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

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Editorial

When Our Lies Become the Truths of Others

On 13 December 2021, at the inauguration of the Kashi Vishwanath Dhaam corridor in Benares, Indian Prime Minister Narendra Modi said that the *Panj Pyare* of the Khalsa Panth were sent by Guru Gobind Singh to the Hindu holy city to gain knowledge of the Sanatan Dharma.

Now, either that was a lie or it was the truth.

SGPC spokesperson Kulwinder Singh Ramdas took four days to make up his mind. In a statement released on December 17, he said Modi's assertion was "devoid of facts, (made) with illusory intentions and lack of knowledge about the Sikh faith."

So Modi's claim was a lie. But if it was, it was *our* lie.

The lie about Guru Gobind Singh sending 5 Sikhs to Benares is found within the plethora of corrupted, distorted and tainted body of writings composed by *Nirmalas* over a period of 200 years beginning 1765. This plethora is what we so proudly but recklessly label as "classical Sikh literature." *Nirmala* writer Gyan Gyan Singh has written that Guru Gobind Singh sent five hand-picked Sikhs to Benares to learn Sanskrit and classical Hindu literature. He claimed that after they returned to Anandpur, they were honoured with the title *Nirmala* (Sanskrit for 'unsullied').

Based on such a claim in our *own* literature, Modi was speaking the truth. And it was our truth – as contained within our own literature.

The SGPC representative may well have said that *Nirmala* Gyan Gyan Singh's assertion was as "devoid of facts, (made) with illusory intentions and lack of knowledge about the Sikh faith" as was Modi's. But he didn't have what it takes to speak such a truth.

The four days that Kulwinder Singh took to respond to Modi were probably used to ponder over how to best slam Modi for telling a lie that was after all *our own* lie. The SGPC achieved this feat through the propagation of yet another lie. He said “the five Sikhs sent to Kashi were totally different from the *Panj Pyaras* who offered their heads at the time of the formation of the Khalsa at Sri Anandpur Sahib.”

So according to the SGPC, Modi was right in saying that Guru Gobind Singh sent 5 Sikhs to Benares to study Sanskrit and all else that came along with it. He was right because he was merely repeating what *Nirmala* Gyani Gyan Singh had written and what Sikh clergy, writers, thinkers and leaders had unthinkingly propagated for the past 200 years. What Modi got wrong was about *which five* were sent.

One could argue that if it was all about “which five”, then it was a small error that could be easily rectified.

The SGPC spokesperson then went on to make it easy for PM Modi to rectify a lie which was actually *our own* lie to begin with. SGPC did so by providing a cooked-up rationale. It said in its December 17 statement that “factual information about Sikh history related to Kashi was that, at Paonta Sahib, when Pandit Raghunath refused to teach “Dev Bhasha” Sanskrit to some “Sikh students” belonging to the so-called “Shudra” class, Guru Gobind Singh sent five Sikhs belonging to different castes to Kashi to learn Sanskrit.” Modi would indeed be pleased to note that the SGPC was referring to Sanskrit as “Dev Bhasha” – the language of the gods.

This concocted rationale is also taken from our “classical literature” that says Gobind Singh had to resort to sending the 5 Sikhs to Kashi as no Sanskrit scholar wanted to teach Sanskrit to *Shudras*. So the tenth Guru sent some Sikhs dressed in upper-caste attire to Benares, where they covertly became scholars of Indian theology and philosophy.

What a whitewash. Effectively then, the SGPC engaged in a deliberate attempt to conceal *our own* lie in order to protect our own reputation. According to the SGPC, Guru Gobind Singh’s decision to send the 5 Sikhs to Benares was actually the best thing that happened in the name of equality of the castes. Because Pandit Raghunathan said Sanskrit was not for the lower castes – the tenth Guru sent 5 Sikhs from 5 different castes disguised as Brahmins to Benares. Now all that is left for the SGPC to explain is what was the need to camouflage these 5 Sikhs from different castes in upper-caste attire. After all, a good deed done with stealth and disguise hardly counts as a good deed anymore.

We know that five Sikhs from five different castes is the narrative of our *Panj Pyaras*. Perhaps the SGPC is giving Modi the wordings for his apology to the Sikh world – in case the PM was thinking about it. It could go something like this. “The SGPC and I agree that five Sikhs were indeed sent to Benares by Guru Gobind Singh. The five were sent to learn “Dev Bhasha” and “Snatan Dharma.” Our only issue is *which five*. Given that both the Five *Pyaras* and the Five Benarsis were of 5 different castes, confusion was inevitable but entirely unintended. No one should take offence over such a genuine error.”

The SGPC then called for a ban on the book *Sri Kashi Vishwanath Dham Ka Gauravshali Itihas* (The Glorious History of Kashi Vishwanath Dham) that contained the assertion that Modi made and that was launched by Modi on December 13.

But given that Modi’s lie is actually *our own* truth, and the Prime Minister’s truth *our own* lie; shouldn’t the SGPC be calling for a ban on *our own* books that contain this same lie – or at least make a call to expunge such concocted tales from our “classical literature.”

This is the conundrum that results when our own lies are repeated long enough to become the truths of others. And when these truths of others (which are our own lies) come back to haunt us, we end up looking foolish in making ridiculous demands for apologies and bans of books. We look foolish because these books are merely regurgitating our lies – lies that we ourselves held on to for centuries. We also end up concocting fake justifications and rationales (equality of castes in this case) to further justify our original lies.

The truth simply is that Guru Gobind Singh sent *no* Sikh to Benares for *any* purpose whatsoever. The most basic reason for that is that the **entirety of Sikh spirituality stood as an anti-thesis to all that Benares stood for**. If Guru Nanak went to Benares it was to tell the clergy of their hypocritical ways. He went there to remind them of the injunction against them as contained within the SGGS. ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥ ੧ ॥ *Oye Har Kay Sant Na Akhiyeh Benaras Kay Thugg*. SGGS 476. Meaning: Call them not “sants” of the Omnipresent Creator (as they call themselves) – these conmen of Benares.

THE TRUTH OF IT ALL

The *Nirmalas* were Brahmins from Benares who descended into Sikh Gurdwaras and institutions disguised as Sikhs beginning 1765 in the aftermath of the destruction of Darbar Sahib by Durani. They ended up taking over control of our Gurdwaras and institutions from the *Udasis* who had done the same for some 62 years after the fall of Banda Singh Bahadur in 1718. All this while the real Sikhs were busy fighting for survival in the jungles of Punjab, deserts of Rajasthan and the hills of Jammu and Kashmir.

The *Nirmalas* – given their Benares education, origin and backing – were inherently superior in intellect, capacity, numbers as well as spiritual prowess (albeit Vedic) to actually replace the *Udasis* as the primary Hijackers of the Sikh psyche.

The *Nirmalas* would make for a superior breed of hijackers of Sikh spirituality. The reason why they called themselves *Nirmley* was to fool the Sikhs into believing that they were indeed the pure Khalsas. And that the rest were un-*Nirml* - either incomplete, impure, or of lower order.

The story of Guru Gobind Singh sending 5 Sikhs to Benares to start the *Nirmala* tradition is what I call the Big *Nirmala* Bluff. In my book *The Hijacking of Sikhi* the fakery of this story is exposed over a mere 9 pages.

THE BIG NIRMALA BLUFF

The *Nirmalas* concocted a historical cum philosophical lie to establish their legitimacy amongst Sikhs. They created a fake narrative that Guru Gobind Singh ordered five Sikhs to become and remain celibate. He then ordered them to go to Kashi (Benares now) to study Sanskrit and the spirituality of the Vedas disguised as Brahmins.

In *The Hijacking of Sikhi* I provide 8 reasons why this story is fake. I further provide appropriate verses from within the SGGS that reject the spiritual parameters of Benares. Here is just one from page 491 of the SGGS.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥ ਨਾ ਕਾਸੀ ਮਤਿ ਊਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥ ੧ ॥
Gujri Mehla 3. Na Kashi Mutt Upjey Na Kashi Mutt Jaye. Satgur Mileyey Mutt Upjey Ta Eh Sohi Paye. Meaning: Enlightenment Is Neither Gained nor Lost in Kashi. I Obtained Such Understanding from The Creator-Connecting Guru *Shabd*.

The practical injunction of this verse is rather straightforward: Going to Kashi or otherwise is of no consequence to one's enlightenment. Enlightenment is not a function of one's location. It is a state of mind that emanated from within the messages of the *shabd*.

Guru Gobind Singh would thus have to be unaware of such injunctions within the SGGS to have sent 5 Sikhs to Benares to study spirituality – and then come back to spread that version to Sikhs.

As for the sending them to study Sanskrit at Benares, we can consider the following facts. First, in addition to being proficient in Brij and Farsi, Guru Gobind Singh ji was a Sanskrit scholar; in the tradition of Guru Nanak and Guru Arjun ji. The SGGS contains compositions and entire *Banis* of Guru Nanak and Guru Arjun ji in Sanskrit as well as its precursor language Prakrit; titled *Salok Seheskrtiti Mehla 1 and Mehla 5*. (SGGS 1353 – 1361). Sikhs were thus already exposed to Sanskrit in the spiritual context.

Second, Guru Gobind Singh ji had Sanskrit scholars in his Darbar. Kirpa Raam Duut was a top-notch Sanskrit scholar with Guru ji. He was tasked with teaching Sanskrit to Sikhs. Sikhs in Punjab were well versed in Sanskrit. Jhajju Jheever in Pajokhra Village for example was a Sanskrit scholar. For someone considered to be of a “low caste Jheever” to become a Sanskrit scholar meant that large number of Sikhs across all sections of society had a working knowledge of Sanskrit. It is thus inconceivable that any of our Gurus had to send Sikhs to Benares to study a language.

It is thus patently clear that the story is concocted by *Nirmala* author Gyani Gyan Singh to provide a fake Guru-ordained stamp of approval not just to the *Nirmala* way of life - celibacy included - but to accord legitimacy to the *Nirmala* movement and their Hijacking conspiracy as a whole.

FACING OUR OWN LIES

The first thing our own lies did was to destruct our own truths. The truths of Gurbani pertaining to the irrelevance, triviality, and insignificance of Benares in Sikh spirituality were the first casualties of the fabrications such as the Big *Nirmala* Bluff. The consequences of which can be found in incidences such as the following.

In 1839, Maharaja Ranjit Singh covered the spires of the new Kashi Vishwanath temple at Benares with gold. The Maharajas of Nabha and Kapurthla donated generously towards the founding of a Sanskrit College in 1911 and Pandit Madan Mohan Malaviya, founder of Benares Hindu University got “Sant” Attar Singh of Mastuanna to inaugurate this Benarsi college.

The second thing our own lies do is that they become the truths of others. In the hands of “others” who view Sikhs and Sikhi through the lens of antagonism – such “truths” come back to haunt us badly.

The solution is to sieve out our lies, discard our falsehoods, and disown the untruths that fill our so called classical literature and pollute our psyches. These are the lies that fill the pages of our *Janm Sakhis*. These are the falsehoods that blacken the pages of *Sooraj Parkash*, *Bhagat Maal*, *Gurbilas Patshahi 6*, *Bachitar Natak (Dasam Granth)*, *Sarab Loh*, some 35 other primary classical texts and hundreds more derivative ones.

One can only hope that the day will never come when the 404 tales of sexual debauchery as contained within the *Chritropakhyan* chapter of the *Dasam Granth* will become the truths of others. Imagine these *Charitars* being turned into a movie titled 404 Shades of Grey. If such happens, one of the credits will read “adapted from the Sikh Scripture as composed by Guru Gobind Singh.”

We need to disown our own lies before they become the truths of others – only to be weaponized against us.

We need to discard the lie that the DG is a Sikh Scripture, that the DG is scripture at all. We need to shed the untruth that the DG was composed by any Sikh let alone a Guru. We need to disown the lies that are our *Janm Sakhis*. We need to clean out the falsehoods that decorate the pages of our so called classical texts such as the *Sooraj Parkash*, *Bhagat Maal*, *Gurbilas Patshahi 6*, *Rehatnamas* etc.

The episode of December 13 involving the highest office in India is yet another clear indication of things to come on this path of slippery slope pertaining to *our own* lies. Its not just a case of our lies becoming the truths of others, but our lies being weaponized by the highest and most powerful of entities.

Karminder Singh Dhillon, PhD (Boston)
Editor-in-Chief.

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥ Sulhee Tay Narayan Raakh.

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The *Shabd* of Guru Arjun Pathshah appears in Bilawal Raag on page 825 of the SGGGS. It has been literally (and wrongly) translated in virtually all Teekas (Punjabi Translations) and English versions too.

This article makes an attempt to explore its true meanings by applying the Gurbani Framework – using Gurbani to explain Gurbani concepts; thus refraining from relying on non-Gurbani sources. The *Shabd* in full is as follows:



ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥ *Bilawal Mehla 5*

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥ *Sulhee Tay Narayan Raakh.*

ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ ਨਾਪਾਕੁ ॥ ੧ ॥ ਰਹਾਉ ॥ *Sulhee Ka Haath Kaheen Na Pahunchey
Sulhee Hoey Muua Napaak. Rahao.*

ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ ॥ *Kaadh Kuthaar Khasam Ser Katiya Khen
Meh Hoey Gaya Hai Khaak.*

ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥ ੧ ॥ *Manda Chitvat Chitvat Pachiya Jin
Racheya Tinn Deena Dhaak.*

ਪੁਤ੍ਰ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੇਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ ॥ *Putar Meet Dhan Kechu Na Raheyo So Chod
Gya Sabh Bhayee Saak.*

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ ॥ ੨ ॥ ੧੮ ॥ ੧੦੪ ॥ *Kaho Nanak Tis Prabh
Balharee Jin Junn Ka Keeno Pooran Vaak.*

THE EXISTING TRANSLATIONS. Sant Singh MD Translates the *Shabd* as follows: The Lord saved me from Sulhi Khan. The emperor did not succeed in his plot, and he died in disgrace. || 1 || Pause || The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. || 1 || Plotting and planning evil, he was destroyed. The One who created him, gave him a push. Of his sons, friends and wealth, nothing remains; he departed, leaving behind all his brothers and relatives. Says Nanak, I am a sacrifice to God, who fulfilled the word of His slave. || 2 ||

Similar translation can be found in the English translations of Manmohan Singh Advocate and Dr Harjinder Singh Dilgeer. The translation is the same in Punjabi Teekas - namely Fareedkotī and Sahib Singh's Darpan.

THE ORIGIN OF THE EXISTING TRANSLATIONS. The tale of Sulhee Khan is found in Bhai Veer Singh's ਸ੍ਰੀ ਅਸ਼ਟ ਗੁਰੂ ਚਮਤਕਾਰ *Shree Ashat Guru Chamatkaar*. This is his three-volume work in which he writes the life stories of eight Gurus other than Gurus Nanak and Gobind Singh ji.

The *Chamatkaar* has a three-paragraph entry titled Sulbee Khan on page 73 of Volume 2. He is listed as a friend of Prithi Chand (eldest child of Guru Ramdas and brother of Guru Arjun). Sulbee had been instigated by Prithi to attack Guru Ramdas ji and came to be in the banks of Beas River. There he was killed by one Syed Hassan Ali over the issue of unpaid back wages.

Bhai Veer Singh says upon the murder of Sulbee Khan, Guru Arjun narrated the following Shabd (page 628 of SGGS).

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥
ਇਸੁ ਆਗੈ ਕੇ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥ ੧ ॥

Sorath Mehla 5. Gareebie Gdaa Hamari. Khana Sagal Reyn Charee.

Es Agey Ko Na Tikey Vekaree. Gur Purey Eh Gull Saree.

The entry immediately following Sulbee Khan is titled Sulhee Khan. The eight-paragraph entry on page 74 can be summarized as follows.

Bhai Veer Singh says that Sulhee was a cousin of Sulbee. And he decided to take revenge on Guru Arjun ji for the murder of Sulbee Khan by Syed Hassan Ali. He came from Delhi to reside in Prithi Chand's house at Kotha village as a transit to carry out his murderous task.

Sikhs informed Guru Arjun of Sulhee Khan's arrival in Kotha. And Bhai Veer Singh says the fifth Guru, summoned the sangat for a discussion and decision. The sangat requested that Guru ji write a letter of explanation to Sulhee Khan to explain his innocence. When Guru Arjun ji rejected the proposal, the sangat suggested the sending of two Sikhs in the form of Bhai Budha Ji and Bhai Gurdas ji to Sulhee Khan. When Guru Arjun ji rejected this proposal as well; the sangat requested Guru ji to make the decision. The verdict of Guru ji was that we leave it all to the Creator.

Bhai Veer Singh says Guru Arjun ji recited the following Shabd (Page 371 of SGGS).

ਆਸਾ ਮਹਲਾ ੫ ॥ ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥ ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥ ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥ ੧ ॥
ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥ ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

Asa Mehla 5: Prithmey Mtaa Je Patree Chalavo. Duteay Mtaa Doey Manukh Pohchavo.

Triteye Mtaa Kich Karo Upaya. Mein Sabh Kich Chod Prabh Tuhee Dihyayea.

Mhaa Anand Achint Sehjayea. Dushkan Doot Moye Sukh Paiya.

Bhai Veer Singh says that while Guru Arjun ji was deliberating with the sangat, Prithi Chand took Sulhee Khan to his brick kiln. There, Sulhee Khan fell into the fire with his horse. He burnt to death and his body was recovered and buried.

Bhai Veer Singh says upon hearing of the death of Sulhee Khan, Guru Arjun ji recited the Shabd under discussion of this article.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥ ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥
Bilawal Mehla 5. Sulhee Tay Narayan Raakh.

Meaning: The Lord saved me from Sulhi Khan.

WHAT CAN WE MAKE OF THE NARRATIVE OF SULHEE (AND SULBEE) KHAN?

We can make the following 13 points regarding the narrative provided by Bhai Veer Singh.

1. Bhai Veer Singh says Guru Arjun ji's Shabd on page 628 of SGGS; namely: **ਸੋਰਠਿ ਮਹਲਾ ॥ ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥** *Sorath Mehla 5. Greebee Gdaa Hamari. Khana Sagal Reyn Charee* was recited when Sulbee Khan was killed while on his way to attack Guru Ramdas ji.

The questions that need answering are four: One, why is Sulbee Khan intent on murdering Guru Ramdas ji? Two, why is Prithi Chand conspiring to have his own father killed? Three, why is Guru Arjun composing spiritual and God connecting Banees upon hearing of the death of another human being. Fourth, how could Guru Arjun compose Banees when he was NOT the Guru at the time of Sulbee Khan's murder? The Guru at that time (by the admission of Bhai Veer Singh) was Guru Ramdas ji. So why is Bhai Veer Singh not quoting any Shabd about Sulbee Khan's murder as composed by Guru Ramdas ji? Because there is NONE. Because Gurbani is not composed for such purposes.

2. The *Shabd* on page 628 of SGGS; namely: **ਸੋਰਠਿ ਮਹਲਾ ॥ ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥ ਇਸੁ ਆਗੈ ਕੇ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ ਗੁਰ ਪੁਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥ ੧ ॥** *Sorath Mehla 5. Greebee Gdaa Hamari. Khana Sagal Reyn Charee. Es Agey Ko Na Tikey Vekaree. Gur Purey Eh Gull Saree* has nothing whatsoever to do with anyone's murder or death.

The meaning of the verses is: Humility is my Shield, Service to all my Sword. No Vices can withstand their Onslaught. The Guru Has Given me this Enlightenment. The message is wholly and entirely spiritual.

3. Bhai Veer Singh's story of the sangat getting worried about Sulhee Khan's arrival in Kotha - requesting that Guru ji write a letter of explanation to Sulhee Khan, or send Bhai Budha Ji and Bhai Gurdas ji to Sulhee Khan to explain his innocence is truly out of character for both the sangat and of Guru ji.

Sikhs were very enlightened about the stand against oppression taken by Guru Nanak against Babur and Guru Amardas ji against Akbar in particular. How could the presence of a low level Sulhee Khan rattle the Sikhs to the extent of wanting to write a letter and send emissaries.

4. Where did Bhai Veer Singh get the names of the two Sikhs – Baba Buddha Ji and Bhai Gurdas Ji – that were proposed to be sent to see Sulhee Khan? They are not mentioned in the verse. The verse is **ਦੋਇ DUEY Manukh. Not ਦੋ DOE (2) Manukh.**

5. The Shabad **ਆਸਾ ਮਹਲਾ ੫ ॥ ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥ ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥ ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥ ਮੈ ਸਭੁ ਕਿਛੁ ਛੇਡਿ ਪ੍ਰਭੁ ਤੁਹੀ ਧਿਆਇਆ ॥ ੧ ॥ ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥ ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥** *Asa Mehla 5: Prithmey Mtaa Je Patree Chalavo. Duteay Mtaa Doey Manukh Pohchavo. Triteye Mtaa Kich Karo Upaya. Mein Sabh Kich Chod Prabh Tuhee Dihyayea. Mhaa Anand Achint Sehjayea. Dushman Doot Moye Sukh Paiya* is spiritual and has as nothing to do writing letters or sending two emissaries.

The meaning of the verses is: First I resolved to plead myself (before my vices - *Dushman Doot* – as mentioned in the *Rahao* Verse). Second to seek the assistance (*Pohchavo* from the word *Pahunch* - reach) of another human being (*Duey Manukh*). Third, I resolved to make an effort (*Upaya* – instead of pleading). I resorted

to Internalize You alone, my Creator. I obtained Eternal Bliss and Permanent Joy. The enemy (of my spirituality) vices (*Doot*) got eliminated and Bliss was obtained.

WHAT CAN WE MAKE OF SANT SINGH (AND OTHER) TRANSLATIONS?

6. The translation is defective wholly because the authors of the Teekas and translations have bought into the story composed by Bhai Veer Singh.

7. The first verse is **ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥** *Sulhee Tay Narayan Raakh.* The translation is The Lord saved me from Sulhi Khan. So, the question is where did the word “KHAN” come from into the translation?

The second verse is: **ਸੁਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ ਨਾਪਾਕੁ ॥ ੧ ॥ ਰਹਾਉ ॥** *Sulhee Ka Haath Kaheen Na Pahunchey Sulhee Hoey Muaa Napaak. Rahao.* The translation is: The emperor did not succeed in his plot, and he died in disgrace. || 1 || Pause ||

The questions are: One: How did the “Emperor” suddenly come into the picture? The individual named Sulhee KHAN was never the emperor of any place. So how did the “emperor die in disgrace?” Two: What is the meaning of “died in disgrace.” To say such implies that Guru Arjun ji is “pleased with the death of Sulhee Khan” or that Guru ji considered Sulhee Khan to be his enemy or that Guru ji is mocking the death of a human being.

Guru Arjun ji’s philosophy of other human beings is plain and clear. **ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ ੧ ॥** *Na Ko Bairi Nahi Begana Sagal Sang Hum Ko Bunn Aiyee.* SGGs 1299. None my enemy, none a stranger, I coexist with all of humanity. Under no circumstances would the Guru mention death of anyone as a “disgrace.”

HOW MANY TIMES DID SULHEE KHAN ACTUALLY DIE?

8. Bhai Veer Singh says Sulhee Khan fell into the kiln with his horse and was burnt to death. Sant Singh, in line three of his translation says: The Lord and Master raised His axe, and chopped off his head; in an instant, he was reduced to dust. || 1 ||

Then in Line five of the translation he says: “The One who created him, gave him a push.”

That makes three deaths for Sulhee Khan. One, he fell as a result of his horse falling into the kiln. Two, he was beheaded with an axe. Three, he was pushed to his death.

IF indeed the *Shabd* on page 825 of the SGGs was about the death of Sulhee Khan, the translators seem to suggest that Guru ji was not sure of the manner of the Khan’s death.

WHERE DID BHAI VEER SINGH GET HIS SULHEE KHAN STORY FROM?

9. When it comes to “history” of the Sikh Gurus, Bhai Veer Singh has written five volumes. But he is not particularly known for original research. His work is actually a verbatim reproduction of the *Nirmala* Kavi Santokh Singh’s voluminous work namely the *Sooraj Parkash*. The only difference being that while the Kavi wrote in poetry, Bhai Veer Singh wrote in prose. So basically, Bhai Veer Singh is *Nirmala* Kavi Santokh Singh 2.0

10. On paragraph 3 of page 73 of his *Shree Ashat Guru Chamatkaar*, Bhai Veer Singh mentions *Nirmala Kavi Santokh Singh's Gurpartap Suraj Parkash Granth* as his source. Seekers of Tatt Gurmat have exposed the *Nirmala Kavi* as someone who wrote a largely adulterated narrative of our Gurus; in some cases, even derogatively. Renowned parcharaks such as Singh Sahib Bhai Ranjodh Singh has gone on record to say that 95 percent of Santokh Singh writings are against the tenets of the SGGS.

DID SULHEE AND SULBEE KHANS EVEN EXIST?

11. The answer is a resounding Yes, but only if one considers the *Nirmala Kavi* as an objective researcher and writer. Yet one is always left wondering why, references to Sulbee and Sulhee cannot be found readily in non-Sikh sources. If indeed the Khans were people with status and positions that accorded them powers to attempt to arrest and murder well known and established personalities like Guru Ramdas and Guru Arjun ji – then surely their names must be found prominently in the historical records of Mughal ruled India. Yet, that is not the case.

12. The method of assigning “stories and sakhis” thinly disguised as “historical narratives” to *Shabds* in the SGGS and weaving these “tales” into the translations of *Shabds* is indeed the accepted mode of *Teekas* written by the *Nirmalas* and *Sampardayees*. It should therefore come as no surprise if the story of Sulbee and Sulhee had been created to fit the translation of the *Shabd*. In the ultimate analysis, such methodology reduces the spiritually rich and soulful Gurbani to petty tales of events – a great number of which cannot be independently verified even.

13. Given the above, the only sensible thing to do is to push the *Nirmala Kavi* concocted narrative of Sulbee and Sulhee into the metaphorical kiln of Prithi Chand; thus, burning it to cinders and out of our collective psyches. We need to rise from the ashes of story-telling to the spiritual heights of Godly messages of Gurbani.

UNDERSTANDING THE SHABD

The *Shabd* is the 18th out of 30 in a collection titled ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ ੭ *Rag Bilawal Mehla 5 Chaupdey Dupdey Ghar 7*. The general theme of the 30 *Shabds* is related to overcoming inner obstacles on the path of the journey of spirituality towards the realization of the Creator within.

This particular *Shabd* has a sprinkling of Arabic & Persian words namely *Sulhee*, *Naapak*, *Kuthaar*, and *Khaak*. Of particular interest is the word *Sulhee*. It is used in Farsi, and its dialects Pushto and Daree – spoken by Pashtuns and Pathans. It has different spellings such as *Sulhei*, *Sulhey*, *Sulhi*, *Sulhie* and *Sulhy* as used in the above languages and dialects.

The dictionary meaning is instinct, character, nature, eccentric etc. The spiritual meaning relates to the five vices because they are the nature, character and instinct of the human mind.

Embedded within *Sulhee* is the Persian word “*Sulh*” meaning compromise. The spiritual meaning of *Sulhee* therefore is “to be in compromise with our instincts and vices.”

Verse 1 (Also the Rahao Verse).

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ ॥
Sulhee Tay Narayan Raakh.

Sulhee – Instinct, character, nature of the mind; Compromise with vices. **Narayan** – Creator. **Raakh** – Protect, save.

Realization of My Creator Has Protected Me from a Compromise with my Instincts and Vices.

ਸੁਲਹੀ ਕਾ ਹਾਥ ਕਾਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ ॥ ੧ ॥ ਰਹਾਉ ॥

Sulhee Ka Haath Kaheen Na Pahunchey Sulhee Hoey Muua Napaak. Rahao.

Haath – Reach. **Sulhee Hoey** – In a state of Compromise. **Muua** – Lit. death; Eliminated. **Napaak** – Lit. Impure; Unrealized.

I am thus Beyond Reach of the Effects of a Vice-Compromised self; the Result of such a Compromise is Spiritual Death in a Godly Unrealized State.

ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ ॥

Kaadh Kuthaar Khasam Ser Katiya Khen Meh Hoey Gaya Hai Khaak.

Kaadh – Remove. **Kuthaar** – Lit axe, sword; Spirituality destructing vices. **Khasam** – Creator. **Ser** – Lit. head; Mind. **Kateya** – Lit. Cut; Remove, Eliminate. **Hoey Gya** – Reduced. **Khaak** – Ashes.

The Creator Axed the Spirituality Destructing Vices from my Mind and Reduced Them to Ashes in an Instant.

ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥ ੧ ॥

Manda Chitvat Chitvat Pachiya Jin Racheya Tinn Deena Dhaak.

Manda – Sinful, Bad, Negative. **Chitvat Chitvat** – In constant planning / thinking. **Pacheya** – Eliminated. **Racheya** – Constructed, Created. **Deena Dhaak** – Lit. Pushed, Shoved, Removed.

The Same Mind that was in Constant Construction of Sinful Thought Shoved all the Vices Out.

ਪੁਤ੍ਰ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੇਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ ॥

Putar Meet Dhan Kechu Na Raheyo So Chod Gya Sabh Bhayee Saak.

Puter – Lit. Child, Son. **Meet** – Lit Relatives. **Dhan** – Lit. Partner. **Putar Meet Dhan** – Companions, **Kechu Na Raheyo** – Eliminated Without Trace. **Chod Gya** – Left. **Sabh** – All. **Bhayee** – Lit. Brother. **Saak** – Lit. Relatives. **Bhayee Saak** – Close Associates.

So Complete was the Shoving Out of my Vices that All Companions and Associates of my Vices too were Eliminated Without a Trace.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ ॥ ੨ ॥ ੧੮ ॥ ੧੦੪ ॥

Kaho Nanak Tis Prabh Balharee Jin Junn Ka Keeno Pooran Vaak.

Kaho – Utterance. **Balharee** – A Sacrifice to. **Prabh** – Creator. **Junn** – Submitting Being. **Keeno** – Created, Resulted. **Pooran** – Complete, Absolute. **Vaak** – Lit. command, *Shabd*.

Nanak is a Sacrifice to the Creator; the Complete Shabd has Resulted in my Becoming a God Submitting Being from a Vice / Instinct Compromised Being.

Good Governance: A Perspective from Sri Guru Granth Sahib

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Governance includes the processes by which organizations are directed, controlled and held to account. Excellence can be achieved when good governance principles and practices are applied throughout the entire organization. Various forms of governance are in vogue. Ethical governance demands that public officials stick to high moral standards while serving others. Authentic governance necessitates the systematic process of continuous, gradual, and routine personal and corporate improvement that leads to sustainable high performance. Thus it represents the ability to discern right from wrong and the commitment to doing right, good, and proper. Finally, benevolent governance is considered to be for the benefit of the whole population.

Sikhism, a panentheistic religion, is one of the youngest and fifth major world religions, founded by Guru Nanak. The fundamental beliefs of Sikhism have been enshrined in the sacred scripture, Sri Guru Granth Sahib (SGGS) [1-3]. Moreover, Sri Guru Granth Sahib provides valuable insights for governance through religious or secular organizations that address human rights, education, or diplomacy to end all forms of disparity and discrimination among people [4-5]. Herein, an attempt is made to describe the doctrines of Sikhism that encourage us for better governance. It is concluded that most of the attributes of good, ethical, authentic and benevolent governance are genuinely supported by the Sikh doctrines. Furthermore, the adherence to democratic and republican organizations for providing high-quality governance is encouraged in Sikh principles and practices.

INTRODUCTION

Governance is about the rules of behaviour, especially in organizations. It includes the processes by which organizations are directed, controlled and held to account. It encompasses the authority, direction and control, accountability, and leadership exercised in an organization. Excellence can be achieved when good governance principles and practices are applied throughout the organization.

Good governance envelops both the public and private sectors, especially the large MNCs. Therefore, certain common principles of good governance for the public and private sectors are considered here. An institutional setup that ensures good governance usually has the following eleven significant characteristics. Herein, an attempt is made to describe how good governance characteristics are supported and encouraged by Sikh doctrines [6].

1. RULE OF LAW

Good governance necessitates fair legal frameworks enforced by an impartial regulatory body for the complete protection of stakeholders. Access to justice is a fundamental principle of the rule of law. In the absence of access to justice, people cannot have their voices heard, exercise their rights, challenge discrimination or hold decision-makers accountable. For the right of Justice for all, Guru Nanak, the first Sikh Guru, proclaimed:

ਅਦਲੁ ਕਰੇ ਗੁਰ ਗਿਆਨ ਸਮਾਨਾ ॥

adal karay gur gi-aan samaanaa.

Meaning: One must administer justice by being absorbed in the spiritual wisdom of the Guru. (M. 1, SGGS, p 1040)

2. TRANSPARENCY

Transparency means that information should be provided in easily understandable forms and media. It should be freely available and directly accessible to those affected by governance policies and practices. This type of openness between managers and employees creates trust and leads to a successful organization. Guru Arjan Dev articulates:

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥

naa ko bairee nahee bigaanaa sagal sang ham ka-o ban aa-ee.

Meaning: None is my enemy, and none is stranger; I am in accord with everyone. (M. 5, SGGS, p 1299)

3. RESPONSIVENESS

Good governance requires that organizations and their processes are designed to serve stakeholders' best interests within a reasonable timeframe. For availability to the public and timeous reaction to the needs and opinions of the people, Guru Arjan Dev advises:

ਸੀਘਰ ਕਾਰਜੁ ਲੇਹੁ ਸਵਾਰਿ ॥

Seeghar Kaaraj Laehu Savaar.

Meaning: You shall quickly resolve your affairs. (M. 5, SGGS, p 176)

4. CONSENSUS ORIENTED

Good governance requires consultation to understand stakeholders' different interests to reach a broad consensus, know what is in the best interest of the entire stakeholder group, and achieve it sustainably and prudently. Sikh doctrines emphasize such an approach. Guru Nanak says

:

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

Jab lag duniā rahī-ai Nānak kichh sunī-ai kichh kahī-ai.

Meaning: Nanak says: As long as we are in this world, we must share knowledge/spiritual wisdom by listening or speaking it. (M. 1, SGGS, p 661).

Guru Arjan urges that

ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥

Khojat khojat baho parkāre sarab arath bīchāre.

Meaning: Continuously engaging in research in all possible manners, rationalize every opinion before accepting it. (M. 5, SGGS, p 714)

5. EQUITY AND INCLUSIVENESS

The organization that provides the opportunity for its stakeholders to maintain and improve their wellbeing offers the most compelling reason for its existence and value to society. Guru Nanak vouched for the right of Equity for all by raising his voice against discrimination based on gender, race, and religion. He emphasized

treating everyone in the same respectful way and equal access to opportunities for growth/development. In his hymns, he says:

ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਈ ਜੀਉ ॥

Gurmukh ek d̥arisat kar dek̥hhu ghat ghat jot̥ samõī jīo.

Meaning: As Gurmukh (learned one), look upon all with the single eye of equality; the Divine Light (essence) is contained in every heart. (M. 1, SGGS, p 599)

6. EFFECTIVENESS AND EFFICIENCY OR PROFESSIONALISM

Good governance means that the organization's processes, to produce favorable results, meet the needs of its stakeholders. It requires making the best use of available resources. Intelligent, fair and knowledge-based decision-making and behaviour are needed. Knowledge acquisition about the available resources prepares a manager for effective and efficient decision-making. Appreciating the importance of knowledge acquisition, Guru Nanak encourages us to gain it in all spheres of life. He says;

ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥

Gīān k̥harag lai man si'o lūjh̥ai mansā manēh samāī he.

Meaning: With the sword of knowledge, one must destroy evil thoughts and desires embedded in the mind. (M. 1, SGGS, p 1022)

Recognizing the fact that education is a crucial factor in fostering development and enhancing the wellbeing of society, Guru Nanak encourages all to adopt an altruistic attitude on gaining knowledge. He asserts;

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

vidiā vīchārī tān par̥upkārī.

Meaning: Contemplate and reflect upon learning, and you will become a benefactor to others. (M. 1, SGGS, p 356)

7. ACCOUNTABILITY

Accountability is a crucial tenet of good governance. It encompasses the acknowledgement and assumption of responsibility for decisions and actions. Who is accountable for what should be documented in policy statements. In general, an organization is responsible for those affected by its decisions or actions and the applicable rules of law. Guru Nanak emphasizes that each member of the organization must be accountable for his/her actions. He proclaims;

ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥

Jab lek̥hā devēh bīrā ta'o par̥iā.

Meaning: When your account is adjusted, O brother, only then shall you be judged wise. (M. 1, SGGS, p 432);

ਕੀਤਾ ਆਪੇ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥

Kītā āpo āpnā āpe hī lek̥hā sand̥hīai.

Meaning: Everyone receives the rewards of his actions; his account is adjusted accordingly. (M. 1, SGGS, p 473)

8. PARTICIPATION

Good governance is vital in fostering a system in which the public feels that they are part of decision-making processes. Such public participation can either be directly or through legitimate representatives. Participation must be informed and organized (including freedom of expression) in the organization's best interests and society. Guru Nanak proclaims that sharing views and ideas (liberty of thought and expression) must be a continuous process throughout our lives. He proclaims:

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

Jab lag duniā rahī-ai Nānak kichh suṇī-ai kichh kahī-ai.

Meaning: Nanak says: As long as we are in this world, we must share knowledge/spiritual wisdom by listening or speaking it. (Mehl 1, SGGS, p 661)

9. PROFESSIONAL ETHICS

Awareness of the moral principles and adherence to them should guide our behaviour in every sector. Guru Arjan Dev articulates such a view in his hymns, as;

ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥

Taj mān moh bikār man kā kalmalā dukh jāre.

Meaning: Renounce your pride, emotional attachment and mental corruption, and burn away the pain of wickedness. (Mehl 5, SGGS, p 459)

10. LEADERSHIP

Leadership is the art of motivating a group of people to act toward achieving a common goal. A true leader provides a clear vision and ethical guidance that inspires and encourages. Guru Nanak emphasizes the qualities of such a leader as;

ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥

Karṇī kābā sach pīr kalmā karam nivāj.

Meaning: Let good conduct be your Kaaba, Truth your spiritual guide, and prayer and chant your good deeds. (M. 1, SGGS, p 140)

11. UBUNTU (HUMANITY TOWARDS OTHERS)

For Good governance, managers must practice compassion and humanity. They must have an awareness of the importance of community. Guru Arjan promotes such a view in his hymns as:

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ ॥

Sat santokh da-ī-ā dharam sīgār banāvau.

Meaning: Be embellished with truth, contentment, compassion and Dharmic faith. (M. 5, SGGS, p 812)

Sikh doctrines emphasize that the quality and character of persons who govern an organization, province or country must be of integrity and impeccable character [7]. Only then excellence in governance can be achieved. Guru Nanak proclaims it as

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥ ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥

Fakḥat̤ bahai takḥṭai kī lā'ik. Panch samā'e gurmat̤ pā'ik.

Meaning: The deserving alone deserves to govern. Such persons, having subdued the five evils (lust, rage, greed, attachment and narcissism), become the Lord's true representative. (Mehl 1, SGGS, p.1039)

CONCLUSION

Good governance is an ideal that is difficult to achieve in its totality. Good governance is achieved through an ongoing discourse that attempts to capture all of the considerations involved in assuring that stakeholder interests are addressed and reflected in policy initiatives. As is evident, the doctrines of Sikhism, as enshrined in Sri Guru Granth Sahib, are remarkably in accord with the attributes required for good governance. It is pertinent to add that good, ethical, and benevolent governance through democratic and republican organizations is inspired and encouraged by Sikh doctrines.

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Where are the 1984 Sikh Manuscripts and Articles?

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Thirty-seven years have passed since a vast collection of Sikh manuscripts and articles were taken away from Sikh Reference Library, Darbar Sahib. Their where-about still remain a matter of contention. The Defense Minister of India A.K. Anthony denied in Parliament that the Army possessed any items taken from Darbar Sahib during operation Blue Star in 1984. Condemning the claim as a lie, SGPC President Avtar Singh Makkar demanded the resignation of the Defense Minister. Some of the items were subsequently returned. However, a case has now come in the courts about the whereabouts of 512 manuscripts of the Sri Guru Granth Sahib (SGGS) as well as other important manuscripts dating seventeenth century onwards. There has been confusion created by SGPC officials as to whether some of the documents have indeed been returned. The following questions emerge out of this controversy.

1. Did the Indian Army collect and take away these documents and articles?
2. Did it return them to SGPC?
3. Did the Army receive all these books and articles taken from Darbar Sahib Complex?
4. If SGPC did not receive these documents and articles, where are they now?
5. If SGPC received these documents and articles; why are they not with them?
6. If all the documents and articles are not yet received, which are yet to be obtained?
7. If these documents and articles are not with the Army or the SGPC; who is responsible for them?
8. What is the role of CBI? Does it have any of these items?
9. If the CBI has retained certain items, then where are they and how does the SGPC get them?

As these questions are very important for the Sikhs, the Army as well as the CBI, it is crucial to know the facts.

Immediately after the operation Blue Star, rumors were spread that manuscripts, books and articles in Sikh Reference Library were all destroyed in a fire during the evening of 6 June 1984. The rumor added that the ashes were handed over to S. Joginder Singh Duggal in-charge Sikh Reference Library on 9 June 1984 as a token. Later, some Sikhs posted in Delhi provided information to the contrary. A CID inspector said that he had brought – in Delhi - handwritten *guthkas* believed to be from the Sikh Reference Library. Similar information was reported to have been received by Dr. Tarlochan Singh and Prof Labh Singh of the Sikh Missionary College. S Kirpal Singh Jathedar Akal Takhat brought this matter to S. Boota Singh, the then Cabinet Minister who confirmed that 125 bags of reference books, manuscripts and articles of Sikh Reference Library had indeed been taken by the Indian Army.

Later a news item appeared in the 11 June 2000 edition of the Daily Ajit regarding the missing manuscripts, reference books and other material. Ranjit Singh Nanda, a CBI inspector during OP Blue Star days and who was involved in collecting and scrutinizing the Sikh Reference Material gave the following statement to the newspaper. *jit*:

“After about two weeks of the operation Blue Star in June 1984, the Army brought in 190 big bags of Sikh Reference Books and archival material to the Youth Hostel, which was the CBI HQs during operation Blue Star, in. Every bag had a number in black written on it. After one month, a CBI team consisting of five members prepared a list of 160 bags after scrutinizing the items. The list was prepared by three typists made available to CBI teams. The remaining 30 bags were yet to be scrutinized. In view of Sikh Sammelan called by the Five Singh Sahiban, the entire material was shifted to an unknown destination. Religious books were placed in 12 trunks; and other books and materials were taken in bags as such. Some of the manuscripts, handwritten pothis and Hukumnamas which I had taken out of these were later returned to SGPC after my retirement.

While scrutinizing these items, a handwritten manuscript of Sri Guru Granth Sahib fell on the ground along with other books from a bag. This manuscript had bullet marks on it. Such handling was objected to and the other bags were then emptied on tables. Every manuscript was studied and analyzed and was again filled in bags after making lists. The presence of classified mail addressed to Sant Bhindranwalla and other leaders came as a matter of surprise. They were probably looking for of a letter written by Indira Gandhi to Sant Bhindranwalla; as claimed by the latter. These bags contained not only the Sikh reference Books but also material collected from all offices of SGPC. These included numerous handwritten manuscripts of SGGs and Hukumnamas (512 SGGs manuscripts and 44 Hukumnamas according to a later account), handwritten books; letters written by and to Sant Bhindranwalla and Jagjit Singh Chauhan and other leaders, about 250 to 300 passports, registers and mail of SGPC, and books related to Sikh History and Culture. It also included a gold memento presented to S. Gurcharan Singh Tohra.

This five-member committee scrutinizing the items included DSP Shabdal Singh of Punjab Police. Making best of the situation, I collected one SGGs beed, 4-5 other books, and Hukumnamas from the Guru Gobind Singh period. I also brought the gold memento that was presented to S. Gurcharan Singh Tohra. All these items were handed over to the then Secretary SGPC, S. Manjit Singh Calcutta. “

These facts are not known to any one as yet. The record in the register of Sikh Reference Library reveals that the *Hukumnamas* were returned in 1991. A total of 44 *Hukumnamas* had been removed but only 28 which the inspector himself has returned were recovered. These *Hukumnamas* included a *Hukumnama* of Mata Sundri of 1st Vaisakh 1777 (1720 AD). The 18 files containing lists of contents of *Hukumnama*, *Nishans* and *SGGs beeds* was stated to be available now in the Sikh Reference Library while 17 other files have not been returned by CBI.

Ranjit Singh Nanda was the CBI inspector detailed with inquiring into the death of DIG AS Atwal in 1983. During operation Blue Star his field of work was Darbar Sahib. His office was in Youth Hostel. He denied that the Sikh Reference Library was burnt on 6 June 84 as the library material was received by his group on 18-19 June 84. The remaining material was taken by the Army to Delhi.

DSP Shabdal Singh of Model Town Jalandhar, who was with Ranjit Singh Nanda - too confirmed the above facts through his statement which appeared in the 12 June 2000 edition of Daily Ajit, albeit with some modifications. Shabdal Singh was posted at PAP Bahadurgarh but was called to duty before the CBI on 5 June 1984. After two weeks of taking charge he went to Rajasansi airport one day between 18-20 June 1984. At that time, Director CBI Bawa Harkishan Singh was also present. Military planes were unloading bags containing religious books, handwritten manuscripts of the SGGs and other articles in 190 bags. The Army authorities told them that these items were taken from Darbar Sahib to Delhi and are now being returned to CBI for further investigations. These items were then shifted to the CBI HQs for Operation Blue Star in Amritsar Youth Hostel from the airport. (Not directly from Darbar Sahib as was stated by Sardar Nanda.) These were scrutinized by the team including Nanda, DIG Rajinder Kumar and himself among others.

After scrutinizing the items, the CBI returned 28 of the 44 *Hukumnamas* in 1991 through S. Ranjit Singh Nanda to S. Manjit Singh Calcutta, the then Secretary SGPC and these have been entered at Serial No 7034 to 7062 of 1991 in the new register of the library. Among the *Hukumnamas* not returned was the one pertaining to Mata

Sundri of *Vaisakh Samvat* 1777 (1720 AD). From the 35 files only 18 files were returned. No other manuscript, rare books or valuable article were returned except the gold framed memento presented to S. Gurcharan Singh Tohra. Even though these documents and memento were returned to S Manjit Singh Calcutta and this news appeared in the *Ajit*; the Sikh world in general and SGPC in particular chose to be silent on the remaining items for reasons unknown.

Upon the change in the Indian Government at the federal level, the demand for the return of manuscripts and other articles was renewed. In reply to a letter dated 27th March 2000, George Fernandez, the then Defense Minister confirmed to SGPC that all these manuscripts, *Hukumnamas* and other documents and materials have been handed over to CBI. The CBI however, denied it until the matter was brought out into the open by S. Nanda and Shabdal Singh. It was only at the receipt of a letter from the George Fernandez that the then SGPC Secretary S. Gurbachan Singh Bachan approached the then Chief Minister of Punjab S. Badal for return of these documents. In 1984 Davinder Singh Duggal was the in-charge of Sikh Reference Library who later wrote that the blocks made of silver for these *Hukumnamas* were also lost. Mr. Nanda however denied having seen any silver blocks. A book titled 'Arms and the Man by GB Shaw', and duly marked as an item belonging to the Sikh Reference Library (M-3197) S. Bag 84 (7) found on sale in Delhi however tells a different story. It even has the name Parween Nanda written on it which needs to be investigated further.

In 2003, one Satnam Singh s/o Mela Singh subsequently filed a writ (CWP no 11301/2003) in the Punjab & Haryana High Court for the return of the items. In reply VK Gupta Under Secretary Ministry of Home Affairs, and BS Kanwar SP CBI/SICII New Delhi filed their replies as follows.

VK GUPTA'S REPLY

1. The Army authorities in the investigation of case No. RC 2/84-SIU.III/SIC.II/CBI/New Delhi had handed over 4000 manuscripts to the CBI. These documents were recovered by them from the Golden Temple complex, Amritsar during operation Blue Star. All the treasures and artifacts including all other historical and non-historical items recovered from Golden Temple were either handed over to SGPC and its functionaries or the Government treasures or to the CBI as mentioned above.

2. Mode of Items handed over to SGPC and its functionaries.

i) A board was convened on 13 June, 1984 by Headquarters 11 Corps in the Golden Temple, to carry out a stock taking of items found in the Akal Takhat. This stocktaking was done in the presence of State Government Representatives, Deputy Commissioner's Representatives as also in the presence of Secretary and Assistant Secretary of SGPC.

ii) The board found 25 historical items and 43 non-historical items. These items were put in boxes and sealed. The boxes were then locked in the room adjoining the Akal Takhat. Both the board and the representatives of SGPC then sealed the room with their respective seals.

iii) The board had also found certain other items in Kotha Sahib and Bambi Wala. The major items found were left untouched as per instructions of Head Granthi Giani Pritam Singh- However, some minor items were shifted to a room adjacent to Shri Akal Takhat where other historical/non-historical items were locked and sealed for security purposes.

iv) Subsequently, another board was ordered to hand over the 52 historical items on 13 September, 1984 to Shri Mohan Singh, Curator, Museum, Punjab Govt. These were handed over by the board in the presence of SGPC representatives as also representatives from Punjab Govt./ Deputy Commissioners Office.

v) The board was ordered to ascertain the disposal of the non-historical items. As per information available these were disposed of by Shri Bhagwan Singh (Mukh Granthi), who was then performing duties of Sewadar

of Akal Takhat. Most of these items being broken or damaged were either shifted to a store at the time of repairs of the Akal Takhat or disposed of since it was not found appropriate to keep these non-historical items in the Akal Takhat as per the traditional practice.

B. Items Handed over to the Government Treasures in 1984.

Valuables as mentioned below that were recovered from Golden Temple Complex were handed over to Mr. Kailash Chand Sharma Officiating Treasury Officer, Amritsar on 13 June, 1984.

- i) Gold and Gold ornaments
- ii) Silver and Silver ornaments
- iii) Precious stones, semi-precious stones and Pearls
- iv) Govt. currency notes worth Rs. 30,93,936.00
- v) Coins, currency and FDR's

C. The following items were handed over to CBI in 1984 and 1985.

- i) 5th July, 1984 - A total of four big bags and 72 small bags with passports and office files/documents were taken over by CBI vide Seizure Memo Case No. RC 2/84/III/SIC/CBI/SPE/N. Delhi dated 5.07.1984
- ii) 6th July, 1984 - A total of 36 big bags with passports, booklets and files/ documents were taken over by CBI vide Seizure Memo Case No. RC 2/84 SIC/CBI/SPE/N Delhi dated 06.07.1984
- iii) 7th July, 1984 -A total of 16 big bags with files, pass books, identity cards, cheque books, booklets/diaries, registers etc. were taken over by CBI vide Seizure Memo Case No. RC/2/84/SIC/CBI/SPE/N. Delhi dated 07.07.1984.
- iv) 6th March, 1985 - 12 bags containing files, office stationery and diaries/booklets were handed over to Shri O.S. Randhawa, SI/CBI/SCI/ New Delhi.

D. Handing over of Paintings/Photos and Manuscripts on 05.07.1985.

A board was convened to handover 98 paintings, 14 photos and four manuscripts which were recovered from Central Sikh Museum, Golden Temple, Amritsar. These were handed over to Shri Mohan Singh, Department of Cultural Affairs, Chandigarh on 05.07.1985.

3) That the contents of Para No. 5 are admitted to the extent that the Defense Minister had intimated SGPC authorities that documents recovered from Golden Temple Complex, Amritsar by Army authorities were handed over to CBI. Rest of para is denied as about 4000 articles were recovered and not as mentioned therein.

CBI'S REPLY

1. The CBI had not removed any article from the Sikh Reference Library. Army authorities in an investigation of case No. RC 2/84-SIU.III/SIC.II/CBI/New Delhi had handed over 4000 manuscripts to CBI which were purported to have been recovered from the Golden Temple complex during operation Blue Star, vide receipt memos dated 26.6.1984, 04.07.1983, 06.07.1984 and letter Nos. 1654/Q/G dated 08.07.1984 and No. 1108/13/BS/GS/I and II dated 06.03.1985. These documents were shifted from the CBI camp office at Youth Hostel Amritsar.
2. After obtaining order of the Hon'ble High Court on 13.10.1989, 20.06.1990 and 28.12.1990 respectively, whatever was claimed by SGPC was handed over to them. The CBI has already handed over all the claimed documents/articles etc. to the concerned SGPC representatives under proper receipt.
3. Certain documents which were found seditious during investigation were destroyed after the order of the Hon'ble Court. A copy of the list of such documents is enclosed herewith as annexure A.

4. Similarly some documents were filed along with the Challan in the concerned court and may be available in the court file. A list of such documents is enclosed here with as Annexure B.
5. Two documents i.e., one diary and a file were handed over to the IO of another case and are both exhibited in the Court of Special Judge, Bhagalpur.
6. Presently the CBI has only 5 documents in its possession as follows:
 - (i) A magazine 'Sant Sipahi' (May 1984)
 - (ii) A File containing various letters etc. (49 sheets)
 - (iii) A Diary of Sh. Balwinder Singh Khojkipur.
 - (iv) One copy of annual report of All India Sikh Student Federation dated. 20.9.83.
 - (v) Arms license No 926/ AVG/ ASR of Sh. Chanan Singh

If we see the details given by Ministry of Home GOI and CBI regarding documents at Sikh Reference Library, we can surmise that that:

1. The stock taking of items taken from Golden Temple was carried out on 13 June 1984 by the Corps HQs 11 located at Jalandhar. (Mr. VK Gupta's reply).
2. The board found 25 historical items and 43 non historical items. These items were put in boxes and sealed. Subsequently, another board was ordered to hand over the 52 historical items on 13 September, 1984 to Shri Mohan Singh, Curator, Museum, Punjab Govt. These were handed over by the board in the presence of SGPC representatives as also representatives from Punjab Government, and the Deputy Commissioners Office. (Mr. VK Gupta's reply)
3. The Army handed over 4000 manuscripts to CBI which they had recovered from Golden Temple Complex. (Mr. VK Gupta's reply)
4. The items recovered from the Golden Temple were either handed over to SGPC and its functionaries or the Government treasures or to the CBI. (Mr. VK Gupta's reply).
5. Items handed over to CBI included (a) A total of four big bags and 72 small bags with passports and office files/documents handed over on 5th July, 1984 (b) A total of 36 big bags with passports, booklets and files/ documents were taken over by CBI on 6th July, 1984 (c) A total of 16 big bags with files, pass books, identity cards, cheque books, booklets/diaries, registers etc. were taken over by CBI on 7th July, 1984. (d) 12 bags containing files, office stationery and diaries/booklets were handed over to Shri O.S. Randhawa on 6th March, 1985 (e) (Total 56 big bags and 84 small bags) (Mr. VK Gupta's reply)
6. The Army took away those bags to New Delhi. After scrutinizing at their end they handed over 56 big + 72 small bags to CBI at Amritsar between 5th to 7th July 1984 and 12 bags on 6th March 1985. These bags contained material taken not only the Sikh reference Library but also the entire complex including the SGPC complex. (As per DSP Shabdal Singh's statement and also of Nanda's statements, they had received 190 bags on 18-20 June 1984. There appears a discrepancy in these two statements.) This shows that the material was investigated and analyzed at Delhi as well as at Youth Hostel, Amritsar. (Mr. VK Gupta's reply and DSP Shabdal Singh's statement and also of Nanda's statements).
7. Chief Justice Binod Kumar Roy and Justice Surya Kant, the Hon'ble Judges of Punjab and Haryana High Court in their decision stated: *The question as to whether such articles were in fact there or not cannot be enquired appropriately in this writ proceedings. We give liberty to the petitioners to approach an appropriate forum where such an issue could be appropriately adjudicated.* The court added that we further clarify that if the Government of India has no real objection to the release of any other property claimed by petitioner no.2 to be returned to it, then it will pass an objective order expeditiously.

ANALYSIS

The following 12 points are noteworthy of our consideration.

1. The Sikh Reference Library was not burnt during OP Blue Star.
2. The HQ 11 Corps carried out stock taking on 13 June 1984 including that of the Library.
3. The Documents were taken by the Army to Delhi after due stock taking.
4. The Army handed over 190 bags which included 4000 books and manuscripts to CBI at Airport Amritsar on June 19-20, 1984.
5. Out of these, a few manuscripts and *Hukumnamas* were handed over by S Nanda to S. Manjit Singh Calcutta.
6. After obtaining order of the Hon'ble High Court on 13.10.1989, 20.06.1990 and 28.12.1990 respectively, whatever was claimed by SGPC was handed over to SGPC under proper receipt.
7. The copies of receipts filed by CBI do not account for the 4000 manuscripts and the rare books; it only accounts for 95 rare books, 20 manuscripts 1. *Hukumnamas*. Other returned included magazines and newspapers only.
8. As per Sikh Reference Library records 125 bags containing Sikh Reference Library books were taken by Army, out of which only 29 bags were returned.
9. The CBI has to give the details of the remaining manuscripts and rare books. Director CBI Bawa Harkishan Singh, DIG Rajinder Kumar, DSP Shabdal Singh and Inspector Ranjit Singh Nanda; all of CBI were the persons responsible. They must hence must provide the answers.
10. As per the verdict by the Punjab & Haryana High Court for the items claimed and not returned earlier, an order must be made by the Government of India expeditiously for the CBI to release the remaining documents for Sikh Reference Library.
11. The Hq 11 Corps must provide the list of items made during stock taking on 13 June 1984. Army HQs also must provide the list of items rare books and manuscripts it handed over to CBI.
12. The assistance of Ex SGPC Officials S. Kulwant Singh, S Joginder Singh, S. Abinashi Singh, S Manjit Singh Calcutta, S. Anurag Singh, S Joginder Singh Duggal, S. Jaura Singh etc. Satnam Singh s/o Mela Singh, must be acquired.

WHAT WAS IN SIKH REFERENCE LIBRARY.

The Sikh Reference Library consisted of rare books in addition to Handwritten Manuscripts, *Hukumnamas*, *letters*, *Pattas* and *Sanads*, old paintings and photographs and other articles like Sikh uniforms, weapons etc. The list of books contained in Sikh Reference Library as available from the various records are as follows:

SGPC Secretary Ganda Singh compiled the following lists of books that were contained within the Sikh Reference Library Amritsar. This compilation is dated 19-10-1950.

1-Soochee *Patar Punjabi*, (*Gurmukhi*) *Pustkan*, *Bhag Pahila*. This list contains 1144 rare books including 10 Assamese, 2 Bengali, and 3 Sindhi historical books; as well as 158 handwritten manuscripts. *Hukumnamas* & Letters- *Hukumnamas* 14, plus 2 Albums of *Hukumnamas* with *Hukumnamas* and 13 Letters.

2- *Soochee Patar Punjabi*, (*Gurmukhi*) *Pustkan Bhag Duja*. This list contains 1265 books, 152 handwritten manuscripts and 68 photographs.

3-Catalogue of Books Part I: List contains 670 books of English and one book in French and Maps-190 maps.

4-Catalogue of English Books Part II: List contains 364 books in English, one book in French and 3 maps.

5. 1548 English books, one French and Gazeteer sanads (printed list no 2 page 3 of 1950) and
6. 400 English and one French books (printed list no 3 page 2 of 1950).
7. *Beedan de Saroopan di List*- Amritsar Sikh Reference Library (a) 1763 Bikrmi (1706 AD) *ton pahile dian te* (b) *baad dian*- 65
8. *Saroop of Sachkhand Hazoor Sahib* which have Tenth Guru's signatures. The *bani* of ninth guru is not included.
9. *Saroop of beed of Bidhi Chand of Sur Singh Nagar* which is up to Bilawal Raag. The *bani* of ninth guru is not included.

The total collection in the Library in 1950 then was 5393 Rare Books, 65 Manuscripts of the SGGS, 375 Manuscripts of other books, 193 Maps, and 68 Rare photographs.

In 1968, there were 382 handwritten manuscripts pertaining to 950 subjects. In 1984 the reference library contained 512 rare handwritten manuscripts of the SGGS including the one signed by the Sixth Guru, the one written by Bhai Gurdas and signed along with opening verse by Guru Tegh Bahadur and copies of Kartarpuri *Beed*. Also included was a copy of *Sikhan di Bhagat Mal* of the 18th century. There were 44 *Hukumnamas* of the Gurus and Mata Sahiban. As per one SGPC source out of the 160 bags taken away by the Army containing 125 manuscripts and rare books, only 29 bags were returned. The remaining 131 bags are to yet be returned.

A fresh case has been filed in the Punjab and Haryana High Court where the SGPC has been made party along with Army and CBI. The biggest concern is of 512 handwritten manuscripts of the SGGS and other handwritten books. I was also asked to find out whether these are retained by Army.

I checked with the Sikh Regimental centre, the Punjab Regimental Centre, and the Sikh LI Regimental Centres and found no records of these documents with them. I will check with HQ 11 corps, the copy of the documents during handing taking with CBI if they have. I have a copy of document written by SGPC officials stating that all the documents have been received. When these signatories were asked about the whereabouts of these remaining manuscripts, they said they have not received all of them, but that words to the effect that "all the documents have been received" has been added later on to the document.

As per all other available evidence, these old handwritten 512 manuscripts of the SGGS and other manuscripts remain with CBI. Hence further investigation has to be done either at Delhi at CBI stores or with SGPC since Army does not hold any documents as per my findings.



ਰਹਿਤਨਾਮਿਆਂ ਦਾ
ਸੱਚ- ਭਾਗ ੧

ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਦੇ ਨਾਮ
ਨਾਲ ਜੋੜੇ ਰਹਿਤਨਾਮੇ

Lakhhbir Singh
0:01 / 24:15

EDITOR'S
PICK

<https://www.youtube.com/watch?v=NfKrsg87N4M&t=86>

3s

The Truth of Deh Shiva

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We have been told that *Deh Shiva Bar Mohey* is the “National Anthem” of the Sikhs. And that it is meant to be sung during the *Selami* for our Nishan Sahib.

Is this the truth or have we been taken for a ride? This article attempts to answer this question by exploring the origins of the composition and revealing the true meanings of *Deh Shiva*.

THE ORIGINS OF DEH SHIVA

This composition is NOT from the Sri Guru Granth Sahib Ji (SGGS). This raises the question as to how something that *cannot* be found in the 1429 pages of our Guru and is therefore *not* Gurbani could become our “national anthem.”

The Sikh Rehat Maryada (SRM) says clearly that Kirtan in the presence of the SGGS in a sangat can *only* be from Gurbani or the explanatory compositions of Bhai Gurdas and Bhai Nand Lal ji. Since *Deh Shiva* is neither from the *Vaars* of Bhai Gurdas Ji, nor from the ghazals of Bhai Nand Lal Ji, it is therefore unfit to be sung as Kirtan in our Gurdwaras. But there are other reasons to discard it.

WHERE IS DEH SHIVA FROM?

It can be found as one paragraph within a composition called *Chandee Charitar Ukat Bilas*. (Story of goddess Chandee). This composition is found on page 74 till 99 of the Bachittar Natak Granth (Strange Drama Book). See Figure 1.

The Bachittar Natak was later re-named, without approval of the Sikh Panth, to Dasam Patshah Ka Granth, then to Dasam Granth (DG), then to Sri Dasam Granth, then to Sri Dasam Guru Granth Sahib and now as Sri Guru Dasam Granth Sahib.

The entire composition of *Chandee Charitar* in the Bachittar Natak or DG consists of 233 paras. *Deh Shiva* is the second last paragraph at number 231.

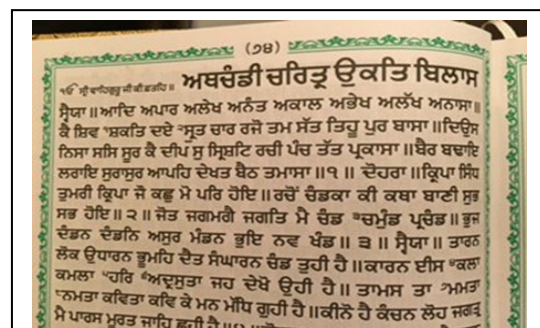


Figure 1: The composition that contains Deh Shiva - *Chandee Charitar Ukat Bilas* (Story of Chandee in Narrative). Page 74 Bachittar Natak / Dasam Granth.

MEANING OF CHANDEE CHRITAR UKAT BILAS

Chandee is the name of the Hindu goddess. She has at least twenty-two other names, some of which are mentioned in the section below. *Chritar* means narrative or stories from her life. *Ukat Bilas* translates as wondrous incidents that are exemplified in this composition. *Chandee Charitar* is therefore a story of the life of goddess Chandee as narrated through wondrous Incidents by the poet.

WHERE IS CHANDEE CHARITAR ORIGINALLY FROM?

All of these 233 paras of *Chandee Charitar Ukat Bilas* in the DG are lifted from the Markandey Puran (one of the 18 classic Hindu texts). These 233 paras are divided into 8 sections in the Markandey Puran; as they are in DG too. This lifting of all 8 sections is acknowledged by the author(s) of DG. At the close of EACH of these 8 sections in the DG – the writers have included the following verse.

ਇਤ ਸ੍ਰੀ ਮਾਰਕੰਡੇ ਪੁਰਾਨੇ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤ ਬਿਲਾਸ ਮਧੁ ਕੈਟਭ ਬਧਿਹ ਪ੍ਰਥਮ ਧਯਾਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ. *Et Sri Markandey Puraney Chandee Chritar Ukat Bilas Madh Kaitabh Badhey Pritham Dhyaye Samapatum Sat Shubm Sat*. Meaning: Here concludes the first chapter of the story of Chandee relating to the killing of Madh Kaitabh as narrated in Markandey Puran. All is well. See Figure 2.

This verse that acknowledges the lifting of *Chandee Charitar* from the Markandey Puran appears a total of EIGHT times in the entire *Chandee Charitar* in the DG. These eight verses provide irrefutable internal evidence that the entire *Chandi Charitar* is lifted (copied) from the Markandey Puran by the writers of DG.

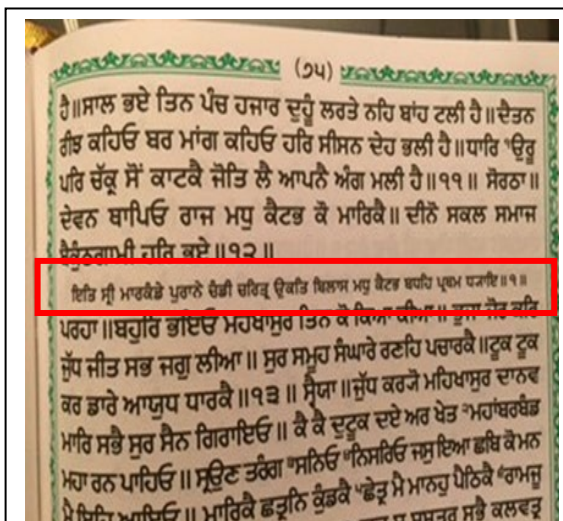


Figure 2: The *Et Sri Markandey Puran* verse at the end of the first section of *Chandi Charitar*. This verse acknowledges the lifting of *Chandi Charitar* from Markandey Puran. It appears at the close of all 8 sections.

WHO IS MARKANDEY AND WHAT IS MARKANDEY PURAN?

Markandey was a devotee of Mahakaal, Durga and Shivji. He is highly revered amongst the Vaam Maragee sect devotees. The Markandey Puran is authored by him.

Bhai Kahan Singh Nabha says in the Encyclopedia of Sikhism that the Markandey Puran contains 9000 verses. It includes the narration of Durga which is known as *Chandi Paath* and *Durga Shapatshati*.

Two compositions known as *Chandi Charitar Ukat Bilas*, and *Durga Kee Vaar* (also known as *Chandi Dee Vaar* and *Bhagautee Vaar* in later versions of DG) are lifted from Markandey Puran, translated into Brij language and included in the DG.

WHO IS CHANDEE?

Bhai Kahan Singh Nabha, in the Encyclopedia of Sikhism page 201 says Chandee is the consort of Shivji.

Shivji is depicted in the Shiv Puran and Markandey Puran as having two primary forms (*Ardh Narishvar Saroop*). The right side of Shivji is male and the left is female. Chandee is the left form of Shivji's dual saroop as depicted in Figure 3.



Figure 3: The left side of Shivji (left pic) is Chandee in female form. She is also called Shera Walee because she rides a tiger (middle pic). Her more popular name and description is Durga the demon slayer (right pic). She is also known as Shiva.

Bhai Kahn Singh Nabha says Chandee has a host of other names. She is also called Durga, Parvati, Kalika, Shera Walee, Maha Mayee, Chandika, Seetla, Bhagauti, and Shiva.

WHO IS CHANDEE CHARITAR DEVOTED TO?

The first Dohra of Chandee Charitar reads: ਕ੍ਰਿਪਾ ਸਿੰਧ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਜੇ ਕਛ ਮੇ ਪਰ ਹੋਏ. ਰਚੇ ਚੰਡਕਾ ਕੀ ਕਥਾ ਬਾਣੀ ਸੁਭ ਸਭ ਹੋਇ *Kirpa Sindh Tumri Kirpa Jo Kach Mo Par Hoey. Racho Chhindika Ke Kthaa Bane Sub Sabh Hoey.* Meaning: O provider of blessings, if you will bless me I will write the story of Chandee and the entire narrative would become auspicious.

All the 233 paragraphs in *Chandee Charitar* are in praise of Chandee and her fighting and killing powers.

Para 116 for instance says: “Chandika fought with the Chund devil. She slammed her spear so hard that the head of the enemy was cut off, as if Shiva had severed the head of Ganesha with a trident.”

Para 166: “The Sumer Mountain erupted, the heaven was terrified, and the mountains began to fly about in all the ten directions. The earth caved in when Chandee Kali took the sword of death”.

Para 193 for instance says: “Chandee thrust her spear in the head of the enemy. Piercing the steel cap, it shattered the forehead and went straight through. The blood stream spurted above, how could that be narrated, as it seemed like the flame coming out of Shiva’s third eye.”

THE FINAL PARA OF CHANDEE CHARITAR

The final paragraph of Chandee Charitar is Para 232. See Figure 4. It comes immediately after *Deh Shiva Bar Mohe*. It reads:

ਚੰਡ ਚਰਿਤ੍ਰ ਕਵਿਤਨ ਮੈ ਬਰਨਿਉ ਸਭ ਹੀ ਰਸ ਰੁਦ੍ਰਮਈ ਹੈ. *Chand Chritar Kavtan Mey Baran Sabh Hee Rus Rudrmayee Hai.* Meaning: I have narrated the story of Chandee in poetry form. The entire poetry is composed with devotion.

ਏਕ ਤੇ ਏਕ ਰਸਾਲ ਭਇਅਉ ਨਖ ਤੇ ਸਿਖ ਲਉ ਉਪਮਾ ਸੁ ਨਈ ਹੈ। *Eyk Te Eyk Rasal Bhayoe Nakh Te Sikh Sabh Upma So Nayee Hai*. Meaning: Each story is better than the other and every praise that I sing from the nails of my toe till the hair of my head is all new.

ਜਿਹ ਨਮਿਤ ਪੜ੍ਹੈ ਸੁਨ ਹੈ ਸੇ ਨਿਸਚੈ ਕਰ ਤਾਹਿ ਦਈ ਹੈ। 232. *Jaye Namit Prhey Sun Hai Nur So Nischeey Kar Tab Dayee Hai*. Meaning: Anyone who reads or listens to these stories with faith will surely be given a boon by Devi.

This final verse of the final paragraph is internal evidence that the entire composition of *Chandee Charitar Ukut Bilas* - all 233 paragraphs - is devoted to goddess Chandee.

THE CLOSING COUPLET OF CHANDEE CHARITAR.

The closing couplet of Chandee Charitar (see Figure 4) reads: ਗ੍ਰੰਥ ਸਤ ਸਇਆ ਕੇ ਕਰਿਉ ਜਾ ਸਮ ਅਵਰ ਨਾ ਕੋਇ। ਜਿਹ ਨਮਿਤ ਕਵਿ ਨੇ ਕਹਿਉ ਸੇ ਦੇਹ ਚੰਡਕਾ ਸੋਇ। ੨੩੩. *Granth Satsya Ko Karo, Ja Sum Avar Na Koe. Jeh Namet Kav Ney Kaheo, So Deh Chandika Soe*. Meaning: This eight-chapter granth is now complete, none other is equal to it. The object of this poet's narration is wondrous Chandee.

The closing admission relating to the copying and lifting of *Chandee Charitar* from Markandey Puran reads as follows. *Et Sri Markandey Puraney Sri Chandee Charitar Ukut Bilas Dev Suresh Sahit Jaikar Shabad Kra Astmo Dhiaye Sampurnang Masta Subh Masat*.

Meaning: Thus, completed as the life of revered Chandee narrated through wondrous narratives as taken from the eight chapters of the revered literature of devta beings from Markandey Puran's wondrous of wonders.

UNDERSTANDING DEH SHIVA

As stated above Deh Shiva is the second last para - para 231 of *Chandee Charitar*. It appears on page 99 of DG. See Figure 5.

After laying out paragraph after paragraph (230 in all) of praise of Chandee's fighting, killing and destructive powers, it was time for the writer to say his PRAYER to Chandee. He says it in para 231 which is Deh Shiva. And NOW Chandee, Give Me This Boon (power).

ਦੇਹ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੇ.

Deh Shiva Bar Mohe Ehey Subh Karman Tey Kabhu Na Taro
Meaning: Please grant me this boon, O Shiva (Chandee) that I may never shirk from doing good deeds.

Point to note: The seeking of a boon (*Bar or Var*) is not a Gurmat Principle. It is a Hindu one. If this is composed

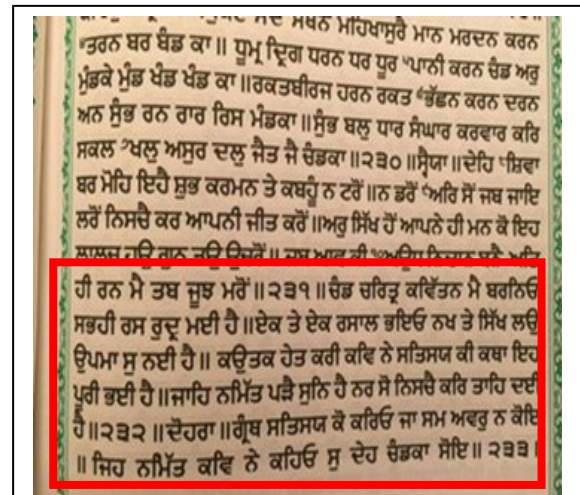


Figure 4: The Closing Couplet of Chandee Charitar makes clear that the object of the entire composition is Chandee.

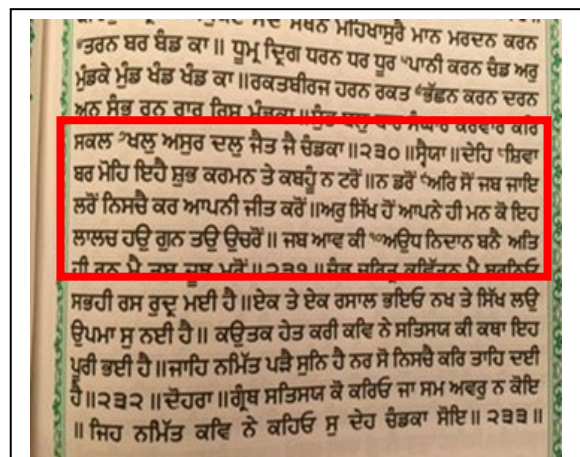


Figure 5: Deh Shiva Bar Mohe is second last para of Chandee Charitar Ukut Bilas

by Guru Gobind Singh ji as claimed by some, then why is Guruji asking for a boon? And that too from Shiva / Chandee/ Durga?

The “Shiva” of *Deh Shiva Bar Mohey Ehey* is Chandee because every paragraph of the entire *Chandee Charitar Ukat Bilas* is devoted to Chandee, also known as Durga. The addition of the vowel “a” to Shiv is to feminize the gender. It would thus be Mangal Ram (male) but MangalA Devi (female). Similarly, Kamal Daas, and KamalA Devi. Arjun Lal but ArjunA Kumari. ShivA is thus feminine in gender. It refers to Chandee.

The question then is, if Guru Gobind Singh is the authore of *Deh Shiva Bar Mohe*, “why is the Guru inserting one para of *Deh Shiva Bar Mohe* (number 231) into 233 paras of *Chandee Charitar*?

ਨਾ ਡਰੇ ਅਰ ਸਿਉ ਜਬ ਜਾਹਿ ਲਰੇ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੇ. *Na Daron Ar Sion Jub Jahey Laro Nischey Kar Apnee Jeet Karon.* Meaning: When I go fight with my enemies, may I have no fear and obtain victory with certainty.

ਅਰ ਸਿਖ ਹੋ ਅਪਨੇ ਹੀ ਮਨ ਕੇ ਇਜ ਲਾਲਚ ਹੋ ਗੁਨ ਤਉ ਉਚਰੇ. *Ar Sikh Ho Apney Hee Mun Ko, Eh Lalach Hon Gun Tao Uchro.* Meaning: And may I always advise my mind that I always have the desire to sing your praises Chandee.

Point to note: The word *Sikh* in this verse does not refer to the Sikh religion or a Sikh. In the original Markandey Puran the word is SISHYA meaning SIKHYA or advise. It is addressed to Chandee because it is part of the *boon* that is being requested from her.

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੇ. *Jub Aav Kee Audh Nidhan Baney At Hee Runn Mein Tub Juujh Maron.* Meaning: When the end of my life comes, may I perish fighting in your battle. “Your” here refers to Chandee because the *boon* comes from Chandee, and to die fighting in her battle is the obligation that is created from the BOON, a sort of payback price.

WHO IS DEH SHIVA DEVOTED TO?

As shown above, *Deh Shiva Bar Mohe* is one paragraph within *Chandee Charitar Ukat Bilas* (The story of goddess Chandee).

The FIRST para says: O ocean of blessings, if you will bless me, I will write the story of Chandee or Chandika or Durga and the entire narrative would become auspicious. The FINAL para says: I have narrated the story of Chandee in poetry form. The FINAL couplet says: This eight-chapter granth is now complete, none other is equal to it. The object of this poet’s narration is awesome Chandee. Each and every single one of the 233 paras is about the wonders of Chandee.

But some Sikhs are saying that Para 231 *Deh Shiva Bar Mohey Ehay* is suddenly being expressed *not* to Chandee but to God. And that *Shiva* has suddenly become Akaal Purakh? Waheguru? Satnam? Such Sikhs must think that the rest of the Sikhs are indeed very dumb to swallow such distortion.

Yet, dumb we have truly been to have been taken for a ride all along – singing this Chandee, Durga and Shiva song as “Kirtan” in our sangats in the presence of SGGs ji. Dumb we have further been - singing this Chandee, Durga and Shiva song at every Nishan Sahib salami for the past 40 years. Standing before a flag gifted to us by Guru Gobind Singh, but doing the Selami to Durga! Dumb we have also been - calling ourselves *Akaal Purakh Kee Fauj* but dedicating our Sikhi Flag to Goddess Chandee who has nothing whatsoever to do with Sikhi. Dumb we have truly been - bowing down to the SGGs, but singing compositions that were lifted from books such as Markandey Puran and put into books such as Bachittar Natak or DG.

We can accept that we didn't know. I myself stood in this line of ignorance for as long as I wasn't aware. But now that the entire scam has been laid bare, other than our stubbornness, what excuse do we have to carry on been taken for a ride?

THE INFILTRATION OF DEH SHIVA INTO SIKH PSYCHE

How did we Sikhs get to be taken for a ride on this *Deh Shiva Bar Mohe* for so many decades? How did *Deh Chandee Bar Mohe* become part of Sikhi for so long?

The primary culprit in introducing *Deh Shiva* falsely as "Kirtan" through surreptitious and subtle ways is the book called *Amrit Kirtan*. This is the book that put together some 3,500 common shabads from the SGGS into a volume that could be placed on the harmonium for kirtan purposes. This was undoubtedly a benevolent endeavor. *Amrit Kirtan* has served the Sikh community well in making Gurbani shabads more accessible to kirtan learners. But the publishers of *Amrit Kirtan* in 1951, included some 200 "*Kachee Banees*" (fake *bani*) - compositions from Bachittar Natak or Dasam Granth into this "Kirtan" book. They were blended in so well that most Sikhs did not realize it.

Deh Shiva is just one of these *Kachee Bani* compositions. Just because it appeared in the *Amrit Kirtan* book together with other SGGS *shabds*, it was sung as "kirtan", and taught to all "kirtan" students.

ENTER NANAK NAAM JAHAZ HAI

The dubious honor of making *Deh Shiva Bar Mohe* our "national anthem" goes to more sinister groups. The 1969 movie *Nanak Naam Jahaz Hai* can perhaps claim the dubious honor of such a huge deception. The movie was touted as a Sikhi devotional movie; even though it was anything but. First of all, the title is contradictory to Sikhi principles. The *Dohra* is *Vaheguru Naam Jahaz Hai*, not "Nanak Naam." Guru Nanak never proclaimed his own name to be the savior of mankind.

But the non-Sikh producers of the movie thought they knew better. And many Sikhs thought so too.

The movie was directed by Ram Maheshwary and starred Prithviraj Kapoor, I. S. Johar, Nishi and Vimi in lead roles. Jagdish Raj, Som Dutt, David Abraham, Narayan Tiwari & Suresh play supporting roles.

There are a total of 11 musical compositions that are sung by playback singers Mohamad Rafi, Manna Dey and Asha Bhonsle. Ragi Samund Singh sings two.

Four of the 11 are compositions are taken from *outside* of SGGS but presented as Kirtan and "*shabds*" nevertheless. Millions of Sikhs around the world packed the cinemas to hear *Kachee Bani* (fake *Bani*) in the form of *Mitar Pyare Nu*, *Deh Shiva*, *Prabh Ju Tokeh*, and *Rey Mun Aiso* being rendered.



Figure 6: Poster of *Nanak Naam Jahaz Hai*

The climax of the story, namely the transfer of a “Jyot” from the Darbar Sahib to the eyes of the blinded actor happens during the “kirtan” of *kachee banee*. Everything from the Jyot, the transfer miracle and the composition is all *Kachaa*.

But the most damaging contribution of this movie was to popularize Deh Shiva Bar Mohey as the Sikh “National Anthem.” As mentioned above, it is *not* from the SGGS. It is not mentioned in the SRM as our “national anthem.” A large proportion of Sikhs had no idea we even had a national anthem.

Prior to the infiltration of Deh Shiva, Nishan Sahib change in gurdwaras was done with an avalanche of *Jaikaras*. But here comes one movie – made, directed, produced and acted by non-Sikhs. And we adapted the lie of a national anthem taken from *Chandee Charitar Ukat Bilas* in praise of Durga.

We swallowed the lie hook line and sinker. And now we claim this one paragraph from 233 written in praise of Goddess Chandee aka Durga, was actually penned by Guru Gobind Singh Ji, miraculously inserted into *Chandee Charitar*, and that Shiiva there refers to Akaal Purakh. It doesn’t matter that the remaining 232 paragraphs are in praise of goddess Chandee. But this one that is inserted in between, the 232nd paragraph - is our National Anthem as written by the tenth Guru! Humpty Dumpty makes more sense than such a claim. Hey Diddle Diddle’s cow jumping over the moon and the spoon running away with the fork makes more sense.

But we are Sikhs, aren’t we! We are entitled to swallow the most stupendous of claims. And we have the audacity to object when the original owners of Chandee call us disciples of Shivji and Shiva!

We react in disbelief when they refer to us as Santa and Banta! Aren’t we all Banta-Santas for standing before a Nishan of Guru Gobind Singh and crying out to Chandee or Durga to grant us some *boon*!

Aren’t we Banta-Santas to call ourselves as *Akaal Purakh Kee Fauj* but ask to die in the battle field of Chandee!

Due perhaps to its tremendous success in propagating deceptive messages to Sikhs, Nanak Naam Jahaz was awarded the 1970 National Film Award for Best Feature Film in Punjabi, and given the National Film Award for Best Music Direction. It is no wonder then that its HD version was re-released in 2015. Some Sikhs were beginning to realize the scam. A HD version would help keep the unawakened ones in the shadows of this spiritual swindle called Deh Shiva Bar Mohe.

QUESTIONS FOR SIKHS

For those Sikhs who, after being made aware of the above, still insist in full ignorance that Deh Shiva Bar Mohe is Guru Gobind Singh ji asking for a boon from Shiva the Akaal Purakh, the following questions are necessary.

Why would Guru Gobind Singh write about Chandee or Durga or Ma Shera Walee?

Why would He lift stuff from the Markandey Puran (one of the 18 Purans)?

Why would He venture to translate the Markandey Puran?

Why would He want Sikhs to read such stuff, do “kirtan” of such stuff, and make a national anthem of such stuff?

Why is Guru ji asking for a *Bar* or *Var* from Shiva when such is *not* a Gurmat Principle?

Doesn’t it strike us that the sinister forces who stole *Chandee Charitar Ukat Bilas* (and so much more) from the Purans and inserted it into Dasam Granth are desperately trying to make Guru Gobind Singh ji a disciple of Chandee?

Doesn’t it strike us that *Deh Shiva Bar Mohe* is an attempt to adulterate and corrupt Sikhi?

THE NEXT TIME YOU SING DEH SHIVA

The Next Time you stand in attention to *Deh Shiva Bar Mohe Ehay*. The Next Time you perform the Selami of our revered Nishan Sahib to the rendition of Deh Shiva. The Next Time you sing or listen to *Deh Shiva*.

Do remember that it is Chandee, Durga, Sheran Walee that you are paying your respects to. Do remember that we are asking to die in Chandee's battles. The picture in Figure 7 should pop out in our minds. And do remember that your request for that BOON to die fighting her battles may just come true.

WHAT CAN SIKHS DO? WHAT CAN PARBANDHAKS DO? WHAT CAN OUR ORGANIZATIONS DO?

The first thing we can all do is to seek forgiveness from our own conscience for our grossly wrong ways. We were taken for a ride by very powerful forces. This fact may be a strong mitigating factor provided we are prepared to change.

The second thing to do is to stop all our association with *Deh Shiva Bar Mohe* right away. It is *not* Gurbani.

The third thing we can do is to start singing *Shabds* from the SGGS during the Selami for the Nishan Sahib.

Parbandhaks and leaders of Sikh Organizations need to rise to the occasion. That "we have been doing this for so long" is not acceptable. That some die-hards will object is not acceptable. As Parbandhaks you have a duty to protect the integrity of Sikhi, the Gurdwara and our Nishan Sahib. Do it without fear or favor. Instruct your *granthis*, *ragis* and *Kirtanias* to sing *shabds* from the SGGS when the Nishan Sahib is being changed. Many generations have been corrupted in our wrong ways. We should not allow yet another generation of young to be corrupted in their Sikhi.

It is time to realize that there are some 6,000 shabads in the SGGS that could be sung at Selami of Nishan Sahib. Will you stand on the right side of Sikhi is the question?

SUGGESTED SIKH NATIONAL ANTHEMS FOR SELAMI

All Shabads in the SGGS are suitable to be sung as our National Anthem. Local *sangats* can make their own choices given that SRM does NOT mention Selami. Here are two examples of *Shabds* with full devotion and full *Bir Rus* from within the SGGS.

ਭੈਰਉ ਮਹਲਾ 5 ॥ *Bhairon M: 5*

ਉਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥ ਭਉ ਨਹੀ ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥ 1 ॥ *Uthat Sukhiya Baithat Sukhiya. Bhao Nahi Lagey Ja Aisey Bujhiya.*



Figure 7: Chandee/ Durga/ Kalika/Shera Walee. She is the one who is the object of *Deh Shiva*.

ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥ 1 ॥ ਰਹਾਉ ॥ *Rakha Ek Hamara Swamee. Sagal Ghata Ka Antarjamee. 1. Rahao.*

ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ ॥ ਜਹ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥ 2 ॥ *Soe Achinta Jag Achinta. Jaha Kaha Prabh Tu Vartanta.2.*

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ 3 ॥ 2 ॥ *Ghar Sukh Vasia Bahar Sukh Paiya. Kaho Nanak Gur Mantar Dirrayea. GGS 1136.*

ANOTHER SUGGESTED NATIONAL SIKH ANTHEM FOR SELAMI

ਸਲੋਕ ਮ: ੧ ॥ ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ *Salok M: 1. Jao Tao Prem Khelan Ka Chao. Ser Dhar Talee Galee Meyri Aao.*

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ *Et Marag Paer Dhreejey. Ser Deejeey Kaan Na Keejeey. SGGS 1412*

ਸਲੋਕ ਕਬੀਰ ॥ ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਓ ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ ॥ 1 ॥

Salok Kabeer. Gagan Damada Bajeyo Pareyo Nisaney Ghao. Kheyty Jo Mandeyo Surma Ab Jhujan Ko Dao.

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥ 2 ॥ 2 ॥ *SGGS 1105.*

Soora So Pehchaneay Jo Larey Deen Kay Hayt. Purja Purja Kat Marey Kabhu Na Chadey Kheyty.

ਸਲੋਕ ਮ: 5 ॥ ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਰੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

Salok M: 5. Pehla Maran Kabool Jeewan Kee Chud Aas. Hoh Sabhna Kee Reinka Tao Aao Hamarey Paas. SGGS 1102

ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥ ਸਗਲ
ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥ 1 ॥ ਰਹਾਉ ॥
*Raakha Ek Hamara Suwamee.
Sagal Ghata Ka Antirjamee. 1.
Rahao.*

CLICK HERE TO HEAR IT BEING SUNG.

<https://www.youtube.com/watch?v=OhpSJTgWB80>

ਸਲੋਕ ਮ: ੧ ॥ ਜਉ ਤਉ ਪ੍ਰੇਮ
ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ
ਗਲੀ ਮੇਰੀ ਆਉ ॥ *Salok M: 1.
Jao Tao Prem Khelan Ka Chao.
Ser Dhar Talee Galee Meri Aao.*

CLICK HERE TO HEAR IT BEING SUNG.

<https://www.youtube.com/watch?v=SefHkm9eYIE>

Meaning of Life From the Gurmat Viewpoint.

Jarnail Singh, Australia.

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What is the meaning or purpose of our life? At some juncture of our life, this question has invariably crossed the mind of every single person on this planet. Humans are designed to question, and they can't help to interpret their very own being, their very existence. It is a kind of hermeneutical conundrum and also a paradox that human existence is both the subject and cause of this query. There are plenty of answers floating around. Several scientists, philosophers, and theologians have spent their lifetime finding an answer to this question. Besides, due to the ever-growing knowledge and consequent changes in human lifestyle, these answers are also being reinterpreted and new answers are also coming up. The place and milieu a person is born and lives in determines the first answer he or she will get in his life. Most people prefer to live with that answer but there are a few who feel prodded to pursue a solitary path. They question the existing answers. Before discussing the purpose of life as per "*Gurmat*" i.e. as per the teachings of Guru Granth Sahib, the text Sikhism is based on, it is appropriate to discuss some of the existing answers in brief.

The Scientific View: Let us start with the scientific view. Darwin's theory of evolution is now a universally accepted view among the scientific community. Most atheists also prescribe to this view. As per this theory life on earth evolved to the current state through natural selection and is still evolving. Evolution is a relentless and inexorable force that drives every specie to replicate itself via its DNA as quickly as possible. Natural selection ensures that only the most suitable or fit survive to replicate themselves. This process and the varying climate conditions in different parts of the world resulted in the spectrum of species that we have today. There is ample data and solid proof to support this view. However, while this view does explain what Aristotle called "*material cause*", "*formal cause*" and "*efficient cause*" but it does not explain what he called the "*final cause*" i.e. the purpose or end (*telos*) of this process. (1) Human mind is trying to understand what is the purpose of all this creation? Is creation a purpose in itself? Why there is suffering in life? What happens after death? These and some other questions are still to be answered to the satisfaction of the human mind.

The Buddhist View: Buddhism starts with the recognition and statement of the problem and then gives its solution. The problem is euphemistically described as four noble truths. 1. Suffering or "*Dukkha*" is a fact of life. 2. The cause of suffering is attachment and cravings or "*Trishna*". 3. It is possible to get rid of suffering. 4. This riddance is achieved by living a life full of virtue, wisdom, and mediation. In order to live such a life Buddha prescribed an eightfold path comprising of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. If you look at the current state of Buddhism it appears that the last of the eightfold path has taken over all other paths. Buddhism has become synonymous with meditation. Buddhism believes in the cycle of birth and death and reincarnation. (Lamas are said to reincarnate themselves.) The explorer of this eightfold path is called "*bodhisattva*" and this journey leads to the ultimate awakening called Buddhahood which extinguishes suffering in life. This eightfold path is the direction that each explorer has to follow to reach the destination. That in short is the purpose of life as per Buddhism.

The Hindu View: Hindus believe in the theory of Karma and the transmigration of the soul. Whatever we do in our current life determines the life we will reincarnate into after our death. Reincarnation is not necessarily as a human. It can be in any species. The better deeds you do, the better life you will get after death. Human life is considered the best as in this life one can attain "*moksha*", the riddance from this cycle of death and birth. That in short is the purpose of life as per Hinduism. In this cycle of death and birth, the soul migrates from one body to another body accumulating the wealth of "*Karma*" till this wealth is sufficient enough to earn "*moksha*". The sufferings and happiness in life are also dependent on the "*karmas*" of your previous life. Also, there are a plethora of rituals available that one can do to rectify the bad deeds. Donations to the priest (Brahmin), pilgrimage to religious places, charity at religious places, special worship performed by the Brahmin priest are some of the rituals prescribed. That is the reason these rituals dominate the everyday life of a Hindu.

The Semitic or Abrahamic View: Jewish, Christian, and Muslim views can be clubbed together as Semitic view. These religions, also called Abrahamic religions, though different in many aspects, have a common belief in the Judgement Day and Heaven and Hell. Probably that is the reason they bury and entomb their dead instead of cremating them. The purpose of life is to come out with flying colours on the Judgement Day and secure a place in heaven. These Abrahamic religions believe in one God who created and governs this universe. They have their own separate sacred books (Torah, Bible, and Quran) to follow. While Christian worship Christ as the only Son of God, Muslims treat Mohammad as the last prophet of God. However, the end goal of the followers of all three religions is to secure a permanent place in Heaven and avoid the burning fires of Hell. For this, they follow the Ten Commandments. It is also mandatory for Christians to believe that Christ is the only Son of God, and for Muslims, Mohammad is the last and final prophet of God. They do have their own separate way of worship and rituals, but the end goal of all this is to secure a place in Heaven. They believe that on the Judgement Day, the dead will be raised from their graves, and judged as per the deeds they have done. At this point, interestingly, this view does have some similarity with the theory of "*Karma*".

The Sikh or Gurmat View: We can see that, if represented graphically, Hindu and Buddhist view of life is circular while the Semitic view is vertical. Reincarnation envisages life going in circles of life and death till "*Nirvana*" is achieved. Semitic view on the other hand progresses vertically up into heaven situated somewhere up in the skies. If you visit a Gurudwara, a Sikh place of congregation, and listen to the preaching therein, you will find a strange cocktail of these two views being preached. Barring a few, most of the Sikhs and Sikh preachers believe in reincarnation and also talk about heaven and hell. However, an independent and objective study of Guru Granth Sahib, the text Sikhism is based on, gives a totally different view. The view that emerges from this study is neither circular nor vertical but horizontal like the scientific view. It runs like a straight line across the life span of a person who gets judged during the current life itself. Why and when this dichotomy between the Gurudwara and Guru Granth Sahib happened is an interesting subject, but in order to remain focussed on the subject matter of this write-up, it will be better to leave it untouched here. The subject matter of this article demands that we consider only the view as enunciated in Guru Granth Sahib. Otherwise, we will be doing injustice to the Sikh Gurus who so painstakingly preserved their original message in Guru Granth Sahib. This is apposite and of paramount importance in the light of the fact that Guru Granth Sahib is the only religious text that has the original message preserved in it as professed by the Gurus.

Reincarnation Repudiated: Reincarnation is based on the concept of soul and "*Karma*". The Soul is the spiritual or immortal part that outlives the body of a person and migrates to another body after death. "*Karma*" drives this migration. Based on their "*Karma*" a person is reincarnated into a new life form. Guru Granth Sahib (GGS) repudiates this concept. The term for the word soul in Punjabi is "*Atman*" and interestingly it is never used in this meaning in the entire Guru Granth Sahib. It occurs only 11 times in the whole text and that only in its

alternate meaning as “self”. While the theory of “Karma” assumes that life on earth is a never-ending cycle, it has been stated many times in Guru Granth Sahib that life on earth and this creation have come to an end many times. (2) This rebuts the basic premise of reincarnation that “karma” triggers the transmigration of the soul after death into different bodies. When creation comes to an end the “karmas” become ineffective by default and when life starts afresh again then there is no “karma” at all to drive this migration. (3) Instead Guru Granth Sahib gives a different but logical explanation for the start of life on earth. Human life on earth springs up as part of the energy that is the foundation of the entire creation. (4)

Heaven and Hell Rejected: Guru Granth Sahib also rejects the concept of Heaven and Hell. At page 969 it has been clearly stated that the wise man rejects both heaven and hell. (5) One thing common in Buddhist, Hindu, and Semitic view is the emphasis on doing good deeds. If someone is doing good deeds in the hope of getting into heaven or avoiding the suffering in hell, then this goodness is tainted from inception. Ego drives this goodness. It is like a fruit in which the insects have injected their eggs. As the fruit matures it rots and becomes useless because the insect of ego also grows to its fullness.

The Sikh or Gurmat View Explained: The purpose or meaning of life has been stated very clearly in the first stanza of Guru Granth Sahib. The relevant part of the verse from page 1 and its English translation is given below.

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

How to dismantle the pall of falsehood; how to see the truth

Appreciate and abide by the will of God manifest in nature, says Nanak.

The purpose of life is to break out of the cocoon of falsehood and realize the truth. This raises some questions. First, why do we have a cocoon of falsehood around us? Secondly, how we break open this cocoon. Thirdly, what is it like when you realize the truth? Answer to these questions will help us understand the purpose of life in detail.

An interminable grand show of life & death is being enacted ad infinitum on this earth. Life springs up and dies back into the same elements. It has been called “*chalat*” or “*Khel*” in Guru Granth sahib (6). Behind the scene, two forces are operating this show. They are called “*Liv*” and “*Dhaat*”. (7) The force that drives the entire creation in this show is called “*Dhaat*”. It is a mad race to live and stay alive come what may. For example, driven by this force, tech giants like Google are now spending millions on projects to elongate the life expectancy of the human race by finding an anti-aging drug. (8) The show has been designed in such a way that life eats life to remain alive (9). This force (*Dhaat*) is a kind of drug and its ingredients comprise of ego, attachment, greed, anger, and lust. (10) Intoxicated with this drug, humans forget that the finishing line of this race is death. This mad race is responsible for spinning this cocoon of falsehood. Oblivious of their inevitable end or death, inebriated humans start amassing wealth and power by hook or crook. This obfuscates human understanding of this show of birth & death going on this earth. Human beings mistake falsehood for truth and cling to it. Confounding the problem, the clever people (who also work under the influence of this force) use this weakness to exploit their fellow human beings by cooking up stories (theories) about soul, reincarnation, or heaven and hell. Apart from being an escape from death or its fear, these theories give birth to the institution of the priesthood and a multitude of rituals like pilgrimages, sacred baths, donations to expiate for sins, etc. All of this contributes to build the cocoon of falsehood. The second force called “*Liv*” or rapt attention and is a kind of antidote to the first force. It neutralizes and controls the madness of “*Dhaat*” and helps humans to see through the reality of birth & death on this earth. Everything is happening as per the set laws of nature. While “*Dhaat*” is a kind of primal instinct driving humans into selfish actions, “*Liv*” on the other hand is a controlling force helping humans think beyond their selfish

interests. An example will suffice here. Humans are exploiting the natural resources of the earth for their benefit under the influence of “*Dhaat*”, while “*Liv*” is telling them to stop this madness. It helps them understand the order behind this creation and prompts them to work in harmony with this order because otherwise they are doomed. To harmonize our life with the inner logos of creation on earth, we need to understand this logos. The order or logos behind the creation is called “*Hukam*” in Guru Granth Sahib. This basically is the purpose of life as per Sikhism - to understand and live in harmony with “*Hukam*” or the inner logos of creation. In order to understand and appreciate the internal logic operating in nature, we need to reign in our ego and cultivate rational thinking or discriminating intellect. That is why rational thinking is also called *Guru* in Sikhism. (11) Once we understand the “*Hukam*” or inner logos of creation, the cocoon of falsehood breaks open and we see the truth of this show being enacted on our earth.

We can see that purpose of life as per Sikhism is similar to what mankind is heading towards with the help of science. It is a horizontal view of life. Our current life is the only opportunity we get and we need to make the most of it. (12) We need to cultivate or strengthen the force of “*Liv*” or rational thinking that helps us understand the force of “*Dhaat*” operating this show of life & death on this planet. Both of these forces are part and parcel of the plan or order (*Hukam*) that operates this cosmos. Those who become meek servants of “*Dhaat*” start gathering falsehood, but once they develop rational thinking the pall of falsehood crumbles down and they see the truth. Falsehood is the product of ignorance and misgivings about this show of life & death. It is to be noted that Sikhism does not condemn “*Dhaat*” nor does it recommend asceticism like many other religions.

We also have a verse in Guru Granth Sahib on this subject which is a befitting closure of this topic. In this verse, located at page 156, Guru discusses the *raison d'être* of human existence. (13) To understand this verse we need to keep in mind that the prevailing view in India at that time (and even now) was/is that a child's parents are preselected as per his/her karma or actions in a previous life. For example, based on the deeds in a previous life, it is pre-determined if a child is born into a rich or poor family. Guru rejects this concept in the very first line of this verse by asking a number of questions. Whose mother? Whose father? From where did we originate? All we know for sure is that a child grows from the sperm in the womb of his mother. Guru then throws up a question for discussion in the verse. What is the purpose of human life? Since this verse expatiates about the purpose of the creation of human life, in the punch line of this verse (which is called “*Rahao*”) Guru juxtaposes the immeasurable virtuosity and creative feats of God with countless human failings. When God acts it results in fathomless creative diversity. Millions of flora and fauna and millions of creatures like snakes and birds are being created. On the other hand, human beings act in greed and ego. They start living in a cocoon of falsehood. They steal and rob or do other dodgy things incognito. They go on pilgrimage to atone for their sins, but they are mistaken as nothing is hidden from God. They are unaware that they are continuously being judged for their actions. This results in the accumulation of innumerable demerits and only a prayer to merciful God can save their sinking ship. Actions out of greed and ego result in immense suffering and their guilt burn like a fire inside and pierce through their hearts like scissors. The only way to get rid of this pain is to understand and live in harmony with the inner order operating in this cosmos. We can do this by reigning in the force of “*Dhaat*” with the force of “*Liv*”. Sikhism believes that humans have no control over birth or death which occurs as per the order operating in nature. (14) The vehicle that implements this order is called “*Dhaat*” in Sikhism and evolution in scientific terminology. However, humans can control the way they live and die. That, exactly is the purpose of life as per Sikhism.

Notes:

1. David Haig in the prologue of his book “From Darwin to Derrida” describes Aristotle's four causes. *Material cause* is the stuff all things are made of, the *formal cause* is the distinctive kind or shape it takes, *efficient cause* is that which sets things in motion and the *final cause* is the purpose or end (*telos*).

2. For example, on page 276 it says, “ਕਈ ਵਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥ Multiple times this cosmos was created, but the creator has always been same and singular.”
3. At page 748 Guru Says, “ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ ਕਰਿ ਆਇਆ॥ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰ ਦੇਖੈ ਨਾਕੁਰਿ ਰਚਿਨ ਰਚਾਇਆ॥”. When there was nothing, who performed the “karma” that triggered the cycle of birth and death. Truth is God sets this play of creation in motion.”
4. At page 921 Guru says, “ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗੁ ਮਹਿ ਆਇਆ॥ Nanak says that human life emerged when God created the basic energy source in the Universe”.
5. The original in Punjabi is “ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੇਉ ਰਾਦੇ॥ Both heaven and hell means nothing to the wise man. (page 969)
6. At page 1077 Guru says, “ ਆਵਣੁ ਜਾਣਾ ਸਭੁ ਚਲਤੁ ਤੁਮਾਰਾ॥ਕਰਿ ਕਰਿ ਦੇਖੈ ਖੇਲੁ ਅਪਾਰਾ॥ This cycle of birth and death is your show on earth. You enjoy enacting this endless play.”
7. At page 87 Guru Says, “ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ॥ Humanity functions as per laws operating this creation and tread on two different paths of rapt reason and a blind race to live.”
8. At page 63 Guru says, “ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ We all want to live, no one wants to die.”
9. At page 955 Guru says “ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ॥ Species serve as food for each other.”
10. At page 15 Guru says, “ਅਮਲ ਗਲੇਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰ॥ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ॥ God has injected this dose of drug. Intoxicated and oblivious of death, man enjoys his ephemeral life.”
11. At Page 793 Guru says, “ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰ ਪਾਇਆ ਜਾ ਕਾ ਨਾਉ ਬਿਬੇਕੁ॥ Kabir says, the Guru I found is called rational understanding”.
12. At page 12 Guru says, “ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥ Human life is a rare opportunity to realize the truth.”
13. ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ ॥ ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ ॥੧॥ ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥ ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥ ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥ ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥ ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ ॥ ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ ॥੩॥ ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ ॥ ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥੪॥ ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ ॥ ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥ ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥
{ਪੰਨਾ ੧੫੬}

Whose mother and whose father, from where we originated? Germinated from a sperm in the heat of the womb, why were we ever created? O Master, fathomless is your virtuosity and numerous are human failings (Look at your feats & virtues and my failings). You created countless flora and fauna. And countless species like snakes and birds. Humans break in to steal and rob and come home. In mistaken belief that nobody noticed, but you see it all. Go on pilgrimage for atonement, visiting different places. Oblivious that you judge it all sitting right in their heart. We humans have fathomless failings like water in the ocean. Have mercy O Lord and help carry across this sinking ship. (These failings) burn like fire in me and pierce through me like scissors.

Says Nanak, to be at peace we need to understand and follow the order that operates in cosmos.

14. At page 151 Guru says, “ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ॥ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ॥ Birth and death occur as per order operating in nature. This order prevails even before and after death.

ਸੰਗਰਾਂਦ, ਕੁਦਰਤੀ ਵਿਧਾਨ ਨਹੀਂ ਹੈ!

ਸਰਵਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮੈਂਟੋ

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“ਲਫ਼ਜ਼ ‘ਸੰਗਰਾਂਦ’ ਸੰਸਕ੍ਰਿਤ ਦੇ ‘ਸਾਂਕ੍ਰਾਂਤ’ [ਸੰਕ੍ਰਾਂਤਿ] ਦਾ ਵਿਗਾੜ ਹੈ, ਇਸ ਦਾ ਅਰਥ ਹੈ ‘ਸੂਰਜ ਦਾ ਇਕ ਰਾਸ ਤੋਂ ਦੂਜੀ ਵਿਚ ਲੰਘਣਾ’। ਬਿਕ੍ਰਮਾਜੀਤੀ ਸਾਲ ਦੇ ਇਹਨਾਂ ਬਾਰਾਂ ਮਹੀਨਿਆਂ ਦਾ ਸੰਬੰਧ ਸੂਰਜ ਦੀ ਚਾਲ ਦੇ ਨਾਲ ਹੈ। ਹਰ ਦੇਸੀ ਮਹੀਨੇ ਦੀ ਪਹਿਲੀ ਤਾਰੀਖ ਨੂੰ ਸੂਰਜ ਇਕ ਰਾਸ ਨੂੰ ਛੱਡ ਕੇ ਦੂਜੀ ਰਾਸ ਵਿਚ ਪੈਰ ਧਰਦਾ ਹੈ। ਬਾਰਾਂ ਮਹੀਨੇ ਹਨ ਤੇ ਬਾਰਾਂ ਹੀ ਰਾਸਾਂ ਹਨ। ਜੇ ਲੋਕ ਸੂਰਜ ਦੇਵਤੇ ਦੇ ਉਪਾਸ਼ਕ ਹਨ, ਉਹਨਾਂ ਲਈ ਹਰੇਕ ‘ਸੰਗਰਾਂਦ’ ਦਾ ਦਿਨ ਪਵਿੱਤ੍ਰ ਹੈ ਕਿਉਂਕਿ ਉਸ ਦਿਨ ਸੂਰਜ-ਦੇਵਤਾ ਇਕ ‘ਰਾਸ’ ਨੂੰ ਛੱਡ ਕੇ ਦੂਜੀ ਵਿਚ ਆਉਂਦਾ ਹੈ। ਇਸ ਦਿਨ ਖ਼ਾਸ ਉਚੇਚਾ ਪੂਜਾ-ਪਾਠ ਕੀਤਾ ਜਾਂਦਾ ਹੈ, ਤਾਂ ਜੋ ਸੂਰਜ-ਦੇਵਤਾ ਉਸ ਨਵੀਂ ‘ਰਾਸ’ ਵਿਚ ਰਹਿ ਕੇ ਉਪਾਸ਼ਕ ਲਈ ਸਾਰਾ ਮਹੀਨਾ ਚੰਗਾ ਲੰਘਾਏ”। (ਬੁਰਾਈ ਦਾ ਟਾਕਰਾ, ਪੰਨਾ 125)

ਸੂਰਜੀ ਬਿਕ੍ਰਮੀ ਸਾਲ ਵਿਚ 12 ਮਹੀਨੇ ਹਨ (ਚੇਤ, ਵੈਸਾਖ, ਜੇਠ, ਹਾੜ, ਸਾਵਣ, ਭਾਦੋਂ, ਅੱਸੂ, ਕੱਤਕ, ਮੱਘਰ ਪੋਹ, ਮਾਘ, ਫੱਗਣ) ਅਤੇ 12 ਹੀ ਰਾਸ਼ੀਆਂ ਹਨ। (ਮੇਥ, ਬਿਖ, ਮਿਥੁਨ, ਕਰਕ, ਸਿੰਘ, ਕੰਨਿਆ, ਤੁਲਾ, ਬਿਸ਼ਚਕ, ਧਨ, ਮਕਰ, ਕੁੰਭ, ਮੀਨ) ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ ਵਿਚ ਇਕ ਮਹੀਨਾ ਰਹਿੰਦਾ ਹੈ। ਜਿਸ ਦਿਨ ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ ਤੋਂ ਦੂਜੀ ਰਾਸ਼ੀ ‘ਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ ਉਸ ਦਿਨ ਸੰਗਰਾਂਦ ਹੁੰਦੀ ਹੈ। ਯਾਦ ਰਹੇ, ਇਹ ਨਿਯਮ ਉਨ੍ਹਾਂ ਦਿਨਾਂ ਦੇ ਬਣੇ ਹੋਏ ਹਨ ਜਦੋਂ ਇਹ ਮੰਨਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਧਰਤੀ ਖੜੀ ਹੈ ਅਤੇ ਸੂਰਜ ਧਰਤੀ ਦੇ ਦੁਵਾਲੇ ਘੁੰਮਦਾ ਹੈ ਪਰ ਅੱਜ ਅਜੇਹਾ ਨਹੀਂ ਹੈ। ਗੈਲੀਲੀਓ (1564-1642) ਨੇ ਅੱਜ ਤੋਂ ਕਈ ਸਦੀਆਂ ਪਹਿਲਾਂ ਇਹ ਸਾਬਤ ਕਰ ਦਿੱਤਾ ਸੀ ਕਿ ਧਰਤੀ ਸੂਰਜ ਦੇ ਦੁਵਾਲੇ ਘੁੰਮਦੀ ਹੈ।

ਗੁਰੂ ਕਾਲ ਵੇਲੇ ਹਿੰਦੋਸਤਾਨ ਵਿਚ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ (ਸੂਰਜੀ ਸਿਧਾਂਤ) ਪ੍ਰਚੱਲਤ ਸੀ। ਇਸ ਕੈਲੰਡਰ ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.2587 ਦਿਨ (365 ਦਿਨ 6 ਘੰਟੇ 12 ਮਿੰਟ 31 ਸੈਕਿੰਡ) ਮੰਨੀ ਗਈ ਸੀ। 18-19 ਨਵੰਬਰ 1964 ਈ: ਵਿਚ ਅੰਮ੍ਰਿਤਸਰ ਵਿਖੇ ਵਿਦਵਾਨਾਂ ਦੀ ਇਕ ਇਕੱਤਰਤਾ ਹੋਈ ਜਿਸ ਵਿਚ ਸਾਲ ਦੀ ਲੰਬਾਈ ‘ਚ ਸੋਧ ਕਰਨ ਬਾਰੇ ਚਰਚਾ ਹੋਈ ਕੀਤੀ ਗਈ।

“ਅੰਮ੍ਰਿਤਸਰ-19 ਨਵੰਬਰ- ਅਖਿਲ ਭਾਰਤੀਯ ਵੈਦ ਸਰਵਸ਼ਾਖਾ ਸਮੇਲਨ (ਸਾਤਵਾਂ) ਕੇ ਜ਼ੋਰ ਏ ਇਹਤਮਾਮ ਜੋਤਿਸ਼ ਕੇ ਇਸ ਮੌਜੂ ਪਰ ਯੋਗ ਫੈਸਲਾ ਕਰਨੇ ਕੇ ਲੀਏ ਦਿਲਚਸਪ ਸ਼ਾਸਤਰਾਰਥ ਹੂਆ ਕਿ ਦਰਿਕ ਪਕਸ਼ ਕੇ ਦਰੁਸਤ ਮਾਨਨਾ ਚਾਹੀਏ ਯਾ ਸਵਰ ਪਕਸ਼ ਕੇ ਦਰੁਸਤ ਮਾਨਨਾ ਚਾਹੀਏ। ਦਰਿਕ ਪਕਸ਼ ਕਾ ਸਮਰਥਨ ਮੌਜ਼ਾ ਕੁਰਾਲੀ ਜ਼ਿਲਾ ਅੰਬਾਲਾ ਕੇ ਦੇ ਨੌਜਵਾਨ ਵਿਦਵਾਨ ਸ਼੍ਰੀ ਪਿਰਯਾਵਰਤ, ਐਮ ਏ, ਪਰੋਫੈਸਰ ਸੰਸਕ੍ਰਿਤ ਕਾਲਜ, ਸੇਲਨ ਔਰ ਸ਼੍ਰੀ ਸ਼ਕਤੀ ਧਰ, ਐਮ ਐਸ ਸੀ ਕਰ ਰਹੇ ਥੇ। ਔਰ ਸਵਰ ਪਕਸ਼ ਕਾ ਸਮਰਥਨ ਜਗਤ ਗੁਰੂ ਸੰਕਰਾਚਾਰੀਯ ਗੋਵਰਧਨ ਮੱਠ ਪੂਰੀ ਵਾ ਸ਼੍ਰੀ ਰਾਮ ਵਿਆਸ ਪਾਂਡੇ ਕਰ ਰਹੇ ਥੇ। ਸ਼ਾਸਤਰਾਰਥ ਕੇ ਦੌਰਾਨ ਏਕ ਸਮਯ ਪਰ ਦਰਿਕ ਪਕਸ਼ ਕੇ ਹਕ ਮੇਂ ਦਲਾਯਲ ਸੁਨ ਕਰ ਜਗਤ ਗੁਰੂ ਭੀ ਚਕਤ ਰਹਿ ਗਏ। ਚੁਨਾਂਚੇ ਦਰਿਕ ਪਕਸ਼ ਵਾਲੋਂ ਕਾ ਪਲੜਾ ਭਾਰੀ ਰਹਾ”।

ਇਸ ਸੰਮੇਲਨ ‘ਚ ਸਾਲ ਦੀ ਲੰਬਾਈ 365.2563 ਦਿਨ (365 ਦਿਨ 6 ਘੰਟੇ 9 ਮਿੰਟ 4 ਸੈਕਿੰਡ) ਮੰਨ ਲਈ ਗਈ ਅਤੇ ਇਸ ਨੂੰ ‘ਦ੍ਰਿਕਗਿਣਤ’ ਦਾ ਸਿਧਾਂਤ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਅੱਜ ਵੀ ਹਿੰਦੋਸਤਾਨ ਵਿਚ ਇਹ ਦੋਵੇਂ ਸਿਧਾਂਤ ਪ੍ਰਚੱਲਤ ਹਨ। ਸੂਰਜੀ ਸਿਧਾਂਤ (365.2587 ਦਿਨ) ਅਤੇ ਦ੍ਰਿਕਗਿਣਤ ਸਿਧਾਂਤ (365.2563 ਦਿਨ) ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ ‘ਚ ਅੰਤਰ ਹੋਣ ਕਾਰਨ ਦੋਵਾਂ ਕੈਲੰਡਰਾਂ ਦੀਆਂ 3-4 ਸੰਗਰਾਂਦਾਂ ਹਰ ਸਾਲ ਵੱਖ-ਵੱਖ ਹੁੰਦੀਆਂ ਹਨ। ਇਕ ਸਮਾਂ ਅਜੇਹਾ ਵੀ ਆਵੇਗਾ ਕਿ ਬਾਰਾਂ ਦੀਆਂ ਬਾਰਾਂ ਸੰਗਰਾਂਦਾਂ ਵੱਖ ਹੋ ਜਾਣਗੀਆਂ।

ਬਿਕ੍ਰਮੀ 2079 ਸੰਮਤ (2022-23 ਈ:) ਦੇ ਚਾਰਟ ਤੋਂ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਵੱਲੋਂ ਵਰਤੋਂ ਵਿੱਚ ਲਿਆਂਦੇ ਗਏ ਕੈਲੰਡਰ (ਸੂਰਜੀ ਸਿਧਾਂਤ) ਅਤੇ 1964 ਈ: ਹਿੰਦੂ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਸੋਧ ਮੁਤਾਬਕ ਬਣੇ ਕੈਲੰਡਰ (ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ) ਵਿਚ ਸੰਮਤ 2079 ਬਿਕ੍ਰਮੀ ਵਿਚ 3 ਸੰਗਰਾਂਦਾਂ ਅਤੇ 7 ਮਹੀਨਿਆਂ ਦੇ ਦਿਨ ਵੱਖ-ਵੱਖ ਹਨ। ਸੂਰਜੀ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਸਾਲ ਵਿੱਚ 366 ਦਿਨ ਬਣਦੇ

ਬਿਕ੍ਰਮੀ 2079 ਸੰਮਤ (2022-23 ਈ:) 1

ਮਹੀਨਾ	ਸੂਰਜੀ ਸਿਧਾਂਤ		ਦਿਕ ਗਿਣਤ ਸਿਧਾਂਤ		ਨਾਨਕਸ਼ਾਹੀ	
	ਸੰਗਰਾਂਦ	ਦਿਨ	ਸੰਗਰਾਂਦ	ਦਿਨ	ਆਰੰਭ	ਦਿਨ
ਚੇਤ	14 ਮਾਰਚ	31	14 ਮਾਰਚ	31	14 ਮਾਰਚ	31
ਵੈਸਾਖ	14 ਅਪ੍ਰੈਲ	31	14 ਅਪ੍ਰੈਲ	30	14 ਅਪ੍ਰੈਲ	31
ਜੇਠ	15 ਮਈ	31	14 ਮਈ	32	15 ਮਈ	31
ਹਾੜ	15 ਜੂਨ	32	15 ਜੂਨ	31	15 ਜੂਨ	31
ਸਾਵਣ	17 ਜੁਲਾਈ	31	16 ਜੁਲਾਈ	32	16 ਜੁਲਾਈ	31
ਭਾਦੋਂ	17 ਅਗਸਤ	31	17 ਅਗਸਤ	31	16 ਅਗਸਤ	30
ਅੱਸੂ	17 ਸਤੰਬਰ	31	17 ਸਤੰਬਰ	30	15 ਸਤੰਬਰ	30
ਕੱਤਕ	18 ਅਕਤੂਬਰ	29	17 ਅਕਤੂਬਰ	30	15 ਅਕਤੂਬਰ	30
ਮੱਘਰ	16 ਨਵੰਬਰ	30	16 ਨਵੰਬਰ	30	14 ਨਵੰਬਰ	30
ਪੋਹ	16 ਦਸੰਬਰ	29	16 ਦਸੰਬਰ	29	14 ਦਸੰਬਰ	30
ਮਾਘ	14 ਜਨਵਰੀ	30	14 ਜਨਵਰੀ	30	13 ਜਨਵਰੀ	30
ਫੱਗਣ	13 ਫਰਵਰੀ	30	13 ਫਰਵਰੀ	29	12 ਫਰਵਰੀ	30/31

ਹਨ ਅਤੇ ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ ਮੁਤਾਬਕ 365 ਦਿਨ। ਸੂਰਜੀ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਤਾਂ 17 ਜੁਲਾਈ ਨੂੰ ਸੂਰਜ 10:58 Am (IST) ਕਰਕੇ ਰਾਸ਼ੀ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰੇਗਾ। ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ ਮੁਤਾਬਕ 16 ਜੁਲਾਈ ਨੂੰ ਸੂਰਜ 10:56 Pm (IST) ਕਰਕੇ ਰਾਸ਼ੀ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰੇਗਾ।

ਪੂਰੇ 12 ਘੰਟੇ ਦਾ ਅੰਤਰ। ਸੂਰਜ ਇਕ ਹੈ, ਰਾਸ਼ੀ ਇਕ ਹੈ, ਪਰ ਉਸ ਰਾਸ਼ੀ 'ਚ ਸੂਰਜ ਪ੍ਰਵੇਸ਼ ਦੀ ਤਾਰੀਖ ਅਤੇ ਸਮਾਂ, ਦੋ ਕੈਲੰਡਰਾਂ ਮੁਤਾਬਕ ਵੱਖ-ਵੱਖ। ਇਹ ਦੋਵੇਂ ਕੈਲੰਡਰ ਠੀਕ ਨਹੀਂ ਹੋ ਸਕਦੇ ਅਤੇ ਸੂਰਜ ਦੋਵਾਂ ਕੈਲੰਡਰਾਂ ਮੁਤਾਬਕ ਨਹੀਂ ਚਲ ਸਕਦਾ। ਇਨ੍ਹਾਂ ਕੈਲੰਡਰਾਂ ਨੂੰ ਬਣਾਉਣ ਵਾਲੀਆਂ ਦੋਵੇਂ ਧਿਰਾਂ ਹੀ ਇਹ ਦਾਵਾ ਕਰਦੀਆਂ ਹਨ ਕਿ ਸੰਗਰਾਂਦ ਉਸ ਦਿਨ ਹੁੰਦੀ ਹੈ ਜਦੋਂ ਸੂਰਜ ਇਕ ਰਾਸ਼ੀ ਤੋਂ ਦੂਜੀ ਰਾਸ਼ੀ ਵਿੱਚ ਪ੍ਰਵੇਸ਼ ਕਰਦਾ ਹੈ। ਹੁਣ ਸਵਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਕੀ ਸੰਗਰਾਂਦ ਦੀ ਇਹ ਪ੍ਰੀਭਾਸ਼ਾ ਮੰਨਣ ਯੋਗ ਹੈ? ਯਾਦ ਰਹੇ ਹੁਣ ਤਾਂ ਤੇਰਵੀਂ ਰਾਸ਼ੀ 'ਆਫਿਓਕਸ' (Ophiuchus) ਦੀ ਚਰਚਾ ਚਲ ਪਈ ਹੈ। ਸੋ ਸਪੱਸ਼ਟ ਹੈ ਕਿ ਰਾਸ਼ੀਆਂ ਵਾਲਾ 'ਮੱਕੜ ਜਾਲ' ਅਤੇ ਸੰਗਰਾਂਦ ਨਿਸ਼ਚਿਤ ਕਰਨ ਦਾ ਤਰੀਕਾ ਕੁਦਰਤੀ ਸਿਧਾਂਤ ਨਹੀਂ ਹੈ, ਸਗੋਂ ਇਹ ਵੀ ਲੁੱਟ ਦਾ ਹੀ ਸਿਧਾਂਤ ਹੈ। ਅਗਲੇ ਸਾਲ ਦੋਵਾਂ ਕੈਲੰਡਰਾਂ ਵਿੱਚ 4-5 ਸੰਗਰਾਂਦਾਂ ਦੀ ਤਾਰੀਖ ਵੀ ਬਦਲ ਜਾਵੇਗੀ ਅਤੇ ਮਹੀਨੇ ਦੇ ਦਿਨਾਂ ਦੀ ਗਿਣਤੀ ਵੀ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਵਿੱਚ ਮਹੀਨੇ ਦਾ ਆਰੰਭ ਹਰ ਸਾਲ ਇਕੋ ਸਮੇਂ ਹੋਵੇਗਾ ਅਤੇ ਹਰ ਸਾਲ ਹਰ ਮਹੀਨੇ ਦਿਨਾਂ ਦੀ ਗਿਣਤੀ ਵੀ ਇਕੋ ਹੀ ਰਹੇਗੀ। ਖਾਲਸਾ ਜੀ ਜਾਗੋ! ਉਨ੍ਹਾਂ ਨੂੰ ਪਛਾਣੋ, ਜਿਹੜੇ ਇਕਵੀਂ ਸਦੀ ਵਿੱਚ ਵੀ ਸਾਨੂੰ ਰਾਸ਼ੀਆਂ ਦੇ ਮੱਕੜ ਜਾਲ 'ਚ ਉਲਝਾਈ ਰੱਖਣਾ ਚਾਹੁੰਦੇ ਹਨ।

ਆਓ ਹੁਣ ਸਾਲ ਦੀ ਲੰਬਾਈ ਬਾਰੇ ਜਾਣਕਾਰੀ ਸਾਂਝੀ ਕਰੀਏ।

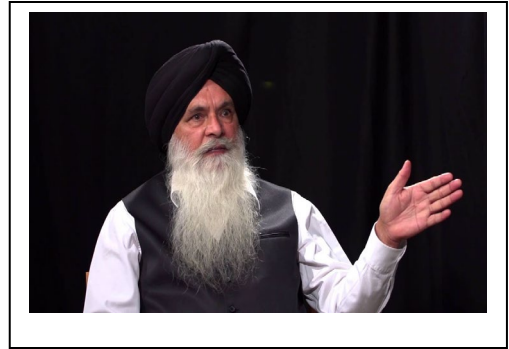
ਗੁਰਬਾਣੀ ਵਿੱਚ ਦਰਜ ਰੁੱਤੀ ਸਲੋਕ (ਪੰਨਾ 927) ਵਿੱਚ 6 ਰੁੱਤਾਂ ਦਾ ਜਿਕਰ ਹੈ। ਇਸ ਧਰਤੀ ਉੱਪਰ ਰੁੱਤਾਂ ਦੀ ਅਦਲਾ-ਬਦਲੀ ਧਰਤੀ ਦੇ ਸੂਰਜ ਦੁਵਾਲੇ ਇਕ ਚੱਕਰ ਅਤੇ ਧਰਤੀ ਦਾ ਆਪਣੇ ਧੁਰੇ ਉੱਪਰ ਇਕ ਪਾਸੇ ਨੂੰ ਝੁਕੀ (23.5°) ਹੋਣ ਕਾਰਨ ਹੁੰਦੀ ਹੈ। ਇਸ ਲਈ ਜੇ ਕੈਲੰਡਰੀ ਸਾਲ ਦੀ ਲੰਬਾਈ ਅਤੇ ਧਰਤੀ ਦੇ ਸੂਰਜ ਦੁਵਾਲੇ ਇਕ ਚੱਕਰ ਦੇ ਸਮੇਂ ਵਿੱਚ ਅੰਤਰ ਹੋਵੇਗਾ ਤਾਂ ਮਹੀਨਿਆਂ ਦਾ ਰੁੱਤਾਂ ਨਾਲੋਂ ਸਬੰਧ ਟੁੱਟ ਜਾਵੇਗਾ। ਯਾਦ ਰਹੇ ਧਰਤੀ ਸੂਰਜ ਦੁਵਾਲੇ ਆਪਣਾ ਇਕ ਚੱਕਰ 365.2422 ਦਿਨਾਂ ਵਿੱਚ ਪੂਰਾ ਕਰਦੀ ਹੈ। ਜਿਵੇਂ ਕਿ ਪੜ੍ਹ ਚੁਕੇ ਹੋ ਕਿ ਗੁਰੂ ਕਾਲ ਵਾਲੇ ਕੈਲੰਡਰ (ਸੂਰਜੀ ਸਿਧਾਂਤ) ਦੀ ਲੰਬਾਈ ਲੱਗ-ਭੱਗ 24 ਮਿੰਟ ਵੱਧ ਹੈ। ਜਿਸ ਕਾਰਨ ਹਰ 60 ਸਾਲ (1440/24=60) ਪਿਛੋਂ ਇਕ ਦਿਨ ਦਾ ਫਰਕ ਪੈ ਜਾਂਦਾ ਹੈ। 1964 ਈ: ਦੀ ਸੋਧ ਤੋਂ ਪਿਛੋਂ (ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ) ਦੇ ਸਾਲ ਦੀ ਲੰਬਾਈ ਲੱਗ-ਭੱਗ 20 ਮਿੰਟ ਵੱਧ ਹੋਣ ਕਾਰਨ 72 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਦਾ ਫਰਕ ਪੈ ਜਾਵੇਗਾ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ਸਮੇਂ (ਸੰਮਤ 1526 ਬਿਕ੍ਰਮੀ) ਤੋਂ ਹੁਣ ਤਾਈ 9 ਦਿਨਾਂ ਦਾ ਫਰਕ ਪੈ ਚੁੱਕਾ ਹੈ। ਜੇ ਅਜੇ ਵੀ ਨਾ ਸੰਭਲੇ ਤਾਂ ਇਹ ਫਰਕ ਵੱਧਦਾ ਹੀ ਜਾਵੇਗਾ। ਅੱਗੋਂ ਇਹ ਫਰਕ ਹੋਰ ਨਾ ਵੱਧੇ, ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਸਾਲ ਦੀ ਧਰਤੀ ਦੇ ਸੂਰਜ ਦੁਵਾਲੇ ਇਕ ਚੱਕਰ ਦੇ ਸਮੇਂ ਦੇ ਮੁਤਾਬਕ ਹੀ (365.2425 ਦਿਨ) ਰੱਖੀ ਗਈ ਹੈ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਸਾਲ ਦੀ ਇਹ ਲੰਬਾਈ, ਰੁੱਤੀ ਸਾਲ ਨਾਲੋਂ, ਜਿਸ ਦੀ ਲੰਬਾਈ 365.2422 ਦਿਨ ਹੈ, ਲੱਗ ਭੱਗ 27 ਸੈਕਿੰਡ ਦਾ ਫਰਕ ਹੋਣ ਕਾਰਨ, ਹੁਣ 3200 ਸਾਲ ਪਿਛੋਂ ਇਕ ਦਿਨ ਦਾ ਫਰਕ ਪਵੇਗਾ। ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਵਿੱਚ ਸੰਗਰਾਂਦ ਦਾ ਭਾਵ ਹੈ ਮਹੀਨੇ ਦਾ ਆਰੰਭ ਹੈ। ਇਸ ਦਾ ਰਾਸ਼ੀ ਨਾਲ ਕੋਈ ਸਬੰਧ ਨਹੀਂ ਹੈ। ਮਹੀਨੇ ਦੇ ਆਰੰਭ ਦੀ ਤਾਰੀਖ ਵੀ ਪੱਕੀ ਕਰ ਦਿੱਤੀ ਗਈ ਹੈ ਅਤੇ ਮਹੀਨੇ ਦੇ ਦਿਨ ਵੀ ਸਦਾ ਵਾਸਤੇ ਇਕੋ ਹੀ ਰਹਿਣਗੇ।

ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਨਾਮ ਨਾਲ ਛਾਪਿਆ ਜਾਂਦਾ ਕੈਲੰਡਰ ਅਸਲ ਵਿੱਚ ਬਿਕ੍ਰਮੀ ਕੈਲੰਡਰ (ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ) ਹੈ। ਇਹ ਸਿਧਾਂਤ 1964 ਵਿੱਚ ਹੋਂਦ ਵਿੱਚ ਆਇਆ ਸੀ। 1965-66 ਈ: ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵੱਲੋਂ ਆਪਣਾ ਕੈਲੰਡਰ ਦ੍ਰਿਕਗਿਣਤ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਛਾਪਿਆ ਜਾਂਦਾ ਹੈ, ਸੰਮਤ 2023 ਬਿਕ੍ਰਮੀ (1966 ਈ:) ਵਿੱਚ ਸੂਰਜੀ ਸਿਧਾਂਤ ਮੁਤਾਬਕ ਭਾਦੋਂ ਦੀ ਸੰਗਰਾਂਦ 17 ਅਗਸਤ ਨੂੰ ਸੀ ਅਤੇ ਦ੍ਰਿਕ ਗਿਣਤ ਸਿਧਾਂਤ ਮੁਤਾਬਕ 16 ਅਗਸਤ ਨੂੰ। ਕੀ ਉਦੋਂ ਕਿਸੇ ਨੇ ਦੋ ਸੰਗਰਾਂਦਾਂ ਕਾਰਨ ਪੈਦਾ ਹੋਈ ਦੁਬਿਧਾ ਦਾ ਫਿਕਰ ਕੀਤਾ ਸੀ?

ਅੱਜ, ਜਿਹੜੇ ਇਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ ਨੇ ਸੰਗਰਾਂਦਾਂ ਬਦਲ ਦਿੱਤੀਆਂ ਹਨ, ਕੀ ਉਹ ਇਸ ਸਵਾਲ ਦਾ ਜਵਾਬ ਦੇਣਗੇ ਕਿ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਨੇ ਗੁਰੂ ਕਾਲ ਵੇਲੇ ਪ੍ਰਚੱਲਤ ਕੈਲੰਡਰ (ਸੂਰਜੀ ਸਿਧਾਂਤ) ਕਿਉਂ ਛੱਡਿਆ ਸੀ? ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ ਦੇ ਵਿਰੋਧੀਆਂ ਨੂੰ ਨਿਮਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਹੈ ਕਿ ਸੰਗਤਾਂ ਨੂੰ ਭਾਵਨਾਤਮਿਕ ਅਪੀਲਾਂ ਕਰਕੇ ਗੁਮਰਾਹ ਕਰਨਾ ਛੱਡੋ, ਅਤੇ ਗੁਰੂ ਕਾਲ ਵਾਲੇ ਕੈਲੰਡਰ (ਸੂਰਜੀ ਸਿਧਾਂਤ) ਨੂੰ ਮੁੜ ਲਾਗੂ ਕਰਵਾਉਣ ਲਈ ਯਤਨ ਆਰੰਭੋ।

ਸਿੱਖਾਂ ਦੀ ਯੂਨੀਵਰਸਿਟੀ ?

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ਪੰਜਾਬ ਯੂਨੀਵਰਸਿਟੀ ਬਾਰੇ ਤਾਂ ਸੱਭ ਨੂੰ ਪਤਾ ਹੈ ਕਿ ਉਹ ਮਹਾਸ਼ਿਵਾਂ ਦੇ ਕਬਜ਼ੇ ਵਿਚ ਹੈ ਤੇ ਸਿੱਖ ਧਰਮ ਨੂੰ ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਵੱਧਣ ਫੁੱਲਣ ਨਹੀਂ ਦੇਣਾ ਚਾਹੁੰਦੀ। ਸਿੱਖ ਧਰਮ ਦੀ ਤਾਂ ਗੱਲ ਹੀ ਛੱਡੋ ਇਹ ਯੂਨੀਵਰਸਿਟੀ ਤਾਂ ਪੰਜਾਬੀ ਜ਼ਬਾਨ ਦਾ ਗਲਾ ਵੀ ਘੁੱਟ ਦੇਣਾ ਚਾਹੁੰਦੀ ਹੈ। ਇਹੋ ਹਾਲ ਹੈ ਚੰਡੀਗੜ੍ਹ ਦੀ ਪੰਜਾਬੀ ਪਰਿਸ਼ਦ ਦਾ ਰੋਜ਼ਾਨਾ ਸਪੇਕਸਮੈਨ ਨੂੰ ਛੱਡ ਕੇ।

ਆਓ ਹੁਣ ਦੇਖੀਏ ਕਿ ਪੰਜਾਬੀ ਜ਼ਬਾਨ ਦੇ ਨਾਮ ਤੇ ਬਣਾਈ ਗਈ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਦਾ ਕੀ ਹਾਲ ਹੈ? ਡਾ.ਗੰਡਾ ਸਿੰਘ, ਭਾਰਤ ਸਰਕਾਰ ਦਾ ਮੰਨਿਆ ਪ੍ਰਮਾਣਿਤ ਸਿੱਖ ਹਿਸਟੋਰੀਅਨ ਸੀ ਜਿਸ ਨੇ ਓਸ ਵੇਲੇ ਲੱਖਾਂ ਰੁਪਿਆਂ ਦੀ ਆਪਣੀ ਨਿਜੀ ਪੁਸਤਕਾਲਿਆ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਨੂੰ ਇਸ ਕਰਕੇ ਦਿੱਤੀ ਕਿ ਇੱਥੋਂ ਸਿੱਖ ਇਤਹਾਸ ਨਾਲ ਕੋਈ ਇਨਸਾਫੀ ਭਰਿਆ ਸਲੂਕ ਹੋਵੇਗਾ। ਪਰ ਡਾ.ਗੰਡਾ ਸਿੰਘ ਦੀ ਸੋਚ ਨੂੰ ਵੀ ਬਾਨਰਸ ਹਿੰਦੂ ਯੂਨੀਵਰਸਿਟੀ ਤੋਂ ਤਿੰਨ ਡਿਗਰੀਆਂ ਪ੍ਰਾਪਤ ਡਾ. ਜੋਧ ਸਿੰਘ ਹੋਰਾਂ ਮਿੱਟੀ ਵਿਚ ਮਿਲਾ ਦਿੱਤਾ।

ਇਸ ਦੀ ਤਾਂ ਗੱਲ ਹੀ ਛੱਡੋ ਕਿਉਂਕਿ ਇਹ ਤਾਂ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਵਿਚ ਫਿੱਟ ਹੀ ਇਸ ਕਰਕੇ ਕੀਤਾ ਗਿਆ ਸੀ ਕਿ ਹਿੰਦੂਤਵਾ ਦੀ ਜੈ ਜੈਕਾਰ ਕਰਨੀ ਹੈ ਪਰ ਜੇ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਪੜ੍ਹੇ ਤੇ ਇਸ ਦਾ ਨਮਕ ਖਾ ਕੇ ਪਰੋਫੈਸਰ ਬਣੇ ਡਾ. ਹਰਪਾਲ ਸਿੰਘ ਪੰਨੂ ਤੇ ਪ੍ਰੋ. ਹਰਭਜਨ ਸਿੰਘ ਵਰਗੇ ਹੀ ਨਮਕ ਹਰਾਮ ਹੋ ਜਾਣ ਤਾਂ ਦੇਸ਼ ਕਿਸ ਨੂੰ ਦਿੱਤਾ ਜਾਵੇ? ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਪਰੋਫੈਸਰਾਂ ਨੇ ਤਾਂ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਦਾ ਸ਼ਰੀਕ "ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ" ਪੈਦਾ ਕੀਤਾ ਹੋਇਆ ਹੈ ਤੇ ਮਨਾਂ ਵਿਚ ਇਹ ਠਾਣੀ ਹੋਈ ਹੈ ਕਿ ਸਿੱਖ ਕੌਮ ਦੇ ਝੜ੍ਹੀ ਤੇਲ ਇਸ ਤਰ੍ਹਾਂ ਦੇਣਾ ਹੈ ਕਿ ਲੋਕ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਨੂੰ ਭੁੱਲ ਹੀ ਜਾਣ। ਇਸ ਕਰਕੇ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਵਿਚ ਹਰ ਸਾਲ ਕਈ ਵਿਦਿਆਰਥੀਆਂ ਕੋਲੋਂ "ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ" ਤੇ ਪੀ.ਐਚ.ਡੀ ਕਰਵਾਈ ਜਾਂਦੀ ਹੈ ਤੇ ਨਾਲ ਦੀ ਨਾਲ ਪ੍ਰਚਾਰ ਇਹ ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ ਕਿ "ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ" ਜੀ ਦੇ ਪੜ੍ਹੇ ਤੋਂ ਬਗੈਰ ਤਾਂ ਸਿੱਖ ਹੀ ਨਹੀਂ ਬਣਿਆ ਜਾ ਸਕਦਾ। ਇਨ੍ਹਾਂ ਦੇ ਮੁਤਾਬਕ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਜੀ ਅਧੁਰੇ ਹਨ ਤੇ ਉਹ 'ਸ੍ਰੀ ਦਸਮ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਨਾਲ ਹੀ ਪੂਰੇ ਹੁੰਦੇ ਹਨ। ਓਹ ਭਲਿਓ ਨਮਕ ਹਰਾਮੀ ਤੇ ਲਾਲਚੀ ਪਰੋਫੈਸਰੋ! ਕੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਇਹ ਪਤਾ ਨਹੀਂ ਸੀ ਕਿ ਉਹ ਅਧੁਰੇ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਦੀ ਪਦਵੀ ਦੇ ਰਹੇ ਹਨ? ਇਕ ਬੁਰਕੀ ਤੇ ਵਿਰ ਜਾਣ ਵਾਲਿਓ ਪੜ੍ਹਿਓ ਲਿਖਿਓ ਪਰੋਫੈਸਰੋ! ਕੀ ਤੁਸੀਂ ਗੁਰੂ ਜੀ ਨਾਲੋਂ ਵੀ ਸਿਆਣੇ ਤੇ ਬੁਧੀਮਾਨ ਹੋ?

ਅਧ-ਪਚੱਧ ਪਰੋਫੈਸਰ ਤਾਂ ਆਪਣੀਆਂ ਤਨਖਾਹਾਂ ਲੈ ਕੇ ਨਮਕ ਹਰਾਮ ਹੋਣ ਵਿਚ ਫਖਰ ਮਹਿਸੂਸ ਕਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਵਾਸਤੇ ਪੰਜਾਬੀ ਜ਼ਬਾਨ, ਪੰਜਾਬੀ ਕਲਚਰ, ਇਤਹਾਸ ਤੇ ਸਿੱਖ ਧਰਮ ਜਾਏ ਢੱਠੇ ਖੂਹ ਵਿਚ ਤੇ ਜੋ ਬਾਕੀ ਬਚੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਸਰਕਾਰੀ ਗਰਾਂਟਾਂ ਵਿਚੋਂ ਲੈ ਕੇ ਕੋਠੀਆਂ ਪਾਉਣ ਨੂੰ ਮਿਲ ਗਿਆ ਹਿਸਾ ਕਰਕੇ, ਉਹ ਇਸ ਸਰਕਾਰੀ ਨਮਕ ਨੂੰ ਖਾ ਆਪਣੇ ਢਿੱਡ ਤੇ ਹੱਥ ਫੇਰਣ 'ਚ ਹੀ ਮਾਣ ਮਹਿਸੂਸ ਕਰਦੇ ਹਨ। ਯੂਨੀਵਰਸਿਟੀਜ਼ ਚੱਲਦੀਆਂ ਹੀ ਸੈਂਟਰ ਸਰਕਾਰ ਦੇ ਅਧੀਨ ਹਨ ਤਾਂ ਫਿਰ ਉਨ੍ਹਾਂ ਵਿਚ ਸਵਤੰਤਰ ਸੋਚ ਪਨਪ ਹੀ ਨਹੀਂ ਸਕਦੀ।

ਪੰਜਾਬ ਵਿਚ ਤੀਜੀ ਯੂਨੀਵਰਸਿਟੀ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦੇ ਨਾਮ ਤੇ ਗੁਰੂ ਕੀ ਨਗਰੀ ਅੰਮ੍ਰਿਤਸਰ, ਵਿਚ ਬਣਾਈ ਗਈ। ਸੋਚਿਆ ਸੀ ਕਿ ਇਹ ਯੂਨੀਵਰਸਿਟੀ ਜ਼ਰੂਰ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਰੱਸ਼ਨ ਕਰਨ ਵਿਚ ਸਹਾਈ ਹੋਵੇਗੀ ਪਰ ਹੋਇਆ ਇੱਥੇ ਵੀ ਬਿਲਕੁੱਲ ਇਸਦੇ ਉਲਟ।

2012 ਦੀ ਗੱਲ ਹੈ ਕਿ ਮੈਂ ਇਕ ਦਿਨ ਇਕ ਪਰੋਫੈਸਰ ਨੂੰ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਲਾਇਬਰੇਰੀ ਵਿਚ ਮਿਲਿਆ ਤੇ ਉਹ ਗੱਲਾਂ ਕਰਦਾ ਕਰਦਾ ਇਹ ਕਹਿ ਗਿਆ " ਮੈਨੂੰ ਤਾਂ ਇੰਝ ਲੱਗਦਾ ਹੈ ਜਿਵੇਂ ਇਹ ਯੂਨੀਵਰਸਿਟੀ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਹੀ ਬਣਾਈ ਗਈ ਹੋਵੇ"। ਰਹਿੰਦੀ ਖੁੰਹਦੀ ਕਸਰ ਬਾਦਲ ਸਾਹਿਬ ਨੇ ਕੱਢ ਦਿੱਤੀ ਜਦੋਂ ਨਾਮਧਾਰੀ/ਕੂਕੇ ਰਾਮ ਸਿੰਘ ਦੇ ਨਾਮ ਤੇ ਇਨ੍ਹਾਂ ਨੇ "ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਚੇਅਰ" ਸਥਾਪਤ ਕਰ ਦਿੱਤੀ।

ਮੈਂ ਕੋਈ ਕਾਂਗਰਸੀ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਮੈਂ ਕੋਈ ਅਕਾਲੀ ਹਾਂ ਪਰ ਜੇ ਸੱਚ ਹੈ ਉਹ ਲਿਖ ਰਿਹਾ ਹਾਂ। ਕੈਪਟਨ ਅਮਰਿੰਦਰ ਸਿੰਘ ਜਦੋਂ ਹੀ ਪੰਜਾਬ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਬਣੇ ਉਨ੍ਹਾਂ ਨੇ ਆਉਂਦਿਆਂ ਸਾਰ ਪਹਿਲਾਂ "ਸਤਿਗੁਰੂ ਰਾਮ ਸਿੰਘ ਚੇਅਰ" ਬੰਦ ਕੀਤੀ ਤੇ ਪ੍ਰਕਾਸ਼ ਸਿੰਘ ਬਾਦਲ ਨੇ ਫਿਰ ਇਹ ਚੇਅਰ ਸਥਾਪਤ ਕੀਤੀ।

ਚਲੇ ਹੁਣ ਗੱਲ ਕਰਦੇ ਹਾਂ ਚਿਟਿਆਂ ਬਗਲਿਆਂ ਭਗਤਾਂ ਵਲੋਂ ਬਣਾਈ ਜਾ ਰਹੀ ਗੁਰੂ ਕੀ ਕਾਂਸ਼ੀ ਵਿਚ ਯੂਨੀਵਰਸਿਟੀ ਦੀ। ਜਿਸ ਦੇ ਬਾਨੀ ਇਕਬਾਲ ਸਿੰਘ (ਬਾਬਾ) ਹਨ। ਬਰੈਕਟਾਂ ਵਿਚ ਬਾਬਾ ਮੈਂ ਆਪਣੇ ਕੋਲੋਂ ਨਹੀਂ ਪਾਇਆ ਸਗੋਂ ਇਹ ਇਨ੍ਹਾਂ ਦੀ ਕਿਤਾਬ "ਸਿੱਖ ਸਿਧਾਂਤ" ਦੇ ਬਾਹਰਲੇ ਮੁੱਖ ਪੰਨੇ ਤੇ ਦੇਖਣ ਨੂੰ ਮਿਲਿਆ ਹੈ ਤੇ ਤੁਸੀਂ ਇਸ ਨੂੰ ਸਵਾਲ ਕਰ ਸਕਦੇ ਹੋ ਕਿ ਬਾਬਾ ਬਰੈਕਟ ਵਿਚ ਕਿਉਂ? ਉਪਰ ਵਰਣਤ ਕਿਤਾਬ ਮੇਰੇ ਹੱਥ ਵਿਚ ਹੈ ਤੇ ਇਸ ਵਿਚ ਮਾਸ ਖਾਣ ਤੋਂ ਵਰਜਤ ਕਰਨ ਬਾਰੇ ਗੁਰਬਾਣੀ ਦੀ ਜੇ ਦੁਰਦਸ਼ਾ ਇਸ ਕਿਤਾਬ ਦੇ ਲਿਖਾਰੀ(ਬਾਬਾ) ਨੇ ਕੀਤੀ ਹੈ ਸ਼ਾਇਦ ਹੀ ਕਿਸੇ ਹੋਰ ਨੇ ਕੀਤੀ ਹੋਵੇ। ਬ੍ਰਾਹਮਣ ਜੋ ਮਨੁੱਖ ਮਾਰ ਕੇ ਖਾਣ ਨੂੰ ਆਪਣੇ ਗ੍ਰੰਥਾਂ ਵਿਚ 'ਮਨੁੱਖ ਮੇਧਯੋਗ' ਲਿਖਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਇਹ ਗਪੌੜੀ ਬਾਬਾ ਸ਼ਾਕਾਹਾਰੀ ਲਿਖੀ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਕਿਤਾਬ ਦਾ ਕੋਈ ਪੰਨਾ ਐਸਾ ਨਹੀਂ ਜੋ ਝੂਠ ਨਾਲ ਲਿਖਰੇਜ਼ ਨਾ ਹੋਵੇ। ਇਸ ਬਾਬੇ ਨੂੰ ਤਾਂ ਇਹ ਵੀ ਨਹੀਂ ਪਤਾ ਕਿ "ਆਤਮ ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ" ਦੇ ਕੀ ਮਤਲਬ ਹਨ।

ਕਿਉਂਕਿ ਇਹ ਤਾਂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਵਰਗੇ ਮਹਾਨ ਯੋਧੇ, ਪਰਮ ਮਨੁੱਖ ਤੇ ਸਿੱਖ ਸਿਧਾਂਤ ਉਪਰ ਸਰਬੰਸ ਕੁਰਬਾਨ ਵਾਲਿਆਂ ਤੋਂ ਵੀ ਗੁਪਤ ਸ਼ਹੀਦੀ ਦੁਆਈ ਜਾ ਰਿਹਾ ਹੈ ਤੇ ਮਾਤਾ ਗੁਜਰੀ ਜੀ ਨੂੰ ਵੀ ਆਤਮ-ਘਾਤੀ ਦੱਸ ਰਿਹਾ ਹੈ। ਬਾਕੀ ਲਿਖਾਰੀਆਂ ਤਾਂ ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਦੇ ਸੀਸ ਧੜ ਨਾਲੋਂ ਅੱਡ ਕਰਨ ਦਾ ਜ਼ਿਕਰ ਤੰਬੂ ਵਿਚ ਕੀਤਾ ਪਰ ਇਸ ਬਾਬੇ ਨੇ ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਦੇ ਸੀਸ ਧੜ ਨਾਲੋਂ ਅੱਡ ਕਰਨ ਦਾ ਜ਼ਿਕਰ ਸੱਭ ਦੇ ਸਾਹਮਣੇ ਕੀਤਾ ਹੈ ਨਾਲੇ ਇਕ ਦਾ ਸੀਸ ਦੂਸਰੇ ਨਾਲ ਤੇ ਦੂਜੇ ਦਾ ਦੂਜੇ ਨਾਲ ਜੋੜਨ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ ਜੋ ਬਾਇਓਲਾਜੀਕਲੀ ਵੀ ਗਲਤ ਹੈ।

ਮੈਂ ਆਪਣੇ ਪਹਿਲੇ ਲੇਖਾਂ ਵਿਚ ਇਹ ਸਵਾਲ ਪੁੱਛ ਚੁਕਿਆ ਹਾਂ ਕਿ ਇਨ੍ਹਾਂ ਦੀਆਂ ਸਾਰੀਆਂ ਅਕੈਡਮੀਆਂ ਵਿਚ 50-60 ਹਜ਼ਾਰ ਬੱਚੇ ਤਾਂ ਪੜ੍ਹਦੇ ਹੀ ਹੋਣਗੇ। ਇਨ੍ਹਾਂ ਹੁਣ ਤਕ ਕਿਤਨੇ ਆਈ.ਏ.ਐਸ, ਪੀ.ਸੀ.ਐਸ. ਐਮ.ਬੀ.ਬੀ.ਐਸ ਪੈਦਾ ਕੀਤੇ। ਕਿਤਨੇ ਨੈਸ਼ਨਲ ਪੱਧਰ ਦੇ ਐਥਲੀਟ ਪੈਦਾ ਕੀਤੇ ਜਾਂ ਕੋਈ ਸਕਾਲਰ ਪੈਦਾ ਕੀਤਾ, ਕੋਈ ਚੰਗਾ ਬੁਲਾਰਾ ਤੇ ਸਿਆਸਤਦਾਨ ਪੈਦਾ ਕੀਤਾ? ਗਰੀਬ ਸਿੱਖ ਪਰੀਵਾਰਾਂ ਦੇ ਕਿਤਨੇ ਬੱਚੇ ਤੁਸੀਂ ਹੁਣ ਤਕ ਮੁਫਤ ਪੜ੍ਹਾਏ ਹਨ? ਕੋਈ ਜਵਾਬ ਨਹੀਂ। ਤੁਸੀਂ ਗੁਰਬਾਣੀ ਕੰਠ ਕਰਾਉਣੀ ਲਾਜ਼ਮੀ ਕੀਤੀ ਹੋਈ ਹੈ। ਦੱਸ ਸਕਦੇ ਹੋ ਕਿ ਨੈਸ਼ਨਲ ਪੱਧਰ ਦਾ ਕੋਈ ਬੁਲਾਰਾ ਜਾਂ ਕਥਾ ਵਾਚਕ ਪੈਦਾ ਕੀਤਾ ਹੈ? ਜਦੋਂ ਤੁਸੀਂ ਆਪ ਹੀ ਸਿੱਖ ਸਿਧਾਂਤ ਤੋਂ ਕੋਰੇ ਹੋ ਤਾਂ ਬੱਚਿਆਂ ਨੇ ਤੁਹਾਡੇ ਕੋਲੋਂ ਕੀ ਸਿੱਖਣਾ ਹੈ।

ਮੈਂ ਦੱਸ ਸਕਦਾ ਹਾਂ ਕਿ ਹੁਣ ਤਕ ਕਿਤਨੇ ਬੱਚੇ ਬੁੜ੍ਹ ਵਾਲੀ ਰਹਾਇਸ਼ੀ ਅਕੈਡਮੀ ਵਿਚ ਸੁਈਸਾਈਡ ਕਰਕੇ ਮਰੇ ਹਨ (ਯਾਦ ਕਰੋ 1992), ਕਿਤਨੇ ਹਜ਼ਾਰਾਂ ਦੇ ਖੁਰਕ ਪਈ, ਕਿਤਨੇ ਆਪਣੀ ਪੜ੍ਹਾਈ ਛੱਡ ਕੇ ਭੱਜ ਗਏ, ਕਿਤਨੀਆਂ ਸਿੱਖ ਕੁੜੀਆਂ ਨੇ ਤੁਹਾਡੀ ਸਿਖਿਆ ਤੋਂ ਤੰਗ ਆ ਕੇ ਹਿੰਦੂ ਬੱਚਿਆਂ ਨਾਲ ਵਿਆਹ ਕਰਵਾਇਆ ਤੇ ਆਪਣੇ ਪਿਤਾ ਦੇ ਘਰ ਵਾਪਸ ਕਦੀ ਨਹੀਂ ਆਈਆਂ, ਕਿਤਨੀਆਂ ਕੁੜੀਆਂ ਨੂੰ ਤੁਸੀਂ ਵਿਆਹ ਕਰਾਉਣ ਤੋਂ ਵਰਜਤ ਕੀਤਾ ਤੇ ਕਿਤਨੀਆਂ ਨੇ ਭੱਜ ਕੇ ਵੈਨਕੂਵਰ ਆ ਕੇ ਵਿਆਹ ਕਰਵਾ ਕੇ ਸਿੱਖ ਸਿਧਾਂਤ ਅਨੁਸਾਰ ਜੀਵਨ ਬਸਰ ਕਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ?

ਗੁਰੂ ਕੀ ਕਾਂਸ਼ੀ ਯੂਨੀਵਰਸਿਟੀ ਲਈ ਜ਼ਮੀਨ ਪੰਜਾਬ ਗੌਰਮਿੰਟ ਨੇ ਅਕੁਆਇਰ ਕਰਕੇ ਤੁਹਾਨੂੰ ਦਿੱਤੀ ਹੈ ਜਿੱਥੇ ਤੁਸੀਂ ਆਪਣੀ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਉਸਾਰੀ ਕਰ ਰਹੇ ਹੋ? ਉਹ ਜ਼ਮੀਨ ਤੁਹਾਡੇ ਕਿਹੜੇ ਟਰੱਸਟ ਦੇ ਨਾਮ ਤੇ ਮੁੱਫਤ ਵਿਚ ਦਿੱਤੀ ਗਈ ਹੈ ਜਾਂ ਉਹ ਜ਼ਮੀਨ ਤੁਸੀਂ ਸਰਕਾਰ ਕੋਲੋਂ ਖਰੀਦੀ ਹੈ? ਜੇਕਰ ਜ਼ਮੀਨ ਸਰਕਾਰ ਦੇ ਨਾਮ ਤੇ ਹੈ ਤਾਂ ਤੁਸੀਂ ਬਿਲਡਿੰਗ ਵੀ ਸਰਕਾਰ ਵਾਸਤੇ ਬਣਾ ਰਹੇ ਹੋ ਨਾ ਕਿ ਸਿੱਖਾਂ ਵਾਸਤੇ। ਦਾਨੀ ਪੁਰਸ਼ਾਂ ਨੂੰ ਮੇਰੀ ਅਪੀਲ ਹੈ ਕਿ ਇਸ ਸਵਾਲ ਦਾ ਜਵਾਬ ਉਹ ਬਾਬਾ ਜੀ ਤੋਂ ਜ਼ਰੂਰ ਲੈਣ।

ਉਸਾਰੀ ਸ਼ੁਰੂ ਹੋ ਚੁੱਕੀ ਹੈ। ਬਾਬਾ ਜੀ ਦੱਸ ਸਕਦੇ ਹਨ ਕਿ ਬਿਲਡਿੰਗ ਦੀ ਉਸਾਰੀ ਵਾਸਤੇ ਟੈਂਡਰ ਕਦੋਂ ਮੰਗੇ ਗਏ, ਕਦੋਂ ਪਾਸ ਕੀਤੇ ਗਏ, ਕਿਹੜੀਆਂ ਕਿਹੜੀਆਂ ਸ਼ਰਤਾਂ ਨਿਰਧਾਰਤ ਕੀਤੀਆਂ ਗਈਆਂ? ਐਸਾ ਕੁੱਝ ਹੋਇਆ ਹੀ ਨਹੀਂ। ਇਸ ਕਰਕੇ ਵੱਡੇ ਘੱਪਲਿਆਂ ਦੀ ਆਸ ਕਰਨੀ ਨਿਰਾਰਥਕ ਨਹੀਂ ਹੋਵੇਗੀ। ਆਕਸਫੋਰਡ ਤੇ ਹਾਵਰਡ ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੇ ਪਹਿਲਾਂ ਟਰੱਸਟ ਬਣੇ, ਫਿਰ ਪੈਸਾ ਇਕੱਠਾ ਕੀਤਾ ਗਿਆ, ਬਿਲਡਿੰਗਾਂ ਦੀ ਉਸਾਰੀ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਵੀ ਨਿਸਚਤ ਕਰ ਲਿਆ ਗਿਆ ਕਿ ਕਿਹੜੀਆਂ ਕਿਹੜੀਆਂ ਫੈਕੁਲਟੀਜ਼ ਕਦੋਂ ਕਦੋਂ ਸ਼ੁਰੂ ਕਰਨੀਆਂ ਹਨ। ਸਮਝਦਾਰ ਵਿਆਕਤੀਆਂ ਦੇ ਕੀਤੇ ਫੈਸਲਿਆਂ ਦਾ ਨਤੀਜਾ ਸਾਨੂੰ ਅੱਜ ਵੀ ਦੇਖਣ ਨੂੰ ਮਿਲ ਜਾਂਦਾ ਕਿ ਇਹ ਯੂਨੀਵਰਸਿਟੀਜ਼ ਅੱਜ ਸਿਰਫ ਚੱਲ ਰਹੀਆਂ ਸਗੋਂ ਦੁਨੀਆਂ ਭਰ ਵਿਚ ਮੁਹਰਲੀਆਂ ਕਤਾਰਾਂ 'ਚ ਹਨ। ਕਦੀ ਬਾਬਾ ਇਕਬਾਲ

ਸਿੰਘ ਜੀ ਨੂੰ ਪੁੱਛਣਾ ਕਿ 129 ਅਕੈਡਮੀਜ਼ ਕਿਸ ਕਿਸ ਟਰੱਸਟ ਦੇ ਨਾਮ ਤੇ ਹਨ? ਇਨ੍ਹਾਂ ਸਾਰੀਆਂ ਅਕੈਡਮੀਜ਼ ਦੇ ਵੱਖ ਵੱਖ ਟਰੱਸਟੀ ਹਨ। ਬਾਬਾ ਜੀ ਦੇ ਅੱਖਾਂ ਮੀਟਣ ਤੋਂ ਬਾਅਦ ਇਸ ਵੱਡੇ ਘੋਟਾਲੇ ਦਾ ਪਰਦਾ ਫਾਸ਼ ਹੋ ਜਾਏਗਾ।

ਭਰੋਸੇਯੋਗ ਵਸੀਲਿਆਂ ਤੋਂ ਪਤਾ ਲੱਗਿਆ ਹੈ ਕਿ ਸਿਰਦਾਰ ਖੇਮ ਸਿੰਘ ਅੱਜ ਟਰੱਸਟੀ ਵੀ ਨਹੀਂ ਹਨ ਤੇ ਫਿਰ ਵੀ ਪੈਸਾ ਇਕੱਠਾ ਕਰਨ ਲਈ ਮੋਹਰੀ ਹਨ। ਉਹ ਟਰੱਸਟੀਆਂ ਦੀ ਸੂਚੀ ਵਿਚੋਂ ਕਿਉਂ ਬਾਹਰ ਕੱਢੇ ਗਏ ਹਨ? ਸਿੱਖ ਸੰਗਤ! ਪੈਸਾ ਤੁਸੀਂ ਅੰਨੇਵਾਹ ਦੇਈ ਜਾ ਰਹੇ ਹੋ ਤੇ ਬਾਬਾ ਜੀ ਦੇ ਪੈਰੋਕਾਰਾਂ ਨੇ ਕੈਨੇਡਾ ਤੋਂ ਖਾਣ ਵਾਲਾ ਕਨੋਲਾ ਤੇਲ (ਆਇਲ) ਭਾਰਤ ਵਿਚ ਇੰਮਪੋਰਟ ਕੀਤਾ ਤੇ ਕਿਹਾ ਇਹ ਗਿਆ ਕਿ ਅਸੀਂ ਬੱਚਿਆਂ ਨੂੰ ਚੰਗੀ ਖੁਰਾਕ ਦੇਣ ਵਾਸਤੇ ਇਹ ਕੰਮ ਕੀਤਾ ਹੈ ਜਦੋਂ ਕਿ ਇਨ੍ਹਾਂ ਨੇ ਵੱਡੇ ਵੱਡੇ ਸ਼ਹਿਰਾਂ ਵਿਚ ਕਨੋਲਾ ਤੇਲ (ਆਇਲ) ਦਾ ਵਪਾਰ ਕਰਨ ਵਾਸਤੇ ਇੰਜੀਨੀਅਰ ਖੋਲ ਰੱਖੀਆਂ ਹਨ। ਇਨ੍ਹਾਂ ਦੇ ਦਿੱਲੀ ਦੇ ਇਕ ਮੈਨੇਜਰ ਨੂੰ ਸਾਡੇ ਨਾਲ ਕੰਮ ਕਰਨ ਵਾਲਾ ਸਿਰਦਾਰ ਬਲਕਾਰ ਸਿੰਘ ਮਿਲ ਕੇ ਸਾਰਾ ਪਤਾ ਕਰ ਚੁਕਿਆ ਹੈ। ਬਾਬਾ ਜੀ ਨੇ ਬਾਹਰਲੇ ਮੁਲਕਾਂ ਵਿਚ ਸੀਤਾ ਹੋਇਆ ਕਪੜਾ, ਪਤਾ ਨਹੀਂ ਕਿਸ ਰੂਪ ਵਿਚ, ਭੇਜਣ ਦਾ ਉਪਰਾਲਾ ਵੀ ਕੀਤਾ ਤਾਂ ਕਿ ਭਾਰੀ ਮੁਨਾਫ਼ਾ ਕਮਾਇਆ ਜਾ ਸਕੇ ਜਿਸ ਨਾਲ ਬਾਬਾ ਜੀ ਦੇ ਸਾਥੀਆਂ ਦੀਆਂ ਜੇਬਾਂ ਗਰਮ ਹੋ ਜਾਣ ਜਾਂ ਇਹ ਇਸ ਪੈਸੇ ਨਾਲ ਗਰੀਬ ਸਿੱਖ ਬੱਚਿਆਂ ਦੀ ਪੜ੍ਹਾਈ ਇੰਗਲੈਂਡ ਵਿਚ ਕਰਵਾਉਣਾ ਚਾਹੁੰਦੇ ਹਨ ਕਿਉਂਕਿ ਇਨ੍ਹਾਂ ਦੀਆਂ ਆਪਣੀਆਂ ਅਕੈਡਮੀਜ਼ ਵਿਚ ਗਰੀਬ ਸਿੱਖ ਬੱਚਿਆਂ ਲਈ ਤਾਂ ਕੋਈ ਥਾਂ ਹੀ ਨਹੀਂ। ਕਪੜਾ ਬਾਹਰ ਭੇਜਣ ਵਾਲਾ ਪਰੋਜੈਕਟ ਵੀ ਇਸ ਕਰਕੇ ਫੇਲ੍ਹ ਹੋਇਆ ਕਿਉਂਕਿ ਹਾਥੀ ਦੇ ਦੰਦ ਦਿਖਾਉਣ ਨੂੰ ਹੋਰ ਤੇ ਖਾਣ ਨੂੰ ਹੋਰ।

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੀਨ੍ਹਰ ॥ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨਾ ਕਹੀਅਨ੍ਹਰ ॥੩॥ ਪੰਨਾ 729॥

ਗੁਰੂ ਪਿਆਰੇ ਸਿੱਖ ਭਰਾਵੇ! ਸੰਭਲੋ ਤੇ ਬਚੋ ਇਨ੍ਹਾਂ ਚਿੱਟੇ ਬਗਲਿਆਂ ਤੇ ਠੱਗਾਂ ਦੀ ਮਾਰ ਤੋਂ। ਮੈਂ ਜਰਮਨੀ ਰਹਿੰਦੇ ਇਕ ਸਰਵੇ ਦੀ ਰੀਪੋਰਟ ਪੜ੍ਹੀ ਸੀ ਜੋ ਮੈਂ ਤੁਹਾਡੇ ਨਾਲ ਸਾਂਝੀ ਕਰਨ ਲੱਗਾ ਹਾਂ। ਦਿੱਲ ਕਰੇ ਤਾਂ ਪੱਲੇ ਬੰਨ ਲੈਣਾ। ਇਸ ਰੀਪੋਰਟ ਮੁਤਾਬਕ ਨਵੀਂ ਕਿਸਮ ਦੇ ਕਰਿਮੀਨਲਜ਼ ਵਿਚੋਂ ਬਹੁਤੀ ਤੈਦਾਦ ਉਨ੍ਹਾਂ ਬੱਚਿਆਂ ਦੀ ਹੁੰਦੀ ਹੈ ਜੋ ਹੋਸਟਲਜ਼ ਵਿਚ ਪੜ੍ਹਾਈ ਕਰਦੇ ਹਨ। ਕਾਰਨ ਇਕੋ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਮਾਂ-ਬਾਪ ਦੇ ਪਿਆਰ ਤੋਂ ਸੱਖਣੇ ਹੋ ਜਾਂਦੇ ਹਨ ਇਸ ਕਰਕੇ ਉਨ੍ਹਾਂ ਬੱਚਿਆਂ ਦਾ ਸਮਾਜਿਕ ਰਿਸ਼ਤਾ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਤੇ ਦੇਸ਼ ਪ੍ਰਤੀ ਪੇਤਲਾ ਹੋ ਜਾਂਦਾ ਹੈ ਤੇ ਉਹ ਮਾੜਾ ਕੰਮ ਕਰਨ ਲੱਗੇ ਦੇਰ ਨਹੀਂ ਲਾਉਂਦੇ। ਹੁਣ ਤੁਸੀਂ ਆਪ ਸੋਚੋ ਕਿ ਆਪਣੇ ਬੱਚੇ ਨੂੰ ਆਪਣੀ ਛਾਤੀ ਤੋਂ ਦੂਰ ਕਰਕੇ, ਜਿਸ ਨੂੰ ਮਾਂ ਨੇ ਨੌਂ ਮਹੀਨੇ ਆਪਣੇ ਪੇਟ ਵਿਚ ਪਾਲਿਆ ਵੀ ਹੈ, ਡਕੈਤ ਬਣਾਉਣਾ ਪਸੰਦ ਕਰੋਗੇ ਜਾਂ ਆਪਣੇ ਕੋਲ ਰੱਖ ਕੇ ਇਕ ਚੰਗਾ ਇਨਸਾਨ।

ਕਿਆ ਬਾਤ ਕਰੂੰ ਬੱਚੇ ਕੇ ਨਸੀਬ ਕੀ। ਜਬ ਦੂਧ ਡਿਥੇ ਕਾ ਤਲੀਮ ਸਰਕਾਰ ਕੀ।

ਟ੍ਰੈਜਡੀ

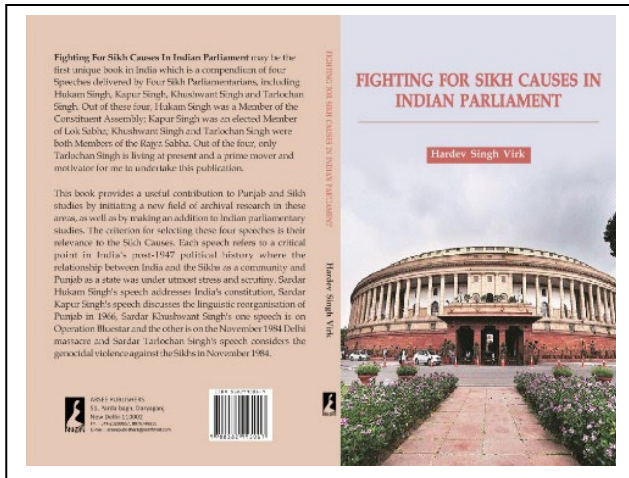
ਸਾਡੇ ਨਾਲ ਟ੍ਰੈਜਡੀ ਸਭ ਤੋਂ
ਵਡੀ ਇਹ ਹੈ ਹੋਈ।
ਸਾਨੂੰ ਅਕਲਮੰਦ ਨ ਸਮਝੇ
ਦੁਨੀਆਂ ਦੇ ਵਿੱਚ ਕੋਈ।
ਕਾਰਨ ਇਹ ਕਿ "ਦਿਲ ਦੇ ਅੰਦਰ"
ਅਸੀਂ ਦਮਾਗ ਨੂੰ ਰਖਿਆ।
ਅਕਲ ਵਿਚਾਰੀ ਗਿਣਿਆਂ ਦੇ ਵਿੱਚ
ਫਿਰਦੇ ਅਸੀਂ ਲਕੋਈ।

ਡਾ: ਗੁਰਨਾਮ ਸਿੰਘ ਤੀਰ

ਸੁਖ ਹੇਤ ਦੁਖ

ਸੁੰਦਰ ਫੁੱਲ ਹਿਤ ਮਨ ਲਲਚਾਯਾ,
ਟਾਹਣੀ ਨੂੰ ਹਥ ਪਾਯਾ।
ਇਕ ਫੁੱਲ ਨਾਲ, ਚੁੱਭੇ ਕਈ ਕੰਡੇ,
ਹਥ ਪੱਛ, ਖੂਨ ਵਗਾਯਾ।
ਫੁੱਲ ਤਾਂ ਕੁਝ ਘੜੀਆਂ ਵਿਚ ਸੁਕਿਆ,
ਲੁਤਫ਼ ਓਸ ਦਾ ਭੁਲਿਆ,
ਪਰ ਕੀਡਿਆਂ ਦੀ ਚੋਭ ਨਾ ਭੁੱਲੀ,
ਚੀਸਾਂ ਨੇ ਤੜਪਾਯਾ।
ਜਗ ਦੇ ਇਕ ਇਕ ਸੁਖ ਦੇ ਸੰਗ ਹਨ,
ਦੁਖ ਦੇ ਮੈਂ ਮੈਂ ਕੰਡੇ,
ਖਿਣ ਭੰਗਰ ਸੁਖ ਹੇਤ, ਜਗਤ ਤੇ
'ਚਰਨ' ਬਹੁਤ ਦੁਖ ਪਾਯਾ।

ਚਰਨ ਸਿੰਘ ਸ਼ਹੀਦ



Book Review

Fighting for Sikh Causes in Indian Parliament

Edited by: Prof. Hardev Singh Virk

Published by: Arsee Publishers, Daryaganj, New Delhi.

Reviewer: **Dr. Devinder Pal Singh**, Director, Center for Understanding Sikhism, Mississauga, Ontario, Canada

Prof. Hardev Singh Virk has done a yeoman's service as an Editor to publish the speeches delivered by four eminent Sikh parliamentarians who fought for the Sikh Causes in the Indian Parliament. In the Foreword to the book, Vikramjit Singh Sahney has outlined the background

of the current project. Herein, he points out that both Hukam Singh and Kapur Singh made outstanding contributions in highlighting the majoritarian bias against the minorities in the Indian Parliament. In addition, Khushwant Singh and Tarlochan Singh recapitulated the events leading to the Sikh genocide and its aftermath by presenting the Sikh Cause assiduously.

In the Preface of the book, Prof. Pritam Singh states that the criterion for selecting these four speeches (by Hukam Singh, Kapur Singh, Khushwant Singh and Tarlochan Singh) has not been specified. However, it can be inferred that these speeches refer to India's post-1947 political history. He opines that this book is expected to fulfill at least two objectives. Firstly, it allows Punjabis/Sikhs to investigate the role of their representatives in the Indian Parliament and raise awareness of their standing in the Indian federation. Secondly, it helps the social sciences researchers to understand the role of some of the Sikh/Punjabi parliamentarians. Welcoming the advent of this book, he states that the book can play a significant role in liberating the issues raised in these speeches from the records of parliamentary proceedings and presenting them to a broader readership.

In the Introduction (Chapter 1) of the book, Prof. Virk states that its objective was to highlight the contributions of four prominent members of the Indian Parliament who fought for the Sikh Causes. The parliamentarians chosen are Hukam Singh, a Member of the Constituent Assembly; Kapur Singh, an elected Member of Lok Sabha; Khushwant Singh and Tarlochan Singh, both Members of the Rajya Sabha. Hukam Singh was one of the two Sikh Members who did not sign the Indian Constitution in protest for providing no guarantees to the Sikhs, as promised by the leaders of the Indian National Congress, for joining India. Kapur Singh's speech on the Bill for the reorganization of Punjab state dilates on eight different controversial issues concerning the Sikhs. When the discussion was going on the floor of Parliament concerning Blue Star Operation and White Paper of the Government, Khushwant Singh intervened as a member of Rajya Sabha with the following remarks "..... a tragic error of judgement, a grievous mistake and a gross miscalculation....". Tarlochan Singh's speech, under review in this book, was delivered on 14th Dec. 2009 during the call attention motion on the killing of Sikhs in 1984.

Chapter 2 presents Hukam Singh's Speech in the Constituent Assembly on "Sikh Grievances." In this speech, Hukam Singh, as a representative of the minority Sikh community, excelled in viewing various provisions of the Indian constitution from the angle of majority-minority relations. Criticizing the constitution, he touched on several issues, which in his opinion, had grave implications for the Sikh community. He was very incisive in commenting on the power imbalance between the judiciary and the legislature in India, where the legislature was dominant. He eloquently expressed his fear, shared by several members of the Constituent Assembly, that

the legislature might accumulate unwarranted powers. His remarks on the dangers of the provisions for emergency powers have proved prophetic.

Chapter 3 reports Kapur Singh's Speech on "Betrayal of the Sikhs." He delivered this speech on 6th Sept. 1966, in Lok Sabha. In it, he dilates on eight different controversial issues concerning the Sikhs. Moreover, he put forward a compelling argument highlighting the betrayal of the Sikhs by the leaders of the Indian National Congress and the Indian government in a chronological manner. Thereby, he did make an outstanding contribution in highlighting the majoritarian bias in the Indian Parliament.

Khushwant Singh's speech on "Operation Blue Star" is delineated in Chapter 4. He delivered it on 25th Jul. 1984 in the Rajya Sabha. In his remarks, Khushwant Singh tore apart the lies of the government— controlled media and the subservient press on Operation Blue Star. Furthermore, he touched on the role of the army cautiously but boldly. In addition, he successfully highlighted the degree of alienation being felt by the Sikhs.

The next Chapter reports Khushwant Singh's speech on "Massacre of Sikhs in Delhi." He delivered this speech in response to President's address in Rajya Sabha on 22nd Jan. 1985. Speaking about the 1984 November genocide, he narrated his own experience and highlighted the degree of insecurity felt by every Sikh, however highly placed. He pointed out that 6000 innocent Sikhs were massacred in these two days. At least 900 women were windowed, 50,000 Sikhs were rendered homeless and removed to refugee camps, thousands of crores worth of property of the Sikhs was destroyed. In this context, he even brought two reports to the notice of the house. Firstly, the report: 'Who are the guilty?' by Dr. Rajni Kothari, and secondly, the report by a committee presided over by the retired Chief Justice of the Supreme Court, Justice S. M. Sikri. He ended his speech with his prophetic remarks: "unless the guilty are identified and punished, mark my words, there will be no settlement of the Punjab problem, and there will be no peace in this country."

Chapter 6 describes the translated version of Tarlochan Singh's speech, originally delivered in Hindi on 14th Dec. in 2009. He delivered this speech in Rajya Sabha during the call attention motion on the killing of Sikhs in 1984. Tarlochan Singh referred particularly to the role of the police, the judiciary, and the central government in demonstrating majoritarian institutional bias. Tarlochan Singh is known for his political acumen and oratory. At his rhetoric best in his speech, he reminds the Parliament: "Why didn't the earth shake when Mahatma Gandhi was murdered, how many Marathas were murdered in the country, because the murderer was a Marathi? When Rajiv Gandhi was killed, how many Tamils were killed? Why were only the Sikhs victimized? Why the tree had to fall only on the Sikhs?". He boldly invoked the UNO convention on Genocide and Article 7 of the International criminal court of crimes against humanity to demand a trial of the guilty from India's Supreme Court for the November 1984 violence.

The last Chapter of the book reports the profiles of the contributing members of Parliament. Except for the profile of Sardar Hukam Singh, whose source was Lok Sabha Speakers, all other profiles are reproduced from Wikipedia. Unfortunately, Wikipedia is not credited as an authentic source of information in academia.

By initiating archival research in Indian parliamentary affairs, this book provides a valuable contribution to Punjab and Sikh studies. A collection of such speeches has the potential to highlight the roles and relevance of parliamentarians in Indian democracy by presenting a record of their activities and views to a broader readership. I hope that this initiative of Prof. Virk will inspire another collection of Parliamentary speeches focused on Punjab and Sikh affairs.



From the Publisher...

The Sikh Bulletin takes pleasure in announcing the appointment of Joint Editor Karminder Singh Dhillon, Phd (Boston) as the Editor-in-Chief with effect from 1st January 2022.

Dr Dhillon started writing for the *The Sikh Bulletin* in 2006 when we began publishing his series of essays titled *Understanding Jup*. He has since written regularly for the benefit of readers. In October of 2018 he was appointed as Co-Editor. He has been our Joint Editor since April 2018.

Dr. Dhillon served as an Administrative and Diplomatic officer in the Malaysian Civil Service for 32 years. He holds a B.Sc. in Political Science, a post graduate diploma in Public Management, a double Masters degree in International Relations and International Communication and a Doctorate in Political Science. He obtained his educational and professional training from Harvard University, Cambridge, USA; the University of Nottingham, and the Chartered Institute of Professional Development U.K.; the National Defense University Beijing, China; Boston University, Boston, USA; and University of Sciences Malaysia.

Dr Karminder Singh has made remarkable contributions towards the authentic understanding of Gurbani through reform-oriented writings and authentic content creation in the form of videos. He is currently the director of Sikhi Vichar Forum (SVF) – a Global platform that desires to initiate logic and reason-based discourse on Gurbani. He is also the Chairman of the Religious Affairs Committee of the Global Sikh Council. His thought-provoking essays and articles on Sikh philosophy, and his deep and insightful research into Gurbani can be found on the SVF website at www.sikhivicharforum.org.

He has authored 5 books on Gurbani and Sikhi related matters:

Understanding Nitnem: Jup Sodar and Sohela; Understanding Sidh Goshat; Understanding Asa Di Vaar; Understanding Anand; and The Hijacking of Sikhi.

Five more are pending release in 2022, namely: *Understanding Salok Mehla 9; Understanding Salok Bhagat Kabir Jio Kay; Understanding Salok Sheikh Fareed Kay; Selected Gurbani Concepts; and Selected Gurbani Shabds.*

BACKGROUND OF THE SIKH BULLETIN

I acquired the Roseville Gurdwara Building by Court order on April 13 1996 in lieu of what Nanaksaria Amar Singh Barundi owed me - \$250,000 which was a sum he actually borrowed and then had the temerity to declare that it was a donation to him. He took his gall to a new low by announcing to the *Sangat* that he fired me for stealing the Gurdwara funds. The court further awarded me \$275,000.00 in costs after he lost the case.



Karminder Singh Dhillon, Phd

A kind gentleman, Dr Sulakhan Singh Dhillon, retired Professor of Philosophy in Berkeley, California persuaded me to carry on the Sikhi Reform from this Gurdwara because the traditional Gurdwaras are neither preaching nor practicing the teachings of our Gurus. Thus, was born *The Sikh Bulletin* in November of 1996. The first issue saw 100 copies zexored at Office Depot. It grew to a hundreds of news print copies that were mailed out to twenty-two countries where Sikhs asked for it.

The rest of the history of this publication is recorded in its own the pages.

After the closing of Gurdwara on Vaisakhi Day in 2005 when the *Sangat* stopped attending because our latest reform was to initiate a ban on Akhand

Paths, *The Sikh Bulletin* made its appearance in the modern media. The key to our success on the internet lay in the hands of the dedication and diligence of one father and son team - Sarbjit Singh Sacramento and Amrinder Singh Sandhu. Amrinder started helping in the production of *The Sikh Bulletin* when he was in high school and continues to sit on the Editorial Board as our Technical Lead. Without him, *The Sikh Bulletin* as it reaches your inbox and, on our website, www.sikhbulletin.com in the form that you are currently reading would not exist.



Amrinder Singh Sandhu



Sarbjit Singh Sacramento

I have been presented with a variety of roles in the journey of *The Sikh Bulletin* – Founder, Editor in Chief and Publisher. The truth is that I am purely a facilitator.

It is hoped that our readers and contributors will continue to extend their support and cooperation to *The Sikh Bulletin* which enters its 20th year of operation in 2022.

Hardev Singh Shergill
Publisher.

Hijacking of Sikhi The Stockholm Syndrome



ZOOM SESSION

<https://www.youtube.com/watch?v=vNX79XC9HJI&t=9s>

Hijacking of Sikhi The Basics.



ZOOM SESSION

https://drive.google.com/file/d/16mM8rV0fgorAqqb9_T-JD69UCkaELuaG/view

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.