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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār sat̤ nām kartā purakh̄ nirbh̄ao nirvair akāl mūrati ajūnī saibhaṅ gur parsād̄.

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Editorial

Twisting, Obscuring And Distorting The Truth: The Case Of Guru Teg Bahadur Ji's Supreme Martyrdom.

The year 2025 celebrates the 350th martyrdom of Guru Teg Bahadur, the ninth Guru of the Sikhs.

Guru Teg Bahadur ji was put to death – by the order of then Emperor Aurangzeb - in the public square of Chandni Chowk, Delhi on the 11th of November 1675. Just five years prior, Emperor Aurangzeb had announced his policy of *Ek Mazhab* – or one religion. In the intolerant and fanatical Emperor's mind, the only way to have peace and unity was for everyone in the world to profess just one religion. The only thing worse than his bigoted policy was its cruel and demeaning implementation. Aurangzeb had decreed the destruction of all places of worship and education belonging to faiths other than the one he subscribed to. He further ordered the discontinuance of all customs, rituals and practices that contravened his *Ek Mazhab* dictate.

Guru Teg Bahadur's supreme martyrdom was in response to the *Ek Mazhab* decree that was the brainchild of the zealot and fanatical Aurangzeb. The ninth Guru decided, on his *own accord*, and according to his *own* humanist convictions, to take a stand on the issue in a very public way. He went to Aurangzeb *on his own*, to send a message to Aurangzeb that his *One Mazhab* dictate was unacceptable. The Guru evidently knew that Aurangzeb would stand by his narrow, extremist and intolerant beliefs and resort to tortures and death to anyone who stood up against him.

An ultimate martyrdom thus became necessary to convey an ultimate message to humanity at large - that defending the right to one's beliefs was an unassailable right. And for such a stand and message he laid down his life.

This is why Chandar Sain Sainapat, in his account of the martyrdom of Guru Teg Bahadur in *Sri Guru Sobha Granth* (1711 AD) declared the Guru as *Srisht ki Chador*. His depiction points towards the defense of humanity and protection of mankind being the philosophical foundation and message of the martyrdom.

It's quite a straightforward foundation for the martyrdom. Yet, for reasons that can range from nefarious co-option, political agendas, selfish interests, narrow mindedness, envy and plain stupidity – a whole gamut of forces, institutions, ruling elite and governments have spent the past 300 years in undertaking efforts to obscure, distort, corrupt or hijack the truth of the event, its motivation and its philosophical foundations.

Those who share the blame in twisting, obscuring and distorting the truth of the martyrdom include a variety of agenda-oriented authors of classical Sikh historical literature; Sikh clergy, institutions, intellectuals and leadership that propagate the corrupted narratives unthinkingly and un-critically; and the Hindutva led movements within India whose primary aim is the cooption of Sikhi and Sikh Gurus. The general population of Sikh masses – large proportions of whom have broken away from reading, critical thought and the ability to analyze information objectively and form reasoned judgments cannot be without blame; and are hence an accessory to the crime as well.

This edition of *The Sikh Bulletin* is dedicated towards not just shedding light on the distortion, but exploring the philosophical underpinnings of the unprecedented sacrifice. Readers are presented with a research-based article titled “Guru Teg Bahadur Ji’s Martyrdom: The Real Message And The Efforts To Obscure It” (page 8), as well as two short pieces by the Panch-Pardhani Council titled “The Martyrdom Of Guru Tegh Bahadur Ji: A Living Legacy For The Defense Of Human Rights And Freedom Of Expression” (page 33) and “A Call For Ideological Vigilance On The 350th Shaheedi Anniversary Of Guru Tegh Bahadur Ji.” (page 35). A Punjabi version, as made available by the Council is also published on page 13. The Editorial Board of *The Sikh Bulletin* thanks the Panch-Pardhani Council for its courageous efforts in this regard.

Karminder Singh, PhD (Boston)
Editor-in-Chief
The Sikh Bulletin.



Shabd Vichar
ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੂਰਿ ॥
Gunnvanti Gunn Veethraiyy Augunnvanti Jhoor.

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This *shabd* is composed by Guru Nanak and recorded on page 17 of the Sri Guru Granth Sahib ji (SGGS). It is the eighth *shabd* of SriRag – the first rag of the SGGS.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥ *Sri Rag Mehla 1*

Sri Rag First Mehl.

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੂਰਿ ॥ *Gunnvanti Gunn Veethraiyy Augunnvanti Jhoor.*

Gunnvanti – One who is imbued in divine virtues. **Gunn** – Virtues. **Veethraiyy** – Lit. Emanate, exude, radiate. **Augunnvanti** – One who is imbued in vices. **Jhoor** – Desolate, wretched, despair.

A Conscience Imbued in Divine Virtues Radiates Virtues, One Imbued In Vices Suffers Despair.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ ॥ *Jay Lorreh Var Kamnni Neh Miliyaiy Pir Koorr.*

Jay – If, no matter. **Lorreh** – Want, desire. **Var** – Lit. Spouse. Sp. The Creator. **Kamnni** – One with desire, desirous. **Neh** – Negative. **Miliyaiy** – Lit. Meet. Sp. Realize. **Per** – Lit. Master. Sp. Creator Lord within. **Koorr** – Lit. Fakery. Sp. Absence of Godliness, devoid of divinity.

A Conscience No Matter How Desirous Of The Creator Will Not Obtain Realization Of The Creator Within Sans Divinity.

ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ ॥ ੧ ॥ *Na Beyrri Na Tulhrra Na Payeay Pir Dur.*

Na – Negative. **Beyrri** – Boat. **Tulhrra** – Raft. **Na Beyrri Na Tulhrra** – Idio. There is no way, no means. **Payeay** – Lit. Obtain. Sp. Realize. **Pir** – Lit. Master. Sp. The Creator within. **Dur** – Lit. Far. Metap. Inaccessible.

Because Devoid Of Divine Virtues, My Conscience Is Left With No Means To Realize The Creator Within Who Is Inaccessible Sans Divinity.

ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥ *Mayray Thakur Puraiy Takhat Adol.*

Mayray – My, mine. **Thakur** – Lord, master. **Puraiy** – Complete, perfect. Sp. Supreme. **Takhat** – Lit. Throne. Metap. Reign. Sp. The conscience as the throne of the Creator within. Meaning derived from ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ ॥ *Ander Raja Takhat Hai Apey Krey Nioao. Gur Shabdi Dar Janeaiy Ander Mehl Asrao.* SGGS page 1092. **Adol** - Permanent.

The Lord Reigns Supreme On The Throne Of My Conscience Within.

ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੇਲੁ ॥ ੧ ॥ ਰਹਾਉ ॥ *Gurmukh Poora Jay Krey Payeay Saach Atoal. Rahao.*

Gurmukh – Lit. ਗੁਰੂ ਦੇ ਮੁਖ ਵਿਚੋਂ *Guru day mukh vicho(n)* - from within the Guru's command; in reference to messages that emanated from the Guru. The Guru being the *Shabd*; the translation of the word would be "messages from within the *Shabd*." Since these messages are the determinants of the direction of our spiritual journey – the derived meaning of ਗੁਰਮੁਖਿ **Gurmukh** would be "Spirituality of *Shabd*." By this is meant that the direction, instruction, method, goal and objective of our spirituality is derived from the messages contained within the *Shabd*. **Poora** – Complete. **Jay** – If, as. **Krey** – 1. Do, perform, earn. 2. Allow. **Payeay** - Lit. Obtain. Sp. Attain realization. **Saach** – Pertaining to the Creator. **Atoal** – Immeasurable, immense, infinite.

If The Spirituality Of The Complete *Shabd* Is Abided, Realization Of The Infinite Creator Is Attained.

ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥ *Prabh Harmandar Sohna Tis Meh Mannak Lal.*

Prabh – Master, Creator. **Harmandar** – Lit. Abode (*mandir*) of the omnipresent Creator (*Har*). **Prabh Harmandar** – Lit. Abode of the Creator, place where the Creator reside. Sp. Conscience and mind as the place of realization of the Creator Within. **Sohna** – Lit. Beautiful. **Tis Meh** – Within which. **Mannak** – Gem. **Lal** – Ruby. **Mannak Lal** – Metap. Precious, valuable.

A Conscience Within Which The Lord Reigns Supreme Is As Beautiful As It Is Precious.

ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥ *Motee Heera Nirmla Kanchan Koatt Risal.*

Motee – Pearl. **Heera** – Diamond. **Motee Heera** – Metap. Priceless. **Nirmla** – Unblemished. **Kanchan** – Gold. Metap. Purifying. **Koatt** – Fort, fortress. **Risal** – Joyous, blissful.

Such A Conscience Is A Priceless, Unblemished And Purifying Fortress Of Bliss.

ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥ ੨ ॥ *Ben Paurri Garr Kio(n) Chrrro(n) Gur Har Dhean Nihal.*

Ben – Sans. **Paurri** – Lit. Ladder. Metap. Means. **Garr** – Lit. Fort, fortress. **Kio(n)** – How. **Chrrro(n)** – Lit. Climb. Sp. Elevate. **Gur** – Messages or counsel of the Guru *Shabd*. **Har** – Omnipresent Creator. **Dhean** – Contemplation. **Nihal** – Lit. Shows the way, successful.

How Would I Elevate Myself To This Fortress Of Bliss Sans The Means Of The Contemplative Messages Of The Guru *Shabd* That Show The Successful Way Towards The Creator Within?

ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥ *Gur Paurri Beyrri Guru Gur Tulha Har Nao.*

Gur - Messages or counsel of the Guru *Shabd*. **Paurri** - Lit. Ladder. **Beyrri** – Lit. Boat. **Guru** - *Shabd* Guru. **Tulha** – Lit. Raft. **Paurri Beyrri Tulha** – Metap. Means. **Har** – Omnipresent Creator. **Nao** - Lit. Name. Sp. from the word ਨਾਮਣਾ *Namnna* meaning credentials, standing, reputation, position. Meaning derived from ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥ *Apeeney Aap Sajeyo Apeeney Racheyo Nao*. SGGS Page 466. Sp. Divinity as the Creator's primary standing.

The Messages Of The *Shabd* Guru Are My Means Of **Elevating My Conscience** Towards **Attaining** Divinity Of The Omnipresent Creator.

ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੇ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥ *Gur Sar Sagar Bohetho Gur Teerath Dariao.*

Gur - Messages or counsel of the Guru *Shabd*. **Sar Sagar** – Lit. Body of water, Ocean. Metap. Life. **Bohetho** – Lit. Boat. Metap. Means. **Teerath** – Lit. Place of pilgrimage for washing away sins. Metap. Cleansing. **Dariao** – Lit. Sea. Metap. Vast, immense.

The Messages Of The *Shabd* Guru Are My Means Of Immensely Cleansing My Life.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥ ੩ ॥ *Jay Tis Bhavaity Ujlee Sat Sar Navann Jao(n).*

Jay – If, whence. **Tis** – Him. **Bhavaity** - Sp. That is within the *Hukm*, command and will. **Jay Tis Bhavaity** - In accordance with, in the confines of *Hukm*, Will. **Ujlee** – Lit. White. Metap. Pure. **Sat Sar** – Lit. Real body of water, actual pool. Sp. *Shabd*. **Sat - Sar Navann** – Lit. Bathe, cleanse. **Jao(n)** – Go, undertake

My Life Is Cleaned Pure Whence **I Live** Within The Confines Of His *Hukm*; I Undertake Such Cleansing Through The *Shabd*.

ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੇ ਤਖਤਿ ਨਿਵਾਸ ॥ *Puro Puro Aakhiay Puraity Takhat Nivas.*

Puro Puro Aakhiay – Lit. Multiple claims to completion. **Puraity** – Of the Complete Being. **Takhat** – Lit. Throne. Metap. Reign. Sp. The conscience as the throne of the Creator within. Meaning derived from ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ ॥ *Ander Raja Takhat Hai Apey Krey Nioao. Gur Shabdi Dar Janeaiy Ander Mehl Asrao.* SGGGS page 1092. **Nivas** – Lit. Resides, live, exist. Sp. Realized.

Many Claim To Being Complete; One Becomes Complete When The Complete Being Is Realized Within The Conscience.

ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ ਨਿਰਾਸ ॥ *Puraity Thaan Suhavnnaiy Puraity Aas Neras.*

Puraity - Of the Complete Being. **Thaan** – Lit. Place. **Suhavnnaiy** – Beautiful. **Puraity Aas** – Desire the Complete Being. **Neras** – Absence of desire, devoid of expectation or hope.

A Conscience That Is Realized Of The Complete Being Is A Beautiful Place Because It Desired The Complete Being Above All Else.

ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥ ੪ ॥ ੯ ॥ *Nanak Poora Jay Milaiy Kio(n) Ghataiy Gunn Tas.*

Pura – Complete Being, Creator. **Jay** – If, whence, as long as. **Milaiy** – Lit. Meet. Sp. Realize. **Kio(n)** – How, why. **Ghataiy** – Lessen. **Gunn** – Virtues. **Tas** – Master, lord. **Gunn Tas** – Divine virtues.

Nanak, **The Beauty Of A Conscience Imbued In** Divine Virtues Would Not Lessen So Long A The Complete Being Remains Realized Within.

Where Sikhi Became Folklore

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Migration edits memory. What travels across oceans is never the full story but a lighter, more portable version. Something that can be carried without effort, what can be told without explanation. When Punjabi Sikhs began migrating more than a century ago, first as farmhands, labourers, and small traders to Canada, Malaysia, and East Africa, and later to Britain and the Pacific, they carried fragments of home: the language on their tongues, the communal rhythm of daily life, the sense of duty and kinship that shaped their world. What they often left behind, quietly and perhaps unawares, was the reflective depth of Sikhi. It's disciplined inquiry into truth, justice, and the human self.

Early migrants were too consumed with survival to philosophise. They built their sense of identity through visible markers like the turban, the gurdwara, the collective kitchen. From those symbols drew a quiet dignity in foreign lands. Over time, these outer signs became the most recognizable form of belonging. The inward discipline of Sikhi, which demanded study and introspection, was harder to sustain in the rhythm of labour and adaptation. Faith travelled outwardly as culture, but not always inwardly as consciousness.

A different wave arrived in the 1980s, during the age of neoliberal expansion when the West was opening its markets and loosening immigration pathways. Many of these new arrivals presented themselves as political asylum seekers from Punjab, but in truth the majority were economic migrants riding the new global currents of opportunity. Only a few were genuinely displaced by the political violence of that decade. Yet the asylum narrative provided a convenient moral cover. A way to claim both sympathy and legitimacy in lands eager for new workers. These migrants came with their own mix of ambition, grievance, and half-formed religiosity. Out of that combination grew a more combative identity, proud of its symbolism but often incurious about its substance.

As the decades unfolded, gurdwaras in the diaspora began to drift under the control of what can only be described as kakistocracy, rule by the least qualified, or the most self-serving. Committee elections became theatre; personalities eclipsed principles. Readings lost their moral precision and settled into a rhythm of repetition. The gurdwara, once a place of vichaar (reflection and conversation) was hollowed into performance. The community kitchen, once a spiritual act of equality, turned into a spectacle of abundance, a weekly entitlement of free food. Langar was never intended as a freebie; it was the most radical act of social levelling in religious history. Yet in many diaspora settings, it has slipped into habit without meaning, the clang of plates drowning out the quiet pulse of humility.

In recent years, another layer has been added to this confusion: migrants influenced by Punjab's sprawling dera culture set in a landscape of self-styled saints, miracle talk, and emotional dependency. These followers, and the networks that sponsor them, have found welcome among the very kakistocrats who emptied the gurdwaras of learning. Together they have introduced a new grammar of religiosity as part ritual, part spectacle, and wholly divorced from the intellectual clarity of Sikh thought. The distinction between gurdwara and dera grows blurred; the former built for reflection, the latter for obedience. What was once a rebellion against priesthood now hosts its reincarnation, masquerading as authority, a charade of participation masking the absence of understanding.

In the wider world of advocacy and policymaking, the Sikh diaspora has remained conspicuously absent. While the earlier reflection explored how institutional cohesion gave way to internal drift, what happens beyond

the gurdwara doors is seldom acknowledged: the community has largely failed to form credible platforms to influence policy, anti-discrimination law, or transnational human-rights agendas. This void is not accidental. The kakistocracy leadership that now runs many diaspora institutions lacks the capacity and more critically, the will to engage beyond the immediate confines of ritual and social event-planning. Genuine reform initiatives that require long-term strategy, credible representation, and coalition-building are simply beyond their temperament.

Because this leadership is structurally incapable of advancing a policy wave, the community forfeits the chance to mobilise its energies at scale. Gurdwaras that might serve as nodes in civic networks instead remain inward-looking; committees that could foster youth leadership, legal know-how, or advocacy expertise instead recycle familiar faces and rituals. Institutional energy is still directed toward sustaining the spectacle of service rather than shaping the substance of service. The result: a diaspora rich in economic mobility yet weak in civic power; a faith conscious in ritual yet mute in policy.

To an outside observer, the sight of a community so industrious and outwardly cohesive, yet inwardly fractured, may appear contradictory. But it is less contradiction than consequence. When identity travels too far from its source, it relies on habit, nostalgia, and visibility to survive. The migrant who cannot recreate the soil recreates the symbol. Faith becomes folklore; belonging becomes display. What is lost in meaning is compensated for in performance. And now, in a quiet reversal of history, the diaspora's diluted expressions are drifting back to Punjab itself, subtly reshaping local practice and expectation where imitation is feeding back into origin.

This feedback loop makes the phenomenon even harder to explain to outsiders. It is not simply a community losing its essence abroad; it is a global echo altering its own homeland. To those unfamiliar with South Asia, one might say that when people leave their homeland, they take what memory can hold without books. They carry festivals and songs, not discourses and philosophies. Over time, the surface becomes the core. A tradition built on reflection becomes one of replication, a culture once fluid narrows into its loudest expression. What seems like confusion is, in truth, meaning stretched thin across continents.

The question before the diaspora is no longer one of ritual correction but of inner renewal. Can a profound tradition that arose in defiance of ritual survive being absorbed by the very culture it once challenged? The answer lies not in more sermons or spectacles but in quiet reawakening; an understanding that Guru Nanak Sahib's message was not a cultural inheritance to be guarded but a consciousness to be lived. The true offering of that vision was never mere Punjabi pride; it was the art of seeing through it. Compassion without superstition, equality without display, devotion without dependence. Until that distinction is recovered, the diaspora will continue to feed itself generously yet remain quietly hungry.

ਪੰਜ ਕਕਾਰਾਂ ਦਾ ਇਤਿਹਾਸ ਪੰਦਰਾਂ ਗ੍ਰੰਥਾਂ ਜਾਂ ਦਸਤਾਵੇਜ਼ਾਂ ਅਨੁਸਾਰ। ਸੱਭ ਤੋਂ ਪਹਿਲਾਂ ਪੰਜ ਕਕਾਰਾਂ ਦਾ ਜ਼ਿਕਰ ਕਿਹੜੇ ਗ੍ਰੰਥ ਵਿੱਚ ਆਇਆ?  The Five Ks SACH DI KHOJ with BALDEV SINGH - MA https://www.youtube.com/watch?v=qTLfVyJcLDM	ਅੰਮ੍ਰਿਤ ਤਿਆਰ ਕਰਨ ਸਮੇਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਿਰਫ਼ ਦੋ ਬਾਣੀਆਂ ਪੜ੍ਹੀਆਂ।  Twarikh Guru Khalsa: Part 1 SACH DI KHOJ with BALDEV SINGH - MA https://www.youtube.com/watch?v=WKo5Vse2W78
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Guru Teg Bahadur Ji's Martyrdom: The Real Message And The Efforts To Obscure It. ¹

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Abstract. The motivation for the supreme martyrdom of Guru Tegh Bahadur ji, his message for the entirety of mankind, and the philosophical underpinnings of the unprecedented sacrifice are found within the writings of the ninth Guru as found within the Sri Guru Granth Sahib (SGGS). This has however, not stopped a whole gamut of individuals, institutions and the ruling elite from making efforts to obscure, corrupt or hijack the truth of the event, its motivation and its philosophical foundations for a whole host of reasons. Four sources of such efforts are identified in this brief essay. The earliest attempts at such corruption can be discerned from within the classical Sikh historical literature, which forms the first source. The second source is Sikh clergy, institutions, intellectuals and leadership that propagate the corrupted narratives unthinkingly and un-critically; failing to apply the touchstone of Gurbani in their analysis. The third source comprises the Hindutva led movements within India whose primary aim the cooption of Sikhi and Sikh Gurus. The general population of Sikh masses – large proportions of whom have broken away from reading, critical thought and the ability to analyze information objectively and form reasoned judgments cannot be without blame; and hence comprise the fourth source.

INTRODUCTION

The Sikh world generally accepts Chandar Sain Sainapat's account of the martyrdom of Guru Teg Bahadur in *Sri Guru Sobha Granth* (1711 AD) as the earliest attribution towards the motivation and philosophical underpinnings of the event. Counted as a contemporary of the tenth Guru, his attribution is captured herein: ਤੇਗ ਹੀ ਬਹਾਦਰ ਜਗ ਚਾਦਰ ਸਭ ਤੂਹੀ ਹੈ। *Teg Hi Bahadur Jug Chador Sabh Tuhi(n) Hai.* (Chap 2, 5:56); and again herein: ਪ੍ਰਗਟ ਭਏ ਗੁਰੁ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ੍ਰਿਸ਼ਟ ਪੈ ਜਾਕੀ ਚਾਦਰ। *Pargatt Bhaye Gur Teg Bhadur. Sagal Srishtt Paiy Jaki Chador.* (Chap. 1:14). His use of the word *Chador* points to a poetic depiction of the concepts of "protection, defense, cover and shield." His use of the words *Jug Chador* and *Srishtt Ki Chador* illustrates Sainapat's belief that a universal objective was the philosophical underpinning of the event. His choice of words further points towards the defense of humanity and protection of mankind as a whole being the philosophical foundation and message of the martyrdom.

As will be argued later in this essay, Sainapat's account is in line with the writings of the ninth Guru pertaining to humanity, mankind and universality as found within the Sri Guru Granth Sahib (SGGS). He appears to have been aware of the ninth Guru's bani.

CLASSICAL SIKH LITERATURE.

The gamut of texts that are generally (and erroneously) put into the category of "Classical Sikh History" are plagued with intrinsic problems that are beyond the scope of this essay. Questionable authorship; unverifiable time frames of their actual writing; anti-Sikh and anti-Guru slants; and agenda-based accounts are just some of

¹ This is a more detailed version of an essay by the same author and title that appeared in *The Sikh Review*, November 2025.

the problems.² A great number of them are written by non-Sikhs, anti-Sikhs or individuals or organizations with particular agendas. It was thus normal that classical Sikh literature would occupy a foundational and pivotal position in obscuring, corrupting and distorting the truth, motivation and philosophical foundations of the martyrdom of Guru Teg Bahadur ji.

A cursory yet systematic examination of some of the classical literature provides us not just with the pattern of the distortion, but the underlying purpose of the obscuring and distortion. It appears to be motivated by the desire to drown Sainapat's depiction and replace it with a parochial analysis that the martyrdom was inspired by a particular group of people and undertaken in the defense and protection of a specific belief system. The foundational objective is the *co-option* of both Guru Teg Bahadur ji in particular and the Sikh faith in general: aimed at absorbing or assimilating both into the narrower fold of a specific belief system.

Kesar Singh Chibber's *Bansavalinama* of 1769 relegates the martyrdom of Guru Tegh Bahadur to within the narrow and parochial scope of "religion." He does so by using the term *dharam* in his depiction of the event, but stops short of specifying the belief system. He writes of Guru Teg Bahadur telling Sikhs during his imprisonment: ਇਸ ਦਾ ਅਸਾਡਾ ਹੈਸੀ ਸਦਾ ਲੇਖਾ, ਧਰਮ ਰਹੇ ਅਤੇ ਸੀਸੁ ਜਾਉ। Chapter 9 verse 157. Translation³: This is my account; religion gets saved at the expense of my head. He further writes of Mata Gujri ji saying to Guru Gobind Singh ਤੇਰੇ ਪਤਿ ਧਰਮ ਰੱਖਿਆ ਤੇ ਸੀਸੁ ਕਟਾਇਆ। Chapter 9 verse 163. Your father was beheaded in protection of religion.

To be fair, Chhibber does not specify the one particular "religion" for which Guru Teg Bahadur was martyred. That task is undertaken seven decades later, in 1841, by Ratan Singh Bhangu in *Pracheen Panth Parkash*. He writes: ਤੇਗ ਬਹਾਦਰ ਫਿਰ ਗੁਰ ਭਯੋ। ਪਰਸਵਾਰਥ ਹਿਤਿ ਜਿਨਿ ਸਿਰ ਦਯੋ। ਕਲਯੁਗ ਮੈ ਬਡ ਸਾਕਾ ਕੀਯਾ। ਧਰਮ ਕਰਮ ਰਖ ਹਿੰਦੂ ਲੀਯਾ। Episode 11, verse 7. Translation: Tegh Bahadur then became Guru, who gave up his life for the protection of the rights of others. He made the supreme sacrifice in Kaliyuga, and protected the religious rights and rituals of the Hindus.

But it would fall on the shoulders of Nirmla Kavi Santokh Singh's *Gurpartap Suraj Granth* to relegate, not just the objective of the martyrdom to the protection of Hinduism, but that the motivation and inspiration of the supreme sacrifice came from a particular group of Hindus – namely the Kashmiri Brahmins who were being forced to convert out of their religion by the narrow-minded tyrannical Aurangzeb.

He writes that a delegation of Kashmiri Brahmins went to Shivji to seek his intervention in the tyranny. Shivji is said to have composed a personal letter with instructions and handed it to the Brahmins to deliver to Guru Teg Bahadur. Santokh Singh writes: ਪ੍ਰਾਨ ਅੰਤ ਲਉ ਦਿਜ ਭਏ ਜਾਨੈ ਰਿਦੈ ਤ੍ਰਿਨੈਨ। ਕ੍ਰਿਪਾ ਧਾਰਿ ਪੱਤ੍ਰੀ ਬਿਖੇ ਲਿਖਿ ਉਪਾਏ ਕਿ ਬੈਨ।¹ ਸ੍ਰੀ ਨਾਨਕ ਜਹ ਗੁਰੂ ਬਿਸਾਲਾ। ਅਪ੍ਰਮੇਯ ਸਮਰਥ ਕਲਿ ਕਾਲਾ। ਤਿਨ ਗਾਦੀ ਪਰ ਬੈਠਯੋ ਜਾਇ। ਕਾਜ ਤੁਮਾਰੈ ਸਾਰੈ ਸੋਇ।² ਇਹੀ ਪੱਤ੍ਰਕਾ ਲੈ ਤੁਮ ਜਾਵਹੁ। ਬਿਰਥਾ ਅਪਨੀ ਸਕਲ ਸੁਨਾਵਹੁ। ਸੇ ਰਾਖਿਹਰੇ ਧਰਮ ਤੁਹਾਰਾ। ਇਨ ਬਿਨ ਅਨ ਤੇ ਹਵੈ ਨਾ ਉਬਾਰਾ।³ Suraj Parkash Vol 9 Chapter 28. Translation: Shivi realized the predicament the Brahmins were in. He became benevolent and wrote the following instructions in his letter. Guru Nanak was a great Guru in Kaljug, all capable. Whoever is now sitting on his throne will help resolve your problem. Take this letter of mine to give to him and narrate your problem. No one other than him can save you.

Then we have the text of *Bachittar Natak* (Dasam Granth) which further relegates the underpinnings of the martyrdom not just to a particular religion, but to two very specific symbols of that religion. The verses read: ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ। ਕੀਨੇ ਬਡੇ ਕਲੁ ਮਹਿ ਸਾਕਾ।...ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨ ਕੀਆ। ਸੀਸ ਦੀਆ ਪਰ ਸਿਰਰ ਨਾ ਦੀਆ। *Tilak Janju Rakha Prab Taka. Kino Bdo Klu Meh Saka...Dharm Heyt Saka Jin Keeya. Sees Diya Par Sirer Na*

² The author has provided a detailed commentary on these problems in "The Challenge of Anti Gurmat Content in Classical Sikh Literature" available here: <https://sikhivicharforum.org/2024/10/28/6006/>

³ All translations rendered within this essay are done by the author himself, unless otherwise indicated.

Diya. (Dasam Granth page 54). Translated these verses mean: The massive event of the sacrifice in Kalyug was in defense of the sacred mark *tilak* and the sacred thread *janju*. He gave his head in the name of religion for these symbols, but not his faith in them (*Sirer na diya*). These verses do more than just tie the martyrdom of the Guru to the two symbols, but pin the Guru's faith onto the same symbols – neither of which were adorned by the Gurus or prescribed by them for Sikhs.

The obscuring, corrupting or distorting the truth, motivation and philosophical foundations of the martyrdom of Guru Teg Bahadur ji does not stop there. Other classical texts have gone so far as to assert that the execution of Guru Teg Bahadur at the hands of the tyrannical regime never took place.

Parchian Seva Das (written in 1709 AD as claimed) has 4 *sakhis* pertaining to Guru Teg Bahadur. The third one pertains to his arrest and sacrifice. The *sakhi* says that Guru Teg Bahadur ji left Anandpur with 3 Sikhs for a hunting trip and ended up in Agra where they were all arrested. Two of the Sikhs pleaded with him for their release and their leg irons opened up miraculously, while the third one remained with the Guru. The narrative continues: ਫਿਰ ਗੁਰੂ ਬਾਬੇ ਇਹ ਕਾਰਨ ਕੀਨਾ। ਕੈਦ ਹੀ ਬੀਚ ਸਿੱਖ ਕੋ ਹੁਕਮ ਹੂਆ, ਜਬ ਹਮ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਇਸ਼ਨਾਨ ਕਰਕੇ ਜਪ ਕਾ ਜਾਪ ਕਰੇ, ਭੋਗ ਪਾਏ ਕਰ, ਨਿਰੰਕਾਰ ਆਗੇ ਅਰਦਾਸ ਕਰੇ, ਮਸਤਕ ਟੇਕੁੰ, ਤਬ ਤੁਮ ਤਿਸ ਸਮੇਂ, ਧੜ ਸਿਉਂ ਸੀਸ ਕੋ ਜੁਦਾ ਕਰ ਛੇੜੇ। Translation: Then the Guru Baba did as follows. While imprisoned, he ordered his (remaining) Sikh: when I wake up at dawn, complete reciting the Jap, do an ardas, and then bend down to bow, you should then proceed to behead me (at that point).

In essence, then, Guru Teg Bahadur ordered his own Sikh to behead him. When the Sikh expressed his reservations, Guru Teg Bahadur assured him that he would suffer no consequences. The *sakhi* concluded with ਹੁਕਮ ਹੂਆ, ਸਿਖਾ, ਕਾਰਜ ਕਰ ਲੈ। ਤਬ ਸਿਖ ਬਚਨ ਪਾਇ ਭਰੌਤੀ ਸਿਉਂ ਕਾਰਜ ਕਰ ਲੀਆ। ਧੜ ਸਿਉਂ ਸੀਸ ਕੋ ਜੁਦਾ ਕਰ ਛੇੜਿਆਂ। Translation: The command was given: O Sikh, undertake the deed (now). And following the command, the Sikh used his sword, severing the head from the body. In reality then, the writings of Seva Das reduce the martyrdom of Guru Teg Bahadur ji to suicide through a command to his loyal disciple. The narrative concludes that when the emperor came to know, he had the Sikh executed. The emperor was ostensibly furious that the Guru had escaped his death at the hands of the emperor's executioner.

SIKH CLERGY, INSTITUTIONS, INTELLECTUALS AND LEADERSHIP

It is evident that our clergy (*ragis, parcharaks, kirtanias, kathakars*), institutions and intelligentsia has failed to play their respective roles. The narrative that had been provided by this group has largely relied on that provided by Nirmla Kavi Santokh Singh and of the Bachittar Natak. Even then, the reliance on these two sources has been selective at best and dishonest at worst.

For instance, this group owes the Sikh world an explanation as to why the Suraj Parkash's narrative of a specific group of 500 Brahmins being the motivators for the martyrdom of Guru Teg Bahadur is accepted as fit for propagation, but the part about the role of Shivji in the episode – in effectively instructing the Guru to sacrifice himself – is left out.

One could argue that our clergy, institutions and intelligentsia have consciously chosen not to expose the true level of corruption and co-option within the narrative of Santokh Singh. In essence, Santokh Singh is linking the entire motivation of the martyrdom to an instruction from Shivji. In so doing, this Nirmla Kavi is turning the ninth Guru into a devotee of Shivji or at least someone who is inclined to be loyal to Shivji's instruction. It can be argued that our Clergy have "decided" to leave out the part concerning Shivji. This reasoning is as dubious and dishonest as it is corrupting. After all, the best thing to do would be to drop the entire narrative all together.

Another reason our clergy, institutions and intelligentsia leave out the Shivji part is to preserve the sensitivities of the devotees of Shivji. An argument may be made that Shivji is made to come across as helpless by Santokh Singh. One wonders why it is acceptable to paint the Brahmins of India as sufficiently helpless to go to

Guru Teg Bahadur – a non-Brahmin and non-Hindu – but not their deity. In any case the selective acceptance of a narrative, and then basing the selection on dubious reasoning is a problem in itself.

A Sikh would be hard pressed to find a Gurdwara celebrating the martyrdom of Guru Teg Bahadur ji wherein the *ragis*, *kirtanias*, *parcharaks* and *dhadees* are *not* singing, reciting or sermonizing the verses of the Bachitar Natak: ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ । *Tilak Janju Rakha Prabh Taka*. (Dasam Granth page 54) – thus tying the event to the sacred mark *tilak* and the sacred thread *janju*; and saying, unequivocally, that the Guru gave his head for these symbols, but not his faith in them.

The dishonesty here is baffling. Our clergy assert that the above verses were composed by Guru Gobind Singh ji – saying outright that the tenth Guru is in effect imprisoning Guru Teg Bahadur's universal underpinnings within a parochialism that does not befit *both* the ninth and tenth Gurus. In attributing these verses to the tenth Master, our clergy are further suggesting that the Guru was ignorant of the *banni* of his father as contained within the SGGGS (to be discussed below). Our clergy, institutions and intelligentsia need to tell us this: if indeed the tenth master had written these verses, how did Sainapat, a contemporary of the Guru, escape being aware of them to write an account that was so fundamentally contradictory to these verses.

Had our clergy, institutions and intelligentsia played their respective roles honestly, the Sikh world at large would not have been at the quagmire it is in – believing and accepting the lie that the martyrdom of the ninth Guru was at the behest of 500 Kashmiri Brahmins, for the purpose of protecting a particular religion, and its two symbols.

At every commemorative event of the martyrdom, our clergy ingrain this *false* narrative, our institutions go along with the *concocted* narrative, and our intelligentsia either see no hope in correcting the narrative or have themselves come to subscribe to it. The Sikh world has been ingrained with the narrative that Guru Teg Bahadur is *Hind Dee Chador* – the protector of Hind – protector of the Hindu nation to whom the symbols of *Tilak* and *Janju* belong. One wonders if Sikhs will ever come out of this virtually impossible to exit situation.

THE HINDUTVA ENTERPRISE

The Hindutva designs of forces within the government and ruling elite who have the agenda of co-opting Sikhs and Sikhi into their bigger fold end up as the biggest beneficiaries of the corruption and distortion that has befallen the narrative of the martyrdom. These forces go around making public statements to the effect that if not for the sacrifice of Guru Teg Bahadur, Hinduism would not have survived. They make public calls for this or that road, institution or structure to be named or re-named after Guru Teg Bahadur ji. Case in point is the call to remove the word Aurangzeb from existing structures and to replace it with the name of the ninth Guru. They set aside public funds for the construction of monuments and commemorative celebrations of the event.

Sikhs feel proud and honored that non-Sikhs are honoring their Guru. Little do they realize that any such honor cannot exist if the basis for such honor is a distorted, corrupted and hijacked narrative to begin with. Little do they realize that there can be no honor in relegating a martyrdom of universal stature to one that happened merely for the protection of one religion and two symbols. Little do they realize that such honor may be driven by the Hindutva agenda of fostering ill-will between Sikhs and Muslims.

Hindutva designs have infiltrated deeply into a number of Sikh institutions, in particular *deras* and *taksals*. At the time of this writing, Hanam Singh Dhumma of the Damdami Taksal is said to have first inspired and then encouraged popular Punjabi entertainer Satinder Sirtaj to write and sing a song depicting the martyrdom of Guru Teg Bahadur ji. The song is conspicuous in its mention of the 500 Brahmins, the *Tilak* and *Janju* and “Hind di Chador.” While entertainer Sirtaj can be excused for not being aware of the truth of the martyrdom and the Hindutva agenda, the same cannot be said about Dhumma, who has taken great pains to publicly display his loyalty and affiliation to the agenda and its proponents.

THE MARTYRDOM, ITS MOTIVATION AND ITS PHILOSOPHICAL FOUNDATIONS.

Guru Teg Bahadur ji was put to death – by the order of then Emperor Aurangzeb - in the public square of Chandni Chowk, Delhi on the 11th of November 1675. The ninth Guru thus became the second of the two Guru martyrs in the Sikh faith. The first was Guru Arjun ji.

In 1670 Emperor Aurangzeb announced his policy of *Ek Mazhab* – or one religion. The foundational justification of this policy was that the only way to have peace and unity was for everyone to profess just one religion. Aurangzeb had decreed the destruction of all places of worship and education belonging to faiths other than the one he subscribed to. He further ordered the discontinuance of all customs, rituals and practices that contravened his *Ek Mazhab* dictate.

In the mind of Guru Teg Bahadur, the notion of a single *mazhab* was anti-thesis to the foundational principle of nature – which was diversity. This principle of diversity was a foundational belief of Guru Nanak's Sikhi as encapsulated in the verse on page 385 of the SGGS:

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥ 1 ॥

Eyk Bageecha Peyd Ghan Kariya. Amrit Nam Tha Meh Faliya.

Translation: The Orchard – meaning Humanity - is One, But the Vegetation Within it – meaning the people - is Diverse Aplenty. It is Within Such Kind of a Diverse Creation That Divinity Comes to Fruition.

Here is yet another verse on page 1056 that says that diversity was the foundational tenet of creation.

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥

Mairaiy Prabh Sachaiy Ek Kheyl Rchaya. Koye Na Kis Hee Jeha Upaya.

Translation: The Creation Of My Master Lord Is Such: No Entity Is Created Like The Other.

Guru Teg Bahadur thus decided, on his own accord, and according to his own humanist convictions, to take a stand on the issue in a very public way. He went to Aurangzeb on his own, to send a message to Aurangzeb that his *One Mazhab* dictate was unacceptable. That Aurangzeb would stand by his narrow, extremist and intolerant beliefs and resort to tortures and death was known to Guru Teg Bahadur.

An ultimate martyrdom thus became necessary to convey an ultimate message to humanity at large, that defending the right to one's beliefs was an unassailable right. And for such a stand and message he laid down his life.

CONCLUSIONS

The Sikh world celebrates the 350th anniversary of the martyrdom of Guru Teg Bahadur ji on the 24th of November 2025. It's a timely occasion for us to ask if we have understood and presented the *true* reasons for the martyrdom of our beloved Guru in the real and accurate sense. It's a timely occasion to pledge to stop unthinkingly presenting the martyrdom in a way that reduces its significance and narrows its importance. The narrative of the Guru laying down his life for one particular religion its two particular symbols is akin to encapsulating the depths of an ocean into a teacup. It's an attempt to fit the heights of a mountain into a wheelbarrow. Any particular religion, belief or symbol was inherently irrelevant. What was relevant was standing up for the oppressed – no matter their faith and beliefs. What was relevant was to stand up even when faced with certain tyranny and death. And that Guru Teg Bahadur ji stood up on his own, not at the behest of any number people in a concocted number from any particular religion. The Sikh world needs to realize that we are reducing Guru Teg Bahadur ji to *Hind Dee Chadur*, when even to address him as *Manukhta Dee Chadur* or *Insaniyat Di Chadur* or *Sresht Di Chadur* would be an understatement.

The 350th anniversary is also an occasion to ponder over the real messages that emanate from the supreme sacrifice. Messages that are relevant to Sikhs in particular and humanity in general. It is further an

occasion to be aware of the systematic and organized efforts that have been undertaken for the past 264 years and continue unabated even today to obscure the truth of the matter. This essay is an effort towards these two objectives.

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ਵਿਸ਼ਾ: ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਸ਼ਹੀਦੀ ਦੇ ੩੫੦ ਸਾਲ ਸ਼੍ਰੋਮਣੀ ਦੀ ਚਾਦਰ, ਮਨੁੱਖੀ ਹੱਕਾਂ ਦੇ ਰਖਵਾਲੇ ਦੀ ਵਿਰਾਸਤ ਵਜੋਂ ਮਨਾਏ ਜਾਣ।

ਪੰਜ ਪ੍ਰਧਾਨੀ ਕੌਂਸਲ: ਸ: ਨਿਰਮਲ ਸਿੰਘ (ਵਿਕਟੋਰੀਆ ਕੈਨੇਡਾ), ਸ: ਗੁਰਪ੍ਰੀਤ ਸਿੰਘ ਜੀਪੀ (ਬਹਿਰੀਨ), ਡਾ: ਖੁਸ਼ਹਾਲ ਸਿੰਘ (ਚੰਡੀਗੜ੍ਹ), ਗਿਆਨੀ ਅੰਮ੍ਰਿਤਪਾਲ ਸਿੰਘ (ਲੁਧਿਆਣਾ), ਸ: ਸਤਬੀਰ ਸਿੰਘ (ਦਿੱਲੀ)।

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਦੇ ੩੫੦ ਸਾਲ ਪੂਰੇ ਹੋਣ ਦੇ ਸਮੇਂ ਸਾਡਾ ਇਹ ਇਖ਼ਲਾਕੀ ਫਰਜ਼ ਹੈ ਕਿ ਅਸੀਂ ਇਸ ਮਹਾਨ ਸ਼ਹਾਦਤ ਨੂੰ ਸਿਰਫ਼ ਇਕ ਇਤਿਹਾਸਕ ਘਟਨਾ ਹੀ ਨਾ ਮੰਨੀਏ, ਸਗੋਂ ਇਸਨੂੰ ਮਨੁੱਖੀ ਹੱਕਾਂ, ਬੇਲਣ ਦੀ ਅਜ਼ਾਦੀ ਦੀ ਰੱਖਿਆ ਲਈ ਜੀਵੰਤ ਵਿਰਾਸਤ ਵਜੋਂ ਯਾਦ ਕਰੀਏ। ਸਮਕਾਲੀ ਕਵੀ ਸੈਨਾਪਤੀ ਲਿਖਦੇ ਹਨ "ਪ੍ਰਗਟ ਭਏ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ। ਸਗਲ ਸ਼੍ਰੋਮਣੀ ਪੈ ਢਾਪੀ ਚਾਦਰ" — ਭਾਵ ਮਨੁੱਖਤਾ ਦੀ ਢਾਪ ਵਜੋਂ ਯਾਦ ਕਰਦੇ ਹਨ।

ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸ਼ਹੀਦੀ ਕਿਸੇ ਧਰਮ ਨਾਲ ਟਕਰਾਅ ਨਹੀਂ ਸੀ, ਸਗੋਂ ਜ਼ੁਲਮ, ਜ਼ਬਰਦਸਤੀ ਧਰਮ ਪਰਿਵਰਤਨ ਅਤੇ ਰਾਜਸੀ ਦਬਾਅ ਦੇ ਵਿਰੁੱਧ ਸੀ। ਸਿੱਖਾਂ ਨੂੰ ਚੌਕਸ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਅਸੀਂ ਕਿਸੇ ਵੀ ਵੱਖਵਾਦੀ ਜਾਂ ਇਸਲਾਮੋਫੋਬਿਕ ਪ੍ਰਚਾਰ ਦਾ ਸ਼ਿਕਾਰ ਨਾ ਹੋਈਏ, ਜੋ ਇਸ ਸੱਚਾਈ ਨੂੰ ਵਿਗਾੜ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸ਼ਹੀਦੀ ਦੀ ਵਿਸ਼ਵਵਿਆਪੀ ਰੂਹਾਨੀਅਤ ਨੂੰ ਘਟਾਉਂਦਾ ਹੋਵੇ।

ਇਸੇ ਸੰਦਰਭ ਵਿਚ 'ਸਰਬੱਤ ਖਾਲਸਾ ਜਥੇਬੰਦੀ' ਦਿੱਲੀ ਦੇ ਇੰਡੀਆਨ ਇਸਲਾਮਿਕ ਸੈਂਟਰ ਵੱਲੋਂ 24 ਅਗਸਤ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਯਾਦ ਵਿੱਚ ਕਰਵਾਏ ਗਏ ਸਿੱਖ-ਮੁਸਲਿਮ ਏਕਤਾ ਸਮਾਗਮ ਦੇ ਯਤਨ ਦੀ ਹਾਰਦਿਕ ਪ੍ਰਸ਼ੰਸਾ ਕਰਦੀ ਹੈ।

ਇਤਿਹਾਸ ਸਾਨੂੰ ਦੱਸਦਾ ਹੈ ਕਿ ਔਰੰਗਜ਼ੇਬ ਇਕ ਜ਼ਾਲਮ ਬਾਦਸ਼ਾਹ ਸੀ, ਜਿਸ ਨੇ ਸੱਤਾ ਹਥਿਆਉਣ ਲਈ ਆਪਣੇ ਭਰਾਵਾਂ ਨੂੰ ਮਾਰ ਦਿੱਤਾ, ਆਪਣੇ ਪਿਤਾ ਸ਼ਾਹਜਹਾਂ ਨੂੰ ਕੈਦ ਕੀਤਾ ਅਤੇ ਜਾਤੀਵਾਦੀ ਵੰਡ ਨੂੰ ਰਾਜਨੀਤਿਕ ਹਥਿਆਰ ਬਣਾਇਆ। ਗੈਰ-ਮੁਸਲਿਮਾਂ 'ਤੇ ਜ਼ਜ਼ੀਆ ਟੈਕਸ ਲਗਾਇਆ ਗਿਆ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਹਥਿਆਰ ਰੱਖਣ ਤੋਂ ਰੋਕ ਦਿੱਤਾ ਗਿਆ। ਧਿਆਨ ਰਹੇ, ਬ੍ਰਾਹਮਣਾਂ ਨੂੰ ਜ਼ਜ਼ੀਆ ਤੋਂ ਛੋਟ ਸੀ ਅਤੇ ਰਾਜਪੂਤਾਂ ਨੂੰ ਫੌਜੀ ਵਿਸ਼ੇਸ਼ ਅਧਿਕਾਰ ਮਿਲੇ ਹੋਏ ਸਨ, ਜੋ ਔਰੰਗਜ਼ੇਬ ਦੀ ਫੌਜ ਦੀ ਗੰਢੀ ਸਨ। ਦਬੇ-ਕੁਚਲੇ ਵਰਗ (ਸ਼ੂਦਰ) ਦੇਹਾਂ ਤਰ੍ਹਾਂ ਦੀ ਲੁੱਟ ਦਾ ਸ਼ਿਕਾਰ ਸਨ — ਰਾਜਸੀ ਜ਼ੁਲਮ ਅਤੇ ਜਾਤੀਵਾਦੀ ਦਬਾਅ।

ਇਸ ਰਾਜਨੀਤਿਕ ਉਥਲ-ਪੁਥਲ ਵਿਚ, 1671 ਵਿਚ ਕਸ਼ਮੀਰ ਦੇ ਗਵਰਨਰ ਇਫ਼ਤਿਖ਼ਾਰ ਖਾਨ ਨੇ ਕਸ਼ਮੀਰੀ ਪੰਡਤਾਂ 'ਤੇ ਜ਼ੁਲਮ ਸ਼ੁਰੂ ਕੀਤਾ। ਕਸ਼ਮੀਰੀ ਪੰਡਤ ਆਪਣੇ ਵੈਦਿਕ ਵਿਦਵਤਾ ਲਈ ਮਸ਼ਹੂਰ ਸਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਉੱਤਰ ਭਾਰਤ ਵਿਚ ਵੱਡਾ ਪ੍ਰਭਾਵ ਸੀ। ਔਰੰਗਜ਼ੇਬ ਸਮਝਦਾ ਸੀ ਕਿ ਜੇ ਉਹਨਾਂ ਨੂੰ ਇਸਲਾਮ ਧਰਮ ਵਿਚ ਪਰਿਵਰਤਿਤ ਕੀਤਾ ਗਿਆ ਤਾਂ ਇਸ ਦਾ ਅਸਰ ਸਾਰੇ ਭਾਰਤ ਉੱਤੇ ਪਵੇਗਾ। ਪਰ ਉਨ੍ਹਾਂ ਦੀ ਵਿਦਵਤਾ ਅਤੇ ਮਾਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕਿਸੇ ਰਾਜਪੂਤ ਜਰਨੈਲ ਜਾਂ ਰਾਜੇ ਵਿਚ ਹਿੰਮਤ, ਹਮਦਰਦੀ ਜਾਂ ਨਿਸ਼ਕਾਮ ਭਾਵ ਨਹੀਂ ਸੀ ਕਿ ਉਹ ਉਨ੍ਹਾਂ ਦੀ ਸਹਾਇਤਾ ਕਰਦਾ। ਉਸ ਵੇਲੇ ਪੰਡਿਤ ਕਿਰਪਾ ਰਾਮ ਅਤੇ ਉਸਦੇ ਸਾਥੀਆਂ ਨੇ ਰਾਜਪੂਤ ਜਰਨੈਲਾਂ ਜਾਂ ਰਾਜਿਆਂ ਨੂੰ ਨਹੀਂ, ਸਗੋਂ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਅਨੰਦਪੁਰ ਵਿਚ ਮਦਦ ਲਈ ਬੇਨਤੀ ਕੀਤੀ। ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਨੇ ਸ਼ਹਾਦਤ ਦੇਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ— ਆਪਣੇ ਲਈ ਨਹੀਂ, ਸਗੋਂ ਹੋਰਨਾਂ ਦੇ ਮਜ਼ਹਬ ਨੂੰ ਅਜ਼ਾਦੀ ਨਾਲ ਮਨਾਉਣ ਦੇ ਅਧਿਕਾਰ ਲਈ, ਭਾਵੇਂ ਉਹਨਾਂ ਦੀ ਵਿਰੋਧੀ ਬ੍ਰਾਹਮਣਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਹੀ ਕਿਉਂ ਨਹੀਂ ਸੀ। ਇਹ ਸ਼ਹਾਦਤ ਮਨੁੱਖੀ ਜ਼ਮੀਰ ਦੀ ਅਜ਼ਾਦੀ ਦੀ ਸਭ ਤੋਂ ਉੱਚੀ ਮਿਸਾਲ ਸੀ।

.....ਬਾਕੀ ਸਫਾ ੩੩ ਤੇ।

History of the word “Sant” and its Meaning in context of Gurbani.

Word “Brahm-Gyani” Explained.

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HISTORY OF THE WORD “SANT”

NO PERSON WAS CALLED ‘SANT’ DURING GURUS TIME (1469-1708). From the time of Guru Nanak Ji (1469) to the time of Guru Gobind Singh Ji (1708), no Sikh was bestowed with the title of ‘Sant’ or referred to as such. During this period, there were great devoted Sikhs who devoted their service to the Panth but none of them was bestowed with the title ‘Sant’ or referred to as such. This great and devoted Sikhs include Bhai Mardana Ji, who accompanied Guru Nanak Ji on his travels, Bhai Gurdas Ji, in whose hand the first POTH SAHIB was written, Bhai Dyala Ji who was boiled alive, Bhai Matee Das Ji who was sawn alive, Bhai Satee Das Ji who was burnt alive, Bhai Mani Singh Ji who was cut limb by limb, Bhai Lalo Ji, Bhai Mansukh Ji, Bhai Lehna Ji, Bhai Paragah Ji, Bhai Bidi Chand Ji, Bhai Bachittar Singh Ji, Bhai Kanaeya Ji, Bhai Desa Singh Ji, Bhai Nand Lal Ji, Baba Deep Singh Ji, Baba Banda Singh Bahadur, Bhai Lachman Singh Ji and many others. Even the Panj Pyares who were administered Khande Di Pahul Amrit by Guru Gobind Singh Ji in 1699 were only called ‘Bhai’.

The Gurbani in the Sri Guru Granth Sahib Ji is written by the Gurus themselves. The Gurus when writing about ‘Sant’ in Gurbani will know who is one. In fact, Gurbani gives guidance as to how to recognize a ‘Sant’ by stating the virtues of a ‘Sant’ such as one who remembers Almighty with his every breath, etc. The Gurus, however in their wisdom did not chose to call all the Great Sikhs mentioned above as ‘Sant’ but only “Bhai”. Thus, we should be guided by this when identifying if there was such ‘Sant’ or was only a “Pakhandi”, as per Gurbani position.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮ ਜਾਗਾਤੀ ਲੂਟੈ॥

Karam Dharam Pakhand Jo Deeseh Tin Jam Jaagaatee Lootai. SGGS Page 747.

The religious rites, rituals and hypocrisies seen are plundering the world.

No Sikh was called a ‘Sant’ between 1708 to 1902. After the times of Gurus and after Gurtagaddi was bestowed on Sri Guru Granth Sahib Ji in 1708 and up to 1902, there is no record of any Sikh having been given the title of ‘Sant’ or called as ‘Sant’. The great Sikhs during this period included Bhai Subegh Singh Ji, Bhai Taru Singh Ji who had their scalps removed and were crushed alive on the wheel. Other great Sikhs like Bhai Baaj Singh, Sardar Hari Singh Nalua, Sardar Jass Singh Ramgharia, Sardar Jassa Singh Ahluwalia, etc. did not use word ‘Sant’ either before their names.

After the Shaheedi of Banda Singh Bahadur in 1716 at the hands of the Mughal rulers, the Sikhs were hunted by the Mughals and had to run to the jungles to escape from the Mughal army and those Sikhs caught were slain. Only when the Mughal rulers were defeated in India and began leaving India in the 1770’s did the Sikhs slowly start to come out from the jungles. During the Sikhs absence from the Gurdwaras for about 60 years (also called Shaheedi era) most of the Gurdwaras had come under control of the Udassis.

Udassis: The Udassis were the followers of Sri Chand who had started the deviant Udassi sect. This Udassi sect objective was to challenge Sikhi, reject Guru Nanak’s teachings and declare Sri Chand as the Guru. He rejected Ghrist Jeevan and wore a loin cloth (langoti) and Janeyu which were in stark opposition to Guru Nanak’s teaching. He made his home at Kartarpur and Guru Angad Ji was sent to Khadoor Sahib by Guru Nanak Ji, because of the

conflict caused by Sri Chand. Since Udassi sect was anti Sikh in their practices, they were left unhindered by the Mughal rulers and believers of Guru Nanak's Sikhi were hunted and killed.

The Udassis, to avoid facing resistance from the Sikhs in their control of Sikh Gurdwaras and to introduce Udassi practices and beliefs into the Gurdwaras used deceptive methods within the confines of Sikhi. To do this, they built a deviant version of “Sikh spirituality that was parallel to the Sikhi of Guru Nanak.”

Nirmlas: From about 1765 after the Mughals had left Punjab, the Benaras Nirmlas thought it was opportune time to move to Punjab and take control of Gurdwaras. This was the time when the Sikhs had just started to come out from the jungles and although most Gurdwaras in Punjab had come under control of the Udassis but there were many Gurdwaras still not occupied by the Udassis.

The Nirmlas because of their Benaras education were superior in intellect and spiritual prowess of Vedas. They were intimately connected to Brahmanism and Bipper domination which was rejected by Guru Nanak and his refusal to adorn the ‘Janeyu’. The primary Bipper stand is that it will oppose any belief system that contradicts their Maryada or belief system.

The Nirmlas over the years infiltrated into the Sikh psyche, that is, into Sikh philosophy, literature and Gurbani interpretation. This was aided by their having outward Sikhi Saroop. Most of the distorted texts that the Nirmlas wrote during the about 140 years they were in control of Sikhi are today presented to the Sikh world as ‘classical Sikh texts’ or ‘Puratan Ithias’. This is akin to adopting the distortions as mainstream that were deceptively created and passed on by Nirmlas as ‘classical Sikh texts’.

The word ‘Sant’ not bestowed during 1708-1902. We have seen above that although there were many great and devoted Sikhs during period 1708 to 1902, but none was bestowed title of ‘Sant’ or called a ‘Sant’. There is philosophical reason for it and it was to preserve equality within Sikhs. When one calls the other ‘Bhai’, the notion of Brotherhood comes to the fore.

The Udassis led by Sri Chand, who had formed the deviant Udassi sect rejecting Ghrist Jeevan and wore Janeyu, etc. also did not bestow the title ‘Sant’ on anyone. Similarly, Nirmlas who were intimately connected to Brahmanism and Vedas and had written distorted texts and infiltrated Sikh psyche by presenting to the Sikh world the distorted text as authentic Sikh philosophy, literature and Gurbani and pushed this into the Sikh mainstream however too did not bestow any ‘Sant’ title on themselves or their followers or call any Sikh a ‘Sant’.

The word ‘Sant’ bestowed from 1903. Mushrooming of ‘Deras’. The British knew that Sikhs drew their spiritual strength from the Sri Guru Granth Sahib Ji. They had designs to divide and weaken the Sikhs and thus devised a strategy to establish a class of people who will do their bidding. They knew the word ‘Sant’ was used in the Sri Guru Granth Sahib Ji and amongst others it referred to the Sikh Gurus. They devised a plan to confer ‘Sant’ titles on people who would do their bidding and carry out deviant teachings affecting the core of Sikhi principles and Maryada.

In 1903 the British Government conferred title of ‘Sant’ on Attar Singh Mastuana, who was serving in the Indian British Army. Possibly Army was chosen because the Sikhs in the army had shown absolute loyalty towards the colonial masters and could be expected to carry out the task given to them by the British. Soon after four others were given the similar ‘Sant’ title, they being Attar Singh Reru, Attar Singh Gulshan wala, Attar Singh Attley walla and Attar Singh Jalalabad wala. In the months and years that followed, many more Army personnel members were bestowed the ‘Sant’ title. Most of them obtained their religious trainings from Hindu centres and Nirmla Akharras and after which they were assigned to their respective villages as authentic preachers of Sikhi. This ‘Sant’ title preaches were also given great financial support by the British who also helped them in setting up **well** located Deras. Over time, this Deras created their own Maryadas and brand of Punj Pyares, administered the Khande De Pahul and created own injunctions for purposes of instilling loyalty to their respective Deras. This Dera Sants also

began practices of placing 'Mala' (rosary) in the hands of Sikhs and over time it became an article of faith whereas the Udassis and Nirmlas earlier merely held 'Mala' in their own hands. The 'Sant' class also set itself as intermediaries between the Sikh and God. Over a span of about 50 years, the 'Sant' class would turn a spiritually elevated Sikh into one who was outer form obsessed and meaningless ritual conducting. Successive Governments in Punjab, including the Shiromani Akali Dal and SGPC continue to use Deras for purposes of electoral support in elections and this has resulted in Deras becoming a pressure group.

Today, there are about 20,000 'Sant' Deras in Punjab and some of them have grown very large and exert a lot of power. There are at least 10 Deras in Punjab with an income of several million rupees per year. Many of the Deras have split up and some have even grown branches all over the world. One such Dera is the Bhindranwala Mehta Dera, which has its roots in Sant Sunder Singh Sri Maan 108 Nirmla (1883-1930) and by 1960 had become very successful. This Dera mixed the practice of Khande De Pahul with non-stop Akhand Paths to put up a Sikhi front. It split into two in the 1970's with one faction headed by Sant Kartar Singh (1932 to 1977) who set up his Dera at Chownk Mehta. Kartar Singh then changed name of Dera Chownk Mehta to Damdami Taksal just prior to his death in 1977. He was succeeded by Sant Jarnail Singh Bhindrawala and on his death in 1984, his father, Jasbir Singh Rode took over Damdami Taksal. After Jasbir Singh's death in 2004, this Dera Damdami Taksal split into 3 factions and one faction is now led by Harnam Singh Dhumma. Thus, it is clear that Damdami Taksal was born in 1977, but Harnam Singh Dhumma faction has now started to claim that the Damdami Taksal was setup by Bhai Mani Singh which claim is rejected by most Historians.

MEANING OF THE WORD 'SANT' IN CONTEXT OF GURBANI. The word 'Sant' has been used numerous times in the Guru Granth Sahib Ji. **Who is 'Sant' as per Gurbani. Gurbani defines 'Sant' as:**

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰ ਨਾਮਾਂ ਮਨ ਮੰਤ੍ਰੁ॥

Jinaa Saas Giraas Na Visrai Har Naamaan Man Mant.

Meaning: Those who do not forget the LORD with each breath and morsel of food, whose minds are filled with the Virtues of the Lord.

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨ ਸੇਈ ਸੰਤੁ॥ ***Dhan Se Say-Ee Naankaa Pooran So-Ee Sant.*** SGGS Page 319.

Meaning: They alone are blessed, O Nanak, they are the perfect Saints.

Guru Arjan Ji says at Page 208:

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ॥

Raam Sant Meh Bhayd Kichh Naahee Ayk Jan Ka-Ee Meh Laakh Karoree.

Meaning: There is no difference between the LORD and HIS SAINT and amongst thousands and millions, there is hardly such being (Sant).

Guru Arjan Ji says at Page 392:

ਆਠ ਪਹਿਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ॥ ***Aath Pahar Nikat Kar Jaanai.***

Meaning: Twenty-four hours a day he knows LORD to be at hand.

ਪ੍ਰਭੁ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ॥ ***Prabh kaa kee-aa meethaa maanai.***

Meaning: Lovingly accepts all that LORD does.

ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ॥ ***Eyk Naam Santan Aadhaar.***

Meaning: Their only support is For The Virtues Of The One Divine.

ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਹੁ॥੧॥ ***Ho-Ay Rahay Sabh Kee Pag Chhaar.1.***

Meaning: They (Sant) remain in utter humility.

Guru Arjan Ji after speaking of 'Sant's lifestyle (as above) goes on to say that their (Saint's) Glory cannot be truly described. Page 392:

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ॥ Sant Rahat Sunhu Mayray Bhaa-Ee.

Meaning: Listen to the daily way of life of Saints.

ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ॥੧॥ ਰਹਾਉ॥ U-Aa Kee Mahimaa Kathan Na Jaa-Ee. Rahaa-O.

Meaning: Their Glory cannot be truly described.

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ॥ Vartan Jaa Kai Kayval Naam.

Meaning: Their daily activities are based only on Naam-Gurbani.

ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ॥ Anad roop keertan bisraam.

Meaning: Their bliss comes from singing the LORD'S praises.

'Sant' treat friends and enemies alike, they know no one besides the LORD.

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥ Mitar Satar Jaa Kai Ayk Samaanaai.

Meaning: They treat friends and foes alike.

ਪ੍ਰਭੁ ਆਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ॥ Parabh Apunay Bin Avar Na Jaanaai. 2.

Meaning: They know of no other than GOD. Page 392

Sant' always keep their word and Maya is spliced (rejected) by them.

ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ॥ Soorbeer Bachan Kay Balee

Meaning: They are very brave and always keep their word.

ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ॥੩॥ Ka-Ulaa Bapuree Santee Chhalee. 3. SGGs Page 392.

Meaning: The wretched Maya is spliced by the Saints.

From above it is clear that word 'Sant' will definitely refer to our Gurus and Bhagats mentioned in the Sri Guru Granth Sahib Ji as they have all the attributes mentioned above in Gurbani verses quoted, which include:

- 'Sant' is someone who remembers LORD with every breath and their minds are filled with Naam.
- There is no difference between LORD and His Sant and amongst thousands and millions there is hardly such "Sant".
- Thinks of LORD 24 hours a day.
- Their (Sant) only support is Virtues Of The One LORD.
- The daily way of life of a Sant's Glory cannot be described.
- Sant's daily activities are only based on Naam (Gurbani).
- A Sant knows no other than GOD.

There are about 20,000 Sant Deras in Punjab alone. If going by the Gurbani attributes required to be a 'Sant' mentioned above including that they are truly merged with God, it is most probable that none of the self-proclaimed Dera Sants would qualify to come within scope of 'Sant' mentioned in Gurbani.

The word 'Sant' is used in the following 4 contexts in Gurbani. First: 'Sant' is used in Gurbani for Creator (Parmatma) which always appears as singular. Example, as recorded on Page 97 of Sri Guru Granth Sahib Ji.

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ॥

Bhag hoah Gur Sant Milaeya. Prabh Abhnasi Ghar Mei Paya. Meaning:

I am blessed that Guru has united me with GOD. With Guru's Kirpa, I was united with GOD within me.

ਹਮਰੇ ਭਰਤਾ ਬਡੇ ਬਿਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ॥ ਓਹੁ ਹਮਾਰੈ ਮਾਥੈ ਕਾਇਮੁ ਅਉਰੁ ਹਮਰੈ ਨਿਕਟਿ ਨ ਆਵੈ॥੩॥

Hamro Bhartaa Bado Bibaykee Aapay Sant Kahaavai. Oh Hamaarai Maathai Kaa-Im A-Or Hamrai Nikat Na Aavai. 3. SGGGS Page 476.

Meaning: My Husband (i.e. Creator) is great and has discerning wisdom and is called Sant. The Creator is always in my contemplation and thus Maya does not affect me.

ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ॥ ਵਡਾ ਸਾਹਿਬੁ ਗੁਰੂ ਮਿਲਾਇਆ ਜਿਨਿ ਤਾਰਿਆ ਸਗਲ ਜਗਤੁ॥

Satgur Sant Milaa-I-Aa Mastak Dhar Kai Hath. Vadaa Saahib Guroo Milaa-I-Aa Jin Taari-Aa Sagal Jagat. SGGGS Page 958.

Meaning: By the divine grace of the Satguru (Sant) has united me with the Sant (Creator). The Guru has united me with the Master who is saviour of the whole world.

Second: ‘Sant’ is used for GURU. It also appears as singular. Example, as recorded on Page 667 Sri Guru Granth Sahib Ji.

ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੇ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਨੀ॥ ਜੇ ਜੇ ਕਹੈ ਸੁਣੈ ਸੇ ਮੁਕਤਾ ਹਮ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਨੀ॥

Har Ka Sant Satgur Sat Parkha, Jo Boley Har Bani. Joh Kaheh Suneh Soh Mukhta Ham Tiss Kaih Sadh Kurbanai. SGGGS Page 667.

Meaning: The Divine Guru (*Har Ka Sant*) is Creator – connected and discourses omnipresent Creator related Bani. Anyone who recites Bani, listens to it and lives by it is saved. I rejoice with such Guru of Creator.

Note: ‘Sant’ is used for Guru and it also appears as singular.

ਗੁਰੁ ਸੰਤੁ ਪਾਇਆ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ॥

Gur Sant Paa-I-Aa Parabh Dhi-Aa-I-Aa Sagal Ichhaa Punnee-Aa. SGGGS Page 778.

Meaning: Whoever met Sant Guru and contemplated on the Almighty’s Virtues, their all wishes were fulfilled.

ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ ਦਿਖਾਈ ਹਰਿ ਚਾਲ॥

Har Kaa Maarag Gur Sant Bataa-I-O Gur Chaal Dikhaa-Ee Har Chaal. SGGGS Page 977.

Meaning: The Sant (Guru) has shown the way to meet Almighty and follow on its path.

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ ਪਾਏ॥

Sant Kaa Maarag Dharam Kee Pa-Orhee Ko Vadbhaagee Paa-Ay. SGGGS Page 622.

Meaning: The way of the Sant (Guru) is the ladder of Dharma which only a fortunate person can attain.

ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ॥

Satgur Sant Milai Saant Paa-Ee-Ai Kilvikh Dukh Kaatay Sabh Door. SGGGS Page 1198.

Meaning: Meeting the Guru Sant tranquility is obtained and sorrow causing ills are all removed.

Third: ‘Sant’ is for Genuine seekers of the Creator and its usage is usually in plural or as second person.

The root word of ‘Sant’ is ‘SATT’ – ਸਤ meaning truth or Creator who is in existence. Seekers of ‘SATT’ that is the Creator within, is what GURBANI extoll us to be. Thus, words like ‘Satsang Jan’, ‘Santho’, ‘Santan’ etc. are in the plural form and refers to Sikhs who are seekers of the Creator (SATT). Examples from Gurbani of Truth seekers include:

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੇ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥

Aavhu Sant Pi-Aariho Akath Kee Karah Kahaanee. SGGGS Page 918.

Meaning: Come dear (Guru’s) Satsang Jan – Let us together discuss about the indescribable Creator.

ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ॥ *Santahu Raam Naam Nistaree-Ai.* SGGS Page 621.

Meaning: O seekers of the Creator (within) it is through the Divine Naam (Virtues).

ਸੰਤਸੰਗਤਿ ਸਿਉ ਮੇਲੁ ਭਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ਰਾਮ॥

Santsangat Si-O Mayl Bha-I-Aa Har Har Naam Samaa-Ay Raam. SGGS Page 771

Meaning: Those seekers of Truth who join in the congregation of Sadh Sangat, they remain engrossed in the Creator's Naam.

Fourth: Word 'Sant' is used in the Sri Guru Granth Sahib Ji for a critiqued class or group. This critiqued class of 'Sant' are those who proclaim themselves as 'Sant', label themselves as such, use it as a title or desire to be called as such by others and define themselves according to certain identity comprising of dress and symbols as well as religious paraphernalia. This critiqued class of 'Sant' – Gurbani calls them "Benaras Kay Thugg" (ਬਾਨਾਰਸਿ ਕੇ ਠਗ) as below:

ਗਜ ਸਾਢੇ ਤੇ ਤੇ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ॥ ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੇਟੇ ਹਥਿ ਨਿਬਗ॥

Gaj Saadhay Tai Tai Dhottee-Aa Tihray Paa-In Tag. Galee Jinhaa Japmaalee-Aa Lotay Hath Nibag.

Meaning: They wear three-and-a-half-yard long loin cloths and triple wound sacred threads They wear rosaries around their necks and carry glittering jugs in their hands.

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ॥੧॥ *O-Ay Har Kay Sant Na Aakhee-Ahi Baanaaras Kay Thag.*

Meaning: Such persons should not be called 'Sant' of GOD but conman of Benaras.

ਐਸੇ ਸੰਤ ਨ ਮੇ ਕਉ ਭਾਵਹਿ॥ ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ॥੧॥ਰਹਾਉ॥

Aisay Sant Na Mo Ka-O Bhaaveh. Daalaa Si-O Paydaa Gatkaavahi. Rahao. SGGS Page 476.

Meaning: Such pretentious 'Sant' are not pleasing to me. They not only rob the victims but also take their life which is like gulping the whole tree instead of taking just a branch

Above is a clear injunction of not to proclaim oneself as 'Sant' based on one's external identity, because it would lead to a spiritually corrupt mind. This is the Gurbani's edict on it.

ਹਿਰਦੈ ਜਿਨ੍ਹ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ॥ *Hirdai Jinh Kai Kapat Vasai Baahrahu Sant Kahaahi.* SGGS Page 491

Meaning: The desire to be called as a 'Sant' based on an external identity (religious paraphernalia) signifies a corrupt mind.

Brahm-Gyani (ਬ੍ਰਹਮ ਗਿਆਨੀ). The word Brahm-Gyani appears numerous times in Sukhmani Sahib Astpadee No. 8. The Gurbani verses are in praise of Brahm-Gyani and some mention the virtues of Brahm-Gyani as follows (Page 273):

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ॥ *Barahm Gi-Aanee Sabh Sarisat Kaa Kartaa. Barahm Gi-Aanee Sad Jeevai Nahee Martaa.*

Brahm-Gyani is the creator of the universe. Brahm-Gyani lives forever and does not die.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥

Barahm Gi-Aanee Mukat Jugat Jee-A Kaa Daataa. Barahm Gi-Aanee Pooran Purakh Bidhaataa.

Brahm-Gyani is the giver and liberator of the soul. Brahm-Gyani is the creator and resides within its creation.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ॥

Barahm Gi-Aanee Anaath Kaa Naath. Barahm Gi-Aanee Kaa Sabh Opar Haath.

Brahm-Gyani is the carer of the helpless. Brahm-Gyani protects and treats all equally.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ॥

Barahm Gi-Aanee Kaa Sagal Akaar. Barahm Gi-Aanee Aap Nirankaar.

The entire creation is by the Almighty Brahm-Gyani itself. Brahm-Gyani is himself the formless Almighty.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੇਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ॥

Barahm gi-anee kee sobhaa barahm gi-anee bane. naanak barahm gi-anee sarab kaa Dhanee.

Glory of the Brahm-Gyani belongs to Brahm-Gyani himself. O Nanak, Brahm-Gyani is the Lord of All

Thus, the above attributes of Brahm-Gyani including that: He is the Creator of life within all Creation and Sustainer of all, He is beyond re-incarnation and is unborn, He himself is Formless Almighty – all this attributes are of the Almighty, As such, the word ‘Brahm-Gyani’ in above Gurbani quotes given from Sukhmani Sahib cannot refer to Self-Proclaimed and Self-Styled “Brahm-Gyani” who are heading various Deras and Taksals and label themselves as such and desire to be called as such are more akin to “Benares Kay Thugg”.

Conclusion. It has been shown above that from 1469 and up to 1902, no Sikh had used word ‘Sant’ with their names. During this time of about 433 years, there were great and devoted Sikhs. As mentioned earlier, like Bhai Mardana Ji (who accompanied Guru Nanak on his travels), Bhai Gurdas Ji who wrote first Pothe Sahib, Bhai Dyala Ji who was boiled alive, Bhai Satee Das Ji who was burnt alive, Bhai Mani Singh Ji, who was cut limb by limb, Baba Buddha Ji, who served six Gurus - from Guru Nanak to Guru Hargobind Ji, Baba Banda Singh Bahadur, Bhai Lehna Ji, Bhai Bidi Chand Ji, Bhai Desa Singh Ji, Bhai Nanda Lal Ji, 3 Gursikhs mentioned in Gurbani whose Bani has been included in the Sri Guru Granth Sahib Ji, (Sunder Ji, Satta Ji and Balwand Ji), Panj Pyare, Bhai Subegh Singh Ji (who was crushed alive on the wheel), Bhai Taru Singh Ji (who had his scalp removed), Sardar Hari Singh Nalwa, Sardar Jassa Singh Ahluwalia etc. None of them had used ‘Sant’ with their names.

The word ‘Sant’ appears to have been first used in 1903 when the British Government bestowed the title of ‘Sant’ on Army personnel Attar Singh of Mastuana. He had his religious training from Nirmala centers and Hindu Akharas. In 1911, Sant Attar Singh Mastuana did Ardas for British rule to remain forever in India. He further raised lakhs of rupees from Maharajas and used it to build a Hindu university in Benares. After Sant Attar Singh Mastuana left army and with British financial support, he built a Dera in his home village where he preached anti-Sikh deviant Hindutva teachings. This was the beginning of use of word ‘Sant’ to enter into psyche of Sikhs and preached anti-Gurmat practices and rituals to Sikhs. But because of the title ‘Sant’ bestowed by the British and the financial support given, such Ex-Army ‘Sant’ preachers soon spread into villages to do the British bidding to preach anti-Gurmat Hindutva teaching.

Today, the position is quite precarious in Punjab. There are thousands of ‘Sant’, ‘Brahm-Gyanis’, etc. who have set up Deras and Taksals in the Punjab villages and the simple folks easily fall prey to them, due to their external religious paraphernalia (dressing). The ‘Chelas’ of ‘Sant’ etc. have spread fear amongst ordinary folk that ‘nindiya’ of a ‘Sant’ will bring terrible consequences on them as a result of which this simple folk have become submissive to them.

In view of the above, there is a dire need today in Punjab, in addition to reading and doing Akhand Paths of Sri Guru Granth Sahib Ji, to explain the meaning of the *Shabd* (Gurbani) contained in it. The doing of Akhand Paths of Sri Guru Granth Sahib Ji and recital of Sukhmani Sahib has been reduced to mere ritual of reading it. It has become a profitable business for Taksals and Deras but the message contained within the *Shabd* has not been explained to the people or understood by them.

SUMMARIZING THE VIEW OF GURBANI POSITION ON WORD ‘SANT’ AND ‘BRAHM-GYANI’. Defining “Sant”

ਜਿਨਾ ਸਾਸ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤ੍ਰੁ॥

Jinaa Saas Giraas Na Visrai Har Naamaan Man Mant. SGGS Page 319.

Those whose minds are filled with Virtues Of The Lord with every breath.

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ॥

Raam Sant Meh Bhayd Kichh Naahee Ayk Jan Ka-Ee Meh Laakh Karoree. SGGS Page 208.

There is no difference between the Lord and his ‘Sant’ and amongst millions, there is hardly any such being (‘Sant’).

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ॥ *Vartan Jaa Kai Kayval Naam.*

Their daily activities are only about Naam. Page 392.

It is abundantly clear that the self-proclaimed and self-styled “Sant” who are running about 20,000 Deras and Taksals – None of them can meet the Gurbani definition of “Sant”, and who according to Gurbani may be one in millions. Gurbani further says some of them dress and have symbols to show a different identity and give themselves titles of ‘Sant’ when in fact they are “Benares Kay Thugg”. Gurbani further critiques such persons as:

ਹਿਰਦੈ ਜਿਨ੍ਹ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ॥ *Hirdai Jinh Kai Kapat Vasai Baahrahu Sant Kahaahi.*

SGGS Page 491.

Desire to call themselves “Sant” based on external identity signifies a corrupt mind.

SANT SAMAJ. The Dera Sants have setup an organization called “Sant Samaj”. It functions as pressure group to collectively use their position and voice to apply pressure on SGPC, Akal Takhat etc. to accede to their demands. For e.g. earlier this year in June 2025 the Sant Samaj head announced that they will not allow the Ardas for Shaheeds at Akal Takhat if it was not done by them. SGPC Chairman Harjinder Singh Dhammi went to meet the Sant Samaj head and agreed to Sant Samaj demand not to have the Ardas at all. As such only a normal Ardas was done on the day by the Akal Takhat Jathedar. There is nothing in Gurbani to support an organization for ‘Sant’, especially to be a pressure group. According to Gurbani a ‘Sant’ is one who remembers Almighty with every breath and 24 hours a day, and there can only be a rare ‘Sant’ amongst millions of people. Thus, the Sant Samaj comprising of self-appointed ‘Sant’ as a pressure group is not Gurbani compliant as to attributes of a ‘Sant’.

Brahm-Gyani

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ॥ *Barahm Gi-Aanee Sabh Sarisat Kaa Kartaa.*

Brahm-Gyani is the creator of the universe.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ॥ *Barahm Gi-Aanee Kaa Sagal Akaar.*

The entire creation is by the Almighty Brahm-Gyani himself.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ॥ *Barahm Gi-Aanee Aap Nirankaar.* SGGS Page 273.

Brahm-Gyani is Himself the Formless Almighty.

The same observation made on ‘Sant’ above applies with equal force to a “Brahm-Gyani” too. In fact the above Gurbani verses relating to “Brahm-Gyani” including that He is the Creator and Formless, Almighty Himself can apply to a “Brahm-Gyani”. Further, that none of the Brahm-Gyanis calling themselves as such will qualify to be a “Brahm-Gyani” if we judge them by the Gurbani verses above. Thus, Sangat is advised to read and understand the above Gurbani verses and not to be misled by the external dressing and paraphernalia of a person.

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Junkyard Sikhs” And The Loss Of True Gurmat

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Today's Sikhs have turned into junkyard operators.

Our gurdwaras have become spiritual scrapyards—I call them religious waste-recycling centers—and our Khalsa schools now serve as their training grounds.

When Guru Nanak Ji appeared in 1469, he travelled across the world observing its blind rituals, hollow superstitions, and meaningless religious practices. He saw, noted, and rejected them all. From that rejection, he painted a new canvas and laid the foundation of Sikhi—a fresh, fearless vision of truth and humanity.

But what did we Sikhs do?

We went back to the very refuse Guru Nanak had discarded, picked it up again, renamed it, polished it—and then declared, “This is Sikhism!” What Guru Nanak revealed in Gurmat—the wisdom of the Guru—we abandoned, and in its place, built a counterfeit religion of our own making. Now we rummage through the trash heaps of superstition, while the real treasure of Nanak lies buried and forgotten.

Guru Nanak and Vasco da Gama: Two Opposing Worldviews.

We often call today's world a “global village.” Yet within that phrase hides a remarkable coincidence—two men born just nine years both of whom set out to traverse the globe.

Vasco da Gama, born in 1460, sailed in search of new trade routes and reached Calicut, India, in 1498—ushering in the age of European imperialism.

Guru Nanak, born in 1469, began his Udasis—his spiritual journeys—around the same time.

Both travelled far and wide, but their destinations and purposes were worlds apart. Da Gama's journey was driven by commerce; Guru Nanak's, by compassion. One opened the seas for conquest and exploitation; the other opened human hearts with the cry of “Tera! Tera!”—All belongs to You. One turned money into the supreme god and robbed humanity of dignity; the other restored that dignity by reminding mankind of its divine worth. One prayed for personal gain; the other prayed for the good of all. It was, in truth, a clash between two civilizations—the world of greed and the world of grace.

Tragically, today the descendants of Vasco da Gama rule the global order of trade and politics—and even sadder, those who call themselves the followers of Guru Nanak have turned Sikhi itself into an international business franchise.

“Tera! Tera!” — The True Trade.

Guru Nanak, too, was a trader—but his trade was of an entirely different kind. His first enterprise was Langar—feeding the hungry and serving the poor. His second was at Sultanpur Lodhi, where while weighing goods he repeated, “Tera! Tera!”—“Yours! Yours!” That was the opposite of Vasco da Gama's “Mine! Mine!” - it was a spiritual economy built on selflessness, gratitude, and divinity. Guru Nanak declared, “The true merchant is one who trades in truth.” In this trade, no one exploits another— each dedicates themselves to the welfare of all.

But what has become of us now? Those who call themselves disciples of Nanak run factories, stores, and industries in his name—profiting off “Nanak's people.” Everywhere you see it: Guru Nanak Grocery Store, Guru Nanak Jewelers, Guru Nanak Furniture House, Guru Nanak Medical Store— as if the Guru himself were their business partner!

Worse yet, many gurdwaras abroad have become private enterprises—registered under personal ownership, operated as family businesses. Even in India and Punjab, religion is now an industry—faith has become a commodity for sale. The Business of Sikhi: Private Gurdwaras and Nagar Kirtans. It is no secret anymore—in many places, religion itself has turned into trade. Someone buys land, builds a house, then simply hangs a signboard: “Gurdwara Sahib. “Until the building is ready, Guru Granth Sahib Ji is placed in a rented house, a truck trailer, or a makeshift hall—and “services” begin. Meanwhile, the owner’s regular business continues from the same vehicle—devotion and profit rolled into one.

This “model” still thrives today, most visibly through Nagar Kirtans—where the Guru’s form is carried on tractor-trolleys, paid performers sing devotional hymns, and the crowds trail behind like a festive parade. In other faiths it’s called a religious procession, where idols are wheeled through streets. We’ve simply changed the name.

Thus, religion has become performance—display over devotion, show over spirit. The 1969 Celebration and the Fascination with Sobha Singh’s Portrait Just as the world celebrated Guru Nanak’s 550th anniversary recently, so too, in 1969, the 500th Parkash Purab was observed with grandeur. Seminars, conferences, and exhibitions were held across the globe, reflecting on the continuing relevance of Nanak’s message.

I still remember how reverently we celebrated it in Kuala Lumpur. In Amritsar’s Gol Bagh, a grand function gathered presidents, prime ministers, MPs, and spiritual leaders like the Dalai Lama. That same year, the Kapoor family’s film “Nanak Naam Jahaz Hai” was released, turning “Deh Shiva” into the unofficial Sikh anthem. When we all attended the fairs that morning, what did people bring home? — Pictures! Kara, kanga, kirpan, and miniature khanda—all selling like hotcakes. But the bestseller was Sobha Singh’s famous portrait of Guru Nanak, hand raised in blessing. Almost everyone bought one, framed it in gold, and hung it proudly on their walls. Only later did we learn that Sobha Singh had painted his own reflection from a mirror— and simply named it “Guru Nanak. “And we are still buying those portraits— by the truckload!

We brought home the pictures, but left Nanak behind. The picture remains—the philosophy is lost. Forget others— look within your own home. How many houses contain books that explain the philosophy of Guru Nanak’s life? Very few, I fear. But in almost every home, there hangs a portrait of Baba Nanak. Even our ragis— those who sing Gurbani— have begun to imitate Sobha Singh’s image. They raise one hand heavenward, pointing upward just like the painting, so that the congregation need not even imagine Guru Nanak— they can simply look at the performer and see “Baba Nanak” before them. Today, the touchstone of truth—the living Gurbani—has been reduced to melodies, rhythms, and spectacle.

We nod our heads and exclaim, “How beautiful the voice! What a tabla player! What a graceful jatha!” Yet by the end of it, not one line of the *shabd* remains in our hearts. Its meaning forgotten; its message untouched. Imported Flames and the Irony of Rituals. The tragedy deepens. We are no longer content with Sobha Singh’s paintings—now we import “sacred lamps” too! Flames are carried from Guru Nanak’s birthplace, installed in local gurdwaras, as if that “original light” were somehow holier than all others. Like the lamps of Diwali night, they must be refilled daily with ghee—or else they die out. If this is our standard of holiness, why not also import ghee from the 180th-generation descendants of Guru Nanak’s cows, so that the “authentic light” remains truly pure? (After all, cows live shorter lives— so the arithmetic of 180 generations makes perfect sense. And we Sikhs do believe in pedigrees, don’t we?

But it breaks the heart to see this— for the light Guru Nanak kindled was meant to dispel the darkness of ignorance, not to flicker inside smoky glass lamps fed by ritual. The Jot of Nanak was never in candles or flames— it was in the inner illumination of human consciousness. Alas—we have lost that true light, and in its place, we keep kindling its pale imitation.

Gurbani Verse Analysis

ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ ॥

Poota, Mata Kee Asees.

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This column is a regular feature for The Sikh Bulletin. As the name suggests, each issue will examine a popular verse from Gurbani for its authentic spiritual message. The purpose is to critically examine popular verses that are used or misused by people of groups to further their own agendas. The verses will be examined for their actual meanings and messages. Readers are invited to submit verses that are commonly used by Sikhs but in their distorted meanings and wrong usage. Writers, thinkers and Gurbani lovers are invited to conduct their own scrutiny on verses of their choice that they consider used wrongfully and submit their analysis for publication. Editor.

This verse is the *Rahao* verse of a *shabd* composed by Guru Arjun Ji in Raag Gujri and is contained on Page 496 of the SGGS. The complete *Rahao* Verse is

ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥ ੧ ॥

Poota Mata Ki Asees. Nimakh Na Bisro Tum Kao Har Har Sda Bhjo Jugdees.

The English translation, provided by Sant Singh MD, and available on the internet is: “O son, this is your mother’s hope and prayer.” Based on this (mis)understanding, Sikh parents often request that this verse (and the *shabd*) be sung when celebrating the birth, or birthdays of their children in gurdwara functions. Based on the same understanding, expectant Sikh mothers are told to chant this *shabd* multiple times daily to ensure a healthy baby.

Is this a correct translation of the verse ਪੂਤਾ ਮਾਤਾ ਕੀ ਅਸੀਸ ॥? Is it correct to say that the *shabd* is a mother’s prayer for her son? If we accept this translation, then we have two questions. First: Who is the mother that Guru Arjun ji – the author of this *shabd* – is referring to. And second, who is the son that Guruji is talking about? Who is the *Poot* and who is the *Maata*?

The common answer that we get from our clergy is that Guru Arjun ji composed the *shabd* when Guru ji’s son Hargobind was born. If we accept this sort of an answer; then three problems come about. Firstly, Guru Arjun is not the mother, which means the writer of the *shabd* is not the mother. The verse is ਮਾਤਾ ਕੀ ਅਸੀਸ *Mata Kee Asees* and not ਪਿਤਾ ਕੀ ਅਸੀਸ *Pita Kee Asees*.

If our translation is “O Son this is your mother’s prayer,” and that the *shabd* was composed on the birth of child Hargobind ji, then we have to assume that Guru ji is writing *on behalf* of his wife, on behalf of the child’s mother Mata Bhani ji.

But we know that *banni* is never written on someone’s behalf. All our Gurus who wrote *banni* wrote it in first person terms. On their own behalf. Never on someone else’s behalf. As stated by Guru Nanak ji on Page 722 of the SGGS ji. ਤਿਲੰਗ ਮਹਲਾ ੧ ॥ ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ *Jaisee Maiy(n) Avaiy Khasm Ki Banni Taisrra Kree(n) Gyan Vay Lalo*. Meaning The *banni* of the Creator Lord is revealed to you, O beloved Sikhs, exactly as it formulates within me. The words ਜੈਸੀ *Jaisi* and ਤੈਸੜਾ *Taisrra* – make such clear. ਜੈਸੀ *Jaisi* means just as it comes to me and ਤੈਸੜਾ *Taisrra* means I tell it to you exactly as it came. The words ਮੈ ਆਵੈ *Mein Avey* – signifies that the revelation is in the first-person context.

The second problem with translating the verse as “O Son this is your mother’s blessing” and tying it to the birth of Hargobind ji is that the rest of the *shabd* has nothing to say about the birth of Hargobind. ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ *Poota Mata Kee Asees* is the *Rahao* Verse. This means it is the central or core idea of this *shabd*. But The rest of the *shabd* is not about the mother-child relationship. It cannot be that the *Rahao* verse – which is the central idea or core principle of the *shabd* talks about the mother-child blessing and the remaining nine verses are about something else. The principle is that it is the *Rahao* verse that is elaborated on, exemplified and illustrated in the remaining verses.

Third, if we argue that ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ *Poota Mata Kee Asees* is for just about *any* mother and *any* child, then we have still the following two problems. First, *Poota* – is male. What about the female child? No prayer? No wish for her? How can that be? Gender bias is NEVER a *gurmata* principle. Excluding a gender is never a principle of the SGGS ji. Second, we can also ask “Why is it mother specific – every father too would surely want to bless his child – male and female.

So, what then is the true meaning of the verse? What meaning would be in accordance to *Gurmata* and *Gurbani*? What meaning would jive with the remaining 9 verses of the *shabd* and bring all the 9 verses together in a single narrative with the *Rahao* verse?

We can begin by appreciating that both the words “Maata” and “Poota” have literal as well as spiritual meanings within *Gurbani*.

Within *Gurbani* and *Gurmata* there exists the concept of *Shabdee-putar*. Meaning an off spring that comes out of the process of the union of the human mind with the Guru’s mind. An offspring that comes into existence by following the message of the *Shabd*. The *Shabdee* offspring is created and brought about by the messages of the *Shabd*. All those who consider the *shabd* to be worthy of followership are the *putar* or offspring of the *shabd*. So, when we say *Tu Mera Pita Tu Mera Mata* or when we say *Hum Barak Tumhrey Dharey* - we are saying we are your offspring – but not in the biological sense.

What about *Maata* or mother, then? The biological mother gives birth to the biological child. But the verse that we are discussing is about the *Shabdee putar*. The mother of the *Shabdee putar* is therefore the one that gives birth to the *shabdee* or spiritual *putar*. That is the Guru. That is the *Shabd*. That is the *Gur-Shabd*. The *Shabdee putar* is created by the *Gur-shabd*. The *Shabdee putar* is born out of the *Gur-Shabd*. So, the *Maata* or mother of the *Shabdee Putr* is our Guru.

Now the word ਪੂਤਾ *Poota* in the verse ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ *Poota Maata Ki Asees* means O *Shabdee Putar*. O child of the *Shabd*. O Child of the Guru’s message. O Sikh. There is no gender for *Shabdee Putar*. So, it applies to all. So, ਪੂਤਾ *Poota* really means O Sikh. ਮਾਤਾ *Maata* – refers to the Guru, to the *Shabd*, to the messages of the *Shabd*.

The Guru as *Shabd* too has no gender. The message of the *Shabd* is gender neutral. The word *Maata* is used to signify the creation ability. The creating ability. It is the mother who creates and procreates.

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ. *Poota Maata Ki Asees*,

O Sikh My Child (*Shabdee Putr*), This Is The Guru’s Benediction (Prayer) For You.

ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥ ਰਹਾਉ ॥

Nimakh Na Bisro Tum Kao Har Har Sda Bhjo Jugdees.

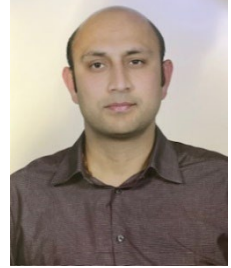
May You, O Sikh, Never Forget The Divine Within Even For A Second; And May You Contemplate On The Creator Always.

This is of course a fitting ASEES from a Guru to us Sikhs. The Guru will have no other ASEES.

We Must Embrace And Adopt Divine Virtues

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Guru Nanak writes on page 876 of the Sri Guru Granth Sahib (SGGS):

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ ॥ ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ ॥ ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ
ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ ॥੧॥ ਨ ਜਾਣਾ ਹਰੇ ਮੇਰੀ ਕਵਨ ਗਤੇ ॥ ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ
॥੧॥ ਰਹਾਉ ॥ ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥ ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥੨॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ
ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ ॥ ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ ਆਈ ॥੩॥ ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ ਨ
ਮਾਈ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥੪॥੧॥ (ਪੰਨਾ 876)

koiee paRataa sahasaakirataa koiee paRai puraanaa || koiee naam japai japamaalee laagai tisai dhiaanaa || ab
hee kab hee kichhoo na jaanaa teraa eko naam pachhaanaa ||1|| n jaanaa hare meree kavan gate || ham
moorakh agiaan saran prabh teree kar kirapaa raakhahu meree laaj pate ||1|| rahaau || kabahoo jeeaaRaa uoobh
chaRat hai kabahoo jai piaale || lobhee jeeaaRaa thir na rahat hai chaare ku(n)ddaa bhaale ||2|| maran likhai
ma(n)ddal meh aae jeevan saajeh maiee || ek chale ham dhekeh suaamee bhaeh bala(n)tee aaiee ||3|| n kisee
kaa meet na kisee kaa bhaiee naa kisai baap na maiee || pranavat naanak je too dheveh a(n)te hoi sakhaiee
||4||1||

ਨ ਜਾਣਾ ਹਰੇ ਮੇਰੀ ਕਵਨ ਗਤੇ ॥

ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ ॥੧॥ ਰਹਾਉ ॥

n jaanaa hare meree kavan gate || ham moorakh agiaan saran prabh teree kar kirapaa raakhahu meree laaj pate
||1|| rahaau ||

The word “*Rahao*” ਰਹਾਉ in Gurmukhi holds a beautiful essence—it means “pause and reflect.” Derived from “*Raha*,” which signifies “to cause to remain, fix, support, restrain,” *Rahao* appears frequently in almost every *Shabd* within the Siri Guru Granth Sahib. But what does this pause signify?

Central Theme: The line containing *Rahao* holds the central idea of the entire *Shabd*. When we encounter *Rahao*, the Guru instructs us to pause, contemplate the preceding line (Tuk), and allow its message to sink in. This line captures the overarching topic discussed in the *Shabd*, conveying the Gurmat Vichar—the “right thought” or divine wisdom. Therefore, the seekers are encouraged to pause and deeply reflect on this message, multiple times throughout the *Shabd*.

Exploration and Elaboration: The subsequent lines (the non-*Rahao* lines) serve to explain or further extrapolate on the central theme given in the *Rahao* line. They discuss prevalent practices, arguments, reasoning, intentions, and more. Think of them as illustrations or examples that strengthen or clarify the core message contained within the *Rahao* line.

Title of the *Shabd*: Since the label on the top of the *Shabd* is reserved for the musical composition and the writer of the *Shabd*, the *Rahao* is the title of the *Shabd*.

To be repeated multiple times when singing the *Shabd*: When doing Kirtan, the *Rahao* line must be sung first, followed by the first line of the *Shabd*. Followed by the *Rahao* line and the second line, *Rahao* line and third line and so on.

In this *Shabd*, Guru Nanak Ji reflects on the state of a mind that is spiritually disconnected from God. He expresses that without God's virtues instilled within (n jaanaa hare), one cannot comprehend the true spiritual condition (meree kavan gate). Guru Ji views a person lacking these divine virtues as spiritually ignorant and

unaware (ham moorakh agiaan). He urges such individuals to seek God's embrace (saran prabh teree) by adopting His virtues. By doing so, they would be blessed by God (kar kirapaa), and they would achieve spiritual enlightenment, becoming wise and knowledgeable about the divine truths and the essence of life (raakhahu meree laaj pate).

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ ॥ ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ ॥

ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ ॥੧॥

koiee paRataa sahasaakirataa koiee paRai puraanaa || koiee naam japai japamaalee laagai tisai dhiaanaa || ab hee kab hee kichhoo na jaanaa teraa eko naam pachhaanaa ||1||

In the *Rahao* statement Guru Ji reflected on the state of mind that is spirituality disconnected from God. He called people with such state of mind as ignorant and unaware. In these lines he gives examples of such ignorant and unaware individuals. He talks about such people reading or seeking guidance to connect with God from various religious books such as from Buddhism/Jainism (koiee paRataa sahasaakirataa) and Hinduism (koiee paRai puraanaa). Some pray repeatedly to impress their Gods using a Rosary (koiee naam japai japamaalee). Some others sit in various yogic poses that help them concentrate/focus on a particular God (laagai tisai dhiaanaa). Guru Ji disagrees with such practices. He says now or even in the future he will not endorse such flawed practices/rituals (ab hee kab hee kichhoo na jaanaa). He reiterates what he emphasized in the *Rahao* statement. Simply put there is only one practice that he endorses that is embracing Godly virtues (eko naam pachhaanaa). By following the advice of Guru Ji, one would achieve spiritual enlightenment, becoming wise and knowledgeable about the divine truths and the essence of life.

ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥ ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥੨॥

kabahoo jeeaaRaa uobh chaRat hai kabahoo jai piaale || lobhee jeeaaRaa thir na rahat hai chaare ku(n)ddaa bhaale ||2||

Overreacting to life events can lead to unnecessary stress and anxiety. When the mind magnifies achievements (kabahoo jeeaaRaa uobh chaRat hai) and problems (kabahoo jai piaale), it often results in emotional turmoil. This heightened response can cloud judgment, making it difficult to see situations clearly. Over time, such reactions can strain relationships and impact overall well-being. Learning to manage and moderate emotional responses is crucial for maintaining mental and emotional health. Often a moderate response to life events is the best path. This is beautifully illustrated by Guru Teg Bahadur Ji on page 1019 of SGGS.

A person who has too many possessions is worried (Jis garihi bahuṭ ṭisai garihi chintā). The person who has too little is stressed and runs around searching for more (Jis garihi thorī so firai bharmantā). The one who is in the middle (Duhū bivasthā ṭe jo mukṭā) is truly happy and satisfied in life (soṁ suhelā bhālīai).

ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ ॥

ਦੁਹੂ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥੧॥ {ਪੰਨਾ 1019}

Jis garihi bahuṭ ṭisai garihi chintā. Jis garihi thorī so firai bharmantā. Duhū bivasthā ṭe jo mukṭā soṁ suhelā bhālīai. ||1||

As opposed to the message/lesson by both Guru Nanak Ji and Guru Teg Bahadur Ji, majority of the people do not believe in moderation (thir na rahat hai), instead their focus in life is all on materialism and greediness. Materialism and greediness often leads to all out pursuit (chaare ku(n)ddaa bhaale) of possessions and wealth (lobhee jeeaaRaa), overshadowing more meaningful aspects of life. This relentless chase can result in dissatisfaction and a perpetual sense of lack, no matter how much one acquires. Greed can strain relationships, as it prioritizes material gain over human connections. It also fosters a competitive and often unethical mindset, where the end

justifies the means. Ultimately, the Guru Ji's message for us is that true contentment and happiness come from appreciating what we have and valuing non-material aspects of life. Such mindset is created by embracing and adopting Godly virtues within our lives.

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਨੁ ਸਾਜਹਿ ਮਾਈ ॥ ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ ਆਈ ॥੩॥

maran likhai ma(n)ddal meh aae jeevan saajeh maiee. ek chale ham dhekheh suaamee bhaeh bala(n)tee aaiee.

Guru Ji reminds us of the ultimate truth of life: everyone who is born will eventually die (maran likhai ma(n)ddal meh aae). Life is finite and unpredictable, yet the illusion of endless time often prevents us from truly living in the present. Forgetting this, we pursue materialism and greed as if we will live forever (jeevan saajeh maiee). Evidence of physical death surrounds us (ek chale ham dhekheh), illustrating that under the laws of God (suaamee). The lives of many who focused solely on materialism and greed ultimately come to an end. The fire of death eventually consumes all living beings (bhaeh bala(n)tee aaiee). Despite this, we often ignore the evidence of death, ignore the fact life is finite and unpredictable and remain in a spiritually disconnected state of mind. To connect with God in our finite and unpredictable lives, we must follow Guru Ji's advice and embrace Godly virtues. Recognizing the finite nature of life can inspire us to make the most of each moment and prioritize what truly matters.

ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ ਨ ਮਾਈ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥੪॥੧॥

n kisee kaa meet na kisee kaa bhaiee naa kisai baap na maiee.

pranavat naanak je too dheveh a(n)te hoi sakhaiee.

To fully grasp these lines, it's important to carry forward the context of death from the previous lines. In the preceding lines, Guru Ji reminds us of the ultimate truth: everyone who is born will eventually die. Throughout our lives, we often rely on friends, siblings, and parents to help us navigate our challenges. These individuals provide support during life's ups and downs. However, when it comes to death, they cannot assist us (n kisee kaa meet na kisee kaa bhaiee naa kisai baap na maiee). No one can escape or cheat death.

Understanding the inevitability of death, Guru Ji advises us to seek God's blessings (pranavat naanak). The blessings we should seek are (je too dheveh) the divine virtues that we can embrace and adopt in our lives. By doing so, we prepare ourselves spiritually for the inevitable and ensure that our lives are aligned with higher, eternal/divine/Godly values (a(n)te hoi sakhaiee). Same message permeates through the entire *Shabd*.

Summary:

1. Guru Nanak Ji emphasizes that a mind disconnected from God lacks true spiritual understanding and urges individuals to seek God's virtues for spiritual enlightenment and divine blessings.
2. Overreacting to life events causes stress and anxiety, clouding judgment and straining relationships, while a moderate response promotes mental and emotional health.
3. Many people focus on materialism and greed, leading to dissatisfaction and strained relationships, while true contentment comes from valuing non-material aspects of life and embracing Godly virtues.
4. Guru Ji reminds us that life is finite and unpredictable, urging us to embrace Godly virtues and live in the present rather than pursuing materialism and greed.
5. Guru Ji emphasizes the inevitability of death and advises us to seek God's blessings by embracing divine virtues to prepare spiritually for the inevitable.

The Distinguished Lamp.

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Let's understand the meaning of the *shabd* recited by Guru Nanak Sahib in Raag Siriraag. This *shabd* involves contrasting two types of lamps that an individual encounters: one that we light as part of tradition and another that is illuminated within the conscience. That's why the latter is considered a distinguished lamp because its flame remains unaffected by temporal material and the five vices. Instead, it emits the light of humanity, sanity, and morality through the wisdom of Gurbani.

In the midst of life's hustle and material distractions, this hymn of Guru Nanak offers timeless guidance on how to live life with a purpose and with spiritual clarity. The Guru compares the human body to a lamp, teaching that just as a lamp cannot burn without oil, the conscience cannot be illuminated without Naam (Divine Virtues), and Divine contemplation. Love and devotion act as the wick, channeling this spiritual light. True nourishment comes not from temporal indulgences but from living in alignment with the wisdom of the counsel within the *shabd*.

The hymn emphasizes selfless service (*Seva*) as the path to lasting happiness. Even while engaging with the world, one should help others, act ethically, and cultivate compassion. The transient nature of the world reminds us not to cling to possessions or status but to focus on values and spiritual growth. By being in the Divine presence, reflecting, and fully embracing the Guru's teachings, one aligns the mind and soul with a higher purpose.

In essence, this hymn is a practical guide for modern life: light your inner lamp with Divine virtues, nourish your mind and conscience with love and devotion, serve selflessly, and embrace the Divine wisdom within the *shabd* to experience enduring peace, fulfillment, and spiritual illumination. The *shabd* is :

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰ ਸਕੈ ॥

Achhal Chhlaiy Neh Chhlaiy Neh Ghao Kttara Kar Skaiy.

The Undeceiveable Intangible Reality (Māyā) Which Can't Be Deceived, Nor Wounded By Any Kind Of Dagger.

ਜਿਉ ਸਾਹਿਬ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥

Jio(n) Sahib Rakhaiy Tio(n) Rhaiy Es Lobhi Ka Jio Tal Plaiy.

This māyā which is an abstract entity, even if itself undeceiveable, exhibits the potential to deceive us. One's mind gets swayed forever once it comes under the grasp of māyā. In order to keep our conscience protected, one should live in harmony with the Divine Will or *Hukm*.

In essence then, a person who lives in the *Hukm* is free from duality, does not waver, and experiences peace because everything is seen as part of the Divine Will.

Let's understand how māyā creates illusion? It does so through the five *vikaars* (vices). Desire (*Kaam*), Anger (*Krodh*), Greed (*Lobh*), Attachment (*Moh*), and Ego (*Ahankaar*). These vices create desires and distractions, making the human being forget its true source.

It does so through sweet appearances. Māyā shows temporary things such as wealth, beauty, and pleasures to be attractive. They appear permanent and fulfilling, but they are actually short-lived and cause more craving.

It does so through sensory pleasures. Whatever pleases the five senses feels enjoyable. The mind chases these pleasures, forsaking the Divine and Divine Virtues (Naam).

It does so through the illusion of control. Māyā makes a person believe that one's wealth, power, and relationship is mine forever. Gurbani reminds us they all slip away as they are temporal.

It does so through subtle ego-based satisfaction. Even good actions such as charity and selfless service can become traps if done for show, praise, or pride.

An example would help explain the above points. A child is given a shiny toy and forgets everything else. In the same way, adults get caught by the “shiny toys” of the world — money, position, comforts — but Naam is the only eternal treasure.

Why is greedy person's mind restless and wavering? ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥ **Es Lobhi Ka Jio Tal Plaiy** is indeed an explanation of how a greedy person's mind is fickle, restless, and unstable (tal plaiy).

Lobhī (greedy) persons are never content. When they get wealth, they want more. If they lose, they cry. Their mind keeps flickering like a flame in the wind. Gurbani uses *tal plaiy* to show that such a mind is wavering, inconsistent, never at peace.

An example would help explain the above point. Imagine a shopkeeper who is greedy. If he sells something at a reasonable price, he feels restless thinking about the lost profit. But if a customer pays extra, he becomes overjoyed but immediately starts craving more. His mind never stays steady — this is ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥ **Es Lobhi Ka Jio Tal Plaiy**.

In essence then, a greedy person cannot experience the *sehaj avasthā* (state of inner stability), because the lure of Māyā's keeps pulling their mind here and there.

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥ Ben Tayl Diva Kio(n) Jlaiy.

Literal meaning: Without oil, how can the lamp burn?

How could the lamp within my conscience be enlightened sans Divine virtues?

The lamp (diva) represents the body. The oil (tayl) represents Naam, divine virtues. And the flame represents the enlightenment within my consciousness. Just as a lamp cannot burn without oil, the human being cannot be enlightened without Naam.

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

Pothi Puran Kmayiaiy. Bhao Vatti Et Tan Payiaiy.

Literal meaning: One may study the holy scriptures. Let Devotion be the wick to place it in this body (lamp).

ਸਚੁ ਬੁਝਣ ਆਣਿ ਜਲਾਈਐ ॥ ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

Sach Bujhann Aann Jlayiaiy. Eh Tayl Diva Eo(n) Jlaiy.

Light This Lamp With Divine Understanding.

This is the answer to the same lamp–soul metaphor. Where previously Guru Sahib said: *Bin tel diva eio(n) jale?* Without oil, how can the lamp burn? Now Guru Sahib explains the right way: With this oil, the lamp (body-conscience) truly burns. Where the oil is Divine Virtues (Naam), the wick is love (bhaav), the lamp is the body, and the flame is of divine enlightenment.

ਕਰਿ ਚਾਨਣ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥ ਰਹਾਉ ॥ *Kar Chanann Sahib Tao Melaiy.*

By Being Enlightened, One Realizes The Divine Lord Within.

The enlightenment here comes from Gurbani. When ignorance (darkness) is removed and the mind is illuminated with truth, humility, and contemplation of Naam, then one truly realizes the Divine Lord. (Sahib).

The application of this verse through daily reflection can be as follows: Remove ignorance and negativity through study of Gurbani; Keep the mind pure with honest actions and truthful living; and Treat others with respect and compassion. When the mind realizes these qualities, one realizes the Divine Lord Within.

ਇਤ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

Et Tan Lagaiy Bannia. Sukh Hovaiy Sev Kmannia.

When My Senses Are Immersed in Gurbani, My Existence becomes Blissful And I Undertake Service Of Others.

In the spiritual sense, this verse expresses the state where the human being is not merely flesh and bones but becomes a vessel filled with divinity when it is attuned to the messages within the *Shabd*. The senses of such a being radiate spirituality and become a medium of union with the Divine. When Gurbani says “My senses are imbued with Bani,” it means that a person’s daily life, words, and actions should reflect the wisdom of Gurbani in every moment.

Some reflection for daily living as derived from this verse include: Starting one’s the day with Bani; reading a few verses every day with a view to understand them; Living Gurbani by practicing virtues such as honesty, compassion, humility, and self-control in interactions; Treat your body as a temple with respect through health, discipline, and service; Speaking Gurbani through conduct by letting your speech and behavior be gentle, truthful, and uplifting, just like the *Shabd*; and Continuous remembrance while working, eating, or resting.

When Gurbani becomes the guiding force of your actions, your body itself becomes a living expression of Divine wisdom.

My Existence becomes Blissful And I Undertake Service Of Others. True joy (Sukh) does not come from wealth, fame, or material pleasures. It comes from Seva (selfless service to others). By serving others without selfish motives, the mind and conscience finds inner peace and contentment.

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥ *Sabh Duniya Avann Janniya.*

Literally: The whole world comes and goes. Everything in the material world is temporary and transient. People, wealth, pleasures, and status all appear for a while and then vanish. Guru Sahib reminds us not to cling to worldly things, because true stability and joy come from realization of Naam (Divine Virtues), not from impermanent possessions.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣ ਪਾਈਐ ॥

Vich Duniya Sev Kmayiay. Ta(n) Dargah Baisann Payiay.

Earn (Practice) Selfless Service While Living In The World.

Then Come To Exist In The Divine Presence (Within Your Conscience).”

Guru Sahib teaches that even though we live in this temporary, material world, we should not become attached to it. Instead, we should perform selfless service (Seva) and engage in righteous deeds. By doing so, one finds true spiritual fulfillment amidst worldly life.

The essence of the verse is as follows: Live in the world, but practice selfless service; that is the path to true happiness and spiritual growth.

Guru Sahib is instructing us that after preparing the body-lamp with Naam (oil) and love (wick), and practicing truthful nourishment and selfless service, one should exist in the Divine presence within one's mind and conscience (dargah). The practical aspect of which is to exist in humble devotion, understand and abide by the Guru's teachings, and internalize the contemplation of the Divine within one's mind and conscience. The dargah here symbolizes the state of spiritual receptivity within the conscience and realization of the Divine, not a physical place.

ਕਹੁ ਨਾਨਕ ਬਾਰ ਲੁਭਾਈਐ ॥ *Keh Nanak Ba(n)h Ludauiy.*

Nanak: embrace firmly.

Guru Nanak is instructing the devotee to embrace the teachings fully. Embrace Naam (Divine Virtues); Embrace selfless service (Seva); and Embrace love and devotion (Bhao). To truly live spiritually, one must take the teachings firmly into one's heart and mind, holding them as securely as one would embrace something precious.

Guru Nanak's teachings in this shabd use the lamp as a metaphor for human life. Just as a lamp cannot burn without oil, the soul cannot shine without Naam (divine virtues), and love acts as the wick that channels this light. True nourishment comes from spiritual truth, while worldly desires only burn and distract us. Happiness is earned through selfless service, even amidst daily life, and the world's transient nature reminds us to focus on values over possessions. Existing in Divine presence and fully embracing these teachings brings lasting peace, illumination, and spiritual fulfillment.

Here's a practical 7-step daily routine inspired by the shabd, blending Naam, love, truth, service, and reflection.

1. Morning Illumination – Fill Your Lamp. Spend 5–10 minutes understanding Gurbani to start your day with clarity and spiritual energy.
2. Light the Wick – Cultivate Love. Begin your interactions with kindness, patience, and compassion, letting love guide your words and actions.
3. Nourish the Soul – Seek Truth. Focus on honesty and ethical decisions throughout the day. Ask: Does this action feed my soul?
4. Serve Selflessly – Seva. Perform at least one act of service, big or small, for family, colleagues, or community.
5. Remember Impermanence – Reflect on Maya. Take a moment to acknowledge the transient nature of worldly gains, keeping perspective on what truly matters.
6. Come to exist in Divine Presence – Reflection Time. Dedicate a quiet period for reading Gurbani, reflection, or journaling, connecting with the Divine.
7. Embrace Teachings – Live Fully. At the end of the day, review your actions and consciously apply Guru's teachings, making spiritual principles a lived reality.

The Martyrdom Of Guru Tegh Bahadur Ji: A Living Legacy For The Defense Of Human Rights And Freedom Of Expression.

Panch-Pardhani Council: S. Nirmal Singh (Victoria Canada), S. Gurpreet Singh GP (Bahrain), Dr. Khushhal Singh (Chandigarh), Giani Amritpal Singh (Ludhiana), S. Satbir Singh (Delhi)

As we observe the 350th anniversary of Sri Guru Tegh Bahadur Sahib Ji's martyrdom, it is our moral duty to ensure that this supreme sacrifice is not remembered merely as a historical episode, but as a living legacy for the defense of human rights and freedom of expression. Contemporary poet Senapati beautifully wrote: "Pragat bhae Guru Tegh Bahadur, sagal srisht pai dhapi chaadar" — meaning, Guru Sahib manifested as the shield of humanity.

Guru Sahib's martyrdom was not a conflict with any religion; it was a stand against tyranny, forced conversions, and state oppression. Sikhs must remain vigilant not to fall prey to divisive or Islamophobic propaganda that distorts this truth and diminishes the universal spirit of Guru Sahib's sacrifice.

In this spirit, the Sarbat Khalsa Jathebandi warmly appreciates the efforts of the Indian Islamic Centre, Delhi, for organizing the Sikh-Muslim Unity Seminar on 24th August in remembrance of Guru Sahib's legacy.

History teaches us that Aurangzeb was a tyrant ruler who seized power by killing his brothers, imprisoning his father Shah Jahan, and weaponizing caste divisions in society. Non-Muslims were subjected to the jazia tax and prohibited from keeping arms. It is noteworthy that Brahmins were exempted from jazia and Rajputs enjoyed military privileges, forming the backbone of Aurangzeb's army. The oppressed classes (shudras) bore the heaviest burden—facing both state tyranny and caste-based exploitation.

Amid this political turmoil, in 1671, Iftikhar Khan, the Governor of Kashmir, unleashed persecution upon the Kashmiri Pandits. Renowned for their Vedic scholarship, the Pandits held significant influence throughout North India. Aurangzeb believed that their conversion to Islam would spark a wider wave of conversions across the region. Yet, despite their eminence, no Rajput ruler or general had the courage, compassion, or selfless spirit to defend them. At that moment, Pandit Kirpa Ram and his companions turned not to Rajput rulers, but to Guru Sahib at Anandpur for help. Guru Tegh Bahadur Sahib Ji chose the path of martyrdom—not for his own people, but for the right of others to freely practice their faith, even when it represented an opposing Brahmanical ideology. His sacrifice stands as the highest example of defending freedom of conscience. As Guru Tegh Bahadur Sahib Ji himself teaches:

"One who does not frighten anyone, nor fears from anyone, says Nanak, listen O mind, call that person truly wise." (Guru Granth Sahib, p.1427)

As Professor Noel Q. King (University of California) has rightly said: "Guru Tegh Bahadur's martyrdom was the first ever martyrdom for human rights in the world."

In this same climate of oppression, Guru Gobind Singh Ji at Anandpur Sahib instructed Sikhs, irrespective of caste, to carry the sword and learn the art of warfare. This was not only a military step but also a profound social revolution—breaking caste barriers and empowering the downtrodden to resist tyranny. The Rajput rulers of the nearby hilly states, envious of Sikh empowerment, were the first to attack the Sikhs. They instigated Aurangzeb and later allied with him, launching wars that brought immense hardship upon Guru Sahib, his family, and the Sikhs.

Sadly, even today we witness similar patterns of oppression. The marginalized classes, religious minorities, human rights defenders, and independent journalists continue to face persecution and silencing. The legacy of Aurangzeb still echoes in modern forms of authoritarianism.

Therefore, the 350th commemoration of Guru Tegh Bahadur Sahib Ji's martyrdom must not remain a mere ritual of remembrance. Sikhs must stand united against oppression, shoulder-to-shoulder with all the oppressed, and embody Guru Sahib's eternal legacy as Srisht Di Chaadar.

Dr. Devinder Pal Singh Delivers Talk on “AI and Sikhism” at Sri Guru Granth Sahib World University, Fatehgarh Sahib.



September 12, 2025 – The Department of Physics at Sri Guru Granth Sahib World University, Fatehgarh Sahib, hosted an expert talk by Dr. Devinder Pal Singh, Director of the Center for Understanding Sikhism, Mississauga, Ontario, Canada, on the timely theme “Harnessing AI for Sikhism – Opportunities and Risks.”

The event was graced by the presence of Dr. Pritpal Singh, Vice-Chancellor; Prof. S. S. Billing, Dean of Academic Affairs; Dr. Tegbir Singh, Registrar; and Dr. Preet Kaur, Head of the Department of Physics. In his remarks, Vice-Chancellor Dr. Pritpal Singh appreciated Dr. Devinder Pal

Singh’s contributions to the promotion of Sikhism and emphasized the importance of exploring artificial intelligence in the context of religious studies.

In her welcome address, Dr. Preet Kaur highlighted Dr. Singh’s extensive contributions to Sikh studies and his pioneering work in exploring the intersections of science, technology, and religion.

During his talk, Dr. Singh discussed how artificial intelligence (AI) presents both transformative opportunities and significant ethical challenges for Sikh communities worldwide. He emphasized the potential of AI in areas such as preservation and accessibility of Sikh scriptures, educational tools for youth, and global interfaith dialogue. At the same time, he cautioned against over-reliance on technology, underlining the risks of misinformation, cultural misrepresentation, and ethical dilemmas in AI development.



The event also featured the release of Dr. Singh’s newly published book, “Echoes of a Digital Dawn – AI’s Triumphs and Trials,” which explores the broader societal implications of artificial intelligence in contemporary life.

A large number of students attended the event and actively engaged in a lively discussion session, raising questions about AI’s role in shaping future religious scholarship and community practices.

The program concluded with a vote of thanks, expressing appreciation for Dr. Singh’s insightful perspectives and his continuing efforts to bridge the gap between emerging technologies and Sikh thought.

A Call For Ideological Vigilance

On The 350th Shaheedi Anniversary Of Guru Tegh Bahadur Ji

Panch-Pardhani Council: S. Nirmal Singh (Victoria Canada), S. Gurpreet Singh GP (Bahrain), Dr. Khushhal Singh (Chandigarh), Giani Amritpal Singh (Ludhiana), S. Satbir Singh (Delhi)

<https://sarbatkhalsa.world/>

The martyrdom of Guru Tegh Bahadur Ji stands as an eternal legacy of the defense of human rights. However, we must not forget that this sacrifice also calls upon us to awaken to the ever-living consciousness of Guru Tegh Bahadur Ji. Just as passengers on an airplane are instructed to put on their own oxygen masks before helping others in an emergency, likewise, only those who stand firmly to guard their own house — their principles — can truly defend the rights of others.

In this house, if one remains awake; that one retains his/her virtues intact. (SGGS, p.182)

Today, the Sikhs' own house (principles) is being plundered, yet the Sikh seems indifferent. Under such circumstances, the commemoration of Guru Tegh Bahadur Ji's martyrdom should not become a mere ritual.

On this 350th Shaheedi anniversary, the Sarbat Khalsa Jathebandi calls upon every Sikh to awaken, by observing keenly the attacks being made on the house of Sikhi — through anti-Gurmat literature, ritualism, and continuous propaganda.

Here are few recent examples of external and internal attacks to erode Sikh principles:

In November 2019, the Supreme Court of India, in its verdict on the Ram Janmabhoomi–Babri Masjid land dispute, gave wrong reference that Guru Nanak Sahib Ji had visited Ayodhya to “pay respects” at the Ram Janmabhoomi temple. Hindutva-aligned media widely propagated this, falsely implying that Guru Nanak Sahib considered Lord Ram Chandra his deity. However, there is no historical evidence of any ‘Ram Mandir’ during Guru Nanak Sahib's time. Guru Sahib visited many places, cities belonging to various religions to preach the message of truth, Ayodhya was one of them.

With government support, large amounts of literature are being produced to give Sikhi a Brahminical hue. In July 2021, Baljeet Kaur Tulsi (mother of lawyer K.T.S. Tulsi) authored “The Ramayan of Shri Guru Gobind Singh Ji.” Prime Minister Narendra Modi personally received the first copy, and it was heavily publicized. Similarly, in August 2025, Charanjeet Singh Shah (manager of Gurdwara Saket, New Delhi) wrote “My Krishna”, twisting Gurbani to portray Krishna as a Sikh hero, despite Gurbani emphasizing that God is Ajooni — beyond birth. Gurbani sternly rebuke those who claim that Almighty reincarnates:

Let that mouth burn, that says the Master takes birth. (SGGS, p.1136)

Nanakshahi Calendar was introduced in 2003, which was based on Barah Maha and Ruti Shlok from Gurbani. RSS chief K.S. Sudarshan threatened Sikhs for adopting it, as it affirmed the independent Sikh identity. Under political compromise with so-called Sant Samaj, the Badal-led Akali Dal, a two-member committee (Avtar Singh Makkar and Harnam Singh Dhumma) reversed the original Nanakshahi Calendar in 2010, replacing it with the Hindu Bikrami calendar. The committee's report was never made public. In order to create a conducive environment for all this, preachers who openly opposed Brahmanism were removed one by one over a period of time from the main Gurdwara stages, and now only those who promote a Brahminical tone are seen preaching from these stages and on television.

Infiltration into the top Sikh institutions is becoming increasingly apparent. In 1999, the SGPC published a Hindi book “Sikh Itihaas” containing derogatory remarks about the Gurus, which was later withdrawn in 2007 after public outrage. The SGPC has neither clarified on whose instructions this book was written nor has fixed the responsibility against any employee. Similarly, in 2025, the Delhi Sikh Gurdwara Management Committee released

a 5th-grade textbook titled “Advai”, describing Guru Gobind Singh Ji as a worshiper of Mahakaal and a descendant of the Pandavas. It becomes clear from such incidents that external Brahmanical forces write the scripts for these books, which the management committees had to implement precisely as the price to remain on chair.

A systematic project to give a Brahminical color to Sikhi is also underway through government educational institutions. In 2016, Punjabi University, Patiala printed a Mahan Kosh with over 30,000 errors. Despite its withdrawal, no one was held accountable. In July 2025, a video of GNDU Vice-Chancellor Dr. Karamjeet Singh bowing before the RSS chief and promising to align Sikhi with Brahmanical ideals revealed much. Under the name of “research papers,” such journals are published to push narrative of conflict between “Jatts and Dalits,” thereby justifying the rise of socially destructive deras in Punjab. This serves two purposes: first, it alienates the marginalized classes from Sikhi; second, it pushes them toward these deras, turning them into vote banks.

Numerous deras are being established across Punjab, and have got impunity from criminal activities like land-grabbing, sexual assaults, superstition, selling fake medicines, etc. The repeated parole releases of Ram Rahim — prime accused in Guru Granth Sahib Ji’s desecration — mock Sikh sentiments. A 2021 judicial inquiry found that a fake Divyagram Panchayat was created under Divya Jyoti Jagrati Sansthan of Noormahal Block, to siphon off public funds under 14th Finance Commission, Local Area Development Fund, and MNREGA. Similarly, neo-Christian missionary outfits are spreading rapidly using the dera model, luring the poor with money and fake “miracle healings,” claiming to cure serious ailments like cancer. In one of the staged dramas, a dead child was brought to life. If the rule of law truly existed, most such deras and their fake sants would be locked up — their survival itself exposes the nexus with the corrupt system.

Deravaad is introducing new rituals in Sikh society every day, eroding the concept of *Shabd*-Guru. Instead of engaging with Gurbani’s wisdom, Sikhs are wasting precious time on mechanical recitations like Sampat Path, Dukh-Bhanjani Path, and Chaupahira Path.

Reading scriptures does not make one understand, pretenders stray in delusion. (SGGS, p.66)

To increase donations, online path bookings are being made, which people, out of ignorance, mistake for religious act. The Hazur Sahib management has crossed all limits. On their official website, the offering for online path booking for Guru Granth Sahib Ji is set at ₹9,500, whereas its ₹13,100 for Bachittar Natak — a disgraceful attempt to reduce the supremacy of Guru Granth Sahib Ji. Some sampradas openly discourage Gurbani-Vichar in the name of ‘akhand,’ despite the fact that Gurbani repeatedly guides us towards importance of deliberation:

By seeing (the Guru), liberation is not obtained unless one contemplates upon the Word. (SGGS, p.594)

The leadership of the so-called ‘great’ sampradas has gone completely compromised with Brahmanical forces, eroding the Sikh values. Despite Gurbani rejecting teerath ishnaan (ritual bathing), Taksal head Harnam Singh Dhumma publicly participates in Kumbh Mela baths, and his followers shamelessly defended it.

I should bathe at pilgrimages only if it pleases to the Almighty; I will not do if it does not please the Master. (SGGS, p.594)

Videos of performing aartis, wearing tilaks, in Nihang attire have become very common. In a pattern similar to bali (sacrifice) to Hindu Goddess, the bakra bali (goat sacrifices) is performed, claiming it an offering to shastras (weapons), a clear deviation from Gurbani that rejects such sacrifices as fake rituals:

You kill life and deem that as religious act. Tell me then, O my brother, what makes an irreligious act.

You consider yourself pious then whom do you call a butcher? (SGGS, p.1103)

Ironically, people indulged in such anti-Gurmat practices claim themselves to be ‘Dal Panth Khalsa’.

Instead of promoting Gurbani’s message, the Sikh Institutions with crores of budget are wasting money on meaningless activities. From the sanctum sanctorum, Darbar Sahib Amritsar, the message of simplicity and keeping the environment clean should be sent across the world. But the SGPC organizes extravagant fireworks

shows on Gurburbs and Diwali, polluting the environment. Crores are spent on flower decorations — a waste of the community's earnings and a violation of Gurmat way of life:

Your Naam is my thread, Your Naam my flower garland, all the eighteen loads of vegetation are too impure. (SGGS, p.694)

The Badal-appointed Jathedars that are quick to ostracize scholars for differing viewpoints, remain blind to the blasphemous acts of Brahmanizing Sikh ideals. In September 2025, during a Haryana event, leading preachers Bhai Ranjit Singh Dhadrianwale and Bhai Sahib Singh Shahbad Markanda presented a framed imaginary portrait of Guru Gobind Singh Ji in the presence of Guru Granth Sahib Ji — symbolizing a slide into idol-worship, abandoning the primacy of *Shabd*-Guru.

These are only a few recent examples; the list is long. Every Sikh must ask: If we cannot even defend our own house, how can we claim inheritance of Guru Tegh Bahadur Ji's legacy — who sacrificed his life defending others' rights? Guru Nanak Sahib described such dark times:

The Dark Age is the knife, the kings are butchers; righteousness has taken flight.

Falsehood is the new moon; the moon of truth is nowhere to be seen. (SGGS, p.145)

Indeed, today the Sikh faces an existential crisis. Without living by the Guru's principles, only the empty shell of appearance remains. Sikh's survival is ensured only as long as he/she remains connected with Guru:

Just as a creature dies without water, a Sikh dies without the Guru. (SGGS, p.757)

Every Sikh's connection with the Guru is direct — no dera head, fake sant, or jathedar stands between them. Each Sikh must distinguish truth from falsehood through personal reflection on the *Shabd*. Wherever falsehood arises, it must be opposed within one's capacity, to show anti-Gurmat forces that though they may hold state power, the Sikh holds the true Word of the Guru:

O Mother! True, true, true is the Lord — true, true, true his devotees. The word, which the Perfect Guru has said, I have firmly tied to my bundle. (SGGS, p.1204)

Defending Sikh Principles is one of the central aims of the Sarbat Khalsa Jathebanti. All are urged to join this movement and take community matters into your own hands.

ਸਫਾ ੧੩ ਤੋਂ.....

ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਆਪ ਸਿੱਖਿਆ ਦਿੰਦੇ ਹਨ: ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ॥ (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ 1427)

ਪ੍ਰੋ ਫੈਸਰ ਨੋਇਲ ਕਿਉਂ ਕਿੰਗ (ਯੂਨੀਵਰਸਿਟੀ ਆਫ ਕੈਲੀਫੋਰਨੀਆ) ਨੇ ਸਹੀ ਕਿਹਾ ਹੈ: "ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੀ ਸ਼ਹੀਦੀ ਮਨੁੱਖੀ ਹੱਕਾਂ ਲਈ ਦੁਨੀਆਂ ਦੀ ਸਭ ਤੋਂ ਪਹਿਲੀ ਸ਼ਹੀਦੀ ਸੀ।"

ਇਸੇ ਜ਼ੁਲਮੀ ਹਾਲਾਤ ਵਿਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਆਨੰਦਪੁਰ ਸਾਹਿਬ ਵਿਚ ਸਿੱਖਾਂ ਨੂੰ, ਜਾਤ-ਪਾਤ ਤੋਂ ਉੱਪਰ ਉਠ ਕੇ, ਤਲਵਾਰ ਫੜਨ ਅਤੇ ਯੁੱਧ ਕਲਾ ਸਿੱਖਣ ਦਾ ਨਿਰਦੇਸ਼ ਦਿੱਤਾ। ਇਹ ਕਦਮ ਸਿਰਫ਼ ਫੌਜੀ ਨਹੀਂ ਸੀ ਸਗੋਂ ਸਮਾਜਕ ਕ੍ਰਾਂਤੀ ਵੀ ਸੀ, ਜਿਸ ਨੇ ਜਾਤੀ ਦੀਆਂ ਰੁਕਾਵਟਾਂ ਤੋੜ ਕੇ ਦੱਬੇ-ਕੁਚਲੇ ਲੋਕਾਂ ਨੂੰ ਜ਼ੁਲਮ ਦੇ ਖਿਲਾਫ਼ ਖੜ੍ਹਣ ਦੀ ਤਾਕਤ ਦਿੱਤੀ। ਨੇੜਲੇ ਪਹਾੜੀ ਇਲਾਕਿਆਂ ਦੇ ਰਾਜਪੂਤ ਰਾਜੇ, ਸਿੱਖ ਸਸ਼ਕਤੀਕਰਨ ਨਾਲ਼ ਈਰਖਾ ਕਰਕੇ, ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਿੱਖਾਂ 'ਤੇ ਹਮਲਾ ਕਰਨ ਵਾਲੇ ਬਣੇ। ਉਹਨਾਂ ਔਰੰਗਜ਼ੇਬ ਨੂੰ ਉਕਸਾਇਆ ਅਤੇ ਉਸ ਨਾਲ਼ ਮਿਲ ਕੇ ਗੁਰੂ ਸਾਹਿਬ 'ਤੇ ਹਮਲੇ ਕੀਤੇ। ਇਹਨਾਂ ਜੰਗਾਂ ਕਾਰਨ ਗੁਰੂ ਸਾਹਿਬ, ਗੁਰੂ-ਪਰਿਵਾਰ ਅਤੇ ਸਿੱਖਾਂ ਨੂੰ ਬੇਹੱਦ ਮੁਸ਼ਕਲਾਂ ਝੱਲਣੀਆਂ ਪਈਆਂ।

ਦੁਖ ਦੀ ਗੱਲ ਹੈ ਕਿ ਅੱਜ ਵੀ ਅਸੀਂ ਉਹੀ ਜ਼ੁਲਮ ਹੁੰਦੇ ਵੇਖ ਰਹੇ ਹਾਂ। ਪਿਛੜਿਆ ਵਰਗ, ਧਾਰਮਿਕ ਘੱਟ ਗਿਣਤੀ, ਮਨੁੱਖੀ ਹੱਕਾਂ ਦੇ ਕਾਰਕੁੰਨ ਅਤੇ ਨਿਰਪੱਖ ਪੱਤਰਕਾਰ ਅੱਜ ਵੀ ਦਬਾਅ ਹੇਠ ਹਨ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਚੁੱਪ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ। ਔਰੰਗਜ਼ੇਬ ਦੀ ਵਿਰਾਸਤ ਅੱਜ ਦੇ ਤਾਨਾਸ਼ਾਹੀ ਰੂਪਾਂ ਵਿਚ ਗੁੰਜਦੀ ਸੁਣਾਈ ਦੇ ਰਹੀ ਹੈ।

ਇਸ ਲਈ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਦੀ ੩੫੦ਵੀਂ ਸ਼ਹਾਦਤ ਦੀ ਯਾਦ ਸਿਰਫ਼ ਇੱਕ ਰਸਮੀ ਯਾਦ ਨਹੀਂ ਹੋਣੀ ਚਾਹੀਦੀ। ਸਿੱਖਾਂ ਨੂੰ ਜ਼ੁਲਮ ਦੇ ਵਿਰੁੱਧ ਦੱਬੇ-ਕੁਚਲੇ ਲੋਕਾਂ ਦੇ ਨਾਲ਼ ਮਿਲ ਕੇ ਖੜ੍ਹਨਾ ਪਵੇਗਾ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ 'ਸ਼੍ਰਿਸ਼ਟਿ ਦੀ ਚਾਦਰ' ਦੀ ਵਿਰਾਸਤ ਨੂੰ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਅੰਗੀਕਾਰ ਕਰਨਾ ਪਵੇਗਾ।

ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ

ਔਗੁਣ ਅਤੇ ਦੁੱਖ
(ਸੇਖ ਫ਼ਰੀਦ ਦੀ ਬਾਣੀ ਦੇ ਮੁੱਖ ਤੱਤ – ਭਾਗ ਦੂਜਾ)

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ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਇਨਸਾਨ ਦੇ ਔਗੁਣਾਂ ਅਤੇ ਉਸਦੇ ਦੁੱਖਾਂ ਦਾ ਗੂੜ੍ਹਾ ਰਿਸ਼ਤਾ ਹੈ। ਔਗੁਣ ਨਾ ਸਿਰਫ਼ ਸਾਡੇ ਮਾਨਸਿਕ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਨੇ ਸਗੋਂ ਔਗੁਣ ਹੀ ਸਾਡੇ ਸਚਿਆਰ ਹੋਣ 'ਚ ਸਭ ਤੋਂ ਵੱਡੀ ਰੁਕਾਵਟ ਹਨ। ਪਰ ਉਸ ਮਾਲਕ ਦੇ ਰੰਗ ਦੇਖੋ, ਇਨਸਾਨ ਦਾ ਐਨਾ ਵੱਡਾ ਦੁਸ਼ਮਣ ਉਸਦੇ ਅੰਦਰ ਹੀ ਹੁੰਦਾ ਹੈ ਪਰ ਉਹ ਮੰਨਣ ਨੂੰ ਤਿਆਰ ਹੀ ਨਹੀਂ ਹੁੰਦਾ। ਜੇ ਮੰਨਿਆਂ ਵੀ ਤਾਂ ਕਦੇ ਇਹ ਨਹੀਂ ਮੰਨਦਾ ਕਿ ਉਸਦੇ ਔਗੁਣ ਕਿੰਨੇ ਜ਼ਿਆਦਾ ਅਤੇ ਕਿੰਨੇ ਵੱਡੇ ਹਨ। ਹੋਰ ਵੀ ਦਿਲਚਸਪ ਖੇਡ ਇਹ ਹੈ ਕਿ ਜੇ ਉਹ ਆਪਣੇ ਔਗੁਣਾਂ ਦੀ ਸੂਚੀ ਬਣਾਉਣ ਬੈਠ ਵੀ ਜਾਵੇ ਤਾਂ ਇੱਕ-ਦੁੱਕਾ ਛੋਟੇ-ਮੋਟੇ ਔਗੁਣ ਲਿਖਣ ਤੋਂ ਬਾਅਦ ਇਨਸਾਨ ਨੂੰ ਆਪਣੇ ਅੰਦਰ ਕੁੱਝ ਮਾੜਾ ਦਿਖਦਾ ਹੀ ਨਹੀਂ। ਬਹੁਤੇ ਗੁੱਝੇ ਔਗੁਣ ਦੇਖਣ ਵਾਲੀ ਅੱਖ ਤਾਂ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਹੀ ਮਿਲਦੀ ਹੈ ਪਰ ਜੇ ਔਗੁਣ ਸਾਰੀ ਦੁਨੀਆ ਨੂੰ ਦਿਖ ਰਹੇ ਹੁੰਦੇ ਨੇ, ਉਹਨਾਂ ਨੂੰ ਇਨਸਾਨ ਆਪਣੇ ਗੁਣ ਸਮਝ ਕੇ ਗਰੂਰ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ।

ਸੇਖ ਫ਼ਰੀਦ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਵਿੱਚ ਇਨਸਾਨ ਦੇ ਔਗੁਣਾਂ ਉੱਪਰ ਖਾਸ ਰੋਸ਼ਨੀ ਪਾਈ ਹੈ ਜਿਵੇਂ ਔਗੁਣਾਂ ਦੀਆਂ ਕਿਸਮਾਂ, ਔਗੁਣਾਂ ਦਾ ਦੁੱਖਾਂ ਨਾਲ ਰਿਸ਼ਤਾ ਅਤੇ ਹੋਰ ਬਹੁਤ ਕੁੱਝ। ਆਓ, ਪਹਿਲਾਂ ਉਹ ਸਲੋਕ ਵਿਚਾਰੀਏ ਜੋ ਔਗੁਣਾਂ ਦੀ ਚਰਚਾ ਕਰਦੇ ਨੇ।

ਔਗੁਣ

1. ਬਾਹਰੀ ਪਹਿਰਾਵਾ ਅਤੇ ਔਗੁਣ। ਬਾਹਰੀ ਪਹਿਰਾਵੇ ਦਾ ਸਿੱਖੀ ਵਿੱਚ ਕੋਈ ਮੁੱਲ ਨਹੀਂ। ਬਾਹਰੀ ਪਹਿਰਾਵਾ ਕਿੰਨਾ ਵੀ ਧਾਰਮਿਕ ਦਿੱਖ ਵਾਲਾ ਕਿਉਂ ਨਾ ਹੋਵੇ, ਉਸਦੀ ਕੋਈ ਬੁੱਕਤ ਨਹੀਂ, ਅਸਲੀ ਮੁੱਲ ਅੰਦਰਲੀ ਵਸਤ ਦਾ ਹੈ। ਇਹ ਗੱਲ ਵੱਖਰੀ ਹੈ ਕਿ ਅੱਜ ਧਾਰਮਿਕ ਸੰਸਥਾਵਾਂ ਤੇ ਧਾਰਮਿਕ ਲੀਡਰ, ਸਿੱਖ ਨੂੰ ਸਿਰਫ਼ ਬਾਹਰੀ ਰੂਪ ਦੇ ਹਿਸਾਬ ਨਾਲ ਹੀ ਪ੍ਰਭਾਸ਼ਿਤ ਕਰਦੇ ਹਨ।

ਨਾਤੀ ਧੋਤੀ ਸੰਬਰੀ ਸੁਤੀ ਆਇ ਨਚਿੰਦੁ॥ ਫਰੀਦਾ ਰਹੀ ਸੁ ਬੇੜੀ ਹਿੰਡੂ ਦੀ ਗਈ ਕਬੂਰੀ ਰੰਧੁ॥੩੩॥

ਮੈਂ ਆਪਣੀ ਸਰੀਰਕ ਸੁੰਦਰਤਾ ਨੂੰ ਲੈ ਕੇ ਪੂਰਾ ਸੁਚੇਤ ਹਾਂ ਪਰ ਆਪਣੀ ਅੰਤਰ-ਆਤਮਾ ਨੂੰ ਲੈ ਕੇ ਸੁੱਤਾ ਹੋਇਆ ਹਾਂ। ਫ਼ਰੀਦ, ਇਸੇ ਲਈ ਮੇਰੀ ਅੰਤਰ-ਆਤਮਾ ਔਗੁਣਾਂ ਨਾਲ ਭਰੀ ਪਈ ਹੈ ਅਤੇ ਰੱਬੀ ਗੁਣਾਂ ਵਾਲੇ ਆਤਮਿਕ ਸਫ਼ਰ ਪੱਖੋਂ ਸੱਖਣੀ ਹੈ।

ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁੜੁ ਵਾਤਿ॥

ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ॥੫੦॥

ਫ਼ਰੀਦ, ਮੇਰੇ ਮੋਢੇ ਉੱਪਰ ਨਮਾਜ਼ ਵਾਲਾ ਮੁਸੱਲਾ (ਚਟਾਈ), ਗਲੇ ਵਿੱਚ ਕਾਲਾ ਸ਼ੌਲ ਹੈ, ਜੁਬਾਨ ਮੇਰੀ ਗੁੜ ਵਾਂਗ ਮਿੱਠੀ ਹੈ ਪਰ ਨੀਅਤ ਮੇਰੀ ਮੈਲੀ ਹੈ। ਬਾਹਰੋਂ ਮੈਂ ਬੜਾ ਗਿਆਨਵਾਨ ਦਿਸਦਾ ਹਾਂ ਪਰ ਨੀਅਤ ਮੇਰੀ ਪੂਰੀ ਕਾਲੀ ਹੈ।

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ॥ ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੇਕੁ ਕਹੈ ਦਰਵੇਸੁ॥੬੧॥

ਫ਼ਰੀਦ, ਮੇਰਾ ਲਿਬਾਸ ਧਾਰਮਿਕ ਹੈ, ਮੇਰੀ ਬਾਹਰੀ ਪਛਾਣ ਵੀ ਧਾਰਮਿਕ ਹੈ। ਲੋਕਾਂ ਨੂੰ ਮੈਂ ਦਰਵੇਸ਼ ਲਗਦਾ ਹਾਂ ਪਰ ਮੈਂ ਤਾਂ ਗੁਨਾਹਾਂ ਦਾ ਭਰਿਆ ਹੋਇਆ ਹਾਂ।

2. ਧਨ, ਦੌਲਤ ਦੀ ਭੁੱਖ ਅਤੇ ਸਾੜਾ। ਇਨਸਾਨ ਦੀ ਦੁਨਿਆਵੀ ਪਦਾਰਥਾਂ ਦੀ ਭੁੱਖ ਅਤੇ ਆਪਣੇ ਕਰੀਬੀਆਂ ਤੋਂ ਵੱਧ ਦੌਲਤ ਇਕੱਠੀ ਕਰਨ ਦੀ ਦੌੜ, ਇਨਸਾਨ ਦੇ ਸਭ ਤੋਂ ਵੱਡੇ ਔਗੁਣਾਂ ਵਿਚੋਂ ਇੱਕ ਹੈ। ਬਾਬਾ ਫ਼ਰੀਦ ਇਸ ਦੌੜ ਪਿਛਲੀ ਬੇਵਕੂਫੀ ਦਾ ਜ਼ਿਕਰ ਇਹਨਾਂ ਸਲੋਕਾਂ ਵਿੱਚ ਕਰ ਰਹੇ ਨੇ। ਧਨ ਦੌਲਤ 'ਚੋਂ ਖੁਸ਼ੀ ਲੱਭਣੀ ਇੱਕ ਅੰਤਹੀਣ ਖੂਹ ਵਿੱਚ ਛਾਲ ਮਾਰਨ ਵਾਂਗ ਹੈ।

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਉਸਾਰੇਏ ਭੀ ਗਏ ॥ ਕੂੜਾ ਸਉਦਾ ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ ॥੪੬॥

ਫਰੀਦ, ਕੋਠੀਆਂ, ਮਹਿਲਾਂ ਤੇ ਬੁਰਜਾਂ ਦੇ ਮਾਲਕ ਵੀ ਕਬਰਾਂ ਵਿੱਚ ਜਾ ਪਏ ਨੇ। ਪੂਰੀ ਜ਼ਿੰਦਗੀ ਉਸ ਮਾਲਕ ਨਾਲੋਂ ਟੁੱਟ ਕੇ ਜੀਵੀ ਅਤੇ ਬਿਨਾ ਉਸ ਨਾਲ ਮੇਲ ਕੀਤੀਆਂ ਹੀ, ਕਬਰਾਂ ਵਿੱਚ ਜਾ ਸੁੱਤੇ ਨੇ।

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਏਤੁ ਨ ਲਾਏ ਚਿਤੁ ॥ ਮਿਟੀ ਪਈ ਅਤੇਲਵੀ ਕੋਇ ਨ ਹੋਸੀ ਮਿਤੁ ॥੫੭॥

ਫਰੀਦ, ਕੋਠੀਆਂ, ਮਹਿਲਾਂ ਨਾਲ ਚਿੱਤ ਨਾ ਲਾ। ਇਹ ਸਿਰਫ਼ ਮਿੱਟੀ ਦਾ ਢੇਰ ਹੀ ਨੇ ਤੇ ਇਹਨਾਂ ਨੇ ਤੇਰੇ ਆਤਮਿਕ ਸਫ਼ਰ ਵਿੱਚ ਕੋਈ ਸਹਾਇਤਾ ਨਹੀਂ ਕਰਨੀ।

ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁੜ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ ॥ ਉਚੇ ਚੜ੍ਹਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥੮੧॥

ਫਰੀਦ, ਮੈਂ ਇਹ ਜਾਣ ਲਿਆ ਹੈ ਕਿ ਜੇ ਦੁੱਖ ਮੈਨੂੰ ਹੈ, ਓਹੀ ਦੁੱਖ ਪੂਰੀ ਦੁਨੀਆ ਨੂੰ ਹੈ। ਆਤਮਿਕ ਸਫ਼ਰ ਵਿੱਚ ਉਚਾਈ ਪ੍ਰਾਪਤ ਕਰਨ 'ਤੇ ਪਤਾ ਲੱਗਾ ਕਿ ਹਰ ਇਨਸਾਨ ਦੁਨਿਆਵੀ ਇੱਛਾਵਾਂ ਦੇ ਦੁੱਖਾਂ ਨਾਲ ਗ੍ਰਸਤ ਹੈ।

ਫਰੀਦਾ ਇਹੁ ਤਨੁ ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਐ ਕਉਣੁ ॥ ਕੰਨੀ ਬੁਜੇ ਦੇ ਰਹਾਂ ਕਿਤੀ ਵਰੈ ਪਉਣੁ ॥੮੮॥

ਫਰੀਦ, ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਨੂੰ ਹਰ ਵੇਲੇ ਕੁੱਝ ਨਾ ਕੁੱਝ ਮੰਗਣ ਦੀ ਆਦਤ ਪੈ ਚੁੱਕੀ ਹੈ। ਪਰ ਇਹ ਕਿੰਨਾ ਵੀ ਜ਼ੋਰ ਲਾਉਣ ਮੈਂ ਕੰਨਾਂ 'ਚ ਹੁੰ ਪਾਈ ਰੱਖਦਾ ਹਾਂ ਭਾਵ ਮੈਂ ਇਹਨਾਂ ਵੱਲ ਕੋਈ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦਾ।

ਫਰੀਦਾ ਰਬ ਖਜੂਰੀ ਪਕੀਆਂ ਮਾਖਿਅ ਨਈ ਵਹੰਨ੍ਹੁ ॥ ਜੇ ਜੇ ਵੰਞੈ ਡੀਹੜਾ ਸੇ ਉਮਰ ਹਬ ਪਵੰਨਿ ॥੮੯॥

ਫਰੀਦ, ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ, ਸਾਹਿਬ ਦੀ ਰਚਨਾ ਦੇ ਅਨੰਤ ਸੁਰੱਪਣ ਵੱਲ ਖਿੱਚੀਆਂ ਰਹਿੰਦੀਆਂ ਨੇ। ਇਸ ਖਿੱਚ ਕਾਰਨ ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਦਾ ਇੱਕ-ਇੱਕ ਦਿਨ ਹੱਥੋਂ ਨਿਕਲ ਰਿਹਾ ਹੈ।

ਮ: ੫ ॥ ਫਰੀਦਾ ਗਰਬੁ ਜਿਨ੍ਹਾ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ ॥ ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ ॥੧੦੫॥

ਫਰੀਦ, ਆਪਣੇ ਜੋਬਨ ਅਤੇ ਅਥਾਹ ਦੌਲਤ ਉੱਪਰ ਮਾਣ ਕਰਨ ਦਾ ਅਸਰ ਇਹ ਹੁੰਦਾ ਹੈ ਕਿ ਪੂਰਾ ਆਤਮਿਕ ਸਫ਼ਰ ਉਸ ਦਾਤੇ ਦੀ ਰਹਿਮਤ ਤੋਂ ਬਿਨਾ ਹੀ ਗੁਜਰ ਜਾਂਦਾ ਹੈ, ਜਿਵੇਂ ਰੇਤ ਦੇ ਟਿੱਬੇ ਮੀਂਹ ਨੂੰ ਤਰਸ ਜਾਂਦੇ ਨੇ।

ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾੜੀ ਪਲੀ ਮੁਛਾਂ ਭੀ ਪਲੀਆਂ ॥ ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ ਕਿਆ ਰਲੀਆਂ ॥੫੫॥

ਫਰੀਦ, ਸਿਰ 'ਤੇ ਧੌਲੇ ਆ ਗਏ ਨੇ, ਦਾੜੀ ਅਤੇ ਮੁੱਛਾਂ ਵੀ ਚਿੱਟੀਆਂ ਹੋ ਗਈਆਂ ਨੇ। ਪਰ ਓ ਲਾਪ੍ਰਵਾਹ ਅਤੇ ਭੁਲੱਕੜ ਮਨ, ਤੂੰ ਅਜੇ ਵੀ ਦੁਨਿਆਵੀ ਚਸਕੇ ਮਾਨਣ 'ਚ ਰੁਝਿਆ ਹੋਇਆ ਹੈ।

3. ਲਾਲਚ ਦਾ ਔਗੁਣ । ਇਨਸਾਨ ਦੁਨਿਆਵੀ ਵਸਤਾਂ ਜਾਂ ਧਨ-ਦੌਲਤ ਦੇ ਲਾਲਚ ਨਾਲ ਐਨਾ ਭਰਿਆ ਹੁੰਦਾ ਹੈ ਕਿ ਰੱਬ ਨਾਲ ਉਸਦਾ ਰਿਸ਼ਤਾ ਵੀ ਆਮ ਤੌਰ 'ਤੇ ਜਾਂ ਤਾਂ ਡਰ ਦਾ ਹੁੰਦਾ ਹੈ, ਜਾਂ ਫੇਰ ਲਾਲਚ ਦਾ। ਕੋਈ ਵੀ ਧਾਰਮਿਕ ਕੰਮ ਕਰਨ ਪਿੱਛੇ ਅਸਲ ਵਿੱਚ ਉਸਦੀ ਕੋਈ ਨਾ ਕੋਈ ਦੁਨਿਆਵੀ ਇੱਛਾ ਲੁਕੀ ਹੁੰਦੀ ਹੈ। ਪਰ ਜੇ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਪਿਆਰ ਦੇ ਪਿੱਛੇ ਲਾਲਚ ਹੈ ਤਾਂ ਫੇਰ ਉਹ ਫਰੀਦ ਜੀ ਮੁਤਾਬਿਕ, ਪਿਆਰ ਹੀ ਨਹੀਂ।

ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ ਤ ਕੂੜਾ ਨੇਹੁ ॥ ਕਿਚਰੁ ਝਤਿ ਲਘਾਈਐ ਛਪਰਿ ਤੁਟੈ ਮੇਹੁ ॥੧੮॥

ਫਰੀਦ, ਇਹ ਕਿਸ ਤਰ੍ਹਾਂ ਦਾ ਪਿਆਰ ਹੈ ਜਿੱਥੇ ਲਾਲਚ ਹੈ, ਜਿੱਥੇ ਕੋਈ ਦੁਨਿਆਵੀ ਇੱਛਾ ਹੈ, ਅਜਿਹਾ ਪਿਆਰ ਤਾਂ ਨਿਰਾ ਕੂੜਾ ਹੈ। ਉਸ ਮਾਲਕ ਦੀ ਕਿਰਪਾ ਜੇ ਮੇਰੇ ਉੱਪਰ ਨਹੀਂ, ਭਾਵ ਜੇ ਕਰਤੇ ਪ੍ਰਤੀ ਸੱਚਾ ਪ੍ਰੇਮ ਮੇਰੇ ਅੰਦਰ ਨਹੀਂ ਤਾਂ ਮਤਲਬੀ ਪਿਆਰ, ਰੂਹਾਨੀਅਤ ਦੇ ਇਸ ਸਫ਼ਰ ਵਿੱਚ ਕਿੰਨੀ ਕੁ ਦੇਰ ਤੱਕ ਟਿਕ ਸਕੇਗਾ।

ਫਰੀਦਾ ਰਤੀ ਰਤੁ ਨ ਨਿਕਲੈ ਜੇ ਤਨੁ ਚੀਰੈ ਕੋਇ ॥ ਜੇ ਤਨ ਰਤੇ ਰਬ ਸਿਉ ਤਿਨ ਤਨਿ ਰਤੁ ਨ ਹੋਇ ॥੫੧॥

ਫਰੀਦ, ਜੇ ਕੋਈ ਮੇਰਾ ਸਰੀਰ ਚੀਰ ਦੇਵੇ ਤਾਂ ਇੱਕ ਖੂਨ ਵੀ ਨਹੀਂ ਨਿਕਲੇਗਾ। ਕਿਉਂਕਿ ਜੇ ਤਨ ਉਸ ਰੱਬ ਦੇ ਪਿਆਰ ਵਿੱਚ ਰਤਿਆ ਹੋਇਆ ਹੋਵੇ, ਉਸ ਵਿੱਚ ਖੂਨ ਨਹੀਂ ਹੁੰਦਾ। ਇਸ ਸਲੋਕ ਨੂੰ ਅਗਲੇ ਸਲੋਕ ਵਿੱਚ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਵੱਲੋਂ ਹੋਰ ਖੋਲ੍ਹਿਆ ਗਿਆ ਹੈ।

ਮ: ੩ ॥ ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ ॥ ਜੇ ਸਹ ਰਤੇ ਆਪਣੇ ਤਿਤੁ ਤਨਿ ਲੇਭੁ ਰਤੁ ਨ ਹੋਇ ॥ ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੇਭੁ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥ ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੇਹਣੇ ਜਿ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥੫੨॥

ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਨੇ ਕਿ ਇਹ ਤਨ, ਰੱਤ (ਖੂਨ) ਦਾ ਭਰਿਆ ਹੋਇਆ ਹੈ, ਰੱਤ ਬਿਨਾ ਤਨ ਹੋ ਹੀ ਨਹੀਂ ਸਕਦਾ। ਜੇ ਉਸ ਮਾਲਕ ਦੇ ਪਿਆਰ ਵਿੱਚ ਭਿੱਜੇ ਹੋਏ ਹਨ, ਉਹਨਾਂ ਦੇ ਤਨ ਵਿੱਚ ਲੋਭ ਦਾ ਰੱਤ ਨਹੀਂ ਹੁੰਦਾ। ਅਕਾਲ ਪੁਰਖ ਪ੍ਰਤੀ ਆਪਣੇ ਅੰਦਰ ਸਤਿਕਾਰ ਪੈਦਾ ਕਰਨ ਨਾਲ ਇੰਦਰੀਆਂ 'ਚੋਂ ਲੋਭ ਘਟਣ ਲੱਗ ਜਾਂਦਾ ਹੈ ਤੇ ਫਿਰ ਲੋਭ ਨਾਮਕ ਇਹ ਰੱਤ ਵਿੱਚੋਂ ਖ਼ਤਮ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਿਵੇਂ ਅੱਗ, ਧਾਤ (ਲੋਹਾ ਆਦਿ) ਨੂੰ ਸੁੱਧ ਕਰ ਦਿੰਦੀ ਹੈ ਉਸੇ ਤਰ੍ਹਾਂ ਅਕਾਲ ਪੁਰਖ ਦਾ ਸਤਿਕਾਰ, ਅੱਗੁਣ ਭਰੇ ਮੈਲੇ ਵਿਚਾਰ ਖ਼ਤਮ ਕਰ ਦਿੰਦਾ ਹੈ। ਨਾਨਕ, ਆਤਮਿਕ ਸਫ਼ਰ ਦੇ ਉਹ ਰਾਹੀਂ ਬਖ਼ਸ਼ੇ ਹੋਏ ਨੇ ਜੋ ਉਸ ਰਮੇ ਹੋਏ ਦੇ ਪਿਆਰ ਵਿੱਚ ਰੰਗੇ ਹੋਏ ਨੇ।

4. ਅੱਗੁਣ ਅਤੇ ਸਜ਼ਾ । ਜਿਵੇਂ ਬੂਟਿਆਂ ਦਾ ਫੁਲ ਦੇਣਾ ਤੈਅ ਹੈ, ਗੁਣਾਂ ਤੋਂ ਸੁੱਖ ਮਿਲਣਾ ਤੈਅ ਹੈ, ਉਸੇ ਤਰ੍ਹਾਂ ਅੱਗੁਣਾਂ ਦੀ ਸਜ਼ਾ ਮਿਲਣੀ ਵੀ ਨਿਸ਼ਚਿਤ ਹੈ। ਅੱਗੁਣਾਂ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਸਜ਼ਾ ਇਹੀ ਹੈ ਕਿ ਆਤਮਿਕ ਸਫ਼ਰ ਬਰਬਾਦ ਹੋ ਜਾਂਦਾ ਹੈ, ਕਾਮਯਾਬ ਨਹੀਂ ਹੁੰਦਾ ਅਤੇ ਜ਼ਿੰਦਗੀ ਦੁੱਖਾਂ ਨਾਲ ਘਿਰੀ ਰਹਿੰਦੀ ਹੈ।

ਫਰੀਦਾ ਦਰਿ ਦਰਵਾਜ਼ੈ ਜਾਇ ਕੈ ਕਿਉ ਡਿਠੇ ਘੜੀਆਲੁ ॥ ਏਹੁ ਨਿਦੇਸਾਂ ਮਾਰੀਐ ਹਮ ਦੇਸਾਂ ਦਾ ਕਿਆ ਹਾਲੁ ॥੩੯॥

ਫਰੀਦ, ਕਿਸੇ ਜਨਤਕ ਘੜੀਆਲ (ਅਕਸਰ ਸਮੇਂ ਦਾ ਹਿਸਾਬ ਰੱਖਣ ਲਈ ਕਿਸੇ ਧਾਰਮਿਕ ਸਥਾਨ, ਕਿਲ੍ਹੇ ਜਾਂ ਮਹਿਲ ਦੇ ਬਾਹਰ ਲੱਗਿਆ ਇੱਕ ਟੱਲ ਜਾਂ ਡਰੰਮ) ਨੂੰ ਦੇਖ, ਜਿਸ ਨੂੰ ਬਿਨਾ ਕਿਸੇ ਦੇਸ ਤੋਂ ਕੁੱਟਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਜੇ ਇਸ ਬੇਦੇਸ਼ੇ ਨੂੰ ਐਨੀ ਮਾਰ ਪੈ ਰਹੀ ਹੈ ਤਾਂ ਮੇਰੇ ਵਰਗੇ ਅੱਗੁਣਾਂ ਭਰੇ ਦੇਸ਼ੀ ਨੂੰ ਕਿੰਨੀ ਸਜ਼ਾ ਮਿਲੇਗੀ।

ਘੜੀਏ ਘੜੀਏ ਮਾਰੀਐ ਪਹਰੀ ਲਹੈ ਸਜਾਇ ॥ ਸੇ ਹੇੜਾ ਘੜੀਆਲ ਜਿਉ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੪੦॥

ਇਸ ਘੜੀਆਲ ਨੂੰ ਹਰ ਘੰਟੇ ਮਾਰਿਆ ਜਾਂਦਾ ਹੈ ਜਿਵੇਂ ਇਸ ਨੂੰ ਸਜ਼ਾ ਮਿਲ ਰਹੀ ਹੋਵੇ। ਦੁਨਿਆਵੀ ਟੀਚੇ ਪੂਰੇ ਕਰਨ ਦੀ ਦੌੜ ਵਿੱਚ ਮੇਰੇ ਸਰੀਰ ਨੂੰ ਵੀ ਘੜੀਆਲ ਵਾਂਗ ਹਰ ਪਲ ਸਜ਼ਾ ਮਿਲਦੀ ਰਹਿੰਦੀ ਹੈ।

ਫਰੀਦਾ ਵੇਖੁ ਕਪਾਹੈ ਜਿ ਬੀਆ ਜਿ ਸਿਰਿ ਬੀਆ ਤਿਲਾਹ ॥ ਕਮਾਦੈ ਅਰੁ ਕਾਗਦੈ ਕੁੰਨੇ ਕੋਇਲਿਆਹ ॥

ਮੰਦੇ ਅਮਲ ਕਰੇਦਿਆ ਏਹੁ ਸਜਾਇ ਤਿਨਾਹ ॥੪੧॥

ਫਰੀਦ, ਮੈਂ ਦੇਖਿਆ ਕਿਵੇਂ ਕਪਾਹ ਨੂੰ ਪਿੰਜਿਆਂ ਜਾਂਦਾ ਹੈ ਤੇ ਕਿਵੇਂ ਤਿਲਾਂ 'ਚੋਂ ਤੇਲ ਕੱਢਿਆ ਜਾਂਦਾ ਹੈ। ਮੈਂ ਦੇਖਦਾ ਹਾਂ ਕਿ ਕਿਵੇਂ ਗੰਨੇ ਨਿਚੋੜ ਦਿੱਤੇ ਜਾਂਦੇ ਨੇ ਅਤੇ ਕਿਵੇਂ ਕਾਗਜ਼ ਅਤੇ ਕੱਚੇ ਭਾਂਡੇ ਕੋਲੇ ਉੱਪਰ ਮੱਚਦੇ ਨੇ। ਇਸੇ ਤਰ੍ਹਾਂ ਅੱਗੁਣਾਂ ਭਰੇ ਕਰਮ ਕਰਨ ਬਦਲੇ ਮੇਰੀ ਆਤਮਿਕ ਜ਼ਿੰਦਗੀ ਭੰਨੀ ਜਾਵੇਗੀ, ਟੁੱਟ ਜਾਵੇਗੀ, ਨੁੱਚੜ ਜਾਵੇਗੀ, ਮੱਚ ਜਾਵੇਗੀ।

ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥

ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਹੁਰ ਨ ਠਾਉ ॥੧੦੬॥

ਫਰੀਦ, ਮੇਰੇ ਜ਼ਿੰਦਗੀ ਦੇ ਉਹ ਪਲ ਜਦੋਂ ਮੈਂ ਰੱਬੀ ਗੁਣ ਵਿਸਾਰ ਦਿੱਤੇ, ਉਹ ਮੇਰੇ ਸਭ ਤੋਂ ਡਰਾਉਣੇ ਪਲ ਹਨ। ਐਸੇ ਡਰਾਉਣੇ, ਜਿੱਥੇ ਵਰਤਮਾਨ ਵਿੱਚ ਅੰਤਾਂ ਦਾ ਦੁੱਖ ਅਤੇ ਭਵਿੱਖ ਵਿੱਚ ਨਾ ਸ਼ਾਂਤੀ ਅਤੇ ਨਾ ਹੀ ਟਿਕਾਅ।

5. ਅੱਗੁਣ ਅਤੇ ਸੱਚੇ ਨਾਲ ਮਿਲਾਪ । ਮੇਰੇ ਅੱਗੁਣ ਉਸ ਸੱਚੇ ਨਾਲ ਮਿਲਾਪ ਵਿੱਚ ਸਭ ਤੋਂ ਵੱਡੀ ਰੁਕਾਵਟ ਨੇ। ਇਹਨਾਂ ਦੀ ਵਜ੍ਹਾ ਨਾਲ ਹੀ ਉਸ ਸੱਚੇ ਨਾਲ ਅਜੇ ਤੱਕ ਮੇਲ ਨਹੀਂ ਹੋਇਆ।

ਫਰੀਦਾ ਜੇ ਮੈ ਹੋਦਾ ਵਾਰਿਆ ਮਿਤਾ ਆਇਝਿਆਂ ॥ ਹੇੜਾ ਜਲੈ ਮਜੀਠ ਜਿਉ ਉਪਰਿ ਅੰਗਾਰਾ ॥੨੨॥

ਫਰੀਦਾ, ਜੇ ਮੈਂ ਆਪਣੀ ਅਗਿਆਨਤਾ ਛੱਡ ਦਿੱਤੀ ਹੁੰਦੀ ਤਾਂ ਮੇਰਾ ਮੀਤ ਮੈਨੂੰ ਮੇਰੇ ਅੰਦਰ ਮਿਲ ਗਿਆ ਹੁੰਦਾ। ਪਰ ਉਸ ਨਾਲ ਮੇਲ ਨਾ ਹੋਣ ਕਾਰਨ, ਮੈਂ ਆਪਣੇ ਅੰਦਰ ਅੰਤਾਂ ਦਾ ਸੰਤਾਪ ਭੋਗ ਰਿਹਾ ਹਾਂ।

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਬੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ ॥ ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥੯੦॥

ਫਰੀਦ, ਹਰ ਬੀਤ ਰਹੇ ਦਿਨ ਦੇ ਨਾਲ, ਮੇਰੇ ਅੱਗੁਣਾਂ ਕਾਰਨ ਮੇਰਾ ਸਰੀਰ ਅਤੇ ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਬਰਬਾਦ ਹੋ ਚੁੱਕੀਆਂ ਨੇ। ਇਸ ਬੰਦੇ ਦੇ ਭਾਗ ਦੇਖੋ ਕਿ ਇਸ ਸਭ ਦੇ ਬਾਵਜੂਦ, ਹਾਲੇ ਤੱਕ ਉਸ ਮਾਲਕ ਨਾਲ ਮੇਲ ਨਹੀਂ ਹੋਇਆ।

ਕਾਗਾ ਕਰੰਗ ਢੰਢੇਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥ ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥੯੧॥

ਮੇਰੇ ਅੱਗੁਣਾਂ ਨੇ ਮੈਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਕਮਜ਼ੋਰ ਕਰ ਦਿੱਤਾ ਹੈ ਤੇ ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਦੀ ਪੂਰੀ ਤਾਕਤ ਨਿਚੋੜ ਦਿੱਤੀ ਹੈ। ਇਸ ਕਮਜ਼ੋਰ ਹਾਲਤ ਵਿੱਚ ਵੀ ਮੈਂ ਆਪਣੇ ਸਿਰਜਣਹਾਰ ਨੂੰ ਮਿਲਣ ਦੀ ਇੱਛਾ ਨਾ ਗੁਆਵਾਂ।

ਕਾਗਾ ਚੂੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਹਿ ਜਾਹਿ ॥ ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥੯੨॥

ਉਹ ਮੇਰੇ ਅੱਗੁਣੇ, ਤੁਸੀਂ ਮੇਰੇ ਅੰਦਰ ਬਹੁਤ ਦੇਰ ਤੋਂ ਬਸੇ ਹੋਏ ਹੋ, ਮੈਨੂੰ ਬਹੁਤ ਕਮਜ਼ੋਰ ਕਰ ਦਿੱਤਾ ਹੈ, ਪਰ ਹੁਣ ਤੁਸੀਂ ਮੈਨੂੰ ਛੱਡ ਕੇ ਚਲੇ ਜਾਓ। ਜਿਸ ਸਰੀਰ ਅੰਦਰ ਮੇਰਾ ਸਿਰਜਣਹਾਰ ਵਸਦਾ ਹੈ, ਉਸਨੂੰ ਹੋਰ ਕਮਜ਼ੋਰ ਨਾ ਕਰੋ।

6. ਕਰਤੇ ਤੋਂ ਬਿਨਾ ਕੋਈ ਹੋਰ ਆਸ । ਗੁਰਮਤਿ ਵਿੱਚ ਤਰਜੀਹ (Priority) ਇੱਕ ਅਹਿਮ ਵਿਸ਼ਾ ਹੈ। ਜੇ ਸਚਿਆਰ ਹੋਣਾ ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਦੀ ਤਰਜੀਹ ਨਹੀਂ ਤਾਂ ਸਚਿਆਰ ਹੋਣਾ ਵੀ ਸੰਭਵ ਨਹੀਂ। ਜੇ ਕਰਤੇ ਨਾਲ ਇੱਕ ਹੋਰ ਤੋਂ ਬਿਨਾ ਜ਼ਿੰਦਗੀ ਦੀ ਕੋਈ ਹੋਰ ਤਰਜੀਹ ਹੈ ਤਾਂ ਵੀ ਇਹ ਇੱਕ ਔਗੁਣ ਹੀ ਹੈ।

ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆਂ ਧੁਖਿ ਧੁਖਿ ਉਠਨਿ ਪਾਸ ॥ ਧਿਗੁ ਤਿਨ੍ਹ੍ਹਾ ਦਾ ਜੀਵਿਆ ਜਿਨਾ ਵਿਡਾਣੀ ਆਸ ॥੨੧॥

ਫਰੀਦ, ਲੰਬੀਆਂ ਰਾਤਾਂ ਨੇ ਮੇਰੇ ਪਾਸੇ ਦੁਖਣ ਲਾ ਦਿੱਤੇ ਭਾਵ ਅਗਿਆਨਤਾ ਦੇ ਸਮੇਂ ਨੇ ਮੇਰੇ ਅੰਦਰ ਮਾਨਸਿਕ ਦਰਦ ਭਰ ਦਿੱਤਾ ਹੈ। ਲਾਹਨਤ ਹੈ ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਦੇ ਉਸ ਸਮੇਂ ਉੱਪਰ, ਜਦੋਂ ਮੈਨੂੰ ਉਸ ਪਿਆਰੇ ਤੋਂ ਇਲਾਵਾ ਕਿਸੇ ਹੋਰ ਚੀਜ਼ ਦੀ ਆਸ ਸੀ।

ਫਰੀਦਾ ਚਾਰਿ ਗਵਾਇਆ ਹੀਛਿ ਕੈ ਚਾਰਿ ਗਵਾਇਆ ਸੰਮਿ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਤੂ ਆਂਹੇ ਕੇਰੇ ਕੰਮਿ ॥੩੮॥

ਫਰੀਦ, ਅੱਧੀ ਜ਼ਿੰਦਗੀ ਮੈਂ ਦੁਨਿਆਵੀ ਪਦਾਰਥਾਂ ਪਿੱਛੇ ਭੱਜ ਕੇ ਗੁਆ ਲਈ ਅਤੇ ਅੱਧੀ ਸੌਂ ਕੇ। ਮੇਰੇ ਅੰਦਰ ਬੈਠਾ ਰੱਬ ਮੈਨੂੰ ਪੁੱਛ ਰਿਹਾ ਹੈ ਕਿ ਕਦੇ ਸੋਚ, ਤੇਰਾ ਇਸ ਦੁਨੀਆ ਵਿੱਚ ਆਉਣ ਦਾ ਮੰਤਵ ਕੀ ਹੈ।

ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥ ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ ॥੪੨॥

ਫਰੀਦ, ਇਹ ਮੌਕਾ ਕਦੇ ਨਾ ਬਣੇ ਕਿ ਮੈਂ ਉਸ ਮਾਲਕ ਤੋਂ ਬਿਨਾਂ ਕਿਸੇ ਹੋਰ ਦੇ ਰਹਿਮ 'ਤੇ ਹੋਵਾਂ। ਉਹ ਮੇਰੇ ਮਨ, ਜੋ ਕਦੇ ਐਸਾ ਸਮਾਂ ਆਇਆ ਤਾਂ ਇਹ ਮੇਰੀ ਅੰਤਰ-ਆਤਮਾ ਦੀ ਮੌਤ ਹੋਵੇਗੀ।

ਫਰੀਦਾ ਖਿੰਬੜਿ ਮੇਖਾ ਅਗਲੀਆ ਜਿੰਦੁ ਨ ਕਾਈ ਮੇਖ ॥ ਵਾਰੀ ਆਪੇ ਆਪਣੀ ਚਲੇ ਮਸਾਇਕ ਮੇਖ ॥੪੭॥

ਫਰੀਦ, ਸੋਹਣੇ ਤੋਂ ਸੋਹਣੇ ਕੱਪੜੇ ਸੀਣ ਲਈ ਤੂੰ ਬਹੁਤ ਜ਼ੋਰ ਲਾਉਂਦਾ ਹੈਂ ਪਰ ਆਪਣੀ ਜਿੰਦ (ਅੰਤਰਆਤਮਾ) ਨੂੰ ਸੀਣ (ਮਜਬੂਤ ਕਰਨ) ਲਈ ਕੋਈ ਉਪਰਾਲਾ ਨਹੀਂ ਕਰਦਾ। ਇਹ ਜਾਣ ਕੇ ਵੀ ਕੋਈ ਹੰਝਲਾ ਨਹੀਂ ਮਾਰਦਾ ਕਿ ਵੱਡੇ ਵੱਡੇ ਧਾਰਮਿਕ ਲੀਡਰਾਂ (ਕਥਿਤ ਸੰਤ ਮਹਾਪੁਰਸ਼) ਸਮੇਤ, ਹਰ ਕੋਈ ਮੌਤ ਲਈ ਲੱਗੀ ਲਾਈਨ ਵਿੱਚ ਖੜ੍ਹਾ ਹੈ।

ਫਰੀਦਾ ਕਿਥੈ ਤੈਥੇ ਮਾਪਿਆ ਜਿਨ੍ਹ੍ਹੀ ਤੂ ਜਣਿਓਹਿ ॥ ਤੈ ਪਾਸਹੁ ਓਇ ਲਦਿ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਣੇਹਿ ॥੭੩॥

ਫਰੀਦ, ਕਿੱਥੇ ਨੇ ਤੇਰੇ ਮਾਪੇ ਜੋ ਤੈਨੂੰ ਇਸ ਦੁਨੀਆ ਵਿੱਚ ਲਿਆਏ ਸਨ? ਉਹ ਤਾਂ ਕਦੋਂ ਦੇ ਮੁੱਕ ਗਏ ਪਰ ਤੂੰ ਅਜੇ ਵੀ ਇਹ ਗੱਲ ਮੰਨਣ ਨੂੰ ਤਿਆਰ ਨਹੀਂ ਕਿ ਤੂੰ ਵੀ ਇਸ ਦੁਨੀਆ ਤੋਂ ਇੱਕ ਦਿਨ ਚਲੇ ਜਾਣਾ ਹੈ।

ਢੂਢੇਦੀਏ ਸੁਹਾਗ ਕੂ ਤਉ ਤਨਿ ਕਾਈ ਕੋਰ ॥ ਜਿਨ੍ਹ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨ੍ਹ੍ਹਾ ਝਾਕ ਨ ਹੋਰ ॥੧੧੪॥

ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਦੀ ਨਾਕਾਮਯਾਬੀ ਕਾਰਨ, ਮੈਂ ਹਮੇਸ਼ਾ ਉਸ ਸਾਂਈ ਦੀ ਭਾਲ ਵਿਚ ਹੀ ਰਹੀ, ਕਦੇ ਉਸ ਨਾਲ ਮਿਲਾਪ ਨਾ ਹੋ ਸਕਿਆ। ਸਾਂਈ ਨਾਲ ਮੇਲ ਉਦੋਂ ਹੀ ਹੁੰਦਾ ਹੈ ਜਦੋਂ ਇੰਦਰੀਆਂ ਨੂੰ ਸਾਂਈ ਤੋਂ ਬਿਨਾ ਕਿਸੇ ਹੋਰ ਚੀਜ਼ ਦੀ ਇੱਛਾ ਨਹੀਂ ਹੁੰਦੀ।

7. ਔਗੁਣ ਜੇ ਗੁਣਾਂ ਵਰਗੇ ਲਗਦੇ ਨੇ । ਇਨਸਾਨ ਆਪਣੇ ਕਈ ਔਗੁਣਾਂ ਨੂੰ ਹੀ ਗੁਣ ਸਮਝ ਕੇ ਪੂਰੀ ਉਮਰ ਪਾਲਦਾ ਰਹਿੰਦਾ। ਬੰਦੇ ਲਈ ਸਭ ਤੋਂ ਔਖਾ ਇਹਨਾਂ ਔਗੁਣਾਂ ਨੂੰ ਦੂਰ ਕਰਨਾ ਹੀ ਹੁੰਦਾ ਹੈ।

ਫਰੀਦਾ ਏ ਵਿਸੁ ਗੰਦਲਾ ਧਰੀਆਂ ਖੰਡੁ ਲਿਵਾੜਿ ॥ ਇਕਿ ਰਾਹੇਦੇ ਰਹਿ ਗਏ ਇਕਿ ਰਾਧੀ ਗਏ ਉਜਾੜਿ ॥੩੭॥

ਫਰੀਦ, ਔਗੁਣਾਂ ਭਰੀ ਜ਼ਿੰਦਗੀ ਜੋ ਆਕਰਸ਼ਕ ਲਗਦੀ ਹੈ, ਅਸਲ ਵਿੱਚ ਮੇਰੇ ਆਤਮਿਕ ਜੀਵਨ ਲਈ ਜ਼ਹਿਰ ਹੈ। ਅਣਗਿਣਤ ਇਨਸਾਨਾਂ ਨੇ ਔਗੁਣ ਪਾਲਣ ਵਿੱਚ ਆਪਣਾ ਆਤਮਿਕ ਜੀਵਨ ਬਰਬਾਦ ਕਰ ਲਿਆ ਅਤੇ ਅਣਗਿਣਤ ਨੇ ਉਹਨਾਂ ਔਗੁਣਾਂ ਨੂੰ ਜਿਉਣ ਵਿੱਚ।

8. ਔਗੁਣ ਅਤੇ ਮਨ ।

ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥ ਜੇ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥੧੫॥

ਫਰੀਦ, ਮੈਂ ਹਰ ਰੋਜ਼ ਆਪਣੇ ਮਨ ਨੂੰ ਚੀਕ-ਚੀਕ ਕੇ ਮੱਤ ਦਿੰਦਾ ਹਾਂ। ਪਰ ਜੇ ਮਨ ਔਗੁਣਾਂ ਦੀ ਜਕੜ ਵਿੱਚ ਹੋਵੇ, ਉਹ ਕਿਵੇਂ ਬਦਲੇ।

9. ਭਟਕਨਾਵਾਂ ।

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੇ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥ ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਡੁ ਬਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥੧੨੫॥

ਮੇਰੇ ਆਤਮਿਕ ਜੀਵਨ ਵਿੱਚ, ਮੇਰੀ ਇੱਕੋ ਇੱਕ ਜ਼ਿੰਦਗੀ ਦੇ ਸਾਹਮਣੇ ਅਣਗਿਣਤ ਭਟਕਨਾਵਾਂ ਨੇ। ਇੱਕ ਪਾਸੇ ਤੇਰੇ ਨਾਲ ਮੇਲ ਦੀ ਆਸ ਵਿੱਚ ਮੈਂ ਆਤਮਿਕ ਜੀਵਨ ਦੇ ਸਫ਼ਰ ਉੱਪਰ ਹਾਂ ਹੈ ਤੇ ਦੂਜੇ ਪਾਸੇ ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਅਣਗਿਣਤ ਭਟਕਨਾਵਾਂ ਦੇ ਜਾਲ ਵਿੱਚ ਫਸੀਆਂ ਪਈਆਂ ਨੇ।

ਦੁੱਖ। ਜਿਵੇਂ ਕਿ ਉੱਪਰ ਵਿਚਾਰਿਆ ਗਿਆ ਹੈ ਕਿ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਔਗੁਣਾਂ ਅਤੇ ਦੁੱਖਾਂ ਦਾ ਸਿੱਧਾ-ਸਿੱਧਾ ਸਬੰਧ ਹੈ। ਆਮ ਤੌਰ 'ਤੇ ਅਸੀਂ ਆਪਣੇ ਮਾਨਸਿਕ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਕਿਸੇ ਦੂਜੇ ਇਨਸਾਨ, ਕਿਸੇ ਖਾਸ ਘਟਨਾ, ਸਮਾਜ, ਸਰਕਾਰਾਂ ਅਤੇ ਸਭ ਤੋਂ ਵੱਧ, ਦੁੱਖਾਂ ਲਈ ਰੱਬ ਨੂੰ ਹੀ

ਜ਼ਿੰਮੇਵਾਰ ਮੰਨਦੇ ਹਾਂ। ਆਪਣੇ ਆਪ ਨੂੰ ਛੱਡ ਕੇ ਹਰ ਕੋਈ ਕਸੂਰਵਾਰ ਹੁੰਦਾ ਹੈ। ਪਰ ਬਾਬਾ ਫ਼ਰੀਦ ਜੀ ਸਿੱਧਾ-ਸਿੱਧਾ ਇਹ ਆਖ ਰਹੇ ਹਨ ਕਿ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਸਚਿਆਰ ਨਾ ਹੋਣਾ ਹੈ, ਰੱਬ ਤੋਂ ਟੁੱਟੇ ਹੋਣਾ ਹੈ ਅਤੇ ਰੱਬ ਤੋਂ ਟੁੱਟੇ ਹੋਣ ਦਾ ਸਿੱਧਾ-ਸਿੱਧਾ ਕਾਰਨ ਅੰਗੁਣਾਂ ਦੇ ਚਿੱਕੜ ਵਿੱਚ ਫਸਿਆ ਹੋਣਾ ਹੈ। ਕਾਮ (ਕਾਮਨਾਵਾਂ), ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ ਅਤੇ ਹੰਕਾਰ, ਉਹ ਅੰਗੁਣ ਨੇ ਜੋ ਮੈਨੂੰ ਉਸ ਸਿਰਜਣਹਾਰ ਨਾਲ ਆਪਣੇ ਅੰਦਰੋਂ ਜੁੜਨ ਤੋਂ ਰੋਕੀ ਰੱਖਦੇ ਹਨ। ਆਉ ਦੇਖੀਏ, ਸ਼ੇਖ ਫ਼ਰੀਦ ਕਿਹੜੇ ਦੁੱਖਾਂ ਦੀ ਗੱਲ ਕਰਦੇ ਨੇ।

1. ਸਿਰਜਣਹਾਰ ਤੋਂ ਟੁੱਟਕੇ ਭੁਗਤਿਆ ਜਾਣ ਵਾਲਾ ਦੁੱਖ ।

ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ ਮੁੜਿ ਜਾਇ ॥ ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਣੀ ਤੁਮ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥੩੦॥

ਮੇਰੀ ਅੰਤਰਆਤਮਾ ਦੇ ਸਾਈਂ ਦੀ ਆਸ ਵਿੱਚ, ਮੈਂ ਅਣੀਂਦਾ ਵੀ ਹਾਂ ਅਤੇ ਬੇਚੈਨ ਵੀ। ਜਾ ਕੇ ਪੁੱਛੋ ਮੇਰੀ ਤੜਫਦੀ ਹੋਈ ਅੰਤਰਆਤਮਾ ਨੂੰ ਕਿ ਕਿਵੇਂ ਇਸ ਹਨੇਰ ਵਿੱਚ ਸਮਾਂ ਕੱਟ ਰਹੀ ਏ।

ਸਾਹੁਰੈ ਢੇਈ ਨਾ ਲਹੈ ਪੇਈਐ ਨਾਹੀ ਥਾਉ ॥ ਪਿਰੁ ਵਾਤੜੀ ਨ ਪੁਛਈ ਧਨ ਸੋਹਾਗਣਿ ਨਾਉ ॥੩੧॥

ਤੜਫ ਇਸ ਗੱਲ ਦੀ ਹੈ ਕਿ ਇਹ ਆਤਮਿਕ ਅਤੇ ਦੁਨਿਆਵੀ ਦੋਹਾਂ ਜ਼ਿੰਦਗੀਆਂ ਵਿੱਚ ਹੀ ਨਾ-ਕਾਮਯਾਬ ਹੋ ਗਈ। ਮੇਰੀ ਅੰਤਰਆਤਮਾ ਨੂੰ ਦੁੱਖ ਇਸ ਗੱਲ ਦਾ ਹੈ ਕਿ ਮੇਰਾ ਆਪਣੇ ਮਾਲਕ ਵੱਲ ਭੋਰਾ ਵੀ ਧਿਆਨ ਨਹੀਂ, ਨਾ ਮੇਰਾ ਉਸ ਨਾਲ ਮਿਲਾਪ ਹੋਇਆ, ਪਰ ਕਹਿੰਦਾ ਮੈਂ ਆਪਣੇ ਆਪ ਨੂੰ ਪੂਰਾ ਧਾਰਮਿਕ ਹਾਂ।

ਸਾਹੁਰੈ ਪੇਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ ॥ ਨਾਨਕ ਸੇ ਸੋਹਾਗਣੀ ਜੁ ਭਾਵੈ ਬੇਪਰਵਾਹੁ ॥੩੨॥

ਭਾਵੇਂ ਆਤਮਿਕ ਜੀਵਨ ਹੋਵੇ ਜਾਂ ਦੁਨਿਆਵੀ, ਉਹ ਸਿਰਜਣਹਾਰ ਜੋ ਇਨਸਾਨ ਦੀ ਸਮਝ ਤੋਂ ਪਰ੍ਹੇ ਹੈ, ਜੋ ਹਰ ਗਿਣਤੀ-ਮਿਣਤੀ ਤੋਂ ਪਰ੍ਹੇ ਹੈ, ਉਸ ਨਾਲ ਪਿਆਰ ਲਾਜ਼ਮੀ ਹੈ। ਨਾਨਕ, ਸੱਚੀ ਧਾਰਮਿਕ ਅੰਤਰਆਤਮਾ ਓਹੀ ਹੈ ਜਿਸ ਅੰਦਰ ਉਸ ਸਿਰਜਣਹਾਰ ਲਈ ਪਿਆਰ ਹੈ।

ਤਤੀ ਤੋਇ ਨ ਪਲਵੈ ਜੇ ਜਲਿ ਟੁਬੀ ਦੇਇ ॥ ਫਰੀਦਾ ਜੇ ਡੋਹਾਗਣਿ ਰਬ ਦੀ ਝੁਰੇਦੀ ਝੁਰੇਇ ॥੬੨॥

ਅੰਗੁਣਾਂ ਭਰੀ ਜ਼ਿੰਦਗੀ ਸਚਿਆਰ ਭਰਪੂਰ ਨਹੀਂ ਬਣ ਸਕਦੀ, ਜੇ ਅੰਗੁਣ ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਜਾਰੀ ਰਹੇ। ਫ਼ਰੀਦ, ਉਸ ਸਿਰਜਣਹਾਰ ਤੋਂ ਟੁੱਟਣ ਕਾਰਨ (ਅੰਗੁਣਾਂ ਦੀ ਵਜ੍ਹਾ ਕਰਕੇ) ਇਨਸਾਨ ਦੁੱਖਾਂ ਵਿੱਚੋਂ ਬਾਹਰ ਨਹੀਂ ਆ ਸਕਦਾ।

2. ਦੇਹ ਨਾਲ ਮੋਹ ਅਤੇ ਇਸ ਕਾਰਨ ਦੁੱਖ । ਗੁਰਬਾਣੀ ਸਮਝਦਿਆਂ ਇੱਕ ਕਮਾਲ ਦੀ ਗੱਲ ਦਾ ਮੈਨੂੰ ਅਹਿਸਾਸ ਹੋਇਆ ਕਿ ਇਨਸਾਨ ਨੂੰ ਬਹੁਤੀ ਵਾਰ ਪਤਾ ਹੀ ਨਹੀਂ ਹੁੰਦਾ ਕਿ ਮੈਂ ਦੁੱਖੀ ਕਿਹੜੀ ਗੱਲਾਂ ਹਾਂ। ਸ਼ੇਖ ਫ਼ਰੀਦ ਆਖ ਰਹੇ ਹਨ ਕਿ ਆਪਣੀ ਦੇਹ ਨਾਲ ਪਾਇਆ ਮੋਹ ਵੀ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਬਣ ਸਕਦਾ ਹੈ। ਜਿਵੇਂ, ਦੇਹ ਦੀ ਖੂਬਸੂਰਤੀ ਦਾ ਹੰਕਾਰ ਦੁੱਖਾਂ ਦਾ ਕਾਰਨ ਬਣ ਸਕਦਾ ਹੈ, ਦੇਹ ਵੱਲ ਲੋੜੋਂ ਵੱਧ ਧਿਆਨ ਰੱਬ ਨਾਲ ਜੁੜਨ ਦਾ ਸਮਾਂ ਖਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਦੇਹ ਜਦੋਂ ਬੁਢਾਪੇ ਵਿੱਚ ਖੁਰਨ ਲੱਗ ਜਾਂਦੀ ਹੈ ਤਾਂ ਵੀ ਕਈਆਂ ਲਈ ਦੁੱਖ ਦਾ ਕਾਰਨ ਬਣ ਜਾਂਦੀ ਹੈ।

ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ ॥ ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ ॥੭੬॥

ਫ਼ਰੀਦ, ਜੇ ਮੈਂ ਆਪਣੇ ਸਰੀਰ ਨਾਲੋਂ ਮੋਹ ਤੋੜਿਆ ਹੁੰਦਾ, ਜੇ ਥੋੜ੍ਹਾ ਜਿਹਾ ਵੀ ਤੋੜਿਆ ਹੁੰਦਾ ਤਾਂ ਮੇਰੇ ਆਤਮਿਕ ਸਫ਼ਰ ਵਿੱਚ ਮੈਨੂੰ ਐਨੀਆਂ ਔਕੜਾਂ ਦਾ ਸਾਹਮਣਾ ਨਾ ਕਰਨਾ ਪੈਂਦਾ ਅਤੇ ਨਾ ਦੁੱਖ ਸਹਿਣੇ ਪੈਂਦੇ।

ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥ ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥੭੭॥

ਜੇ ਮੋਹ ਤੋੜਿਆ ਹੁੰਦਾ ਤਾਂ ਦੰਦ, ਲੱਤਾਂ, ਅੱਖਾਂ, ਮੇਰੇ ਕੰਨ ਅਤੇ ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਕਮਜ਼ੋਰ ਹੋਣ 'ਤੇ ਮੈਨੂੰ ਚਿੰਤਾ ਅਤੇ ਦੁੱਖ ਨਾ ਤੜਫਾਉਂਦੇ।

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ ਦੇਹੀ ਰੇਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥੭੮॥

ਫ਼ਰੀਦ, ਮੈਂ ਆਪਣੇ ਅੰਗੁਣਾਂ ਨੂੰ ਹੁਣ ਰੱਬੀ ਗੁਣਾਂ ਵਿੱਚ ਬਦਲ ਦਿੱਤਾ, ਹੁਣ ਮੈਨੂੰ ਆਪਣੀਆਂ ਇੰਦਰੀਆਂ ਕਮਜ਼ੋਰ ਹੋਣ ਅਤੇ ਖਿੜ ਤੇ ਗੁੱਸਾ ਮਹਿਸੂਸ ਨਹੀਂ ਆਉਂਦਾ। ਮੇਰੀਆਂ ਇੰਦਰੀਆਂ ਹੁਣ ਖਿੜੀਆਂ ਨਹੀਂ ਰਹਿੰਦੀਆਂ ਸਗੋਂ ਸਬਰ ਅਤੇ ਸੰਤੋਖ ਵਿੱਚ ਹਨ।

ਫਰੀਦਾ ਜਿਨ੍ਹੁ ਲੇਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੇਇਣ ਮੈ ਡਿਠੁ ॥ ਕਜਲ ਰੇਖ ਨ ਸਹਦਿਆ ਸੇ ਪੰਥੀ ਸੂਇ ਬਹਿਠੁ ॥੧੪॥

ਫ਼ਰੀਦ, ਜਿਨ੍ਹਾਂ ਖੂਬਸੂਰਤ ਅੱਖਾਂ 'ਤੇ ਦੁਨੀਆ ਮੋਹਿਤ ਹੁੰਦੀ ਹੈ, ਮੈਂ ਉਹਨਾਂ ਅੱਖਾਂ ਦੀ ਖੂਬਸੂਰਤੀ ਦੀ ਅਸਲੀਅਤ ਦੇਖੀ ਹੈ। ਜੋ ਮਨਮੋਹਕ ਅੱਖਾਂ ਕਦੇ ਸੁਰਮੇ ਦੀ ਸਲਾਈ ਨਹੀਂ ਸਨ ਸਹਿੰਦੀਆਂ, ਹੋ ਸਕਦਾ ਕਿਸੇ ਦਿਨ ਕੋਈ ਪੰਛੀ ਉਹਨਾਂ ਵਿੱਚ ਬੈਠ, ਬੱਚੇ ਦੇ ਦੇਵੇ। ਭਾਵ, ਉਹ ਮੇਰੇ ਮਨ-ਆਪਣੀ ਸਰੀਰਿਕ ਖੂਬਸੂਰਤੀ ਉੱਪਰ ਮਾਣ ਨਾ ਕਰ। ਇਹ ਹਮੇਸ਼ਾ ਰਹਿਣ ਵਾਲੀ ਨਹੀਂ।

ਸ਼ੇਖ ਫ਼ਰੀਦ ਦੀ ਬਾਣੀ ਦੇ ਮੁੱਖ ਤੱਤ ਸਮਝਣ ਦੇ ਇਸ ਸਫ਼ਰ ਦੇ ਆਖਰੀ ਪੜਾਅ ਵਿੱਚ ਵਿਚਾਰਾਂਗੇ ਬਿਰਹਾ, ਆਤਮਿਕ ਸਫ਼ਰ, ਨਿਸ਼ਚਾ ਅਤੇ ਮਿਲਾਪ।

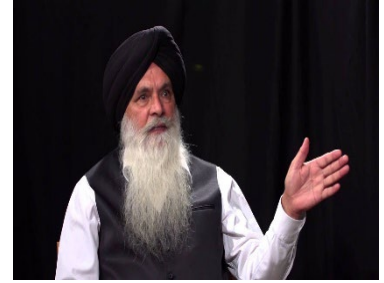
ਜਿਉਣਵਾਲਾ ਜੀ ਲਿਖਦੇ ਹਨ...

ਨੋਇਡਾ ਸੈਕਟਰ 18 ਗੁਰਦਵਾਰਾ/

ਦੁਕਾਨ ਫਲ ਵਾਧੂ ਸਿੱਖੀ ਦਾ ਸੱਤਿਆ ਨਾਸ

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ

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2016/17 ਵਿਚ ਜਦੋਂ ਮੈਂ ਭਾਰਤ ਆਇਆ ਤਾਂ ਸੈਕਟਰ 37 ਦੇ ਗੁਰਦਵਾਰੇ ਵੀ ਜਾਣ ਦਾ ਮੌਕਾ ਮਿਲਿਆ। ਇਕ ਬੀਬੀ ਕਹੀ ਜਾਵੇ ਕੱਲ੍ਹ ਮੇਰਾ ਲੰਗਰ ਹੈ। ਬਸ ਬਹਿਜਾ ਬਹਿਜਾ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਪ੍ਰਧਾਨ, ਕਰਨਲ ਮੋਹਕਮ ਸਿੰਘ ਆਵਾਗਉਣ ਦੇ ਚੱਕਰ ਵਿਚ ਫਸਿਆ ਕਿਸੇ ਨਾਲ ਬਹਿਸ ਕਰ ਰਿਹਾ ਸੀ। ਪਰ ਉਸ ਨੂੰ ਇਹ ਪੰਗਤੀ ਯਾਦ ਹੀ ਨਹੀਂ ਕਿ,

**ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ ॥
ਆਵਾ ਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ ਭੂਟੈ ॥੨॥ ਪੰਨਾ 971॥**

ਜਦੋਂ ਅਸੀਂ ਲੋਕਾਂ ਦੀ ਨਿੰਦਿਆ-ਚੁਗਲੀ ਕਰਦੇ ਕਰਦੇ ਬੱਕਦੇ ਹੀ ਨਹੀਂ ਤਾਂ ਗੁਰੂ ਜੀ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਬਾਰ ਬਾਰ ਆਵਾਗਉਣ ਹੋ ਰਿਹਾ ਕਿਉਂਕਿ ਮੈਂ ਆਪਣੀਆਂ ਆਦਤਾਂ ਤੋਂ ਤਾਂ ਛੁਟਕਾਰਾ ਪਾ ਹੀ ਨਹੀਂ ਰਿਹਾ। ਪ੍ਰਧਾਨ ਜੀ ਪਾਠੀ ਵੀ ਹਨ ਪਰ ਸਨਾਤਨ ਧਰਮ ਦੀ ਤੱਕੜੀ ਵਿਚ ਫਸੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਅਰਥ-ਬੋਧ ਸਮਝਣ ਦੇ ਕਾਬਲ ਨਹੀਂ ਰਹੇ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ 18 ਸੈਕਟਰ ਗੁਰਦਵਾਰੇ ਗਿਆ ਤਾਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਸੁੱਖ-ਆਸਣ ਕਰਨ ਵੇਲੇ ਨਾਨਕ ਸਰੀਆਂ ਵਾਲੀ ਪ੍ਰੰਪਰਾ ਮੁਤਾਬਕ ਬੀਬੀਆਂ ਤੋਂ ਕਪੜੇ ਦਾ ਉਹਲਾ ਕਰਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਸੰਤੋਖਿਆ ਜਾ ਰਿਹਾ ਸੀ। ਕਿਉਂਕਿ ਕਿ ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੇ ਅਸਲੀ ਦੇਹਰਾ, “ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਐ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ” ਬਦਲ ਕੇ “ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਐ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ” ਬਣਾ ਧਰਿਆ ਇਸ ਕਰਕੇ ਅਸੀਂ ਆਪਣੇ ਗੁਰੂ ਦਾ ਨਗੋਜ਼ ਤਾਂ ਢਕਣਾ ਹੀ ਹੋਇਆ। ਮੇਰੇ ਚਸ਼ਮਦੀਦ ਗਵਾਹ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਸੈਕਟਰੀ/ਕਰਤਾ-ਧਰਤਾ ਸਿਰਦਾਰ ਅਮਰਦੀਪ ਸਿੰਘ ਜੀ ਹੋਰੀਂ ਇਹ ਗੱਲ ਮੰਨਣ ਲਈ ਤਿਆਰ ਹੀ ਨਹੀਂ ਸਨ।

2023 ਵਿਚ ਫਿਰ ਮੈਂ ਇਸੇ ਗੁਰਦਵਾਰੇ ਗਿਆ ਤਾਂ ਇਕ ਬਜ਼ੁਰਗ ਕਥਾਵਾਚਕ ਆਪਣੀ ਡਿਉਟੀ ਪੂਰੀ ਕਰ ਰਿਹਾ ਸੀ। “ਪ੍ਰੇਮਾ ਕੋਹੜੀ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਦੇ ਦਰਸ਼ਨ ਕਰਦਿਆਂ ਹੀ ਠੀਕ-ਠਾਕ ਹੋ ਗਿਆ ਤੇ ਗੁਰੂ ਜੀ ਨੇ ਉਸੇ ਵਕਤ ਭਾਈ ਸ਼ੀਹੇ ਉਪਲ ਦੀ ਲੜਕੀ, ਲਿਖੇ, ਨਾਲ ਸ਼ਾਦੀ ਕਰਵਾ ਦਿੱਤੀ ਗਈ ਮਿੰਟਾਂ-ਸਕਿੰਟਾਂ ਵਿਚ ਉਸ ਨੂੰ ਗਿਆਨ ਵੀ ਹੋ ਗਿਆ ਤੇ ਫਿਰ ਇਕ ਮੰਜੀਦਾਰ ਥਾਪ ਕੇ ਸਿੱਖ ਧਰਮ ਦਾ ਪ੍ਰਚਾਰਕ ਵੀ ਬਣਾ ਦਿੱਤਾ ਗਿਆ।” ਕਥਾ ਉਪਰੰਤ ਜਦੋਂ ਮੈਂ ਉਸ ਨੂੰ ਸਵਾਲ ਕੀਤਾ ਕਿ ਸ਼ੀਹਾਂ ਉਪਲ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ ਸਮਕਾਲੀ ਸੀ। ਉਹ ‘ਸਾਖੀ ਮਹਿਲ ਪਹਿਲੇ ਕੀ’ ਲਿਖਣ ਵਾਲਾ ਪਹਿਲਾ ਲਿਖਾਰੀ ਸੀ ਤਾਂ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਵੇਲੇ ਉਸ ਦੀ ਉਮਰ ਕੀ ਹੋ ਸਕਦੀ ਹੈ। ਜੇ ਉਹ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨਾਲੋਂ ਪੰਜ-ਚਾਰ ਸਾਲ ਛੋਟਾ ਵੀ ਹੋਇਆ ਤਾਂ ਵੀ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਵੇਲੇ ਉਹ 75 ਕੁ ਸਾਲ ਦਾ ਤਾਂ ਹੋਵੇਗਾ ਹੀ। ਫਿਰ ਉਸ ਦੀ ਲੜਕੀ ਦੀ ਉਮਰ ਕਿਤਨੀ ਹੋਵੇਗੀ? ਕੀ ਉਹ ਆਪਣੇ ਪਿਤਾ ਜੀ ਦੇ ਬੁਢਾਪੇ ਵੇਲੇ ਹਾਲੇ ਕਵਾਰੀ ਹੀ ਸੀ? ਜਦੋਂ ਕੇ ਉਸ ਯੁੱਗ ਵਿਚ ਪਿਤਾ ਜੇਕਰ 35-40 ਸਾਲ ਦਾ ਹੁੰਦਾ ਸੀ ਤਾਂ ਸਾਰੇ ਧੀਆਂ-ਪੁੱਤਰਾਂ ਦਾ ਵਿਆਹ ਵੀ ਹੋ ਚੁੱਕਿਆ ਹੁੰਦਾ ਸੀ। ਫਿਰ ਉਸ ਕਥਾਵਾਚਕ ਕੋਲ ਮੇਰੇ ਸਵਾਲ ਦਾ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਸੀ ਤੇ ਉਹ ਤੁਰਦਾ ਬਣਿਆ।

ਇਹੋ ਹਾਲ ਇਸੇ ਦੁਕਾਨਦਾਰੀ ਦੇ ਰਾਗੀ ਸਿੰਘਾਂ ਦਾ ਹੈ। ਕੀਰਤਨ ਤੋਂ ਬਾਅਦ ਕੀਰਤਨੀਏ ਨੂੰ ਪੁਛਿਆ ਕਿ ‘ਇਹੁ’ ਨੂੰ ਇਹ ਕਿਉਂ ਪੜ੍ਹਨਾ ਜਾਂ ਇਸ ਨੂੰ ਇਹੋ ਕਿਉਂ ਪੜ੍ਹਨਾ ਹੈ ਜਾਂ ‘ਇਹੁ’ ਨੂੰ ਲੱਗੇ ਔਕੜ ਦਾ ਕੀ ਮਤਲਬ ਹੈ ਤਾਂ ਉਸ ਕੋਲ ਕੋਈ ਉਤਰ ਨਹੀਂ ਸੀ ਤੇ ਉਹ ਮੇਰੇ ਦਿੱਤੇ ਜਵਾਬ ਨੂੰ ਵੀ ਸੁਣਨ ਲਈ ਤਿਆਰ ਨਹੀਂ ਸੀ। ‘ਇਹੁ’ ਜੇ ਕਰ ਅਸੀਂ ਇਹੋ ਪੜ੍ਹਾਂਗੇ ਤਾਂ ਮਤਲਬ ਬਣਦਾ ਹੈ ਕੇ ਸਿਰਫ ਇਕ ਖਾਸ ਮਨ। ਇਹ ਵਿਆਖਿਆ ਗਲਤ ਹੈ। ‘ਇਹੁ’ ਨੂੰ ਇਹ ਹੀ ਪੜ੍ਹਨਾ ਹੈ ਅਤੇ ਔਕੜ ਦੱਸਦਾ ਹੈ ਕਿ ਮਨ ਇਕ ਵਚਨ ਹੈ। ਹਰ-ਰੋਜ਼ ਮਰਨੇ-ਪਰਨੇ ਦੇ ਦੇ-ਤਿੰਨ ਪਾਠਾਂ ਦੇ ਭੇਗ ਤੇ ਕਈ ਸਾਰੇ ਲੰਗਰ ਕਰਨ-ਕਰਾਉਣ ਵਾਲਿਆਂ ਦਾ ਤਾਂ ਤਾਂਤਾ ਲੱਗਾ ਹੀ ਰਹਿੰਦਾ ਹੈ। ਸ਼ਨਿਚਰਵਾਰ ਸ਼ਾਮ ਨੂੰ ਰੋਹੜੀਆਂ-ਰਿਕਸ਼ਿਆਂ ਵਾਲੇ ਦੇ ਕੁ ਹਜ਼ਾਰ ਦੇ ਨੇੜ-ਤੇੜ ਲੰਗਰ ਛੱਕ ਕੇ ਨਿਹਾਲ ਜ਼ਰੂਰ ਹੋ ਜਾਂਦੇ ਹਨ ਪਰ ਕਥਾ-ਕੀਰਤਨ ਸੁਣਨ ਵਾਲੇ ਸੌ ਕੁ ਦੇ ਕਰੀਬ ਹੀ ਹੁੰਦੇ ਹਨ ਤੇ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਵੀ ਸਮਝਣ ਵਾਲੇ ਬਸ ਦੋ-ਚਾਰ।

ਇਸ ਗੁਰਦਵਾਰੇ ਦਾ ਨਕਸ਼ਾ ਚਾਰ ਮੰਜਲਾਂ ਇਮਾਰਤ ਬਣਾਉਣ ਲਈ ਪਾਸ ਹੋਇਆ ਸੀ ਪਰ ਜਿਉਂ ਹੀ ਇਹ ਕਰਤਾ-ਧਰਤਾ ਇਸ ਗੁਰਦਵਾਰੇ ਦੀ ਕਮੇਟੀ ਤੇ ਕਾਬਜ਼ ਹੋਇਆ ਨਕਸ਼ਾ ਬਦਲ ਕੇ ਨੋਇਡਾ ਵਿਚ ਹੀ ਹੇਮਕੁੰਟ ਬਣਾ ਦਿੱਤਾ। ਮਲਟੀ ਸਟੋਰੀ ਆਸ-ਪਾਸ ਦੀਆਂ ਇਮਾਰਤਾਂ ਵਿਚ ਘਿਰਿਆ ਇਹ ਗੁਰਦਵਾਰਾ ਕਿਤੇ ਨਜ਼ਰ ਹੀ ਨਹੀਂ ਆਉਂਦਾ। ਇਹ ਹੈ ਸਾਡੀ ਸਿੱਖੀ ਦੀ ਅੱਖੀਂ ਦੇਖੀ ਤਸਵੀਰ। ਹੋਰ ਬੰਗਲਾ ਸਾਹਿਬ ਵਿਚ ਤਾਂ ਕਥਾ ਵਾਚਕ ਹੈ ਹੀ ਬੰਟੀ ਭਈਆ ਜਿਹੜਾ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸ਼ਰੀਕ ਬਣਾਉਣ ਵਿਚ ਕੋਈ ਕਸਰ ਛੱਡਦਾ ਹੀ ਨਹੀਂ।

27 ਮਈ 2023 ਨੂੰ ਮੈਂ ਆਪਣੇ ਜਾਣ-ਪਹਿਚਾਣ ਵਾਲਿਆਂ ਨਾਲ ਕੌਰੀਡੋਰ ਰਾਹੀਂ ਕਰਤਾਰਪੁਰ, ਪਾਕਿਸਤਾਨ, ਬਾਬਾ ਨਾਨਕ ਜੀ ਦਾ ਆਖਰੀ ਸਮੇਂ ਵਸਾਇਆ ਸਥਾਨ ਦੇਖਣ ਚਲਾ ਗਿਆ। ਭਾਰਤੀ ਅਤੇ ਪਾਕਿਸਤਾਨ ਦੀ ਅਫਸਰਸ਼ਾਹੀ ਕੋਲੋਂ ਫਾਰਗ ਹੋ ਕੇ ਜਦੋਂ ਹੀ ਅਸੀਂ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਕੋਲ ਪਹੁੰਚੇ ਤਾਂ 'ਸੁਖਮਨੀ' ਦਾ ਪਾਠ ਕੰਨਾਂ ਵਿਚ ਪਿਆ। ਪਾਠੀ ਭਾਈ ਦੇ ਪਾਠ ਕਰਨ ਦੀ ਵਿਧੀ ਤੋਂ ਉਸ ਥਾਂ ਨੂੰ ਦੇਖਣ ਜਾਣ ਦਾ ਸਾਰਾ ਸਵਾਦ ਹੀ ਕਿਰਕਿਰਾ ਹੋ ਗਿਆ। ਉਹ ਭਾਈ,

ਮਾਰੈ ਰਾਖੇ ਏਕੇ ਆਪਿ॥ ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ॥

ਨੂੰ "ਮਾਰੈ ਰਾਖੇ ਏਕੇ ਆਪਿ॥ ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ॥ ਪੜ੍ਹੀ ਜਾਵੇ। ਉਸ ਕੋਲ ਦੁਲਾਵਾਂ ਉਚਾਰਣ ਕਰਨ ਦਾ ਗਿਆਨ ਹੀ ਨਹੀਂ। ਜਦੋਂ ਹੀ ਮੈਂ ਦਰਬਾਰ ਵਿਚ ਗਿਆ ਤਾਂ ਦੇਖਿਆ ਕਿ ਕੁੱਝ ਸ਼ਹਿਰੀ ਸਿੱਖ ਬੜੀ ਇਕਾਗਰਤਾ ਨਾਲ ਅੱਖਾਂ ਬੰਦ ਕਰਕੇ ਪਾਠ ਇੰਝ ਸੁਣ ਰਹੇ ਸਨ ਕਿ ਜਿਵੇਂ ਅੱਜ ਵਾਲੀ ਬਾਣੀ 'ਸੁਖਮਨੀ' ਸੁਣਨ ਨਾਲ ਉਹ ਇਸ ਸੰਸਾਰ ਦੇ ਭਵਸਾਗਰ ਨੂੰ ਹੁਣੇ ਹੀ ਤਰ ਲੈਣਗੇ। ਇਕ ਦੇ ਕੁ ਨੂੰ ਛੱਡ ਕੇ ਬਾਕੀ ਆਪਣੇ ਫੁੰਨ ਤੇ ਵੀ ਨਾਲ ਨਾਲ ਜਾਂ ਤਾਂ ਬਾਣੀ ਪੜ੍ਹ ਰਹੇ ਸਨ ਜਾਂ ਫਿਰ ਆਪਣੇ ਹੋਰ ਕਾਰੋਬਾਰ ਦੀ ਖੈਰ-ਸੁੱਖ ਲੈ ਰਹੇ ਜਾਂ ਪੁੱਛ ਰਹੇ ਸਨ ਤੇ ਉਨ੍ਹਾਂ ਅੱਠ-ਦਸ ਸ਼ਰੀਰਾਂ ਵਿਚੋਂ ਇਕ ਦੇ ਐਸੇ ਵੀ ਸਨ ਜੋ ਗੁਟਕਿਆਂ ਤੋਂ ਆਪਣਾ ਕੋਈ ਹੋਰ ਪਾਠ ਵੀ ਕਰ ਰਹੇ ਸਨ। ਗੁਰੂ ਨੂੰ ਦੱਸਣ ਲਈ ਕਿ ਅਸੀਂ ਤੇਰਾ ਕਰਜ਼ ਚੁੱਕਾ ਚੱਲੇ ਹਾਂ।

ਪਾਠੀ ਭਾਈ ਜੀ ਦੀ ਸ਼ਿਕਾਇਤ ਕਰਨ ਤੋਂ ਬਾਅਦ ਓਹ ਮੇਰੇ ਨਾਲ ਗੁਥਮ-ਗੁੰਥਾ ਹੋਣ ਲਈ ਤਿਆਰ ਸੀ। ਕੋਈ ਹੋਰ ਅੱਧੇ ਕੁ ਘੰਟੇ ਮਗਰੋਂ ਮੇਰੀ ਜਾਣ-ਪਹਿਚਾਣ ਵਾਲੇ ਦੇ ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਲਹੌਰ ਦੇ ਪ੍ਰੋਫੈਸਰ ਅਤੇ ਚਾਰ ਕੁ ਵਿਦਿਆਰਥੀ ਆਣ ਮਿਲੇ। ਫਿਰ ਉਸ ਨੇ ਲੱਤ ਅੜਾਈ ਕਿ ਮੈਂ ਇਨ੍ਹਾਂ ਨੂੰ ਦਰਬਾਰ ਦੇ ਅੰਦਰ ਫੇਟੇ ਨਹੀਂ ਖਿਚਣ ਦੇਵਾਂਗਾ ਤੇ ਨਾ ਹੀ ਅੰਦਰ ਜਾਣ ਦਿਆਂਗਾ। ਪਰ ਫਿਰ ਜਟਕਾ ਤਰੀਕਾ ਵਰਤਣਾ ਪਿਆ ਬਾਕੀ ਤੁਸੀਂ ਸਮਝ ਹੀ ਗਏ ਹੋਵੋਗੇ। ਫੇਟੇਆਂ ਵੀ ਖਿੱਚ ਲਈਆਂ ਤੇ ਅੰਦਰ ਦੇ ਦਰਸ਼ਨ ਵੀ ਕਰਵਾ ਦਿੱਤੇ।

ਇਸ ਤੋਂ ਬਾਅਦ ਜਦੋਂ ਅਸੀਂ ਸਾਰੇ ਲੰਗਰ ਹਾਲ ਵਿਚ ਪ੍ਰਸ਼ਾਦਾ ਛੱਕਣ ਲਈ ਗਏ ਤਾਂ ਮਨ ਹੋਰ ਖਰਾਬ ਹੋ ਗਿਆ। ਪਾਕਿਸਤਾਨ ਦੀ ਧਰਤੀ ਤੇ ਪੈਦਾ ਹੋਈ ਬਾਸਮਤੀ ਦੀ ਖੁਸ਼ਬੂ ਤਾਂ ਸਾਰੀ ਦੁਨੀਆਂ ਮਾਣਦੀ ਹੈ ਪਰ ਇੱਥੇ ਲੰਗਰ ਵਿਚ ਚੌਲਾਂ ਦਾ ਕਰੂਟਾ ਰਿਨਿਆ ਵੇਖ ਕੇ ਮਨ ਧਾਹਾਂ ਮਾਰ ਮਾਰ ਕੇ ਰੋਣ ਨੂੰ ਕਰੇ। ਗੱਲ ਖਾਣ ਦੀ ਨਹੀਂ ਗੱਲ ਬਾਬਾ ਜੀ ਦੇ ਅਸਥਾਨ ਦੀ ਨਿਰਾਦਰੀ ਦੀ ਹੈ, ਪਾਕਿਸਤਾਨ ਦੇਸ਼ ਦੀ ਹੇਠੀ ਦੀ ਹੈ। ਵਾਪਸੀ ਤੇ ਕਿਸੇ ਜੁੱਤੀਆਂ ਖਰੀਦੀਆਂ ਕਿਸੇ ਸਲਵਾਰ-ਕਮੀਜ਼, ਕਿਸੇ ਪਾਣੀ ਦੀਆਂ ਬੋਤਲਾਂ ਭਰੀਆਂ ਬਾਬਾ ਨਾਨਕ ਸ਼ਾਹ ਫਕੀਰ ਦੇ ਖੂਹ ਤੋਂ ਆਪਣੇ ਘਰ ਪਵਿਤਰ ਕਰਨ ਲਈ, ਜੋ ਗੁਰਬਾਣੀ ਦੇ ਉਲਟ ਹੈ, ਪਰ ਕਿਸੇ ਵਿਰਲੇ ਨੇ ਹੀ ਦੋ ਸ਼ਬਦ, ਜੋ ਮੁਫਤ ਵਿਚ ਮਿਲਦੇ ਹਨ, ਆਪਣੇ ਪੱਲੇ ਬੰਨੇ ਹੋਣਗੇ। ਕਿਉਂਕਿ ਸਿਖਿਆ ਲੈਣ ਤਾਂ ਅਸੀਂ ਗਏ ਹੀ ਨਹੀਂ ਸੀ। ਇਸ ਕਰਕੇ ਜੁੱਤੀਆਂ ਲੈ ਕੇ ਜਾਂ ਖਾ ਕੇ ਅਸੀਂ ਵਾਪਸ ਆ ਗਏ। ਜੇ ਦੁਰਲੱਭ ਉਰਦੂ ਦੀ ਕਵਿਤਾ ਦੀਆਂ ਕਈ ਸਾਰੀਆਂ ਕਿਤਾਬਾਂ ਸਾਨੂੰ ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਲਹੌਰ ਦੇ ਪ੍ਰੋਫੈਸਰਾਂ ਨੇ ਦਿੱਤੀਆਂ ਸਨ ਉਹ ਸਾਡੀ ਬੀ.ਐਸ.ਐਫ. ਨੇ ਕੂੜੇ ਦੇ ਢੇਰ ਤੇ ਸੁੱਟਵਾ ਲਈਆਂ ਤੇ ਅਸੀਂ, "ਲੈਂਟ ਕੇ ਬੁੱਧੁ ਘਰ ਨੂੰ ਆਏ"।

ਜਦੋਂ ਸਾਡੇ ਮੁੱਖ ਧਾਰਮਿਕ ਅਸਥਾਨ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਹੀ ਕੀਤਰਨ 'ਦਸਮ ਗ੍ਰੰਥ' ਦੇ ਪਹਿਲੇ ਛੰਦ ਨਾਲ ਸ਼ੁਰੂ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਸਾਨੂੰ ਦੂਸਰੇ ਅਸਥਾਨਾਂ ਤੋਂ ਸਿੱਖੀ ਦੇ ਪ੍ਰਚਾਰ ਦੀ ਆਸ ਕਰਨੀ ਬੰਦ ਕਰ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਸਿੱਖੇ ਜਾਗੋ! ਅੱਜ ਓਹੀ ਸਮਾਂ ਫਿਰ ਆ ਗਿਆ ਹੈ ਜੋ ਅੰਗਰੇਜ਼ਾਂ ਵੇਲੇ ਸੀ। ਉਸ ਵਕਤ ਸਾਡੀ ਗਿਣਤੀ ਕੁੱਝ ਕੁ ਲੱਖ ਰਹਿ ਗਈ ਸੀ। ਅੱਜ ਵੀ ਜੇ ਜਾ ਸਕਦਾ ਹੈ ਬਾਹਰ ਨੂੰ ਭੱਜ ਰਿਹਾ ਹੈ ਅਤੇ ਬਾਕੀ ਜੋ ਬਚੇ ਹਨ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਬਹੁਤੇ ਰੋਟੀ ਨੂੰ ਵਿਲਕਦੇ ਈਸਾਈਅਤ ਧਾਰਣ ਕਰ ਰਹੇ ਹਨ ਅਤੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਆਪਣੇ ਆਕਿਆਂ ਦੇ ਹੁਕਮਾਂ ਮੁਤਾਬਕ 14 ਅਰਬ ਰੁਪਿਆਂ ਦੇ ਬਜਟ ਵਿਚੋਂ ਗਰੀਬਾਂ ਦੇ ਕਲਿਆਣ ਲਈ ਸ਼ਾਇਦ ਹੀ ਕੋਈ ਦਮੜੀ ਖਰਚਦੀ ਹੋਵੇ। ਜਦੋਂ ਕੇ ਮੁਹਾਵਰਾ ਹੈ; ਗੁਰੂ ਦੀ ਗੋਲਕ ਗਰੀਬ ਦਾ ਮੂੰਹ। ਪਰ ਇਸ ਦੀ ਨੁਹਾਰ ਅਸੀਂ ਬਦਲ ਦਿੱਤੀ ਹੈ "ਗੁਰੂ ਦੀ ਗੋਲਕ ਅਮੀਰਾਂ ਦਾ ਢਿੱਡ"।

ਕੰਵਰ ਦੀ ਕਲਮ ਤੋਂ....

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥

ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ

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“ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ॥

ਸੇ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੧॥

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥

ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ਹ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ॥੧॥ ਰਹਾਉ॥ (ਗ:ਗ:ਸ: ਪੰਨਾ-੪੯੬)

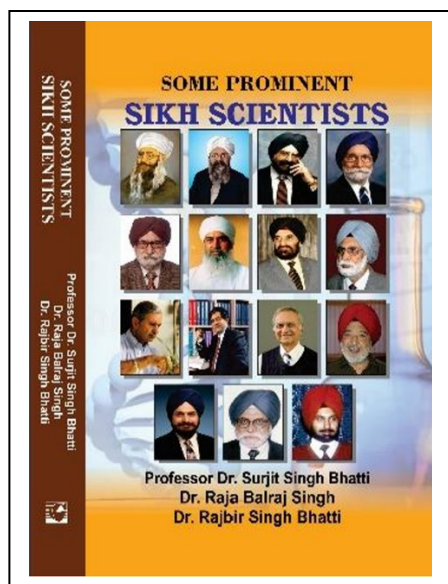
ਜੇਕਰ ਕਦੀ ਕਿਸੇ ਬੱਚੇ ਦਾ ਜਨਮ ਦਿਨ ਮਨਾਉਂਦਿਆਂ ਗੁਰਬਾਣੀ ਕੀਰਤਨ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਕੀਰਤਨੀਏ ਇਸ ਸ਼ਬਦ ਦਾ ਗਾਇਣ ਜ਼ਰੂਰ ਕਰ ਦਿੰਦੇ ਹਨ। ਕਿਉਂਕਿ ਇਸ ਸ਼ਬਦ ਵਿਚ “ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥” ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਇਸ ਲਈ ਇਹ ਸਮਝ ਲਿਆ ਜਾਂਦਾ ਹੈ ਜਿਵੇਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਅਸੀਸ ਮਿਲ ਗਈ ਹੋਵੇ। ਗੱਲ ਸਾਰੀ ਆਸੀਸ ਤਕ ਹੀ ਸੀਮਤ ਰਹਿ ਜਾਂਦੀ ਹੈ। ਇਹ ਕਦੀ ਵਿਚਾਰ ਕਰਨ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ ਭਾਸਦੀ ਕਿ ਅਸੀਸ ਦਿੱਤੀ ਕੀ ਗਈ ਹੈ? ਅਤੇ ਇਹ ਅਸੀਸ ਕਿਸ ਨੇ ਅਤੇ ਕਿਸ ਨੂੰ ਦਿੱਤੀ ਹੈ?

ਅਸਲ ਵਿਚ ਗੁਰਬਾਣੀ ਅੰਤਰਮੁਖੀ ਹੈ। ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਆਪਣੇ ਅੰਦਰ ਦੇ ਮਨ ਨੂੰ ਸਵਾਰਨਾ ਹੈ। ਇਹ ਵੀ ਸਮਝ ਲੈਣਾ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਮੁੱਢ ਮਨੁੱਖ ਨੂੰ ਸਚਿਆਰ ਬਣਾਉਣਾ ਹੈ। ਮਨੁੱਖੀ ਮਨ ਹੀ ਹੈ ਜੋ ਮਨੁੱਖ ਨੂੰ ਹਰ ਸਮੇਂ ਭਟਕਣਾ ਵਿਚ ਪਾਈ ਰੱਖਦਾ ਹੈ। ਚੰਗੇ ਮੰਦੇ ਸਭ ਤਰ੍ਹਾਂ ਦੇ ਕੰਮਾਂ ਵਾਸਤੇ ਮਨ ਹੀ ਉਕਸਾਉਂਦਾ ਹੈ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਕਿ ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਅੰਦਰ ਮਨ ਨੂੰ ਸੇਧ ਦੇ ਕੇ ਸਚਿਆਰ ਬਣਾਉਣ ਦੀ ਲੋੜ ਹੈ। ਇਸ ਅਨੁਸਾਰ ਜੇ ਅਸੀਸ ਦਿੱਤੀ ਗਈ ਹੈ ਉਹ ਮਨ ਨੂੰ ਹੀ ਸੰਬੋਧਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਗੁਰਬਾਣੀ ਰਾਹੀਂ ਆਪਣੇ ਮਨ ਨੂੰ ਸਹੀ ਦਿਸ਼ਾ ਨਿਰਦੇਸ਼ ਦੇ ਕੇ ਸਿੱਧੇ ਰਸਤੇ ਤੇ ਰੱਖਣ ਦਾ ਉਪਰਾਲਾ ਕੀਤਾ ਗਿਆ ਹੈ।

ਇਸ ਦੇ ਨਾਲ ਹੀ ਗੁਰਬਾਣੀ ਦੇ ਕਿਸੇ ਵੀ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਕਰਦਿਆਂ ਇਕ ਨੁਕਤਾ ਜੋ ਧਿਆਨ ਵਿਚ ਰੱਖਣਾ ਜ਼ਰੂਰੀ ਹੈ ਉਹ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਆਪਣੀ ਸੁਰਤ ਮਤ ਮਨ ਬੱਧ ਨੂੰ ਘੜਨ ਦਾ ਉਪਦੇਸ਼ ਦਿੰਦੀ ਹੈ। ਭਾਵ ਇਹ ਕਿ ਸੁਚੱਜੇ ਤਰਕਸ਼ੀਲ ਗਿਆਨ ਨਾਲ ਬਿਬੇਕ ਬੁੱਧ ਰਾਹੀਂ ਸੁਚੱਜੀ ਸੁਝਵਾਨ ਮਤ ਨੂੰ ਘੜਨਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਘੜੀ ਗਈ ਸੁਚੱਜੀ ਮਤ ਨੂੰ ਹੀ ਅੰਤਰ ਆਤਮਾ ਕਿਹਾ ਗਿਆ ਹੈ। ਅੰਦਰ ਆਪਣੀ ਅੰਤਰ ਆਤਮਾ ਹੀ ਮਨ ਦੀ ਮਾਤਾ ਕਹੀ ਗਈ ਹੈ। ਇਸ ਅਨੁਸਾਰ ਇਸ ਸ਼ਬਦ ਰਾਹੀਂ ਆਪਣੀ ਅੰਦਰ ਦੀ ਆਤਮਾ ਜੋ ਮਾਤਾ ਰੂਪੀ ਮਤ ਹੈ ਉਹ ਆਪਣੇ ਪੁਤਰ “ਮਨ” ਨੂੰ ਸਮਝਾ ਰਹੀ ਹੈ ਕਿ: “ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ॥ ਸੇ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੧॥” ਹੇ ਮਨਾ ਤੂੰ ਉਸ ਹਰੀ ਦੇ ਗੁਣਾਂ ਨੂੰ (Divine Virtues) ਜੋ ਬੇਅੰਤ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਸਦਾ ਹੀ ਭਾਵ ਹਮੇਸ਼ਾਂ ਹਰ ਪਲ ਯਾਦ ਰੱਖਣਾ ਹੈ ਅਤੇ ਉਨ੍ਹਾਂ ਗੁਣਾਂ ਅਨੁਸਾਰ ਹੀ ਵਿਚਰਨਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਰੱਬੀ ਗੁਣਾਂ ਅਨੁਸਾਰ ਜੀਵਨ ਜੀਉਣ ਨਾਲ “ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ॥” ਨਕਾਰਾਤਮਕ ਵਿਚਾਰ ਜਿਨ੍ਹਾਂ ਰਾਹੀਂ ਪਾਪਾਂ ਵਾਲੀ ਬਿਰਤੀ ਉਜਾਗਰ ਹੁੰਦੀ ਹੈ ਐਸੇ ਪਾਪਾਂ ਵਾਲੇ ਬੁਰੇ ਵਿਚਾਰਾਂ ਦਾ ਨਾਸ ਹੋ ਜਾਂਦਾ ਹੈ। ਜਿਸ ਦੇ ਫਲਸਰੂਪ ਪਿਛਲੇ ਨਿਖਿੱਧ ਵਿਚਾਰ ਜਿਨ੍ਹਾਂ ਨੂੰ ਪਿਤਰ ਕਿਹਾ ਗਿਆ ਹੈ ਉਨ੍ਹਾਂ ਦਾ ਵੀ ਉਧਾਰ ਹੋ ਜਾਂਦਾ ਹੈ, ਭਾਵ ਸਭ ਤਰ੍ਹਾਂ ਦੇ ਵਿਚਾਰ ਸੁਚੱਜੇ ਵਿਚਾਰਾਂ ਵਿਚ ਬਦਲ ਜਾਂਦੇ ਹਨ।

ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਸੁਝਾਉ ਦੇ ਕੇ ਅੰਤਰ ਆਤਮਾ ਮਨ ਨੂੰ ਸਮਝਾਉਂਦੀ ਹੈ: ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ਹ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ॥੧॥ ਰਹਾਉ॥ ਕਿ ਹੇ ਮੇਰੇ ਮਨਾ ਇਹ ਮੇਰਾ ਉਪਦੇਸ਼ ਹੈ ਕਿ ਤੂੰ ਹਮੇਸ਼ਾਂ ਹੀ (Divine Virtues) ਰੱਬੀ ਗੁਣਾਂ ਅਨੁਸਾਰ ਵਿਚਰਨਾ ਹੈ ਅਤੇ ਇਸ ਦੇ ਨਾਲ ਹੀ ਮੇਰੀ ਇਹ ਵੀ ਕਾਮਨਾ ਹੈ ਕਿ ਸੁਚੱਜੇ ਰੱਬੀ ਗੁਣ ਤੈਨੂੰ ਕਦੀ ਵੀ ਨਾ ਭੁਲਣ। ਭਾਵ ਤੂੰ ਹਮੇਸ਼ਾਂ ਉਨ੍ਹਾਂ ਰੱਬੀ ਗੁਣਾਂ ਅਨੁਸਾਰ ਆਪਣਾ ਜੀਵਨ ਬਤੀਤ ਕਰੇਂ।

ਇਸ ਤਰ੍ਹਾਂ ਆਪਣੀ ਅੰਤਰ ਆਤਮਾ ਆਪਣੇ ਮਨ ਨੂੰ ਹਰ ਸਮੇਂ ਇਹ ਅਸੀਸ ਦਿੰਦੀ ਰਹਿੰਦੀ ਹੈ। ਕਿਸੇ ਖਾਸ ਜਨਮ ਦਿਨ ਦੀ ਉਡੀਕ ਨਹੀਂ ਕਰਨੀ ਪੈਂਦੀ। ਲੋੜ ਤਾਂ ਅਸੀਸ ਵਲ ਧਿਆਨ ਦੇਣ ਦੀ ਹੈ।



BOOK REVIEW

Book Title: SOME PROMINENT SIKH SCIENTISTS

Author: Prof. Surjit Singh Bhatti, Raja Balraj Singh & Rajbir Singh, Canada.

Publisher: Gulati Publishers Ltd., Surrey, Canada

ISBN: 978-93-6831-587-2; **Price:** Rs. 395/- \$ 20; **Pages:** 148

Reviewer: Prof. Hardev Singh Virk, SGGS World University, Fatehgarh Sahib (Pb.)

Prof. (Dr.) Surjit Singh Bhatti is an established author in both Science and Literature. Presently, he is Chief Editor of a literary monthly magazine "sanjhivirasat.org". Dr Bhatti has been my student in Layallpur Kh. College, Jalandhar (1963) and a colleague in GND University, Amritsar (1979-2002). He specialised in Ultrasonics and guided research in Acoustics, Glasses, and Superconductivity. The sub-title of the book, "Highlighting the Unique Contributions of Some Prominent Sikh Scientists" justifies the selection of Scientists for this volume.

The book under review has 14 Chapters based on life and achievements of 15 Sikh scientists. Dr Jai Rup Singh in his Foreword writes: "The remarkable contributions of the Sikh community on the tapestry of human achievements stand out as a testament to their resilience, innovation, and brilliance. This book gives a brief account of the discoveries and patented inventions of some of them who have left an indelible mark on the world". In the Preface, author writes: "The Aim of writing this book is to highlight the less known contributions of some exceptionally brilliant and dedicated Sikhs who have distinguished themselves as great scientists, doctors, engineers, technocrats, agriculturists, innovators and educationists". Towards the end of the Preface, he sums up his aim: "Hope this book will not only provide interesting and useful information about the life and achievements of 'Some Prominent Sikh Scientists' in simple words but will also be a source of inspiration for the younger generation".

Chapters 1-3 describe the achievements of three prominent Sikh scientists, namely, Prof. Puran Singh, Bawa Kartar Singh, and Narinder Singh (NS) Kapany. In my book, "Professor Puran Singh: Scientist, Poet, and Philosopher", I explored all aspects of his life and achievements after searching archives of FRI (Forest Research Institute), Dehradun. But Dr Bhatti has gone ahead calling him "Sixth River of the Panjab" and the "Tagore of Panjab", "Pioneering Industrial Chemist of India; Chemist of Forest Products", and "An amalgam of Sikhi, Science, and Spirituality". He has recounted major influences on the life of Puran Singh and highlighted his research work in FRI (1908-18) as an Imperial Chemist. He was the first Sikh and the first Indian scientist to focus his research on the 'Forest Products of India'. The author has used simple terminology to explain his research work, which was published in scientific journals in India and Japan.

Bawa Kartar Singh was a descendant of Guru Amar Das, the 3rd Guru of the Sikhs, who was educated in Cambridge university and got his "Tripos in the Natural Sciences" in 1906. He was a pioneer and called "Father of Stereo-Chemistry in India". He was awarded D.Sc. degrees by University of Dublin (1921) and University of Cambridge (1941). He served as Professor of Chemistry in Govt. College, Dacca (1910-18); Govt. College, Lahore (1918-21); Ravenshaw College, Cuttack (1921-36); and Patna University, Patna (1936-40). After his retirement in 1940 from IES (Indian Education Service), he served as a Professor Emeritus at the University of Allahabad upto 1946, and then at Panjab University, during 1947-48. He worked as Honorary Professor from 1948 to 1960 at Banaras Hindu University (BHU). He is the only Sikh Scientist who was selected as a Nominator to Chemistry Nobel Prize by the Swedish Academy of Sciences. He himself deserved the Nobel Prize for his path-breaking research in Stereo-Chemistry.

NS Kapany was a Sikh scientist of Indian origin, who is known as “Father of Fibre Optics” and has revolutionized all communication systems by bending the light in high-speed fibre cables. Dr Kapany founded his own companies, like Optics Technology Inc., Kaptronics, and K2 Optronics which brought him recognition as an Entrepreneur. For his many contributions in the field of Fiber Optics technology, he was awarded 120 Patents, and was made a Member of the National Patents Council of USA. Dr Narinder Singh Kapany was the most deserving Sikh scientist, who was ignored to receive the Nobel Prize in Physics.

Chapter 4 is focused on Dr Sohan Singh Hayreh (FRCS), a distinguished Indo-American Sikh Ophthalmologist, and a pioneer in Fluorescent Angiography and Vascular Diseases of the Eye and the Optic Nerve. The author has summed up his research work as follows: “He pioneered the Fluorescein Angiography technique and became a leading authority in ‘Vascular Diseases of the Eye and the Optic Nerve’ where arteries, veins, and blood vessels are most affected. For over six decades, he was involved in experimental clinical research dealing with ocular circulation, optic disc and the optic nerve, retina and choroidal disorders, glaucomatous optic neuropathy (progressive loss of retina cells causing blindness), changes in fundus (interior surface of eye, opposite the lens) in malignant arterial hypertension, ocular neovascularization (due to infection, trauma or glaucoma), rheumatologic disorders of the eye and nocturnal arterial hypotension (defects of the eyes caused due to high blood pressure at night), and some other eye diseases”. Dr Hayreh’s publications include more than 400 peer-reviewed research papers, 16 books and monographs on eye diseases and 50 specialized topics as Book Chapters.

Padma Shri Dr Harkishan Singh (Chapter 5) was an Eminent Pharmacologist, and a Medical Science Historian. He was instrumental in setting up NIPER (National Institute of Pharmaceutical Education and Research) at SAS Nagar (Mohali). After graduation from Panjab University in 1950 in Pharmacy, he earned the degree of M. Pharm. in 1952, and Ph.D. in 1956, both from Banaras Hindu University (BHU), Varanasi. He then went to USA and was awarded D.Sc. degree by Philadelphia University. He discovered a new synthetic neuro-muscular blocker, which he named as Chandonium Iodide (HS-310) and tested it at the University of Strathclyde, Glasgow (Scotland). India’s Central Drug Research Institute (CDRI), Lucknow, and Ministry of Health, Government of India, approved this drug. He published about 350 research papers in journals, 18 Book Chapters and obtained 14 patents. Chandoconium, the drug discovered by Dr Harkishan Singh, is so far the only new drug discovered by any Indian University.

Dr Khem Singh Gill (Chapter 6), Dr Devinder Singh Chahal (Chapter 8), and Dr Gurdev Singh Khush (Chapter 9) are all products of PAU Ludhiana. Padma Bhushan Khem Singh Gill was a pioneer of Wheat Breeding, and Father of Green Revolution in India. He was a Vice Chancellor at Punjab Agricultural University, Ludhiana. His research was focused on breeding new strains of Wheat, Linseed and Sesame. He became popular for breeding a hybrid of wheat and Rye which is pest-resistant. Triticale is used as a fodder and has also been used to produce vodka.

Dr Devinder Singh Chahal has worked in very important areas of Microbiology in Montreal (Quebec) for four decades and discovered new procedures for bioconversion of many biological wastes into clean fuel, human food and animal feed. After retirement, he established the Institute for Understanding Sikhism at Laval, in Quebec, for research in Sikh philosophy and spiritualism. He has published half a dozen books, the most important being “Nanakian Philosophy”.

Dr Gurdev Singh Khush is the First Sikh FRS, Distinguished Agronomist and Geneticist, top Rice Breeder of the East, and working at the prestigious International Rice Research Institute (IRRI), Philippines. He has produced 300 new variants/varieties of rice. Both Khem Singh Gill and Gurdev Singh Khush collaborated to produce new varieties of Wheat and Rice to remove hunger from the third world countries. Dr Khush has published more than 350 research papers and won several International Awards.

Dr. Kartar Singh Lalvani OBE (Chapter 7) is a Pharma-Medical Innovator with 15 Patents and is called the “Vitamin King”. Dr Lalvani discovered new formulations for oral ulcer and skin problems and unique food

supplements with vitamins and micro-nutrients for improved healthcare. In 1971, he established his own manufacturing facility, named as Vita-Biotics, to produce his newly discovered products in England.

Dr Naranjan Singh Dhalla is FRSC(Canada), and World's leading Cardiovascular Scientist. He is member of the Order of Manitoba and Order of Canada, inducted into the Canadian Medical Hall of Fame. He was appointed (Founder) Director of the St Boniface Hospital and Albrechtsen Research Centre at Winnipeg (Manitoba), a position he held until 2006. He has designed improved drug therapies for some serious diseases, like Congestive Heart Failure (CHF), Ischemia Perfusion Injury and Ischemic Heart Disease (IHD) following narrowing of heart arteries, and the common diabetes induced Cardiomyopathy. He has published more than 850 research papers, 650 Chapters/Abstracts, and ten books.

Chapters 11-14 are devoted to life and achievements of Drs. Harvinder Singh Sahota; Raghbir Singh Khandpur; Gurtej Singh Sandhu; Jasbir Singh Sethi, and Santokh Singh Badesha. Dr Sahota is among World's Leading Cardiologists, Inventor of Perfusion Balloon Angioplasty with 24 Patents for Cardiac Devices. He is known as "Hero of American Hearts". Dr Khandpur is Founder & Director General Centers for Electronic Design & Technology of India; creator of Science City and Tele-Medicine. He Invented LINAC and other Novel Patented Biomedical Instrumentation. India's topmost National Award was given to him for best Science Communication by Department of Science & Technology (DST), Government of India. He was UNDP/ WHO consultant to Burma (1983), Somalia (1984), Bangladesh (1988), Egypt (1991), Afghanistan (1992), Iraq (1995), Syria (1988, 1993, 1996), and Kuwait (1994, 1998, 1999).

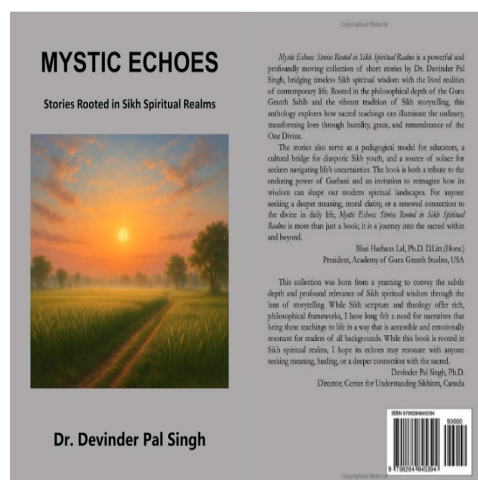
Dr Gurtej Singh Sandhu has been Gold Medalist of first batch of M.Sc. (Hons.) Physics in GND University, Amritsar in 1983. He is a prolific Inventor in IC Technology Chips and Devices and credited with more than 1400 Patents (2024). He is today the Fifth Highest Inventor of the World. In 1991, Dr Sandhu started working as a Senior Engineer at Micron Technologies Inc. at Boise, Idaho. Since 2014, he occupies the position of the Vice-President of Micron Technologies Inc., Idaho. He is actively involved with a broad range of process technologies for the IC processing industry. In 2018, he received the Andrew S. Grove Award, named after the Co-founder of Intel Corporation.

Sardar Jasbir Singh Sethi and Dr Santokh Singh Badesha are two Distinguished American Sikh Scientists. Mr. Sethi was leader of a group of engineers who designed the first largest nuclear power plant in USA. Dr Badesha is an Organic Chemist who is now a 'Distinguished Professor' at Purdue University (Indiana) and Corporate Fellow and Manager Open-Innovation, at Xerox Corporation, New York. He is an elected Fellow, Royal Society of Chemistry, UK.

A special feature of this book is addition of 40 pages of Appendices, one Appendix for each Chapter. These provide additional information about research activities of Sikh Scientists. I wish the authors to continue this series for the benefit of our younger generation. There are several books in Hindi and Punjabi about Indian Scientists. But this one is focused on the Sikh Scientists and their achievements. It will be a blessing in disguise if this book is translated into Punjabi for the benefit of common people who want to learn about developments in Science and Technology.

It's a Universal Law – Intolerance Is The First Sign Of An Inadequate Education.

Aleksandr Solzhenitsyn (1918 – 2008) Russian novelist, historian and political dissident, who exposed the realities of the Gulag system in the erstwhile Soviet Union.



BOOK REVIEW

Book Title: Mystic Echoes: Stories Rooted in Sikh Spiritual Realms

Author: Dr. Devinder Pal Singh, Toronto

ISBN-13: 9798284845394

Published: First Edition 2025

Price: US\$9.99 (Paperback), Pages: 213

Publisher: Center for Understanding Sikhism, ON, Canada

Reviewer: Prof. Hardev Singh Virk, SGGS World University, Fatehgarh Sahib (Pb.)

Dr. Devinder Pal (DP) Singh joined the Physics Department in 1983 as an Ad-hoc Lecturer to teach Physics and complete his doctorate degree in Physics (Acoustics). I found him as a dedicated teacher and researcher. Upon moving to Canada as an immigrant, he initiated a new

venture, the “Center for Understanding Sikhism”. A similar organization, the “Institute for Understanding Sikhism,” was established in 1999 by Dr. D. S. Chahal in Montreal. I was perplexed as to why a hardcore physicist was meddling in Sikhism. My curiosity was satisfied after reviewing his book, “Science and Sikhism: Conflict or Coherence.” I started rating him as one of the greatest exponents of Sikhism (Sikhi) in the modern age.

The Foreword “A Sacred Mirror: Seeing Ourselves Through Sikh Narratives” is by Bhai Harbans Lal, Ph.D., D. Litt (Hons). Bhai Lal appreciates the technique used by D. P. Singh: “It brings the living essence of Gurbani into our day-to-day existence. These are not abstract theological exercises, nor are they simply nostalgic tales of rural life. Instead, they are powerful spiritual parables, immersive narratives that reveal how the universal truths embedded in Sikh teachings manifest in the hearts, struggles, and transformations of everyday people”.

The author introduces his UNIQUE work in the Preface “Bridging the Temporal and the Timeless” as follows: “The stories in *Mystic Echoes: Stories Rooted in Sikh Spiritual Realms* emerge from the convergence of profound spiritual reflection, lived experience, and the enduring resonance of Sikh philosophy. They are not merely works of fiction, but narrative expressions of spiritual truths rooted in the teachings of the Sikh Gurus”. Further, D. P. Singh explains the relevance and importance of chosen topics: “Each story in *Mystic Echoes* is an attempt to explore a specific spiritual theme from within the Sikh tradition: *Naam* (Divine Name), *Hukam* (Divine Order), *Haumai* (Ego), *Maya* (Worldly Illusion), *Raza* (Divine Will), *Sunn* (Primal Void), *Sahaj* (Equilibrium), *Bhaau and Bhae* (Devotional Love and Reverent Fear), *Nadar* (Grace), *Wismad* (Wondrous Bliss), *Anhad Naad* (Unstruck Melody), *Chautha Pad* (Fourth State), *Dasam Duar* (Tenth Gate), *Panj Tat* (Five classical elements), and *Daya* (Compassion) among others.

I would like to summarize the key points of 20 Chapters in a few paragraphs, rather than discussing the contents of each Chapter. In Chapter 2, “Echoes of *Naam*”, Manpreet asks his grandpa, “*Babaji*, why do you waste your time with all these rituals?” The answer given by his grandpa, on page 23, did not clarify his doubts: “Words are never just words, *beta*,” Harnam replied, opening his eyes. “When your mother scolded you as a child, did those words not sting? When your teacher praised your work, did those words not lift your spirit? *Words carry power, and the divine Name, Naam, carries the greatest power of all.*” Ultimately, grandpa gives his final opinion about *Naam* based on his personal experience: “Perhaps what you need is not an explanation,” Harnam said thoughtfully, “but an experience.”

In all Chapters, the author has used this technique to bring home the truth of Gurbani concepts. I used to listen to some prominent exegetes (*kathakars*) of Gurbani, including Sant Singh Maskeen. They all use parables/stories to explain the meanings of *Shabdas*. D. P. Singh has perfected this technique by introducing

parables to teach Gurbani concepts to the new generation, who are not frequent visitors to Sikh shrines called gurdwaras. In my view, this technique will be useful only if the younger generation is tuned to Gurbani; otherwise, parables will be devoid of any meaning as a narrative.

In Chapter 6, the author beautifully explains "*Bhaau and Bhae: the subtle difference*". He wants to teach a lesson using a parable regarding the '*New Light Khalsa*'. "They study Sikh philosophy but with modern interpretations. They believe some of our traditions are outdated and need revision to be relevant today." The arguments of Giani Ravinder Singh, supporter of '*New Light Khalsa*', represent the approach of new generation: "Ravinder spoke of *bhaau* (divine love) as the only necessary element of Sikh spirituality, dismissing *bhae* (divine fear) as a concept misunderstood and corrupted by traditional interpretations. The 5 Ks are symbolic, not literal requirements", Ravinder asserted confidently. "*The Gurus intended them as metaphors for spiritual qualities, not physical tokens.*" The author elaborates these concepts using a dialogue between grandpa Harjit and his grandson, Gurpreet to convince him. At the end of discussion, Gurpreet concludes: "I realized that understanding *bhae* (divine awe), actually deepens *bhaau* (divine love). They're not opposing forces but complementary ones."

The author tries to establish his technique of using parables to explain other important concepts of Gurbani such as *Hukam* (Divine Order), *Haumai* (Ego), *Maya* (Worldly Illusion), *Raza* (Divine Will), *Sunn* (Primal Void), *Sahaj* (Equilibrium), *Nadar* (Grace), *Wismad* (Wondrous Bliss), *Anhad Naad* (Unstruck Melody), *Chautha Pad* (Fourth State), *Dasam Duar* (Tenth Gate), *Panj Tat* (Five classical elements), and *Daya* (Compassion) among others. In almost all chapters, the parable opens in some rural area of Punjab, and the author tries to weave around a scenario of discussion, generally between the grandpa and the grandson, to bring home the truth. The author attempts to integrate many short parables into a full-fledged story ascending from temporal to spiritual realms.

In Chapter 15, "*The Unstruck Melody*", or "*Anhad Naad*" in Gurbani, the author describes how Jograj Singh cures his grandson, Kamal, by using the melodious "*Anhad Naad*" emanating in the precincts of Darbar Sahib. Jograj explains its secret to Gagan, his granddaughter, that human ears cannot hear it. He further elaborates: "Our Guru Nanak Ji spoke of it as the divine melody that resonates within all beings. Sometimes, when our earthly senses fail us, our soul's hearing becomes more acute." The story concludes with Jograj telling the secret to Gagan: "The unstruck sound speaks most clearly to those whose worldly attachments have been severed. Kamal's grief took him to a place beyond ordinary consciousness, where the cosmic vibration could reach him directly."

Chapter 17, "*Sacred Balance*," opens with the story of a village in the Kangra Valley of Himachal Pradesh. Baba Harnam Singh is a devoted Sikh of the Guru living in a village of the Kangra valley. He believes what Gurbani emphasizes in Sri Guru Granth Sahib: "To harm nature is to harm the Divine presence within it". He leads a protest (*morcha*) against the "Horizon Developments Company", which has been granted a sanction by the local government to develop a residential colony in the forest area by cutting trees. Ultimately, he won this *morcha* through his persistent efforts to save the environment, proclaiming to his village lads the Gurbani dictum: "Guru Nanak Ji taught us that there is divine light in all creation," he began. "The same Creator that made us made every tree, every animal, every drop of water. When we protect nature, we honour that divine connection."

At the end of the book, the author gives an elaborate Glossary to explain the meanings of Punjabi terms used in the text. All Chapters follow a similar pattern and style, which is unique to the author. I consider it a new experiment in the exegesis of Gurbani. Its success and failure will depend on the circumstances in which the Sikh institutions and Gurdwaras adopt the new innovations to operate in future. I also wish the author would reduce the length of these parables so that the reader does not lose his/her focus. D. P. Singh has developed confidence in using English as a medium of preaching. I wish him success in this new venture. In the present era, ruled by science and technology, with "*Echoes of digital Dawn*", another excellent publication of D. P. Singh, I believe he is a rising star on the horizon of Sikh spirituality, enshrined in the pages of Guru Granth Sahib, the living Guru of the Sikhs. The book under review is available on Amazon.com at a reasonable price.



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

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

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

Note on Use of Gurbani Verses and Translations by Authors

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

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

One of the most tragic things I know about human nature is that all of us tend to put off living. We are all dreaming of some magical rose garden over the horizon instead of enjoying the roses that are blooming outside our windows today.

Dale Carnegie, American Writer (1811 – 1955)