

ੴ

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

ੴ

THE SIKH BULLETIN

www.sikhbulletin.com

editor@sikhbulletin.com

Volume 22 Number 1

Published by: Hardev Singh Shergill

100 Englehart Drive, Folsom, CA 95630 USA Tel: (916) 933-5808

In This Issue / ਤਤਕਰਾ

Editorial.....1

Gurbani Shabd Vichar
Karminder Singh Dhillon PhD3

The Nishan Sahib Demystified
Karminder Singh Dhillon PhD.....9

ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਬਾਰੇ ਸੰਖੇਪ ਤੇ ਅਹਿਮ
ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ13

Philosophy of Guru Nanak: A Scientist's
Perspective
Prof Devinder Singh Chahal, PhD18

Nanak On Status of Women
Hardev Singh Shergill.....38

Note to Contributors; Note on Use of
Gurbani Verses and Translations by
Authors; and Note to Readers 41

www.sikhbulletin.com

www.sikhivicharforum.org

Editor in Chief: Hardev Singh Shergill, MA, MED (USA)
Joint Editor: Karminder Singh Dhillon, PhD(Boston), Kuala Lumpur.
Punjabi Editor: Gyani Jarnail Singh Arshi (Malaysia)
Editors: Moninder Singh (India), Harpreet Kaur (New Zealand)
Technical Lead: Amrinder Singh Sandhu (USA)

Guest Editorial

Time to Break Eggshells

Guru Arjun has a verse in Maru Rag as follows: ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ ॥ Fūto Āndā Bḥaram Kā Manēh Bḥaio Pargās. (SGGS, Page. 1002). Now That the Eggshell Has Been Broken, My Mind Is Engulfed in Enlightenment!

Max Arthur Macauliffe (1841 – 1913) was fascinated with Sikhi. His study of Gurbani while serving the British in India resulted in him adopting Sikhi, albeit without being formally baptized.

Some years ago I acquired Macauliffe's writings and was wonder struck to observe the title quotation that he chose to display on the opening pages of his work.

It was about Breaking the Eggshell.

The quote Macauliffe chose to inscribe on the title pages of his volumes came from the writing of Guru Arjun as contained on page 1002 of the SGGS.

ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ ॥ Fūto Āndā Bḥaram Kā Manēh Bḥaio Pargās. The Eggshell (of doubt, duality, misinterpretation, continuous practice of mistaken stereotypes and beliefs), Has Now Been Broken. My Mind Is Engulfed in Enlightenment.

Macauliffe may indeed have used the verse to describe his own spiritual attainment; just as Gautama Budh used the same metaphor to describe his, when he said "of those beings who live in ignorance, shut up and confined, as it were, in an egg, I have first broken the eggshell of ignorance."

Yet the profundity of spiritual wisdom that is embedded in the message of the fifth Guru pertaining to the Breaking of the Eggshell is such that it is overwhelmingly relevant to our decaying spiritual situations of today.

The second verse of the shabd in question makes this crystal clear. ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ ॥ Katee Beyri Pgeh Tay Gur Kini Bund. The Breaking of the Eggshell was the Liberation of my Shackled Self.

The Rahao Verse hallmarks the significance of Breaking the Eggshell. ਆਵਣ ਜਾਣੁ ਰਹਿਓ ॥ ਤਪਤ ਕੜਾਹਾ ਬੁਝਿ ਗਇਆ ਗੁਰਿ ਸੀਤਲ ਨਾਮੁ ਦੀਓ ॥ 1 ॥ ਰਹਾਉ ॥ Avan Jaan Raheyo. Tapt Krraha Bujh Gya Gur Seetal Naam Deeyo. Rahao. My (Spiritual) Cycle (of Doubt) has Ended. The Flames of Doubt Are Extinguished. I Can Now Accord Myself Guru Ordained Divine Virtues.

The Eggshell Must Be Broken. But we must break it ourselves. And we must break out from within.

We know that chicks need to break out of their shells. Else they will never turn into a bird that can fly. No chick can learn to fly while still in the egg.

Yet, it's not just about breaking an eggshell, it's about pecking *their own way* out.

The difference in outcome – between a chick pecking itself out of its own eggshell and allowing an external force do it – is one of life and death.

The truth is that the Sikhs of today, as a group, seem to be becoming blind inside the eggshell of our ignorance and blind faith driven practices and attitudes. We need to break our eggshells and come out to be able to soar to the heights of spirituality that our Gurus have set for us.

We are familiar with Guru Nanak's messages to the masses during his travels across 24 years. The crux of his messages revolved around his desire to inspire people to break their own eggshells that were created by the clergy who themselves remained cocooned inside their shells and desired to keep others therein.

A vast number of Sikhi practices today are exercised in the darkness of the eggshell around us. Random examples will suffice to make the point.

We continue to have the Shabd Guru read by proxy. We have declared pieces of external dress as articles of faith. We have imported brahmanical beliefs and rituals into our Gurdwaras. We ban women from a whole host of religious activities. We have allowed self-appointed *sants*, *babas* and *frauds* with titles of mahapurakhs (superior beings) have enslaved the spiritual minds of a vast majority of Sikhs.

The list is virtually endless.

The bottom line is that we need to peck our way out of our shells. We have become chicks in eggshells. This cannot go on indefinitely. We must be hatched or risk letting it go rotten.

It is time to wake up to the call of our Guru expressed in the above cited verse of Guru Arjun ji.

Harbans Lal, Ph.D.; D.Litt (Hons)

Professor Emeritus & Chairman, Dept of Pharmacology & Neurosciences, University of North Texas Health Science Center.

Professor Emeritus, Guru Nanak Dev University, Amritsar, India.

President, Academy of Guru Granth Studies.

web: <https://seekingwisdomblog.wordpress.com>

Email: Japji2050@gmail.com



Gurbani Shabad Vichar

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ

Russ Soena Russ Rupa Kaaman...

Karminder Singh Dhillon PhD (Boston)

Email: dhillion99@gmail.com



Sikhs, on cue from our clergy in the form of *ragis* and *parcharaks*, have translated *Kaam* as sex and lust. They further translate *Kaaman* as woman. *Kaaman*, after all is one who is “absorbed and imbued in *Kaam*.” With *Kaam* being translated as above; the woman is thus seen as the root, cause and origin of *Kaam*.

Does Gurbani support such a view? How is *Kaam* defined in Gurbani? What is the meaning of *Kaaman* as used in the SGGS ji?

This article examines one *Shabd* of Guru Nanak ji to obtain answers to these questions. It is composed in Sri Raag and contained on page 15 of the SGGS ji. The complete *Shabd* is as follows.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ Sri Raag Mehla 1.

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥

Labh Kutta Koor Choohra Thugg Khadha Murdar.

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖਿ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥

Par Ninda Parmal Mukh Sudhee Agan Krodh Chandaal.

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥ ੧ ॥

Russ Kuss Aap Slahna E Karam Merey Kartar.

ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

Baba Boleay Patt Hoey. Utam Sey Dar Utam Kaheah Neech Karam Beh Roye. Rahao.

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

Russ Soena Russ Rupa Kaaman Russ Parmal Kee Vaas.

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥

Russ Ghorey Russ Seyja Mandir Russ Meetha Russ Maas.

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥

Etey Russ Sareer Kay Kaey Ghat Naam Niwas.

ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥

Jit Boleay Patt Payeay So Boleya Parvan.

ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥

Fikka Bol Viguchna Sunn Murakh Mun Ajaan.

ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥ ੩ ॥

Jo Tis Bhavey Sey Bhaley Hor Key Kehn Vakhaan.

ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥

Tin Mutt Tinn Patt Tinn Dhan Jinn Hirdey Raheya Samaye.

ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥

Tin Ka Kya Salahna Avar Sualeyo Kaye.

ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥ ੪ ॥

Nanak Nadree Bahrey Rachey Daan Na Naye.

UNDERSTANDING THE SHABD.

Given that the central idea of the entire *Shabd* is contained within the *Rahao* Verse(s), we shall begin our quest towards understanding this shabd by examining the *Rahao* Verse couplet.

ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

Baba Boleay Patt Hoey. Utam Sey Dar Utam Kaheah Neech Karam Beh Roye. Rahao.

Baba - O Mind of mine. **Boleay**- Lit. Talk; Discourse. **Patt** – Lit. Dignified; Godly. **Utam** – Elevated. **Sey Dar** – Lit. that door; Journey towards Realization. **Kaheay**– Is, said to be. **Neech** – Lowly. **Karam** – Actions. **Beh Roye** – Idiomatic for Regret, Remorse, Shame. [Note: Lit. is abbreviation for Literal Meaning].

O Mind, The Discourse of Spirituality Is One of Godly Deeds. The Journey of Realization Entails Elevation to Godly Heights; But I Suffer Shame On Account of My Actions.

Let us begin by attempting to understand the shabd by beginning with the first verse.

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥ Labb Kutta Koor Choohra Thug Khadha Murdar.

Labb – Greed. **Kutta** - Lit. Dog; Barking, Howling. Traits of Greed within the mind. **Koor** - Lit. Fakery; Absence of Godliness. **Choohra** – Lit. Low Caste; Lowest Rung. **Thug** – Cheat, Deceive. **Khadha** - Consumed; Grab. **Murdar** – Lit. Carcass; Rightfully Belonging to Others.

Constant Howling in Greed, Desire to Grab by Deceit the Rightful Possessions of Others; And The Absence of Godliness Have Resulted in My Mindset Being Relegated to The Lowest Rung of Humanity

Note: *Koor* in Gurbani is defined as the antonym (opposite) of *Sach*. *Sach* in Gurbani (From the Sanskrit Words *Sat* and *Satya*) always refers to the Creator. So *Koor* is the state of “absence of the Creator” as in the Verse of Guru

Nanak: ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੁੜੈ ਕੁੜੁ ॥ ੧ ॥ *Nanak Vekhaney Benti Tudh Baajh Kooro Koor.* SGGS 468.
 Meaning: *Koor* of *Koor* comes to exist whence Your existence has been denied / voided / vacated.

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖਿ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥ *Par Ninda Par Mal Mukh Sudhee Agan Krodh Chandaal.*

Par – Others. *Ninda* – Condemn. *Mal* – Lit. Dirt; Derogatory. *Mukh* – Speak. *Sudhee* – Complete, Forever. *Agan* – Fire, burning. *Krodh* – Anger. *Chandaal* – Demon

The Demon of Anger Within Fans the Ever Burning Desire of Condemning and Speaking Derogatively of Others.

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥ ੧ ॥ *Russ Kuss Aap Slahna E Karam Merey Kartar.*

Russ Kuss – Indulgences. *Aap* – Self. *Slahna* – Praise, Acclaim. *E Karam* – These Deeds. *Merey* – Mine. *Kartar* – Creator.

These then are the Indulgences and Self-Acclaimed Deeds of Mine, O Creator.

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ *Russ Soena Russ Rupa Russ Kaman Russ Parmal Kee Vaas.*

Russ – Desire for the Essence. Indulgence. Penchant. *Soena* – Gold. *Rupa* – Silver. *Parmal* – Fragrance. *Vaas* – (from *Vaashna*) Craving. *Kaaman* – Permeated in Desire; Imbued in *Kaam*, Defining of *Kaam*.

My Desires, Indulgences and Cravings for Gold, Silver and Fragrances have made me Imbued in Desire; Defining my *Kaam*.

Note 1: The Word ਕਾਮਣਿ *Kaaman* in the Vedic Scriptures refers to Woman. She is considered the embodiment and root of KAAM which is translated as lust and sex. Gurbani REJECTS the notion that woman is the embodiment or root of anything evil. Gurbani also rejects the view that *Kaam* is lust and sex.

Note 2: Gurbani defines KAAM as desire for the ESSENCE (*Russ*) of anything material. *Kaam* is indulgence in worldliness at the very basic level. Verse 4 of the Shabd thus uses the word ਕਾਮਣਿ *Kaaman* as a **descriptive adjective of a human being imbued in Kaam**. In this sense of its usage then this verse is a **definition of KAAM**. *Kaam* is the desire, indulgence, penchant and cravings for all things material. ਕਾਮਣਿ *Kaaman* is a human being who is imbued in *Kaam*.

It must be noted that material in itself is NOT critiqued by Gurbani. It is the unbridled desire for the ESSENCE of material that is *Kaam* – and hence critiqued as an impediment to spirituality.

Note 3: In some instances, Gurbani uses the word ਕਾਮਣਿ *Kaaman* to denote the soul bride. This is so because when our Gurus talk about union with the creator they depict seeker as a female. In the following verses, for instance, ਕਾਮਣਿ *Kaaman* as a Bride-Soul (Jeev-Istri) or a Seeker is depicted as a wife to her Creator-husband.

ਮੈ ਕਾਮਣਿ ਮੇਰਾ ਕੰਤੁ ਕਰਤਾਰੁ ॥ SGGS 1128. *Main Kaaman Mera Kant Kartaar.* Meaning: I am a bride-soul of my Creator-husband.

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ ॥ SGGS 244. *Nanak Kaaman Sda Rung Raati Har Jeo Aap Milae.* Meaning: The Creator unites me as a bride imbued in His love.

ਗੁਰਮੁਖਿ ਕਾਮਣਿ ਬਣਿਆ ਸੀਗਾਰੁ ॥ SGGS 1277. *Gurmukh Kaaman Banea Singaar.* Meaning: The Guru's wisdom (Gurbani) is my adornment as His Soul-bride (Seeker).

Note 4: However, in the case of the *Shabd* under discussion above; the subject matter is focused on desires, indulgences and cravings for all things material. The usage of ਕਾਮਣਿ *Kaaman* in the CENTRE of this verse, makes clear three things:

- (a) Gurbani considers KAAM as desire for the essence of anything material. *Kaam* is thus indulgence in worldliness at the very basic level.
- (b) ਕਾਮਣਿ *Kaaman* is used as a descriptive adjective of a human being imbued in *Kaam*. In other words, ਕਾਮਣਿ *Kaaman* is a human being who is permeated in *Kaam*. In this sense of its usage then this verse is a **definition of KAAM**.
- (c) ਕਾਮਣਿ *Kaaman* cannot be translated as “woman” in this verse or the “essence of woman”. Gurbani has no gender bias. Our Gurus would not denote *Russ* for woman only? Why not for man? Further, if we look at the structure of the verse there is no *Russ* mentioned for KAAMAN. There is ਰਸੁ ਸੁਇਨਾ *Russ Soena*. There is ਰਸੁ ਰੁਪਾ *Russ Rupa*. And there is ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ *Russ Parmal Kee Vaas*. There is NO ਰਸੁ ਕਾਮਣਿ *Russ Kaaman*. This means that ਕਾਮਣਿ *Kaaman* is used as an independent and standalone word in the verse. Its function is as an anchor word in the verse.

The meaning of verse 4 therefore is “My Desires, Indulgences and Cravings for Gold, Silver and Fragrances (things material) have made me into a ਕਾਮਣਿ *Kaaman* - one that is Imbued in *Kaam*, and Filled with Desire for material, thus defining *Kaam*

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥ Russ Ghorey Russ Seyja Mandir Russ Meetha Russ Maas.

Ghorey – Lit. Horses; depiction of Travel. ***Seyja*** – Lit. Bedding; Comforts. ***Mandir*** – Dwellings. ***Meetha*** – Sweet. ***Maas*** – Lit. Meat; Palate, Tastes.

I Possess Desires and Cravings for Dwellings and Comforts of Travel; and Indulge in Penchants of the Palate.

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥ Etey Russ Sareer Kay Kaey Ghat Naam Niwas.

Etey – Abundant, Copious. ***Sareer Kay*** – Of the Body, Physical. ***Kaey Ghat*** – How within the Mind? ***Naam*** – Godly Virtues. ***Niwas*** - Reside

So Abundant are my Physical Desires, Indulgence and Cravings; How then Will Godly Virtues Come to Reside Within my Mind.

ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥ Jit Boleay Patt Payeay So Boleya Parvan.

Jit – Which. *Boleay* – Discourse. *Patt* – Spiritual Dignity. *Payeay* – Earned, Realized. *Parvan* – Acceptable.

The Acceptable Discourse (of Spirituality) is one that Brings About Spiritual Dignity.

ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥ Fikka Bol Viguchna Sunn Murakh Mun Ajaan

Fikka – Devoid of Godly Essence; Absorbed in Worldly Essence. *Bol* – Discourse. *Viguchna* – Conduct. *Sunn* – Lit. Listen; Realize. *Murakh* – Self Centered. *Mun* – Mind. *Ajaan* – Unenlightened.

Realize, O Self-Centered and Unenlightened Mind – Discourse and Conduct that is Absorbed in Worldly Essence is Devoid of Godly Essence.

ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥ ੩ ॥ Jo Tis Bhavey Sey Bhaley Hor Kay Kehn Vakhaan.

Jo – Those, That. *Tis Bhavey* – Acceptable to the Creator. *Bhaley* – Good; Hor – Other, Else. *Kay* – What use? *Kehn Vakhaan* – Empty Talk.

That Which is Acceptable to the Creator is Good O Mind; of What Use is All Else That is Mere Empty Talk.

ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥

Tin Mutt Tinn Patt Tinn Dhan Jinn Hirdey Raheya Samaye

Tin Mutt – Of the right Mindset. *Tinn Patt* – Of Spiritual Dignity. *Tinn Dhan* – Inner Wealth. *Palley* – Earned, Acquired, Possesses. *Hirdey* – Within; Mind. *Raheya* – Remain. *Samaye* – God Realized

The God Realized Being Possesses the Correct Mindset, Earns Spiritual Dignity and Acquires Inner Wealth.

ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥ Tin Ka Kya Salahna Avar Sualeyo Kaye.

Tin Ka – Of Such (Realized Beings). *Kya* – What. *Salahna* – Offering of Praises. *Avar* – Other, Else. *Sualeyo* – Inner / Spiritual Beauty. *Kaye* – Who.

What Praises Can Be Offered of Such Realized Beings; Who Else is of Higher Inner Beauty?

ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥ ੪ ॥ Nanak Nadree Bahrey Rachey Daan Na Naye.

Nadree – Blessings of the Creator. *Bahrey* – Devoid, Barren, Bereft. *Rachey* – Immersed. *Daan* – Gifts of Material, Worldliness. *Naye* – Godly / Divine Virtues.

Nanak, To Remain Immersed in God Given Gifts (of Worldly Material) Instead of Divine Virtues is to Remain Barren of the Blessings of the Creator.

CONCLUSIONS.

1. Taking the **Shabd** of Guru Nanak in its entirety we get the understanding that *Kaam* refers to our inner desires for material and worldly possessions.
2. The material and worldly possessions are defined as God's gifts to mankind (final verse) for use in the conduct of our temporal life. Consequently, the material themselves are **not** the root – hence there is no need to shun or reject them.
3. *Kaam* is defined as the desire for the indulgence and penchant for the ESSENCE (RUSS) of these material possessions. Russ is in turned defined as our attempt to **obtain joy and bliss from worldly things through our indulgence in them.**
4. Given that there is NO permanent or lasting joy of any kind in material; we get deeper and deeper into a slippery slope for more material. The result is a mind that is occupied with worldly RUSS and with no place for Godly Virtues (Verse 6: ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥ Etey Russ Sareer Kay Kay Ghat Naam Niwas.)
5. Taken as a whole then, *Kaam* is the antonym of *Naam*. (Final verse: ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥ *Rachey Daan Na Naye.*) Where there is *Kaam*, there can be no *Naam*. Since *Naam* refers to our spiritual desires for **Godly Virtues**; *Kaam* refers to our temporal desires for the **Essence of Material**.
6. Guru Nanak is asking us to make an enlightened choice for *Naam* over *Kaam*; a choice of Divine Virtues over the **essence** of the temporal. The choice is over ਰਾਚਹਿ ਨਾਇ *Rachey Naye* and ਕਾਮਣਿ *Kaaman* – to be **imbued in Divine Virtues** or be **imbued in the essence of material**.
7. It would make no sense to say that the choice was over being imbued in Divine Virtues (ਰਾਚਹਿ ਨਾਇ *Rachey Naye*) and “woman” (ਕਾਮਣਿ *Kaaman*) – even if this was the interpretation of our clergy.
8. Gurbani helps us make the choice between ਰਾਚਹਿ ਨਾਇ *Rachey Naye* and ਕਾਮਣਿ *Kaaman* – of being imbued **in Divine Virtues** or being permeated **in the essence of material** by providing the enlightenment needed for our spiritual journeys within.

The Sikh Nishan Demystified.

Karminder Singh Dhillon, PhD (Boston).

Email: dhillon99@gmail.com

The *Kesri* (Xanthic) coloured flag that Sikhs respectfully call the *Nishan Sahib* and seen flying at Gurdwaras is to the Sikh place of worship as Sikh *Dastaar* or Turban is to Sikh identity.

A few points on its origin, function and manner of respect may be as useful to the reader as much of some commentary on worship-like rituals that have sprung up in recent times in relation to the Sikh flag.

Sikh scholar cum historian Kahn Singh Nabha writes that the *Nishan* was originally called *Jhanda* (flag) *Sahib* and that it was founded by Guru Hargobind Sahib Ji. Folks who get offended when someone refers to the Sikh flag as “*Jhanda*” can take note of this fact.

In the village of Fagwara in Punjab, there is a historic Gurdwara marking the transit of the seventh master Guru Har Rai Ji during one of his travels from Kartarpur to Kiratpur, called Gurdwara Jhanda Sahib, lending credence to the fact that the term “*Jhanda Sahib*” had come into existence then.



THE SIKH REHAT MARYADA AND NISHAN SAHIB



The Akaal Takhat sanctioned Sikh Rehat Maryada (Sikh Code of Conduct) or SRM has the following stipulation relating to the *Nishan* in Section 3, Chapter 4, Article V (r):

“Every Gurdwara should install a *Nishan Sahib* at some high location. The cloth of the flag should either be *Basanti* (Xanthic) or *Surmayee* (greyish blue) in colour. At the top of the *Nishan* there should either be a *Bhalla* (spearhead) or a *Khanda*. “(a double edged straight sword, with convex sides leading to slanting top edges ending in a vertex.

One is hard pressed to find a Gurdwara flying the *Nishan* in the the *Surmayee* colour these days, even if it was the standard colour of *Nishan Sahibs* flying in the Gurdwaras in townships where I grew up.

The *Nishan* could not escape the impact of the hijacking of *Sikhi* by the *Nirmalas* who controlled Sikh gurdwaras, takhats, institutions, literature, and psyche for some 200 years. The currently most prevalent color of our *Nishans* - *Bhagva* – (Saffron) was introduced by the *Nirmalas*. They had brought this colour with them from Benares – their alma mater cum religious headquarters.

FUNCTION OF THE NISHAN SAHIB

It is clear from the words “at some high location” in the SRM stipulation above that the primary purpose of the *Nishan Sahib* was to act as a sign board and a symbol of the Gurdwara.

If one reads Kahan Singh Nabha’s writings of the original functions of the Gurdwara, one can see the logic of the Gurdwara needing a symbol that was visible from afar for Sikhs and especially for non-Sikhs.

Beyond being a primary place for the teaching and practice of Sikh Spirituality, the Gurdwara was to have a number of other functions.

The Gurdwara was meant to serve as a sanctuary for the protection of dignity of women. If such a function sounds odd it is because we Sikhs have terminated this function for so long, that it is no longer part of our collective memory. I doubt our modern Gurdwara *parbhandaks* are even aware of this primary function of the Gurdwara.

I further doubt that a battered, displaced or otherwise needy woman seeking protection in our modern Gurdwaras would be accommodated in any meaningful way!

The Gurdwara was also meant to serve as a resting place for the weary traveller. Again, if this function sounds strange, it is also because we have stopped accommodating travellers in our Gurdwaras from a long time.

The Gurdwara was further to serve as a “meal-house” for the hungry. The key word is “hungry”. Serving meals to the well fed or those who have better cooked meals waiting in their houses does NOT fall in this category even if this has become the standard practice of *langgar* in our modern Gurdwaras.

All the above functions were meant *equally* for the Sikh and non-Sikh. It is on these functional grounds that Section 3, Chapter 4, Article V (k) of the SRM reads:

“No person, no matter which country, religion or cast he/she belongs to, is debarred from entering the Gurdwara...”

This then is the primary function of the *Nishan Sahib*. It is located high as a beacon of hope for any woman seeking to protect her honour, as a light house for a weary traveller seeking a place to rest, and as a welcome sign for a hungry/displaced/homeless person seeking a meal. The *Nishan Sahib* is, for all intents and purposes a sign board that stands tall and calls out for those who need protection, solace and a meal. It is inviting them, in the name of the Guru to come to the Gurdwara and be served.

TALL SIGN BOARDS BUT DYSFUNCTIONAL GURDWARAS.

Gurdwaras have perfected the art of building taller and sophisticated *Nishan Sahibs* – complete with lights, pulleys, and other electronic display systems. Some are visible from tens of miles. Such would be wonderful if the Gurdwara actually provided the appropriate services to those it did attract from afar by its 100 feet tall flag pole.

But if the Gurdwara fails to provide the basic functions as mentioned above, then its tall *Nishan* is akin to a defunct hospital that has a huge sign visible from ten miles, but tells patients who show up that there really is no doctor, no treatment and no medicine there. Or worse, that other than the sign, there really is nothing remotely connected to a hospital in the premise.

WORSHIPPING THE SIGN BOARD

But Sikhs have by and large, turned the *Nishan Sahib* into an article of worship. Sikhs are seen walking around the flag pole in *parkarma* (circumambulation style), folding hands to *metha tek* or bowing down to the concrete base of the *Nishan* repeatedly, rubbing their noses on the base, tying pieces of cloth or ribbons to the flag pole and then taking them home a few days later as blessed material, and much more.

Those who consider such practices as respect or reverence ought to think a little.

One does not respect road rules by *metha tek* or bowing to road signs. One does not display any reverence to a welfare home by circumambulations of its sign board. One does not satisfy one's hunger by standing with folded hands before the sign board of a restaurant.

One does not acquire health by trying ribbons to the hospital's sign board and then taking the ribbons home as equivalent to medicines. One does not become educated by doing repeated *parkirma* of, or by rubbing ones nose repeatedly on the school sign board.

If only everything was this easy! What then makes us think that we can acquire the Shabd Guru's enlightenment by doing all the above to the Gurdwara services sign board that is the *Nishan Sahib* but by doing nothing to ensure that the Gurdwara actually functions the way it was supposed to function?

A Sikh ought to consider his or her head as priceless to only bow in awe before the Enlightenment of the Shabd Guru. Bowing before just about everything within the precincts of the Gurdwara – gate, steps, stairs, mats, photos, shoes of the sangat, base structure of the *Nishan Sahib* etc – even if they are all part of the Gurdwara's physical structure - is to suggest that they are all equal in stature to the enlightenment of the Shabd.

MEANINGLESS PRACTICES AND RITUALS RELATING TO THE NISHAN SAHIB

Sikhs are known for their penchant to slide down the slippery slope of rituals. Where we cannot steal from others, or make worse the bad rituals of others, we invent our own.

One wonders where the idea of dressing up the flag pole came from. The logic of it is dumbfounding. The Gurdwara I attended regularly did not have such dressing and one *dera* literate but Gurbani illiterate *parcharak* from India took it upon himself to berate the *parbhandaks* and the *sangat* openly for allowing the "Guru's *Nishan*" to stand "naked." He went on to call the dressing "*chola sahib*" (literally: holy dress) and said the covering was akin to the "*kachera*" and that its function was to protect the "dignity" of the *Nishan Sahib*. I asked him after his pseudo *katha* if the *Nishan Sahib* should also be adorned with the remaining three *kakars* – *kirpan sahib*, *kra sahib* and *kanga sahib*!"

Gurdwaras are known to change the *Nishan Sahib* on *Gurpurabs*. There is no mention in the SRM of such a requirement. Logic dictates that the *Nishan Sahib* ought to be changed when it is torn or appears faded. No need for any fanfare. No need for any reference to a code of conduct either. What ever happened to common sense, I wonder.

One would have surely witnessed the *Nishan Sahib* change being done in worship type rituals that can take a couple of hours and is witnessed by entire *sangats*.

Some Gurdwaras have constructed fulcrum type flag poles which allow the flag pole to be laid horizontal. Hours are then spent washing the pole in pails full of milk or yoghurt or *lassee*. The entire pole is then towel-dried and dressed up in cloth with tie backs.

Members of the *sangat* are seen pushing forward to get a share of the washing and towel drying. If only they showed a tenth of such eagerness when it came to sitting through a discourse on Gurbani.

Some Gurdwaras use cranes for the same purpose. Other have ladders.

Doing such is *munmat*, or deviant practise, plain and simple. It is waste of milk, lassee, cloth, time and energy. It is not supported by the *maryada* or Gurbani and there are no historical records of Sikhs doing this in previous eras. Above all, doing such is an affront to the thinking faculties of an average human being,

One can appreciate if the purpose of the *Nishan* changing ceremony is to educate or inspire love within the *sangat* for the *Nishan Sahib*. But the only “education” that takes place is one relating to self-constructed and wasteful rituals.

Kahn Singh Nabha writes that the two majestic *Nishan Sahibs* that stand in the doorway of the Darbaar Sahib were first put up as wooden poles in 1775 by the Udasi Babas who ran the place then. They were broken up in a storm in 1841 and one was rebuilt by Maharaja Sher Singh and the other by Desa Singh Majithia. Both the flags are made of iron but adorned with copper plates. The high base was rebuilt in 1923.

Such facts illustrate that the *Nishan Sahib* can and has taken a variety of forms – wooden poles and flags of iron included. Nowhere however is the practise of covering up the pole with a “*chola sahib*,” or washing it in milk or *kachee lassee* shown as a practise except in recent times.

HOISTING THE NISHAN TO THE ANTHEM OF GODESS DURGA

Many gurdwaras take false pride in reciting obeisance to Durga, the consort of Shiv during its hoisting on certain occasions. They call *Deh Shiva Bar Mohe* (Grant Me this Boon, Shiva /Durga) the national anthem of the Sikh Nation that must be recited when the national flag of the Sikh Nation is hoisted. We seem to prefer to recite a song from Chandi (Durga) Ki Vaar from the Markandey Puran instead of one of the 5,800 plus shabds that 35 spiritual beings composed for us in the SGGS. One wonders how much of national pride, say, an Indian group can garner – singing God Save the Queen or worse, the Pakistani National Song – while hoisting the Indian Flag.

THE SIGN MUST FIT THE FUNCTION.

A *Nishan Sahib* is just that – a *Nishan*, a symbolic sign board. We can make it tall, big and visible from as far as the eye can see so that it attracts those who are in need of Sikh sewa towards humanity to come to the Gurdwara. But then, it is our duty to ensure that our Gurdwaras are functional to serve such needs. What are we doing about creating truly functional Gurdwaras, is the question.

Having sign boards that are the tallest, bowed to, circumambulated, washed in milk regularly - but having nothing true to offer to those who show up in response to these sign boards is deception – fraud even. Worshipping and undertaking ritualistic practices involving a sign board is to miss the point all together. Worse, it displays our own spiritual hollowness.

ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਬਾਰੇ ਸੰਖੇਪ ਤੇ ਅਹਿਮ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ (5104325827)

ਗੁਰ ਦਾ ਆਰਥ ਗਿਆਨ ਦਾਤਾ, ਪ੍ਰਤਾਪ ਦਾ ਤੇਜ਼, ਵਡਿਆਈ ਅਤੇ ਸੂਰਜ ਦਾ ਅਰਥ ਅਗਨ ਪ੍ਰਕਾਸ਼ ਦਾ ਸੋਮਾ। ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਇਕ ਗ੍ਰੰਥ ਜੋ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਦਾ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਅਨੁਸਾਰ ਨੂਰ ਦੀ ਸਰਾਂ ਨਿਵਾਸੀ ਭਾਈ ਦੇਵਾ ਸਿੰਘ ਦੇ ਘਰ ਸੰਤੋਖ ਸਿੰਘ ਦਾ ਜਨਮ ਸੰਮਤ ੧੮੪੫ ਨੂੰ ਹੋਇਆ। ਇਹ ਬੜੇ ਵੱਡੇ ਪੰਡਿਤ ਸਨ। ਬੁੜੀਏ 'ਚ ਰਹਿ ਇਨ੍ਹਾਂ ਨੇ ਅਮਰ ਕੋਸ਼ ਦਾ ਅਨੁਵਾਦ ਕੀਤਾ, ਸੰਮਤ ੧੮੮੦ ਵਿੱਚ "ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼" ਲਿਖਿਆ। ਇਸ ਤੋਂ ਬਾਅਦ ਮਹਾਂਰਾਜਾ ਕਰਮ ਸਿੰਘ ਪਟਿਆਲੇ ਪਾਸ ਨੌਕਰ ਰਹੇ ਤੇ ੧੮੮੨ ਵਿੱਚ ਕੈਥਲ ਪਤੀ ਉਦੈ ਸਿੰਘ ਨੇ ਇਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਪਾਸ ਰੱਖ ਲਿਆ।



ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਲਿਖਦੇ ਹਨ ਕਿ ਇਥੇ ਰਾਜੇ ਦੇ ਨੌਕਰ ਪੰਡਿਤਾਂ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਬਹੁਤ ਪੁਸਤਕ ਲਿਖੇ ਤੇ "ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ" ਗ੍ਰੰਥ ਰਚਿਆ ਜੋ ਸੰਮਤ ੧੮੦੦ ਦੇ ਸਾਵਨ ਮਹੀਨੇ ਸਮਾਪਤ ਹੋਇਆ। ਅੱਗੇ ਲਿਖਦੇ ਹਨ ਕਿ ਭਾਈ ਸਾਹਿਬ ਨੂੰ ਗੁਰਮਤ ਵਿੱਚ ਤਾਂ ਪੂਰੀ ਸ਼ਰਧਾ ਤੇ ਪ੍ਰੇਮ ਸੀ ਪਰ ਪੰਡਿਤਾਂ ਦੀ ਸੰਗਤਿ ਅਤੇ ਪ੍ਰੇਰਣਾ ਕਰਕੇ ਕਿ ਜੇ ਆਪ ਗੁਰੂਆਂ ਦੀ ਕਥਾ ਨੂੰ ਪੁਰਾਣ ਰੀਤੀ ਅਨੁਸਾਰ ਹਿੰਦੂ ਅਵਤਾਰਾਂ ਜਿਹੀ ਲਿਖੇਗੇ ਅਤੇ ਸ਼ਾਸਤ੍ਰਾਂ ਤੋਂ ਵਿਰੁੱਧ ਆਪ ਦੇ ਪੁਸਤਕ ਨਹੀਂ ਹੋਣਗੇ ਤਾਂ ਉਨ੍ਹਾਂ ਦਾ ਬਹੁਤ ਪ੍ਰਚਾਰ ਹੋਊ ਅਤੇ ਸਭ ਆਪ ਦੀ ਰਚਨਾ ਨੂੰ ਆਦਰ ਨਾਲ ਪੜ੍ਹਨਗੇ, ਇਸ ਲਈ ਕਈ ਥਾਂਈਂ ਟਪਲਾ ਖਾ ਗਏ ਹਨ।

ਇਸ 'ਤੇ ਦਾਸ ਦੀ ਟਿਪਣੀ-ਇਸ ਨੂੰ ਟਪਲਾ ਖਾਣਾ ਕਹਿਣਾ, ਠੀਕ ਨਹੀਂ ਲਗਦਾ ਕਿਉਂਕਿ ਆਪ ਇਕ ਸੰਪ੍ਰਦਾਈ ਸਾਧਾਂ ਦੇ ਚੇਲੇ, ਦੂਜਾ ਇਨ੍ਹਾਂ ਨੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਦਾ ਬੇਸ ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਵਰਗੇ ਅੰਧਵਿਸ਼ਵਾਸੀ ਤੇ ਗੁਰੂ ਦੇਖੀਆਂ ਦੇ ਲਿਖੇ ਗ੍ਰੰਥਾਂ ਨੂੰ ਬਣਾਇਆ, ਤੀਜਾ ਆਪਣੀ ਵਿਦਵਾਤ, ਭੱਲ, ਅਸਰ ਰਸੂਕੀ, ਸੁਹਰਤ, ਪੈਸੇ ਅਤੇ ਵਡਿਆਈ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ, ਰੱਬੀ ਭਗਤਾਂ, ਸਿੱਖ ਗੁਰੂਆਂ ਅਤੇ ਗੁਰਸਿੱਖਾਂ ਦੇ ਇਤਿਹਾਸ ਤੇ ਅਕੀਦੇ ਨਾਲ ਧਰੋਅ ਕਮਾਇਆ, ਭਾਂਵੇਂ ਬਾਅਦ 'ਚ ਮੁਹਤਸਬੀ ਤੇ ਈਰਖਾਵਾਦੀ ਬ੍ਰਾਹਮਣ, ਸੰਪ੍ਰਦਾਈ ਵਿਦਵਾਨਾਂ ਤੇ ਲਿਖਾਰੀਆਂ ਨੇ ਇਸ 'ਚ ਹੋਰ ਮਨ ਚਾਹਿਆ ਰਲਾ ਕਰ ਦਿਤਾ।

ਉਪ੍ਰੋਕਤ ਹਵਾਲਾ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ ਨੇ ਗੁਰਮਤਿ ਮਾਰਤੰਤ ਦੇ ਪਹਿਲੇ ਭਾਗ ਵਿੱਚ ਦਿੱਤਾ ਹੈ ਜਿਸ ਦੀ ਵਿਚਾਰ ਕਰੀਏ ਤਾਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਬ੍ਰਾਹਮਣ ਮੁਹਤਸਬੀ ਬ੍ਰਾਹਮਣ ਪੰਡਿਤਾਂ ਦੇ ਪ੍ਰਭਾਵ ਥੱਲੇ, ਪੈਸੇ ਤੇ ਸੁਹਰਤ ਦੀ ਲਾਲਸਾ ਵਿੱਚ ਸੀ ਜਿਸ ਨੇ ਗੁਰ ਇਤਿਹਾਸ ਦੇ ਮਿੱਠੇ ਵਿੱਚ ਬਾਮਣਾਂ ਦੇ ਕਹੇ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਜ਼ਹਿਰ ਘੋਲ ਕੇ ਲਿਖਿਆ।

ਇਕ ਨਹੀਂ ਅਨੇਕਾਂ ਪ੍ਰਮਾਣ ਦਿੱਤੇ ਜਾ ਸਕਦੇ ਹਨ ਜਿਵੇਂ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀ ਪੂਜਾ ਪ੍ਰਤਿਸ਼ਟਾ ਅਤੇ ਅਨੇਕਾਂ ਅਣਹੋਣੇ ਅੰਧ ਵਿਸ਼ਵਾਸ, "ਗੁਰ ਪ੍ਰਤਾਪ" ਦੀ ਥਾਂ "ਬਾਮਣ ਪ੍ਰਤਾਪ" ਲਿਖ ਧਰਿਆ ਹੋਣਾਂ ਕੁਝ ਕੁ ਵਣਗੀਆਂ- ਗੁਰੂ ਨਾਨਕ ਵਿਸ਼ਨੂੰ ਦਾ ਅਵਤਾਰ ਤੇ ਬੇਦੀ ਕੁਲ ਦੇ ਭੁਸ਼ਨ ਸਨ। ਉਹ ਕਿਸਾਨਾਂ ਦੀ ਖੇਤੀ ਉਜਾੜਦੇ ਸਨ। ਉਹ ਵੇਈ ਨਦੀ 'ਚ ਅਲੋਪ ਹੋ ਗਏ। ਰਬਾਬ 'ਤੇ ਚੜ੍ਹ ਉੱਪਰ ਉੱਡ ਗਏ। ਜਦ ਉਨ੍ਹਾਂ ਦੀ ਬਰਾਤ ਜਾ ਰਹੀ ਸੀ ਤਾਂ ਨਾਗਰ ਨਾਰੀਆਂ ਏਨੀਆਂ ਬਦਮਸਤ ਹੋ ਗਈਆਂ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਸਿਰਾਂ ਤੋਂ ਦੁਪੱਟੇ ਲਾਹ ਦਿੱਤੇ ਤੇ ਅੰਗੀਆਂ ਉਤਾਰ ਦਿੱਤੀਆਂ। ਉਨ੍ਹਾਂ ਦੇ ਘਰ ਦੇ ਬੱਚੇ ਬਿਨਾ ਗ੍ਰਿਹਸਤ ਕੀਤੇ ਦੇ ਲੱਗ ਦੇਣ ਨਾਲ ਹੋਏ। ਪੱਥਰ ਵਿੱਚ ਪੰਜਾ ਧੁਸਾ ਦਿੱਤਾ। ਸਿੱਧਾਂ ਨਾਲ ਅਕਾਸ਼ 'ਚ ਉੱਡ ਗਏ ਤੇ ਨਦੀ ਚੋਂ ਮੋਤੀਆਂ ਦੀ ਬਾਲਟੀ ਭਰ ਲਿਆਂਦੀ। ਮੱਕੇ ਦੀ ਇਮਾਰਤ ਘੁਮਾ ਦਿੱਤੀ। ਮਾਸ ਦਾ ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ ਬਣਾ ਦਿੱਤਾ। ਪਾਣੀ ਤੇ ਤੁਰੇ, ਕਿਕਰਾਂ ਤੋਂ ਮਠਾਈ ਝਾੜੀ। ਸੰਤੋਖ ਸਿੰਘ ਲਿਖਦਾ ਹੈ ਕਿ ਮਰਦਾਨਾਂ ਮਰਾਸੀ ਹਰ ਵੇਲੇ ਭੁੱਖੁ ਭੁੱਖੁ ਕਰਦਾ ਰਹਿੰਦਾ ਸੀ। ਉਸ ਨੂੰ ਯਾਦਗਾਰਨੀ ਨੇ ਭੇਡ ਬਣਾ ਦਿਤਾ। ਗੁਰੂ ਨਾਨਕ ਸਰੀਰ ਛੱਡਣ ਵੇਲੇ ਸਣ-ਦੇਹੀ ਅਲੋਪ ਹੋ ਗਏ। ਉਨ੍ਹਾਂ ਦੀ ਦਸਵੀਂ ਤੇ ਸਰਾਧ ਕੀਤਾ ਗਿਆ। ਬਾਬਾ ਅਮਰਦਾਸ ਪੁੱਠੇ ਪੈਰੀ ਚਲਦੇ, ਕਿੱਲੀ ਨਾਲ ਵਾਲ ਬੰਨ੍ਹ ਕੇ ਤਪਾਸਿਆ ਕਰਦੇ ਅਤੇ ਗੁਰੂ ਅੰਗਦ ਦਾ ਪੀਕ ਭਰਿਆ ਅੰਗੂਠਾ ਚੁਸਿਆ ਕਰਦੇ ਸਨ। ਸਿਰ ਤੋਂ ਦਸਤਾਰ ਨਹੀਂ ਸੀ ਖੋਲ੍ਹਦੇ ਜੋ ਸਿਰੇਪਾ ਮਿਲਦਾ ਉੱਤੇ ਉੱਤੇ ਮੰਨੀ ਜਾਂਦੇ, ਸਿਰ 'ਚ ਕਿਰਮ ਚੱਲ ਗਏ। ਗੁਰੂ ਅਰਜਨ ਵੇਲੇ ਪੁਰਾਤਨ ਭਗਤਾਂ ਨੇ ਆਪ ਆ ਕੇ ਬਾਣੀ ਲਿਖਾਈ। ਭਾਈ ਗੁਰਦਾਸ ਗੁਰੂ ਘਰ ਦਾ ਭਗੋੜਾ ਹੋ ਗਿਆ। ਗੁਰੂ ਪਦਵੀ ਮਿਲਣ ਤੋਂ ਪਹਿਲਾਂ ਨਾਨਕ ਨਾਮ ਹੇਠ ਗੁਰੂ ਅਰਜਨ ਨੇ ਬਾਣੀ ਲਿਖੀ। ਜਦ ਬਾਲਿਕ ਹਰਗੋਬਿੰਦ ਦੇ ਸੀਤਲਾ (ਚੇਚਕ, ਮਾਤਾ) ਨਿਕਲੀ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਨੇ ਵਿਸ਼ੇਸ਼ ਬ੍ਰਾਹਮਣ ਨੂੰ ਬੁਲਾ ਕੇ ਦੁਰਗਾ ਪੂਜਣ ਕਰਵਾਇਆ

ਗੁਰ ਅਰਜਨ ਤਬ ਦਿਜਬਰ ਬੁਲਾਇ। ਦੁਰਗਾ ਸੁ ਪਾਠ ਪਛਿਬੇ ਲਗਾਇ॥ ਪੂਜਾ ਜੁ ਸੋਜ ਸਭਿ ਭੇਜਿ ਦੀਨ। ਸੰਪਤ ਸੁ ਪਾਠ ਪਛਤੋ ਪ੍ਰਬੀਨ॥ ਹੋਇ ਮਾਤ ਸੀਤਲਾ ਬਹੁ ਪ੍ਰਸੰਨ। ਮਮ ਪੁਤ੍ਰ ਰੱਛ ਹੋ ਸੁਖ ਸਪੰਨ॥੪੨॥ (ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਰਾਸਿ ੩ ਅੰਸੂ ੧੨)

ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਦੀ ਰਾਸ਼ੀ ੩ ਅੰਸੂ ੭ ਵਿੱਚ ਸੰਤੋਖ ਸਿੰਘ ਲਿਖਦਾ ਹੈ ਕਿ ਖਾਲਸਾ ਪੰਥ ਸਾਜਨ ਵੇਲੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨੇ ਚੰਡੀ ਦੇਵੀ (ਦੁਰਗਾ) ਦਾ ਪੂਜਨ ਕੀਤਾ-

ਏਕ ਅਰਾਧਨ ਚੰਡਿਕਾ ਭਏ ਪਰਾਯਨ ਧੀਰ। ਬਿਦਤਹਿ ਦੈਬੇ ਹੇਤੁ ਬਰ ਪੰਥ ਕਰਨ ਕੇ ਬੀਰ॥੪੧॥

ਦੇਵੀ ਚੰਡਿਕਾ ਦੀ ਜੈ ਜੈ ਕਾਰ ਕੀਤੀ-ਜੈ ਜੈ ਅਸਟ ਬਲ ਵਾਲੀ। ਜੈ ਜੈ ਭੀਮਾਂ ਮੁੰਡਨਿ ਮਾਲੀ॥੨੪॥ ਛੂਟੈ ਸਿਰ ਪਰ ਬਾਲ ਬਿਸਾਲੀ। ਜੈ ਜੈ ਰਣ ਮਹਿ ਰੂਪ ਕਰਾਲੀ॥੨੫॥ (ਅੰਸੂ ੧੦) ਡੇਡ ਪਹਿਰ ਦਿਨ ਕੇ ਰਹੇ ਨੌਮੀ ਆਦਿਤ ਵਾਰ। ਚੇਤ ਮਾਸ ਪੱਖ ਸੁਕਲ ਮਹਿ ਬਿਦਤੀ ਜਗਤ ਅਧਾਰ॥੧॥ ਕੇਸੇ ਪੰਡਿਤ ਨੂੰ ਸੱਦ ਹਵਨ ਕਰਾਇਆ, ਭੋਜਨ ਖਵਾਇ ਕੇ ਦੱਸਨਾ ਦਿੰਦੇ ਬਿਪਰ ਦਾ ਪੰਨਵਾਦ ਕੀਤਾ-ਬਿਪ੍ਰ ਤੁਹਾਰੀ ਕਰੁਣਾ ਪਾਇ। ਕਾਰਜ ਸਿੱਧ ਭਏ ਸਮੁਦਾਇ॥੨੬॥ (ਅੰਸੂ ੧੧) ਸਾਦਰ ਬਹੁਰ ਅਹਾਰ ਖਵੱਯਾ। ਦੱਖਨਾ ਲੱਖ ਸਵਾ ਸੁ ਰਪੱਯਾ॥੪੫॥

ਅਖੌਤੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਰੁਤ ੩, ਅੰਸੂ ੪ ਵਿੱਚ ਛੇਵੇਂ ਗੁਰੂ ਨੂੰ ਵਿਲਾਸੀ ਤੇ ਨਸ਼ੇੜੀ ਲਿਖਦਾ ਹੈ-ਬਹੁ ਰਗੜ ਬਿਦਾਮਨ ਸਹਿਤ ਭੰਗ।

ਏਲਾ ਲਵੰਗ ਮਿਰਚਾਨਿ ਕਾਰਿ। ਮੇਲਿਯੋ ਗੁਲਾਬ ਬਿਚ ਸਰਦ ਬਾਰਿ॥੭॥ ਜੁਤਿ ਛਤ੍ਰਧਾਰਿ (ਅਫੀਮ) ਸਤਿਗੁਰ ਛਕਾਇ॥੮॥

ਰੁਤ-੩ ਦੇ ਅੰਸੂ ੨੧ 'ਚ ਸੰਤੋਖ ਸਿੰਘ ਲਿਖਦਾ ਹੈ ਕਿ ਦਸਮੇਸ਼ ਨੇ ਆਖਿਆ ਕਿ ਮੈਂ ਆਪਣੇ ਪੰਥ 'ਚ ਕੋਈ ਸੋਫੀ ਸੂਮ ਨਹੀਂ ਰਹਿਣ ਦੇਣੇ

ਸੋਫੀ ਸੂਮ ਪੰਥ ਨਹਿ ਰਾਖਨ॥੩੮॥ ਯਾਂ ਤੇ ਸ੍ਰੀ ਮੁਖਬਾਕ ਉਚਾਰਾ। ਹੁਇ ਸੁਖੇ ਕੀ ਦੇਗ ਉਦਾਰਾ। ਸਿੰਘ ਹੋਇ ਜਬਿ ਅਯੁਧ ਧਾਰੀ। ਮਾਦਕ (ਨਸ਼ਾ) ਚਾਹੀਯਤਿ ਅਨੰਦ ਮਝਾਰੀ॥੩੯॥ ਅੱਗੇ ਕਹਿੰਦੇ ਹਨ ਕਿ-ਸਭ ਮਾਦਿਕ ਤੇ ਬਿਜੀਆ ਆਛੀ। ਕਯੋਕਿ ਮਹੇਸ਼ ਆਦਿ ਇਹੁ ਬਾਛੀ॥੪੦॥

ਰੁਤ ੬ ਅੰਸੂ ੪੪ 'ਚ ਦਸਮੇਸ਼ ਨੇ ਗੁਲਾਬੇ ਮਸੰਦ ਨੂੰ ਕਿਹਾ-

ਸੁਖਾ ਮਿਰਚਾਂ ਆਨ ਉਦਾਰਾ॥.. ਥੋਰਾ ਹੁਤੇ ਤਯਾਰ ਕਰ ਦਯੋ॥..ਹੁਇ ਪ੍ਰਸੰਨ ਬਰ ਦੇਵਤਿ ਜੇਵੈਂ। ਪੰਥ ਖਾਲਸੇ ਮਹਿ ਤੁਮ ਹੋਵੈਂ॥੪੩॥

ਲੋਕ ਰੀਤੀ ਅਤੇ ਗੁਰਮਤਿ ਵਿਰੁੱਧ-ਗੁਰੂ ਪ੍ਰਤਾਪ ਸੂਰਜ ਦੀ ਰੁਤ ੧ ਅੰਸੂ ੧੩ ਵਿੱਚ ਦਸਮੇਸ਼ ਦਾ ਮਾਤਾ ਜੀਤੋ ਨਾਲ ਵਿਆਹ ਬਾਮਣੀ ਰੀਤ ਅਨੁਸਾਰ ਹੋਇਆ -

ਪੁਜਤਿ ਨਵ ਗ੍ਰਿਹ ਗਣਪਤਿ ਸਾਥ। ਕਹੈਂ ਕ੍ਰਿਤ ਠਾਨਹਿ ਗੁਰੁ ਨਾਥ। ਪੁਨ ਬੇਦੀ ਮਹਿ ਰਾਖ ਹੁਤਾਸਨ। ਡਾਰਤ ਸਰਪੀ ਕੀਨਿ ਪ੍ਰਕਾਸ਼ਨਿ॥੨੭॥ ਤੁਰਤ ਪਰੇਸਯੋ ਚਤੁਰਨ ਚਾਹੁ। ਖਾਨ ਲਗੁ ਬਰ ਸਵਾਦ ਅਹਾਰੁ। ਨਾਰੀ ਦੇਤ ਗਾਰਿ (ਗਾਲੀਆਂ) ਬਿਚ ਗੀਤ। ਸਭਿਨਿ ਸੁਨਾਵਤ ਸੁੰਦਰਿ ਗੀਤਿ॥੪੨॥

ਇਤਿਹਾਸ ਵਿਰੁੱਧ-ਗੁਰਬਿਲਾਸ ਪਾ: ੬ਵੀਂ 'ਚ ਲਿਖਿਆ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਨੇ ਤਿਮੂਰ ਗਡਰੀਏ ਨੂੰ ਆਖਿਆ

ਕਛੁ ਭਾਂਗ ਹਮ ਕਉ ਲਯਾ ਦੇਵੈ। ਪਾਛੈ ਜੇ ਮਾਂਗੋ ਸੋ ਲੇਵੈ॥੧੧੧॥ ਐਸੇ ਮੁਸ਼ਟਾਂ ਭਾਂਗ ਕੀ ਤਿਮਰ ਸਾਤ ਜਬ ਪਾਇ। ਸਤ ਪਾਤਸ਼ਾਹੀ ਸਾਥ ਹੀ ਸ੍ਰੀ ਗੁਰ ਮੁਖਹੁ ਅਲਾਇ॥੧੧੪॥ ਤੈਸੇ ਸਾਤ ਸੀਸ ਨਿਜ ਦੇਵੈਂ। ਤਉ ਪਾਤਸ਼ਾਹੀ ਇਨ ਤੇ ਲੇਵੈਂ॥੧੨੩॥

ਜਨਮਸਾਖੀ ਵਾਲਿਆਂ ਨੇ ਇਹ ਕਥਾ ਬਾਬਰ ਨਾਲ ਜੋੜ ਦਿੱਤੀ ਜੋ ਤੈਮੂਰ ਤੋਂ ਛੇਵੀਂ ਪੀੜੀ ਸੀ। ਕੀ ਦੂਰ ਅੰਦੇਸ਼ ਗੁਰੂ ਜੀ ਸੱਤ ਮੁੱਠਾਂ ਭੰਗ ਦੇ ਭਾੜੇ ਪਾਤਸ਼ਾਹੀ ਦੇ, ਫਿਰ ਸੱਤ ਸਿਰ ਦੇ ਕੇ ਲੈਣਗੇ ਇਸ 'ਚ ਗੁਰੂ ਜੀ ਨੂੰ ਨਸ਼ਈ ਤੇ ਮੁਰਖ ਦਿਖਾਇਆ ਹੈ?

ਸੰਤੋਖ ਸਿੰਘ ਲਿਖਦਾ ਹੈ ਕਿ ਜਦ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਬੀੜ ਤਿਆਰ ਕਰਵਾ ਰਹੇ ਸਨ ਤਦ ਗੁਪਤ ਰੂਪ 'ਚ ਭਗਤ ਬਾਣੀ ਦਰਜ ਕਰਵਾਉਣ ਆਏ ਜਿੰਨ੍ਹਾਂ ਨੂੰ ਭਾਈ ਗੁਰਦਾਸ ਵੀ ਨਾ ਦੇਖ ਸੱਕੇ (ਗੁਰੂ ਪ੍ਰਤਾਪ ਸੂਰਜ ਰਾਸ ੩ ਅਧਿਆਇ ੪੨)।

ਇਸ 'ਤੇ ਦਾਸ ਦੀ ਟਿਪਣੀ -ਪਰ ਜੇ ਪੋਥੀਆਂ ਗੁਰੂ ਜੀ ਮੋਹਨ ਜੀ ਪਾਸੋਂ ਲੈ ਕੇ ਆਏ ਸਨ ਉਨ੍ਹਾਂ 'ਚ ਭਗਤ ਬਾਣੀ ਪਹਿਲੇ ਹੀ ਦਰਜ ਸੀ ਜੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੂੰ ਪ੍ਰਚਾਰਕ ਫੇਰੀਆਂ ਵੇਲੇ ਭਗਤਾਂ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਅਨੁਯਾਈਆਂ ਤੋਂ ਪ੍ਰਾਪਤ ਹੋਈ ਸੀ।

ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ 'ਚ ਲਿਖਿਆ ਹੈ ਕਿ ਬ੍ਰਹਮਾਂ ਅਤੇ ਵੇਦ ਸਰਾਪ ਦੇ ਕਾਰਣ ਮਨੁੱਖ ਦੇਹ ਵਿੱਚ ਭੱਟ ਹੋ ਕੇ, ਗੁਰੂ ਅਰਜਨ ਜੀ ਪਾਸ ਆਏ-

ਇਕ ਇਕ ਬੇਦ ਚਤੁਰ ਬਪੁ ਧਾਰੇ-ਪੁਰਬ ਸ਼ਯਾਮ ਬੇਦ ਕੇ ਇਹ ਭੇ ਮਥੁਰਾ, ਜਾਲਪ, ਬੱਲ, ਹਰਬੰਸ। ਪੁੰਨ ਰਿਗਵੇਦ ਕਲਯ, ਜੱਲ, ਨੱਲ ਤੈ ਕਲਸਹਾਰ ਚੰਥੇ ਗਿਨਿ ਅੰਸ। ਭਏ ਜੁਜਰ ਕੇ ਟੱਲ, ਸੱਲ ਪੁਨਿ ਮੱਲ, ਭੱਲ ਉਪਜੇ ਦਿਜ ਬੰਸ॥੧੦॥ ਬਹੁਰ ਅਥਰਬਣ, ਦਾਸ ਅਰ ਕੀਰਤਿ ਮਨਿ ਗਇੰਦ ਸਦਰੰਗ ਸੁ ਚਾਰ। ਕਲਲਾਸਨ ਕਉ ਭਿੱਖਾ ਨਾਮ ਸੁ ਇਹ ਸਭ ਤੇ ਭਾ ਅਦਿਕ ਉਦਾਰ।(ਗੁ, ਪ੍ਰਸੂ, ਰਾਸ-੩ ਅੰਸੂ-੪੮)

ਇਵੇਂ ਹੀ ਰਾਗਾਂ ਬਾਰੇ ਲਿਖਿਆ ਹੈ ਕਿ ਉਹ ਦੇਹ ਧਾਰ ਕੇ ਆਏ, ਉਨ੍ਹਾਂ ਦੀ ਬੇਨਤੀ ਮੰਨ "ਰਾਗਮਾਲਾ" ਰਚੀ। ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਇਸ ਤੇ ਟਿਪਣੀ ਕਰਦੇ ਲਿਖਦੇ ਹਨ ਕਿ ਰਾਗ ਇਕ ਸਵਰ ਰਚਨਾ ਕਾਵਿ ਬੰਦਸ਼ ਹੈ ਨਾ ਕਿ ਮਨੁੱਖਾ ਸਰੀਰ।

ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਇਕ ਥਾਂ (ਗੁ. ਪ੍ਰਸੂ ਰਾਸ ੧੩, ਅੰਸੂ ੩) ਲਿਖਦੇ ਹਨ ਕਿ-

ਸਤਿਗੁਰ ਕੀ ਮਰਜੀ ਲਈ ਬਿਸਨ ਸਿੰਘ ਮਹੀਪਾਲ। ਕਰਯੋ ਕੁਚ ਆਗੈ ਚਲਯੋ ਲਖਹਿ ਮੁਹਿਮ ਬਿਸਾਲ।

ਪਰ ਇਹ ਗਪੌੜ ਹੈ ਕਿਉਂਕਿ ਰਾਜਾ ਬਿਸਨ ਸਿੰਘ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਦੇ ਕਾਮਰੂਪ (ਅਸਾਮ) ਜਾਣ ਸਮੇਂ ਜੰਮਿਆ ਵੀ ਨਹੀਂ ਸੀ। ਮਿਰਜਾ ਜੈ ਸਿੰਘ ਪਿਛੇ ਰਾਮ ਸਿੰਘ ਗੱਦੀ ਤੇ ਬੈਠਾ ਬਾਦਸ਼ਾਹ ਵੱਲੋਂ ਇਸ ਨੂੰ "ਚਾਰ ਹਜ਼ਾਰੀ" ਦਾ ਖਿਤਾਬ ਮਿਲਿਆ ਤੇ ਅਸਾਮ ਦੀ ਮੁਹਿਮ ਤੇ ਭੇਜਿਆ। ਨੌਵੇਂ ਗੁਰੂ ਨੂੰ ਇਹ ਨਾਲ ਲੈ ਗਿਆ। ਰਾਜਾ ਰਾਮ ਸਿੰਘ ਦੇ ਮਰਣ ਪਿੱਛੋਂ ਬਿਸਨ ਸਿੰਘ ਗੱਦੀ ਤੇ ਬੈਠਾ (ਕਰਨਲ ਜੈਮਲ ਟਾਡ)।

ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਨੂੰ ਸ਼ਹੀਦ ਕਰਨ ਵਾਲੇ ਵਜ਼ੀਰ ਖਾਂ ਨੂੰ ਸੰਤੋਖ ਸਿੰਘ ਵਜ਼ੀਰ ਖਾਂ ਲਿਖਦਾ ਹੈ-

ਖਾਨ ਵਜ਼ੀਦੇ ਨੈਨ ਤਰੇਰੇ। ਡਰਤਿ ਨਹੀ ਕਿਮ ਕਰੈ ਕਰੇਰੇ। ਇਨ ਕਉ ਅਬ ਦੈ ਹੈਂ ਮਰਵਾਇ। (ਗੁ. ਪ੍ਰ. ਸੂ, ਰੁਤਿ ੬ ਅੰਸੂ ੫੧)

ਇਸੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ 'ਚ ਮਾਈ ਭਾਗੋ ਨੂੰ ਸਾਰੀ ਉਮਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਲ ਮਸਤੀ 'ਚ ਆ ਅਲਫ ਨੰਗੀ ਰਹਿੰਦੀ ਦਰਸਾਇਆ ਹੈ।

ਯੁਕਤੀ ਵਿਰੁੱਧ-ਕੀੜਾ ਥਾਪ ਦੇ ਪਾਤਸ਼ਾਹੀ ਲਸ਼ਕਰ ਕਰੇ ਸੁਆਹ॥ ਦੇ ਗਲਤ ਅਰਥ ਕਿ ਗੁਰੂ ਨਾਨਕ "ਕੀੜ ਨਗਰ" ਗਏ ਓਥੇ ਕੀੜਿਆ ਦਾ ਹੀ ਰਾਜ ਸੀ। ਗੁਰੂ ਜੀ ਤੋਂ ਸਿਖਾਂ ਨੇ ਕੁੰਭ ਦਾ ਮਹਾਤਮ ਪੁੱਛਿਆ ਤਾਂ ਗੁਰੂ ਨੇ ਫੁਰਮਾਇਆ-ਕੁੰਭੇ ਬਧਾ ਜਲ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥(ਮ:੧-੪੬੯) ਮੱਕੇ 'ਚ ਵਿਸ਼ਨੂੰ ਦੀ ਮੂਰਤੀ ਮੁਧੀ ਪਈ ਸੀ ਜੋ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਿੱਧੀ ਕੀਤੀ। ਇੱਥੇ ਗੁਰੂ ਜੀ ਨੂੰ ਮੂਰਤੀ ਪੂਜਕ ਬਣਾਇਆ ਗਿਆ। ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਲਿਖਦੇ ਹਨ ਕਿ ਹੁਣ ਪਤਾ ਨਹੀਂ ਉਹ ਮੂਰਤੀ ਕਵੀ ਦੇ ਘਰ ਹੈ ਜਾਂ ਮੱਕੇ ਵਿੱਚ ਹੀ ਫੇਰ ਮੁਧੀ ਪਈ ਹੈ? ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਕਿਹਾ ਕਿ ਮੁਸਲਮਾਨ ਸੂਰ ਇਸ ਕਰਕੇ ਨਹੀਂ ਖਾਂਦੇ ਕਿ ਵਿਸ਼ਨੂੰ ਨੇ ਵੈਰਾਹ ਅਵਤਾਰ ਧਾਰਨ ਕੀਤਾ ਸੀ ਕਿੰਨਾਂ ਝੂਠ ਹੈ ਜਦ ਕਿ ਮੁਸਲਿਮ ਕਲਪਿਤ ਹਿੰਦੂ ਅਵਤਾਰਾਂ ਨੂੰ ਨਹੀਂ ਮੰਨਦੇ।

ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ ਬਾਰੇ ਪ੍ਰਸਿੱਧ ਮਿਸ਼ਨਰੀ ਵਿਦਵਾਨ ਭਾਈ ਪ੍ਰਕਾਸ਼ ਸਿੰਘ ਫੀਰੋਜਪੁਰੀ ਦੇ ਵਿਚਾਰ ਜੋ ਉਨ੍ਹਾਂ ਨੇ ਫੇਸ ਬੁੱਕ ਤੇ ਪਾਏ ਸਨ- ਸੂਰਜ ਪ੍ਰਕਾਸ਼ (ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ) ਮਨਘੜਤ 'ਕੁੜ ਕਬਾੜ ਕਹਾਣੀਆਂ ਨਾਲ ਭਰਿਆ ਹੋਇਆ ਹੈ। ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਮਨਘੜਤ ਕਹਾਣੀ ਨੂੰ ਰੋਚਿਕ ਬਣਾਉਂਦਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬਾਂ ਨਾਲ ਬਹੁਤ ਗਲਤ ਕਹਾਣੀਆਂ ਜੋੜਦਾ ਹੈ। ਕਦੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੂੰ ਜਨੇਊ ਪਵਾਉਂਦਾ ਹੈ। ਕਦੇ ਬਾਲਕ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਦੇ ਚੇਚਕ ਜਾ ਸੀਤਲਾ ਹੋਣ ਤੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਦੇਵੀ ਪੂਜਾ ਕੀਤੀ। ਕਦੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਨੈਣਾਂ ਦੇਵੀ ਦੀ ਪੂਜਾ, ਕਦੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਅਫੀਮ ਤੇ ਭੰਗ ਤੱਕ ਦੇ ਨਸ਼ੇ ਕਰਨ ਵਾਲਾ ਲਿਖਦਾ ਹੈ! ਦਸੇ ਇਹੋ ਜਿਹੀ ਰਚਨਾ ਨੂੰ ਇਤਿਹਾਸ ਕਿਵੇਂ ਮੰਨ ਲਯੀਏ??? ਥਾਂ ਥਾਂ ਤੇ ਲਿਖਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਮਨ ਵਿੱਚ ਏਦਾਂ ਸੋਚ ਰਹੇ ਨੇ! ਕੀ ਉਹ ੧੫੦ ਸਾਲ ਬਾਅਦ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੇ ਮਨ ਵਿੱਚ ਵੜ ਕੇ ਦੇਖਦਾ ਸੀ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਕੀ ਸੋਚ ਰਹੇ ਨੇ?

ਨੋਟ-ਅਖੌਤੀ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਵਿੱਚ ਜਾਤ-ਪਾਤ, ਛੂਆ-ਛਾਤ, ਵਰਣਵੰਡ, ਦੇਵੀ ਦੇਵਤੇ, ਕੁਲਾਂ ਨੂੰ ਮਹਾਨਤਾ, ਬ੍ਰਾਹਮਣੀ ਕਰਮਕਾਂਡ, ਅੰਧਵਿਸ਼ਵਾਸ, ਡੇਰੇ ਸੰਪ੍ਰਦਾਏ, ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਦੇ ਬੇਦੀ ਰੀਤੀਆਂ ਨਾਲ ਜਨਮ, ਵਿਆਹ ਤੇ ਮਰਨ, ਮੱਸਿਆ, ਪੁੰਨਿਆਂ, ਸੰਗ੍ਰਾਂਦਾਂ, ਪੰਚਕਾਂ,

ਦਿਸ਼ਾ ਭਰਮ, ਧਰਤੀ ਸੁੱਤੀ, ਕੰਨਿਆਂ ਦਾਨ, ਔਰਤ ਸੂਦਰ, ਚੌਥੇ ਪੌੜੇ, ਰੁੱਖਾਂ, ਬਿਰਖਾਂ, ਅੱਗ, ਪੌਣ, ਪਾਣੀ, ਸਰੋਵਰਾਂ, ਮੜੀ ਮੱਠ, ਜਠੇਰੇ ਆਦਿ ਪੂਜਨ, ਬ੍ਰਾਹਮਣ ਤੋਂ ਚੰਗੇ ਮਾੜੇ ਦਿਨਾਂ ਬਾਰੇ ਪੁੱਛਣ, ਸਾਰੇ-ਮਹੂਰਤਾਂ ਕਢਾਉਣ, ਤੰਤ੍ਰ, ਮੰਤ੍ਰ, ਜੰਤ੍ਰ ਜਾਪਾਂ, ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਸੰਪਟ ਆਦਿਕ ਪਾਠਾਂ, ਧੂਪਾਂ, ਦੀਪਾਂ, ਸਮੱਗਰੀਆਂ, ਭੂਤਾਂ-ਪ੍ਰੇਤਾਂ, ਕਰਾਮਾਤਾਂ, ਅਣਹੋਣੀਆਂ ਬਾਤਾਂ, ਭੇਖਾਂ, ਨਸ਼ਿਆਂ, ਸਾਧਾਂ, ਸੰਤਾਂ, ਸੰਪ੍ਰਦਾਈ ਡੇਰੇਦਾਰਾਂ ਨੂੰ ਬੜਾਵਾ ਦਿੰਦੇ ਗੁਰਬਾਣੀ ਦੇ ਅਰਥ ਵੀ ਸਨਾਤਨਤਾ ਦੇ ਅਧਾਰ ਤੇ ਕਰਦੇ ਪੂਰੀ ਸੰਪ੍ਰਦਾਈ ਰੰਗਤ ਦਿੱਤੀ ਗਈ ਹੈ। ਹੋਰ ਵੀ ਬਹੁਤ ਕੁਝ ਹੈ ਜੋ ਇਨਸਾਨੀਅਤ ਅਤੇ ਸਿੱਖੀ ਦੇ ਵਿਰੁੱਧ ਹੈ।

ਇਸ ਲਈ ਇਹ ਨਾਂ ਦਾ ਹੀ "ਸੂਰਜ ਪ੍ਰਕਾਸ਼" ਹੈ ਇਸ ਨੂੰ ਤਾਂ ਸਗੋਂ "ਅੰਧੇਰ ਫੈਲਾਸ਼" ਕਹਿਣਾ ਜ਼ਿਆਦਾ ਢੁੱਕਦਾ ਹੈ। ਇਸ ਗ੍ਰੰਥ ਦਾ ਪੂਰਾ ਨਾਂ ਤਾਂ "ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ" ਹੈ ਪਰ ਆਮ ਕਥਾਵਾਚਕਾਂ ਨੇ "ਸੂਰਜ ਪ੍ਰਕਾਸ਼" ਮਸ਼ਹੂਰ ਕਰ ਦਿਤਾ ਹੈ। ਬਹੁਤੇ ਵਿਦਵਾਨ ਕਥਾਵਾਚਕ ਇਸ ਦੀਆਂ ਖਾਮੀਆਂ ਨੂੰ ਜਣਦੇ ਬੁਝਦੇ ਵੀ ਸੰਗਤਾਂ 'ਚ ਨਸ਼ਰ ਨਹੀਂ ਕਰ ਰਹੇ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਦੀ ਰੋਜ਼ੀ ਰੋਟੀ ਇਸ ਦੀ ਕਥਾ ਨਾਲ ਜੁੜੀ ਹੋਈ ਹੈ।

ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਜੋ ਸਿੱਖਾਂ ਦੀ ਪ੍ਰਮੁੱਖ ਸੰਸਥਾ ਮੰਨੀ ਜਾਂਦੀ ਹੈ ਜਿਸ ਨੇ ਗ੍ਰੰਥਾਂ 'ਚ ਮਨਮੱਤਾਂ, ਅੰਧਵਿਸ਼ਵਾਸਾਂ, ਜਾਤ-ਪਾਤ, ਬ੍ਰਾਹਮਣੀ ਰਹੂ ਰੀਤਾਂ ਬ੍ਰਾਹਮਣਵਾਦ ਬਲਕਿ ਉਪ੍ਰੋਕਤ ਬਿਆਨ ਕੀਤੇ ਗਏ ਕੁਝ-ਕਥਾੜ ਨੂੰ ਇਤਿਹਾਸਕ ਗ੍ਰੰਥਾਂ 'ਚੋਂ ਕੱਢਣਾ ਸੀ ਉਹ ਚੋਰ ਤੇ ਕੁੱਤੀ ਰਲ ਜਾਣ ਵਾਂਗ ਬਾਦਲੀ ਬ੍ਰਾਹਮਣਾਂ ਤੇ ਧੁੰਮੇ ਵਰਗੇ ਡੇਰੇਦਾਰ ਸੰਪ੍ਰਦਾਈ ਸਾਧਾਂ ਸੰਤਾਂ ਨਾਲ ਰਲ ਚੁੱਕੀ ਹੈ। ਇਸ ਦੀ ਦੇਖ ਦੇਖ ਵਿੱਚ ਇਤਿਹਾਸਕ ਤੇ ਗੁਰਬਾਣੀ ਦੇ ਪੁਰਾਤਨ ਗ੍ਰੰਥ ਸਸਕਾਰ ਦੇ ਨਾਂ ਤੇ ਸਾੜੇ ਜਾ ਰਹੇ ਹਨ। ਇਤਿਹਾਸਕ ਇਮਾਰਤਾਂ ਸੋਮਿਆਂ ਨੂੰ "ਮਾਰ ਸੇਵਾ" ਨਾਲ ਆਏ ਦਿਨ ਤੋੜਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਜੇ ਕੋਈ ਪ੍ਰਚਾਰਕ ਹੱਸਲਾ ਕਰਕੇ "ਸ਼ਬਦ ਗੁਰੂ ਗ੍ਰੰਥ" ਦੀ ਸਿਧਾਂਤਕ ਕਸਵੱਟੀ ਤੇ ਅਖੌਤੀ ਸੰਤਾਂ ਤੇ ਗ੍ਰੰਥਾਂ ਦੇ ਕੁਝ ਕਥਾੜ ਨੂੰ ਗ੍ਰੰਥਾਂ 'ਚੋਂ ਕੱਢਣ ਦੀ ਗੱਲ ਕਰਦੇ ਤਾਂ ਉਸ ਨੂੰ ਪੰਥ 'ਚੋਂ ਛੇਕਣ ਤੇ ਮਾਰਨ ਦੀਆਂ ਧਮਕੀਆਂ ਦਿੱਤੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਹੁਣ ਇਲੈਕਟ੍ਰੋਨਿਕ ਮੀਡੀਏ ਕਰਕੇ ਆਮ ਜਨਤਾ ਨੂੰ ਵੀ ਇਨ੍ਹਾਂ ਅਖੌਤੀ ਸੰਤਾਂ ਤੇ ਗ੍ਰੰਥਾਂ 'ਚ ਰਲੇ ਜਾਂ ਰਲਾ ਦਿੱਤੇ ਗਏ ਜ਼ਹਿਰ ਦਾ ਪਤਾ ਲੱਗ ਰਿਹਾ ਹੈ ਜੋ ਪਹਿਲੇ ਕਥਾਕਾਰ, ਸੰਤ, ਮਹੰਤ ਤੇ ਪ੍ਰਚਾਰਕ ਗੋਲ ਮੇਲ ਕਰ ਜਾਂਦੇ ਸਨ।

ਨੋਟ- "ਗੁਰ-ਪ੍ਰਤਾਪ" ਤਾਂ ਗੁਰੂ ਦੇ ਗ੍ਰੰਥ "ਸ਼ਬਦ ਗੁਰੂ ਗ੍ਰੰਥ" ਵਿੱਚ ਹੀ ਹੈ ਨਾ ਕਿ "ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ" ਵਿੱਚ ਜੋ ਸੰਪਰਦਾਈ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਦਾ ਬ੍ਰਾਹਮਣਾ ਦੀ ਦੇਖ ਦੇਖ ਤੇ ਰੰਗਤ 'ਚ ਲਿਖਿਆ ਗਿਆ ਹੈ। ਜੇ ਅਜੇ ਵੀ ਇਨ੍ਹਾਂ ਗ੍ਰੰਥਾਂ 'ਚ ਕੁਝ ਚੰਗਾ ਲਗਦਾ ਹੈ ਤਾਂ ਫੌਰੀ ਕੁਝ ਕਥਾੜ ਕੱਢ ਕੇ ਸਾਂਭ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਲਈ "ਸ਼ਬਦ ਗੁਰੂ ਗ੍ਰੰਥ" ਨੂੰ ਅਧਾਰ ਬਣਾ ਕੇ ਸਿਰ ਜੋੜਨ ਦੀ ਲੋੜ ਹੈ ਨਾ ਕਿ ਸੀਨਾ ਬਸੀਨਾਂ ਚੱਲ ਰਹੀਆਂ ਸੰਪ੍ਰਦਾਵਾਂ ਦੀ ਆਪ੍ਰ ਬਣਾਈ ਕਰਮਕਾਂਡੀ ਮਰਯਾਦਾ ਤੇ ਇਨ੍ਹਾਂ ਦੇ ਗੱਪ ਗ੍ਰੰਥਾਂ ਨੂੰ ਅਧਾਰ ਬਣਾ ਕੇ।

ਸ਼ੁਕਰ ਹੈ ਹੁਣ ਅਨੰਦਪੁਰ ਹਲਕੇ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਮੈਂਬਰ ਪ੍ਰਿੰਸੀਪਲ ਸੁਰਿੰਦਰ ਸਿੰਘ ਨੇ ਇਹ ਬਿਆਨ ਦਿੱਤਾ ਹੈ ਕਿ ਮਰੀ ਬਿੱਲੀ ਖੂਹ 'ਚੋਂ ਕੱਢ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਚੱਲੇ ਜੇ ਇਕ ਮਰੀ ਬਿੱਲੀ ਡਿੱਗੀ ਹੋਵੇ ਤਾਂ ਕੱਢਣ ਨਾਲ ਸ਼ਾਇਦ ਕਿਸੇ ਤਰੀਕੇ ਪਾਣੀ ਸਾਫ਼ ਕਰਕੇ ਪੀਣਯੋਗ ਹੋ ਜਾਵੇ ਪਰ ਜਿੱਥੇ ਬਹੁਤ ਸਾਰੀਆਂ ਮਰੀਆਂ ਬਿੱਲੀਆਂ ਡਿੱਗੀਆਂ ਹੋਣ ਉਹ ਪਾਣੀ ਤਾਂ ਕਦਾਚਿਤ ਵੀ ਪੀਣ ਯੋਗ ਨਹੀਂ ਹੋ ਸਕਦਾ ਸਗੋਂ ਕਈ ਬੀਮਾਰੀਆਂ ਪੈਦਾ ਕਰਦਾ ਹੈ। ਚੰਗਾ ਇਹ ਹੀ ਹੈ ਕਿ ਜਾਂ ਤਾਂ ਵੱਢੀ ਪੱਧਰ ਤੇ ਫੌਰਨ ਇਤਿਹਾਸ ਰੂਪ ਖੂਹ 'ਚੋਂ ਸਮੁੱਚਾ ਗੰਦ ਮੰਦ ਕੱਢ ਦਿਤਾ ਜਾਵੇ ਜਾਂ ਇਨ੍ਹਾਂ ਸਭ ਮਿਲਾਵਟ ਵਾਲੇ ਗ੍ਰੰਥਾਂ ਨੂੰ ਸੋਧ ਕੇ, ਨਵੇਂ ਸਿਰਿਓ ਛੰਦਾ ਬੰਦੀ 'ਚ ਸੱਚਾ ਤੇ ਰੱਚਕ ਇਤਿਹਾਸ ਲਿਖਿਆ ਜਾਵੇ ਜਿਨ੍ਹਾਂ ਚਿਰ ਨਹੀਂ ਲਿਖਿਆ ਜਾਂਦਾ ਓਨਾਂ ਚਿਰ ਇਨ੍ਹਾਂ ਮਿਲਾਵਟੀ ਗ੍ਰੰਥਾਂ ਦੀ ਕਥਾ ਕਰਨੀ ਬੰਦ ਕੀਤੀ ਜਾਵੇ।

ਸੋਧੇ ਤੇ ਨਵੇਂ ਲਿਖੇ ਗ੍ਰੰਥਾਂ ਦਾ ਨਾਂ "ਨਵੀਨ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ" ਰੱਖ ਦਿੱਤਾ ਜਾਵੇ। ਨਹੀਂ ਤਾਂ ਉਹ ਦਿਨ ਦੂਰ ਨਹੀਂ ਜਦ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਦਾ ਨਾਂ ਆਰ. ਐੱਸ. ਐੱਸ ਤੇ ਭਾਜਪਾ ਵੱਲੋਂ ਵਿਸ਼ਨੂੰ ਮੰਦਰ ਜਾਂ ਵਿਸ਼ਨੂੰ ਦਰਬਾਰ ਰੱਖ ਦਿੱਤਾ ਜਾਵੇ ਕਿਉਂਕਿ "ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ" ਵਿੱਚ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ ਲਿਖਦਾ ਹੈ ਕਿ ਇਸ ਨੂੰ ਵਿਸ਼ਨੂੰ ਨੇ ਆਪ ਗੁਰੂ ਨਾਨਕ ਦੇ ਜਾਮੇ ਦੇ ਗੁਰੂਆਂ ਵਿੱਚ ਆ ਕੇ ਬਣਵਾਇਆ ਤੇ ਗੁਰੂ ਨਾਨਕ ਵੀ ਵਿਸ਼ਨੂੰ ਦੇ ਅਵਤਾਰ ਸਨ। ਹੁਣ ਮੀਡੀਏ 'ਚ ਆ ਜਾਣ ਕਰਕੇ ਆਮ ਲੋਕਾਂ ਨੂੰ ਵੀ ਪਤਾ ਲੱਗ ਗਿਆ ਹੈ ਜੋ ਅਖੌਤੀ ਸਾਧਾਂ, ਸੰਤਾਂ, ਕਥਾਕਾਰਾਂ, ਪ੍ਰਚਾਰਕਾਂ ਤੇ ਪ੍ਰਬੰਧਕਾਂ ਕੇ ਲੁਕਾ ਕੇ ਜਾਂ ਗੋਲ-ਮੇਲ ਕਰਕੇ ਰੱਖਿਆ ਹੋਇਆ ਸੀ। ਇਸ ਲੇਖ ਨੂੰ ਪੜ੍ਹਨ, ਵਿਚਾਰਨ, ਵੰਡਣ ਅਤੇ ਅਖਬਾਰਾਂ 'ਚ ਛਾਪਣ ਵਾਲੇ ਗੁਰੂ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦੇ ਹਨ।

Published with courtesy of Khalsa News, Editor.

ਬਿਪਰੀ ਸੋਚ ਵਾਲੇ ਗ੍ਰੰਥਾਂ ਨੂੰ ਗੁਰਮਤਿ ਤੋਂ ਨਿਖੇੜਨਾ ਸਮੇਂ ਦੀ ਵੱਡੀ ਲੋੜ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ

ਗੁਰੂ ਗ੍ਰੰਥ ਪ੍ਰਚਾਰ ਮਿਸ਼ਨ ਯੂ ਐਸ ਏ



ਪਿਛਲੇ ਦਿਨਾਂ ਤੋਂ ਚਰਚਾ ਵਿੱਚ ਆ ਰਹੇ ਕਈ ਸੰਤੋਖ ਸਿੰਘ ਦੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ ਸਬੰਧੀ ਸਿੱਖ ਪ੍ਰਚਾਰਕ ਭਾਈ ਰਣਜੀਤ ਸਿੰਘ ਢੱਡਰੀਆਂ ਵਾਲਿਆਂ ਦੇ ਵਿਚਾਰ ਗੁਰਮਤਿ ਅਨੁਕੂਲ ਹਨ। ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ ਉਨ੍ਹਾਂ ਬ੍ਰਾਹਮਣੀ ਸੋਚ ਵਾਲੇ ਗ੍ਰੰਥਾਂ ਵਿੱਚੋਂ ਇੱਕ ਹੈ ਜਿਨ੍ਹਾਂ ਦਾ ਮਨੋਰਥ ਹੌਲੀ-ਹੌਲੀ ਸਿੱਖ ਮਾਨਸਿਕਤਾ ਵਿੱਚ ਕਾਲਪਨਿਕ ਗੈਰਕੁਦਰਤੀ ਅੰਧਵਿਸ਼ਵਾਸੀ ਪੁਰਾਣਿਕ ਕਥਾ ਕਹਾਣੀਆਂ ਦੀ ਤਰਜ ਤੇ ਕਰਮਕਾਂਢਾਂ ਨੂੰ ਭਰਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੀ ਨਿਆਰੀ ਅਤੇ ਯਥਾਰਥਕ ਸੋਚ ਤੋਂ ਦੂਰ ਕਰ ਬਿੱਪਰ ਮਹਾਂਸਾਗਰ ਵਿੱਚ ਡੋਬਣਾ ਹੈ।

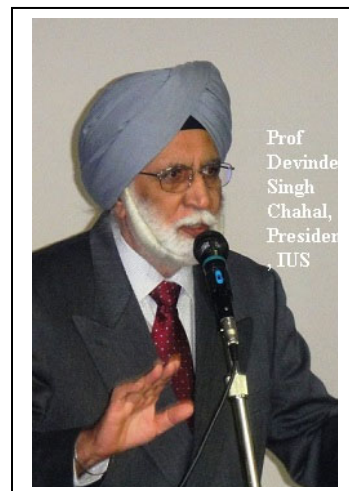
ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਨਿਆਰੀ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚ ਰਲਾ ਪਾਉਣ ਲਈ ਬਿਪਰ ਨੇ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ ਹੀ ਨਹੀਂ ਸਗੋਂ ਬਚਿਤ੍ਰ ਨਾਟਕ, ਬਾਲੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਅਤੇ ਗੁਰੂ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ੬ ਆਦਿ ਅਨੇਕਾਂ ਹੀ ਗ੍ਰੰਥਾਂ ਰਾਹੀਂ ਕੋਝਾ ਹਮਲਾ ਕੀਤਾ ਹੈ। ਜਿਵੇਂ ਜਿਵੇਂ ਤੱਤ ਗੁਰਮਤਿ ਦੇ ਪ੍ਰਚਾਰਕ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਕਸਵੱਟੀ ਤੇ ਪਰਖ ਇਹਨਾਂ ਗ੍ਰੰਥਾਂ ਨੂੰ ਸੰਗਤਾਂ ਸਾਹਮਣੇ ਰੱਖ ਰਹੇ ਹਨ ਤਿਵੇਂ ਤਿਵੇਂ ਸੰਗਤਾਂ ਜਾਗਰੂਕ ਹੋਕੇ ਇਨ੍ਹਾਂ ਗ੍ਰੰਥਾਂ ਕਾਰਨ ਧਾਰਨ ਕੀਤੇ ਥੋਥੇ ਕਰਮਕਾਂਡਾਂ ਨੂੰ ਛੱਡਦੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ ਜਿਸ ਨੂੰ ਦੇਖ ਦੇਖ ਸੰਗਤਾਂ ਨੂੰ ਕਲਪਨਾਵਾਂ ਵਿੱਚ ਉਲਝਾ, ਮੂਰਖ ਬਣਾ ਕੇ ਆਪਦਾ ਹਲਵਾ-ਮੰਡਾ ਚਲਾ ਰਹੇ ਬਿੱਪਰ ਦਾ ਹਾਲ ਬੁਰਾ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ।

ਇਹ ਬਹੁਤ ਹੀ ਸ਼ਰਮ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਸਿੱਖਾਂ ਦੇ ਭਲੇ ਲਈ ਬਣੀਆਂ ਸੰਸਥਾਵਾਂ ਵੀ ਬਿਪਰ ਦੇ ਘੁਸਪੈਠ ਕਾਰਣ ਉਸੇ ਰੰਗ ਵਿੱਚ ਰੰਗੀਆਂ ਜਾ ਚੁੱਕੀਆਂ ਹਨ ਅਤੇ ਬਿਨਾਂ ਪੜ੍ਹੇ ਅਤੇ ਸਮਝੇ ਪੁਰਾਤਨ ਇਤਿਹਾਸਿਕ ਵਸੀਲਿਆਂ ਦੇ ਨਾਮ ਹੇਠ ਇਨ੍ਹਾਂ ਗ੍ਰੰਥਾਂ ਨੂੰ ਬਚਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਹੀਆਂ ਹਨ। ਗੁਰੂ ਗ੍ਰੰਥ ਪ੍ਰਚਾਰ ਮਿਸ਼ਨ ਦੇ ਸੇਵਾਦਾਰ ਅਤੇ ਸਮਰਥਕ ਇਹ ਸਪੱਸ਼ਟ ਕਰ ਦੇਣਾ ਚਾਹੁੰਦੇ ਹਨ ਕਿ ਗੁਰਮਤਿ ਵਿਰੋਧੀ ਗ੍ਰੰਥਾਂ ਦੀ ਅਸਲੀਅਤ ਅਤੇ ਮਜ਼ਹਬੀ-ਰਾਜਨੀਤਕ ਗੱਠਜੋੜ ਦੀ ਲੁੱਟ ਨੀਤੀ ਹੁਣ ਜੱਗ ਜਾਹਿਰ ਹੋ ਚੁੱਕੀ ਹੈ। ਛੇਕਣ-ਛਕਾਉਣ ਦੇ ਬਰਾਹਮਣੀ ਕਰਮਕਾਂਢਾਂ ਨਾਲ ਵੀ ਸਿੱਖ ਕੌਮ ਵਿੱਚ ਆ ਰਹੀ ਜਾਗਰੂਕਤਾ ਖਤਮ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ ਉਲਟਾ ਸਦਾ ਵਾਂਗ ਜੱਗ ਹਸਾਈ ਹੀ ਹੋਵੇਗੀ।

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ,
ਹਰਸਿਮਰਤ ਕੌਰ ਖਾਲਸਾ,
ਡਾ ਗੁਰਮੀਤ ਸਿੰਘ ਬਰਸਾਲ,
ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ,
ਪ੍ਰੋ: ਮੱਖਣ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ,
ਬਲਵਿੰਦਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ,
ਬਖਸ਼ੀਸ਼ ਸਿੰਘ ਮਿਸ਼ਨਰੀ,
ਜਸਵੰਤ ਸਿੰਘ,
ਡਾ ਗੁਰਦੀਪ ਸਿੰਘ, ਅਤੇ
ਜਸਮਿੱਤਰ ਸਿੰਘ ਮੁਜੱਫਰਪੁਰ।

PHILOSOPHY OF GURU NANAK: A SCIENTIST'S PERSPECTIVE

Prof Devinder Singh Chahal, PhD
Institute for Understanding Sikhism
Laval, Québec, H7W 5L9
Email: sikhism@iuscanada.com



ABSTRACT: *The Philosophy of Guru Nanak embodied in his bani and incorporated in the Aad Guru Granth Sahib is quite different in the eyes a scientist than the traditional philosophy being taught and found in Sikh literature. His philosophy has been termed as “Nanakian Philosophy” by the author. The author has used the word, “a scientist” in the title to be restricted to the author since many Sikh scientists may or may not agree with his logical and scientific explanation of bani of Guru Nanak since they may not yet have come out of the influence of ancient philosophies. This article will discuss only the definitions of Sikhi and a Sikh, concept of God, **ਹੁਕਮ** - hukm (the Laws of Nature/Universe), and the **ਸਬਦ**—sabd as a part of philosophy of Guru Nanak from his bani. This is the “sabd” which enabled Guru Nanak to develop great vision to promulgate original and unique philosophy during the period of Renaissance.*

INTRODUCTION

Guru Nanak (1469-1539) laid the foundation of **Sikhi (Sikhism)** in South Asia. This period (1469-1539) is the same as that of the Period of Renaissance covering, spanning between the 14th and 17th centuries and marking the transition from the Ages to Modernity in Europe. During this period, scientists were challenging the medieval teachings and authority of the Church in Europe, and Guru Nanak was busy challenging the ancient mythology and rituals in which the peoples of South Asia were shackled to for centuries. However, after five centuries, if we examine the effect of the teachings of Guru Nanak on humanity in general and on the Sikhs in particular, it will not be difficult to come to the conclusion that what the Sikhs are doing today is exactly contrary to his philosophy. Sikhi founded by Guru Nanak has been interpolated, misinterpreted, and misrepresented stealthily and steadily after Guru Nanak (1539). Why is it so? This was done by some writers under the influence of Vedic and Vedanta philosophies or innocently by others due to lack of proper understanding of his bani. The word “bani” (Words) is used as singular as well as plural.

Many writers say that Nanak is a social reformer, a revolutionary against rituals and superstitions, creator of syncretism (combing the philosophies of Hinduism and Islam); some consider him as member of Bhagati Movement while others consider him as a follower of Bhagat Kabir. Some devout Sikhs consider him as a Prophet or even the Image of God. Nevertheless, the next four Sikh Gurus, who succeeded to the House of Nanak, have accepted Nanak as their Guru. [1]

It is also well established in the psyche of the Sikhs that bani was revealed (called *Dhur ki Bani*) to Nanak when he disappeared in Vein rivulet for three days. Chahal et al [1] and Karminder Singh [2] have refuted this episode about revelation to Nanak during three days. On the other hand, Cunningham ([3] note # 2, p 35) reported from a Persian manuscript, *Siar ul Mutakharin*, that “Nanak was carefully educated by Saiyid Hasan and he also studied the most approved writings of Muhammadans and learned all the **earthly sciences** from Khizar, i.e. the prophet Elias. **This indicates that Nanak had a great vision right from the beginning and refused to accept various rituals and religious rules being practiced at his time. He started to discover the truth through dialogue**

with his primary school teachers and later took long voyages to have intellectual discussions with heads of various religious centers and institutes.

The term, "Philosophy", is rarely used for explaining the bani of Guru Nanak. In fact, the term **"philosophy"** is derived from a combination of the Greek words '*philos*' meaning love and '*sophia*' meaning wisdom. Although it may be difficult to define "philosophy", there still are a few definitions available in different Dictionaries and Web sites, which are worth for deriving a fairly acceptable definition as follows:

The branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom.

Love of, or the search for, wisdom or knowledge.

Theory or logical analysis of the principles underlying conduct, thought, knowledge, and the nature of the universe: included in philosophy are ethics, aesthetics, logic, epistemology, metaphysics, etc. (Based on definitions of "philosophy" found in various Dictionaries and Web sites.)

Philosophy embodied in the bani of Guru Nanak has been studied mostly by theologians that too under the influence of Vedic and Vedanta philosophies and by a few scientists still believing that creation and every action and reaction in this Universe is done by God. Nevertheless, the critical study of the bani of Guru Nanak done by the author [4] clearly indicates that the philosophy embodied in his bani includes all the characteristics of "philosophy", especially, *Theory or logical analysis of the principles underlying conduct, thought, knowledge, and the nature of the universe: included in philosophy are ethics, aesthetics, logic, epistemology, metaphysics, etc.* Philosophy of Nanak has been termed, NANKIAN PHILOSOPHY by Chahal. ([4]; Chapter 4)

On the other hand, in the eyes of a scientist, Devinder Singh Chahal, Nanak is the best "Natural Philosopher" among the Natural Philosophers of ancient time and that of the Period of Renaissance since his study about the Nature and the physical Universe is very much comparable with modern science. "Natural Philosophy" is defined as: *The study of nature and the physical universe before the advent of modern science.* [5]

From the mid-19th century, it became increasingly unusual for scientists to contribute to both and chemistry as "natural philosophy". It was in the 19th century that the concept of "**science**" received its modern shape with new titles emerging such as "biology" and "biologist", "physics" and "physicist" among other technical fields. In general, chairs of Natural Philosophy established long ago at the oldest universities are nowadays occupied mainly by physics professors. Isaac Newton's book, *Philosophiae Naturalis Principia Mathematica* (1687) ("Mathematical Principles of Natural Philosophy") reflects the then-current use of the words "natural philosophy", akin to "systematic study of nature". Even in the 19th century, a treatise by Lord Kelvin Peter Guthrie Tait, which helped define much of modern physics, was titled *Treatise on Natural Philosophy* (1867). (https://en.wikipedia.org/wiki/Natural_philosophy)

Therefore, in this paper only study of Nature and the physical Universe embodied in the bani of Nanak will be discussed in details. For example, Concept of ONE GOD in ੴ, which has been considered as "Singularity" as well as "Nothingness" (ਸੁਨੀ - SUNNI), Origin of Universe, Laws of Nature/Universe (ਹੁਕਮ - hukm) and *sabd* (ਸਬਦ) will be discussed.

SOME THOUGHTS OF GURU NANAK

During his life time Guru Nanak observed that there will be rare enlighten-oriented persons who will deliberate his bani:

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੇ ਗੁਰਮੁਖਿ ਹੋਇ॥ ਇਹ ਬਾਣੀ ਮਹਾਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾਹੋਇ॥੪੦॥

Baṇi birlao bīchārsī je ko gurmukh hoe. Ih baṇi mahā purakh kī nij ghar vāsā hoe. ||40|| AGGS, M 1, p 935 (*Oankaar Bani*). Only rare persons, who are Guru-oriented (oriented towards enlightenment), will contemplate the Word (bani/sabd). This Word (bani/sabd) is of the pre-eminent preceptor, which is imbibed only in particular/special receptive minds.

He also noticed that truth is also rarely accepted by masses:

ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ॥੩॥

Khote kao kharā kahai khare sār na jāṇai. Andhe kā nāo pārkhu kalī kāl vidāṇai. ||3|| AGGS, M 1, p 229. In general people are unable to distinguish between right and wrong. They call the ignorant people as the appraiser, who determines the authenticity in this Dark Age (Age of Ignorance), which is so strange.

Guru Arjun repeats the above principle of Guru Nanak as follows:

ਝੂਠੁ¹ਬਾਤ²ਸਾ ਸਚੁ³ਕਰਿ ਜਾਤੀ⁴॥ ਸਤਿ⁵ਹੋਵਨੁ ਮਨਿ⁶ਲਗੈ ਨ ਰਾਤੀ⁷॥੨॥ ਬਾਵੈ⁸ਮਾਰਗੁ⁹ਟੇਢਾ¹⁰ਚਲਨਾ॥ ਸੀਧਾ¹¹ਛੇਡਿਅ ਪੂਠਾ¹²ਬੁਨਨਾ¹³॥੩॥ Jhuth bāt sā sach kar jāṭī. Sat hovan man lagai na rāṭī. ||2|| Bāvai mārag tedha chalnāSīdhā chhod apūṭhā bunnā. ||3||

ਦੁਹਾਸਿਰਿਆ¹⁴ਕਾਖਸਮੁ¹⁵ਪੁਛੁ¹⁶ਸੋਈ॥ ਜਿਸੁਮੇਲੇ¹⁷ਨਾਨਕਸੇਮੁਕਤਾ¹⁸ਹੋਈ॥੪॥੨੯॥੯੯॥ Duhā siriā kā khasam parabh soī. Jis mele Nānak so mukṭa hoī. ||4||29||98|| ਅਗਗਸ ਮ: 5 ਪੰਨਾ 185. AGGS, M 5, p 185.

One takes⁴ it to be true³ what is false^{1,2}. But the truth⁴ is not ⁷ imbibed in one's mind⁶. One (usually) takes the forbidden⁸ and crooked¹⁰ path⁹. One abandons the right¹¹ method but weaves¹³ the wrong¹² pattern. Nanak Says: **Although the both ways¹⁴ (right and wrong) are happening under the Laws of Nature^{15,16} Only those who are introduced¹⁷ to the right path are liberated¹⁸.**

WESTERN PHILOSOPHERS

The Western philosophers also think the same way as Guru Nanak thought.

"The public will believe anything, so long as it is not founded on truth." Edith Sitwell (1887 - 1964) - A British Poet

"A lie can travel half way around the world while the truth is putting on its shoes." Mark Twain

All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident. Arthur Schopenhauer (1788 – 1860)

Moreover, the priestly class invented the crime called **blasphemy** to punish who spoke the truth: *This crime called blasphemy invented by priests for the purpose of defending doctrines not able to take care of themselves.* Robert Green Ingersoll (1833-1899)

"All great truths begin as blasphemies." George Bernard Shaw (1856-1950)

Many scientists have been punished under this crime, **blasphemy**, in the West. The same principle is being followed by the *Jathedars* of Akal Takht to punish many Sikh scholars, who tried to speak the truth to preach Sikhi in its real perspective; by excommunicating them from Sikhi. Nevertheless, there is no indication in bani of Guru Nanak if anybody has any right to excommunicate any Sikh from Sikhi since Sikhi is inclusive. Even then many Sikh scholars feel that Draconian Sword is always hanging on their head. Some scholars have dared to refuse to accept the excommunication. However, Guru Nanak emphasizes that finally TRUTH will prevail.

ਕੁੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿਸਚਿਰਹੀ॥੨॥ Kūr nikhute nānkā oṛak sach rahī. ||2|| AGGS, M 1, p 953. *Nanak says that falsehood cannot stand long finally the truth will prevail.*

HOW WAS GURU NANAK CONSIDERED DURING HIS TIME?

Guru Nanak was declared demon when he started to preach his philosophy which was against the most of religious concepts. Guru Nanak himself admits it as follows:

ਕੋਈ ਆਖੈਭੂਤਨਾ ਕੇ ਕਹੈ ਬੇਤਾਲਾ॥ ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ॥੧॥

Koī ākhai bhūtānā ko kahai beṭālā. Koī ākhai ādmī Nānak vechārā. ||1|| *Some call him (Nanak) a ghost / demon and call him without any rhythm. However, some call him that Nanak is a humble man.*

ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ॥੧॥ ਰਹਾਉ॥

Bhāiā divānā sāh kā Nānak baurānā. Hao har bin avar na jānā. ||1|| rahāo.

Crazy Nanak has gone insane to understand the King (the God). I know of none other than Har (i) – the God. ||1||Pause|| AGGS, M 1, p 991.

Note: ਸਾਹ (Sah - King - God) in Persian in Islam. And ਹਰਿ (Har or Hari) God in Hinduism. Guru Nanak has not assigned any descriptive/specific name to the Internal Entity (God) but refer God by already common names of God accepted in various religions.

CONCEPT OF GOD IN MAJOR RELIGIONS

The concept of God varies in different religions. For example,

Buddhism

Buddhists do not worship any god or the God. People outside of Buddhism often think that Buddhists worship the Buddha. However, the Buddha (Siddhartha Gautama) never claimed to be divine, but rather he is viewed by Buddhists as having attained what they are also striving to attain, which is spiritual enlightenment and, with it, freedom from the continuous cycle of life and death. [6]

Jainism

Jainism does not support belief in a deity (the God). According to Jain doctrine, the universe and its constituents—soul, matter, space, time, and principles of motion—have always existed. All the constituents and actions are governed by universal natural laws. It is not possible to create matter out of nothing and hence the sum total of matter in the universe remains the same (similar to law of conservation of mass). Jain text claims that the universe consists of *Jiva* (life force or souls) and *Ajiva* (lifeless objects). Similarly, the soul of each living being is unique and uncreated and has existed since beginning less time. [7]

Judaism

In traditional Jewish thought, God is understood as the absolute one, and incomparable being who is the ultimate cause of all existence. Traditional interpretations of Judaism generally emphasize that God is personal yet also transcendent, while some modern interpretations of Judaism emphasize that God is a force or ideal. Traditionally, Judaism holds that (*Jehovah*, the name of the God of the Israelites), whose name was revealed to Moses. Moses gave them the *Law of Moses* at biblical Mount Sinai described in the *Torah*. [7]

Hinduism

The concept of the God spans from absolute to henotheism, monotheism and polytheism. In Vedic period monotheistic god concept culminated in the semi abstract semi personified form of creative soul dwelling in all gods such as Vishvakarman, Pursha, and Prajapathy. Most Hindus worship one Being of ultimate oneness (Brahman) through infinite representations of gods and goddesses. [7] Most of Hindus consider the God as Om or Aum which represents Trinity: Brahma, Vishnu, and Shiva. Vishnu appears in form of various gods from time to time.

Islam

There is the one almighty God, named *Allah*, who is infinitely superior to and transcendent from humankind. Allah is the creator of the universe and the source of all good and all evil. Everything that happens is Allah's will. Though the Muslims honor several prophets, Muhammad is considered the last prophet and there will be no other prophet after Mohammad. [6]

Christianity

Christians believe in one eternal God who is creator of all that is. He is viewed as a loving God who offers everyone a personal relationship with himself now in this life. In his life on Earth, Jesus Christ did not identify himself as a prophet pointing to God or as a teacher of enlightenment. Rather, Jesus claimed to be God in human form. (Some believe him as son of God.) He performed miracles, forgave people of their sin and said that anyone who believed in him would have eternal life. They regard the Bible as God's written message to humankind. [6]

Sikhism

The God is *Vahiguru*. However, Nanak's God as *Nirankar* (from the Sanskrit *Nirākārā*, meaning "formless"), *Akal* (meaning "eternal") and *Alakh* (from the Sanskrit *alakṣya*, meaning "invisible" or "unobserved"). Sikhism's principal scripture, the Guru Granth Sahib, starts with the figure "ੴ" signifying the God. Nanak's interpretation of God is that of a single, personal and transcendental with whom the devotee must develop a most intimate faith and relationship to achieve. Sikhism advocates the belief in one God who is Omnipresent (*sarav viapak*), whose qualities are infinite and who is without gender, a nature represented by the term *Ik Oankar*. [7]

THE GOD OF GURU NANAK IN THE EYES OF A SCIENTIST

God defined in general as above in Sikhism [7] is very much same as is accepted in the Sikh world. However, neither Guru Nanak nor any other Sikh Guru has used *Vahiguru* as the name of God in their bani, incorporated in the AGGS. Guru Nanak has not assigned any descriptive/specific name to the God since no name could be assigned to the God. However, he has used the names of God as is commonly used in Hinduism but mostly ਹਰਿ (*Har/Hari*). And he has used the ALLAH as is in Islam. The God in *Sikhi* has been designed as a logo, ੴ, by Guru Nanak, which has been interpolated, misinterpreted and misrepresented as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਮਕਾਰੁ (*Ek Aumkaar*) by many theologians. It was Bhai Gurdas, the most respected scholar in the Sikh world, who first interpolated, misinterpreted and misrepresented ੴ in *Pauri* 15 of *Vaar* 3 as follows: [8]

ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹਜ ਭੇਦ ਏਕਾ¹ ਏਕੰਕਾਰੁ² ਲਿਖਿ³ ਦੇਖਾਲਿਆ⁴। ਉੜਾ⁵ ਓਅੰਕਾਰੁ⁶ ਪਾਸਿ⁷ ਬਹਾਲਿਆ⁸। 15। ਵਾਰ। 3।
 Mool mantar da guhjh Baed. Aykaa Aykankaaru Likhi Daykhaaliaa. Oorhaa Aoankaaru Paasi Bahaaliaa.

The heading of this *Pauri* indicates that the 'Commencing Verse' (ਅਰੰਭਿਕ ਵਾਕ - *arambic vaak*) has been declared as '*Mool Mantra*' by Bhai Gurdas according to Vedic philosophy. Parma Nand [9] has endorsed that the 'Commencing Verse' is called '*Mool Mantra*' according to the rules of Vedas for declaring a word or sentence as Mantra, Beej Mantra, or Mool Mantra. Mantra, according to Vedas, is a word or sentence chanted repeatedly under certain conditions that forces the deity or deities to perform miraculous work to fulfill the desires of the performers (devotees). Under this influence, the 'Commencing Verse' is recommended by many Sikh preachers to be chanted repeatedly to fulfill their wishes.

Bhai Gurdas has pronounced ਏਕਾ¹ (one) as ਏਕੰਕਾਰੁ² (*Ekankaar*) and ਉੜਾ⁵ (*Oora*⁵) as ਓਅੰਕਾਰੁ⁶ (*Oankaar*⁶). Therefore, ੴ should be pronounced as ਏਕੰਕਾਰੁ ਓਅੰਕਾਰੁ (*Ekankaar Oankaar*) according to Bhai Gurdas' interpretation. However, ੴ is being pronounced as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) in general by the Sikhs at large. Nevertheless, it becomes clear that Bhai Gurdas was the first scholar, who declared open *Oora*⁵ (ੴ) as ਓਅੰਕਾਰੁ⁶ (*Oankaar*⁶).

After Bhai Gurdas the *Teeka*, a classical exegesis of the AGGS in '*Braj Bhasha*' by a team of scholars of *Nirmala* Sect came out during 1883. This *Teeka* is known as the "*Faridkoti Teeka*" or "*Faridkot Vala Teeka*." For all future attempts on interpretation of the AGGS, it became an ideal *Prototype Teeka* [10]. In this *Teeka* the *Oora* in ੴ has been equated with ੴ (Aum/Om), the **Trinity of God**, which is a compound word formed with A (*Akaar*), AU (*Aukaar*), and M (*Makaar*). It is mentioned in this *Teeka* that Bhai Gurdas has pronounced *Open Oora* (ੴ) as ਓਅੰਕਾਰੁ (*Oankaar*), which means *Aum* or *Om* and represents Trinity of God [11]. Nevertheless, Guru Nanak is against the concept of **Trinity of God** [12].

Thereafter, Prof Sahib Singh [13] (pp 44-46, Vol 1) also follows *Faridkot Vala Teeka* that Open *Oora* (ੴ) in ੴ is Aum/Om and further explains ੴ as ਇਕ + ਓ or ਓਅੰ or ੴ (Aum or Om) + ਕਾਰ (extended end of *Oora*) and pronounces ੴ as 'ਏਕ ਓਅੰਕਾਰੁ' (*Ek Oankaar*) or ਇਕ ਓਮਕਾਰੁ (*Ek Omkaar*). Prof Sahib Singh [13] (p 630, Vol 3) in '*Asa Di Vaar*' says that *Oankaar* has been taken from the Sanskrit word, AUM/OM. This has been first used in *Mandukia Upanishad* that means, which has happened, is present now, and will remain, is known as AUM/OM. Later on, it is considered as the sum of Brahma, Vishnu, and Shiva, Trinity of God. Consequently, all the Sikh theologians, scientists, scholars, writers and the Sikhs at large accepted ੴ as ਏਕ ਓਅੰਕਾਰੁ (*Ek Oankaar*).

A seminar on '**Mool Mantra**' was held at Guru Nanak Dev University, Amritsar in March 1973 to celebrate the 500th Birthday of Guru Nanak. The proceedings of the seminar were published in 1985 (after 12 years) under the title: **Sikh Concept of the Divine** [14]. The outcome of the seminar from the paper presented by Pritam Singh is summarized as follows [15]:

'O' (ੴ) (with open end extended) is believed to be the initial Gurmukhi character of the age-old mystic Indian term *Om*. It is pronounced as *O*, *Om*, *Oankaar* (*Omkar*), according to the predilection and cultural affiliation of the speaker. Swami Harnam Das quotes *Taittiriyaopanishad* to corroborate his view, but claims Vedic sanction for assigning the phonetic value of 'O' to 'ੴ'. Some readers, especially, those belonging to *Udasi* and *Nirmala* denominations, generally pronounce 'O' as 'Om': while most of the Sikhs pronounce it as *Onkar*. Normally, etymologists explain *Onkar* as the combination of *Om* + *Kar* or *Aum* + *Kar* (ੴਮ + ਕਾਰ ਜਾਂ ਓਅੰ + ਕਾਰ).

The Shiromani Parbandhak Committee (SGPC), Amritsar has interpolated ੴ by replacing open Oora with Om as shown in Fig. 1.

Recently Dr Harbhajan Singh has written a booklet, ੴ ਸਰੂਪ ਅਤੇ ਦਰਸਨ: ਪੁਨਹ ਅਵਲੋਕਨ । (ੴ Sarup Atai Darshan: Punah Avlokan). This booklet was circulated by Dr Hardev Singh Virk to various Sikh scholars, including me, to point out that Dr Harbhajan Singh has criticized Dr Devinder Singh Chahal's explanation of ੴ as Ek Oh (actually it is Ek Oh Beant). He used un-academic language to criticize the work of Chahal. Moreover, he used Sanskritized Punjabi which was more difficult to read and understand than that simple Punjabi used about 750 and 550 years ago by Baba Farid and Guru Nanak. He reconfirmed that ੴ is Ek Oankaar, declaring so as if Chahal had not read the var of Bhai Gurdas where he declared that Open Oora (ੴ) in ੴ was "Oankaar". Dr Harbhajan Singh did not care to read my paper seriously where I had mentioned clearly that Bhai Gurdas (trained at Banaras) was the first to interpolate, misinterpret, and misrepresent ੴ as "Ek Oankaar" connecting it with Vedic and Vedanta philosophies. Now, during the celebration of the 550th Birthday, Dr Harbhajan Singh reconfirmed in his above booklet that ੴ as "Ek Oankaar" is deeply rooted in Vedic and Vedanta Philosophies.

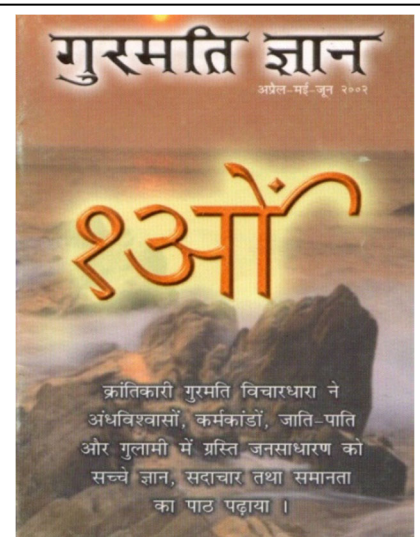


Fig. 1: ੴ #has been interpolated by replacing open Oora with OM as shown on the title page of *Gurmat Gian*, Monthly Magazine in Hindi published by SGPC, Amritsar.

Similarly, Dr Hardev Singh Virk reported on *Gurmat Learning Zone* # 153065 that in the new book "GURU NANAK DEV - Dispenser of Love and Light" under publication then, authored by Dr SS Bhatti of Chandigarh, *Ik Oankaar* is explained as follows:

"At the outset, I would like to take up two moot issues concerning the Sikh Faith so that at least my point of view is clear to my readers: (1) Some scholars who follow the Sikh Faith have stubborn aversion for the sound of the sacred word "Omkar" and in unnecessary resistance insist that the new coinage "Oankaar" is original and has nothing to do with the centuries-old "Gur-Mantra", and (2) at least there is one scholar of the same clan who has gone a step further to declare that "Ik Oankaar" [ੴ], Guru Nanak Dev's Timeless-Universal Guru-Mantra, is no more than a "Logo" used by the Prophet of Sikhi. Regarding the first one I would like to draw your attention to the scientific corroboration that "OM" has recently received. NASA has reportedly recorded sounds from Sun's atmosphere—and there was much excitement that it resembled the sound of "OM" that had been recognised centuries ago through meditation [not the materials and methods of Science] by the Indian Rishis..."

I listened to the Sound from Sun given in the following link of NASA. I did not hear anything which sounds like OM as reported by Dr Virk while writing about Dr Bhatti's book. No NASA scientist has said anything that it sounds OM. I wonder why do these two scientists lie in their quest to connect Nanakian Philosophy to Vedic and Vedanta philosophies. <https://www.nasa.gov/feature/goddard/2018/sounds-of-the-sun>

I also wonder if the Sikh intelligentsia has not been able to understand the concept of God represented as a logo, ੴ, designed by Guru Nanak even at the time of his 550th Birthday, then when will they understand ੴ in its real perspective.

WHAT IS ੴ?

God in the eyes of a scientist, Devinder Singh Chahal, is the same as described by Guru Nanak in the form of a logo, ੴ, designed by Guru Nanak in his bani. The following description of God is based upon the previous study by Chahal ([16], Chapter III):

The ੴ is the logo of Sikhi, which appears at the top of Commencing Verse (ਅਰੰਭਿਕ ਵਾਕ - *arambic vaak*) in the *Kartarpuri Bir* as shown in Fig. 2.

However, in the printed volume of the AGGS ੴ appears without any distinction instead made as a part of the whole Commencing World as shown in Fig. 3.

Chahal has described this logo, ੴ, many times for over 20 years, but nobody has tried to understand it. However, there are some who have already accept ੴ as 'EK OH' but miss the importance of the extended end (\smile) of ੴ (Open Oora) as ਬੇਅੰਤ (*beant* - Infinite). Chahal's latest explanation of this logo, ੴ, is given in detail in the e-book, *JAP: The Essence of Nanakian Philosophy*, in Chapter III. [16] It is also briefly explained as ਨਿਗੁਣ (*nirgun* as 'Nothingness'/'Singularity') and ਸਰਗੁਣ (*sargun* as Universe). [17, 18]:

The logo, ੴ, has been dissembled for explanation as follows:

$$ੴ = ੧ + ੴ + \smile$$

'੧' (*Ek* – One) represents Oneness (Singularity) – the ਨਿਗੁਣ (*nirgun*) state of the Eternal Entity (God).

ੴ (open oora) represents ੴ (Oh -That) for ੧ (One) since there is no descriptive/specific name for ੴ the ੧ (One).

\smile (Extended end of the open oora - ੴ) represents infinity (ਬੇਅੰਤ - *beant*) for ੴ (That), i.e. for the ੧ (One).

If it is so, then we can infer that the '੧' (*Ek* – One) in ੴ, is That (ੴ – Oh), where matter/Energy - space/time is in an infinitely small unit (Singularity), which looks like Nothingness, ਸੁੰਨ (*Sunn*), but sprang into the Universe after the Big Bang. The above analysis clearly indicates that the logo ੴ designed by Guru Nanak, can be pronounced as 'ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*)' in Punjabi. It can be pronounced as 'The One and Only That is Infinite' in English. This is based on the following explanation by Guru Nanak:

੧ (ONE) IN ੴ:

The one in ੴ represents the 'One and Only' according to Guru Nanak:

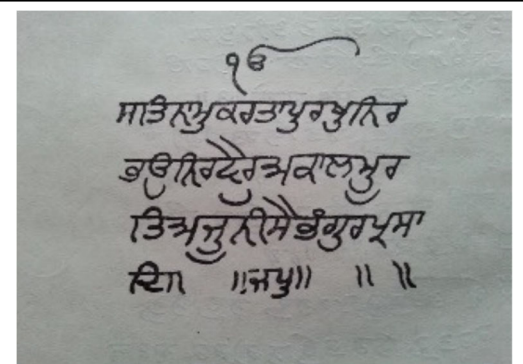


Figure 2: Place of ੴ in Kartarpuri Bir.

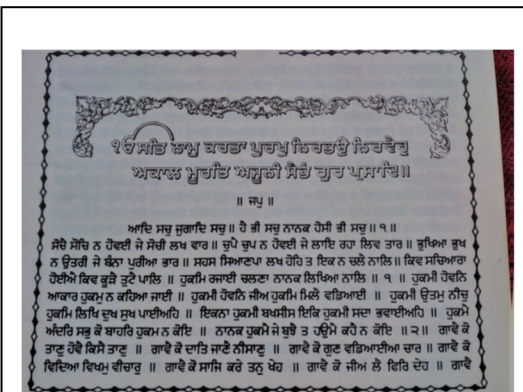


Figure 3: Place of ੴ # in Aad Guru Granth Sahib.

ਸਾਹਿਬੁ¹ ਮੇਰਾ ਏਕੈ² ਹੈ ॥ ਏਕੈ³ ਹੈ ਭਾਈ ਏਕੈ⁴ ਹੈ ॥੧॥ ਰਹਾਉ ॥ Sāhib merā eko hai. Ēko hai bhai eko hai. ||1|| rahāo. *My Eternal Entity¹ is One and Only^{2,3,4}, Hey brother! AGGS, M 1, p 350.*

ਏਕ¹ ਮਹਿ ਸਰਬ² ਸਰਬ² ਮਹਿ ਏਕਾ³ ਏਹ ਸਤਿ⁴ ਗੁਰਿ⁵ ਦੇਖਿ⁶ ਦਿਖਾਈ⁷ ॥੫॥ Ēk mēh sarab sarab mēh ekā eh satgur dēkh dikhāī. ||5|| *The True⁴ Enlightenment⁵ has given⁷ (me) the vision⁶ that the One¹ is in everything² and everything² is in that One³. AGGS, M 1, p 907.*

The above, description resembles the **Singularity** of today's science where matter/Energy - space/time (everything) is in an **infinitely** small unit, which looks like **Nothingness** in science, ਸੁੰਨ (Sunn) and ਨਿਗੁਣ (nirgun) in the bani of Guru Nanak, but sprang into the **Universe** (again everything) in science and ਸਰਗੁਣ (sargun) in the bani of Guru Nanak according to the Big Bang Theory of scientists.

ਓ (Open oora) in ਓ: According to *Mahan Kosh* of Bhai Kahn Singh [19], the letter ਓ (open oora) means ਓਹ (Oh - That):

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ Nā oh marai na hovai sog. *Oh (That - One) does not die; thus there is no reason to mourn. AGGS, M 1, p 9.*

Note: Here ਓ (ਓਹ - Oh) stands for 'One' since Guru Nanak does not like to use any descriptive or specific names for God.

(∞) The extended End of Open Oora (ਓ) in ਓ represents the infinity of the One (Eternal Entity):

ਗੁਰਮੁਖਿ¹ ਬੇਅੰਤੁ² ਧਿਆਈਐ³ ਅੰਤੁ⁴ ਨ ਪਾਰਾਵਾਰੁ⁵ ॥੪੬॥ Gurmukh beant dhiāīai ant na pārāvār. ||46|| *The one, who is oriented towards enlightenment,¹ contemplates³ the Infinite², Who has no limit⁴ or end⁵. AGGS, M 1, p 936.*

ਤਾ¹ ਕੇ ਅੰਤੁ² ਨ ਪਾਏ³ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ⁴ ਨ ਜਾਣੈ⁵ ਕੋਇ⁶ ॥ Ta ke ant na pāe jāhi. Ēhu ant na jāṇai koe. *The infiniteness² of that One¹ cannot be comprehended³. (In fact) Nobody⁶ knows⁵ its infiniteness⁴. AGGS, Jap 24, p 5.*

If we examine the above phrases, it becomes clear that in Nanakian Philosophy, the Eternal Entity (God) has been addressed as ਓ, which represents the modern concept of the 'ੴ' (Ek – One) in ਓ as 'Singularity' or as ਸੁੰਨ (Sunn) or ਨਿਗੁਣ (nirgun as 'Nothingness') which sprang into the **Universe** or ਸਰਗੁਣ (sargun) state. However, this *nirgun* state and *sargun* state are quite different than those that are understood in Vedic and Vedanta philosophies.

NOTHINGNESS OR SINGULARITY

To comprehend ੴ (One) used in ਓ, it is necessary to understand 'Nothingness' or 'Singularity'. Their understanding would further strengthen our thesis that ਓ is an original and unique logo designed by Guru Nanak to represent the Eternal Entity – commonly called God in English and with many other names in other religions.

SINGULARITY

According to the standard theory [26], our Universe sprang into existence from "singularity" around 13.7 billion years ago. Singularities are zones which defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is thought to be so intense that finite matter is actually squished into infinite density (a mathematical concept which truly boggles

the mind). These zones of infinite density are called "singularities." Our universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense, something - a singularity.

NOTHINGNESS

Nothingness has been defined by Kaup [27] as follows: "Nothingness Theory defines nonexistence as being the absence of existence, the absence of nothingness, and the absence of absence. It is what is not being referred-to under any circumstances. Nonexistence by definition is that which cannot be referred-to, named, or defined. So referring to it in any way violates its strict definition. Nevertheless, this fundamental paradox is at the basis of Nothingness Theory and must be referred-to anyway. Despite it is not being absolute nonexistence exerts a detectable force. We have proven through simple logic that the universe has and always will exist. Therefore, the universe must have existed before the "Big Bang" and will exist forever. This also means that the state of nothingness from which the Universe burst into existence must have existed relative to absolute nonexistence given that absolute nonexistence is not achievable. So energy/matter and space/time can attain relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium. Examples of this state of relative nonexistence can be seen throughout the universe in the form of **'black holes'**." A black hole is the pinnacle of perfectly symmetrical uniformity of energy, matter, space, and time.

Therefore, 'Nothingness' does not mean 'without anything'. However, it is in such a small volume that it appears to be 'Nothingness'. According to the 'Big Bang Theory', the energy was in such a small volume that has been termed as 'Nothingness' by some and as 'Singularity' by others. The 'Nothingness' and 'Singularity' are termed as **ਸੁੰਨ (SUNN)** and **Ek (One)**, respectively by Guru Nanak. It is also termed as **'Jyot'** (highly condensed energy) by Guru Nanak

IS ੴ (EK-ONE) IN ੴ 'SINGULARITY' IN GURBANI?

Will it be out of place to call ੴ(One) placed before ੴ the 'Singularity', from which everything originated, the state of the Universe after Big Bang?

ANOTHER QUESTION:

Is not this 'One' of Guru Nanak the 'Singularity' of scientists in which energy/matter - space/time has attained relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium?

This equilibrium is represented by Guru Nanak in the form of a logo as follows:

ੴ = ੴ + ੴ + ∞

ੴ = Singularity + That + Infinite.

Could we now infer from the above dismantled ੴ that the 'One' ('Singularity' = energy/matter - space/time) is 'That' (Entity), which is 'Infinite' from which the whole Universe appeared after the Big Bang.

The "big bang" theory is equivalent to Guru Nanak's view in simple language of that time as follows:

ਕੀਤਾ ਪਸਾਉ¹ ਏਕੇ ਕਵਾਉ² ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ³ ॥ Kītā pasāo eko kavāo. Tis tē hoe lakh dārīāo. ਅਗਰਾਸ, ਜਪੁ ਪੰਨਾ 3.

It is literally translated by most of the writers as follows: [11] *You created the vast expanse of the Universe with One Word/Voice! Hundreds of thousands of rivers began to flow.* AGGS, Jap 16, p 3.

Using present day science and the methodology of Guru Nanak, remembering that he would express his philosophy allegorically, metaphorically and symbolically, then my interpretation will be quite different from that of all other writers. My interpretation is as follows:

The Universe exploded from one source of energy (singularity)² and started to expand¹, hereafter appeared many³ things.

Scientifically “Many things” of Guru Nanak can be explained as follows in Fig. 4:

Up to 10^{-43} seconds nothing appeared.

After 10^{-35} seconds elementary particles started to appear.

After 0.001 seconds protons, neutrons, electrons and neutrinos started to appear.

After 3 minutes the first element, Hydrogen, started to appear.

After 300,000 years, other elements started to appear.

After 1 billion years, stars and galaxies started to appear.

Our Solar system and Earth with other planets appeared after about 4.6 billion years.

It is evident from the above discussion that ੴ has been interpolated, misinterpreted and misrepresented right from the time of Bhai Gurdas and continued till the 550th Birth of Guru Nanak by the contemporary Sikh scientists, theologians and writers as Ek Oankaar or Ek Omkaar placing it deeply rooted in Vedic and Vedanta philosophies. Consequently, they confirm that Guru Nanak has no originality and uniqueness in his philosophy rather he was preaching Vedic and Vedanta philosophy.

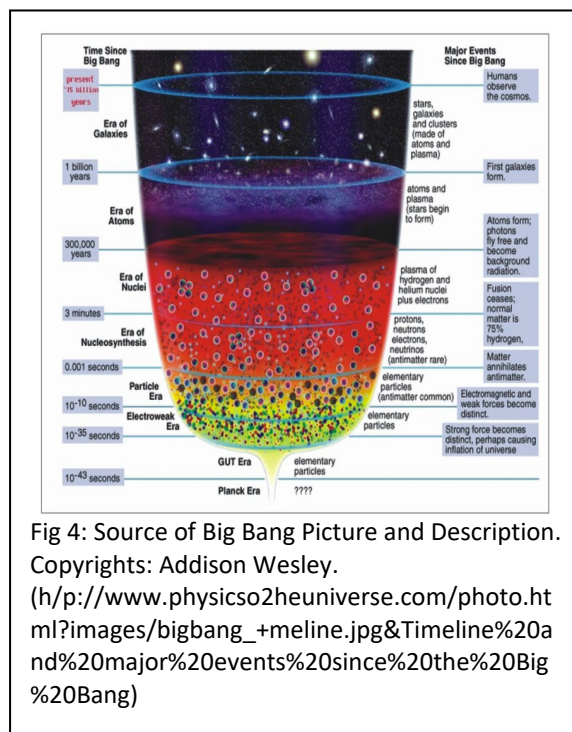


Fig 4: Source of Big Bang Picture and Description.

Copyrights: Addison Wesley.

(http://www.physicso2heuniverse.com/photo.html?images/bigbang_+meline.jpg&Timeline%20and%20major%20events%20since%20the%20Big%20Bang)

However, in the eyes of this scientist, Devinder Singh Chahal, ੴ is original and unique logo to represent the Eternal Entity (God) in SIKHI founded by Guru Nanak. The logo, ੴ, represents the modern scientific concept that the ‘ੴ’ (Ek – One) in ੴ as ‘Singularity’ or as ਸੰਨ (Sunn) or ਨਿਗੁਣ (nirgun as ‘Nothingness’) which sprang into the Universe as ਸਰਗੁਣ (sargun) state. However, this nirgun state and sargun state are quite different than those are understood in Vedic and Vedanta philosophies.

It is time for the Sikh intelligentsia to decide which way to go.

HUKM (ਹੁਕਮ) LAWS OF NATURE/UNIVERSE

The word ‘HUKM’ (ਹੁਕਮ - the basic word as spelled in *Gurmukhi Lipi*) has been used very extensively in the Gurbani, incorporated in the Aad Guru Granth Sahib (AGGS). [20] ‘Hukm’ is an Arabic word [21], which means *command, edict, allow/permission*. According to Punjabi-English Dictionary [22], Bhai Kahn Singh [19], and Dr Gurbachan Singh [23] ‘Hukm’ means *order, command, decree, judgment, decision, sanction, God’s Will, and Divine Law*. And ‘Hukmi’ (ਹੁਕਮੀ) is also an Arabic word [21], which means *the one who orders*. In Punjabi [19, 22, 23] it also means *the one in authority to issue ‘Hukm’ (order) and allows permission*.

Beside this there is another word, ਰਜਾਈ, (*Rajayi*) very similar to 'Hukm'. According to Bhai Kahn Singh [19] and Dr Gurbachan Singh [23] it means: *God, Will of God, One in authority to issue orders, satisfied, contented, furlough, and quilt.*

Robert Nola [24] says that: "The idea that there are **scientific laws** might have originated along the lines of the model of God giving us moral rules. God, it is said, also gave nature its '*natural laws*' to obey. But the model is not adequate since **even though people can break moral and legal laws, it is not open to nature to break the laws of nature. There seems to be a kind of necessity to the laws of nature that prevents nature from breaking its own laws.** The basic idea of a scientific laws of nature is that of a perfectly regular sequence of kinds of happenings that occur without exception. The observed natural world might itself appear to us to be highly irregular and even somewhat chaotic (think of the weather!). But it is commonly assumed in science that underneath all the appearance of irregularity there are some quite simple and quite general laws governing what happens."

For example, Tsunami is a series of huge waves that happen after an undersea earthquake or volcano eruption. The water waves travel in all directions from the area of disturbance. The waves may travel in the open sea as fast as 450 miles per hour. They can be as high as 100 feet and can cause a lot of destruction on the shore. Tectonic earthquakes are a particular kind of earthquakes that are associated with the earth's crustal deformation; when these earthquakes occur beneath the sea, the water above the deformed area is displaced from its equilibrium position. Tsunami is not caused because God is angry rather it is caused by earthquakes which happen due to normal movement of Tectonic plates, and by volcano eruptions, which happens because of pressure of lava from the center of the Earth entirely according to the *Laws of Nature*.

WHAT IS 'HUKM' IN NANAKIAN PHILOSOPHY?

This word, ਹੁਕਮ (*Hukm*) starts appearing on the very first page of the Aad Guru Granth Sahib (AGGS) [20] in the first stanza of JAP bani and it continues to appear again and again throughout the AGGS. It appears on the first page of the AGGS as follows:

ਕਿਵ ਸਚਿਆਰਾ¹ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ² ॥ ਹੁਕਮਿ³ ਰਜਾਈ⁴ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ Kiv sachīārā hoīai kiv kūrhai tūtai pāl. Hukam rajāi cālṇa Nānak likhiā nāl. ||1|| ਅਗਰਾਸ, ਜਪੁ 1, ਪੰਨਾ 1.

In the first two phrases questions have been posed by Guru Nanak:

- . How to become Truthful (ਸਚਿਆਰਾ¹)? And
- . How to break the line (series) of lies² (ਕੂੜੈਤੁਟੈਪਾਲਿ²)?

The answer to these questions has been given in the next phrase:

ਹੁਕਮਿ³ ਰਜਾਈ⁴ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ Hukam rajāi cālṇa Nānak likhiā nāl. ||1||

The above phrases have been interpreted by Principal Teja Singh [25] as follows: ਫਿਰ ਸੱਚ ਵਾਲਾ ਕਿਵੇਂ ਹੋਈਐ ਅਤੇ ਸਾਡੇ ਅਤੇ ਰੱਬ ਦੇ ਵਿਚਕਾਰ ਜੋ ਝੂਠ ਦੀ ਕੰਧ ਹੈ, ਉਹ ਕਿਵੇਂ ਟੁੱਟੇ? ਇਸਦਾ ਸਾਧਨ ਕੇਵਲ ਇਹ ਹੈ: ਉਸ ਰਜ਼ਾ ਦੇ ਸਾਈਂ ਦੇ ਹੁਕਮ ਉਤੇ ਟੁਰਨਾ । ਹੇ ਨਾਨਕ ! ਹੁਕਮ ਸਾਡੇ ਨਾਲ ਹੀ ਲਿਖਿਆ ਹੋਇਆ ਹੈ । Its literal translation in English is as follows: "Then how can (we) be truthful and how can the wall of falsehood between us and God be broken? The method for this is only as follows: To walk on (follow) the Will of God. Hay Nanak! That order is written with us."

Almost the same interpretation is found in many other translations (Sodhi Meharbaan, Dr Mohan Singh, Bhai Jodh Singh, Pandit Kartar Singh Dakha, Bhai Gulshan Rai, Giani Harbans Singh, and Vinoba Bhawe) as reported by Dr Joginder Singh [26]. The word ਸਚਿਆਰਾ (*sachīara*) has been translated by them including Dr Joginder Singh

as 'truthful' and ਕੁੜੈਤੁਟੈਪਾਲਿ (*kiv kuray tutay pal*) has been translated as 'how to break the wall of falsehood between God and a person'.

If we look into this phrase carefully there is no mention of 'wall'; there is no mention of 'between a person and God'; and there is no mention that 'the order is written with us or on us'.

However, Prof Sahib Singh [13] interpreted it differently by keeping in view the critical analysis of the first phrase of this stanza where ਸੋਚੈ (*sochay*) has been interpreted as 'cleansing of body' to receive the order of God. Nevertheless, many scholars have interpreted 'sochay' as 'thinking' which does not connect to the reply to that question posed by Guru Nanak. Since 'sochay' means cleansing of body. Prof Sahib Singh interpreted the above phrase as follows: (ਤਾਂ ਫਿਰ) ਅਕਾਲ ਪੁਰਖ ਦਾ ਪਰਕਾਸ਼ ਹੋਣ ਲਈ ਯੋਗ ਕਿਵੇਂ ਬਣ ਸਕੀਦਾ ਹੈ (ਅਤੇ ਸਾਡੇ ਅੰਦਰ ਦਾ) ਕੂੜ ਦਾ ਪਰਦਾ ਕਿਵੇਂ ਟੁੱਟ ਸਕਦਾ ਹੈ? ਰਜਾ ਦੇ ਮਾਲਕ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਤੁਰਨਾ- (ਇਹ ਇਕ ਵਿਧੀ ਹੈ)। ਹੇ ਨਾਨਕ! (ਇਹ ਵਿਧੀ) ਧੁਰ ਤੋਂ ਹੀ ਜਦ ਤੋਂ ਜਗਤ ਬਣਿਆ ਹੈ, ਲਿਖੀ ਚਲੀ ਆ ਰਹੀ ਹੈ ॥੧॥ It is translated into English as follows: (Then how) can one cleanse one's body to receive the enlightenment of God? And how can (our inside veil) of lies/falsehood can be broken (removed). To follow Order according to the Will of God is the only procedure. Hay Nanak! (This procedure) has been written right from the beginning when the Universe was created.

The above interpretation of Prof Sahib Singh is quite different from that of Principal Teja Singh and others. Then what is the right interpretation? Most appropriate interpretation can be achieved only if we can interpret the following phrase of stanza # 1 correctly:

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ Sochhai sochi na hoiāi je sochi lakh vār.

The word (*sochay*) has been interpreted as 'Thinking' by many scholars [25-29]. One has to be very careful to interpret this word, 'sochay' because this word has its direct bearing on the word 'sachiara'. If 'sochay' is taken as 'thinking' then 'sachiara' has no connection with the first part of stanza # 1 whether 'sachiara' means 'truthful' or 'purification of body/mind'. In this phrase 'sochay' has been taken as 'purifying oneself or one's mind':

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ Sochhai sochi na hoiāi je sochi lakh vār.

One cannot purify oneself² or one's mind² or attain peace of mind² by physical cleansing¹ of body or by performing various rituals¹ even if one cleans the body³ for hundreds of thousands of times⁴.

Linking the above theme, therefore, I have interpreted the last part of stanza # 1 as follows:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Kiv sachīārā hoīai kiv kūṛhai tūtai pāl. Hukam rajāi chālṇa Nānak likhīā nāl. ||1|| ਅਗਰਾਸ, ਜਪੁ 1, ਪੰਨਾ 1.

Question: How can one achieve purification of body and of mind¹ (achieve peace of mind¹)? And how can one break through the line³ (series) of lies² (the vicious circle)? Nanak answers: Purification and peace of mind can be achieved and vicious circle can be broken by understanding⁵ and following⁶ the Laws of Nature⁴, ordained⁷ right in the beginning of Universe. AGGS, Jap 1, p 1. **Note:** Here 'Hukm' has been interpreted as 'order' and order is also a 'law'. Law has also been defined as "Laws of Nature/Universe".

In the first stanza of JAP bani Guru Nanak is talking about the purification of mind, which is full of illusions and delusions built up by a series (line - ਪਾਲ) of lie after lie. Once one understands the *Hukm* (Laws of Nature/Universe) then one can find the way to break the vicious circle (of illusions and delusions) built on lie after

lie. This is the method, which has been recommended by Guru Nanak to achieve purification of mind and to attain peace of mind.

HUKM AS LAWS OF NATURE/UNIVERSE

The word 'hukm' used in the first Stanza of JAP has further been explained as Laws of Nature/Universe by Guru Nanak in the second stanza of JAP as follows:

ਹੁਕਮੀ¹ ਹੋਵਨਿ ਆਕਾਰ² ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ³ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ⁴ ॥ Hukmī hovan ākār hukam na kahiā jāī. Hukmī hovan jā hukam milai vadiāī.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ #Hukmī uṭam nīch hukam likh dukh sukh pāīah. Iknā hukmī bakhṣīs ik hukmī sadā bhavāīah.

ਹੁਕਮੈ⁵ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ⁶ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ⁵ ਜੇ ਬੁਝੈ⁷ ਤ ਹਉਮੈ⁸ ਕਰੈ ਨ ਕੋਇ ॥੨॥ #Hukmai andar sabh ko bāhar hukam na koe. Nānak hukmai je bujhai ta haumai kahai na koe. ||2|| ਅਗਰਾਸ, ਜਪੁ 2, ਪੰਨਾ 1.

Everything is created² according to the Laws of Nature/Universe¹, which cannot be said, how. The life³ is created according to these laws and one gets respects (one's inherited characters)⁴ according to these laws. According to one's inherited characteristics one becomes a good or evil person; and pains (problems) and pleasures are happening according to these laws. According to these laws one is free from troubles with one's good actions; and one is entrapped into the vicious circle with one's wrong actions. Nanak says: Everything is happening under the Laws of Nature/Universe⁵, Nothing can happen outside the laws of Nature/Universe⁶. If one can realize⁷ the above fact of Laws of Nature⁵, Then one can get rid of egoism⁸/egotism. AGGS, Jap 2, p 1.

1. ਹੁਕਮੀ (Hukmi): has been interpreted as law by Gurbachan Singh [23] and it also means 'who has the authority to issue order'. But here it means 'Laws of Nature/Universe'.

2 ਹੁਕਮੈ (Hukmay) also means 'Laws of Nature/Universe'.

In this stanza of JAP Guru Nanak has confirmed that 'Hukm' is the order/law (Laws of Nature/Universe). He further emphasizes that every action and reaction (process) or anything that is happening in this Universe and in all the living beings are governed under the Laws of Nature/Universe. Consequently, nothing can happen outside of these laws.

It is generally accepted that our Universe came into existence according to the Big Bang theory. Immediately after the Big Bang the laws of Nature/Universe were created. Now every action and reaction in the whole Universe and living beings is going on under these laws. Guru Nanak has explained ਭੈ (which is generally interpreted as 'fear'), in fact, it also represents the 'Hukm' – the Laws of Nature/Universe explained as follows:

ਭੈ¹ ਵਿਚਿ ਪਵਣੁ² ਵਹੈ³ ਸਦਵਾਉ⁴ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ⁵ ਦਰੀਆਉ⁶ ॥ ਭੈ ਵਿਚਿ ਅਗਨਿ⁷ ਕਢੈ ਵੇਗਾਰਿ⁸ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ Bhai vich pavāṇ vahai sadvāo. Bhai vich chālēh lakh dārīāo. Bhai vich agan kadhai vegār. Bhai vich dhartī dabī bhar.

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ⁸ ਦੁਆਰੁ⁹ ॥ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥ Bhai vich ind firai sir bhar. Bhai vich rājā dharam dūār. Bhai vich sūraj bhai vich chand. Koh karoṛī chalaṭ na ant.

ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥ ਭੈ ਵਿਚਿ ਜੇਧ ਮਹਾਬਲ ਸੂਰ ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ¹⁰ ਜਾਵਹਿ¹¹ ਪੂਰ¹² ॥

Bhai vich sidh budh sur nāth. Bhai vich ādāṇe ākās. Bhai vich jodh mahābal sūr. Bhai vich āvahi jāvēh pūr.

ਸਗਲਿਆ¹³ ਭਉ¹⁴ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ¹⁵ ॥ ਨਾਨਕ ਨਿਰਭਉ¹⁶ ਨਿਰੰਕਾਰੁ¹⁷ ਸਚੁ¹⁸ ਏਕੁ¹⁹ ॥੧॥

Sagliā bḥao likhiā sir lekḥ. Nānak nirbhao nirankār sach ek. ||1|| ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 464.

Note: 'ਭੈ ਵਿਚਿ' (*Bhai vich*) has been interpreted as 'in fear of God' by the following prominent theologians: Dr Sant Singh Khalsa: in the fear of God...Dr Manmohan Singh: in Lord's fear...Dr Gopal Singh: in (Lord's Fear)...Talib: in fear of the Lord...Faridkot Teeka = in Fear of Akal Purakh... Prof Sahib Singh = in fear of Rabb...Giani Harbans Singh = in fear of Akal Purakh...

If we keep in view the main theme of this verse and the previous verse then **ਭੈ ਵਿਚਿ** (*Bhai vich*) should be interpreted as the metaphor for 'Laws of Nature/Universe' as follows. "Under the Laws of Nature/Universe¹, air² always⁴ blows³; hundreds of thousands⁵ of rivers⁶ flow; the energy⁷ performs different works⁸; Earth moves; clouds move; and the so-called Dharm Raaj⁹ (birth and death) is under the laws; Sun and Moon (planets) are moving tens of millions of miles; Sid, Budh, Sur, Naath; the sky; the soldiers and strongest warriors; groups¹²; appear¹⁰ and disappear¹¹. Everybody and everything (the whole world)¹³ is under the Laws of Nature/Universe^{14, 15}."

Nanak says: *The "One and Only"¹⁹, That (Eternal Entity) is without any form¹⁷, is not under any law 16 and exists forever¹⁸. AGGS, M 1, p 464.*

In the following verse Guru Amardas summarizes the origin of Universe according to Nanakian Philosophy under the Laws of Nature/ Universe as follows:

ਹੁਕਮੀ¹ ਸਹਜੇ² ਸ੍ਰਿਸਟਿ³ ਉਪਾਈ⁴ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ⁵ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ਹੇ

॥੧॥ Hukmī sehje sarisat upāī. Kar kar vekḥai apṇi vadiāī. Āpe kare karāe āpe hukme rahiā samāī he. ||1|| ਅਗਰਾਸ, ਮ: 3, ਪੰਨਾ 1043. The Universe³ came² into existence⁴ according to the Laws of the Nature/Universe¹. It creates and then watches its own power of creation⁵. It works by itself and makes the others to work under these laws, And It pervades in Its Own laws⁶ (Laws of Nature/Universe). AGGS, M 3, p 1043.

The most important message of Guru Nanak, to be noted in the above discussion, is that whatever is going on in this Universe is being done under these Laws of Nature/Universe. Therefore, there is no chance of performance of any miracle by anybody on this Earth since what has to be done is to be under these laws. In this connection, I would like to bring to the notice of readers the realization of Robert Nola [24] as pointed out earlier: **"...even though people can break moral and legal laws, it is not open to nature to break the laws of nature. There seems to be a kind of necessity to the laws of nature that prevents nature from breaking its own laws."**

Carl Sagan has put it well: "... if by 'God' one means the set of physical laws that govern the Universe, then clearly there is such God. This God is emotionally unsatisfying... it does not make much sense to pray the law of gravity." (Dawkins, Richard. 2006. The God Delusion. Houghton Mifflin Company, New York, p 19.)

It means even the Nature (the God) cannot break its laws. In this respect, Walter Isaacson [30] reported the views of Einstein that science could not accept a deity who could meddle at whim in the events of his creation. Einstein says: **"The main source of the present-day conflict between the spheres of religion and of science lies in this concept of a personal God."**

Isaacson [30] further reported that: “For some people, miracles serve as the evidence of God’s existence. For Einstein it was absence of miracle that reflected divine providence. The fact that the world was comprehensible, that it followed laws, was worthy of awe.”

Einstein writes about scientists [30]: “**Scientists aim to uncover the immutable laws that govern reality, and in doing so they must reject the notion that divine will, or for that matter human will, plays a role that would violate this cosmic causality.**”

I would ask readers to visualize the above discussion. Is it not that what Einstein (1879-1955) and other scientists are saying that has been said by Guru Nanak (1469-1539) about 410 years before Einstein? The irony is that it is difficult for some Sikh scientists and theologians, who are under heavy burden of Vedic and Vedanta philosophies and constrained by its parameters, to accept this fact that the nature cannot break its own laws to perform miracles for any god or deity or spiritual person. Any so-called miracle is the delusion of the mind, i.e. ignorance fostered by dust of accumulated falsehood, distorting reality.

ਨਾਨਕਆਪਿਕਰਾਏਕਰੇਆਪਿਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ॥੭॥ Nānak āp karāe kare āp hukam savāraṇhārā. ||7||

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 141. Nanak Says: God (of Guru Nanak) Itself acts, and causes others to act according to these Laws of Nature¹ to improve oneself to be exalted².

AGGS, M 1, p 141.

SABD (ਸਬਦੁ): THE GURU OF NANAK

Two words, ਸਬਦੁ (sabd) and ਗੁਰੂ (guru) and their combination as ‘sabd guru’ have been extensively used in the Aad Guru Granth Sahib (AGGS). It is usually understood that the word ‘sabd’ is derived from Sanskrit and is spelled as ‘sabda’ in English, however, in this paper it will be spelled as ‘sabd’ as spelled in the AGGS. In Hinduism, every person or spiritual leader must have a Guru. For example, in the Gita, Arjun, a *Kshatriya* prince, accepted Krishna as his Guru on the battlefield. The Siddhas had Gurakh Nath as their Guru and Bhagat Kabir had Ramanand as his Guru. Many Hindu families have their own personal Gurus. In the same sense, the Siddhas wanted to know the Guru of Nanak during a discourse between Nanak and Siddhas. Nanak replied that his ‘guru’ is ‘sabd’ (sabda). Chahal [31] has discussed the intrinsic meanings of ‘guru’ and ‘sabd’ (sabda) in detail as follows:

During the discussion between Guru Nanak and Siddhas (*Siddh Gost*), the Siddhas questioned Guru Nanak: **Who is your Guru?**

ਕਵਣ ਮੂਲੁ¹ ਕਵਣ ਮਤਿ² ਵੇਲਾ³ ॥ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥ #Kavaṇ mūl kavaṇ maṭ velā. Terā kavaṇ gurū jis kā ṭu chelā. AGGS, M 1, p 943. [20]. *What is the source of beginning¹ and which type of philosophy² is of this Age³? Who is that ‘guru’ of whom you are his disciple?*

Guru Nanak answers about his ‘guru’ as follows:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹॥ #Pavan arambh satgur maṭ velā. Sabad gurū suraṭ ḍhūn chelā. *The air¹ is the beginning² of every life and this is the Age⁶ of Enlightenment⁵ through the True³ Guru⁴. Who is the true guru? It is explained in the second sentence: The sabd⁷ is the guru⁸ (enlightener) and my keen¹⁰ conscience⁹ is its disciple¹¹.*

Now the question is: Which ‘Sabd’ is the ‘Guru’ of Nanak? That ‘sabd’ has been described by Guru Nanak himself in stanza #38 of JAP bani as follows:

ਜਤੁ¹ ਪਾਹਾਰਾ² ਧੀਰਜ³ ਸੁਨਿਆਰੁ⁴ ॥ ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥ Jaṭ pāhārā dhīraj suniār. Ahraṇ maṭ ved hathiār.

Self-control¹ should be the furnace², and patience³ of the goldsmith⁴. Wisdom⁶ should be the anvil⁵ and knowledge⁷ should be the tools⁸.

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤੁ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥ ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥ Bhao khalā agan tap tao. Bha'ndā bhao amrit tīt dhal. Ghāriai sabad sachī taksāl.

Love⁹ for the Eternal Entity (God) should be the bellows¹⁰ to blow air into fire¹¹ to make it super-hot.

The body (mind), full of love¹³, is the melting pot¹² where the above-mentioned self-control, patience, wisdom and knowledge as matter¹⁵ to be melted¹⁶ together to coin¹⁷ the sabd (idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴ in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥ ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥ Jin kao naḍar karam tin kār. Nānak naḍrī naḍar nihāl. || 38 ||

Such type of work²² to coin sabd (idea/philosophy) can only be done by those who have the capability²¹ of vision²⁰. That Eternal Entity (God) is happy²⁵ for such people who have this type of vision^{23, 24}. 38.

AGGS, Jap # 38, p 8.

This stanza # 38 of JAP bani clearly indicates that the word, 'sabd', means the 'idea' or 'philosophy', which has been realized by having self-control and the use of patience, knowledge and wisdom as explained in JAP Stanza # 38. This 'sabd' enlightens a person to discover the right path of life. Therefore, 'sabd' is interpreted as 'enlightening idea/philosophy'.

Guru Nanak further explains humans inherit four characteristics: seeing, hearing, sensation, and thinking/analysing the data collected. I would interpret the following stanza by keeping in view the involvement of various sciences - biology, neurosciences, physiology, physics, chemistry, etc.:

ਚਾਰਿ¹ਪਦਾਰਥ² ਲੈ ਜਗਿ³ ਆਇਆ⁴ ॥ ਸਿਵ ਸਕਤੀ⁵ ਘਰਿ⁶ ਵਾਸਾ⁷ ਪਾਇਆ ॥ ਏਕੁ⁸ ਵਿਸਾਰੇ⁹ ਤਾ ਪਿੜ¹⁰ ਹਾਰੇ¹¹ ਅੰਧੁਲੈ¹² ਨਾਮੁ¹³ ਵਿਸਾਰਾ¹⁴ ਹੇ ॥ Char paḍarath lai jag āiā. Siv saktī ghar vāsā pāiā. Ēk visāre ta piṛ hāre anḍhulai nām visārā he. || 6 || AGGS, M 1, p 1027. *Man was born⁴ into this world³ with four¹ characteristics²: (Seeing, hearing, sensation and thinking/capability to analyse the data collected.) In fact, all these characteristics of humans⁶ are based⁷ on Universal Energy⁵. If one forgets⁹ about these four characteristics⁸, then that innocent (human)¹² loses¹¹ all his study/capability¹⁰ and also forgets¹⁴ to use the Laws of Nature/Universe¹³ for the betterment of one's life.*

In the above stanza, Guru Nanak explains how a 'sabd' (idea/philosophy) is coined (formulated) as the *Amrit* (life-giving elixir) or way of living, which will mould a person to be highly moral and progressive. Guru Amardas explained the *Amrit* (idea/philosophy) is already present in the body (mind), but one has to be awakened to that *Amrit* (in AGGS at page 644). However, Guru Nanak continues to explain further that body and mind have the four faculties: seeing, hearing, sensation, and thinking/capability to analyse the data collected. In spite of the above teachings of Guru Nanak, the Sikhs continue to follow Eastern philosophy that a personal human guru is necessary to guide a person to achieve a moral life, to meet God, and to achieve *mukati* (salvation). That is why many *sants/babas* have appeared in Punjab who are brainwashing their followers to be dependent upon their advice rather than to use their own intellect to coin the sabd taught by Guru Nanak. Of course, some people may need a guru (teacher) to teach those qualities to coin the 'sabd' and to develop the four qualities discussed earlier to resolve their problems, and to cross the so-called dreadful sea of life.

During the discourse (*Siddh Gost*), the Siddhas continued questioning Guru Nanak: What is your philosophy?

ਕਵਣ ਕਥਾ⁴ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ⁵ ॥ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ⁶ ॥

Kavaṇ kathā le rahhu nirālē. Bolai Nānak suṇhu tum bālē. Question 42 b: *What type of unique⁵ philosophy⁴ do you have? Speak out, O child⁶ Nanak, we are ready to listen to you.* And, what is the sabd, which can help us cross the dreadful sea of life?

ਏਸੁ ਕਥਾ⁷ ਕਾ ਦੇਇ ਬੀਚਾਰੁ⁸ ॥ ਭਵਜਲੁ⁹ ਸਬਦਿ¹⁰ ਲੰਘਾਵਣਹਾਰੁ¹¹ ॥੪੩॥

Ēs kathā kā dēi bīchar. Bhavjal sabad langhavanhār. ||43|| Question 42c: *Could you, please, deliberate⁸ on your unique philosophy⁷? What is that Sabd¹⁰ (your idea/philosophy) which could help¹¹ us to cross the dreadful⁹ sea of life?*

Guru Nanak answers as follows:

ਸੁਰਤਿ¹ ਸਬਦਿ² ਭਵ³ ਸਾਗਰੁ⁴ ਤਰੀਐ⁵ ਨਾਨਕਨਾਮੁ⁶ ਵਖਾਣੈ⁷ ॥ Surat sabad bhav sāgar tarīai Nānak nām vakhaṇē.

Nanak explains⁷ that understanding the Laws of Nature/Universe⁶ and turning one's conscience¹ towards such Sabd² (as described in JAP Stanza # 38 above) will help to cross⁵ the dreadful³ sea of life⁴. AGGS, M 1, p 938.

Guru Nanak continues to explain that the 'sabd', as explained in Stanza # 38 of JAP bani, is the answer to various problems of life:

ਗਿਆਨ¹ ਵਿਹੂਣੀ² ਭਵੈ³ ਸਬਾਈ⁴ ॥ ਸਾਚਾ⁵ ਰਵਿ⁶ ਰਹਿਆ ਲਿਵ⁷ ਲਾਈ⁸ ॥ ਨਿਰਭਉ⁸ ਸਬਦੁ⁹ ਗੁਰੂ¹⁰ ਸਚੁ¹¹ ਜਾਤਾ¹² ਜੋਤੀ¹³

ਜੋਤਿ¹³ ਮਿਲਾਇਦਾ¹⁴ ॥ Giān vihūṇī bhavai sabāi. Sācha rav rahiā liv lāi. Nirbhau sabad gurū sach jāṭā joṭi joṭ milāida. ||8|| A person, without² using intellect¹, is wandering³ all around⁴ to understand the Eternal Entity (God). That person could not **understand that the Eternal Entity⁵** is prevailing⁶ everywhere as if imbibed⁷ in everything. A person, who is not afraid⁸ of anybody/anything, can understand¹² the Eternal Entity (God)¹¹ through the enlightening¹⁰ philosophy⁹ (sabd⁹ guru¹⁰). AGGS, M 1, p 1034.

Many of the writers translate 'sabd' as 'sabd' and 'guru' as 'guru'. But nobody tries to explain the meaning of 'guru' and of 'sabd' as explained above.

Guru Nanak further explains that the 'sabd' is the real 'guru' in life:

ਘਘੈ ਘਾਲ¹ ਸੇਵਕੁ² ਜੇ ਘਾਲੈ³ ਸਬਦਿ⁴ ਗੁਰੂ⁵ ਕੈ ਲਾਗਿ⁶ ਰਹੈ ॥ ਬੁਰਾ⁷ ਭਲਾ⁸ ਜੇ ਸਮ⁹ ਕਰਿ ਜਾਣੈ¹⁰ ਇਨ ਬਿਧਿ¹¹ ਸਾਹਿਬੁ¹² ਰਮਤੁ¹³

ਰਹੈ ॥੮॥ Ghaghai ghal sevak je ghalai sabad gurū kai lāg rahai. Burā bhalā je sam kar jāṇai in biḍh sāhib ramat rahai. ||8|| If a dedicated¹ devotee² remains devoted³, to the concept of enlightening⁵ sabd⁴ and considers¹⁰ bad⁷ and good days equally⁹ as a part of life, that person understands the Eternal Entity¹² through this method¹¹ and remains attached¹³ to the Eternal Entity. AGGS, M 1, p 432.

Guru Nanak continues to advise the use of 'sabd' in life:

ਅਮਲੁ¹ ਕਰਿ ਧਰਤੀ² ਬੀਜੁ³ ਸਬਦੇ⁴ ਕਰਿ ਸਚ⁵ ਕੀ ਆਬ⁶ ਨਿਤ⁷ ਦੇਹਿ ਪਾਣੀ⁸ ॥ ਹੋਇ ਕਿਰਸਾਣੁ⁹ ਈਮਾਨੁ¹⁰ ਜੰਮਾਇ¹¹ ਲੈ ਭਿਸਤੁ¹²

ਦੇਜਕੁ¹³ ਮੂੜੇ¹⁴ ਏਵ ਜਾਣੀ ॥੧॥ Amal kar dharti bīj sabdē kar sach kī āb nit deh pāṇī. Hoe kirsāṇ īmān jammāe lai bhisat dōjak mūre ev jāṇī. ||1|| Make good deed¹ as the soil² to sow the seed³ of the sabd⁴ (idea/philosophy realized) and always⁷ water that seed with the water⁸ of habit⁶ of speaking truth⁵. Be such a type of farmer. If one accepts¹⁰ to be such type of farmer⁹, then it will become¹¹ clear to that ignorant/innocent one¹⁴, what does heaven¹² and hell¹³ mean. AGGS, M 1, p 24. (Note 4)

Guru Arjun has also used 'sabd guru' in the same sense as used by Guru Nanak but involves God (*Hari*) as follows:

ਹਰਿਹਮਰਾਹਮਹਰਿਕੇਦਾਸੇਨਾਨਕਸਬਦੁਗੁਰੂਸਚੁਦੀਨਾਜੀਉ॥੪॥੧੪॥੨੧॥ Har hamrā ham har ke dāse Nānak sabad gurū sach dīnā jīo. ||4||14||21|| *Guru Arjun as Nanak claims that Har (i) (God) belongs to him and he is the servant of that Har (i) (God). This has happened through the sabd as the guru.* AGGS, M 5, p 100.

Finally, Guru Nanak sums up that 'sabd', as explained in Stanza 38 of JAP Bani, helps one to become an enlightened person:

ਏਕੁ¹ਸਬਦੁ²ਜਿਤੁਕਥਾ³ਵੀਚਾਰੀ⁴॥ਗੁਰਮੁਖਿ⁵ਹਉਮੈ⁶ਅਗਨਿ⁷ਨਿਵਾਰੀ⁸॥੪੪॥Ēk sabad jīt kathā vīcharī.Gurmukh haumai agan nivārī. ||44|| *The one, who deliberates^{3, 4} on that one¹ sabd² (Enlightening Idea/philosophy), can eliminate⁸ fire-like⁷ ego⁶, to become an enlightened person⁵.* AGGS, M 1, p 943.

IS MEANING OF "SABD" AS "GURU" BEING LOST TODAY?

The answer is **YES**. This is a lengthy discussion and interested readers can look into the article: *Sabd – The Guru of Nanak*. [31]

CONCLUSIONS

Philosophy of Guru Nanak as observed by a scientist is concluded as follows:

Guru Nanak observed that only rare, who are oriented toward enlightenment will deliberate bani in its real perspective. He also observed that the people accept *khota* (false) as *khara* (true) and truth is not accepted easily.

The concept of God is different in different religions but the God is Eternal Entity for Guru Nanak which is quite unique than the God of all other religions. The logo, ੴ, which has been designed by Guru Nanak to represents the Eternal Entity (God) and as the logo of Sikhi founded by him. It has been interpolated, misinterpreted and misrepresented as *Ek Oankaar*. *Oankar* in Upanishads represents Aum/Om which represent God as Trinity. Guru Nanak is against the Trinity of God.

The right pronunciation of ੴ is "*Ek Oh Beant*" in Punjabi and "One and Only That Infinite". Moreover, the *Ek* (One) in ੴ represents Singularity, Nothingness, *Sunn* and *Nirgun* state of the Eternal Entity (God). When it bursts into Universe is called *sargun* state of the Eternal Entity (God).

The word "*hukm*" for Guru Nanak is the Laws of Nature/Universe and no action and reaction happens in this Universe and living beings without the "*hukm*". But many Sikh scientists and theologians still believe it as "Will of God".

The Guru of Nanak is "*sabd*" which has been coined by the use of self-control, patient, knowledge and wisdom. This is the "*sabd*" which enabled Guru Nanak to develop great vision to promulgate original and unique philosophy during the period of Renaissance. This "*sabd*" is idea/philosophy which helps people to raise their morality and to cross the dreadful sea of life successfully.

ACKNOWLEDGMENTS

The author is grateful to Dr Kulbir Singh Thind for permitting me to reproduce gurbani in *Gurmukhi Lipi* and its transliteration in Roman alphabet from his web site: www.srigranth.org. Interpretation of gurbani is by the author

in case the interpreter is different that has been mentioned in the text. The author is also thankful to Dr. Sheena Sidhu, Entomologist, USDA, California for editing the manuscript.

REFERENCES

1. CHAHAL, D. S., THIND, K. S., DHALIWAL, A.S. AND SCHELL, J (2015) Nanak: The Guru - The Founder of Sikhism (Laval, Quebec, Canada, Institute for Understanding Sikhism).
http://www.iuscanada.com/books/2015/ebook_Nanak_The%20Guru_The_Founder_of_Sikhism.pdf
2. DHILLON, K. S. (2018) IS GURU NANAK'S PARKASH DAY DIFFERENT FROM GURU NANAK'S BIRTH DAY? NO, IT ISN'T, *The Sikh Bulletin* (11 and 12), p 27.
3. CUNNINGHAM, J. D. ((1849) 1981) *A History of the Punjab* (New Delhi, S. Chand & Company Ltd.).
4. CHAHAL, D. S. (2008) *Nanakian Philosophy Basics for Humanity* (Laval, QC, Canada, Institute for Understanding Sikhism).
5. Natural Philosophy *Wikipedia*. http://en.wikipedia.org/wiki/Natural_philosophy
6. ADAMSON, M. Connecting with the Divine. <https://www.everystudent.com/features/connecting.html>
7. Conceptions of God *Wikipedia*. https://en.wikipedia.org/wiki/Conceptions_of_God
8. SINGH, V. (1984) *Vaaran Bhai Gurdas Steek (Punjabi)* (Hall Bazar, Amritsar, Khalsa Samachar).
9. NAND, P. (1985) Ek - Aumkar, in: Singh, P. (Ed.) *Sikh Concept of Divine* p. 32 (Amritsar, Guru Nanak Dev University Press).
10. SINGH, B. (1883) Faridkot Wala Teeka. https://searchgurbani.com/faridkot_wala_teeka
11. THIND, K. S. Sri Granth. <http://www.sriganth.org/servlet/gurbani.gurbani?S=y>
12. CHAHAL, D. S. (2002) A Unique Concept of God in Nanakian Philosophy, *Understanding Sikhism Res. J.*, 4 (2), p 5.
13. SINGH, S. (1972) *Sri Guru Granth Sahib Darpan (Punjabi)*. Vols 10 (Jalandhar, India, Raj Publishers).
14. SINGH, P. E. (1985) *Sikh Concept of Divine* (Amritsar, Guru Nanak Dev University Press).
15. SINGH, P. (1985) The Introduction of Mul Mantra, in: Singh, P. (Ed.) *Sikh Concept of Divine* (Amritsar, Guru Nanak Dev University).
16. CHAHAL, D. S. (2018 (Revised Version)) JAP: The Essence of Nanakian Philosophy (a scientific and Logical Interpretation) <http://iuscanada.com/books/2018/JAP-2018-%20Final-filtered.html>
17. CHAHAL, D. S. (2018) Cosmology according to Guru Nanak I, *The Sikh Review* 65 (12), p 16.
18. CHAHAL, D. S. (2019) Cosmology According to Guru Nanak II, *The Sikh Review*, 66 (2), p 10.
19. SINGH, K. (1981) *Mahan Kosh* (Patiala, India, Bhasha Vibag Punjab).
20. AGGS (1983) *Aad Guru Granth Sahib* (Amritsar, Punjab, India, Shiromani Gurdwara Parbandhak Committee). (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/ Bhatt for their Bani, p = Page of the AGGS).
21. FIROZUDDIN, M. (2000) Urdu to Urdu Dictionary *Firozul-Lughat Jadeed (Urdu to Urdu Dictionary)* (New Delhi, Educational Publishing House).
22. JOSHI, S. S., GILL, MUKHTIAR SINGH (1994) *Punjabi-English Dictionary* (Patiala, India, Punjabi University).
23. SINGH, G. S. (2000) *Sri Guru Granth Kosh: Gurmukhi taon Gurmukhi (Punjabi) Sri Guru Granth Kosh: Gurmukhi taon Gurmukhi (Punjabi)* (Patiala, Prof Sahib Singh Gurmat Trust (Reg.)). <https://archive.org/stream/SriGuruGranthKosh-GurmukhiTounGurmukhi#page/n21/mode/2upS>
24. NOLA, R. Laws of Nature <http://www.eequalismcsquared.auckland.ac.nz/sites/emc2/tl/philosophy/laws-of-nature.cfm>
25. SINGH, T. *Japji Steek (Punjabi)* (Amritsar, Dharam Parchar Committee (SGPC)).
26. SINGH, J. (1981) *Japji de Teeke: Smikhyatmak Adhyan (In Punjabi)* (Patiala, India, 24 Green View).
27. SINGH, G. (1960) *Sri Guru Granth Sahib (English Version)* (New Delhi, London, New York, World Sikh Center Inc.).
28. SINGH, H. (1988) *Aad Sri Guru Granth Sahib (Punjabi)*. Vols. 14 (Patiala, India, Gurmat Seva Parkashan).
29. SINGH, T. S., BHAI JODH; SINGH, KAPUR; SINGH, BAWA HARKRISHAN; SINGH, KHUSHWANT. (1973) *The Sacred Writings of the Sikhs* (New York, Samuel Weiser, Inc.).
30. ISAACSON, W. (2007) Einstein and Faith (An excerpt from new biography), *Timre*, 169 (16), p 32.
31. CHAHAL, D. S. (2015) Sabd (ਸਬਦ): The Guru of Nanak, *Understanding Sikhism Res. J.*, 17 (1), p 37. <http://www.iuscanada.com/journal/archives/2015/j1701p37.pdf>.

This paper was presented via Skype at the International Conference, **A Journey of 550 years: Sikh Studies in Academia**, held at Wolverhampton University, Wolverhampton, UK on September 3, 2019.

NANAK ON STATUS OF WOMEN

Hardev Singh Shergill
editor@sikhbulletin.com

Note: My Discovery of Nanak is based on the Gurbani interpretation by three authors; late Gyani Gurbakhash Singh Kala Afghana who spent countless hours explaining Adi Granth to me in Panjabi and whose books I published under the title "Bipran di reet ton Sach da Marg"; late Dr. Baldev Singh, in English, whose book "Gurmat Guru Nanak's Path of Enlightenment" I first published as a special issue of the Sikh Bulletin during his life time and later as a book with permission from his wife, Nicky and lastly, Dr, Devinder Singh Chahal's writings in English. Dr Baldev Singh and Dr Devinder Singh Chahal's writings in English were the most accurate that I could find.



STATUS OF WOMEN IN SOCIETY

Guru Nanak was the first man who raised his voice for the uplift of women more than 500 years ago. The 15th century was a period when other religions were treating (and are still treating) women as distinctly inferior to men. In some religions, she was considered a hurdle in the path of heaven and sin-born. In Catholic Christianity women have not been made priests even up till today.

Women constitute one half of humanity but no religion accords women the status that Guru Nanak demands for women:

Guru Nanak said why call woman impure when she gives birth to great men and without woman there would be none:

ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥ *So Kion Munda Akhiyay Jit Jamey Rajaan. (SGGS:473)*

'So why call her bad from whom every great man is born?'

Guru Nanak elaborates:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

Bhand Jamiy Bhand Nimiay Bhand Mangunn Viah. Bhandho Hovey Dosti Bhand Challey Rah.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

Bhand Mua Bhand Bhaleay Bhand Hovey Bhandhan. So Kion Munda Akhiyay Jit Jamey Rajaan

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੇ ਸਚਾ ਸੋਇ ॥

Bhand He Bhand Upjey Bhandey Bajh Na Koey. Nanak Bhanday Bahra Eko Sacha Soey.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, every great great man is born. From woman, woman is born; without woman, there would be no one at all. O Nanak, only the True Lord is without a woman.

This hymn is a rebuke to the patriarchal culture, as it is addressed to men, especially rulers/leaders who were the guardians of the socio-religious order. Further, he declares that woman is the hub of humanity, the lifeline of humanity. It is woman who conceives, it is woman who nurtures humanity from birth to death. Moreover, he puts woman at the apex of “human evolution” by declaring that only God is independent of woman.

To sink deeper Guru Nanak’s message in a suffocating and corrosive patriarchal society, Guru Amar Das [3rd Nanak] declared female and male equality in a very forceful way:

**ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ॥
ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ॥**

*Es Jug Meh Purakh Eyk Hai Hor Sagli Nar Sabayi.
Sabh Ghat Bhogvey Alipt Rhey Alakh Na Lakhna Jayi.*

In this world there is one “Husband,” all other beings are His brides. He enjoys being in all hearts and yet He remains detached. He is invisible and indescribable. AGGS, M 3, p. 591.

Further the Guru denounced the inhuman practice of sati (burning of a living woman on her husband's funeral pyre), ill-treatment of women and female infanticide:

**ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੇ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ॥
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ॥**

Satiya Eh Na Akhian Jo Marria Lug Jluhn. Nanak Satia Nanian Je Birhey Choat Mranh.

A sati is not the one who burns herself on the funeral pyres of her husband. Nanak, recognize as sati the one who dies in the agony of separation in love. AGGS, M 3, p. 787.

ਭੀ ਸੇ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖ ਰਹੰਨਿ॥ ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮ੍ਹਲੰਨਿ॥

So Bhi Satia Janian Seel Santokhg Rahuneh. Sevan Sai Apna Nit Uth Smalungneh.

She is also a sati who abides in modesty and contentment; serves her Lord and rises daily to her responsibilities. AGGS, M 3, p. 787.

The Guru accords recognition of women’s struggle towards bringing up their families

ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ॥ ਜੇ ਹਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ ਦੁਖ ਸਹਾਹਿ॥

Kanta Nal Maheleya Seyti Ag Jlah. Jey Hanney Pir Apna Ta Tun Dukh S-hah.

ਨਾਨਕ ਕੰਤ ਨ ਜਾਨਣੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ॥ ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ॥

Nanak Kant Na Jan-ni Say Kio Aag Jlah. Bhavey Jivo Kai Maro Duruh Hi Bhaj Jahe.

Wives struggle and face hardships in life along with their husbands. They endure physical pain because they love their husbands. O Nanak, if the husband does not care for his wife and is unconcerned whether she is happy or miserable then why should she suffer for him? AGGS, M 3, p. 787.

ਬ੍ਰਹਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਵਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ ॥ ਫਿਟਕ ਫਿਟਕਾ ਕੇੜ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਮਾਨੁ ॥

Brahman kaili Ghat Kanvka Anchari Ka Dhaan. Fltk Fitka Korr Bdiya Sda Sda Abhiman.

The Brahman worships the cow but approves the killing of innocent young girls and accepts donations from evil doers. Shame on such a Brahman! He is afflicted with the leprosy of vices, and yet he is filled with the egotistical pride of caste superiority. AGGS, M 3, p. 1413.

Furthermore, it is remarkable that in the sacred hymns of the AGGS there are roughly 100 verses starting with the word “mother” whereas the hymns starting with the word “father” number about twenty. This is quite amazing considering the patriarchal cultural milieu of the Guru’s time when the mention of women was absent in public discourses and she was looked down upon as an impediment in the path of the spiritual growth of a man.

Besides, God is gender neutral in His existence within humanity. He resides within both man and woman.

ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ॥ *Apey Purakh Apey Hi Nari.*

The Creator Himself is within both man and woman. AGGS, M 1, p. 1020.

Within Gurbani God’s creative aspect is portrayed as that of a mother:

ਆਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ॥ ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ॥

Apney Jee Jant Pritparey. Jio Barik Mata Samarey.

God takes care of all its creatures, the way a mother nurtures her children. AGGS, M 5, p. 105.

Furthermore, the Gurus admonished men, no matter how religious but who neglected their wives and lusted after others instead.

ਬਨਿਤਾ ਛੇਡਿ ਬਦ ਨਦਿਰ ਪਰ ਨਾਰੀ। ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ।

Banita Chod Bad Nadar Par Nari. Veys Na Paeiy Mha Dukhiari

There is no salvation but suffering, even to the one in religious garb, who leaves his wife and then covets others. AGGS, M 5, p. 1348.

Note to Contributors

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

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

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

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

Note on Use of Gurbani Verses and Translations by Authors

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

Note to Readers

The Sikh Bulletin is published in electronic format and is being sent to readers whose e-mail addresses are in our distribution list. Please feel free to forward this issue to your contacts. Alternatively, you may provide us the e-mail addresses of friends and family who would like to receive The Sikh Bulletin regularly.

The Sikh Bulletin (including past issues) may be accessed at www.sikhbulletin.com. More recent issues can also be accessed at www.sikhivicharforum.org.

The views expressed by authors are their own. Please send feedback at editor@sikhbulletin.com

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