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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkāṛ saṭ nām kartā purakh nīrbhau nirvair akāl mūrati ajūnī saibhaṅ gur parsād.

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Editorial

A Wrong Celebration On a Wrong Date

Guru Nanak was born on the 1st of Vesakh 1469. Bhai Gurdas provides the evidence when he writes about the advent of Guru Nanak. In Paurri 27 of his first *vaar* he writes: ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਧ ਜਗ ਚਾਨਣ ਹੋਆ॥ ਜਿਉਂ ਕਰ ਸੁਰਜ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪੇ ਅੰਧੇਰ ਪਲੇਆ॥ *Satgur Nanak Pargateya Mitee Dhund Jug Chanan Hoa. Jion Kar Suraj Nikleya Tarey Chapey Abdher Palooa*. Meaning: The Advent of Guru Nanak Was the Lifting of the Fog of Spiritual Un-enlightenment. His Coming was the Rising of the Sun, meaning it was the Dawn of Enlightenment that led to the Removal of Inner Darkness.

One couplet later, he writes ਘਰ ਘਰ ਅੰਦਰ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨ ਸਦਾ ਵਿਸੋਆ॥ *Ghar Ghar Ander Dharamsaal Hoveiy Kirtan Sda Vasoaa*. Bhai Kahn Singh Nabha defines *Vasoaa* in his *Mahan Kosh* – the Encyclopedia of Sikhi - as the 1st day of the month of Vesakh. *Vasoaa* is what we call *Vesakhi* these days.

Yet, the Sikh world celebrates the birthday of Guru Nanak in the month of Kathik which corresponds to October or November. How did Sikhs get something as basic and as crucial as the birthdate of their founder Guru so terribly wrong? The correct word for the falsification of the date of birth of Guru Nanak is *conspiracy*. The fabricating of the birthdate of Guru Nanak to Kathik from Vesakh is akin to the hijacking of Guru Nanak's birthday.

Two other documents that were composed prior to the writings of Bhai Gurdas – namely the *Sakhi Mehlay Pehla Ki* by Sheehan Upal and *Janam Patri Babey Ki* by Bhai Boola Pandhay Di say that Guru Nanak was born in Vesakh. These documents were composed in 1570 and 1597 respectively - during the era of the third and fourth Gurus.

There is no denying that the 6 basic *Janam Sakhis* that the Sikh world has inherited are deeply flawed; presenting narratives that are distorted, corrupted and concocted even. Unfortunately for the Sikh world, such is the reality of a large plethora of what call our “classical texts,” - a large majority of which were written, sponsored or inspired by anti-Sikh elements, in particular the benares-based and educated *nirmlas*. But on the issue of Guru Nanak’s birthdate – 5 of the 6 *Janam Sakhis* – namely the *Meharban Vali Janam Sakhi*, *Bhai Mani Singh Vali Janam Sakhi*, *B-40 Janam Sakhi*, *Puratan Janam Sakhi*, and the *Pathar Day Chapay Vali Janam Sakhi* say that Guru Nanak was born in Vesakh. Only one *Janam Sakhi* – the *Bala Janam Sakhi* – which is not just fraudulent, but deeply blasphemous - says Guru Nanak was born in Kathik.

Then we have seven prominent Sikh and non-Sikh historians who say that Guru Nanak was born in Vesakh. They are Karam Singh Historian, Bhai Kahn Singh Nabha, Dr. Ganda Singh, Principal Satbir Singh, Prof Sahib Singh, Dr. Hari Ram Gupta and M.A. Macauliffe.

Back to the *Janam Sakhis* – there are two things that they agree upon. First that Guru Nanak lived a total of 70 years, 5 months and 7 days. And two that his demise happened on Assu 10, 1596 (1539 AD). This date is recorded in documents that were composed during the Guru period such as the Kartarpuri Beer.

Pal Singh Purewal, the inventor of the Nanakshahi Solar based calendar, has made this straightforward but startling revelation and calculation. He says – since everyone agrees on the date of passing, and on the exact age of Guru Nanak right down to days - then what we need to do is to subtract 70 years, 5 months and 7 days from the date of passing to get the birth date. In a paper presented by Purewal at the International Seminar on Sikh History in 1995 and published by the SGPC, Guru Nanak Dev University and Punjabi University – he worked out the date. He subtracted 70 years, 5 months and 7 days – Guru Nanak’s age - from the date of passing - and arrived at 1st of Vesakh 1469 which corresponded with the 27th of March 1469. (The Punjabi version of Purewal’s paper is published in this issue.)

Of the 6 *Janam Sakhis*, five state Guru Nanak’s birth date as 3rd of Vesakh –which means they were off by 2 days. The sixth one – *Bala Janam Sakhi* – pushed Guru Nanak’s birth date 7 months down to Kathik di puranmashi. While an error of 2 days can be accepted as genuine, seven months is something else altogether.

In 1930 – Karam Singh Historian wrote his most complete and thoroughly researched book titled *Kathik Kay Vesakh*. He answered the question in favour of Vaisakh and put the primary blame for the seed of the Kathik conspiracy on the *Bala Janam Sakhi*.

This *Janam Sakhi* beats virtually everything that has ever been concocted, fabricated and manufactured against Guru Nanak. It is downright blasphemous. Prof S. S. Padam has labelled it as the Big Bala Bluff. The bluff is that Bhai Bala was a companion of Guru Nanak, and that he narrated the entire *Janam Sakhi* to Guru Angad, who had it scribed. Guru Nanak had no companion by the name of Bala. His companion was Bhai Mardana. So basically then, the so called companion and narrator of this *Janam Sikhi* never existed. He is a concoction.

Additionally, the *Bala Janm Sakhi* was written 120 years after the demise of Guru Nanak. There was no Guru Angad to narrate it to. In any case, Guru Angad had spent 12 years in the company of Guru Nanak. He needed no narration of any tales about Guru Nanak. He was the *Jyot* of Nanak.

The truth of the *Bala Janam Sakhi* is that it is the handiwork of the anti-Sikh and heretic sect led by Bidhi Chand who became its leader in 1648 after the demise of his father Handal – a *masand* of Jandiala. The *Bala Janm Sakhi* was compiled by Bidhi Chand Hindali to belittle Guru Nanak. The narrator of this *Janm Sakhi* is therefore Bidhi Chand himself – who makes his elder brother Bal Chand into Bhai Bala - the fake and non-existent companion of Guru Nanak. The author is Gorakh Das and publisher Lala Pannu. The first copy was published in Lahore in 1658. This is the final verse of this *Bhai Bala Janam Sakhi* reads: ਸਮੰਤੁ ॥ 1715 ॥ ਮਾਘ ਸੁਦੀ ॥ 6 ਪੋਥੀ ਲਿਖੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ਗੋਰਖ ਦਾਸ ਸੰਗਤ ਗੁਰੂ ਕਾ ਜਾਚਕ ॥ *Samat. 1715. Magh Sudi 6. Pothi Likhi Gurbarsad Gorakh Das Sangat Guru Ka Jachik.*

Translation: Magh 6th, Year 1715 (1658 AD). Book written with the blessings of the Guru by Gorakh Das, disciple of the sangat of the Guru. The Guru here is Handal – the *masand* of Jandiala.

The *Bala Janam Sakhi* contains blasphemous stuff such as Guru Nanak's past life as a "low caste Tayli." It states the reason for Guru Nanak's birth in "Kalyug" was to allow him to cleanse his sins. It refers to Guru Nanak's father as a "*chandal*" (low born, demonic person). The self-promotion is equally blasphemous – that Guru Angad promises whoever who reads the *Bala Janam Sakhi* a place in heaven.

This *Bala Janm Sakhi* was distributed widely to *nirmla* controlled gurdwaras where it was propagated widely by the *nirmlas* to become the most prominent of the 6 Janam Sakhis.

This is what Karam Singh Historian writes about the *Bhai Bala Janam Sakhi*: "*The Bhai Bala Janam Sakhi Is a Totally False, Fraudulent Book from Start to Finish. It's Full of Vilification of the Sikh Gurus Through the Creation of Fake Stories, Concocted Narratives, and Totally Unbelievable Tales. This Book Should Be Buried Miles Deep, So Deep That It Is Never Found Again*"

Essentially then, Historian Karam Singh's book *Katak Kay Vesakh* was the first complete, compelling and thoroughly researched work that established convincingly with facts and data that Guru Nanak's birthdate had been hijacked from Vaisakh to Katak.

It was expected that the *nirmlas*, *dera sants* and *taksali babas* were upset over Karam Singh's book. This is what the leading *nirmla* writer Gyani Gyan Singh wrote to Karam Singh to include in his book. "*Your effort is praiseworthy but I fear that a critique of classical texts that are accepted within the Panth will result in a dispute that will have no real long term benefits.*" Readers will note that the so called classical text that is being critiqued by Karam Singh is the *Bala Janam Sakhi*. *Nirmla* Gyani Gyan Singh continues: *If a critic and atheist claims that the narratives within the Janam Sakhi are baseless lies, then he should read the Hindu Purans, the Islamic Hadiths, Christian Bible and Jewish Torah – there is plenty of darkness in everyone's home. Therefore, everyone has to accept both the right and the wrong things.*"

The logic of this top notch *nirmla* writer Gyani Gyan Singh is astounding indeed: If there is darkness in everyone else's home, we too should blow out our candles and switch off our lights.

The other leading *nirmla* writer of the era Bhai Veer Singh displayed a shrewdness that defined him. He praised the book: "*Sardar Karam Singh has made extremely valuable contributions to Sikh history by including content that relies on the truth, stays within the confines of compassion and in fear of injustice.*"

Yet immediately after going on sale, the publisher Chief Khalsa Diwan stopped the sale, distribution and publication of Karam Singh's book. Singh Sabha International Canada has made the assertion that *nirmla* Bhai Veer Singh was behind this act. Bhai Veer Singh had considerable influence over the Chief Khalsa Diwan as he had played a crucial role in its founding.

Hira Singh Dard, Editor of Phulvari magazine obtained a copy from the personal library of one Gurbax Singh of Bagbanpura and republished it three years after it disappeared from the shelves. Singh Sabha International Canada, under the leadership of Gurcharan Singh Brar Jeonwala re-published it in 2019.

It is not just the date that the Sikh world got wrong. They got the celebration wrong too.

For some 62 years after the defeat of Banda Singh Bahadur's defeat and massacre, and in light of the fact that genuine Sikhs had a hefty price on their heads, the Sikh Gurdwaras in Punjab were controlled by *udasis* – followers of Baba Sri Chand – the eldest but disowned son of Guru Nanak. The *udasis* claimed that Sri Chand was the rightful second Guru of the Sikhs. Given that they had control of major Sikh Gurdwaras they started celebrating Guru Nanak's birthday in Kathik di Puranmasi – which was actually the birthday of Sri Chand – who was their Guru.

The evidence of Sri Chand's birthday falling on Kathik di puranmashi is contained within the *udasi* text *Nanak Bans Parkash*. This was written in 1815 by Baba Sukhbasi who was the 8th generation offspring of Baba Lakhmi Dass – Guru Nanak's younger son. He writes: ਸੁਭ ਨਖਯਤ੍ਰੁ ਸੁਭ ਲਗਨ ਬਰ ਕਾਤਕ ਮਾਸ ਪੁਨੀਤ॥ ਸ੍ਰੀ ਚੰਦ ਸਤਿਗੁਰ

ਪ੍ਰਗਟੇ ਅਦਭੁਤ ਨਿਰਮਲ ਚੀਤ॥ *Shubh Nakhiyatar Shubh Lagan Bar Katak Mas Puneet. Sri Chand Satgur Pargtay Adbhut Nirmal Cheet.* Meaning our Satgur Sri Chand was born on the puranmashi of Kathik. Now, this same *udasi* text states that Guru Nanak's birth was in the month of Vaisakh. The verse is: ਸੰਬਤ ਬਿਕ੍ਰਮ ਨਿਪਤ ਕੇ ਪੰਦ੍ਰਹ ਸਤਿ ਖਟਿ ਬੀਸ॥ ਅਖਯ-ਸੂਦੀ ਤੀਜ ਤਿਥਿ ਮਾਸ ਬਰ ਮਾਧਵਿ(ਵੈਸਾਖ) ਪ੍ਰਗਟੇ ਈਸ॥ *Sambat Bikram Nripat Kay Pandhreh Sat Khat Bees. Akiyey (Sudi) Teej Teth Mas Bar Madhav (Vaisakh) Pargtay Aiyē.* Meaning: The Year was 1526. The date was the 3rd and the month of birth was Vaisakh. So it was clear that the *udasis* knew the truth. Kathik di puranmashi was all about giving reverence to Sri Chand as their Guru.

Historian M.A McAuliffe has said that the Sikh world had the date of Guru Nanak's birth correct till 1816 – a year when the political leader of the Sikhs was Maharaja Ranjit Singh and their religious leader *nirmala* Gyani Sant Singh as head granthi of Darbar Sahib. The *nirmala* convinced the Maharaja to use his office to have Nankana Sahib celebrate Guru Nanak's birthday in Kathik – November – for the first time in 1816. It would take another hundred years before the Kathik date would become acceptable to the Sikh world at large. So that's 200 years of celebrating it on the wrong date after 346 years of celebrating it on the correct date.

The question then is: why can't the Sikh world revert to celebrating Guru Nanak's birthday in Vesakh? Three major reasons can be advanced. One, the Hijackers of Sikhi – the *nirmalas* – are still very much in control of the Sikh psyche. After they were removed from our Gurdwaras in 1925, they moved into *deras* and *taksals* and became *sants* and *babas*. Virtually all *deras*, *taksals* and *sampardas* of today are seeped into *nirmala* thought. This means 16 thousand *deras* and their *sants* and *babas* continue to peddle the big lie of Kathik and continue to celebrate the birthday of Guru Nanak in Kathik – and not Vesakh. Two, the Sikh leadership – the SGPC, our *takhats*, universities, and institutions – right down to our gurdwaras – comprises mainly of people who are either *dera* or *taksal* trained or aligned with *nirmala* thought. Three, the Sikh masses are mostly unaware, un-concerned, and oblivious. Most Sikhs don't really care and don't want to know. Exceptions – if any - are few and far in between. It is sad, pathetic indeed, that we have got the most basic thing – the birth date – of our founder Guru wrong, and proudly become part of the crowds that gather on the wrong date to celebrate the event.

This does not mean there aren't Sikhs – intellectuals included – who are not bending over backwards to prove that the correct date is Kathik. They quote the 345th Kabit of Bhai Gurdas – a poem that mentions Kathik but has *nothing* to do with the birth of Guru Nanak. The context of this Kabit is something else altogether. They also quote a whole host of literature that is written in the post- *Bala Janam Sakhi* period by authors who were already influenced by the Hindali conspiracy.

What can we – ordinary, lay or common Sikhs do about it? We can bring to ask ourselves three simple basic questions: One, will we get the birthdates of our loved one's off by 7 months? If such an error is unacceptable under the norms of basic courtesy and foundational decency – then why is the birthdate of Guru Nanak held to a much lower standard – to be tossed around at the whims of the hijackers of our faith. After all, he was the man who brought us Sikhi, our spirituality and our divinity.

Then we can ask ourselves a second question. If someone organized a grand celebration for the birthday of our father – a majestic celebration – but on a date that was seven months off – would we strive to get the date corrected? Would we say we will not attend unless the date was righted? That we would not be made a fool of something as basic as getting the date right? Or would we attend anyway – just grateful that someone was having a celebration for our dad. Attend anyway because if we didn't, then someone else may get the honor?

Now, when our institutions – the SGPC, the *takhats* right down to our local gurdwaras – are told that we have got the date wrong – their response is: but thousands of Sikhs are attending and they keep attending, thousands are giving us money and support to make it even grander the next year – surely we must be doing the right thing – the crowds and the collections speak for themselves. Why must we change anything in the midst of such support?

Here we can ask ourselves a third question. Am I one of these thousands who is providing the hijackers of Guru Nanak's birthday, the conspirators, and our lazy, corrupted and decrepit leadership the license, support, the crowd, and money to carry on making a mockery of our Guru, and ungrateful fools of us Sikhs.

One wonders if there is any community in the world – other than ours - who is foolish enough to have got the birthdate of its founder wrong? It may be excusable if the founder was born two thousand years ago. But Guru Nanak is merely 552 years ago. Is there any community in the world – other than ours – whose collective conscience is so dead- that after being told and proven to that the date is wrong – carries on celebrating the wrong date as if it didn't matter?

Karminder Singh Dhillon, PhD (Boston)
Joint Editor.

	<p>Watch this 38-minute video to know the complete narrative of the hijacking of Guru Nanak's birthdate from 1st Vesakh 1469 to Kathik di Puranmasi of 1469 here:</p> <p>https://www.youtube.com/watch?v=tliBrKSxyEI</p>
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Birthdate of Guru Nanak Sahib by Pal Singh Purewal:
<https://www.scribd.com/doc/72333888/Birthdate-Guru-Nanak-Sahib-by-S-Pal-Singh-Purewal>

Katak Kay Vesakh ਕੱਤਕ ਕਿ ਵਿਸਾਖ by Karam Singh Historian (PDF version).
<http://www.singhsabhacanada.com/wp-content/uploads/2012/07/KattakKeVisakh.pdf>

Katak Kay Vesakh ਕੱਤਕ ਕਿ ਵਿਸਾਖ by Karam Singh Historian (Audio Book by Gurjant Singh Rupowali) <https://www.youtube.com/watch?v=pMWpqiAuoPA>

 <p>Special Message</p> <p>Guru Nanak's Parkash Diharra 2021</p>	 <p>ਖਾਸ ਪੈਰਾਮ</p> <p>ਪਰਕਾਸ਼ ਦਿਹਾੜਾ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ 2019</p>
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<https://www.youtube.com/watch?v=O1l2BTjJRqI> <https://www.youtube.com/watch?v=jw16T9EjCmM>

ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ ॥

Shiv Shiv Kartey Jo Nur Dhiavey

Corrupted Clergy, Corrupted Spiritualities.

Karminder Singh, PhD (Boston).

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This Shabd is found on page 874 of the SGGS ji. Let's begin with the context. The systematic corruption of spirituality by the clergy is a phenomenon that cuts across all major spiritual thought systems. Within the parameters of traditional Indian spiritualities, the clergy-created corruption can be seen to have taken place along three basic lines.

FIRST, the clergy aspired to convert spiritual philosophy into religious dogma to be led by him and for followers of that dogma only. He thus created the "us versus them" separation where none existed within the spirituality. SECOND, the clergy created and propagated rituals that were unrelated – and oftentimes contrary to the original philosophy. In this way the clergy put itself as the *custodians* of these rituals. THIRD, the clergy adulterated the original spiritual philosophy by replacing it with false, unsubstantiated, cooked up and self-serving mythological narratives that were oftentimes derogatory to the founders of the original philosophies.

The end result is a mockery of the original spirituality and its founders. The outcome is a "religion" that is as divisive as it is totally divorced from the original spirituality.

The objective of the clergy is fivefold. One, to put itself in the epi-centre of the corrupted and adulterated religious dogma. Two, to exercise control over the adherents of the spiritual seekers mostly through fake narratives of fear and reward in the clergy-concocted afterlife. Three, to make a living off the misled and confused followers largely through the performance of complex rituals. Four to become the upholders of the corrupted spirituality. And Five, to place themselves as agents of the clergy-concocted "gods" – "gods" who were corruptible and subservient to the clergy.

Gurbani offers a stinging critique of the clergy-initiated corruption with an equally robust rebuke of the clergy in question. The *bhagats* of the SGGS are particularly strident in taking on the clergy (the Pundit, Brahmin, Bippar) in exposing their misdeeds.

Readers of Gurbani will note that the reprimand and telling-off is for the clergy, and the clergy created dogma, narratives and ritual – and NOT the philosophy per se. Any discourse on the original philosophies is conducted on a different plane altogether.

Guru Nanak and Guru Arjun – in selecting and including these shabds of *bhagats* within the SGGS respectively, did so on three primary grounds. FIRST, there is clear truth in the *bhagats'* critique. SECOND, the Gurus agreed with the critique – adding their own where necessary. THIRD, the critique against the clergy was in line with a basic principle of Sikhi in that Sikhi rejects the need for clergy. Our Gurus did not want Sikhi to be corrupted by clergy, even if they called themselves "Sikh clergy." The following *shabd* of Bhagat Namdev ji on page 874 of the SGGS is illustrative of the *bhagat's* critique of the clergy's blatant corruption.

ਗੋਂਡ ॥ ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥ ਖਰ ਬਾਹਨ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ ॥ ੧ ॥
Gaond. Bhairon Bhoot Seetla Dhavey. Khar Bahun Uh Chaar Udavey.

ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ ਲੈਹਉ ॥ ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈਹਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Haon Tao Ek Rmayea Leyhon. Aan Dev Badlavan Deihon. Rahao

ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੇ ਨਹੁ ਧਿਆਵੈ ॥ ਬਰਦ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ ॥ ੨ ॥
Shiv Shiv Kartey Jo Nur Dhiavey. Barad Chadey Daaroo Dhumkavey.

ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥ ੩ ॥
Mhaan Mayee Kee Pooja Karey. Nur Say Naar Hoey Autray.

ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ ॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥ ੪ ॥
Tu Kaheat Hee Aad Bhvani. Mukat Kee Bariah Kahan Chupani.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮ ਗਹੁ ਮੀਤਾ ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਇਉ ਕਹੈ ਗੀਤਾ ॥ ੫ ॥
Gurmat Ram Nam Gho Meeta. Pranvey Nama Eeo Kahey Geeta.

Given that the Rahao verse acts as the title and thus contains the core message of the Shabd, it is vital that we understand this verse first.

ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ ਲੈਹਉ ॥ ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈਹਉ ॥ ੧ ॥ ਰਹਾਉ ॥
Haon Tao Ek Rmayea Leyhon. Aan Dev Badlavan Deihon. Rahao.

Haon Tao – I will only. **Ek** – One Creator. **Rmayea** – Beautiful. **Lehhon** – Take, Accept. **Aan Dev** – Other objects of spirituality created by the clergy. **Badlavan** – In exchange, replacement. **Deihon** – Give up the need.

I Accept Only the One Beautiful Creator as My Spiritual Object; Having Given Up All Other Clergy-Created Gods in Exchange.

SPIRITUAL MESSAGE: My spirituality is oriented towards the realization of the One Beautiful Creator.

Now let's look at Verse 1.

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥ ਖਰ ਬਾਹਨ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ ॥ ੧ ॥
Bhairon Bhoot Seetla Dhavey. Khar Bahun Uh Chaar Udavey.

Bhairon – Clergy created myth of one of the eight demonic forms of Shivji. According to the myth Bhairon rides a black dog as his transportation mode. **Bhoot** – Demon. **Seetla** – The clergy created goddess of small pox. She rides a donkey as her mode of transportation. **Dhavey** – Mediates, Take a spiritual object. **Khar** – Donkey. **Bahun** – Rider. **Chaar** – Dust, Ash. **Udavey** – Kick up.

I Have Given Up All Clergy Created Gods Because the Clergy Claims That Accepting Bhairon as One's Spiritual Object Makes One Demonic; While Accepting the Donkey Riding Seetla Leads One to Kick Up Dust Aplenty.

Note: **Blue text** denotes context from the Rahao verse.

Now let's look at Verse 2.

ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੇ ਨਹੁ ਧਿਆਵੈ ॥ ਬਰਦ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ ॥ ੨ ॥

Shiv Shiv Kartey Jo Nur Dhiavey. Barad Chadey Daaroo Dhumkavey.

Shiv Shiv Kartey- Chanting Shiv. **Jo Nur** – The human being; one. **Dhiavey** - meditating on Shiv as spiritual object. **Barad** – Bull. **Chadey** – Ride. **Daaroo** – Duflee Drum. **Dhumkavey** – Beats.

I Have Also Given Up All Clergy Created Gods Because the Clergy Claims That Chanting and Meditating On Shiv as One's Spiritual Object Makes One Take On the Bull-Riding and Drum-Beating Attributes of Shiv.

Note: **Blue text** denotes context from the Rahao verse.

Now let's look at Verse 3

ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥ ੩ ॥
Mhaan Mayuee Kee Pooja Karey. Nur Say Naar Hoey Autray.

Mhaan Mayuee – Female of the great one; Parbatee, Shiv's consort, Durga. **Kee Pooja Karey** – Worship. **Nur** – Human. **Naar** – Female. **Hoey Autray** – Reincarnates into.

I Have Further Given Up All Clergy Created Gods Because the Clergy Claims That Worshipping the Great Female Goddess Causes Her Worshipers to Reincarnate as Females.

Note: **Blue text** denotes context from the Rahao verse.

SPIRITUAL MESSAGE OF VERSE 1, 2, 3 & 4: Spirituality that is driven by any OTHER than the One Creator leads one astray.

Now let's look at Verse 4

ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ ॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥ ੪ ॥
Tu Kaheat Hee Aad Bhvani. Mukat Kee Bariah Kahan Chupani.

Tu – You, clergy. **Kaheat** – Claim, pronounce. **Hee** – also. **Aad** – Origin, Beginning. **Bhvani** – Durga. **Mukat** – Salvation, liberation. **Kee Bariah** – Opportunity, chance. **Kahan** – Where, why. **Chupani** – Remain hidden; not obtained.

O Clergy, You Also Claim That Durga Is the Original Provider of Spiritual Liberation, But When It Comes to Your Own Liberation, Why Haven't You Obtained It?

SPIRITUAL MESSAGE: Spirituality that is guided by those who don't believe their own assertions is fake.

Now let's look at the final Verse.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮ ਗਹੁ ਮੀਤਾ ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਇਉ ਕਹੈ ਗੀਤਾ ॥ ੫ ॥
Gurmat Ram Nam Gho Meeta. Pranvey Nama Eo Kahey Geeta.

Gurmat – Guidance of the Shabd Guru, Enlightenment. **Ram** – the Omnipresent Creator. **Nam** – Godly / Divine Virtues. **Gho** – Hold on to, rely on, Based upon. **Meeta** – O Mind. **Pranvey** – says. **Nama** – Namdev. **Eo Khey** – same, similar. **Geeta** – Spiritual text.

O Mind, Realize The Omnipresent Creator by Basing Your Spirituality On Divine Virtues and by Relying On Gurmat (the Guidance of the *Shabd*); Namdev Says O Clergy, Even Your Own Spiritual Text Geeta (That You Have Discarded) Is in Agreement.

SPIRITUAL MESSAGE: Spirituality that is guided by the enlightenment of the *Shabd* and is virtue based leads to realization of the Creator within.

Note worthy points worth considering:

1. The above *shabd* is the sixth in a total of seven *shabds* that are included together by Guru Arjun ji in the section of *bhagat bani* of Rag Gaond. Prior to Namdev ji's *shabds* there are 11 by *Bhagat Kabir*. Subsequent to *Bhagat Namdev's* there are two composed by *Bhagat Ravidas ji*. The subject matter of all twenty is (a) a critique on the clergy's ignorance-creating dogma and (b) revelations of the *bhagats'* realization of the Creator through enlightenment of the *shabd*.
2. The ULTIMATE TARGET of Guru Nanak in selecting, and Guru Arjun in including these *shabds* in the SGGS is SIKHS as followers of the messages of Gurbani. These *shabds* are meant for us Sikhs.
3. The reality of the matter is that Sikhs have become victims of our own clergy in ways that go way beyond the clergy that is being critiqued by the *bhagats*. Our clergy (*dera babas, sants, granthis, pathis, ragis, kathamkars, jathedars*) can be heard making claims that far exceed the ones mentioned by *Bhagat Namdev ji* in this *shabd*; as illustrated below.
 - a. **Shiv Shiv Kartey.** Sikh clergy are openly calling for Sikhs to chant our Guru's names 10 thousand times, chant it together and collectively as a whole population of a country at a particular time (8pm for example), offering clickers and rosaries for that purpose, and to do an "ardas" for 500,000 chants of Dhan Guru Nanak by next gurgurab. If someone says – "but isn't such repetition critiqued by *Bhagat Namdev* in *Shiv Shiv Kartay* and our response is: "but our chanting is different, our Guru cannot be compared to Shiv..." then we have NOT understood what *Bhagat Namdev* is saying. Because this is indeed the response of our clergy.
 - b. **Maha Mayee Kee Sewa Karey** - Worship the great goddess. Sikh clergy are openly advocating that Sikhs worship the great SGGS – offer expensive *rumalas, chandowas, flowers, incense, money, food and items*; install gold domes and marble *palkees* for the SGGS etc. If someone says – "but isn't such worship critiqued by *Bhagat Namdev* in *Maha Mayee Kee Sewa Karey*, and if our response is "but our worship is different, our Guru cannot be compared to *Maha Mayee*..." then we have missed the point that *Bhagat Namdev* is making.
 - c. **Tu Kaheat Hai Aad Bhavani.** Why haven't you obtained it? Our clergy are asking us to do x number of *sehej paths*, y number of *akhand paths*, z number of *sukhmanis*, recite this and that, offer this and that, etc. to rid us from our temporal problems – diseases, financial difficulties, family and life challenges etc. If someone asks our clergy, "but why is it that you *yourself* are still stricken with all these problems, and your own medicine has not worked on you, and if our response is "but our situation is different, our *sehej paths* cannot be compared to *Aad Bhavani*..." then we have NOT understood *Bhagat Namdev's* message.
4. It should be clear that this *shabd* is NOT about **Bhairon, Shiv, Seetla, Maha Mayee, or Bhavani**. It is also NOT about the followers of all of them. It is NOT for their followers. It is about the futility of chanting names, the vainness of worshipping, and the wastefulness of corrupted "spirituality". It is also about the role of the clergy's vested interest in wanting to perpetuate such corruption. It is finally about the need for the true seeker to stay clear of corrupted clergy and their corrupted "spirituality." End.

Human Relationship to God as Envisioned by Guru Nanak

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Sir William James, an American philosopher, and psychologist, eloquently described in his writings that every human is born with an innate urge to know something higher. We often call that higher entity God. But, we have never been able to comprehend or even describe that higher entity intelligently, even though we often devised several beliefs in God, deities to represent God, religions to long for God, etc.

Furthermore, we rarely attempted to envision why to believe in God. The Sikh theologian of Gurus' era, Bhai Gurdas, described the innate urges for God, but described them as ill-conceived human solutions to relate to God in the following way:

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨ ਵਿਚ ਮਾਨਸ ਜਨਮ ਦੁਲੰਭ ਉਪਾਯਾ ॥
 ਚਾਰ ਵਰਨ ਚਾਰ ਮਜ਼ਹਬਾ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਸਦਾਯਾ ॥
 ਕਿਤੜੇ ਪੁਰਖ ਵਖਾਣੀਅਨ ਨਾਰ ਸੁਮਾਰ ਅਗਨਤ ਗਣਾਯਾ ॥
 ਤ੍ਰੈ ਗੁਨ ਮਾਯਾ ਚਲਤੁ ਹੈ ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹੇਸ ਰਚਾਯਾ ॥
 ਬੇਦ ਕਤੇਬਾਂ ਵਾਚਦੇ ਇਕ ਸਾਹਿਬ ਦੁਇ ਰਾਹ ਚਲਾਯਾ ॥
 ਸ਼ਿਵ ਸ਼ਕਤੀ ਵਿਚ ਖੇਲ ਕਰ ਜੋਗ ਭੋਗ ਬਹੁ ਚਲਿਤ ਬਣਾਯਾ ॥
 ਸਾਧ ਅਸਾਧ ਸੰਗਤ ਫਲ ਪਾਯਾ ॥

Bhai Gurdas, Vaar 8, Pauri 6

Out of numerous life- forms evolved the hard-to-obtain form of a human being. Soon after, thus becoming humans, they invented quadruple division or stratifications of society, by inventing four religions; the humans then labeled themselves by different religions: Hindus and Muslims. Countless from the human creation discriminated themselves into males and females. Further, this world became a fraudulent display of the illusion of Maya, which created even Brahma, Vishnu, and Mahesh, as the creators, sustainers, and destroyers of humanity. Hindus read Vedas and Muslim Abrahamic scriptures, which resulted in two distinct ways to describe one Creator. Out of the play of Siva-Sakti, i.e., Maya, the intellect of illusions, propagated benefits from yoga (meditations through body exercises) and bhoga (sensual enjoyment). Then, both genuine and pretentious clergy reaped the fruit according to their religiosity-based congregations.

Until Guru Nanak came to this world in history, both Abrahamic and Dharma religions described God as an anthropomorphic entity (the description of God in physical human terms, human categories, or human forms appropriate to His Majesty). People of the time viewed their anthropomorphic God through the texts of the Vedas, the Hebrew Bible, the New Testament, and the Holy Qur'an.

Further, the anthropomorphic doctrine came to believe that God, once created by humans, in turn, made humans in His mortal image. It meant that God wished humanity to live a life marked by justice, equality, fair dealing, mutual respect, sympathy, love, compassion, charity, etc. Indeed, the children of Abraham (by this is meant the Semitic consciousness) and Vedic civilization so personalized, rationalized, and anthropomorphized the

transcendental Deity that in effect, it became just a larger, more powerful, and lethal version of humans themselves.

As such, humanity did not hesitate to impart onto God its varied individual, communal and national agendas, practices, ideas, likes and dislikes, etc., to create an absolute out of finite ideas of nationhood, ethnicity, race, polity, ideology, and even theology. We may call such an entity an anthropomorphic God as the clergy concocted God.

This clergy concocted God was sitting in faraway heavens as a majestic human figure micromanaging human affairs down on the earth. Our houses of worship told us that we humans must fear this God; otherwise, it will dish out punishments in terms of pain, disease, calamities, and after-death assignment to the lives of suffering animals. Further, this God had to be searched and venerated. This God needed appeasement through an assortment of clergy intermediaries.

Thus, to sustain the anthropomorphic images of God, a variety of beliefs and practices of religious dogmas had to be invented, maintained, and promoted. The clergy together invented a variety of institutions of religiosity to their advantage. Examples are: endlessly repeating some names given to God, regurgitating the scriptures, undertaking pilgrimages to purify human souls, and gifting part of our wealth and possessions to the clergy, etc etc.

Guru Nanak, five centuries ago, began his mission by alerting people against this clergy-manufactured God. As a proper alternative, he undertook to preach God as a virtual reality that manifested itself in all creations.

Thus, the God of Guru Nanak ought to be associated with and realized through a genuine appreciation of the natural designs always flourishing within and around us. Guru Nanak depicted his God through a logo, ੴ, pronounced as Ek OngKar. To experience God, Guru Nanak prescribed a meditation on this logo along with the meaning behind it. We may describe Guru Nanak's logo ੴ literary to mean the One Virtual Reality manifested in all creations.

Why call it virtual? Virtual is a term in physics to mean a pre-quantum that goes beyond all energy, the void, when any space becomes virtual space, any time becoming virtual time, where all physical properties vanish. Only virtual may exist before creation, during creation, and after creation.

Guru Nanak described this logo in his own words as:

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥ SGGGS, p. 296.

Ek OngKar manifests in the creations in so many ways, says Nanak.

Guru Nanak advised that we perceive and connect with that higher entity through its manifestations in the creations and imbibe its human-relevant virtues within us to mature as complete human beings. Then Guru Nanak selected some of those virtues to inculcate upon with a purpose to lift ourselves to a god-like way of life.

Through the practice of those virtues, Guru Nanak thus brought in a metamorphosis of the human mind that transformed humans into gods. The dictionary describes metamorphosis as a change in the form or the nature of a living entity, transforming that entity into an entirely distinct entity by natural or supernatural processes. When it's done right, it is like a caterpillar turning into a butterfly. The transformation of a human into a god-like entity will be such a change, and we call it a metamorphosis promised by the teaching of Guru Nanak. To describe and appreciate such metamorphosis, Guru Nanak wrote,

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥ ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥ SGGS, p. 462.

I am a sacrifice to my Guru (enlightener) a hundred times a day as my Guru makes angels out of humans (metamorphosis) bypassing all delaying ploys.

To further illustrate the heightened image of the Guru guided metamorphosis, Guru Granth gives the example of a goldsmith who makes a jewel out of an ordinary metal.

ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥ SGGS, p. 1399.

Iron is transformed into a gemstone when True Guru bestows His Vision of Spirituality on the seeker.

Guru Nanak further said that only the Ek Ongkar remains to realize when one wishes to resolve doubts. And, when all doubts extinguish, one attains the intended metamorphosis of humans to gods.

ਭ੍ਰਮ ਛੂਟੇ ਤੇ ਏਕੰਕਾਰ ॥੩॥ SGGS, p. 736.

When we get rid of all impeding doubts, what remains is the spirituality of Ek Ongkaar.

Relevant to human life, its inter-relationships, and its practices, Guru Nanak further highlighted that Ek Ongkar dwells within each heart and for a purpose. The purpose is twofold. The first one is to recognize and then develop Guru selected virtues of Ek Ongkar within. The second purpose is to lead the wisdom-oriented person towards inculcating the divine virtues within the human mind as human consciousness.

ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ ॥ SGGS, p.754

The Divine itself dwells within the body; It is invisible and may not be so realized.

ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥ SGGS, p.754

The Life of the World, the Great Giver Divine, dwells within the body; It is the custodian of all.

Guru Nanak's purpose of stressing the Divine within the above-described way was to lead his followers away from ego-personality and towards human life's real goal. The aim was to Realize and instill the Divine within and evolve the divine personality. He elected to include in Guru Granth:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ SGGS, p. 440

O my mind, you are the embodiment of the Divine Light – recognize your roots.

Then, the purpose was to emulate God by living a life that actively expressed divine attributes in everyday expressions, resulting in the desired human actions. Towards this end, Guru wrote.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨਿਵਾਸੀ ਭਗਤਿ ਰਤੀ ਹਰਖਾਈ ॥ SGGS p. 1273

The seeker enshrines God within her heart and thereby gathers divine virtues imbued with the devotion that achieves the goal of contentment.

Further, Guru Granth explains that a person of God must be like a god.

ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ ॥ SGGS, p. 1372
The humble servant of God should be just like God.

There are fourteen hundred twenty-nine pages of the sacred scripture, Sri Guru Granth Sahib, that elaborate Guru Nanak's teachings about God and the human relation to God.

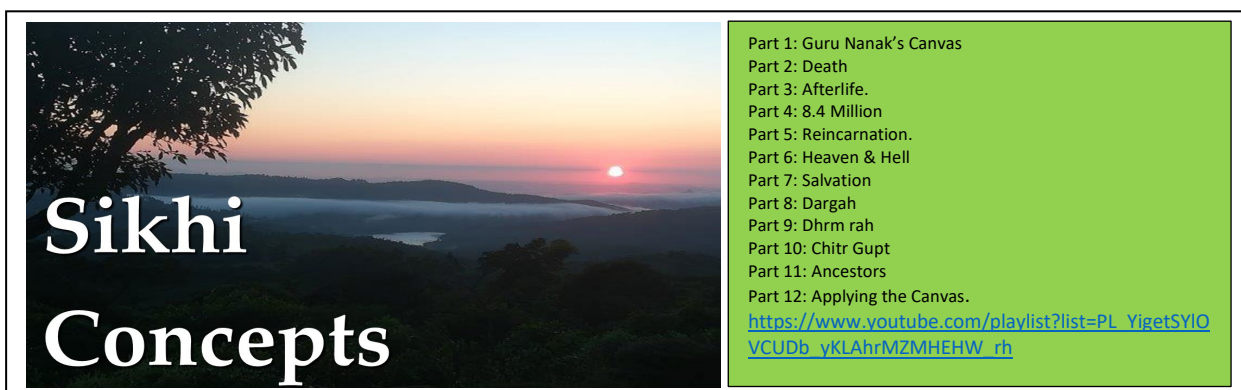
However, through an inaugurating verse in the Sikh scripture, the Guru Granth, Guru Nanak, highlighted specific characteristics or virtues of Divine suitable for all humans to inculcate within the human intellect. Uniquely, Guru Nanak's inaugural verse that begins with the numeral of One is:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ SGGS, p. 1.

The translation of the above verse in terms of the divine virtues is as they are listed below. The poem starts with Guru Nanak's designated logo ੴ, followed by the virtues chosen for emulation of countless divine virtues. The icon translated as: God is one virtual reality manifested in all creations: God's presence within the human heart bestows numerous virtues. However, the virtues that Guru Nanak chose to inculcate for the metamorphosis of the human mind are:

1. Recognize Your True Eternal Identity and become Truthful!
2. Cultivate Creative Personality!
3. Emit Fearless Behaviors!
4. Consider No One as Enemy!
5. Engage in Timeless Actions!
6. Let No Impact of Anthropomorphism!
7. Cultivate The Eternal Self!
8. Be Grateful to The Eternal Wisdom

Indeed, the above attributes of God inculcated in the humans will bring the metamorphosis of these humans into gods. The world will be peaceful, enjoyable, prosperous, fearless, free of discrimination and exploitation, forward-looking, and a village of universal kinship that appreciates diversity.



Questions and Clarifications Pertaining to an Outstanding Administrator and A Dedicated Exponent of Sikh Doctrines.

Interviewed by
Dr. Devinder Pal Singh
Center for Understanding Sikhism, Canada



*Editor's note: The above interview was published in The Sikh Bulletin Volume 23, Number 3 (July -Sept 2021). Reader Hardip Singh submitted a number of questions and comments seeking clarification resulting from the contents of the interview. Dr Karminder has responded. We publish the exchange for the benefit of readers. (Abbreviations: Dr. DP is Dr Devinder Pal Singh; Dr. Dhillon is Dr. Karminder Singh Dhillon. In the interest of providing context, the **relevant** portions of the original Interview are reproduced (in blue text) in abbreviated form where necessary.*

Dr. DP: What are basic principles of Sikh Gurus' Philosophy?

Dr Dhillon: It is unhelpful to talk of basic principles for two reasons. One, the concept of basic principles is not found in Gurbani. Second, people tend to make up their own basic principles for their own reasons. The most common expression of basic principles amongst Sikhs is *Naam Japna*, *Kiret Karni* and *Vund Chakna*. And it is (wrongly) attributed to Guru Nanak. The concept of basic principles is not found in Gurbani and certainly not in writings of Guru Nanak.

Other individuals have designated other "basic principles" – all of which are equally unhelpful. Examples are *Naam*, *Daan*, *Isnaan*; *Sat*, *Santokh*, *Vicharo*, and *Deg*, *Teg*, *Fateh*. Reducing the divinely rich philosophy of Guru Nanak to such catchphrases does injustice to it all.

Hardip Singh: It is hard to pin down exactly when these three concepts namely "*Naam Japna*, *Kiret Karni*, *Vund Shakna*" became the defining markers of Sikhi.

Dr Dhillon: The issue is not "when exactly" these three became the "defining markers of Sikhi" but if they indeed are "basic principles" and are "supported by Gurbani as basic principles." It is clear from my original answer that I do not subscribe to the notion that they are "defining markers of Sikhi." I also do not subscribe to the notion that they are "basic principles." I further do not subscribe to the principle that they are designated anywhere within the writings of Guru Nanak as "basic principles of Sikhi." They are clergy-made stipulations – aimed at serving clergy needs - and debatable interpretations of Sikhi beliefs at best. Designating all three of them as "principles" is a display of philosophical generosity; and even then it is starkly different from saying they are "basic principles." It is also starkly different from saying that they are "basic principles as mandated by Gurbani." These differences are crucial in presenting Sikhi beliefs and Gurbani accurately and with a measure of precision – especially when it comes to assigning these principles to Guru Nanak (or any other Guru).

Hardip Singh: But, each of these three concepts is a virtue in itself. Each of these three concepts, may not be categorized as basic principal in Gurbani, but is promoted by Gurbani as follows: *Naam Japna* ਨਾਮ ਜਪੇ ਨਾਮੇ ਆਰਾਧੇ ਨਾਮੇ ਸੁਖਿ ਸਮਾਵੈ॥ *Naam Jpey Naamo Aradhey Naamey Sukh Smavai*. SGGS 139 & ਮਨੁ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥ *Mun Re Naam Jupo Sukh Hoey*. SGGS 67. *Kiret Karni* ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨੁ ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨੁ ॥ *Ahirakh Vaad Na Keeje Re Mun Sukirat Kar Kar Leeje Re Mun*. SGGS 479. ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਲਿ ॥ ਹਾਥੁ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ॥ *Nama Kahe Tilochna Mukh Te Ram Samaal ॥ Hath Paon Kar Kaam Sabh Cheet Niranjan Naal*. SGGS 1376. *Vund Shakna* ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ *Ghal Khae Kichh Hathon Deh ॥ Nanak Rah Pachhane Sey*. SGGS 1246.

Dr Dhillon: The contention within my original answer is not “whether they are virtues.” The issue is if they are “basic principles of Sikhi” and are “mandated within Gurbani as such.” That is a totally different realm with totally different parameters.

Gurbani is a treatise of divine virtues. One can find innumerable verses promoting innumerable virtues. All divine virtues are of equal standing. One, two or three virtues cannot be designated as “basic”, “primary” or “foundational” *unless* it is stated as such within Gurbani – or even implied. There is no such designation. In the absence of which, we can only say that x, y and z are basic principles in *someone’s* view, someone’s interpretation or judgement.

Hardip Singh: These three concepts, being very basic to the daily life of a person, certainly can be called Cliff Note version of Sikhi way of life. Irrespective of exactly when this triad became defining markers of the Sikh way of life, nevertheless, these give an integrated approach to practicing spirituality in temporal life. These three legs (*Naam Japna, Kirt Karni, Vund Shakna*) are critical and indispensable to a stable stool of spiritual and temporal life.

Dr Dhillon: There is no basis within Gurbani to support the notion that this “triad is the defining marker of Sikh way of life” or that they are critical and indispensable to spiritual and temporal life.” Saying such is starkly different from saying that our clergy invented them so that they could become defining markers of our dogmatic religious life.

Hardip Singh: It is, however, an unfortunate situation that these concepts have settled in Sikh psyche in a distorted form. *Naam Japna* has been widely practiced as a mere repeated chanting of word Waheguru. *Kirt Karni* has been devoid of the important prefix *Dharam Di*. The concept was *Dharam Di Kirt Karni*. (To earn living by honest means). *Vund Shakna* has been merely reduced to a ritualistic process of feeding the already well fed.

Dr Dhillon: The only distortion is in *Naam Japna*. *Vand Shakna* simply means to share a meal. There is no space for distortion because there are no qualifications attached for the sharing. What you mention as the “process of feeding the well fed” is the distortion of the concept of langgar – *not Vand Shakna*. There is also no space for distortion of *Kirt Karni* either- with or without the prefix of “*dharam di*.” One either engages in honest labor or one doesn’t. There is nothing to distort here. My contention therefore is that *Vand Chakna* and *Kirt Karni* are being practiced in exactly the manner in which their “inventors” (our clergy) intended.

Hardip Singh: I think that you have stuck to a very narrow and literal narrative of “*Vund Shakna*”. *Shakna* literally means to consume food and *Vand* literally means sharing. In your response you mentioned: It is a temporal virtue yes – for those who can afford it. It is part of our humanitarian role, yes. But to link it to spirituality is to take it to an untenable realm.” Your response seems to differentiate temporal virtue from spirituality.

Dr Dhillon: *Vand* means sharing and *Chakna* means to consume, or to eat. While the word *Vand* itself may be used for non-edible materials, but when used together with *Chakna* it becomes untenable to apply to anything other than food. So the narrowness is self-imposed by the concept itself. If the word *Vand* is expanded to realms other than food – it will make sense only until the word *Chakna* is *removed* from it. So any attempt to expand it is futile. It is therefore clear that the “inventors” of *Vand Chakna* intended for it to apply to food and nothing more.

Hardip Singh: My take on this is that virtue is a virtue, which, without execution in temporal life, is of no use. *Vand Shakna*, in Gurbani has a very vast application. Even if a person earns meagre wages per day and cannot afford to share food, he can afford *Vand Shakna* with his other skills, such as, sharing experience, voluntary services for the needy, sharing knowledge etc. The beautiful Gurbani verse says as follows: ਗੁਣ ਕਾ ਹੋਵੈ ਵਾਸਲਾ ਕਉ ਵਾਸ ਲਈਜੈ॥ ਜੇ ਗੁਣ

ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ ॥ ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗੁਣ ਚਲੀਐ ॥ *Gunna kaa hovai vaasula kadh vaas laejey. Je gun hovan saajanaa mil saanjh kreejey. Saanjh kareejai gunah ker chhod avgunn chhaley.* SGGS 765

Dr Dhillon: When you say “*Vand Shakna*, in Gurbani has a very vast application,” you are making a claim that has no basis. The phrase *Vand Shakna* does not appear in Gurbani even once. Not only does it have no “vast application,” it actually has no application within spirituality. How could something have any sort of application (vast or narrow) if it is not even mentioned once. Sharing of skills, experiences and knowledge etc. all sound great until the word *Chakna* is added.

The confusion that “*Vand Shakna* in Gurbani has a very vast application” arises from the error of translating *Vand Shakna* to “sharing.” One could say, in English, “I shared my experience.” What it simply means is *told the story* of it, that I *narrated* it. For example, if I took my daughter’s dog for a walk, I could come back an hour later and tell her I wanted to “share my dog walking experience with her.” Try translating that into Punjabi with the word *Vand Shakna* in the sentence, and you will get my point that *Vand Shakna* cannot be translated into “sharing” and vice versa.

This tells us that the concept of *Vand Chakna* was exclusively about food. It has no “vast application”. In fact, it has only one single application – and that is to share a meal. To suggest that sharing a meal is a “basic principle of Sikhi” puts Sikhi on the lowest rung of belief systems. It consigns Sikh spirituality to the lowest denominator. Such a stipulation cannot have come from Guru Nanak.

One more point needs to be made about *Vand Shakna* having “a very vast application.” I could “share my experiences” or “share my knowledge or skills” with a crowd after being *paid* to do it. Or for some other personal gain. It would mean nothing more than standing up before the group and providing a narrative of it – telling a story. Would such “sharing” be a virtue or a business transaction? So how would this “very vast application” make *Vand Shakna* any better as a “virtue?”

In fact, sharing a meal (*Vand Shakna*) is simply the demarcation line that a living being crosses over from the animal kingdom to qualify as a human being. You see, animals do not share their food even with the pack. To be human is to be *able* to do that – at the most basic and fundamental level. It is a basic human trait. A trait that exists as the lowest denominator of being human. There is nothing divine about it. Nothing spiritual about it either. Any spiritual system that declares a basic human trait as its “foundational spiritual principle” needs to examine its parameters critically. The Sikhi of Guru Nanak is far superior than such stipulations.

As I said above, the phrase *Vand Shakna* cannot be found in Gurbani. How it became a “Cliff Note Version” and a “defining marker of Sikhi” becomes clear when we appreciate the role of our clergy in all of this. The clergy does *not* earn a living in the traditional sense, so there was need to cajole Sikhs to provide food and basic amenities *to the clergy* on a permanent and regular basis. The notion of *Vand Shakna* was thus invented by the clergy to serve this purpose. The notion of *Kiret Karni* – something that would apply to all *except* the clergy – would ensure its application.

The clergy wrote the fake narrative of Guru Nanak spending 20 Rupees of his father’s money to feed a bunch of hungry *sadhus* and getting beaten for it by his father. Notwithstanding the facts that Rupees had not come into circulation as currency then; that 20 Rupees in real terms would be 200 thousand Rupees today; and that the practice of buying food off the stores was not invented in the villages of Punjab then; the story is patently fake on account of Guru Nanak’s principles as recorded *in writing* in the verse you shared above: ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਚਬਹੁ ਦੇਇ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ *Ghal Khae Kichh Hathon Deh II Nanak Rah Pachhane Sey.* SGGS 1246. Our clergy cunningly and deceptively state this verse in support of *Vand Shakna*, but it is a critique of free loaders. Read it carefully. The phrase *Ghal Khaye* is Guru Nanak asking us to NOT consume free meals, and to earn our living on

the basis of our labor. Based on this principle Guru Nanak would NOT have fed the free loader *sadhus*. He would have told them to get off their butts, use their able bodies to earn a living, feed themselves, and then feed others in need. But such a narrative would not serve the clergy's needs. Guru Nanak *had to be shown* as diligently feeding those free loaders, and the Sikh world *had to be* burdened with *Vand Shakna* as a "basic principle" to feed the clergy's free loader ways.

Some Sikhs have given a much more "vast application" to this 20 Rupees fake story by saying the event was illustrative of Guru Nanak inventing the concept of *langgar*. The fact is that Guru Nanak did not invent the *langgar*. The Yogis had practised the concept of *langgar* for centuries prior to the advent of Guru Nanak. They begged for food and then put it into collective distribution at the *ashram* in the form of *langgar*. Guru Nanak removed the begging part and told us Sikhs to contribute to the Sikh *langgar* only from our labour. And to prepare it with our labour too. The 20 Rupees story falls flat on every aspect of this principle alone. The 20 Rupees were *not* from the labor of Guru Nanak. They were his father's money. The food was purchased – meaning no labour went into its preparation either. So how could any sane Sikh accept this story of feeding *sadhus* as the foundation of the Sikh *langgar*?

So the summary of my response above is this. *Vand Shakna* as a "spiritual deed" is a clergy concocted concept. *Vand Shakna* has no mention in Gurbani. It has no "vast application" either. That is because it is no more than a raw basic human act. The word *Chakna* makes clear it's all about food, eating and meals. The English word "share" cannot be used to translate *Vand Shakna*. *Vand Chakna* cannot be applied to anything other than food.

You have quoted a verse: ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸਲਾ ਕਢਿ ਵਾਸ ਲਈਜੈ॥ ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ॥ ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗੁਣ ਚਲੀਐ॥ *Gunna kaa hovai vaasula kadh vaas laejey. Je gun hovan saajanaa mil saanjh kreejey. Saanjh kareejai gunah kerī chhod avgunn chhaley.* SGGS 765. Perhaps the purpose is to imply that the "sharing of virtues" is being advocated as the "very vast application" of *Vand Shakna*. The fallacy of such advocacy falls apart when the meaning of the verse becomes clear as follows.

Gunna Ka – Of Divine virtues. *Hovey* – Possession. *Vasla* – Lit. Box, container. Sp. Mind. *Kadh* – Lit. Take them out. Sp. Manifest. *Vaas* – Lit. Fragrance. Sp. Spirituality. *Jay Gunn Hovan* – Since you possess Divine Virtues. *Sajna* – Lit. Friend, acquaintance. Sp. Mind. *Mil Sanjh Kreejai* – Adopt a relationship. Origin is the Punjabi idiom – *Sanjh Paunni* – develop a relationship, connection. *Gunneh Keyri* – Of divine virtues, pertaining to divine virtues. *Chhod Avgunn* – Discard human vices. *Chhaley* – Walk, proceed.

O Mind, You Have Within Your Possession Divine Virtues; Manifest Them in Your Spirituality. Since You Possess These Divine Virtues O Mind, Adopt A Relationship with Them. The Adoption of This Relationship is The Discardation of Human Vices as You Walk the Journey of Spirituality.

The application of *Vand Chakna* to the notion of sharing of virtues with others around us is patently fallacious. Virtues are not shared. They cannot be shared. They are acquired, inculcated, habitualized, and lived towards our becoming them. Gurbani advocates the inculcation of an *everyday relationship* (ਸਾਝ ਕਰੀਜੈ *Sanjh Kareejai*) with virtues. The nature of this relationship is explained in the second verse within the phrase ਛੋਡਿ ਅਵਗੁਣ ਚਲੀਐ – Discard Human Vices. Neither of these two things – the relationship with virtues and the discarding of human vices – is a function of any kind of *Vand Chakna*. The word "virtues" and "*Vand Chakna*" cannot be used in the same sentence. To bring in *Vand Shakna* into the divine message of this verse is to sully the message, to demean it.

Hardip Singh: Considering the fact that these three concepts of *Naam Japna*, *Kiret Karni*, *Vund Shakna* are so deeply ingrained in the Sikh psyche in a distorted form and the fact that each one of these is a Virtue, it will be a

very fruitful effort on the part of Sikh scholars if these concepts are presented to the Sikh masses in a perspective that is in tune with the Gurbani messages.

Dr Dhillon: I agree with you that they are ingrained in the Sikh psyche. This is what happens when we Sikhs break away from Gurbani and fall for catchy clergy concocted slogans. And then spend a lifetime justifying the un-justifiable. I further agree that they ought to be presented in a perspective that is in tune with Gurbani messages. Such a presentation should involve *discarding* something that was invented by our clergy for their self-preservation. The perspective I have tried to present is that they are not basic or foundational virtues from the point of view of Gurbani. My concern is that all that is achieved through such catchy slogans is the reducing of the divinely rich philosophy of Guru Nanak to catchphrases and slogans.

The ultimate outcome has been to mire the Sikh world in chanting (*Nam Japna*), reduce our spirituality to the raw basic human traits of sharing a meal (*Vand Shakna*) and engage in an activity in which every human being engages, namely to earn a living (*Kiret Karni*). Such reduction of our life to the lowest common denominator practices was never the objective of Guru Nanak. It could never have been. But such is indeed the objective of those who desired to corrupt and distort Sikhi – our clergy.

Other than these three there are others who have designated other “basic principles” such as *Naam*, *Daan*, *Isnaan*; *Sat*, *Santokh*, *Vicharo*, and *Deg*, *Teg*, *Fateh*. Here again *Daan* means to donate – to the clergy and clergy institutions. *Ishnan* means cleansing in places of pilgrimages – which are institutions of the clergy.

Dr. DP: Can you share any of your unique religious /spiritual experiences?

Dr Dhillon: I have none. And I am not expecting any, because Gurbani tells me spirituality is not about such things. Such things and claims of their achievements are propagated by our *sants*, *babas* and clergy to elevate themselves to fake heights in the eyes of the masses. Some claim to have visions of Guru Nanak, others are visited by Sikh martyrs, others get to have direct conversations with Guru Gobind Singh, and others have had light come out of the pages of the SGGS when they read it in the darkness of the night. The list is as long as it is comical.

Guru Nanak says *Nanak Bhagta(n) Sda Vigaas*. *Vigaas* is the word for Joy. His is a spirituality of Joy. Guru Amardas ji says *Anand Bhaya Meri Maye*. *Anand* means bliss. Joy and Bliss – I have plenty of – by courtesy of the spiritually brilliant and divinely genius messages that are contained within Gurbani. This *Vigaas* then is my spiritual experience.

Hardip Singh: In the first line your response is “I have none. And I am not expecting any.” In the last line of your response you say “This *Vigaas* is my Spiritual experience.” Being in *Vigaas* is a wonderful experience. This contradicts your response in the first line, especially when you say “I don’t expect any” which seems very discouraging to the readers. After getting the Guru’s message in the proper prospective, should not some changes occur in one’s daily behavioural life? Here I don’t mean some external miraculous changes.

Dr Dhillon: The context of the phrase “unique religious /spiritual experiences” must be understood. When Dr DP Singh asked his question, the context was miraculous “experiences.” I found it crucial to say I had no such experiences and expected none of these sort. I expected readers to not just appreciate the honesty, but to have realistic expectations for themselves.

There is a second context of experiences that are advocated in Gurbani that can be experienced by just about anybody - *Anand*, *Kheyrra*, and *Vigas*. These are my spiritual experiences, and I said so. I hope the appreciation of these two starkly different contexts for the same word “experiences” will help us see that there was no contradiction in my answer. Two different contexts within the notion of “spiritual experiences.” One answered in the negative and the other in the affirmative.

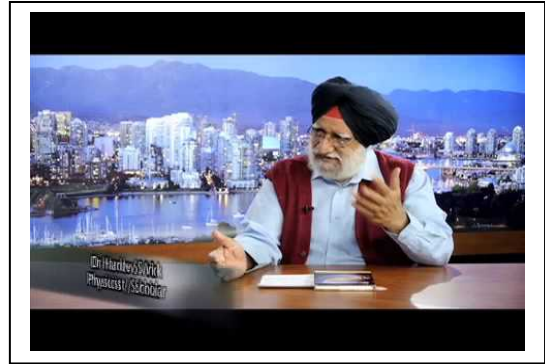
Role of Dr. G.W. Leitner in Promotion of Vernacular Education in Panjab

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Dr Gottlieb Wilhelm (GW) Leitner was born in Budapest (1840) in a Jewish family. At the age of eight, he went to Constantinople to learn Arabic and Turkish. At ten, he was fluent in European languages and Arabic and Turkish. As a Linguist, he had acquaintance with fifty languages and could speak fluently many of these. He was appointed Professor of Arabic and Muslim Law in Kings College London at the age of twenty-three.



Dr GW Leitner, Principal of Govt. College,
Lahore

Dr. Leitner was appointed the first Principal of the Government College, Lahore in 1864. He was the force behind the idea of setting up a university in Panjab. He founded *Anjuman-i-Panjab* in 1865, a propagandist literary society for promotion of education and himself became its Secretary. From the very outset, this society started a movement to get the colleges of the Panjab dissociated from the University of Calcutta and to secure the establishment of a University at Lahore. It established a free Public Library, compiled a number of treatises and translations in vernacular and classical languages, and opened an Oriental School at Lahore during the first year of its existence. Similar societies were founded at Amritsar, Gurdaspur and Rawalpindi. Dr Leitner prepared a plan for setting up "Oriental University" for promoting the study of vernacular literature and to impart knowledge of all sorts, including Science, in the vernacular. The proposal was not approved at the Govt. of India level due to shortage of funds.

The demand for a University in the Panjab had its genesis in a letter dated June 10, 1865, from Sir Donald McLeod, the then Lieutenant-Governor of the province, in which suggestions were invited for "*the improvement of Oriental learning and the development of a sound vernacular literature*". The suggestions were warmly taken up by the *Anjuman-i-Panjab*, about 200 members of which deliberated upon them and proposed that an "*Oriental University*" be set up with headquarters at Lahore to achieve the goal. The movement was actively supported by a number of Englishmen who organized themselves into a '*European Committee of Support*'. Under the influence of this committee, the original character of the university was changed into an Anglo-Vernacular university.

In 1870, Panjab University College and its twin, Oriental College Lahore were born. The objective of setting up an Oriental University was to be achieved through this college. It was called Oriental School till March 1872, when its title was changed to Oriental College. Arabic, Persian and Sanskrit were taught as major languages in Oriental College along with study of Arithmetic, Algebra, Euclid, the History of India and Geography. After a few years, Hindi and Panjabi were also introduced in its curriculum.

According to a Report of 1879, Oriental College was running “in a flourishing condition” under the care of Dr. Leitner as a “guide, philosopher and friend”. He was Superintendent of Oriental College in addition to his duties as Principal of Govt. College, Professor of Arabic and Mohammedan Law there in, and Registrar of Panjab University College. The Report by Dr. Leitner states the objects of the Oriental College as follows:

1. To give a high Classical Oriental education together with instruction in branches of general knowledge, and
2. To give a practical direction to every study. Oriental College was to train students in Entrance, Proficiency and High Proficiency in Arts; the Oriental Certificates of Pandit, Maulvi and Munshi; Oriental fellowships and Translatorships; Native Lawyers; Sub-Overseers; Teachers of Schools; Hakims and Veds in the native and prepared for the European medicine.

Dr Leitner was nursing the Oriental College to grow into the Oriental University. He was overjoyed over the conduct of students who hailed from Kabul, Hunza, Nagyr, Badakhshan, Bokhara, Kolab and Gabrial to become distinguished Oriental Scholars. The classes were run by Pandits, Maulvis and Munshis. The Report mentioned that the Engineering classes were taught by Ganga Ram (later Sir), the Mayo-Patiala Fellow, in vernacular (Urdu medium) in Oriental College. Law classes were also being held in Oriental College.

When Panjab University College was sanctioned by Govt. of India, its first object was “to promote the diffusion of European Science, as far as possible, through the medium of vernacular languages of the Panjab and the improvement and extension of the vernacular literature generally”. It was proposed to be achieved by offering monetary rewards to translators, editors and compilers. Dr. Leitner himself prepared four volumes under this scheme: “Sanin-i-Islam Parts I & II; and an Arabic grammar “Muqadamat-us-Sarf” in Urdu and Arabic”. Lala Bihari Lal wrote a treatise on psychology “Atam Tatwa Vidya” in Gurmukhi. Books of Chemistry, Mathematics, Physical Science, Philosophy and Physiology were translated into Urdu, the lingua franca of Panjab. So Academic Panjab was infected with the writer’s itch, one of the universal diseases of modern civilization, under the patronage of Dr. Leitner, the greatest Orientalist of his times.

The establishment of the Panjab University College was only a stepping-stone for the leaders of the movement to press forward their demand for the foundation of the Panjab University. Dr. Leitner, the Principal of the College, pleaded their case very effectively. Despite all efforts of Dr Leitner to push up the proposal in the both Houses of Parliament in England, it was not approved by the Government of India. The decision evoked great disappointment and there was complete lull for three years.

In 1877, Lord Lytton, on the occasion of the Imperial Darbar in Delhi, promised to introduce a Bill in the Legislative Council for endowing the Panjab University College with the status of a University, competent to confer degrees. During the next five years the torch of the University movement was kept burning by the people of the Panjab under the guidance of Dr. Leitner and letters were exchanged between the State Government and Government of India on the one hand, and between the Government of India and the Secretary of State on the other. Panjab University came into existence on October 14, 1882, by a Notification issued by the Lieutenant-Governor of the Panjab, in pursuance of the provisions of the Act of Incorporation. Mr. Baden-Powell was appointed the first Honorary Vice-Chancellor and Dr. Leitner, the Registrar of the new University.

He retired from Indian Civil service in 1886 and died in Bonn in 1899. The people of Panjab (both Indian and Pakistani) owe their debt and gratitude to Gottlieb Wilhelm Leitner for creation of Panjab University (Lahore & its sister at Chandigarh) and promotion of Oriental Learning in vernacular languages of Panjab. He was a pioneer of


Urdu language as medium of instruction and he wrote several treatises on the dialects of the tribal belt of Hindu Kush area of United India.

Why Step-Motherly Treatment for Panjabi: After the annexation of Panjab in 1849, the British Indian government started planning for introduction of modern European system of education in Panjab. Sikh Sardars were generally as innocent of letters as the medieval English barons of England. Persian was the court language of Maharaja Ranjit Singh. It was replaced by Urdu as the *lingua franca* of Panjab after annexation and also adopted as the medium of instruction. The Panjab Administration Report of 1851-52 states: “*Panjabi is falling into desuetude, losing its currency as a spoken language, and degenerating into a provincial and rustic dialect whereas Urdu is gaining ground among the upper and middle classes in Punjab*”.

The Sikh Sardars and Chiefs of States also gave preference to Urdu *vis a vis* Punjabi in the Gurmukhi script as medium of instruction. Sardar Dyal Singh, a scion of the Majithia family, was among the promoters of Western education in the medium of English. He was a philanthropist extraordinary and donated funds to several educational institutions in Lahore without any strings. He donated all his movable and immovable properties in Punjab to set up Dayal Singh Trust. Thus his wealth was used in funding The Tribune, Dyal Singh College & Library and activities of Brahmo Samaj in Lahore and Calcutta.

Ultimately, Panjabi was introduced in the curriculum of Oriental College, Lahore in 1877 through the efforts of Bhai Gurmukh Singh, a prominent leader of Singh Sabha movement, and Sardar Attar Singh Bhadaur, President of Khalsa Diwan, Lahore. Gurmukh Singh was appointed as first teacher of Panjabi. Later on, Panjab University, Lahore was not in favour of recognizing Panjabi as a subject for examinations on the plea that there is no worthwhile literature published in this language. Again, Sardar Attar Singh came to the rescue by providing a list of books from his library to the Senate of the university. However, Panjabi was being taught at the basic level (Budhimani, Vidwani and Giani) and MA in Panjabi was introduced in the University curriculum at Khalsa College, Amritsar in the academic session 1948-49, after the partition of India in 1947.





Part 1: The Plot
 Part 2: The Plot Unfolds: Udasis
 Part 3: The Plot Takes Shape: Udasis
 Part 4: The Plot Thickens: Nirmlas
 Part 5: Corrupting Sikh Literature: Nirmlas
 Part 6: Distorting Sikh History: Nirmlas
 Part 7: Distorting Gurbani: Nirmlas
 Part 8: Dera Sants & Taksali Babas
 Part 9: The Hijacked Turn into Hijackers
 Part 10: The Hijackers' Nuclear Weapon
 Part 11: Freeing Sikhi from The Hijackers
 Part 12: The Battle Continues into the 21st C

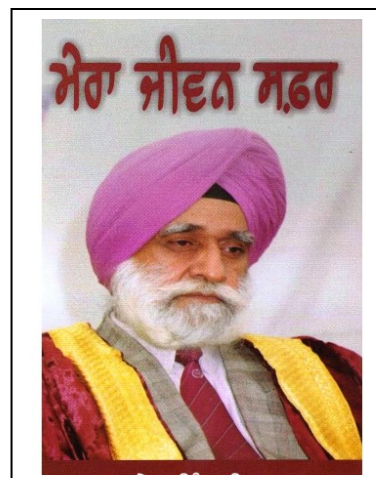
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My Role Models in School and College Days

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I was born and grew up in a small village Majhiwala Bhuler (Chak # 270, Rakh Branch), tehsil Tobha Tek Singh, district Lyallpur (now Faisalabad in Pakistan). After Partition of India in 1947, my family moved to village Chhokran, tehsil Malerkotla, district Sangrur. I started my school education in Govt. Primary school, Lasso, situated 4 km. away from my village in Feb., 1948. It was a one teacher Primary school with one unfurnished room. Most of the classes were held outside under the shady trees in summer and in bright sunshine in winter.

The students had to carry their own mats for sitting on the floor. Every class had a Monitor who was a sort of bully to maintain discipline in the class in the absence of teacher. I learnt Punjabi and basic rules of Arithmetic in grades one and two. When I joined Lower Middle School in Bhurthala Mander having three teachers in 1950, Hindi was introduced as an elective subject in grade three and English language in grade five. Science was not introduced as an elective subject till 7th grade but we were taught Social Studies (History, Geography and Civics).

I joined Khalsa High School Lasso in 7th grade. Our English teacher Inderjit Singh was a hard task master. I learnt the rules of grammar and started making sentences. Science was introduced at elementary level. Our Science teacher had the reputation of failing in his B.Sc. examination six times and ultimately he passed under a special chance granted by the Punjab University as a rare gesture. I passed my Middle School examination with high scores in English and Mathematics. I was advised by Master Harbhajan Singh Virk, a distant cousin, to join Govt. High School Malerkotla to study Science and Drawing combination for joining Polytechnic or an Engineering college after matriculation. I followed his advice and cycled twenty kilometers daily on a kutcha road to study in Malerkotla. I stood first in both 9th and 10th classes of my school. When I scored 89% in English language in 9th class, the Headmaster of my school was not impressed and he held an enquiry and my answer sheets were re-examined by the English language teacher. However, I stood my ground.

My financial situation worsened just after my admission to Govt. High School, Malerkotla. I lost my support after a murder in the family. The story of my trials and tribulations has been described in my autobiography "My Journey in Science: An Autobiography of an Indian Scientist" [1]. I was living a life of penury and there was no hope that I could continue my studies in college. I went to my Headmaster, who held the enquiry, to support me in my efforts to join Science stream in Govt. College, Malerkotla. He personally led me to the office of Principal of the college and pleaded with him to provide me financial support. I was admitted to Non-Medical Group in Science with full fee concession and grant of books from the Library for the full duration of my studies. The other teacher who provided all logistic support was my Science teacher, Harjit Singh Rai, who expired in 2021 in Calgary at the age of 93. I dedicate my essay to the memory of my benefactors, Headmaster Raghunath Sahai and Harjit Singh Rai.

To cut the story short, my journey in Science continued via Govt. Mohindra College, Patiala (B.Sc., 1961), Aligarh Muslim University, Aligarh (M.Sc., 1963), and Marie & Pierre Curie University, Paris (Doctorate in Nuclear Physics, 1972). The tale of my struggle to reach pinnacle of glory is fully illustrated in Reference [1]. The purpose

of this essay is to highlight the role of two brilliant sons of the soil, who served as my ROLE MODELS in School and College days.

Bal Singh Bajwa: I have vague memories of my visit to Layalpur (now Faisalabad) in 1946 as a young child of five years when my mother took me along to stay for a few days in the Kothi of Bal Singh Bajwa, who was a Class I officer of Punjab Govt. under the British empire. His daughter, Sukhraj Bajwa, was of my age. We used to play in the lawns of Bajwa house. One day, Bajwa Sahib entered the house and spotted me playing with his beautiful daughter and pulled me up. I am not sure what was the reason? Perhaps, we had spoiled the well manicured lawns of his Kothi. But his wife, Attar Kaur, a kind lady who always supported my mother in her days of adversity, intervened and our mood to play next day was restored.

During my School days in village Chhokran, Bal Singh Bajwa frequently used to visit his brothers living in Chhokran, who were cultivating his agricultural land. During late evenings under the moonlit night, he used to tell some tales of his rendezvous in America. Once he told about his visit to Chicago with high rise buildings touching the sky. Chicago was the birthplace of Skyscrapers during 1920-



Bal Singh Bajwa, Fruit Specialist, Punjab (1950)



Chicago reins as the City of Skyscrapers (1920 – 2020).

30 when Bajwa was a student in UC Berkeley. The Empire State building in New York was a later construction in 1930 when Bajwa returned to India. He used to recall his forays in watching national games of America and himself playing American football. In Chhokran, no one called him by his name but he was called “Vilayat Pass (educated in England) Uncle” out of respect for his higher education in USA and England.

Once, during a dust storm, he landed in the village and not finding his host, he came to spend the night in our house. My mother and Nani (maternal grandmother) took special care to entertain him by cooking delicious food. It was a hot summer day. I was put on duty to fan him while he was taking his dinner. He praised my act of serving him. I started thinking that one day I shall try my luck by going abroad for higher education like Bajwa to be called “Vilayat Pass”. It was a great motivation for me as a rustic rural lad of ten years.

The Biography of Iconic Bal Singh Bajwa: Bal Singh Bajwa, son of late Sardar Sant Singh Bajwa, was born in 1901 in the same village, Majhiwala Bhuler, where I was born forty years later in 1941. He was son of a farmer, the eldest of seven siblings, six brothers and a sister. He passed his Matriculation examination from Zamindara High School in village Jalandhar Araiyan situated at a distance of 6 km from Majhiwala Bhuler. This school was founded by Khan Sahib Mehar Abadan, who sold his land to pay for the construction of its building. It was the first high school established in the rural areas of the then united Punjab in 1911. After Partition, it was renamed as Govt. Islamia Zamindara High School and upgraded to a Secondary School. Bal Singh Bajwa scored first division, topped in his School and won a Scholarship for higher studies.

The British occupation of Punjab proved to be a blessing in disguise. To bring all round development of Punjab, the British started new educational institutions and canal colonies for development of economy based on agriculture. Nine canal colonies were created during 1892 – 1905 in the arid areas of west Punjab after digging up canals by creating barrages and head-works on the rivers of Punjab. Bajwa's village was irrigated by the outlet number 270 of the Rakh Branch, hence it was named Chak #270. The Rakh Branch originates from Lower Chenab which comes out from Khanki Head at the river Chenab. Layalpur was established in 1892 as the first planned city of Punjab. To cater to the needs of settlers in the canal colonies, the British opened a Govt. College in Layalpur in 1897 and an Agriculture College in 1906. This was called Punjab College of Agriculture and Research Institute and its foundation stone was laid by Sir Louis Dane, Governor of Punjab. In 1961, it was upgraded to the University of Agriculture, Faisalabad.

Bal Singh was a meritorious student and had won a scholarship in Matric. He joined B.Sc. agriculture in Punjab College of Agriculture, Layalpur, which was a residential college, and passed out in 1921. He was declared a topper in his batch and he won a gold medal. After serving for some years in the Agriculture Department of Punjab, he won a scholarship for higher studies abroad. In 1926, he sailed for United States and joined University of California, Berkeley campus for his Master degree. He maintained his top position even at Berkeley. Before going to UC Berkeley, Bal Singh had planned to visit England on the way back. To utilize his visit to England, he got admission to some institute in London. He stayed at Royal Botanic Gardens at KEW near London for studies in botany for eight months. Thus he was fully armed with his specialized training as a 'Fruit Specialist' before his return to India in 1928.

On return, he joined his parent department of agriculture and in 1941 became fruit specialist (Punjab agriculture Class -1 officer). On Partition of India, the Bajwa family migrated to Jalandhar city in 1947. While in the service of Indian Punjab Govt., he prepared a proposal for fruit development in the province. He selected fertile areas and established 'Garden Colonies' in each district of Punjab successfully. He worked in the same capacity of Fruit Specialist till he retired in 1956.

Bal Singh Bajwa also published some important research Papers for development of Orchards and Fruit Industry in Punjab [2-3]. He was an active Member of the Horticultural Society of India established in 1942. He was made Treasurer in 1949 when the Society was reorganized after Partition of India. He was entrusted with the office of Vice-President in 1950 when Prof. W.B. Hayes was elected as President of the Society. The society was running the Indian Journal of Horticulture in which Bajwa published his papers.

He visited Afghanistan, Iraq and Nepal as an advisor for fruit development in 1945-1946. He went on deputation to Palestine to study the working of Jewish commune settlements and their model of development of agriculture under semi-arid conditions. He was advisor to Indian princely states of Jaipur, Jodhpur, Faridkot and Nabha during and after his service in agriculture department.

After retirement, he was engaged in social and cultural activities. Bal Singh Bajwa was General Secretary of Governing Council of Layalpur Khalsa Colleges for Boys and Girls in Jalandhar. When I passed my M.Sc. (Physics) in 1963, I was looking for a job in some college. He advised me to apply in Layalpur Khalsa College, Jalandhar where I was selected as a Lecturer to teach Physics. After two months, I got selected in Guru Nanak Engineering College Ludhiana at almost the double salary. I resigned my job and applied for no objection certificate. My application went to Bajwa for approval. He did not spare me and asked to pay three months salary in lieu of notice which I had failed to give before resigning my post. I never met him after this. He was a stickler for discipline and did not spare me from meeting my obligations to the college by leaving in the mid of academic session.

He was Founder President of Gurdwara Singh Sabha, Model Town, Jalandhar which was designed by his son, Baldev Singh Bajwa, a civil engineer by profession. His eldest son, Shamsheer Singh Bajwa, was a Mechanical engineering graduate from AMU, Aligarh in 1951. I followed him to join AMU in 1961 for my M.Sc. in Physics. His youngest son, Daljit Singh Bajwa, has been living in Kitchener, Ontario, Canada since 1974. He qualified in B.Sc. agriculture in 1950 and is a holder of LL.B. degree in Laws. His daughter, Sukhraj Bajwa, was doing her B.A. when I started teaching in Layalpur Khalsa College, Jalandhar. He helped his younger brothers in their pursuit of education as advised by his father, Sant Singh. Bal Singh Bajwa died in 1972 of cardiac arrest. He left a rich legacy in the shape of Garden Colonies in Punjab.

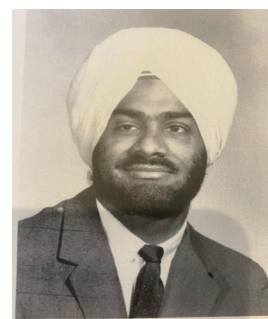
Prem Singh Kahlon: My first encounter with Prem Singh took place in 1953 when I was studying in Khalsa High School, Lasso. After passing his Matriculation from the same school in 1952, he joined B.Sc. in Govt. College of Agriculture, Ludhiana. During summer vacation, he used to spend his time helping his brother, Ranjit Singh, in farming activities. In School days, grazing cattle was my pastime, like many other boys of farmers. Our hero was Shisho (Bakshish Singh), a strongly-built boy who was our ring leader. We used to listen to his sermons of rugged common sense. Once, he pronounced that to get prominence in life, one must either become a Saint or a Dacoit. The reason was obvious: Punjab had some famous Saints like Sant Attar Singh of Mastuana and Sant Isher Singh Rarewala; and on the other hand, Janga Dacoit was ruling the roost in entire PEPSU area during 1953-55. He never advised us to study and become famous in life.

Once, I was grazing my cattle alone in the fields of Ranjit Singh. Prem Singh happened to be there per chance. He asked me about my studies. By habit, I used to carry some book for study while grazing the cattle. He took my book of chemistry and asked some basic questions. I differed with him on the content of Silicon dioxide (sand) in his fields. He told me it ranges higher than 80% while I thought it to be just 20%. I was flabbergasted by his arguments as he was an intelligent student of agriculture. When I passed my Matriculation, he advised me to appear in a competitive examination of Joint Services Wing (JSW) to join as an officer in Armed Forces of India. I had no money to pay my fees of Rs. 30 only for entrance examination and the story ended there.

The elders in my village Chhokran were all praise for Prem Singh Kahlon. He was down to earth with no airs that he was a Graduate in agriculture. He used his expertise to help other farmers in the neighborhood to use new techniques of farming. Tractors were not in common use in my village. After B.Sc., he secured a job in the Punjab Govt. Department of Agriculture and served for 3 years. Then he started teaching in the agriculture wing of a degree college at Mastuana in Sangrur district. After four years, he started collecting money for his trip to USA and sailed by end of 1960 to join Louisiana State University (LSU) at Baton Rouge in Jan. 1961. He graduated from LSU with M.Sc. in 1962 and Ph.D. in 1964.

The Biography of Prem Singh Kahlon: He was born on June 16, 1936 at village Sihawal (Chak # 417, Jhang Branch) in tehsil Toba Tek Singh and district Lyallpur (now Faisalabad, Pakistan). His father, Bahadur Singh, was an eminent person in the rural community of the area. His mother Harnam Kaur Bajwa died when Prem was a toddler. His uncle, Nazar Singh Kahlon, was in his teens. He took interest in the upbringing of Prem from his early childhood. He is so attached to his uncle that he keeps his framed photo in his office. The other lady who took care of Prem was his grandmother. She died in my village Chhokran after living for almost a century.

He went to primary school in his village where his teacher Shukar Din was only a Middle School (8th grade) graduate. During those days, British Govt. used to award scholarships in a competitive exam in 4th grade for 6 years up to high school based on your faith and population. For example, in Lyallpur district, they will select two Muslims, one Hindu and one Sikh under this scheme. Prem Singh secured the top position in Toba Tek Singh but at district level, he failed to win the Scholarship. He had lost confidence because he could not complete his reciting of Japuji that morning. His grandmother had advised him to recite Japuji as a daily routine to seek blessings of Guru Nanak for success in his life. He remained loyal to her advice all through his life.



*Prem Singh Kahlon in 1964
as a Ph.D. Scholar in LSU*

After finishing the fifth grade in Pakistan, Prem Singh was in the 6th grade when the family migrated to Indian Punjab in 1947 and settled in Patiala State. In January 1948, he was admitted to 6th grade in Govt. High School, Amargarh. The medium of instruction was Punjabi in Gurmukhi Script, rather than Urdu, in Patiala State. Fortunately, refugees were allowed to write in Urdu script instead of Gurmukhi and Prem Singh cleared his Middle School examination with 3rd position in his class. In 1950, he joined Khalsa H/S Lasso and finished his Matriculation (10th grade) in 1952, securing the first division and second position in his class.



*Prem Singh Kahlon as a Professor in his
office in TSU*

During his stint in Govt. Agriculture College, Ludhiana, Prem Singh was too much involved in extracurricular activities. He was playing almost all games as member of his College team and also participating in athletics. He was captain of college Basketball team, captain of winner Kabaddi team and won first position in weightlifting in college. As a consequence of his too much involvement in Social, Cultural and Sports activities of his college, he failed to secure first division in B.Sc.

He had to make a big sacrifice to recover his lost position in academics. His family was not rich and depended upon farming activities on a few acres of land. He had to borrow money from his uncle who treated him like his own son. The other way was to mortgage his own piece of land to raise funds for his education in USA. I guess, he did not choose the second option? He did very well in studies in LSU at Baton Rouge and after his Masters degree in Science (M.Sc.), he was awarded very prestigious Rockefeller Foundation Fellowship for his Ph.D. studies and

finished his Graduation in 1964 bringing laurels to his family.

After finishing his Ph.D. in 1964, he started teaching in Taladega College in Alabama. One day in 1965, he went to drink in a bar along with a Professor of Mathematics. Next day, he observed that a young girl was laughing in her sleeves in his class. On asking, she replied: "Mr. Singh, I saw you in the bar". He felt so much embarrassed and started thinking that it was his turban which is the cause of all trouble. He asked himself: "Should I remove turban or stop going to bar". He recalls: "In 1965, I cut my hair but kept using turban of and on but removed turban when I went to drink". One day, I was in the swimming pool at the campus without turban and the same girl asked me "Mr. Singh, where is your "Bunn" (Jurra)"? One day later, Prem saw her note book where she had drawn his pencil sketch (picture) with "Jurra" in the middle of his turban on his head. Prem was remorseful and on return to his room, he felt so much ashamed and started crying. He started wearing turban after this episode. Prem Singh

is very actively involved in Inter-faith groups and delivers talks about Sikhism. He is founder Member and Chairperson of Nashville Gurdwara Board registered under South-Eastern Sikh Religious Society of USA.

I am not fully convinced by his arguments. He could have gone to bar to drink without cutting his hair and removing his turban. There was no need to hide his identity of a Sikh. I know many others telling me such stories but I consider it as an alibi. I had to face much more harassment in University of Paris (1970-72) due to my turban initially but once the French students realized that I am not going to remove it, they became very friendly with me and my Sikh identity was an added advantage in my official dealings with University authorities. The office secretaries and ladies in University restaurants were going an extra mile to serve me on priority basis.

Prem Singh Kahlon was Director of MARC Program for 30 years in Tennessee State University (TSU). He was inducted into Gamma Sigma Delta Honor Society indicating that he was among top 10 percent of his graduating class in LSU. He recalls: "With Guru's blessing, my nick name was "Smart Indian" in the university". He had many honors to his credit like honoring him by the city council of Baton Rouge. In those days, black people including South Indian students could not even go to a restaurant and eat. However, when he went he felt privileged as he was called a Prince and some customers felt proud to entertain him with food and drinks. He feels very grateful to Guru Nanak who protected his honor and dignity in all circumstances. Prem Singh retired as Professor of TSU in 1912. He published more than a dozen research papers and guided 15 M.Sc. and 10 Ph.D. theses. The details of his resume and achievements of life in India and in the United States of America are available in the websites listed under references [4-6].

Acknowledgements: I am grateful to Daljit Bajwa (91) and his wife Guddy Bajwa for providing salient features of biography of his illustrious father, Bal Singh Bajwa, who was my Role Model in school days. I owe my thanks to Prem Singh Kahlon and his wife Darshan Bhatti Kahlon for the supply of material for collating the biography of Prem Kahlon, my Role Model in College days.

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Editor's Picks.

Rana Parmjot exposes and critiques a blatant attempt by the Jathedar of Akal Takhat to smuggle in bhrahmanical elements into Gurbani. <https://fb.watch/98Jcuyrce3/>

Sikh Women's Aid (SWA), UK's only frontline service for Sikh women, reveals - in a nationwide survey – the extent of domestic and sexual abuse of silenced Sikh women. The report paints a harrowing picture of the prevalence and effect of domestic abuse and child sexual abuse in the Sikh community – showing that 70% of respondents have suffered at the hands of a partner or members of their extended family.

<https://www.theguardian.com/society/2021/nov/20/domestic-and-sexual-abuse-of-silenced-sikh-women-revealed>

CALL ME AVARA GARDH SINGH

Avtar Singh
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AVARA GARDH SINGH. This should have been my name instead of Avtar Singh. I say it because when you will see the list of countries I have lived, worked in and visited, you will agree with me.



I was born at Lahore (West Punjab, Pakistan) in 1933 in Mayo Hospital. I was born premature, less than six months, and was kept in an incubator for over a month. My parents could only see me and not touch me. They were allowed to take me home when I was 7 months old. That is why I am the weakest and a shortest in the family. My elder brother, both his sons and both my sons are 5ft 11inches tall. My elder grand son is 6 ft tall. My father and grand father were all 6 footers.

I was 14 and a half years when Pakistan came into existence. I had done my Matric from Khalsa High School at Nankana Sahib, from Punjab University at Lahore. I was 11 when I undertook my first journey alone from Nankana Sahib to Lyallpur, where my maternal uncle (Mama Ji) S. Jaswant Singh lived. He was a well to do man and my Mammi (Bhagwant Kaur) liked me very much. I travelled to Jahrawala by train and then by bus to Lyallpur. Fortunately, Lyalpur has radial roads from the Clock Tower. You can never get lost if you know your way from the Clock Tower.

My Mama ji was a Stock Broker in Sitta mandi as it was then called. I will walk up to his office where I will get a Samosa and a Gulab Jaman. I will enjoy them and then head back home. This was my daily routine.

After that I started travelling alone to my maternal grand parents, in district Sargodha, Tahsil Bhalwal, near Kot Moman, a village Chak 65 Janubi. At the canal bridge also called Jhal because of the water fall, a horse would come from the village to take me there. I distinctly remember eating a Samoa and having tea in an earthen Kular at Chak Jhumra station before going to sleep. The train would arrive at Sargodha the next morning. I would have a wash at the station, catch the train for Bhalwal and from there ride a horse Tonga to Kot Moman.

My summer vacation was distributed between Chak 65 and my paternal village in Tahsil Pind Dadan Khan, Lilla town, 5 miles from it was our village Lilla Kahana. Horse riding used to be my favourite past time. A worker on our fields named Sadikka would run behind the horse calling out "Chote Malik please go slow."

I visited other relatives in Punjab during those years. Chniot, Samundri, Gujran Wala. I also visited my mother Gurdwara at Panja Sahib and visited Peshawar. My only regret I did not go to Jamrud to see S. Hari Singh Nalwa's place of demise. It is all memories now. 1947 changed everything.

I completed my I. Sc at Kanpur (B.N.S.D. College), went to Engineering College at the Banaras Hindu University for my Bachelors Degree in Engineering. I then joined the Army. During my army service I was selected to do a Masters degree in Engineering at the University of Roorkee. I rose to become Colonel and took voluntary premature retirement in 1981.

Those days, you got four months of leave pending retirement. I spent three months in getting my place vacated, repaired, repainted and white washed etc. In the fourth month I went to Bombay to meet my cousin, Col

Malik, who after retirement was working as Manager (Imports and Export) at the Oberio Sherrton Hotel. I was sitting at home when his phone call came. "Avtar, you want to go to Saudi Arabia". Without knowing anything about the country, its location, culture, religion, laws etc, I said Yes. I will be sending you a car at 2.30 P.M. You a meeting some one at 3.00 P.M.

The person I met was Mr. Azar Qureshi, a gentleman from Pakistan, who had studied at the Government College at Lahore. He had done his Bachelor degree in Engineering from Machlegon College at Mughal Pura, then his Masters at the Michigan University (U.S.A.) He was a very good Engineer and a thorough gentleman as I came to know him later. He was the General Manager of a Construction Company in Saudi Arabia named Al Badr Construction and Trading Company. With HQ at Jedah.

At the interview, Mr Azhar asked me, colonel what have you done? I said I had constructed roads, runways, taxi tracks and had supervised construction of Buildings, hospital, workshops and residential accommodation. Are you an Engineer? Yes. From where? Banaras Hindu University. How many years? Four. My cousin chipped in to say, he has done a Masters degree. From where? University of Rookee.

At that, Mr Azhar signalled to my cousin who signalled me to say the interview was over. In the evening my cousin told me your salary has been fixed at 7000 Rials per month. A Rial was worth Rs 3.00. It meant Rs 21000 per month Tax free. In the Army I had not received even 2100. He also said, the company would provide me three personal servants - a cook, house boy and a driver - and a personal car with a free two bed room, two bath room accommodation during my stay there. On top of that I was given one first class passage per year to India and back for me and my family.

I worked in Saudi Arabia for nearly three years. I was the Project Manager of Highway Construction Project Sec No 2 (Riyad – Al Majma Expressway). I came back to India on March 31, 1984. When I left my salary was 18,000 Rials per month and I had three offers to come back to Saudi- Arabia.

1. From the Ministry of Communication, - Minister Himself offered me that; Senior Road Engineer at US \$ 5000 per month plus other facilities.
2. From the Consultant – Wilson Marrow, a Washinton DC (USA) based Consultant as Construction Manager at \$ 5,500 plus all other facilities and perks.
3. Construction Company which offered me salary of 18000 Rials per month plus whatever I wanted.
4. My Own – Al Badr Construction Company – What ever I wanted.

Well I did not go back to Saudi Arabia.

In May 84, I got an Offer from Oman, First, I went as Manager in a National Telephone Company at Muscat. Moved after Nine months on completion of the Project, as Resident Engineer to Khasab in Masandam Province of Oman, opposite Iran, on the straits of Harmoze.

In Jan 1986, I moved to Salala, the southern part of Oman as Projects Coordinator to the Sultan (King) of Oman. I was responsible for the maintenance and refurbishment of all palaces and construction of new facilities like State Guest Houses, Sea Wall etc. It was a very prestigious job. We enjoyed our stay at Salala for little over two years.

Mean time, both our sons had gone to the USA for studies. The elder one had left in December 1984 after the Delhi Sikh genocide in November 1984, and the younger one in March 1985 from Oman. We felt, it was time for us to go and look them up. The elder one had completed his MBA and was working with Chase Manhattan Bank as Assistant Vice President and the younger one had completed his BBA from Wharton School of Finance and was working with an investment firm. We came to the USA in Feb 1988.

My son had purchased a new Volks Wagon Jetta car. He did not need it to go to his office. I took his car and we toured the East Coast till Cape Cod, returning via Georgia, seeing on the way the three "Presidents Stone Heads" carved in stone. I forget the name of the town. After that, we visited Chicago and its surroundings. After we returned, my son suggested that I take up a Job.

I worked for Cali Associates, a leading Italian Construction Company, first as a Superintendent and then as Assistant Project Manager at the Cali Financial Tower under construction at Grove Street, Jersey City. Mr Rick Daunno was the Project Manager. We hit it on very well. He left all the work planning, coordinating sub contractors work and its supervision to me. He only managed the Finances.

An incident brought me to the notice of Elder Mr. Cali, the owner. One of the prospective floor space clients wanted computer floors. They asked for it in the meeting. I chipped in to say, you will have samples of all types of computer floors available, with our quotes and work time frame in the next weekly meeting. After the meeting, Rick asked me, how will you do it. Don't worry, I said.

Next day, I picked the Yellow pages, dialed all the available companies, told them who I was and asked them to bring their samples, quotes and time frame for installing. I added 15 percent on their quotes, and gave this information in the next meeting. Meantime I had received all the floor samples and was able to show to the client. The boss was very impressed and I got a substantial raise in my salary.

I worked with Cali till May 1989. I was staying with my younger son who was staying at Manhattan, Street No 55. 2nd Avenue. I frequently went for walks along the East River to the UN Building, had coffee in the cafeteria and headed back. One day, I met some one whom I knew in India well. He saw me, we talked for some time. He was Sardar. S.M.S. Chadha who was Director Technical Cooperation and Development (DTC&D). His elder brother Major Rajeswar Singh Chadha was a dear friend and course mate at I.M.A. Dehradun. This is how I had come to know the family and SMS. Their father Sardar. M. S. Chadha (I.M.S.) was Director Health Services at Delhi.

He suddenly asked, Avtar will you go out? I asked: where? South and South East Asia. I said, Yes. I will get papers sent to you, fill them and return them quickly. I did as instructed. Two months later I received a call from UNDP telling me of my acceptance for recruitment and asking me to come and complete the formalities. Meanwhile, my name had been sent to Govt of Bhutan for their acceptance as Advisor on Roads and Rural Infrastructure Development. The clearance came. We headed for Bhutan, Thimpu.

We stayed in Bhutan for three years. My Job required extensive travel on the roads from one end to other end, training of personal and establishment of facilities.

Mr. Khanna came as Ambassador of India to Bhutan. We got on very well. Whenever I had some free time, I called Khanna Ji to say, "have the Tea ready. I am coming". Mr Navtej Singh Sarna was the first Secretary. He had visited us with the Ambassador and on his own many times with his wife and son. We came to know each other very well.

An interesting incident occurred. My elder son got married in Dec 91. After his honeymoon, he left for the U.S.A. saying that he will send sponsorship papers for his wife, Pawan Jit Kaur. My wife brought our daughter-in-law with her to Thimpu (Capital of Bhutan), flying from Delhi to Bagdogra where I arranged to pick them up.

After three months of stay, our daughter-in-law expressed a desire to go and meet her parents at Patiala. She needed a passport to fly to India. I took with me two of her photographs, her information on a paper and went to Khanna Ji. I told him the problem. He called, Navtej Singh Sarna, asked him to prepare a passport. The passport was signed and stamped. Khanna ji asked me to get it signed by Pawan, as soon I reached home. This was done and Pawan flew to India.

At Delhi, the immigration Officer asked her as to how she got her passport issued at Thimpu. I understand passports could be renewed out side of India but they could be issued in India only. She replied, I do not know. My father in law is a senior UN official. I have seen the Ambassador come to his house many times. More than that, I do not know any thing. Now, if you bother me any further, I will call him and ask him to get you the necessary clarification from your bosses. The officer said, please go. Don't get me into any trouble.

We were still in Bhutan, when we received our immigration clearance for Canada. Canada had a rule those days that you had to spend six months in the country immediately on landing. It was sometime in 1991. So, I resigned from UNDP. Why, they asked. I told the reason. They got special permission for us to stay till April 1992 in Bhutan, and then to come to Canada.

After we landed in Canada, it was suggested by UNDP that I register a consulting Company and become a consultant. As such I could stay outside the country for up to 89 days on official business, which I did. With this arrangement, I went to Vietnam thrice and Cambodia twice. On the way I visited Thailand, Phillipines. Singapore and Japan: staying a few days at each place. I visited Nepal, to review a Chinese-funded and constructed road construction project and spent a month there.

When, I received my Canadian citizenship, I was again recruited full time by UNCDF (United Nations Capital Development Fund). In this capacity I went to East Africa, Tanzania, Mwanza (on the Lake Victoria). We stayed there for over two years. We were staying in Talapia Hotel, run by S. Manjeet Singh, a great man. He looked after us very well and provided all the facilities what ever we asked for. The normal meals in the hotel were Rice with Tilapia fish in different forms, fried, curry etc. He instructed the cook to make us dishes like mater paneer, mater alu, egg curry and other vegetables curries.

We made good friends there. A Muslim lady who had married a Sikh, had completely adopted herself to Sikhism. She would go to the Gurdwara regularly and ask me for tapes of Kirtan. While there, I visited Malawi, Kenya, and Zambia. In Zambia, I stayed for about two months picked up Malaria there but soon became OK. We came back from Africa in 1999. I had completed 45 years of service in different parts of the world and was past 65. So, I decided to call it a day.

We are staying in Scarborough, Toronto, Ontario, Canada since and are enjoying our life. Our children are in the U.S.A. We visit them regularly, at least three times a year, staying with each for three weeks. But due to the Corona pandemic, there has been no visit for more than a year. We speak to our children and grand children regularly on phone. That in itself is a blessing.

The Creator has been extremely kind to us and we thank him as much as we can for his Kirpa and blessings.

ਗੁਰਬਾਣੀ ਮਨੋਰਥ

ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ

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ਜਦੋਂ ਗੱਲ ਗੁਰਬਾਣੀ ਦੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਤਾਂ ਇਸ ਦਾ ਭਾਵ ਹੁੰਦਾ ਹੈ: ਉਹ ਬਾਣੀ ਜੋ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅੰਕਿਤ ਹੈ। ਫਿਰ ਜਦੋਂ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨੀ ਹੋਵੇ ਤਾਂ ਇਹ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਰਚਣਾ, ਅਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸਥਾਪਨਾ ਦਾ ਮਨੋਰਥ ਧਿਆਨ ਵਿਚ ਰੱਖਿਆ ਜਾਵੇ। ਫਿਰ ਇਹ ਵੀ ਜ਼ਰੂਰੀ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਉਸ ਮਨੋਰਥ ਦੇ ਅਨੁਕੂਲ ਹੋਵੇ ਜਿਸ ਕਾਰਨ ਇਸ ਗੁਰਬਾਣੀ ਦੀ ਰਚਣਾ ਕੀਤੀ ਗਈ ਹੈ। ਜੇਕਰ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਉਸ ਮਨੋਰਥ ਦੇ ਅਨੁਕੂਲ ਨਹੀਂ ਹੁੰਦੀ ਤਾਂ ਉਹ ਵਿਆਖਿਆ ਠੀਕ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ਜਦੋਂ ਗੁਰਬਾਣੀ ਦੇ ਉਦੇਸ਼ ਅਤੇ ਉਪਦੇਸ਼ ਦੀ ਪਰਖ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਤਾਂ ਇਹ ਪਰਤੱਖ ਹੁੰਦਾ ਹੈ ਕਿ ਇਹ ਬਾਣੀ ਇਕ, ਪ੍ਰੈਕਟੀਕਲ, ਸਾਰਥਕ, ਸੁਚੱਜਾ ਜੀਵਨ ਜੀਉਣ ਲਈ ਅਨਮੋਲ ਫ਼ਲਸਫ਼ਾ ਪ੍ਰਦਾਨ ਕਰਦੀ ਹੈ। ਇਹ ਵੀ ਸਮਝ ਆਉਂਦੀ ਹੈ ਕਿ ਇਹ ਫ਼ਲਸਫ਼ਾ ਕੇਵਲ ਆਪਣਾ ਨਿਜੀ ਜੀਵਨ ਸੁਧਾਰਨ ਤਕ ਹੀ ਸੀਮਤ ਨਹੀਂ ਹੈ। ਇਸ ਫ਼ਲਸਫ਼ੇ ਦਾ ਉਦੇਸ਼ ਇਕ ਸੁਚੱਜਾ ਅਤੇ ਅਰਥ ਭਰਪੂਰ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਕਰਨਾ ਵੀ ਹੈ। ਅਸਲੀਅਤ ਇਹ ਹੈ ਕਿ ਇਸ ਗ੍ਰੰਥ ਦੀ ਰਚਣਾ ਮਨੁੱਖ ਦੇ ਕਲਿਆਣ ਅਤੇ ਸਮਾਜ ਸੁਧਾਰ ਲਈ ਹੀ ਕੀਤੀ ਗਈ ਹੈ। ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ ਉਦੇਸ਼ ਤਾਂ ਇਕ ਖੁਸ਼ਹਾਲ ਅਤੇ ਸੁਖਾਵੇ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਕਰਨਾ ਸੀ। ਐਸਾ ਸਮਾਜ ਜਿਥੇ ਕੋਈ ਉਚ ਨੀਚ ਦਾ ਸਵਾਲ ਨਾ ਹੋਵੇ, ਕੋਈ ਛੂਤ ਛਾਤ ਵਾਲੀ ਨਫਰਤ ਨਾ ਹੋਵੇ। ਕਿਤੇ ਵੈਰ ਵਿਰੋਧ ਨਾ ਹੋਵੇ। ਇਕ ਬਰਾਬਰਤਾ ਵਾਲਾ ਸਲੂਕ ਹੋਵੇ ਅਤੇ ਦਿਲਾਂ ਵਿਚ ਪਿਆਰ ਅਤੇ ਸਤਿਕਾਰ ਹੋਵੇ। ਇਸ ਮਨੋਰਥ ਦੀ ਪੂਰਤੀ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਸਮਝਾਇਆ ਕਿ ਧਰਮ ਦੇ ਨਾਮ 'ਤੇ ਜੋ ਵਹਿਮਾਂ-ਭਰਮਾਂ ਅਤੇ ਕਰਮਕਾਂਡਾਂ ਵਾਲਾ ਜਾਲ ਵਿਸ਼ਾ ਰੱਖਿਆ ਹੈ ਉਸ ਤੋਂ ਬਾਹਰ ਆਇਆ ਜਾਵੇ। ਈਰਖਾ, ਵੈਰ-ਵਿਰੋਧ, ਕਾਮ, ਕ੍ਰੋਧ ਲੋਭ, ਹੰਕਾਰ ਆਦਿ ਵਾਲੀ ਕੂੜ ਦੀ ਪਾਲ ਤੋੜ ਕੇ ਇਕ ਸਾਰਥਕ ਜੀਵਨ ਜੀਵਿਆ ਜਾਵੇ। ਇਸ ਤਰ੍ਹਾਂ ਇਕ ਸੁਖਾਵਾਂ ਤੇ ਖੇੜੇ ਵਾਲਾ ਮਾਹੌਲ ਪੈਦਾ ਕੀਤਾ ਜਾਵੇ ਅਤੇ ਐਸਾ ਸਮਾਜ ਸਿਰਜਿਆ ਜਾਵੇ ਜਿਥੇ ਪਿਆਰ ਹੀ ਪਿਆਰ ਹੋਵੇ।

ਗੁਰਬਾਣੀ ਦੇ ਇਸ ਮਨੋਰਥ ਦੀ ਪੂਰਤੀ ਲਈ ਇਹ ਜ਼ਰੂਰੀ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਦੇ ਹਰ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਇਸ ਮਨੋਰਥ ਦੇ ਅਨੁਕੂਲ ਹੋਵੇ। ਹਰ ਸ਼ਬਦ ਵਿਚੋਂ ਸਮਾਜ ਸੁਧਾਰ ਅਤੇ ਮਾਨਵ ਕਲਿਆਣ ਦਾ ਸੁਨੇਹਾ ਮਿਲੇ। ਹਰ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਕਰਦਿਆਂ ਇਹ ਸਪਸ਼ਟ ਕੀਤਾ ਜਾਵੇ ਕਿ ਵਿਖਾਵੇ ਵਾਲੇ ਜੋ ਕਰਮਕਾਂਡ ਕੀਤੇ ਜਾਂਦੇ ਹਨ, ਉਹ ਪਖੰਡ ਹੀ ਹੁੰਦੇ ਹਨ। ਜੇਕਰ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਐਸੇ ਮਨੋਰਥ ਦੇ ਅਨੁਕੂਲ ਨਹੀਂ ਹੁੰਦੀ ਹੈ ਤਾਂ ਉਹ ਵਿਆਖਿਆ ਠੀਕ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ਐਸੀ ਸੁਹਿਰਦ ਵਿਆਖਿਆ ਲਈ ਗੁਰਬਾਣੀ ਦੇ ਕੁਝ ਮੂਲ ਸਿਧਾਂਤ ਸਪਸ਼ਟ ਹੋਣੇ ਜ਼ਰੂਰੀ ਹਨ। ਨਾਲ ਹੀ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਇਨ੍ਹਾਂ ਮੂਲ ਸਿਧਾਂਤਾਂ ਦੀ ਕਸਵੱਟੀ ਤੇ ਪੂਰੀ ਉਤਰਨੀ ਲਾਜ਼ਮੀ ਹੈ। ਗੁਰਬਾਣੀ ਨੂੰ ਸਮਝਣ ਅਤੇ ਸਮਝਾਉਣ ਵਿਚ ਜੇ ਭੁਲੇਖੇ ਪਏ ਹੋਏ ਹਨ ਉਹ ਸਿਰਫ ਇਸੇ ਲਈ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਸਮੇਂ ਇਨ੍ਹਾਂ ਮੂਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਅਨਗੌਲਿਆਂ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਦੇ ਇਲਾਵਾ ਬ੍ਰਾਹਮਣਵਾਦ ਦੇ ਪ੍ਰਭਾਵ ਹੇਠ ਆ ਕੇ ਕੀਤੀ ਗਈ ਵਿਆਖਿਆ ਗੁਰਬਾਣੀ ਦੇ ਮਨੋਰਥ ਤੇ ਪੂਰੀ ਨਹੀਂ ਉਤਰਦੀ ਜਿਸ ਕਾਰਨ ਆਮ ਲੋਕ ਉਨ੍ਹਾਂ ਵਹਿਮਾਂ-ਭਰਮਾਂ ਅਤੇ ਕਰਮਕਾਂਡਾਂ ਵਿਚ ਫਸੇ ਹੀ ਰਹਿ ਗਏ ਹਨ। ਐਸੀ ਵਿਆਖਿਆ ਦੇ ਕਾਰਨ ਲੋਕ ਹੋਰ ਵੀ ਕਈ ਭੁਲੇਖਿਆਂ ਵਿਚ ਉਲਝ ਗਏ ਹਨ।

ਪਹਿਲਾ ਸਿਧਾਂਤ ਤਾਂ ਇਹ ਹੈ ਕਿ ਗੁਰਬਾਣੀ ਸੱਚੀ ਬਾਣੀ ਹੈ। ਇਹ ਸੱਚੀ ਬਾਣੀ ਇਸ ਲਈ ਹੈ ਕਿਉਂਕਿ ਇਸ ਬਾਣੀ ਰਾਹੀਂ ਯੂਨੀਵਰਸਲ ਟਰੂਥ (Universal Truth) ਸਰਬਵਿਆਪਕ ਸੱਚ ਨੂੰ ਉਜਾਗਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਸ ਬਾਣੀ ਰਾਹੀਂ ਜਿਸ ਗਿਆਨ ਦੀ

ਸੋਝੀ ਦਿੱਤੀ ਗਈ ਹੈ ਉਹ ਸੱਚ ਦੇ ਅਧਾਰ 'ਤੇ ਪੂਰੀ ਉਤਰਦੀ ਹੈ। ਸੱਚ ਕਦੀ ਬਦਲਦਾ ਨਹੀਂ। ਜਿਵੇਂ ਸੱਚ (ਰਬਿਓਸੈਨ ਓਨਦ ਲੋਗਚਿ) ਤਰਕ ਦੇ ਅਧਾਰ 'ਤੇ ਪੂਰਾ ਉਤਰਦਾ ਹੈ ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਵੀ ਤਰਕ ਦੇ ਅਧਾਰ 'ਤੇ ਪੂਰੀ ਉਤਰਨੀ ਚਾਹੀਦੀ ਹੈ।

ਇਸੇ (ਯੂਨੀਵਰਸਲ ਟਰੂਥ) ਸੰਪੂਰਨ ਸੱਚ ਭਾਵ ਕੁਦਰਤ ਦੇ ਨਿਯਮਾਂ ਦੀਆਂ ਅਟੱਲ ਸਚਾਈਆਂ ਵਿਚੋਂ ਇਕ ਸਚਾਈ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪਹਿਲੇ ਪੰਨੇ ਉਤੇ ਇਸ ਤਰ੍ਹਾਂ ਬਿਆਨ ਕੀਤੀ ਹੈ: “ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ” ॥ ‘ਹੁਕਮ’ ਤੋਂ ਭਾਵ ਹੈ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਜੋ ਅਟੱਲ ਹਨ, ਜੋ ਸੱਚੇ ਹਨ, ਬਦਲੇ ਨਹੀਂ ਜਾ ਸਕਦੇ। ਹੁਕਮ ਦਾ ਭਾਵ ਹੈ Law of Nature ਜਿਸ ਨੂੰ Cosmos Law ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਕਿ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਤੋਂ ਇਹ ਸਪਸ਼ਟ ਹੋਵੇ ਕਿ ਜੇ ਕੁਝ ਵੀ ਵਾਪਰਿਆ ਹੈ ਜਾਂ ਜੇ ਕੁਝ ਵਾਪਰਦਾ ਹੈ ਉਹ ਕੁਦਰਤ ਦੇ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਹੀ ਵਾਪਰਿਆ ਜਾਂ ਵਾਪਰਦਾ ਹੈ, ਕੋਈ ਅਨਹੋਣੀ ਜਾਂ ਕਰਾਮਾਤ ਨਹੀਂ ਹੁੰਦੀ। ਐਸੀ ਕੀਤੀ ਵਿਆਖਿਆ ਹੀ ਤਰਕ ਦੇ ਅਧਾਰ ਤੇ ਪੂਰੀ ਉਤਰ ਸਕਦੀ ਹੈ। ਤਾਂ ਹੀ ਇਹ ਬਾਣੀ ਸੱਚੀ ਬਾਣੀ ਕਹੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਤੋਂ ਅਟੱਲ ਸਚਾਈ ਦਾ ਪ੍ਰਗਟਾਵਾ ਹੋਣਾ ਲਾਜ਼ਮੀ ਹੈ।

ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਕਰਨ ਸਮੇਂ ਇਨ੍ਹਾਂ ਬੁਨਿਆਦੀ ਨੁਕਤਿਆਂ ਦੇ ਨਾਲ ਹੋਰ ਵੀ ਸਿਧਾਂਤ ਹਨ ਜਿਨ੍ਹਾਂ ਨੂੰ ਅਖੇਂ ਪ੍ਰੇਖੇ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਤਾਂ ਰੱਬ ਦੇ ਸੰਕਲਪ ਨੂੰ ਸਮਝਣਾ ਬਹੁਤ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਸੰਬੰਧ ਵਿਚ ਇਹ ਤਾਂ ਹਰ ਕੋਈ ਸਮਝਦਾ ਹੈ ਕਿ ਰੱਬ ਜੀ ਦਾ ਕੋਈ ਰੂਪ, ਰੇਖ ਜਾਂ ਰੰਗ ਨਹੀਂ ਹੈ। ਇਹ ਵੀ ਸਪਸ਼ਟ ਹੈ ਕਿ ਰੱਬ ਜੀ ਕਿਸੇ ਆਸਮਾਨ ਉੱਤੇ ਨਹੀਂ ਰਹਿੰਦੇ। ਇਹ ਵੀ ਸਬ ਸਮਝਦੇ ਹਨ ਕਿ ਰੱਬ ਜੀ ਸਭ ਦੇ ਦਿਲਾਂ ਅੰਦਰ ਹੀ ਵਸਦੇ ਹਨ। ਰੱਬ ਜੀ ਜੰਮਦੇ ਮਰਦੇ ਵੀ ਨਹੀਂ। ਰੱਬ ਜੀ ਕਿਸੇ ਨਾਲ ਈਰਖਾ, ਵੈਰ, ਵਿਰੋਧ ਵੀ ਨਹੀਂ ਕਰਦੇ। ਰੱਬ ਜੀ ਸਰਬ ਵਿਆਪੀ ਹਨ। ਫਿਰ ਵੀ ਧਰਮ ਦੇ ਠੇਕੇਦਾਰਾਂ ਨੇ ਵਖਰੇ ਵਖਰੇ ਧਰਮ ਬਣਾ ਕੇ ਵਖਰੇ ਵਖਰੇ ਰੱਬ ਘੜ ਲਏ ਹਨ ਅਤੇ ਮਨੁੱਖਾਂ ਨੂੰ ਇਨਸਾਨੀਅਤ ਤੋਂ ਦੂਰ ਕਰਕੇ ਮਨੁੱਖਾਂ ਵਿਚ ਵੰਡੀਆਂ ਪਾ ਦਿੱਤੀਆਂ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਧਰਮ ਦੇ ਨਾਮ 'ਤੇ ਨਫਰਤ ਪੈਦਾ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ।

ਇਹ ਸਮਝਣਾ ਅਤੇ ਸਮਝਾਉਣਾ ਪਵੇਗਾ ਕਿ ਜਦੋਂ ਰੱਬ ਜੀ ਜਾਂ ਵਾਹਿਗੁਰੂ ਜੀ ਹਿਰਦੇ ਦੇ ਅੰਦਰ ਹੀ ਵਸਦੇ ਹਨ ਤਾਂ ਉਸ ਨੂੰ ਜਪਣਾ ਜਾਂ ਯਾਦ ਕਿਵੇਂ ਕਰਨਾ ਹੈ? ਜੇਕਰ ਕਿਸੇ ਵੀ ਸ਼ਬਦ ਦੀ ਵਿਆਖਿਆ ਐਸੀ ਕੀਤੀ ਜਾਵੇ ਜਿਸ ਤੋਂ ਇਹ ਪ੍ਰਭਾਵ ਉਪਜੇ ਕਿ ਰੱਬ ਜੀ ਜਾਂ ਵਾਹਿਗੁਰੂ ਜੀ ਦਾ ਨਾਮ ਕਿਸੇ ਖਾਸ ਢੰਗ ਨਾਲ ਦੇਹਰਾਇਆ ਜਾਵੇ ਭਾਵ ਜਪਿਆ ਜਾਵੇ ਤਾਂ ਵਾਹਿਗੁਰੂ ਜੀ ਕੋਈ ਖਾਸ ਮਹਿਰਬਾਣੀ ਕਰ ਦੇਣਗੇ ਤਾਂ ਇਹ ਇਕ ਭਰਮ ਹੀ ਹੋ ਸਕਦਾ ਹੈ। ਵਾਹਿਗੁਰੂ ਜੀ ਕਿਸੇ ਚਾਪਲੂਸੀ ਦੇ ਮੁਥਾਜ ਨਹੀਂ ਹਨ। ਗੁਰਬਾਣੀ ਤਾਂ ਸਪਸ਼ਟ ਕਰਦੀ ਹੈ:

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੧੪੨੦)

ਰੱਬ ਜੀ ਨੂੰ ਸਮਝਣ ਵਾਸਤੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਰੱਬ ਜੀ ਨੂੰ ਕਈ ਨਾਵਾਂ ਨਾਲ ਸੰਬੋਧਨ ਕੀਤਾ ਹੈ ਅਤੇ ਰੱਬ ਜੀ ਨੂੰ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ (“ਗੁਣੀ ਨਿਧਾਨੁ”, “ਗੁਣਤਾਸਾ” “ਗੁਣਤਾਸੁ” ਆਦਿ) ਕਰ ਕੇ ਵੀ ਸੰਬੋਧਨ ਕੀਤਾ ਹੈ। ਜਿਵੇਂ ਕਿ:

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੨);

ਸਿਮਰਿ ਨਾਨਕ ਸਾਚੇ ਗੁਣਤਾਸਾ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੧੧੪੭);

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੨੬);

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੮੫); ਆਦਿ।

ਇਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਹੋਰ ਵੀ ਕਈ ਪੰਗਤੀਆਂ ਹਨ ਜਿਨ੍ਹਾਂ ਰਾਹੀਂ ਇਹ ਸਪਸ਼ਟ ਕੀਤਾ ਹੈ ਕਿ ਰੱਬ ਤਾਂ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਹੈ। ਇਸ ਅਨੁਸਾਰ ਇਹ ਸਮਝਣਾ ਅਤੇ ਸਮਝਾਉਣਾ ਪਵੇਗਾ ਕਿ ਜਦੋਂ ਰੱਬ ਜੀ ਜੋ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਹੈ ਤਾਂ ਉਸ ਦਾ ਨਾਮ ਜਪਣਾ ਕਿਵੇਂ ਹੈ? ਸਪਸ਼ਟ ਹੈ ਕਿ ਰੱਬ ਜੀ ਦਾ ਨਾਮ ਜਪਣ ਤੋਂ ਭਾਵ ਹੈ ਰੱਬ ਜੀ, ਵਾਹਿਗੁਰੂ ਜੀ, ਦੇ ਗੁਣਾਂ ਨੂੰ ਯਾਦ ਰੱਖਣਾ। ਵਾਹਿਗੁਰੂ ਦੇ ਗੁਣਾਂ ਨੂੰ ਸਮਝਣਾ ਅਤੇ ਉਨ੍ਹਾਂ ਗੁਣਾਂ ਅਨੁਸਾਰ ਜੀਵਨ ਜੀਉਣਾ ਹੀ ਨਾਮ ਜਪਣਾ ਹੈ। ਰੱਬੀ ਗੁਣਾਂ ਅਨੁਸਾਰ ਵਿਚਰਨਾ ਹੀ ਰੱਬ ਜੀ (ਵਾਹਿਗੁਰੂ) ਦਾ ਨਾਮ

ਜਪਣਾ ਹੈ। ਅਨੁਭਵ ਇਹ ਕੀਤਾ ਗਿਆ ਹੈ ਕਿ ਇਸ ਨੁਕਤੇ ਨੂੰ ਠੀਕ ਤਰ੍ਹਾਂ ਨਾ ਤਾਂ ਸਮਝਿਆ ਗਿਆ ਹੈ ਅਤੇ ਨਾ ਹੀ ਸਮਝਾਇਆ ਗਿਆ ਹੈ।

ਗੁਰਬਾਣੀ ਵਿਚ ਰੱਬ ਜੀ ਨੂੰ 'ਨਾਮ' ਕਹਿ ਵੀ ਸੰਬੋਧਨ ਕੀਤਾ ਹੈ। ਜਿਵੇਂ ਕਿ:

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ “ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੨੮੪)

ਭਾਵ ਸਭ ਖੰਡ ਬ੍ਰਹਮੰਡ, ਆਗਾਸ ਪਾਤਾਲ, ਇਸ ਸਾਰੇ ਬ੍ਰਹਮੰਡ ਦੀ ਜੋ ਰਚਣਾ ਕਤੀ ਗਈ ਹੈ ਉਹ ਸਬ ਉਸ 'ਨਾਮ' ਭਾਵ ਅਕਾਲਪੁਰਖ (ਰੱਬ ਜੀ) ਦੇ ਆਸਰੇ ਹੀ ਹੈ, ਉਸ ਦੇ ਹੁਕਮ (ਨਿਯਮਾਂ) ਅਨੁਸਾਰ ਹੀ ਚਲਦੇ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ “ਨਾਮ” ਸ਼ਬਦ ਨੂੰ ਅਕਾਲਪੁਰਖ ਲਈ ਵਰਤਿਆ ਗਿਆ ਹੈ। “ਨਾਮ” ਤੋਂ ਭਾਵ, ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਵੀ ਹੈ। ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਦਾ ਅਰਥ ਇਹ ਵੀ ਹੈ ਕਿ ਇਹ ਸਬ ਖੰਡ ਬ੍ਰਹਮੰਡ, ਆਗਾਸ ਪਾਤਾਲ ਆਦਿ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਅਨੁਸਾਰ (ਉਸ ਦੇ ਹੁਕਮ ਅੰਦਰ) ਹੀ ਆਪਣੀ ਚਾਲ ਚਲ ਰਹੇ ਹਨ।

ਇਸੇ ਤਰ੍ਹਾਂ “ਸਤਿ ਨਾਮੁ” ਤੋਂ ਭਾਵ ਹੈ ਕਿ ਕੁਦਰਤ ਦੇ ਨਿਯਮ ਸੱਚੇ ਹਨ, ਅਟੱਲ ਹਨ, ਬਦਲੇ ਨਹੀਂ ਜਾ ਸਕਦੇ।

ਗੁਰਬਾਣੀ ਵਿਚ “ਨਾਮ” ਸ਼ਬਦ ਨੂੰ ਕਈ ਤਰ੍ਹਾਂ ਨਾਲ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਇਸੇ ਲਈ ਸ਼ਬਦ “ਨਾਮ” ਨੂੰ ਵਿਸਥਾਰ ਨਾਲ ਸਮਝਣਾ ਬਹੁਤ ਲਾਜ਼ਮੀ ਹੈ। ਗੁਰਬਾਣੀ ਦੀ ਪੰਗਤੀ ਹੈ: “ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ” ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੧੪੨੯) ਇਥੇ “ਨਾਮੁ” ਤੋਂ ਭਾਵ ਹੈ ਸੋਝੀ (ਗਿਆਨ) ਦੀ ਪ੍ਰਾਪਤੀ ਹੋਣਾ, ਜਾਂ (Enlightenment attain ਕਰਨਾ) ਰੱਬੀ ਗੁਣ ਚੰਗੇ ਸੁਚੱਜੇ ਗੁਣਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੀ ਨਾਮ ਜਪਣਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਪੰਗਤੀ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਜੇਕਰ (ਨਾਮੁ ਮਿਲੈ) ਚੰਗੇ ਗੁਣਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਹੋ ਜਾਵੇ ਤਾਂ ਉਹ ਹੀ ਜੀਵਨ ਮੈਂ ਜੀਵਾਂ। ਜਾਂ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ (ਸੋਝੀ) ਹੋਣ ਨਾਲ ਹੀ ਅਸਲ ਜੀਵਨ ਹੈ, ਮੈਂ ਐਸੇ ਗਿਆਨ ਵਾਲਾ (ਸੋਝੀ ਵਾਲਾ) ਜੀਵਨ ਹੀ ਜੀਵਾਂ। ਐਸੇ ਗੁਣਵਾਨ, ਸੋਝੀ ਵਾਲੇ, ਗਿਆਨ ਭਰਪੂਰ ਜੀਵਨ ਜੀਉਣ ਨਾਲ ਹੀ ਹੋ ਸਕਦਾ ਹੈ ‘ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ’। ਤਨ ਅਤੇ ਮਨ ਖਿੜਿਆ ਰਹਿ ਸਕਦਾ ਹੈ।

ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦਾ ਫ਼ਰਮਾਨ ਹੈ:

ਜਹਾਂ ਨਾਮੁ ਮਿਲੈ ਤਹ ਜਾਉ ॥ (ਗ: ਗ: ਸ: ਪੰਨਾ-੪੧੪)

ਭਾਵ ਜਿਸ ਜਗ੍ਹਾ (ਸੰਗਤ) ਤੋਂ “ਨਾਮੁ ਮਿਲੈ” ਚੰਗੇ ਗੁਣਾਂ ਦੀ, ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੋਵੇ, ਕੋਈ ਸੋਝੀ ਆਉਂਦੀ ਹੋਵੇ ਤਾਂ ਉਸੇ ਜਗ੍ਹਾ ਤੇ ਮੈਂ ਜਾਵਾਂ ਜਾਂ ਜਾਇਆ ਜਾਵੇ।

ਇਸ ਅਨੁਸਾਰ ਨਾਮ ਜਪਣ ਤੋਂ ਭਾਵ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ, ਚੰਗੇ ਗੁਣਾਂ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੀ ਨਾਮ ਜਪਣਾ ਹੈ। ਜਦ ਤਕ ਇਸ ਸੰਕਲਪ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸਮਝਿਆ ਨਹੀਂ ਜਾਂਦਾ ਉਤਨੀ ਦੇਰ ਭੁਲੇਖੇ ਦੂਰ ਨਹੀਂ ਹੋ ਸਕਦੇ ਅਤੇ ਸਮਾਜ ਦਾ ਸੁਧਾਰ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਲੋਕ ਕੇਵਲ ਰੱਟਾ ਪਾਠ ਵਿਚ ਰੁਝੇ ਰਹਿਣਗੇ। ਸਾਰਥਕ ਜੀਵਨ ਜੀਉਣ ਦੀ ਸੋਝੀ ਨਹੀਂ ਆਵੇਗੀ।

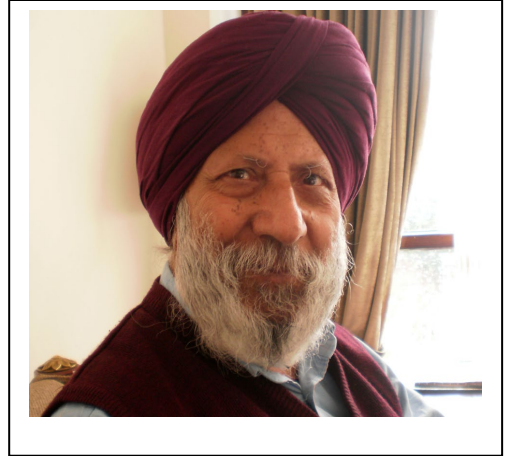
ਜੇਕਰ ਗੁਰਬਾਣੀ ਦੇ ਹੋਰ ਵੀ ਇਸੇ ਤਰ੍ਹਾਂ ਦੇ ਨੁਕਤੇ ਸਮਝ ਕੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਗੁਰਬਾਣੀ ਦੇ ਮਨੋਰਥ ਅਨੁਕੂਲ ਕੀਤੀ ਜਾਵੇ, ਤਾਂ ਹੀ, ਜਿਥੇ ਮਨੁੱਖੀ ਜੀਵਨ ਸਫਲਾ ਹੋਵੇਗਾ ਉੱਥੇ ਸਮਾਜ ਸੁਧਾਰ ਵੀ ਹੋਵੇਗਾ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰਬਾਣੀ ਦਾ ਮਨੋਰਥ ਵੀ ਪੂਰਾ ਹੋ ਸਕੇਗਾ।

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਪ੍ਰਕਾਸ਼ ਦਿਵਸ ਦੀ ਤਾਰੀਖ

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ਪਿਛਲੇ ੧੦੦ ਸਾਲਾਂ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਜਨਮ ਤਾਰੀਖ ਬਾਰੇ ਇਨ੍ਹਾਂ ਕੁੱਝ ਲਿਖਿਆ ਜਾ ਚੁੱਕਾ ਹੈ ਕਿ ਹੋਰ ਕੁੱਝ ਲਿਖਣਾ ਸ਼ਾਇਦ ਵਾਲ ਦੀ ਖੱਲ ਲਾਹੁਣੀ ਸਮਝਿਆ ਜਾਵੇ। ਪਰ ਇਕ ਐਸਾ ਦ੍ਰਿਸ਼ਟੀ ਕੋਣ ਹੈ ਜਿਸ ਤੋਂ ਅਜੇ ਤਕ ਇਸ ਵਿਸ਼ੇ ਨੂੰ ਕਿਸੇ ਨੇ ਛੋਹਿਆ ਨਹੀਂ। ਇਸ ਪੇਪਰ ਵਿੱਚ ਅਸੀਂ ਇਸ ਨਵੇਂ ਦ੍ਰਿਸ਼ਟੀ ਕੋਣ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਦਾ ਯਤਨ ਕਰਾਂਗੇ।

ਇਸ ਤੋਂ ਪਿਹਲਾਂ ਕਿ ਇਹ ਦ੍ਰਿਸ਼ਟੀ ਕੋਣ ਪੇਸ਼ ਕੀਤਾ ਜਾਵੇ ਅੱਜ ਤਕ ਜੋ ਵਿਚਾਰ ਇਸ ਸੰਧਰਭ ਵਿੱਚ ਆਏ ਹਨ ਉਨ੍ਹਾਂ ਦਾ ਸਾਰੰਸ਼ ਦੇਣਾ ਅਨਉਚਿਤ ਨਹੀਂ ਹੋਵੇਗਾ।

ਪਹਿਲਾ ਪੱਖ: ਇਹ ਪੱਖ ਪੁਰਾਣੀਆਂ ਜਨਮ ਸਾਖੀਆਂ ਦੇ ਹਵਾਲੇ ਰਾਹੀਂ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸ਼ੀ ੧੫੨੬ ਬਿਕ੍ਰਮੀ ਪ੍ਰਕਾਸ਼ ਦਿਵਸ ਮੰਨਣ ਵਾਲਿਆਂ ਦਾ ਹੈ। ਪੁਰਾਣੇ ਸੋਮਿਆਂ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਆਯੂ ੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ ਅਤੇ ੭ ਦਿਨ ਲਿਖੀ ਹੋਈ ਹੈ, ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਮਿਲਦੀ ਹੈ। ਇਸ ਪੱਖ ਦੇ ਵਿਚਾਰਵਾਨ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅਤੇ ਪ੍ਰਕਾਸ਼ ਦੀਆਂ ਤਾਰੀਖਾਂ ਨੂੰ ਤਾਂ ਸਹੀ ਮੰਨਦੇ ਹਨ ਪਰ ਆਯੂ ੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ ਤੇ ੭ ਦਿਨ ਨੂੰ ਠੀਕ ਨਹੀਂ ਮੰਨਦੇ ਕਿਉਂਕਿ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸ਼ੀ, ੧੫੨੬ ਬਿ: ਤੋਂ ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਤੱਕ ਸਮਾਂ ੭੦ ਸਾਲ ਤੋਂ ਘੱਟ ਬਣਦਾ ਹੈ।

ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸ਼ੀ, ੧੫੨੬ ਬਿ:

= ੨੦ ਅਕਤੂਬਰ, ੧੪੬੯ ਸ: ਸ:

= ੨੧ ਕੱਤਕ, ੧੫੨੬ ਬਿ: ਸੂਰਜੀ (ਸੰਗ੍ਰਾਮੀ)

ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ:

= ੭ ਸਤੰਬਰ, ੧੫੩੯ ਸ: ਸ:

= ੮ ਅੱਸੂ, ੧੫੯੬ ਬਿ: ਸੂਰਜੀ

= ਐਤਵਾਰ

ਗੁਰੂ ਜੀ ਦੀ ਆਯੂ

(ੳ) ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸ਼ੀ, ੧੫੨੬ ਬਿ: ਤੋਂ ਅੱਸੂ

ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਤੱਕ

= ੬੯ ਸਾਲ, ੧੦ ਮਹੀਨੇ, ੧੦ ਦਿਨ

(ਚੰਦ੍ਰਸਾਲ ਅਨੁਸਾਰ)

(ਅ) ੨੧ ਕੱਤਕ, ੧੫੨੬ ਬਿ: ਤੋਂ ੮ ਅੱਸੂ, ੧੫੯੬ ਬਿ: ਤੱਕ
=੬੯ ਸਾਲ ੧੦ ਮਹੀਨੇ, ੧੮ ਦਿਨ
(ਸੂਰਜੀ ਸਾਲ ਅਨੁਸਾਰ)

(ੲ) ੨੦ ਅਕਤੂਬਰ, ੧੪੬੯ ਸ: ਸ: ਤੋਂ ੭ ਸਤੰਬਰ, ੧੫੩੯ ਸ: ਸ: ਤੱਕ
=੬੯ ਸਾਲ, ੧੦ ਮਹੀਨੇ, ੧੮ ਦਿਨ

ਦੂਜਾ ਪੱਖ: ਅਧੁਨਿਕ ਖੋਜਕਾਰਾਂ ਦਾ ਵਿਚਾਰ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅੱਸੂ ਸੁਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਹੈ। ਇਹ ਤਾਰੀਖ ਪਹਿਲੇ ਪੱਖ ਵਾਲਿਆਂ ਨਾਲੋਂ ੧੫ ਦਿਨ ਬਾਅਦ ਦੀ ਹੈ, ਕਿਉਂਕਿ ਉੱਤਰੀ ਭਾਰਤ ਵਿੱਚ ਪ੍ਰਚੱਲਤ ਚੰਦ੍ਰਮਾਸ ਵਿੱਚ ਸੁਦੀ ਦਾ ਪੱਖ (ਚਾਨਣਾ ਪੱਖ), ਵਦੀ ਪੱਖ (ਅਨੁਰਾ ਪੱਖ) ਤੋਂ ਪਿੱਛੇ ਆਉਂਦਾ ਹੈ। ਇਸ ਵਿਚਾਰ ਵਾਲੇ ਗੁਰੂ ਜੀ ਦੀ ਆਯੂ ੭੦, ਸਾਲ, ੫ ਮਹੀਨੇ, ਅਤੇ ੭ ਦਿਨ ਮੰਨਦੇ ਹਨ। ਆਯੂ ਨੂੰ ਜੋਤੀ ਜੋਤ ਦੀ ਤਾਰੀਖ (ਚੰਦ੍ਰਮਾਸ ਅਨੁਸਾਰ) ਚੋਂ ਘਟਾ ਕੇ ਗੁਰੂ ਜੀ ਦੀ ਜਨਮ ਤਾਰੀਖ ਵੈਸਾਖ ਸੁਦੀ ੩, ੧੫੨੬ ਬਿ: ਬਣਾ ਲੈਂਦੇ ਹਨ। ਹੁਣ ਇਨ੍ਹਾਂ ਚੰਦ੍ਰਮਾਸੀ ਤਾਰੀਖਾਂ ਨੂੰ ਵੀ ਬਿ: (ਸੂਰਜੀ) ਅਤੇ ਸ: ਸ: ਦੀਆਂ ਤਾਰੀਖਾਂ ਵਿੱਚ ਬਦਲੀਏ:

ਵੈਸਾਖ ਸੁਦੀ ੩, ੧੫੨੬ ਬਿ:
=੧੫ ਅਪ੍ਰੈਲ, ੧੪੬੯ ਸ: ਸ:
=੨੦ ਵੈਸਾਖ, ੧੫੨੬ ਬਿ: (ਸੂਰਜੀ)
=ਸਨਿੱਚਰਵਾਰ

ਅੱਸੂ ਸੁਦੀ ੧੦, ੧੫੯੬ ਬਿ:
=ਸ਼ੁੱਕਰਵਾਰ
=੨੨ ਸਤੰਬਰ, ੧੫੩੯ ਸ: ਸ:
=੨੩ ਅੱਸੂ, ੧੫੯੬ ਬਿ: (ਸੂਰਜੀ)
=ਸੋਮਵਾਰ

ਗੁਰੂ ਜੀ ਦੀ ਆਯੂ

(ਸ) ਵੈਸਾਖ ਸੁਦੀ ੩, ੧੫੨੬ ਬਿ: ਤੋਂ ਅੱਸੂ ਸੁਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਤੱਕ
=੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ, ੭ ਦਿਨ

(ਹ) ੨੦ ਵੈਸਾਖ, ੧੫੨੬ ਬਿ: ਤੋਂ ੨੩ ਅੱਸੂ, ੧੫੯੬ ਬਿ: ਤੱਕ
=੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ, ੩ ਦਿਨ

(ਕ) ੧੫ ਅਪ੍ਰੈਲ, ੧੪੬੯ ਸ: ਸ: ਤੋਂ ੨੨ ਸਤੰਬਰ, ੧੫੩੯ ਸ: ਸ: ਤੱਕ
=੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ, ੭ ਦਿਨ

(ੳ) ਤੇ (ਸ) ਦੀਆਂ ਤਾਰੀਖਾਂ ਬਿਕ੍ਰਮੀ ਸੰਮਤ ਦੇ ਚੰਦ੍ਰਮਾਂ ਦੇ ਸੁਦੀ ਤੇ ਵਦੀ ਦੇ ਪੱਖ ਅਨੁਸਾਰ ਹਨ। (ਅ) ਤੇ (ਹ) ਦੀਆਂ ਤਾਰੀਖਾਂ ਉਸੀ ਸੰਮਤ ਦੇ ਸੂਰਜੀ (ਸੰਗ੍ਰਹਾਂਦੀ) ਮਹੀਨਿਆਂ ਅਨੁਸਾਰ ਹਨ।

ਉੱਤਰੀ ਭਾਰਤ ਵਿੱਚ ਚੰਦ੍ਰਮਾਸ ਵਦੀ ਏਕਮ ਨਾਲ ਅਰੰਭ ਹੁੰਦਾ ਹੈ ਜੋ ਕਿ ਆਮ ਤੌਰ ਤੇ ਪਿਛਲੇ ਮਹੀਨੇ ਦੀ ਪੂਰਨਮਾਸੀ ਤੋਂ ਅਗਲੇ ਦਿਨ ਹੁੰਦੀ ਹੈ, ਅਤੇ ਪੂਰਨਮਾਸੀ ਵਾਲੇ ਦਿਨ ਮਹੀਨਾ ਪੂਰਾ ਹੁੰਦਾ ਹੈ। ਸੂਰਜੀ ਮਹੀਨੇ ਸੰਗ੍ਰਹਾਂਦ ਤੋਂ ਸ਼ੁਰੂ ਹੁੰਦੇ ਹਨ।

ਸਾਧਾਰਨ ਚੰਦ੍ਰ ਸਾਲ ਸੂਰਜੀ ਸਾਲ ਤੋਂ ੧੧ ਦਿਨ ਛੋਟਾ ਹੈ। ਇਸ ਲਈ ਚੰਦ੍ਰ ਸਾਲ ਦਾ ਸੂਰਜੀ ਸਾਲ ਨਾਲ ਮੇਲ ਰੱਖਣ ਲਈ ਹਰ ਤੀਜੇ ਜਾਂ ਚੌਥੇ ਸਾਲ ਚੰਦ੍ਰ ਸਾਲ ਵਿੱਚ ੧ ਮਹੀਨਾ ਵਧਾ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਸਾਲ ਵਿੱਚ ੧੩ ਮਹੀਨੇ ਹੋ ਜਾਂਦੇ ਹਨ, ਅਤੇ ਇਕੋ ਨਾਂ ਦੇ ੨ ਮਹੀਨੇ ਹੁੰਦੇ ਹਨ। ਵਾਧੂ ਮਹੀਨੇ ਨੂੰ ਮਲਮਾਸ ਜਾਂ ਲੋਂਦ ਦਾ ਮਹੀਨਾ ਆਖਿਆ ਜਾਂਦਾ ਹੈ। ੧੯ ਸਾਲਾਂ ਵਿੱਚ ੭ ਮਲਮਾਸ ਹੁੰਦੇ ਹਨ।

ਕਿਉਂਕਿ ਚੰਦ੍ਰਮਾਸ ਦੇ ਮਹੀਨੇ ੨੯ ਜਾਂ ੩੦ ਦਿਨ ਦੇ ਹੁੰਦੇ ਹਨ, ਅਤੇ ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਮਹੀਨੇ ੨੯, ੩੦, ੩੧, ਜਾਂ ੩੨ ਦਿਨ ਦੇ, ਅਤੇ ਕਿਉਂਕਿ ਚੰਦ੍ਰਮਾਸਾਂ ਵਿੱਚ ਲੋਂਦ ਦੇ ਮਹੀਨੇ ਆ ਜਾਂਦੇ ਹਨ, ਇਸ ਕਰਕੇ ਆਯੂ ਦੀ ਗਣਤਿ ਦੋਹਾਂ (ਸੂਰਜੀ ਅਤੇ ਚੰਦ੍ਰੀ) ਕੈਲੰਡਰਾਂ ਅਨੁਸਾਰ ਕਰਨ ਨਾਲ ਕਦੇ ਹੀ ਮੇਲ ਖਾਵੇਗੀ, ਜਿਵੇਂ ਕਿ (ੳ) ਦੀ (ਅ) ਨਾਲ, ਅਤੇ (ਸ) ਦੀ (ਹ) ਨਾਲ ਤੁਲਨਾ ਕੀਤੀਆਂ ਸਪਸ਼ਟ ਹੁੰਦੀਆਂ ਹਨ। ਜੇ ਆਯੂ ਦੇ ਨਾਲ ਇਹ ਨਹੀਂ ਦਸਿਆ ਜਾਂਦਾ ਕਿ ਆਯੂ ਕਿਸ ਕੈਲੰਡਰ ਅਨੁਸਾਰ ਹੈ ਤਾਂ ਪਾਠਕ ਗ਼ਲਤ ਸਿੱਟੇ ਤੇ ਪਹੁੰਚ ਸਕਦੇ ਹਨ।

ਹੇਠ ਲਿਖੀ ਉਦਾਹਰਣ ਇਸ ਨੂੰ ਹੋਰ ਵੀ ਸਪਸ਼ਟ ਕਰ ਦੇਵੇਗੀ:

(ਖ) ਚੇਤ ਸੁਦੀ ੧, ੨੦੪੯ ਬਿ: ੨੨ ਚੇਤ ਨੂੰ ਸੀ

(ਗ) ਚੇਤ ਸੁਦੀ ੧, ੨੦੫੦ ਬਿ: ੧੧ ਚੇਤ ਨੂੰ ਸੀ

(ਘ) ਚੇਤ ਸੁਦੀ ੧, ੨੦੫੧ ਬਿ: ੨੯ ਚੇਤ ਨੂੰ ਸੀ

ਭਾਵੇਂ (ਖ) ਤੇ (ਗ) ਵਿੱਚ, ਅਤੇ (ਗ) ਤੇ (ਘ) ਵਿੱਚ ਚੰਦ੍ਰਸਾਲ ਅਨੁਸਾਰ ਪੂਰੇ ੧ ਸਾਲ ਦਾ ਫਰਕ ਹੈ, ਪਰ ਪਹਿਲੀ ਹਾਲਤ ਵਿੱਚ ਸੰਗ੍ਰਹਾਂਦਾਂ ਮੁਤਾਬਿਕ ੧ ਸਾਲ ਤੋਂ ੧੧ ਦਿਨ ਘੱਟ ਹਨ ਅਤੇ ਦੂਜੀ ਵਿੱਚ ੧ ਸਾਲ ਤੋਂ ੧੯ ਦਿਨ ਵੱਧ। (ਖ) ਤੇ (ਘ) ਵਿੱਚ ਚੰਦ੍ਰਸਾਲ ਅਨੁਸਾਰ ਪੂਰੇ ੨ ਸਾਲ ਹਨ, ਪਰ ਸੰਗ੍ਰਹਾਂਦਾਂ ਮੁਤਾਬਿਕ ੨ ਸਾਲ ਅਤੇ ੭ ਦਿਨ।

ਵੈਸਾਖ ਸੁਦੀ ੩ ਦਾ ਪੱਖ ਪੂਰਨ ਵਾਲਿਆਂ ਨੂੰ ਚੇਤੇ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਇਹ ਚੰਦ੍ਰ -ਸੂਰਜੀ ਸੰਮਤ ਦੁਆਰਾ ਗਣਤ ਕੀਤੀ ਹੋਈ ਤਾਰੀਖ ਹੈ, ਉਨ੍ਹਾਂ ਵੱਲੋਂ ਪਰਵਾਨਿਤ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅੱਸੂ ਸੁਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਵਿੱਚੋਂ ੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ, ੭ ਦਿਨ ਘਟਾ ਕੇ। ਇਸ ਗੱਲ ਨਾਲ ਕੋਈ ਫਰਕ ਨਹੀਂ ਪੈਦਾ ਕਿ ਇਸ ਦੀ ਗਣਤ ਭਾਈ ਮਨੀ ਸਿੰਘ ਨੇ ਕੀਤੀ ਸੀ ਜਾਂ ਹੋਰ ਕਿਸੇ ਪ੍ਰਾਚੀਨ ਲਿਖਾਰੀ ਨੇ।

ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਅਸੀਂ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਵਿਚਾਰਧਾਰਾਂ ਤੋਂ ਵੱਖਰੀ ਤੇ ਵਿਲੱਖਣਤਾ ਵਾਲੀ ਤਾਰੀਖ ਪੇਸ਼ ਕਰੀਏ, ਗਿ: ਈਸ਼ਰ ਸਿੰਘ ਨਾਰਾ ਵੱਲੋਂ ਜਿਸ ਟੇਵੇ ਨੂੰ ਆਪਣੀ ਪੁਸਤਕ 'ਵੈਸਾਖ ਨਹੀਂ ਕੱਤਕ' ਵਿੱਚ ਸਹੀ ਸਾਬਿਤ ਕਰਨ ਦਾ ਯਤਨ ਕੀਤਾ ਗਿਆ ਸੀ, ਉਸ ਵਿੱਚ ਕੁੱਝ ਸ਼੍ਰੇ-ਵਿਰੋਧੀ ਤੱਥਾਂ ਤੇ ਵਿਚਾਰ ਕਰੀਏ:

੧) ਟੇਵੇ ਵਿੱਚ ਕੱਤਕ ਪੂਰਨਮਾਸੀ ੯ ਮੱਘਰ, ੧੫੨੬ ਬਿ: ਨੂੰ ਦਿਖਾਈ ਗਈ ਹੈ। ਪਰ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸੀ, ੧੫੨੬ ਬਿ: ੨੧, ਕੱਤਕ, ੨੦ ਅਕਤੂਬਰ, ੧੪੬੯ ਸ: ਸ: ਸ਼ੁੱਕਰਵਾਰ ਨੂੰ ਸੀ। ਕੱਤਕ ਪੂਰਨਮਾਸੀ ਤੋਂ ਅਗਲੀ ਪੂਰਨਮਾਸੀ

੧੯ ਨਵੰਬਰ, ੧੮੬੯ ਸ: ਸ: ੨੨ ਮੱਘਰ ਐਤਵਾਰ ਨੂੰ ਸੀ। ਇਹ ਪੂਰਨਮਾਸ਼ੀ ਮੱਘਰ ਸੁਦੀ ੧੫ ਸੀ, ਨਾਂ ਕਿ ਕੱਤਕ ਸੁਦੀ ੧੫। ਦਰ ਅਸਲ ੯ ਮੱਘਰ ਨੂੰ ਮੱਘਰ ਸੁਦੀ ਦੂਜ ਸੀ।

੨) ਟੇਵੇ ਵਿੱਚ ਦਿੱਤਾ ਦਿਨ ਵੀਰਵਾਰ ਹੈ। ਇਹ ਵੀ ਗ਼ਲਤ ਹੈ। ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਸੁੱਕਰਵਾਰ ਸੀ। ਵੀਰਵਾਰ ੯ ਮੱਘਰ ਨੂੰ ਵੀ ਨਹੀਂ ਸੀ, ਬਲਕਿ ਉਸ ਮਿਤੀ ਨੂੰ ਸੋਮਵਾਰ ਸੀ। ਸੂਰਜ ਚੰਦ੍ਰਮਾਂ ਨੂੰ ਜ਼ਰੂਰ ਪੂਰਨਮਾਸ਼ੀ ਦੀ ਸਥਿਤੀ ਵਿੱਚ ਦਿਖਾਇਆ ਹੈ, ਪਰ ਸਾਰੇ ਗ੍ਰਹਿਾਂ ਦੀਆਂ ਰਾਸ਼ੀਆਂ ਗ਼ਲਤ ਹਨ। ਰਾਹੂ ਦੀ ਥਾਂ ਕੇਤੂ ਅਤੇ ਕੇਤੂ ਦੀ ਥਾਂ ਰਾਹੂ ਹੈ।

੩) ਗਿ: ਜੀ ਨੇ ਇਸ ਗੱਲ ਤੇ ਬੜਾ ਜ਼ੋਰ ਦਿੱਤਾ ਹੈ ਕਿ ੫੦੦ ਸਾਲ ਬਾਅਦ ੨੦੨੬ ਬਿ: ਨੂੰ ਪੂਰਨਮਾਸ਼ੀ ਫਿਰ ੯ ਮੱਘਰ ਨੂੰ ਵਾਪਰੀ ਤੇ ਇਸ ਨੂੰ ਗੁਰੂ ਜੀ ਦਾ ਕ੍ਰਿਸਮਾ ਦੱਸਿਆ ਹੈ।

ਇਹ ਠੀਕ ਹੈ ਕਿ ੨੦੨੬ ਬਿ: ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ੯ ਮੱਘਰ ਮੁਤਾਬਿਕ ੨੩ ਨਵੰਬਰ, ੧੯੬੯ ਸ: ਸ: ਨੂੰ ਹੀ ਸੀ। ਪਰ ਬੜੀ ਸਰਲ ਗਣਿਤ ਨਾਲ ਸਿੱਧ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ੫੦੦ ਸਾਲ ਪਹਿਲਾਂ ਬਿ: ਸੂਰਜੀ ਕੈਲੰਡਰ ਅਨੁਸਾਰ ਉਹੀ ਤਿਥ ਉਸੇ ਮਹੀਨੇ ਦੀ ਉਸੀ ਤਾਰੀਖ ਨੂੰ ਨਹੀਂ ਹੋ ਸਕਦੀ।

ਔਸਤ ਗਣਿਤ ਨਾਲ ਜੇ ਤਿਥੀ ਸੂਰਜ ਸਿਧਾਂਤ ਅਨੁਸਾਰ ਕਿਸੇ ਵੀ ਮਹੀਨੇ ਦੀ ਕਿਸੇ ਤਾਰੀਖ (ਪ੍ਰਵਿਸ਼ਟੇ) ਨੂੰ ਹੋਈ, ੫੦੦ ਸਾਲ ਪਹਿਲਾਂ ਉਸੇ ਮਹੀਨੇ ਦੇ ਉਸੇ ਪ੍ਰਵਿਸ਼ਟੇ ਨੂੰ ਉਸ ਤੋਂ ੧੨ ਤਿਥੀਆਂ ਪਹਿਲਾਂ ਦੀ ਤਿਥ ਹੋਈ।

ਹੁਣ, ੯ ਮੱਘਰ, ੨੦੨੬ ਬਿ: ਨੂੰ ਪੂਰਨਮਾਸ਼ੀ ਸੀ, ਇਸ ਲਈ ੫੦੦ ਸਾਲ ਪਹਿਲਾਂ ੯ ਮੱਘਰ ਨੂੰ ਪੂਰਨਮਾਸ਼ੀ ਤੋਂ ੧੨ ਤਿਥਾਂ ਪਹਿਲਾਂ ਸੁਦੀ ਤੀਜ ਹੋਵੇਗੀ। ਲੇਖਿਕ ਕ੍ਰਿਤ ‘ਜੰਤਰੀ ੫੦੦’, ‘੧੫੨੬ ਬਿ: ਦਾ ਕੈਲੰਡਰ ਵੇਖਣ ਤੋਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਉਸ ਦਿਨ ਮੱਘਰ ਸੁਦੀ ਦੂਜ ਸੀ। ਉਪ੍ਰੋਕਤ ਗਣਿਤ ਤੋਂ ੧ ਤਿਥ ਦਾ ਫਰਕ ਇਸ ਕਰਕੇ ਹੈ ਕਿ ਇਥੇ ਦਿੱਤੀ ਗਣਿਤ ਔਸਤ ਤੇ ਸਥੂਲ ਗਣਿਤ ਹੈ। ਸੂਖਸ਼ਮ ਗਣਿਤ ਨਾਲੋਂ ੧ ਤਿਥ ਦਾ ਫਰਕ ਹੋ ਸਕਦਾ ਹੈ।

ਲੇਖਿਕ ਕ੍ਰਿਤ “Jantri 500 Years” ਵਿੱਚੋਂ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ੯ ਮੱਘਰ ੧੫੨੬ ਬਿ: ਨੂੰ ਮੱਘਰ ਸੁਦੀ ੨, ਸੋਮਵਾਰ ਸੀ।

੪) ਟੇਵੇ ਵਿੱਚ ਦਿੱਤੇ ਗ੍ਰਹਿ ਰਾਹੂ, ਕੇਤੂ, ਸ਼ਨੀ, ਬ੍ਰਹਸਪਤਿ, ਬੁੱਧ ਅਤੇ ਸੁੱਕਰ ਸਭ ਗ਼ਲਤ ਸਥਾਨਾਂ ਤੇ ਹਨ।

੫) ਦੋਹਾਂ ਪੱਖਾਂ ਦੇ ਵਿਚਾਰਵਾਨ ਇਸ ਤੇ ਸਹਿਮਤ ਹਨ ਕਿ ਗੁਰੂ ਜੀ ਦਾ ਜਨਮ ਅੱਧੀ ਰਾਤ ਤੋਂ ਬਾਅਦ ਦਾ ਹੈ। ਪਰ ਟੇਵੇ ਵਿੱਚ ਦਿੱਤਾ ਜਨਮ ਦਾ ਸਮਾਂ ੪੧ ਘੜੀ ੧੮ ਪਲ ਅੱਧੀ ਰਾਤ ਤੋਂ ਪਹਿਲਾਂ ਦਾ ਬਣਦਾ ਹੈ। ਇਹ ਵੀ ਗ਼ਲਤ ਹੈ। ਅਸੀਂ ਬੜੇ ਭਰੋਸੇ ਨਾਲ ਕਹਿ ਸਕਦੇ ਹਾਂ ਕਿ ਜਾਂ ਤਾਂ ਇਹ ਟੇਵਾ ਕਿਸੇ ਪੰਡਿਤ ਦਾ ਨਹੀਂ ਬਣਾਇਆ ਹੋਇਆ ਅਤੇ ਜਾਂ ਫਿਰ ਉਸ ਪੰਡਿਤ ਨੂੰ ਪਤਾ ਹੀ ਨਹੀਂ ਸੀ ਕਿ ਟੇਵੇ ਕੀ ਹੁੰਦੇ ਹਨ।

ਹੁਣ ਅਸੀਂ ਸ: ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਦੀ ਪੁਸਤਕ -ਕੱਤਕ ਕਿ ਵਿਸਾਖ - ਵਿੱਚ ਦਿੱਤੇ ਟੇਵੇ ਤੇ ਵਿਚਾਰ ਕਰਾਂਗੇ। ਸ: ਕਰਮ ਸਿੰਘ ਲਿਖਦੇ ਹਨ: “ਟੇਵੇ ਦੀ ੮ ਵਿਸਾਖ ਬੁਧਵਾਰ ਦੀ ਲਿਖਤ ਅਸੁੱਧ ਹੈ। ਪਰ ਜਦ ਸੰਮਤ ੧੫੨੭ ਦੀ ਵਿਸਾਖ ਸੁਦੀ ੩ ਤੋਂ ਹਿਸਾਬ ਕਰੀਦਾ ਹੈ ਤਾਂ ਇਸ ਸਾਲ ਵਿਸਾਖ ਸੁਦੀ ੩ ਬੁਧਵਾਰ ੮ ਵਿਸਾਖ ਹੀ ਬਣਦੀ ਹੈ, ਇਸ ਤੋਂ ਮਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ਟੇਵਾ ਬਣਾਣ ਵਾਲੇ ਨੇ ਇੱਕ ਸਾਲ ਦਾ ਭੁਲੇਖਾ ਖਾਧਾ ਹੈ। ਮਾਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ਟੇਵਾ ਬਣਾਣ ਵਾਲੇ ਨੇ ੧੫੨੬ ਨੂੰ ਗਤ ਮੰਨ ਕੇ ਉਸਦਾ ੧੫੨੭ ਵਰਤਮਾਨ ਕਰ ਦਿਤਾ ਅਤੇ ਫੇਰ ਭੁੱਲਕੇ ਸੰਮਤ ੧੫੨੭ ਵਰਤਮਾਨ ਦਾ ਟੇਵਾ ਬਣਾਣ ਦੀ ਥਾਂ ਸੰਮਤ ੧੫੨੭ ਗਤ ਦਾ ਟੇਵਾ ਬਣਾ ਦਿੱਤਾ ਜਿਸ ਨਾਲ ਟੇਵੇ ਵਿਚ ਪੂਰੇ ਇੱਕ ਸਾਲ ਦਾ ਫਰਕ ਪੈ ਗਿਆ।” ਸ: ਕਰਮ ਸਿੰਘ ਦੇ ਉਪ੍ਰੋਕਤ ਵਿਚਾਰ ਤੋਂ ਸਪਸ਼ਟ ਹੈ ਕਿ ਉਹ ਇਸ ਟੇਵੇ ਨੂੰ ਵਿਸਾਖ ਸੁਦੀ ੩ ਦਾ ਮੰਨਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ

ਵੀ ਟੇਵਿਆਂ ਬਾਰੇ ਇਲਮ ਨਹੀਂ ਸੀ, ਨਹੀਂ ਤਾਂ ਉਹ ਇਸ ਟੇਵੇ ਨੂੰ ਵਿਸਾਖ ਸੁਦੀ ਤੀਜ ਦੀ ਪੁਸ਼ਟੀ ਲਈ ਕਦਾਚਿਤ ਨਾ ਵਰਤਦੇ।

ਇਹ ਟੇਵਾ ਵਦੀ ਤੀਜ ਦਾ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਪਰ ਸੁਦੀ ਤੀਜ ਦਾ ਬਿਲਕੁਲ ਨਹੀਂ। ਇਹ ਗੱਲ ਚੰਦ੍ਰਮਾ ਅਤੇ ਸੂਰਜ ਦੀਆਂ ਟੇਵੇ ਵਿੱਚ ਸਥਿਤੀਆਂ ਤੋਂ ਸਪਸ਼ਟ ਹੈ। ਜਿ ਇਹ ਟੇਵਾ ਕੁੱਝ ਦਸਦਾ ਹੈ ਤਾਂ ਉਹ ਕੇਵਲ ਇਹ ਕਿ ਕਿਸੇ ਨੇ ਗੁਰੂ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਮਿਤੀ ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਵਿੱਚੋਂ ੭੦ ਸਾਲ ੫ ਮਹੀਨੇ ੭ ਦਿਨ ਘਟਾ ਕੇ ਵੈਸਾਖ ਵਦੀ ੩ ਦਾ ਟੇਵਾ ਬਣਾਉਣ ਦਾ ਯਤਨ ਕੀਤਾ ਹੈ, ਨਾ ਕਿ ਸੁਦੀ ੩ ਦਾ। ਇਸ ਨਾਲ ਘੱਟੋ ਘੱਟ ਇਕ ਹੋਰ ਸੋਮੇ ਤੋਂ ਗੁਰੂ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਵਦੀ ੧੦ ਹੋਣ ਦੀ ਪ੍ਰੋੜਤਾ ਹੋ ਜਾਂਦੀ ਹੈ। ਅਚੰਭੇ ਵਾਲੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਦੀ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਜਿਸ ਤਾਰੀਖ ਨੂੰ ਸ: ਕਰਮ ਸਿੰਘ ਸਹੀ ਨਹੀਂ ਮੰਨਦੇ ਉਸੇ ਦੀ ਪ੍ਰੋੜਤਾ ਉਨ੍ਹਾਂ ਦੇ ਦਿੱਤੇ ਟੇਵੇ ਤੋਂ ਹੀ ਹੋ ਜਾਂਦੀ ਹੈ!

ਸ: ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ ਦੀ ਗਣਿਤ ਠੀਕ ਨਹੀਂ ਹੈ। ਸੰਮਤ ੧੫੨੭ ਬਿ: ੮ ਵੈਸਾਖ ਨੂੰ ਮੰਗਲਵਾਰ, ਅਤੇ ਵੈਸਾਖ ਸੁਦੀ ੨ ਸੀ, ਨਾ ਕਿ ਬੁੱਧਵਾਰ ਅਤੇ ਵੈਸਾਖ ਸੁਦੀ ੩। ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਵਾਲੇ ਟੇਵੇ ਵਿੱਚ ਬ੍ਰਹਸਪਤਿ ਗਿਆਰ੍ਹਵੀਂ ਰਾਸ਼ੀ ਵਿੱਚ ਹੈ, ਅਤੇ ਵੈਸਾਖ ਦੇ ਟੇਵੇ ਵਿੱਚ ਚੌਥੀ ਰਾਸ਼ੀ ਵਿੱਚ। ਬ੍ਰਹਸਪਤਿ ਇੱਕ ਰਾਸ਼ੀ ਵਿੱਚ ਤਕਰੀਬਨ ਇੱਕ ਸਾਲ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਲਈ ਇਨ੍ਹਾਂ ਦਹਾਂ ਟੇਵਿਆਂ ਵਿੱਚ ਘੱਟ ਤੋਂ ਘੱਟ ੬ ਸਾਲ ਅਤੇ ਵੱਧ ਤੋਂ ਵੱਧ ੮ ਸਾਲ ਦਾ ਫਰਕ ਹੈ। ਦੋਹਾਂ ਟੇਵਿਆਂ ਵਿੱਚ ਬਹੁਤ ਗ਼ਲਤੀਆਂ ਹਨ।

ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਦਾ ਪੱਖ ਪੂਰਨ ਵਾਲੇ ਵਿੱਦਵਾਨ ਕੇਸਰ ਸਿੰਘ ਛਿੱਬਰ ਦੇ ‘ਬੰਸਾਵਲੀ ਨਾਮਾ (ਰਚਨਾ 11 ਅਕਤੂਬਰ 1769 ਸੰਨ)’ ਦਾ ਹਵਾਲਾ ਵੀ ਦਿੰਦੇ ਹਨ, ਪਰ ਆਪ ਹੇਠ ਲਿਖੀਆਂ ਦੋ ਮਿਸਾਲਾਂ ਤੋਂ ਦੇਖ ਸਕਦੇ ਹੋ ਕਿ ਆਪਣੀ ਗੱਲ ਨੂੰ ਸਹੀ ਸਾਬਤ ਕਰਨ ਲਈ ਕੇਸਰ ਸਿੰਘ ਦੀ ਤਾਰੀਖ ਦੇ ਤੱਥਾਂ ਨੂੰ ਕਿਸ ਤਰ੍ਹਾਂ ਤੋੜ-ਮਰੋੜ ਕੇ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹੈ: - ਬੰਸਾਵਲੀ ਨਾਮਾ - “ਸੰਮਤ ਪੰਦ੍ਰਾਂ ਸੈ ਛੱਬੀ ਭਏ। ਤਬ ਬਾਬਾ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਜਨਮ ਲੈ ਲਏ। ਮਾਹ ਕਾਤਕ ਦਿਨ ਚਉਦਾਂ ਚਾਰ। ਪੁੰਨਿਆਂ ਰਾਤਿ ਗੁਰੂ ਨਾਨਕ ਜੀ ਲੀਨਾ ਅਵਤਾਰ 1120।” ਗਿਆਨੀ ਈਸ਼ਰ ਸਿੰਘ ਨਾਰਾ ਆਪਣੀ ਪੁਸਤਕ ‘ਵਿਸਾਖ ਨਹੀਂ ਕੱਤਕ’ ਵਿੱਚ ਇਸ ਦਾ ਹਵਾਲਾ ਇਸ ਤਰ੍ਹਾਂ ਦਿੰਦੇ ਹਨ: “ਮਹਾਂ ਕਾਰਤਕ ਦਿਨ ਚਾਰ। ਪੁੰਨਿਆਂ ਰਾਤ ਗੁਰੂ ਨਾਨਕ ਲੀਨਾ ਅਵਤਾਰ” ਅਤੇ ਨੋਟ ਵਿੱਚ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਦੇ ਹਨ: “ਇਹ ਮਹਾਂ ਕਾਰਤਕ ਦਿਨ ਚਾਰ ਦਾ ਭਾਵ ਮਹਾਨਤਾ ਭਰਿਆ ਕਤਕ ਮਹੀਨਾ (ਚਾਰ) ਸ਼੍ਰੇਸ਼ਟ ਦਿਨ ਪੁੰਨਿਆ ਹੈ।” ਸਿਤਮ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਗਿਆਨੀ ਜੀ ਮੂਲ ਪਾਠ ਵਿੱਚੋਂ ‘ਚਉਦਾਂ’ ਹੜਪ ਕਰ ਗਏ ਹਨ, ਅਤੇ ‘ਮਾਹ’ ਜਿਸ ਦਾ ਅਰਥ ਮਹੀਨਾ ਹੈ ਨੂੰ ‘ਮਹਾਂ’ ਵਿੱਚ ਬਦਲ ਦਿੱਤਾ ਹੈ। ਮੂਲ ਪਾਠ ਵਿੱਚ ‘ਮਾਹ ਕਾਤਕ ਦਿਨ ਚਉਦਾਂ ਚਾਰ’ ਦਾ ਅਰਥ ਹੈ ਕੱਤਕ ਮਹੀਨਾ ਅਠਾਰਾਂ ਦਿਨ ਗਏ। ਪਰ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਸੰਮਤ 1526 ਬਿ: ਨੂੰ 21 ਕੱਤਕ ਸੀ, ਇਸ ਲਈ ਛਿੱਬਰ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਅਤੇ 18 ਕੱਤਕ ਮੇਲ ਨਹੀਂ ਖਾਂਦੇ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜੇ ਸੰਭੰਧੀ ਕਨਿਘਮ ਜੀ ਆਪਣੀ ਪੁਸਤਕ The History of the Sikhs ਵਿੱਚ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ਕਿ ਇੱਕ ਲਿਖਤ 13 ਕੱਤਕ ਦਿੰਦੀ ਹੈ ਅਤੇ ਇੱਕ ਹੋਰ 18 ਕੱਤਕ।

ਹੁਣ ਜ਼ਰਾ ਦੇਖੋ ਕਿ ਛਿੱਬਰ ਦਾ ਇਹੀ ਹਵਾਲਾ ਡਾ . ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ ਆਪਣੇ ਲੇਖ ਵਿੱਚ ਇਸ ਤਰ੍ਹਾਂ ਦਿੰਦੇ ਹਨ: “ਸੰਮਤ ਪੰਦ੍ਰਾਂ ਸੈ ਛੱਬੀ ਭਏ। ਤਬ ਬਾਬਾ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਜਨਮ ਲੈ ਲਏ। ਮਹਾਂ ਕਾਰਤਕ ਪੁੰਨਿਆਂ ਰਾਤ ਗੁਰੂ ਨਾਨਕ ਲੀਨਾ ਅਵਤਾਰ।” ਡਾ . ਦਿਲਗੀਰ ਜੀ ਮੂਲ ਪਾਠ ਵਿੱਚੋਂ ‘ਦਿਨ ਚਉਦਾਂ ਚਾਰ’ ਉੜਾ ਗਏ ਹਨ ਕਿਉਂਕਿ ਸ਼ਾਇਦ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਸੀ ਕਿ 1526 ਬਿ: ਵਿੱਚ ਕਤਕ ਪੂਰਨਮਾਸ਼ੀ 18 ਕੱਤਕ ਨੂੰ ਨਹੀਂ ਸੀ। ਨਾਲ ਹੀ ‘ਮਾਹ’ ਨੂੰ ‘ਮਹਾਂ’ ਵਿੱਚ ਬਦਲ ਦਿੱਤਾ ਹੈ। ਇਸ ਨੂੰ ਕਹਿੰਦੇ ਹਨ ਖੋਜ!

ਡਾ. ਗੰਡਾ ਸਿੰਘ ਸੰਪਾਦਿਤ ‘ਗੁਰਪਰਣਾਲੀਆਂ’ ਵਿੱਚ ਪਹਿਲੀ ਗੁਰ-ਪ੍ਰਣਾਲੀ ਭਾਈ ਕੇਸਰ ਸਿੰਘ ਦੀ ਹੈ। ਉਸ ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਪ੍ਰਕਾਸ਼ ਬਾਰੇ ਇਸ ਤਰ੍ਹਾਂ ਲਿਖਿਆ ਮਿਲਦਾ ਹੈ: “ਬਾਬਾ ਨਾਨਕ ਦੇਵ ਜੀ ਜਨਮੇ ਰਾਇ ਭੋਇ ਭੱਟੀ ਦੀ ਤਲਵੰਡੀ ਬਾਰ ਵਿੱਚ। ਸੰਮਤ 1526 ਕਤਕ ਦਿਨ ਗਿਆ ਅਠਾਰਾਂ 18 ਬੁੱਧਵਾਰ, ਪੁੰਨਿਆਂ ਸੁਦੀ ਦੁਇ ਪਹਿਰ ਅਤੇ ਇਕ ਘੜੀ ਰਾਤ ਗਈ। ਅਨੁਰਾਧਾ ਨਿਛੱਤ੍ਰ ਵਿੱਚ”। ਇਥੇ ਦਿੱਤੇ ਤੱਥਾਂ ਵਿੱਚੋਂ ਬੁੱਧਵਾਰ ਗ਼ਲਤ ਹੈ, ਸਹੀ ਸ਼ੁੱਕਰਵਾਰ ਹੈ।

ਸ਼੍ਰਾਮੀ ਕੰਨੂ ਪਿੱਲੇ ਨੇ ਆਪਣੀ ਪੁਸਤਕ Indian Ephemeris Part I Vol I ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਕਿ ਜੇ ਕਿਸੇ ਪਰਖੀ ਜਾ ਰਹੀ ਤਾਰੀਖ ਵਿੱਚ ਦਿੱਤੇ ਹੋਏ ਵਾਰ ਨਾਲੋਂ ਅਸਲੀ ਵਾਰ ਦਾ ਇੱਕ ਦਿਨ ਤੋਂ ਵੱਧ ਦਾ ਫ਼ਰਕ ਹੋਵੇ ਤਾਂ ਐਸੀ ਤਾਰੀਖ ਨੂੰ ਗ਼ਲਤ ਸਮਝੋ।

ਕੱਤਕ 21 ਸੀ, 18 ਨਹੀਂ।

ਅਨੁਰਾਧਾ ਨਛੱਤਰ ਵਿੱਚ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨਾਂਹ ਕਦੇ ਹੋਈ ਹੈ, ਨਾਂਹ ਕਦੇ ਹੋਵੇਗੀ। ਜੇਕਰ ਚੰਦ੍ਰਮਾਂ ਅਨੁਰਾਧਾ ਨਛੱਤਰ ਵਿੱਚ ਹੋਵੇ ਅਤੇ ਪੂਰਨਮਾਸ਼ੀ ਹੋਵੇ ਤਾਂ ਮਹੀਨਾ ਜੇਠ ਦਾ ਹੋਵੇਗਾ। ਕਿਉਂਕਿ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨਾਲ ਇਹ ਤਿੰਨ ਤੱਥ – ਵਾਰ, ਪ੍ਰਵਿਸਟਾ (ਸੂਰਜੀ ਤਾਰੀਖ), ਅਤੇ ਨਛੱਤਰ – ਮੇਲ ਨਹੀਂ ਖਾਂਦੇ ਅਤੇ ਫ਼ਰਜ਼ੀ ਹਨ, ਇਸ ਲਈ ਪੂਰਨਮਾਸ਼ੀ ਤੇ ਵੀ ਪ੍ਰਸ਼ਨ ਚਿੰਨ ਲੱਗ ਜਾਂਦਾ ਹੈ।

ਦਮਦਮੀ ਟਕਸਾਲ ਵਲੋਂ ਛਪੀ ਪੁਸਤਕ ‘ਗੁਰਬਾਣੀ ਪਾਠ ਦਰਸ਼ਨ’ ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਪ੍ਰਕਾਸ਼ ਦੀ ਤਾਰੀਖ ਛਿੱਬਰ ਦੀ ਗੁਰ ਪਰਨਾਲੀ ਦੇ ਆਧਾਰ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਦਰਜ ਹੈ: “ਅਵਤਾਰ ਧਾਰਨ ਸੰਮਤ -1526 ਬਿ: ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸ਼ੀ, ਦੋ ਘੜੀ ਰਾਤ ਢਲੀ ਤੋਂ ਅਨੁਰਾਧਾ ਨਛੱਤਰ ਸੀ।”

‘ਸ੍ਰੀ ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ 6’ ਕਵੀ ਸੋਹਨ ਜੀ ਲਿਖਤ (ਰਚਨਾ 21 ਜੁਲਾਈ 1718 ਸੰਨ) ਵਿੱਚ ਇਵੇਂ ਦਰਜ ਹੈ” “ਸਵੈਯਾ॥ ਸੁਨੀ ਪੁਕਾਰ ਦਾਤਾਰ ਪ੍ਰਭੂ ਗੁਰ ਨਾਨਕ ਕੇ ਜਗ ਮਾਹਿ ਪਠਾਯਾ। ਸੰਮਤ ਸੋਮ ਔ ਤਤ ਮਿਲੈ ਦ੍ਰਿਗ ਰੁਤ ਸਭੇ ਜਗ ਮੰਗਲ ਛਾਯਾ। ਕਤਕ ਮਾਸ ਕੇ ਅਰਧ ਗਏ ਬਿਤ ਪੂਰਨ ਮਾਸ ਮਹਾ ਸੁਖ ਦਾਯਾ। ਜਾਨ ਸਸੀ ਸੁਤ ਵਾਰ ਭਲੇ ਨਿਸ ਜਾਮ ਸਵਾ ਰਹਿ ਰੂਪ ਦਿਖਾਯਾ॥385॥ ਦੋਹਰਾ॥ ਨਿਛਤਰ ਅਨੁਰਾਧਾ ਭਲੇ ਸਭ ਗ੍ਰਹਿ ਨਿਜ ਅਸਥਾਨ। ਸੁਨ ਜੇਠਾ ਭਵ ਪਾਇਓ ਗੁਰ ਨਾਨਕ ਸੁਖ ਖਾਨ॥386॥” ਇਹ ਤਾਰੀਖ 1526 ਸੰਮਤ, ਕੱਤਕ ਮਹੀਨਾ ਅੱਧ ਬੀਤੇ, ਬੁੱਧਵਾਰ, ਅਨੁਰਾਧਾ ਨਛੱਤ੍ਰ, ਪੂਰਨਮਾਸ਼ੀ ਦੀ ਬਣਦੀ ਹੈ। ਅਸੀਂ ਉੱਪਰ ਦਸ ਆਏ ਹਾਂ ਕਿ ਕਿਵੇਂ ਇਹ ਸਭ ਤੱਤ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨਾਲ ਮੇਲ ਨਹੀਂ ਖਾਂਦੇ। ਕਵੀ ਸੋਹਨ ਦੀ ਇਹ ਰਚਨਾ ਪਹਿਲੋਂ ਦੀ ਹਣ ਕਾਰਨ ਛਿੱਬਰ ਨੇ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਪ੍ਰਕਾਸ਼ ਦੀ ਤਾਰੀਖ ਇਸ ਸੋਮੇ ਤੋਂ ਲਈ ਜਾਪਦੀ ਹੈ।

ਹੁਣ ਅਸੀਂ ਇੱਕ ਨਵੀਨ ਪੱਖ ਪੇਸ਼ ਕਰਦੇ ਹਾਂ

‘ਇਹ ਆਮ ਗਿਆਨ ਹੈ ਕਿ ਕਿਸੇ ਵਿਅਕਤੀ ਦੀ ਆਯੂ ਸੂਰਜੀ ਸਾਲਾਂ ਨਾਲ ਗਿਣੀ ਜਾਂਦੀ ਹੈ ਨਾਂ ਕਿ ਚੰਦ੍ਰ ਸਾਲਾਂ ਨਾਲ। ਇਸ ਗੱਲ ਦੀ ਪੁਸ਼ਟੀ ਬੜੀ ਅਸਾਨੀ ਨਾਲ ਕਿਸੇ ਪਿੰਡ ਵਿੱਚ ਜਾ ਕੇ ਕਿਸੇ ਬਜ਼ੁਰਗ ਤੋਂ, ਜੋ ਪੜ੍ਹੇ ਲਿਖੇ ਨਾ ਹੋਣ, ਉਨ੍ਹਾਂ ਦੀ ਜਨਮ ਤਾਰੀਖ ਪੁੱਛਣ ਨਾਲ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਜਵਾਬ ਹਮੇਸ਼ਾ ਇਹੀ ਹੋਵੇਗਾ ਕਿ ਅਜੋਕਾ ਮਹੀਨਾ ਇੰਨ੍ਹੇ ਦਿਨ ਗਿਆ ਸੀ (ਜੇ ਉਨ੍ਹਾਂ ਨੂੰ ਜਨਮ ਤਾਰੀਖ ਦਾ ਪਤਾ ਹੋਵੇ!) ਉਹ ਇਹ ਕਹਿਣਗੇ ਕਿ ਚੇਤ ੮ ਦਿਨ, ਜਾਂ ਵੈਸਾਖ ੨੦ ਦਿਨ ਗਿਆ ਸੀ, ਇਤ ਆਦਿ। ਉਹ ਕਦੇ ਸੁਦੀ ਜਾਂ ਵਦੀ ਦੀ ਤਾਰੀਖ ਨਹੀਂ ਦੱਸਣਗੇ।

ਆਓ ਹੁਣ ਗਣਿਤ ਬਿ: ਸੂਰਜੀ ਕੈਲੰਡਰ ਅਨੁਸਾਰ ਕਰੀਏ:

ਲੇਖਿਕ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਆਯੂ ੭੦ ਸਾਲ, ੫ ਮਹੀਨੇ, ੭ ਦਿਨ (ਬਿਕ੍ਰਮੀ ਸੂਰਜੀ ਕੈਲੰਡਰ ਅਨੁਸਾਰ), ਸਹੀ ਮੰਨੀ ਹੈ। ਇਹ ਪੁਰਾਣੇ ਸੋਮਿਆਂ ਵਿੱਚ ਲਿਖੀ ਮਿਲਦੀ ਹੈ। ਅਤੇ ਅਜੋਕੇ ਵਿੱਦਵਾਨ ਵੀ ਇਸ ਨੂੰ ਠੀਕ ਮੰਨਦੇ ਹਨ। ਗੁਰੂ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਨੂੰ ਠੀਕ ਮੰਨਿਆ ਹੈ। ਇਹ ਤਾਰੀਖ ਕਰਤਾਰਪੁਰ ਵਾਲੀ ਬੀੜ ਅਤੇ ਹੋਰ ਹੱਥ ਲਿਖਤ ਉਤਾਰਿਆਂ ਵਿੱਚ ਦਰਜ ਹੈ। ਡਾ: ਪਿਆਰ ਸਿੰਘ ਅਨੁਸਾਰ ਇਹ ਤਾਰੀਖ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਸਮੇਂ ਤੱਕ ਪ੍ਰਚੱਲਤ ਹੋ ਚੁੱਕੀ ਸੀ। ਇਸ ਤੇ ਇਹ ਟਿੱਪਣੀ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ ਕਿ ਜੇ ਇਹ ਗ਼ਲਤ ਹੁੰਦੀ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬ ਇਸ ਦੀ ਸੋਧ ਲਈ ਜ਼ਰੂਰ ਕੋਈ ਕਦਮ ਚੁੱਕਦੇ।

ਇਨ੍ਹਾਂ ਤਾਰੀਖਾਂ ਦੇ ਆਧਾਰ ਤੇ ਗਣਿਤ ਇਸ ਪ੍ਰਕਾਰ ਹੈ:

ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: = ੮ ਅੱਸੂ, ੧੫੯੬ ੮ ਅੱਸੂ, ੧੫੯੬ਬਿ: ਵਿਚੋਂ ਆਯੂ ਘਟਾਓ ੭ਦਿਨ ੫ ਮਹੀਨੇ ੭੦ਸਾਲ ਪ੍ਰਕਾਸ਼ ਦੀ ਮਿਤੀ = ੧ ਵੈਸਾਖ, ੧੫੨੬ਬਿ: (ਗੁਰੂ ਜੀ ਦੀ ਆਯੂ ੨੫੭੩੧ ਦਿਨ = ੩੬੭੫ ਹਫ਼ਤੇ, ੬ ਦਿਨ)

ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਹੋਣ ਦੀ ਤਾਰੀਖ ੧ ਵੈਸਾਖ (ਵੈਸਾਖੀ ਜਾਂ ਵਸੋਆ) ਬਣਦੀ ਹੈ। ਰਹੱਸ ਵਾਲੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਉਸ ਵੈਸਾਖੀ ਵਾਲੇ ਦਿਨ ਪੂਰਨਮਾਸੀ ਵੀ ਸੀ, ਸੋਮਵਾਰ ਦਾ ਦਿਨ ਅਤੇ ੨੭ ਮਾਰਚ ੧੪੬੯ ਸ: ਸ: (ਜੁਲੀਅਨ)।

ਇਸ ਸਿੱਟੇ ਤੇ ਪਹਿਲਾਂ ਕੋਈ ਨਹੀਂ ਪੁੱਜਿਆ ਇਸ ਦੇ ਦੋ ਕਾਰਨ ਹਨ। ਪਹਿਲਾ ਇਹ ਕਿ ਸਭ ਖੋਜਕਾਰ ਗਣਿਤ ਚੰਦ੍ਰਸਾਲ ਨਾਲ ਕਰਦੇ ਰਹੇ। ਦੂਜੇ, ਜੇ ਗਣਿਤ ਸੂਰਜੀ ਸਾਲ ਨਾਲ ਵੀ ਕਰਦੇ ਤਾਂ ਕਿਉਂਕਿ ਡਾ: ਗੰਡਾ ਸਿੰਘ ਨੇ ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਨੂੰ ੭ ਅੱਸੂ ਦੱਸਿਆ ਹੈ, ਇੱਕ ਦਿਨ ਦਾ ਫਰਕ ਪੈ ਜਾਣਾ ਸੀ (ਜਦ ਕਿ ਉੱਪਰ ਦੱਸੇ ਅਨੁਸਾਰ ਸਹੀ ੮ ਅੱਸੂ ਹੈ)।

ਡਾ: ਗੰਡਾ ਸਿੰਘ ਨੇ ੭ ਅੱਸੂ ਦੀ ਤਾਰੀਖ ਸਵਾਮੀ ਕਨੂੰ ਪਿੱਲੇ ਦੀ 'Indian Ephemeris' ਵਿਚੋਂ ਲਈ ਹੈ, ਪਰ ਉਸ ਪੁਸਤਕ ਦੀਆਂ ਸੂਰਜੀ ਤਾਰੀਖਾਂ ਤਾਮਿਲਨਾਡੂ ਪ੍ਰਨਾਲੀ ਅਨੁਸਾਰ ਹਨ, ਅਤੇ ਪੰਜਾਬ ਨਾਲੋਂ ਅੱਧੀਆਂ ਤਾਰੀਖਾਂ ਵਿੱਚ ਇੱਕ ਦਿਨ ਦਾ ਫਰਕ ਹੈ।

ਲੇਖਿਕ ਦੀ ਗਣਿਤ ਸਿੱਧ ਕਰਦੀ ਹੈ ਕਿ ਕੱਤਕ ਸੁਦੀ ਪੂਰਨਮਾਸੀ ਵਾਲੇ ਵਿਚਾਰਵਾਨਾਂ ਦੀ ਪੂਰਨਮਾਸੀ ਠੀਕ ਹ, ਮਹੀਨਾ ਗ਼ਲਤ, ਅਤੇ ਵੈਸਾਖ ਸੁਦੀ ਤੀਜ ਵਾਲਿਆਂ ਦੀ ਸੁਦੀ ਤੀਜ ਗ਼ਲਤ ਹੈ ਪਰ ਸੂਰਜੀ ਮਹੀਨਾ ਠੀਕ। ਵਿੱਦਵਾਨਾਂ ਦੇ ਵਿਚਾਰਨ ਲਈ ਜੇ ਤਾਰੀਖ ਇਸ ਪੇਪਰ ਰਾਹੀਂ ਪੇਸ਼ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ, ਉਹ ਇਸ ਪ੍ਰਕਾਰ ਹੈ:

੧ ਵੈਸਾਖ ੧੫੨੬ ਬਿ: (ਵੈਸਾਖੀ, ਵਸੋਆ), ਚੇਤ ਸੁਦੀ ੧੫, ਪੂਰਨਮਾਸੀ ੨੭ ਮਾਰਚ, ੧੪੬੯ ਸ: ਸ: ਸੋਮਵਾਰ

ਭਾਈ ਗੁਰਦਾਸ ਦੀ ਵਾਰ ਵਿੱਚ 'ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆਂ ਵਾਲੀ ਪਉੜੀ ਵਿੱਚ 'ਵਸੋਆ' ਸ਼ਬਦ 'ਕੇਵਲ ਤੇ ਕੇਵਲ' ਵੈਸਾਖੀ ਅਤੇ ਵੈਸਾਖ ੧ ਦਾ ਪ੍ਰਤੀਕ ਹ। ਇਸ ਦੇ ਵਿੰਗੇ ਟੇਢੇ ਅਰਥ ਕਰਨ ਦੀ ਲੋੜ ਨਹੀਂ ਪੈਂਦੀ। ਲੇਖਿਕ ਦੇ ਵਿਚਾਰ ਵਿੱਚ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਵੱਲੋਂ ਬਾਉਲੀ ਸਾਹਿਬ ਤਿਆਰ ਕਰਵਾਉਣ ਉਪ੍ਰੰਤ ਵਸੋਆ ਪੁਰਬ ਮਨਾਉਣ ਦੀ ਆਗਿਆ ਦੇਣ, ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਦਾ ਵਿਸਾਖੀ ਦੇ ਦਿਹਾੜੇ ਨੂੰ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਿਰਜਣਾ ਲਈ ਚੁਨਣ ਦਾ ਕਾਰਨ ਇਸ ਦਿਹਾੜੇ ਦਾ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਵਸ ਹੋਣਾ ਸੀ।

ਇਸ ਤਾਰੀਖ ਨਾਲ ਹੇਠ ਲਿਖੇ ਸਾਰੇ ਤੱਤ ਮੇਲ ਖਾ ਜਾਂਦੇ ਹਨ: - ਗੁਰੂ ਜੀ ਦੀ ਆਯੂ ੭੦ ਸਾਲ ੫ ਮਹੀਨੇ ੭ ਦਿਨ ਗੁਰੂ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਮਿਤੀ - ਅੱਸੂ ਵਦੀ ੧੦, ੧੫੯੬ ਬਿ: ਪੂਰਨਮਾਸੀ ਗੁਰੂ ਜੀ ਦੇ ਆਗਮਨ ਸੰਬੰਧੀ

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵੱਲੋਂ ਵਸੋਆ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਵੱਲੋਂ ਬਾਉਲੀ ਸਾਹਿਬ ਤਿਆਰ ਕਰਵਾਉਣ ਉਪ੍ਰੰਤ ਵਸੋਆ ਪੁਰਬ ਮਨਾਉਣ ਦੀ ਆਗਿਆ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਦਾ ਵਿਸਾਖੀ ਦੇ ਦਿਹਾੜੇ ਨੂੰ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਿਰਜਣਾ ਲਈ ਚੁਨਣਾ।

ਜੋ ਪ੍ਰਸਿੱਧ ਲਿਖਾਰੀ ਅਤੇ ਵਿੱਦਵਾਨ ਵੈਸਾਖ ਦੀ ਤਾਰੀਖ ਨਾਲ ਸਹਿਮਤ ਹਨ ਉਨ੍ਹਾਂ ਦੇ ਨਾਮ ਹਨ:

1. ਸ . ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ
2. ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ
3. ਡਾ . ਗੰਡਾ ਸਿੰਘ
4. ਪ੍ਰਿ: ਸਤਬੀਰ ਸਿੰਘ
5. ਪ੍ਰੋ . ਸਾਹਿਬ ਸਿੰਘ
6. ਡਾ . ਹਰੀ ਰਾਮ ਗੁਪਤਾ
7. ਐਮ. ਏ. ਮੈਕਾਲਿਫ਼।

ਜਨਮ ਸਾਖੀਆਂ ਜੋ ਵੈਸਾਖ ਦੀ ਤਾਰੀਖ ਦਿੰਦੀਆਂ ਹਨ:

1. ਮੇਹਰਬਾਨ ਵਾਲੀ ਜਨਮ ਸਾਖੀ
2. ਭਾਈ ਮਨੀ ਸਿੰਘ ਦੀ ਗਿਆਨ ਰਤਨਾਵਲੀ
3. ਬੀ-40 ਜਨਮ ਸਾਖੀ
4. ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ
5. ਪੱਥਰ ਦਾ ਛਾਪੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ ਜੋ ਖਾਲਸਾ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਆਰਕਾਈਵਜ਼ ਵਿਭਾਗ ਵਿੱਚ ਸਾਂਭੀ ਪਈ ਹੈ।

ਮੈਕਾਲਿਫ਼ ਅਨੁਸਾਰ ਪਹਿਲਾਂ ਗੁਰਪੁਰਬ ਨਨਕਾਣਾ ਸਾਹਿਬ ਵਿਖੇ ਵੈਸਾਖ ਵਿੱਚ ਹੀ ਮਨਾਇਆ ਜਾਂਦਾ ਸੀ। ਪਰ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਰਾਜ-ਕਾਲ ਸਮੇਂ 1816 ਸੰਨ ਤੋਂ ਕੱਤਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਮਨਾਉਣਾ ਅਰੰਭ ਹੋ ਗਿਆ। ਮੈਕਾਲਿਫ਼ ਲਿਖਦੇ ਹਨ: “ਹੰਦਾਲੀ ਅਤੇ ਸਾਰੀਆਂ ਅਜੋਕੀਆਂ ਜਨਮ ਸਾਖੀਆਂ ਜਿਸ ਮਹੀਨੇ ਵਿੱਚ ਬਾਬੇ ਨਾਨਕ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੋਇਆ, ਕਾਰਤਿਕ ਦਿੰਦੀਆਂ ਹਨ। ਅਤੇ ਭਾ: ਮਨੀ ਸਿੰਘ ਵਾਲੀ ਅਤੇ ਹੋਰ ਸਾਰੀਆਂ ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀਆਂ ਵਿੱਚ ਗੁਰੂ [ਸਾਹਿਬ] ਦੇ ਪ੍ਰਕਾਸ਼ ਦਾ ਮਹੀਨਾ ਵੈਸਾਖ ਦਿੱਤਾ ਹੋਇਆ ਹੈ।

ਗੁਰੂ [ਸਾਹਿਬ] ਦੇ ਪ੍ਰਕਾਸ਼ ਮਹੀਨੇ ਦੀ ਕੱਤਕ ਵਿੱਚ ਸ਼ੁਰੂਆਤ ਦੀ ਪ੍ਰਕ੍ਰਿਆ ਇਸ ਢੰਗ ਨਾਲ ਹੋਈ: ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਸਮੇਂ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਭਾਈ ਸੰਤ ਸਿੰਘ ਗਿਆਨੀ ਰਹਿੰਦਾ ਸੀ, ਜਿਸ ਦਾ ਮਹਾਰਾਜਾ ਦੇ ਮਨ ਵਿੱਚ ਬੜਾ ਸਤਿਕਾਰ ਸੀ। ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਕੋਈ ਪੰਜ ਕੁ ਮੀਲ ਦੂਰ ਇੱਕ ਪੁਰਾਣਾ ਸਰੋਵਰ ਹੈ ਜਿਸ ਦਾ ਨਾਮ ਰਾਮ ਤੀਰਥ ਭਾਵ ਹਿੰਦੂ ਦੇਵਤੇ ਰਾਮ ਦਾ ਤੀਰਥ। ਉਸ ਸਥਾਨ ਤੇ ਕਾਰਤਿਕ ਮਹੀਨੇ ਦੀ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਹਿੰਦੂ ਮੇਲਾ ਲੱਗਦਾ ਸੀ, ਜੋ ਹੁਣ ਵੀ ਲੱਗਦਾ ਹੈ। ਮੁੱਖ ਰੂਪ ਵਿੱਚ ਇਹ ਸਥਾਨ ਹਿੰਦੂ ਹੈ। ਭਾਈ [ਸਾਹਿਬ] ਦੀਆਂ ਅੱਖਾਂ ਵਿੱਚ ਇਹ ਹੋਰ ਵੀ ਰੜਕਦਾ ਸੀ ਕਿਉਂਕਿ ਇਸ ਸਥਾਨ ਦੀ ਮੁਰੰਮਤ ਕਰਵਾਉਣ ਵਾਲਾ, ਜ਼ਕਰੀਆ ਖ਼ਾਨ ਬਹਾਦੁਰ ਦਾ ਇਨਸਾਨੀਅਤ ਹੀਣ ਮੁੱਖ ਮੰਤ੍ਰੀ, ਸਿੱਖਾਂ ਦਾ ਘਾਣ ਕਰਨ ਵਾਲਾ, ਲੱਖਪਤ ਸੀ। ਭਾਈ ਸੰਤ ਸਿੰਘ ਦੀ ਇੱਛਾ ਸੀ ਇਸ ਮੇਲੇ ਦੇ ਉਲਟ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਉਸੇ ਦਿਨ ਮੇਲਾ ਸਥਾਪਿਤ ਕੀਤਾ ਜਾਵੇ ਤਾਕਿ ਸਿੱਖਾਂ ਨੂੰ ਰਾਮ ਤੀਰਥ ਦੀ ਹਿੰਦੂ ਯਾਤਰਾ ਤੋਂ ਰੋਕਿਆ ਜਾ ਸਕੇ।

ਉਸ ਨੇ ਗ਼ਲਤੀ ਨਾਲ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦੇ ਪ੍ਰਕਾਸ਼ ਦੀ ਹੰਦਾਲੀ ਤਾਰੀਖ ਨੂੰ ਅਪਣਾ ਲਿਆ, ਅਤੇ ਐਲਾਨ ਕਰ ਦਿੱਤਾ ਕਿ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਕਾਰਤਿਕ ਪੂਰਨਮਾਸ਼ੀ ਨੂੰ ਨਵਾਂ ਮੇਲਾ [ਸਿੱਖ] ਧਰਮ ਦੇ ਬਾਨੀ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦੇ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜੇ ਦੇ ਸਨਮਾਨ ਵਿੱਚ ਹੈ।

ਇਸ ਵਿੱਚ ਰੱਤੀ ਵੀ ਸ਼ੱਕ ਨਹੀਂ ਕਿ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦਾ ਪ੍ਰਕਾਸ਼ ਵੈਸਾਖ ਵਿੱਚ ਹੋਇਆ ਹੈ। ਸਭ ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀਆਂ ਇਸੇ ਨੂੰ ਹੀ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦਾ ਪ੍ਰਕਾਸ਼ ਮਹੀਨਾ ਦੱਸਦੀਆਂ ਹਨ। ਸੰਮਤ 1874 [ਸੰਨ 1817] ਤੱਕ ਵੀ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦਾ ਪ੍ਰਕਾਸ਼ ਵਰ੍ਹੇਗੰਢ ਉਤਸਵ ਸਦਾ ਨਨਕਾਣਾ [ਸਾਹਿਬ] ਵਿਖੇ ਵੈਸਾਖ ਮਹੀਨੇ ਹੀ ਮਨਾਇਆ ਜਾਂਦਾ ਰਿਹਾ ਹੈ। ਅਤੇ ਮੁੱਕਦੀ ਗੱਲ -- ਨਾਨਕ ਪ੍ਰਕਾਸ਼ ਵਿੱਚ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦਾ ਪ੍ਰਕਾਸ਼ ਸਮਾਂ ਕਾਰਤਿਕ ਪੂਰਨਮਾਸ਼ੀ ਸੰਮਤ 1526, ਜੋਤੀ ਜੋਤ ਸਮਾਉਣ ਦੀ ਤਾਰੀਖ ਅੱਸੂ ਵਦੀ 10 ਸੰਮਤ 1596, ਅਤੇ ਹੈਰਾਨੀਜਨਕ ਉਪ੍ਰੋਕਤ ਤਾਰੀਖਾਂ ਨਾਲ ਮੇਲ ਨਾਂਹ ਖਾਣ ਵਾਲੀ ਆਯੂ 70 ਸਾਲ 5 ਮਹੀਨੇ ਅਤੇ 7 ਦਿਨ ਦਿੱਤੇ ਹਨ, ਜਦ ਕਿ ਇਹ [ਆਯੂ] ਬਹੁਤ ਨੇੜਤਾ ਨਾਲ ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ ਵਿੱਚ ਦਿੱਤੀ ਗੁਰੂ ਨਾਨਕ [ਸਾਹਿਬ] ਦੇ ਪ੍ਰਕਾਸ਼ ਦੀ ਤਾਰੀਖ ਨਾਲ ਮੇਲ ਖਾ ਜਾਂਦੀ ਹੈ।” – (ਅੰਗ੍ਰੇਜ਼ੀ ਤੋਂ ਅਨੁਵਾਦ ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ) – Max Arthur Macauliffe, *The Sikh Religion*, first edition 1909CE, reprinted by Low Price Publications. Delhi 1996 p. lxxxiv.

ਇਹ ਖੋਜ ਪੱਤਰ ਬਹੁਤ ਸਾਲ ਪਹਿਲਾਂ ਅੰਗ੍ਰੇਜ਼ੀ ਵਿੱਚ ਲਿਖਿਆ ਗਿਆ ਸੀ ਜਿਸ ਦਾ ਪੰਜਾਬੀ ਰੂਪ 1995 ਵਿੱਚ ਵਿਸ਼ਵ ਸਿੱਖ ਸੰਮੇਲਨ ਇਤਿਹਾਸ ਸੰਬੰਧੀ ਸੈਮੀਨਾਰ ਲਈ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵਲੋਂ ਛਾਪਿਆ ਗਿਆ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅਤੇ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਦੀਆਂ ਖੋਜ ਪੱਤ੍ਰਕਾਵਾਂ ਵਿੱਚ ਵੀ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋਇਆ। ਹੱਥਲੇ ਪਰਚੇ ਵਿੱਚ ਕੁੱਝ ਵਾਧੂ ਸਮਗ੍ਰੀ ਵੀ ਹੈ ਅਤੇ ਮਾਮੂਲੀ ਅਪਡੇਟ ਵੀ।

Editor's note: The English version of Purewal's essay titled "Birthdate of Guru Nanak Sahib" by Pal Singh Purewal:

<https://www.scribd.com/doc/72333888/Birthdate-Guru-Nanak-Sahib-by-S-Pal-Singh-Purewal>

Audiobook titled Katak Kay Vesakh ਕੱਤਕ ਕਿ ਵੈਸਾਖ by Karam Singh Historian can be listened to here:

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

Translation Sewa Request.

Readers have been requesting for articles published by the SB in Punjabi to be translated into English for the benefit of non-Gurmukhi readers. Volunteers wanting to contribute towards the requisite translation sewa are welcome to contact the editorial board.

For, I Remember....

Inni Kaur

Creative Director, Sikh Research Institute (SikhRI).

*India has a strange hold on me.
It is not my birthplace,
But
It is in my soul.*

*I hear the bell of Krishna.
I hear the call of Muhammad.
I hear the chant of Buddha.
I hear the Sabad of Nanak.*

*I have knelt on its soil.
I have kissed its ground.
I yearn
To be mingled with its dust.*

*The Genocide of 1984
Shattered this love.
Instantly, I grew up.*

*The world says:
Do not write.
Do not speak.
Forget about it.*

*If I agree,
Then...
In my silence
Lies my guilt.*

*As long as I draw breath,
As long as there is strength within me,
I will write,
I will speak.
For, I remember.*



*I Remember
The year is 1739.
Hindustan is in terror.
The cruelty of the Mughals,
Is felt everywhere.*

*Nadir Shah is in Delhi.
Looting treasures,
Carting away twenty-two hundred Hindu women
For his private harem.*

*The news spreads like wildfire,
Across the land.
Helplessness and confusion,
Reign supreme.*

*Sardar Jassa Singh,
Commander of the Sikh army,
Hears of this atrocity,
Vows to take a stand.*

*The Sikhs are a minority.
The Mughals have the upper hand.
Despite this disparity,
A midnight attack is planned.
The Mughal camp is asleep.
The Sikhs wait in silence.
At the stroke of midnight,
They begin the attack.*

*Kirpans are in the air.
The Mughals are caught off-guard.
The women are freed and safely brought back.
In Hindu households,
Sighs of relief resound,
As the women rush back,
Into the arms of their loved ones.*

*There are Sikh casualties,
But there are no tears.*

*To uphold a woman's honor,
Is the Sikh dharam-principle.*

*From that day on,
A pattern emerged:
The Sikhs struck at midnight,
To free the captured women.*

*Every night, the women prayed,
For the safety of the Sikhs.
Mothers told their daughters,
"Trust only a Sikh."*

*Hindu mothers, with love,
Made their first-born sons Sikhs.
A sacred trust existed,
Between a Hindu and a Sikh.*

*Through the centuries,
This trust and love continued,
Until the forces of evil,
Raised their ugly head.*

*The year is 1984.
The unthinkable happened:
Our Hindu brothers
Turned on us.*

*Sikh women were raped.
Their fathers, husbands,
Sons and brothers,
Butchered before their eyes.*

*The country was in shell-shock,
At the brutality of this massacre,
Yet, no voice rose,
Against this massacre.*

*I ask my Hindu sisters:
"Where were you?"*

*Did your hearts not bleed?
At the rape of your sisters?"*

*Thirty-seven years have gone by.
The pain has not diminished.
There are no answers,
To what happened in 1984.*

*To my Hindu sisters,
I have one request:
Tell your sons, husbands, and brothers,
The sacrifices of the Sikhs.*

*To my Sikh brothers,
I need not remind you:
You are bound by Guru,
To protect the weak.*

*No Sikh hand will rise,
Against any woman.
Be she a Hindu or a Muslim,
She has the protection of a Sikh.*

*My Ardas:
Let the winds be gentle.
Let there be peace on this land.
Let this shattered trust,
Be given a chance to grow.
But ask me not to forget,
For, I remember...*

*On this 37th anniversary of the Genocide of 1984,
I reflect on the courage of the non-Sikhs who protected the Sikhs.
You are our unsung heroes.
I salute your bravery;
I salute your goodness;
I salute your morality.*

*But ask me not to forget,
For, I remember.*

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

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

Note on Use of Gurbani Verses and Translations by Authors

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

Note to Readers

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

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