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# THE SIKH BULLETIN

A Voice of Concerned Sikhs World Wide

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## Controversy-Crisis and then Chaos

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The views expressed by the authors are their own.

Please send the feedback and inputs to [sikh\\_bulletin@yahoo.com](mailto:sikh_bulletin@yahoo.com)

Freedom of thought and of personal belief is universally accepted as sacred rights of man. Historically, many lives have been lost and many precious abodes of communities have been destroyed in the process of winning these rights. Look at the Balkans, Middle East, Ireland and India that have paid and are paying a heavy price for the sacred freedom and beliefs of the people. Of course, all this also applies to the Sikhs. If they fail to handle the controversies facing them they are sure to land in chaos. They, as humans, are prone to suffer the same fate as others in the similar situation. How can you refute this argument?

In the Sikh community at present, the controversy over the Dasam Granth, as to its authentic authorship, has become a serious issue. Textual scholars are presenting various arguments on both sides of the issue. It naturally creates an alarm as to what is next. This issue can easily throw the community into chaos, which will tarnish its image as a good and progressive community. The real truth about the Dasam Granth's authorship is a scholarly problem, which has to be effectively argued out by scholars, not by ordinary persons. Can Sikhs handle such controversies appropriately and rationally? Sikhs, generally, do not resolve controversial religious issues like this calmly and rationally. There is no scholarly body in the community to clarify the issues to everyone's satisfaction, so everyone jumps on to the stage to become a scholar overnight. As a result of this phenomenon we find ourselves quickly in a crisis that leads to communal chaos, disunity, and unproductive politics. How do we prevent this? We have to create an atmosphere among Sikhs where a rational approach to these matters has to prevail. We should be able to get together, deliberate over these issues and devise means and take steps to come out of this chaos. Can we do that? If we cannot, then we have serious problem on our hands.

This scenario also applies to the issue of new Sikh calendar, the authority of the Akal Takht, and the politically-oriented issuance of Hukamnamas and their implementation in each Gurdwara (see detailed discussions on these issues in the Sikh Bulletin). All of this affects us seriously and disrupts the nature and the character of our society. If we cannot solve these problems effectively we surely would end up in chaos in the real sense of the word. Can we afford this? If the answer is NO, then what can you and I as individuals do about it? Probably, we can join others of like mind to take practical measures to stop the chaos from multiplying. Punjab politics would frustrate you. Sants would promise heavens and deliver hell. Other communities would even ask you to change your religion, throwing you from the frying pan into the fire. As born Sikhs, there is no EXIT from it, as Sartre, a French existentialist would say. Therefore, Sikhs have no choice but to be really responsible Sikhs and accept it and better learn how to clean their own house. If they cannot do that more chaos is lurking and looming over their heads.



To start with, the real solutions would be as Guru Nanak held, to associate with the men of good character and learn with them the good ways of action and belief. Where do you find such men? Probably right in your own backyard, in your own Gurdwara sitting next to you in front of the Guru Granth seeking the same thing as you seek. Find them and work with them for the good of all of us instead of doubting everybody you meet. Is it that hard to do? It is a much better alternative than to live in chaos. You can develop an open forum to discuss the diverse points of view freely on any issue. It will neutralize and encourage everybody to speak their mind. Why does everybody have to succumb to mass Hysteria?

Dr. Sulakhan Singh Dhillon, Ph.D.  
Berkeley, Ca.

### International Conference a success

On Saturday, November 20 1999, Sikh Center Roseville held its first International Conference from 7 a.m. until 7 p.m.. Report on conference by Dr. Sulakhan Singh Dhillon in English appears on page 9. Full report prepared by Sarbjot Singh Swaddi in Punjabi for the Indo-Canadian Times is reproduced on p.13-15. Two resolutions were also unanimously passed. They appear on p. 15 & 16 . We urge all Gurdwaras and Sikh organizations to support these resolutions and pass their opinions onto the appropriate authorities with a copy to The Sikh Center Roseville.

### Sant Smaj and Nanakshahi Calendar

Sant Smaj by definition is a trade union of people who call themselves Sants. Trade unions are groupings of individuals who seek advantage in exercising some power over other people or events for gain of their own kind. Who do these Sants want to take advantage of? Isn't there only one Sant for the Sikhs? The one we call "ਦਸਾਂ ਗੁਰਾਂ ਕੀ ਦੇਹ", i.e., Sri Guru Granth Sahib is the only Sant for us. Then why are our political and religious leaders kowtowing to this body which is obviously alien to Sikhism. Like Akali Dal and Student Federation there seem to be several Sant Smajs as well. After a long due process, the entire body of Sharomani Gurdwara Parbandhak Committee chose to adopt Nanakshahi Calendar in 1998. Hundreds of thousands of Nanakshahi Jantaris were printed and distributed. 1999 was to have been the year for its formal inauguration. What happened? First, pro Tohra Sant Samaj derailed the calendar by shifting its reconsideration to a Sant dominated committee. When their patrons, Jathedar Ranjit Singh and Tohra got derailed themselves, another Sant Samaj, this time pro Badal stepped in to kill Nanakshahi Calendar. They found a willing accomplice in Puran Singh, the new Jathedar of Akal Takht. Nothing

short of that was expected of the new Jathedar who has repeatedly uttered that Sikh Gurus were the progeny of mythical Luv and Kush and Sikhs with their long hair are the true Hindus. Obviously, this Jathedar has not read Bhai Kahn Singh's book "SIKHS: WE ARE NOT HINDUS" written a hundred years ago. And neither he nor the Sants know that Nanakshahi Calendar dates were used in that book. In what respect is Puran Singh an improvement over Aroor Singh? With friends like that, who needs enemies? Sikh Quam has to wake up and do the same thing to these Sants that was done to the Mahants. They are birds of the same feather. Word Sant for a deh dhari will have to come to the same negative connotation as the word Mahant before they will start shedding it like the skin of a snake. Just as the authorities of the day instigated Mahants against Sikhs in 1920s, the authorities of today are instigating Sants to do their dirty work and they are being assisted by self-proclaimed "ਬੁੱਧੀ ਜੀਵੀ", intellectuals. Just as Gurdwaras were declared as private property of Mahants in 1920s, the Sants of today, hold their deras as personal property. Sikhs in Diaspora cannot influence what goes on in India but we can certainly take steps to make certain that Sants do not establish their roots abroad. Readers of the Sikh Bulletin are invited to suggest ways to accomplish that.

### K.T.F. and Nanakshahi Calendar

Khalsa Tricentennial Foundation of North America Inc. is a Tax-exempt California Corporation. It operates Gurdwara Sahib and Sikh Center Roseville. We will follow the Nanakshahi Calendar as approved and adopted by the Sharomani Gurdwara Parbandhak Committee. We urge all other Gurdwaras and Sikh organizations in North America to do the same. We would appreciate if you would advise us of your decision. For the year 2000, Nanakshahi Calendar appears on page 17.

### Gurdwara Legislation; All India Gurdwara Act

In 1999, the controversy about on All India Gurdwara Act is in high gear. Retd. Chief Justice Harbans Singh is in the middle of it, because he produced the draft and short-circuiting the proper channels sent it directly to the central Govt.. First time he was asked to prepare the draft was in 1977. That was only twenty two years ago! What is a quarter century in a nation's time span? For the historical perspective we reproduce the Foreword to the publication, "On Gurdwara Legislation", by Kuldip Singh, President, Institute of Sikh Studies Chandigarh with the permission of the Institute.

We urge you to support the Sikh Bulletin  
with your 'Tan', 'Man' and 'Dhan'.



## FOREWORD

(Gurdwara Legislation)

Sikhs had felt deeply hurt when the Government-appointed Sarbrah of Sri Akal Takht, Aroor Singh, who had not only bestowed a siropa on General Dyer, but also admitted him into the Khalsa, giving him exemption from keeping keshas and allowing him to smoke. The matters precipitated, when Darbar Sahib and Akal Takht pujaris refused to accept parshad offered by neophyte Khalsas from the so called lower castes of Ramdasias, Mazhabis, Ranghretas and others. The Government replaced Aroor Singh. The sangat appointed their own jathedar and the first hukamnama was issued from Akal Takht for holing the first Sarbat Khalsa of the 20th century on November 15, 1920. The Government preempted the Sikhs' move by announcing a committee of 36 Sikhs to manage Darbar Sahib Complex gurdwaras on November 13. The Sarbat Khalsa held on the 15th-16th November, 1920 unanimously elected a committee of 175 members including all the 36 government nominees. This Committee was to manage all gurdwaras of the Punjab and also those located in other parts of India. Members were elected to represent not only all areas of Punjab but also the Sikh states, and Sikh bodies outside Punjab including those in Burma, Malaya, China and America. The inaugural meeting of this "Shiromani Gurdwara Parbandhak Committee" was held under the supervision of *Panj Piaras* on December 12, 1920. The *Panj Piaras* scrutinized the credentials of each member regarding observation of *Rehat Maryada* on the upper story of Akal Takhat, and all those who confessed to shortcomings, were given religious punishment. After this, all the 175 members came down reciting Gurbani, and were presented to the sangat. Sardar Sunder Singh Majithia apologized in utter humility and asked for forgiveness if he had hurt the feelings of anyone. He was unanimously elected President of the S.G.P.C. Akali Dal was formed on the 14th December, 1920 by the S.G.P.C., and it started organizing Akali Jathas in all districts.

The above completely unnerved the British Government who saw a danger in the resurgence of the Sikh fervor and unity. Soon they instigated not only the mahants but also the Hindus. The first skirmish with the mahants occurred at Taran Taran on 25th January, 1921 killing two Sikhs, and the second one at Nankana Sahib on 20th February, 1921 resulted in 130 shahidis. Repression of Sikhs commenced with full force from 15th March, 1921 and in October, 1921. The keys of Toshakhana were taken over by the Government. The movement for liberation of gurdwaras was declared subversive. The Government was forced to return the keys on 12th January, 1922 with release of all the arrested. Sikhs felt triumphant, but soon another wave of suppression commenced when black turban became a symbol of sedition. The gurdwaras were declared the private property of mahants, and this resulted

in the famous Guru-ka-Bagh Morcha of August-November 1922. Repression was further escalated with the S.G.P.C. and Akali Dal being declared unlawful. The Gangsar-Jaito Morcha was the big event of 1923-1924 leading to at least 100 killed on 21-02-1924 during firing at Jaito. The turmoil continued until the Government passed the gurdwaras Act in 1925. To minimize the sphere of activity, the S.G.P.C. constituted under the Act was to control the historic gurdwaras in the then Punjab, and the definition of a Sikh was kept very vague. Sikhs accepted the Act in the hope that they would be able to remove its defects and enlarge the scope of activities of the S.G.P.C. later by amendments.

Some amendments were made during the British period, but the Sikhs continued to clamor for an All India Gurdwara Act.

During the Dharam Yudh Morcha of 1982-1989, enactment of an All India Gurdwara Act was one of the main demands of the Panth. The Rajiv-longowal Accord of 24th July, 1985 had a clause No. 5 headed as All India Gurdwara Act, "The Government of India agrees to consider the formulation of an All India Gurdwara Bill. Legislation will be brought forward for this purpose in consultation with Shiromani Akali Dal, others concerned, and after fulfilling all relevant constitutional requirements."

Retd. Chief Justice Harbans Singh was asked by the Janata Party Ministry in 1977 to prepare a draft of an All India Gurdwara Act, and he took up this work in right earnest. Nothing came out of it, and during the 1996 S.G.P.C. elections not only Hindus but a few Muslims also became voters, and a vast majority of the Sikhs did not seek to become voters. Many candidates indulged in an un-Sikh like practices.

The members of the Institute had noticed that while the Panth had shed a lot of blood for the constitution of an All India Shiromani Gurdwara Parbandhak Committee, the matter appeared to be lapsing. Consequently, we organized a seminar, which was inaugurated by the President, S.G.P.C., to pursue this long standing demand of the Panth. A Committee of five members, with Chief Justice (Retd.) Harbans Singh as Chairman, was constituted at the end to prepare a final draft of the All India Gurdwara Act. Now that the Akalis are coalition partners in the Central Government, there should be no difficulty in getting this Act passed by the Parliament.

I congratulate Dr. Kharak Singh Ji for timely compiling the deliberations of the seminar and for writing a comprehensive introduction.

Kuldip Singh  
President  
*Institute of Sikh Studies*

Chandigarh,  
September 14, 1998



## Sikh Personal Law

Every minority religion in India except Sikh, Jain and Buddhist can boast of its own personal law. We are designated as Hindus. Now consider this: we have our own

- language;
- a script especially developed for us and used only by us;
- very distinct and unique scriptures;
- distinct marriage ceremony and customs;
- history including Sikh Kingdom;
- flag; and
- a history of use of our own calendar (Nanakshahi) going back over 100 years.

Word Sikh means a learner. Is it not ironic that in the past 300 years we have not learned anything to take us forward? How much longer before one dimensional pictures of Gurus (like the one placed by Sikh Sangat of America in front of Sri Guru Granth Sahib during their celebration of 300<sup>th</sup> anniversary of Khalsa) turn three-dimensional. We need our own personal law not only to save ourselves from oblivion by assimilation but also to remind our Jathedars, officially, that we are not Hindus.

A foreword by Kuldeep Singh, President, Institute of Sikh Studies, to the publication, "On Sikh Personal Law", is reproduced below by the author's permission.

### FOREWORD

(Sikh Personal Law)

A section of Hindus has never relished the emergence of Sikhism and Sikh Panth ever since the time of Guru Amar Das and Akbar. Under the Lucknow Pact between the Congress and Muslim League in 1916, the Congress conceded to Muslims 50 per cent representation in Punjab. The Punjab Provincial Congress Committee dominated by Arya Samajists in November 1917 denied this right to Sikhs on the contention that "the Sikhs are a part of the larger Hindu community, and as such, are not entitled to separate electorates." Later in 1936, Nehru, in *Glimpses of World History*, did not even mention Sikhism and Guru Nanak among the "principal religions and their founders", nor did he include Punjabi among the "principal languages of India." It is in this background that framers of the Indian Constitution added Explanation II of Article 25, which provides that reference to "Hindu" shall include persons professing the Sikh, Jain or Buddhist religion.

Sikhs have been feeling perturbed over this since 1950, because it is a subtle way to attack their separate identity. This came to the forefront during the Dharam Yudh Morcha of 1982-1984, when Sardar Parkash Singh Badal traveled incognito in a truck to publicly burn a copy of the

page containing Article 25 in New Delhi. In 1997, the Institute of Sikh Studies decided to organize a seminar on Sikh Personal Law to examine all aspects of this issue at academic level. The deliberations of the seminar are presented in this volume. It is the first step for enactment of a separate Sikh Personal Law.

A committee of eminent and well-informed legal experts headed by Justice Kudip Singh, retired Judge of the Supreme Court of India, has been constituted as an outcome of this seminar. It is hoped that this committee will soon produce a draft of personal law for Sikhs. The S.G.P.C. and Punjab Government would then be requested to pursue the matter with the Government of India. Now that the Akalis, the dominant party of the Sikhs, is a coalition partner at the Centre, it should be possible for them to get this law speedily enacted. Sikhs have now spread to over 100 countries, and urgently need this legislation for validation of Anand marriage, adoption, succession, etc.

I congratulate Dr. Kharak Singh for promptly compiling the deliberations of the seminar and articulating the problem of Sikh Personal law.

Kuldeep Singh  
President  
Institute of Sikh Studies

Chandigarh,  
August 17, 1998

## Nanakshahi Calendar

### A Reform Overdue

Pal Singh Purewal

We are familiar with different seasons. We also know, as the Guru tells us that seasons arise from the position of the earth on its orbit around the sun. It is obvious, therefore, that in order to maintain a constant relationship between particular months and seasons, a calendar should be based on the exact length of the solar year, which is the time taken by the earth to complete one revolution around the sun. This has been assessed accurately, and is 365 days, 5 hours, 48 minutes and 46 seconds (365.2422 days). Any deviation from this will inevitably disturb the relationship between seasons and months.

Nanakshahi Samvat, introduced to commemorate the advent of our great prophet, Guru Nanak, is linked, like the Bikrami Samvat, with a sidereal year based on fixed stars, with a length of 365 days, 6 hours, 9 minutes and 9.5 seconds. This is longer than the solar year by about 24 minutes and 24.5 seconds. The result is there for all to see. Vaisakhi which fell on 27th March in 1469 CE (the year Guru Nanak was born), moved to 29th March in 1699 (the year the Khalsa was created), and will fall on 14<sup>th</sup> April in 1999 when we celebrate the 300<sup>th</sup> anniversary of the Khalsa. It has been calculated that in approximately 70 year Vaisakhi, as well as other sangrands, is delayed by one day, so that after ten centuries or so, Vaisakhi will go into May. In 13,000 years the Vaisakhi will move into



October. In that situation the metaphors used in Gurbani and the seasons ascribed to specific months will no more be valid or relevant. References will appear very odd indeed, if katik, chet and sawan fall, respectively, in April, September, and January, as they will if the calendar is not corrected.

The Julian Calendar followed earlier by Christians was also longer than the solar year, so that the spring equinox which occurred on 21st March in 502 CE, advanced to 11th March in 1582 CE. The Christian leadership took a serious view of this shift, and replaced the Julian Calendar with their present Calendar (Gregorian Calendar) based on solar year. Pope Gregory also designated 5th October as 15<sup>th</sup> October in 1582, in order to bring the spring equinox back to the original date, viz., 21st March.

We have noted above the slide in Vaisakhi over the years. There is no reason why we should stubbornly let this disturbing slide continue, and let the months in the Nanakshahi Calendar get out of step with the seasons. We have to adopt the solar calendar and fall in line with the rest of the world.

*The matter received a serious consideration in the Institute of Sikh Studies in 1995, which led to the historic meeting of Sikh scholars representing a large number of leading Panthic organisations and universities in Punjab, on the 14th November. The minutes of this meeting were reported in the Abstracts of Sikh Studies, January-March 1996, p. 109. It was unanimously resolved in this meeting that Nanakshahi Samvat should be based on the solar year so as to conform to the international system.*

Another major decision taken in this meeting was to set up a committee of historians and Sikh scholars to determine the actual dates of gurburbs and other major events in Sikh history for the revised Calendar. This Committee in due course examined voluminous data and unanimously came out with their recommendations on the dates of gurburbs. These recommendations were discussed in details in a general meeting attended by participants representing Guru Nanak Dev University, Amritsar; Punjabi University, Patiala; Panjab University Chandigarh; S.G.P.C.; Sikh Missionary Colleges (Amritsar, Ludhiana, Ropar); Chief Khalsa Diwan; managements of gurdwaras in Chandigarh; besides a large number of historians and Sikh scholars. The recommendations of the Committee were unanimously adopted, and it was agreed that all gurburbs be observed on fixed dates based on the solar year alone in the Nanakshahi Calendar.

The findings of the study groups on the actual gurburb dates, are particularly welcome. The dates connected with the lives of the Gurus are sacred and, should not be shuttled back and forth. The sudis and vadis that cause the avoidable confusion should be dispensed with in the

determination of all gurburbs in future, as is already being done in the case of some major events like the creation of the Khalsa, and martyrdom of sahibzadas and the 40 muktas, etc. The adoption of fixed dates is indeed a progressive step, and the only way to avoid an embarrassing situation like the one pointed out by one of our readers (Sardar Ajit Singh Sahota) in the Abstracts, October-December, 1996, reproduced below :

"About a year ago, a local Board of Education called WSO, and enquired about important dates in Sikh history, as they were in the process of publishing a multicultural calendar for their schools. As the education year in Canada goes from September to August each year, we had to provide dates for two years in order to fulfil this request. The dates for the current year were readily available, but the dates for the following year had to be determined.

"We unsuccessfully tried to determine those dates from local sources. Finally, a phone call to the S.G.P.C. office had to be made. The S.G.P.C. office was unable to provide this information, and they told us to go to book publishers of the city, from where they receive their annual information on dates.

"When I made this request to M/S. Singh Brothers in Amritsar, they were also unable to oblige. The explanation given was that a couple of weeks before the end of each year they place their order with some Patriwala Bhatra or Pandit. They pay Rs. 200/- to Rs. 300/- for this service, and double check the information with some other Patriwala before publishing their annual Jantris and calendars. The S.G.P.C. uses the same information to publish its calendars.

"I wondered why, in spite of 75 years of glorious history, the S.G.P.C., had not put up a sound mechanism for the determination of gurburb dates. The Sikh Nation has produced soldiers, scientists and scholars of unmatched renown. In the computer age of today why do Patriwalas have to be used to determine the gurburb dates ?"

It is gratifying that the initiative taken by the Institute of Sikh Studies, and the strenuous efforts made by scholars and various Panthic organisations, have fructified. The S.G.P.C. President, Sardar Gurcharan Singh Tohra, while inaugurating the Sardar Jagjit Singh Memorial Seminar on Gurdwara Legislation, organised by the Institute of Sikh Studies on the 18th October, 1997, at Chandigarh, made the historic declaration that the revised Nanakshahi Calendar based on the solar year and with fixed Gurburb dates will be adopted with effect from 1999, when we celebrate the 300th anniversary of the creation of the Khalsa.

*The announcement which was received with a thunderous applause and jaikaras of Sat Sri Akal from the audience, did not come a day too soon. The anomalies in the*



*prevailing system are too glaring to be ignored any longer. For example, in this system, there will be no birthday of Guru Gobind Singh in 1999, the Tercentenary year of the Khalsa!*

The role of Sardar Gurcharan Singh Tohra in this historic reform is comparable to that of Pope Gregory in 1582, who replaced the earlier Julian Calendar with the present CE Calendar. We are also happy to note that Sardar Pal Singh, who played a very important role in the deliberations, and who is an international authority on almanacs, has been appointed as Adviser to the S.G.P.C. on Nanakshahi Calendar to ensure a smooth switch over. We are hoping that for 1999, and possibly for 1998, also, the S.G.P.C. and other publishers will adopt the reform introduced in the Nanakshahi Samvat.

## Nanakshahi Samvat

### The Problem

Pal Singh Purewal

Nanakshahi Samvat is linked with the Bikrami Samvat. Its tithis (sudist vadis) and sangrands are exactly the same as those of the Bikrami Samvat. Therefore, it suffers from all the shortcomings of that Samvat. The problems with the Bikrami Samvat, and with other samvats linked to it are as follows :

1. The length of the solar year of the Bikrami Samvat does not conform to the tropical year length. The Bikrami year is sidereal year of 365 days, 6 hours, 10 minutes and 10 seconds. The tropical year on which the Common Era calendar is based, has its length as 365 days, 5 hours, 48 minutes and 46 seconds. If the months of any given Era are to recur consistently in the same seasons, then the year length has to be that of the tropical year.

This difference of 20 minutes or so in the two types of years is because of the precession of equinoxes, the yearly retrograde motion of the first point of Aries of the ecliptic. Over a period of time, this difference builds up, and shows in those calendars which are not based on the tropical year. The seasons in relation to the months begin shifting. This is the reason why Vaisakhi has shifted by 8-9 days from 1469 CE to the present times. The Vaisakhi dates for certain epochs are as follows :

### CE Year Vaisakhi Date:

1000 22nd March  
 1469 27th March  
 1699 29th March  
 1752 29th March  
 1753 9th April (due to change from Julian to Gregorian Calendar)  
 1799 10th April  
 1899 12th April  
 1999 14th April  
 2100 15th April

*If Nanakshahi calendar is not de-linked from the Bikrami calendar, this shift will continue, and in 13,000 years Vaisakhi would occur in the middle of October. The seasons will be opposite to those which are mentioned in the Barah Maha Majh, and Tukhari Banis.*

2. The days in the months are not fixed. The number can vary from 31-32 days for the summer months and from 29-30 days for winter months. The rules for determination of Sankrantis, beginning of the months, are complicated, and public has to rely on Jantri publishers for such a simple thing as the beginning of a month.
3. The lunar portion of the calendar, according to which most of the religious festivals are fixed, has its share of peculiarities. Since it is based on 12 months of the lunar cycle (full moon to full moon or new moon to new moon), its year length is about 11 days shorter than that of the solar year. Therefore, its year begins 11 days earlier in the following year in relation to the solar year. This is why the Gurburb dates shift by about 11 days from one year to the other. This is not the end. To keep the lunar year in step with the solar year, every two or three years an extra month is added to the lunar year. This month is called malmas or intercalary month. That lunar year contains 384 or so days. This makes the Gurburb dates to occur by about 18 or 19 days later when such a month is introduced. The month of Jeth that will occur in 1999 CE will be intercalated, i.e., there would be two months of Jeth, one Sudha and the other Mal. In the malmas or the extra month religious festivals are not celebrated. This is quite a complicated set up, and is also contrary to the philosophy of Gurbani according to which no month in itself is good or bad.

The festivals and Gurburbs that are celebrated according to the lunar calendar are called movable, and those that are celebrated according to the solar calendar are called fixed. The movable festivals are called as such, because their dates are not fixed in relation to the solar year. From year to year they occur on different dates of the solar year, though their lunar date is the same every year.

Gurburbs of the ten Patshahis are all movable. Vaisakhi and Maghi are fixed festivals. An example of movable celebration is the Parkash Gurburb of Guru Gobind Singh. It is celebrated on the 7th day of the bright half of the lunar month of Poh (Sudi 7). This lunar date occurs on the following dates of the Common Era and Bikrami Era (solar) during the following eleven years :



CE Date Bikrami Date

1. 24th Dec., 1990 10th Poh, 2047
2. 12th Jan., 1992 28th Poh, 2048
3. 31st Dec., 1992 17th Poh, 2049
4. 19th Jan., 1994 6th Magh, 2050
5. 7th Jan., 1995 24th Poh, 2051
6. 28th Dec., 1995 13th Poh, 2052
7. 15th Jan., 1997 3rd Magh, 2053
8. 5th Jan., 1998 22nd Poh, 2054
9. 25th Dec., 1998 11th Poh, 2055
10. 14th Jan., 2000 1st Magh, 2056

*This Gurburb did not occur in the CE years 1991, 1993 and 1996. It will not occur in the year 1999 (the year of 300th anniversary of the creation of the Khalsa). It occurred twice in 1992 and 1995; and it will occur twice in 1998. According to the Bikrami calendar (solar) the date of Parkash of Guru Ji is 23rd Poh, 1723 BK. During the above period Gurburb does not occur on that date. Rather, it occurs in the month of Magh in three years.*

Suggested Reform

A committee, under the aegis of the *Institute of Sikh Studies*, was formed to study this problem. This committee held meetings at Chandigarh and formulated proposals. These were formally accepted, in principle, in a larger meeting in which about 40 eminent scholars, from universities and other institutions, participated. The main proposals given below were submitted to the S.G.P.C.:

- a) Length of the solar year in the Nanakshahi Samvat should conform to the more accurate tropical year, instead of the sidereal year, currently being followed.
- b) Begin the year from the month of Chet - as in the Baramahas.
- c) Fix the number of days in the months as follows :  
Chet 31, Vaisakh 31, Jeth 31, Harh 31, Sawan 31  
Bhadon 30, Asu 30, Katik 30, Maghar 30, Poh 30,  
Magh 30, Phagun 30 in ordinary year, and 31 days  
in a year in which the month of February has 29  
days.
- d) Fix the beginning of the months in relation to the Common Era calendar as follows :

Month Begins On:

Chet 14th March  
Vaisakh 14th April  
(Vaisakhi in 1999 CE is on 14th April)  
Jeth 15th May  
Harh 15th June  
Sawan 16th July  
Bhadon 16th August  
Asu 15th September

Katik 15th October  
Maghar 14th November  
Poh 14th December  
Magh 13th January  
Phagun 12th February

With the above scheme, any given date of any month of the Nanakshahi calendar will always occur on the same date of the Common Era calendar, except in the month of Phagun in a leap year when the corresponding dates of Phagun from March 1 to March 13 will differ by 1 day from those of the same month in non-leap years. This is a simple scheme, easier to remember; and the calendar is good for ever so that a particular month will have the same season always.

- e) Celebrate the Gurburbs according to the solar dates, and not according to the sudis and vadis of the lunar calendar. Vaisakhi, Maghi, and shaheedi purbs of Sahibzadas are already being celebrated according to the solar dates.

If all Gurburbs are celebrated according to the solar dates, then no complicated calculations for fixing the dates would be required. For example, the birthday of Guru Gobind Singh Ji is:

Poh Sudi 7, 1723 Bikrami (Lunar Calendar)  
23rd Poh, 1723 Bikrami (Solar Calendar)  
22nd December, 1666 (Julian Calendar)

If the Gurburb is celebrated according to the solar date of Guru Ji's birth on 23rd Poh instead of Poh Sudi 7, then this date will always occur on 5th January each year according to the Nanakshahi Calendar, with proposed reforms.

- f) The list of Gurburbs according to the solar dates is as follows :

	Parkash Utsav (Birthday)	Gurgaddi Utsav (Assumption of Guruship)	Jyoti Jot Utsav (Merging into Eternal Light)
1	1 Vaisakh *(14 Apr)	From Parkash	8 Asu (22 Sept)
2	5 Vaisakh (18 Apr)	4 Asu (18 Sep)	3 Vaisakh (16 Apr)
3	9 Jeth (23 May)	3 Vaisakh (16 Apr)	2 Asu (16 Sep)
4	25 Asu (9 Oct)	2 Asu (16 Sep)	2 Asu (16 Sep)
5	19 Vaisakh (2 May)	2 Asu (16 Sep)	2 Harh (16 Jun)
6	21 Harh (5 Jul)	28 Jeth (11 June)	6 Chet (19 Mar)
7	19 Magh (31 Jan)	1 Chet (14 March)	6 Katik (20 Oct)
8	8 Sawan (23 Jul)	6 Katik (20 Oct)	3 Vaisakh (16 Apr)
9	5 Vaisakh (18 Apr)	3 Vaisakh (16 Apr)	11 Maghar (24 Nov)
10	23 Poh* (5 Jan)	11 Maghar (24 Nov)	7 Katik (21 Oct)

Completion of Granth Sahib Ji ... 1 Bhadon (16 August)  
First Parkash Granth Sahib Ji ... 17 Bhadon (1 September)  
Gurgaddi Guru Granth Sahib Ji ... 6 Katik (20 October)  
Creation of the Khalsa ... 1 Vaisakh (14 April)  
Hola Mohalla (New Year Day) ... 1 Chet (14 March)

\* 11 March in leap years, and 12 March in ordinary years.



It must be noted that the dates given above in the Nanakshahi calendar are the original dates of the solar Bikrami year. The corresponding dates of the Common Era are those of the Gregorian Calendar that is now in use in most countries of the world along with local calendars. The conversion to the Common Era dates has been done not according to the Bikrami Calendar, but according to the proposed modified Nanakshahi Samvat.

The Bikrami calendar has an error of 1 day in about 71 years. The proposed Nanakshahi calendar will reduce this error to one day in about 3,300 years, but in the case of Nanakshahi calendar this error will automatically be corrected, whenever the correction to the Common Era calendar is made. The new Nanakshahi calendar is simple, rational, more accurate than the Bikrami calendar, and conforms to Gurbani. Sankrantis will occur on the same dates in the CE year, every year. All Gurpurbs will also occur on the same dates every year, with one exception noted above. There will not be any need to consult Jantri publishers to find out when a Gurpurb is to occur.

Sardar Gurcharan Singh Tohra, President S.G.P.C. made announcement in October, 1997, that S.G.P.C. would adopt this calendar and implement it in the historic year of 1999 CE, when Khalsa Panth celebrates its tercentenary.

## WHY THE SIKH BULLETIN ?

In the finest tradition of legendary Sikh individuality and in light of the last three years of tragicomedy atmosphere in Punjab involving Sikh politicians, priests, and pundits as characters and Sikh Takhts as stages, and in the absence of Sikh media in N.A, an international network of concerned Sikh individuals has taken up herculean task to communicate with countless other individuals worldwide through this meager attempt without any budget and staff. This issue as well as the future issues are going to be produced entirely by sewa (volunteer work). It is only a handful of us now but we hold the firm belief that as time goes on more of you will join us and support us with your Tan, Man, and Dhan (body, mind and pocketbook). Even one person can make a difference and that one person is you, the reader.

## WHAT ISSUES WILL IT ADDRESS?

The Sikh Bulletin will address the issue of Sikh identity in particular and all other issues affecting Sikhs, especially in Diaspora, in general. We have to guard ourselves, not only against the subtle and not so subtle activities of non-Sikh entities but also against pretending to be Sikh individuals and organizations. We urge the readers to pass on to us any misrepresentations 'that they come across' about the Sikhs and Sikhism in any modern media. Readers are also invited to express their own views.

## 'Dasam Granth' on the Touchstone of Gurbani Era of Guru Granths's Light has set in. Let not anyone try to stem it.

(The following is a timely editorial in the July, 1999 issue of the Spokesman Weekly reproduced with the permission of the author.)

Right from the advent of Sikhism, that is during the Guru period itself, 'spurious bani' (an imitation of Gurbani) had started being written, and many a misleading stories had started circulating about the Gurus. Such was the state of affairs when the Ninth Guru was to ascend to the spiritual throne of Guru Nanak that twenty two persons were claiming to be the Ninth Guru of the Sikhs. Each one of them had his own *granth* containing "kachi bani" (spurious writings), and they were spreading false and miraculous stories about themselves, so that confused and misled Sikhs may opt to become their followers. Such were the conditions during the Guru-period. After them, things deteriorated further, when, while fighting against the Mughals, the Sikhs were compelled to take refuge in jungles. Regarding the Sikh literature (Janam Sakhis, Rehatnamas and other *granth*s) written during this period, one thing that strikes a reader repeatedly in the face is that these writers were Brahmins in the first place and Sikhs in the second. The Sikhs, who had assumed the Khalsa form, one could meet in the jungles and ravines but not in habitations. On occasions, it becomes difficult to digest the apocryphal writings contained in the Sikh literature produced during this period. In the history of religions, during the first phase of a new religion, its staunch and well-versed followers create its early literature. However, in the history of Sikh religion alone, during its first phase, the task of creating its literature generally fell to the share of those whose knowledge of Sikhism was very scanty, and whose bonds with the Brahmins were quite strong. Nonchalantly, they kept writing such things as could never secure an approving nod, either from the Guru or the Gurbani. That is why, serious scholars of Sikhism have continuously been demanding that early Sikh religious literature should be critically examined and those things that go against the teachings of Sikhism should be deleted and only those things should be retained which are in accordance with the philosophy of Guru Granth Sahib. Earlier, when the Brahmin had succeeded in adulterating Buddhist literature too, the latter had purged their literature of those spurious writings by calling a Bodhi Maha Sammelan. In our literature of this initial period, certain things have come to be written which one feels ashamed to go through. If at one place, Guru Gobind Singh has been called an opium-eater, in the 'Janam Sakhis' Gurbani has used in such a wrong manner that one is convinced that these writers, no doubt, had some knowledge of the Vedas but none of Gurbani.



Unfortunately, the second phase of creation of Sikh literature also remained in the hands of those who knew Sanskrit, were well-versed in the Vedas, and who regarded the writings of the Brahmins as 'Divine oracle'. These people kept moving in the footprints left by 'Janam Sakhis' and 'Rehatnamas'. The writers of this period, though amritdharis, took pride in being called 'Pandits' and 'Vedantis'. Then the third phase started under the influence of Marxism. This was a world-wide phenomenon, and Sikh writers, after conceding that the earlier Sikh literature created under the influence of Brahminical traditions, did not give a correct definitions of Sikhism, started asserting that socialism and Sikhism were one and the same thing. A celebrated Sikh writer went to the extent of saying that 'Communism plus religion is equal to Sikhism'. Unfortunately, the task of writing and assessing Sikh literature produced in these three periods in accordance with Gurbani, either did not start at all, or it started in a very haphazard manner.

But now the fourth phase of Sikh literature appears to have started. It is being patronized or led by none. It appears that the Guru has showered his grace on the Panth now, and the task which ought to have been accomplished in the first phase has begun now in the fourth phase- that is putting to test old Sikh literature on the touchstone of Gurbani and deciding as to which writers are in accordance with the teachings of Gurbani and which are not. If it harmonizes with the Gurbani it is conducive to the development of Sikhism, and if not, it should be rooted out like a wild shrub or a harmful weed from the garden of Sikhism. Guru has bestowed upon us a touchstone in the form of Sri Guru Granth Sahib. We have been very late in using it to get rid of apocryphal writings in our introductory literature.

Take, for instance, the 'Dasam Granth'. It has been embroiled in controversies right from the day it came into being. Writers and critics of the first three phases have been unjust to Sikhism by forcibly interpreting word 'Kaal' and 'Shiva' in Bachittar Natak' as 'Akal Purkh' and 'God' respectively. But if the 'bani' of Guru Granth Sahib survives, it is quite natural that this injustice will one-day be challenged and undone. Earlier, Guru Granth Sahib was confined to the precincts of the gurdwaras alone. Now it is reaching every home through CD and Internet. Now none can prevent controversial or spurious writings from being tested on its touchstone. As has been happening in the past, the old has always opposed the new. But let the votaries of the old school of thought think coolly and calmly why they are opposing the new awakening? Do they wish to say that only the critical examination conducted on the basis of Sanskrit religious texts and the Vedas was correct and testing of old Sikh literature on the touchstone of Guru Granth Sahib should be banned by Akal Takhat? It is understandable what service they are rendering to Sikhism by following this line of thinking. Do they wish that the charge against

Guru Gobind Singh that he wrote certain things contrary to the teachings of Guru Granth Sahib be allowed to remain unrefuted, even though it is false? Do they wish that the accusation leveled against Guru Gobind Singh that he wrote some lecherous compositions, be allowed to stick to his name forever? If some persons have accused Guru Gobind Singh of doing 'Devi-Puja' or of having approvingly blessed the writings commending 'Devi Puja' contrary to his own teachings, should it not be challenged? It is beyond one's comprehension as to why they consider it an anti-Sikh activity, if one wishes to go into the depth of these charges against that Guru whom they regard as their 'father'. They do not mind if Guru Gobind Singh is made the butt of ridicule but they do mind if Brahminical writings are mocked at. Let them tell the Panth which controversial writings in the 'Dasam Granth' is not a source of delight to the Brahmin? They should ponder over it for a moment. Why is it so? Only after testing, accepting or rejecting all old Sikh literature, Janam Sakhis and traditions on the touchstone of Gurbani, can the golden period of Sikhism be ushered in. This golden age is bound to usher in, and none should earn displeasure of the Guru by trying to thwart it. The fourth phase of Sikh literature has set in. Admirers of the earlier phases should understand it quickly- sooner the better that the ushering in of this phase cannot be prevented by any means. This phase will be called the 'Age of Guru Granth's Light' and in this period, all falsities, superstitions, hypocrisies and rituals which do not stand the test of Gurbani, will become alien to Sikhism. Only the certificate or approval of Guru Granth's 'bani' will be valid in this age, and not of any writers or institutions, howsoever big and eminent he/it may be. If the votaries of the earlier phase can produce a certificate from the only Guru of the Sikhs, that is Guru Granth Sahib, they should come out in the open, but if not, they should not try to prevent the ushering in of the 'Age of Guru Granth's Light'. This is our humble request and there in lies the good of the Sikh Panth also.

(Spokesman Weekly, July 1999)

## Roseville Sikh Center raises serious issues

The international conference held at Roseville Sikh Center on Nov. 19<sup>th</sup> and 20<sup>th</sup>, 1999 raised serious issues facing Sikh Panth including the authentic authorship of Dasam Granth. In some circles it is believed to have been written by the Tenth Guru Gobind Singh. Some of its contents, heavily leaning towards Hindu Gods and Goddesses are questioned by some scholars that they believe are in conflict with the Sikh theology. Mr. Gurbakhsh Singh Kala-Afghana who has written several volumes in this respect was invited especially to present his views and arguments to support his thesis. This certainly puts Sikh scholars of the traditional belief system on the defensive and creates conflict that throws the Sikh community in the same old arcna where textual scholarship has been



presented. It appears that it is necessary to conduct the research to find the truth especially in the matters of Sikh belief system. Unless logical and rational arguments are advanced to remove doubts, everyone remains in puzzlement. To challenge one's faith in some sacred Granth is a serious matter and can divide the community. This conflict takes the Sikh community back into the textual analysis of the Sikh Scriptures that had caused discord during the nineties.

Dr. Pashaura Singh, professor of Sikh studies at Michigan University, who was particularly invited to give his views on such scholarly disputes, said that faith and reason should be properly understood. He has gone through lots of upheavals with the Panth over his own research during the nineties. He raised good point that the entire Dasam Granth may not be questioned because it does contain authentic Bani of Guru Gobind Singh. One may have to do textual analysis again to see what is what in what way. It will be a mistake to reject the entire writing in this respect. It will be like throwing the baby with bath water which scholarly distinctions do not permit. Therefore, it is essential for the Panth to set up new system under the team of mature international scholars to give their qualified opinion on crucial matters such as these. Panth lacks this most needed facility.

The following day, Monday, at the University of California, Berkeley, Prof. Pashaura Singh gave an organized presentation on the subject of Sikh Identity, which was well received. He developed the emergence of Sikh Identity from the whole Sikh tradition for the last five hundred years. He also raised a serious question on the article 25 of the Indian Constitution that groups various Indian religions such as Jainism, Buddhism and Sikhism under the broad umbrella of Hinduism, which is neither historically correct nor politically accurate. In the discussion that followed, it was suggested that this article should be amended for the sake of greater harmony among the various layers of Indian society.

Also Paul Singh Purewal, who was invited from Canada especially for this purpose, discussed the issue of new Sikh calendar named Nanakshahi Calendar. Everyone was surprised to know that this calendar was adopted by S.G.P.C. in 1998 and then suddenly revoked its implementation due to political reasons. In fact, the Roseville Sangat showed courage and passed a resolution that this calendar should be immediately implemented for the Sikhs to follow worldwide. *This calendar is now in effect at the Roseville Center whose objectives are to run it as a model center and incorporate all the new and desirable elements necessary to enhance the Sikh life. There is a spirit of independence in this center both from false Sant guides and the politically motivated decisions thrust by the S.G.P.C. and the Akal Takht on the Sikhs living abroad. This appears to be a healthy move.* Mr. Harkirat Singh of Canada analyzed the Rehat Nama

(Code of Conduct for a Sikh) and said that it is necessary to understand its implications. He had vigorously spoken out against the Hukamnama of past Jathedar of Akal Takhat, Ranjit Singh, regarding eating langar on the floor instead of at the tables. Such issues still need to be resolved by the Panth. Almost everybody spoke his or her mind through out the day coming to the stage which was handled by Dr. Sulakhan Singh Dhillon of Berkeley giving everyone respect and an appropriate time and encouragement. Mr. Avtar Singh Dhami, the former president of Fremont Gurdwara, emphasized the need for good books and correct interpretation of Gurbani that should be part of every Sikh institution. Dr. Joginder Singh Ahluwalia pointed out that in Sikh research there is lots of confusion about the accurate classifications of the text and the authors that need to be corrected. So far the Panth has not been able to do that. Dr. Gurmeet Singh read a poem in which all people seem to unite in the spirit of brotherhood and peace. Mr. Hardev Singh Shergill, the president of the center, reflected on how the center is advancing to become a first model center for the Sikh community. The responsibilities are handled by the local Sangat and good associates who were willing to donate their time, skill and energy for the success of the center.

Two resolutions were passed. One to Implement the Nanakshahi calendar and the other regarding matters of Panthic unity, implementation of Anandpur Sahib Resolution, peaceful resolution of the Gurdwara disputes, adequate compensations to victims of 1984 pogroms and the release of young Sikh prisoners unduly detained in Indian jails. The atmosphere of the conference was positive, energetic and fair and everyone seemed to have enjoyed the day. The Roseville Center's efforts to serve the community were appreciated by everyone.

Sulakhan S. Dhillon, Ph.D.  
Berkeley, Ca.

## ਧਰਮ ਅਧਰਮ

ਲੁੱਟ ਖੋਹ ਦੇ ਇਸ ਸੰਸਾਰ ਅੰਦਰ  
ਜਦੋਂ ਸਮਝ ਇਨਸਾਨ ਨੂੰ ਆਉਣ ਲੱਗੀ।  
ਦਰਦ ਦੂਜੇ ਦਾ ਆਪਣੇ ਦਰਦ ਵਰਗਾ  
ਗੱਲ ਇਹ ਜਦ ਮਨਾ ਨੂੰ ਭਾਉਣ ਲੱਗੀ।  
ਰਲ ਮਿਲ ਕੇ ਪ੍ਰੇਮ ਨਾਲ ਰਹਿਣ ਦੇ ਲਈ  
ਦੁੱਖ ਸੁੱਖ ਨੂੰ ਖਲਕਤ ਵੰਡਾਉਣ ਲੱਗੀ॥

ਜਨਮ ਲੈਕੇ ਦਇਆ ਦੀ ਕੁੱਖ ਵਿੱਚੋਂ  
ਧਰਮ ਵਧਣ ਲੱਗਾ ਸੰਸਾਰ ਅੰਦਰ।  
ਸਿਰਜਣ ਹਾਰ ਜੋ ਸਾਰੀ ਖਲਕਤ ਦਾ ਹੈ  
ਖਾਲਿਕ ਆਉਣ ਲੱਗਾ ਫਿਰ ਵਿਚਾਰ ਅੰਦਰ।  
ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਵਿੱਚ ਰੱਬ ਦਿਸਣ ਲੱਗਾ  
ਪਾਪ ਦਿਸਣ ਲੱਗਾ ਮੁਰਦਾਰ ਅੰਦਰ।  
ਜਨਮ ਮਰਨ ਜਦ ਸਮਝ ਵਿੱਚ ਆਉਣ ਲੱਗਾ  
ਅੰਤਰ ਮੁਖੀ ਫਿਰ ਹੋਇਆ ਇਹ ਪਿਆਰ ਅੰਦਰ॥



ਦੁੱਖ ਦੇਣ ਜੋ ਕਿਸੇ ਦੇ ਤਨ ਮਨ ਨੂੰ  
ਅਵਗੁਣ ਇਹ ਆਖ ਹਰਾਉਣ ਲੱਗਾ।  
ਰੱਬ ਜਾਪਿਆ ਗੁਣਾ ਦਾ ਖਾਣ ਇਹਨੂੰ  
ਗੁਣ ਉਸਤੋਂ ਆਉਂਦੇ ਦਰਸਾਉਣ ਲੱਗਾ।  
ਦੂਰ ਕਰਨ ਲਈ ਅਵਗੁਣਾ ਸਾਰਿਆਂ ਨੂੰ  
ਸੁਭ ਗੁਣਾਂ ਨੂੰ ਫੇਰ ਅਪਨਾਉਣ ਲੱਗਾ।  
ਇੱਛਾ ਰੱਖ ਫਿਰ ਖਾਲਿਕ ਵਿੱਚ ਮਿਲਣ ਵਾਲੀ  
ਆਪਣੇ ਆਪ ਨੂੰ ਧਰਮੀਂ ਅਖਵਾਉਣ ਲੱਗਾ॥

ਇੱਕ ਨੂਰ ਤੋਂ ਸਾਰਾ ਸੰਸਾਰ ਬਣਿਆ  
ਸਾਰੇ ਇੱਕ ਦੇ ਪੁੱਤਰ ਸਦਵਾਦੇ ਨੇ।  
ਪ੍ਰੇਮ ਕਰਦਾ ਜੋ ਉਹਦੇ ਸਭ ਪੁੱਤਰਾਂ ਨੂੰ  
ਉਹਦੇ ਨਾਲ ਹੀ ਪ੍ਰੇਮ ਕਰਵਾਵੇ ਨੇ।  
ਭਲਾ ਸਰਬੱਤ ਦਾ ਧਿਆਨ ਵਿੱਚ ਰੱਖਦੇ ਜੋ  
ਮੀਤ ਆਪੇ ਹੀ ਸਾਰੇ ਬਣ ਜਾਵਦੇ ਨੇ।  
ਚੰਗੇਰੀ ਤੇ ਅਦਰਸ਼ਕ ਜਿੰਦਗੀ ਲਈ  
ਬਣਾਏ ਅਸੂਲ ਹੀ ਧਰਮ ਅਖਵਾਵਦੇ ਨੇ॥

ਚੰਗੇ ਗੁਣਾਂ ਦਾ ਨਿਯਮ ਹੀ ਧਰਮ ਹੁੰਦਾ  
ਐਪਰ ਲੋਕਾਂ ਨੇ ਵੰਡੀਆਂ ਪਾ ਲਈਆਂ।  
ਸਮੁੱਚੇ ਜੱਗ ਦਾ ਧਰਮ ਤਾਂ ਇੱਕ ਹੀ ਹੈ  
ਭਾਵੇਂ ਮਜ਼ਹਬਾਂ ਨੇ ਮੰਡੀਆਂ ਪਾ ਲਈਆਂ।  
ਮੰਜ਼ਿਲ ਇੱਕ ਹੈ ਮਜ਼ਹਬਾਂ ਸਾਰਿਆਂ ਦੀ  
ਲੋਕਾਂ ਵੱਖਰੀਆਂ ਡੰਡੀਆਂ ਪਾ ਲਈਆਂ।  
ਸਾਰੇ ਜੱਗ ਨੂੰ ਰੱਬ ਨਾਲ ਜੋੜਨ ਦੀ ਥਾਂ  
ਲੜਕੇ ਆਪਣੀਆਂ ਡੰਡੀਆਂ ਪਾ ਲਈਆਂ॥

ਧਾਰਮਿਕਤਾ ਦਾ ਕਈਆਂ ਨੇ ਭੇਸ ਕਰਕੇ  
ਹਰ ਪਾਖੰਡ ਨੂੰ ਅੰਦਰ ਛੁਪਾ ਲਿਆ ਏ।  
ਉੱਚਾ ਸੁੱਚਾ ਜੀਵਨ ਬਨਾਉਣ ਦੀ ਥਾਂ  
ਕਰਮ ਕਾਡਾਂ ਨੂੰ ਕੇਵਲ ਅਪਣਾ ਲਿਆ ਏ।  
ਬਾਕੀ ਪਦਾਰਥਾਂ ਵਾਂਗ ਹੀ ਰੱਬ ਨੂੰ ਵੀ  
ਵਿਧੀਆਂ ਜੁਗਤੀਆਂ ਨਾਲ ਜੜਾ ਲਿਆ ਏ।  
ਇੰਝ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਬੁੱਧੀ ਨਾਲੋਂ  
ਛੋਟਾ ਰੱਬ ਨੂੰ ਸਗੋਂ ਬਣਾ ਲਿਆ ਏ॥

ਪਖੰਡ ਕਰਨ ਜੋ ਧਰਮ ਦੇ ਨਾਂ ਉੱਤੇ  
ਧਰਮੋਂ ਕਈਆਂ ਨੂੰ ਉਨ੍ਹਾਂ ਹਟਾ ਦਿੱਤਾ।  
ਕਿਸੇ ਹੋਰ ਵਿਚਾਰਾਂ ਦੀ ਧਾਰਾ ਦੇ ਨਾਲ  
ਉਨ੍ਹਾਂ ਵਾਲਾ ਸੀ ਜੱਫਾ ਮਰਵਾ ਦਿੱਤਾ।  
ਪਖੰਡ ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਨਾਂ ਚੱਲੇ ਜਿਹੜਾ  
ਫੱਟਾ ਨਾਸਤਿਕ ਵਾਲਾ ਚਿਪਕਾ ਦਿੱਤਾ।  
ਪਖੰਡਵਾਦ ਤੋਂ ਸਤੇ ਹੋਏ ਲੋਕਾਂ ਕੋਲੋਂ  
ਨਸ਼ਾ ਧਰਮ ਨੂੰ ਉਨ੍ਹਾਂ ਅਖਵਾ ਦਿੱਤਾ॥

ਨਸ਼ਾ ਧਰਮ ਨੂੰ ਜੇਕਰ ਕੋਈ ਆਖਦਾ ਏ  
ਉਹ ਮੂਰਖ ਨਹੀਂ ਸਗੋਂ ਅਨਜਾਣ ਲੱਗਦਾ।  
ਸੱਚੇ ਧਰਮ ਦਾ ਸੱਚਾ ਹੈ ਨਸ਼ਾ ਜਿਹੜਾ  
ਕਦੇ ਉਹ ਨਾਂ ਸ਼ਰੀਰ ਨੂੰ ਖਾਣ ਲੱਗਦਾ।  
ਦੁਨਿਆਵੀ ਅਤੇ ਪਦਾਰਥਕ ਨਸ਼ਿਆਂ ਵਾਂਗਰ  
ਕੁੱਝ ਘੰਟਿਆਂ ਵਿੱਚ ਨਹੀਂ ਜਾਣ ਲੱਗਦਾ।  
ਬੂਠੇ ਸਰੂਰ 'ਚ ਵਿਕਾਰਾਂ ਦੀ ਭੋਟ ਹੋਕੇ  
ਹੋਸ਼ ਆਈ ਤੇ ਤੋੜ ਨਹੀਂ ਜਾਣ ਲੱਗਦਾ॥

ਨਸ਼ਾ ਹੋਵਦਾ ਜੋ ਵੀ ਪਦਾਰਥਾਂ ਦਾ  
ਉਹ ਤਾਂ ਮੱਤ ਤੋਂ ਥੱਲੇ ਗਿਰਾਵਦਾ ਏ।  
ਕੁੱਝ ਸਮੇਂ ਲਈ ਆਪ ਨੂੰ ਭੁੱਲ ਬੰਦਾ  
ਮੱਤਹੀਣ ਹੀ ਸਗੋਂ ਬਣ ਜਾਵਦਾ ਏ।  
ਦੱਬੇ ਪਏ ਵਿਕਾਰਾਂ ਨੂੰ ਤੇਜ ਕਰਕੇ  
ਹਰ ਸੰਭਵ ਕੁਕਰਮ ਕਮਾਵਦਾ ਏ।  
ਨਸ਼ੇ ਵਿੱਚੋਂ ਇਨਸਾਨ ਜਦੋਂ ਬਾਹਰ ਆਉਂਦਾ  
ਫਿਰ ਉਹ ਸਦਾ ਦੇ ਵਾਂਗ ਪਛੁੜਾਵਦਾ ਏ॥

ਐਪਰ ਧਰਮ ਦੇ ਨਸ਼ੇ ਨੂੰ ਚੱਖਿਆ ਜਿਸ  
ਉਹ ਤਾਂ ਸੱਚਾ ਇਨਸਾਨ ਬਣ ਜਾਵਦਾ ਏ।  
ਕਿਉਂਕਿ ਜੱਗ ਦੇ ਨਸ਼ੇ ਤੋਂ ਉਲਟ ਇਹ ਤਾਂ  
ਬੰਦਾ ਮੱਤ ਤੋਂ ਉੱਪਰ ਪੁਚਾਵਦਾ ਏ।  
ਜੀਵਨ ਵਾਲੀਆਂ ਉੱਚੀਆਂ ਸੁੱਚੀਆਂ ਇੰਝ  
ਕਦਰਾਂ ਕੀਮਤਾਂ ਸੱਚੇ ਅਪਣਾਵਦਾ ਏ।  
ਕਾਮ ਰਸ ਹੀ ਉਦੋਂ ਨਾਮ ਰਸ ਬਣਕੇ  
ਸੁੱਤੀਆਂ ਤਾਕਤਾਂ ਸੱਚੇ ਜਗਾਵਦਾ ਏ॥

ਸੱਚਾ ਧਰਮ ਤਾਂ ਬਣਦਾ ਹੈ ਨਸ਼ਾ ਸੱਚਾ  
ਖੁਮਾਰੀ ਏਸਦੀ ਪਦਾਰਥ ਲਕੋਏ ਜਾਪਣ।  
ਸੱਤ ਸੰਤੋਖ ਦਇਆ ਤੇ ਧੀਰਜ ਦੇ ਨਾਲ  
ਸੇਵਾ ਸਿਮਰਨ ਵੀ ਵਿੱਚ ਸਮੋਏ ਜਾਪਣ।  
ਕਿਰਤ, ਨਾਮ ਤੇ ਵੰਡ ਕੇ ਛਕਣ ਦੇ ਗੁਣ  
ਉੱਚੇ ਆਚਰਣ ਨਾਲ ਪਰੋਏ ਜਾਪਣ।  
'ਹਰਿ ਕਾ ਨਾਮ ਜਪ ਨਿਰਮਲ ਕਰਮ ਕਰਨੋ'  
ਅਸੂਲ ਧਰਮ ਦੇ ਬੜੇ ਨਰੋਏ ਜਾਪਣ॥

ਹੋਂਦ ਰੱਬ ਦੀ ਜੋ ਸਵੀਕਾਰਦੇ ਨਾ  
ਨੈਤਿਕ ਕਦਰਾਂ ਤੇ ਕੀਮਤਾਂ ਭੁੱਲ ਜਾਏ।  
ਕੇਵਲ ਪਦਾਰਥ ਹੀ ਉਨ੍ਹਾਂ ਦੀ ਖੁਸ਼ੀ ਹੁੰਦੀ  
ਹਰ ਕੀਮਤ ਤੇ ਪਾਉਣ ਲਈ ਤੁਲ ਜਾਏ।  
ਲੋਕ ਜਦੋਂ ਪਰਮਾਰਥ ਨੂੰ ਛੱਡ ਦਿੰਦੇ  
ਰਸਤੇ ਸਵਾਰਥ ਦੇ ਉਨ੍ਹਾਂ ਲਈ ਖੁੱਲ੍ਹ ਜਾਏ।  
ਆਪੇ ਧਾਪੀ ਦੀ ਵਿਰਤੀ ਵਿੱਚ ਸ਼ੁਰੂ ਹੁੰਦੀ  
ਸੱਚਾ ਆਚਾਰ ਫਿਰ ਵਿੱਚ ਹੀ ਰੁਲ ਜਾਦੀ॥

ਅਧਰਮ ਵੀ ਇੱਕ ਤਰ੍ਹਾਂ ਦਾ ਨਸ਼ਾ ਹੁੰਦਾ  
ਪੁੰਨ ਪਾਪ ਦਾ ਸੰਕਲਪ ਮਿਟਾਵਣੇ ਦਾ।  
ਡਰ ਰੱਬ ਦੇ ਨੂੰ ਇੰਝ ਦੂਰ ਰੱਖਕੇ  
ਆਪਣੀ ਖੁਸ਼ੀ ਲਈ ਸਭ ਕਰਜਾਵਣੇ ਦਾ।  
ਖਿਆਲ ਉਨ੍ਹਾਂ ਨੂੰ ਰੱਤਾ ਨਾਂ ਆ ਸਕਦਾ  
ਕਿਸੇ ਹੋਰ ਦਾ ਦਿਲ ਦੁੱਖਾਵਣੇ ਦਾ।  
ਲੇਖੇ ਜੋਖੇ ਦਾ ਕਿਉਂਕਿ ਫਿਕਰ ਹਟਦਾ  
ਮਾੜੇ ਕੰਮਾਂ ਨਾਲ ਜਨਮ ਦੁਹਰਾਵਣੇ ਦਾ॥

ਰਹਿ ਕੇ ਪਿਆਰ ਨਾਲ ਜੱਗ ਤੇ ਦੂਜਿਆਂ ਦਾ  
ਤਨ ਮਨ ਨਾਂ ਜਿਹੜੇ ਦੁੱਖਾਵਦੇ ਨੇ।  
ਜੀਂਦੇ ਤੇ ਜਿਉ ਲੈਣ ਦੇਣ ਦੇ ਨਾਲ  
ਸਗੋਂ ਜਿਉਣ ਵਿੱਚ ਮਦਦ ਪਹੁੰਚਾਵਦੇ ਨੇ।  
ਉਹਦੇ ਹੁਕਮ ਤੇ ਰਜ਼ਾ ਨੂੰ ਮੰਨ ਏਦਾ  
ਸਰਗੁਣ ਰੂਪ ਦੇ ਸਾਹਵੇਂ ਹੋ ਜਾਵਦੇ ਨੇ।  
ਉਹ ਲੋਕ ਤਾਂ ਨਾਸਤਿਕ ਜਾਪਦੇ ਨਹੀਂ  
ਸਤੇ ਪਖੰਡ ਤੋਂ ਕਈ ਅਖਵਾਵਦੇ ਨੇ॥



ਕਰਮ ਕਾਡੀਆ ਤੋਂ ਜਿਹੜੇ ਲੋਕ ਸੜਕੇ  
ਆਪਣੇ ਆਪ ਨੂੰ ਨਾਸਤਿਕ ਮੰਨਦੇ ਨੇ।  
ਪਹਿਚਾਣ ਸੱਚ ਤੇ ਝੂਠ ਦੀ ਹੋਵਦੀ ਨਹੀਂ  
ਅੰਦਰ ਬਣ ਗਿਆ ਭਰਮ ਨਾ ਭੰਨਦੇ ਨੇ।  
ਸੱਚੇ ਧਰਮੀਂ ਅਤੇ ਪਾਖੰਡੀਆਂ ਨੂੰ  
ਭੁੱਲੇ ਇੱਕੋ ਹੀ ਰੱਸੀ ਨਾਲ ਬੰਨ੍ਹਦੇ ਨੇ।  
ਹੌਲੀ ਹੌਲੀ ਉਹ ਮਨ ਤੋਂ ਦੂਰ ਹੋਕੇ  
ਆਖਿਰ ਜੁੜ ਜਾਂਦੇ ਨਾਲ ਤਨ ਦੇ ਨੇ।

ਮਜ਼ਹਬ ਸਾਰੇ ਹੀ ਇਸ ਸੰਸਾਰ ਅੰਦਰ  
ਸਦਾ ਇੱਕੋ ਹੀ ਸੱਚ ਨਾਲ ਜੋੜਦੇ ਨੇ।  
ਪੈਰੋਕਾਰ ਜੋ ਧਰਮ ਦੇ ਸੱਚੇ ਹੁੰਦੇ  
ਵਕਤ ਝਗੜਿਆਂ ਵਿੱਚ ਨਾ ਰੋੜਦੇ ਨੇ।  
ਧਰਮੀਂ ਨਹੀਂ ਉਹ ਤਾਂ ਪਾਖੰਡੀ ਹੁੰਦੇ  
ਦੰਗੇ ਧਰਮ ਦੇ ਨਾ ਤੇ ਜੋ ਲੋੜਦੇ ਨੇ।  
ਧਰਮੀਂ ਉਨ੍ਹਾਂ ਇਨਸਾਨਾਂ ਨੂੰ ਕੌਣ ਆਖੇ  
ਜਿਹੜੇ ਬੰਦੇ ਤੋਂ ਬੰਦੇ ਨੂੰ ਤੋੜਦੇ ਨੇ॥

ਰਹਿਣ ਸੱਚੇ ਜੋ ਦੁਨੀਆਂ ਦੇ ਲੋਕ ਜਿਨੇ  
ਆਪੋ ਆਪਣੇ ਮਜ਼ਹਬਾਂ ਦੇ ਅਨੁਸਾਰ ਸਾਰੇ।  
ਵੈਰੀ ਤੇ ਵਿਗਾਨੇ ਫਿਰ ਜਾਪਣੇ ਨਾ  
ਦਿਖਣਾ ਜੱਗ ਤੇ ਕੇਵਲ ਪਿਆਰ ਸਾਰੇ।  
ਜਰ੍ਹੇ ਜਰ੍ਹੇ ਤੇ ਹਰ ਇਨਸਾਨ ਅੰਦਰ  
ਇੱਕੋ ਜੋਤ ਦਾ ਹੋਣਾ ਚੀਦਾਰ ਸਾਰੇ।  
ਆਪੋ ਆਪਣੇ ਮਜ਼ਹਬਾਂ ਅਨੁਸਾਰ ਦਿਖਣੇ  
ਰਾਮ, ਅੱਲਾ, ਮਸੀਹ, ਕਰਤਾਰ ਸਾਰੇ॥

ਕੰਕਰ, ਕੀੜਿਆਂ, ਪੱਥਰਾਂ ਨਾਲ ਭਰਿਆ  
ਮਾਰਗ ਟੇਢਾ ਨਾ ਧਰਮ ਅਖਵਾਵਦਾ ਏ।  
ਅਣੀਡੰਠੀ ਤੇ ਕਲਪਨਾਇਕ ਮੀਜ਼ਲ ਦੇ ਵੱਲ  
ਪਚਾਉਣ ਖਾਤਿਰ ਨਾ ਲਾਰਾ ਇਹ ਲਾਵਦਾ ਏ।  
ਮਰਕੇ ਮੁਕਤ ਹੋ ਜਾਣ ਦੇ ਨਾਲੋਂ ਇਹਤਾ  
ਸਗੋਂ ਜਿਉਂਦਿਆਂ ਮੁਕਤ ਕਰਵਾਵਦਾ ਏ।  
ਸੱਚੇ ਦਿਲਾਂ ਨਾਲ ਲੋਕ ਜਦ ਧਾਰਨ ਇਸਨੂੰ  
ਆਪਣੇ ਆਪ ਮੀਜ਼ਲ ਹੋ ਜਾਵਦਾ ਏ॥

ਗੱਡੀ ਧਰਮ ਦੀ ਦੇ ਪਹੀਏ ਦੇ ਹੁੰਦੇ  
ਇੱਕ ਸ਼ਰਧਾ ਤੇ ਦੂਜਾ ਵਿਚਾਰ ਵਾਲਾ।  
ਇਨ੍ਹਾਂ ਦੋਹਾਂ 'ਚੋਂ ਕਿਸੇ ਵੀ ਇੱਕ ਬਾਝੋ  
ਰਸਤਾ ਵਿੱਛੜਦਾ ਮੀਜ਼ਲ ਦੀ ਸਾਰ ਵਾਲਾ।  
ਸਿਰਫ਼ ਸ਼ਰਧਾ ਵਾਲਾ ਤਾਂ ਅਨ੍ਹਾਂ ਹੁੰਦਾ  
ਲੰਗੜਾ ਹੋਵਦਾ ਗਿਆਨ ਦੇ ਭਾਰ ਵਾਲਾ।  
ਦੋਨ੍ਹਾਂ ਪਹੀਆਂ ਵਿੱਚ ਸੱਤ ਦੀ ਹਵਾ ਲੈਕੇ  
ਗੱਡੀ ਭਾਲਦੀ ਰਸਤਾ ਨਿਰੰਕਾਰ ਵਾਲਾ॥

Dr. Gurmeet Singh  
San Jose, C.A.

**AN APPEAL TO THE SIKH SANGAT**  
"We should consider all five year olds as Sikh national treasure and provide free kindergarten to grade 3 education in our Gurdwaras following the approved curriculum of each state/province coupled with teaching of Punjabi, Gurmukhi, Gurbani, Kirtan, Sikh history and culture." H.S.S

R. S. S. (ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ)

R. S. S. (ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ)

Editorial Note:

In the Nov. 1999 issue of The Bulletin we had informed our readers about the R.S.S. and S.S.A.. The following article on this subject by Dr. Kharak Singh of Institute of Sikh Studies, Chandigarh, appeared in the June 1999 issue of Gurmat Parkash. It is reproduced here with the permission of the author.

**ਬਨਾਮ ਸਿੱਖ ਸੰਗਤ ਆਫ ਅਮੈਰਿਕਾ**

ਸਿੱਖ ਪਛਾਣ ਲਈ ਤਾਜ਼ਾ ਖਟਕਾ

ਬ੍ਰਾਹਮਣਵਾਦੀਆਂ ਦੀ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਇਹ ਕੋਸ਼ਿਸ਼ ਰਹੀ ਹੈ ਕਿ ਭਾਰਤ ਵਿਚ ਉਤਪੰਨ ਹਰ ਨਵੇਂ ਮੱਤ ਜਾਂ ਧਰਮ ਨੂੰ ਮਜ਼ਬੂਰ ਕੀਤਾ ਜਾਵੇ ਕਿ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਹਿੱਸਾ ਮੰਨੇ, ਨਹੀਂ ਤਾਂ ਉਸ ਨੂੰ ਭਾਰਤ ਦੀ ਜ਼ਮੀਨ ਤੇ ਟਿਕਣ ਨਾ ਦਿੱਤਾ ਜਾਵੇ। ਖੁੱਧ ਅਤੇ ਜੈਨ ਧਰਮਾਂ ਨਾਲ ਇਹੀ ਸਲੂਕ ਕੀਤਾ ਗਿਆ ਸੀ। ਇਸਲਾਮ ਅਤੇ ਈਸਾਈਅਤ ਇੱਕ ਤਾਂ ਭਾਰਤ ਤੋਂ ਬਾਹਰ ਉਤਪੰਨ ਧਰਮ ਸਨ ਅਤੇ ਦੂਜਾ, ਉਹ ਜੇਤੂ ਹਾਕਮ ਸ਼੍ਰੇਣੀ ਦੇ ਧਰਮ ਬਣ ਕੇ ਭਾਰਤ ਵਿਚ ਆਏ ਸਨ, ਇਸ ਕਰਕੇ ਉਹ ਇਥੇ ਟਿਕ ਸਕੇ। ਜੇ ਕੋਸ਼ਿਸ਼ਾਂ ਬ੍ਰਾਹਮਣਵਾਦ ਨੇ ਬੋਧੀਆਂ ਤੇ ਜੈਨੀਆਂ ਵਿਰੁੱਧ ਨੇਪਰੇ ਚਾੜ੍ਹੀਆਂ ਸਨ, ਉਹੋ ਜਿਹੀਆਂ ਸਾਜਿਸ਼ਾਂ ਹੁਣ, ਜਦੋਂ ਕਿ ਰਾਜਭਾਗ ਬ੍ਰਾਹਮਣਵਾਦ ਦੇ ਅਨੁਕੂਲ ਹੈ, ਸਿੱਖ ਧਰਮ ਦੇ ਖਿਲਾਫ ਬਹੁਤ ਤੇਜ਼ ਹੋ ਗਈਆਂ ਹਨ।

ਸਿੱਖ ਪੰਥ ਦੀ ਨਿਆਰੀ ਤੇ ਵਿਲੱਖਣ ਹੋਂਦ ਬ੍ਰਾਹਮਣਵਾਦ ਨੂੰ ਰੜਕਦੀ ਰਹੀ ਹੈ ਅਤੇ ਬ੍ਰਾਹਮਣਵਾਦੀਆਂ ਦੀ ਮੁੱਢ ਤੋਂ ਹੀ ਇਹ ਕੋਸ਼ਿਸ਼ ਰਹੀ ਹੈ ਕਿ ਕਿਸੇ ਨਾ ਕਿਸੇ ਹੀਲੇ ਆਜ਼ਾਦ ਤੇ ਵਿਲੱਖਣ ਹੋਂਦ ਦਾ ਪ੍ਰਤੀਕ ਖਾਲਸਾ ਆਪਣੇ ਆਪ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਦਾ ਅੰਗ ਹੋਣਾ ਸਵੀਕਾਰ ਕਰ ਲਵੇ। ਇਸੇ ਸੋਚ ਨੂੰ ਅਮਲੀ ਜਾਮਾਂ ਪਹਿਨਾਉਣ ਦੇ ਮੰਤਰ ਨਾਲ ਭਾਰਤ ਵਿਚਲੇ ਸਭ ਤੋਂ ਵੱਡੇ ਹਿੰਦੂ ਸੰਗਠਨ "ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਨੇ ੧੯੮੬ ਵਿਚ ਇਕ ਨਵੀਂ ਘਾਤਤ ਘੜੀ, ਜਿਸ ਦਾ ਨਾਂ "ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ" ਰੱਖਿਆ ਗਿਆ। ਗੈਰਤਲਬ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਜੱਥੇਬੰਦੀਆਂ ਦੇ ਨਾਵਾਂ ਦਾ ਸੰਖਿਪਤ ਰੂਪ ਇੱਕ ਹੀ ਹੈ ਅਰਥਾਤ ਆਰ. ਐਸ. ਐਸ.। ਇਹ ਆਰ. ਐਸ. ਐਸ. ਵਾਲੇ ਵਿਹਾਰਕ ਤੌਰ ਤੇ ਅਤੇ ਸਿਧਾਂਤਕ ਰੂਪ ਵਿਚ ਵੀ "ਰਾਸ਼ਟਰੀ" ਦਾ ਅਰਥ 'ਹਿੰਦੂ' ਹੀ ਮੰਨਦੇ ਹਨ, ਜੋ "ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਜਿੱਥੇ 'ਹਿੰਦੂ' ਸਵੈਅੰਸੇਵਕ ਸੰਘ ਹੈ, ਉੱਥੇ "ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ" ਸਿੱਖਾਂ ਦੀ ਕੋਈ ਕੋਮੀ ਜੱਥੇਬੰਦੀ ਜਾਂ ਸੁਸਾਇਟੀ ਨਹੀਂ ਸਗੋਂ ਹਿੰਦੂਵਾਦੀ ਸਿੱਖਾਂ ਦੀ ਅਜਿਹੀ ਮੰਡਲੀ ਹੈ, ਜਿਸ ਦੇ ਕਰਤਾ-ਧਰਤਾ ਸੰਘ ਪਰਿਵਾਰ ਵਾਲੇ ਹੀ ਹਨ। ਇਹੀ ਨਹੀਂ, ਜੋ ਸਿੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਹਿੰਦੂ ਨਹੀਂ ਮੰਨਦਾ, ਉਸ ਨੂੰ ਇਹ ਆਰ. ਐਸ. ਐਸ. ਵਾਲੇ ਦੇਸ ਦੀ ਮੁੱਖ ਧਾਰਾ ਤੋਂ ਵੱਖ ਸਮਝਦੇ ਹਨ।

"ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਦੀ ਸਥਾਪਨਾ ੧੯੮੨ ਵਿਚ ਨਾਗਪੁਰ ਦੇ ਇਕ ਬ੍ਰਾਹਮਣ ਡਾ: ਹੇਡਗੇਵਾਰ ਨੇ ਕੀਤੀ ਸੀ। ਇਸ ਸੰਘ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਭਾਰਤ ਨੂੰ ਹਿੰਦੂ ਰਾਸ਼ਟਰ ਬਣਾਉਣਾ ਹੈ। ਇਹ ਜੱਥੇਬੰਦੀ ਜੈਨੀਆਂ ਸਮੇਤ ਸਿੱਖਾਂ ਨੂੰ ਵੀ ਹਿੰਦੂਤਵ ਦਾ ਹੀ ਹਿੱਸਾ ਮੰਨਣ ਤੇ ਜ਼ੋਰ ਦੇਂਦੀ ਹੈ ਅਤੇ ਅਜਿਹਾ ਹੀ ਪ੍ਰਚਾਰ ਕਰਦੀ ਆ ਰਹੀ ਹੈ। ਮਹਾਤਮਾਂ ਖੁੱਧ ਨੂੰ ਤਾਂ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਪਹਿਲਾਂ ਹੀ ਭਗਵਾਨ ਵਿਸ਼ਨੂੰ ਦੇ ਅਵਤਾਰ ਦੀ ਸੂਚੀ ਵਿਚ ਸ਼ਾਮਲ ਕੀਤਾ ਹੋਇਆ ਹੈ ਅਤੇ ਹੁਣ ਇਹ ਬਿਪਰਤਾਕਤਾਂ ਸਿੱਖਾਂ ਦੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੂੰ ਹਿੰਦੂ ਰਿਸ਼ੀਆਂ-ਮੁਨੀਆਂ ਦੀ ਕਤਾਰ ਵਿਚ ਖੜ੍ਹਾ ਕਰਨ ਦੀ ਨਾਪਾਕ ਕੋਸ਼ਿਸ਼ ਵਿਚ ਰੁੱਝੀਆਂ ਹੋਈਆਂ ਹਨ।



ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ ਵਲੋਂ ਕੱਢੇ ਗਏ ਸੁਵਿਨੀਅਰ “ਸੰਗਤ ਸੰਦੇਸ਼” ਤੋਂ ਇਸ ਦੇ ਉਦੇਸ਼ਾਂ ਤੇ ਮਨੋਰਥਾਂ ਦਾ ਪਤਾ ਸਹਿਜੇ ਹੀ ਲੱਗ ਜਾਂਦਾ ਹੈ।

ਸਿੱਖ ਧਰਮ ਦੀ ਨਿਆਰੀ ਹੋਂਦ ਨੂੰ ਵਾਹ ਲਾਉਣ ਲਈ ਸੰਘ ਪਰਿਵਾਰ ਵਾਲੇ ਪ੍ਰਚਾਰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਜੀ ਅਤੇ ਪੁਰਾਤਨ ਸ਼ਹੀਦਾਂ ਨੇ ਸਿਰਫ ਅਤੇ ਸਿਰਫ ਹਿੰਦੂਤਵ ਦੀ ਰੱਖਿਆ ਲਈ ਹੀ ਆਪਣੇ ਧਾਰਮਕ ਫਰਜ਼ ਅਦਾ ਕੀਤੇ ਸਨ। ਗੁਰਬਾਣੀ ਨੂੰ ਇਹ ਵੇਦਵਾਣੀ ਅਤੇ ਉਪਨਿਸ਼ਦਾਂ, ਗੀਤਾ ਆਦਿ ਦੀ ਵਿਆਖਿਆ ਦਸਦੇ ਹਨ ਅਤੇ ਖਾਲਸਾ ਨੂੰ ਇਹ ਹਿੰਦੂ ਧਰਮ ਦੀ ਸੈਨਿਕ ਜਮਾਤ ਗਿਣਦੇ ਹਨ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਇਹ ਹਿੰਦੂ ਮੱਤ ਦਾ ਉਥਾਨਕਰਤਾ ਪ੍ਰਚਾਰਦੇ ਹਨ ਅਤੇ ਪ੍ਰਮਾਣ ਵਜੋਂ “ਛੱਕੇ ਛੰਦ ਭਗਉਤੀ ਜੀ ਕੇ” ਦੀਆਂ ਇਹ ਤੁਕਾਂ ਵੀ ਵਰਤਦੇ ਹਨ:-

ਸਕਲ ਜਗਤ ਮੇਂ ਖਾਲਸਾ ਪੰਥ ਗਾਜੇ।  
ਜਗੈ ਧਰਮ ਹਿੰਦੂ, ਸਕਲ ਭਾਂਡ ਭਾਜੇ।

ਗੌਰਤਲਬ ਹੈ ਕਿ “ਛੱਕੇ ਛੰਦ ਭਗਉਤੀ ਜੀ ਕੇ” ਇਕ ਕੱਚੀ ਬਾਣੀ ਹੈ, ਜਿਸ ਨੂੰ ਅਗਿਆਨੀਆਂ ਅਤਵਾ ਬਿਪਰ-ਸੰਸਕਾਰੀਆਂ ਨੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਪਾਵਨ ਨਾਮ ਨਾਲ ਸੰਬੰਧਤ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਉਂਜ “ਦੇਵੀ ਉਸਤਤ ਦੇ ਇਹ ਛੰਦ” ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਵੀ ਸ਼ਾਮਲ ਨਹੀਂ ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਇਹ ਲੋਕ ਆਪਣੇ ਇਸੇ ਮਕਸਦ ਲਈ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚਲੀਆਂ ਅਣਕਠਾਤਮਕ ਤੇ ਮਿਥਿਹਾਸਕ ਰਚਨਾਵਾਂ ਅਤੇ ੧੮ਵੀਂ-੧੯ਵੀਂ ਸਦੀ ਦੀਆਂ ਬਿਪਰ-ਮਨੋਤਾਂ ਨਾਲ ਭਰੀਆਂ ਅਖੌਤੀ ਸਿੱਖ-ਲਿੱਖਤਾਂ ਦੀਆਂ ਆਪਣੇ ਮਤਲਬ ਦੀਆਂ ਤੁਕਾਂ ਵੀ ਵਰਤਦੇ ਰਹਿੰਦੇ ਹਨ। ਗੁਰੂ-ਘਰ ਦੇ ਵਿਰੋਧੀ ਸੋਢੀ ਮਿਹਰਬਾਨ ਦੀਆਂ ਲਿਖਤਾਂ ਨੂੰ ਵੀ ਇਹ ਬੜਾ ਮਹੱਤਵ ਦੇਂਦੇ ਹਨ।

“ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ” ਨਾਂ ਦੀ ਜੱਥੇਬੰਦੀ “ਸੰਘ ਪਰਿਵਾਰ” ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਅੰਗ ਸਾਬਤ ਕਰਨ ਲਈ ਖੁਲ੍ਹਮ-ਖੁਲ੍ਹਾ ਤੇ ਐਲਾਨੀਆ ਤੌਰ ਤੇ ਕਾਇਮ ਕੀਤੀ ਹੈ। ਕੁੱਝ ਭੋਲੇ ਸਿੱਖ, ਜੋ ਗੁੰਮਰਾਹ ਹੋਕੇ ਇਸ “ਸੰਗਤ” ਵਿਚ ਪੈ ਗਏ ਹਨ, ਹੋਰਨਾਂ ਸਿੱਖਾਂ ਨੂੰ ਵੀ “ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ” ਵਿਚ ਸ਼ਾਮਲ ਕਰਨ ਦੀਆਂ ਕੋਸ਼ਿਸ਼ਾਂ ਕਰ ਰਹੇ ਹਨ। ਅਜਿਹੇ ਲੋਕ ਹੋਰਨਾਂ ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਨਾਲ ਰਲਾਉਣ ਲਈ ਉਨ੍ਹਾਂ ਨੂੰ ਆਖਦੇ ਹਨ ਕਿ ਅਸੀਂ ਤਾਂ ਗੁਰਮਤਿ ਤੇ ਗੁਰਬਾਣੀ ਦਾ ਹੀ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹਾਂ, ਕੀਰਤਨ ਕਰਦੇ ਹਾਂ, ਵਿਆਖਿਆ ਕਰਦੇ ਹਾਂ ਪਰ ਅਸਲ ਵਿਚ ਬ੍ਰਾਹਮਣਵਾਦ ਆਪਣੀ ਸਾਜਿਸ਼ ਨੂੰ ਨੇਪਰੇ ਚਾੜ੍ਹ ਰਿਹਾ ਹੁੰਦਾ ਹੈ, ਕਿਉਂਕਿ ਇਹ ਲੋਕ ਗੁਰਮਤਿ ਤੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਮਨਘੜਤ ਅਰਥ ਕਰਕੇ ਬਿਪਰ ਨਜ਼ਰੀਏ ਨਾਲ ਹੀ ਕਰਦੇ ਹਨ। ਪਹਿਲਾਂ ਇਹ ਜੱਥੇਬੰਦੀ ਪੰਜਾਬ ਤੋਂ ਬਾਹਰ ਹੀ ਵਧੇਰੇ ਸਰਗਰਮ ਸੀ, ਪਰ ਹੁਣ ਇਸ ਨੇ ਆਪਣਾ ਸਾਰਾ ਜ਼ੋਰ ਪੰਜਾਬ ਦੇ ਸ਼ਹਿਰਾਂ ਤੇ ਪਿੰਡਾਂ ਵਿਚ ਆਪਣੀਆਂ ਸ਼ਾਖਾਵਾਂ ਖੋਲ੍ਹਣ ਵੱਲ ਲਾ ਦਿੱਤਾ ਹੈ।

“ਸੰਘ ਪਰਿਵਾਰ” ਦੀ ਅਗਵਾਈ ਹੇਠ ਹਿੰਦੂ “ਵਿਦਵਾਨਾਂ” ਦੀ ਇੱਕ ਅਜਿਹੀ ਟੋਲੀ ਵੀ ਸਰਗਰਮ ਹੈ, ਜਿਸ ਦਾ ਕੰਮ ਸਿੱਖ ਇਤਿਹਾਸ ਨੂੰ ਵਿਗਾੜ ਕੇ ਪੇਸ਼ ਕਰਨਾ ਹੈ, ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਹਿੰਦੂਤਵ ਖਾਤਰ ਸਾਬਤ ਕਰਨ ਦੇ ਜਤਨ ਕਰਨਾ ਹੈ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਉਥਾਨਕਰਤਾ ਪ੍ਰਚਾਰਨਾ ਹੈ। ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਜੀ ਨੂੰ ਇਕ ਹਿੰਦੂ ਜਥੇ ਵਜੋਂ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ, ਉਨ੍ਹਾਂ ਦਾ ਨਾਂ ਇਹ ਟੋਲੀ “ਵੀਰ ਬੰਦਾ ਵੇਰਾਗੀ” ਪ੍ਰਚਾਰਦੀ ਆ ਰਹੀ ਹੈ। ਇਨ੍ਹਾਂ “ਵਿਦਵਾਨਾਂ” ਦਾ ਉਦੇਸ਼ ਹੈ - ਗੁਰਬਾਣੀ ਦੇ ਮਨਚਾਹੇ ਅਰਥ ਕਰਕੇ ਉਸ ਨੂੰ ਵੇਦਾਂ, ਉਪਨਿਸ਼ਦਾਂ ਤੇ ਗੀਤਾ ਦੀ ਵਿਆਖਿਆ ਦੱਸਣ ਅਤੇ ਆਪਣੇ ਪ੍ਰਕਾਸ਼ਨਾਂ ਰਾਹੀਂ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂ ਦਰਸਾਉਣ ਤੇ ਸਿੱਖ ਧਰਮ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਇਕ ਅੰਗ ਪ੍ਰਚਾਰਨਾ। ਬਾਣੀ ਬਾਰੇ ਗਲਤ ਪ੍ਰਚਾਰ ਤੋਂ ਇਲਾਵਾ ਇਹ ਅਪ੍ਰਤੱਖ ਢੰਗ ਨਾਲ ‘ਬਾਣੇ’ ਉੱਤੇ ਵੀ, ਉਸ ਨੂੰ

ਬੋਲੋੜਾ ਦੱਸਕੇ, ਹਮਲਾ ਕਰ ਰਹੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੇ ਉੱਤਰ ਭਾਰਤ ਵਿਚ ਸਿੱਖੀ ਬਾਰੇ ਹਿੰਦੀ ਵਿਚ ਪ੍ਰਕਾਸ਼ਤ ਹੋ ਰਹੇ ਅਜਿਹੇ ਸਾਹਿਤ ਦਾ ਹੜ੍ਹ ਲੈ ਆਦਾ ਹੈ, ਜੋ ਮਿਆਰ ਪੱਖੋਂ ਘਟੀਆ, ਤੱਥਾਂ ਤੋਂ ਕੋਰਾ, ਸਿੱਖ ਇਤਿਹਾਸ ਤੇ ਗੁਰਬਾਣੀ ਦੀ ਗਲਤ ਵਿਆਖਿਆ ਕਰਨ ਵਾਲਾ ਹੈ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੂੰ ਛੁਟਿਆ ਕੇ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਸ ਦਾ ਟਾਕਰਾ ਕਰਨ ਲਈ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੀ ਵਿਚ ਪ੍ਰਮਾਣਿਕ ਸਿੱਖ ਸਾਹਿਤ ਤਿਆਰ ਕਰਵਾਕੇ ਸਸਤੇ ਮੁੱਲ ਉੱਤੇ ਵੰਡਣਾ ਚਾਹੀਦਾ ਹੈ ਅਤੇ ਨਾਲ ਹੀ ਪੰਥ ਨੂੰ ਬਿਪਰ-ਮਨੋਤਾ ਨਾਲ ਭਰਪੂਰ ਲਿਖਤਾਂ ਬਾਰੇ ਪੰਥਕ ਟ੍ਰਿਸਟੀਕੋਣ ਫੈਸਲਾਕੁਨ ਢੰਗ ਨਾਲ ਸਪਸ਼ਟ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਵਕਤ ਦਾ ਤਕਾਫ਼ਾ ਹੈ ਕਿ ਗੁਰਮਤਿ ਚੇਤਨਾ ਪ੍ਰੋਗਰਾਮਾਂ ਰਾਹੀਂ ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖ-ਪਛਾਣ ਉੱਤੇ ਹੋ ਰਹੇ ਇਸ ਨਵੇਂ ਹਮਲੇ ਤੋਂ ਵੀ ਸੁਚੇਤ ਕੀਤਾ ਜਾਵੇ। ਸਾਡੇ ਪੰਥਕ-ਆਗੂਆਂ ਨੂੰ ਵੀ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਪੰਥ ਨੂੰ ਦਰਪੇਸ਼ ਇਸ ਨਵੇਂ ਖਤਰੇ ਨੂੰ ਗੰਭੀਰਤਾ ਨਾਲ ਮਹਿਸੂਸ ਕਰਨ ਅਤੇ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਨੂੰ ਸਮਝਦੇ ਹੋਏ, ਪੰਥ ਪ੍ਰਤੀ ਆਪਣਾ ਬਣਦਾ ਫਰਜ਼ ਅਦਾ ਕਰਨ ਲਈ ਅੱਗੇ ਆਉਣ। ਅੱਜ ਜਦੋਂ ਕਿ ਸਿੱਖ ਪੰਥ ਇਤਿਹਾਸਕ ਖਾਲਸਾ ਐਲਾਨ ਦੀ ਤਿੰਨ ਸੌਵੀਂ ਵਰ੍ਹੇਗੰਢ ਮਨਾ ਰਿਹਾ ਹੈ, ਤਾਂ ਇਹ ਜ਼ਿੰਮੇਵਾਰੀ ਹੋਰ ਵੀ ਵਧ ਜਾਂਦੀ ਹੈ।

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ।

ਤਬ ਲਗ ਤੇਜ ਦੀਓ ਮੈਂ ਸਾਰਾ।

ਜਬ ਇਹ ਗਹੇ ਬਿਪਰਨ ਕੀ ਰੀਤ।

ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪਰਤੀਤ।

(ਸਰਬਲੋਹ)

ਸਾਨੂੰ ਦਸਮ ਪਾਤਸ਼ਾਹ ਦੀ ਚਿਤਾਵਨੀ, ਜੋ ਉਪਰੋਕਤ ਸਤਰਾਂ ਵਿਚ ਵਿਅਕਤ ਹੋ ਰਹੀ ਹੈ, ਹਮੇਸ਼ਾਂ ਯਾਦ ਰੱਖਣੀ ਚਾਹੀਦੀ ਹੈ। ਸ਼ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵਿਚ ਇਕ ਸੈਲ ਕਾਇਮ ਹੋਣਾ ਲੋੜੀਂਦਾ ਹੈ, ਜੋ ਇਸ ਵਧ ਰਹੇ ਖਤਰੇ ਤੇ ਕੜੀ ਨਜ਼ਰ ਰੱਖੇ।

ਡਾ: ਖੜਕ ਸਿੰਘ

ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼, ਜੂਨ ੧੯੯੯

## Nov 20, 1999 International Conference

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### ਰੋਜ਼ਵਿਲ (ਸਵੱਦੀ)—

ਕੈਲੇਫੋਰਨੀਆ ਦੇ ਮਸ਼ਹੂਰ ਸ਼ਹਿਰ ਰੋਜ਼ਵਿਲ ਵਿਚ ‘ਖਾਲਸਾ ਟਰਾਈਸੈਟੇਨੀਅਲ ਫਾਉਂਡੇਸ਼ਨ ਆਫ ਨਾਰਥ ਅਮਰੀਕਾ’ ਵਲੋਂ ਸਿੱਖ ਕੌਮ ਦੇ ਦਰਪੇਸ਼ ਮੁੱਦਿਆਂ ਜਿਨ੍ਹਾਂ ਕਾਰਨ ਸਿੱਖ ਕੌਮ ਬੁਰੀ ਤਰ੍ਹਾਂ ਦੋਫ਼ਤਾ ਹੋ ਕੇ ਪੜੇਬੰਦੀਆਂ ਵਿਚ ਵੰਡੀ ਗਈ ਹੈ, ਜਿਸ ਦਾ ਜ਼ਿਆਦਾ ਬੁਰਾ ਅਸਰ ਇਥੋਂ ਦੇ ਜੰਮਪਲ ਬੱਚਿਆਂ ਉੱਪਰ ਹੋ ਰਿਹਾ ਹੈ, ਬਾਰੇ ਵਿਸ਼ੇਸ਼ ਕਾਨਫਰੰਸ ਕਰਵਾਈ ਗਈ। ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਵਲੋਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਨਾਨਕ ਸ਼ਾਹੀ ਜੰਤਰੀ, ਸਿੱਖ ਅਤੇ ਸੰਤ, ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਨਿੰਦਿਆ ਅਤੇ ਉਸਤਤ, ਗੁਰਬਾਣੀ ਵਿਚ ਅਗਮਤਾ ਦਾ ਸਿਧਾਂਤ, ਪ੍ਰਦੇਸੀ ਸਿੱਖਾਂ ਦੀ ਸਿੱਖੀ ਦੇ ਭਵਿੱਖ ਬਾਰੇ ਜ਼ਿੰਮੇਵਾਰੀ, ਪ੍ਰਦੇਸ਼ਾਂ ਵਿਚ ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ, ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ, ਸਰਬ ਹਿੰਦ ਗੁਰਦਵਾਰਾ ਕਾਨੂੰਨ, ਗੁਰੂ ਪੰਥ ਦਾ ਸੰਕਲਪ, ਗੁਰਬਾਣੀ, ਦਸਾਂ ਗੁਰਾਂ



ਦੀ ਦੇਹ, ਗੁਰਬਾਣੀ ਭਗਤ ਬਾਣੀ, ਆਦਿ ਗਰੰਥ ਅਤੇ ਹੋਰ ਗਰੰਥ, ਦਸਮ ਗਰੰਥ, ਬਚਿੱਤਰ ਨਾਟਕ ਅਤੇ ਹੇਮਕੁੰਟ, ਸਿੱਖੀ ਵਿਚ ਤੀਰਥ ਯਾਤਰਾ ਦੀ ਮਹੱਤਤਾ, ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਅਤੇ ਸਿੱਖਾਂ ਦੇ ਘਰਾਂ ਵਿਚ ਕਰਮਕਾਂਡ, ਪੰਜ ਤਖਤ ਕਿਉਂ, ਸਰਬੱਤ ਖਾਲਸਾ ਵਿਚਾਰਧਾਰਾ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਵਰਗੇ ਵਿਸ਼ੇਸ਼ ਮੁੱਦਿਆਂ ਤੇ ਪੰਥਕ ਸੋਚ ਦੇ ਧਾਰਨੀ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕੀਤੇ ਗਏ। ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਪੰਥ ਦੇ ਮਹਾਨ ਵਿਦਵਾਨ ਗੁਰਬਖਸ਼ ਸਿੰਘ 'ਕਾਲਾ ਅਫਗਾਨਾ' ਜਿਨ੍ਹਾਂ ਦਸਮ ਗ੍ਰੰਥ ਉੱਪਰ ਬਹੁਤ ਖੋਜ ਕੀਤੀ ਹੈ, ਖਿੱਚ ਦਾ ਕਾਰਨ ਬਣ ਰਹੇ। ਜਿਨ੍ਹਾਂ ਦੇ ਵਿਚਾਰ ਸੁਣਨ ਲਈ ਸਿੱਖ ਸੰਗਤ ਉਤਾਵਲੀ ਸੀ।

ਇਨ੍ਹਾਂ ਤੋਂ ਇਲਾਵਾ ਨਾਨਕਸ਼ਾਹੀ ਜੰਤਰੀ ਦੇ ਕਰਤਾ ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੇ ਖੋਜ ਕਰਨ ਵਾਲੇ ਡਾ. ਪਿਸ਼ੋਰਾ ਸਿੰਘ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦੀ ਸਮੀਖਿਆ ਦੇ ਕਰਤਾ ਸਿੱਖ ਵਿਦਵਾਨ ਗਿਆਨੀ ਹਰਕੀਰਤ ਸਿੰਘ ਕਨੇਡਾ ਵਾਲੇ, ਡਾ. ਸੁਲਖਣ ਸਿੰਘ ਢਿੱਲੋਂ, ਪ੍ਰਸਿੱਧ ਮਨੋਵਿਗਿਆਨੀ ਡਾ. ਗੁਰਮੇਲ ਸਿੰਘ ਧਾਲੀਵਾਲ, ਪ੍ਰੋ. ਮੱਖਣ ਸਿੰਘ, ਗਿਆਨ ਸਿੰਘ, ਮਿਸ਼ਨਰੀ ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ, ਜੁਗਿੰਦਰ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ, ਅਵਤਾਰ ਸਿੰਘ ਧਾਮੀ, ਜਗਰਾਜ ਸਿੰਘ ਧਾਲੀਵਾਲ, ਗਿਆਨੀ ਅਜਮੇਰ ਸਿੰਘ, ਤਜਿੰਦਰ ਸਿੰਘ ਸਿਬੀਆ, ਮਨਜੀਤ ਸਿੰਘ ਟਰਾਂਟੋ, ਪਰਮਿੰਦਰ ਸਿੰਘ ਪਰਚਾਰ, ਹਰਵਿੰਦਰ ਸਿੰਘ 'ਹਾਂਸ', ਅਰਵਿੰਦਰ ਸਿੰਘ 'ਮਾਂਗਟ', ਸਰਬਜੋਤ ਸਿੰਘ 'ਸਵੱਦੀ' ਅਤੇ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ ਨੇ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕੀਤੇ। ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਦੇ ਦੀਵਾਨ ਹਾਲ ਵਿਚ ਇਸ ਸੰਸਥਾ ਦੇ ਪ੍ਰਧਾਨ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ ਦੀ ਪ੍ਰਧਾਨਗੀ ਹੇਠ ਹੋਈ ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਨਾਨਕਸ਼ਾਹੀ ਜੰਤਰੀ ਦੇ ਕਰਤਾ ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ ਨੇ ਕਿਹਾ ਕਿ ਦੁਨੀਆਂ ਭਰ ਵਿਚ ਹਰ ਛੋਟੇ ਤੋਂ ਲੈ ਕੇ ਵੱਡੇ ਧਰਮ ਦਾ ਆਪਣਾ ਕੋਲੰਡਰ ਹੈ। ਪਰ ਸਿੱਖ ਧਰਮ ਜੋ ਨਵੀਨਤਮ ਧਰਮ ਹੈ, ਇਸ ਦਾ ਆਪਣਾ ਕੋਈ ਕੋਲੰਡਰ ਨਹੀਂ ਹੈ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਮੈਂ ਸਖਤ ਮਿਹਨਤ ਕਰ ਕੇ ਨਾਨਕਸ਼ਾਹੀ ਜੰਤਰੀ ਤਿਆਰ ਕੀਤੀ ਹੈ। ਜਿਸ ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਜਰਨਲ ਹਾਉਸ ਨੇ ਮਤਾ ਪਾਸ ਕਰ ਕੇ ਇਸ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰ ਲਿਆ ਹੈ ਅਤੇ ਲੰਬੇ ਦੀ ਤਾਦਾ ਵਿਚ ਇਸ ਨੂੰ ਛਪਵਾ ਕੇ ਘਰ-ਘਰ ਪਹੁੰਚਾਇਆ ਹੈ। ਪਰ ਹੁਣ ਸੰਤ ਸਮਾਜ ਨੇ ਅਤਿੱਕਾ ਪਾ ਕੇ ਇਸ ਤੇ ਰੋਕ ਲਗਵਾ ਦਿੱਤੀ ਹੈ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਮੈਂ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਆਪਣਾ ਕੰਮ ਮੁਕੰਮਲ ਕਰ ਦਿੱਤਾ ਹੈ ਪਰ ਇਸ ਨੂੰ ਲਾਗੂ ਕਰਾਉਣਾ ਪੰਥ ਦਾ ਕੰਮ ਹੈ। ਪੰਥ ਦੇ ਮਹਾਨ ਵਿਦਵਾਨ ਗੁਰਬਖਸ਼ ਸਿੰਘ 'ਕਾਲਾ ਅਫਗਾਨਾ' ਨੇ ਦਸਮ ਗ੍ਰੰਥ ਬਚਿੱਤਰ ਨਾਟਕ, ਹੇਮਕੁੰਟ ਵਿਸ਼ੇ ਤੇ ਆਪਣੇ ਖੋਜ ਭਰਪੂਰ ਵਿਚਾਰ ਪੇਸ਼ ਕਰਦਿਆਂ ਕਿਹਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਕਸਵੱਟੀ ਤੇ ਜਿਹੜੀ ਬਾਣੀ ਪੂਰੀ ਨਹੀਂ ਉਤਰਦੀ, ਉਸ ਨੂੰ ਪ੍ਰਵਾਨ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਪੰਥ ਵਿਰੋਧੀ ਸ਼ਕਤੀਆਂ ਵੱਲੋਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਮੁਕਾਬਲੇ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਸਿੱਖਾਂ ਦੇ ਗਲ ਮਤ੍ਰਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਜਿਸ ਦਾ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿਚ ਕੌਮ ਨੂੰ ਭਾਰੀ ਨੁਕਸਾਨ ਉਠਾਉਣਾ ਪਵੇਗਾ। ਡਾ. ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਨੇ ਕਿਹਾ ਕਿ ਸਿੱਖ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੇ ਹੀ ਪੂਰਾ ਵਿਸ਼ਵਾਸ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਆਪਣੇ ਲੰਮੇ ਭਾਸ਼ਣ ਵਿਚ ਕਿਹਾ ਇਕ ਖਾਸ ਨੀਤੀ ਤਹਿਤ ਸਿੱਖ ਕੌਮ ਨੂੰ ਭੰਬਲ ਭੁਸੇ ਵਿਚ ਪਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਉਨ੍ਹਾਂ ਇਹ ਵੀ ਕਿਹਾ ਜੇ ਕਰ

ਕੋਈ ਵਿਦਵਾਨ ਸਿੱਖ ਕੌਮ ਨੂੰ ਉਸਾਰੂ ਸੇਧ ਦੇਣ ਲਈ ਕੋਈ ਖੋਜ ਕਰਦਾ ਹੈ ਤਾਂ ਉਸ ਦਾ ਗਲਾ ਦਬਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਹਰ ਵਿਦਵਾਨ ਨੂੰ ਖੋਜ ਕਰਨ ਦੀ ਆਜ਼ਾਦੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਉਨ੍ਹਾਂ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਵੀ ਆਪਣੇ ਵਿਚਾਰ ਪੇਸ਼ ਕੀਤੇ। ਕਨੇਡਾ ਤੋਂ ਆਏ ਸਿੱਖ ਵਿਦਵਾਨ ਗਿਆਨੀ ਹਰਕੀਰਤ ਸਿੰਘ ਨੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਬਾਰੇ ਖੋਜ ਭਰਪੂਰ ਜਾਣਕਾਰੀ ਦਿੱਤੀ।  
ਉਨ੍ਹਾਂ ਕਿਹਾ ਕੋਈ ਵੀ ਗੁਰਮਤਾ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੋਂ ਸੇਧ ਲੈ ਕੇ ਹੀ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਅਤੇ ਕੋਈ ਵੀ ਹੁਕਮਨਾਮਾ ਜਾਰੀ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਸਮੁੱਚੇ ਪੰਥ ਤੋਂ ਪ੍ਰਵਾਨਗੀ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ। ਜਿਸ ਕਾਰਨ ਸਿੱਖ ਕੌਮ ਵਿਚ ਇਕਸਾਰਤਾ ਰਹੇਗੀ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦਵਾਰਾ



ਕਾਨਫਰੰਸ ਵਿਚ ਸਨਮਾਨੇ ਗਏ ਵਿਅਕਤੀ (ਉੱਪਰ) ਖੱਬੇ ਡਾ ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਅਤੇ ਸੱਜੇ ਸ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾ ਅਫਗਾਨਾ (ਵਿਚਕਾਰ) ਕਾਨਫਰੰਸ ਵਿਚ ਸ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ ਵੱਲੋਂ ਸਨਮਾਨੇ ਜਾ ਰਹੇ ਗਿ ਹਰਕੀਰਤ ਸਿੰਘ ਅਤੇ ਸ ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ (ਹੇਠ) ਬੁਲਾਰੇ ਗਿ ਵਧਾਵਾ ਸਿੰਘ ਗਿੱਲ, ਸੰਸਥਾ ਦੇ ਪ੍ਰਧਾਨ ਸ ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ, ਸ ਅਵਤਾਰ ਸਿੰਘ ਧਾਮੀ, ਡਾ ਜੋਗਿੰਦਰ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ ਅਤੇ ਸ ਗਿਆਨ ਸਿੰਘ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਣਾ ।



ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵਿਚ ਵਿਦੇਸ਼ਾਂ ਵਿਚਲੇ ਸਿੱਖਾਂ ਦੀ ਵੀ ਨੁਮਾਇੰਦਗੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਗਿਆਨ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਜੋ ਕਿ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਣਾ ਅਤੇ ਰੋਪੜ ਨਾਲ ਸਬੰਧਤ ਹਨ, ਨੇ ਆਪਣੇ ਭਾਸ਼ਣ ਵਿਚ ਕਿਹਾ ਸਿੱਖ ਨੂੰ ਆਪਣਾ ਨਿਤਾਪ੍ਰਤੀ ਜੀਵਨ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੋਂ ਪ੍ਰਵਾਨਤ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਖਰੜਾ 1945 ਅਨੁਸਾਰ ਹੀ ਬਣੀਤ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਉਨ੍ਹਾਂ ਕਿਹਾ ਕੋਈ ਵੀ ਗੱਲ ਪੰਥ ਦੀ ਪ੍ਰਵਾਨਗੀ ਤੋਂ ਬਿਨਾਂ ਨਹੀਂ ਹੋਣੀ ਚਾਹੀਦੀ। ਸ. ਅਵਤਾਰ ਸਿੰਘ 'ਧਾਮੀ' ਨੇ ਕਿਹਾ ਸਾਨੂੰ ਗੁਰਮਤ ਦੀ ਜਾਣਕਾਰੀ ਹਾਸਲ ਕਰਨ ਲਈ ਚੰਗੀਆਂ ਕਿਤਾਬਾਂ ਪੜ੍ਹਨ ਵੱਲ ਧਿਆਨ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਯਾਦ ਰਹੇ ਕਿ ਸ. ਧਾਮੀ ਨੇ ਹਰ ਸਿੱਖ ਦੇ ਘਰ ਘਰ ਤੱਕ ਮੁਫਤ ਕਿਤਾਬਾਂ ਪਹੁੰਚਾਉਣ ਦਾ ਯਤਨ ਸ਼ੁਰੂ ਕੀਤਾ ਹੈ। ਅੱਜ ਵੀ ਉਨ੍ਹਾਂ 'ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਣਾ' ਦੀਆਂ ਕਿਤਾਬਾਂ ਮੁਫਤ ਵੰਡੀਆਂ। ਸਰਬਜੋਤ ਸਿੰਘ ਸਵੱਦੀ ਨੇ ਕਿਹਾ ਕਿ ਵੱਡੀ ਗਿਣਤੀ ਸਿੱਖਾਂ ਦੀ ਕਰਮਕਾਡੀ ਹੋ ਚੁੱਕੀ ਹੈ। ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਵੀ ਕਰਮ ਕਾਡ ਜੋਰਾਂ ਤੇ ਚੱਲ ਰਹੇ ਹਨ। ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਵੱਲ ਕੋਈ ਧਿਆਨ ਨਹੀਂ। ਧਰਮ ਪ੍ਰਚਾਰ ਵੱਲ ਉੱਕਾ ਧਿਆਨ ਨਹੀਂ, ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਲਾਇਬ੍ਰੇਰੀਆਂ ਬਣਾਉਣ ਵੱਲ ਕੋਈ ਧਿਆਨ ਨਹੀਂ। ਗੁਰਦਵਾਰੇ ਅਖੰਡਪਾਠਾਂ ਦੀਆਂ ਲੜੀਆਂ ਤੱਕ ਸੀਮਤ ਹੋ ਕੇ ਰਹਿ ਗਏ ਹਨ। ਅਖੰਡੀ ਧਰਮ ਦੇ ਠੇਕੇਦਾਰ ਜਾਤ ਪਾਤ ਵਿਚ ਗ੍ਰਸੇ ਹੋਏ ਹਨ। ਆਪਣੇ ਆਪ ਨੂੰ ਸਰਬ ਲੋਹੀਏ, ਅਖਵਾਉਣ ਵਾਲੇ ਗੁਰੂ ਕੇ ਲੰਗਰ ਵਿਚੋਂ ਪ੍ਰਸ਼ਾਦਾ ਅਤੇ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ ਛਕਣਾ ਪਸੰਦ ਨਹੀਂ ਕਰਦੇ। ਉਹ ਧਰਮ ਦਾ ਪ੍ਰਚਾਰ ਕਿਵੇਂ ਕਰ ਸਕਦੇ ਹਨ? ਜਦੋਂ ਕਿ ਇਸਾਈ ਮਿਸ਼ਨਰੀ ਰੋਗੀਆਂ ਦੀ ਹੱਥੀ ਸੇਵਾ ਕਰਦੇ ਹਨ। ਡਾ. ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ ਨੇ ਆਪਣੀ ਕਵਿਤਾ 'ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੇ ਏਕੋ ਪਹਿਚਾਨਬੋ' ਦਾ ਸੁਨੇਹਾ ਦਿੰਦਿਆਂ ਕਿਹਾ ਸਿੱਖ ਕੌਮ ਨੂੰ ਭਾਈ ਘਨਈਆ ਜੀ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਭੁੱਲਣ ਦੀ ਬਜਾਏ ਉਸ ਨੂੰ ਅਪਣਾਉਣਾ ਚਾਹੀਦਾ ਹੈ।

ਸ. ਜਗਰਾਜ ਸਿੰਘ ਧਾਲੀਵਾਲ ਨੇ ਕਿਹਾ ਕਿ ਸਿੱਖੀ ਵਿਚ ਭੇਖ ਨੂੰ ਕੋਈ ਥਾਂ ਨਹੀਂ, ਉਨ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦੇ ਹਵਾਲੇ ਦੇ ਕੇ ਕਿਹਾ ਅੱਜ ਭੇਖਧਾਰੀਆਂ ਨੇ ਸਿੱਖੀ ਨੂੰ ਕੁਰਾਹੇ ਪਾ ਦਿੱਤਾ ਹੈ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਸੁਭ ਅਮਲਾਂ ਵਾਲਾ ਹੀ ਅਸਲੀ ਮਨੁੱਖ ਹੈ। ਉਨ੍ਹਾਂ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਨੂੰ ਵੰਗਾਰ ਪਾਉਂਦਿਆਂ ਕਿਹਾ ਸਾਨੂੰ ਭੇਖੀਆਂ ਦੇ ਖਿਲਾਫ ਡਟ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਲੋਮਾ ਸਮਾਂ ਚੱਲੀ ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਸਿੱਖ ਕੌਮ ਦੇ ਹਰ ਦਰਪੇਸ਼ ਮੁੱਦਿਆਂ ਨੂੰ ਵਿਚਾਰਿਆ ਗਿਆ। ਭਾਵੇਂ ਇਨ੍ਹਾਂ ਮਸਲਿਆਂ ਦਾ ਹੱਲ ਲੱਭਣਾ ਸੌਖਾ ਕੰਮ ਨਹੀਂ ਪਰ ਫਿਰ ਵੀ ਇਨ੍ਹਾਂ ਮੁੱਦਿਆਂ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਕਾਨਫਰੰਸਾਂ ਦਾ ਸ਼ੁਰੂ ਹੋਣਾ ਹੀ ਬਹੁਤ ਵੱਡੀ ਗੱਲ ਹੈ। ਇਸ ਸੰਸਥਾ ਦੇ ਪ੍ਰਧਾਨ ਸ. ਹਰਦੇਵ ਸਿੰਘ 'ਸ਼ੇਰਗਿਲ' ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦਾ ਨਿਸ਼ਾਨਾ ਬਾਰ ਬਾਰ ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਕਾਨਫਰੰਸਾਂ ਕਰਵਾ ਕੇ ਪੰਥਕ ਸੋਚ ਦੇ ਧਾਰਨੀ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਨੂੰ ਅਤੇ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਹਲੂਣਾ ਦੇਣਾ ਹੈ ਜਿਸ ਨਾਲ ਸਿੱਖ ਕੌਮ ਵਿਚ ਜਾਗ੍ਰਿਤੀ ਆ ਜਾਵੇ। ਸਾਰੇ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਸ. ਹਰਦੇਵ ਸਿੰਘ 'ਸ਼ੇਰਗਿਲ' ਦੇ ਇਸ ਉੱਦਮ ਦੀ ਸ਼ਲਾਘਾ ਹੋਈ। ਪ੍ਰੋਗਰਾਮ ਦੇ ਅਖੀਰ ਵਿਚ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਗੁਰਬਖਸ਼ ਸਿੰਘ 'ਕਾਲਾ ਅਫਗਾਨਾ', ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ, ਡਾ. ਪਿਸ਼ੋਰਾ ਸਿੰਘ ਅਤੇ ਗਿਆਨੀ ਹਰਕੀਰਤ ਸਿੰਘ ਨੂੰ ਸਨਮਾਨਿਤ ਕੀਤਾ ਗਿਆ। ਸਟੇਜ ਸਕੱਤਰ ਦੀ ਸੇਵਾ ਡਾ. ਸੁਲੱਖਣ ਸਿੰਘ ਢਿੱਲੋਂ ਵੱਲੋਂ ਬਹੁਤ ਹੀ ਸੁਚੱਜੇ ਢੰਗ ਨਾਲ ਨਿਭਾਈ ਗਈ। ਗੁਰੂ ਦਾ ਅਟੁੱਟ ਲੰਗਰ ਵਰਤਿਆ।



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥



## Implementation of Nanakshahi Calendar

The following resolution was unanimously passed at the First International Conference on Sikh Identity held at the Sikh center, Roseville, California, USA on Saturday, November 20, 1999.

ਮਤਾ ਪਾਸ ਕਰਨ ਦਾ ਸੈਕਰਾ ਗਿਃ ਵਧਾਵਾ ਸਿੰਘ ਗਿਲ, ਪ੍ਰਧਾਨ ਸਿੱਖ ਟੈਮਪਲ, ਸੈਕਰਾਮੈਂਟੋ ਜੀ ਨੇ ਬੁਲਾਇਆ॥

We the Sikh Sangat gathered at the Sikh Center, Roseville, California, USA on Saturday November 20, 1999, strongly believe that the Sikhs need to have their own calendar, and that the new Nanakshahi Calendar with fixed 'Gurpurabs' and 'Sangrands' meets that need. We request Jathedar Akal Takhat Sahib to lift the suspension imposed upon this calendar, and we strongly urge the Sharomani Gurdwara Parbandhak Committee to take steps to implement this calendar, which it already adopted back in 1998, for Sikhs throughout the World.

Cc: 1. President SGPC  
(Fax Number 011-91-183-553919)  
2. To file

This resolution was faxed to the President of SGPC. We urge the Gurdwaras and Sikh societies in diaspora to support this resolution and have their wishes known to the SGPC. Please fax a copy to the Sikh Center, Roseville as well [Fax. (916) 773-6781].





ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥



The following resolution was presented by S. Hardev Singh Shergill to the First International Conference on Sikh Identity held at the Sikh center, Roseville, California USA on Saturday, Nov 20, 1999 and was accepted unanimously.

## Roseville, California, Declaration

Khalsa Panth is a unique creation. It was created by Guru Gobind Singh Ji as the will of the Almighty.

“ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਭੈ ਚਲਾਇਓ ਪੰਥ॥  
ਸਭ ਸਿੱਖਨ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ॥”

Today the Sikh Panth is house divided. For this we have no one to blame but ourselves. So long as there is lack of unity in Sikh Panth, we have no friends. But the day the Sikh Panth is united, we will have no enemies.

### Roseville, California, Declaration Nov. 20, 1999

We, the Sikh Sangat, gathered here today in Roseville, California, at the occasion of first conference of Sikhs in diaspora on Sikh identity, collectively declare as follows:

1. *We pledge to resolve all Gurdwara disputes by peaceful means.*
2. *For the glory of the Khalsa Panth, we should have unity, at Home (Punjab) and Abroad (Diaspora).*
3. *We wish to reiterate that the Anandpur Sahib Resolution is in the best interest of the entire country (India). It should be revived and acted upon.*

But, because the 1984 massacres of the Sikhs have occurred since, we demand the establishment of a “*Truth and Conciliation Commission*” on the pattern of such a commission in South Africa, so that:

- a) *The leaders, officers and members of the general public who have committed unlawful acts are appropriately punished.*
- b) *Innocent youths incarcerated since 1984 are released.*
- c) *Adequate financial compensation is paid to the victims of Operation Bluestar in June, 1984 and pogroms of Nov. 1984.*

This declaration should be known as “*Roseville, California, Declaration*” and issued as a Press release.



**NANAKSHAHI CALENDAR***(For the year 2000 and every year there after)*

Prepared by Pal Singh Purewal

Approved by Shiromani Gurdwara Parbandhak Committee,  
Amritsar in 1998.

Names of the Sikh Guru Sahiban	Parkash Utsav (Birthday)	Gurgaddi Utsav (Assumption of Guruship)	Jyoti Jot Utsav (Merging into Eternal Light)
1. Guru Nanak	1 Vaisakh *(14 Apr)	From Parkash	8 Asu (22 Sept)
2. Guru Angad	5 Vaisakh (18 Apr)	4 Asu (18 Sep)	3 Vaisakh (16 Apr)
3. Guru Amar Das	9 Jeth (23 May)	3 Vaisakh (16 Apr)	2 Asu (16 Sep)
4. Guru Ram Das	25 Asu (9 Oct)	2 Asu (16 Sep)	2 Asu (16 Sep)
5. Guru Arjun	19 Vaisakh (2 May)	2 Asu (16 Sep)	2 Harh (16 Jun)
6. Guru Hargobind	21 Harh (5 Jul)	28 Jeth (11 June)	6 Chet (19 Mar)
7. Guru Har Rai	19 Magh (31 Jan)	1 Chet (14 March)	6 Katik (20 Oct)
8. Guru Har Krishan	8 Sawan (23 Jul)	6 Katik (20 Oct)	3 Vaisakh (16 Apr)
9. Guru Tegh Bahadur	5 Vaisakh (18 Apr)	3 Vaisakh (16 Apr)	11 Maghar (24 Nov)
10. Guru Gobind Singh	23 Poh* (5 Jan)	11 Maghar (24 Nov)	7 Katik (21 Oct)

Completion of Aad Granth Sahib	1 Bhadon (16 Aug)
First Parkash Aad Granth Sahib	17 Bhadon (1 Sep)
Gurgaddi Aad Guru Granth Sahib	6 Katik (20 Oct)
Creation of the Khalsa	1 Vaisakh (14 April)
Hola muhalla (New Year Day)	1 Chet (14 March)

Names of the Months of Nanakshahi Calendar	Commencing Dates of Common Era (CE)
Chet	consists of 31 days
Vaisakh	consists of 31 days
Jeth	consists of 31 days
Harh	consists of 31 days
Sawan	consists of 31 days
Bhadon	consists of 30 days
Asu	consists of 30 days
Katik	consists of 30 days
Maghar	consists of 30 days
Poh	consists of 30 days
Magh	consists of 30 days
Phagun	consists of 30 days
CE Leap year	consists of 31 days

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# Guru Nanak On Music

*One of the many accomplishments of Guru Nanak Dev Ji was to elevate the importance of music in North Indian society and to restore to it its spirituality. Naturally, he encountered resistance from the proponents of Islam, who preached that music catered to man's lower nature. The following is a recorded dialogue between Guru Nanak and Pir Dastgir, a Muslim, which is said to have taken place in Baghdad.*

## A Spiritual Dialogue



**Pir:** Music makes a man's mind mercurial and wayward. It diverts man's mind towards vice. The wicked and luxurious people are ruined by it.

**Guruji:** Music does not make a man mercurial; rather it helps a man in concentration. On hearing music, the mind is softened; it melts the heart and makes it compassionate and loving. Such a pliable mind can be given any desired shape. Music makes a man broadminded, produces emotion in him and inspires him to do good actions. It purifies cravings. Everybody, be he an old man, youth, child, or animal loves music.

**Pir:** Has God made music?

**Guruji:** Yes, it is the gift of God. Man has not made it but has discovered it.

**Pir:** Rebeck, sitar and other musical instruments have been made by man and without them there can be no music.

**Guruji:** Nature is full of music. There is music in flow of water and the waves of the sea; there is music in the blowing winds. Birds sing sweet notes. Sound coming out of man's throat produces music. Ears have been made to appreciate music.

**Pir:** Music has added to the indulgence of man. It resides in the houses of the immoral and depraved people. It has produced beggars and prostitutes.

**Guruji:** This is not the fault of music. It possesses immense power of changing the mental attitude of man. It produces a balance, an equipoise and harmony in man. Poisonous serpents are enchanted by it; this is the effect of the music of pure sound with no words in it. Pure and wordless music is the inner voice of man; ideas are expressed by the language but the emotions are expressed by the music. It is very difficult to understand pure music of the sound. To make it intelligible, man adds language to it.

Emotions expressed in music combined with ideas given in language become a potent force. Some people have degraded music by mixing bad ideas with it through language and others have elevated it by putting good ideas in it. Romantic poetry is the example of the first while scriptures are the instance of the second. The defect, therefore, lies in the language mixed with it and not the music. Dissociate music from the low ideas given through language, it will prove very pure and clean. If a pearl is bound in a dirty cloth, it is the cloth that is undesirable and not the pearl. Don't you praise, admire and adore God?

**Pir:** Yes, we do; that is the chief characteristic of our religion.

**Guruji:** Admiration is of three types:

- (a) We can admire God by thinking of God and concentrating on his attributes.
- (b) We admire God through words and speech.
- (c) We sing the attributes of God and come into emotion.

The third is the best method.

**Pir:** Can't we do without music?

**Guruji:** Music is inevitable; it bursts out of a man like a fountain; it cannot be stopped; it is spontaneous. Everybody in the world sings. The farmer sings at the handle of the plough; the sailor at the oars; the labourer at his actions; the girl at the spinning wheel; some sing at the low and others at a higher pitch but sing they must if they are in the mood to sing. If singing is a must, then why not sing what is good and what elevates the man and brings him nearer to God. If you do not sing the praises of God, then the music will be used by people for bad purposes.



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201 Berkeley Ave, Roseville, CA 95678

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- *Sikh Missionary College (Regd)* 1051, Kucha 14, Field Ganj, Ludhiana 141008, Punjab.
- *Institute for Understanding Sikhism*, 3979 Acadia, Laval, Quebec, Canada H7T 1G3
- *Institute of Sikh Studies*, 959, Sector 59 (Phase IV), SAS Nagar, Chandigarh, India 160 059
- *The Sikh Review*, Suite No. 116, Karnani Mansion, 25 A, Park Street, Calcutta, India 700 016

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