਇਨਡੀਆ ਦੀ ਕੰਪਨੀ ਦੇ ਲੁਧਿਆਣਾ ਦਫਤਰ ਦੇ ਇੰਚਾਰਜ, ਜੇਹਨ ਮਰੇ, ਨੇ ਇਕ ਮੁਸਲਮਾਨ ਲਿਖਾਰੀ ਬੂਟੇ ਸ਼ਾਹ ਤੋਂ ਉਨੀਵੀਂ ਸਦੀ ਦੇ ਸ਼ੁਰੂ ਵਿਚ ਸਿੱਖ ਇਤਹਾਸ ਲਿਖਵਾਇਆ। ਪਹਿਲੀ ਵਾਰ ਬੂਟੇ ਸ਼ਾਹ ਨੇ ਦਰਬਾਰ ਸਾਹਿਬ ਦਾ ਨੀਂਹ ਪੱਥਰ ਸਾਈਂ ਮੀਆਂ ਮੀਰ ਕੋਲੋਂ ਰੱਖਵਾਏ ਜਾਣ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ-ਜੇ ਸੱਚ ਨਹੀਂ - ਉਸ ਤੋਂ ਬਾਅਦ ਰਤਨ ਸਿੰਘ ਭੰਗੂ ਵਰਗਿਆਂ ਨੇ ਆਪਣੀ ਲਿਖਤ, 'ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼' 'ਚ ਇਸ ਨੂੰ ਦਰਜ ਕੀਤਾ ਤੇ ਬਾਕੀ ਦਿਆਂ ਨੇ ਮੱਖੀ ਤੇ ਮੱਖੀ ਮਾਰ ਇਸ ਝੂਠ ਨੂੰ ਸੱਚ ਬਣਾ ਧਰਿਆ। ਚਲੋ ਛੱਡੋ।

2. ਤੁਸੀਂ ਆਪਣੇ ਲੇਖ ਵਿਚ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ ਕਿ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਨੇ ਬਾਣੀ ਇਕੱਠੀ ਕਰਵਾਈ। ਬਾਬੇ ਮੋਹਣ ਕੋਲੋਂ ਪੋਥੀਆਂ ਲੈਣ ਨੰਗੇ ਪੈਰੀਂ ਗਏ। ਮੈਂ ਕਿਹਾ ਜੀ ਨੰਗੇ ਪੈਰੀਂ ਤੁਰਨ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਜੀ ਰਾਗ ਆਸਾ ਵਿਚ ਦਰਜ ਆਪਣੀ ਵਾਰ ਵਿਚ ਇੰਝ ਕੱਟਦੇ ਹਨ:

ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥ {ਪੰਨਾ 467} ॥

ਜਵਾਬ ਵਿਚ ਪਰੋਫੈਸਰ ਜੀ ਕਹਿਣ ਲੱਗੇ ਕਿ ਕਰਮ-ਕਾਂਡਾਂ ਦੇ ਕਈ ਰੂਪ ਹੁੰਦੇ ਨੇ ਤੇ ਗੁਰੂ ਸਹਿਬਾਨ ਵੇਲੇ ਵੀ ਕਰਮ-ਕਾਂਡ ਹੁੰਦੇ ਸਨ। ਮੈਂ ਪੁੱਛਿਆ ਕਿ ਕੋਈ ਉਦਾਹਰਣ? ਕਹਿਣ ਲੱਗੇ ਜਿਵੇਂ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿਚ ਹਰ-ਰੋਜ਼ 'ਆਸਾ ਦੀ ਵਾਰ' ਦਾ ਕੀਰਤਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਵੀ ਤੇ ਕਰਮ-ਕਾਂਡ ਹੈ। ਮੈਂ ਕਿਹਾ ਜੀ! ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਇਹ "ਆਸਾ ਦੀ ਵਾਰ ਨਹੀਂ"। ਇਹ ਉਹ ਨਾਮ ਹੈ ਜੋ ਵਿਦਿਅਕ ਅਦਾਰਿਆਂ ਨੇ ਪ੍ਰਚੱਲਤ ਕਰ ਦਿੱਤਾ ਹੈ, ਪਰ ਹੈ ਇਹ ਗਲਤ। ਅਸਲ ਨਾਮ ਹੈ ਰਾਗ ਆਸਾ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੀ ਵਾਰ। ਜਦੋਂ ਅਸੀਂ ਇਹ ਕਹਿੰਦੇ ਹਾਂ, "ਆਸਾ ਦੀ ਵਾਰ" ਤਾਂ ਇਸਦਾ ਕਰਤਾ ਕੋਈ ਆਸਾ ਬਣ ਜਾਂਦਾ ਹੈ ਜਦੋਂ ਕਿ 'ਆਸਾ' ਰਾਗ ਦਾ ਨਾਮ ਹੈ ਕਰਤੇ ਦਾ ਨਹੀਂ। ਦੂਸਰੀ ਗੱਲ ਜੋ ਰਹਿਤ-ਮਰਯਾਦਾ ਅੱਜ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿਚ ਪ੍ਰਚੱਲਤ ਹੈ ਇਹ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਚਲਾਈ ਹੋਈ ਨਹੀਂ। ਇਹ ਨਿਰਮਲਿਆਂ ਸਾਧੂਆਂ ਦੀ ਚਲਾਈ ਹੋਈ ਹੈ ਜੋ ਸਿੱਖ ਕੌਮ ਤੇ ਸੰਕਟ ਕਾਲ ਸਮੇਂ ਧਾਰਮਿਕ ਸਥਾਨਾਂ ਤੇ ਕਾਬਜ਼ ਸਨ।

3. ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਦੀ ਸੰਪਾਦਨਾ ਵੇਲੇ ਕੀ ਬਾਬਾ ਮੋਹਣ ਜ਼ਿਉਂਦੇ ਸਨ? ਦਲੀਲ ਸੀ ਕਿ ਹਾਂ ਜ਼ਿਉਂਦੇ ਸਨ ਅਤੇ ਅਗਲੇਰੇ ਸ਼ਬਦ ਦਾ ਹਵਾਲਾ ਦੇ ਦਿੱਤਾ:

ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਮੋਹਨ ਤੇਰੇ ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥
ਮੋਹਨ ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮ ਸਾਲਾ ॥ ਪੰਨਾ 248 ॥

ਮੈਂ ਕਿਹਾ ਜੀ ਬਾਕੀ ਰਵਾਇਤਾਂ ਨੂੰ ਛੱਡਦੇ ਹੋਏ ਦਰਅਸਲ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਦਾ ਜਨਮ 18 ਅਪ੍ਰੈਲ 1509 ਈ. ਅਤੇ ਗੁਰੂ ਅੰਗਦ ਪਾਤਸ਼ਾਹ ਜੀ ਦਾ ਜਨਮ 31 ਮਾਰਚ 1504 ਈ. ਦਾ ਹੈ। ਕੁੜਮਾਚਾਰੀ ਵਿਚ ਦੋ ਚਾਰ ਸਾਲ ਦਾ ਫਰਕ ਮੰਨਣ ਯੋਗ ਅਤੇ ਇਤਬਾਰੀ ਵੀ ਕਿਹਾ ਜਾ

ਸਕਦਾ ਹੈ। (ਹਵਾਲਾ ਕੇਸਰ ਸਿੰਘ ਛਿਬਰ ਬੰਸਾਵਲੀਨਾਮਾ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਕਾ, " ਬਹੁੜ ਸੰਮਤ ਬੀਤੇ ਪੰਦ੍ਰਾਂ ਸੈ ਖਟ-ਸਠਿ। ਦਿਨ ਵੈਸਾਖ ਗਏ ਦਸ-ਅਠ। ਮਾਤਾ ਲਖੇ ਦੇ ਉਦਰੋਂ ਚਾਨਣੇ ਪੱਖ। ਜਨਮੇ ਸ੍ਰੀ ਅਮਰਦਾਸ ਪੁਰਨ ਪ੍ਰਤੱਖ। 9। ਅਤੇ ਸਿੱਖ ਤਵਾਰੀਖ ਡਾ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ ਪਹਿਲਾ ਹਿਸਾ ਪੰਨਾ 195)। ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਦਾ ਜਨਮ ਸੰਮਤ 1566 (1509ਈ.) ਕਿਸੇ ਲਿਖਾਰੀ ਤੋਂ ਗਲਤੀ ਨਾਲ ਸੰਮਤ 1536 ਲਿਖ ਦਿੱਤਾ ਗਿਆ ਤੇ ਬਾਕੀ ਦਿਆਂ ਨੇ ਮੱਖੀ ਤੇ ਮੱਖੀ ਮਾਰ ਛੱਡੀ। ਸਿੱਖ-ਇਤਹਾਸ ਹੀ ਬਦਲ ਗਿਆ।

ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਦਾ ਵਿਆਹ ਮਾਤਾ ਮਨਸਾ ਦੇਵੀ ਨਾਲ 1532 ਈ: ਵਿਚ ਹੋਇਆ। 1534 ਈ: ਵਿਚ ਬਾਬਾ ਮੋਹਣ, 1536 ਈ: ਵਿਚ ਮੋਹਰੀ ਅਤੇ ਬੀਬੀ ਭਾਨੀ ਜੀ ਦਾ ਜਨਮ ਨਿਰ-ਵਿਵਾਦ ਤੱਥ ਅਨੁਸਾਰ 1539 ਈ: ਨੂੰ ਹੋਇਆ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਸੱਤਾਂ ਕੁ ਸਾਲਾਂ ਦੇ ਅਰਸੇ ਵਿਚ ਉਲਾਦ ਪੈਦਾ ਕਰਨ ਦਾ ਕੰਮ ਮੁਕੰਮਲ ਕਰਕੇ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ 1540 ਈ: ਵਿਚ ਗੁਰੂ ਅੰਗਦ ਪਾਤਸ਼ਾਹ ਪਾਸ ਪਹੁੰਚ ਗਏ। 1552 ਈ: ਵਿਚ ਗੁਰੂ ਅੰਗਦ ਪਾਤਸ਼ਾਹ ਚੜ੍ਹਾਈ ਕਰਦੇ ਹਨ ਤੇ ਗੁਰ ਗੱਦੀ ਵੀ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਨੂੰ 1552 ਈ: ਵਿਚ ਹੀ ਮਿਲਣ ਦੀਆਂ ਤਾਰੀਖੀ ਗਵਾਹੀਆਂ ਮਿਲਦੀਆਂ ਹਨ। ਬੀਬੀ ਭਾਨੀ ਜੀ ਦਾ ਵਿਆਹ 16 ਫਰਵਰੀ 1554 ਈ: ਨੂੰ ਭਾਈ ਜੇਠਾ ਜੀ ਨਾਲ ਹੋਇਆ ਅਤੇ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦਾ ਜਨਮ 15 ਅਪ੍ਰੈਲ 1563 ਈ: ਹੈ। ਯਾਦ ਰੱਖਣ ਵਾਲੀ ਗੱਲ ਇਹ ਹੈ ਕੇ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਦੇ ਅਕਾਲ-ਚਲਾਣੇ ਵੇਲੇ ਤੀਸਰੇ ਥਾਂ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਗਿਆਰਾਂ ਸਾਲਾਂ ਦੇ ਸਨ। ਗੁਰ ਗੱਦੀ ਚੌਥੇ ਪਾਤਸ਼ਾਹ ਨੂੰ 1574 ਈ: ਵਿਚ ਮਿਲੀ ਜਦੋਂ ਬਾਬਾ ਮੋਹਣ ਜੀ 38-40 ਕੁ ਸਾਲ ਦੇ ਨੇੜ-ਤੇੜ ਪਹੁੰਚ ਚੁੱਕੇ ਸਨ।

ਬਾਬਾ ਮੋਹਣ ਦੀ ਜੀਵਨ ਦੀ ਅਵਧੀ ਬਾਰੇ ਇਤਹਾਸ ਚੁੱਪ ਹੈ ਪਰ ਗੁਰਬਾਣੀ ਰਾਹ ਵਿਖਾਉਂਦੀ ਹੈ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਮੋਹਣ ਨੂੰ ਕਮਲਾ ਦੱਸਦੇ ਹਨ ਤੇ ਕਮਲਿਆਂ ਦੀ ਜ਼ਿੰਦਗੀ ਇਤਨੀ ਲੰਬੀ ਨਹੀਂ ਹੁੰਦੀ। ਤਾਜ਼ੀਆਂ ਮਨੋਚਕਿਤਸਕ ਖੋਜਾਂ ਦੱਸਦੀਆਂ ਹਨ ਕਿ ਮਾਨਸਕ ਤਣਾਉ ਦੇ ਮਰੀਜ਼ ਨੂੰ, ਆਮ ਆਦਮੀ ਦੇ ਮੁਕਾਬਲੇ ਅੱਠ ਗੁਣਾਂ ਵੱਧ ਦੂਜੇ ਹੋਰ ਰੋਗ ਚਿੰਬੜਦੇ ਹਨ। ਮਾਨਸਕ ਤਣਾਉ ਜਿੱਥੇ ਕਿੱਥੇ ਪੈਰ ਰੱਖਦਾ ਹੈ, ਸੁੰਢ ਵਰਤਾ ਦਿੰਦਾ ਹੈ।

ਪੱਕੇ ਸੰਕੇਤ ਹਨ ਕਿ ਮੋਹਣ ਦਾ ਦਿਹਾਂਤ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਗੁਰਿਆਈ ਕਾਲ (1574-1581) ਦੇ ਵਿਚ ਵਿਚ ਹੋ ਗਿਆ ਸੀ। 'ਗਉੜੀ ਦੀ ਵਾਰ ਮਹਲਾ 4' ਵਿਚ ਇਸ ਕਿਸਮ ਦੀ ਕਾਫੀ ਸਮੱਗਰੀ ਮਿਲਦੀ ਹੈ ਜੋ ਮੋਹਣ ਦੇ ਦਿਹਾਂਤ ਵੱਲ ਸੰਕੇਤ ਕਰਦੀ ਹੈ। ਇਸ ਵਾਰ ਦਾ 40-45% ਭਾਗ ਗੁਰ ਗੱਦੀ ਤੋਂ ਮਹਿਰੂਮ ਰਹਿ ਗਏ ਗੁਰੂ-ਪੁੱਤਰਾਂ, ਖਾਸ ਕਰਕੇ ਮੋਹਣ ਦੇ ਬੇਮੁੱਖੀ ਅਤੇ ਦੇਖੀ ਵਿਹਾਰ ਕਾਰਣ ਤ੍ਰੇਹਣ-ਭੱਲਾ-ਸੋਢੀ ਰਿਸ਼ਤਿਆਂ ਵਿਚ ਪੈਦਾ ਹੋਈ ਕੁੜੱਤਣ ਨਾਲ ਸਬੰਧਤ ਹੈ। ਹੁਣ ਤੱਕ ਗੁਰ-ਗੱਦੀ ਦੇ ਹਰ ਅਧਿਕਾਰੀ ਨੂੰ ਸਮਾਨ ਪਰਿਸਥਿਤੀਆਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਿਆ, ਜਿਨ੍ਹਾਂ ਬਾਰੇ ਉਨ੍ਹਾਂ ਦੇ ਹੁੰਗਾਰਿਆਂ ਦੀ ਸਮਾਨਤਾ ਵੀ ਹੈਰਾਨ ਕਰਨ ਵਾਲੀ ਹੈ। ਮੁਲਾਜ਼ੇ ਲਈ ਸਲੋਕ ਹਾਜ਼ਰ ਹੈ:

ਸਲੋਕ ਮ: ੪ ॥ ਧੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥ ਜੇ ਮੇਲਣ ਨੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥
 ਸਤਸੰਗਤਿ ਢੇਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥ ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੇ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥
 ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੁੜਿਆਰੇ ॥ ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥
 ਗੁਰੁ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥ ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥
 ਜੇ ਇਛੈ ਸੇ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥ ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰ ਧਾਰੇ ॥
 ਸੇ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥ ਜਨੁ ਨਾਨਕੁ ਮਾਰੈ ਯੂੜਿ ਤਿਨ ਜੇ ਗੁਰਸਿਖ ਮਿਤ ਪਿਆਰੇ ॥੧॥ {ਪੰਨਾ 307} ॥

ਮੌਤ ਤਾਂ ਕੋਈ ਵੀ ਹੁਸੀਨ ਨਹੀਂ ਹੁੰਦੀ, ਪਰ ਮੌਤ ਦੀ ਚੋਭ ਘੱਟ ਕਰਨ ਲਈ ਮਰ ਗਿਆਂ ਬਾਰੇ ਅਲੰਕਾਰਕ ਸਬਦ ਵਰਤੀਂਦੇ ਹਨ: (ਅਧੁਰਾ ਵੀ) ਪੂਰਾ ਹੋ ਗਿਆ, ਰੱਬ ਨੂੰ ਪਿਆਰਾ ਹੋ ਗਿਆ, ਚੜ੍ਹਾਈ ਕਰ ਗਿਆ, ਸੁਰਗਵਾਸ ਹੋ ਗਿਆ ਆਦਿ। ਇਸ ਦੇ ਟਾਕਰੇ ਤੇ ਮੋਹਣ ਪ੍ਰਕਰਨ ਵਿਚ ਵਰਤੇ ਗਏ ਸਬਦ ਹਨ: ਤਿਸ ਮਾਰੇ ਜੰਮ ਜੰਦਾਰੇ, ਪਚ ਮੂਆ, ਘਤਿ ਗਲਾਵਾਂ ਚਾਲਿਆ, ਕਾਲਾ ਮੁਹੁ ਜਮਿ ਮਾਰਿਆ, ਕਰਤੇ ਪਚਾਇਆ, ਝੜ ਪਿਆ ਆਦਿ। ਇਹ ਸਬਦ-ਸਮੂਹ ਅਸਾਧ ਮੋਹਣ ਦੇ ਦੁਰਵਿਵਹਾਰ ਦਾ ਲਖਾਇਕ ਹੈ।

ਇਸ ਬਾਣੀ ਵਿਚ ਗੁਰੂ ਜੀ ਨੇ ਮੋਹਣ ਦਾ ਨਾਂ ਨਹੀਂ ਲਿਆ ਪਰ ਕਸਰ ਵੀ ਕੋਈ ਰਹਿਣ ਨਹੀਂ ਦਿੱਤੀ। ਗੁਰੂ ਮਾਰਿਆ ਕੌਣ ਹੈ ਜਿਸ ਨੂੰ ਹੁਣ ਜਮ ਦੀ ਮਾਰ ਪਈ ਹੈ? ਤੀਜੀ ਪੀੜੀ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਨੇ ਆਪਣਾ ਉੱਤਰਾਧਿਕਾਰੀ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਨੂੰ ਚੁਣਿਆ। ਇਹ ਮਾਰ ਮੋਹਣ ਸਮਝਦਾ ਸੀ ਉਸ ਨੂੰ ਪਈ ਅਤੇ ਹੁਣ 'ਜਮੁ ਦੇ ਜੰਦਰੇ' ਵੱਜ ਗਏ ਹਨ। ਮੋਹਣ ਦੇ ਕਲੇਸ਼ ਕਾਰਣ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਨੂੰ ਆਪਣਾ ਨਿਵਾਸ ਚੱਕ-ਰਾਮਦਾਸ ਕਰਨਾ ਪਿਆ ਸੀ। ਹਾਲਾਤ ਦੀ ਸਾਜਿਸ਼ ਕਾਰਨ ਮੁੜ ਮੇਲ ਮਿਲਾਪ ਨਾ ਹੋ ਸਕਿਆ। 'ਨਾ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ।' ਕੋਈ ਜਾਇ ਮਿਲੈ

ਹੁਣਿ ਓਨਾ ਨੇ ਧੁਰ ਅੰਦਰੋਂ ਨਿਕਲੀ ਹੂਕ ਹੈ, ਜਿਸ ਵਿਚ ਤਰਸ ਦੀ ਭਾਵਨਾ ਅਤੇ ਕਰੁਣਾ ਝਲਕਦੀ ਹੈ। ਮੋਹਣ ਦੀ ਬਖੀਲੀ, ਨਿੰਦਿਆ ਅਤੇ ਨਿਰਵੈਰ ਨਾਲ ਵੈਰ ਕਮਾਉਣ ਪ੍ਰਤੀ ਮਿਲਦੇ ਗੁਰੂ ਸਾਹਿਬਾਂ ਦੇ ਹੁੰਗਾਰਿਆਂ ਵਿਚੋਂ ਮੋਹਣ ਦੀ ਮੌਤ ਵਾਲੇ ਸੰਕੇਤ ਦੱਸਦੇ ਹਨ ਕਿ ਇਹ ਘਟਨਾ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਦੇ ਗੁਰਿਆਈ ਕਾਲ ਦੇ ਅਖੀਰਲੇ ਵਰਿਆਂ (1580-81) ਦੇ ਨੇੜ ਤੋੜ ਵਾਪਰੀ। ਹਵਾਲਾ, "ਸਿੱਖਾਂ ਦੀ ਭਗਤਮਾਲਾ ਕ੍ਰਿਤ ਭਾਈ ਸੂਰਤ ਸਿੰਘ ਸੰਪਾਦਕ ਸ.ਸ.ਪਦਮ ਮਲੇਰ ਕੋਟਲੇ ਵਾਲੇ।

4. ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਸੰਪਾਦਨਾ ਵੇਲੇ ਬਾਣੀ ਇਕੱਠੀ ਕਰਵਾਈ ਸੀ? ਇਸੇ ਜਵਾਬ ਵਿਚ ਪ੍ਰੋ. ਪਰਮਵੀਰ ਸਿੰਘ ਹੋਰਾਂ ਡਾ. ਗੁਰਿੰਦਰ ਮਾਨ ਵਰਗਿਆਂ ਦੇ ਪਾਏ ਭੁਲੇਖਿਆਂ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ, ਬਾਬੇ ਮੋਹਣ ਕੋਲੋਂ ਪੋਥੀਆਂ ਲੈਣ ਲਈ ਗੋਇੰਦਵਾਲ ਗੁਰੂ ਜੀ ਆਪ ਨੰਗੇ ਪੈਰੀਂ ਗਏ ਆਦਿ। ਇਸ ਤੋਂ ਬਾਅਦ ਮੈਂ ਪਰੋਫੈਸਰ ਜੀ ਹੋਰਾਂ ਨਾਲ ਗੱਲਬਾਤ ਕਰਨੀ ਮੁਨਾਸਬ ਨਹੀਂ ਸਮਝੀ ਅਤੇ ਫੂਨ ਕੱਟ ਦਿੱਤਾ।

ਇੱਥੇ ਆਪਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਅੰਦਰਲੇ ਹਵਾਲਿਆਂ ਦਾ ਜ਼ਿਕਰ ਪਹਿਲਾਂ ਅਤੇ ਬਾਹਰਲੇ ਇਤਿਹਾਸਕ ਹਵਾਲਿਆਂ ਦਾ ਵਰਨਣ ਬਾਅਦ ਵਿਚ ਕਰਾਂਗੇ।

ਪਉੜੀ॥ ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ॥
ਹੁਰਮਤਿ ਤਿਸ ਨੇ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ॥ ਵਾਰ ਆਸਾ, ਮ:1, ਪੰਨਾ 474॥

ਸਲੋਕੁ ਮਹਲਾ 2 ॥ ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥
ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥ {ਪੰਨਾ 474}

ਪਉੜੀ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥ 22॥ {ਮ:1, ਪੰਨਾ 474}

ਮਹਲਾ 2 ॥ ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ॥
ਕੁੜਿ ਕਮਾਣੈ ਕੁੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥ {ਪੰਨਾ 474}

ਅੱਖਰਾਂ ਤੇ ਖਿਆਲਾਂ ਦੀ ਸਾਂਝ ਇਹ ਦਰਸਾਉਂਦੀ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਪਾਸ ਮੌਜੂਦ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚਲੀ ਸਾਂਝ।

ਸਲੋਕੁ ਮ: 1 ॥ ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ, ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥
ਕੁੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ, ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥ ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਪੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ॥ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥1॥ {ਪੰਨਾ 145}

ਮ: 3 ॥ ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ ਚਾਨਣੁ ਸੰਸਾਰਿ॥ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ॥
ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਦੇਵੈ॥ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੇ ਲੇਵੈ॥ 2॥ {ਪੰਨਾ 145}

“ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ” ਦਾ ਜਵਾਬ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਜੀ ਦੇ ਰਹੇ ਹਨ। ਮਤਲਬ ਪਹਿਲੇ ਦੋ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੀਸਰੇ ਕੋਲ ਹੈ।

ਰਾਗ ਆਸਾ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਪੱਟੀ ਲਿਖਦੇ ਹਨ ਤੇ ਇਸੇ ਹੀ ਰਾਗ ਵਿਚ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਵੀ ਪੱਟੀ ਲਿਖਦੇ ਹਨ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਕਬੀਰ ਸਾਹਿਬ ਗਉੜੀ ਰਾਗ ਵਿਚ ‘ਬਾਵਨ ਅੱਖਰੀ’ ਪੰਨਾ 340 ਤੇ ਲਿਖਦੇ ਹਨ ਤੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਇਸੇ ਹੀ ਰਾਗ ਵਿਚ ਪੰਨਾ 250 ਤੇ ਬਾਵਨ ਅੱਖਰੀ ਲਿਖਦੇ ਹਨ ਜੋ ਸੁਖਮਨੀ ਤੋਂ ਪਹਿਲਾਂ ਦਰਜ ਹੈ।

ਪਹਿਲੇ ਗੁਰਾਂ ਦੀ ਬਾਣੀ ਦੂਜੇ ਗੁਰਾਂ ਕੋਲ ਹੋਣ ਦਾ ਸੱਭ ਤੋਂ ਵੱਡਾ ਸਬੂਤ ‘ਮਾਹੂ ਸੋਲਹੇ’ ਹਨ। ਜੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਮਾਹੂ ਸੋਲਹਿਆਂ ਵਿਚ ਪੰਨਾ 1020 ਤੇ ਬੰਦਸ਼ ਮੁਕਰਾਈ ਹੇ/ ਮਿਲਾਈ ਹੇ/ ਰਜਾਈ ਹੇ ਹੈ ਤਾਂ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਨੇ ਵੀ ਪੰਨਾ 1043 ਤੇ ਸਮਾਈ ਹੇ/ ਮਿਲਾਈ ਹੇ/

ਬੁਝਾਈ ਹੇ ਅਤੇ ਚੌਥੇ ਗੁਰੂ ਜੀ ਨੇ ਪੰਨਾ 1069 ਤੇ ਲਾਈ ਹੇ/ ਭਾਈ ਹੇ/ ਸਮਾਈ ਹੇ/ ਜਾਈ ਹੇ ਅਤੇ ਪੰਜਵੇਂ ਪਿਤਾ ਜੀ ਨੇ ਪੰਨਾ 1071 ਤੇ ਉਪਾਈ ਹੇ/ ਸਹਾਈ ਹੇ ਤੇ ਬੰਦਸ਼ ਓਹੀ ਰੱਖੀ ਹੈ।

ਕਈ ਸੱਜਣ ਇਸ ਖਿਆਲ ਦੇ ਵੀ ਧਾਰਣੀ ਹਨ ਕਿ ਭਗਤਾਂ ਦੀ ਬਾਣੀ 'ਆਦਿ ਗ੍ਰੰਥ' ਦੀ ਰਚਨਾ ਕਰਨ ਤੋਂ ਬਾਅਦ ਪ੍ਰਿਥੀ ਚੰਦ ਨੇ ਜਾਂ ਕਿਸੇ ਹੋਰ ਨੇ ਇਸ ਗ੍ਰੰਥ ਵਿਚ ਚੜ੍ਹਾ ਦਿੱਤੀ। ਇਸ ਗੱਲ ਦੀ ਪੁਸ਼ਟੀ ਲਈ ਕਿ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਵੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜਾਂ ਦੂਸਰੇ ਗੁਰਾਂ ਕੋਲ ਮੌਜੂਦ ਸੀ ਗਵਾਹੀ ਅਸੀਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਹੀ ਲੱਭਦੇ ਹਾਂ।

ਬਾਬਾ ਫਰੀਦ ਜੀ, ਕਬੀਰ ਜੀ ਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਵਿਚ ਸਾਂਝ।

ਪਹਿਲੈ ਪਹਰੈ ਫੁਲੜਾ, ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ॥ਜੇ ਜਾਗੰਨਿ, ਲਹੰਨਿ ਸੇ, ਸਾਈ ਕੰਨੇ ਦਾਤਿ॥ 112॥

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ, ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥

ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ, ਇਕਨ੍ਹਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ॥ 113॥ {ਪੰਨਾ 1384}

ਸਲੋਕ 112 ਫਰੀਦ ਜੀ ਦਾ ਅਤੇ ਸਲੋਕ ਨੰਬਰ 113 ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਹੈ ਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪੰਨਾ 83 ਤੇ ਸਿਰੀ ਰਾਗ ਵਿਚ ਦਰਜ ਹੈ।

ਫਰੀਦਾ ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ, ਕੰਬਲੜੀ ਪਹਿਰੇਉ॥ ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ, ਸੇਈ ਵੇਸ ਕਰੇਉ॥ 103॥ {ਪੰਨਾ 1383}

ਮ: 3॥ ਕਾਇ ਪਟੋਲਾ ਪਾੜਤੀ, ਕੰਬਲੜੀ ਪਹਿਰੇਇ॥

ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ, ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇਇ॥104॥ {ਪੰਨਾ 1383}

103 ਨੰਬਰ ਸਲੋਕ ਸ਼ੇਖ ਫਰੀਦ ਜੀ ਦਾ ਹੈ ਤੇ ਇਸ ਦੇ ਪ੍ਰਥਮ/ ਸਬੰਧ ਵਿਚ ਸਲੋਕ 104 ਗੁਰੂ ਅਮਰਦਾਸ ਪਾਤਸ਼ਾਹ ਦਾ ਹੈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਵਰਤੇ ਗਏ 31 ਰਾਗਾਂ ਵਿਚੋਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਸਿਰਫ 19 ਰਾਗਾਂ ਵਿਚ ਬਾਣੀ ਉਚਾਰੀ। ਉਹ ਹਨ: ਸਿਰੀ ਰਾਗ, ਮਾਝ, ਗਉੜੀ, ਆਸਾ, ਗੁਜਰੀ, ਵਡਹੰਸ, ਸੇਰਿਠ, ਧਨਾਸਰੀ, ਤਿਲੰਗ, ਸੁਹੀ, ਬਿਲਾਵਲ, ਰਾਮਕਲੀ, ਮਾਰੂ, ਤੁਖਾਰੀ, ਭੇਰਉ, ਬਸੰਤ, ਸਾਰੰਗ, ਮਲਾਰ, ਪ੍ਰਭਾਤੀ। ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਤਿਲੰਗ ਤੇ ਤੁਖਾਰੀ ਰਾਗ ਨੂੰ ਛੱਡ ਕੇ ਬਾਕੀ 17 ਰਾਗਾਂ ਵਿਚ ਹੀ ਬਾਣੀ ਉਚਾਰਦੇ ਹਨ। ਇਹ ਸਬੰਧ ਨਾਲ ਨਹੀਂ ਸਗੋਂ ਪਹਿਲੇ ਤੇ ਦੂਜੇ ਪਿਤਾ ਦੀ ਬਾਣੀ ਤੀਸਰੇ ਕੋਲ ਮੌਜੂਦ ਸੀ।

ਭੈਰਉ ਮਹਲਾ 5 ॥ ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੇ ਰਖੈ ਨਿਦਾਨਾ ॥1॥

ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥1॥ ਰਹਾਉ॥...॥

ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥5॥3॥ {ਪੰਨਾ 1136}

ਨੋਟ:—ਇਸ ਸ਼ਬਦ ਦਾ ਸਿਰਲੇਖ ਹੈ 'ਮਹਲਾ 5' ਪਰ ਅਖੀਰ ਤੇ ਲਫਜ਼ 'ਨਾਨਕ' ਦੇ ਥਾਂ 'ਕਬੀਰ' ਹੈ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਇਹ ਸ਼ਬਦ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਦਾ ਆਪਣਾ ਲਿਖਿਆ ਹੋਇਆ ਹੈ, ਪਰ ਹੈ ਇਹ ਕਬੀਰ ਜੀ ਦੇ ਕਿਸੇ ਸ਼ਬਦ ਦੇ ਪਰਥਾਇ। ਹੁਣ ਵੇਖੋ ਇਸੇ ਰਾਗ ਵਿਚ ਕਬੀਰ ਜੀ ਦਾ ਸ਼ਬਦ ਨੰਬਰ 7। ਉਸ ਵਿਚੋਂ ਹੇਠ-ਲਿਖੀਆਂ ਤੁਕਾਂ ਪੜ੍ਹ ਕੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੇ ਇਸ ਸ਼ਬਦ ਨਾਲ ਰਲਾਓ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਆਪਣੇ ਸ਼ਬਦ ਵਿਚ ਕਬੀਰ ਜੀ ਦੇ ਦਿੱਤੇ ਖਿਆਲ ਦੀ ਵਿਆਖਿਆ ਕਰ ਰਹੇ ਹਨ।

ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੇਉ॥ ਪੰਡਿਤ ਮੁਲਾਂ ਛਾਡੇ ਦੇਉ॥ 1॥ ਰਹਾਉ॥...

ਪੰਡਿਤ ਮੁਲਾਂ ਜੇ ਲਿਖਿ ਦੀਆ॥ ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੁ ਨ ਲੀਆ॥ 3॥

ਬਾਰਹਲੀਆਂ ਗਵਾਹੀਆਂ: ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਆਪਣੀ 26ਵੀਂ ਵਾਰ ਦੀ 33ਵੀਂ ਪਉੜੀ ਵਿਚ ਲਿਖਦੇ ਹਨ: "ਮੇਰਨੁ ਕਮਲਾ ਹੋਇਆ ਚਉਬਾਰਾ ਮੇਹਰੀ ਮਨਾਇਆ"। ਚਉਬਾਰਾ ਤਾਂ ਮੇਹਰੀ ਕੋਲ ਹੈ ਤਾਂ ਫਿਰ ਮੇਹਰੀ ਦੀ ਉਸਤਤ 'ਚ ਗੁਰੂ ਗ੍ਰੰਥ ਦੇ ਪੰਨਾ 248 ਤੇ ਦਰਜ ਇਹ ਸਲੋਕ

“ ਮੋਹਨ ਤੇਰੇ ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ” ॥ ਕਿਉਂ ਜੋੜਿਆ ਜਾਂਦਾ ਹੈ ਜਦੋਂ ਕਿ ਇਸ ਸਲੋਕ ਦਾ ਸਬੰਧ ਕਿਸੇ ਬੰਦੇ ਨਾਲ ਨਾ ਹੋ ਕੇ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਹੈ। ਕਿਉਂਕਿ ਅਗਲੇਰੇ ਬੰਦ ਇਹ ਦੱਸਦੇ ਹਨ ਕਿ ਮੋਹਨ ਦੀ ਉਸਤੱਤ, “ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ” ॥ ਜਿਥੇ ਵੀ ਸਾਧ ਜਨ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ ਪ੍ਰਮਾਤਮਾ ਦੀ ਉਸਤੱਤ ਕਰਦੇ ਹਨ ਮੋਹਨ ਦੀ ਨਹੀਂ।

ਗੋਇੰਦਵਾਲ ਅਤੇ ਅਹੀਆਪੁਰ ਵਾਲੀਆਂ ਪੋਥੀਆਂ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸੰਪਾਦਨਾ ਦਾ ਮੁਕੰਮਲ ਸਰੋਤ ਜੀ.ਬੀ. ਸਿੰਘ (ਗੁਰਬਖਸ਼ ਸਿੰਘ) ਅਤੇ ਇਨ੍ਹਾਂ ਦੇ ਸਾਥੀ ਮੰਨਦੇ ਹਨ-, ਜੋ ਸੱਚ ਨਹੀਂ- ਦੀ ਪਰਖ ਕਰਨੀ ਵੀ ਬਣਦੀ ਹੈ। ਪੜਤਾਲ ਕਰਨ ਤੇ ਪਤਾ ਚੱਲਦਾ ਹੈ ਕਿ ਪਹਿਲੇ ਤਿੰਨ ਗੁਰੂਆਂ ਦਾ ਰਾਗਾਂ-ਬਾਹਰਾ ਕੋਈ ਇਕ ਵੀ ਸਲੋਕ ਇਨ੍ਹਾਂ ਪੋਥੀਆਂ ਵਿਚ ਪ੍ਰਾਪਤ ਨਹੀਂ- ਰਾਗ ਆਸਾ, ਵਾਰ ਦੇ ਤਿੰਨ ਸਲੋਕਾਂ ਨੂੰ ਛੱਡ ਕੇ ਜੋ ਬਾਅਦ ਦੀ ਦਖਲ-ਅੰਦਾਜ਼ੀ ਹੈ। ਆਦਿ ਬੀੜ ਵਿਚ 741 ਸਲੋਕ (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ 265, ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ 62, ਗੁਰੂ ਅਮਰ ਦਾਸ ਸਾਹਿਬ 414) ਵਾਰਾਂ ਨਾਲ ਅਤੇ ਵਾਰਾਂ ਤੋਂ ਵਧੀਕ ਮਿਲਦੇ ਹਨ, 4 ਸਹਸਕ੍ਰਿਤੀ ਇਸ ਤੋਂ ਵੱਖਰੇ ਹਨ ਜੋ ਇਨ੍ਹਾਂ ਪੋਥੀਆਂ ਵਿਚ ਨਹੀਂ ਹਨ?। ਜੇ ਇਹ ਪੋਥੀਆਂ ਸਰੋਤ ਅਤੇ ਮੁਕੰਮਲ ਬਾਣੀ ਸੰਗ੍ਰਹਿ ਹਨ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਕੋਲ ਇਹ ਸਲੋਕ ਕਿਵੇਂ ਅਤੇ ਕਿੱਥੋਂ ਪਹੁੰਚੇ?

ਰਾਗਾਂ ਦੇ ਨੁਕਤੇ ਤੋਂ ਵਿਚਾਰਿਆਂ ਵੀ ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਪੋਥੀਆਂ ਦੇ ਸਮਰਥਕਾਂ ਦਾ, ਇਨ੍ਹਾਂ ਦੇ ਮੁਕੰਮਲ ਬਾਣੀ ਸੰਗ੍ਰਹਿ ਹੋਣ ਦੇ ਦਾਹਵੇ ਦਾ ਖੇਖਲਾਪਣ ਖੜਕਣ ਲੱਗ ਪੈਂਦਾ ਹੈ। ਦੋਵਾਂ ਪ੍ਰਾਪਤ ਪੋਥੀਆਂ ਵਿਚ ਕੁੱਲ 13 ਰਾਗ ਹਨ, ਗੁਰਬਾਣੀ 11 ਰਾਗਾਂ ਵਿਚ ਹੈ। ਤੀਜੀ ਅਪ੍ਰਾਪਤ ਪੋਥੀ ਵਿਚਲੇ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਦੇ ਦੱਸੇ ਬਾਣੀ ਵਾਲੇ ਚਾਰ ਰਾਗ- ਸਿਰੀ ਰਾਗ, ਆਸਾ, ਗਉੜੀ ਅਤੇ ਵਡਹੰਸ- ਵੀ ਜੇ ਸੂਚੀ ਵਿਚ ਸ਼ਾਮਲ ਕਰ ਲਈਏ ਤਾਂ ਕੁੱਲ 15 ਰਾਗ ਬਣਦੇ ਹਨ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ 19 ਰਾਗਾਂ ਵਿਚ ਅਤੇ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਨੇ 17 ਰਾਗਾਂ ਵਿਚ ਬਾਣੀ ਰਚੀ। ਤਾਂ ਵੀ ਬਕਾਇਆ ਚਾਰ ਰਾਗ- ਮਾਝ, ਗੁਜਰੀ, ਬਿਲਾਵਲ ਅਤੇ ਤੁਖਾਰੀ ਕਿਹੜੇ ਖਾਤੇ ਪੈਣਗੇ? ਤਾਂ ਫਿਰ ਇਹ ਦਾਹਵਾ ਕਿ ਗੋਇੰਦਵਾਲ ਵਾਲੀਆਂ ਪੋਥੀਆਂ ਮੁਕੰਮਲ ਸੰਗ੍ਰਹਿ ਹਨ, ਕਿਵੇਂ ਵਫਾ ਕਰੇਗਾ?

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਰਾਗ ਮਾਝ, ਆਸਾ ਅਤੇ ਮਲਾਰ ਵਿਚ ਤਿੰਨ ਵਾਰਾਂ ਦੀ ਰਚਨਾ ਕੀਤੀ ਅਤੇ ਗੁਰੂ ਅਮਰ ਦਾਸ ਨੇ ਚਾਰ ਵਾਰਾਂ, ਰਾਗ ਗੁਜਰੀ, ਸੂਹੀ, ਰਾਮਕਲੀ ਅਤੇ ਮਾਰੂ, ਵਿਚ ਰਚੀਆਂ। ਇਨ੍ਹਾਂ ਸੱਤਾਂ ਵਾਰਾਂ ਵਿਚੋਂ, ਜਿਨ੍ਹਾਂ ਵਿਚ 163 ਪਉੜੀਆਂ ਦਰਜ ਹਨ, ਪੋਥੀਆਂ ਵਿਚ ਕੋਈ ਇਕ ਵੀ ਪ੍ਰਾਪਤ ਨਹੀਂ ਜਦੋਂ ਕਿ ਵਾਰਾਂ ਵਾਲੇ ਚਾਰ ਰਾਗ ਸੂਹੀ, ਰਾਮਕਲੀ, ਮਾਰੂ ਅਤੇ ਮਲਾਰ ਮੌਜੂਦਾ ਪੋਥੀਆਂ ਵਿਚ ਹਨ। ਸ਼ੇਖ ਫਰੀਦ ਦੇ 118, ਅਤੇ ਭਗਤ ਕਬੀਰ ਜੀ ਦੇ 235 ਸਲੋਕ ਵੀ ਇਨ੍ਹਾਂ ਪੋਥੀਆਂ ਵਿਚ ਮਿਲਣੇ ਚਾਹੀਦੇ ਹਨ ਜੇ ਇਹ ਗੁਰਬਾਣੀ ਦਾ ਮੁਕੰਮਲ ਸੰਗ੍ਰਹਿ ਹੈ ਤਾਂ। ਐਨੀਆਂ ਉਦਹਰਣਾਂ ਦੇ ਬਾਵਜੂਦ ਵੀ ਜੇਕਰ ਕੋਈ ਜਿਦ ਕਰੇ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸੰਪਾਦਨਾ ਕਰਨ ਵੇਲੇ ਗੁਰੂ ਜੀ ਨੇ ਬਾਬੇ ਮੋਹਨ ਕੋਲੋਂ ਪੋਥੀਆਂ ਨੰਗੇ ਪੈਰੀਂ ਜਾ ਕੇ ਅਤੇ ਮਿਨਤਾਂ ਤਰਲੇ ਕਰਕੇ ਲਿਆਦੀਆਂ ਤਾਂ ਉਸਦਾ ਰੱਬ ਵਾਲੀ ਹੋ ਸਕਦਾ ਹੈ।

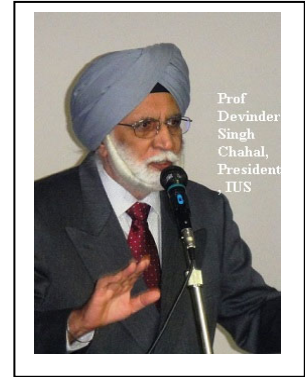
ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ਜੀਉ ॥੫॥ {ਪੰਨਾ 923}

ਚੌਥੇ ਪਾਤਸ਼ਾਹ ਨੂੰ ਸੱਚੇ ਸ਼ਬਦ ਦਾ ਟਿੱਕਾ ਲਾਉਣ ਦਾ ਮਤਲਬ ਹੈ ਕਿ ਸਾਰੀ ਗੁਰਬਾਣੀ ਦਾ ਸੰਗ੍ਰਹਿ ਤੀਸਰੇ ਨੇ ਚੌਥੇ ਨੂੰ ਦੇ ਦਿੱਤਾ। ਹੋਰ ਵੀ ਪੁਰਾਣੀਆਂ ਹੱਥ ਲਿਖਤਾਂ ਵਿਚ ਹਵਾਲੇ ਮਿਲਦੇ ਹਨ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਨੇ “ਕੀਮਤੀ ਖਜ਼ਾਨਾ ਅੰਗਦ ਕੇ ਹਵਾਲੇ ਕੀਆ”। ਪ੍ਰੋ. ਪ੍ਰੀਤਮ ਸਿੰਘ ਨੇ ਦੋ ਪ੍ਰਾਪਤ ਪੋਥੀਆਂ ਵਿਚੋਂ “ ਅਹੀਆਪੁਰ ਵਾਲੀ ਪੋਥੀ ” ਦੀ ‘ਆਦਿ ਗ੍ਰੰਥ’ ਨਾਲ ਸਰਵਪੱਖੀ ਤੁਲਨਾ ਕਰਕੇ ਸਿੱਟਾ ਕੱਢਿਆ ਹੈ ਕਿ ‘ਆਦਿ ਗ੍ਰੰਥ’ ਦੀ ਤਿਆਰੀ ਵਿਚ ਇਸਦਾ ਕੋਈ ਰੋਲ ਨਹੀਂ। “ਫੇਰਿ ਅੰਗਦ ਸਿਖ ਨੇ ਆਗਿਆ ਕੀਤੀਉਨੁ ॥ ਜਿ ਪੁਰਖਾ ਜਿ ਤੂੰ ਹੈ ਸਿ ਅਸੀਂ ਹਾਂ ॥ ਜਿਥੈ ਜਿਥੈ ਮੇਰੈ ਅਖਰ ਦੀਆਂ ਪਉੜੀਆਂ ਸਲੋਕ ਹੈਨਿ ਤੂੰ ਓਹ ਸਲੋਕ ਸਬਦ ਲੈ ਕੇ ਸੇਦਰਹੁ ਸਭਿ ਏਸ ਜਪ ਵਿਚ ਆਇ ਆਇ ਬਣਾਇ ਅਤੇ ਮੈਨੂੰ ਸੁਣਾਇਦਾ ਜਾਇ.....। ਤਾਂ ਬਾਬੇ ਨਾਨਕ ਆਪਣਾ ਖਜ਼ਾਨਾ ਅੰਗਦ ਸਿਖ ਦੇ ਹਵਾਲੇ ਕੀਤਾ”। ਇਹ ਗਵਾਹੀ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਦੇ ਪੋਤਰੇ ਮਿਹਰਵਾਨ (1581-1640 ਈ.) ਦੇ ਨਾਂ ਨਾਲ ਸਬੰਧਤ ‘ਜਪੁ’ ਦੇ ਪ੍ਰਮਾਰਥ ਵਿਚੋਂ ਹਨ, ਸਿੱਕੇਬੰਦ ਗਵਾਹੀ ਹੈ, ਭਰੋਸੇਯੋਗ ਹੈ: ਇਸ ਮਨੌਤ ਦੀ ਪ੍ਰੋੜਤਾ ‘ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ’ ਵੀ ਕਰਦੀ ਹੈ: ਤਿਤ ਮਹਿਲ ਜੋ ਸਬਦੁ ਹੋਇਆ ਸੋ ਪੋਥੀ ਜੁਬਾਨਿ ਗੁਰੂ ਅਗਦ ਜੋਗ ਮਿਲੀ”

ਇਸ ਸਾਰੀ ਵਿਚਾਰ ਉਪਰੰਤ ਆਪਾਂ ਸਿੱਟਾ ਕੱਢਣ ਵਿਚ ਕਾਮਯਾਬ ਹੋ ਸਕਦੇ ਹਾਂ ਕਿ ਬਾਣੀਕਾਰ ਪਰਮ-ਮਨੁੱਖ ਸਨ, ਉੱਚੀ ਅਵੱਸਥਾ, ਯੋਗਤਾ ਦੇ ਮਾਲਕ ਅਤੇ ਦੂਰ-ਅੰਦੇਸ਼ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਰਚਨਾ ਦਾ ਇਕ ਇਕ ਅੱਖਰ ਅਤੇ ਆਪਣੇ ਸਿਧਾਂਤ ਨਾਲ ਮੇਲ ਖਾਂਦੀ ਕਿਸੇ ਵੀ ਰਚਨਾਹਾਰੇ ਦੀ ਰਚਨਾ ਨੂੰ ਆਪਣੀ ਹਿਕ ਨਾਲ ਲਾ ਕੇ ਸਾਂਭਿਆ ਅਤੇ ਪੀਹੜੀ ਦਰ ਪੀਹੜੀ ਅਗਲੇ ਗੁਰ ਵਿਆਕਤੀ ਨੂੰ ਸੌਂਪਿਆ। ਗੁਰਬਾਣੀ ਦੀ ਅਖੰਡਤਾ ਅਤੇ ਲਗਾਤਾਰ ਪ੍ਰਚਾਰ ਨੂੰ ਮੱਦੇ ਨਜ਼ਰ ਰੱਖਦਿਆਂ ਹੋਇਆਂ ਆਪਣੇ ਕਰ ਕਮਲਾਂ ਨਾਲ ਇਸ ਖਜ਼ਾਨੇ ਨੂੰ ਇਕ ਗ੍ਰੰਥ ਦਾ ਰੂਪ ਦਿੱਤਾ।

UNDERSTANDING OF THE FIRST STANZA OF OANKAR (ੴਕਾਰੁ) BANI Further Research on ੴ

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ABSTRACT

The first stanza of Oankar Bani is understood by most Sikh theologians as the philosophy of Guru Nanak. And Oankar is considered as Eternal Entity (God) being represented as a logo, ੴ, by Guru Nanak. The confusion started when Bhai Gurdas, most respectable Sikh scholar, declared ੴ as ਏਕੁ ੴਕਾਰੁ (Ek Oankar). Nevertheless, ੴਕਾਰੁ (Oankar) represents OM according to the Upanishads which represents Trinity of God: Brahma, Vishnu and Shiva. In fact, the first stanza is about the delusion of ੴਕਾਰੁ (Oankar) being taught by the Pundit of Omkareshwar temple to his students. This article resolves the delusion of the Pundit about ੴਕਾਰੁ (Oankar) being taught to his students. It also discusses that this ੴਕਾਰੁ (Oankar) has nothing to do with the logo, ੴ, of Eternal Entity (God).

INTRODUCTION.

The Oankar (ੴਕਾਰੁ) Bani is composed of 54 stanzas (*pauris*) and a *Rahao*. The first stanza is about Oankar, and Onam (Om) being taught by the Pundit of the Omkareshwar temple in South India. *Rahao* represents the main theme of the bani. In rest of the 53 stanzas Guru Nanak discusses the Eternal Entity (God) for which Guru Nanak designed a logo, ੴ, found in the beginning of ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*) which has been translated as “Commencing Verse” in English language. The Commencing Verse is found in the beginning of the Aad Guru Granth Sahib (AGGS). [1] It also appears as such on the beginning of each Raga (major sections) or in variously abbreviated forms in the beginning of subsections of the AGGS. The first stanza (*pauri*) of Oankar bani is understood by many Sikh theologians and researchers as God/Creator. Bhai Gurdas, the most respected theologian of the Sikh world, was the first who pronounced ੴ as ਏਕੁ ੴਕਾਰੁ (*Ek Oankar*) as is evident from his *Pauri* 15 of *Vaar* 3. Thereafter, other Sikh theologians followed Bhai Gurdas’ pronunciation of ੴ. Let us discuss Bhai Gurdas’ *Pauri* 15 of *Vaar* 3 [2]:

ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹੜ ਭੇਦ Mool mantrar da guhjh Baed. *The Deep Secret of Mool Mantra*. ਏਕਾ¹ ਏਕੰਕਾਰੁ² ਲਿਖਿ³ ਦੇਖਾਲਿਆ⁴।
Aykaa Aykankaaru Likhi Daykhaaliaa. ਉੜਾ⁵ ੴਕਾਰੁ⁶ ਪਾਸਿ⁷ ਬਹਾਲਿਆ⁸। 15। ਵਾਰ।3। Oorhaa Aoankaaru Paasi
Bahaaliaa.

The heading of this *Pauri* indicates that the ‘Commencing Verse’ has been declared as ‘Mool Mantra’ by Bhai Gurdas according to Vedic philosophy. Parma Nand [3] has endorsed that the ‘Commencing Verse’ is called ‘Mool Mantra’ according to the rules of Vedas for declaring a word or sentence as Mantra, Beej Mantra, or Mool Mantra. Mantra, according to Vedas, is a word or sentence chanted repeatedly under certain conditions that forces the deity or deities to perform miraculous work to fulfill the desires of the performers (devotees). Under

this influence, the 'Commencing Verse' is recommended by many Sikh preachers to be chanted repeatedly as Mool Mantra to fulfill their wishes.

The exact date of writing of *Vaaran* by Bhai Gurdas is not known. However, it could be considered as the first writing dealing with Gurbani in Sikh literature after the compilation of the AGGS in 1604. Therefore, his *Vaaran* are considered next to the Gurbani by many Sikh theologians. Moreover, his *Vaaran* have also been declared as the KEY to the Gurbani by Guru Arjun as reported by Bhai (Dr) Veer Singh. [2] Nevertheless, critical analysis of *Vaaran* of Bhai Gurdas indicates that none of the *Vaar* interprets any sabd of Gurbani rather he used Gurbani in his own way to discuss various topics. Bhai Gurdas has pronounced ਏਕਾ¹ (*eka*) as ਏਕੰਕਾਰੁ² (*ekankar*) and ਊੜਾ⁵ (*Oora*) as ਓਅੰਕਾਰੁ⁶ (*Oankar*). Therefore, ੴ should be pronounced as ਏਕੰਕਾਰੁ ਓਅੰਕਾਰੁ (*Ekankaar Oankaar*) according to Bhai Gurdas' interpretation. However, ੴ is being pronounced as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) in general by the Sikhs at large. Nevertheless, it becomes evident that Bhai Gurdas was the first scholar – trained at Banaras, who declared open *Oora* (ੴ) in ੴ as ਓਅੰਕਾਰੁ⁶ (*Oankaar*) and ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*), Commencing Verse, as Mool Mantra thus interpolating the bani of Guru Nanak with Vedic philosophy. Consequently, ੴ, the logo of the Eternal Entity (God), lost its originality and uniqueness. [4]

Thereafter, it was the *Nirmlas*, also trained at Banaras, who do not accept 5Ks and wear *bhagwa* (saffron-colored or ochre colored) clothes and were the first to translate the AGGS during 1980s under the influence of Vedas and Vedanta philosophies. Their translation is called *Faridkot Vala Teeka*. [5] Since then *Faridkot Vala Teeka* became a prototype *teeka* (exegesis) for further translations but trend remained the same under the influence of Vedas and Vedanta philosophies till today. In fact, right from the time of demise of Guru Nanak in 1539 the bani of Guru Nanak was systematically undermined by the so-called followers of Guru Nanak.

The Omkareshwar Temple

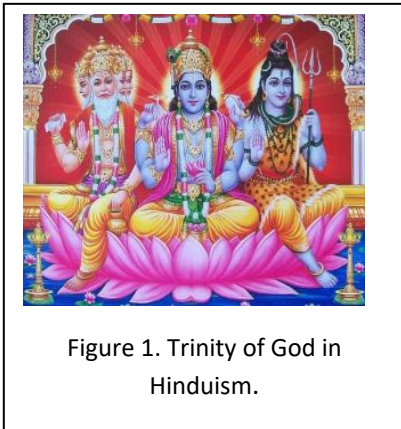


Figure 1. Trinity of God in Hinduism.

During one of the travels of Guru Nanak in Madhya Pradesh he visited Omkareshwar Temple and had a dialogue with the Pundit of that temple. The Omkareshwar Temple is named after the Hindu ॐ symbol. The ॐ symbol is called OM or Omkar or Oankar according to the Upanishads. The Hindu ॐ symbol represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer (Fig. 1.).

The Omkareshwar temple is dedicated to Shiva. It is situated on an island called Mandhata or Shivapuri in the Narmada River; the shape of the island is said to be like the Hindu ॐ symbol. [6] It is situated in the Khandwa district of Madhya Pradesh state in India. It is about 12 miles (20 km) from Mortakka in Madhya Pradesh.

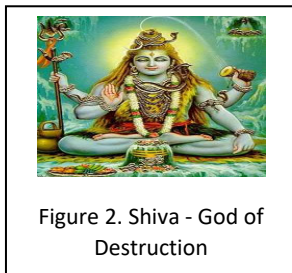


Figure 2. Shiva - God of Destruction

The question is: Why did Guru Nanak compose the Oankar (ਓਅੰਕਾਰੁ) Bani? When Guru Nanak visited Omkareshwar Temple he saw the statue of Shiva (Fig. 2), one of the Trinity of Omkar or Oankar or Om (ॐ). However, according to Upanishads Om (ॐ) represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer. On the other hand, in Shaivite temples the lingam of Shiva (Fig.3) is



Figure 3. Shivlingam

often at the centre, surrounded by *murtis* (sacred images of deities). However, Guru Nanak had a dialogue with the Pundit of Omkareshwar temple to know what he was teaching about the Omkar or Oankar to his students.

Oankar (ਓਅੰਕਾਰੁ) Bani

The Oankar (ਓਅੰਕਾਰੁ) Bani is composed of 54 stanzas (*pauris*) and a *Rahao*. The first stanza is about *Oankar*, and *Onam* (Om) being taught by the Pundit of the temple. *Rahao* represents the main theme of the bani. In rest of the 53 stanzas Guru Nanak discusses the Eternal Entity for which Guru Nanak designed a logo, ਓੴ, found in the beginning of ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*), which has been translated as “Commencing Verse” in English language.

First Stanza (*Pauri*) of ਓਅੰਕਾਰੁ (Oankar) Bani

I am comparing interpretations/ translations of four famous theologians (*Faridkot Vala Teeka*, Prof Sahib Singh, Manmohan Singh, SGPC, and Dr Sant Singh Khalsa) from the Web site of Dr Kulbir Singh Thind (www.srigranth.com). Besides, the interpretation by Brig. Rawel Singh is also included (personal Communication):

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥
Oankār barahmā utpat. Oankār kīā jin chit.

Faridkot Vala Teeka: ਓਅੰਕਾਰ ਰੂਪੁ ਪਰਮਾਤਮਾ ਸਰੂਪ ਤੇ ਬ੍ਰਹਮਾ ਜੀ ਉਤਪਤ ਹੋਏ ਹੈ ਕੈਸਾ ਹੈ ਬ੍ਰਹਮਾ ਜੀ ਜਿਸਨੇ ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਕੇ (ਚਿਤਿ) ਸਿਮਰਨ ਕੀਆ ਹੈ। (English: *Oankar, a form of God, created Brahma and Brahma kept Oankar in his mind.*)

Prof Sahib Singh: ਹੇ ਪਾਂਡੇ! ਤੁਸੀ ਮੰਦਰ ਵਿਚ ਅਸਥਾਪਨ ਕੀਤੀ ਹੋਈ ਇਸ ਮੂਰਤੀ ਨੂੰ 'ਓਅੰਕਾਰ' ਮਿਥ ਰਹੇ ਹੋ, ਤੇ ਆਖਦੇ ਹੋ ਕਿ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਬ੍ਰਹਮਾ ਨੇ ਪੈਦਾ ਕੀਤਾ ਸੀ। ਪਰ 'ਓਅੰਕਾਰ' ਉਹ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਹੈ ਜਿਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਤੋਂ ਬ੍ਰਹਮਾ ਦਾ (ਭੀ) ਜਨਮ ਹੋਇਆ, ਉਸ ਬ੍ਰਹਮਾ ਨੇ ਭੀ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪ੍ਰਭੂ ਨੂੰ ਆਪਣੇ ਮਨ ਵਿਚ ਵਸਾਇਆ। (English: *Hey Pundit! You are considering the statue/idol of Shiva, installed in the temple as Oankar, and saying that the Earth/Universe was created by Brahma. But Oankar is pervading everywhere. From this Oankar Brahma was also created and that Brahma kept that God (Oankar) in his mind.*)

Manmohan Singh: *Brahma was created through the One Lord. That Brahma cherished the One Lord in the mind.*

Sant Singh Khalsa: *From Ongkaar, the One Universal Creator God, Brahma was created. He kept Ongkaar in his consciousness.*

Rawel Singh: (*Oankaar-i*) the all-pervasive Almighty (*utpat-i*) created Brahma – who in Hindu belief is the creator; (*jin -i = who*) Brahma (*keaa*) keeps Oankaar (*chit-i*) in mind, i.e. acts by directions of the Almighty.

Comments by Chahal: If we look critically all the above interpretations/translations of four different theologians it appears that all of them are following the first interpretation done by *Nirmalas* under the influence of Vedas and Vedanta philosophies. However, interpretation of Prof Sahib Singh is a little in details but conveys the same message. Almost all Sikh theologians think that the first stanza (*pauri*) of Oankar Bani is the view of Guru Nanak. In fact, Guru Nanak says that in this Stanza the *Panda* (Pundit) of Oankar (Omkareshwar) Temple is explaining to his students that Oankar is the Creator. **However, according to Upanishads Oankar is the OM or Aum or Omkar or Aumkar, which represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer. If it is so then who is this Oankar, who created Brahma?**

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥ ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥
Oankār sail jug bhāe. Oankār beḍ nirmae.

Faridkot Vala Teeka: ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਸੇ ਚਾਰ ਪਰਬਤ ਹੂਏ ਪ੍ਰਿਥੀ ਕੇ ਮਰਜਾਦਾ ਕੇ ਲੀਏ ਉਦਾਚਲ ਅਸਤਾਚਲ ਬੰਧਯਾਚਲ ਮੰਦ੍ਰਾਚਲ ਅਰੁ ਜੁਗ ਭੀ ਚਾਰ ਸਤਿਜੁਗ ਆਦੀ ਹੂਏ ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਤੇ ਬੇਦ (ਨਿਰਮਏ) ਉਤਪਤ ਹੂਏ ਹੈਂ॥ (English: Oankar, the God, created four mountains on Earth: Oodachal, Astachal, Bandyachal and Mandrachal and four Yugas (Four Ages of Time, like Sat Yuga...) were also created. The Vedas were also created by Oankar, the God.)

Prof Sahib Singh: ਇਹ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਸਮੇ ਦੀ ਵੰਡ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਤੋਂ ਹੀ ਹੋਏ, ਵੇਦ ਭੀ ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਬਣੇ। (English: The whole Universe was created by the same God, Oankar; and the Ages of Time and Vedas were created by Oankar.)

Manmohan Singh: It is from the One Lord that mountains and ages have emanated. It is the Lord who created the Vedas.

Sant Singh Khalsa: From Ongkaar, the mountains and the ages were created. Ongkaar created the Vedas. Sant Singh Khalsa pronounce Oankar as Ongkaar.

Rawel Singh: (Sail = rocks) physical existence and (jug = ages) time (bhaey) were created by Oankaar. (Beyd) the Vedas were (nirmaey) created (oankaar-i) by Oankaar.

Comments by Chahal: All the above interpretations/ translations again follow the *Faridkot Vala Teeka* except that the details about ਸੈਲ ਜੁਗ (sail jug) has been omitted by all other theologians. Pundit continues to teach that: Oankar created mountains and different Periods of Ages (jug). Oankar created the Vedas. But Hindu philosophy says that Brahma created the Vedas. On the other hand, some Hindu scholars say that Vedas were written by Rishis (sages) during various periods of time.

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
Oankār sabaḍ udhṛe. Oankār gurmukhḥ tare.

Faridkot Vala Teeka: ਓਅੰਕਾਰ (ਸਬਦਿ) ਬ੍ਰਹਮ ਕੀ ਉਪਾਸਨਾ ਕਰਕੇ ਜੀਵ ਉਧਰੇ ਹੈਂ ਵਾ ਓਅੰਕਾਰ ਬ੍ਰਹਮ ਨੇ ਦੈਂਤ ਕਰ ਹਰੇ ਹੂਏ (ਸਬਦਿ) ਬੇਦ ਉਧਰੇ ਹੈ ਓਅੰਕਾਰ ਕੀ ਉਪਾਸਨਾ ਸੇ (ਗੁਰਮੁਖਿ) ਗੁਰਾਂ ਦੁਆਰੇ ਸੰਸਾਰ ਸਮੁੰਦ੍ਰ ਸੇ ਜੀਵ ਤਰੇ ਹੈਂ॥ (English: Persons are liberated by praising Oankar (sabd) as Brahma or Oankar and ghosts have been liberated through Vedas of Brahma. By praising Oankar, gurmukhs can cross the sea of life through the Gurus.)

Prof Sahib Singh: ਜੀਵ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਦੀ ਸਹੈਤਾ ਨਾਲ ਹੀ ਸੰਸਾਰ ਦੇ ਵਿਕਾਰਾਂ ਤੋਂ ਬਚਦੇ ਹਨ, ਤੇ ਗੁਰੂ ਦੇ ਦੱਸੇ ਰਾਹ ਉਤੇ ਤੁਰ ਕੇ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚੋਂ ਪਾਰ ਲੰਘਦੇ ਹਨ। (English: A person by connecting with the sabd of Guru and with the help of God can be liberated from vices; and following the way of the Guru one can cross the sea of life.)

Manmohan Singh: It is through the One Lord, that the world is saved. It is through the Lord, that the God conscious beings are emancipated.

Sant Singh Khalsa: Ongkaar saves the world through the Shabad. Ongkaar saves the Gurmukhs.

Rawel Singh: The creatures (udhrey) are emancipated with obedience (sabad-i = with the word) by obedience to commands, (oankaar-i) of Oankaar. (Gurmukh-i) those who follow the guru to obey Oankaar (tarey = swim) get across the world-ocean (oankaari) to Oankaar – the all-pervasive Creator.

Comments by Chahal: Prof Sahib Singh and Manmohan Singh have intentionally avoided to use Oankar. On the other hand, Sant Singh Khalsa used 'Ongkaar' instead of 'Oankar' in the phrase. There is no such word, Ongkaar' either in the AGGS or in Vedas or Upanishads. However, the main theme remains the same as told by Pundit to his students. The Pundit again says: Oankar saves the world through the sabd. Oankar also saves the Gurmukh. **Contradiction:** But according to Vedas and Vedanta Vishnu saves or preserves or sustains the world.

ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭੁਵਣ ਸਾਰੁ ॥੧॥
 Onam akhar sunhu bīchār. Onam akhar taribhavan sār. ||1||
 ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 929-930. AGGS, M 1, p 929-930.

Faridkot Vala Teeka: ਓਅੰਕਾਰ ਜੇ ਨਮਸਕਾਰ ਕਰਨੇ ਜੇਗ ਅਬਨਾਸੀ ਹੈ ਓ ਓਅੰਕਾਰ ਹੀ ਤ੍ਰਿਲੋਕੀ ਮੈਂ ਸਾਰ ਰੂਪ ਹੈ ਤਿਸ ਕਾ ਬੀਚਾਰ ਤੁਮ ਸੁਨੋ ॥੧॥ (English: listen to the attributes of Oankar, who is worth praising and is ever-existing in the three mythical worlds.)

Prof Sahib Singh: ਹੇ ਪਾਂਡੇ! ਤੁਸੀਂ ਆਪਣੇ ਚਾਟੜਿਆਂ ਦੀਆਂ ਪੱਟੀਆਂ ਉੱਤੇ ਲਫੜ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ, ਪਰ ਇਸ ਮੂਰਤੀ ਨੂੰ ਹੀ 'ਓਅੰ' ਸਮਝ ਰਹੇ ਹੋ ਉਸ ਮਹਾਨ ਹਸਤੀ ਦੀ ਬਾਬਤ ਭੀ ਗੱਲ ਸੁਣੋ ਜਿਸ ਦੇ ਵਾਸਤੇ ਤੁਸੀਂ ਲਫੜ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ। ਇਹ ਲਫੜ 'ਓਅੰ ਨਮਹ' ਉਸ (ਮਹਾਨ ਅਕਾਲ ਪੁਰਖ) ਵਾਸਤੇ ਹਨ ਜੋ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਕਰਤਾ ਹੈ।੧। (English: Hey Pundit! You are writing the word 'Om' as praise to Him and think that the idol (Shiva) in the temple is 'Om'. Listen to the teachings of that great Entity for which you are writing as 'Om'. The praise to the word 'Om' is for that (Great Akal Purakh) who created the whole world.) The praise to the word 'Om' is for that (Great Akal Purakh) who created the whole world.)

Manmohan Singh: Hear thou the account of the imperishable Lord, worthy of obeisance. The eternal Lord is the essence of the three worlds.

Sant Singh Khalsa: Listen to the Message of the Universal, Imperishable Creator Lord. The Universal, Imperishable Creator Lord is the essence of the three worlds. ||1||

Rawel Singh: (Akhar-u) the word Onam stands for the Almighty who is (saar-u) the essence or Creator/Sustainer of (tribhavan = three regions – jal = water, thal = land, maheal – between the sky and earth - space) the whole world. 1.

Comments by Chahal: Faridkot Vala Teeka translates ਓਨਮ (Onam) as Oankar. Prof Sahib Singh and Rawel Singh use Onam as 'Om' and also as Akal Purakh while Manmohan Singh and Sant Singh use Onam as 'Lord'. However, the Pundit simply says: Listen to the word OM (Onam) and try to understand that it pervades in the three mythical worlds. However, according to Nanakian Philosophy there are no such three mythical worlds in this Universe. However, ਐਓੴ does pervade in the whole Universe and living beings.

What is Brahma in Hindu Philosophies?

What is the difference between Brahma mentioned in the above stanza and the Brahma explained by Guru Nanak as accepted in Hindu Philosophies?

ਨਾਭਿ¹ ਕਮਲ² ਤੇ ਬ੍ਰਹਮਾ³ ਉਪਜੇ⁴ ਬੇਦ⁵ ਪੜਹਿ⁶ ਮੁਖਿ ਕੀਠਿ ਸਵਾਰਿ⁷ ॥
 ਤਾ ਕੇ ਅੰਤੁ⁸ ਨ ਜਾਈ ਲਖਣਾ⁹ ਆਵਤ ਜਾਤ¹⁰ ਰਹੈਗੁਬਾਰਿ¹¹ ॥੧॥ AGGS, M 1, p 489.
 Nābh kamal tē barahmā upjē beḍ paṛēh mukhī kīṭhī savār.
 Fā ko antū na jāī lakhṇā āvat jāṭ rahai gubār. ||1||

Guru Nanak explains the Brahma as accepted in Hindu Philosophies as follows: *It is accepted fact that Vedas⁵ were written by Brahma and Pundits recite⁶ the Vedas⁵ in melodious voice⁷ and this Brahma³ was born⁴ in the tubular stem of lotus flower², which grew from the naval¹ of Vishnu. Brahma started to find⁹ the limit⁸ of the Eternal Entity (God) in that tubular stem of lotus flower for many Ages of Time¹⁰ still could not find Its limit and remained in darkness¹¹. And:*

ਪਵਣੁ¹ ਪਾਣੀ² ਅਗਨਿ³ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ⁴ ਬਿਸਨੁ⁵ ਮਹੇਸ⁶ ਅਕਾਰ⁷ ॥
 ਸਰਬੇ⁸ ਜਾਚਿਕ⁹ ਤੂੰ ਪ੍ਰਭੁ¹⁰ ਦਾਤਾ¹¹ ਦਾਤਿ¹² ਕਰੇ ਅਪੁਨੈ¹³ ਬੀਚਾਰ¹⁴ ॥੪॥ AGGS, M 1, p 504.
 Pavaṇ pāṇī agan ṭin kīā barahmā bisan mahes akār.
 Sarbe jāchik ṭūṅ parabhṛ dātā dātṛ kare apunai bīchār. ||4||

Guru Nanak says according to Hindu Philosophies as follows: *The Eternal Entity (God) first created air¹, water² and agni (energy)³ from these three That (Eternal Entity) created⁷ Brahma⁴, Vishnu⁵ and Shiva⁶. Thereafter, Guru Nanak says: All of them⁸ are the beggars⁹ and the Eternal Entity¹⁰, benevolent¹¹ is the only One who rewards¹² according to Its own¹³ thoughts (evaluation)¹⁴.*

ਬ੍ਰਹਮਾ¹ ਬਿਸਨੁ² ਮਹੇਸ³ ਇਕ⁴ ਮੂਰਤਿ⁵ ਆਪੇ ਕਰਤਾ⁶ ਕਾਰੀ⁷ ॥੧੨॥ AGGS, M 1, p 908.
 Barahmā bisan mahes ik mūrati āpe kartā kārī. ||12||

Guru Nanak says that: *Although in Hindu philosophies there are Brahma¹, Vishnu² and Shiva³ have different duties - creation, preservation and destruction, respectively but Guru Nanak says that all these duties are under⁷ the control⁶ of ONE⁴, ੴ, the Eternal Entity⁵.*

The above discussion indicates that there are different philosophies in Hinduism. According to Upanishads Oankar or Omkar represents AUM or OM, which further represents Trinity of God: Brahma, Vishnu and Shiva. Hindu philosophy also says as explained by the Pundit of Omkareshwar Temple that Oankar created Brahma and Brahma created Vedas, different worlds and Ages. In another Hindu philosophy Brahma was born in tubular stem of lotus flower from the naval of Shiva. In Omkareshwar temple the idol is of Shiva and Its Lingam instead of OANKAR or OMKAR (ॐ). Under these delusions, the Sikhs at large and theologians have accepted the pronunciation of ੴ as Oankar as first declared by Bhai Gurdas and ੴ is erroneously interpreted as “One Creator”.

However, ੴ is the logo of the Eternal Entity quite different than that Oankar or Om or Omkar. It becomes evident from the above discussion that Pundit of Omkareshwar Temple is in delusion about the functions/duties of Brahma and Oankar. And there are different philosophies in Hinduism which contradict each other.

Rahaoo

ਸੁਣਿ¹ ਪਾਡੇ² ਕਿਆ³ ਲਿਖਹੁ⁴ ਜੰਜਾਲਾ⁵ ॥ Suṅ pāde kiā likḥahu janjālā.
 Listen¹, O Pundit!² Why³ are you writing⁴ the deluding⁵ concepts about the Eternal Entity ੴ?

ਲਿਖੁ⁶ ਰਾਮ⁷ ਨਾਮ⁸ ਗੁਰਮੁਖਿ⁹ ਗੋਪਾਲਾ¹⁰ ॥੧॥ ਰਹਾਉ ॥ Likḥ rām nām gurmukḥ gopālā. ||1|| rahāo. Oh Pundit! Be an enlightened person⁹ and write⁶ the truth about the Eternal Entity, which pervades everywhere and in everything^{7,10} and the Laws of Nature/Universe⁸ for your students.

Finally, the Rahaoo of Oankar Bani confirms that the Pundit of Omkareshwar Temple is deluding his student about Brahma and Oankar since he himself is not aware what the Eternal Entity (ੴ) is. The Eternal Entity has been described by Guru Nanak in a logo, ੴ.

What is this logo, ੴ?

Chahal [4, 7-11] has described this logo, ੴ, many times for over 20 years, but nobody has tried to understand it. They always fall back to pronounce ੴ as Ek Oankar after Bhai Gurdas and insist that Guru Nanak has used Oankar in Oankar Bani many times as Creator. Nevertheless, the above discussion clearly indicates that the Pundit of Omkareshwar temple is in delusion and Hindu philosophies are contradicting each other in describing Oankar, Omkar or OM. Chahal has summarized the description of ੴ as follows:

The logo, ੴ, has been dissembled for explanation as follows: ੴ = ੴ + ੴ + ੴ (Ek – One) represents Oneness (Singularity) – the ਨਿਰਗੁਨ (*nirgun*) state of the Eternal Entity (God). ੴ (open oora) represents 'ਉਹ' (Oh - That) for ੴ (One) since there is no descriptive/specific name for the ੴ (One). This ੴ (One) is not a numerical one rather it is a physical "Singularity". ੴ (Extended end of the open oora - ੴ) represents infinity (ਬੇਅੰਤ - *beant*) for ੴ (That), i.e. for the ੴ (One). If it is so, then we can infer that the 'ੴ' (Ek – One) in ੴ is That (ਉਹ – Oh), where matter/Energy - space/ time are in an infinitely small unit (Singularity), which looks like Nothingness, ਸੁੰਨੁ (*Sunn*), but expanded into the Universe after the Big Bang. The above analysis clearly indicates that the logo, ੴ, designed by Guru Nanak, can be pronounced as ਇਕੁ ਉਹ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi. It can be pronounced as 'The One and Only That is Infinite' in English.

CONCLUSIONS

It can be easily concluded from the whole discussion as follows: The logo, ੴ, of the Eternal Entity has nothing to do with "Oankar". The ੴ should be pronounced ਇਕੁ ਉਹ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi and 'The One and Only That is Infinite' in English. Therefore, ੴ should not be pronounced as OANKAR or OMKAR or OANGKAR.

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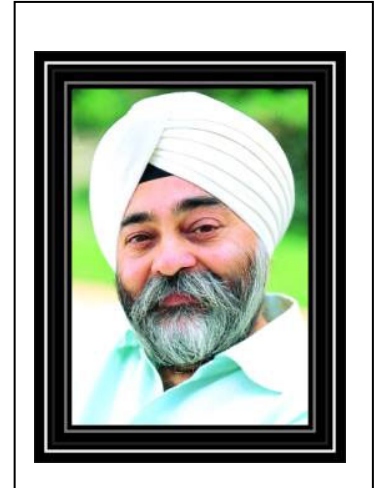
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ”

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 304)

ਅਤੇ

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ

ਕਢਾਏ।। (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 308)



ਅਨੁਸਾਰ ਸਨਮਾਨਿਆ ਜਾਂਦਾ ਹੈ।

ਇਸ ਬਾਣੀ ਦੇ ਕਿਸੀ ਵੀ ਸੁਨੇਹੇ ਨੂੰ ਝੁਠਲਾਇਆ ਨਹੀਂ ਜਾ ਸਕਦਾ। ਅੱਜ ਧਰਤੀ ਦੇ ਅਨੇਕਾਂ ਧਰਮਾਂ (ਮਜ਼ਹਬਾਂ) ਨੂੰ ਸਾਇੰਸ ਤੋਂ ਖਤਰੇ ਦਾ ਕਾਰਨ ਹੀ ਇਹੋ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਫਲਸਫੇ 'ਚ ਦਲੀਲ ਭਰਪੂਰ, ਹਕੀਕਤ ਰੂਪ 'ਚ ਜਿਉਣ ਲਾਇਕ ਖਰਾ ਸੱਚ ਨਹੀਂ ਹੈ, ਜਿਸ ਕਾਰਨ ਉਹ ਬਦਲਦੇ ਯੁਗ ਨਾਲ ਮੇਲ ਨਹੀਂ ਖਾ ਸਕਦਾ। ਹਾਂ, ਪਰ ਗੁਰਮਤ ਵਿਚਾਰਧਾਰਾ ਦਾ ਖਰਾ ਸੱਚ ਆਪਣੇ ਆਪ ਵਿਚ ਦਲੀਲ ਭਰਪੂਰ ਹੈ ਅਤੇ ਇਸਨੂੰ ਸਾਇੰਸ ਤੋਂ ਕੋਈ ਖਤਰਾ ਨਹੀਂ। ਇਸੇ ਕਰਕੇ ਇਹ ਸਦੀਵੀ, ਨਵੀਨ ਅਤੇ ਸਾਰੀ ਮਨੁੱਖਤਾ ਲਈ "ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ" ਹੀ ਰਹਿਣੀ ਹੈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਨੂੰ ਜਿਸ ਤਰੀਕੇ ਨਾਲ ਲਿਖਿਆ ਗਿਆ ਹੈ ਉਸੀ ਤਰੀਕੇ ਨੂੰ ਸਮਝ ਕੇ, ਉਸ ਅਨੁਸਾਰ ਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸਿਧਾਂਤਾਂ ਦੀ ਪਰਿਭਾਸ਼ਾ ਨੂੰ ਸਮਝਣਾ ਪਵੇਗਾ। ਇਹ ਕਾਵਿ-ਰੂਪ ਅਤੇ ਸੰਗੀਤਕ ਤਰਤੀਬ ਵਿਚ ਵਿਆਕਰਣ ਦੇ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਲਿਖੀ ਗਈ ਹੈ। ਇਸ ਦੀ ਬਣਤਰ ਵਿਕੋਲਿਤਰੀ ਹੈ, ਇਸ ਵਿਚ ਸਿਰਲੇਖ, ਰਹਾਉ, ਛੰਡ, ਪਉੜੀ, ਸਲੋਕ ਅਤੇ ਵਾਰ ਇਤਿਆਦਿ ਰਾਹੀਂ ਸੱਚ ਦਾ ਸੁਨੇਹਾ ਦੇਣ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਲੋਕ ਗੀਤ, ਲੋਕ ਭਾਸ਼ਾ ਅਤੇ ਪ੍ਰਚਲਤ ਅਨੇਕਾਂ ਬੋਲੀਆਂ ਦੇ ਅਖਾਣ, ਪ੍ਰਮਾਣ ਅਤੇ ਪ੍ਰਚਲਤ ਅਖੌਤੀ ਕਹਾਣੀਆਂ ਦੇ ਪ੍ਰਤੀਕ ਵਰਤ ਕੇ ਗੁਰਮਤ ਸਿਧਾਂਤਾਂ ਨੂੰ ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਗਿਆ ਹੈ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿੱਚ ਮਨੁੱਖ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਸੌਖੇ ਅਤੇ ਸੁੱਚਜੇ ਢੰਗ ਵਰਤੇ ਗਏ ਹਨ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਇਕ ਬਹੁਤ ਅਹਿਮ ਢੰਗ ਹੈ ਜਿਸ ਨੂੰ ਪ੍ਰੋਢਾਵਾਦ ਕਿਹਾ ਜਾਂਦਾ ਹੈ।

ਪ੍ਰੋਢਾਵਾਦ ਇਕ ਐਸਾ ਢੰਗ ਹੈ ਜਿਸ ਵਿਚ ਪ੍ਰਚਲਤ ਬੋਲੀ, ਅਖਾਣ, ਇਤਿਹਾਸਕ ਜਾਂ ਮਿਥਿਹਾਸਕ ਕਹਾਣੀਆਂ ਦੇ ਕਿਰਦਾਰ, ਉਨ੍ਹਾਂ ਦੇ ਨਾਮ ਜਾਂ ਪ੍ਰਚਲਤ ਵਿਚਾਰਧਾਰਾ ਦੇ ਹਵਾਲੇ ਦਿਤੇ ਜਾਂਦੇ ਹਨ। ਬੋਲਣ ਜਾਂ ਲਿਖਣ ਵਾਲਾ ਉਨ੍ਹਾਂ ਅਖੌਤੀ ਵਿਚਾਰਾਂ, ਕਹਾਣੀਆਂ ਨਾਲ ਆਪ ਭਾਵੇਂ ਸਹਿਮਤ ਨਹੀਂ ਹੁੰਦਾ ਲੇਕਿਨ ਉਨ੍ਹਾਂ ਪ੍ਰਤੀਕਾਂ ਨੂੰ ਵਰਤ ਕੇ, ਸੁਨੇਹਾ ਆਪਣਾ ਦੇਣਾ ਚਾਹੁੰਦਾ ਹੈ। (This technique is called speaking or writing in vernacular)#ਬੋਲਣ ਜਾਂ ਲਿਖਣ ਵਾਲੇ ਦੀ ਆਪਣੀ ਨਵੀਨ ਵਿਚਾਰਧਾਰਾ ਹੁੰਦੀ ਹੈ ਜੋ ਕਿ ਉਸਦੇ ਸਿਧਾਂਤਾਂ ਮੁਤਾਬਿਕ ਇਕਸਾਰ, ਲੜੀਬੱਧ ਹੁੰਦੀ ਹੈ, ਇਸ ਕਰਕੇ ਉਸਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਝਣ ਲਈ ਉਸਦੇ ਹੀ ਸਿਧਾਂਤਾਂ ਨੂੰ ਮੁੱਖ ਰੱਖਣਾ ਅਤਿ ਜ਼ਰੂਰੀ ਹੁੰਦਾ ਹੈ। ਸੁਣਨ ਜਾਂ ਪੜ੍ਹਨ ਵਾਲਾ ਵਰਤੇ ਗਏ ਪ੍ਰਤੀਕਾਂ ਜਾਂ ਕਹਾਣੀਆਂ ਦੇ ਨਾਲ ਜੇ ਕਰ ਜੁੜ ਜਾਵੇ ਤਾਂ ਉਹ ਉਸ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਝਣ ਵੇਲੇ ਟਪਲਾ ਖਾ ਸਕਦਾ ਹੈ।

ਜੇ ਕਰ ਵਰਤੇ ਗਏ ਅੱਖਰ, ਪ੍ਰਤੀਕ ਜਾਂ ਅਖਾਣਾਂ ਨੂੰ ਉਸ ਲਿਖਾਰੀ ਦੀ 'ਨਵੀਨ ਵਿਚਾਰਧਾਰਾ' ਉੱਤੇ ਥੋਪ ਦਿੱਤਾ ਜਾਵੇ ਤਾਂ ਉਸ ਨਵੀਨ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਸਮਝਣ ਵੇਲੇ ਟਪਲਾ ਲੱਗ ਸਕਦਾ ਹੈ ਅਤੇ ਸਮਝਣ ਵਾਲਾ ਸਿਧਾਂਤਾਂ ਤੋਂ ਟੁੱਟ ਕੇ ਕੇਵਲ ਵਰਤੇ ਗਏ ਪ੍ਰਤੀਕਾਂ ਅਤੇ ਅਖਾਣਾਂ ਨਾਲ ਹੀ ਜੁੜ ਜਾਵੇਗਾ।

ਪ੍ਰੋਢਾਵਾਦ ਢੰਗ ਨੂੰ ਸਮਝਣ ਲਈ ਅਸੀਂ ਕੁਝ ਮਿਸਾਲਾਂ ਨੂੰ ਵਿਚਾਰਦੇ ਹਾਂ ਜਿਸ ਨਾਲ ਸਾਨੂੰ ਸਮਝ ਪੈ ਜਾਵੇਗੀ ਕਿ ਵਰਤੇ ਗਏ ਪ੍ਰਤੀਕ ਦਾ ਮਕਸਦ ਕੇਵਲ ਸੁਣਨ, ਪੜ੍ਹਨ ਵਾਲੇ ਨੂੰ ਭਾਵ ਅਰਥ ਤੱਕ ਪਹੁੰਚਾਉਣਾ ਸੀ ਪਰ ਵਰਤੇ ਗਏ ਪ੍ਰਤੀਕ ਨਾਲ ਕੋਈ ਤਾਅਲੁਕ ਹੀ ਨਹੀਂ ਸੀ, ਜਿਵੇਂ ਕਿ:

1. **ਉਸਨੇ ਤਾਂ ਅਸਮਾਨ ਹੀ ਸਿਰ ਤੇ ਚੁੱਕ ਲਿਆ** - ਇਸ 'ਚ ਕੇਵਲ ਸ਼ੇਰ ਪਾਉਣਾ ਹੀ ਦਸਿਆ ਹੈ, ਅਸਮਾਨ ਦਾ ਤਾਅਲੁਕ ਸਿਰ ਨਾਲ ਨਹੀਂ।
2. **ਕਪੜਾ ਦੁੱਧ ਵਰਗਾ ਚਿੱਟਾ ਹੋਵੇ** - ਇਸ 'ਚ ਕਪੜੇ ਦਾ ਦੁੱਧ ਨਾਲ ਕੋਈ ਤਾਅਲੁਕ ਨਹੀਂ ਕੇਵਲ ਕਪੜੇ ਦੀ ਸਫੇਦੀ ਬਾਰੇ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ।
3. **ਢਾਬੇ ਵਾਲਾ ਟਰੱਕ ਵਾਲੇ ਨੂੰ ਪੁਛਦੇ ਕਿ ਚਾਹ ਕਿਤਨੀ ਰਫ਼ਤਾਰ ਦੀ ਬਣਾਵਾਂ?** ਇਸ 'ਚ ਚਾਹ ਦਾ ਰਫ਼ਤਾਰ ਨਾਲ ਕੋਈ ਸੰਬੰਧ ਨਹੀਂ ਕੇਵਲ ਟਰੱਕ ਵਾਲੇ ਦੀ ਬੋਲੀ ਵਿੱਚ ਚਾਹ ਨੂੰ 'ਕੜਕ ਜਾਂ ਹਲਕੀ' ਪੁੱਛਣ ਦਾ ਢੰਗ ਹੈ।
4. **ਜੇ ਲਾਹੋਰ ਭੈੜੇ ਉਹ ਪਿਸ਼ੌਰ ਵੀ ਭੈੜੇ** - ਇਸ 'ਚ ਲਾਹੋਰ-ਪਿਸ਼ੌਰ ਦੇ ਮਨੁੱਖ ਜਾਂ ਸ਼ਹਿਰ ਦੀ ਗੱਲ ਨਹੀਂ ਕੇਵਲ ਪ੍ਰਤੀਕ ਹੈ ਕਿ ਭੈੜੇ ਮਨੁੱਖ ਹਰ ਥਾਂ ਭੈੜੇ ਕਰਮ ਹੀ ਕਰਦੇ ਹਨ।
5. **ਪੰਜੇ ਉਂਗਲਾਂ ਘਿਉ 'ਚ** - ਘਿਉ ਦਾ ਉਂਗਲਾਂ ਨਾਲ ਤਾਅਲੁਕ ਨਹੀਂ ਕੇਵਲ ਕੰਮ ਧੰਧਾ ਚੰਗਾ ਜਾਂ ਵੱਧ ਮਾਇਆ ਦੇ ਮੁਨਾਫੇ ਦਾ ਪ੍ਰਤੀਕ ਹੈ।

ਉਪਰੋਕਤ ਦਿੱਤੀਆਂ ਗਈਆਂ ਕੁਝ ਕੁ ਮਿਸਾਲਾਂ ਤੋਂ ਬਾਅਦ ਪ੍ਰੋਢਾਵਾਦ ਦੇ ਢੰਗ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ 'ਚੋਂ ਸਮਝਦੇ ਹਾਂ ਤਾਂ ਕਿ ਅਸੀਂ ਆਪਣੇ ਮਜ਼ਮੂਨ ਵੱਲ ਅਗੇ ਵੱਧ ਸਕੀਏ।

ਮਨੁੱਖ ਨੂੰ ਜਿਸ ਬੋਲੀ ਦੀ ਸਮਝ ਹੋਵੇ ਗੁਰਬਾਣੀ ਵਿਚ ਉਸੀ ਲਹਿਜ਼ੇ (ਰਮਜ਼) ਰਾਹੀਂ 'ਸਤਿਗੁਰ' ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਗਿਆ ਹੈ। ਜਿਵੇਂ ਕਿ:-

1. **ਵਪਾਰੀ ਬੋਲੀ 'ਚ:** - 'ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ॥'(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ : 293) ਜਾਂ 'ਸਾਹ ਵਾਪਾਰੀ ਦੁਆਰੈ ਆਏ॥ ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ॥'(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ : 372) ਇਸ 'ਚ ਵਪਾਰੀ ਬੋਲੀ ਵਿਚ ਸੌਦਾ ਅਤੇ ਲੈਣ ਦੇਣ ਦਾ ਪ੍ਰਤੀਕ ਵਰਤ ਕੇ 'ਆਤਮਕ ਸੱਚੇ ਸੌਦੇ' ਨੂੰ ਵਿਹਾੜਨ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ।
2. **ਕਿਰਸਾਣੀ ਬੋਲੀ 'ਚ:** - 'ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ' (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 595) ਇਸ ਵਿਚ ਬੀਜ, ਧਰਤੀ ਅਤੇ ਸੁਹਾਗੇ ਦਾ ਪ੍ਰਤੀਕ ਵਰਤ ਕੇ 'ਆਤਮਕ ਧਰਤੀ' ਨੂੰ ਤਿਆਰ ਕਰਨਾ ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਗਿਆ ਹੈ।
3. **ਪਰਿਵਾਰਕ ਬੋਲੀ 'ਚ:** - 'ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ'(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ : 103) - ਇਸ ਵਿਚ ਦੁਨਿਆਵੀ ਰਿਸ਼ਤਿਆਂ ਦੇ ਨਿੱਘ-ਪਿਆਰ ਨੂੰ ਪ੍ਰਤੀਕ ਰੂਪ ਵਿਚ ਵਰਤ ਕੇ ਰੱਬੀ-ਪਿਆਰ ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਹੈ।

ਆਓ, ਗੁਰਬਾਣੀ ਵਿਚ ਵਰਤੇ ਗਏ ਇਸ ਪ੍ਰੋਢਾਵਾਦੀ ਢੰਗ ਨੂੰ ਹੋਰ ਗਹਿਰਾਈ 'ਚ ਸਮਝਣ ਦਾ ਜਤਨ ਕਰੀਏ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਬਣਤਰ 'ਚ ਦੁਨਿਆਵੀ ਪ੍ਰਚਲਤ ਲਫਜ਼, ਬੋਲੀ, ਅਖਾਣ (idioms/phrases), ਥਾਂਵਾਂ ਦੇ ਨਾਮ ਅਤੇ ਮਿਥਿਹਾਸਕ ਕਹਾਣੀਆਂ ਦੇ ਕਿਰਦਾਰ ਵਰਤ ਕੇ 'ਸਤਿਗੁਰ' ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਹੈ।

ਸਾਰੀ ਦੁਨੀਆ ਅੱਖਾਂ ਹੀਣੇ ਮਨੁੱਖ ਨੂੰ ਅੰਨ੍ਹਾ ਸਮਝਦੀ ਹੈ ਲੇਕਿਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ, ਜੇ ਮਨੁੱਖ ਸੱਚੇ ਰਾਹ ਤੋਂ ਮੁਨਕਰ ਹੈ, ਸੱਚ ਨੂੰ ਨਹੀਂ ਸਮਝਦਾ, ਸੱਚ ਨੂੰ ਨਹੀਂ ਵੇਖਦਾ, ਜਾਣ-ਬੁੱਝ ਕੇ ਗਲਤ ਰਸਤੇ ਤੇ ਟੁਰ ਕੇ ਖੁਆਰ ਹੁੰਦਾ ਹੈ, ਉਸਨੂੰ ਅੰਨ੍ਹਾ ਕਹਿੰਦੇ ਹਨ। ਜਿਵੇਂ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਆਇਆ ਹੈ: -

**ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ॥
ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਥੇ ਜਾਹਿ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 954)**

ਦੁਨੀਆ ਸਰੀਰਕ ਰੂਪ 'ਚ ਮੋਏ ਮਨੁੱਖ ਨੂੰ ਮਿਰਤਕ ਸਮਝਦੀ ਹੈ ਲੇਕਿਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ 'ਚ ਮਿਰਤਕ ਮਨੁੱਖ ਦੀ ਪਰਿਭਾਸ਼ਾ ਹੈ: -

**ਜੇ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਦੇ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੇੜੇ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 306)**

**ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 9)**

**ਨਾਨਕ ਸੇਈ ਮੁਏ ਜਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਭਗਤ ਜੀਵੇ ਵੀਚਾਰੀ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 911)**

**ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 1383)**

**ਝੂਠਾ ਮੰਗਣੁ ਜੇ ਕੇਈ ਮਾਰੈ॥ ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਰੈ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 109)**

ਐਸੀਆਂ ਅਨੇਕਾਂ ਹੀ ਮਿਸਾਲਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿਚ ਮਿਲਦੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ 'ਚ ਜਿਉਂਦੇ ਮਨੁੱਖ ਨੂੰ ਮੋਇਆ, ਮਿਰਤਕ ਜਾਂ ਮਰ ਗਿਆ ਕਿਹਾ ਗਿਆ ਹੈ। ਭਾਵੇਂ ਮਨੁੱਖ ਸਰੀਰਕ ਤੌਰ ਤੇ ਜਿਉਂਦਾ ਹੈ ਲੇਕਿਨ ਸੱਚ ਤੋਂ ਮੁਨਕਰ ਜਿਉਣੀ ਵਾਲਾ ਮਨੁੱਖ 'ਮਿਰਤਕ' ਹੀ ਕਹਿਲਾਉਂਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਦੇ ਅਨੇਕ ਪ੍ਰਮਾਣਾਂ 'ਚੋਂ ਕੁਝ ਪ੍ਰਮਾਣ ਵਰਤ ਕੇ ਇਹ ਸਮਝਣ ਦਾ ਜਤਨ ਕੀਤਾ ਗਿਆ ਹੈ ਕਿ ਗੁਰਮਤ 'ਚ ਸੱਚ ਦਾ ਗਿਆਨ (ਸਤਿਗੁਰ) ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਹੈ ਤਾਂ ਕਿ ਮਨੁੱਖ ਜਿਉਂਦੇ-ਜੀਅ 'ਆਤਮਕ ਮੌਤ' ਨਾ ਮਰੇ।

ਦੁਨੀਆ ਸਰੀਰਕ ਮੌਤ ਮਗਰੋਂ ਮੁਕਤੀ ਸਮਝਦੀ ਹੈ ਲੇਕਿਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਰਾਹੀਂ ਮੌਤ ਦੇ ਪ੍ਰਤੀਕਾਂ ਨੂੰ ਵਰਤ ਕੇ ਮਨੁੱਖ ਨੂੰ ਜਿਉਂਦਿਆਂ ਮੁਕਤੀ ਦਾ 'ਸਤਿਗੁਰ' (wisdom-universal truth) ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਗਿਆ ਹੈ। ਸਰੀਰਕ ਮਰਨ ਤੋਂ ਬਾਅਦ ਮੁਕਤੀ ਨਿਰਮੂਲ (ਫਜ਼ੂਲ, superfluous) ਹੈ ਜਦਕਿ ਜਿਉਂਦਿਆਂ ਮੁਕਤ ਅਵਸਥਾ ਸਾਰੀ ਮਨੁਖਤਾ ਦੇ ਭਲੇ ਲਈ ਅਤਿ ਜ਼ਰੂਰੀ ਹੈ। ਆਓ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਹੋਰ ਪ੍ਰਮਾਣਾਂ ਰਾਹੀਂ ਸਮਝੀਏ: -

**ਸਬਦਿ ਮਰੈ ਸੇ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 58)**

**ਹਮ ਸਬਦਿ ਮੁਏ ਸਬਦਿ ਮਾਰਿ ਜੀਵਾਲੇ ਭਾਈ ਸਬਦੇ ਹੀ ਮੁਕਤਿ ਪਾਈ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 601)**

**ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 604)**

ਨਾਨਕ ਸਦਾ ਅਰਾਧਿ ਕਦੇ ਨਾ ਜਾਂਹਿ ਮਰਿ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 1363)

ਮਨੁ ਤਨੁ ਥਾਪਿ ਕੀਆ ਸਭੁ ਅਪਨਾ ਏਹੇ ਆਵਣ ਜਾਣਾ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 882)

ਜੀਵਨ ਮੁਕਤਿ ਸੇ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 449)

ਇਨ੍ਹਾਂ ਉਪਰਲੀਆਂ ਪੰਕਤੀਆਂ ਰਾਹੀਂ ਮਨੁੱਖ ਨੂੰ ਜਿਉਂਦੇ ਜੀਅ ਮੁਕਤ ਅਵਸਥਾ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਸੁਨੇਹਾ ਦਿੱਤਾ ਗਿਆ ਹੈ ਅਤੇ ਇਹੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਵਿਕੇਲਿਤਰਾ (unique) ਸਿਧਾਂਤ ਹੈ।

ਦੁਨੀਆ ਸਰੀਰਕ ਮਰਨ ਮਗਰੋਂ ਸਵਰਗ, ਨਰਕ, ਜੰਨਤ, ਦੇਸ਼ਖ, ਬਹਿਸ਼ਤ, ਬੈਕੁੰਠ ਅਤੇ ਸੱਚਖੰਡ ਮੰਨਦੀ ਹੈ ਲੇਕਿਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ 'ਚ ਇਹ ਅਖੌਤੀ ਲਫਜ਼ ਕਿਸੇ ਥਾਂ ਦੇ ਨਾਮ ਨਹੀਂ ਹਨ ਬਲਕਿ ਮਨੁੱਖ ਦੀ ਜਿਉਂਦਿਆਂ ਹੀ ਆਤਮਕ ਅਵਸਥਾ (its state of mind while living) ਦੇ ਪ੍ਰਤੀਕ ਵਜੋਂ ਪ੍ਰੋਫਾਵਾਦੀ ਢੰਗ 'ਚ ਵਰਤੇ ਗਏ ਹਨ ਜਿਵੇਂ ਕਿ: -

ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 755) –

ਭਾਵ ਨਿੰਦਾ ਕਰਨ ਵਾਲਾ ਮਨੁੱਖ ਅੱਜ, ਹੁਣੇ ਹੀ ਆਤਮਕ ਤੇ ਮਾਨਸਕ ਤੌਰ ਤੇ ਨਰਕ 'ਚ ਪਿਆ ਹੈ।

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ॥ ਸੇ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 278) –

ਭਾਵ ਜਦੋਂ ਮਨੁੱਖ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੇ ਰਾਜ ਅਭਿਮਾਨ ਕਾਰਨ ਦੂਜਿਆਂ 'ਤੇ ਹਾਵੀ (dominate) ਹੁੰਦਾ ਹੈ, ਉਹ ਆਤਮਕ ਤੌਰ 'ਤੇ ਹੁਣੇ ਹੀ, ਅੱਜ ਹੀ ਕੁੱਤੇ ਦੀ ਨਿਆਈਂ ਨਰਕ ਵਿਚ ਹੈ।

ਅਕਿਰਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਵਣਾ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 1086)

ਭਾਵ ਜਦੋਂ ਕੋਈ ਮਨੁੱਖ ਨਾਸ਼ਕਰਾ, ਅਕ੍ਰਿਤਘਣ ਹੁੰਦਾ ਹੈ ਤਾਂ ਉਹ ਉਸ ਪਲ ਹੀ ਨਰਕੀ ਜੀਵਨ ਜਿਉ ਰਿਹਾ ਹੁੰਦਾ ਹੈ।

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ੍ਰਾਮੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 1358)

ਜਦੋਂ ਮਨੁੱਖ ਕਾਮੀ ਬਿਰਤੀ 'ਚ ਹੁੰਦਾ ਹੈ ਉਹ ਉਸ ਸਮੇਂ, ਉਸ ਪਲ ਮਾਨਸਕ, ਆਤਮਕ, ਤੌਰ 'ਤੇ ਨਰਕ 'ਚ ਹੀ ਪਿਆ ਹੈ ਅਤੇ ਮਾਨੋ ਕਿ ਅਨੇਕ ਜੁਨੀਆਂ ਵਿਚ ਭਟਕ ਰਿਹਾ ਹੈ।

ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ ਦੇਜਕ ਜਾਤ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 1105)

ਭਾਵ ਜਿਵੇਂ ਹੀ ਅਸੀਂ ਮਨ ਦੀਆਂ ਖਾਹਿਸ਼ਾਂ ਪਿਛੇ ਦੌੜਦੇ ਹਾਂ, ਦੇਸ਼ਖ ਵਿਚ ਪੈ ਜਾਂਦੇ ਹਾਂ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿਚ 'ਸਤਿਗੁਰ' ਰਾਹੀਂ ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਹੈ ਕਿ ਮਨਮੁੱਖਤਾ, ਮੰਦੇ ਕਰਮਾਂ ਵਾਲੀ ਜੀਵਨੀ ਹੀ 'ਨਰਕ ਜਾਂ ਦੇਸ਼ਖ' ਹੈ ਅਤੇ ਰੱਬੀ ਗੁਣਾਂ ਅਤੇ ਮਨੁੱਖਤਾ ਭਰਪੂਰ ਗੁਣਾਂ ਵਾਲਾ ਜੀਵਨ (ideal, full of humanity) ਹੀ ਬਹਿਸ਼ਤ, ਸੱਚਖੰਡ ਦੀ ਅਵਸਥਾ ਹੈ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ 'ਚ ਸਵਰਗ-ਨਰਕ, ਜਨੌਤ-ਦੋਜ਼ਖ, ਬਹਿਸ਼ਤ ਨੂੰ ਮਰਨ ਮਗਰੋਂ ਕੋਈ ਅਲਗ ਥਾਂ ਨਹੀਂ ਮੰਨਿਆ ਗਿਆ ਬਲਕਿ ਅਖੌਤੀ ਪ੍ਰਚਲਤ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਰਾਹੀਂ ਬੜੇ ਹੀ ਸੁੱਚਜੇ ਢੰਗ ਨਾਲ ਪ੍ਰਮਾਣ ਦੇ ਕੇ ਨਕਾਰਿਆ (invalid) ਗਿਆ ਹੈ ਜਿਵੇਂ ਕਿ: -

**ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ॥
ਹੋਨਾ ਹੈ ਸੇ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ॥**
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 337)

**ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੇਉ ਰਾਦੇ॥
ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ॥**
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ: 969)

**ਸਭ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਉਹਾਂ ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾਂ ॥੧॥ ਰਹਾਉ॥
ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾਂ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾਂ ॥੧॥
ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠੁ ਕੀ ਆਸ॥ ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ॥੨॥
ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਦੁਆਰਾ॥੩॥
ਕਹਿ ਕਬੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ॥ ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥**

ਕਬੀਰ ਸਾਹਿਬ ਨੇ ਇਸ ਸਾਰੇ ਸ਼ਬਦ ਰਾਹੀਂ ਵਿਅੰਗ ਰੂਪ 'ਚ ਅਖੌਤੀ ਬੈਕੁੰਠ ਦੀ ਨਿਖੇਦੀ (invalidate) ਕਰਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸਿਧਾਂਤ ਵਾਲਾ ਅਸਲੀ ਸਦੀਵੀ ਸੱਚ ਦਾ ਆਤਮਕ ਬੈਕੁੰਠ, ਸੱਚਖੰਡ, ਬਹਿਸ਼ਤ ਬਿਆਨ ਕੀਤਾ ਹੈ। ਜੇ ਕਰ 'ਰਹਾਉ' ਦੇ ਪਦੇ ਅਨੁਸਾਰ ਇਸ ਸ਼ਬਦ ਨੂੰ ਵਿਚਾਰੀਏ ਤਾਂ ਕਬੀਰ ਜੀ ਕਹਿ ਰਹੇ ਹਨ- 'ਸਭ ਕੋਈ ਬੈਕੁੰਠ ਬਾਰੇ ਕਹਿੰਦੇ ਹਨ ਕਿ ਮਰਨ ਮਗਰੋਂ ਫਲਾਣੀ ਥਾਂ ਤੇ ਹੈ ਪਰ ਮੈਂ ਅਜਿਹੇ ਬੈਕੁੰਠ ਬਾਰੇ ਕੁਝ ਨਹੀਂ ਜਾਣਦਾ। ਐ ਮੇਰੇ ਮਨ! ਉਸ ਅਖੌਤੀ ਬੈਕੁੰਠ 'ਚ ਮਰਨ ਮਗਰੋਂ ਅਪੜਨ ਦੀ ਆਸ ਜਦੋਂ ਤਕ ਰਖੋਗਾ ਉਦੋਂ ਤਕ ਰੱਬ ਜੀ ਨਾਲ ਤੇਰਾ ਮੇਲ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਪ੍ਰਚਲਤ ਅਖੌਤੀ ਬੈਕੁੰਠ ਦਾ ਦਰਵਾਜ਼ਾ, ਕਿਲਾ, ਸ਼ਹਿਰ ਜਾਂ ਖਾਈ ਬਾਰੇ ਮੈਨੂੰ ਕੁਝ ਨਹੀਂ ਪਤਾ। ਕਬੀਰ ਜੀ ਤਾਂ ਕਹਿੰਦੇ ਹਨ ਕਿ ਹੁਣ ਮੈਂ ਕਿਸ-ਕਿਸ ਨੂੰ ਕੀ ਕੀ ਦੱਸਾਂ, ਮੇਰੇ ਭਾਣੇ ਤਾਂ ਜਦੋਂ ਮੇਰਾ ਮਨ ਗਿਆਨ-ਗੁਰੂ ਦਾ ਸੰਗ ਕਰਦਾ ਹੈ ਅਤੇ ਉਸ ਅਨੁਸਾਰ ਜਿਉਂਦਾ ਹੈ ਤਾਂ ਇਹੀ ਅਵਸਥਾ 'ਬੈਕੁੰਠ' ਹੈ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ ਅਖੌਤੀ ਬੈਕੁੰਠ ਲਫਜ਼ ਨੂੰ ਪ੍ਰੋਢਾਵਾਦੀ ਢੰਗ ਨਾਲ ਵਰਤ ਕੇ ਗੁਰਮਤ ਅਨੁਸਾਰ ਸੱਚੇ ਸਦੀਵੀ 'ਬੈਕੁੰਠ' ਨੂੰ ਦ੍ਰਿੜ ਕਰਵਾਇਆ ਹੈ।

ਇਸੇ ਨੁਕਤੇ ਨੂੰ ਸਮਝ ਕੇ ਅਸੀਂ ਬਾਣੀ 'ਚੋਂ ਪ੍ਰਚਲਤ ਬੈਕੁੰਠ, ਦਰਗਾਹ, ਪਰਲੋਕ, ਆਗੈ, ਓਥੈ, ਈਹਾਂ- ਉਹਾਂ, ਸਚਖੰਡ, ਕਰਤਾਰਪੁਰ, ਬੇਗਮਪੁਰਾ ਅਤੇ ਸਵਰਗ ਨੂੰ ਸਮਝ ਸਕਦੇ ਹਾਂ ਕਿ ਗੁਰਮਤ ਅਨੁਸਾਰ ਇਹ ਥਾਂਵਾਂ ਨਹੀਂ ਬਲਕਿ ਮਨੁੱਖ ਲਈ ਜਿਉਂਦਿਆਂ ਹੀ (ਇਥੇ ਹੀ) ਉੱਚੇ ਆਚਰਣ ਦੀਆਂ ਆਤਮਕ ਅਵਸਥਾਵਾਂ ਹਨ।

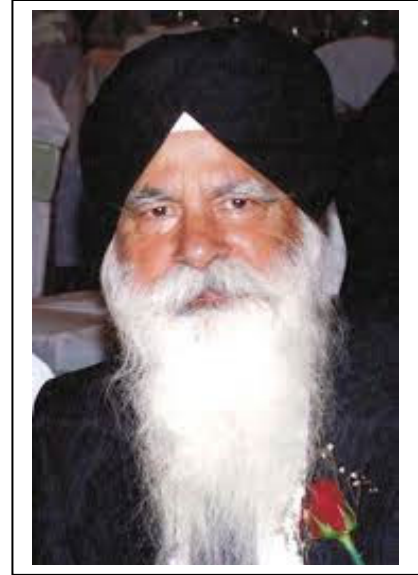
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MY JOURNEY OF FINDING GURU NANAK (1469-1539) THE ONE AND ONLY

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Peace on Earth will not prevail until all the manmade Religions and their Gods are DEAD and mankind learns to live within Hukam.

The first time I said that was at age twelve. Fifty years later, when a responsibility to operate a Gurdwara was thrust upon me, I tried my best to become a Gursikh; but eighteen years into that effort made me realize that a Gursikh has no place in Sikhism. That was a great disappointment but not for long because I soon discovered that I was in excellent company of no other than Guru Nanak himself, the One and Only gift of the Creator to mankind, and under whose name Sikhism as a religion is being touted. It was also gratifying to learn that my another basic belief that *men created Gods in their own image* was shared with Aristotle. "According to the book of Genesis, God created man in his own image, but according to Aristotle, men create Gods after their own image."



The truth is that Guru Nanak rejected the existing three Semitic religions (Judaism, Christianity and Islam) and three Indian religions of his time (Hinduism, Buddhism and Jainism) and their Gods and he was NOT about to start a yet another religion to add to them. Religions divide people whereas Guru Nanak was a unifier who devoted his entire life to make mankind realize that humanity is One. Guru Nanak's rejection of organized religions was very subtle. What he preached to the Hindus, Muslims and Yogis was the daily conduct that will make them better, Hindus, Muslims and Yogis.

During his visit to Mecca when asked by Qazi *Rukn-ud-din's* as to Guru Nanak's religion, the Guru's response was, "I am a man of The Creator, and belong to no religion". The Fifth Nanak, Guru Arjan, on p.1136 of *Adi Granth* said, "Na Ham Hindu Na Musalman' (We are neither Hindus nor Muslims). He is using plural 'WE' because by this time the number of people believing in teachings of Guru Nanak had become substantial and distinct enough group to be reckoned by the state. Note that he does not say 'We the Sikhs'. Sikhism is not a religion; it is a way of living and it applies to whole human kind.

However, Guru Nanak was not the first person to reject religion as an institution. Rumi (1207-1273), a 13th-century Persian poet, jurist, Islamic scholar, theologian, and Sufi mystic who inherited and expanded a center for Sufism in Konya in Turkey wrote: "I'm not from the East or the West. I'm not Christian or Jew or Muslim. I'm not Hindu, Buddhist, Sufi or Zen. I don't belong to any established religion or any cultural system. I'm neither body nor soul, for I belong to the Soul of my beloved."

Guru Nanak must have found Rumi's philosophy to his liking: "*I'm not from the East or the west. I'm not Christian or Jew or Muslim. I'm not Hindu, Buddhist, Sufi or Zen. I do not belong to any established religion or any cultural system. I/m neither body nor soul, for I belong to the Soul of my Beloved.*"

If Guru Nanak did travel to Konya, his travels would surely have taken him to Jerusalem, place sacred to the three Semitic religions and on to Istanbul and may be Baku, Azerbaijan. Background for Guru Nanak's portrait



Rumi, Poet, Jalāl ad-Dīn Muhammad Rūmī, also known as Jalāl ad-Dīn Muhammad Balkhī, Molānā/ Mevlānā, Mevlevi/Mawlāwī, and more popularly simply as Rumi, was a 13th-century Persian poet, jurist, Islamic scholar, theologian, and Sufi mystic. Born: September 30, 1207, Vakhsh, Tajikistan. Died: December 17, 1273, Konya, Turkey. Buried: Mevlana Museum, Konya, Turkey.

below is intriguingly similar to views of Straits of Bosphorus in Istanbul today. With today’s research this is the closest we come to placing Guru Nanak in Istanbul, Turkey. A narrative to his visits to Mecca, Medina and Baghdad has been found in “*Babania Kahania*” by Inderjit Singh Jhajj, given to me by Dr. Harbans Lal: “*During Guru Nanak’s journeys in the Middle East, a local author, Taajudin Naqshabandhi, joined Guru Nanak and remained with him for roughly one-and-a-half to two years. Taajudin documented his time with Guru Nanak in great detail. Four centuries later, a young man from Kashmir, Syed Mushtaq Hussain, chanced upon Taajudin’s handwritten manuscript while studying to become an Islamic scholar. This manuscript changed Mushtaq’s life. He converted to Sikhism and went on to become the renowned Sant Syed Prithipal Singh.*”

In the absence of any facility available for copying the book in facsimile, Mushtaq Hussain took notes from Taajudin's manuscript. He also took notes from another book, *Twarikh-e-Arab*, written by Khwaja Jainul Abdin, a Muslim author who also accompanied Guru Nanak during his travels to Mecca. Mushtaq’s notes later formed the basis of the Punjabi book, *Babe Nanak di Baghdad Pheri.*” Inderjit Singh Jhajj, December 26, 2012

Another intriguing look into Guru Nanak’s travels to the Middle East comes from “*My Travels outside Bombay: Iran, Azerbaijan, Baku*” by Ervad Shams-Ul-Ulama Dr. Sir Jivanji Jamshedji Modi, B. A., Ph. D. C. I. E. (1854-1933). I first saw it in Dr. Chahal’s magazine and then on web under “*My Travels outside Bombay: Iran, Azerbaijan. Baku*” by Ervad Shams-Ul-Ulama Dr. Sir Jivanji Jamshedji Modi, B. A., Ph. D. C. I. E. (1854-1933). He had gone on a pilgrimage to the places associated with his Zoroastrian ancestors.

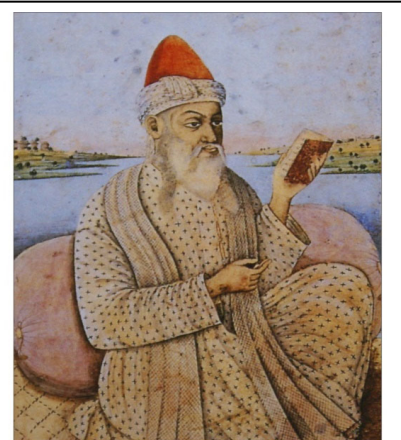


Fig. 2-3. Guru Nanak with a turban on *Kula* (cap) and one end of his turban is coming out. The turban style is very similar to that of Maulana Jallaluddin Rumi of Konya, Turkey (Fig.2-4). Guru Nanak is shown holding a notebook in which he used to write his Bani. The most prominent feature to be noted is that there is no *blak* (frontal mark), no rosary (*mala*) in his hand or around his neck or around his turban. (Reproduced with permission from Rooli Books from *The Sikhs* by Khushwant Singh and Raghu Rai)



Fig. 2-2. The inscription of ‘*Commencing Verse*’ of the Aad Guru Granth Sahib (commonly called as ‘*Mool Mantra*’ by many Sikhs) found on a wall in a temple in Baku, Azerbaijan. Reproduced with permission from Dr Joseph H. Peterson’s Web site: <http://www.avesta.org/modi/baku.htm> (Modi, Jivanji Jamshedji. 1924. *My Travels outside Bombay, Iran, Azerbaijan, Baku.* <http://www.avesta.org/modi/baku.htm>)

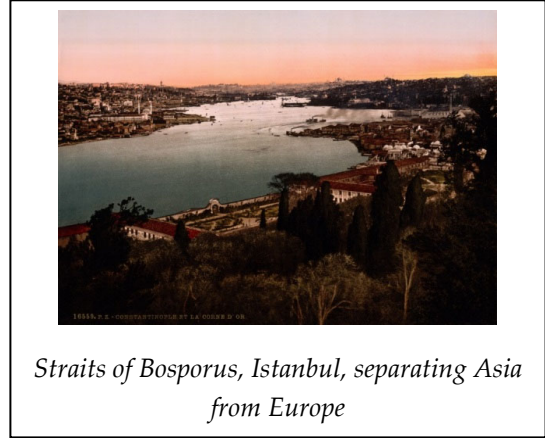
What you see here is the Commencing Verse of the Adi Granth, courtesy Dr.

Devinder Singh Chahal. It is inscribed in stone above a doorway of a temple that originally was a prominent center of Zoroastrianism in Baku, Azerbaijan, that fell into disrepair after onset of Islam. Long ago, traders from India managed to get permission to convert a small portion of this complex of Zoroastrian Temples as their place of worship.

My latest exposure to reference to this inscription came in 2014 when I read, “*A Journey from Bengal to England, through The Northern Part of India, Kashmir, Afghanistan, And Persia, And into Russia, by the Caspian-Sea*” By George Forster. In the *Civil Service of the Honourable the East India Company. Printed for R. Faulder, New Bond-Street, London, 1798. (Original Edition).*

George Forester had left Bengal for this overland Journey from Calcutta on March 23, 1782 arriving in London on March 31, 1784. Quite a feat! On March 27, 1784 he visited this temple complex in Baku, saw these inscriptions both in Gurmukhi and Devnagri script and met a group of aging ‘**Multan Hindu Traders**’ who told him that they were the last ones because their children are not interested in following in their footsteps.

Now this is something worth researching by a Sikh scholar. Did Guru Nanak visit Konya and Istanbul in Turkey and perhaps Baku in Azerbaijan where he ran into Traders from Multan from his backyard in Panjab?_After all these carvings were there in 1784 only two and a half centuries after Guru Nanak and trade between India and that part of the world had gone on for centuries. In fact, it is highly likely this is where the ancestors of many Panjabi’s came from, they were all Zoroastrians, and it is those ancestors of ours who gave the Indus valley and its five tributaries its current name, PANJAB, a Persian word meaning the land of five rivers and when Buddhism became official religion of India during the reign of Ashoka the Great (304 BC – 232 BC) over entire India and Afghanistan, they all converted to Buddhism. My last name is Shergill, two Persian words put together and meaning the same as in today’s Panjabi. In Persian lion is spelled Shir). And, to boot, there is still a province of northern Iran along the south shore of the Caspian see called, ‘Gilan’, land of Gils or Gills. We have so many long lost cousins in Great Britain, McGills, Cow Gills, Scargills, Gilbert, Gilroy, Gilchrist etc.



Straits of Bosphorus, Istanbul, separating Asia from Europe

It is time for us to bring the teachings of Guru Nanak to the notice of the outside world. Best way to do that is through the medium of English first and then translation from English into other languages. What I think we need to concentrate on is to take advantage of the electronic media and use the pages of The Sikh Bulletin to coordinate the translation of the Bani of Guru Nanak into English. There surely are several versions of it already, but none of them do justice to what the Guru is saying.

I ask the readers of The Sikh Bulletin in the Diaspora to create a **dharamsal** in their own homes, become **missionaries** for Guru Nanak and let their computer be the channel of **communication** and **Social Media** the **Courier Pigeon**.

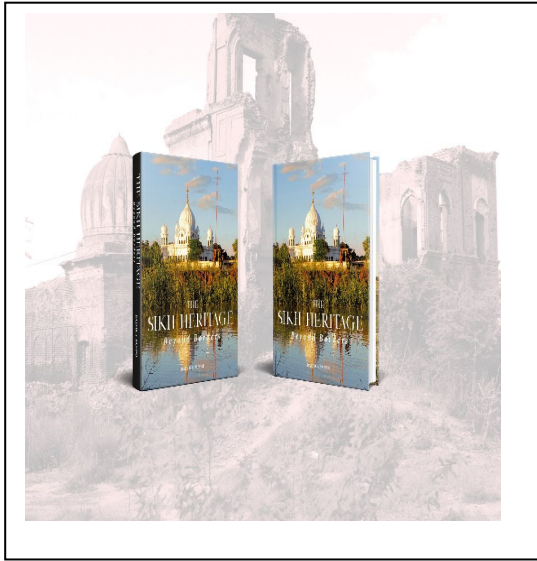
Email to The Sikh Bulletin one hymn of Guru Nanak and its English translation that you think is worthy of being brought to the notice of the population in the countries of our residences. We will invite our readers’ opinions, arrive at a consensus and then make it available for everyone to use.

Guru Nanak was One of a Kind, just as his concept of Kartar/Creator was One and Only. The world had never produced anyone like him before nor since. His philosophy is unique and is applicable in all countries and cultures at all times.

Reference note: Rumi and Guru Nanak’s portraits and the inscription of Commencing Verse of Aad Guru Granth Sahib in an ancient Zoroastrian Temple in Baku, Azerbaijan are published with permission from Dr. Devinder Singh Chahal from his book “Nanakian Philosophy: Basics for Humanity”.

Note: This writing first appeared as the Editorial in The Sikh Bulletin March-April 2015. It is reproduced here in the belief that the messages are as relevant today as when they were first penned. Joint Editor.

Book Review



The Sikh Heritage: Beyond Borders

By Dr. Dalvir Singh Pannu, San Jose, California, USA.

Published by: Pannu Dental Group, 2019 –

www.thesikheritage.com

Printed by: Copy well, Canada. Hard Bound Edition, Pages 416;
Price: \$95

Reviewed by:

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It has been many years since I had first met Dr. Dalvir Singh Pannu, an established dentist, during a visit to California. During our very first conversation, I found that he was fired up to serve his faith and community. He was inspired to research and disseminate his

Sikh Heritage. Little that I knew that he would take off time from his professional practice to undertake field trips to personally research data to write this book.

As the author told me that he wanted to not just walk but talk and listen to the streets, bricks, buildings, and their ruins, as well as to the neighbors who had personally experienced the presence of Sikh historical places. It is there that the Nanak Panth evolved and got established. The author explored all that went into preserving the biography of Guru Nanak and his successors. He also researched old literature, historical records, and the observations of those who recorded their search on the subject of his interest. This painstaking research took Dr. Pannu more than one decade to complete.

Figure 1 Gurdwara Nanaksar Fateh Bhinder interior



Dr. Pannu's pursuit resulted in a veritable encyclopedia of Sikh shrines and places lost to the community. The Sikh nation left this irreplaceable heritage beyond the Radcliff border in Pakistan after the bloodstained separation of India and Punjab in 1947.

The book is based on the narration of 84 historical monuments or places in 6 districts of Pakistan, namely, Nankana Sahib, Sheikhpura, Sialkot, Lahore, Kasur, and Narowal. The maximum number of Gurdwaras (42) are listed under the Lahore district which has 84 historical places including gurdwaras.

Dr. Pannu starts Chapter one appropriately with Nankana Sahib - the birthplace of Nanak and Sikhism. Guru Nanak was the founder of a new thought, a new community originally known as *Nanak Panthis*. His followers, *Nanak Panthis*, flocked to him everywhere he visited. That led to the formation of a community of Sikhs, that originated from *Sindhu* (Hindu)

civilization East of the Sindh River Valley, and a community of Mureeds that originated from *Turki* (Turkish) civilization, West of the Sindh River Valley.

In the book, Dr. Pannu acknowledged over 150 authors, scholars, and historians from many religions for their input and critiques. The resulting exhaustive work includes a comparative analysis of the *Janamsakhis* associated with Guru Nanak Dev with similar *sakhis* (tales) from other faiths. Examples are Kaaba shifting its place, cobra spreading hood to shade, and prodigy pupil revealing the mystical significance of the alphabet to the schoolteacher (pages 24, 38, 42).

The evolution of Gurmukhi script from the times of Guru Nanak Dev to Guru Arjun Dev is explained in the chapter Gurdwara Patti Sahib (page 40).

The pre-partition revenue records have been included to comprehend the land disputes during the Gurdwara reform movement. For example, the author details in the chapter on Gurdwara Kiara Sahib as follows: "Mahant Fauja Singh was in charge of Gurdwara Kiara Sahib during the Gurdwara Reform Movement and his partners in landholding were Ujjagar Singh and Mahantani Inder Kaur. The Gurdwara property included 15 murabba (1 muraba equals 25 acres) of land in the Village of Darria. After losing their case at the High Court, the Mahant and his partners were evicted from the property on June 17, 1936." (page 46).

The author with his pioneering research of new pieces of evidence, backed by more than 750 endnotes citations has critically examined as well as confirmed the findings of many prominent historians. Among stories that have been challenged in the book include those questioned by Karam Singh in his investigation of *Bala Janamsakhi* (page 61), Khushwant Singh's claims about Guru Arjun's martyrdom, Kapoor Singh's viewpoint about Mujjaddid Ahmed Sirhindi (page 239), Kavi Santokh Singh's narrative about Sri Guru Teg Bahadur's visit to Golden Temple Amritsar (page 181), and Syed Muhammad Latif's assertion that Bhai Bidhi stole the "Emperor's" horses (page 277).

For understanding the circumstances leading to the martyrdom of Guru Arjun, the reader can find new evidence included from Bhai Banno Prakash, *Dhakhirat al-Khawanin*, and A contemporary Dutch chronicle of Mughal India (page 230). In the chapter Gurdwara Dehra Sahib, a striking similarity of "*wah-dat al-wujud*" doctrine by Iban Arbi to Sikh philosophy has been explained. In the same chapter author tells that after the martyrdom of Guru Arjan, there was a large gap of more than a century until Chandu's name appeared first time in the written history, in the *antki sakhi* of *Parchian Sewadas*.

A special focus has been added to establish the historical significance of sites where the rare handwritten manuscripts of Sikhs' sacred scripture Sri Guru Granth Sahib were kept in pre-partition times. They include villages of Sharenke (pp. 176), and Jambar kalan (pp. 142). In an astonishing discovery, this book marks the site, Gurdwara Shahid Ganj, where Bhai Taru Singh was scalped (pp. 306) a separate shrine, from the location of Gurdwara Shahid Asthan Bhai Taru Singh in *Hanuman Koocha*. There the severely wounded Sikh martyr took his last breath (pp. 316).

The book also reveals the mixture of different expressions of various faiths of the Indian sub-continent on Sikh architecture. A Ganesh Chakar inlay of black color on the wall of Gurdwara Sahib Daftuh (pp. 165) has been noticed by the vigilant explorer while compiling this book. The structure of a shrine in District Kasur appears to be a Hindu temple at first glance, but the photo of the Gurmukhi inscription, as provided in the book, reads, "Gurdwara Bawa Ram Thaman. The Singhs of village Daftuh got this door frame installed." The Jhingar Shah Suthra

Samadh showcases the Upanishad Shlok in Sanskrit and a composition of Guru Nanak in *Devnagari* written next to each other (pp. 347).

In another chapter discussing village Manak, the tedious legal struggle among Udasi Maha Mandal and Shromni Gurdwara Parbandhak Committee (SGPC) is explained. The legal documents of the British Raj period provided in the book demonstrate the depth of research that the author went into while producing his work. The court case at Manak revolved around the point that no Sikh guru visited this site, making the shrine a point of contention between *Udasis* and SGPC. The author clarifies the mistakes made by many previous works that had mistakenly associated this Gurdwara with Guru Nanak.

Figure 2 Gurdwara Baba Jamait Singh Kahna has a strong connection with the Kuka movement



In many instances, the book provides the same version of multiple sources so that readers can make their own analytical judgment. For example, the account of Gurpartap Suraj Parkash Granth (Raas 11-21,22) is pitted against Bhatt Vahi Multani Sindhi about the visit of Guru Teg Bahadur to *Harmandar Sahib*, Amritsar in 1664.

Pothi *Sachkand* (Meharban Janamsakhi) providing a different account of Guru Nanak's birthplace as "Chahalan Wale" than other prominent *janamsakhis* accounts of the birthplace as "Talwandi" is yet another example of analyzing contradictory statements side by side throughout the book (pp. 188). Illustrating the rescue site of horses by Bhai Bidhi Chand, the author presents the

contrasting versions of Dabistan-I Mazahib and the Sikhs' traditions (pp. 277).

The Persian records of *Khulasat-ut-Tawarikh* and *Muntakhab al-Lubab* were also pitted against the *Guru Ki Saakhian* about the apparent meeting of Dara Shikoh with Guru Har Rai (pp.296). The accounts of Udasi writers provide varying versions of Sikh traditions, which have been described in detail in the chapters of *Gurdwara Sacha Sauda* and *Gurdwara Tahli Sahib* (pp. 76, 208-211).

The book records an overabundance of Gurmukhi inscriptions inside the Sikh monuments left in Pakistan. They have been translated into English by the author for convenience. Emphasis has also been placed on buildings with rich frescoes and artwork, that would preserve them in print as many of them are on the verge of crumbling.

Taking readers back and forth between ancient and modern history, the same chapter covers the ancient accounts of Prachin Panth Prakash as well as modern details of *Shudhi* reconversions performed by Giani Dit Singh and Dr. Jai Singh at this gurdwara during the Singh Sabha Movement (pp. 316-317).

The book includes many interesting facts supported by literature citations. How the shrine of Amritsar was under mortgage with Sahib Rai Naushehria, when Jassa Singh Ahluwalia secured it by paying back the stipulated sum (pp. 343). The author provides the name of Gurdwara Patshahi III Tergay as Jhaari Sahib, yet another fact mentioned for the first time in post-1947 literature. Additionally, in the chapter are included Gurdwara Mal Ji Sahib Kanganpur and Gurudwara Manji Sahib Manak Deke.

The author's hard work and extensive research are demonstrated through his comparative analysis of Puratan Janamsakhi, Sri Guru Tirath Sangreh, Gurdham Sangreh, and Gurshabad Ratanakar Mahankosh.

The author has continuously connected the dots of history's timeline through the chapters built upon one geographical location per chapter. For instance, in Gurdwara Patshahi VI and Patshahi VII Ghalotian Khurd, the author puts together the narratives about Sri Guru Har Rai, Bagh Mal (father of Veer Haqiqat Rai), Dr. Diwan Singh Kalepani, and Bhai Dyal Singh, the poet who wrote famous Fateh Namah (pp. 108-111).

The author has selected, for inclusion, the places that had a distinctive story to tell. However, the author admitted right in his Preface that he covered for his venture the number of sites that far exceeded those that could be accommodated in a single volume. The additional data still on his digital storage may well be published in the foreseeable future pending the interest and input generated by the esteemed readers of this first volume. I am sure that it will happen, and we look forward to furthering publications from Dr. Pannu.

The book is a rich panorama of images and sites, historical facts, and references interspersed by scriptural quotes and historiographic legends. The photos are of high quality. The book even provides the longitude and latitude of important sites at the beginning of each chapter, so that the reader may virtually visit the locations through Google Maps at the same time that one is reading the book. It is recommended for academicians and researchers interested in the Sikh history of Pakistan. It may also make for interesting for the family, Sikh youth, and some three hundred million admirers of Guru Nanak's teachings spread everywhere in today's world.

This Isn't What I Expected.....

By Gurpreet Kaur

This isn't what I expected.

This is not what the videos online projected.

"Everyone is welcomed at the Gurdwara" they proudly say.

No matter your skin color or how you pray.

But this is not what your actions portray.

All I've been getting is silence, giggles, or stares all day.

This makes me miss the religion of my youth.

Yes, this is most definitely the truth.

Where people shook hands, talked, and supported each other,

Where some were like sisters and where some I called "brother."

They say "Only go for your Guru, the Guru Granth!"

But last time I checked, isn't the Guru also the Khalsa Panth?

Maybe I don't belong here, why should I stay?

I tried to do seva but then was pushed out the way.



Watch Gurpreet Kaur recite her poem
here: https://youtu.be/bNstQjiY_Q4

Note to Contributors

The Sikh Bulletin invites articles on matters relating to *Sikhi*. Essays that adopt CRITICAL approaches towards Sikh matters and issues are given priority for publication. Articles devoted towards exploring the messages of Gurbani as contained within the Aad Guru Granth Sahib (AGGS) are particularly welcome.

Manuscripts must be in English or Gurmukhi and must begin with a title page that includes the names, e-mail addresses, and affiliations of all authors. References must be properly cited.

Manuscripts need to be submitted online to editor@sikhbulletin.com or dhillon99@gmail.com and must be in Microsoft Word (.doc). The preferred font for English characters is Calibri font size 11. Gurbani and Gurmukhi characters must be in Unicode (Nirmala UI).

The maximum length for each article in a regular issue is 5,000 words.

Note on Use of Gurbani Verses and Translations by Authors

When quoting Gurbani in their articles, authors are required to provide the Gurmukhi version of the full verse and a romanised version. Mention must be made of the page where it is to be found in the AGGS. In line with the aspirations of *The Sikh Bulletin*, authors must provide translations of Gurbani verses that break from the mould of vedantic, yogic and literal slants prevalent in orthodox translations. Articles relying solely on Gurbani translations as provided by Sant Singh Khalsa MD's English Translation will NOT be published.

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Thank you for your continued support of The Sikh Bulletin. Editor.