



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oankār sat̃ nām kartā purakh̃ nirbh̃hao nirvair akāl mūrati ajūnī saibh̃aṅ gur parsād̃.



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Editorial

When Role Models Turn Rogue: The Case of Un-Gurmat Practices at Hazur Sahib.

Hazur Sahib - located on the banks of the Godavari River at the city of Nanded in the state of Maharashtra, marks the site where Guru Gobind Singh, in 1708, was convalescing after being attacked by two would-be assassins. The Guru had himself named Nanded as "Abchalnagar" (literally "Steadfast city")

One of the attackers stabbed the Guru, and was killed by him with a single stroke of his *talwar*. The other was killed by Sikhs as he tried to escape. The Guru's wound was deep, but initially healed after being stitched by an English surgeon sent by Bahadur Shah I, who served as his doctor, and Dara Shikoh before him. However, the wound re-opened a few days later when the Guru was stringing a bow for one of his Sikhs. Subsequently, the Guru passed on after declaring the *Shabd* Guru as his successor.

Today Hazur Sahib is also known as Takht Sachkhand Sri Hazur Abchalnagar Sahib, and is one of the five Takhts (seats of authority) of Sikhism. The gurdwara (Sikh house of worship) was built between 1832 and 1837 by Maharaja Ranjit Singh (1780–1839). The structure is built at the place where Guru Gobind Singh passed on. The gurdwara within the complex is known as *Sachkhand* (Realm of the Divine). The gurdwara's inner room is called the Angitha Sahib and is built over the place where Gobind Singh was cremated in 1708.

The Diwan of Haidrabad, Chandu Lal, had ensured that the care and control of Hazur Sahib was in the hands of followers of the *Udasi* Sect – an anti-Sikh sect founded by Sri Chand, the rebel and *kudalni* yoga practitioner son of Guru Nanak.

Maharaja Ranjit Singh had sent builders, craftsmen and soldiers from Punjab to build the place. Many of these Sikhs stayed behind and eventually took physical control of the Gurdwara. But they either paid no attention to the ongoing and distorted *maryada* that was introduced by the *Udasis*, had no real understanding of the

anti-Gurmat elements of the *maryada*; or were prevented by local administrators and sangats from reverting the *maryada* to be one that was in line with Gurmat tenets. In any case, the peculiar, odd and strange practices remain. The main ones are listed below:

1. The daily performance of Snatani acts such as ringing of bells, the singing of Aarti with lamps and the use of paraphernalia contained within a plate, and the lighting of oil lamps.
2. The practice of using the tip of an arrow for the purposes of sanctifying the *Karah Parshad* instead of a *kirpan* as is done in all other gurdwaras around the world.
3. The conduct of ritualistic slaughter of a goat during occasions such as Dushera, Holla Mahala, Vaisakhi etc, and the use of the animal's blood as *tilak* offerings of weapons that are on display at Angitha Sahib.
4. Ritualistic worship of myriad of weapons that are stored within the precincts of the Takhat.
5. The dramatic manner of grinding sandalwood every morning and the act of placing *tikkas* of this sandalwood paste on the foreheads of the sangats who have come to listen to the *kirtan* of Asa Di Vaar.
6. The offering of the intoxicant of Bhang in the name of Guru Gobind Singh three times daily.
7. The conduct of an Ardas that mentions Snatani elements such as the *ishnan* (baths) at Ganga Godawri and mention of places such as Hemkunt, Tilganji and Baspat Nagar within the same Ardas.
8. The non-recitation of the *Dohra Agiya Bhaee Akaal Ki, Guru Maneyo Granth* at the close of every Ardas.
9. The installation of the Dasam Granth (a.k.a Bachittar Nattak) side by side the Sri Guru Granth Sahib. A "*hukumnama*" is taken from this *granth* daily, and *katha* (discourse) from within its compositions is done daily at noon. Akhand Paaths of this *granth* are done regularly, but at a much higher rate than those of the Sri Guru Granth Sahib ji. A goat is slaughtered at the Bhog of each Akhand Path of the DG.
10. A *Gristhee* (family man) cannot serve as Jathedar of the Takhat. One of the primary conditions is that he must be a celibate.
11. When partaking in the *Khande di pahul* ceremony, women are separated from men and are subject to different ceremonies. The *pahul* for women is stirred with a *kirpan* and that of men with a *khanda*. The *pahul* for women is prepared by just one person, while five people do so for men. The *pahul* for women is prepared by reading only *Jup bani*, while that of the men is prepared by reading multiple (more than 5) *bannis*.
12. During an Akhand Path, Snatani paraphernalia such as Kumbh, Nareeyal, and oil lamp lighted *Jyot* is used.
13. When *Sodar* is read at this Takhat, it is mixed up with a host of compositions that are outside the SGGS.
14. The Takhat conducts diwans wherein *kirtan*, *katha*, *sodar* and *sohela* is recited, while Akhand Paaths go on simultaneously within the same diwan.
15. The interior of the Takhat and Angitha Sahib is adorned with all sorts of paintings representing our 10 Gurus.
16. One night prior to Diwali, the premises within the Takhat are washed. The water for the washing is brought from the Godawri river in containers by lines of sangats.

There is little doubt that the un-gurmat practices at Hazur Sahib have turned a role model institution into a rogue one. But it's a rogue institution that has been condoned and supported even by those who hold the reins of power within the Sikh apparatus. The Gurdwara Act has stipulated a 17-member Board to run Hazoor Sahib, of which 4 are reserved for the SGPC and one for Chief Khalsa Diwan. The later Gurcharan Singh Tohrra who was SGPC president for a quarter of a century headed this Board for decades. The Jathedars of the Takhats in Punjab, head of SGPC and leaders of other Sikh bodies visit Hazoor Sahib regularly. These individuals seem happy to receive *sirpaos* from the chief pujaris of Hazoor Sahib but have never once publicly raised the issue of the anti-gurmat practices that are rampant in this place.

Karminder Singh Dhillon, PhD (Boston)
Editor-in-Chief.

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥
Amal Glola Koorr Ka Dita Devanhaar

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This Shabd is composed by Guru Nanak and recorded on pages 15-16 of the Sri Guru Granth Sahib ji (SGGS). It is the first shabd of Sri Rag – the fifth rag of the SGGS.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ *Sri Rag Mehla 1*
 Sri Rag First Mehl.

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥ *Amal Glola Koorr Ka Dita Devanhaar*

Amal – Under the influence. **Glola** – Lit. Dosage of intoxicant. **Koorr** - Antonym of Sach; Non realized state of the Creator within. **Ka** – Of. **Dita** – Given, provided. **Devanhaar** – Giver, sustainer.

To Be Non-Realized Of The Creator Within Is To Be Under The Influence Of The Intoxicant **Of Accumulating Material** That Is Provided By My Sustainer.

ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥ *Mtee Marann Visareya Khusi Kiti Din Chaar.*

Mtee – Under the intoxicant, under the influence. **Marann** – Death. **Visareya** – Discarded, forgotten, disremembered, forsaken. **Khusi** – Happiness, joy. **Kiti** – Lit. Done, experienced. **Din Chaar** – Lit. Four days. Idio. Short term.

Under This Intoxicating Influence, The Death **Of My Spirituality** Is Forsaken For Experiencing Short Term Happiness.

ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥ ੧ ॥ *Sach Miliya Tin Sofea Rakhann Kao Darvar.*

Sach - Origin Sanskrit *Sayta*, in Perpetual Existance, the Creator; the Creator who is in permanent existance. **Miliya** – Lit. Met. Sp. Realized. **Tin** – Those. **Sofea** – One who abstains from intoxicants. **Rakhann** – Lit. Keep, remain. **Kao** – Of. **Darvar** – Lit, Court. Sp. Conscience within.

The Creator Remains Realized Within My Conscience In Those Moments **Of My Life** That I Abstain From Such Intoxication.

ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥ *Nanak Sachay Kao Sach Jaann.*

Sachay - Origin Sanskrit *Sayta*, in Perpetual Existance, the Creator; the Creator who is in permanent existance. **Kao** – Of. **Sach** – Reality. **Jaann** – Lit. Know, recognize.

Nanak, Recognize The Reality Of The Creator.

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥ *Jit Sayveaiy Sukh Payiaiy Tayri Dargah Chalaiy Mann. Rahao.*

Jit – By, which. **Sayveaiy** – Realizing. **Sukh** – Spiritual bliss. **Payiaiy** – Lit. Receive, provide. **Tayri** – Your. **Dargah** – Lit. Court. Sp. Conscience. **Chalaiy Mann** – Lit. Dignity is established.

Spiritual Bliss Is Received By His Realization Within O Mind, And Your Dignity Is Established In The Court of My Conscience.

ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥ *Sach Sra Gurr Bahra Jis Vich Scha Nao.*

Sach - Origin Sanskrit *Sayta*, in Perpetual Existence, the Creator; the Creator who is in permanent existence. **Sra** – Lit. Intoxication. **Gurr** – Lit. Fermented cane sugar. molasses. **Bahra** – Sans, without. **Jis Vich** – Within which, which contains, based on, predicated on. **Scha** – Pertaining to the Creator. **Nao** – Virtues. **Scha Nao** – Divine virtues.

The Intoxication Of Realization Of The Creator Within Is Sans Fermented Molasses; It's Predicated On Divine Virtues.

ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ *Sunnhe Vkhanneh Jaytrray Hao Tin Ballharaiy Jao.*

Sunnhe – Listen. **Vkhanneh** – Speak about. **Sunnhe Vkhanneh** – Discourse. **Jaytrray** – Those. **Hao** – I, me. **Tin** – Of those. **Ballharaiy Jao** – Am a sacrifice.

I Am A Sacrifice To Those Who Discourse The Intoxication Of Realization Of The Creator Within.

ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥ ੨ ॥ *Ta Mun Kheeva JanniaiyJa Mehli Paye Thao(n).*

Ta – Such. **Mun** – Mind. **Kheeva** – Intoxicated. **Janniaiy** – Considered. **Ja** – If, when, whence. **Mehli** – Lit. 1. Mansion, abode. 2. Physical body. Sp. Senses. **Paye** – Lit. Put, insert, discover, obtain. **Thao(n)** – Place, position.

The Mind Is Considered Intoxicated Such When Realization Of The Creator Obtains A Place Within My Senses.

ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥ *Nao Neer Changeayia Sat Parmal Tan Vaas.*

Nao – Divine virtues. **Neer** – Water. Metap. Cleansing. **Changeayia** – Virtues. **Sat** – Character. **Parmal** – Perfume. Metap. Adorn. **Tan** - Physical body. Metap. Senses. **Vaas** – Fragrance. Metap. Beautify.

Divine Virtues Cleanse My Character And Adorn and Beautify My Senses.

ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥ *Ta Mukh Hovaiy Uujla Lakh Dati Ek Daat.*

Ta – Because, then, as a result, consequently. **Mukh** – Lit. Face. **Hovaiy** – Becomes. **Uujla** – Lit. Radiant. **Mukh Uujla** – Idio. Stand out as being successful. **Lakh** – Lit. Hundred thousand. **Dati** – Gifts. **Ek** – One. **Daat** – Gift, blessing. **Lakh Dati Ek Daat** – Lit. One amongst a hundred thousand. Idio. Unique, special, invaluable.

Consequently, I Stand Successful In Being Uniquely Blessed.

ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੁਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥ ੩ ॥ *Dookh Tisaiy Peh Aakhieh Sookh Jisaiy Hee Paas.*

Dookh – Pain, sorrow. **Tisaiy** – It, them (pain and sorrow). **Peh** – Of. **Aakhieh** – Say, speak of. **Sookh** – Joy, bliss. **Jisaiy Hee** – Is, existing. **Paas** – Beside, alongside.

It Is Within Such Unique Blessings That I Can Speak Of Sorrow As Existing Alongside The Joys Of Life.

ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥ *So Kio(n) Manho Visaraiy Ja Kay Jee Prann.*

So – That one. **Kio(n)** – Why. **Manho** – From within the mind. **Visaraiy** – Discard, reject, dis-remember. **Ja Kay** – Whose. **Jee** – Life. **Prann** – Breath. **Jee Prann** – Life force.

Consequently, Why Disremember The One Who Is The Life Force Of My Existence.

ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥ *Tis Vinn Sabh Apvitar Hai Jayta Painann Khann.*

Tis – Him. **Vinn** – Sans. **Sabh** – All. **Apvitar** – Lit. Impure, tainted. **Hai** – Is. **Jayta** – All of. **Painann** – Lit. Wearing. **Khann** – Lit. Consuming. **Painann Khann** – Idio. Activities or deeds of the temporal world.

Sans His Remembrance, All Deeds Of The Temporal World Are Tainted.

ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥ ੪ ॥ ੫ ॥ *Hor Glaa(n) Sabh Koorria(n) Tudh Bhavaiy Parvann.*

Hor Glaa(n) – These things, deeds. **Sabh** – All. **Koorria(n)** - Lit. Fakery. Sp. Absence of Godliness, devoid of divinity. **Tudh** – You. **Bhavaiy** – Lit. Pleases. Sp. In accordance with His *Hukm*. **Parvann** – Acceptable.

They Are Tainted Because They Are Devoid Of Divinity; Deeds That Are In Accordance With His Hukm Are Acceptable As Divine.

Understanding Gurbani

Part 1 of 8

The Crossing Over

Have you ever struggled with translations of Gurbani, finding them difficult to comprehend and leaving you with lingering questions? If this resonates with you, this 8-parat video series empowers you to unlock the profound meaning of Gurbani yourself. The innagural episode, "THE CROSSING OVER" emphasies the pivotal shift from deciphering literal words to exploring the spiritual depths within the verses. For anyone seeking to decipher the wideom of Gurbani, this video is an essential starting point.

<https://youtu.be/bFxl-yqupX0>

Our Heritage Their Heritage

By Jogishwar Singh, PhD Switzerland
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I recently had the occasion to be present at three events held inside three very old churches in Switzerland. The first event was the installation of my elder son's father-in-law as the Parish Pastor in the Abbey at Payerne, between Bern and Lausanne. The second event was listening as a spectator to my wife in a choir singing the Requiem by Giuseppe Verdi in the majestic Cathedral in Lausanne. The third event was a recital of an Oratorio composed by Emmanuel Bach (son of Johann Sebastian Bach) in the old Roman style church at Saint Sulpice near Lausanne. As the only turban wearing Sikh at these three events, I was not only quite visible but also remarked upon because several people not known to me walked up to me to begin general conversations, asking me questions about my faith.

In fact, I was slightly late in getting to the recital in Saint Sulpice, having driven all the way down from Langenthal where I had gone to participate in the Sangat of the only Gurdwara in Switzerland on the occasion of Guru Nanak Ji's Gurburab. It was an exalting day for me. I participated in the singing of hymns at the Gurdwara Sahib in Langenthal and then listened to a text of exquisite spiritual composition by Emmanuel Bach in Saint Sulpice. As I walked in late in to a packed church, there was no seat available so I had to stand by the side of the entrance door. My wife told me later that one of her fellow singers told her that almost all the singers had seen me as I entered. They imagined me as one of the Three Wise Men who had come from the Orient to pay homage to baby Jesus after his birth!

The three churches, the one in Payerne, the one in Saint Sulpice as well as the one in Lausanne, are several centuries old. All have a purity of construction which manifests itself in dignified simplicity in their interiors. It was an intensely spiritual experience listening to Verdi's Requiem in the interior of a classically designed gothic architecture Cathedral in Lausanne. While enjoying my experiences in the three places, my mind turned to something which I think about more and more: why do westerners try and preserve the architectural heritage of their religious (and other) places while we Sikhs keep pulling down our old buildings and replacing them with marble laced mausoleum-like antiseptic structures?

I again asked myself this question after reading in a local newspaper that the provincial government of the province where I reside (Canton de Vaud) had granted over a million Swiss Francs for the preservation of the Abbey in Payerne which has suffered damage with the passage of time. The Lausanne Cathedral has also undergone a substantial cleaning and renovation. This got contrasted with what a senior journalist of a major Indian newspaper, himself a Sikh, told me in Geneva a few days ago. He told me that he had tried to raise awareness against a decision to destroy the ancient structure of Bebey Nanki's house, only to replace it by a modern structure. He had failed in his efforts.

This correspondent also told me about the damage being inflicted by several *Karsewa Babas* who keep destroying old structures and replacing these with modern marble clad bigger structures. Having personally observed the consequences of the works done by some of these *Karsewa Babas*, I could not but agree with this person. On my last visit to the Darbar Sahib complex in Amritsar, I observed that several paintings on the walls of Baba Atal ji's Gurdwara had been crudely covered with white paint, just whitewashed. I have also seen several structures dating from Guru Gobind Singh ji's time falling apart in Anandpur Sahib with their bricks being carried away by people. The government of Panjab has certainly funded, wholly or partially, the construction of a Sikh Heritage museum in Anandpur Sahib (which I have not yet visited) but it is also indifferent to the destruction of existing structures from old times.

During my first visit to Pakistan in 2007 I had the occasion to pay obeisance at Gurdwara Rori Sahib near Emnabad before visiting Bhai Lalo's house and Gurdwara Chakki Sahib. The Rori Sahib shrine is still in small red brick, not having been torn down to be replaced with a massive marble structure which it surely would have been had it been on the Indian side of Panjab. This obsession of plastering marble all over the place in our Gurdwaras has started affecting shrines in Pakistan as well. I was told about plans to replace the outside flooring of Gurdwara Dehra Sahib (the site of martyrdom of Guru Arjan ji) in Lahore with marble. I saw bricks being torn out, piled up outside the Samadhi of Maharaja Ranjit Singh in Lahore and being replaced with marble slabs. Gurdwara Janmasthan Guru Ram Das ji in Choon Mandi in Lahore was also being repaired. I have since not been to pay my obeisance there but fear that this might have gone the "marble" way as well.

Nobody seems to be asking whether these *Karsewa Babas* take proper architectural advice from specialists while destroying old heritage structures, only to replace them with massive new marble tomb-like structures. What I felt in the three old structures in Payerne, Lausanne and Saint Sulpice was much deeper than what I feel in some of the newer marble edifices created by the *Karsewa Babas*. Why are they allowed to tear down our common heritage without any historical or architectural advice? Why are they not obliged by the Shiromani Gurdwara Parbandhak Committee (SGPC) to consult architects and historians before being allowed to decide whether an existing Sikh heritage structure should be restored or torn down to be replaced?

We are all concerned about the younger generations of Sikhs supposedly drifting away from the Sikh visual identity or even from the fundamentals of the Sikh faith (just witness the plethora of paintings of Sikh Gurus being now worshipped in Sikh homes and even in some Gurdwaras). If we do not even preserve our architectural heritage to bind them to our traditions, are we really rendering any service to Sikhi? Why are more of us not raising our voices to stop the damage being done by *Karsewa Babas* to our architectural heritage, however well-intentioned they might be? The majesty of our Gurus' teachings does not depend on constructing massive marble structures. Guru Nanak Sahib preferred Bhai Lalo's humble offering to Malik Bhago's lavish gifts. Humility is praised everywhere in the Guru Granth Sahib as a cardinal virtue. So why this fascination with massive marble structures? Who are we trying to fool? Our actions go more and more against the values taught by our Gurus but we try to project these by constructing marble structures.

We have to professionalise the upkeep, construction and designing of Sikh Gurdwaras. No such construction should be allowed without consulting a panel composed of religious scholars, architects and historians. I have no doubt that Sikh architects, historians and scholars would be more than willing to serve on such panels on a voluntary basis. Or at least I hope they would do so! Each heritage structure should be maintained and restored instead of being torn down to be replaced by marble plastered structures. Since nothing seems to move in India without the government being a principal, awareness about the importance of Sikh architectural and historical heritage has to be inculcated in bureaucrats entering government service.

There are so many affluent Sikhs residing within and outside India. Why do none of them show more involvement about saving Sikh heritage structures from ongoing destruction by a plethora of *Karsewa Babas* by endowing charitable trusts and foundations which would use the services of these very *Karsewa Babas* but for restoring/maintaining existing heritage structures rather than their destruction? It would be a much greater *sewa* to the community to do something like this than giving large amounts of money to Gurdwaras in order to have their names emblazoned on marble tiles on the walls and floors of newly built marble "mausoleums". If architects need to be compensated for their assistance in such work, this could also be ensured by such trusts or foundations. It is obvious that Sikhi is a much younger religion than Christianity or Islam or Judaism. This is all the more reason why we should strive to preserve and maintain our architectural and historical heritage rather than leave only a heritage of similar looking large marble structures to our coming generations which might be left wondering whether this is all we had. Do we want to bequeath only copycat marble structures, built without any regard for

surrounding environment, filled with pictures of Sikh Gurus based purely on artists' imaginations in complete contradiction to the Gurus' message, as Sikh architectural heritage to our coming generations of youngsters, especially outside India?

Sikh children born and raised outside India should show more interest in stopping or at least slowing down this ongoing destruction of Sikh historical and architectural heritage in India, especially in Panjab. They should link their financial help to Sikh organisations in Panjab to linkages to the preservation/maintenance of our heritage. Before contributing funds to *Karsewa Babas*, we should all take the trouble of finding out whether any professional architects / historians / religious scholars have been associated with the planning and execution of their construction projects. Professionals can bring a new dimension to our religious shrines. A beautiful example is a stained glass mural in the new Singh Sabha Gurdwara in Southall near London. I have not seen the newly built Gurdwara in Dubai but have heard that its architecture is quite remarkable. I hope to see it soon.

On a lighter note, I suggest affluent Sikhs should pay for making *Karsewa Babas* to travel to Europe and see the superb restoration work done on gothic cathedrals in Chartres, Lausanne, Amiens and other places to pass on architectural/historical patrimony to coming generations. This might make them realise that preservation and maintenance of heritage structures is actually a better service to the community than destruction of such heritage and its replacement by lifeless marble structures. I am reminded of a quote by Aldous Huxley at the end of his essay about the Taj Mahal which I read in school in one of our text books. It said. "But the Taj is made of marble and marble hides a lot of sins".

ਨੀਵਾਣੇ ਸਿੱਖ

ਨੀਵਾਣੇ ਸਿੱਖ ਅੱਜ ਬਣ ਰਹੇ, ਨੇ ਬਹੁਤ ਨਿਮਾਣੇ,
ਛੁਪਾ ਰਹੇ ਨੇ ਕਾਲੇ ਹਿਰਦੇ, ਪਾ ਉੱਜਲੇ ਬਾਣੇ।
ਪਲੀਤ ਕਰਨਗੇ ਅਕਾਲ ਤਖਤ ਨੂੰ, ਮੰਗ ਮੁਆਫੀ,
ਬੁਣਨਗੇ ਕੁੱਝ ਸਾਜ਼ਿਸ਼ਾਂ ਦੇ, ਨਵੇਂ ਤਾਣੇ ਬਾਣੇ।
ਸਿਰਫ਼ ਉਂਗਲਾਂ ਚੁੱਕਣ ਜਾਣਦੇ ਨੇ, ਇੱਕ ਦੂਜੇ 'ਤੇ,
ਗੁਰੂ ਦੇ ਸਾਹਮਣੇ ਖੜ੍ਹ ਕੇ, ਬਣਦੇ ਬੀਬੇ ਰਾਣੇ।
ਰੋਲਿਆ ਗਲੀਆਂ ਵਿੱਚ ਗੁਰੂ ਨੂੰ, ਅਤੇ ਵੇਚ ਵੀ ਖਾਧਾ,
ਸੁਆਂਗ ਰਚੇ ਰਲ਼ ਉਹਨਾਂ ਨਾਲ, ਜੇ ਸਨ ਧਿਛਾਂਣੇ।
ਗੋਲ੍ਹਕਾਂ, ਕੁਰਸੀਆਂ, ਵਜ਼ੀਰੀਆਂ, ਇਤਿਹਾਸਕ ਜ਼ਮੀਨਾਂ,
ਬਿਨਾ ਡਕਾਰੇ ਕਰ ਹਜ਼ਮ ਗਾਏ, ਜ਼ਾਲਮ ਜਰਵਾਣੇ।
ਬੱਲਿਓ ਚੱਲ ਕੇ ਉੱਪਰ ਤੱਕ, ਰਿਹਾ ਫਰਕ ਨਾ ਕੋਈ,
ਗਿਆਨੀ, ਗ੍ਰੰਥੀ, ਜਥੇਦਾਰ, ਬਹੁਤੇ ਮੀਣੇ ਕਾਣੇ।
ਪਲ ਪਲ ਬੋਲੀ ਬਦਲਦੇ, ਅਸੂਲ ਟੰਗ ਛਿੱਕੇ,
ਅੰਨ੍ਹਿਆਂ ਤੋਂ ਰੋੜੀਆਂ ਲੈ ਰਹੇ, ਸਿਰਫ ਆਪਣੇ ਲਾਣੇ।
ਆਮ ਸਿੱਖ ਹੈ ਪਿੱਟ ਰਿਹਾ, ਨਿੱਤ ਮਾਰ ਦੁਹੱਥੜ,
ਸ਼ਰਮਸਾਰ ਬੇਚਾਰਾ ਰੋਵਦਾ, ਦੱਬ ਸਿਰ ਸਿਰਹਾਣੇ।
ਸਿੱਖੀ ਦਾ ਭੱਠਾ ਬੈਠਾ ਰਹੀ, ਹੈ ਚੰਡਾਲ ਚੌਕੜੀ,
ਭੁੱਬਦਾ ਬੇੜਾ ਨਹੀਂ ਜਾਪਦਾ, ਲੱਗੂ ਕਿਸੇ ਠਿਕਾਣੇ।

ਰਵਿੰਦਰ ਸਿੰਘ ਕੁੰਦਰਾ, ਕਵੈਟਰੀ ਯੂ ਕੇ

ਫਿਰ ਵੀ ਅੱਕੇ।

ਗੁਰਜੀਤ ਸਿੰਘ ਵੈਰੇਵਾਲ

ਕੁਝ ਮੰਦਿਰ ਕੁਝ ਗੁਰੂਦੁਆਰੇ ਕੁਝ ਬੈਠੇ ਨੇ ਮੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਪੂਜਾ ਪਾਠ ਨਮਾਜ ਆਰਤੀ ਨਿੱਤਨੇਮ ਦੇ ਪੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਖੁਦ ਨੂੰ ਅੰਸ ਬੰਸ ਚੋਂ ਕਹਿੰਦੇ ਸਾਨੂੰ ਮਾਰਨ ਪੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਪੁਰ ਕੀ ਬਾਣੀ ਕਹਿੰਦੇ ਜਿਸਨੂੰ ਗ੍ਰੰਥ ਸਿਰਾਂ ਤੇ ਚੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਗੁਰੂਆਂ ਦੇ ਇਤਿਹਾਸ ਪੜ੍ਹ ਲਏ ਸਣੇ ਤਰੀਕਾਂ ਰੱਟੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਲੜੀਆਂ, ਸੰਪਟ, ਰੈਣ-ਸਬਾਈਆਂ ਬਾਣੀ ਪੜ੍ਹ ਪੜ੍ਹ ਥੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਦੁੱਖ ਭੰਜਨੀ ਦੇ ਥੱਲੇ ਨ੍ਹਾਤੇ ਤੋੜ ਕੇ ਖਾ ਗਾਏ ਪੱਤੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਗੁਰਾਂ ਦੇ ਨਾਮ ਤੇ ਹੁਕਮ ਸੁਣਾਉਂਦੇ ਏਨੇ ਗੁਰਾਂ ਦੇ ਸੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਬ੍ਰਹਮਗਿਆਨੀ ਸੰਤ ਸਾਧ ਸਭ ਨੇੜੇ ਬਹਿ ਬਹਿ ਤੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਤਨ ਤੋਂ ਕਦੇ ਵੀ ਵੱਖ ਨਾ ਕੀਤੇ ਪਾਏ ਜੇ ਪੰਜ ਕੱਕੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।
ਵੈਰੇਵਾਲ ਨੂੰ ਝੂਠਾ ਕਹਿ ਕੇ ਖੁਦ ਬਣ ਬੈਠੇ ਸੱਚੇ,
ਫਿਰ ਵੀ ਅੱਕੇ।

Securing The Future of Sikhism

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Significant efforts are currently underway in India and abroad for securing Sikhism's future, but more sustained and purposive action seems to be urgently needed in at least three main areas: (1) Ensuring that the messages of authentic 'Sikhi spirituality' are effectively shared and are properly internalized by the global Sikh community; (2) Ensuring that non-Sikhs better appreciate the values and principles of Sikhism and do not discriminate against Sikhs in any way; and (3) Ensuring that Sikhism is accepted as a distinct and unique religion that deserves equal respect among the community of world religions.

Global Dissemination of Sikhi Spirituality. The future of Sikhi spirituality would be better ensured if Sikhs everywhere properly understand, accept, and follow the messages of authentic Sikhi and discard the corrupted, Hinduized, 'hijacked' version of Sikhism currently preached by granthis and parcharaks in our Gurdwaras and practiced by most Sikhs.

Gurbani-based Sikhi spirituality asks us to inculcate and 'realize' the Creator's (Akal Purakh's) divine virtues in our mind and conscience, and to live accordingly. The internalized divine virtues, the Creator's divine Hukm, and our understanding of the enlightening messages of Shabd Guru in Sri Guru Granth Sahib (SGGS) are expected to guide our thoughts, words, and deeds throughout our lives. We are also asked to internalize and live according to the Sikhi values of caring, sharing, compassion, service, equality, justice, and respect for human rights for all, irrespective of caste, creed, race, gender, or nationality. By living this way, we attain spiritual bliss through our own efforts in the here and now.

This foundational teaching of Sikhism was first preached by Guru Nanak Sahib over 550 years ago, but few of us seem to have understood it well, and fewer still have applied it fully in our daily lives. However, improved understanding and acceptance of various aspects of Sikhi spirituality seems possible now. This is mainly due to the widespread dissemination and discussion of a variety of research-based publications and videos by reputable scholars and practitioners of authentic Sikhi. These efforts are helping the global Sikh community realize how much we have deviated from Sikhi spirituality and how to remedy the corruption of Sikh minds and institutions. Over time, we hope to mitigate the unfortunate consequences of centuries of neglect, misunderstanding, and misinterpretation of Gurbani messages.

In this context, Dr. Karminder Singh Dhillon's (KSD) books, articles, and videos on Sikhi Concepts and on Gurbani Shabds are especially noteworthy, for they have utilized his innovative analytical 'Gurbani Framework' to clearly explain the basic messages of Shabd Guru in Sri Guru Granth Sahib. KSD's recent books and 12-part video series on the Hijacking of Sikhi have raised our collective consciousness about the anti-Sikhi Brahmanical ideas and rituals purposively and mischievously introduced into Sikh ideology, Gurdwara practices, and institutions by the Udasis, Nirmlas, and 'Sants' during the past three centuries.

We are also fortunate that KSD's efforts have built upon and complement the writings and YouTube videos on Sikh philosophy and history by many other renowned scholars and preachers of Gurbani, including Prof. Darshan Singh Khalsa, Dr. Harjinder Singh Dilgeer, Bhai Gurbaksh Singh Kala Afghana, Bhai Rajinder Singh Khalsa, Bhai Sarbjit Singh Dhunda, and many others. The list of reputable Sikh scholars and practitioners engaged in reversing the damaging effects of the willful neglect of Gurbani messages is long and inspiring; and is covered in some detail in KSD's book and videos on the Hijacking of Sikhi.

These and other publications and videos are making a noticeable difference to how Sikhs understand the messages of Gurbani. These resources are now easily accessible through The Sikh Bulletin, the Sikhi Vichar Forum website www.sikhivicharforum.org, and the YouTube. However, additional efforts are urgently needed to ensure that these messages reach those unlikely to easily access these resources.

As noted in KSD's book on the Hijacking of Sikhi: (1) It has proven difficult to replace the 'traditional' but corrupted literature that is the main source of the 'Gurmat education' received in various deras in Punjab by most parcharaks; (2) Most English translations of the Sri Guru Granth Sahib (SGGS) rely on the defective Fareedkoti Teeka prepared by Brahmanism-oriented Nirmla priests in the late 1880s; and (3) The English translations of SGGS on the internet and Gurdwara video screens rely mainly on the translation by Sant Singh Khalsa, MD, which relies on this defective Fareedkoti Teeka.

As noted by KSD, this English translation by Sant Singh Khalsa is "based on existing Punjabi translations from the Vedantic School of thought with an infusion of Yogic thought." (Ref.: KSD, Understanding Nitnem: Jup, Sodar and Sohela, footnote, p. 8). Since this translation is inappropriate for understanding the authentic meanings of Gurbani, it is imperative that this version be completely replaced by an English translation of SGGS that is in line with the messages of the authentic Sikhi spirituality currently being disseminated largely through KSD's work. Until this alternative translation becomes available in an easily accessible digital format, most Sikhs will unfortunately continue to be misled by the Sant Singh translation that is corrupted by Brahmanical concepts that distort and misinterpret Gurbani meanings.

Hence, concerted efforts are urgently needed to overcome this serious deficiency in the Sant Singh Khalsa translation. Fortunately, an alternative English translation of the SGGS has recently been published by Dr. Harjinder Singh Dilgeer; and this version is considered by KSD to be "free from Snan, Vedic and Yogic slants." (Ref.: KSD, The Hijacking of Sikhi, p. 422). It would be a great service to the entire global Sikh community if the Dr. Dilgeer English translation could be further modified, as needed, by a reputable team of Gurbani scholars to make it suitable for widespread dissemination of authentic Sikhi.

Once this reliable translation of SGGS is freely available, the global English-speaking Sikh community would be able to more easily access and benefit from all these very worthwhile and absolutely necessary efforts to better educate Sikhs about Sikhi concepts and the messages of Shabd Guru. This would help ensure the much-needed global dissemination and internalization of authentic Sikhi spirituality, and would hopefully secure it in the hearts, minds, and lives of future generations of Sikhs everywhere.

Educating non-Sikhs about Sikhi. Besides our efforts to educate Sikhs about Sikhi spirituality, we also need to intensify efforts to educate non-Sikhs who are understandably not interested in the detailed messages of Sikhi, but need to become much better informed about how Sikhism relates to their own and other religions in their community.

Sikhs everywhere are a highly-vulnerable and often-misunderstood minority community in most countries, including India. Even in India, most non-Sikhs know very little about Sikhs and Sikhism. Also, the non-Sikh community is much more diverse than the Sikhs living among them. Hence, to help educate non-Sikhs about Sikhism, a very different kind of effort and approach is needed than the one suitable for educating Sikhs about Sikhi spirituality and Sikhism as a unique religion, separate from Hinduism.

In India and elsewhere, outreach to non-Sikhs is currently being done through a variety of means. These include interpersonal interactions, interfaith dialogues, seminars and discussions, community engagement projects, visits to Sikh homes and Gurdwaras, and books, newspaper and journal articles, videos, and movies on Sikhism and other religions. These efforts have been undertaken for many decades in many countries, and have perhaps made a noticeable difference in a few places.

However, much more still needs to be done to overcome discrimination against Sikhs in many countries. Negative stereotypes of Sikhs often get exacerbated by biased or motivated news reports and commentaries, and by intentionally misleading social media tropes and YouTube videos. This problem is widely known and has repeatedly been brought to the attention of policy makers and civil society leaders, but the needed reduction or elimination of severe discrimination against Sikhs is yet to occur.

A recent report of the Washington D.C.-based Sikh American Legal Defense and Education Fund (SALDEF) is instructive. It draws attention to issues of endemic bias and discrimination against Sikhs in America. SALDEF's 2020 National Sikh American Survey Report included the following recommendations (Ref.: https://issuu.com/saldefmedia/docs/2020_national_sikh_american_survey/s/11194191):

(1) "Policymakers and elected officials must help eliminate discrimination against Sikh Americans. Strategies could include promoting awareness about Sikhs through school curriculum, publicly engaging with and learning from Sikh communities, and improving Sikh Americans' ability to report bullying and harassment."

(2) "Journalists and media professionals should educate themselves on biases against Sikhs. Policymakers and elected officials have a responsibility to facilitate this education process to serve their constituents, mitigate the harm Sikh Americans face, and prepare to challenge these misconceptions in the media."

These recommendations are equally relevant for the general public, local and national authorities, and civil society organizations. To reduce both latent and overt discrimination against Sikhs, urgent steps must be taken by all concerned to help generate greater appreciation of Sikhism as a distinct religion so that Sikhs as well as Sikhism are treated with much greater respect and acceptance everywhere.

Securing Religious Freedom in India

According to reputed experts on world religions: "Religion signifies those ways of viewing the world that refer to (1) a notion of sacred reality (2) made manifest in human experience (3) in such a way as to produce long-lasting ways of thinking, feeling, and acting (4) with respect to problems of ordering and understanding experience." (Ref.: Lawrence S. Cunningham and John Kelsay, *The Sacred Quest: An Invitation to the Study of Religion*, 4th ed., Pearson Prentice Hall, New Jersey, 2006, p. 22). Sikhism has easily met this definition of religion since its founding by Guru Nanak Sahib five centuries ago; and the global religious community recognizes Sikhism as the fifth largest religion in the world.

However, in India, the land of its birth, Sikhism has never been given the status and respect it deserves. There are many reasons for this unfortunate state of affairs, some of which have been highlighted in various publications and YouTube videos by the renowned scholars of Gurmat mentioned above. The severe problem of persistent discrimination against Sikhs and Sikhism has also been brought to the attention of successive Indian governments and policy makers over the past many decades.

It has been repeatedly pointed out that even the Constitution of India enshrines such discrimination against Sikhs in its Article 25 (ironically) titled 'Right to Freedom of Religion.' This Article says that: "All persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion." But it also says that: "In sub-clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly." Thus, in terms of their legal status in India, Sikhs and Sikhism have been erroneously considered a part of Hindus and Hinduism, which is clearly contrary to Sikh beliefs and Sikhi spirituality as per the messages of Gurbani.

It is worth noting that this issue was addressed by the National Commission to Review the Working of the Constitution (NCRWC) in 2002. In its comprehensive Report to the Prime Minister of India, the high-powered NCRWC recommended that Sikhism and Jainism and Buddhism be recognized as separate religions. It also stated

that “Those recommendations which involve amendments to the Constitution are given in italics”. (Ref.: <https://legalaffairs.gov.in/national-commission-review-working-constitution-ncrwc-report>).

The Report’s conclusion and recommendation on the ‘Right to Freedom of Religion’ were as follows:

3.23.1 A number of institutions of Sikhs and Buddhists suggested certain changes in article 25(2). Explanation II to article 25 provides that reference to Hindus in sub-clause (b) of clause (2) should be construed as including a reference to Sikhs etc.

3.23.2 The Commission, without going into the larger issue on which the contention is based, is of the opinion that the purpose of the representations would be served if Explanation II to article 25 is omitted and sub-clause (b) of clause (2) of that article is reworded as follows: - “(b) providing for social welfare and reform or the throwing open of Hindu, Sikh, Jaina or Buddhist religious institutions of a public character to all classes and sections of these religions.” (emphasis added by the author, in bold)

Despite this clear and specific recommendation of the NCRWC to recognize Sikhism as a religion separate from Hinduism, for the past twenty years the Government of India (GOI) has taken no action to accept and implement this important recommendation of the 2002 NCRWC Report. Further action by GOI is very unlikely unless the Indian Sikh community and its politicians and central/Panthic institutions forcefully raise the issue again with the Government of India in a much more purposive manner. Without this action, and without the above amendment to the Constitution of India as recommended by the NCRWC, the future of Sikhism as a separate and unique religion cannot be legally secured in India.

It must also be noted that issues related to the Right to Freedom of Religion for the Sikhs in India go far beyond the legal status accorded to Sikhism in the Constitution of India. Unfortunately, in recent years Sikhs and their beliefs and way of life have been targeted in alarming ways by Hindutva-oriented RSS cadres and BJP supporters, and Sikhs have been unable to get any relief from GOI for redress of their legitimate grievances. As a result, the current situation of Sikhs in India is not promising, and has even deteriorated in recent years. The encroachment of Hindu beliefs and practices into Sikhism is continuing unchecked and has noticeably intensified, as has been explained in KSD’s book on the Hijacking of Sikhi.

It is well known that the ruling majoritarian Hindutva-oriented government, its political party, and their ideological backers in the BJP and RSS have unfortunately become even more aggressive and intrusive in matters relating to all minority communities, particularly Muslims, Christians, and Sikhs living not only in India but in foreign countries as well. Many external human rights organizations have recently pointedly drawn attention to the deterioration in the way Sikhs and other minorities are being treated in India.

For example, the 2023 and 2024 reports of the US Commission on International Religious Freedom (USCIRF) have openly and straightforwardly reported to the US Government on this dismaying state of affairs. The following excerpts from these USCIRF reports are worth noting. (Ref. <https://www.uscirf.gov>):

2023 Report: “In 2022, religious freedom conditions in India continued to worsen. Throughout the year, the Indian government at the national, state, and local levels promoted and enforced religiously discriminatory policies, including laws targeting religious conversion, interfaith relationships, the wearing of hijabs, and cow slaughter, which negatively impact Muslims, Christians, Sikhs, Dalits, and Adivasis (indigenous peoples and scheduled tribes). The national government also continued to suppress critical voices—particularly religious minorities and those advocating on their behalf—including through surveillance, harassment, demolition of property, and detention under the Unlawful Activities Prevention Act (UAPA) and by targeting nongovernmental organizations (NGOs) under the Foreign Contribution Regulation Act (FCRA).”

2024 Report: “In 2023, religious freedom conditions in India continued to deteriorate. The government, led by the Bhartiya Janata Party (BJP), reinforced discriminatory nationalist policies, perpetuated hateful rhetoric, and failed to address communal violence disproportionately affecting Muslims, Christians, Sikhs, Dalits, Jews, and

Adivasis (indigenous peoples). Indian authorities also increasingly engaged in acts of transnational repression targeting religious minorities abroad. In September, Canadian Prime Minister Justin Trudeau alleged Indian authorities' involvement in the killing of Sikh activist Hardeep Singh Nijjar in Canada, which was followed by a plot to kill Gurpatwant Singh Pannun in the United States in November."

In both the 2023 and 2024 reports, the USCIRF recommended that the U.S. Government: (1) "Designate India as a "country of particular concern," or CPC, for engaging in systematic, ongoing, and egregious violations of religious freedom, as defined by the International Religious (IRFA)"; and (2) "Advance human rights for all religious communities in India and promote religious freedom, dignity, and interfaith dialogue through bilateral engagement and in multilateral forums."

Unfortunately, the Government of India's response to these well-founded continuing criticisms by an independent expert commission on international religious freedom has not been positive at all.

Conclusion. It is clear that much more needs to be done by the global Sikh community to address their legitimate concerns regarding the pressing need for: (1) The global dissemination of the messages of authentic Sikhi spirituality to all members of the Sikh community; (2) Better education of non-Sikhs everywhere about Sikhs and their unique religion and its beliefs and practices; and (3) Ensuring that the religious freedom of Sikhs and Sikhism is formally legally-legitimized in India. Only with more concerted and intensified collective actions, as proposed above, would Sikhs and Sikhism receive the proper understanding, appreciation, respect, and religious freedom they richly deserve. Only then would their future in the global Sikh community, as well as among the diverse followers of other religions, be firmly secured.

The Valuable Time of Maturity

Mário de Andrade

*I counted my years
and realized that*

*I have less time to live by,
than I have lived so far.*

I have more past than future.

*I feel like that boy who got a bowl of cherries.
At first, he gobbled them,
but when he realized there were only few left,
he began to taste them intensely.*

I no longer have time to deal with mediocrity.

I do not want to be in meetings where flamed egos parade.

*I am bothered by the envious,
who seek to discredit the most able,
to usurp their places, coveting their seats,
talent, achievements and luck.*

*I do not have time for endless conversations,
useless to discuss about the lives of others
who are not part of mine.*

*I no longer have the time to manage
sensitivities of people who despite their chronological age,
are immature.*

*I hate to confront those that struggle for power,
those that 'do not debate content, just the labels'.
My time has become scarce to debate labels,
I want the essence.*

My soul is in a hurry. . .

Not many cherries in my bowl,

*I want to live close to human people, very human,
who laugh of their own stumbles,
and away from those turned smug
and overconfident with their triumphs,
away from those filled with self-importance.*

*The essential is what makes life worthwhile.
And for me, the essentials are enough!*

Yes, I'm in a hurry.

*I'm in a hurry to live with the intensity that only maturity
can give.*

*I do not intend to waste any of the remaining cherries.
I am sure they will be exquisite, much more than those
eaten so far.*

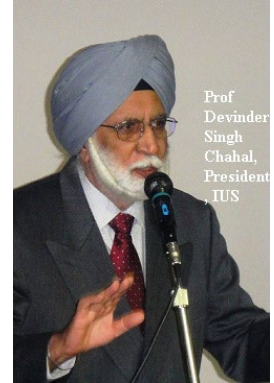
*My goal is to reach the end satisfied
and at peace with my loved ones and my conscience.*

*And per Confucius "We have two lives
and the second begins when you realize you only have
one."*

SELECTED BANI OF GURU AMAR DAS
The Universally Acceptable Philosophy*

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IUS

ABSTRACT. *Guru Amar Das composed as many bani as Guru Nanak. He was the first to caution that people started to compose Kachi (false) bani under the pen name of 'Nanak' after Guru Nanak's demise. Since Guru Nanak has pointed out that only rare people can deliberate bani properly, this paper discusses the need to interpret bani by applying logic and scientific information. This paper discovers that some of Guru Amar Das's bani are directly related to the philosophy embodied in the bani of Guru Nanak. Note. 'Bani' is used in this article in singular and plural forms.*

INTRODUCTION. Guru Amar Das composed almost as many bani (907) as Guru Nanak (974) (Kapoor, 2002) (Shackle, Christopher; Mandair, 2013). Moreover, Guru Amar Das has accepted Nanak as his Guru as is evident in his following bani:

ਨਾਨਕ ਜਿਨ੍ਹ ਕਉ ਸਤਿ¹ ਗੁਰੁ² ਮਿਲਿਆ ਤਿਨ੍ਹ ਕਾ ਲੇਖਾ³ ਨਿਬੜਿਆ⁴ ॥
 Nānak jinḥ ka^o satgur mili^a tinḥ kā lekḥā nibṛi^ā. ॥

Those to whom Nanak, the true¹ Guru² (Enlightened), has imparted his philosophy, their deeds³ have been accounted⁴ for." AGGS, M 3, p 435.

In this phrase, many scholars interpret 'Nanak' as the pen name of Guru Amar Das; however, Guru Amar Das has declared Nanak as 'ਸਤਿ¹ ਗੁਰੁ²'. Guru Arjun has defined ਸਤਿ¹ ਗੁਰੁ² (Sat Guru) as one who has recognized the 'Ever Existing God' in his following phrase:

ਸਤਿ¹ ਪੁਰਖੁ² ਜਿਨਿ ਜਾਨਿਆ ਸਤਿ³ ਗੁਰੁ⁴ ਤਿਸ ਕਾ ਨਾਉ ॥
 Satṛ purakhḥ jin jāni^a satgur tis kā nā^o.

The one who understood the Ever-Existing¹ God² is called the True³ Guru⁴.

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ⁵ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥
 Fis kai sang sikhḥ udḥrai Nānak har gun gā^o. ॥1॥

In the company of that Sat Guru, the life of the Sikh is improved⁵.

Nanak (Guru Arjan) says: Let us sing (understand) about God (Hari) in the company of that Sat Guru. 1. AGGS, M 5, p 286.

It is evident from the above example that interpretation of bani in its actual perspective is not an easy task. Guru Nanak has already noticed this problem even during his life, as explained in his following phrase:

ਬਾਣੀ¹ ਬਿਰਲਉ² ਬੀਚਾਰਸੀ³ ਜੇ ਕੇ ਗੁਰਮੁਖਿ⁴ ਹੋਇ ॥
 ਇਹ ਬਾਣੀ⁵ ਮਹਾ⁶ ਪੁਰਖ⁷ ਕੀ ਨਿਜ⁸ ਘਰਿ⁹ ਵਾਸਾ¹⁰ ਹੋਇ ॥੪੦॥
 Baṇī birla^o bīchārsī je ko gurmukḥ ho^e.
 Ih baṇī mahā purakhḥ kī nij gḥar vāsā ho^e. ॥40॥

Only rare persons², who are Guru-oriented (oriented towards enlightenment)⁴, will contemplate³ the Word (bani/sabd/philosophy)¹.

This Word (bani/sabd/philosophy)⁵ of the pre-eminent preceptor^{6,7} will be imbibed¹⁰ only in particular/unique receptive minds^{8,9}. 40. AGGS, M 1, p 935 (Oankar Bani)

This phrase of Guru Nanak demonstrates that bani must be interpreted from its actual perspective by applying logic and scientific information.

DISCUSSION

I have selected some of Guru Amar Das' bani to present his universally acceptable philosophy based on Guru Nanak's philosophy.

Kachi (False) Bani. After the demise of Guru Nanak, many people started to write bani under the pen name of 'Nanak.' Guru Amar Das noticed this and warned about false (kachi) bani. Therefore, in 1604, while compiling the Pothi (Sacred Granth), Guru Arjun strictly evaluated the collected bani to avoid the inclusion of false (kachi) bani,

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥ ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

Satgurū binā hor kachī hai baṇī. Baṇī ṭa kachī satgurū bājhahu hor kachī baṇī.

Without the True Guru, the bani of others is false. Without the True Guru, the bani of others is false

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥

Kahde kache suṇde kache kachī ākhī vakhāṇī.

The speakers and listeners of such bani are false, and those who explain such bani are also false.

AGGS, M 3, p 920.

ਸਤਿਗੁਰੂ (Sat Guru – True Guru) in this stanza has already been defined by Guru Arjun as above.

ਗੁਰਬਾਣੀ (Gurbani) Promotes Divine Enlightenment to Eradicate Ignorance. The following phrase of Guru Amar Das is often quoted in Sikh writings to promote ਗੁਰਬਾਣੀ (Gurbani) as the "Divine Light" in this world:

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

Gurbāṇī is jag meh chānaṇ karam vasai man āe. 1.

I have compared the interpretations of the well-established theologians from www.srigranth.org to show that applying logic and science can make a difference in interpreting bani from its actual perspective:

Manmohan Singh, SGPC, Amritsar: Gurbani is the Divine Light in this world. Through God's grace does it come to abide in mortal's mind.

Dr Sant Singh Khalsa: Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. ||1||

Faridkot Vala Teeka (1883): ਤਾਂ ਤੇ ਗੁਰ ਉਪਦੇਸ ਰੂਪ ਜੇ ਬਾਣੀ ਹੈ ਸੋਈ ਸੰਸਾਰ ਮੈਂ (ਚਾਨਣੁ) ਗਿਆਨ ਰੂਪ ਪ੍ਰਕਾਸ ਕੇ ਕਰਨੇ ਵਾਲੀ ਹੈ ॥ ਪਰੰਤੂ ਉਤਮ ਭਾਗੋਂ ਕਰਕੇ ਮਨ ਮੈਂ ਆਈ ਬਸਤੀ ਹੈ ॥੧॥

Prof. Sahib Singh: ਕਰਮਿ = ਮਿਹਰ ਨਾਲ। ਮਨਿ = ਮਨ ਵਿਚ। ਆਏ = ਆਇ, ਆ ਕੇ ॥੧॥

ਸਤਿਗੁਰੂ ਦੀ ਬਾਣੀ ਇਸ ਜਗਤ ਵਿਚ (ਜੀਵਨ ਦੇ ਰਸਤੇ ਵਿਚ) ਚਾਨਣ (ਕਰਦੀ) ਹੈ। ਇਹ ਬਾਣੀ (ਪਰਮਾਤਮਾ ਦੀ) ਮਿਹਰ ਨਾਲ (ਹੀ) ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਆ ਵੱਸਦੀ ਹੈ ॥੧॥ AGGS, M 3, p 67.

Manmohan Singh, Dr Sant Singh Khalsa, and Prof. Sahib Singh interpret 'Gurbani' as 'Gurbani.' While Faridkot Vala Teeka says, 'Gurbani' is 'Guru Ka Updesh' (Teachings of Guru), none of them explain the meaning of ਗੁਰਬਾਣੀ (Gurbani). However, Bhai Kahn Singh defined 'Gurbani' as the bani (sabd), uttered by the mouth of Guru Nanak and his successor (to the 'House of Nanak'), 'Satgurus,' under the intuition of the Almighty, is called 'Gurbani.' He further emphasized in a note that although Bhai Gurdas uses this term for the bani of all other Atam Gianis, however, this term is reserved, especially for the bani of our Satgurus. (Singh, 1996)

Every writer interpreted 'Divine Light' as 'to illuminate' the world except Faridkot Vala Teeka, which said illuminating means disseminating 'wisdom.' Let us explore the real meanings of ਗੁਰਬਾਣੀ (Gurbani) before interpreting that phrase of Guru Amar Das. ਗੁਰਬਾਣੀ: It is composed of two words – ਗੁਰ (Gur) + ਬਾਣੀ (bani).

The word ਗੁਰ (Gur) is spelled in the following four forms in the Aad Guru Granth (AGGS): (i) ਗੁਰ, (ii) ਗੁਰੁ, (iii) ਗੁਰੂ, and (iv) ਗੁਰਿ.

According to Bhai Kahn Singh (Singh, 1981), all these forms are pronounced as ਗੁਰੂ (guru). He explains that guru means “that devours darkness/ignorance means enlightening/enlightener.” ਗੁ (GU) = means darkness, and ਰੂ (RU) = means light which devours darkness/ignorance. Thus, ‘guru’ is light that dispels darkness (ignorance); it means ‘enlightener’ or ‘enlightening.’

Moreover, the word ‘guru’ has many other meanings; therefore, it is essential to interpret it within the context in which it has been used. It has been used as an ‘enlightening’ that removes darkness (Ignorance). Therefore, the following very important phrase of Guru Amar Das is interpreted logically and scientifically as follows:

ਗੁਰਬਾਣੀ¹ ਇਸੁ ਜਗ² ਮਹਿ ਚਾਨਣੁ³ ਕਰਮਿ⁴ ਵਸੈ ਮਨਿ⁵ ਆਏ ॥੧॥

Gurbāṇī is jag meh chānaṇ karam vasai man ā^oe. 1.

Enlightening words¹ eliminate darkness (ignorance)³ from those minds⁵ who work⁴ to understand the enlightening³ words in the world². AGGS, M 3, p 67.

GURU AMAR DAS RECOMMENDS UNDERSTANDING ਨਾਮੁ (NAAM)

ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥ ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

Man re nām japahu sukh ho^e. Gur pūrā salāhī^oai sahj milai parabh so^e. ||1|| rahā^o.

Hey Mind! The one who understands the Naam find all the pleasure of life. By practicing the philosophy of the complete Guru, one can easily understand God. Pause. AGGS, M 3, p 67.

Note: ਜਪਹੁ (Japoo) has been interpreted as ‘to understand’. The above Rahao (Pause) of Guru Amar Das is based on the following Rahaos (Pauses) of Guru Nanak:

ਜਪਹੁ¹ ਤ ਏਕੇ² ਨਾਮਾ³ ॥ ਅਵਰਿ⁴ ਨਿਰਾਫਲ⁵ ਕਾਮਾ⁶ ॥੧॥ ਰਹਾਉ ॥

Japahu ta Ek nāmā. Avar nirāfal kāmā. ||1|| rahā^o.

Try to understand¹ the only one² Naam³. All other⁴ actions⁶ are fruitless⁵. 1. Pause. AGGS, M 1, p 728.

And

ਤੇਰਾ¹ ਏਕੁ² ਨਾਮੁ³ ਤਾਰੇ⁴ ਸੰਸਾਰੁ ॥ ਮੈ⁶ ਏਹਾ⁷ ਆਸ⁸ ਏਰੇ⁹ ਆਧਾਰੁ¹⁰ ॥੧॥ ਰਹਾਉ ॥

Terā ek nām tārē sansār. Mai ehā ās eho ādhār. ||1|| rahā^o.

Naam³ is one² of your¹ basic principles, on which^{7,9,16} and the whole world⁵ have hope⁸ and support¹⁰ to across⁴ dreadful sea of life. 1. Pause. AGGS, M 1, p 24.

What is Naam in the above phrases of Guru Amar Das and Guru Nanak? Guru Nanak has explained Naam as ਹੁਕਮੁ (hukm -Laws of Nature/Universe):

ਸਤ¹ ਸੰਗਤਿ² ਕੈਸੀ³ ਜਾਣੀਐ ॥ ਜਿਥੈ⁵ ਏਕੇ⁶ ਨਾਮੁ⁷ ਵਖਾਣੀਐ ॥

Satsangaṭ kaisī jāṇī^oai. Jithai Ek nām vakhāṇī^oai.

ਏਕੇ⁹ ਨਾਮੁ¹⁰ ਹੁਕਮੁ¹¹ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ¹² ਦੀਆ ਬੁਝਾਇ¹³ ਜੀਉ ॥੫॥

Ēko nām hukam hai Nānak satgur dī^oā bujhā^oe jī^o. ||5||

Question: How³ the congregation² of noble people¹ can be recognized⁴?

Answer: It is that congregation where⁵ only⁶ the Laws of Nature/Universe⁷ are discussed/explained⁸.

Nanak says: The true Guru¹² (enlightenment) discloses¹³ that there is only one⁹ Naam¹⁰, which means the Laws of Nature/Universe¹¹. AGGS, M 1, p 72.

Guru Arjun explain ਨਾਮ (naam) as the Laws of Nature/Universe as follows:

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲੇ³ ਜੰਤ⁴ ॥ ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਖੰਡ⁵ ਬ੍ਰਹਮੰਡ⁶ ॥

Nām ke dhāre sagle janṭ. Nām ke dhāre khand barahmand.

All³ living beings⁴ are living according² to the Laws of Nature/Universe¹

Every action and reaction in different galaxies⁵ of the Universe⁶ is going on according² to the Laws of Nature/Universe¹

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਿਮ੍ਰਿਤਿ⁷ ਬੇਦ⁸ ਪੁਰਾਨ⁹ ॥ ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸੁਨਨ¹⁰ ਗਿਆਨ¹¹ ਧਿਆਨ¹² ॥

Nām ke dhāre simriṭ beḍ purān. Nām ke dhāre sunan giān dhiān.

The sacred Hindu Granths—Smritis⁷, Vedas⁸, and Puranas⁹—were written according to the Laws of Nature/Universe¹. We hear¹⁰ wisdom¹¹, and contemplate¹² according² to the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਆਗਾਸ¹³ ਪਾਤਾਲ¹⁴ ॥ ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲ¹⁵ ਆਕਾਰ¹⁶ ॥

Nām ke dhāre āgās pātāl. Nām ke dhāre sagal ākār.

Every action and reaction in the celestial bodies in space¹³ and the Netherlands¹⁴ is according to the Laws of Nature/Universe¹. Every action and reaction in all¹⁵ forms (celestial bodies)¹⁶ is going on according² to the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਪੁਰੀਆ¹⁷ ਸਭ¹⁸ ਭਵਨ¹⁹ ॥ ਨਾਮ¹ ਕੈ ਸੰਗਿ² ਉਧਰੇ²⁰ ਸੁਨਿ²¹ ਸ੍ਰਵਨ²² ॥

Nām ke dhāre purīā sabh bhavan. Nām kai sang udhre sun sarvan.

All¹⁸ the continents¹⁹ of the world are full¹⁷ of valuable materials under² the Laws of Nature/Universe¹. We listen²¹ through our ears²² according² to the Laws of Nature/Universe¹ to save²⁰ (ourselves from dangers).

ਕਰਿ²³ ਕਿਰਪਾ²⁴ ਜਿਸੁ ਆਪਨੈ²⁵ ਨਾਮਿ²⁶ ਲਾਏ²⁷ ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ²⁸ ਮਹਿ ਸੇ ਜਨੁ²⁹ ਗਤਿ³⁰ ਪਾਏ³¹ ॥੫॥

Kar kirpā jis āpnai nām lāe. Nānak chāṭhe pad meh so jan gaṭi pāe. ||5||

Those²⁹, who are²³ bound²⁴ to use the Laws of Nature/Universe of the Eternal Entity²⁵, have achieved^{30,31} the higher status of existence²⁸. AGGS, M 5, p 284. (Sukhmani Bani)

The above discussion demonstrates that ਜਪੜੁ (Japoo) has been interpreted as 'to understand' and ਨਾਮੁ (NAAM) as Laws of Nature/Universe. This discussion also proves how interpreting even a single phrase involves understanding many other phrases. Such interpretations are called 'holistic interpretation'.

MIND IS FULL OF EVIL THINKING. Guru Amar Das explains in the following phrase: if the mind is full of evil thinking, it cannot be cleansed by washing the body:

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

Man mailai sabh kichh mailā tan dhōtai man hachhā na hoē.

When the mind is full of evil thinking, it cannot be cleansed by washing the body.

ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥੧॥

Ih jagat bharam bhulāiā viralā būjhāi koē. ||1||

The people of this world are lost in doubt but rare are those who discover the right path. 1. AGGS, M 3, p 558.

The above philosophy of cleansing the mind is based on the following JAP Bani, Pauri # 20 of Guru Nanak, where the right path to cleanse the mind is shown:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥

Bhārīai hath pair tan deh. Pānī dhōtai utras khēh.

If the hands are soiled with dust that can be cleansed with simple water.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

Mūt palīṭī kapaṛ hoᵉ. De s̄abūṇ laīᵉai oh d̄hoᵉ.

If the clothes are soiled with urine, they can be cleansed using soap.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Bhārīᵉai maṭ pāpā kai sang. Oh d̄hopai nāvai kai rang.

If the mind is polluted with sins, it can be cleansed by imbibing Naam.

AGGS, JAP # 20, p 4.

The main theme (Rahaoo) tells us the right way:

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੇ ਨਾਮੁ ॥ ਸਤਗੁਰਿ ਦੀਆ ਮੇ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

Jap man mere tū eko nām. Saṭgur dīᵉā me kaᵉo ehu niḍhān. ||1|| rahāᵉo.

Oh, my mind! Try to understand the only one Naam? A truly enlightened person has given me this treasure of Naam. 1. Rahaoo (Theme) AGGS, M 3, p 558.

Here, Guru Amar Das again confirms that ‘japoo’ means ‘to understand’. The only ‘one Naam’ means ‘Laws of Nature/Universe.’

One Bani, One Guru and One Sabd

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੇ ਸਬਦੁ ਵੀਚਾਰਿ ॥

Ikā baṇī ik gur iko sabaḍ vīchār.

There is one bani, one Guru, and one sabd to be contemplated. AGGS, M 3, p 646.

Guru Amar Das does not identify the ਇਕਾ ਬਾਣੀ (one bani), ਇਕੁ ਗੁਰੁ (one Guru) and ਇਕੇ ਸਬਦੁ (one sabd) in the above phrase. Next, he recommends contemplating the ‘sabd.’ This practice is essential in Sikhism as it involves deep reflection and understanding of the divine word. Let's explore how the 'sabd' in this context has been identified. If ‘bani’ and ‘sabd’ are the same, then ‘sabd’ has been defined by Guru Nanak in JAP Pauri (Stanza) #38.

What is ਇਕੁ (Eko) in Bani of Guru Amar Das?

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੇ ਰਹਿਆ ਸਮਾਇ ॥

Sabh meh ik varatḍā eko rahiᵉā samāᵉe.

The ‘One’ permeates every living being and pervades everywhere. AGGS, M 3, p 27.

ਸਭ ਏਕੇ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ ॥

Sabh eko ik varatḍā alakḥ na lakhīᵉā jāᵉe.

The ‘One and Only’ permeates every living being and pervades everywhere, and that ‘One and only’ is inapprehensible. AGGS, M 3, p 37.

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

Jinī ik pachhāṇīᵉā dūjā bhāᵉo chukāᵉe.

Those who have recognized the ‘One and Only’ renounce love for other deities. AGGS, M 3, p 38.

ਏਕੇ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਰਲਾ ਕੇ ਵੀਚਾਰੇ ॥

Ēko sachā sabh meh varṭai virḷā ko vīchāre.

The One and Only pervading in all (living and non-living); how rare is the one who contemplates this fact? AGGS, M 3, p 754.

All the above phrases about ਏਕੇ (eko) are based on the following phrase of Guru Nanak’s bani:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੈ ॥ ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Sāhib merā eko hai. Ēko hai bhāī eko hai. ||1|| rahāᵉo

My Eternal Entity (God)¹ is One and Only^{2,3,4}, Hey Brother! AGGS, M 1, p 350.

And

ਆਪੇ¹ ਪਟੀ² ਕਲਮ³ ਆਪਿ ਉਪਰਿ ਲੇਖੁ⁴ ਭਿ ਤੂੰ⁵ ॥ ਏਕੇ⁶ ਕਹੀਐ⁶ ਨਾਨਕਾ ਦੂਜਾ⁷ ਕਾਰੇ ਕੂ⁸ ॥੨॥

Āpe patī kalam āp upar lekḥ bhē tūñ. Ēko kahīai nānkā dūjā kāhe kū. ||2||

Guru Nanak further says that: *You¹, yourself, are the writing tablet² and the pen³ who has written⁴. And let us say⁶ there is One and Only⁵. How can there be another⁷ like It⁸? AGGS, M 1, p 1291.*

Guru Amar Das used ਇਕੁ (Eko) in his bani to represent the Eternal Entity very similar to that explained by Guru Nanak in his bani. What is this ਇਕੁ (Eko)? Guru Nanak described that this ਇਕੁ (Eko) is the same as the One (ੴ) in the logo, ੴ, conceptualized by Guru Nanak for the Eternal Entity. The ੴ is composed of ੴ + ਓ + ੜ . The One (ੴ) is from Numerals, but in science, it is a Physical ONE like the 'SINGULARITY' of Albert Einstein or 'Nothingness' for some scientists. But for Guru Nanak, Singularity or Nothingness is (ਸੁੰਨ - SUNN) and ਨਿਰਗੁਨ (NIRGUN) state of the Eternal Entity, ੴ. The ਓ (open Oora) is from the Gurmukhi Alphabet, but here it is an abbreviation of ਓਹ (Oh – That). The ੜ (extended end of ਓ (open Oora) is from geometry representing INFINITE (amount of Energy). The ਓ = (open Oora) and its extended end (ੜ) are qualifiers words for ੴ (One) in ੴ, indicating an infinite amount of energy as in Singularity. Therefore, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) in Punjabi, meaning infinite amount of energy. (Chahal, 2021)

Mann Tu Jott Sarup. This phrase of Guru Amar Das is very commonly quoted in the Sikh literature but not understood properly.

ਮਨ¹ ਤੂੰ ਜੋਤਿ² ਸਰੂਪ³ ਹੈ ਆਪਣਾ ਮੂਲ⁴ ਪਛਾਣ⁵ ॥

ਮਨ ਹਰਿ⁶ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ⁷ ਰੰਗ⁸ ਮਾਣ⁹ ॥...

ਇਉ ਕਹੈ ਨਾਨਕ¹⁰ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ ॥੫॥

Man tūñ jot sarūp hai āṇā mūl pachhāñ.

Man har jī terai nāl hai gurmatī rang māñ...

Man sāñt āṇī vajī vadhāñī tū hoṇā parvāñ.

10o kahai Nānak man tūñ jot sarūp hai āṇā mūl pachhāñ. ||5|| AGGS, M 3, p 441.

For proper interpretation of this verse, it is essential to understand in which context allegories and metaphors have been used in this verse:

ਮਨ¹ (Mann), in general, means the 'mind.' This is the brain, a place for the origin of conscience, consciousness, and all thoughts. 'Mann' also represents 'man' itself.

ਜੋਤਿ² (Jott) means energy, flame, light, spiritual illumination, and enlightenment. Here, Jott as energy is a more suitable meaning. **ਸਰੂਪ³** (Sarup) means embodiment. And **ਮੂਲ⁴** (Mool) means the roots, origin.

ਇਉ ਕਹੈ ਨਾਨਕ¹⁰ (Aeyoh kahae Nanak): Here, 'Nanak' is not a pen name of Guru Amar Das as it is for all the other Sikh Gurus. Here, 'Nanak' is the Guru, whose philosophy was preached and taught by the Sikh Gurus, who succeeded to the 'House of Nanak.' According to Prof Sahib Singh's grammar, 'Nanak' (ਨਾਨਕੁ) with 'aunkar' to 'kaka' means Nanak, the Guru, not as a pen name (Nom de Plume), although in some cases, the 'kaka' is without 'aunkar' in 'Nanak'(ਨਾਨਕ) even then it means Nanak, the Guru. Himself.

Therefore, **ਇਉ ਕਹੈ ਨਾਨਕ¹⁰** (Aeyoh kahai Nanak) is interpreted as 'Guru Nanak says this philosophy.' This means that Guru Amar Das represents Guru Nanak's philosophy.

Keeping in view the above explanation and scientific information available and using logic, the above verse has been interpreted as follows: *Hey, mind (man)!¹ You are the embodiment³ of energy²; try to recognize your*

roots⁴ (origin); that is the Energy (from the 'One and Only' of ੴ). Hey, mind (man)! The God⁶ (in the form of Energy) is with you; enjoy⁹ and imbibe⁸ the philosophy⁷ of the Guru (Nanak)... Guru Amar Das says: It is the philosophy¹⁰ of Guru Nanak (Literal meaning = Nanak says this philosophy): Hey mind (man)! You are the embodiment of energy. Try to recognize your roots (origin) from Energy." AGGS, M 3, p 441.

Most of the time, ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥, is usually interpreted by many scholars as "Oh my soul, you have emanated from the Divine light of God, know your true essence," which is quite far away from the actual theme of the philosophy of Guru Nanak. However, Prof Sahib Singh's interpretation accepts that God is ਨਿਰਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ meaning 'Only Light' as follows: "ਹੇ ਮੇਰੇ ਮਨ! ਤੂੰ ਉਸ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ ਹੈਂ ਜੋ ਨਿਰਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ (ਹੇ ਮਨ!) ਆਪਣੇ ਉਸ ਅਸਲੇ ਨਾਲ ਸਾਂਝ ਬਣਾ।"

Logically and scientifically, 'Only Light' stands for 'Energy' – that Energy which is represented as $E = mc^2$. The law of conservation of energy states that energy cannot be created or destroyed; it can only be transformed from one form to another.

CONCLUSIONS. Guru Amar Das composed as many bani (907) as Guru Nanak (974). Some of the bani of Guru Amar Das indicate a universally acceptable philosophy like that of Guru Nanak. Guru Nanak indicated that those who can contemplate bani in its actual perspective are rare. On the other hand, Guru Amar Das warned that people started to compose kachi (false) bani under the pen name of 'Nanak' after the demise of Guru Nanak. Consequently, Guru Arjun was critical that no kachi (false) bani was included while compiling a pothi (Granth) in 1604. Based on Guru Nanak's philosophy, Guru Amar Das reported that the evil mind cannot be cleansed by washing the body but by understanding Naam. Guru Amar Das explained 'Naam' in his various bani. However, Guru Nanak explained that 'Naam' is hukm (ਹੁਕਮ), the Laws of Nature/Universe. Guru Arjun further explained 'Naam' as the Laws of Nature/Universe, by which every action and reaction goes in everything and every celestial body in the universe.

Finally, Guru Amar Das described ਏਕੋ (Eko - One) in his bani as very similar to that described by Guru Nanak in his bani. What is this ਏਕੋ (Eko - One)? It is the same as the One (ੴ) in ੴ, the logo conceptualized for the Eternal Entity by Guru Nanak. Although this One (ੴ) is from Numerals, in science, it is a Physical ONE like the SINGULARITY of Albert Einstein. But for Guru Nanak, Singularity or Nothingness is (ਸੁੰਨ - SUNN) and ਨਿਰਗੁਨ (NIRGUN) state of the Eternal Entity, ੴ. That One (ੴ) is an Infinite amount of energy, as in Singularity. Guru Amar Das was discussing the ਜੋਤਿ (Jott) as the One (ੴ) from ੴ, the Eternal Entity, in his sabd of ਮਨ¹ ਤੂੰ ਜੋਤਿ² ਸਰੂਪੁ³ ਹੈ ਆਪਣਾ ਮੂਲੁ⁴ ਪਛਾਣੁ⁵ ॥ (Man tūñ joṭ sarūp hai āpñā mūl pachhāñ.) in which he was advising the people that man is the same ਜੋਤਿ (Jott) as energy found in the One (ੴ) from ੴ.

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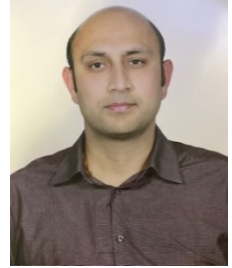
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Guru Nanak and The Yugas

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ਸਲੋਕੁ ਮਃ ੧ ॥ ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥ ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ
ਬੁਝਹਿ ਤਾਹਿ ॥ ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੇਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥
ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥ {ਪੰਨਾ 470}

salok mahalaa pehilaa ||

naanak mer sareer kaa ik rath ik rathavaahu || jug jug fer vaTaie'eeh giaanee bujheh taeh || satajug rath
sa(n)tokh kaa dharam agai rathavaahu || tretai rath jatai kaa jor agai rathavaahu || dhuaapur rath tapai kaa sat
agai rathavaahu || kaljug rath agan kaa kooR agai rathavaahu ||1|| SGGs page 470.

Before diving into the Shabd, let's understand what Yuga is. The Wikipedia provides the basic information pertaining to the Yugas. Cosmology is a branch of astronomy that involves the origin and evolution of the universe. A Yuga is a cyclic concept in the Hindu cosmology. Each cycle lasts for 4,320,000 years and is divided into four repetitive durations. These are Satya Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga. It starts with Satya Yuga and ends with Kali Yuga. As a Yuga Cycle progresses through the four yugas, each yuga's length and humanity's general moral and physical state within each yuga decrease by one-fourth. The duration of Satya Yuga is 1,728,000 years, Treta Yuga is 1,296,000 years, Dvapara Yuga is 864,000 years and finally the Kali Yuga is 432,000 years.

The characteristic of each Yuga is defined by the morality of the human beings. As you read through the following paragraphs you will notice that the morality of human beings goes down in the progressive Yuga Cycle. Note what is described below is not preached by SGGs or Guru Nanak Ji. As opposed to some fictitious durations of Yuga's, Guru Ji's message is more logical, very powerful and applicable to the daily lives of all human beings.

Satya Yuga: (satajug) the first and best yuga in a cycle. It is the age of truth and perfection. This yuga has no crime and all humans are kind and friendly. The Satya Yuga is so named because humans are long living, powerfully built, honest, youthful, vigorous, erudite, and virtuous. There is no agriculture or mining since the earth yields those riches on its own. The weather is pleasant, and everyone is happy. There is no disease, decrepitude, or fear of anything. Virtue reigns supreme. This yuga starts with humans having an average lifespan of 100,000 years and stature of 21 cubits (33 ft, 6 inches).

Treta Yuga: (tretai) the second yuga in a cycle. It has three quarters virtue and one quarter sinfulness. In this age, virtue diminishes slightly. At the beginning of the age, many emperors rose to dominance and conquered the world. Wars became frequent and weather began to change to extremities. Agriculture, labor, and mining came to exist. This yuga starts with humans having an average lifespan of 10,000 years and stature of 14 cubits (22 ft, 4 inches).

Dvapara Yuga: (dhuaapur) the third yuga in a cycle. It has two quarters virtue and two quarters sinfulness. In this age, people become tainted with qualities and aren't as strong as their ancestors. Diseases became rampant. Humans became discontented and fought with each other. People still possessed characteristics of youth in old age. This yuga starts with humans having an average lifespan of 1000 years and stature of 7 cubits (11 ft, 2 inches).

Kali Yuga: (kaljug) the last yuga in a cycle. There is one quarter virtue and three quarters sinfulness. It is the age of darkness and ignorance. People stop following dharma and they lack virtues. They become slaves to their passions and are barely as powerful as their earliest ancestors of Satya Yuga. Society falls into disuse and people become liars and hypocrites. Knowledge is lost and scriptures are diminished. The environment is polluted

causing a scarcity of food and water. Wealth is heavily diminished. Families become non-existent. This yuga starts with humans having an average lifespan of 100 years and stature of 3.5 cubits (5 ft, 3 inches). These days when someone commits a grave crime, people are often heard blaming the crime on “Kali-yug”.

ਮੇਰੂ (mer) Meru Peak is a mountain located in the Himalayas, in the state of Uttarakhand in India. The 6,660-metre (21,850 ft) peak lies between Thalay Sagar and Shivling, and has some highly challenging routes. Mount Meru of Hindu traditions is described as about 1,082,000 km (672,000 mi) high, which would be 85 times the Earth's diameter. It's considered to be the center of the universe. The Sun, along with all the planets in the Solar System, revolve around Mt. Meru as one unit. https://en.wikipedia.org/wiki/Mount_Meru

ਨਾਨਕ ਮੇਰੂ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ || naanak mer sareer kaa ik rath ik rathavaahu ||

According to Hindu mythology, all the planets (stars) revolve around the 'Meru' (mer) mountain, it is the center of all the earth and the entire universe. Guru Nanak Ji says that (naanak), similar to the Meru Mountain, which is the center of the universe, the center and most powerful of all the life forms is the human being (mer sareer kaa). Guru Ji then breaks human life into two distinct parts. One is the human body (rath) and the second one is the mind or the thought process (rathavaahu) that is leading the body. Guru Ji uses imagery of a chariot (rath) and the driver of the chariot (rathavaahu) to visually describe the distinction between the body and the mind. The driver of the chariot (mind/thought process) directs the route (actions) of the chariot (body).

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ || jug jug fer vaTaie'eeh giaanee bujheh taeh ||

In this verse, Guru Nanak, while using the example of Yuga's as per Hinduism, says that to identify the phase and duration of the Yuga's don't look at the calendar or count the years. Instead look at the characteristics and behavior of a human being. Each human being goes through various Yuga's in his lifetime (jug jug fer vaTaie'eeh). As lifetime progresses the characteristics/behavior/thought process/actions etc. of a human being evolve as-well. If a person possesses good characteristics/behavior/thought process Guru Ji considers that person to be living in a Satya Yuga: (satajug). Some of the good character traits include Honesty, Bravery, Being Compassionate, Courageousness, Being Unselfish, Loyalty etc.

Conversely Guru Ji considers a person with bad character traits such as Dishonesty, Disloyalty, Unkindness, Meanness, Rudeness, Disrespectfulness, Impatience, Greed etc. to be living in a Kali Yuga: (kaljug). Guru Ji also says that majority of the people believe in the durations and characteristics of Yugas as prescribed by the Hindu mythology, only few people who he calls learned ones (giaanee) understand the message of this Shabd (bujheh taeh). The message of this Shabd is that evolution of our thought processes (progression or regression) leads us into progressive or regressive Yuga's. Gurbani does not prescribe to the time-based Yuga's.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ || satajug rath sa(n)tokh kaa dharam agai rathavaahu ||

Contentment (sa(n)tokh) is finding joy in what we already have in our lives. It's being happy without trying to find fulfillment in acquiring more material possessions. The people who are content in life, are the ones who pondered, dwelt, reflected, contemplated, meditated upon God's virtues adopted them in their lives. Here Guru Nanak Ji calls the phase of individual's life where contentment (rath sa(n)tokh kaa) in the goal of the life and the driver to achieve the goal is Dharma (dharam agai rathavaah), as satajug. The Dharma (dharam) regulates human behaviors and actions considered necessary to maintain order of things. It is a set of principles to be followed in life that prevent chaos. Dharma encompasses ideas such as duty, rights, character, religion, customs, and all behavior considered appropriate, correct or morally high.

To summarize, Guru Ji calls a state of mind or phase in life when the goal of an individual is to achieve contentment as satajug. To achieve this goal, the individual follows dharmic principles and righteousness (high moral actions).

ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ || tretai rath jatai kaa jor agai rathavaahu ||

Self-restraint (jatai) refers to control exercised over one's own impulses, emotions, or desires. Here Guru Nanak Ji calls the phase of individual's life where self-restraint (rath jatai kaa) in the goal of the life and the driver to achieve the goal is the strong willpower (jor agai rathavaahu), as tretai.

Some of the common examples in life to understand self-restraint and willpower be: if only you could control your eating habits, you could finally lose those last 10 pounds. If you had more self-control, you could finally stop procrastinating, save for retirement, stick to an exercise routine, and avoid various vices such as alcohol and cigarettes. At its simplest, willpower is the ability to control or restrain yourself, and the ability to resist instant gratification to achieve long-term goals.

To summarize, Guru Ji calls a state of mind or phase in life when the goal of an individual is to achieve self-restraint as tretai. To achieve this goal, the individual must be led by/possess strong willpower.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ || dhuaapur rath tapai kaa sat agai rathavaahu ||

Good moral character (tapai) is an ideal state of a person's beliefs and values that is considered most beneficial to society. Moral character is the of virtues such as integrity, courage, fortitude, honesty, and loyalty. Here Guru Nanak Ji calls the phase of individual's life were achieving high/good moral character (rath tapai kaa) in the goal of the life and the driver to achieve the goal is the strong sense of giving, charity (sat agai rathavaahu), as dhuaapur. By experiencing suffering and witnessing the pain of others, the acts of generosity toward humanity leads to high moral character.

To summarize, Guru Ji calls a state of mind or phase in life when the goal of an individual is to achieve high moral character as dhuaapur. To achieve this goal, the individual must feel the pain of others and must be able to share his good fortune with the less fortunate.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ||੧|| kaljug rath agan kaa kooR agai rathavaahu ||1||

Trishna/Materialistic (agan) is lust for worldly goods. To be materialistic means to have values that put a relatively high priority on making a lot of money and having many possessions, as well as on image and popularity, which are almost always expressed via money and possessions. Materialism tends to be associated with treating others in more competitive, manipulative, and selfish ways, as well as with being less empathetic. Here Guru Nanak Ji calls the phase of individual's life were materialism (rath agan kaa) in the goal of the life and the driver to achieve the goal falsehood (kooR agai rathavaahu), as kaljug.

There is a dreadful mistake we are making: allowing ourselves to believe that having more money and more stuff enhances our wellbeing. Worldly ambition, material aspiration, perpetual growth: these are a formula for unhappiness.

To summarize, Guru Ji calls a state of mind or phase in life when the goal of an individual is to be more materialistic as kaljug. To achieve this goal, the individual is fueled by a false pretense that having more will make him happy. Materialism forces us into comparison with the possessions of others. There is no end to it. If you have four Rolexes while another has five, you are a Rolex short of contentment. The material pursuit of self-esteem reduces your self-esteem.

There is a very powerful message in this Shabd. If we were to believe in the traditional durations and characteristics of Yuga's it would imply that we cannot change ourselves for the better. Since we are in the Kali Yuga: (kaljug) right now, it means that the bad character traits (such as materialism) that we possess came from God since he created the Yuga's. Guru Ji dispels this myth and tells us that each person is cable of improving themselves. God has blessed us with ability to become good and dispell bad. It's up to us to recognize this blessing and take action to become better human beings. We can navigate our bodies (rath) by adopting good characteristics (rathavaahu) to live a happy and satisfied life.

Why is the Darbar Sahib not a UNESCO World Heritage site?

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As of January 2024, there are a total of 1,199 UNESCO World Heritage Sites located across 168 countries, of which 933 are cultural, 227 are natural, and 39 are mixed properties. There are 42 World Heritage Sites in India, ranking it sixth most sites worldwide – 34 cultural, 7 natural, and one natural – the Khangchendzonga National Park of mixed type. Notable among these sites are the Ajanta and Ellora Caves, Taj Mahal, the Khajuraho group of monuments, Konark Sun Temple in Odisha, Great Living Chola Temples in Tamil Nadu, and the architectural work of Franco-Swiss architect, designer, and urban planner Le Corbusier in Chandigarh. The Golden Temple is the pre-eminent spiritual site of Sikhism and according to the Guinness World Records 2024 attracts up to 20,000 visitors daily (7.3 million annually).¹ This figure increases significantly to 200,000 on special festivals like the Gurburab (birth anniversary of Guru Nanak) and Baisakhi. The Golden Temple also ranks amongst India's top six richest temples.² This begs the question as to why it has not been proposed and listed as a World Heritage Site.

The UNESCO Convention concerning the protection of the world's cultural and natural heritage was adopted by the General Conference at its seventeenth session in Paris on 16 November 1972, and India is a State Party to the World Heritage Convention. The World Heritage Committee and World Heritage Fund has been in operation since 1976. In July 2021, UNESCO published Operational guidelines for the implementation of the World Heritage Convention.³ Para 15 (i) of these Guidelines clearly state that State Parties to the World Heritage Convention have the responsibility to submit to the World Heritage Committee an inventory of properties suitable for inscription on the World Heritage List (referred to as a Tentative List). Cultural and natural heritage are defined in para. 45 Articles 1 and 2 of the World Heritage Convention. Article 1 is explicit in its definition of cultural heritage as including "monuments: cultural works, works of monumental sculpture and paintings, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of Outstanding Universal Value from the point of view of history, art or science."⁴ Para 49 is equally explicit in its definition of Outstanding Universal Value to mean "cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity. As such, the permanent protection of this heritage is of the highest importance to the international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List."⁵ Para 50 submits that "State Parties are invited to submit nominations of properties of cultural and/or natural value considered to be of "Outstanding Universal Value" for inscription to the World Heritage List."⁶ Para. 53 clearly states that "nominations presented to the Committee shall demonstrate the full commitment of the State Party to preserve the heritage concerned, within its means. Such commitment shall take the form of appropriate policy, legal, scientific, technical, administrative, and financial matters adopted and proposed to protect the property and its Outstanding Universal Value."⁷ Para 77 lists 10 criteria for the assessment of Outstanding Universal Value and para. 77 (iii) is of particular significance in stating that the (nominated) property "does bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared."⁸ The Darbar Sahib satisfies this criterion.

The Ministry of Environment of Forests, Government of India, submitted a nomination to the World Heritage Committee on 5 January 2004 under the Cultural category (Ref. 1858). Kiranjot Kaur, a former General Secretary of the Shiromani Gurdwara Parbandhak Committee (SGPC) and a figure of particular hate for the

opponents of UNESCO certification, had originally prepared a dossier for submission to UNESCO, citing haphazard construction around its location in Amritsar and that a World Heritage Site (WHS) designation would help spur improvements to the area around the complex, as well as restricting new developments there.⁹ The submission was subsequently withdrawn one month before the World Heritage Committee meeting after the then SGPC chief Jagir Kaur said there was no such requirement.¹⁰ Kiranjot Kaur was later reported as having told a newspaper that the entire social media misinformation campaign against the inclusion of the Golden Temple in the list was utterly baseless.

Almost 10 years later, Amarjit Kaur, a Belgium-based Sikh student raised a petition on change.org requesting UNESCO to delete Darbar Sahib from its tentative list of World Heritage sites to be considered at the 39th session of the UNESCO World Heritage Committee held in Bonn, Germany in June 2015. The petition gathered 15,000 signatures. The petition reasoned that “to declare Harmandir Sahib as a heritage site is highly shocking to the entire Sikh community. This place belongs to the Sikh community, and it is not the right of anyone to take it over. The present generation Sikh community is looking after Sri Harmandir Sahib very well and it stands as the most important place of Sikhs and Sikhism. The Sikh community does not endorse the consideration of Sri Harmandir Sahib as a Heritage site by the Indian Government to UNESCO/UN. This move has not been done by involving the Sikh community but has been silently done without sharing information about it to the Sikh community. In fact, it stands as a complete deceit to the entire Sikh community by offering away the rights of our holiest shrine.” She also fallaciously submitted that the Darbar Sahib was not a tourist place, but a place of worship where people went with devotion and to try and connect with God. Darbar Sahib does indeed also attract many tourist visitors who are more than willing to abide by the temple protocols on their visit.

Undeniably, the large influx of visitors to the Darbar Sahib at Amritsar does have economic, socio-cultural, and wide-ranging environmental impacts including congestion. The findings of a recent study by Kaur (2020) “revealed that most local people welcome religious tourists to Amritsar and perceive the economic and socio-cultural impacts as positive.”¹¹ More importantly, “religious tourism provides funding to preserve and conserve cultural heritage, gives back cultural pride, revitalizes customs, traditions, and opens the door for cultural sharing and learning” (Smith, 2009, as cited in Kaur, 2020).¹² It can also help in preserving the historical importance of the Golden Temple as a heritage site. “Whoever visits India, foreigner or Indian tourist, is directly or indirectly influenced by its combination of natural and cultural heritage,”¹³ and the Darbar Sahib is the most visited gurdwara in the world.

The Union Government’s stand on this issue. Sanjiv Mittal, Joint Secretary at the Ministry of Culture and in charge of world heritage site proposals has been reported as saying that “the Golden Temple and 46 other Indian monuments have been on UNESCO’s tentative list for world heritage sites for a long time. The government has made no proposal to seek the inscription of the Golden Temple as a world heritage site.”¹⁴

The SGPC stand on this issue. Avtar Singh Makkar, the then President of the SGPC in 2015 was reported as saying that the “Golden Temple doesn't need recognition from any organization. It is a heritage in itself. It is the abode of the Guru; we can’t even think of such thing. He further clarified that anything that would deprive the SGPC of the management of the Darbar Sahib and maintaining its ‘maryada’ (religious code of conduct) would be tantamount to direct intervention of the religious affairs of the Sikhs, which wouldn’t be tolerated.”¹⁵ Not surprisingly, he is supported in his stand by the current SGPC President Harjinder Singh Dhama, and even today, the SGPC which administers the Darbar Sahib is opposed to its inclusion in the World Heritage Sites, and considers it as a ploy by the Indian government to intervening in the religious affairs of the Sikh community worldwide, as well as losing control of its significant current annual and still growing income of 500 crores. This is a view that has support by a number of Sikh bodies and institutions both within India and overseas, such as the Dal Khalsa and Sikh24.com which asserts that the site's inclusion in World Heritage Sites is the Indian government's gambit

to gain control over the holiest Sikh shrine. Undoubtedly, the resistance is entrenched in the fear that designating the Golden Temple as a World Heritage equals to an inexorable loss of control. At present, there is however no supporting evidence of a similar threat or fear faced by the other five richest temples in India. According to the Sikh Gurdwaras Act, 1925, the SGPC can only take 38 per cent of the total revenue from gurdwaras, including the Darbar Sahib and other Takhts.¹⁶ The SGPC also steadfastly maintains that it does not require external assistance in maintaining the Darbar Sahib complex. Notwithstanding, the Darbar Sahib's inclusion in the World Heritage Site may well facilitate enhancements around the complex. It will, at the same time, check any kind of new developments there that can harm the structure. According to UNESCO, "World Heritage Sites belong to all the people of the world, irrespective of the territory on which they are located."

In contrast it is interesting to note that the Vatican is as much a World Heritage Site as it is the centre of global Catholicism, and its listing has not diminished either, any loss of control by the Pope or its spiritual significance to Catholics worldwide. It is open to all races and religious denominations including non-believers and admirers of its famous collection of artworks. The Darbar Sahib is also rich in its unique art, artifacts, and architecture, which needs conservation for generations of devotees and admirers.

There is an urgent need to include conservation as a centerpiece of the discussion and it is now timely to revisit this proposal to list the Darbar Sahib as a World Heritage Site, and seek the professional opinion of a conference of Sikh scholars, architects, and art conservators. The Darbar Sahib's listing as a World Heritage Site will be both an honour and a tribute to the site's exceptional contribution to humanity, culture, and heritage. Its listing will be in compliance with UNESCO's commitment to preserve its unique features as well as provide and facilitate access to UNESCO's rich expertise in conservation of the world's diverse heritage. The Union Government on its part could seek to convince the SGPC and the Sikh community at large that approval of listing of the Darbar Sahib as a World Heritage Site will assuredly not lead to any change in its current administrative and revenue/financial arrangements.

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**A Critique of
“How Religion Became Ethno Nationalism:
Reflections On Sikh Calls for Statehood and Identity”**

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Vishal Sangu is the author of this online publication (Dissertation) ¹ on Academia.edu. It has six Chapters followed by an exhaustive Bibliography. The young author displays a clear understanding of Sikh ethos, history, philosophy, and politics. He uses Sikhi in place of Sikhism to denote practice of Sikh religion which is a unique idea. In introduction, “Understanding Sikhi” is the main theme for discussion. He goes on to elaborate his understanding of Sikhi: “Sikhi is a world-affirming tradition, meaning enlightenment can be achieved without renouncing the world, as the sacred text of Sikhi, the Guru Granth Sahib states: ‘the earth is placed, the place for the righteous action’ [1]. Implementing the teachings of Sikhi in a political and religious realm”. His argument underpins the concept of miri (political/temporal) and piri (spiritual/transcendent) of Sikhi.

The author tries to juxtapose Sikhi in comparison to other Indian religious traditions: “Sikhi does agree with Hinduism in terms of philosophical beliefs of karma and dharma and agrees with Islam through the belief in a monotheistic God. Guru Nanak emphasized a spiritual Sikhi, influenced by bhakti and Sufi traditions in Punjab. Guru Nanak emphasized questioning philosophy and questioning social life; with an emphasis on the self and not renouncing the world to achieve liberation”. He traces the roots of demand for a separate Sikh state in another concept of Sikhi: “Sikhi is a sant-sipahi (saint-soldier) tradition. This definition of Sikhi is important to understand the call for statehood, as this was the rhetoric used for the justification of Khalistan”.

Chapter 2 is a core Chapter defining “Relationship between religion and ethno nationalism”. The author makes a bold political statement derived from the concept of Akal Takhat: “Punjab being considered a separate state from India is rooted firstly in the Akal Takht, a symbol of political sovereignty and where spiritual and political concerns of Sikh people can be addressed. This is demonstrated through the symbolism of two swords; ‘piri’ (spiritual authority) and ‘miri’ (temporal authority)”. The author describes the need for creation of Khalsa by Guru Gobind Singh and its mission: “An army of baptized Sikhs, with an identity different to Hindu’s and Muslims in control of India. With Khalsa being an image of the Gurus, ‘the disciple of the Khalsa required them to remain armed, and with unshorn hair’. The Gurus Khalsa had to be armed to fight oppression and had a look which distinguished them from the Muslims and Hindus through keeping their hair. The efforts of the Khalsa through the leaderships of the Gurus led to the first Sikh empire (1799-1849)”.

The author premised that call for Khalistan is based on three historical facts: (1) The political oppression of Mughal rulers against the Sikhs; (2) Partition of India in 1947 based on two nation theory ignoring the claim of Sikhs for creation of Khalistan; (3) The present government’s move towards a ‘Hindu India’. The message of equality, fraternity, and freedom is inbuilt in Sikh psyche as preached by the Gurus in Guru Granth Sahib and in creation of the Khalsa. The author concludes: “The transition of the religious community to an ethno nationalist claim for statehood is one which is convoluted through history and the Partition of India neglecting the high majority of Sikhs in Punjab”.

¹ A Dissertation submitted in fulfilment on undergraduate degree in Theology and Religious Studies, Department of Theology and Religious Studies, University of Chester, England, UK

The author defines Ethno nationalism as follows: “It is a form of nationalism where the nation is defined in terms of ethnicity, holding a shared heritage, common language, common faith and common ethnic ancestry. Rather than allegiance to common cultural traditions, ethnic nationalism emphasises narratives of common descent” [2]. The rise of nationalism in India was a result of the divide of religion in the British-Raj. Sikh identity remained religious throughout the history of Sikhi but after the calls for a sovereign state, it becomes an ethno nationalist identity. This new Sikhi identity poses a problematic situation: “The modern conception of a Sikh ethno nationalist identity in India is not possible due to the ‘readjustment of relations between central and state governments and the liberalization of the Indian economy’ [3]”.

Chapter 3 gives a bird’s eye view of “History of India” with focus on Mughal rule in India; Sikh Empire; and British rule. The author brings forth the idea of Sikh sovereignty in Punjab: “Banda Singh’s leadership was short lived, but the impact on Punjab was colossal. Establishing the Dal Khalsa and the capture of Sirhind showcased the political interests the Sikhs had developed. Through the leadership of Guru Gobind Singh and the Khalsa army with Banda Singh at the forefront demonstrated how the religious identity of Sikhs was becoming an ethno nationalist identity with the goal of attaining self-determination in Punjab”.

Chapter 4 describes the reasons for the violence and call of a Sikh state under 3 headings: Partition of India; Rise of Sikh Militancy; and Operation Blue Star. The author captures the mood of Sikhs in the opening para: “In the lead up to the Partition of India there were strong nationalistic surges from Hindus and Muslims, whilst the Sikh nationalistic claims were not as strong. Sikhs would have preferred a united country with a decentralized government, meaning an autonomous secular theocratic Punjab similar to the Sikh empire Ranjit Singh established. Only now being established within a secular pluralistic India”. The implication of the Sikhs being regarded as a separate nation were grave at the time of Partition: “In theory, if Sikhs were to be recognized as a religion separate from Hinduism, a separate Sikh state may be legally entitled due to the Partition being scoped on religious basis”.

The author refers to the rise of Sikh militancy in Punjab and the Anandpur Sahib resolution which was misconstrued by the ruling Congress: “In 1973, the Akali Dal, the Sikh political party in Punjab put together the Anandpur Sahib Resolution. The document calls for more autonomy in Punjab, with the example of power being spread from central to state governments being the main agenda. Due to language used by the Akali Dal, the Anandpur resolution was labelled as religious and was thought to have seceded from the Union of India”. I agree with the views of author: “The labelling of the movement towards Khalistan as solely a religious movement and the Anandpur Resolution alongside of the rise of Bhindranwale is a grave miscalculation and misconception by Congress. Eventually leading to the brutal events of 1984, starting with Operation Blue Star. The government’s aim was to squash followers of Bhindranwale. However, the destruction of the Akal Takht and texts of Guru Granth Sahib and the civilian numbers being disputed led to Sikhs demonstrating an identity of ethno nationalism just as strong prior to the Operation Blue Star”.

In Chapter 5, the author traces the transformation of Sikh religion into the identity of ethno nationalism. The anti-Sikh riots after the assassination of Indira Gandhi, the then Prime Minister of India, became the turning point in Sikh history and creating a sense of alienation among the Sikhs in India and in diaspora. This massacre of innocent Sikhs in many states of India has been termed as the ghallughara, translated to genocide or holocaust, and its use is restricted to the wars between Sikhs and Afghans during 1746 and 1762, retrospectively.

The author highlights the role of Sikh diaspora in the fight for a separate Sikh state: “Recently, from my own observations I have seen an influx of pro-Khalistani music. Many Sikhs or Punjabis are happy with their settlements abroad, whilst affirming the situation in Punjab must be addressed. Whereas, some demonstrate strong nationalistic calls for statehood, evoking the language of Khalistan or Khalsa Raj (rule of the Khalsa)”. The author concludes this Chapter with his observation: “Political independence of Punjab as a country is unlikely, due

to India and Pakistan both being nuclear powerhouses and the boundaries of Partition making it difficult to reconcile Punjab as a nation state. The calls for statehood, independence and reconciliation for not only 1984 but Empire and Partition have been ignored. Identity of the Sikhs has been controlled and suppressed by the Mughals, British and now Indian Congress and government”.

In Chapter 6, the author sums up his conclusions. His objective of study was to understand why a religious community would make a political claim towards statehood? Vishal Sangu concludes his Dissertation with the remarks: “Sikh calls for nationhood do not come from religious belief, it comes from a history of injustices and oppression throughout Empire, Partition and the events of 1984. The Sikh calls for nationhood are solely political. With religious language and religious rhetoric being adopted for Sikhs to express ideas of nationhood. Political means were not the only avenue for Sikhs to express ideas of identity and nationhood, shown through the definition of a Sikh provided by the SGPC at levels of both the individual and the collective (panth) [4]. The individual and collective affairs of the Sikh community encompass political aspirations considering religious/spiritual identity”.

The author of this Dissertation has done full justice to the topic under discussion. He has consulted all relevant resources to justify his conclusions in this short document of 45 pages. I am of the opinion that the author has adopted an unbiased approach to deal with this complex problem agitating the minds of the Sikhs since their Khalsa Raj of Maharaja Ranjit Singh was annexed by the British in 1859.

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SIKHI in the 21st Century Relevant?

21st
CENTURY

Karminder Singh Dhillon PhD addresses the question of relevancy of Sikhi in the 21st century at the seminar on Sikhi & Sikh Youth held at the Asia Pacific University on 30th June, 2024.

<https://www.youtube.com/watch?v=hrLQmGIRxU>

Every man is a damn fool for at least 5 minutes per day. Wisdom consists in not exceeding that limit.

Dale Carnegie, American Writer (1888 – 1955)

ਖੰਡ ਮੰਡਲ ਵਰਤੰਡ

ਕਿਸ ਵੇਲੇ ਬੋਲਦੈ ਬਾਬੀਹਾ?

ਮਨਿੰਦਰ ਸਿੰਘ ਕਨੇਡਾ

terahukum@gmail.com



ਜੇ ਗੁਰਬਾਣੀ ਸਮਝਣ ਲਈ ਪੜ੍ਹੀ ਜਾਵੇ ਤਾਂ ਇਕ ਇਕ ਸਬਦਿ ਵਿਚ ਬੇਸ਼ਕੀਮਤੀ ਨੁਕਤੇ ਭਰੇ ਪਏ ਨੇ। ਪਰ ਸਿੱਖੀ ਸਿਧਾਂਤਾਂ ਦੇ ਉਲਟ ਵਿਆਖਿਆਵਾਂ ਨੇ ਇਸ ਖਜ਼ਾਨੇ ਨੂੰ ਸਾਡੇ ਨੇੜੇ ਹੁੰਦਿਆਂ ਵੀ ਦੂਰ ਕਰ ਦਿਤਾ। ਅੱਜ ਤੀਜੇ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੇ ਰਚੇ ਇਕ ਬੇਸ਼ਕੀਮਤੀ ਸਬਦਿ ਦੀ ਨਾ ਸਿਰਫ ਵਿਆਖਿਆ ਕਰਾਂਗੇ ਬਲਕਿ ਅੰਤ ਵਿਚ ਇਹ ਵੀ ਨੋਟ ਕਰਾਂਗੇ ਕਿ ਸਾਨੂੰ ਇਸ ਸਬਦਿ ਵਿਚੋਂ ਕਿਹੜੇ ਕਿਹੜੇ ਨੁਕਤੇ ਸਿੱਖਣ ਨੂੰ ਮਿਲੇ।

ਸਲੋਕ ਮ: ੩ ॥ ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥ ਮੇਘੈ ਨੇ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥ ਬਾਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ ॥ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਜਾਹਿ ਵਿਕਾਰ ॥੨॥ {ਪੰਨਾ 1285}

ਅੱਗੇ ਵੱਧਣ ਤੋਂ ਪਹਿਲਾਂ ਇਸ ਸਬਦਿ ਵਿਚ ਆਉਣ ਵਾਲੇ ਦੋ ਸ਼ਬਦਾਂ/ਨੁਕਤਿਆਂ ਨੂੰ ਗੁਰਮਤਿ ਦੀ ਰੌਸ਼ਨੀ ਵਿਚ ਸਮਝ ਲਿਆ ਜਾਵੇ- ਬਾਬੀਹਾ ਅਤੇ ਅੰਮ੍ਰਿਤ ਵੇਲਾ।

ਬਾਬੀਹਾ (Indian Paradise Flycatcher) ਇਕ ਅਜਿਹਾ ਪੰਛੀ ਹੈ ਜੋ ਲੋਕ ਸਾਹਿਤ ਦਾ ਹਿੱਸਾ ਰਿਹਾ ਹੈ। ਭਾਵ ਕਿੱਸਿਆਂ ਵਿਚ, ਕਵਿਤਾਵਾਂ ਵਿਚ ਬਾਬੀਹਾ ਦਾ ਜ਼ਿਕਰ ਹੁੰਦਾ ਰਿਹਾ ਹੈ। ਜਿਸ ਪਿੱਛੇ ਇਕ ਵੱਡਾ ਕਾਰਨ ਇਸਦੀ ਬੇਹੱਦ ਸੁਰੀਲੀ ਆਵਾਜ਼ ਹੈ ਅਤੇ ਦੂਜਾ ਇਸਦਾ ਮੀਂਹ ਨਾਲ ਗਹਿਰਾ ਰਿਸ਼ਤਾ ਹੈ। ਕਿਉਂਕਿ ਇਹ ਬਰਸਾਤੀ ਜੰਗਲਾਂ ਵਿਚ ਰਹਿਣਾ ਪਸੰਦ ਕਰਦਾ ਹੈ ਅਤੇ ਮੀਂਹਾਂ ਦੀ ਰੁੱਤ ਵਿਚ ਇਸਦੀ ਦਿਲ ਟੁੰਬਮੀਂ ਆਵਾਜ਼ ਜ਼ਿਆਦਾ ਸੁਣਨ ਨੂੰ ਮਿਲਦੀ ਹੈ। ਇਸ ਕਾਰਨ ਇਸ ਪੰਛੀ ਨੂੰ ਲੈ ਕੇ ਦੋ ਮਿੱਥ ਬਣ ਗਏ। ਪਹਿਲਾ ਇਹ ਕਿ ਬਾਬੀਹਾ ਸਿਰਫ ਮੀਂਹ ਦੀਆਂ ਬੂੰਦਾਂ ਹੀ ਪੀਂਦਾ ਹੈ ਤੇ ਕਦੇ ਵੀ ਪਾਣੀ ਜ਼ਮੀਨ ਤੋਂ ਨਹੀਂ ਪੀਂਦਾ। ਦੂਜਾ ਇਹ ਕਿ ਜੇ ਇਹ ਲਗਾਤਾਰ ਅਵਾਜ਼ਾਂ ਕੱਢ ਰਿਹਾ ਹੈ, ਗਾ ਰਿਹਾ ਹੈ, ਉਹ ਅਸਲ ਵਿਚ ਉਸਦੀ ਤਿੱਖੀ ਪਿਆਸ ਹੈ ਮੀਂਹ ਦੀਆਂ ਬੂੰਦਾਂ ਲਈ, ਉਹ ਇਕ ਪੁਕਾਰ ਹੈ ਬੱਦਲਾਂ ਜਾਂ ਸ਼੍ਰੀਸ਼ਟੀ ਦੇ ਕਰਤੇ ਅੱਗੇ ਕਿ ਉਹ ਮੀਂਹ ਵਰਸਾਵੇ ਤਾਂਕਿ ਉਹ ਆਪਣੀ ਪਿਆਸ ਬੁਝਾ ਸਕੇ। ਇਹ ਭਾਵੇਂ ਪੂਰਾ ਸੱਚ ਨਾ ਹੋਵੇ ਪਰ ਇਸ ਦਿਲਚਸਪ ਮਿਥ ਨੂੰ ਕਵੀਆਂ ਤੇ ਰੂਹਾਨੀ ਸ਼ਕਸੀਅਤਾਂ ਨੇ ਆਪਣੀ ਗੱਲ ਕਹਿਣ ਲਈ ਅਲੰਕਾਰ ਜਾਂ ਉਪਾਹਰਣ ਦੇ ਰੂਪ ਵਿਚ ਵਰਤਿਆ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਤੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਵਲੋਂ ਬਾਬੀਹੇ ਦਾ ਜ਼ਿਕਰ ਆਪਣੀ ਬਾਣੀ ਵਿਚ ਕਈ ਥਾਂ ਸਾਨੂੰ ਅਹਿਮ ਨੁਕਤੇ ਸਮਝਾਉਣ ਲਈ ਕੀਤਾ ਗਿਆ ਹੈ।

ਜੇ ਬਾਬੀਹੇ ਦਾ ਗੁਰਬਾਣੀ ਵਿਚ ਭਾਵ - ਕੁਛ ਪਾਉਣ ਦੀ ਤਿੱਖੀ ਇੱਛਾ ਰੱਖਣ ਵਾਲਾ ਮਨੁੱਖ, ਸਚਿਆਰ ਬਣਨ ਦੀ ਤਾਂਘ ਵਾਲਾ ਦ੍ਰਿੜ ਸੰਕਲਪ ਤੇ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੋਇਆ ਸਿੱਖ

ਅੰਮ੍ਰਿਤ

ਆਮ ਤੌਰ ਤੇ ਵਿਆਖਿਆਕਾਰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਦੀ ਵਿਆਖਿਆ ਦਿਨ ਦੇ ਇਕ ਖਾਸ ਸਮੇਂ ਵਜੋਂ ਕਰਦੇ ਨੇ (ਸਵੇਰ ਦੇ 3 ਵਜੇ ਤੋਂ 6 ਵਜੇ ਤੱਕ) ਜਿਸ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਬਾਕੀ ਸਮੇਂ ਨਾਲੋਂ ਉੱਤਮ ਮੰਨਦੇ ਨੇ। ਪਰ ਬੇੜਾ ਜਿਹਾ ਘੋਖਣ ਤੋਂ ਬਾਅਦ ਹੀ ਇਹ ਪਤਾ ਲੱਗ ਜਾਂਦਾ ਹੈ ਕਿ ਅੰਮ੍ਰਿਤ ਸ਼ਬਦ ਗੁਰਬਾਣੀ ਵਿਚ 867 ਪੰਕਤੀਆਂ ਵਿਚ ਆਉਂਦਾ ਹੈ ਤੇ ਕਿਤੇ ਵੀ ਅੰਮ੍ਰਿਤ ਸ਼ਬਦ, ਦਿਨ ਦੇ ਕਿਸੇ ਖਾਸ ਪਹਿਰ ਲਈ ਨਹੀਂ ਆਉਂਦਾ। ਜੇ ਤੁਹਾਡੇ ਧਿਆਨ ਵਿਚ ਕੋਈ ਐਸਾ ਸਬਦਿ ਹੈ ਤਾਂ ਆਪਾਂ ਚਰਚਾ ਕਰ ਸਕਦੇ ਹਾਂ ਪਰ ਮੈਨੂੰ ਅਜੇ ਤੱਕ ਕੋਈ ਐਸਾ ਸਬਦਿ ਨਹੀਂ ਮਿਲਿਆ।

ਪਹਿਲਾਂ ਅੰਮ੍ਰਿਤ ਦੇ ਅੱਖਰੀ ਅਰਥ ਦੇਖ ਲੈਂਦੇ ਹਾਂ। ਅ-ਅੰਮ੍ਰਿਤ= ਉਹ ਵਸਤ ਜੋ ਮਰਨ ਨਾ ਦੇਵੇ।

ਹੁਣ, 'ਅੰਮ੍ਰਿਤ' ਸ਼ਬਦ ਵਾਲੀਆਂ ਕੁਝ ਪੰਕਤੀਆਂ ਦੇਖ ਲੈਂਦੇ ਹਾਂ ਤਾਂ ਕਿ ਇਸਦੇ ਸਹੀ ਅਰਥ ਸਮਝ ਸਕੀਏ :

1. ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥

(ਗੁਰੂ ਦੀ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਸ ਨਾਲ ਦੁਨਿਆਵੀ ਭੁੱਖ ਮਿਟ ਜਾਂਦੀ ਹੈ ਤੇ ਸਾਡੀ ਆਤਮਿਕ ਮੌਤ ਨਹੀਂ ਹੁੰਦੀ)

2. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

(ਬਾਣੀ ਸਾਡਾ ਗੁਰੂ ਹੈ ਅਤੇ ਇਸ ਵਿਚ ਹੀ ਹਰ ਤਰਾਂ ਦਾ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਵ ਉਹ ਗਿਆਨ ਹੈ ਜੋ ਸਾਨੂੰ ਆਤਮਿਕ ਤੌਰ 'ਤੇ ਮਰਨ ਨਹੀਂ ਦਿੰਦਾ)

ਸੇ ਅੰਮ੍ਰਿਤ ਦਾ ਗੁਰਬਾਣੀ ਵਿਚ ਭਾਵ - ਸਿੱਖ ਨੂੰ ਆਤਮਿਕ ਤੌਰ 'ਤੇ ਜਿਉਂਦਾ ਰੱਖਣ ਵਾਲਾ ਗੁਰਬਾਣੀ ਦਾ ਗਿਆਨ
ਵੇਲੈ - ਕਿਸੇ ਖਾਸ ਕੰਮ ਦਾ ਸਮਾਂ ਜਿਵੇਂ ਸ਼ਾਮਾਂ ਵੇਲਾ, ਰੋਟੀ ਵੇਲਾ, ਚਾਹ ਵੇਲਾ
ਅੰਮ੍ਰਿਤ ਵੇਲੈ - ਗੁਰਬਾਣੀ ਸਮਝਣ, ਮੰਨਣ, ਆਪਣੇ ਆਪ ਤੇ ਲਾਗੂ ਕਰਨ ਅਤੇ ਗੁਰਬਾਣੀ ਬਣ ਜਾਣ 'ਤੇ ਲਾਇਆ ਗਿਆ ਸਮਾਂ
ਬੋਲਿਆ - ਤਾਂਘ, ਕੋਸ਼ਿਸ਼
ਦਰਿ - ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ ਉਪਰ, ਅੰਤਰ-ਆਤਮਾ
ਸੁਣੀ ਪੁਕਾਰ - ਤਾਂਘ ਰੱਖਣ ਵਾਲੀ ਵਸਤ ਦਾ ਮਿਲ ਜਾਣਾ, ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜ ਜਾਣਾ, ਸਚਿਆਰ ਹੋ ਜਾਣਾ
ਮੇਘੈ - ਬੱਦਲ, ਕਿਰਪਾ ਕਰ ਸਕਣ ਵਾਲਾ
ਕਿਰਪਾ - ਸਚਿਆਰ ਹੋ ਜਾਣਾ
ਸਚੁ - ਅਕਾਲ ਪੁਰਖ
ਉਰਿ - ਮਨ ਦਾ ਧੁਰ ਅੰਦਰ, ਅੰਤਰ-ਆਤਮਾ
ਨਾਮੇ - ਰੱਬੀ ਗੁਣ
ਤਿਖਾ - ਪਿਆਸ
ਨਦਰੀ - ਬਖਸ਼ਿਸ਼/ਕਿਰਪਾ/ਮੇਹਰ ਦੇ ਨਾਲ। ਗੁਰੂ ਦੇ ਗਿਆਨ ਦਾ ਮਨ ਅੰਦਰ ਵਸ ਜਾਣਾ ਹੀ ਗੁਰੂ ਦੀ ਨਦਰਿ ਹੈ
ਸਤਿਗੁਰੁ - ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੋੜਨ ਵਾਲਾ ਗੁਰੂ/ਗਿਆਨ
ਸਾਹਿਬੁ - ਮਾਲਿਕ
ਵਿਕਾਰ - ਅਉਗਣ

ਪੰਕਤੀ ਵਾਰ ਅਰਥ:

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥ ਮੇਘੈ ਨੇ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

ਮੇਰੇ ਅੰਦਰ ਦਾ ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ। ਅੰਮ੍ਰਿਤ ਭਾਵ ਬਾਣੀ ਅਤੇ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਭਾਵ ਜਦੋਂ ਮੈਂ ਆਪਣਾ ਵੇਲਾ/ਸਮਾਂ ਬਾਣੀ ਨੂੰ ਸਮਝਣ, ਬੁਝਣ ਵਿਚ ਲਾਉਣ ਲੱਗ ਗਿਆ, ਬਾਣੀ ਅਨੁਸਾਰ ਜੀਵਨ ਜਿਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿਤਾ, ਗੁਰਬਾਣੀ ਦੇ ਗਿਆਨ ਵਿਚ ਰਸ ਆਉਣ ਲੱਗ ਗਿਆ ਤੇ ਸਚਿਆਰ ਬਣਨ ਦੀ, ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜਨ ਦੀ ਤਿੱਖੀ ਤਾਂਘ ਮੇਰੇ ਦਿਲ ਵਿਚ ਪੈਦਾ ਹੋ ਗਈ ਤੇ ਇਸ ਮਕਸਦ ਲਈ ਲੋੜੀਂਦੀ ਮੁਸ਼ੱਕਤ ਵੀ ਲਗਾਤਾਰ ਜਾਰੀ ਰਹੀ। ਉਸ ਤੋਂ ਬਾਅਦ ਮੇਰੀ ਪੁਕਾਰ ਸੁਣੀ ਗਈ। ਮੈਂ ਸਚਿਆਰ ਹੋ ਗਿਆ।

ਜਦ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਮੇਲ ਹੋਇਆ, ਭਾਵ ਮੇਰੇ ਮਨ ਦੀ ਅਵਸਥਾ 'ਰੱਬੀ' ਹੋ ਗਈ ਤਾਂ ਮੇਰੀ ਅੰਤਰ-ਆਤਮਾ ਨੇ ਰੱਜ ਕੇ ਮੈਨੂੰ ਆਨੰਦ ਬਖਸ਼ਿਆ। ਸਾਰੇ ਸ਼ਿਕਵੇ ਸੁਕਰਾਨੇ ਵਿਚ ਬਦਲ ਗਏ। ਮਨ ਖੇੜ੍ਹੇ ਅਤੇ ਵਿਸਮਾਦ ਨਾਲ ਭਰ ਗਿਆ।

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥

ਮੈਂ ਉਹਨਾਂ ਦੇ ਸਦ ਕੇ ਜਾਂਦਾ ਹਾਂ ਜਿਨ੍ਹਾਂ ਇਹ ਮੁਕਾਮ ਹਾਸਿਲ ਕੀਤਾ, ਜੋ ਸਚਿਆਰ ਬਣ ਗਏ, ਜੋ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜ ਗਏ। ਨਾਨਕ, ਗੁਰੂ ਦਾ ਗਿਆਨ ਵਿਚਾਰਨ ਨਾਲ ਰੱਬੀ ਗੁਣ ਪੈਦਾ ਹੋ ਗਏ, ਜਿਨ੍ਹਾਂ ਸਭ ਹਰਿਆ ਕਰ ਦਿੱਤਾ ਭਾਵ ਸਿਰੇ ਪਹੁੰਚਾ ਦਿਤਾ।

ਬਾਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ ॥ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ ॥

ਉਹ ਮੇਰੇ ਬਾਬੀਹੇ ਮਨ, ਸਿਰਫ ਤਾਂਘ ਰੱਖਣ ਨਾਲ, ਬਾਰ ਬਾਰ ਪੁਕਾਰ ਕਰਨ ਨਾਲ, ਤੇਰੀ ਪਿਆਸ ਨਹੀਂ ਬੁਝਣੀ। ਭਾਵ ਸਿਰਫ ਸਚਿਆਰ ਬਣਨ ਦੀ ਇੱਛਾ ਰੱਖਣ ਨਾਲ ਕੁਝ ਨਹੀਂ ਹੋਣਾ। ਜਰੂਰੀ ਇਹ ਹੈ ਕਿ ਸਤਿਗੁਰੂ ਪਾਇਆ ਜਾਵੇ ਭਾਵ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੋੜਨ ਵਾਲੇ ਗੁਰੂ ਗਿਆਨ ਨੂੰ ਹਿਰਦੇ ਅੰਦਰ ਵਸਾਇਆ ਜਾਵੇ, ਇਸੇ ਨਾਲ ਹੀ ਉਸ ਕਰਤੇ ਪ੍ਰਤੀ ਪਿਆਰ ਪੈਦਾ ਹੋਵੇਗਾ।

ਇਸਦਾ ਮਤਲਬ ਇਹ ਹੋਇਆ ਕਿ ਇਸ ਸਫ਼ਰ ਵਿਚ ਕਰਤੇ ਪ੍ਰਤੀ ਪਿਆਰ ਪੈਦਾ ਹੋਣਾ ਜਰੂਰੀ ਹੈ। ਜਦੋਂ ਕਿ ਆਮ ਜਿੰਦਗੀ ਵਿਚ ਕਰਤੇ ਨਾਲ ਪਿਆਰ ਦਾ ਦੂਰ ਦੀ ਗੱਲ ਹੈ ਸਗੋਂ ਰੱਬ ਉਹ ਹਸਤੀ ਹੈ ਜਿਸ ਨਾਲ ਸਾਨੂੰ ਸਭ ਤੋਂ ਵੱਧ ਸ਼ਿਕਾਇਤਾਂ ਹਨ ਇਸ ਲਈ ਪਿਆਰ ਕਦੇ ਪੈਦਾ ਹੀ ਨਹੀਂ ਹੁੰਦਾ। ਇਹ ਸ਼ਿਕਾਇਤਾਂ ਖਤਮ ਹੋਣ ਅਤੇ ਕਰਤੇ ਪ੍ਰਤੀ ਪਿਆਰ ਪੈਦਾ ਹੋਵੇ ਇਸ ਲਈ ਸਾਡੀ ਸੋਚਣ ਪ੍ਰਕ੍ਰਿਆ ਵਿਚ ਵੱਡਾ ਬਦਲਾਅ ਜਰੂਰੀ ਹੈ ਜੋ ਕਿ ਗੁਰੂ ਦੇ ਗਿਆਨ ਨਾਲ ਹੀ ਹੋ ਸਕਦਾ ਹੈ।

ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਜਾਹਿ ਵਿਕਾਰ ॥੨॥

ਕਰਤੇ ਪ੍ਰਤੀ ਪਿਆਰ ਅਤੇ ਗੁਰੂ ਦਾ ਗਿਆਨ ਹੀ ਮਨ ਵਿੱਚੋਂ ਵਿਕਾਰ ਕੱਢ ਕੇ ਉਸ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾ ਸਕਦਾ ਹੈ। ਗੁਰੂ ਦਾ ਗਿਆਨ ਦੇ ਕੰਮ ਕਰਦਾ ਹੈ। ਇਕ ਪਾਸੇ ਰੱਬੀ ਗੁਣ ਪੈਦਾ ਹੁੰਦੇ ਨੇ ਤੇ ਦੂਜੇ ਪਾਸੇ ਮਨ ਵਿਚਲੇ ਵਿਕਾਰ ਬਾਹਰ ਨਿਕਲਦੇ ਨੇ। ਫੇਰ ਜਾ ਕੇ ਮਨ ਵਿਚ ਮਾਲਿਕ ਵਸਦਾ ਹੈ।

ਸਮੁੱਚੇ ਅਰਥ: ਇਸ ਖੂਬਸੂਰਤ ਸਬਦਿ ਵਿਚ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੇ ਬਾਬੀਹੇ ਦੀ ਉਧਾਰਣ ਦੇ ਕੇ, ਸਚਿਆਰ ਬਣਨ ਦੀ ਜੁਗਤ ਦੇ ਕਈ ਨੁਕਤੇ ਸਾਨੂੰ ਸਮਝਾਏ ਹਨ। ਜਿਵੇਂ ਕੋਈ ਸੁਆਦਲਾ ਪਕਵਾਨ ਬਣਾਉਣ ਲਈ ਕਈ ਪਦਾਰਥਾਂ ਦੀ ਲੋੜ ਪੈਂਦੀ ਹੈ, ਓਵੇਂ ਹੀ ਸਚਿਆਰ ਬਣਨ ਲਈ ਪਹਿਲਾਂ, ਤਿੱਖੀ ਤੇ ਨਾ-ਟੁੱਟਣ ਵਾਲੀ ਖਿੱਚ ਦੀ ਲੋੜ ਹੈ। ਜਿਸ ਸੱਚੇ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜਨਾ ਹੈ ਉਸ ਨਾਲ ਮੁਹੱਬਤ ਵੀ ਚਾਹੀਦੀ ਹੈ ਅਤੇ ਰੱਬੀ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਵੀ। ਰੱਬੀ ਗੁਣਾਂ ਦੀ ਖੁਸ਼ਬੋ ਨਾਲ ਆਪਣੀ ਰੂਹ ਨੂੰ ਲਬਾਲਬ ਕਰਨ ਦੇ ਨਾਲ ਨਾਲ ਅੰਦਰੋਂ ਬਦਬੁਦਾਰ ਵਿਕਾਰ ਵੀ ਬਾਹਰ ਕੱਢਣੇ ਪੈਣਗੇ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਪਾਤਸ਼ਾਹ ਨੇ ਇਹ ਵੀ ਦੱਸ ਦਿਤਾ ਹੈ ਕਿ ਇਹਨਾਂ ਸਭ ਜਰੂਰੀ ਪਦਾਰਥਾਂ ਦਾ ਸਰੋਤ ਹੈ ਗੁਰੂ ਦਾ ਸਬਦਿ, ਉਸਦੀ ਵਿਚਾਰ।

ਪੱਲੇ ਬੰਨਣ ਵਾਲੇ ਨੁਕਤੇ:

1. ਅੰਮ੍ਰਿਤ ਦਾ ਭਾਵ ਗੁਰਬਾਣੀ ਵਿਚ ਗੁਰੂ ਦਾ ਸਬਦਿ ਹੈ ਅਤੇ ਸਬਦਿ ਦਾ ਗਿਆਨ। ਗੁਰਬਾਣੀ ਵਿਚ ਕਿਤੇ ਵੀ ਸਵੇਰ ਦੇ ਪਹਿਰ ਨੂੰ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਨਹੀਂ ਕਿਹਾ ਗਿਆ ਹੈ।
2. ਗੁਰੂ ਨੂੰ ਸਭ ਤੋਂ ਪਿਆਰਾ ਓਹੀ ਹੈ ਜੋ ਸਚਿਆਰ ਬਣ ਗਿਆ। ਸੱਚੇ (ਅਕਾਲ ਪੁਰਖ) ਨਾਲ ਜੁੜੇ ਸਿੱਖ ਤੋਂ ਗੁਰੂ ਜਾਨ ਵਾਰ ਦਾ ਹੈ ਭਾਵ ਗੁਰੂ ਉਸ ਤੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹੈ।
3. ਜਿਵੇਂ ਜਿੰਦਗੀ ਵਿਚ ਕੁਝ ਵੀ ਬੇਸ਼ਕੀਮਤੀ ਹਾਸਿਲ ਕਰਨ ਲਈ ਤਾਂਘ ਦਾ ਹੋਣਾ ਜਰੂਰੀ ਹੈ। ਓਵੇਂ ਹੀ ਸਚਿਆਰ ਬਣਨ ਲਈ ਬਾਬੀਹੇ ਵਾਲੀ ਪਿਆਸ ਅਤੇ ਪੁਕਾਰ ਚਾਹੀਦੀ ਹੈ। ਸਚਿਆਰ ਬਣਨਾ ਜਿੰਦਗੀ ਦੀ ਇਕ ਪ੍ਰਮੁੱਖ ਤਰਜੀਹ (Priority) ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਅਤੇ ਇਸ ਵਿਚ ਲਗਾਤਾਰਤਾ ਵੀ ਲੋੜੀਂਦੀ ਹੈ। ਇੰਝ ਨਹੀਂ ਕਿ ਅੱਜ ਇੱਛਾ ਹੈ ਤੇ ਕੱਲ ਨਹੀਂ। ਇਹ ਤਾਂਘ ਵੀ ਤਾਂ ਹੀ ਪੈਦਾ ਹੁੰਦੀ ਹੈ ਜੋ ਆਪਣਾ ਵੇਲਾ/ਸਮਾਂ/ਜਿੰਦਗੀ ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਰਪਿਤ ਹੋਵੇ
4. ਇਕੱਲੀ ਤਾਂਘ ਵੀ ਕਿਸੇ ਕੰਮ ਦੀ ਨਹੀਂ ਜੋ ਸਚਿਆਰ ਬਣਨ ਲਈ ਕੋਈ ਉਪਰਾਲਾ ਨਹੀਂ ਕਰਨਾ।
5. ਸਚਿਆਰ ਬਣਨ ਲਈ ਸੱਚੇ ਨਾਲ ਪਿਆਰ ਹੋਣਾ ਵੀ ਜਰੂਰੀ ਹੈ। ਤੇ ਇਹ ਪਿਆਰ ਜੇ ਨਹੀਂ ਹੈ ਤਾਂ ਗੁਰੂ ਦੇ ਗਿਆਨ ਨਾਲ ਹੀ ਇਹ ਪਿਆਰ ਮਨ ਵਿਚ ਉਪਜੇਗਾ।
6. ਸੱਚੇ ਨਾਲ ਜੁੜਨ ਤੋਂ ਪਹਿਲਾਂ ਆਖਰੀ ਪੜਾਅ ਰੱਬੀ ਗੁਣਾਂ ਦਾ ਹੈ, ਜੋ ਸਬਦਿ ਵਿਚਾਰ ਨਾਲ ਪੈਦਾ ਹੋਣਗੇ। ਭਾਵ ਗੁਰੂ ਦੇ ਬਖਸ਼ੇ ਗਿਆਨ ਨੂੰ ਜਿੰਦਗੀ ਵਿਚ ਜਿਉਂ ਕੇ, ਕਮਾ ਕੇ ਹੀ ਇਹ ਸੰਭਵ ਹੈ।
7. ਮਨ ਦੇ ਵਿਕਾਰਾਂ ਦਾ ਖਤਮ ਹੋਣਾ ਵੀ ਲਾਜ਼ਮੀ ਹੈ ਸੱਚੇ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾਉਣ ਲਈ।
ਮੈਂ ਉਮੀਦ ਕਰਦਾ ਹਾਂ ਕਿ ਹਰ ਸਿੱਖ ਦਾ ਮਨ ਬਾਬੀਹਾ ਬਣੇ ਤੇ ਉਸ ਉਪਰ ਕਿਰਪਾ ਦਾ ਮੀਂਹ ਵੀ ਰੱਜ ਕੇ ਵਰਸੇ।

ਜਿਵੇਂ ਦਰਬਾਰ ਸਾਹਿਬ ਵਿੱਚ ਚਾਰ ਦਰਵਾਜ਼ੇ ਰੱਖੇ ਗਏ ਕਿ ਕੋਈ ਕਿਸੇ ਵੀ ਪਾਸਿਉਂ ਆਉਣਾ ਚਾਹੇ ਤਾਂ ਆ ਸਕਦਾ ਹੈ, ਇਸੇ ਤਰ੍ਹਾਂ ਕਿਸੇ ਦੁਸ਼ਮਣ ਨੇ 'ਦਸਮ ਗ੍ਰੰਥ' ਦੇ ਰੂਪ ਵਿੱਚ ਪੰਜਵਾਂ ਦਰਵਾਜ਼ਾ ਖੋਲ੍ਹ ਦਿੱਤਾ ਤਾਂਕਿ ਕੋਈ ਵਾਪਸ ਬ੍ਰਾਹਮਣਵਾਦ ਵਿੱਚ ਜਾਣਾ ਚਾਹੇ ਤਾਂ ਇੱਸ ਰਸਤਿਉਂ ਜਾ ਸਕਦਾ ਹੈ। ਅਸੀਂ ਇੱਸ ਦਰਵਾਜ਼ੇ ਨੂੰ ਬੰਦ ਕਰਨ ਦੀ ਹਰ ਕੋਸ਼ਿਸ਼ ਕਰਨਾ ਧਰਮ ਦਾ ਕੰਮ ਸਮਝਦੇ ਹਾਂ ਤੇ ਸਮਝਦੇ ਰਹਾਂਗੇ।

ਜੋਗਿੰਦਰ ਸਿੰਘ ਰੋਜ਼ਾਨਾ ਸਪੋਕਸਮੈਨ (੧੯੪੧ - ੨੦੨੪)

Just like the Dabar Sahib has 4 doors so that any one can enter from any direction, some enemy has opened a fifth door in the form of 'Dasam Granth', so that any Sikh who wants to exit Sikhi and return to the path of Brahminvaad can do so through this door. We consider it our religious obligation to shut this fifth door, and will always continue to consider it as such.

Joginder Singh Rozana Spokesman (1941 – 2024)

ਕੰਵਰ ਦੀ ਕਲਮ ਤੋਂ....

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ

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ਇਹ ਤਾਂ ਸਪਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ, ਸੁਚੱਜਾ ਜੀਵਨ ਜੀਉਣ ਲਈ ਗਿਆਨ ਦਾ ਸੋਮਾ ਹੈ। ਇਸ ਲਈ ਗੁਰਬਾਣੀ ਦੇ ਹਰ ਸ਼ਬਦ ਤੋਂ ਇਹ ਸਮਝਣਾ ਹੋਵੇਗਾ ਕਿ ਇਸ ਰਾਹੀਂ ਜੀਵਨ ਸੁਧਾਰ ਵਾਸਤੇ ਕੀ ਸੁਨੇਹਾ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਵੇਖਣ ਵਿਚ ਇਹ ਆਇਆ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਸਮੇਂ, ਬਹੁਤ ਵਾਰ, ਵਿਦਵਾਨਾਂ ਦੇ ਵਿਚਾਰਾਂ ਵਿਚ ਬਹੁਤ ਵਖਰੇਵਾਂ ਹੁੰਦਾ ਹੈ ਇਸ ਲਈ ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਮੁਸ਼ਕਲ ਹੋ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਕਾਰਨ ਬਹੁਤ ਵਾਰ ਸ਼ਬਦ ਜਾਂ ਕਿਸੇ ਪੰਗਤੀ ਦਾ ਭਾਵ ਅਰਥ ਗੁਰਬਾਣੀ ਦੇ ਉਪਦੇਸ਼ ਦੇ ਅਨੁਕੂਲ ਸਪਸ਼ਟ ਨਹੀਂ ਹੁੰਦਾ।

ਇਸੇ ਅਧਾਰ 'ਤੇ ਗੁਰਬਾਣੀ ਦੀ ਪੰਗਤੀ- **“ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ”** ਜੋ ਜਪੁ ਬਾਣੀ ਦੀ ੧੬ ਤੋਂ ੧੯ ਪੌੜੀ ਦੇ ਅੰਤ ਵਿਚ ਅੰਕਿਤ ਹੈ ਉਸ ਨੂੰ ਸਮਝਾਉਣ ਵਾਸਤੇ ਇਸ ਦੇ ਅਖਰੀਂ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕਰ ਦਿੱਤੇ ਜਾਂਦੇ ਹਨ: ਐਸੇ ਕਰਮ ਹੀ ਚੰਗੇ ਹੁੰਦੇ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲਗਦੇ ਹੋਣ। ਇਸ ਦੇ ਇਲਾਵਾ ਕੁਝ ਵਿਦਵਾਨਾਂ ਨੇ ਆਪਣੀ ਸਮਝ ਅਨੁਸਾਰ ਇਸ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਵੀ ਕੀਤੇ ਹਨ:

ਸ੍ਰ: ਮਨਮੋਹਨ ਸਿੰਘ ਜੀ ਇਸ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ: “ਜੇ ਕੁਛ ਤੈਨੂੰ ਚੰਗਾ ਲਗਦਾ ਹੈ, ਉਹੀ ਚੰਗਾ ਕੰਮ ਕਾਜ ਹੈ”।

ਪ੍ਰੋ: ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਇਸ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ: ਜੇ ਤੈਨੂੰ ਚੰਗਾ ਲੱਗਦਾ ਹੈ, ਉਹ ਕੰਮ ਭਲਾ ਹੈ (ਭਾਵ, ਤੇਰੀ ਰਜ਼ਾ ਵਿਚ ਰਹਿਣਾ ਹੀ ਠੀਕ ਹੈ)

Prof Devinder Singh Chahal, PhD ਆਪਣੀ ਪੁਸਤਕ *The Essence of Nanakian Philosophy (a scientific and logical interpretation) REVISED VERSION 2018* ਵਿਚ ਇਸ ਪੰਗਤੀ ਦੀ ਵਿਆਖਿਆ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ:

Whatever pleases the Eternal Entity is right (However) that Eternal Entity is formless and exists forever.

ਇਸੇ ਅਨੁਸਾਰ ਉਪਰੋਕਤ ਵਿਦਵਾਨਾਂ ਦੀ ਤਰ੍ਹਾਂ ਹੋਰ ਵੀ ਜਿਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੇ ਇਸ ਪੰਗਤੀ ਦੀ ਵਿਆਖਿਆ ਕੀਤੀ ਹੈ ਉਸ ਤੋਂ ਇਹ ਤਾਂ ਸਪਸ਼ਟ ਹੀ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਉਹ ਕਰਮ ਕੈਸੇ ਹੁੰਦੇ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲਗਦੇ ਹਨ ਤਾਂ ਕਿ ਉਸੇ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮ ਹੀ ਕੀਤੇ ਜਾਣ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲੱਗਦੇ ਹੋਣ। ਅਸਲ ਲੋੜ ਤਾਂ ਇਹੀ ਸਮਝਣ ਦੀ ਹੈ ਕਿ ਉਹ ਕਰਮ ਕੈਸੇ ਹੁੰਦੇ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲਗਦੇ ਹਨ।

ਉਪਰੋਕਤ ਵਿਦਵਾਨਾਂ ਦੇ ਇਲਾਵਾ ਸ੍ਰ: ਕਰਮਿੰਦਰ ਸਿੰਘ ਜੀ ਢਿਲੋਂ (ਅਮਰੀਕਾ ਬੋਸਟਨ ਵਾਲੇ) ਇਸ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਾਉਂਦੇ ਹਨ: “I accept all that you command me from within my conscience” ਭਾਵ ਜੇ ਮੈਨੂੰ ਮੇਰੀ ਅੰਤਰ-ਆਤਮਾ ਕਮਾਨਡ ਕਰਦੀ ਹੈ ਭਾਵ ਫਰਮਾਉਂਦੀ ਹੈ ਮੈਂ ਉਸ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਦਾ ਹਾਂ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੋਇਆ ਕਿ ਜੇ ਕੰਮ ਮੈਂ ਆਪਣੀ ਅੰਤਰ-ਆਤਮਾ ਦੇ ਕਹੇ ਅਨੁਸਾਰ ਕਰਦਾ ਹਾਂ ਉਹ ਹੀ ਕਰਮ ਭਲੇ ਹੁੰਦੇ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲਗਦੇ ਹਨ।

ਇਹ ਠੀਕ ਹੈ ਕਿ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਅਰਥ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਸ੍ਰ: ਕਰਮਿੰਦਰ ਸਿੰਘ ਇਹ ਵੀ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ੧੬ਵੀਂ ਪੌੜੀ ਤੋਂ ੧੯ਵੀਂ ਪੌੜੀ ਵਿਚ, ਗੁਰੂ ਸਾਹਿਬ ਗਿਆਨ ਇੰਦਰੀਆਂ ਰਾਹੀਂ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਵਾਉਂਦੇ ਹਨ ਜਿਸ ਰਾਹੀਂ ਅੰਤਰ-ਆਤਮਾ ਨੂੰ ਸੁਝਵਾਨ ਬਣਾਇਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਤੋਂ ਪ੍ਰਤੀਤ ਇਹ ਹੁੰਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਐਸੀ ਗਿਆਨਵਾਨ ਹੋ ਚੁੱਕੀ ਅੰਤਰ-ਆਤਮਾ (Conscience) ਦੇ ਸਬੰਧ ਵਿਚ ਹੀ ਆਖ ਰਹੇ ਹਨ ਕਿ ਜੇ ਐਸੀ ਗਿਆਨਵਾਨ ਆਤਮਾ ਨੂੰ ਚੰਗਾ ਲਗਦਾ ਹੈ ਉਹੀ ਕਰਮ ਚੰਗਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਢਿਲੋਂ ਸਾਹਿਬ ਦੀ ਵਿਆਖਿਆ ਅਨੁਸਾਰ ਗਿਆਨਵਾਨ ਅਤੇ ਸੁਝ-ਬੁਝ ਵਾਲੀ ਸੋਚ ਜਾਂ ਅੰਤਰ-ਆਤਮਾ (Conscience) ਨਾਲ ਕੀਤੇ ਕਰਮ ਹੀ ਚੰਗੇ ਹੁੰਦੇ ਹਨ ਜੋ ਪਰਮਾਤਮਾ ਨੂੰ ਪਸੰਦ ਆਉਂਦੇ ਹਨ।

ਪਰ ਇਥੇ ਇਕ ਪ੍ਰਸ਼ਨ ਇਹ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਪ੍ਰੈਕਟੀਕਲ ਤੌਰ 'ਤੇ ਆਮ ਦੁਨਿਆਵੀ ਮਨੁੱਖ ਵੱਧ ਤੋਂ ਵੱਧ ਕਿਤਨੀ-ਕੁ ਸੋਝੀ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹੈ, ਜਾਂ ਆਮ ਵਿਅਕਤੀ ਦੀ ਆਤਮਾ ਕਿਤਨੀਕੁ ਸੁਝਵਾਨ ਹੋ ਸਕਦੀ ਹੈ, ਜਿਸ ਰਾਹੀਂ ਇਹ ਸਮਝ ਲਿਆ ਜਾਵੇ ਕਿ ਉਸ ਦਾ ਹਰ ਕਰਮ ਪਰਮਾਤਮਾ ਨੂੰ ਪਸੰਦ ਆ ਜਾਵੇਗਾ? ਕਿਉਂਕਿ ਬਹੁਤ ਵਾਰ ਹਰ ਮਨੁੱਖ ਥੋੜਾ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਸੁਚੱਜਾ ਗੁਣਵਾਨ ਸਮਝ ਬੈਠਦਾ ਹੈ। ਉਸ ਨੂੰ ਇਹ ਪਤਾ ਹੀ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਉਸ ਨੂੰ ਜੋ ਸਮਝ ਹੈ, ਜਾਂ ਜਿਤਨਾਕੁ ਗਿਆਨ ਉਸ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਇਆ ਹੈ ਉਸ ਤੋਂ ਉੱਤੇ ਵੀ ਕੁਝ ਸਮਝਣ ਦੀ ਲੋੜ ਹੁੰਦੀ ਹੈ। ਅਸਲ ਵਿਚ ਗਿਆਨ ਜਾਂ ਚੇਤਨਤਾ ਦੀ ਕੋਈ ਸੀਮਾ ਨਿਸਚਿਤ ਨਹੀਂ ਹੈ। ਇਸੇ ਲਈ ਕਰਮਾਂ ਦੀ ਚੰਗਿਆਈ ਮਾਪਣ

ਵਾਸਤੇ ਕੋਈ ਮਾਪਦੰਡ ਜਾਂ ਕਸਵੱਟੀ ਤਾਂ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਜਿਸ ਤੋਂ ਇਹ ਪਰਖ ਹੋ ਸਕੇ ਕਿ ਜੇ ਕਰਮ ਕੀਤਾ ਗਿਆ ਹੈ ਉਹ ਪਰਮਾਤਮਾ ਦੀ ਨਿਸਚਿਤ ਕੀਤੀ ਗਈ ਕਸਵੱਟੀ 'ਤੇ ਪੂਰਾ ਉਤਰਦਾ ਵੀ ਹੈ ਜਾਂ ਨਹੀਂ। ਇਸ ਤਰ੍ਹਾਂ ਕਰਮਾਂ ਨੂੰ ਕਸਵੱਟੀ 'ਤੇ ਪਰਖ ਕਰਕੇ ਹੀ ਪਤਾ ਚੱਲ ਸਕੇਗਾ ਕਿ ਕਿਹੜਾ ਕਰਮ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗਾ ਲਗੇਗਾ ਅਤੇ ਕਿਹੜਾ ਨਹੀਂ।

ਇਸ ਕਸਵੱਟੀ ਨੂੰ ਸਮਝਣ ਤੋਂ ਪਹਿਲਾਂ ਪਰਮਾਤਮਾ ਦੀ ਸਮਝ ਵੀ ਹੋਣੀ ਜ਼ਰੂਰੀ ਹੈ। ਪਰਮਾਤਮਾ ਜਿਸ ਦਾ ਕੋਈ ਰੰਗ, ਰੂਪ, ਰੇਖ ਨਹੀਂ ਹੈ ਉਸ ਦੀ ਸਮਝ ਤਾਂ ਉਸ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ (attributes) ਤੋਂ ਹੀ ਆ ਸਕਦੀ ਹੈ। ਇਸ ਅਨੁਸਾਰ ਪਰਮਾਤਮਾ ਜੇ ਅੰਦਰ ਹੀ ਵਸਦਾ ਹੈ, ਗੁਰਬਾਣੀ ਦੇ ਅਧਾਰ ਤੇ ਉਸ ਦੀਆਂ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਾਈਆਂ ਗਈਆਂ ਹਨ:

(੧) ਪਰਮਾਤਮਾ ਗੁਣੀ ਨਿਧਾਨ ਹੈ। (ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ ਜਾਇ॥) (ਗ: ਗ: ਸ: ਪੰਨਾ-੩੨)

(੨) ਪਰਮਾਤਮਾ ਗੁਰ ਭਾਵ ਸੁਚੱਜਾ ਗਿਆਨ ਹੈ। (ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੇ ਜਾਣੁ॥) (ਗ: ਗ: ਸ: ਪੰਨਾ-੮੬੪)

(੩) ਪਰਮਾਤਮਾ ਸਤਿ ਨਾਮ ਹੈ (ਭਾਵ ਪਰਮਾਤਮਾ ਕੁਦਰਤ ਦੇ ਅਟੱਲ ਨਿਯਮਾਂ ਦਾ ਪ੍ਰਤੀਕ ਹੈ) ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੨੮੪)

ਪਰਮਾਤਮਾ ਦੀਆਂ ਇਹ ਤਿਨ ਪਰਮੁੱਖ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਵੀ ਬਿਆਨ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਪਰਮਾਤਮਾ ਡਿਵਾਈਨ ਵਰਚੁਅਜ਼; ਡਿਵਾਈਨ ਵਿਜ਼ਡਮ ਅਤੇ ਡਿਵਾਈਨ ਲਾਅਜ਼ (Divine virtues; Divine wisdom and Divine laws) ਦਾ ਸੁਮੇਲ ਹੈ। ਅਸਲ ਵਿਚ ਇਹ ਵਿਸ਼ੇਸ਼ਤਾਈਆਂ ਹੀ ਪਰਮਾਤਮਾ ਰਾਹੀਂ ਨਿਸਚਿਤ ਕੀਤੀ ਗਈ ਕਸਵੱਟੀ ਹੈ ਜਿਸ ਨਾਲ ਕਰਮਾਂ ਦੇ ਚੰਗੇ ਜਾਂ ਮੰਦੇ ਹੋਣ ਦੀ ਪਰਖ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ।

ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੋਇਆ ਕਿ ਕਿਉਂਕਿ ਪਰਮਾਤਮਾ ਗੁਣੀ ਨਿਧਾਨ ਹੈ ਇਸ ਲਈ ਜਿਨ੍ਹਾਂ ਕਰਮਾਂ ਦੀ ਪਰਖ ਕਰਨੀ ਹੈ ਉਹ ਰੱਬੀ ਗਣਾਂ ਦੇ ਅਧਾਰ 'ਤੇ ਭਾਵ ਸੁਚੱਜੇ ਗੁਣਾਂ ਦੇ ਅਧਾਰ ਤੇ ਪੂਰੇ ਉਤਰਨੇ ਚਾਹੀਦੇ ਹਨ।

ਦੂਸਰੇ ਪਰਮਾਤਮਾ ਗੁਰ ਪਰਮੇਸਰ ਹੈ ਭਾਵ ਸੁਚੱਜੇ ਗਿਆਨ ਨਾਲ ਘੜੀ ਗਈ ਤਰਕਸ਼ੀਲ ਸੁਚੱਜੀ ਬਿਬੇਕ ਬੁੱਧ ਜਾਂ ਜਮੀਰ ਹੈ। ਇਸ ਅਨੁਸਾਰ ਜੇ ਕਰਮ ਕੀਤੇ ਜਾਂਦੇ ਹਨ ਉਹ ਜਿਥੇ ਸੁਚੱਜੇ ਗੁਣਾਂ ਨਾਲ ਮੇਲ ਖਾਂਦੇ ਹੋਣ ਉੱਥੇ ਨਾਲ ਹੀ ਉਨ੍ਹਾਂ ਕਰਮਾਂ ਨੂੰ ਜਦੋਂ ਸੁਚੱਜੀ ਤਰਕਸ਼ੀਲ ਬੁੱਧ ਮਤ ਨਾਲ ਪਰਖਿਆ ਜਾਵੇ ਤਾਂ ਇਸ ਅਨੁਸਾਰ ਵੀ ਉਹ ਸੁਚੱਜੇ ਜਾਪਣ।

ਤੀਸਰੇ ਕਿਉਂਕਿ ਪਰਮਾਤਮਾ ਸਤਿ ਨਾਮੁ ਹੈ ਭਾਵ ਪਰਮਾਤਮਾ ਬੇਅੰਤ ਅਟੱਲ ਕੁਦਰਤੀ ਨਿਯਮਾਂ ਦਾ ਪ੍ਰਤੀਕ ਹੈ ਇਸ ਲਈ ਜਿਨ੍ਹਾਂ ਕਰਮਾਂ ਦੀ ਪਰਖ ਕਰਨੀ ਹੈ ਉਹ ਕੁਦਰਤ ਦੇ ਨਿਯਮਾਂ ਦੇ ਅਨੁਕੂਲ ਵੀ ਪੂਰੇ ਉਤਰਨੇ ਚਾਹੀਦੇ ਹਨ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੋਇਆ ਕਿ ਜਿਨ੍ਹਾਂ ਕਰਮਾਂ ਦੀ ਪਰਖ ਕੀਤੀ ਜਾਣੀ ਹੈ ਉਹ ਜਿਥੇ ਸੁਚੱਜੇ ਗੁਣਾਂ ਦੇ ਅਤੇ ਤਰਕਸ਼ੀਲ ਸੁਚੱਜੀ ਬੁੱਧ ਦੇ ਨਾਲ ਪਰਖਣ ਤੇ ਸੁਚੱਜੇ ਤਾਂ ਜਾਪਣ ਉੱਥੇ ਨਾਲ ਹੀ ਉਹ ਰੱਬੀ ਨਿਯਮਾਂ ਦੇ ਅਨੁਕੂਲ ਵੀ ਹੋਣ।

ਸੰਖੇਪ ਵਿਚ ਇਸ ਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਵੀ ਬਿਆਨ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ: ਜੇ ਕਰਮ ਕੀਤੇ ਜਾਂਦੇ ਹਨ ਉਹ ਡਿਵਾਈਨ ਵਰਚੁਅਜ਼; ਡਿਵਾਈਨ ਵਿਜ਼ਡਮ ਅਤੇ ਡਿਵਾਈਨ ਲਾਅਜ਼ (ਧਵਿਨਿਏ ਵਰਿਟੁਏਸ; ਧਵਿਨਿਏ ਾਸਿਦੇਮ ਓਨਦ ਧਵਿਨਿਏ ਲਓਸ) ਦੇ ਅਨੁਕੂਲ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ।

ਇਸ ਅਨੁਸਾਰ ਐਸੇ ਕਰਮ ਹੀ ਪਰਮਾਤਮਾ ਨੂੰ ਚੰਗੇ ਲਗ ਸਕਦੇ ਹਨ ਜੇ ਰੱਬੀ ਸੁਚੱਜੇ ਗੁਣਾਂ ਦੇ ਅਧਾਰ 'ਤੇ ਪੂਰੇ ਉਤਰਦੇ ਹੋਣ ਅਤੇ ਸੁਚੱਜੀ ਤਰਕਸ਼ੀਲ ਬੁੱਧ ਦੀ ਪਰਖ ਅਨੁਸਾਰ ਵੀ ਠੀਕ ਹੋਣ ਅਤੇ ਨਾਲ ਹੀ ਕੁਦਰਤ ਦੇ ਨਿਯਮਾਂ (ਜਿਸ ਨੂੰ ਹੁਕਮ ਵੀ ਕਿਹਾ ਗਿਆ ਹੈ) ਉਸ ਦੇ ਅਨੁਕੂਲ ਵੀ ਹੋਣ। ਇਹ ਹੀ ਹੈ “ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ” ਦੀ ਕਸਵੱਟੀ ਜਿਸ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸ਼ੁਰੂ ਵਿਚ ਹੀ ਨਿਸਚਿਤ ਕਰ ਦਿੱਤਾ ਹੈ। ਸ਼ਾਇਦ ਇਸੇ ਦਾ ਜ਼ਿਕਰ ਪ੍ਰੋ: ਸਾਹਿਬ ਸਿੰਘ ਆਪਣੀ ਵਿਆਖਿਆ ਵਿਚ ਕਰਦੇ ਹਨ। ਇਸ ਕਸਵੱਟੀ ਤੇ ਪਰਖ ਕਰਕੇ ਹੀ ਪਤਾ ਚਲ ਸਕਦਾ ਹੈ ਕਿ ਪਰਮਾਤਮਾ ਨੂੰ ਕਿਹੜੇ ਕਰਮ ਚੰਗੇ ਲਗਦੇ ਹਨ।

You can't go back and change the beginning, but you can start where you are and change the ending.

Dale Carnegie, American Writer (1888 – 1955)

ਜਿਉਣਵਾਲਾ ਜੀ ਲਿਖਦੇ ਹਨ...

ਸਿੱਖ ਧਾਰਮਿਕ ਅਸਥਾਨਾਂ ਦਾ ਹਾਲ ਅਤੇ ਬੇ-ਅਕਲੇ ਜੱਥੇਦਾਰ

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ

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ਗੁਰੂ ਦੁਆਰੇ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ ਏਤੁ ਦੁਆਰੇ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥

ਅੱਜ-ਕੱਲ੍ਹ ਸਾਡੇ ਧਰਮ ਕਮਾਉਣ ਵਾਲੇ ਅਸਥਾਨ ਸੋਝੀ ਦੇਣ ਦੀ ਥਾਂ ਸਗੋਂ ਅਗਿਆਨਤਾ ਵੰਡ ਰਹੇ ਹਨ। ਇਹ ਅਸਥਾਨ ਹੁਣ ਸਮਾਜਕ ਰੀਤਾਂ-ਰਿਵਾਜਾਂ ਨਿਭਾਉਣ ਦੇ ਅਸਥਾਨ ਬਣ ਚੁੱਕੇ ਹਨ। ਜਿਵੇਂ ਵਿਆਹ ਦੀ ਰਸਮ, ਮਰਨੇ ਦੀ ਰਸਮ, ਜਨਮ ਤੋਂ ਬਾਅਦ ਨਾਮ ਕਰਨ ਦੀ ਰਸਮ ਅਤੇ ਸੁੱਖਣਾ ਸੁੱਖਣ ਦੀ ਥਾਂ ਅਤੇ ਸੁੱਖਣਾ ਪੂਰੀ ਹੋਣ ਤੇ ਚੜ੍ਹਾਵਾ ਚੜ੍ਹਾਉਣ ਦੀ ਥਾਂ, ਵਰ੍ਹੀਣੇ ਮਨਾਉਣ ਦੀ ਥਾਂ। ਜਿਨ੍ਹਾਂ ਰੀਤੀ-ਰਿਵਾਜਾਂ ਅਤੇ ਸਰਕਾਰੀ ਹੋਕਿਆਂ ਤੇ ਠੋਕਿਆਂ ਨੂੰ ਬਾਬਾ ਜੀ ਦੀਆਂ ਅੱਖਾਂ ਟਿਚ ਕਰਕੇ ਜਾਣਦੀਆਂ ਸਨ ਅੱਜ ਅਸੀਂ ਆਪ ਉਨ੍ਹਾਂ ਅੱਖਾਂ ਮੂਹਰੇ ਪਰਦਾ ਕਰਕੇ ਸਗੋਂ ਬਾਬਾ ਜੀ ਨੂੰ ਹੀ ਸ਼ੀਸ਼ਾ ਵਿਖਾਉਣ ਦਾ ਯਤਨ ਕਰ ਰਹੇ ਹਾਂ ਕਿ ਅਸੀਂ ਤੇਰੀ ਸਿੱਖੀ ਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਹੀ ਮੰਨਣਾ ਹੈ ਤੇ ਤੁਹਾਡੀ ਸਿਖਿਆ ਗਲਤ ਹੈ। ਇਹ ਹੈ ਪੰਡਿਤਵਾਦ-ਬ੍ਰਹਮਣਵਾਦ ਦੀ ਸੋਚ ਦਾ ਕਮਾਲ।

ਏਸ ਵਿਰੋਧਤਾ ਦੀ ਸ਼ੁਰੂਆਤ ਤਾਂ ਗੁਰੂ ਬਾਬਾ ਨਾਨਕ ਜੀ ਦੇ ਵੇਲੇ ਤੋਂ ਹੀ ਸ਼ੁਰੂ ਹੋ ਗਈ ਸੀ ਜਦੋਂ ਬਾਬਾ ਜੀ ਨੇ 13-14 ਸਾਲ ਦੀ ਉਮਰ ਵਿਚ ਜਨੇਊ ਪਾਉਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਸੀ। ਜਦੋਂ ਗੁਰੂ ਜੀ ਨੇ ਪੰਡਿਤ ਨੂੰ ਸਵਾਲ ਕੀਤਾ ਕਿ;

ਸਲੋਕੁ ਮਃ ੧ ॥

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤਾ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੇ ਗਲਿ ਚਲੇ ਪਾਇ ॥

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥ {ਪੰਨਾ 471} ॥

ਆਹ ਚਾਰ ਕੌਡੀਆਂ ਦਾ ਧਾਗਾ ਮੁੱਲ ਲਿਆ ਕੇ, ਮੇਰੇ ਗਲ ਵਿਚ ਪਾ ਕੇ, ਕੰਨ ਵਿਚ ਉਪਦੇਸ਼ ਦਿੰਦਾ ਹੈ ਕਿ ਅੱਜ ਤੋਂ ਤੇਰਾ ਗੁਰੂ ਬ੍ਰਾਹਮਣ ਹੋਇਆ ਪਰ ਮੈਨੂੰ ਇਹ ਸਵੀਕਾਰ ਨਹੀਂ। ਮੈਨੂੰ ਤਾਂ ਦਇਆ, ਸੰਤੋਖ ਤੇ ਜਤ ਨਾਲ ਓਤ-ਪੋਤ ਜਨੇਊ ਚਾਹੀਦਾ ਹੈ ਜਿਹੜਾ ਨਾ ਟੁੱਟਦਾ ਹੈ ਨਾ ਮੈਲਾ ਹੁੰਦਾ ਹੈ, ਨਾ ਹੀ ਪੁਰਾਣਾ ਹੁੰਦਾ ਤੇ ਨਾ ਹੀ ਜਲਦਾ ਹੈ। ਐਸਾ ਜਨੇਊ ਜੇ ਤੇਰੇ ਕੋਲ ਹੈ ਤਾਂ ਮੇਰੇ ਗਲ ਪਾ। ਐਸੀ ਸਥਿਤੀ ਵਿਚ ਬ੍ਰਾਹਮਣ ਦੀ ਖਾਨਿਓ ਗਈ ਤੇ ਉਸ ਨੂੰ ਉਸੇ ਵਕਤ ਇਹ ਪਤਾ ਲੱਗ ਗਿਆ ਸੀ ਕਿ ਇਹ ਬਾਲਕ ਸਾਡੀਆਂ ਜੜ੍ਹਾਂ ਵੱਢੇਗਾ ਤੇ ਇਸਦਾ ਇਲਾਜ ਹੁਣੇ ਤੋਂ ਕਰਨਾ ਪਵੇਗਾ।

ਸ਼੍ਰੋ. ਗੁ. ਪ੍ਰ. ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਬਣਾਈ ਤਾਂ ਸਿੱਖ ਪੰਥ ਦੇ ਨਿਆਰੇਪਨ ਨੂੰ ਬਚਾਉਣ ਲਈ ਸੀ ਪਰ 1925 ਵਿਚ ਗੁਰਦਵਾਰਾ ਐਕਟ ਬਣਦਿਆਂ ਸਾਰ ਹੀ ਇਸ ਨੂੰ ਕਾਬੂ ਕਰ ਲਿਆ ਗਿਆ। ਸਰਕਾਰੀ ਮਨਜ਼ੂਰੀ ਤੋਂ ਬਗੈਰ ਇਸ ਦੇ ਇਜਲਾਸ ਸੱਦਣੇ ਮਨਾਹ, ਇਸ ਦੀ ਚੋਣ ਕਰਾਉਣੀ ਮਨਾਹ, ਅਕਾਲ ਤਖਤ ਦੇ ਜੱਥੇਦਾਰ ਦੀ ਨਿਯੁਕਤੀ ਮਨਾਹ ਆਦਿ। ਸਿੱਖ ਧਰਮ ਨਾਲ ਸਬੰਧਿਤ ਪੁਸਤਕਾਂ ਵਿਚ ਹੀ ਸਿੱਖ ਧਰਮ ਦੇ ਉਲਟ ਯਾ ਕਹਿ ਲਓ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਨਿਖੇਧੀ ਕੀਤੀ ਗਈ ਜੇ ਇਨ੍ਹਾਂ ਸਰਬਰਾਹਾਂ ਦੇ ਧਿਆਨ ਵਿਚ ਲਿਆਉਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਧਿਆਨ ਵਿਚ ਨਹੀਂ ਆਉਂਦਾ ਤੇ ਕਿਸੇ ਦੇ ਕੰਨ ਤੇ ਜੂ ਨਹੀਂ ਸਰਕਦੀ। ਸਿੱਖ ਇਤਹਾਸ ਨਾਲ ਸਬੰਧਿਤ ਕਿਤਾਬਾਂ ਵਿਚ ਹੀ, ਸਿੱਖ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਵੀਚਾਰਧਾਰਾ ਦੇ ਉਲਟ ਲਿਖ ਕੇ ਅਤੇ ਗੁਰੂ ਸਹਿਬਾਨ ਨੂੰ ਹੀ ਚੋਰ-ਡਾਕੂ ਲਿਖ ਕੇ, ਅੰਮ੍ਰਿਤਸਰ ਕਮੇਟੀ ਵਲੋਂ ਹੀ ਛਾਪ ਕੇ ਵੰਡਿਆ ਗਿਆ ਇਤਹਾਸ, ਜੋ ਇਤਹਾਸ ਹੋਣ ਤੇ ਫਿਰ ਵਾਪਸ ਵੀ ਲਿਆ ਗਿਆ ਪਰ ਜੇ ਕਿਸੇ ਦੇ ਹੱਥੀਂ ਲੱਗਾ ਉਹ ਵਾਪਸ ਕਿਵੇਂ ਲਿਆ ਜਾਵੇਗਾ? ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਜੇਰਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਅਤੇ ਡਾ. ਅਮਰਜੀਤ ਸਿੰਘ ਵਲੋਂ ਗ੍ਰੰਥ, ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ, ਗੋਲਕ ਦੀ ਮਾਇਆ ਨਾਲ ਛਾਪਿਆ ਗਿਆ, ਵੰਡਿਆ ਤੇ ਵੇਚਿਆ ਵੀ ਗਿਆ। ਸਿਰਦਾਰ

ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾ ਅਫਗਾਨਾ ਦੇ ਲੇਖਾਂ ਨੇ, ਜੋ ਸਪੋਕਸਮੈਨ ਚੰਡੀਗੜ੍ਹ ਵਿਚ ਛਪੇ, ਇਸ ਕਿਤਾਬ ਦੀਆਂ ਪੱਜੀਆਂ ਉਡਾ ਦਿੱਤੀਆਂ। ਫਿਰ ਮਜ਼ਬੂਰਨ ਜੋਰਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਨੂੰ ਇਹ ਕਿਤਾਬ ਵਾਪਸ ਲੈਣੀ ਪਈ। ਪਰ ਅਫਸੋਸ ਇਸ ਗੱਲ ਦਾ ਕਿ ਪਹਿਲੇ ਕੁੱਝ ਪੰਨਿਆਂ ਦੀ ਬਦਲੀ ਕਰਕੇ ਮੁੜ ਤੋਂ ਇਹੀ ਸਿੱਖ ਫਲਸਫੇ ਦਾ ਘਾਤ ਕਰਨ ਵਾਲੀ ਕਿਤਾਬ ਸਿੱਖਾਂ ਦੇ ਘਰ-ਘਰ ਪਹੁੰਚਾ ਦਿੱਤੀ ਗਈ।

ਦੇ ਕੁ ਦਿਨ ਪਹਿਲਾਂ ਬਰੈਂਪਟਨ ਦੇ ਇਕ ਪੰਜਾਬੀ ਕੈਦੀ ਦਾ, ਜਿਸ ਨੂੰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਬਰੈਂਪਟਨ ਕਿਤਾਬਾਂ ਭੇਜਦੀ ਰਹਿੰਦੀ ਹੈ, ਜੇਲ ਵਿਚੋਂ ਫੂਨ ਆਇਆ। ਜਿਸ ਨੇ ਦੱਸਿਆ ਕਿ ਓਨਟੈਰੀਓ ਦਾ ਕੋਈ ਇਕ ਵੀ ਐਸਾ ਗੁਰਦਵਾਰਾ ਐਸਾ ਨਹੀਂ ਜੋ ਸਾਨੂੰ ਕੈਦੀਆਂ ਨੂੰ, ਸਰਕਾਰੀ ਅਫਸਰਾਂ ਦੀ ਨਿਗਰਾਨੀ ਹੇਠ, ਮੱਥਾ ਟੇਕਣ ਆਉਣ ਦੀ ਇਜ਼ਾਜਤ ਦਿੰਦਾ ਹੋਵੇ ਸਿਵਾਏ ਰੈਕਸਡੇਲ ਗੁਰਦਵਾਰੇ ਦੇ ਜੋ 'ਕਨੇਡੀਅਨ ਟਾਇਰ' ਵਾਲੀ ਬਿਲਡਿੰਗ ਵਿਚ ਬਣਿਆ ਹੋਇਆ ਹੈ। ਕੀ ਗੁਰਦਵਾਰਿਆਂ ਨੂੰ ਚਲਾਉਣ ਵਾਲਿਆਂ ਦੀ ਇਹ ਸੋਚ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੇ 'ਨਿਰਮਲ ਪੰਥ' ਵਾਲੀ ਸੋਚ ਹੈ? ਜਦੋਂ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਤਾਂ ਜਾਂਦੇ ਹੀ ਚੇਰਾਂ-ਡਾਕੂਆਂ, ਪੰਡਿਤਾਂ, ਮੁੱਲਾਂ-ਮੌਲਾਣਿਆਂ, ਜੋਗੀਆਂ ਅਤੇ ਹੋਰ ਕਈ ਕਿਸਮ ਦੇ ਵਿਗੜੇ ਹੋਏ ਲੋਕਾਂ ਕੋਲ ਹਨ। ਜਿਸ 'ਕੌਡੇ ਰਾਕਸ਼' ਨੂੰ ਅਸੀਂ ਅੱਜ ਵੀ 'ਕੌਡੇ ਰਾਕਸ਼' ਕਰਕੇ ਪੁਕਾਰਦੇ ਹਾਂ ਉਹ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦਾ ਪਹਿਲਾ ਸਿੱਖ ਪ੍ਰਚਾਰਕ ਹੋਇਆ ਹੈ। ਉਸਦਾ ਅਸਲ ਨਾਮ ਹੈ ਕੌਡਾ ਭੀਲ। ਭੂਮੀਆ ਚੋਰ, ਸੱਜਣ ਠੱਗ, ਭਾਈ ਬਿਧੀ ਚੰਦ ਅਤੇ ਹੋਰ ਅਨੇਕਾਂ ਜਿਹੜੇ ਸਮਾਜ ਲਈ ਕਲੰਕ ਸਨ ਉਹ, ਗੁਰੂ ਸਹਿਬਾਨ ਦੇ ਪ੍ਰਚਾਰ ਦੀ ਬਦੌਲਤ, ਸਮਾਜ ਸੁਧਾਰਕ ਹੋ ਨਿਬੜੇ। ਕਾਰਣ ਕਿਹੜੇ ਹੋ ਸਕਦੇ ਹਨ ਜਿਸ ਕਰਕੇ ਸਿੱਖਾਂ ਦੇ ਧਾਰਮਿਕ ਅਸਥਾਨ ਕੈਦੀਆਂ ਨੂੰ ਆਉਣ ਤੋਂ ਰੋਕਦੇ ਹਨ। ਕੈਦੀਆਂ ਕੋਲ ਖਾਲੀ ਬਣੂਆ ਅਤੇ ਵਰਦੀਧਾਰੀ ਪੁਲਸ ਕਰਮਚਾਰੀਆਂ ਦਾ ਗੁਰਦਵਾਰੇ ਵਿਚ ਆਉਣਾ ਹੀ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਮਸੀਬਤ ਲੱਗਦੀ ਹੈ ਜਦੋਂ ਕਿ ਇਹ ਕੇਂਦਰ 'ਸੁਧਾਰ ਘਰ' ਦਾ ਰੋਲ ਨਿਭਾਉਣ ਦੇ ਯੋਗ ਹਨ।

'ਸੁਧਾਰ ਘਰ' ਇਹ ਗੁਰਦਵਾਰੇ ਤਾਂ ਹੀ ਬਣਦੇ ਜੇ ਇਹ ਸਾਡੇ ਹੁੰਦੇ ਅਤੇ ਅੱਜ ਦੇ ਜੱਥੇਦਾਰ ਸਿਆਣੇ, ਯੋਗ ਤੇ ਇਮਾਨ ਵਾਲੇ ਹੁੰਦੇ। ਇਮਾਨ ਦੇ ਤਾਂ ਇਹ ਕੋਲ ਦੀ ਵੀ ਨਹੀਂ ਲੰਘਦੇ। ਮੁਕਤਸਰ ਵਿਚ ਧਾਰਮਿਕ ਸਮਾਗਮਾਂ ਵੇਲੇ ਮੰਜੇ ਤੇ ਕੜੇ-ਕਛਿਹਰੇ ਰੱਖ ਕੇ ਵੇਚਣ ਵਾਲਾ ਗੁਰਬਚਨ ਸਿੰਘ ਜੱਥੇਦਾਰ ਲੱਗੇਗਾ ਤਾਂ ਸਿੱਖ ਕੌਮ ਦਾ ਹਾਲ ਏਹੀ ਹੋਣਾ ਹੈ ਜੋ ਅੱਜ ਅਸੀਂ ਵੇਖ ਰਹੇ ਹਾਂ। ਉੱਝ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਸਰਬੋਤਮ ਮੰਨਦਾ ਏਹੀ ਕਹਿੰਦਾ ਹੈ ਕਿ ਮੈਂ ਕਿਸੇ ਸਰਕਾਰੀ ਤੰਤਰ ਦੇ ਪੇਸ਼ ਨਹੀਂ ਹੋਣਾ ਪਰ ਬੇਈਮਾਨੀ ਨਾਲ ਤਿੰਨ ਤਾਰਾ ਹੋਟਲ ਮੁਕਤਸਰ 'ਚ ਜ਼ਰੂਰ ਉਸਾਰ ਸਕਦਾ ਹਾਂ। ਇਵੇਂ ਹੀ ਗਿਆਨੀ ਹਰਪ੍ਰੀਤ ਸਿੰਘ ਜੱਥੇਦਾਰ ਭਾਰਤ ਦੇ ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਦੀ ਕਰੋੜਾਂ ਰੁਪਈਆਂ ਨਾਲ ਬਣਾਈ ਜਾਣ ਵਾਲੀ "ਹਵਾਈ ਰੱਸੀ", ਜੋ ਹੇਮਕੁੰਟ ਨੂੰ ਜਾਣ ਵਾਲੇ ਰਸਤੇ ਨੂੰ ਸੁਖੱਲਾ ਬਣਾਵੇਗੀ, ਦੀ ਤਾਰੀਫ ਕਰਦਾ ਥੱਕਦਾ ਨਹੀਂ ਜਦੋਂ ਕਿ ਇਸ 'ਹੇਮਕੁੰਟ' ਨਾਲ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ ਦੂਰ ਦਾ ਵੀ ਵਾਸਤਾ ਨਹੀਂ।

ਜੇ ਇਸਦਾ ਕੋਈ ਵਾਸਤਾ ਹੈ ਤਾਂ ਭਗਵਤ ਪੁਰਾਣ ਦੇ ਦਸਵੇਂ ਸਕੰਧ ਮੁਤਾਬਕ ਪਾਂਡਵ ਰਾਜਿਆਂ ਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਨੇ ਦੇਸ ਨਿਕਾਲੇ ਸਮੇਂ ਇਥੇ ਬੈਠ ਕੇ ਯੋਗ ਕਮਾਇਆ ਸੀ। ਇਹ ਸਾਰਾ ਬ੍ਰਿਤਾਂਤ ਭਗਵਤ ਪੁਰਾਣ ਵਿਚੋਂ ਲੈ ਕੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਵਿਚ ਦਰਜ ਕਰ ਲਿਆ ਗਿਆ ਤੇ ਹੌਲੀ-ਹੌਲੀ ਇਸੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਦਾ ਨਾਮ ਬਦਲ ਕੇ 1812 ਵਿਚ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਕਾ ਗ੍ਰੰਥ ਬਣਾ ਧਰਿਆ ਤੇ ਇਸੇ ਨੂੰ ਹੀ ਹੁਣ "ਸ੍ਰੀ ਦਸਮ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ" ਬਣਾ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਜੱਥੇਦਾਰ ਹਰਪ੍ਰੀਤ ਸਿੰਘ ਜੀ ਜਵਾਬ ਦੇਣ ਦੇ ਤਾਂ ਤੁਸੀਂ ਕਾਬਲ ਵੀ ਨਹੀਂ ਹੋ ਪਰ ਮੈਂ ਫਿਰ ਵੀ ਪੁੱਛ ਲੈਂਦਾ ਹਾਂ ਕਿ ਸਿੱਖ ਗੁਰੂ ਸਹਿਬਾਨ ਦੀ ਗੁਰਬਾਣੀ ਦੀ ਕਿਹੜੀ ਪੰਗਤੀ ਹੈ ਜੋ ਸਾਨੂੰ 'ਹੇਮਕੁੰਟ' ਨਾਲ ਜੋੜਦੀ ਹੈ? ਯਾ ਕਿਸ ਸਮੇਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਇਸ 'ਹੇਮਕੁੰਟ' ਦੇ ਸਥਾਨ ਤੇ ਗਏ? ਯਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਜਿਉਂਦੇ ਜੀਅ ਕਿਸੇ ਆਪਣੇ ਸਿੱਖ ਨੂੰ ਇਹ ਦੱਸਿਆ ਸੀ ਕਿ ਮੈਂ ਫਲਾਣੇ ਪ੍ਰਬਤ ਤੇ ਫਲਾਣੇ ਸਮੇਂ ਤਪੱਸਿਆ ਕੀਤੀ ਸੀ, ਪਿਛਲੇ ਜਨਮ 'ਚ? ਜਿਸ ਤਪੱਸਿਆ ਨੂੰ ਗੁਰਬਾਣੀ ਮੂਲੋਂ ਹੀ ਕੱਟਦੀ ਹੈ ਕੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਉਸ ਸਿਧਾਂਤ ਦੇ ਉਲਟ ਜਾ ਕੇ ਲੋਕਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦੇਣਗੇ? ਮੈਨੂੰ ਪਤਾ ਹੈ ਜਵਾਬ ਤਾਂ ਤੁਹਾਡੇ ਕੋਲ ਹੈ ਹੀ ਨਹੀਂ ਕਿਉਂਕਿ ਤੁਹਾਡੀ ਲਿਆਕਤ ਦਾ ਪਤਾ ਉਦੋਂ ਚੱਲ ਗਿਆ ਸੀ ਜਦੋਂ ਤੁਸੀਂ 'ਕੁਰਾਨ ਸ਼ਰੀਫ' ਦਾ ਉਲੱਥਾ ਕਰਦੇ ਸਮੇਂ ਇਸ ਦੇ ਨਾਮ ਨੂੰ ਹੀ 'ਪਵਿਤਰ ਕੁਰਾਨਾ' ਬਦਲ ਛੱਡਿਆ। ਜਿਹੜਾ ਰਾਹੇ ਨੂੰ ਕੰਨਾ ਲੱਗਿਆ ਹੈ ਉਹ ਅੱਧੇ ਐੜੇ ਦੀ ਅਵਾਜ਼ ਕੱਢਦਾ ਹੈ। ਤੁਹਾਡਾ ਉਹ ਹਾਲ ਹੈ ਜਿਵੇਂ ਚੂਹੇ ਨੂੰ ਲੱਭੀ ਸੁੰਢ ਦੀ ਗੰਡੀ ਤੇ ਉਹ ਪਨਸਾਰੀ ਬਣ ਬੈਠਾ।

ਆਓ ਹੁਣ ਆਪਾਂ ਵੀਚਾਰੀਏ ਕਿ ਹੋਣਾ ਕੀ ਚਾਹੀਦਾ ਹੈ। " ਗੁਰੂ ਕੀ ਗੋਲਕ ਗਰੀਬ ਦਾ ਮੂੰਹ" ਜੇਕਰ ਜਿਤਨੇ ਵੀ ਗੁਰਦਵਾਰੇ ਹਨ ਉਹ ਇਸ ਮੁਹਾਵਰੇ ਮੁਤਾਬਕ ਕੰਮ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦੇਣ ਤਾਂ ਆਉਣ ਵਾਲੇ 10-20 ਸਾਲਾਂ ਵਿਚ ਜਿਤਨੇ ਵੀ ਗਰੀਬ ਸਿੱਖ ਹਨ ਅਤੇ ਲਾਲਚ 'ਚ ਆ ਕੇ ਧਰਮ ਪ੍ਰੀਵਰਤਨ ਕਰ ਰਹੇ ਹਨ ਉਹ ਹਟ ਜਾਣਗੇ, ਸੰਭਲ ਜਾਣਗੇ ਅਤੇ ਗਰੀਬਾਂ ਦੀ ਗਰੀਬੀ ਖਤਮ ਹੋ ਜਾਵੇਗੀ। ਗਰੀਬੀ ਹੀ ਦੁਨੀਆਂ 'ਚ ਤੋਂ ਵੱਡੀ ਬਿਮਾਰੀ ਹੈ। ਜੇਕਰ ਅਸੀਂ ਸਿੱਖ ਕੌਮ ਅਤੇ ਹੋਰ ਗਰੀਬਾਂ ਦੀ ਤੰਦਰੁਸਤੀ ਦੀ ਅਰਦਾਸ ਕਰਦੇ ਸਭ ਦਾ ਭਲਾ ਮੰਗਦੇ ਹਾਂ ਤਾਂ ਸਾਨੂੰ ਇਸ ਦਿਸ਼ਾ ਵੱਲ ਕਦਮ ਪੁੱਟਣੇ ਪੈਣਗੇ। ਭਲਾ ਮੰਗਣ ਨਾਲ ਭਲਾ ਨਹੀਂ ਹੋਣ ਲੱਗਾ ਤੇ ਕਿਸੇ ਦਾ ਬੁਰਾ ਮੰਗਿਆਂ ਵੀ ਬੁਰਾ ਨਹੀਂ ਹੁੰਦਾ ਤਾਂ ਸਾਨੂੰ ਭਲਾ ਕਰਨ ਵੱਲ ਵੱਧਣਾ ਚਾਹੀਦਾ ਹੈ। ਜਦੋਂ ਹੀ ਗੁਰੂ ਕੀ ਗੋਲਕ ਗਰੀਬ ਦਾ ਮੂੰਹ ਬਣ ਜਾਵੇਗੀ ਤਦੋਂ ਹੀ ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਕੁਰਸੀ ਦੀ ਲੜਾਈ ਮੁੱਕ ਜਾਵੇਗੀ, ਚੌਧਰ ਦੀ ਭੁੱਖ ਵੀ ਮਿੱਟ ਜਾਵੇਗੀ। ਉਦੋਂ ਹੀ ਇਨ੍ਹਾਂ ਗੁਰਦਵਾਰਿਆਂ ਦੇ ਦਰਵਾਜ਼ੇ ਸਭ ਲਈ ਖੁਲ੍ਹ ਜਾਣਗੇ।

ਸਵਰਗ ਵਿਚਾਰਾ!

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ਕੁਝ ਸੱਜਣ ਸਵਰਗ ਅਤੇ ਨਰਕ ਬਾਬਤ ਬੜੇ ਭੰਬਲਭੂਮੇ ਵਿਚ ਹਨ ਅਤੇ ਲੋਕਾਂ ਨੂੰ ਵੀ ਪਾਉਂਦੇ ਹਨ। ਪਰਚਾਰਕ (ਸਾਰੇ ਨਹੀਂ) ਅਤੇ ਭਾਈ ਸਾਹਿਬ ਉਹ ਲੋਕਾਂ ਨੂੰ ਉਲੂ ਬਣਾਕੇ, ਡਰਾ ਧਮਕਾ ਕੇਆਪਣਾ ਰੋਟੀ ਪਾਣੀ ਚਲਾਉਂਦੇ ਹਨ। ਕੁਝ ਸੱਜਣ ਆਪਣੀ ਅੰਨੀ ਸ਼ਰਧਾ ਵਿਚੋਂ ਹੀ ਸੋਸ਼ਿਅਲ ਮੀਡੀਆ ਤੇ ਝੂਠ ਬੋਲਣ ਲਗੇ ਹੋਏ ਹਨ। ਉਹ ਗੁਰਬਾਣੀ ਦੀਆਂ ਕੁਝ ਪੰਗਤੀਆਂ ਵੀ ਦਿੰਦੇ ਹਨ ਪਰ ਉਹਨਾਂ ਪੰਗਤੀਆਂ ਨੂੰ ਗੁਰਬਾਣੀ ਦੇ ਪੂਰੇ ਸ਼ਬਦ ਦੇ ਪਰਕਰਣ ਮੁਤਾਬਕ ਨਹੀਂ ਲਿਖਦੇ। ਅਤੇ ਨਾਹੀ ਉਹਨਾਂ ਦੇ ਲਿਖੇ ਅੱਖਰਾਂ ਦਾ ਵਿਆਕਰਨਿਕ ਪੱਖ ਲਿਖਦੇ ਹਨ ਅਤੇ ਨਾ ਹੀ ਉਹਨਾਂ ਦੇ ਸਾਰਕਾਸਟਿਕ ਹੋਣ ਦਾ ਭਾਵ ਲਿਖਦੇ ਹਨ। ਪਰ ਧਿਆਨ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਸ਼ਰਧਾ ਅਤੇ ਅੰਨੀ ਸ਼ਰਦਾ ਵਿਚ ਬਹੁਤ ਹੀ ਮਾਮੂਲੀ ਫਰਕ ਹੁੰਦਾ ਹੈ।

ਹੁਣ ਦੇਖੋ ਕਬੀਰ ਜੀ ਨੇ ਕੀ ਕਹਿਆ ਹੈ। ਦੋ ਸ਼ਬਦ ਬਿਲਕੁਲ ਮਿਲਦੇ ਜੁਲਦੇ ਲਿਖੇ ਹਨ। ਇਕ ਗਉੜੀ ਰਾਗ ਵਿਚ ਅਤੇ ਇਕ ਭੈਰਉ ਰਾਗ ਵਿਚ। ਕਬੀਰ ਜੀ ਦੋਹਾਂ ਸ਼ਬਦ ਵਿਚ ਕਹਿੰਦੇ ਹਨ ਕਿ ਹਾਂ ਸਵਰਗ ਹੈ ਪਰ ਸਵਰਗ ਏਥੇ ਹੀ ਏਸ ਜੀਵਨ ਵਿਚ ਹੈ। ਪਰ ਅੰਨੀ ਸ਼ਰਧਾ ਵਾਲਿਆਂ ਨੂੰ ਅਤੇ ਪੰਧਾ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਕਿਵੇਂ ਸਮਝਾਇਆ ਜਾਵੇ? ਇਹ ਕਬੀਰ ਜੀ ਦਾ ਫੇਸਲਾ ਹੈ। ਭੈਰਉ ਰਾਗ ਦਾ ਸ਼ਬਦ ਇਸ ਤਰ੍ਹਾਂ ਹੈ।

ਬੇਨਤੀ ਹੈ ਕਿ ਜਦੋਂ ਵੀ ਕੋਈ ਮਰਗ ਦੇ ਭੋਗ ਤੇ ਕਹੇ ਕਿ ਸਵਰਵਾਸੀ ਜਾਂ ਸਵਰਗਾ ਵਿਚ ਵਾਸਾ ਹੋਵੇ ਜਾਂ ਸਵਰਗ ਵਿਚੋਂ ਜਾਵੇਗੇ ਜਾਂ ਸੋਸ਼ਿਅਲ ਮੀਡੀਆ ਤੇ ਲਿਖੇ ਤਾਂ ਉਸ ਭਾਈ ਵੀਰ ਨੂੰ ਆਹ ਸ਼ਬਦ ਭੈਰਉ ਰਾਗ ਵਿਚ ਪੰਨਾ 1161 ਤੇ ਦਸ ਕੇ, ਇਸ ਦੇ ਅਰਥ ਸਮਝਾਉਣ ਲਈ ਪੁੱਛ ਜਰੂਰ ਲਿਆ ਕਰੋ। ਇਸ ਦੇ ਬੇਸ਼ਕ ਸਕਰੀਨ ਸ਼ਾਟ ਲੈ ਕੇ ਰੱਖ ਲਵੋ।

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਉਹਾਂ ॥

ਅੱਖਰੀ ਅਰਥ: -ਹੇ ਭਾਈ! ਹਰ ਕੋਈ ਕਹਿੰਦਾ ਹੈ ਕਿ ਉਥੇ ਜਾਣਾ ਹੈ (ਸਵਰਗ ਵਿਚ ਜਾਣਾ ਹੈ) ਭਾਵ ਅਰਥ: - ਹਰ ਕੋਈ ਕਹੀ ਜਾਂਦਾ ਹੈ ਕਿ ਉਥੇ ਸਵਰਗ ਵਿਚ ਜਾਣਾ ਹੈ ਸਵਰਗ ਵਿਚ ਜਾਣਾ ਹੈ ਪਰ ਕਿਸੇ ਨੂੰ ਨਹੀਂ ਪਤਾ ਕਿ ਸਵਰਗ ਹੈ ਕਿੱਥੇ?

Meaning: -O' Brothers! Everybody says that he wants to go to heaven, but nobody knows where the heaven is?

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਸਭੁ-ਹਰ (ਅਨਿਸ਼ਚਿਤ ਵਿਸ਼ੇਸ਼ਣ, ਇਕਵਚਨ) ਕੋਈ-ਕੋਈ (ਅਨਿਸ਼ਚਿਤ ਪੜਨਾਂਵ, ਕਰਤਾ ਕਾਰਕ, ਇਕਵਚਨ), ਚਲਨ-ਜਾਣ ਜਾਣ (ਭਾਵ ਵਾਚਕ ਕ੍ਰਿਦੰਤ) ਕਹਤ ਹੈ- ਕਹਿੰਦਾ ਹੈ (ਵਰਤਮਾਨ ਕਾਲ, ਅਨਿਪੁਰਖ, ਇਕਵਚਨ ਦੀ ਕਿਰਿਆ), ਉਹਾਂ-ਉਥੇ ਸਵਰਗ ਵਿਚ (ਸਥਾਨ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ)

ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾਂ ॥੧॥ ਰਹਾਉ ॥

ਅੱਖਰੀ ਅਰਥ: -ਹੇ ਭਾਈ! ਮੈਂ ਤਾਂ ਜਾਣ ਨਹੀਂ ਸਕਦਾ ਕਿ ਅਜਿਹਾ ਸਵਰਗ ਕਿੱਥੇ ਹੈ? (ਇਹ ਲੋਕ ਝੂਠ ਮਾਰਦੇ ਹਨ। ਅਜਿਹਾ ਕੋਈ ਸਵਰਗ ਨਹੀਂ ਹੈ।)

ਭਾਵ ਅਰਥ: - ਹੇ ਭਾਈ! ਮੈਂ ਤਾਂ ਜਾਣ ਨਹੀਂ ਸਕਦਾ ਕਿ ਅਜਿਹਾ ਸਵਰਗ ਕਿੱਥੇ ਹੈ। ਇਹ ਲੋਕ ਝੂਠ ਮਾਰਦੇ ਹਨ। ਅਜਿਹਾ ਕੋਈ ਸਵਰਗ ਨਹੀਂ ਹੈ।

Meaning: - O' Brothers! I do not know where this heaven is? These people are lying. There is no such heaven.

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਨਾ-ਨਹੀਂ (ਨਿਰਨਾ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ) ਜਾਨਉ- ਮੈਂ ਜਾਣ ਸਕਦਾ (ਸੰਭਾਵ ਭਵਿਖਤ ਕਾਲ ਦੀ ਕਿਰਿਆ) ਬੈਕੁੰਠੁ- ਸਵਰਗ (ਕਰਤਾ ਕਾਰਕ) ਕਹਾਂ- ਕਿੱਥੇ ਹੈ (ਉਚਾਰਨ ਅੱਜ ਕਲ ਕਹਾਂ, ਪ੍ਰਸ਼ਨ ਵਾਚੀ ਪੜਨਾਂਵ) ਹੈ- ਹੈ (ਅਪੁਰਕ ਕਿਰਿਆ)

ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥

ਅੱਖਰੀ ਅਰਥ: -ਹੇ ਭਾਈ! ਇਹਨਾਂ ਲੋਕਾਂ ਨੇ ਤਾਂ ਆਪਣੇ ਦੇ ਅੰਦਰ ਦੇ ਭੇਦ ਨੂੰ ਨਹੀਂ ਜਾਣਿਆ। (ਇਹ ਸਵਰਗ ਬਾਬਤ ਕੀ ਦੱਸ ਸਕਦੇ ਹਨ)

ਭਾਵ ਅਰਥ: - ਇਹ ਲੋਕ ਸਗਾ ਸਰ ਝੂਠ ਮਾਰਦੇ ਹਨ। ਇਹਨਾਂ ਨੂੰ ਸਵਰਗ ਦਾ ਕੁਝ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿ ਸਵਰਗ ਕਿਥੇ ਹੈ। ਇਹਨਾਂ ਨੇ ਤਾਂ ਆਪਣੇ ਆਪ ਦੇ ਅੰਦਰ ਦੇ ਭੇਦ ਨੂੰ ਨਹੀਂ ਜਾਣਿਆ ਹੈ। ਫਿਰ ਸਵਰਗ ਬਾਰੇ ਕਿਵੇਂ ਜਾਣ ਸਕਦੇ ਹਨ?

Meaning: - O' Brothers! These people are liars. They cannot know their within, how come they do know about heaven?

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਆਪ-ਆਪਣੇ (ਮੂਲਕ ਪੜਨਾਂਵੀ ਵਿਸ਼ੇਸ਼ਣ) ਆਪ ਕਾ-ਆਪ ਦਾ (ਨਿੱਜ ਵਾਚਕ ਪੜਨਾਂਵ, ਸੰਬੰਧ ਕਾਰਕ) ਮਰਮੁ-ਭੇਤ ਜਾਂ ਭੇਦ (ਕਰਮ ਕਾਰਕ, ਇਕਵਚਨ), ਨ -ਨਹੀਂ (ਨਿਰਨਾ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ), ਜਾਨਾਂ- ਜਾਣਿਆ ਹੈ (ਭੂਤ ਕ੍ਰਿਦੰਤ ਪਰ ਵਰਤਿਆ ਹੈ ਅਨਿਸ਼ਚਿਤ ਪੂਰਨ ਵਰਤਮਾਨ ਕਾਲ ਵਿਚ)।

ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾਂ ॥੧॥

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਭਾਈ! ਜਿਹੜੇ ਲੋਕ (ਕਹਿੰਦੇ ਹਨ ਕਿ ਅਸੀਂ ਉਸ ਪ੍ਰਭੂ ਨੂੰ ਜਾਣ ਲਿਆ ਹੈ ਜਿਹੜਾ ਕਿਸੇ ਮਿਣਤੀ ਤੋਂ ਪਰੇ ਹੈ ਜਿਹੜਾ ਕਿਸੇ ਮਨ ਦੀ ਪਹੁੰਚ ਤੋਂ ਪਰੇ ਹੈ।) ਇਹਨਾਂ ਲੋਕਾਂ ਨੇ ਗਲਾਂ ਵਿਚ ਹੀ ਸਵਰਗ ਨੂੰ ਵਿਖਾਇਆ ਹੈ। (ਭਾਵੇਂ ਸਵਰਗ ਦੇ ਨੇੜੇ ਵੀ ਨਾ ਗਏ ਹੋਣ। ਉਹ ਸਾਰੇ ਬਨਾਰਸੀ ਠੱਗ ਹਨ)

ਭਾਵ ਅਰਥ: - ਇਹ ਲੋਕ ਸਾਰੇ ਝੂਠ ਮਾਰਦੇ ਹਨ। ਇਹਨਾਂ ਨੂੰ ਸਵਰਗ ਦਾ ਕੋਈ ਪਤਾ ਹੀ ਨਹੀਂ ਹੈ। ਉਹਨਾਂ ਲੋਕਾਂ ਨੇ ਗਲਾਂ ਵਿਚ ਸਵਰਗ ਨੂੰ ਵਖਾਇਆ ਹੈ। ਭਾਵੇਂ ਸਵਰਗ ਦੇ ਨੇੜੇ ਵੀ ਨਾ ਗਏ ਹੋਣ। ਉਹ ਸਾਰੇ ਬਨਾਰਸੀ ਠੱਗ ਹਨ।

Meaning: - O' Brothers! Those who claim that they know the Lord who is beyond any measurement and beyond any comprehension. They falsely claim without any proof that they explain about heaven.

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਬਾਤਨ ਹੀ- ਗਲਾਂ ਵਿਚ ਹੀ (ਅਧਿਕਰਨ ਕਾਰਕ, ਬੈਕੁੰਠੁ-ਸਵਰਗ ਨੂੰ (ਕਰਮ ਕਾਰਕ, ਬਹੁਵਚਨ), ਬਖਾਨਾਂ- ਵਖਾਇਆ ਹੈ (ਭੂਤ ਕ੍ਰਿਦੰਤ ਪਰ ਵਰਤਿਆ ਹੈ ਅਨਿਸ਼ਚਿਤ ਪੂਰਨ ਵਰਤਮਾਨ ਕਾਲ ਵਿਚ)

ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਮਨ! ਜਦੋਂ ਤੱਕ ਬੈਕੁੰਠ ਦੀ ਆਸ ਹੈ।

ਭਾਵ ਅਰਥ: - ਓਹੀ।

Meaning: - O' Mind! As long as there is a desire in mindset.

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਜਬ ਲਗੁ- ਜਦੋਂ ਤਕ (ਕਾਲ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ) ਮਨ- ਹੇ ਮਨ (ਸੰਬੰਧਨ ਕਾਰਕ) ਬੈਕੁੰਠ ਕੀ- ਸਵਰਗ ਦੀ (ਸੰਬੰਧ ਕਾਰਕ) ਆਸ- ਇੱਛਾ (ਕਰਮ ਕਾਰਕ)

ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ ॥੨॥

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਭਾਈ! (ਜਦੋਂ ਤੱਕ (ਕੋਈ) ਮਨ ਵਿਚ ਬੈਕੁੰਠ ਦੀ ਆਸ ਹੈ) ਤਦੋਂ ਤੱਕ ਪ੍ਰਭੂ ਨੂੰ ਸਮਰਪਿਤ ਨਹੀਂ ਹੁੰਦਾ (ਭਾਵ ਹੋਇਆ ਨਹੀਂ ਜਾਂਦਾ ਹੈ)

ਭਾਵ ਅਰਥ: - ਹੇ ਭਾਈ! ਜਦੋਂ ਤੱਕ ਮਨ ਵਿਚ ਬੈਕੁੰਠ ਦੀ ਆਸ ਹੈ। ਤਦੋਂ ਤੱਕ ਪ੍ਰਭੂ ਨੂੰ ਸਮਰਪਿਤ ਹੋਇਆ ਨਹੀਂ ਜਾਂਦਾ ਹੈ।

Meaning: - O' Brothers! As long as there is a desire in mindset, then there will not be any surrendering to the Lord.

ਵਿਆਕਰਨਿਕ ਰੂਪ: - ਤਬ ਲਗੁ- ਤਦੋਂ ਤੱਕ (ਕਾਲ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ) ਨਾਹੀ- ਨਹੀਂ (ਨਿਰਨਾ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ) ਚਰਨ- ਚਰਨਾਂ ਵਿਚ (ਅਧਿਕਰਨ ਕਾਰਕ) ਨਿਵਾਸ- ਵਾਸਾ (ਕਰਮ ਕਾਰਕ) ਚਰਨ ਨਿਵਾਸ- ਭਾਵ ਸਮਰਪਿਤ ਹੋਣਾ ਹੈ।

ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ ॥

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਭਾਈ! (ਇਹਨਾਂ ਨੂੰ ਲੋਕਾਂ ਨੂੰ ਪਤਾ ਨਹੀਂ ਕਿ) ਕੀ ਉਹ ਸਵਰਗ ਕਿਲਾ ਹੈ, ਕੀ ਉਸ ਦੁਆਲੇ ਖਾਈ ਹੈ, ਕੀ ਉਸ ਸ਼ਹਿਰ ਦੁਆਲੇ ਪੱਥਰਾਂ ਦੀ ਕੰਧ ਬਣਾਈ ਹੋਈ ਹੈ?

ਭਾਵ ਅਰਥ: - ਇਹ ਲੋਕ ਇਹ ਵੀ ਨਹੀਂ ਦੱਸ ਸਕਦੇ ਕਿ ਕੀ ਸਵਰਗ ਕਿਲਾ ਹੈ ਜਾਂ ਉਸ ਦੇ ਦੁਆਲੇ ਖਾਲੀ ਜਾਂ ਉਹ ਸ਼ਹਿਰ ਦੇ ਦੁਆਲੇ ਪੱਥਰਾਂ ਦੀ ਕੰਧ ਬਣੀ ਹੋਈ ਜਿਸ ਉਤੇ ਤੁਰਨ ਦੀ ਫਿਰਨ ਦੀ ਜਗਾ ਹੈ। ਇਹ ਲੋਕ ਸਿਰਫ ਝੂਠ ਮਾਰਦੇ ਹਨ।

Meaning: - O' Brothers! These people do not know that the heave is a castle around which is there any creek filled with water or is heaven a walled city with rampart?

ਵਿਆਕਰਣਿਕ ਰੂਪ: - ਖਾਈ-ਖਾਲ (ਕਰਮ ਕਾਰਕ, ਇਕਵਚਨ) ਕੋਟੁ- ਕਿਲਾ (ਕਰਮ ਕਾਰਕ, ਇਕਵਚਨ) ਨ-ਨਹੀਂ (ਨਿਰਨਾ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ), ਪਰਲ- ਸ਼ਹਿਰ ਦਾ (ਸੰਬੰਧ ਕਾਰਕ, ਇਕਵਚਨ) ਪਗਾਰਾ-ਦੁਆਲੇ ਬਣੀ ਕੰਧ ਤੇ ਪੱਥਰਾਂ ਆਦਿ ਬਣਿਆ ਰਸਤਾ (ਕਰਮ ਕਾਰਕ, ਇਕਵਚਨ) ।

ਨਾ ਜਾਨਉ ਬੈਕੁੰਠ ਦੁਆਰਾ ॥੩॥

ਅੱਖਰੀ ਅਰਥ: -ਹੇ ਭਾਈ! ਮੈਂ ਨਹੀਂ ਜਾਣਦਾ ਕਿ ਸਵਰਗ ਦਾ ਦਰਵਾਜ਼ਾ ਕਿਹੜਾ ਹੈ?

ਭਾਵ ਅਰਥ: -ਓਹੀ।

Meaning: -O' Brothers! I do not know which is the door of heaven?

ਵਿਆਕਰਣਿਕ ਰੂਪ: - ਨਾ ਨਹੀਂ (ਨਿਰਨਾ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ), ਜਾਨਉ- ਜਾਣਦਾ ਹੈ (ਵਰਤਮਾਨ ਕਾਲ, ਉਤਮਪੁਰਖ, ਇਕਵਚਨ ਦੀ ਕਿਰਿਆ), ਬੈਕੁੰਠ- ਸਵਰਗ ਦਾ (ਸੰਬੰਧ ਕਾਰਕ, ਇਕਵਚਨ), ਦੁਆਰਾ-ਦਰਵਾਜ਼ਾ (ਕਰਮ ਕਾਰਕ, ਇਕਵਚਨ) ।

ਕਹਿ ਕਮੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ ॥

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਕਬੀਰ! ਤੂੰ ਕਹਿ ਕਿ ਇਸ ਗਲ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਸਮਝਾਇਆ ਜਾਵੇ।

ਭਾਵ ਅਰਥ: - ਓਹੀ।

Meaning: - O' Kabir! You should say how I should ask the people to understand it.

ਵਿਆਕਰਣਿਕ ਰੂਪ: - ਕਹਿ-ਤੂੰ ਕਹੁ (ਹੁਕਮੀ ਭਵਿੱਖਤ ਕਾਲ, ਮੱਧਮ ਪੁਰਖ, ਇਕਵਚਨ ਦੀ ਕਿਰਿਆ), ਕਮੀਰ-ਹੇ ਕਬੀਰ! (ਸੰਬੰਧ ਕਾਰਕ), ਅਬ-ਹੁਣ (ਕਾਲ ਵਾਚੀ ਕਿਰਿਆ ਵਿਸ਼ੇਸ਼ਣ) ਕਹੀਐ- ਕਹਿਆ ਜਾਵੇ (ਸੰਭਾਵ ਭਵਿੱਖਤ ਕਾਲ ਦੀ ਕਰਮਨੀ ਵਾਚ ਕਿਰਿਆ), ਕਾਹਿ- ਕਿਸ ਤਰ੍ਹਾਂ (ਪ੍ਰਸ਼ਨ ਵਾਚੀ ਪੜਨਾਵ ਪਰ ਵਰਤਿਆ ਹੈ ਅਨਿਸ਼ਚਿਤ ਪੜਨਾਵ ਨਾਂਹ ਵਾਚੀ ਬਣਾ ਕੇ)

ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੮॥੧੬॥ ਪੰਨਾ ੧੧੬੧

ਅੱਖਰੀ ਅਰਥ: - ਹੇ ਕਬੀਰ! (ਤੂੰ ਕਹਿ ਕਿ ਇਸ ਗਲ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਸਮਝਾਇਆ ਜਾਵੇ।) ਕਿ ਸਵਰਗ ਲਈ ਤਾਂ ਗੁਰੂ ਦੀ ਸੰਗਤ ਹੀ ਹੈ। (ਹੋਰ ਕੋਈ ਜਗਾ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕੋਈ ਹੋਰ ਸਵਰਗ ਹੈ।)

ਭਾਵ ਅਰਥ: - ਹੇ ਕਬੀਰ! ਤੂੰ ਕਹਿ ਕਿ ਇਸ ਗਲ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਸਮਝਾਇਆ ਜਾਵੇ ਕਿ ਸਵਰਗ ਲਈ ਤਾਂ ਗੁਰੂ ਦੀ ਸੰਗਤ ਹੀ ਹੈ। ਹੋਰ ਕੋਈ ਜਗਾ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕੋਈ ਹੋਰ ਸਵਰਗ ਹੈ। ਇਸ ਕਰਕੇ ਗੁਰੂ ਦੀ ਸੰਗਤ ਕਰਕੇ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਨੂੰ ਅਪਣਾਇਆ ਜਾਵੇ ਅਤੇ ਉਸ ਨੂੰ ਜੀਵਨ ਜਾਚ ਵਿਚ ਵਰਤਿਆ ਜਾਵੇ ਤਾਂ ਇਹ ਹੀ ਸਵਰਗ ਹੈ।

Meaning: - O' Kabir! You should say how should I explain the people to understand that only the company of the guru is for heaven. There is no other way for heaven and there is no other heaven.

ਵਿਆਕਰਣਿਕ ਰੂਪ: - ਸਾਧਸੰਗਤਿ- ਗੁਰੂ ਦੀ ਸੰਗਤ ਵਿਚ (ਅਧਿਕਰਣ ਕਾਰਕ) ਬੈਕੁੰਠੈ- ਸਵਰਗ ਲਈ (ਸੰਪਰਦਾਨ ਕਾਰਕ) ਆਹਿ- ਹੈ (ਅਪੁਰਕ ਕਿਰਿਆ ਹੈ)

ਸਾਰੇ ਸ਼ਬਦ ਦਾ ਭਾਵ ਅਰਥ: - ਹੇ ਭਾਈ! ਲੋਕੀ ਗਲੀ ਬਾਤੀ ਸਵਰਗ ਵਿਚ ਹੋਣ ਦਾ ਦਾਅਵਾ ਕਰਦੇ ਹਨ। ਉਹ ਲੋਕ ਝੂਠ ਮਾਰਦੇ ਹਨ। ਏਹੋ ਜਿਹਾ ਸਵਰਗ ਕਿਤੇ ਵੀ ਨਹੀਂ ਹੈ। ਸਾਰੇ ਇਹ ਲੋਕ ਸਵਰਗ ਨੂੰ ਜਾਣ ਜਾਣ ਕਰਦੇ ਹਨ ਪਰ ਕਿਸੇ ਨੂੰ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿ ਉਹ ਸਵਰਗ ਕਿਥੇ ਹੈ। ਇਹਨਾਂ ਲੋਕਾਂ ਨੂੰ ਕਿਵੇਂ ਸਮਝਾਇਆ ਜਾਵੇ ਕਿ ਸਵਰਗ ਤਾਂ ਗੁਰੂ ਦੀ ਸੰਗਤ ਹੀ ਹੈ। ਹੋਰ ਕੋਈ ਵੀ ਸਵਰਗ ਨਾ ਦੀ ਚੀਜ਼ ਨਹੀਂ ਹੈ। ਇਸ ਕਰਕੇ ਗੁਰੂ ਦੀ ਸੰਗਤ ਕਰਕੇ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਨੂੰ ਅਪਣਾਇਆ ਜਾਵੇ ਅਤੇ ਉਸ ਨੂੰ ਜੀਵਨ ਜਾਚ ਵਿਚ ਵਰਤਿਆ ਜਾਵੇ ਤਾਂ ਇਹ ਹੀ ਸਵਰਗ ਹੈ।

People are strange: They are constantly angered by trivial things, but on a major matter like totally wasting their lives, they hardly seem to notice.

Charles Bukowski American poet, novelist, and short story writer. 1920 - 1994

Obituary

Joginder Singh
 Founder of The *Rozana Spokesman*



One of the Sikh world's foremost and tireless reformers, most prolific and courageous newspaper man, and critical thinker-founder, owner and editor of the *Rozana Spokesman* - Sardar Joginder Singh passed away on 4th of August 2024; leaving behind a legacy that is difficult to put into words in a way that captures it well.

A great portion of his life of 83 years was spent on contributing innovative ideas towards reform of Sikhism; fighting the backward looking, obstructionist and fossilized institutions within the Sikh world, and paying the heaviest of personal penalties for his contributions.

It speaks as much of the dilapidated state of Sikh religious institutions as it does of Joginder Singh's stature that the man who was eulogized as the "Martin Luther of the Sikhs" upon his death on the one hand by none other than a former Granthi of Darbar Sahib; was also excommunicated by the highest echelons of Sikhdom – the Akal Takhat (AT) – at the peak of his dedicated service to the Sikh world. It is as paradoxical as it is baffling.

The Editorial Board of the *Sikh Bulletin* pays its highest respects to Joginder Singh the man, his unmatched talents, his undying service and his immeasurable courage, by laying out for its readers, a summary of his notable contributions.

The *Rozana Spokesman*.

His overarching contribution is perhaps that he founded, established and held in place a powerful platform for progressive views on Sikhi in the form of The *Rozana Spokesman*. And that he withstood the most powerful of forces – including institutions such as the SGPC, the political Badals of Akali Dal, and the Pujaris of Akal Takhat – in their attempts to burn it all down.

Born on February 20, 1941 in Chelianwala, Pakistan, Joginder Singh was a lawyer by profession but he gave up a promising career to found and establish an independent media outlet that stood for and raised the voice of the people in Punjab. His fierce writing style targeted the state machinery, bringing light to entrenched mis-governance, corruption, and personalized bureaucracies.

He was met with powerful resistance from people at high places, but his for-the-people stance highlighted the plight of the citizens and the state. The efforts to muzzle his voice went in vain, and *Rozana Spokesman* rapidly gained traction under his leadership to transform into a prominent and independent print and digital media journalistic venture.

His ideology and writing style continued to dictate his beliefs in representing the people and reporting unbiased and truthful information to all readers.

Taking Punjabi Journalism to New Heights.

Joginder Singh had a captivating flair for writing that caught the attention of a wide audience. He had begun writing on the most serious of issues in his college days and his pieces were widely quoted and referenced by others. Even in those early days, he had been referred to as "the Panth's greatest intellectual." Then Akali leader Master Tara Singh had become a regular reader of Joginder Singh's writings and wrote to the editor of the then Akali newspaper Jathedar, Gyani Bhajan Singh, requesting that Joginder Singh be appointed a weekly columnist.

Joginder Singh's column focused on matters concerning the Panth and Punjab and the powerful writer soon became a regular speaker at Akali events at the behest of Master Tara Singh.

Upon graduating from Law School, Joginder Singh became a solicitor at the Chandigarh High Court. But it seemed that his heart was elsewhere – Sikhs, Punjab and Punjabi. It is said that he sold his matrimonial gifts to purchase an offset printing press and produced – together with his wife Jagjit Kaur – a magazine called the *Young Sikh*, in full color. This magazine was subsequently renamed *Panj Panni* which did very well in terms of subscriptions but shuttered in 1982 due to lack of advertising revenue.

The *Rozana Spokesman* has its origins in the *Spokesman* that was started by Hukam Singh, the Speaker of the Lok Sabha, in 1970. It was bought over by Joginder Singh in 1994 and reintroduced as a monthly paper. It was published in two languages; English and Punjabi with a monthly subscription of about 50,000. By popular demand, and by Joginder Singh's own convictions to stand up more regularly to the powers that be, it was converted into a daily newspaper in 2005. It quickly rose to become amongst Punjab's top five most read newspapers.

Joginder Singh took Punjabi journalism to new heights with his writing style, courage to cover issues that others would not touch, encouraging his readers to contribute their views for publishing, and for giving space to new and upcoming writers.

Exposing The Truth of Sikh Institutions.

Joginder Singh exposed the *jathedars* of AT as paid employees of SGPC, as no more than glorified *granthis* with bigger sounding names, and as people who did the bidding of the Akali politicians. He further exposed them as clergy who were in cahoots with the *dera* and *taksali* cults that have become the cancer on Sikhi and as those who stood in the way of those wanting to take Sikhi on the path to progress.

He was joined by progressive Sikh thinkers such as Gyani Gurbakhs Singh and Prof Inder Singh through their regular writings. He critically questioned their "excommunication" from the Sikh Panth by AT *jathedars* Joginder Singh Vedanti and Prof Darshan Singh respectively.

Keeping Alive the Thoughts of Gyani Gurbaks Singh, Canada.

Joginder Singh allowed for the thoughts of Gyani Gurbaks Singh to be preserved, highlighted and propagated. It can be said that all the progressive thought that emanated from the enlightened mind of Gurbaks Singh – no matter how voluminous - would have remained buried under the weight of his intricate and complex writing style had Joginder Singh not given space in a way that allowed Gurbaks Singh to reach a much wider audience.

Paying The Price of Excommunication

When Gurbaks Singh was excommunicated by AT Jathedar Vedanti as penalty for exposing the Jathedar's hand in the republishing of the blasphemous and previously banned *Gurbilas Patshahi 6* – Joginder Singh organized a meeting of progressive Sikh intellectuals at the 2003 World Sikh Convention (WSC) which passed a resolution stating that the act of excommunicating Sikh intellectuals went against the basic tenets of Sikhi and called upon Sikh intellectuals to not appear before Sikh pujaris. In his reports on the WSC meeting, Joginder Singh questioned the legality, morality and validity of the act of excommunication. The AT responded by excommunicating Joginder Singh who responded in saying that "he was prepared to pay whatever price was necessary but would not bow to the clergy, because doing so would mean turning my back on the Sikhi of Baba Nanak, and to accept the notion that Sikhi was not a religion of the current times but a philosophy of a backward era. I will not commit such a sin."

Joginder Singh paid a heavy price of it by being excommunicated too. The numerous court cases practically bankrupted his newspaper even if his subscription went up by leaps and bounds. Yet, it was Joginder Singh who came to the defense of Prof Darshan Singh when it was this former *jathedar's* turn to get excommunicated.

Standing Up to The Dasam Granth.

Joginder Singh stood against the DG – as a lone, consistent, and powerful voice. He exposed the sexual decadence that filled up to one half of the granth. One page a day of the *Rozana Spokesman* was devoted to exposing one decadent composition after another. His exposes' brought about a massive awakening amongst readers as to the reality of what was propagandized by the anti-Sikhi forces as Guru Gobind Singh's writings. Many of his readers actually narrated their experiences of opening up their copies of the DG that they had kept wrapped up in rumallas for ages to verify for themselves if the sexual tales being exposed by Joginder Singh were indeed recorded on the pages that were mentioned in the newspaper.

It was Joginder Singh's DG columns in the *Rozana Spokesman* that exposed both writers of this obituary to the truth of the falsehoods pertaining to the DG. It was the factual, detailed and referenced writing styles of Joginder Singh that turned both writers from the rabid supporters of the DG they once were to beings that were enlightened of the bankruptcy of Gurmat spirituality within the DG's hollow and plagiarized compositions.

Taking On the Akal Dal.

Joginder Singh was unrelenting in his call for the Akali Dal to break from the BJP, RSS etc and become a party purely concerned with *panthik* and Punjab matters. He argued that Sukhbir Singh Badal had the opportunity that his father Parkash Singh Badal did not have due to the father's deep roots in the anti-congress Janata Dal during the 1970s. The Akali Dal never forgave the *Rozana Spokesman* and held Joginder Singh responsible for all the downward trend that the Akalis have faced in the last two decades. The Badal Dal eventually became Joginder Singh third largest sworn enemy – after the SGPC and the AT.

Taking On Derawadis, Taksali Cults and Other Deviant Groups.

Joginder Singh proved to be a fierce and unrelenting critic of *derawaad*, clergy and *taksali* cults. He exposed the Sauda Sadh, Nirangkaris etc- writing front page reports when other papers were afraid to do so. In fact, Joginder Singh was the one who coined the term "sauda sadh" to refer the con-man cum convicted rapist and accused murderer "sadh" who masqueraded as a religious man. When the AT *jathdedars* offered unsolicited forgiveness to the sauda sadh, it was Joginder Singh who exposed the shenanigans and horse trading that went on between the five pujaris and the Badals.

The Rozana Spokesman Lives On, As Does Joginder Singh.

In an unparalleled feat, Joginder Singh was able to get the *Rozana Spokesman* to hit the stands in December of 2005 – within two years of his ex-communication. The SGPC, using the offices of the AT, issued a *hukumnama* asking that no Sikh should read the newspaper, accept employment in it, advertise in the newspaper or offer any other kind of support and assistance to it. Various persons, speaking from the stage of the Teja Singh Samundri Hall went so far as to issue death threats to Joginder Singh. Some SGPC and AT-aligned Derawadi and Taksli outfits seemingly gave Joginder Singh six months to shutter his newspaper. The Badal state government issued a 100% ban on government advertisements in the *Rozana Spokesman*; the objective of which was to bring Joginder Singh to his knees and force him to apologize.

In 2005, the *Rozana Spokesman* lost Rs 100 crore primarily due to zero government advertisements and the active opposition by the Sikh institutions mentioned above.

In one editorial titled ਜਦੋਂ ਸੰਤ ਸਮਾਜ ਦੇ ਪ੍ਰਤੀਨਿਧ ਸਪੋਕਸਮੈਨ ਨਾਲ "ਸਮਝੌਤਾ" ਕਰਨ ਆਏ When representatives of the Sant Samaj came to "strike a deal" with the Spokesman – Joginder Singh detailed the incident of a delegation

of the Sant Samaj coming to meet with him after the *Rozana Spokesman* had been running at a loss for two years. In this editorial, Joginder Singh narrated that he was made three offers in return for three demands by the three-member delegation. The three offers were (i) a reimbursement of Rs 20 crores for financial losses suffered by his newspaper over the past 2 years, (ii) a rescinding of his excommunication by Vedanti within 24 hours of the acceptance of this deal and (iii) all future financial gains to be borne by the Sant Samaj until the newspaper is able to be financially stable.

The three demands in return, as narrated within Joginder Singh's editorial were (i) that the *Rozana Spokesman* would not carry a single word against the Dasam Granth, (ii) there will be no write-ups against any sant, and (iii) there would be no criticism against the Damdami Taksal in his newspaper.

Joginder Singh provided his four responses to the delegation in classic *Rozana Spokesman* style.

“As for the DG, my views are as follows. Just like the Dabar Sahib has 4 doors so that any one can enter from any direction, some enemy has opened a fifth door in the form of ‘Dasam Granth’, so that any Sikh who wants to exit Sikhi and return to the path of Brahminvaad can do so through this door. We consider it our religious obligation to shut this fifth door, and will always continue to consider it as such.

As for Vedanti's *hukumnama*, getting it rescinded would make no difference to me because I never accepted it to begin with. But if Vedanti had not issued his *hukumnama*, the *Rozana Spokesman* would never have needed to come into existence.

As for my critique of sants, my view is that anyone who calls himself a sant on account of the golak can never be considered a true Sikh. To be considered a Sikh, it is imperative that one earns an honest living through honest labor, and share his earnings with the needy. Wrapping a round turban, donning a flowing chola and self-labelling oneself a *sant* cannot be considered a sant by any standard.

As for my criticism of the Damdami Taksal, I have not sworn an oath to oppose this or any other institution. We respect and honor all Sikh institutions, but if an institution decides to smear Guru Nanak's philosophy with the dye of Brahminvaad, we cannot stand in support of it. We never blindly or permanently support or oppose any Sikh institution. Our support or opposition will be decided by their behaviours and attitudes towards Guru Nanak's Sikhi. “

Is it any wonder then as to why the *Rozana Spokesman* has not just lived on, but thrived? His paper grew by leaps and bounds; and its circulation and advertising was rapidly going up.

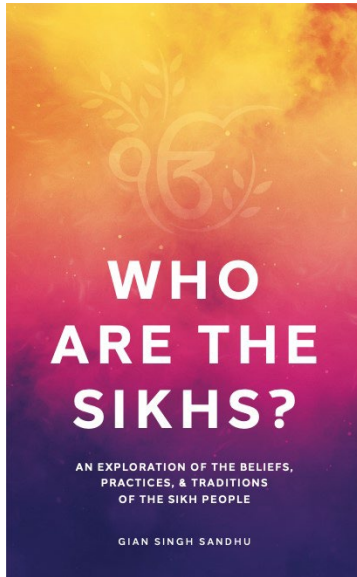
The *Rozana Spokesman* is now the third most read newspaper in Punjab and has established itself as a brand known for its fearless neutral voice. The organization that started in 2005 as a result of the excommunication of one brave, righteous and principled man - has rightfully grown from a monthly-edition magazine to a print and digital media outlet. The brand portfolio consists of a daily newspaper, a social media platform with its presence on Facebook, YouTube, and Instagram, among others, and a website where an e-paper, written articles, links to video content, and fact-checks are hosted.

While the excommunication *hukumnama* ordered that Sikhs have no dealings with Joginder Singh, it was ignored by a vast majority of the people. Joginder Singh continued to be widely met with, consulted and courted by vast majorities of Sikhs, politicians, policy makers, thinkers and other influential people in society. The Chief Minister of Punjab and numerous members of his cabinet who offered glowing tributes to Joginder Singh and his work stands as testimony to the man's contributions and stature.

The *Sikh Bulletin* offers its condolences to the Sikh world on the loss of its foremost and tireless reformer. May his wife Jagjit Kaur and two daughters have the strength to bear his loss.

Karminder Singh PhD, Chief Editor

Gyani Jarnail Singh Arshi, Punjabi Editor.

**BOOK REVIEW**

Title: WHO ARE THE SIKHS?

Author: Gian Singh Sandhu, Surrey, Vancouver, BC, Canada

Publisher: Archway Publishing, Pages: 375, Price: US \$24.99.

Reviewed by: Prof. Hardev Singh Virk, Professor of Eminence (Honorary), SGGS World University, Fatehgarh Sahib (Punjab)

I encountered Gian Singh Sandhu in a Seminar organized by him in 2018 on Sikhism at Surrey Campus of Simon Fraser University, Vancouver. It was well planned and well attended. After the seminar, I was offered a copy of his recently published book, “An Uncommon Road: How Canadian Sikhs Struggled Out of the Fringes and into the Mainstream”. It was a comprehensive biography of Gian Sandhu which highlights the plight of Indian immigrants who arrived in Canada for ameliorating their economic conditions.

The book under review is his second attempt to enter world of academia. It deals with an important theme of Sikhi (Sikhism). Guru Nanak was the Founder of Sikhi, and his followers are known as Sikhs, which literally means learners. The Title page addresses the question, “Who Are the Sikhs”? This question has been answered by many authors in the form of Pamphlets and Monographs. But all earlier attempts fall short of the approach adopted by the author. He has covered all the possible themes under the sky about Sikhi and tries to answer all type of queries raised by seekers of knowledge about this youngest religious tradition of India. He is justified to give a sub-title to his masterpiece: “An Exploration of the Beliefs, Practices, and Traditions of the Sikh People”.

The book is dedicated to Sri Guru Granth Sahib, the eternal Guru, for spiritual wisdom and guidance. Professor Dharam Singh, Former head of Encyclopedia of Sikhism, Punjabi University, Patiala writes in his Foreword: “The author has prepared a detailed list of questions and put them under different headings and Chapters. These questions relate to Sikh metaphysics, philosophy, history, social thought, tradition, institutions, beliefs, practices, and so on”. In his Preface, Gian Singh narrates an interesting story which became motivation for writing this book. He gives some tips for reading this book and a note about terminology used. He remains humble in his claim: “My goal of writing this book is not to provide an academic treatise on Sikhism but to familiarize the readers with the Sikh worldview”.



Author Gian Singh Sandhu

The book has been meticulously designed by the author by organizing the textual material in VIII Sections, each section divided into Chapters with appropriate headings. Sections follow a sequence starting from evolution of Sikhi and ending with the Sikh Psyche. The first question starts with “When was Sikhi founded” and the last one ends with “Do We Walk the Talks”? Author has answered 261 Questions on SIKHI using all published and unpublished documents available to him. The range of Questions and Answers is mind-boggling.

Question 1: “When was Sikhi founded?” sets the tone for forthcoming questions. In one para, reader gets authentic information about foundation of Sikhi by Guru Nanak and passing his mantle of Guru-ship to ten Gurus in person and then on to Sri Guru Granth Sahib as eternal Shabd Guru for the Sikhs. The questions that follow define Sikhi as a new religion and its basic tenets. Chapter 3 “A Spiritual Revolution” is an important milestone in this book. The reader gets to know about Guru Nanak, the founder of Sikhi and other Sikh Gurus. The author refers to the historical blunder made by Sikh

leadership during Partition of India. But it is difficult to digest his statement on the basis of Partition Documents released after 50 years of Partition: “Sikhs were given the option of their own independent state by the British in 1947.”

Section II discusses the Identity of a Sikh from all aspects. According to author “Sikhs are a nation by all means”. The Sikhs are classified into different categories, for example, amritdhari Sikh, kesadhari Sikh, sajhdhari Sikh, mona Sikh, gora Sikh, sanatan Sikh, etc. “Becoming a Sikh” is a valuable Chapter answering 17 questions about Sikhi. In Chapter 8, dietary habits and food practices are included. According to author: “Fasting has no religious merit for Sikhs. Sikhs believe that the human body is a gift from the Creator.”

As a reviewer, I must leapfrog to other Sections to finish it in given time and space. I wonder author has no inhibition in answering questions related to gender, dating and sexuality. Sections on Art, Music, Culture, Creator, Creation, Beliefs are equally challenging, but author has done full justice to clarify the doubts.

Chapter 14 is devoted to Sikhi concept of Waheguru (God). In author’s view, the central focus of Sikhi is spiritual enlightenment to know and merge with the divine source of all creation, called Waheguru in Sikhi. Sikh scripture starts with Ik-Ongkaar, the symbol or logo which best represents the qualities of God as “One Supreme Reality that permeates the whole Universe”. Author tries to answer some tedious questions about God, for example, Is Waheguru (God) male or female? How can you find Waheguru? Where does Waheguru dwell? The last question has been elaborately discussed with reference to experimental studies carried out by neuroscientists. However, for the Sikhs, the existence of Universe itself is the evidence of the existence of Waheguru (God). All answers are fortified by the author using Gurbani quotes from Sri Guru Granth Sahib, which is the beauty of his narrative.

Chapter 15 “The Role of the Guru” contains 21 questions and their answers. It is most significant for a Sikh as well as for non-Sikhs who want to understand the role of Guru in Sikhi. The first question is “What is a Guru in the Sikh faith” and the last “What is Dasam Granth”. Guru means “deliverer or liberator from darkness”. The role of Sikh Gurus is defined: “They taught how to move from darkness to light, from ignorance to enlightenment, from fear to confidence, from hate to love, and from despair to joy”. The relation between Guru and God (Waheguru) is explained. Sabad Guru is the Guru in Sikhi. “What is Sri Guru Granth Sahib” elaborates the history of compilation and its installation in the Darbar Sahib (Golden Temple). “What is Dasam Granth” tries to answer queries about its composition and ongoing controversies among the Sikhs. It is part of Sikh literature but cannot be equated with Sri Guru Granth Sahib, eternal living Guru of the Sikhs.

Chapter on “Universe and Creation” explains creation, evolution, environment, heaven and hell as understood on the basis of Sikh scripture. Chapter 17 answers 21 questions pertaining to life of a Sikh from birth to death. The author has a flexible approach to cycle of death and birth, known as transmigration, He does not follow a rigid approach in answering these questions. Part VI has three Chapters (18-20) covering a vast range of Sikh beliefs. It answers questions pertaining to salvation, miracles, angels, devil, ghosts, yugas, freewill, ego, sin, compassion, guilt, and many more concerning the Sikh faith. The Sikh society has developed its own rituals and customs vis a vis Hindu society.

Part VII has three Chapters (21-23) dealing with “Organization of Sikh Institutions and Administration”. Its major concern is Gurdwara administration and religious ceremonies. Gurdwara is a fulcrum of Sikh religious and social life, especially for diaspora Sikhs. The purpose of Sikh symbols used in Gurdwaras, and significance of Sikh prayer (Ardaas) is explained by the author.

Part VIII “Sikh Psyche” has four Chapters (24-27) dealing with Sikh aspirations as a nation. Before answering the question, “What is Khalistan?”, author goes into the historical background of this issue and then replies: “Khalistan is an ideal name given to an independent Sikh state some Sikhs want to reclaim from India”. At the end of this discussion, he poses another question: Does Khalistan still matter? And answers himself: “To many, it does – and this remains an issue that must be decided by those most affected by the change it would augur: the

people of Punjab". In the last Chapter, author refers to both internal and external challenges to Sikhi. He is aware of political scenario in India and at global level.

As a reviewer, it is my moral duty to point out if there are any discrepancies in the narrative. Minor mistakes are found in Part I. On page 8, citation 5, there is a mismatch between Roman text and Gurbani quote in Gurmukhi (SGGS, 51). The same mismatch on page 9, citation 6. On page 11, last line, Nankana Sahib is listed under East Punjab. I did not bother to point out mistakes in other sections of the book as it is very time-consuming exercise. I suggest author may get it checked up by an expert in theology.

At the end, Epilogue is included to sum up the qualities of Sikh religion, for example, gender equality was actively encouraged by Sikh Gurus more than 500 years ago, and the tenth Master, Guru Gobind Singh preached "Manas ki jaat sabhe eke pehchanbo: Recognize all humans as one". A selected Glossary of Punjabi terms used in the book, with their equivalents in English, is added for convenience of readers. An exhaustive Bibliography is also given at the end followed by index.

The special feature of this volume is use of Gurbani quotes to justify the answers. This approach makes the narrative authentic. Author has relied upon published and other resources, including personal discussion, concerning Sikh religion. I am astonished at his accomplishment in writing this monumental work covering a wide spectrum of Sikh issues in the form of questions and answers. He claims that writing became a passion a little late in his life and he took it as a challenge. In my opinion, he has won this challenge and came out successful. Gian Singh Sandhu deserves all praise for bringing out this volume for the education of our own Sikh and non-Sikh persona about the Sikhi at global level.

ਹੁਣ 'ਜਥੇਦਾਰਾਂ' ਲਈ ਨਵੀਂ ਚੁਨੌਤੀ

ਸੁਪਰੀਮ ਕੋਰਟ ਮੁਤਾਬਕ 'ਜਥੇਦਾਰਾਂ' ਕੋਲ ਨਹੀਂ ਕੋਈ ਤਾਕਤ : ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ

ਕਿਹਾ, ਅਕਾਲ ਤਖ਼ਤ ਦੇ ਜਥੇਦਾਰ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਸਿਰਫ਼ ਗ੍ਰੰਥੀ ਦੀਆਂ ਸੇਵਾਵਾਂ ਦੀ

ਕੋਟਕਪੂਰਾ, 16 ਜੁਲਾਈ (ਗੁਰਿੰਦਰ ਸਿੰਘ) : ਤਖ਼ਤਾਂ ਦੇ ਜਥੇਦਾਰਾਂ ਵਲੋਂ ਪਿਛਲੇ ਲੰਮੇ ਸਮੇਂ ਤੋਂ ਲਾਏ ਜਾ ਰਹੇ ਫ਼ਤਵੇ, ਜਾਰੀ ਕੀਤੇ ਜਾ ਰਹੇ ਆਦੇਸ਼/ਹੁਕਮਨਾਮੇ, ਨਿਰਦੇਸ਼ ਲੋਕਾਂ ਨੂੰ ਜਲੀਲ ਕਰਨ ਵਾਲੀਆਂ ਘਟਨਾਵਾਂ ਨੂੰ ਠੱਲ੍ਹ ਪੈ ਸਕਦੀ ਹੈ, ਜੇਕਰ ਗੁਰੂ ਨਾਨਕ ਨਾਮਲੇਵਾ ਸੰਗਤ ਜਾਗਰੂਕ ਹੋ ਜਾਵੇ। ਰੋਜ਼ਾਨਾ ਸਪੱਕਸਮੈਨ ਦੇ ਇਸ ਪੱਤਰਕਾਰ ਨਾਲ ਗੱਲਬਾਤ ਕਰਨ ਮੌਕੇ ਬੀਤੇ ਕਲ ਤਖ਼ਤਾਂ ਦੇ ਜਥੇਦਾਰਾਂ ਵਲੋਂ ਅਕਾਲੀ ਦਲ ਦੇ ਪ੍ਰਧਾਨ ਸੁਖਬੀਰ ਸਿੰਘ ਬਾਦਲ ਨੂੰ ਤਲਬ ਕਰਨ ਦੀਆਂ ਅਖ਼ਬਾਰਾਂ ਦੀਆਂ ਸੁਰਖੀਆਂ ਬਣੀਆਂ ਖ਼ਬਰਾਂ ਦੇ ਪ੍ਰਤੀਕਰਮ ਵਜੋਂ ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਐਡੀਟਰ ਖ਼ਾਲਸਾ ਬੁਲਟਨ ਬੰਗਲੌਰ ਨੇ ਆਖਿਆ ਕਿ ਤਖ਼ਤਾਂ ਦੇ ਜਥੇਦਾਰਾਂ ਕੋਲ ਕਿਸੇ ਨੂੰ ਦੋਸ਼ੀ ਐਲਾਨਣ, ਨੋਟਿਸ/ਸੰਮਨ ਭੇਜਣ, ਬਲੈਕਮੇਲ ਕਰਨ, ਅਪਮਾਨਤ ਕਰਨ, ਸਜ਼ਾ ਦੇਣ ਆਦਿ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ।

ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਨੇ ਦੋਸ਼ ਦੀ ਸਰਬਉੱਚ ਅਦਾਲਤ ਸੁਪਰੀਮ ਕੋਰਟ ਦੇ 07-07-2014 ਨੂੰ ਪਟੀਸ਼ਨਰ ਵਿਸ਼ਵਾ ਲੱਚਨ ਮਦਾਨ ਦੀ ਸ਼ਿਕਾਇਤ ਦੇ ਸੁਣਾਏ ਫ਼ੈਸਲੇ ਦੀ ਜੰਮੇਟ ਦੀ ਕਾਪੀ ਦਿਖਾਉਂਦਿਆਂ ਆਖਿਆ ਕਿ ਸੁਪਰੀਮ ਕੋਰਟ ਨੇ ਸਪੱਕਤ ਕੀਤਾ ਹੈ ਕਿ ਕਿਸੇ ਵੀ ਧਰਮ ਦਾ ਕੋਈ ਵੀ ਵਿਅਕਤੀ ਵਿਸ਼ੇਸ਼ ਗੁਰੂ ਬਣ ਕੇ ਕਿਸੇ

ਵੀਹਵੀਂ ਸਦੀ 'ਚ ਇਕ ਸਿੱਖ ਨੂੰ ਭਾਈਚਾਰੇ 'ਚ ਫ਼ੈਕਟ ਤੇ ਹਾਈ ਕੋਰਟ ਨੇ ਪੁਛਿਆ "ਕੀ ਇਹ ਬਰਖ਼ਰਤਾ ਦਾ ਯੁਗ ਹੈ ਜਾਂ 21ਵੀਂ ਸਦੀ"?

ਰੋਜ਼ਾਨਾ ਸਪੱਕਸਮੈਨ


ਕਲਕੱਤਾ ਹਾਈ ਕੋਰਟ ਦੀ ਜੰਮੇਟ ਸਬੰਧੀ ਰੋਜ਼ਾਨਾ ਸਪੱਕਸਮੈਨ 'ਚ ਪ੍ਰਕਾਸ਼ਤ ਹੋਈ ਖ਼ਬਰ ਦੀ ਕਾਪੀ।

ਵਿਅਕਤੀ ਨੂੰ ਅਪਮਾਨਤ ਕਰਨ ਜਾਂ ਸਜ਼ਾ ਦੇਣ ਦਾ ਹੱਕਦਾਰ ਨਹੀਂ। ਜੰਮੇਟ ਮੁਤਾਬਕ ਕਿਸੇ ਵੀ ਧਰਮ ਦੇ ਗੁਰੂ ਕੋਲ ਵਿਅਕਤੀ ਵਿਸ਼ੇਸ਼ ਦਾ ਸਮਾਜਕ ਤੌਰ 'ਤੇ ਬਾਈਕਾਟ ਕਰਨ ਦਾ ਵੀ ਅਧਿਕਾਰ ਨਹੀਂ। ਜੇਕਰ ਕੋਈ ਵਿਅਕਤੀ ਅਪਣੇ ਧਰਮ ਤਬਾਕਬਿਤ ਗੁਰੂ ਤੋਂ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਸਜ਼ਾ ਜਾਂ ਅਪਮਾਨਤ ਕਰਨ ਦੀ ਘਟਨਾ ਤੋਂ ਪੀੜਤ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਅਦਾਲਤ ਵਿਚ ਚੁਣੌਤੀ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਡਾ. ਹਰਮਿੰਦਰ ਸਿੰਘ ਨੇ ਦਾਅਵਾ ਕੀਤਾ ਕਿ ਸਿੱਖ ਗੁਰਦਵਾਰਾ ਐਕਟ ਵਿਚ ਨਾ ਤਾਂ ਜਥੇਦਾਰ ਦੇ

ਅਹੁਦੇ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਗਿਆ ਹੈ ਤੇ ਨਾ ਹੀ ਕਿਸੇ ਜਥੇਦਾਰ ਨੂੰ ਵਿਅਕਤੀ ਨੂੰ ਨੋਟਿਸ ਭੇਜਣ, ਸੰਮਨ ਭੇਜਣ, ਦੋਸ਼ੀ ਐਲਾਨਣ, ਹੁਕਮਨਾਮਾ/ਫ਼ਤਵਾ ਜਾਰੀ ਕਰਨ ਆਦਿ ਦੇ ਅਧਿਕਾਰ ਦਿੱਤੇ ਗਏ ਹਨ ਕਿਉਂਕਿ ਕਾਨੂੰਨਨ ਜਥੇਦਾਰਾਂ ਕੋਲ ਨਿਯਾਇਕ ਸ਼ਕਤੀਆਂ ਨਹੀਂ ਹਨ ਤੇ ਨਾ ਹੀ ਉਹ ਕਿਸੇ ਕਾਨੂੰਨ ਤੋਂ ਉਪਰ ਹਨ। ਗੁਰਦਵਾਰਾ ਐਕਟ ਮੁਤਾਬਕ ਜਥੇਦਾਰ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ (ਅਕਾਲ ਬੁੰਗਾ) ਵਿਖੇ ਗ੍ਰੰਥੀ/ਪ੍ਰਧਾਨੀ ਤੋਂ ਦਿਲਾਵਾ ਹਰ ਕੁੱਝ ਵੀ ਨਹੀਂ।

◀ ਬਾਕੀ ਸਫ਼ਾ 7 ਤੇ

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Solitude
ELLA WHEELER WILCOX
(Born November 5, 1855; Died October 30, 1919)

Laugh, and the world laughs with you;
Weep, and you weep alone.
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air.
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a long and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.



Must Have in Every Sikh Home

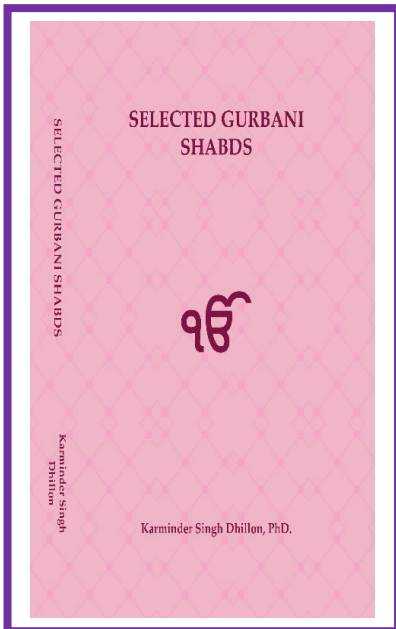
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The Sikh Bulletin invites articles on matters relating to *Sikhi*. Essays that adopt CRITICAL approaches towards Sikh matters and issues are given priority for publication. Articles devoted towards exploring the messages of Gurbani as contained within 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 (Nirmla 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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The views expressed by authors are their own. Please send feedback at editor@sikhbulletin.com

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

You have three choices in life. You can watch things happen, make things happen or wonder what the hell happened.

Dale Carnegie, American Writer (1888 – 1955)