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

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## Editorial

### Crossing Over the Literal to the Real Messages of Gurbani

The Spirituality of Gurbani does not have a language intrinsic and inherent to it. The objective and focus of the messages of Gurbani are to bring about a realization of the Creator within the human conscience. The language of our daily usage does not have the required vocabulary for this core Gurmat concept, for its process, outcome and objective.

Bhagat Kabir has captured this reality in one of his verses in a *Bani* in Gauree Rag titled *Bavan Akhri* (52 alphabets).

ਬਾਵਨ ਅਛਰ ਲੋਕ ਤੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥  
ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੋ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥ ੧ ॥

**Bavan Achur Lok Trey Sabh Kich En Hee Mahe. Ey Akhar Khir Jahengey Oey A Khar En Mein Nahe. SGGs 340**

Bhagat ji's spiritual acumen is laser sharp in that he uses the word ਅਖਰ (Akhar) in two different meanings in the second verse above. One meaning is derived when used as one complete word ਅਖਰ (Akhar) and here it means alphabet or character as the DNA of our temporal language. Another form of similar usage is ਅਛਰ Achur (in the first verse above) which carries the same meaning as ਅਖਰ (Akhar).

In the other meaning it is considered as consisting of two words ਅ + ਖਰ (A + Khar). The root word thus becomes ਖਰ (Khar) and the ਅ (A) becomes a prefix. This root word is used as the third word of the second verse as ਖਿਰਿ ਜਾਹਿਗੋ *Khir Jahengey*). Since the meaning of ਖਰ (Khar) is "destructible", the meaning of ਅ + ਖਰ (A+ khar) therefore is the "indestructible, permanent, eternal" – in reference to the Creator.

The word ਅਖਰ (Akhar) then would have two different pronunciations in its two usages in the second verse above even if spelt the same way. In the instance that it means alphabet and character it would be pronounced continuously as one word. In the second instance it would be pronounced with a pause between the prefix and the root

word. The meaning of the above verse is therefore:

**The Entirety (*Sabh Kich*) of Knowledge of Our Past, Present and Future (*Lok Trey*) Is Encapsulated in the 52 Alphabets (*Achur*). Yet These Alphabets (*Akhar*) Get Exhausted (*Khira Jaengey*) in Matters of the Eternal (*A+khar*) And Permanent (*Spirituality*) Pertaining to the Creator Because they are both not Within Them.**

Kabir's message is thus the point of this editorial, the concern of which writing is the challenge in understanding Gurbani.

Needless to say the writers of Gurbani have had no choice but to use the language of the temporal world to get their spiritual messages across. And we too have no choice but to understand, interpret and explain the spirituality of Gurbani in the same defective (spiritually) temporal language. In our everyday language then, the default mode for interpreting the messages of Gurbani is literal.

**The spiritual journey that is based on Gurbani thus becomes as unique as it is intricate. In simple terms the journey of discovery of the messages of Gurbani is one that has to be travelled from the ਅਖਰ (Akhar) into the ਅ+ਖਰ (A+Khar). It's a journey that has to be crossed over from the literal into the domain of spiritual messages. It's a journey that necessitates an intellectual discovery that involves a huge leap – an intellectual one, albeit - from the banks of the literal, to the other side where the deeply rich and intended spiritual messages lie.**

This is a task that is arduous and challenging. But it should necessarily be deeply fulfilling, satisfying and rewarding because the joy of knowing the intended messages is immense and beyond comparison for the believing Sikh.

This then is our *Simran*. Our *Jup*. Our *Tup*. This is our Meditation, our *Sadhna*, our Contemplation. This is our *Nitnem*. This is our *Aradhna*, our Prayer. This is our *Paath*. This is our *Pooja* – worship of the *Shabd*. All spiritually defined and not literally interpreted, of course.

The writers of Gurbani were aware of the nature of this task. They have provided adequate milestones and sign boards along our spiritual journeys to make sure we get to the intended destination of the envisioned messages.

At the most basic of levels, the *Rahao* is one of the primary signboards. It is not to be missed, but has been glossed over, in our inability to make the leap from the literal to the spiritual.

Translated literally, *Rahao* means "Pause." But such a translation begs the question: Pause for what purpose? The attempted answer is "Pause to allow contemplation." This in turn begs the question: Why do we need to pause to contemplate on just one verse within the *shabd*; why not the other verses? And what about *shabds* that do not have the *Rahao* (Pause) Verse? No need or contemplation there at all?

Long *bannis* such as *Sidh Goshat* have just one verse as *Rahao*, and 437 more without. All are equally intricate and complex requiring lots of contemplation and research to get to the real meanings. So why are we asked to "pause and contemplate" on just one?

We would thus need to go beyond the literal just to understand this one concept called *Rahao*.

At the very core each *shabd* in the SGGS has three contexts – first, it is a poetic rendition; second, it is composed in a particular rag and hence has a musical component; and third but most importantly there is a spiritual message for the reader within each *shabd*.

The non-literal meaning of the word *Rahao* would therefore have to have separate interpretations for each of these three contexts. It is the *title verse* for the poetic rendition on account of the fact that the location normally accorded for the title (right on top of any composition) is taken up by the name of rag and the author – for instance

Bilawal Mehla 5. So the author of the shabd has no choice but to **embedded the title verse within the body of the shabd**. The word *Rahao* is therefore added to indicate that this *particular* verse is indeed the title verse.

Second, every *shabd* is poetic, which means it is meant to be sung in devotion. At the most basic level, the structure of an Indian musical composition (on which the Gurbani *Kirtan* is based) there is usually one *asthai* and multiple *antras*. The composition begins with the *asthai* and is followed by the first *antra*. It reverts to the *asthai* and on to the second *antra*. And back to *asthai* and *third* *antra*. And so on.

The implication is that the *asthai* is sang *multiple* times and each of the *antras* get only *one* mention each. So within the parameters of a musical composition the *Rahao* is the *asthai* verse. The reason why it is to be sung multiple times will become clear when the third meaning within the third context is made clear.

Third, every *shabd* also contains a spiritual message. As the title verse, the *Rahao* verse represents the core message around which the rest of the *shabd* or *bani* revolves. The *Rahao* verse is the gist message while the remaining verses are illustrations, examples, cases in point, supporting arguments, justifications, and rationalizations. Or they are explanations, validations, clarifications and corroborations. In other words, they revolve around the *Rahao* verse which acts as the anchor of the entire narrative of the *shabd* or *banni*.

Now it becomes clear why the *Rahao* verse is also the *asthai* when singing. This is to enable the verse with the *gist meaning* to be recited repeatedly so that the principal message gets ingrained in the singer, listener and learner. It allows the *Rahao* verse to become the take home verse and take home message, and allows the non-*Rahao* verses to assist in the ingraining of the core message.

It is argued that this is what happens when we cross over from the literal to the spiritual side of the river of spirituality that is Gurbani. Standing on the banks of the literal, the *Rahao* was visible merely as Pause. But when crossed over, the meaning of *Rahao* began to become clearer as it took contextual meanings that acts as a guide, signboard or milestone for getting to the real messages.

In *shabds* where there is no *Rahao* verse indicated, the above three principles, when applied tell us that the final or concluding verse of the *shabd* plays that role and function.

There are other signboards on the journey of discovering the messages of Gurbani.

Context is another one that must never be missed, but is, so often. Verses are not to be interpreted as standalone; but always connected to the previous and the next. Clergy, writers and researchers are fond of throwing in a single verse in an attempt to justify their chosen argument.

It has to be said that even if we took spirituality out of the equation of Gurbani, the poetry is such that one can make just about anything one desired from a single verse. Perhaps this is the reason why literal translations are actually preferred by those among us whose intent is not to inform or educate, but merely to prove our points – whatever they may be.

But we know that Gurbani is not written in single verse form. The building blocks of Gurbani are *saloks*, *shabds*, *paurees*, *ashtpadees*, *chhantts*, *vaars*, *bannis* – long and short that range from a selected number of verses being put together as paragraphs and then collectively into sections, and then constructed into *bannis*.

There is a narrative in each paragraph, section and *banni*. Individual verses must therefore be taken as part of the entire narrative.

It may be worth mentioning the one simple pointer I have often shared with students of my Gurbani class: that if you don't understand one verse, read the one preceding it. If it still eludes you, read the one following it. If the meaning still evades you, go back two, three, four or more verses. Go back to the *shabd* preceding or to the one following it if necessary. Because that is how the editor of the SGGS has arranged it all. And also because this is

how context is built and deployed to provide for a holistic narrative that is Gurbani – para by para, section by section and *bani* by *bani*.

Another signboard worth paying attention to is that meanings of words and pre-existing concepts are re-defined specifically for Gurbani – often in a revolutionary way. And that these redefined and recalibrated meanings are always found within the 1429 pages – never outside. This redefining – as challenging and arduous as it is – is the one that truly helps us complete the crossing over from the literal to the spiritual and thus get **enlightened in the real sense**.

Guru Nanak mentions this arduous challenge in the closing salok of his seminal *Jup bani* as ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ **G-eiy Mushakat Ghaal**. SGGs 7. Perhaps to drive home the point of the arduousness, he uses Arabic (*mushkat*) and Sanskrit (*ghaal*) terms that carry the same meaning side by side.

Bhagat Farid terms it as ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ **Valho Nikki Purslat**. SGGs 1377. The literal translation of which is: the crossing of a bridge that is narrower than a strand of hair.

The crossing being editorialized here may not be this narrow. But it is no less challenging.

Bhagat Kabir describes it as ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ ਚੜਿ ਰਹਿਓ ਕਬੀਰ ॥ **Ek Avghat Ghatee Raam Kee Theh Charr Rahio Kabir**. SGGs 1373 - the climbing of a steep cliff.

This is why the getting to the spiritual messages of Gurbani – or the crossing over from the literal of the *shabd* to the spiritual of it - should be our *Simran*. Our *Jup*. Our *Tup*. Our Meditation. Our *Nitnem*. This should be our *Aradhna*, our Prayer. This ought to be our *Paath*. This should be our *Pooja* – worship of the *Shabd*. It ought to be our Spiritual Journey traversed within the 1429 pages of the SGGs.

Left standing on the literal banks of the river of Gurbani - spirituality, *Simran*, *Nam*, *Jup* and *Tup* are no more than chanting of one word, *mantra* or *shabd* over long hours while sitting or standing in fixed positions. Pick up any English translation of Gurbani and this is how these words are translated.

Having crossed over on the other side however, we will realize that these concepts mean internalization, realization and inculcation of divine virtues (*Nam*) within our conscience.

From the literal banks of the river, *Nitnem*, *Path*, *Aradhna*, *Pooja*, and Spirituality mean no more than reciting fixed compositions, offering prayers, attending religious functions and treating the *Granth of Gurbani* as an article of worship in its physical form through ornamentations, decorations, gold canopies, air conditioned rooms and even food in some cases.

Having crossed over to the other side however, we will realize that our *Nitnem* ought to be the daily strive to get to the messages of the *shabd*, our worship the inculcation of divine virtues, and our spirituality the ultimate aim of BECOMING the messages and virtues.

I have endeavoured to illustrate my observations above by attempting to provide an authentic Gurbani based understanding of one *shabd* of Guru Teg Bahadur ji as contained on page 633 of the SGGs ji. Also provided – as a comparison - is a clearly literal translation of the same *shabd* as done by Sant Singh Khalsa MD in his *English Translation of the Sri Guru Granth Sahib*. This article is available on page 5 of this issue.

Readers' comments towards this attempt are welcome.

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The *shabd* under discussion in this article is composed by Guru Teg Bahadur ji and is contained on Page 633 of the SGGS. The complete *shabd* is as follows:

**ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ Sorath Mehla 9**

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

*Eh Jug Meet Na Dekhiyo Koyee. Sagl Jagt Apney Sukh Lageyo Dukh Mei Sang Na Hoyee.*

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥ ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥੧॥

*Dara Meet Poot Sanbandhi Sagreh Dhan Sio Lagey. Jub Hi Nirdhan Deykhio Nar Ko Sang Chad Sabh Bhagey*

ਕਹੰਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥ ਦੀਨਾ ਨਾਥ ਸਗਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥੨॥

*Kho(n) Kha Yia Mun Baorey Kao En Sio Neho Lagayeo. Dina Nath Sagl Bhei Bhanjan Jus Ta Ko Bisrayeo*

ਸੁਆਨ ਪੁਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥

*Suan Puch Jio Bhayeo Na Sudho Bahot Jatun Mein Kino. Nank Laj Bered Ke Rakho Nam Tuharo Leno.*

**PUTTING BANI INTO SELF CONSTRUCTED BOXES**

Guru Teg Bahadur ji has a total of 115 *shabds* and *saloks* in the SGGS. Our clergy – *kathakars*, *ragis* and *kirtenias* in particular, and even some translators – have given a self-invented collective description to his *shabds* - namely that the *bani* of the ninth master is ਵਿਰਾਗਮਈ ਬਾਣੀ *Vairagmayee Bani*.

The word ਵਿਰਾਗ *Vairag* translates as renunciation, monasticism, and non-attachment. In practical terms it would mean freedom from worldly attachments. Our clergy tell us that Guru Teg Bahadur's *bani* captures grief caused by separation or bereavement. For these reasons then, compositions of the ninth Guru are staple for *kirtan* and *katha* sermons during death ceremonies in our Gurdwaras.

For the serious student of Gurbani, such categorization is a disservice. It attempts to paint 115 deeply rich, diverse, varied, and spiritually rewarding creator –realization messages with just one flat brush of renunciation.

What has been the root cause of such simplistic and flawed categorization of the *bani* of Guru Teg Bahadur as contained within the SGGS?

Part of the fault lies with the slanted life-story of the ninth Guru that has been presented by agenda-driven writers and repeated ad-nauseum by our clergy to the Sikh masses. One *sakhi* (story) has it that on the occasion of the wedding of his uncle, young Teg Bahadur had been provided with a new outfit. He walked out of his home and came across a youngster who was in need of clothes. Teg Bahadur disrobed and offered all his clothes to this youngster.

This event, according to the *sakhi's* proponents, is clear evidence of the Guru possessing ਤਿਆਗੀ Tyagi or renunciation traits from an early age.

A second *sakhi* has it that the Guru sat in meditation for some 33 years in an underground cellar. This again is evidence of him having renounced his youth, family and a significant portion of his own life.

A third story is that his original name was ਤਿਆਗ ਮੱਲ Tyag Mal (literally: Staunch Renunciator). His parents had named him to reflect the epitome of renunciation that the child was expected to become. But upon his grandfather – Guru Hargobind realizing his swordsmanship abilities while taking part in one of the sixth Guru's wars – he was re-named Teg Bahadur – to reflect the epitome of swordsmanship that Tyag Mal – the epitome of renunciation - had now transformed into.

The *sakhi* does not explain the contradictions of how someone sitting in an underground cellar for 33 years could have simultaneously undergone training to become a swordsman par excellence and show the skills in an actual war. Neither does it say how his parents had misjudged in giving him the name Tyag Mal – something that had to be subsequently changed to reflect his true nature.

Neither do these *sakhis* tell us how and why the renunciation trait of the Guru continued to reflect itself in 115 *shabds* and *saloks* that the Guru composed even *after* his name was changed from Tyag Mal to Teg Bahadur.

The truth is of course that these *sakhis* are concocted to fit the conclusion that the Guru's *bani* is all ਵਿਰਾਗਮਈ Vairagmayee – focussed on ਤਿਆਗ Tyag - renunciation.

#### HITTING THE TARGET BUT MISSING THE POINT

Beyond the *sakhis*, a major part of the fault towards flawed conclusions about Guru Teg Bahadur's deeply rich and spiritual *bani* lies with literal interpretation rooted in literal translation. In fact, this is the core problem. So much of attention is paid towards getting accurately to the literal, that the point of the *shabd* – its message – is missed altogether.

Sant Singh MD's English translation of the SGGS provides the following interpretation for the *shabd* under discussion.

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ Eh Jug Meet Na Dekhyo Koyee

*In this world, I have not found any true friend.*

**Comment:** Why is the Guru lamenting about his “inability” to find a true friend in this world? Is finding a “true friend” in this world the objective of the kind of spirituality that is advocated by our Gurus in Gurbani? Did all the other Gurus have “true friends in this world”? If finding a true friend is indeed a requirement for spirituality, then it is an impossible task because the next two verses say there can be no true friend or relative even within one's family.

ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥  
Sagal Jagat Apney Sukh Lageo Dukh Mein Sang Na Koyi. Rahao

*The whole world is attached to its own pleasures, and when trouble comes, no one is with you. ||1|| Pause*

**Comment:** If the Guru is aware that the whole world is attached to its own pleasures, then shouldn't one's "inability to find a true friend in this world" (the lament in verse one above) be a given and a constant in life?

Secondly, having someone to be with when one is in trouble does not *add* to one's spirituality. Having no one does not *take away* from it. So why would the Guru - as author of this *shabd* - be lamenting over this very mundane fact of temporal life?

Obviously, the translation as provided is literal, and one needs to cross over into the spiritual realm to get the spiritual message of this *Rahao* couplet. Such a translation, although hitting bulls eye on the literal, misses the point because it falls short of getting to the message.

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥  
Dara Meet Poot Sanbandhi Sagrey Dhan Ko Lagey.

*Wives, friends, children and relatives - all are attached to wealth.*

ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥੧॥  
Jub Hee Nirdhan Deykhiyo Nur Ko Sang Chad Sabh Bhagey.

*When they see a poor man, they all forsake his company and run away.*

**Comment:** The translations provide no more than a temporal and superficial knowledge that is applicable - in some, but not all cases - in the external, physical life sense. Such knowing does not add substantial value to our spiritual journeys within.

In any case, the "wife and child" of Guru Teg Bahadur were not attached to his temporal "wealth." So this verse does not apply to the author of it. Obviously then, this cannot be the intended meaning of the verse.

ਕਹੁੰ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥  
Kaho Kha Yia Mun Baorey Ko En Sion Neho Lagayeo

*So what should I say to this crazy mind, which is affectionately attached to them?*

**Comment:** As social beings, how else is one supposed to conduct ones' self within the institution of family (and friends and relatives too) if not in the affectionate sense? Will our spiritual journeys be enhanced if we become less affectionate to the ones' we love?

Again, the challenge is to rise above the literal. The next two verses are translated as:

ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥੨॥  
Dina Nath Sakal Bhei Bhanjan Jus Ta Ko Bisrayeo.

*The Lord is the Master of the meek, the Destroyer of all fears, and I have forgotten to praise Him.*

ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥  
Suan Pooch Jio Bhayeo Na Sudho Bhot Jatn Mein Keeno

*Like a dog's tail, which will never straighten out, the mind will not change, no matter how many things are tried.*

**Comment:** Because both verses are literally translated, they appear contradictory. The first one says I have “forgotten” to praise Him – suggesting that the issue is a minor one pertaining to forgetfulness; and can thus be overcome by “not forgetting to remember.”

The second verse is saying “like a dog’s tail which will never straighten out.” The suggestion here is that the issue is NOT minor (forgetfulness) but massively deep rooted; and can NEVER be overcome.

The concluding verse is translated as:

**ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥**  
**Nanak Laj Berd Ke Rakho Nam Tuharo Lino**

*Says Nanak, please, Lord, uphold the honour of Your innate nature; I chant Your Name.*

**Comment:** “I chant Your Name” as a translation for “**Nam Tuharo Lino**” is entirely literal. If “chanting the Name” was all there to it then why are the above problems being presented as intractable “like a dog’s tail that will never straighten out”? Anybody and everybody should be able to chant their problems away.

**Overall comment:** The *shabd* has been translated purely literally. Its interpretation does not venture beyond the temporal, superficial, external and physical life realm.

In this sense then, such an interpretation does NOT provide any NEW revelations relevant to our temporal life even. This is because we already know that there is nothing permanent in this world. We know that family, friends, acquaintances are transient and their relationships with us are sometimes dependent on their personal and selfish interests. So at the very best, such interpretations help reinforce existing beliefs about our temporal life. Nothing more.

Gurbani is much more than that. It is primarily spiritual. Its BASE and CORE is spiritual. We need to get to that core so that it can be of value to our spiritual journey towards realization of the Creator within our mind and conscience.

## UNDERSTANDING THE MESSAGE

The primary challenge lies in the crossing over from the literal to the spiritual messages that are contained within the verses of the *shabd*. We need to interpret messages in the way they were intended to be – to add value to our spiritual journeys, enhance our spiritual processes, and help us achieve the aim of Gurmat spirituality, which is the realization of the Creator within our mind and conscience.

The primary actor in our spiritual concerns, journey and objectives is the CONSCIENCE. The secondary actors are our MIND and our SENSES as windows to our temporal world.

This means that the concepts and terms in the *shabd* must be given spiritual meanings. The spiritual interpretation of the *shabd* is thus as follows.

**ਸੋਰਠਿ ਮਹਲਾ ੯॥ Sorath Mehla 9**

**ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥**  
**Eh Jug Meet Na Dekhyo Koyee. Sagal Jagat Apney Sukh Lageo Dukh Mein Sang Na Koyi. Rahao**



*Comment: The world (JUG) of the CONSCIENCE is our INNER spiritual state. The acquaintances (MEET) of our CONSCIENCE are our SENSES. The joys (SUKH) of our Senses are those relating to the TEMPORAL. The sorrows (DUKH) of the Senses are when the joys of the temporal are denied.*

So the meaning of the first verse, which is also the Rahao verse is:

**The World of My Spirituality is Such. My Senses Relate to My Conscience Only in Their Own Temporal Joys and Sorrows.**

The second verse reads:

**ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥  
Dara Meet Poot Sanbandhi Sagrey Dhan Ko Lagey.**

*Comment: The companion spouse (DARA MEET) of my conscience is my MIND. The offspring (POOT, SANBHANDHI) of my MIND are my thought processes that emanate out of the interaction of my mind and my senses. The presumed wealth (DHAN) of my mind is temporal gains. The poverty (NIRDHAN) of my mind is temporal losses.*

The meaning of the second verse, thus is:

**My Mind and its Thought Processes Relate to My Conscience Only in Their Temporal Gains and Losses**

**ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥  
Kaho Kha Yia Mun Baorey Ko En Sion Neho Lagayeo**

*Kaho Kha – What do I contemplate. Yia Mun – This Mind of Mine. Baorey – Unrealized - En Sion - these temporal gains and losses (from previous verse) . Neho Lagayeo – Attached, dependent, imbued.*

**What Do I Contemplate Within My Spiritually Unrealized Mind that is Imbued in Such Temporal Gains and Losses**

*Note: this verse is continued on to the next.*

**ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥੨॥  
Dina Nath Sakal Bhei Bhanjan Jus Ta Ko Bisrayeo.**

**Dina Nath** – Creator Lord, Master. **Sakal** – Lit. Character. **Bhei** – Fears. **Bhanjan** – Destroy, Eliminate. **Bhei Bhanjan** – Fearless. **Jus** – Lit. Praise, appreciation; sp. of Divine Virtues. **Ta Ko** – Of. **Bisrayeo** – Neglect, Disregard

**In Disregard of the Appreciation of Divine Virtues of the Creator Lord and of Fearlessness towards Temporal Losses?**

**BLUE – Context from previous verse.**

**ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥  
Suan Pooch Jio Bhayeo Na Sudho Bhot Jatn Mein Keeno**

**Suan** – Lit, dog; sp. metaphor for greed. **Pooch Jio** – Lit. tail wagging, metaphor for excitement. **Sudho** – Correct a defect. **Bhayeo Na** – Fails to. **Bhayeo Na Sudho** – Unrepentant. **Bhot** – Plenty, Innumerable. **Jatn** – Effort. **Mein Keeno** – Undertaken by me.

**My Divine Virtue Disregarding Mind Remains in Greed and Excitement Towards Temporal Gains, Unrepentant, Despite My Innumerable Efforts**

**BLUE – Context from previous verse couplet.**

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

Nanak Laaj Berd Ke Rakho Nam Tuharo Lino

**Laaj** – Dignity. **Berd** – Slave. **Rakho** – Maintain, elevate. **Nam** – Divine Virtues. **Tuharo** – Your. **Lino** – Lit, take; sp. Imbibe.

*Comment: The dignity (LAAJ) of my conscience is maintained when my Conscience is the master of my spiritual process. This dignity is lost when my mind and senses remain within the pull of their temporal gains, losses, joys and sorrows.*

*My conscience in its state of being a slave (BERD) is the outcome of it being made a slave (BERD) to my mind, senses and the thought processes that result.*

The meaning of the verse thus is:

**The Elevation of the Dignity of My Conscience (LAAJH BEIRD KEE RAKHO) Is What I Seek in The Journey of Imbuing Your Divine Virtues Within.**

## CONCLUSION

It is clear that a purely literal translation of the above *shabd* FAILS to provide any NEW revelations relevant to our temporal life even. Messages such as there is nothing permanent in this world; family, friends, acquaintances are transient; and their relationships with us are sometimes dependent on their personal and selfish interests et; are already within the domain of the average human understanding. Such messages make Gurbani common place, mundane and even humdrum – which certainly is not the case.

This real and priceless value of the messages within Gurbani pertain to spirituality. **The messages of Gurbani are intended primarily to ADD VALUE TO OUR SPIRITUAL JOURNEYS and PROCESSES.** The primary actor in our spiritual concerns, journey and objectives is the CONSCIENCE. The secondary actors are our MIND and our SENSES as windows to our temporal world. The messages of Gurbani are intended to help us achieve the aim of Gurmat spirituality, which is the realization of the Creator within our mind and conscience.

Even though the messages are ultimately intended for the spiritual empowerment and awakening of our conscience, they need to follow the pathway that begins with our senses and leads to our mind.

For this purpose, then, it is necessary to cross over from the literal to the spiritual messages that are contained within the verses of the *shabd*. This is our challenge as adherents and followers of the messages of Gurbani.

It is hoped that readers are able to see the value in the attempt to do just that for this deeply rich, diverse, varied, and spiritually rewarding creator –realization messages that are embedded within this one *shabd* of Guru Teg Bahadur ji.

## In Search of GODS!

Moninder Singh (terahukm@gmail.com)

Born in Punjab and in a Sikh family provided me with one clarity since childhood, which is that a Sikh and Sikhi doesn't believe in Hindu mythology's gods & goddesses and their imaginative stories. But like most Sikhs, my understanding of Sikhi was also based on hearsay, at least till the age of 34. Before this age I had not felt the urge to read Gurbani and Sikh history myself. My discovery was limited to swelling my chest with pride after reading or listening any genuine/fake glorifying message about Sikhs.

At last, life took me to a point where I was intrigued by the need of knowing more about my roots. Who am I? Who are Sikhs? What does Sikhi has to offer? The roots were planted by listening to Osho's audio translation of Guru Nanak's JAP *bani* – a rendition that I kept listening to for almost 2 years. After Osho, I listened to Sahib Singh Markanda and Sant Singh Maskeen's take on JAP.

Unsatisfied, I then read translation cum interpretation done by Prof. Sahib Singh who is indisputably one of the most revered Sikh figures of 20th Century. Apart from the style of interpreting and except the position on couple of 'Paurees', all these people were saying the same thing. So, I felt that more or less I had understood what Nanak was trying to say in JAP *bani* and that I should move forward.

During this period, I read Bhai Kahan Singh Nabha's famous book 'Hum Hindu Nahin' and few issues of 'Khalsa Akhbar' magazine, published by Singh Sabha International, Canada. I read many Gurbani verses from these sources, vociferously condemning the Vedic notion of gods & goddesses.

I came to know that according to Gurbani, after contemplating on Shiv, instead of getting any spiritual elevation, one can only ride an ox and beat a Damru (a small hourglass shape drum) (ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ॥ ਬਰਧ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ॥2॥ Siv Siv Kartey Jo Nur Dhiavey. Bardh Chadey Daoru Dhumkavey– 874). I got to know about Krishna's flirtatious character (ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨ੍ ਜਾਦਮੁ ਭਇਆ॥ ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ –Juj Meh Jor Chali Chandrawal Kan Krishn Jadum Bhaeya- 470) and Ramchand'r's weeping behavior. (ਰੇਵੈ ਰਾਮ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥ Rovey Ram Nikala Bhayea. Sita Lakhmnan Vichurr Gya – 953) I came to know of the Yogis' loafer and begging attitude (ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ॥ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ॥ Ek Vhagwa Ves Kar Fireh Jogi Sanyasa. Ander Trishna Bahut Chadan Bhojan Ki Asa– 140).

Some Shabds also put light on the spiritual bankruptcy of these gods and especially the immoral character of Indra (ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦੁ॥ ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦੁ॥ ਮੈਲਾ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ॥ ਮੈਲੇ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਭੇਖ॥ Maila Brhma Maila Ind. Rav Maila Maila Hai Chand. Maila Siv Sankra Mahes. Mailey Sidh Sadhak Ar Bhekh– 1158), (ਗੌਤਮ ਤਪਾ ਮਾਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੋਭਾਇਆ॥ ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥ Gautam Tpa Mahiliya Istri Dekh Inder Lobhaya. Sahes Sarir Chehn Bhug Huey Ta Mun Pachotaiya -1344)

All this information took me back to JAP *bani's* ninth Pauri (ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥ Suneay Iser Brma Ind– 2), in whose interpretation Maskeen and Prof. Sahib Singh are saying that by listening to Gurbani one gets a status equivalent to Shiva, Brahma and Indra, the same people whom Gurbani is condemning in various verses, so categorically.

Gurbani's such contradictory interpretations baffled me completely. I understood it clearly that before moving forward on my journey, it is very much necessary to remove the ambiguity about Gurbani's position on these multiple gods & goddesses. After all, who were these creatures? So, this was the first deep sea dive of my new journey of understanding Sikhi that I had to obtain.

After some time, I got in contact with Sardar Gurcharan Singh Jeonwala of Singh Sabha International, Canada and through him I got to meet Sardar Inder Singh Ghagga and Colonel Manmohan Singh Scout. I read Ghagga ji's 'Gurmat sidhantan di kasvatti te pauranak kathawan da antt' and Scout ji's 'Jap Bani-543', a draft of JAP's translation, written from a refreshingly different perspective.

Both these books did to my mind what a tyre technician does to a punctured car. Ghagga ji's book not only introduced me to every character of Hindu mythology but also enlightened me that the reality of these characters is hidden in the history of Aryan-Dravidian tribes. Both these books enlightened me to the fact that Ninth Pauri of JAP is not promising the status of the so called 'Gods' but actually it is saying that Gurbani will tell you the reality of these 'Gods'.

Inder Singh Ghagga's book talks about every character of Hindu mythology that has got a mention in Guru Granth Sahib. Right from Brahma to Shiv, Ram Chandra to Krishna, Chitra Gupta, Yamraj, Dharam Raj and many more. Chapter wise, First, he tells about what Hindu Mithyahaas Kosh and Bhai Kahan Singh Nabha's Mahan Kosh says about that particular character. After that he mentions the verses where the reference of that Particular god/goddess is given. He has not only interpreted those verses in the right context but the surprising fact is that even Hindu Mithyahaas Kosh's description is more than enough to demolish the myth of these characters as divine figures.

One thing that comes out crystal clear is that most of these characters are imaginative or exaggerated like of Hanuman, Vishwakarma, Dharam Raj, Yamraj, Chitra Gupta etc. As per Hindu mythological sources, in his childhood Hanuman had swallowed the Sun and when Indra hit Hanuman's face with his Vajra then Hanuman let the Sun escape out through his anal orifice and thereafter Hanuman's face got dented and butt got red, forever. Wow! now we have the revelation of the Vedic science behind every monkey's dented face and red colored butt.

On a similar scale of absurdity is another story of Vishwakarma in which he marries his daughter to the Sun. Later, when his daughter complains about her husband's high temperature, Vishwakarma took the Sun to his factory and sliced him a bit and set its temperature as per his daughter's demand.

But the most interesting part is that some of these stories are not completely imaginative or mythological. Ramchandar, Ravan, Mahishasur, Indra, King Bali and others are exaggerated for sure. One comes to know that Indra was a powerful king of Aryan tribes who butchered innumerable natives of Indian Sub-Continent known as Dravidians. On the other side, Ravan, Bal, Mahishasur were very strong and yet popular native kings who were defeated and murdered through cheating, treachery, treason, deceit and force. Smartly but unsurprisingly, for future generations, Aryans labelled the struggle between them and Dravidians as 'gods vs asuras' and presented it in a way that as if it had happened lakhs of years ago in some other world. The whole struggle was narrated by Aryans as if they were divine incarnations and whereas Asuras (Dravidians) were some sort of scary demons.

In order to justify the genocides and wars, this strategy of demonizing the enemy in the minds of public at large, stayed popular throughout various time periods, geographies and Empires. In Roman History, Romans labeled the German warriors as 'barbarians' whereas they branded many of themselves as gods. Likewise, Pharaohs of Egypt and Shahs of Persia also ruled as divine entities. In the 18th Century, when the British Empire started expanding into various countries then they made it into a 'Civilized versus Non-Civilized' struggle.

In recent history, the USA labelled Saddam Hussain as tyrant dictator and destroyed a peaceful Iraq but still presented itself as the most morally upright country – one that was highly concerned about democracy and human rights. In exactly the same way, thousands of years back, Aryans branded themselves as Sur, Dev, Devatas, Avatars and labelled Dravidians as Asuras, Rakshasas, Chandals etc.

The element of Aryans & Dravids had made this research quite interesting for me. Now, I decided to read some other sources as well those that are not connected with Sikhi so that Aryan-Dravid struggle could be read from a different perspective. I watched lot of Videos on YouTube and read lot of articles available on internet.

On the way, I came to know about a book that was written on the topic of Mahishasur and Durga (Chandi). Let me tell the readers that Mahishasur is the same person in Durga's idols, whom Durga is killing with her trident and who is lying at the feet of Durga. Mahishasur is being depicted as a demon whose body's upper half is of black skinned man with long moustache with curly long hairs (typical Dravidian features) whereas lower part of his body is of a Buffalo. It is in celebration of Durga's killing of Mahishasur that Durga Puja is being celebrated in India and especially in Bengal region of India every year till now. The book's title is 'Mahishasur: A People's Hero' (Publisher- Forward Press, Editor- Pramod Ranjan). Mahishasur's (Mahish- Buffalo, Asura- demon) death is being celebrated in form of a festival annually just as Ravan's death is celebrated in the form of Dussehra.

According to the book, Mahishasur was a Dravidian King, who probably represented the people who used to rear buffaloes. It is a proof of his immense popularity that even today there are villages in Jharkhand, Madhya Pradesh, Orissa in his name and even there are small temples in his name, too. In a very interesting development, Mahishasur Martyrdom day is being celebrated at a huge scale since 2011. When Aryan kings could not beat him in a direct, they planned to kill him with treachery and cheating. A woman called Durga (Chandi) who was either an Aryan or a Dravidian traitor, was given the duty to kill Mahishasur. Durga successfully seduced Mahishasur with her beauty, a fact endorsed by 'Devi Bhagwat Puran' too. Mahishasur spent 9 nights with Durga and on the ninth night, getting the right opportunity, she beheaded him. That is why 'Nav-raat-re' instead of 'Nav-div-se' are celebrated before Durga Puja.

Even so, the tale is being narrated as she having killed him in a direct fight during a war. But, it was a prevalent norm in ancient times that wars were being fought in daytime only whereas Mahishasur was killed at night. As the news of Mahishasur's cold blooded murder reached the Aryan Kings, they unleashed their unhindered terror and started beheading Dravidian people. Durga was honored with a garland made of Dravidian heads and thus given the title of 'Devi'. Some experts are of the view that from this episode, started the trend of Aryan goddesses (Dravidian people had their own goddesses before that). Notably, even today no idol of Durga (Chandi) is completed until a handful of soil is not brought from a Prostitute's house which then is used in the preparation of goddess Durga's *murti* (Idol) which is worshipped during Durga Puja. A fact that further put stamp of genuineness of the above story is that Bengali prostitutes till date worship Durga proudly, as their ancestor.

Deception, betrayal & treachery was the most often used weapon of Aryans whose reflection one can see in Ramayana and Mahabharat at numerous places. In Ramayana, King Ramchandra kills Dravidian King Bali with his bow & arrow while hiding behind a tree. After that, as per the deal, Bali's younger brother, Sugriva, was made the king and then his army was used to kill Ravan. But instead of being grateful to that army, they were mocked off as 'Vanara Sena' (Army of Monkeys) - probably the world's biggest act of shameful betrayal.

There was a Shudra (Dravidians/Natives later labelled as Shudras) named 'Shambuk' who was killed by King Ramchandar just because Shambuk was involved in a spiritual activity (penance or discourse). The Mahabharat has a recording of a litany of immoral and treacherous incidents. Duryodhana, Dronacharya, Karna, Jayadratha, Bhishma and many others were killed by betrayal & treachery. Eklavya- a masterclass archer was denied training because he was a Dravid. He mastered it on his own but was asked to give his right thumb as his 'Guru Dakshina' to Dronacharya. According to Vishnu Puran, with the use of deception, Vishnu usurped the whole kingdom of a large hearted & a philanthropist King named Bal. Even today, Keralites celebrate 'Onam' in memory of King Bal and Marathi farmers still use their age-old Idiom 'Ida Pida Javo, Bal ka Raaj Yevo' meaning let the pain and suffering go, let the rule of Bal come. It just shows the popularity of that king and his just rule, at that time.

After the initial innumerable tales of treachery and tyranny, native people slipped gradually to forests and into South India where they are still known as Adivasis and Dravidians respectively and those who stayed back in North India are known as Shudras. After decimating their enemies completely now the challenge was to make their domination eternal and for that Aryans developed a worst form of discriminatory hierarchical system for society called 'Varnashrama Dharam' in which the top position was taken by Brahman. Their allies were placed at second and third as Kshatriya and Vaishya respectively. Obviously, original inhabitants of India were placed either at the lowest (fourth) rung of the society as Shudras or just out-casted, known as Avarnas or Untouchables. This whole system of cruel injustice was properly recorded and perpetuated in many different books written by the Aryans and their well-wishers. To avoid any revolt by future generations of the natives or to prevent moral questioning by their own kids in future, these books were given the Divine color and the blame of discrimination was conveniently shifted to the creator of this world which is Brahma, according to them. We know these books by the name of Smritis, Vedas and Puranas.

In more recent times, if anybody has taken the History of Aryans and Dravidian out of quagmire of Hindu mythology, it is Dr. Bhim Rao Ambedkar. In order to limit his contributions, he is branded as the architect of the Indian Constitution. But his most remarkable contribution is somewhere else and that was to scrutinize the above-mentioned books. Three of his books namely Annihilation of Caste, Riddles in Hinduism & Who are Shudras? tear into the artificial divine halo of Vedas and Puranas. These books further establish the fact that it is the clash of Aryans and the early natives of Indian sub-continent that set the background of most of the Hindu scriptures. Though I haven't read it yet but on the same issue, there is a very popular book called 'Bharti lok neech kive bane' written by Gurnam Singh Mukatsar.

Looking from a scientific point of view, paleo-archaeologists have found fossils of a dinosaur who had lived on this planet 245 million years ago. But till now they haven't found fossils of any 'Devta' or 'Asur' who had 4-10 heads or 8-10 arms, had a height of several feet or a skeleton of a creature who is half human and half buffalo as depicted in Hindu mythology. Secondly, human civilization, anywhere on the planet, is not older than 10-12 thousand years. Before that, humans used to live the life of hunter-gatherers whose only aim was surviving on this earth. It is only few thousand years back that humans have developed the concept of relationships like husband-wife, father-mother and brother-sister. This fact just blows away the claim of Vedas that so called devatas or gods of Hindu mythology existed millions/billions of years ago. Thirdly, the Vedas claim that women, shudras and persons who have committed even the smallest of crimes or an immoral act are not eligible for heaven and then very conveniently they also mention with great detail, the tales of wars between Devatas and Asuras for the possession of 'heaven'. There are many instances where it is told that Asuras took the possession of heaven and evicted the Asuras from the Heaven.

Now a simple question arises. If, in heaven only Brahmans and Devatas were allowed to enter how then did these Asuras not only got the entry passes but also captured heaven and kicked out the devatas from there. Actually, the Plain Green area near the Ganges river in North India that Aryans captured from Dravidians was named as HEAVEN for which both the parties kept on fighting for centuries.

From above mentioned Books and Other sources, I have learnt the following:

1. Around 2 million years ago, many Human species evolved from Great Apes. Homo Neanderthals, Homo Erectus, Homo Soloensis were the prominent species. Then after 1.8 million years (approx. 2 lakhs years ago), Current form of Human came into existence known as Homo-Sapiens. At that time, though his body structure was very much similar to us but his brain was not fully developed yet and that happened only 30K years ago. Today, 7 Billion people living on this planet belongs to the same species know as 'Homo-Sapiens' be it whites, blacks, browns, Asians, European, African, Christians, Jews, Muslims, Sikhs or Hindus. All are genetically belonging to the same Species. Rest all the species went extinct between 30K and 13K years ago for various reasons.

2. Around 70K years ago, Homo-Sapiens started moving out of Africa to other parts of the world and few of them came to Indian Sub-continent also. This Migration continued for thousands of years after that. These people inhabited this land and made it their home for many millenniums to come. These were the same people who developed magnificent cities about 5K years ago known as Harappa and Mohenjo-Daro and later came to known as Dravidians.
3. Around 3500 years ago, Aryan tribes from Central Asia reached Indian Sub-Continent for a better land and life. These tribes were very cunning & hostile in nature whereas Dravidians were relatively peaceful.
4. Indra was the prominent King/leader of Aryan tribes who loved this land and decided to make it his homeland. He unleashed his reign of terror on the natives, set their villages on fire, conducted mass murders and abducted their women. Rigveda describes how Indra used to kill even 40-50K Asuras (natives/dravidians) in a day.
5. But at many places Dravidian warriors also fought valiantly and pushed back Aryans. In such cases, the Aryans used to use another lethal weapon out of their armor and that was deceit and treachery. Lot of their enemies were killed in this fashion as King Ramchandrar killed Bali & Ravan, Durga killed Mahishasur, Vishnu killed King Bali and many more. (Ramchandrar was an Aryan King as Ramayana itself calls him and his brothers as 'Arya Putra').
6. The saga of endless tyranny continued for almost one thousand years. Different times of this millennium was proclaimed as Satyuga, Treta and Duapar. To carry on their 'Mission Divine', every big Aryan king used to be proclaimed as Avatar of Vishnu or Shiva. Moreover, as a very successful strategic tool, after the death of some powerful enemy (Dravidian/Native kings, intellectuals, social or religious revolutionaries), they will proclaim him as son of a Brahman in past life or would brand him as a Shiva Devotee.
7. Almost after 1000 years, Gautam Buddha was the first big religious/spiritual figure to challenge the discriminatory Vedas and gave everyone equal status. But after the Buddha and Buddhist kings' reign of few hundred years ended, everything was same again.
8. Then for another 1200-1300 years, tyranny continued in the form of casteism (Varnashrama Dharma). Till then the natives had forgotten that they were servants in their own country. They also started believing Brahman's story that they are Shudras as per the divine wish. The word 'Aryan' and 'Asura' was almost replaced by Brahmin and Shudra or Upper Caste and Lower Caste, by then. As the whole conspiracy successfully had got divine color by now, the Brahman was able to rule and control society without using a sword. The whole society was at the feet of the Brahman including rulers, but it was the Shudra who was at the receiving end.
9. Then from 998 AD Muslim kings from the west started invading India from time to time and then they ruled this sub-continent for many centuries to come. Though the lower caste was accustomed to humiliation, it was the turn of the upper castes to feel the heat of the same oppression that they committed on the natives of this country.
10. Starting from 1469, Guru Nanak and rest of the Sikh Gurus then undertook a humungous task to take the downtrodden people of this land out of centuries old religious, spiritual, economic and political slavery.
11. Sikh Gurus, through Gurbani exposed the reality of so called Vedas, Avatars and Devatas to the common man in their own simple language. In no uncertain terms, they told the masses that the so called Devatas/Avatars are none other than sundry kings/tribal lords from different times. (ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ਤਿਨ ਭੀ ਅੰਤ ਨਾ ਪਾਇਆ ਤਾਕਾ ਕਿਆ ਆਖਿ ਵੀਚਾਰੀ॥ – 423). Sikh Gurus uplifted the once ruler turned slaves, took them out of whirlpool of casteism, sacrificed themselves but treated them like their own children and gave them the title of 'SINGH' & 'KHALSA' – brave & sovereign. Honored them with the turban, horse and weaponry- the wardrobe reserved for the rulers of that time. Gurbani not only elevated these people spiritually but enabled them morally to be kings again and then after lot of sacrifices, a Khalsa Raj (Sovereign Kingdom) indeed came into being.

12. With the arrest of Banda Singh Bahadur in 1715, the Shahidi Yug (Martyrdom Era) began for the Sikhs. Thousands of Sikhs were butchered. The remaining ones went into hiding and lived in jungles and hills for many decades. From 1716 till 1799, almost for 83 years, the only aim of Sikhs was to survive at any cost from the onslaught of Muslim and Hindu rulers. After the death of Maharaja Ranjit Singh, in 1849 Sikhs lost their Khalsa Raj too. Sikhs not only became slaves, poor and illiterate again but furthermore, Sikhs went far away from the same principles and ideals of Gurbani that had become the basis of their rise. During this long period, the language in which Gurbani has been written was also forgotten.

13. It was not that Sikhs organically went away from Gurbani. It was more the Brahman making concerted efforts to break Sikhs from Gurbani and bring them back into the fold of the Hindu mythology. He began making this effort since the time Nanak refused to wear the Janeu (a sacred thread for Hindus) at the age of 9. What was the darkest period for Sikhs was the Golden opportunity for Brahman and he exploited it to the fullest. This was the time when Brahmans from Banaras changed their outlook and became 'Nirmala Sikhs'. Nirmalas along with Udasis (followers of Sri Chand- Nanak's estranged elder son) captured Sikh Gurdwaras along with the Sikh psyche. A web of deras was weaved in a large scale; Gurbani was intentionally translated in Vedic hue and color and various such teekas (translations) were distributed all over. Not only this, fake & unscrupulous stories about Sikh Gurus, popularly known as Sakhis were written and propagated among Sikhs at a large scale. Especially, the Sakhis written under the name of a fake character named Bhai Baala, actually attempted character assassination of Sikh Gurus in a not so subtle manner. In early 19th century, in a biggest attack amongst all, to project Sikhs as a branch of Hinduism, a scrupulous Book titled Bachitar Natak, renamed as *Dasam Granth* was created in the name of 10th Guru Sri Guru Gobind Singh. The real purpose of this book was to project the 10th Sikh Guru as a devotee of Chandi (Durga). This book is nothing but filled with Hindu mythology and pornographic content. Brahmans got an active support in this devilish work from another Sikh enemy of that time i.e. Britishers.

That's why whenever a young Sikh like me starts understanding Gurbani with logic, he gets confused very easily because more than the authentic stuff, adulterated stuff is easier to get. After listening to many of the Parcharks, one gets confused that if Hindu gods like Ramchandar, Krishn etc. were so perfect then what was the need for innumerable sacrifices made by Gurus to create another religion or spiritual path?

To dispel my own confusion, I did this small research. Whatever I came to understand, I shared with you. Actually, the situation is so grave that we don't yet have a Gurbani Translation that is 100% in line with the core philosophy. Yes, few good efforts are definitely being made recently.

So, I made two basic learnings from this research. First, the characters of Hindu mythology are not divine creatures. They are actually prominent characters of Hindu mythology rooted in a tyrannical history of Aryan oppression on native Indian tribes. Gurbani authenticates this point at various places and if confusion still persists, it is due to people who are translating or interpreting it wrongly, knowingly or unknowingly. If one keeps this fact in mind while understanding Gurbani then one will be able to get the essence of Gurbani easily. Secondly, every single human being living on this planet belongs to the same species known as Homo-Sapiens. The Sikhs who feel proud of their surnames and castes, logically speaking, are believers of Brahman's Varnashrama Dharma and definitely not followers of Sikh philosophy. Considering centuries old sundry tribal lords as some divine creatures and thinking oneself as superior to someone on the basis of caste, it is a sheer case of betrayal with the Guru.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੁ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥ Nicha Ander Nich Jaat Nichi Hu Ut Nich. Nanak Tin Kay Sang Sadh Vadiya Sio Kya Rees. Jithey Nich Samalean Nadar Teri Bakhshis. (Nanak will stand by the lowest, not with the elite. Societies that take care of the downtrodden have the blessing of God.) *The Punjabi version of this article appeared in Vol 2/2019. Ed.*



## Guru Nanak SAHIB or Guru Nanak DEV

Dr Harjinder Singh Dilgeer

Guru Nanak's parents named him NANAK. Later on, as a mark of respect, some Sikhs added Sahib as a suffix while others used Baba as a prefix. Most of the earlier writers, however, preferred using Baba Nanak; Sahib too was a later usage. In the second half of the nineteenth century some writers with *brahmanic* slants began adding the suffix "Dev" to Guru Nanak's name – even if no book, manuscript or verse in the SGGS had ever used DEV for Guru Nanak Sahib.

But, like the usage of 'Sri' in Sikhism, the term DEV was so well popularized by the *brahminic* writers that a simple minded person considers Guru Nanak's name as incomplete if it were uttered without the suffix of Dev.

### THE ILLOGIC OF IT ALL

It has been argued that Dev was added because all other Guru-names had two words (i.e. Amar Das, Ram Das, Hargobind, Har Rai, Harkrishan, Tegh Bahadur, Gobind Singh). For this reason, then, Dev should be added to the names of the three Gurus who had single names - Nanak, Angad and Arjan).

The logic of changing names of Gurus by adding a self-coined word to fit such a frivolous requirement is ridiculous, to say the least.

Are these names 'decoration pieces' that symmetry has to be established? Why should the real, given and original names of these three Gurus be not preserved? Secondly, it is wrong to say that Hargobind, Harkrishan are names with two words. The reality is that both are one word names too. So why wasn't there a need to change them to Hargobind Dev and Harkrishan Dev?

It has additionally been argued that the words "Dev" appeared 100 times and its equivalent "Deo" 56 times in the SGGS. For this reason, then, "Dev" and or "Deo" should be accepted by Sikhs.

This again is strange logic, to say the least.

### BUT "DEV" IS MENTIONED IN GURBANI! REALLY?

Some researchers have argued that in one of the verses of the SGGS, the name of Guru Arjan Sahib has been mentioned as 'Arjan Dev'. Hence his name should be written as Arjan Dev. And while we are at it, let us add "Dev" to the names of the first two Gurus also.

This verse by Bhatt poet Mathura on page 1409 of the SGGS reads as follows:

**ਜਪਉ ਜਿਨ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥**  
jap-ya-o jinh arjun, dayv guroo, fir sankat, jon garabh na aa-ya-o.

This verse means that "those who remember GuruDev, as per the teachings of Arjan, do not suffer the fear and pains of rebirth". Here "Dev" is a part of Guru (Gurdev) and not as suffix of the name of Guru Arjan Sahib.

It is interesting to note that, in the SGGS, the words "Ram" and "Chand" have appeared after the name of Guru Nanak in some instances. Should we accept Chand/Raam as suffix of Guru's name then?

Here is the verse on page 1387 of the SGGS where Ram is referred to as suffix:

**ਸਿਖਾ ਸੰਤ ਨਾਮੁ ਭਜੁ ਨਾਨਕ ਰਾਮ ਰੰਗਿ ਆਤਮ ਸਿਉ ਰੰਉ ॥ ੨ ॥**  
**sikh-yaa sa"t, naam bhaj, naanak, raam, ra"ng aatam si-o ra-un.**

It means: "Nanak says, (O! man) as per teachings of the God-oriented persons, realize the Virtues (of God), let your conscience live in love of God". Here, Ram has been used as one of the names of God and not as a suffix of Guru Nanak.

The verse where Chand is referred as suffix is contained on page 1399 of the SGGS:

**ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ ਭਯੇ ਆਨੰਦੁ ਤਾਰਨਿ ਮਨੁਖ ਜਨ ਕੀਅਉ ਪ੍ਰਗਾਸ ॥**  
**parathmay naanak cha"nd jagat bha-yo aana"nd taaran manukh-y jan kee-a-o pargaas.**

The meaning of the verse is: First, Nanak is like the resplendant moon, seeing him the world delights; to liberate the human beings, he illuminates our journey.

In the SGGS, the word Nanak appears more than 5100 times and Nanak(i) (short sound 'i' before K in Nanak), and Nanak(u) short 'u' under K in Nanak) 23 and 50 times respectively; so which spellings should we accept for his proper name, and what is the basis?

Now let us consider the usage of the word "Deo" (2 times after the word Nanak) and "Dev" (3 times after the word Nanak) in the verses of the SGGS. This verse on page 150 of the SGGS reads:

**ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥ ੧ ॥**  
**tin ka-o ki-aa updaysee-ai jin gur, naanak, day-o.**

This verse means: "Nanak, what sermons can be given to those, who have been blessed and enlightened by the Guru." Hence "Deo" is a part of Gurdev (gur+dayo)".

Of similar usage is the meaning of the word "Deo" in the verse on page 1102 of the SGGS:

**ਬੋਹਿਥੁ ਨਾਨਕ ਦੇਉ ਗੁਰੁ ਜਿਸੁ ਹਰਿ ਚੜਾਏ ਤਿਸੁ ਭਉਜਲੁ ਤਰਣਾ ॥**  
**bohith, naanak, day-o gur, jis har charaa-ay, tis bha-ojal tarnaa.**

It means: Nanak says, "Gurdev (day-o gur) is a boat, whomsoever gets to embark it will be ferried across the waters." Here too "Deo" (day-o) is a part of Gurdev and not a suffix of Guru Nanak's name. On page 430 of the SGGS, we have this verse:

**ਸੇ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥ ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥**  
**so vasai it ghar, jis gur poora sayv. abichal nagree, naanak, dayv.**

This means: Nanak, those whom the perfect Guru blesses with the service of God; his home (heart/mind) becomes (such an abode, i.e. abchal nagri, which is free from vices) where He resides. Here "Dev" has been used for God and not for Nanak or even Guru/Gurdev.

Further, we have these verses on page 1192 of the SGGS.

**ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗਿ ॥ ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ ॥ ਰਵਿਦਾਸ ਧਿਆਏ ਪ੍ਰਭ ਅਨੂਪ ॥ ਗੁਰੁ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ**  
**ਰੂਪ ॥ kabeer dhi-aa-i-o ayk ra"ng. naam dayv har jee-o baseh sa"ng. ravidas dhi-aa-ay parabh anoop. gur,**  
**naanak, dayv govi"nd roop.**

Meaning: Kabir remembered single-mindedly. (O! God) You dwell in (within the mind of) Namdev. Ravidas remembered the beautiful Master. Nanak says Gurdev is the image of Govind (God)].

In the second line of this verse, Dayv is a suffix of Namdev, but in fourth line Dayv is a part of Gurdev. Similarly, on page 1304 of the SGGS:

ਕਵਨ ਕਹਾਂ ਹਉ ਗੁਨ ਪ੍ਰਿਅ ਤੇਰੈ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਏਕ ਟੁਲੇਰੈ ॥ ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ॥ ਮਿਲੁ ਨਾਨਕ ਦੇਵ ਜਗਤ  
ਗੁਰ ਕੇਰੈ ॥ kavan kahaan ha-o gun pari-a tayrai. baran na saaka-o ayk tulayrai.  
darsan pi-aas bahuṭ man mayrai.mil, naanak, dayv jagat gur kayrai.

Meaning: I cannot narrate even some of them. O! my dear, how many of Your attributes, I can relate to? In my mind is great thirst to realize you. Nanak says, O Gurdev of the world (i.e. God), please meet me (i.e. dwell within my mind).

Besides these verses, the words Dev or Deo are found in about 150 verses in the SGGS (pp. 108, 155, 405, 469, 479, 522, 694, 795-96, 871, 943, 1129, 1142, 1149, 1172-73, 1180, 1183, 1338, 1353, 1389 etc). In all these verses Dev and Deo have been used in the meaning of the Creator Lord or His light and not as suffix of any name (even of the Gurus). For example, we have the following verses on page 405, 522, 943, 1142, 1150 and 1180 respectively of the SGGS:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਲੈ ਸਤਿਗੁਰ ਦੇਵ ॥ kaam krodh aha"kaar binsai, milai satgur dayv.

With this the cupidity, the anger, the ego vanishes, and one meets the divine Guru.

ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰ ਸਮਰਥ ਦੇਵ ॥ mahimaa kahee na jaa-ay, gur samrath dayv.

None can say the praise of all powerful, Gurdev.

ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥  
ghat ghat su"n kaa jaanai bhay-o. aad purakh nira"jan day-o.

If one who knows the secret, the void is in all bodies. He is the Primal Purkah, the taintless God.

ਗੁਰ ਜੈਸਾ ਨਾਹੀ ਕੇ ਦੇਵ ॥ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ ॥  
gur jaisaa naahee ko dayv. jis mastak bhaag so laagaa sayv.

None is light (of knowledge) like Guru. One, for whom is preordained, he is serving Him.

ਹਰਿ ਸਿਮਰਤ ਕਿਛੁ ਚਾਖੁ ਨ ਜੋਰੈ ॥ ਹਰਿ ਸਿਮਰਤ ਦੈਤ ਦੇਉ ਨ ਪੋਰੈ ॥  
har simrat kichh chaakh na johai. har simrat dait day-o na pohai.

Remembering God one's evil eye will not touch (see) you. Remembering God, the (fear of) biggest demon (daint day-o i.e., here, deo/biggest/chief among daints) cannot get hold.

ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ ॥ ra"ng laagaa at laal dayv.

(I am) in deep red colour (i.e. in deep love) of my God.

Now, in all these verses Deo/Dev has been used for God Waheguru or His light; and at one place it also means 'chief' (e.g. 'daint' and 'day-o' i.e. demons). So Dev/Deo has nothing to do with the name of the Gurus.

In the SGGS, there is a Vaar (ballad) by Satta and Balwand which mentions the names of the first five Gurus. They definitely knew the correct names of the Gurus. But they have not used "Dev" anywhere for any Guru.

Bhatt *Baani* is also a part of the SGGS. These Bhattas were court poets of the Guru Arjun. Similarly, none of them have used "Dev" for any Guru. Bhai Gurdas, who scribed their verses in the Pothi Sahib and Guru Arjan Sahib who approved the scribe, surely had knowledge of the names of the Gurus. If the suffix "Dev" had been

omitted, by Satta-Balwand or the Bhattas, by error, Guru Arjan or Bhai Gurdas would have corrected it. This proves that Guru Arjan too did not use Dev for any Guru.

The argument that “Dev” should be added to the names of any of our Guru is therefore fallacious.

I was once reminded by the late Sardar Gurmit Singh of Australia of words seemingly appearing as suffixes to Nanak within the SGGS. These words are: Nanak Neech, Nanak Soami, Nanak Saiar, Nanak Sohan, Nanak Sahib, Nanak Sant, Nanak Sadhu, Nanak Sadh, Nanak Sevak, Nanak Giani, Nanak Gur, Nanak Gurmukh, Nanak Yogi, Nanak Jachak, Nanak Jan, Nanak Das, Nanak Dasan, Nanak Data, Nanak Deen, Nanak Bhagat, Nanak Murakh, Nanak Raj, Nanak Ram, Nanak Lal, Nanak Vichara, Nanak Garib, Nanak Chand and more.

Should we then adopt any or all of these as suffixes (like “Dev”) to Guru Nanak’s name?

### USAGE OF “DEV” IN NON GURBANI SOURCES

Early sources of Guru Nanak's life include Wilayat Wali Janamsakhi, Meharban Wali Janamsakhi, Bhai Bala Wali Janamsakhi, Bhai Mani Singh Wali Janamsakhi (attributed to him), and Puratan Janamsakhi etc. None of these used “Dev” as suffix of Guru Nanak's name.

The 'ardas', approved by the S.G.P.C. and released from Akal Takht, begins with a stanza from Bachittar Natak Granth BNG (wrongly attributed to Guru Gobind Singh). How and through what conspiracy this stanza became a part of the Sikh Ardas during the Mahants' period is not the subject of this essay; but this 'ardas' too does not use “Dev” as suffix of the name of any Guru:

pirtham bhagauti simar kay gur nanak layee dhiayei. phir a<sup>n</sup>gad te gur amardaas, raamdaasay hoyiee sahayei. arjan hargobi<sup>n</sup>d no, simrau sri harrai.

In fact, the author of BNG (it is not Guru Gobind Singh) mentions the names of all the Gurus but he too does not use DEV with any Guru's name. Of Guru Nanak, the BNG author writes: Tīn bedian ki kul bikhayei pragatei nanak Rai. He uses “Rai” and not “Dev”. Clearly then, both these suffixes of Rai and Dev to Guru Nanak’s name are arbitrary additions in recent writings

There is a substantial number of *vaars* (ballads) in Punjabi which preserve the history of the Guru period. Most of these were written between seventeenth and early nineteenth century.

These include: Raamkali Di Vaar (Satta & Balwand), Vaar Babey Nanak Ji Ki (Bhai Gurdas), Karhkhay Patshah Dasven Kay (Sain Singh), Paurian Guru Gobind Singh Ji Kian (Mir Mushki & Chhabila), Yudh Guru Gobind Singh Ji Ka (Ani Rai), Vaar Patshahi Dasvin Ki (author unknown), Vaar Bhayrei Ki Patshahi Das (author unknown), Vaar Bhangani Ki (author unknown), Yudh-Charitra Guru Gobind Singh Ji Ka (Veer Singh Ball), Vaar Amritsar Ki (Darshan Bhagat), and Vaar Sarb Loh Ki (author unknown), and Vaar Kalyan Ki (Khushal Chand).

In all of these *vaars*, nowhere has “Dev” been used as suffix to the name of any Guru.

### THE WRITINGS OF BHAI GURDAS

Bhai Gurdas has used the word DEO or DEV in several verses of his *vaars* e.g. *vaar* 3 (*pauris* 2 and 12), *vaar* 13 (*pauri* 25), *vaar* 15 (*pauri* 2), etc. But in these verses Dev/Deo is not a part of any Guru's name but it means 'manifested'. Further, he has used DEO/DEV in *vaar* 24 (*pauri* 25), where the words ‘deo japaiya...’ means ‘the Guru advocated realization of the Creator’ (here “Deo” means God, the Creator). In *vaar* 28 (*pauri* 11), 'Dev' means 'devta/god' and it is not a suffix of any Guru's name.

Bhai Gurdas's 1st *vaar* depicts the life and role of the Guru Sahibs and in the whole *vaar* the word "Dev" has not been used even once. In this *vaar*, *paaris* 23 to 45 are life story of Guru Nanak Sahib and *paaris* 45 to 48 are about the lives of Guru Angad to Guru Hargobind Sahib. In these 26 *paaris* too the word "Dev" as suffix is missing.

Surely Bhai Gurdas would not have resorted to writing the incomplete name of Guru Sahibs?

### USAGE OF "DEV" IN HISTORICAL SOURCES

The Bhatt Vahis (by various Bhattas, including Mathra and Keerat, the poets of SGGS) and Panda Vahis (of Hardwar, Pehowa, and Mattan etc) were written during the times of Gur Sahibs. None of the entry-writers of these records used "Dev" for any Guru.

The Sikh history books written during the eighteenth and nineteenth centuries include the works by Sainapati, Koer Singh, Kesar Singh Chhibber, Sawrup Singh Kaushish, Ratan Singh Bhango, Sukhiasi Ram Bedi etc. None of these has used "Dev" as suffix of the name of any Guru. Dev is missing even from the Nirmala writings.

### THE NIRMALAS AND ILLITERATE POLITICIANS ARE RESPONSIBLE

The usage of Dev began with Nirmala and Brahmin writers after 1850s. The first Sikh to popularize it was Nirmala Bhai Veer Singh. Though he used Dev but his action was still not followed up by serious Sikh scholars. It was only after 1972 that "Dev" became an epidemic and Guru Nanak Sahib's name was changed into Guru Nanak Dev.

In 1972, Zail Singh became the chief minister of the Punjab. It was he who changed the name of Guru Nanak University Amritsar into Guru Nanak Dev University. Being illiterate Zail Singh did not have sufficient knowledge of Sikh history or philosophy. He had been a 'ritual-performing priest' but had never done serious study of Sikhism. He was thus not expected to know the real name of Guru Nanak Sahib.

Zail Singh's lack of literacy is further evident of his decision to change the name of ancient region Rupar into Rupnagar. He believed the name was not RUPAR but RO+PAR meaning 'to begin weeping'. Later, in 1997-98, chief minister P. S. Badal too followed Zail Singh and changed the name of Guru Nanak Thermal Plant Bathinda to 'Guru Nanak Dev Thermal Plant'.

Later, Guru Arjan Sahib and lastly Guru Angad Sahib's names too were changed first by the vedic slant writers and then by novice Sikh writers, and finally by the ignorant Sikh leaders who popularized "Dev" as suffix of the name of Guru Angad Sahib. Manjit Singh Calcutta, the Secretary of the SGPC in 2004, played a major role, under the influence of a particular semi-literate employee of the SGPC. This practice was then followed by the common folk.

There is a verse on page 767 in the SGGS that depicts the consequences of following un-enlightened leaders as follows:

**ਅੰਧਾ ਆਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥ ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ ॥**  
**a"ndhaa aagoo jay thee-ai ki-o paadhar jaanai. aap musai mat hochhee-ai ki-o raahu pachhaanai.**

How can a blind leader who is lost in his own ignorance even find his own way, let alone show others the way?

Enlightened Sikhs have continued referring to Guru Nanak, Guru Angad and Guru Arjan Sahib by their authentic and original names.

## ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ

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*To Serve the Guru is to Internatelize the Shabad.*

ਅੱਜਕਲ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਂ ਵਿਚ ਬਹੁਤ ਸਾਰੀਆਂ ਸੇਵਾਵਾਂ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ, ਜਿਸ ਤਰ੍ਹਾਂ ਕਿ: ਜੋੜਿਆਂ ਦੀ ਸੰਭਾਲ ਤੇ ਸਫਾਈ ਜਾਂ ਬੂਟ ਪਾਲਸ਼ ਕਰਨੇ, ਲੰਗਰ ਬਣਾਣਾ ਤੇ ਵਰਤਾਣਾ, ਬਰਤਨਾਂ ਦੀ ਸਫਾਈ ਤੇ ਸੰਭਾਲ, ਸਥਾਨ ਦੀ ਸਫਾਈ, ਚਾਦਰਾਂ ਧੋਣੀਆਂ ਤੇ ਵਿਛਾਣੀਆਂ, ਇਮਾਰਤ ਲਈ ਮਾਇਆ, ਲੰਗਰ ਤੇ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਲਈ ਮਾਇਆ, ਅਨਾਜ਼, ਦਾਲਾਂ ਜਾਂ ਹੋਰ ਚੀਜ਼ਾਂ ਆਦਿ ਭੇਟ ਕਰਨੀਆਂ, ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਤਿਆਰ ਕਰਨ ਦੀ ਸੇਵਾ, ਦਿਨ ਅਤੇ ਰਾਤ ਦੇ ਸਮੇਂ ਇਮਾਰਤ ਦੀ ਰੱਖਿਆ, ਚੀਜ਼ਾਂ ਦੀ ਸੰਭਾਲ, ਉਹਨਾਂ ਨੂੰ ਠੀਕ ਕਰਨਾ ਜਾਂ ਕਰਵਾਉਣਾ, ਆਦਿ।

ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਦੁਆਰਾ ਲਾਗੂ ਕੀਤੀ ਗਈ "ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ" ਅਨੁਸਾਰ ਸਾਧਾਰਨ ਰੂਪ ਦੀਆਂ ਸੇਵਾਵਾਂ ਇਹ ਹਨ - ਗੁਰਦੁਆਰੇ ਦਾ ਝਾੜੂ, ਲੇਪਣ, ਸੰਗਤਾਂ ਦੀ ਪਾਣੀ ਪੱਖੇ ਦੀ ਸੇਵਾ, ਲੰਗਰ ਦੀ ਸੇਵਾ, ਜੇੜੇ ਝਾੜਨਾ ਆਦਿ। ਜੇ ਕਰ ਧਿਆਨ ਨਾਲ ਵਿਚਾਰਿਆਂ ਜਾਵੇ ਤਾਂ ਇਨ੍ਹਾਂ ਸੇਵਾਵਾਂ ਦਾ ਸੰਬੰਧ ਜਿਆਦਾ ਤਰ ਸਰੀਰਕ ਤਲ ਤੇ ਕੀਤੀਆਂ ਜਾਂ ਰਹੀਆਂ ਕਿਰਿਆਵਾਂ ਨਾਲ ਜਾਂ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਂ ਲਈ ਮਾਇਆ ਭੇਟ ਕਰਨ ਹੈ, ਤੇ ਨਾਲ ਹੈ।

ਜੇ ਕਰ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਬਾਣੀ ਅਨੁਸਾਰ ਵੇਖਿਆ ਜਾਵੇ ਤਾਂ ਇਨ੍ਹਾਂ ਸੇਵਾਵਾਂ ਦਾ ਸਿਧੇ ਤੌਰ ਤੇ ਬਹੁਤ ਘਟ ਜ਼ਿਕਰ ਮਿਲਦਾ ਹੈ। ਜਿਸ ਸੇਵਾ ਦਾ ਗੁਰਬਾਣੀ ਵਿਚ ਸਿਧੇ ਤੌਰ ਤੇ ਬਹੁਤ ਵਾਰੀ ਜ਼ਿਕਰ ਮਿਲਦਾ ਹੈ, ਉਹ ਸੇਵਾ ਸਾਡੇ ਬਹੁਤ ਸਾਰੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਂ ਦੀਆਂ ਸੇਵਾਵਾਂ ਦੀ ਲਿਸਟ ਵਿਚ ਹੀ ਨਹੀਂ ਵੇਖੀ ਜਾਂਦੀ ਹੈ ਤੇ ਅਕਸਰ ਉਸ ਦਾ ਰੋਜ਼ਾਨਾ ਦੇ ਸਮਾਗਮਾਂ ਵਿਚ ਬਹੁਤ ਘਟ ਜ਼ਿਕਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਆਓ ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਸਮਝਣ ਦਾ ਯਤਨ ਕਰੀਏ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਸੇਵਾ ਸਬੰਧੀ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀ ਸਿਖਿਆਂ ਦਿਤੀ ਹੈ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਆਪਣੀ ਵਾਰ ਵਿਚ ਸੁਚੇਤ ਕਰਕੇ ਸਮਝਾਇਆ ਹੈ, ਕਿ ਉਸ ਜੀਭ ਉਪਰ ਲਾਹਨਤ ਹੈ, ਜਿਹੜੀ ਕਿ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਗੁਰੂ ਦੇ ਸਬਦ ਤੋਂ ਬਿਨਾਂ ਕਿਸੇ ਹੋਰ ਮੰਤ੍ਰ ਨੂੰ ਸਿਮਰਦੀ ਰਹਿੰਦੀ ਹੈ। ਜਿਹੜੇ ਹੱਥ ਪੈਰ ਗੁਰੂ ਦੀ ਮਤਿ ਅਨੁਸਾਰ ਦੱਸੀ ਸੇਵਾ ਛੱਡ ਕੇ ਹੋਰ ਝੂਠੀ ਸੇਵਾ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਉਹਨਾਂ ਉੱਪਰ ਵੀ ਲਾਹਨਤ ਹੈ। ਪੀਰ ਨਾਲ ਮੁਰੀਦਾਂ ਦੀ ਪ੍ਰੀਤ ਹੀ ਅਸਲੀ ਸਫਲ ਸੇਵਾ ਹੈ, ਤੇ ਮਨੁੱਖ ਨੂੰ ਆਤਮਿਕ ਸੁਖ ਸਿਰਫ ਸਤਿਗੁਰ ਦੀ ਸ਼ਰਣ ਵਿਚ ਆ ਕੇ ਹੀ ਮਿਲ ਸਕਦਾ ਹੈ।

**ਪ੍ਰਿਗ ਜਿਹਬਾ ਗੁਰ ਸਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤ੍ਰ ਸਿਮਰਣੀ॥ ਵਿਣੁ ਸੇਵਾ ਪ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ॥ ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸੁਖ ਸਤਿਗੁਰ ਸਰਣੀ ॥੧੦॥ (੨੭-੧੦-੬)**

ਗੁਰਬਾਣੀ ਨੇ ਸਮਝਾਇਆ ਹੈ ਕਿ ਸਿਰਫ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸੇਵਾ ਭਗਤੀ ਕਰੋ, ਤੇ ਕਿਸੇ ਹੋਰ ਦੇਵੀ ਦੇਵਤੇ ਆਦਿਕ ਦੀ ਸੇਵਾ ਜਾਂ ਪੂਜਾ ਨਾ ਕਰੋ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਸੇਵਾ ਭਗਤੀ ਕੀਤੀਆਂ ਮਨ ਚਾਹੇ ਫਲ ਪਾ ਸਕਦੇ ਹਾਂ, ਕਿਸੇ ਹੋਰ ਦੇਵੀ ਦੇਵਤੇ ਆਦਿਕ ਦੀ ਪੂਜਾ ਨਾਲ ਇਹ ਮਨੁੱਖਾ ਜੀਵਨ ਵਿਅਰਥ ਚਲਾ ਜਾਂਦਾ ਹੈ। ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਪਿਆਰ ਮੇਰੇ ਜੀਵਨ ਦੀ ਜੁਗਤਿ ਹੈ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਸਿਫਤਿ ਸਾਲਾਹ ਹੀ ਮੇਰੇ ਵਾਸਤੇ ਮਨ ਪਰਚਾਵੇ ਦੀਆਂ ਕਥਾ ਕਹਾਣੀਆਂ ਹਨ। ਮੈਨੂੰ ਅਜੇਹੀ ਸੇਵਾ ਭਗਤੀ ਚੰਗੀ ਲੱਗਦੀ ਹੈ, ਕਿ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਮੇਰਾ ਮਨ ਅਕਾਲ ਪੁਰਖ ਦੀ ਯਾਦ ਵਿਚ ਲੀਨ ਹੋ ਜਾਏ।

**ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ ॥੧॥ ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਣੀ ਜੀ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵ ਬਨੀ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥ (੪੯੦)**

ਜਿਸ ਤਰ੍ਹਾਂ ਇਕ ਬੱਚੇ ਨੂੰ ਪਿਆਰ ਕਰੇ ਤਾਂ ਉਸ ਦੇ ਮਾਤਾ ਪਿਤਾ ਖੁਸ਼ ਹੁੰਦੇ ਹਨ। ਅਕਾਲ ਪੁਰਖ ਸਭ ਜੀਵਾਂ ਦਾ ਪਿਤਾ ਤੇ ਮਾਤਾ ਹੈ, ਇਸ ਲਈ ਜਦੋਂ ਉਸ ਦੀ ਸ੍ਰਿਸ਼ਟੀ ਵਿਚ ਪੈਦਾ ਕੀਤੀ ਗਈ ਖਲਕਤ ਦੀ ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਤਾਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਬਖਸ਼ਿਸ਼ ਤੇ ਖੁਸ਼ੀ ਮਿਲਦੀ ਹੈ। ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਕਰਨ ਨਾਲ ਮਨ ਵਿਚ ਨਿਮਰਤਾ ਤੇ ਭਗਤੀ ਭਾਵਨਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਜਿਸ ਨਾਲ ਮਨੁੱਖ ਦਾ ਹੰਕਾਰ ਘਟਦਾ ਹੈ।

ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉਦਾਹਰਣ ਦੇ ਕੇ ਸਮਝਾਇਆ ਹੈ ਕਿ ਜਿਵੇਂ ਹਾਥੀ ਦੇ ਸਿਰ ਤੇ ਕੁੰਡਾ ਹੁੰਦਾ ਹੈ ਤਾਂ ਉਹ ਮਹਾਵਤ ਦੇ ਕਰੇ ਅਨੁਸਾਰ ਚਲਦਾ ਰਹਿੰਦਾ ਹੈ। ਜਿਵੇਂ ਅਹਰਣ ਹਥੜੇ ਹੇਠਾਂ ਆਪਣਾ ਸਿਰ ਰੱਖ ਦਿੰਦੀ ਹੈ, ਤੇ ਤੌਪਿਆ ਹੋਇਆ ਲੋਹਾ ਠੀਕ ਆਕਾਰ ਵਿਚ ਬਦਲਣ ਲਗਦਾ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਆਪਣੇ ਸਰੀਰ ਤੇ ਮਨ ਨੂੰ ਸਤਿਗੁਰੂ ਅੱਗੇ ਅਰਪਣ ਕਰ ਕੇ ਸਾਵਧਾਨ ਹੋ ਕੇ ਸੇਵਾ ਕਰਨੀ ਹੈ ਤਾਂ ਜੋ ਸਾਡੇ ਜੀਵਨ ਦੀ ਸਹੀ ਘਾੜਤ ਹੋ ਸਕੇ। ਜਦੋਂ ਮਨੁੱਖ ਸਤਿਗੁਰੂ ਦੇ ਸਨਮੁਖ ਹੋ ਕੇ ਇਸ ਤਰ੍ਹਾਂ ਆਪਣਾ ਆਪ ਗਵਾ ਲੈਂਦਾ ਹੈ, ਤੇ ਗੁਰੂ ਦੀ ਮਤ ਨੂੰ ਅਪਨਾ ਲੈਂਦਾ ਹੈ ਤਾਂ ਸਮਝੋ ਕਿ ਉਸ ਨੇ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਰਾਜ ਭਾਗ ਲੈ ਲਿਆ ਹੈ।

ਇਕ ਗੁਰਮੁਖ ਹੀ ਗੁਰੂ ਦੀ ਮਤ ਅਨੁਸਾਰ ਚਲ ਕੇ ਕੁਦਰਤ ਦੀ ਇਸ ਸਚਾਈ ਨੂੰ ਸਮਝ ਸਕਦਾ ਹੈ, ਜਿਸ ਉਤੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਮਿਹਰ ਦੀ ਨਜ਼ਰ ਹੋਵੇ। ਇਸ ਲਈ ਸਿੱਖ ਨੇ ਸੇਵਾ ਕਰਨ ਸਮੇਂ ਆਪਣੇ ਸਰੀਰ ਤੇ ਮਨ ਨੂੰ ਸਬਦ ਗੁਰੂ ਅੱਗੇ ਅਰਪਣ ਕਰ ਕੇ ਸਾਵਧਾਨ ਹੋ ਕੇ ਸੇਵਾ ਕਰਨੀ ਹੈ।

**ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥ ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ ॥  
ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥੧੪॥ (੬੪੭-੪੮)**

ਜੇਹੜਾ ਸੇਵਕ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਲੈਣ ਲਈ ਗੁਰੂ ਦੇ ਦਰ ਤੇ ਰਹਿੰਦਾ ਹੈ, ਤੇ ਗੁਰੂ ਦਾ ਹੁਕਮੁ ਆਪਣੇ ਮਨ ਵਿਚ ਮੰਨਦਾ ਹੈ; ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਪ੍ਰਾਪਤ ਕਰਕੇ ਜਿਹੜਾ ਆਪਣੇ ਆਪ ਨੂੰ ਵੱਡਾ ਕਰਕੇ ਨਹੀਂ ਜਤਾਉਂਦਾ, ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਨਾਮੁ ਸਦਾ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਧਿਆਉਂਦਾ ਰਹਿੰਦਾ ਹੈ; ਜਿਹੜਾ ਸੇਵਕ ਆਪਣਾ ਮਨ ਸਤਿਗੁਰੂ ਅੱਗੇ ਵੇਚ ਦਿੰਦਾ ਹੈ ਭਾਵ ਗੁਰੂ ਦੇ ਅੱਗੇ ਆਪਣਾ ਮਨ ਅਰਪਨ ਕਰ ਦਿੰਦਾ ਹੈ ਤੇ ਆਪਣੇ ਮਨ ਨੂੰ ਗੁਰੂ ਦੀ ਮਤ ਅਨੁਸਾਰ ਚਲਣ ਲਈ ਕਰਦਾ ਹੈ, ਫਿਰ ਅਜੇਹੇ ਸੇਵਕ ਦੇ ਸਾਰੇ ਕਾਰਜ ਆਪਣੇ ਆਪ ਸਿਰੇ ਚੜ੍ਹ ਜਾਂਦੇ ਹਨ।

ਜਿਹੜਾ ਸੇਵਕ ਗੁਰੂ ਦੀ ਸੇਵਾ ਕਰਦਾ ਹੋਇਆ, ਕਿਸੇ ਤਰ੍ਹਾਂ ਦੇ ਫਲ ਦੀ ਖਾਹਿਸ਼ ਆਪਣੇ ਮਨ ਵਿਚ ਨਹੀਂ ਰੱਖਦਾ ਹੈ, ਉਸ ਨੂੰ ਮਾਲਿਕ ਅਕਾਲ ਪੁਰਖੁ ਆਪਣੇ ਆਪ ਮਿਲ ਪੈਂਦਾ ਹੈ। ਇਹ ਹਮੇਸ਼ਾਂ ਧਿਆਨ ਵਿਚ ਰੱਖਣਾ ਹੈ ਕਿ ਉਹੀ ਸੇਵਕ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ, ਜਿਸ ਤੇ ਅਕਾਲ ਪੁਰਖੁ ਆਪਣੀ ਮੇਹਰ ਕਰਦਾ ਹੈ। ਇਸ ਲਈ ਆਪਣਾ ਆਪ ਗੁਰੂ ਅੱਗੇ ਅਰਪਨ ਕਰਕੇ, ਬਿਨਾਂ ਕਾਮਨਾਂ ਦੇ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

**ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੇ ਰਹੈ ॥ ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥ ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ ॥  
ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥ ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥ ਅਪਨੀ  
ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥ ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥ (੨੮੬-੨੮੭)**

ਵਜਦੋਂ ਸਤਿਗੁਰੂ ਆਪਣੇ ਸਿੱਖਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦਿੰਦਾ ਹੈ, ਤਾਂ ਉਹ ਸਿੱਖ ਸਤਿਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਨੂੰ ਬੜੇ ਧਿਆਨ ਨਾਲ ਸੁਣਦੇ ਹਨ, ਫਿਰ ਉਹ ਸਿੱਖ ਸਤਿਗੁਰੂ ਦੇ ਭਾਣੇ ਵਿਚ ਰਹਿਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੰਦੇ ਹਨ, ਜਿਸ ਸਦਕਾ ਉਹਨਾਂ ਦੇ ਚਿਹਰੇ ਤੇ ਰੌਣਕ ਲੱਗੀ ਰਹਿੰਦੀ ਹੈ। ਜਿਸ ਸੇਵਾ ਨਾਲ ਸਤਿਗੁਰੂ ਦਾ ਮਨ ਸਿੱਖ ਤੇ ਪਤੀਜ ਜਾਏ, ਉਹੀ ਕੀਤੀ ਹੋਈ ਸੇਵਾ ਸਫਲ ਹੁੰਦੀ ਹੈ, ਕਿਉਂਕਿ ਜਦੋਂ ਸਤਿਗੁਰੂ ਦਾ ਮਨ ਪਤੀਜੇ, ਤਾਂ ਮਨੁੱਖ ਦੇ ਮਨ ਅੰਦਰੋਂ ਵਿਕਾਰ ਆਪਣੇ ਆਪ ਦੂਰ ਹੋਣੇ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਸ ਲਈ ਹਮੇਸ਼ਾਂ ਧਿਆਨ ਵਿਚ ਰੱਖਣਾ ਹੈ ਕਿ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਅਨੁਸਾਰ ਕੀਤੀ ਹੋਈ ਸੇਵਾ ਹੀ ਸਫਲ ਹੋ ਸਕਦੀ ਹੈ।

**ਪਉੜੀ ॥ ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥ ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥ (੩੧੪)**

ਜਿਹੜਾ ਮਨੁੱਖ ਕੋਈ ਕੰਮ ਬੱਧਾ ਚਟੀ ਭਾਵ ਔਖਾ ਹੋ ਕੇ ਤੇ ਖਿੜ ਕੇ ਕਰਦਾ ਰਹੇ, ਉਸ ਦਾ ਲਾਭ ਨਾ ਤਾਂ ਉਸ ਨੂੰ ਆਪਣੇ ਆਪ ਨੂੰ ਹੁੰਦਾ ਹੈ ਤੇ ਨਾ ਹੀ ਕਿਸੇ ਹੋਰ ਨੂੰ ਹੁੰਦਾ ਹੈ। ਉਹੀ ਕੰਮ ਸਿਰੇ ਚੜ੍ਹਿਆ ਸਮਝੇ ਜਿਹੜਾ ਆਪਣੀ ਮਨ ਦੀ ਇਛਾ ਤੇ ਅੰਦਰੂਨੀ ਖੁਸ਼ੀ ਨਾਲ ਕੀਤਾ ਜਾਵੇ। ਇਸ ਲਈ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਖਿੜੇ ਮੱਥੇ ਪੂਰੀ ਲਗਨ ਲਗਾ ਕੇ ਕਰਨੀ ਹੈ।

**ਬਧਾ ਚਟੀ ਜੇ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥ ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥ ੩ ॥ (੭੮੭)**

ਗੁਰੂ ਦੀ ਦੱਸੀ ਸਿੱਖਿਆ ਮਾਇਆ ਦੇ ਬੰਧਨਾਂ ਨੂੰ ਤੋੜਦੀ ਹੈ ਤੇ ਮਨੁੱਖ ਨੂੰ ਮਾਇਆ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਖਲਾਸੀ ਮਿਲ ਜਾਂਦੀ ਹੈ, ਅਜੇਹਾ ਕਰਨ ਨਾਲ ਮਨੁੱਖ ਸੱਚੇ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਚਰਨਾਂ ਵਿਚ ਸਮਾਇਆ ਰਹਿੰਦਾ ਹੈ। ਜੇ ਕੋਈ ਮਨੁੱਖ ਚਿੱਤ ਲਗਾ ਕੇ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਕਰੇ, ਤਾਂ ਸਤਿਗੁਰੂ ਦੀ ਦੱਸੀ ਸੇਵਾ ਦਾ ਫਲ ਜ਼ਰੂਰ ਮਿਲਦਾ ਹੈ। ਚਿੱਤ ਲਗਾ ਕੇ ਸੇਵਾ ਕਰਨ ਨਾਲ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚੋਂ ਹੰਕਾਰ ਦੂਰ ਹੁੰਦਾ ਹੈ, ਤੇ ਉਸ ਨੂੰ ਮਨ ਚਾਹਿਆ ਫਲ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ। ਇਸ ਲਈ ਜੀਵਨ ਵਿਚ ਸਫਲਤਾ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਅਨੁਸਾਰ ਚਿਤ ਲਾ ਕੇ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

**ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਰੁ ਜਾਇ ॥ (੬੪੪)**

ਸਾਰੇ ਜੀਵ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਹਨ, ਫਿਰ ਕਿਸ ਨੂੰ ਚੰਗਾ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਤੇ ਕਿਸ ਨੂੰ ਮੰਦਾ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ? ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਯਾਦ ਮਨ ਵਿਚ ਵਸਾਣ ਵਾਲੇ ਮਨੁੱਖ ਨੂੰ ਸਭ ਜੀਵ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਦਿਸਦੇ ਹਨ। ਜੇਕਰ ਅਕਾਲ ਪੁਰਖੁ ਮੇਰੇ ਮਨ ਵਿਚੋਂ ਭੁੱਲ ਜਾਏ ਤਾਂ ਹਰੇਕ ਜੀਵ ਮੈਨੂੰ ਵੈਰੀ ਜਾਪਦਾ ਹੈ, ਪਰ ਜੇ ਅਕਾਲ ਪੁਰਖੁ ਮੇਰੇ ਚਿੱਤ ਵਿਚ ਵੱਸ ਜਾਵੇ ਤਾਂ ਹਰੇਕ ਜੀਵ ਮੈਨੂੰ ਆਪਣਾ ਜਾਪਦਾ ਹੈ।

ਅਕਾਲ ਪੁਰਖੁ ਨੂੰ ਆਪਣੇ ਚਿੱਤ ਵਿਚ ਵਸਾਣਾ ਹੀ ਅਸਲੀ ਸੇਵਾ ਹੈ। ਜਦੋਂ ਅਕਾਲ ਪੁਰਖੁ ਮੇਰੇ ਚਿੱਤ ਵਿਚ ਵੱਸ ਜਾਂਦਾ ਹੈ ਤਾਂ ਫਿਰ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੇ ਅਲੱਖ ਤੇ ਅਭੇਦ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਬਰਾਬਰ ਦਾ ਮੈਨੂੰ ਜਗਤ ਵਿਚ ਹੋਰ ਕੋਈ ਦੂਸਰਾ ਨਹੀਂ ਦਿਖਾਈ ਦਿੰਦਾ ਹੈ।

**ਆਸਾ ਮਹਲਾ ੫ ॥ ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੇ ਲਾਗੁ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ ॥ ਅਵਰੁ ਨ ਕੇਉ ਦੁਜਾ ਸੁਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥੧॥ (੩੮੩)**

ਅਕਾਲ ਪੁਰਖੁ ਨਾਲ ਪਿਆਰ ਪਾਇਆਂ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਇਕ ਅਚਰਜ ਆਤਮਕ ਅਭੇਦਤਾ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ ਹੰਕਾਰ ਮੁੱਕ ਜਾਂਦਾ ਹੈ, ਮਨ ਪਵਿਤਰ ਹੋ ਜਾਂਦਾ ਹੈ, ਤੇ ਮਨੁੱਖ ਦੀ ਸੁਰਤਿ ਅਕਾਲ ਪੁਰਖੁ ਵਿਚ ਲੀਨ ਰਹਿੰਦੀ ਹੈ। ਪਰੰਤੂ ਚੰਗੀ ਕਿਸਮਤ ਤੋਂ ਬਿਨਾ ਅਜੇਹਾ ਗੁਰੂ ਨਹੀਂ ਮਿਲਦਾ, ਜਿਸ ਦੇ ਮਿਲਿਆਂ ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ ਮਾਇਆ ਦੇ ਮੋਹ ਵਾਲੀ ਕੂੜ ਦੀ ਕੰਧ ਟੁਟ ਜਾਏ। ਜਦੋਂ ਇਹ ਕੰਧ ਨਿਕਲ ਜਾਂਦੀ ਹੈ, ਤਾਂ ਹਰੀ ਨਾਲ ਮਿਲਾਪ ਹੋ ਜਾਂਦਾ ਹੈ ਤੇ ਮਨੁੱਖ ਨੂੰ ਸਦਾ ਲਈ ਆਨੰਦ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦਾ ਹੈ।

ਜਿਸ ਸੇਵਕ ਨੂੰ ਇਹੋ ਜਿਹਾ ਗੁਰੂ ਮਿਲ ਪੈਂਦਾ ਹੈ, ਉਹ ਸੇਵਕ ਗੁਰੂ ਦੀ ਅਜੇਹੀ ਸੇਵਾ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਸੇਵਕ ਗੁਰੂ ਦੀ ਮਰਜ਼ੀ ਨੂੰ ਆਪਣੇ ਚਿੱਤ ਵਿਚ ਸਦਾ ਲਈ ਟਿਕਾ ਲੈਂਦਾ ਹੈ, ਤੇ ਹਮੇਸ਼ਾਂ ਗੁਰੂ ਦੇ ਹੁਕਮ ਵਿਚ ਚਲਦਾ ਹੈ। ਇਸ ਲਈ ਆਪਣੇ ਮਨ ਨੂੰ ਸਮਝਣਾ ਹੈ ਕਿ ਇਹੋ ਜਿਹੇ ਗੁਰੂ ਦੀ ਸਰਨ ਵਿਚ ਪੈਣਾ ਚਾਹੀਦਾ ਹੈ, ਜਿਸ ਦੀ ਸਰਨ ਪਿਆਂ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਪਿਆਰ ਪੈਦਾ ਹੋ ਜਾਏ, ਤੇ ਹੋਰ ਮਾਇਆ ਮੋਹ ਦਾ ਪਿਆਰ ਸਭ ਕੁਝ ਭੁਲ ਜਾਏ। ਗੁਰੂ ਅਜੇਹਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ, ਜਿਸ ਦੀ ਸਰਨ ਪਿਆਂ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਚਿੱਤ ਸਦਾ ਜੁੜਿਆ ਰਹੇ, ਤੇ ਇਹੋ ਜਿਹੇ ਆਤਮਕ ਜੀਵਨ ਦਾ ਦਰਜਾ ਮਿਲ ਜਾਏ, ਜਿਸ ਕਰਕੇ ਕਦੇ ਬੁਢਾਪੇ ਦਾ ਡਰ ਨਾ ਰਹੇ, ਤੇ ਮਨੁੱਖ ਦਾ ਆਤਮਕ ਬਲ ਕਦੇ ਵੀ ਕਮਜ਼ੋਰ ਨਾ ਹੋਵੇ।

**ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵਿਐ ਗੋਵਿੰਦ ਪ੍ਰੀਤਿ ਊਪਜੈ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥ (੪੯੦)**

ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਂਦੇ ਹਨ ਕਿ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਜ਼ਰੂਰ ਫਲ ਦੇਂਦੀ ਹੈ, ਕਿਉਂਕਿ ਜੇਕਰ ਸਤਿਗੁਰੂ ਪ੍ਰਸੰਨ ਹੋ ਜਾਏ, ਤਾਂ ਉਹ ਅਕਾਲ ਪੁਰਖ ਮਿਲ ਪੈਂਦਾ ਹੈ, ਜੋ ਸਭ ਵਿਚ ਵਿਆਪਕ ਹੈ, ਜੋ ਅਦਿਸ਼ਟ ਹੈ, ਤੇ ਜਿਸ ਦਾ ਭੇਤ ਨਹੀਂ ਪਾਇਆ ਜਾ ਸਕਦਾ।

**ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰ ਸੇਵ ॥ ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ ਅਭੇਵ ॥੧॥ ਰਹਾਉ ॥ (੫੨, ੫੩)**

ਜਿਹੜਾ ਸੇਵਕ ਇਕ ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਾਮ ਵਿਚ ਟਿਕਿਆ ਰਹਿੰਦਾ ਹੈ, ਉਸ ਦੀ ਆਸ ਕਦੇ ਖਾਲੀ ਨਹੀਂ ਜਾਂਦੀ। ਸੇਵਕ ਨੂੰ ਇਹੀ ਫੱਬਦਾ ਹੈ ਕਿ ਉਹ ਸਭ ਦੀ ਸੇਵਾ ਕਰੇ। ਅਕਾਲ ਪੁਰਖ ਦਾ ਹੁਕਮ ਤੇ ਉਸ ਦੀ ਰਜ਼ਾ ਸਮਝ ਕੇ ਸੇਵਕ ਨੂੰ ਬਹੁਤ ਉੱਚਾ ਦਰਜਾ ਮਿਲ ਜਾਂਦਾ ਹੈ। ਜਿਨ੍ਹਾਂ ਸੇਵਕਾਂ ਦੇ ਮਨ ਵਿਚ ਅਕਾਲ ਪੁਰਖ ਵੱਸਦਾ ਹੈ, ਉਹਨਾਂ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਦੇ ਨਾਮ ਤੋਂ ਵੱਡਾ ਹੋਰ ਕੋਈ ਵਿਚਾਰ ਨਹੀਂ ਸੁੱਝਦਾ, ਮਾਇਆ ਦੇ ਬੰਧਨ ਤੋੜ ਕੇ ਉਹ ਨਿਰਵੈਰ ਹੋ ਜਾਂਦੇ ਹਨ ਤੇ ਹਰ ਵੇਲੇ ਸਤਿਗੁਰੂ ਦੇ ਚਰਨ ਪੂਜਦੇ ਰਹਿੰਦੇ ਹਨ।

ਅਜੇਹੇ ਮਨੁੱਖ ਇਸ ਜਨਮ ਵਿਚ ਸੁਖੀ ਹੋ ਜਾਂਦੇ ਹਨ, ਤੇ ਪਰਲੋਕ ਵਿਚ ਵੀ ਉਹ ਸੌਖੇ ਰਹਿੰਦੇ ਹਨ, ਕਿਉਂਕਿ ਅਕਾਲ ਪੁਰਖ ਆਪ ਉਹਨਾਂ ਨੂੰ ਆਪਣੇ ਨਾਲ ਮਿਲਾ ਲੈਂਦਾ ਹੈ। ਇਸ ਲਈ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਨੂੰ ਸਮਝਣ ਲਈ ਤੇ ਸੇਵਾ ਨੂੰ ਕਰਨ ਲਈ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ।

**ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥ ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥ ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥ ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥ ਇਸ ਤੇ ਊਪਰਿ ਨਹੀ ਬੀਚਾਰੁ ॥ ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ ॥ ਬੰਧਨ ਤੋਰਿ ਭਏ ਨਿਰਵੈਰ ॥ ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ ॥ ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ ॥੪॥ (੨੯੨, ੨੯੩)**

ਗੁਰੂ ਸਾਹਿਬ ਚਿਤਾਵਨੀ ਦੇ ਕੇ ਸਮਝਾਂਦੇ ਹਨ, ਕਿ ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੇ ਕਦੇ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਨਹੀਂ ਕੀਤੀ, ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਦਾ ਸ਼ਬਦ ਕਦੇ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾ ਕੇ ਨਹੀਂ ਰੱਖਿਆ, ਉਹ ਕਾਹਦੇ ਲਈ ਇਸ ਜਗਤ ਵਿਚ ਆਏ ਹਨ? ਉਹਨਾਂ ਦਾ ਮਨੁੱਖਾ ਜੀਵਨ ਦਾ ਸਮਾਂ ਫਿਟਕਾਰਨ ਜੋਗ ਹੈ, ਉਹ ਸਾਰੀ ਉਮਰ ਅਜੇਹੇ ਕੰਮ ਹੀ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਕਰਕੇ ਉਹਨਾਂ ਨੂੰ ਜਗਤ ਵਿਚ ਫਿਟਕਾਰਾਂ ਹੀ ਪੈਂਦੀਆਂ ਹਨ।

**ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਸਬਦੁ ਨ ਰਖਿਓ ਉਰ ਧਾਰਿ ॥ ਧਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ (੧੪੧੪)**

ਜਿਸ ਮਨੁੱਖ ਨੇ ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਪੜਤਾਲਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ, ਉਹ ਮਨੁੱਖ ਪਵਿਤਰ ਜੀਵਨ ਵਾਲਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਰੰਗੇ ਹੋਏ ਮਨੁੱਖ ਦੀ ਜੀਭ ਸਦਾ ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣ ਗਾਇਨ ਕਰਦੀ ਰਹਿੰਦੀ ਹੈ, ਤੇ ਉਹ ਮਨੁੱਖ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਦਰ ਤੇ ਇੱਜ਼ਤ ਪ੍ਰਾਪਤ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ। ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜਿਆ ਮਨੁੱਖ ਵਿਕਾਰਾਂ ਦਾ ਪ੍ਰਭਾਵ ਆਪਣੇ ਉੱਪਰ ਨਹੀਂ ਪੈਣ ਦਿੰਦਾ। ਪੰਡਿਤ ਧਰਮ ਪੁਸਤਕਾਂ ਪੜ੍ਹ ਕੇ ਹੋਰਨਾਂ ਨੂੰ ਮੱਤਾਂ ਦੇਂਦਾ ਹੈ, ਪਰ ਮਾਇਆ ਦੀ ਤ੍ਰਿਸ਼ਨਾ ਰੂਪੀ ਅੰਗ ਨਾਲ ਉਸ ਦਾ ਆਪਣਾ ਹਿਰਦਾ ਘਰ ਸੜ ਰਿਹਾ ਹੈ, ਜਿਸ ਬਾਰੇ ਉਸ ਨੂੰ ਪਤਾ ਹੀ ਨਹੀਂ ਲੱਗ ਰਿਹਾ।

ਗੁਰੂ ਦੀ ਸਰਨ ਵਿਚ ਆਉਣ ਤੋਂ ਬਿਨਾ ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮ ਨਹੀਂ ਮਿਲ ਸਕਦਾ, ਤੇ ਨਾਮ ਤੋਂ ਬਿਨਾ ਮਨੁੱਖ ਦੇ ਹਿਰਦੇ ਵਿਚ ਠੰਢ ਨਹੀਂ ਪੈ ਸਕਦੀ। ਪੰਡਿਤ ਲੋਕ ਹੋਰਨਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਕਰਨ ਲਈ ਧਰਮ ਪੁਸਤਕਾਂ ਪੜ੍ਹ ਪੜ੍ਹ ਕੇ ਥੱਕ ਗਏ, ਪਰੰਤੂ ਉਹਨਾਂ ਦੇ ਆਪਣੇ ਹਿਰਦੇ ਅੰਦਰ ਸ਼ਾਂਤੀ ਪੈਦਾ ਨਹੀਂ ਹੋਈ।

**ਪੜਿ ਪੰਡਿਤੁ ਅਵਰਾ ਸਮਝਾਏ ॥ ਘਰ ਜਲਤੇ ਕੀ ਖਬਰਿ ਨ ਪਾਏ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਪੜਿ ਥਾਕੇ ਸਾਂਤਿ ਨ ਆਈ ਹੇ ॥੫॥ (੧੦੪੫)**

ਅਜੇਹਾ ਬੰਦਾ ਜੋਗੀ ਅਖਵਾਣ ਦਾ ਹੱਕਦਾਰ ਹੋ ਸਕਦਾ ਹੈ, ਜਿਹੜਾ ਜੀਵਨ ਦੀ ਸਹੀ ਜੁਗਤਿ ਸਮਝਦਾ ਹੈ। ਜੀਵਨ ਦੀ ਸਹੀ ਜੁਗਤਿ ਇਹ ਹੈ ਕਿ ਮਨੁੱਖ ਆਪਣੇ ਪੰਜਾਂ ਵਿਕਾਰਾਂ ਨੂੰ ਕਾਬੂ ਕਰਕੇ, ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੇ ਅਕਾਲ ਪੁਰਖ ਦੀ ਯਾਦ ਨੂੰ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਵਸਾਏ। ਅਸਲ ਜੋਗੀ ਗੁਰੂ ਦੀ ਦੱਸੀ ਸੇਵਾ ਕਰਦਾ ਹੈ, ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਨੂੰ ਆਪਣੀ ਵਿਚਾਰ ਬਣਾਂਦਾ ਹੈ। ਹਉਮੈ ਨੂੰ ਆਪਣੇ ਅੰਦਰੋਂ ਮਾਰਦਾ ਹੈ।

ਇਸ ਲਈ ਗੁਰ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਹੀ ਅਸਲੀ ਜਪ, ਤਪ, ਸੰਜਮ ਤੇ ਪਾਠ ਹੈ, ਤੇ ਗੁਰੂ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਹੀ ਅਸਲੀ ਸੇਵਾ ਹੈ।

**ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥ (੨੨੩)**



ਅਕਾਲ ਪੁਰਖੁ ਬਹੁਤ ਹੀ ਪਵਿਤਰ ਸਰੂਪ ਹੈ, ਪਰੰਤੂ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਸਰਨ ਵਿਚ ਆਉਣ ਤੋਂ ਬਿਨਾ ਉਸ ਨਾਲ ਮਿਲਾਪ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਜੇਹੜਾ ਮਨੁੱਖ ਧਾਰਮਿਕ ਪੁਸਤਕਾਂ ਦਾ ਨਿਰਾ ਪਾਠ ਹੀ ਪੜ੍ਹਦਾ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਭੇਤ ਨੂੰ ਨਹੀਂ ਸਮਝ ਸਕਦਾ, ਤੇ ਨਿਰੇ ਧਾਰਮਿਕ ਭੇਖਾਂ ਕਰਕੇ ਭਟਕਣਾ ਵਿਚ ਪਿਆ ਰਹਿੰਦਾ ਹੈ। ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੀ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਨਾਮੁ ਸਿਮਰਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੀ ਅਕਾਲ ਪੁਰਖੁ ਵਿਚ ਲੀਨ ਰਹਿ ਸਕਦੇ ਹਾਂ।

ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੀ ਹਉਮੈਂ ਮਨ ਵਿਚੋਂ ਮਾਰੀ ਜਾ ਸਕਦੀ ਹੈ, ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੀ ਮਾਇਆ ਦੀ ਪ੍ਰੇਰਨਾ ਤੋਂ ਪੈਦਾ ਹੋਈ ਭਟਕਣਾ ਦੂਰ ਹੋ ਸਕਦੀ ਹੈ। ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਭਗਤੀ ਕਰਨ ਨਾਲ ਹੀ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਅਕਾਲ ਪੁਰਖੁ ਵੱਸ ਸਕਦਾ ਹੈ, ਤੇ ਆਤਮਕ ਅਡੋਲਤਾ ਪ੍ਰਾਪਤ ਹੋ ਸਕਦੀ ਹੈ। ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੀ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਸ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਂਦੇ ਹਨ, ਕਿ ਹੋ ਭਾਈ! ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਸੇਵਕਾਂ ਦਾ ਵੀ ਸੇਵਕ ਬਣ ਜਾ, ਕਿਉਂਕਿ ਗੁਰੂ ਦੀ ਅਸਲੀ ਸੇਵਾ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਅਕਾਲ ਪੁਰਖੁ ਕੀਤੀ ਗਈ ਭਗਤੀ ਹੀ ਹੈ, ਪਰੰਤੂ ਇਹ ਦਾਤ ਕਿਸੇ ਵਿਰਲੇ ਭਾਗਾਂ ਵਾਲੇ ਨੂੰ ਹੀ ਮਿਲਦੀ ਹੈ।

**ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥ (੬੬)**

ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਂਦੇ ਹਨ, ਕਿ ਜੇਕਰ ਤੂੰ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਦੱਸੀ ਸੇਵਾ ਅਨੁਸਾਰ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਭਜਨ ਬੰਦਗੀ ਕਰਦਾ ਰਹੇਂਗਾ, ਤਾਂ ਹੀ ਇਹ ਮਨੁੱਖਾ ਸਰੀਰ ਮਿਲਿਆ ਸਫਲ ਸਮਝ। ਇਸ ਮਨੁੱਖਾ ਸਰੀਰ ਦੀ ਖ਼ਾਤਰ ਤਾਂ ਦੇਵਤੇ ਵੀ ਭਜਨ ਬੰਦਗੀ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ। ਤੈਨੂੰ ਇਹ ਮਨੁੱਖਾ ਸਰੀਰ ਵੱਡੇ ਭਾਗਾਂ ਨਾਲ ਮਿਲਿਆ ਹੈ, ਇਸ ਲਈ ਇਸ ਮਨੁੱਖਾ ਜਨਮ ਨੂੰ ਸ਼ਬਦ ਗੁਰੂ ਦੁਆਰਾ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਭਜਨ ਬੰਦਗੀ ਰਾਹੀਂ ਸੇਵਾ ਕਰਨ ਲਈ ਅਰਪਨ ਕਰ ਦੇ।

ਇਹ ਸੇਵਾ ਦਾ ਕਾਰਜ ਬਚਪਨ ਤੇ ਜਵਾਨੀ ਵਿਚ ਹੀ ਆਰੰਭ ਕਰ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ, ਕਿਉਂਕਿ ਬੁਢੇਪੇ ਵਿਚ ਸਰੀਰਕ ਰੋਗ ਹੋ ਸਕਦਾ ਹੈ, ਤੇ ਜ਼ਬਾਨ ਥਿੜਕਣ ਲੱਗ ਸਕਦੀ ਹੈ। ਇਸ ਲਈ ਜੇਕਰ ਸਮਾਂ ਲੰਘ ਗਿਆ ਤਾਂ ਫਿਰ ਅਫ਼ਸੋਸ ਹੀ ਕਰਦਾ ਰਹਿ ਜਾਵੇਂਗਾ। ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਂਦੇ ਹਨ, ਕਿ ਸਦਾ ਗੋਬਿੰਦ ਦਾ ਭਜਨ ਕਰੋ, ਭਾਵ ਸਦਾ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਗੁਣ ਗਾਇਨ ਕਰਦੇ ਰਹੋ, ਤੇ ਇਹ ਸੇਵਾ ਕਦੇ ਵੀ ਭੁਲਣੀ ਨਹੀਂ ਚਾਹੀਦੀ, ਕਿਉਂਕਿ ਇਹ ਭਜਨ ਹੀ ਮਨੁੱਖਾ ਜਨਮ ਦੀ ਖੱਟੀ ਕਮਾਈ ਹੈ।

**ਗੁਰ ਸੇਵਾ ਤੇ, ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥ ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੇ ਦੇਹੀ, ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥੧॥ ਭਜਹੁ ਗੋਬਿੰਦ, ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥੧॥ ਰਹਾਉ ॥ (੧੧੫੯)**

ਜਿਨ੍ਹਾਂ ਸੇਵਕਾਂ ਨੂੰ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦਾ ਰਸ ਆ ਜਾਂਦਾ ਹੈ, ਉਹ ਸਾਰੇ ਸੇਵਕ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਸੇਵਾ ਭਗਤੀ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ। ਜਿਸ ਮਨੁੱਖ ਨੇ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਆਪਣੇ ਅੰਦਰੋਂ ਆਪਾ ਭਾਵ ਦੂਰ ਕਰ ਲਿਆ ਉਹ ਪਵਿਤਰ ਜੀਵਨ ਵਾਲਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਜੇਹੜੇ ਮਨੁੱਖ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਹਰ ਵੇਲੇ ਸਦਾ ਥਿਰ ਰਹਿਣ ਵਾਲੇ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਗੁਣ ਗਾਇਨ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਉਹ ਸੋਹਣੇ ਜੀਵਨ ਵਾਲੇ ਬਣ ਜਾਂਦੇ ਹਨ ਤੇ ਗੁਰੂ ਦੀ ਦੱਸੀ ਸੇਵਾ ਕਰ ਕੇ ਸਦਾ ਆਤਮਕ ਆਨੰਦ ਮਾਣਦੇ ਹਨ।

**ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ ਆਇਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧॥ (੫੯੯)**

ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਨੀ ਔਖੀ ਨਹੀਂ, ਸਿਰਫ ਆਪਣਾ ਮਨ ਬਣਾਉਣ ਦੀ ਲੋੜ ਹੈ। ਆਪਣੇ ਇਸ ਮਨ ਨੂੰ ਸਮਝਾਣਾ ਹੈ ਕਿ ਆਲਸ ਨਹੀਂ ਕਰਨੀ ਤੇ ਗੁਰੂ ਦੀ ਸਰਨ ਵਿਚ ਪੈ ਕੇ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਨਾਮੁ ਚੇਤੇ ਕਰਦੇ ਰਹਿਣਾ ਹੈ। ਜਿਹੜਾ ਮਨੁੱਖ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਦਿੱਤੀ ਸਿੱਖਿਆ ਦੀ ਵਿਚਾਰ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ, ਉਸ ਦੇ ਮਨ ਅੰਦਰ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਭਗਤੀ ਵੱਸ ਜਾਂਦੀ ਹੈ। ਉਹੀ ਮਨੁੱਖ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਸੇਵਕ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜਿਹੜਾ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਯਾਦ ਨੂੰ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾਈ ਰੱਖਦਾ ਹੈ, ਤੇ ਆਪਣੇ ਅੰਦਰੋਂ ਹਉਮੈ ਦੂਰ ਕਰ ਕੇ ਆਪਣਾ ਮਨ ਤੇ ਸਰੀਰ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਹਵਾਲੇ ਕਰ ਦੇਂਦਾ ਹੈ।

ਜਿਹੜਾ ਸੇਵਕ ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਮਨੁੱਖ ਵਿਕਾਰਾਂ ਦਾ ਟਾਕਰਾ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ ਤੇ ਮਨੁੱਖਾ ਜਨਮ ਦੀ ਬਾਜ਼ੀ ਕਦੇ ਹਾਰਦਾ ਨਹੀਂ, ਅਜੇਹਾ ਮਨੁੱਖ ਮਨੁੱਖ ਭਾਗਾਂ ਵਾਲਾ ਹੈ, ਤੇ ਉਹ ਮਨੁੱਖ ਅਕਾਲ ਪੁਰਖੁ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਕਬੂਲ ਹੋ ਜਾਂਦਾ ਹੈ।

**ਸੇ ਸੇਵਕ ਹਰਿ ਆਖੀਐ ਜੇ ਹਰਿ ਰਾਖੈ ਉਰਿ ਧਾਰਿ ॥ ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਰੈ ਧਰੈ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥ ਧਨੁ ਗੁਰਮੁਖਿ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥੩॥ (੨੮)**

ਕਬੀਰ ਜੀ ਸਮਝਾਂਦੇ ਹਨ ਕਿ ਇੱਕ ਅਕਾਲ ਪੁਰਖੁ ਤੋਂ ਬਿਨਾ ਕਿਸੇ ਹੋਰ ਦੇਵੀ ਦੇਵਤੇ ਦੀ ਪੂਜਾ ਨਾ ਕਰੋ। ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਮਿਲਾਪ ਸਿਰਫ ਗੁਰਮੁਖਾਂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਹੁੰਦਾ ਹੈ, ਇਸ ਲਈ ਕਰਮ ਕਾਂਡੀ ਪੰਡਿਤਾਂ ਜਾਂ ਭੇਖੀ ਸਾਧੂਆਂ ਅੱਗੇ ਨੱਕ ਨਾ ਰਗੜਦੇ ਫਿਰੋ। ਮਾਇਕ ਬੰਧਨਾਂ ਤੋਂ ਖ਼ਲਾਸੀ ਦੇਣ ਵਾਲਾ ਅਕਾਲ ਪੁਰਖੁ ਖੁਦ ਆਪ ਹੈ, ਤੇ ਸ਼ਬਦ ਗੁਰੂ ਉਸ ਅਕਾਲ ਪੁਰਖੁ ਦਾ ਨਾਮੁ ਚੇਤੇ ਕਰਨ ਲਈ ਪ੍ਰੇਰਨਾ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਲਈ ਮੁਕਤੀ ਤੇ ਅਕਾਲ ਪੁਰਖੁ ਦੇ ਮਿਲਾਪ ਲਈ, ਸ਼ਬਦ ਗੁਰੂ ਤੇ ਇਕ ਅਕਾਲ ਪੁਰਖੁ, ਇਹਨਾਂ ਦੋਹਾਂ ਦੀ ਹੀ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ।

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੇ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥੧੬੪॥ (੧੩੭੩)**

ਸਤਿਗੁਰੂ ਦਾ ਨਾਮੁ ਚੇਤੇ ਕਰਨ ਨਾਲ ਮਨੁੱਖ ਦੇ ਮਨ ਅੰਦਰ ਉੱਚਾ ਆਤਮਕ ਜੀਵਨ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਲਈ ਸਬਦ ਗੁਰੂ ਦੇ ਸੋਹਣੇ ਚਰਨ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾ ਕੇ ਰੱਖਣੇ ਚਾਹੀਦੇ ਹਨ। ਸਬਦ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਦੀ ਧੂੜ ਵੱਡੇ ਭਾਗਾਂ ਨਾਲ ਮਿਲਦੀ ਹੈ ਤੇ ਗੁਰੂ ਨੂੰ ਮਿਲਣ ਸਦਕਾ ਮਨੁੱਖ ਦੀ ਲਗਨ ਅਕਾਲ ਪੁਰਖ ਦੇ ਚਰਨਾਂ ਨਾਲ ਲੱਗ ਜਾਂਦੀ ਹੈ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਬੇਨਤੀ ਕਰਦੇ ਹਨ ਕਿ ਹੇ ਪੁਰਨ ਅਕਾਲ ਪੁਰਖ! ਹੇ ਗੁਰਦੇਵ! ਮੇਰੇ ਤੇ ਕਿਰਪਾ ਕਰੋ, ਕਿ ਮੈਂ ਹਮੇਸ਼ਾਂ ਆਪ ਜੀ ਦੀ ਸੇਵਾ ਭਗਤੀ ਵਿਚ ਲੱਗਾ ਰਹਾਂ।

**ਪਾਰਬ੍ਰਹਮ ਪੁਰਨ ਗੁਰਦੇਵ ॥ ਕਰਿ ਕਿਰਪਾ ਲਾਗਉ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥ (੧੯੩-੧੯੪)**

ਮਨੁੱਖ ਜਿਸ ਤਰ੍ਹਾਂ ਦਾ ਸੋਚਦਾ ਤੇ ਸਮਝਦਾ ਹੈ, ਉਹ ਉਸੇ ਤਰ੍ਹਾਂ ਦਾ ਹੀ ਬਣ ਜਾਂਦਾ ਹੈ, ਜਦੋਂ ਮਨੁੱਖ ਆਪਣੇ ਅੰਦਰ ਸਬਦ ਗੁਰੂ ਵਾਲੇ ਗੁਣ ਧਾਰਨ ਕਰ ਲੈਂਦਾ ਹੈ ਤਾਂ ਉਸ ਦੀ ਬਿਰਤੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਸੱਚੇ ਨਾਮੁ ਵਿਚ ਜੁੜ ਜਾਂਦੀ ਹੈ। ਪਰੰਤੂ ਜਦੋਂ ਤਕ ਮਨੁੱਖ ਸਤਿਗੁਰੂ ਦੇ ਸਨਮੁਖ ਹੋ ਕੇ ਸਤਿਗੁਰੂ ਦੇ ਸਬਦ ਨਾਲ ਨਹੀਂ ਜੁੜਦਾ, ਉਦੋਂ ਤਕ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਨੂੰ ਨਿਰਾ ਸੁਣ ਕੇ ਜੀਵਨ ਦਾ ਅਸਲੀ ਸੁਆਦ ਨਹੀਂ ਮਿਲ ਸਕਦਾ। ਸਤਿਗੁਰੂ ਦੀ ਦੱਸੀ ਸੇਵਾ ਕਰਨ ਨਾਲ ਹੀ ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮੁ ਮਨ ਵਿਚ ਵੱਸ ਜਾਂਦਾ ਹੈ ਤੇ ਮਨੁੱਖ ਦੇ ਮਨ ਅੰਦਰੋਂ ਭਰਮ ਤੇ ਡਰ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ।

**ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ ਲਾਗੈ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਰੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥ (੫੯੦)**

ਜਿਸ ਮਨੁੱਖ ਨੇ ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਹੋ ਕੇ ਸਬਦ ਗੁਰੂ ਦੀ ਵੀਚਾਰ ਅਨੁਸਾਰ ਅਕਾਲ ਪੁਰਖ ਦਾ ਨਾਮੁ ਆਪਣੇ ਮਨ ਵਿਚ ਵਸਾ ਲਿਆ, ਤਾਂ ਸਮਝੋ ਕਿ ਉਸ ਨੇ ਜੀਵਨ ਦੇ ਸਾਰੇ ਸੁਖ ਮਾਣ ਲਏ। ਅਜੇਹਾ ਮਨੁੱਖ ਆਪਣੇ ਪਰਿਵਾਰ ਸਮੇਤ ਆਪ ਵੀ ਸੰਸਾਰ ਰੂਪੀ ਸਮੁੰਦਰ ਤੋਂ ਤਰ ਜਾਂਦਾ ਹੈ, ਤੇ ਸਾਰੇ ਜਗਤ ਦੇ ਹੋਰ ਲੋਕਾਂ ਨੂੰ ਵੀ ਤਾਰ ਲੈਂਦਾ ਹੈ। ਅਜੇਹਾ ਮਨੁੱਖ ਅਕਾਲ ਪੁਰਖ ਦਾ ਇਤਨਾ ਨਾਮੁ ਰੂਪੀ ਧਨ ਇਕੱਠਾ ਕਰ ਲੈਂਦਾ ਹੈ ਕਿ ਉਸ ਦੀ ਮਾਇਆ ਵਾਲੀ ਸਾਰੀ ਤ੍ਰਿਸ਼ਨਾ ਮਿਟ ਜਾਂਦੀ ਹੈ। ਉਹ ਦੁਨੀਆਂ ਦੇ ਹੋਰ ਸਾਰੇ ਲਾਲਚ ਛੱਡ ਦਿੰਦਾ ਹੈ, ਤੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਚਰਨਾਂ ਵਿਚ ਆਪਣੀ ਸੁਰਤਿ ਜੋੜੀ ਰੱਖਦਾ ਹੈ। ਉਸ ਦੇ ਹਿਰਦੇ ਅੰਦਰ ਸਦਾ ਅਨੰਦ ਦੀ ਅਵਸਥਾ ਬਣੀ ਰਹਿੰਦੀ ਹੈ, ਅਕਾਲ ਪੁਰਖ ਸਦਾ ਲਈ ਉਸ ਦਾ ਮਿੱਤਰ ਤੇ ਸਹਾਇਤਾ ਕਰਨ ਵਾਲਾ ਬਣ ਜਾਂਦਾ ਹੈ।

ਅਜੇਹਾ ਮਨੁੱਖ ਵੈਰੀ ਤੇ ਮਿੱਤਰ ਨੂੰ ਇਕੋ ਜਿਹਾ ਸਮਝਦਾ ਹੈ, ਭਾਵ ਉਹ ਹਰੇਕ ਨੂੰ ਆਪਣਾ ਮਿੱਤਰ ਸਮਝਦਾ ਹੈ, ਤੇ ਸਭਨਾਂ ਨਾਲ ਚੰਗਾ ਸੁਭਾਉ ਵਰਤਦਾ ਹੈ। ਉਹ ਮਨੁੱਖ ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਨੂੰ ਸਦਾ ਚੇਤੇ ਰੱਖਦਾ ਹੈ ਤੇ ਜਗਤ ਵਿਚ ਉੱਘੇ ਨਾਂ ਵਾਲਾ ਬਣ ਜਾਂਦਾ ਹੈ। ਇਹ ਸਭ ਕੁਝ ਮਨੁੱਖ ਆਪਣੇ ਪਹਿਲੇ ਕੀਤੇ ਗਏ ਭਲੇ ਕਰਮਾਂ ਨਾਲ ਹੀ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ, ਤੇ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਉਸ ਦੀ ਪੱਕੀ ਪ੍ਰੀਤ ਬਣ ਜਾਂਦੀ ਹੈ।

**ਪਉੜੀ ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਨਿ ਸਭਿ ਸੁਖ ਪਾਈ ॥ ਓਹੁ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਸਭੁ ਜਗਤੁ ਤਰਾਈ ॥ ਓਨਿ ਹਰਿ ਨਾਮਾ ਧਨੁ ਸੰਚਿਆ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥ ਓਨਿ ਛਡੇ ਲਾਲਚ ਦੁਨੀ ਕੇ ਅੰਤਰਿ ਲਿਵ ਲਾਈ ॥ ਓਸੁ ਸਦਾ ਸਦਾ ਘਰਿ ਅਨੰਦੁ ਹੈ ਹਰਿ ਸਖਾ ਸਹਾਈ ॥ ਓਨਿ ਵੈਰੀ ਮਿਤ੍ਰ ਸਮ ਕੀਤਿਆ ਸਭ ਨਾਲਿ ਸੁਭਾਈ ॥ ਹੋਆ ਓਹੀ ਅਲੁ ਜਗ ਮਹਿ ਗੁਰ ਗਿਆਨੁ ਜਪਾਈ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥੧੬॥ (੧੧੦੦)**

ਜੀਵ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮੁ ਵਿਚ ਇਥੇ ਆਉਂਦਾ ਹੈ, ਹੁਕਮੁ ਵਿਚ ਹੀ ਇਥੋਂ ਤੁਰ ਜਾਂਦਾ ਹੈ, ਤੇ ਜੀਵ ਨੂੰ ਹੁਕਮੁ ਵਿਚ ਹੀ ਜੀਵਨ ਬਿਤੀਤ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਸਾਰੇ ਜੀਵਾਂ ਵਿਚ, ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਅਕਾਲ ਪੁਰਖ ਹੀ ਵੱਸਦਾ ਹੈ, ਤੇ ਅਕਾਲ ਪੁਰਖ ਵਿਚ ਸਤਿਗੁਰੂ ਦੇ ਸਬਦ ਦੁਆਰਾ ਹੀ ਲੀਨ ਹੋ ਸਕਦੇ ਹਾਂ, ਗੁਰੂ ਦੇ ਸਬਦ ਦੁਆਰਾ ਹੀ ਅਡੋਲ ਅਵਸਥਾ ਵਿਚ ਟਿਕਿਆਂ ਜਾ ਸਕਦਾ ਹੈ। ਜਿਹੜਾ ਸਿੱਖ ਗੁਰੂ ਦੇ ਬਚਨਾਂ ਉੱਤੇ ਤੁਰਦਾ ਹੈ, ਤੇ ਗੁਰੂ ਦੇ ਸਬਦ ਅਨੁਸਾਰ ਸੇਵਾ ਕਰਦਾ ਹੈ, ਉਹ 'ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਆਪਣੇ ਅੰਦਰੋਂ ਖੋਜ ਲੈਂਦਾ ਹੈ। ਜਿਹੜਾ ਮਨੁੱਖ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮੁ ਅਨੁਸਾਰ ਚਲ ਕੇ ਹੁਕਮੁ ਨੂੰ ਪਛਾਣ ਲੈਂਦਾ ਹੈ, ਉਹ ਜੀਵਨ ਦੀ ਸਹੀ ਜੁਗਤਿ ਤੇ 'ਸਚ' ਨੂੰ ਜਾਣ ਲੈਂਦਾ ਹੈ ਤੇ ਉਹ ਆਪਾ ਭਾਵ ਮਿਟਾ ਕੇ ਦੁਨੀਆਂ ਵਿਚ ਰਹਿੰਦਾ ਹੋਇਆ ਵੀ ਦੁਨੀਆਂ ਤੋਂ ਨਿਰਲੇਪ ਰਹਿੰਦਾ ਹੈ।

**ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥ (੯੪੦)**

ਜੇ ਕਰ ਉਪਰ ਲਿਖੀਆਂ, ਗੁਰਬਾਣੀ ਦੀਆਂ ਸਿਖਿਆਵਾਂ, ਨੂੰ ਇਕੱਠਾ ਕਰੀਏ ਤਾਂ ਅਸੀਂ ਨਿਸਚੇ ਨਾਲ ਸਮਝ ਸਕਦੇ ਹਾਂ, ਕਿ ਸਿੱਖ ਧਰਮ ਅਨੁਸਾਰ ਗੁਰ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਹੀ ਅਸਲੀ ਜਪ, ਤਪ, ਸੰਜਮ ਤੇ ਪਾਠ ਹੈ, ਤੇ ਗੁਰੂ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਹੀ ਅਸਲੀ ਸੇਵਾ ਹੈ। ਮੁਕਤੀ ਤੇ ਅਕਾਲ ਪੁਰਖ ਦੇ ਮਿਲਾਪ ਲਈ, ਸਬਦ ਗੁਰੂ ਤੇ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਇਹਨਾਂ ਦੋਹਾਂ ਦੀ ਹੀ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਗੁਰ ਸਬਦ ਦੁਆਰਾ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਣੀ ਚਾਹੀਦੀ ਹੈ, ਸਤਿਗੁਰ ਨਾਲ ਪ੍ਰੀਤ ਹੀ ਅਸਲੀ ਸਫਲ ਸੇਵਾ ਹੈ। ਅਕਾਲ ਪੁਰਖ ਦੀ ਸੇਵਾ ਭਗਤੀ ਬਿਨਾ ਕਿਸੇ ਛਲ ਜਾਂ ਕਪਟ ਨਾਲ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਆਪਣੇ ਸਰੀਰ ਤੇ ਮਨ ਨੂੰ ਸਤਿਗੁਰੂ ਅੱਗੇ ਅਰਪਣ ਕਰ ਕੇ ਸਾਵਧਾਨ ਹੋ ਕੇ ਸੇਵਾ ਕਰਨੀ ਹੈ, ਤੇ ਸਤਿਗੁਰੂ ਦੀ ਸਿਖਿਆ ਅਨੁਸਾਰ ਕੀਤੀ ਹੋਈ ਸੇਵਾ ਹੀ ਸਫਲ ਹੋ ਸਕਦੀ ਹੈ। ਆਪਣਾ ਆਪ ਗੁਰੂ ਅੱਗੇ ਅਰਪਣ ਕਰਕੇ, ਬਿਨਾਂ ਕਾਮਨਾਂ ਦੇ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਆਪਣੀ ਮਨ ਦੀ ਇਛਾ ਤੇ ਅੰਦਰੂਨੀ ਖੁਸ਼ੀ ਨਾਲ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਨੂੰ ਸਮਝਣ ਲਈ ਤੇ ਸੇਵਾ ਨੂੰ ਕਰਨ ਲਈ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮੁ ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਲਈ ਗੁਰੂ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਦੁਆਰਾ ਸਦਾ ਅਕਾਲ ਪੁਰਖ ਦੇ ਗੁਣ ਗਾਇਨ ਕਰਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ।

ਸਿੱਖ ਧਰਮ ਅਨੁਸਾਰ ਗੁਰੂ ਦੇ ਸਬਦ ਦੀ ਵੀਚਾਰੁ ਹੀ ਅਸਲੀ ਸੇਵਾ ਹੈ, ਕਿਉਂਕਿ ਜਿਨੀ ਦੇਰ ਤਕ ਅਸੀਂ ਗੁਰਬਾਣੀ ਨੂੰ ਪੜ੍ਹਦੇ ਨਹੀਂ, ਸਮਝਦੇ ਨਹੀਂ, ਵੀਚਾਰਦੇ ਨਹੀਂ, ਤੇ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਅਮਲੀ ਰੂਪ ਨਾਲ ਅਪਨਾਂਦੇ ਨਹੀਂ, ਉਤਨੀ ਦੇਰ ਤਕ ਨਾ ਤਾਂ ਸਹੀ ਜੀਵਨ ਦੀ ਜਾਚ ਆ ਸਕਦੀ ਹੈ ਤੇ ਨਾ ਹੀ ਸਮਝ ਸਕਦੇ ਹਾਂ ਕਿ ਅਸਲੀ ਸੇਵਾ ਕੀ ਹੈ। ਗੁਰਬਾਣੀ ਵਿਚ ਇਹ ਵੀ ਸਮਝਾਇਆ ਗਿਆ ਹੈ ਕਿ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸੇਵਾ ਭਗਤੀ ਬਿਨਾ ਕਿਸੇ ਛਲ ਜਾਂ ਕਪਟ ਦੇ ਕਰਨੀ ਹੈ, ਮਨ ਤਨ

ਨੂੰ ਸਤਿਗੁਰੂ ਅੱਗੇ ਅਰਪਣ ਕਰ ਕੇ ਸਾਵਧਾਨ ਹੋ ਕੇ ਸੇਵਾ ਕਰਨੀ ਹੈ, ਤੇ ਸਤਿਗੁਰੂ ਦੀ ਸਿਖਿਆ ਅਨੁਸਾਰ ਕੀਤੀ ਹੋਈ ਸੇਵਾ ਹੀ ਸਫਲ ਹੋ ਸਕਦੀ ਹੈ। ਇਸ ਲਈ ਅਕਾਲ ਪੁਰਖ ਦੀ ਸੇਵਾ ਤਾਂ ਹੀ ਹੋ ਸਕਦੀ ਹੈ ਜੇ ਕਰ ਪੂਰੀ ਸਿਸਟੀ ਦੇ ਭਲੇ ਲਈ ਸੇਵਾ ਕੀਤੀ ਜਾਵੇ। ਹਰੇਕ ਮਨੁੱਖ ਕੋਲ ਮਾਇਆ ਤੇ ਸਮਾਂ ਬਹੁਤ ਸੀਮਤ ਹੈ, ਇਸ ਲਈ ਕੰਮ ਉਹ ਕੀਤਾ ਜਾਵੇ ਤੇ ਅਜੇਹੇ ਤਰੀਕੇ ਨਾਲ ਕੀਤਾ ਜਾਵੇ, ਜਿਸ ਵਿਚ ਥੋੜੀ ਮਿਹਨਤ ਨਾਲ ਬਹੁਤ ਸਾਰਿਆਂ ਦਾ ਭਲਾ ਹੋ ਸਕੇ।

ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਨੇ ਸਿੱਖ ਦੀ ਪ੍ਰੀਭਾਸ਼ਾ ਵਾਲੇ ਸਬਦ "**ਜਨੁ ਨਾਨਕੁ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (੩੦੫-੩੦੬)**" ਵਿਚ ਇਹੀ ਸਮਝਾਇਆ ਹੈ ਕਿ ਗੁਰੂ ਦੇ ਸਿੱਖ ਦਾ ਫਰਜ਼ ਹੈ ਕਿ ਉਹ ਆਪ ਗੁਰਬਾਣੀ ਨੂੰ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਅਪਨਾਏ ਤੇ ਦੂਸਰਿਆਂ ਨੂੰ ਗੁਰਬਾਣੀ ਪੜ੍ਹਨ ਸਮਝਣ ਵੀਚਾਰਨ ਤੇ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਅਪਨਾਣ ਲਈ ਪ੍ਰੇਰਨਾ ਤੇ ਸਹਾਇਤਾ ਕਰੇ। ਇਸ ਲਈ ਇਕ ਸਿੱਖਾਂ ਲਈ ਉੱਤਮ ਸੇਵਾ ਇਹੀ ਹੈ ਕਿ ਗੁਰਮਤਿ ਸਿਖਲਾਈ ਦੇ ਕੇਂਦਰ ਬਣਾਣ ਤੇ ਉਹਨਾਂ ਨੂੰ ਠੀਕ ਤਰੀਕੇ ਨਾਲ ਚਲਾਣ ਵਿਚ ਆਪਣਾ ਯੋਗਦਾਨ ਦੇਣ। ਅੱਜਕਲ ਸਾਡੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਂ ਵਿਚ ਜਿਆਦਾ ਤਰ ਰਵਾਇਤਾਂ ਹੀ ਪੂਰੀਆਂ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਸੋਝੀ ਬਹੁਤ ਘਟ ਦਿਤੀ ਜਾਂਦੀ ਹੈ। ਪਰੰਤੂ ਗੁਰਬਾਣੀ ਤਾਂ ਇਹ ਸਮਝਾਂਦੀ ਹੈ ਕਿ "**ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ (੭੩੦)**"। ਇਸ ਲਈ ਰਵਾਇਤਾਂ ਪੂਰੀਆਂ ਕਰਨ ਦੀ ਬਜਾਏ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਂ ਨੂੰ ਗੁਰਮਤਿ ਸਿਖਲਾਈ ਦੇ ਕੇਂਦਰਾਂ ਵਿਚ ਤਬਦੀਲ ਕਰਨ ਦੀ ਲੋੜ ਹੈ।

ਕੁਝ ਕੁ ਲੋਕਾਂ ਨੂੰ ਲੰਗਰ ਖਵਾ ਕੇ ਉਹਨਾਂ ਦਾ ਸਦੀਵੀ ਕਾਲ ਲਈ ਭਲਾ ਨਹੀਂ ਹੋ ਸਕਦਾ ਹੈ। ਇਸ ਲਈ ਲੋੜ ਹੈ ਕਿ ਉਹਨਾਂ ਲਈ ਸਿਖਲਾਈ ਤੇ ਰੁਜ਼ਗਾਰ ਦੇ ਸਾਧਨ ਵੀ ਬਣਾਏ ਜਾਣ। ਇਹ ਤਾਂ ਹੀ ਹੋ ਸਕਦਾ ਹੈ ਜੇਕਰ ਦੁਨਿਆਵੀ, ਤਕਨੀਕੀ ਤੇ ਧਾਰਮਿਕ ਸਿਖਿਆ ਦੇ ਕੇਂਦਰ ਸਥਾਪਤ ਕੀਤੇ ਜਾਣ।

ਵਿਹਲੇ ਮੰਗਤਿਆਂ ਨੂੰ ਪੈਸੇ ਦੇ ਕੇ ਜਾਂ ਲੰਗਰ ਖਵਾ ਕੇ ਉਹਨਾਂ ਦੀਆਂ ਆਦਤਾਂ ਖਰਾਬ ਕਰਨ ਦਾ ਕੋਈ ਲਾਭ ਨਹੀਂ ਹੈ। "**ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜਿਐ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥੧॥ (੧੨੪੫)**" ਇਹ ਸਬਦ ਸਾਨੂੰ ਸੁਚੇਤ ਕਰਦਾ ਹੈ ਕਿ ਦਾਨ ਵੀ ਅਕਲ ਨਾਲ ਸੋਚ ਸਮਝ ਕੇ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ, ਨਹੀਂ ਤਾਂ ਸੈਤਾਨ ਪੈਦਾ ਕਰਨ ਦੇ ਕਸੂਰਵਾਰ ਅਸੀਂ ਖੁਦ ਆਪ ਹੋਵਾਂਗੇ। ਇਸ ਲਈ ਅੱਖਾਂ ਮੀਟ ਕੇ ਦਾਨ ਕਰਨ ਦੀ ਬਜਾਏ, ਸੋਚ ਸਮਝ ਕੇ ਮਾਇਆ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ, ਜਿਸ ਨਾਲ ਕਿਸੇ ਲੋੜਵੰਦ ਦੀ ਭਲਾਈ ਹੋ ਸਕੇ। ਕਿਸੇ ਗਰੀਬ ਕਿਰਤੀ ਨੂੰ ਰੁਜ਼ਗਾਰ ਜਾਂ ਧਨ ਦੀ ਲੋੜ ਹੋ ਸਕਦੀ ਹੈ, ਤੇ ਕਿਸੇ ਅਮੀਰ ਨੂੰ ਸਬਦ ਗੁਰੂ ਅਨੁਸਾਰ ਜੀਵਨ ਜਾਚ ਦੀ ਲੋੜ ਹੋ ਸਕਦੀ ਹੈ। ਮੰਗਤੇ ਨੂੰ ਪੈਸੇ ਦੇ ਕੇ ਉਸ ਦੀ ਆਦਤ ਹੋਰ ਨਹੀਂ ਵਿਗਾੜਨੀ ਚਾਹੀਦੀ, ਬਲਕਿ ਉਸ ਨੂੰ ਕਿਰਤ ਕਰਨ ਲਈ ਪ੍ਰੇਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੀਆਂ ਬਿਲਡਰਾਂ ਤੇ ਪੈਸੇ ਖਰਚਣ ਦੀ ਬਜਾਏ, ਲੋੜਵੰਦ ਸਿੱਖ ਬੱਚੇ ਬੱਚੀਆਂ ਦੀਆਂ ਕਿਤਾਬਾਂ, ਫੀਸ, ਪੜ੍ਹਾਈ ਤੇ ਹੋਰ ਲੋੜੀਂਦੀ ਆਰਥਕ ਸਹਾਇਤਾ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਅੱਜਕਲ ਬੱਚੇ ਦੂਰ ਦੇਸ਼ਾਂ ਵਿਚ ਜਾ ਰਹੇ ਹਨ ਤੇ ਬਜ਼ੁਰਗ ਘਰ ਵਿਚ ਇਕੱਲੇ ਰਹਿ ਜਾਂਦੇ ਹਨ। ਇਸ ਲਈ ਬਜ਼ੁਰਗਾਂ ਦੀ ਸੇਵਾ ਸੰਭਾਲ ਤੇ ਉਹਨਾਂ ਦੇ ਜੀਵਨ ਵਿਚ ਹਾਸਲ ਕੀਤੇ ਗਏ ਤਜਰਬੇ ਦਾ ਲਾਭ ਲੈਣਾ ਇਕ ਉੱਤਮ ਸੇਵਾ ਹੋਵੇਗੀ।

ਨਵੀਆਂ ਨਵੀਆਂ ਤਕਨੀਕਾਂ ਤੇ ਕਾਢਾਂ ਕੱਢਣ ਦੀ ਲੋੜ ਹੈ, ਜਿਸ ਵਿਚ ਥੋੜੀ ਮਿਹਨਤ ਨਾਲ ਜਿਆਦਾ ਲੋਕਾਂ ਦਾ ਭਲਾ ਹੋ ਸਕੇ। ਅੱਜ ਦੇ ਸਮੇਂ ਉਰਜਾ ਦੀ ਲੋੜ ਵਧਦੀ ਜਾ ਰਹੀ ਹੈ ਤੇ ਵਾਤਾਵਰਨ ਵਿਚ ਪਰਦੂਸ਼ਨ ਵੀ ਵਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਲਈ ਕੋਲੇ ਪੈਟਰੋਲ ਨਾਲ ਪਰਦੂਸ਼ਨ ਵਧਾਣ ਦੀ ਬਜਾਏ ਸੂਰਜ ਜਾਂ ਹਵਾ ਦੀ ਤਾਕਤ ਨਾਲ ਬਿਜਲੀ ਪੈਦਾ ਕਰਨ ਦੇ ਸਾਧਨ ਕਾਇਮ ਕੀਤੇ ਜਾਣ, ਇਕ ਉੱਤਮ ਸੇਵਾ ਹੋਵੇਗੀ। ਉਸ ਵਾਸਤੇ ਚੰਗੇ ਇੰਜਨੀਅਰਿੰਗ ਕਾਲਜ ਤੇ ਚੰਗੇ ਇੰਜਨੀਅਰ ਪੈਦਾ ਕਰਨ ਦੀ ਲੋੜ ਹੈ।

ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਵਿਚ ਨਸ਼ਿਆਂ ਤੇ ਗਲਤ ਆਦਤਾਂ ਕਰਕੇ ਬੀਮਾਰੀਆਂ ਵਿਚ ਬਹੁਤ ਵਾਧਾ ਹੋ ਰਿਹਾ ਹੈ। ਇਸ ਲਈ ਲੋੜ ਹੈ ਕਿ ਸਿਹਤ ਸੰਭਾਲ ਦੀ ਸਿਖਿਆ ਤੇ ਇਲਾਜ ਦਾ ਪਰਬੰਧ ਕੀਤਾ ਜਾਵੇ। ਜਿਸ ਵਾਸਤੇ ਚੰਗੇ ਮੈਡੀਕਲ ਕਾਲਜ ਤੇ ਚੰਗੇ ਡਾਕਟਰ ਪੈਦਾ ਕਰਨ ਦੀ ਲੋੜ ਹੈ।

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਵਰਤੇ ਗਏ ਸਬਦ ਇਹੀ ਸਾਬਤ ਕਰਦੇ ਹਨ, ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੂੰ ਜਿਥੇ ੧੦੦ ਤੋਂ ਵੱਧ ਭਾਸ਼ਾਵਾਂ ਦਾ ਗਿਆਨ ਸੀ, ਉਥੇ ਰੋਜਾਨਾ ਜੀਵਨ ਦੀ ਸਿਖਿਆ ਤੇ ਇਲਾਵਾ, ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਵਿਸ਼ਿਆਂ ਸੰਬੰਧੀ ਡੂੰਘੀ ਜਾਣਕਾਰੀ ਸੀ, ਜਿਸ ਤਰ੍ਹਾਂ ਕਿ ਭੌਤਿਕ ਵਿਗਿਆਨ (Physics), ਰਸਾਇਨਿਕ ਵਿਗਿਆਨ (Chemistry), ਭੂਗੋਲ ਵਿਗਿਆਨ (Geography), ਆਕਾਸ਼ ਮੰਡਲ (Astronomy), ਜੀਵ ਵਿਗਿਆਨ (Biology), ਬਨਸਪਤੀ ਵਿਗਿਆਨ (Botany), ਮਨੋਵਿਗਿਆਨ (Psychology), ਆਦਿ। ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਵਿਚ ਸਮਾਜਿਕ, ਰਾਜਨੀਤਕ, ਪਰਿਵਾਰਿਕ, ਇਤਿਹਾਸ, ਭੂਗੋਲ, ਅਰਥ ਸ਼ਾਸਤਰ, ਕਮਿਸਟਰੀ, ਫਿਜ਼ਿਕਸ, ਭੂਮੰਡਲ, ਅਕਾਸ਼ ਮੰਡਲ, ਮਨੋਵਿਗਿਆਨਕ, ਆਦਿ ਸਭ ਤਰ੍ਹਾਂ ਦੇ ਵਿਸ਼ਿਆਂ ਸੰਬੰਧੀ ਡੂੰਘੀ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਗਈ ਹੈ ਤਾਂ ਜੋ ਸਮੁੱਚੀ ਮਨੁੱਖਤਾ ਨੂੰ ਜੀਵਨ ਦੀ ਸਹੀ ਦਿਸ਼ਾ ਵੱਲ ਮੋੜਿਆ ਜਾ ਸਕੇ।

ਇਸ ਲਈ ਲੋੜ ਹੈ ਕਿ ਹਰੇਕ ਵਿਸ਼ੇ ਸੰਬੰਧੀ ਸਿਖਿਆਂ ਤੇ ਖੋਜ ਦੇ ਕੇਂਦਰ (Educational Institutes and Research Centres) ਸਥਾਪਤ ਕੀਤੇ ਜਾਣ ਤਾਂ ਜੋ ਨਵੀਆਂ ਨਵੀਆਂ ਤਕਨੀਕਾਂ ਤੇ ਖੋਜਾਂ ਦੁਆਰਾ ਪੂਰੀ ਮਨੁੱਖਤਾ ਦਾ ਭਲਾ ਕੀਤਾ ਜਾ ਸਕੇ।

*ਸੰਪਾਦਕੀ ਨੋਟ: ਉਪਰੋਕਤ ਲੇਖ ਡਾ. ਸਰਬਜੀਤ ਸਿੰਘ ਜੀ ਵਲੋਂ ਲਿਖੇ ਅਤੇ ਸਿਖ ਮਾਰਗ ਵੈਬਸਾਈਟ ਤੇ ਛਪੇ ਲੰਬੇ ਲੇਖ ਦਾ ਛੋਟਾ ਰੂਪ ਹੈ। ਮੁਕੰਮਲ ਲੇਖ ਇਸ ਸਾਈਟ ਤੇ ਪਰਕਾਸ਼ਤ ਹੈ: <http://www.sikhmarg.com/2016/0821-gur-ki-seva.html>*

## NANAKIAN PHILOSOPHY AND ITS IMPLEMENTATION: AN APPRAISAL

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About 550 years ago, Nanakian philosophy emerged with the advent of Guru Nanak (1469-1539). It is sad to note that the present human society is still suffering from the same ills, which were prevalent at the time of the birth of Guru Nanak. Punjab, the birthplace of Nanakian Philosophy, is at present suffering from rampant practices of bribery and corruption, widespread usage of intoxicants/narcotics, infanticide, and exploitation of weaker sections of society. It is in direct violation of the basic tenets of the Nanakian Philosophy. Not only this, Guru Nanak urged us to live in harmony with nature. However, Punjabi community has over-exploited the natural resources of the state, resulting in deforestation, soil, air and water pollution, and damage to its water table. Besides, there is a proliferation of numerous sects all around. Rituals and vain practices rule the roost in religious affairs. Such activities of Punjabi people are in direct conflict with the teachings of Guru Nanak. Thereby Sikhs have failed to implement Nanakian philosophy in its true essence. It is dire need of the hour to apply the quintessence of Nanakian philosophy, in all spheres of our life.

### Nanakian Philosophy - A Brief Review

Guru Nanak propounded a unique philosophy of universal humanism proclaiming the rights of liberty, love, dignity, justice, and equality for all. Guru Nanak's compositions, as enshrined in Aad Guru Granth Sahib (AGGS), are the only authentic source<sup>1-2</sup> of the Nanakian philosophy.

The purpose of life, according to the Nanakian philosophy, is to become an enlightened being and to enlighten others. In the first stanza of has Jap composition<sup>3-5</sup>, Guru Nanak describes the purpose of human life in question and answer format:

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥**  
Kiv Sacheara Hoeay Kiv Koorey Tutey Paal. Hukm Rajayi Chalna Nanak Likhiya Naal.

How could one become a sachiara – Creator-imbued, and how could one get rid of ignorance and falsehood? Nanak, living in harmony with *Hukam* (Cosmic Law) is the answer. (Mehl 1, p. 1)

Harmony with *hukam* means<sup>1</sup> concern for the ecosystem: treating all beings with kindness and respect for the environment. A person who understands *hukam* and conducts oneself accordingly, is a *sachiara*. The purpose of life is to become a Sachiara or enlightened being. According to Guru Nanak, a genuinely enlightened being is the one who dedicates his/her life to the service of humanity:

**ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥**  
Vich Duniya Sev Kamayeay. Ta Dargah Baisann Paieye. (Mehl 1, p 26)

Amid this world, do selfless service, and you shall be given a place of honor in the Court of the Lord.

Nanakian philosophy categorically rejects life-negating doctrines. It advocates a householder's life as the right way to realize God and to contribute to society. However, Sikhism in theory and practice are two different things. With the lapse of time, many of the conventional ills have made significant inroads in the Sikh community. Some of

these menaces, currently affecting the Sikh community, in contradiction to the Nanakian Philosophy, are outlined as under;

### Menace of Casteism

It is a fact that the caste system has created divisions in humanity. Nanakian Philosophy emphasizes that all humans are equal, regardless of their class, color, race, gender, or religion. In the egalitarian society<sup>6</sup> as enunciated in AGGS, all are equal, the lowest to the highest, in the race as in creed, in political rights and religious hopes. In this system, women enjoy the same status as men. Guru Nanak proclaims:

**ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਈ ਜੀਉ ॥**  
Gurmukh Ek Drisht Kar Dekho Ghat Ghat Hot Samoyi Jio. (Mehl 1, p 599)

As an adherent of Guru philosophy, look upon all as equal; in every heart, the Divine essence is contained.

Guru Nanak rejects casteism totally and vehemently. Brushing aside misconceived arrogance of casteism, he emphasizes:

**ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਰੈ ਜਾਤਿ ਨ ਹੇ ॥** Janno Jot Na Pucho Jatee Agey Jat Na Hey (Mehl 1, p 349)

Recognize God's essence within all, and do not consider social class or status; there are no class or caste in the onward journey of spirituality.

Sikh Gurus, being a strong supporters of equality among all, made concerted efforts to eliminate the caste system. The institution of Langar (community kitchen) was established, where all people eat food, sitting together at the same level on the floor. Furthermore, Guru Gobind Singh gave all Sikh men the surname "Singh" and all Sikh women the surname "Kaur" so that no one can distinguish anyone's caste.

However, the prevalence of caste system has taken a firm stronghold in Punjab, since the eighteenth century. The caste system operates so strongly in some rural parts of Punjab that people have established caste-specific gurudwaras, cremation grounds, wells, and places of congregation. Inter-caste marriages are still a rarity. A simple look at the Sikh matrimonial advertisements in newspapers or magazines confirms to a high proliferation of caste division in the Sikh community.

### The Environment in Jeopardy

For a scientist<sup>7</sup>, the term 'nature' stands for the entire material universe and its phenomenon – the world. From the standpoint of religion, nature is a beautiful conglomeration and ever-present consciousness. According to Nanakian philosophy<sup>1</sup>, nature is sacred, immaculate, and splendid as it mirrors God's glory. The laws of nature are but the agencies of His wisdom. Guru Nanak's perception of nature has been expressed in his hymns, as;

**ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥ ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥**  
Kudrat Disey Kudrat Suneay Kudrat Bhao Sukh Sar. Kudrat Patali Akasi Kudrat Sarb Akar.

To perceive with eyes, to perceive with ears, to be in fear or to be happy is all part of nature. Nature is the entirety of the world of our universe. Nature is the manifestation of all forms. (Mehl 1, p 464)

In Nanakian philosophy, man and nature are no more seen as external to each other but are involved in inter-dependent network relationship. Guru Nanak vouches for this inter-relationship in his composition Jup;

**ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥**

Pavan Guru Pani Pita Mata Dhart Mahut. Dives Rat Doey Dayi Daya Kheley Sagal Jagt. (Mehl 1, p 8)

Air is a vital force, water the progenitor, the vast earth the mother of all, days and nights nurse and nurture all of creation in their nature.

Gurbani teaches us the importance of living in harmony with mother earth. However, during the present times, modern industrial civilization is colliding violently with our planet's ecological system, with horrid consequences. The concept of interdependence of man and nature, as enshrined in AGGS, places tremendous responsibility on Sikhs to address the problems of safety and protection of the earth and its eco-system.

However, the Punjabi community, a large number of which are Sikhs, due to their greed to earn a higher income in a short period, overexploited the natural resources of the state. It has lead to large scale degradation of the natural environment, impacting the existence of living beings adversely. Just a look at a few facts will confirm the dismal scenario we all are face to face in the present time.

In 2015-16, some 15,021 units, have been placed in red category<sup>8</sup> industries in Punjab (highly polluting). Using coal or rice husk as fuel, they are adding high levels of suspended particulate, oxides of nitrogen and sulfur, organic compounds and other pollutants in the air. The massive growth of vehicles (0.36 million in 1981 to 9.06 million in 2015-16) is contributing a tremendous amount of carbon monoxide, oxides of nitrogen, and particulate matter.

A survey published in 2017 reports that ground water<sup>9-10</sup> in 80% of the geographical area is overexploited. Only 6.6 % of the total geographical area of the state<sup>11</sup> under forests. Soil is poisoned by extensive usage of pesticides, insecticides, and artificial fertilizers. Water resources and the water table are under high stress. Atmospheric pollution caused by extensive scale burning of paddy husk is a serious cause to worry about. The growth of population is resulting in the generation of large volumes of solid waste. As this waste is not being disposed of properly, it is causing severe environmental pollution in the surrounding areas. Such activities of Punjabi people are in direct conflict with the teachings of Guru Nanak.

### **Nefarious infanticide**

Having observed many favorite traditions and rituals of his time, Guru Nanak saw that women were degraded, thought of as property, and treated as lowly and unworthy. He condemned these practices. Thus several centuries ahead of the feminist movement, Guru Nanak spoke<sup>4-6</sup> out against gender discrimination in the highly male-dominated environment of India. He confronted established orthodoxy with the radical assertion that women were worthy of praise and equal to men. Nanakian Philosophy advocates that both men and women are infused with the same Divine essence. Instead of being denigrated and mistreated, a woman should be cherished and respected:

**ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੇਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੇਵੈ ਬੰਧਾਨੁ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥**

Bhund Jameay Bhung Nimeay Bhund Mangun Viah. Bhandho Hovey Dosti Bhandho Chaley Rah. Bhand Mua Bhand Bhaleay Bhand Hovey Bandhan. So Kio Manda Akiey Jit Jamey Rajan. Bhandho Hi Bhand Upjey Bhandey Bajh Na Koey, Nanal Bhandey Bahra Bhandey Bajh Na Koey. (Mehl 1, p 473)

We are born of a woman; we are conceived of a woman. To a woman, one is engaged and married. We make companions of a woman; through a woman, future generations are born. When one woman dies, we search for another; we are bound with the world through a woman. So why should we talk ill of her? From her, kings are born. From a woman, a woman is born; without a woman, there would be none. Nanak, the Creator alone is beyond and above such.

All Sikh Gurus actively encouraged the participation of women as equal in worship, in society, and on the battlefield. They advocated for freedom of speech, and women were invited to participate in and lead religious activities. The practice of sati (widow burning) and female infanticide were forbidden, and remarriage of widows was advocated.

Sadly, Sikh society has not been able to fully overcome cultural traditions and live up to the ideals of gender equality taught by Guru Nanak. Sex-selective abortions driven by a desire for male offspring are driving down the sex ratio in Punjab. According to the 2011 Census of India, sex Ratio in Punjab is 893 females for every 1000 males. The child sex ratio is 846 females per 1000 males and has decreased as compared to 961 in the 2001 census. It is an alarming situation, in direct contradiction to Nanakian Philosophy, which professes the equality of gender.

### Shunning Gurmukhi and Lack of Book Culture

Nanakian philosophy emphasises<sup>1-2</sup> the importance of knowledge and spiritual wisdom in one's life. Guru Nanak proclaims:

**ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥**

Gurparsadi Vidya Vicharey Parrh Parrh Pavey Maan (Mehl 1, p 1329)

By Guru's Grace, contemplate spiritual knowledge; read it and study it, and you shall be honored.

**ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੁਝੈ ॥** Gyan Vihuna Kath Kath Lujhey. (Mehl 1, p 466)

Without spiritual wisdom, they babble and argue.

In our community, there is subtle antipathy to the Punjabi language. Our sacred scripture, the AGGS, is written in the Gurmukhi script. However, our younger generation, especially those who are born in the West, are not conversant with this script. In the West, out of societal pressure, we speak English. In Punjab, out of fashion, we speak in the Hindi even in our homes. We are thereby neglecting the perpetuation of our parental language, which is a window to our culture and heritage. How do we become the heirs of Sikh Guru's and their vision for humanity, when our children are not aware of the language in which our Gurus explained the Sikh way of life? How can we expect them to understand, appreciate, and follow our great culture, traditions, and way of life?

Another unwelcome situation is that we do not value books, much less like to read. There is dire need to inculcate the habit of reading in our community. Besides learning other languages, it should be our prime obligation to learn Gurmukhi and to understand Gurbani in its true spirit. Though much literature on Nanakian philosophy is also available in other languages, yet the translated versions of Gurbani do not carry the same fervor as can be had, by reading it in a language in which it was originally written. Generally, we do not buy books; we do not read the

books even if received free as a gift. Our libraries are not in pace with the contemporary times. How many children and their parents visit gurudwara libraries? Perhaps, very few. We have to change such habits. We have to give due place to books and other sources of knowledge, in our lives.

### Perils of Intoxicants

At present, human society is suffering from various ill effects of the widespread usage of intoxicants, narcotics, and drugs, giving rise to various social and physical ills. According to a 2011 report<sup>12-13</sup> by the Ministry of Youth Affairs and Sports, "40 percent of Punjabi youth in the age group of 15 to 25 years have fallen prey to drugs". Thereby, roughly 1.5 to 2 million young Punjabis are addicted to drugs. The long-term effects of this could be potentially devastating. Such a sizeable population of drug users could lead to, in the future, increasing levels of crime, broken marriages, destroyed families and children who face the psychological, emotional, and developmental problems.

Drug abuse<sup>12-13</sup> in the state has led to severe health consequences such as death and the spread of AIDS. While the use of injectable pharmaceuticals has made drug users especially susceptible to contracting HIV, the scale in which drug abuse has occurred has made the spread of AIDS a growing reality in Punjab. Though drug treatment centers have increased across the state, these are reactive measures rather than preventive ones. More action needs to be taken to prevent drug addiction from occurring in the first place. It is happening because our generation has failed to teach the love of Nanakian philosophy to our children. AGGS articulates the remedy to such a situation as;

**ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥**

Baba Hor Khana Khushi Khuar. Jit Khadey Tun Pirreay Mun Meh Chaley Vikar. (Mehl 1, p 16)

O Mind, all that food is in vain, which fills the mind with evil and make the body suffer pain.

Sikhs are forbidden from taking intoxicants and narcotics. AGGS warns about the ill effects of the usage of these.

**ਹੋਛਾ ਮਦੁ ਚਾਖਿ ਹੋਏ ਤੁਮ ਬਾਵਰ ਦੁਲਭ ਜਨਮੁ ਅਕਾਰਥ ॥**

Hocha Mudd Chakh Hoey Tum Bavar Dulabh Janm Akarath. (Mehl 5, p 1001)

Consuming insipid intoxicants robs one of one's sanity. In so doing this precious human life is put to waste.

### Prevalence of Corruption

Corruption is an issue that adversely affects the economy and stunts the development of a nation. A study<sup>14-15</sup> by Transparency International (TI) has reported that about 50% of Indians had firsthand experience of paying bribes to get services performed by public offices. TI's 2018 Corruption Perception Index ranks the country 78th place out of 180 countries, reflecting a steady decline in the perception of corruption among people. The situation in Punjab is no different. All of us are suffering from ill effects of corruption in almost all spheres of life. The ideas outlined in Nanakian philosophy strongly condemns living by exploitation, bribery, and corruption. AGGS emphasizes:

**ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥ Hak Pariya Nanak Us Suar Us Gaye (Mehl 1, p 141)**

To take what rightly belongs to another as wrong it is for the Muslims to consume pork and the Hindus beef



Nanakian philosophy urges us to avoid malpractices. We are counseled to lead a life of contentment and to respect the person, property, and dignity of others.

### Rise of Ritualism

Ritual is a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order. Ritualism is the regular observance of a routine, especially with or without regard to its function. In present times, marathon prayers, *prabhat pheris*, and *nagar kirtan* are some of the prominent rituals, which have become a regular part of the Sikh traditions. These rituals are taking precedence over the spirit of Nanakian Philosophy.

**(i) Marathon Prayers:** The Akhand Path<sup>16-18</sup> is a continuous reading of the complete AGGS. Several Gurudwaras and Sikh organizations are often seen conducting 21, 51 or 101 Akhand Paths at the same time. This ritualistic<sup>19</sup> practice among Sikhs is actually encouraged and propagated by vested interests, being a significant income generating ritual for the clergy and our Gurdwaras. Nanakian philosophy advocates rejection of all such routines and rituals. It urges us to read and understand Gurbani ourselves. The primary purpose of reading or listening Gurbani is to understand its messages and apply them in our daily life. Obviously such cannot be achieved through the Akhand Path ritual.

**(ii) Prabhat Pheris:** A *Prabhat Pheri* literally means<sup>20</sup> 'group of people taking early morning rounds around the village reciting Gurbani hymns. The belief behind such a ritual is that it invoked the good spirits and helped in welcoming the morning with good vibrations. *Prabhat pheris* are rituals, which have been adopted by Sikhs under the influence of other religions' practices. These days, *Prabhat Pheris* are in vogue among Sikhs, in contravention of Nanakian philosophy. These are accompanied by blaring loudspeakers and firing of crackers. At the end of the Pheri, in the name of Guru ka Langar, mini food festivals are organized, where each such event organizer, feels a pressure to do better and makes much more elaborate arrangements than the previous event organizer.

**(iii) Nagar Kirtan:** This practice involves the parading of the AGGS and processional singing of hymns throughout a the town or city. Not unlike *Prabhat Pheris*, the *Nagar Kirtan* is a ritual, which has been adopted by Sikhs under the influence of other religions' practices. There is no doubt that *Nagar Kirtans*<sup>21</sup> are in fashion, among Sikhs, these days. They take place all over Europe, North America, and Asia.

As *Nagar Kirtans* get bigger, longer, more crowded, more commercialized and more frequent, these have increasingly become a nuisance for the local communities. Traffic comes to a standstill, people's schedules get disrupted, homes and businesses get blocked, and inevitably, the local communities will ask their leaders to speak up against it. Every right-thinking Sikh understands that we need to invest in our youth and future generations and that such investment must be in the form of substantive, real, and meaningful dissemination of Gurmat. *Gurpurbs* are opportunities for imparting such education, not pretexts to waste money on futile parades and ego feeding processions.

### The profusion of Sects (*Deras*)

Numerous sects<sup>23-25</sup> have emerged amongst Sikhs and thousands of pseudo-saints claiming themselves as the Guru have entered into the foray. This human idol worship and personality cult are anti-thesis to Sikhism and its growing and widening influence can only promise grievous results in the offering.

Nanakian Philosophy strongly condemns such pseudo-saints. AGGS articulates:

### ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥

Oye Har Kay Sant Na Akhiye Banares Kay Thugg. (Bhagat Kabir, p 476)

Consider them not saints of the Lord - they are thugs of Benares.

### ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ ॥ Thugg Dishet Bagga Liv Lagga (Bhagat Bani, p 1351)

Their outlook is thuggish while pretending to meditate in pose of a crane in wait for prey.

According to the 2011 census, there were 12581 villages in Punjab. As per a recent report<sup>26-27</sup>, there were more than 9,000 *deras* in the rural areas of Punjab. These *deras* have deviated from the Sikhism in following the dictates of their *dera* head, in direct conflict with the essence of Nanakian philosophy. Many politicians are eager to get blessings from these *dera* chiefs, especially at the times of elections. These *deras* instruct (openly or latently) their followers to cast votes for a particular candidate or party from time to time. The conflict between sects and dominant Sikhism seem to be rather very commonplace in the recent history of Punjab, and their significance goes far beyond the short-term politics of revenge. This disease relating to the politicization of *deras* is one that is neither easily curable nor wholly manageable. Sikhs must refrain from associating themselves with such *deras*.

### Collective Myopia

Collective myopia<sup>28</sup> is a condition wherein the sense-making capabilities among the members of a community are limited to their narrow and parochial contexts. Though it provides the community members with well "organized" collective behaviors, yet it disallows the community from progressing to its full potential. Sikhs, at present, are suffering from collective myopia.

Guru Nanak laid<sup>29-30</sup> the foundation of a nation without barriers; subsequent Gurus made seminal contributions to that vision, and on Vaisakhi 1699 Guru Gobind Singh took the final step towards establishing "an egalitarian nation with democratic institutions of accountability, transparency and participatory self-governance." Though Sikhs have been envisaged as a nation without borders — a global community founded on the bedrock of institutions of *Sangat*, *Langar*, and *Pangat*. Alas if only we could grasp the universal vision of our Gurus and recognize the constricting and myopic view of our leadership today that tends to confine itself to the "self-limiting boundaries of Punjab." We only have to witness the goings-on in most of our Gurudwaras to realize how Sikhs continue to keep "close to their hearts their timeless feudal roots." Our dependence on Gurudwara leaders and Akal Takht Jathedars to be our "intermediaries, arbiters and interpreters of Sikhi" is case in point. Little wonder, then, that the cultural beliefs and habits of Punjab (or India) continue to color much of our understanding of Sikhi. The intractable problem of our feudal roots and limited vision can be cut with the sword of enlightenment. Guru Nanak exhorts us;

### ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੁਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥

Gyan Kharrug Lay Mun Sion Lujhey Mansa Mnhey Smayi Hay. (Mehl 1, p 1022)

Enlightenment cuts the obstacles of destructive thoughts and desires from getting embedded in the mind.

However, knowledge and enlightenment requires<sup>29-30</sup> the cultivation of love of learning and thoughtful reflection. It is not possible without reading and without the company of stimulating minds. Reading develops concentration, imagination, thinking, the ability to "play with ideas." All of these qualities are essential for a Sikh to understand and absorb the meaning of the universal and timeless ideas of the Sikh Gurus. We must strive for the development

of an enlightened and progressive society. We need enlightened leadership to transform, alleviate, educate, and protect the lives of individuals and the community.

In conclusion then, Sikhs must imbibe the true spirit of Nanakian Philosophy, in our daily lives urgently. May the *shabd* Guru bless us all with the good sense to walk on the way of life outlined by Nanakian Philosophy.

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## Book Review

Title of Book: **Guru Nanak's Religious Pluralism and Sri Guru Granth Sahib**

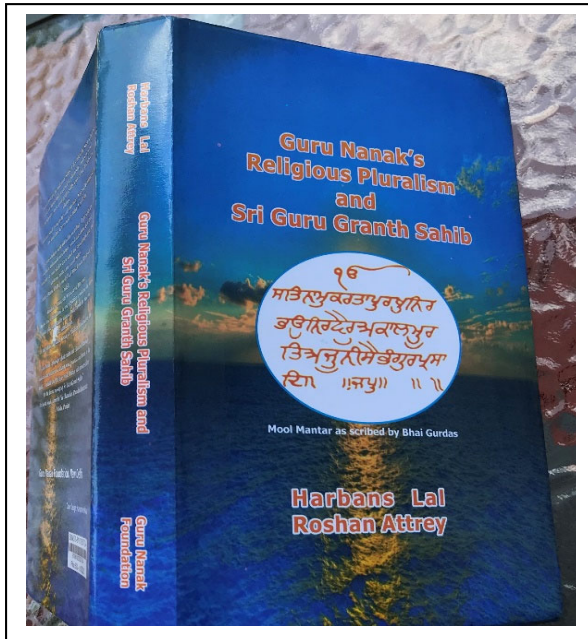
Authored by: **Bhai Harbans Lal and Roshan Attrey**

Foreword by: **Tarlochan Singh (Ex-MP)**

Published by: Guru Nanak Foundation, New Delhi, 2019

Reviewed by: **Hardev Singh Virk (hardevsingh.virk@gmail.com)**

**Professor of Eminence, Punjabi University, Patiala**



Dr Jaspal Singh (Ex-VC Punjabi University, Patiala) justifies the title of this book by his remarks: "The distinctiveness of Sri Guru Granth Sahib lies in its strong emphasis on religious pluralism. It is quite explicit in accepting and respecting the identities of different religious traditions. Not only this, the *bani* (the verses) of the sacred Sikh scripture appreciates and glorifies pluralism, and it views the diversity of the world as its beauty and strength. Furthermore, the *bani* clearly manifests that religious pluralism is not a matter of knowing other religious traditions, but respectfully interacting and having open dialogues with them. *Undoubtedly, Guru Nanak's philosophy of interfaith understanding through dialogue is the only way to attain peace, progress, and unity in the world*".

The book under review consists of 13 chapters. It has been written as a tribute to the founder of Sikhi on his 550th birth anniversary. Harpreet Singh, President of Guru Nanak Foundation, in his message proclaims: "These are proud and blissful moments for us that we are celebrating the 550th

Birth Anniversary of Sri Guru Nanak Dev Ji. Gurmat enlightens us and tells us that the commemoration of our Divine Mentors makes us wiser and more optimistic".

Tarlochan Singh (Ex-MP) and a promoter of Sikh ethos during this anniversary writes in his Foreword: "The book covers the subject close to my heart: it elucidates how the wisdom-seeking Sikhs derive their guidance and inspiration from their Guru that lives in the hymns of Sri Guru Granth Sahib. It discusses the selected themes of the sacred Sikh scripture with clarity and eloquence".

Dr. Harbans Lal, the senior author of this volume, is a highly acclaimed scholar of pharmacology and neuroscience of University of North Texas Health Science Centre at Fort Worth, Texas. He is a popular blog writer "Seeking Wisdom" to share his knowledge and wisdom with the world on Sikhi, Gurmat, the Guru Granth Sahib and the Sikh history. I believe some of the ideas contributed in this volume were published as part of his blogs. Dr. Roshan Attrey is an accomplished scholar of English who joined hands with Harbans Lal to create this masterpiece of Sikh literature.

I cannot resist quoting from the Foreword of Tarlochan Singh, which in a way is an Abstract of this volume. I agree with his remarks: "Those unacquainted with Sikhi or the Sikh scripture would find it fascinating to learn how the

Guru concept evolved in Sikhism in contrast to Hinduism and other Indian religions. The book reviews the reasons why the Tenth Sikh Guru installed this scripture as the eternal Guru".

According to the authors, many other writers tend to mix history and tradition in their reading of the Sikh scripture. They state in the Preface: "The Guru Granth Sahib should primarily define, guide, and validate the religious and spiritual teachings for the Sikhs rather than history and tradition". I find it as a unique feature and this thought is underscored throughout this volume. Some of the highlights of this volume are enumerated by the authors as follows:

1. The Guru Granth Sahib should constitute Sikhi rather than Sikh history and tradition.
2. How to separate the content of the book (the scripture) from its form – the context from the text, one part from the other, the metaphor from its figurative meaning, or the allusion from its referent? Meanings are embedded and interwoven in the text and context, causing various interpretations and disagreements among followers and readers.
3. Each reader or believer responds differently to a *shabd* (hymn or verse), commonly spelled and pronounced as *shabd*, from the Guru Granth Sahib and finds a different meaning in it.
4. The Sikh sacred scripture offers the message of a monotheistic religion expressing the yearning of the believer to be united with the universal father or mother called *Ik (Ek) Ongkaar*, or God, in a manner its authors – the Gurus and Bhagats – felt inspired to describe Him/Her/It. It is imbued with a modern spirit, which finds its best expression in such values as democracy, pluralism, freedom, and individuality.
5. The Sikh scripture is not a manifesto for political or economic liberation. Such discussion is used only to explain an aspect of theology that may best be explained by illustrations from contemporary history.
6. The scripture deals primarily with truths transcending the scientific or secular. It speaks of natural and supernatural truths, God and His creation, humanity and community, and social-cultural life.

*It is unnecessary to claim scientific or secular truths in the scripture, and any attempts to prove it so would be a needless distraction to the believers because doing it so would be an attempt to prove that our religion is principally about provable things.*

7. The Granth encompasses the provable and improvable, the rational and irrational, the mundane and supernatural. It is a book of religious faith that fulfils the human need for religious experience and liberation, providing moral, religious, and communal guidance as needed. It needs not be defined by science and technology, and its truths are not to be judged by any contradictions that rational mind may not comprehend.

In the first three Chapters, authors discuss the evolution of Sikh religion, composition and compilation of Guru Granth Sahib, and evolution of the concept of *Shabd* Guru in Sikh religion. The universal character of Sikh scripture is emphasized: "Sri Guru Granth Sahib is a sacred scripture of the world and the eternal Guru of the Sikhs. An integral part of the world's spiritual heritage, the Granth may also serve as a scripture for a universal religion in the new global village". They also confirm its authenticity: "Among the world's great scriptures, the Guru Granth is the only scripture that was composed, edited, proofread, and signed for authenticity by the founders of the faith in their lifetime. Perhaps no other scripture can make this claim".

Chapter 4 "Revealed Theology" claims that Sikh scripture is a revealed theology which is not based on history: "The internal evidence of divine revelation found in the Guru Granth verses, compiled by the founders, is the basis

of Sikh Theology. This evidence should stop much awkward acrobatics that scholars, historians, scientists and theologians may sometimes indulge in". The authors cite evidence in support of their thesis: "Its founder, Guru Nanak, disclosed this aspect in his mission statement to Bhai Lalo at his very first stop on his first missionary journey.

Guru Nanak affirmed that his assignment to spread the divine message came directly from the Creator:

**ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥  
Jaisi Mein Avey Khasm Ki Bani Taisrra Kree Gyan Ve Lalo**

*As the Word of and about the Creator descends to me, so do I articulate to people, O Lalo. (SGGS, M.1, P.722)*

**ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥  
Haon Dhadi Vekar Karey Laiya. Raat Dehey Kay Var Dhuro Furmaiya.**

*I, a minstrel, was out of work, when the Master took me into His service. To sing His Praises day and night, He gave me His Order, right from the start. (SGGS, M.1, P.150)*

Chapter 5 "Sikh Theology Versus History" is a unique contribution of the authors in this volume. They are warning about the dangers of history infiltrating into Sikh Theology: "*If we should believe that Sikh theology was born from historical events, or originated from concepts derived from history, rather than from divine inspiration, we would obtain radically different scenarios or implications. The first implication is that the Gurus neither proclaimed Sikh theology nor caused it to be proclaimed. The second is that Sikh theology has continued to change and evolve with history. And the third is that the Guru Granth containing Sikh theology is not eternal and that Guru Gobind Singh's command to Sikhs to accept the Scripture as eternal is apocryphal. Should any of these scenarios take hold, it would be a serious blow to the Sikh doctrines and theology impacting on civil society*".

They highlight the unique character of Sikhi vis a vis other religions: "*The concept of revealed theology sets the Sikh religion apart from many other world religions. In the case of other world religions, such as Christianity, only historical routes to theology had to be accepted because the founding prophets had left no written word behind*". They also warn us of Mcleodian school of scholars who are bent upon distorting Sikh theology based on history rather than revelation.

Chapter 6 is focused on 'Guru Nanak's Vision of Spiritual Pluralism'. In Guru Granth, the spirituality is unshackled from divisive ethnicity. The interfaith character of the Granth is further strengthened by the multilingual media employed by its authors to capture their divine visions. The Guru Granth underscores that all those living on this planet are inter-related and interdependent. They are related to each other by a common element of the Divinity they have inherited. They are illuminated by the same divine light running through everyone as a single thread. Guru Nanak expresses this thought as follows:

**ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥  
Sab Meh Jot Jot Hai Soey. Tis Kay Chanan Sab Meh Chanan Hoey.**

*Every heart contains the same divine light. It is the light of the Divine that brightens all hearts. (SGGS, M.1, P. 663)*

Chapter 7 highlights "The Sikh Way of Worship". I feel this most difficult task has been accomplished by the authors with diligence: "In Sikhism, the *Sabd* or Word Guru became personified in the verses, songs, teachings, and inspirations. This novel paradigm of worship needed entirely new types of religious practices and, above all, channels of communication in the service of the Word form of the Guru. The founders of Sikhism helped this process by laying the foundation of several institutions of exegesis and exposition as part of their religious practices. These practices inculcate intellectual deliberation, wisdom, and meditation while preserving faith in the institution of the Word Guru".

The authors have tried to differentiate the *pooja* of Hindus from the worship of Guru Granth: "The *Guru-Shabd* manifested in the sacred book is revered by the Sikhs as their eternal Guru and was given the title Sri Guru Granth Sahib, which designates the position traditionally given to the deity in other religions. So the Sikhs worship their *Shabd Guru* residing in the Guru Granth as their eternal Guru. According to the Sikh theology, the *SABD parmaan* or Gurbani is the object of meditation and not any physical form of the Guru. This belief is emphasized, underscored, and repeated many times over in the Guru Granth".

The dichotomy between *Shabd* Guru and Granth Guru is resolved in Chapter 8. The object of worship or meditation for the Sikhs is not the deity Guru in physical form, but the Word or *shabd* enshrined in Sri Guru Granth Sahib. The authors reiterate that *paath deedar* is clearly a new way to approach God and central to Sikh worship. The *paath deedar* is the Sikh's vehicle for contemplation on the Guru Granth verses and the qualitative knowledge of the Divine. One of the basic tenets of Sikhism, the *path deedar* is an essential part of the practice of Sikh worship. It is in effect the *Guru-Shabd* worship, aiming to invoke the Spirit of the Deity—aiming in effect to materialize the *Guru-Shabd*. The concept of *paath-deedar*, its practice, and efficacy is explained exhaustively by the authors: "*When practiced faithfully and regularly, paath deedar opens up our consciousness to let the divine power working in us and to let the True Guru dwell in our heart*".

The following three Chapters (9-11) describe the techniques of doing *paath*, *kirtan* and meditation. The authors claim *kirtan* as a medium to realize God: "Thus, *kirtan* becomes an indispensable medium of understanding and experiencing the sacred teachings of the Gurus. It becomes a path for the seeker leading to the ultimate destination – *Ik Onkaar*, *Waheguru*, the Infinite Wisdom, or God".

Chapter 12 "Theology of *Mool Mantar*: The Commencing Verse" is the last and one of the most significant Chapters of this volume. *Mool Mantar* is the *summum bonum* of Sikh scripture. According to authors: "Guru Nanak, the founder of Sikhi discovered the ultimate way to deal with human unhappiness, to alleviate human suffering. *He had the revelation and composed mool mantar as the Sikh Article of Faith*. Its sacred words are designed for meditation, which, when performed regularly as a habit, offers humanity an immense opportunity not merely to pray to God, obey or fear God, but even to become godlike". The authors plead for using *mool mantar* as a medium for meditation which is a new idea in Sikh theology: "The practice of *mool mantar* may gradually endow the devotee with divine attributes, thereby making him or her capable of doing as God does".

The authors deserve praise for their labour of love in preparing this commemorative volume "Guru Nanak's Religious Pluralism and Sri Guru Granth Sahib". They have succeeded in re-interpreting Sikh Theology and its revealed character. Of late, there have been veiled attacks on the authenticity of Guru Nanak's revelations by scholars, both Indian and foreign. Using the tools of Gurbani quotes from Sri Guru Granth Sahib, the authors of this volume demolish the nefarious designs of such scholars. I hope this new volume will prove to be a lighthouse for the Sikh youth to strengthen their faith in the legacy of Guru Nanak and the Sikh scripture.

*A Response to Prof Hardev Singh Virk's Review by Prof. Dr Devinder Singh Chahal, Canada follows. Editor.*

## A Response to Prof Hardev Singh Virk's Review

*Prof. Dr Devinder Singh Chahal*

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Dr Hardev Singh Virk, a famous Physicist, writes - in his review of Bhai Harbans Lal and Roshan Attrey, *Guru Nanak's Religious Pluralism And Sri Guru Granth Sahib*, Guru Nanak Foundation, New Delhi, 2019 (The Sikh Bulletin Vol 3 / 2019) as published above:

"My review concludes that REVEALED CHARACTER of *bani* of Guru Nanak and other Gurus is established by the learned authors using TOOLS OF GURBANI. They reject SCIENTIFIC & SECULAR interpretations of Gurbani in strong terms: 'It is unnecessary to claim scientific or secular truths in the scripture, and any attempts to prove it so would be a needless distraction to the believers because doing it so would be an attempt to prove that our religion is principally about provable things.'"

I am really surprised to read that accomplished scientists – one a pharmacologist and neuroscientist and the other a physicist – and some theologians too are attempting to justify that there are no scientific and secular truths in the Sikh Scripture.

How straightforwardly they have tried to hide scientific and secular truth in the *bani* of Guru Nanak!

The 500th Birthday of Guru Nanak has passed; keeping the Sikhi founded by Guru Nanak deeply rooted in Vedic and Vedanta philosophy. And now it appears to the the turn of our own Sikh scientists and theologians in keeping the Sikhi of Guru Nanak permanently deep rooted in Vedic and Vedanta philosophies during the celebration of 550th Birthday of Guru Nanak.

Is there any possibility that the Sikh intelligentsia would wake up to discover the Sikhi founded by Guru Nanak in its real perspective? Would we ever come to the realization to that effect?

Dr Virk further writes in his review that Chapter 4 of *Guru Nanak's Religious Pluralism* titled "Revealed Theology" makes the claim that Sikh scripture is a revealed theology which is not based on history.

He writes: "(t)he internal evidence of divine revelation found in the Guru Granth verses, compiled by the founders, is the basis of Sikh Theology. This evidence should stop much awkward acrobatics that scholars, historians, scientists and theologians may sometimes indulge in". The authors cite evidence in support of their thesis: "Its founder, Guru Nanak, disclosed this aspect in his mission statement to Bhai Lalo at his very first stop on his first missionary journey.

**ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥  
Jaisi Mein Avey Khasm Ki Bani Taisrra Kree Gyan Ve Lalo**

*As the Word of and about the Creator descends to me, so do I articulate to people, O Lalo. (SGGS, M.1, P.722)*

Guru Nanak affirmed that his assignment to spread the divine message came directly from the Creator:

**ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥  
Haon Dhadi Vekar Karey Laiya. Raat Dehey Kay Var Dhuro Furmaiya.**

*I, a minstrel, was out of work, when the Master took me into His service. To sing His Praises day and night, He gave me His Order, right from the start. (SGGS, M.1, P.150)*



Dr Virk, in his review has thus confirmed the views of Dr Lal and Attrey that God did reveal *bani* to Guru Nanak. And Guru Nanak said only what was revealed by God to him.

I had already pointed out to Dr Virk, Dr Lal, Brig Rawel Singh, Dr Karminder Singh Dhillon, Dr DP Singh, JS Tiwana, etc. the following challenge of Dr McLeod:

Now Sikhism is being criticized in one way or another by both Sikhs and non-Sikhs for different motives. These criticisms extend across a large portion of the beliefs and practices of Sikhism and even question the authenticity of the origin of the faith.

One such major criticism has come from scholar William H McLeod, who cited the tension between the doctrine of God's transcendence in Sikhism and a supposed ability of God to communicate with people.

**McLeod says Sikh thinkers have been unable to give a convincing account of how God can communicate with people at all if this being is indeed transcendent. Although, this is what makes Sikh teachings different from other schools of thought i.e., that God is transcendental, formless and infinite but still can communicate to people as if a physical being.**

**McLeod is right to say that: "Sikh thinkers have been unable to give a convincing account of how God can communicate with people at all if this Being is indeed transcendental, formless and infinite."**

My argument – in line with what is being indicated by the argument of Mc Leod above – is that both Dr Virk and the authors of the book *Guru Nanak's Religious Pluralism and Sri Guru Granth Sahib* have failed to interpret both the Gurbani verses in their real perspective and have instead interpreted them under the heavy influence of Vedic and Vedanta philosophies.

It also indicates that Guru Nanak did not promulgate any philosophy even when he clearly mentioned that his **Guru is SABD not GOD.**

### ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ || Shabd Guru Suret Dhun Chela

The Source of my Enlightenment is the Shabd, I Adhere to the Instruction within.

It is that SABD which Guru Nanak has explained in Stanza 38 of *Jup bani*.

**ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ || ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ || ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ || ੩੮ ||**

**Gharriay Shabd Sachi Taksal. Jin Ko Nadar Karm Tin Kar. Nanak Nadri Nadar Nihal.**

The Sikh intelligentsia have to wake up to resolve such issues.

*Editor's note: Given that Prof Devinder Singh Chahal has forwarded his query on the issue of the Sikh God being one who communicates personally versus one who is transcendental, formless and infinite to me as mentioned in this critique to Prof Virk's review essay above; my response follows. My rejoinder is, however, framed within the larger parameters whether the bani of Guru Nanak is the result of revelations as the outcome of his personal communication with God. My essay titled "Guru Nanak's Spirituality Revealed or Realized? is contained on the pages that follow. The SB will endeavor to publish the responses of the other individuals mentioned by Chahal ji in this piece should they elect to submit their views.*

## Guru Nanak's Spirituality Revealed or Realized?

*Karminder Singh, PhD (Boston).*

The question has two equally crucial components.

The first is whether the Spirituality that has been *prescribed* by Guru Nanak for us Sikhs is to be attained through a REVELATION or through REALIZATION. The second pertains to Guru Nanak's *own* spiritual discoveries – did he attain them through REVELATION or through REALIZATION.

Let's begin with the first component.

Given that the SGGS is a voluminous text of 1429 pages, the process of attaining a REVELATION or REALIZATION must therefore be prescribed within it.

The defining verse of Guru Nanak pertaining to the Creator beginning with EK OANGKAR ends with the word GURPARSAD. It consists of two words GUR (referring to the *shabd* Guru) and PARSAD (Persian for blessing / grace). Because the Guru is *Shabd*, the ONLY blessing that can come from a *Shabd* that is contained within the voluminous writings of the authors of Gurbani is ENLIGHTENMENT. Enlightenment through the messages of the *Shabd*.

The translation of the entire opening verse is thus,

**The One Omnipresent God who is in Existence, who is the Creator Being, Fearless and Without Enmity, Timeless and Formless, Does Not take Life Forms, and Who is self-Created, is Realized through the Enlightenment of the *Shabd*.**

Jup *bani* is Guru Nanak's seminal composition. What we see in Jup *bani* is a step by step or stanza by stanza process of REALIZATION that is prescribed for the Sikh. This process is demarcated through this question in *Pauree One*:

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥**

**Kiv Schiara Hoeyey Kiv Kooray Tootey Poaal**

How then can I become a God-Realized Being WITHIN; how can I remove the obstacle of my non-realized state WITHIN.

ਕੂੜ Koor is the affliction and overcoming or resolving it is to become ਸਚਿਆਰਾ Sachaira.

The synopsis of the PROCESS is provided in the verse that immediately follows the answer.

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥**

**Hukm Rajayee Chalnaa Nanak Likhiya Naal.**

The way to Realize the Creator within is to Remain within the confines and abide in *Sehej* (Chalna) of His Hukm, as contained within us. [BLUE – context from previous verse](#)

Thirty-eight steps later, Guru Nanak provides a synopsis of the JOURNEY in the final *salok*

**ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥**

**Jinne Nam Dhiayia Gye Msakat Ghaal**

ਮਸਕਤਿ *Msakat* is the Arabic word for Ardousness, and ਘਾਲਿ *Ghaal* its Sanskrit equivalent. ਨਾਮੁ *Naam* is Divine Virtues. The meaning of the verse is thus

**Those who Diligently and Arduously Strived to Become Divine Virtues.**

In the FINAL verse of *Jup bani*, Guru Nanak says

**ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥ Nanak Tay Mukh Ujlay Kayti Chutti Naal**

*Mukh Ujley* is metaphoric for those who have attained their spiritual goal. *Kayti* is affliction or disease. The affliction that was described in the description of the problem in ਕਿਵ ਕੁੜੈ ਤੁਟੈ ਪਾਲਿ *Kiv Kooray Tootey Poal*. The affliction or ailment of ਕੁੜ *KOOR*.

The meaning of this final verse is

**They, O Nanak, Realize the Creator Within (in their spiritual journey) by Overcoming the Affliction of *Koor***

**BLUE – CONTEXT OF PAUREE ONE – THE STATEMENT OF THE PROBLEM**

**EXAMINING THE VOCABULARY**

The vocabulary of the opening verse (*gaining* enlightenment), the defining of the process (*eliminating* the affliction of *Koor*), the synopsis process in the beginning (*remaining* within the confines of the *Hukm*) and end (*striving* diligently and arduously); the final outcome (*overcoming* the affliction of *Koor*) is worth paying attention to.

This vocabulary is that of a PROCESS OF REALIZATION. Gaining, eliminating, remaining, striving and overcoming are action oriented verbs that outline the arduous and diligent process of REALIZATION that Sikh spirituality is.

It is the vocabulary of a JOURNEY OF SPIRITUALITY that is traversed by the ordinary mortal through the guidance of direction, instruction, method and even objective from within the messages of the *Shabd*.

This is NOT the vocabulary of a REVELATION no matter how loosely defined.

*Jup bani* makes it clear, therefore, that the answer to the first component of the question - as to how the Spirituality that has been prescribed by Guru Nanak *for us Sikhs* is to be attained - is through a process of REALIZATION.

Let us turn our attention to the second component: How about Guru Nanak's own spiritual discoveries – did he attain them through REVELATION or through REALIZATION.

**TWO COMPONENTS BUT ONE ANSWER**

Even though the title question has two components, the answers to both must be one. Guru Nanak could NOT have attained his own spiritual heights through one of the methods and prescribed another for us Sikhs. Readers of *Gurbani* will know that doing A, experiencing A, attaining A and then prescribing B is not a principle of *Gurbani*.

*Gurbani* is composed in first person terms and is thus, in essence, a narrative of the experiences, processes, and outcomes of the writers.

So where is the indication that Guru Nanak himself WALKED the same journey of REALIZATION.

The final five *paurees* of *Jup bani* are what we fondly refer to as the KHAND ਖੰਡ *Paurees*. Guru Nanak discoursed these *paurees* as follows. *Pauree* 34 – Dharm Khand, *Pauree* 35 – Gyan Khand, *Pauree* 36 – Sarm Khand, *Pauree* 37 – Karm Khand & Sach Khand.

The word KHAND ਖੰਡ refers to realms of spirituality. Stages or stations of the spiritual journey – if one prefers.

These *paurees* tell us that the journey of Sikh Spirituality begins within the realm of Hukm (Dharm Khand) and culminates in the Creator's realm (Sach Khand).

Guru Nanak tells us that he himself WALKED this same path of realms in the final verse of the FIRST KHAND – Dharm Khand.

### ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥ Nanak Gya Japey Jaye

**Gya** – walked, travelled, traversed, treaded. **Japey** – Realization. **Jaye** – Bring about / come about.

The translation of the verse is

#### Nanak, my Realization of the Creator Within Me Has Come About by Walking this Path

Guru Nanak tells us ONCE AGAIN that he himself WALKED this same path of realms in the final verse of the FINAL KHAND – Sach Khand.

### ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ Vekhey Vigsey Kar Vichar

**Vekhey** – See, evaluate. **Vigsey** – Walk, Travel, Traverse. **Kar Vichar** - Contemplate Within.

The translation of the verse is

#### I Have Walked the Path Upon Evaluation and Contemplation Within

It is clear therefore that the Spiritual Journey as described in the Khand *Paurees* in particular and in *Jup bani* as overall is the JOURNEY THAT IS PRESCRIBED TO US SIKHS - AS THE JOURNEY OF GURU NANAK HIMSELF.

In these two verses, ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ Nanak Gya Japey Jaye and ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ Vekhey Vigsey Kar Vichar; Guru Nanak is telling us in clear terms: If you desire to obtain what I have obtained, walk the path that I walked. I am describing the path I walked towards the Realization of the Creator Within because this is the exact journey that I walked.

(Note: For a video discourse on these five Khand *Paurees*, readers may watch *Jup bani* Part 29, 30 and 31 here: <http://www.sikhivicharforum.org>)

### WHAT ABOUT THESE OTHER VERSES?

Two verses are often quoted by proponents of the REVELATION principle. The first is on page 722 of the SGGS and is authored by Guru Nanak. The second is on page 628.

### ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ Jaisi Mein Avey Khasm Ki Bani Taisrra Kree Gyan Ve Lalo.

The translation as provided by Sant Singh MD is: As the Word of and about the Creator **descends** to me, so do I articulate to people, O Lalo.

The *Sakhi* writers tell us that this is an admission by Guru Nanak to his special disciple Bhai Lalo that he is articulating REVEALED *banni*. The following points need to be noted;

FIRST, it is interesting to note that the word ਗਿਆਨੁ Gyan (enlightenment) is missing from the translation above. The reason perhaps is that enlightenment does not “descend.” Enlightenment is obtained, gained, gotten, acquired – and that too through a process that requires effort, determination and work.

SECOND, the word ਆਵੈ Avey is translated as “descend” – to fit the narrative of a REVELATION. This is the reason why the word ਗਿਆਨੁ Gyan (enlightenment) has to be *eliminated* from the translation. Enlightenment and “descend” cannot be used in the same sentence for the same subject.

The words ਆਵੈ Avey, ਖਸਮ ਕੀ ਬਾਣੀ *Khasm Ki Bani* and ਗਿਆਨੁ Gyan are linked and have to be included in our interpretation.

THIRD, the words ਵੇ ਲਾਲੇ *Ve Lalo* does not refer to any single individual. If the verse is translated as being addressed to someone by the name of Bhai Lalo – it is translated such to fit the narrative of the *sakhi*. But it creates the difficult spiritual question: If it’s not addressed to ME as a Sikh, why then should I be concerned with it? Such a translation raises yet another question as to whether it is in the character of our Gurus to narrate their *bani* to selected individuals or to the world at large.

The truth is that *bani* is addressed to ALL of us, to EACH of us, to the entirety of humanity.

FOURTH, the words ਤੈਸੜਾ ਕਰੀ *Taisra Kree* are critical. Guru Nanak is saying that my way is exactly the way that I am advocating to all of you adherents of this way. *Taisra* means EXACTLY AS. Since the way that is advocated to us is REALIZATION by way of ENLIGHTENMENT, then it follows that the Guru’s way is EXACTLY that.

So the meaning of the verse is:

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥  
Jaisi Mein Avey Khasm Ki Bani Taisra Kree Gyan Ve Lalo.

**Jaisee** – Just as. **Mein** – Me, myself. **Avey** – Lit. comes, is realized within. **Khasm Ki Bani** – Creator connecting *banni*, Creator related *banni*. **Taisra** – Exactly as. **Kree** – do, undertake, provide. **Gyan** – Enlightenment. **Ve Lalo** – O Beloved Sikhs.

**Enlightenment for Your Realization, O Beloved Sikhs is Exactly as I have Realized Within Me through the Creator-connecting *Banni*.**

The second verse, on page 628 of the SGGS is:

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥ Dhur Kee Bani Aiyee. Tinn Saglee Chint Mitayee.

ਧੁਰ *Dhur* refers to the source, root or origin of something. Gurbani accepts the Creator to the root of it all. ਧੁਰ ਕੀ ਬਾਣੀ *Dhur Kee Bani* therefore means – Creator related *bani*, Creator connecting *bani* or Creator pertaining *bani*. In this sense then, *Dhur Ki Bani* here is synonymous with *Khasm Ki Bani* in Guru Nanak’s verse *Jaisi Mein Avey*. This meaning is congruent to the totality of the spiritually claim of Gurbani across 1429 pages – that it is about the Creator, relates to the Creator and brings about realiation of the Creator within its adherent.

It goes without saying that the above meanings of both the verses are to be derived while reading it in conjunction with the Jap *bani* verse: ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ Nanak Gya Japey Jaye and ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ **Vekhey Vigsey Kar Vichar** as illustrated above.

To translate ਧੁਰ ਕੀ ਬਾਣੀ Dhur Kee Bani to mean that the “the bani descended on the Guru through a revelation” is thus not only incongruent with the two verses of Jup bani, but the source and cause of the confusion.

## THE REVELATION STORY

While the process and method of REALIZATION is found described and prescribed within the SGGS, nowhere within the spiritual text of 1429 pages can we find the process of REVELATION.

The reason for that perhaps is basic. REVELATION cannot have a process because it is both arbitrary and dependent on the entity that causes the revelation to take place. Going by this logic then, REVELATION MAY happen to someone who does nothing and it may NOT happen to someone who does everything right. REVELATION is entirely at the hands of the REVEALING PARTY.

There is no real need for 1429 pages of spiritual enlightenment for such a phenomenon. The spirituality of Guru Nanak and Sikhi is not predicated on such amorphous and arbitrary phenomenon.

Claims of REVELATION have been made by an entire plethora of people since the beginning of civilization. They are standard fare for a vast number of religious orders in the world and their prophets.

The spirituality of Guru Nanak and Sikhi stands out as one that makes no such claim. Ours is a spirituality of REALIZATION; where the journey, arduous, uphill and onerous as it may be – is REAL, POSSIBLE, and most importantly TRAVELLED BY GURU NANAK HIMSELF and meant for every human being.

**This is actually a STRENGTH of Sikhi. It makes Sikhi a practical spirituality and one that is possible for all of humanity.**

Some Sikhs have seen this as a shortcoming or worse a defect that needs to be corrected. Two ways have been deployed to achieve such an unnecessary aim – the distorted translations of relevant Gurbani verses and the creation of unverifiable and logic defying *sakhis*.

The *sakhi* of thirty-year old (twenty-seven in some *sakhis*) Guru Nanak disappearing in the Veyin River and reappearing three days later having gone “before God” to obtain his REVELATION is the concoction of people who are bent on putting Guru Nanak on par with the claim of revelation made by others – a claim that Guru Nanak neither made nor *needed* to make.

IF this *sakhi* indeed is an accurate narrative of Guru Nanak’s revelation, then disappearing in a river for three days ought to be the Guru-prescribed way for us Sikhs as well. Such a conclusion is derived from Guru Nanak’s usage of the words ਜੈਸੀ Jaisi and ਤੈਸੜਾ Taisra in the verse ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ Jaisi Mein Avey Khasm Ki Bani Taisrra Kree Gyan Ve Lalo; as illustrated above.

(For a detailed analysis of this *sakhi* please refer to the article titled “Is Guru Nanak’s Parkash Day Different from Guru Nanak’s Birth Day? No, It Isn’t” in *The Sikh Bulletin* Nov Dec 2018). lined, defined and demarcated the PROCESS of REALIZATION. In the Jup bani it begins with Listening ਸੁਣੈ Sunney and Believing ਮੰਨੈ Manney of the messages of the Shabd. It moves into Acceptance ਪਰਵਾਣ Parvan. Then into Practicing, Inculcating, Imbuing and finally Becoming the messages. But there is no process of REVELATION in the SGGS.

This is perhaps the reason why a plethora of *sakhis* had to be resorted to, for the purposes of establishing a phenomenon that did not exist therein, namely REVELATION. End.

Readers are welcome to listen to a video presentation titled: *The Journey of Gurbani to Pothi Sahib* here: <http://www.sikhivicharforum.org/2019/09/02/parkash-dihara/>

## Note to Contributors

The Sikh Bulletin invites articles on matters relating to *Sikhi*. The Editorial Board is principally appreciative of essays that adopt critical approaches towards Sikh matters and issues. Articles devoted towards exploring the messages of Gurbani as contained within the Aad Guru Granth Sahib (AGGS) are particularly welcome.

Manuscripts must be in English or Gurmukhi and must begin with a title page that includes the names, e-mail addresses, and affiliations of all authors. References must be properly cited. All Gurbani verses must be accompanied by a transliteration and mention the page where it is to be found in the AGGS. Authors are encouraged to venture into providing translations of Gurbani verses that break from the mould of vedantic, yogic and literal slants prevalent in orthodox *teekas* and translations.

Manuscripts need to be submitted online to [editor@sikhbulletin.com](mailto:editor@sikhbulletin.com) and must be in Microsoft Word (.doc). The preferred font for English characters is Calibri. Gurbani and Gurmukhi characters must be in Unicode.

The maximum length for each article is 5,000 words. Lengthier articles considered worthy of SB readership would be broken up into multiple parts for publishing in consecutive issues. *Editor*.

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## Note to Readers

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